

Be Careful Not To Set Aside God's Commands

➤ = next PowerPoint slide

➤ Intro:

- **Jesus told the Jews**, “You are experts at setting aside the commandment of God” (Mk. 7:9)
 - **Do Christians sin, by setting aside God's command? – yes (Rom. 3:20)**
- **this lesson:** Be Careful Not To Set Aside God's Commands – **three ways to set aside God's commands**
 - **something none of us want to do**

➤ **God's commands are set aside when we teach and observe human traditions, as if they're God's commands.**

- **Mk. 7:1-8** Jews, **human religious tradition, washing hands and vessels** as religious ordinance – **vain worship, neglecting God's commands**

➤ - **Gal. 2:11-14a** Peter observed **human religious tradition to discriminate against Gentiles**, not eat with, stood condemned, not straightforward about the truth of the gospel – **Paul rebuked, sin**

➤ - **1 Tim. 4:1-3, 6-7** some in 1st century imposed **human traditions as God's commands** – **sin, fall away from the faith**

- **illus.: expedients in the church:** – **separate command from expedient**

- **two services on Sunday / mid-week Bible study** – **must have x number of services to be holy**
 - lip service, authority, times we meet are expedient, then ascribe sinful motives to brethren who do not meet assemble 3 times a week, often without knowing the circumstances
- **name put on the church sign** – **must have a certain name on sign to be holy**
 - lip service, authority, several names authorized, then criticize brethren who use a name other than the one we've chosen, their's may be the most expedient for their circumstances
- **offering the invitation at the end of a service (sermon)** – **must offer the invitation to be holy**
 - lip service, authority, invitation is expedient, then criticize brethren who offer it privately rather than publically
- **standing during public prayer** - **must stand during prayer at church to be holy**
 - lip service, authority, body position during prayer is expedient, then say it's wrong if we don't stand in the assembly when we pray
- **closing song in lieu of closing prayer** - **must have a closing prayer at church to be holy**
 - lip service, authority, order of service is expedient, then say it's wrong to have a closing song rather than a closing prayer

- **illus.: expedients employed by individual Christians:** – **some people make their standard, the standard**

- **association with sinful people to teach them** – **you can associate with unbelievers like me, not more**
 - some Christians want to impose almost a monastic lifestyle, while others are more like Jesus who socialized with sinners for an opportunity to teach them
- **holidays** – **you can observe the holiday I observe, the way I do it, not anything more**
 - some Christians observe secular religious holidays and some don't
 - some think it's okay as long as you do it their way, not some other way
- **style of clothing** (within realm of modesty) – **everyone who doesn't dress to my standards is unholy**
 - some people try to impose their standard of modesty on others – clear lines can be drawn to an extent, but it's a matter of judgment when it comes to the exact details

- **music** (some music Christians used to think was sin years ago, isn't thought to be sin any longer)
 - some older people will criticize younger people for the music they listen to, but the music they listen to have the same thoughts, maybe expressed with slightly different words, to a different beat
- **jewelry** – **anyone wearing more than me, or more than I like, is lewd**
 - one or two earring is fine, three or more is promiscuous and lewd
- **language / slang (has different meanings in different generations)**
 - my slang is okay, but any other is sin – **though some slang is clearly sin**
- **others:**
 - **recreational activities, career choices, parenting, retirement decisions, end of life decisions**

- **application:** always separate human tradition and expedients, from God's commands, be straightforward about the truth

➤ **God's commands are set aside when we create religious precepts that invalidate (makes of no effect) God's commands.**

- **Mk. 7:9-13** Jews set aside God's commands, making them of no effect, replacing them with man-made religious ordinances – **law aside commands**

➤ - **methods men employ to invalidate God's commands / admintion**

- **Col. 2:4** persuasive arguments that sound plausible, but are false

➤ - **Col. 2:8** philosophy, empty deception, traditions of men, worldly principles rather than Christ

➤ - **Col. 2:16-17** judge others for not observing their man-made ordinances

➤ - **Col. 2:18** delighting in self-abasement, worship of angels, visions as authoritative from God, pride

➤ - **Col. 2:20-23** Christians not to submit themselves

➤ - **Gal. 1:6-9** teachers who set aside God's commands – **accursed**

- **in Galatia**, teaching that Christians had to be circumcised and keep the Mosaic Law, were accursed

- **examples in religious history:**

- **babies are born sinners, therefore they will perish in hell unless they are baptized** – make God's command of no effect regarding salvation (Mk. 16:16; Acts 2:38)

- **saved at the point receive Jesus into your heart, therefore pray a prayer of faith to be saved** – make God's command of no effect regarding salvation (Acts 2:38; 22:16; cf. 1 Pet. 3:21)

- **once saved always saved, you can't be lost** – make God's command of no effect regarding salvation (1 Jn. 1:8-2:2)

- **the church can do anything an individual can do** – make God's command of no effect regarding work of the church and work of the individual

➤ - **application:**

- **Col. 3:17** Whatever you do in word or deed, do all in the name of the Lord Jesus. . . .

- **1 Pet. 4:11** If anyone speaks, let him speak as the oracles of God. . . . (NKJV)

- **2 Jn. 1:9** abide in doctrine of Christ

- **God's commands are set aside when we justify ourselves by man's standards, rather than by God's word.**
 - **the Pharisees justified themselves by human standards**
 - **Mk. 7:1-5** one was righteous if he keep human traditions of purity - washing hands and vessels
 - **Mk. 7:10-13** one was righteous if he kept human traditions regarding Corban, rather than obeying God

- - **Lk. 16:14-15** justification by human standards, rather than God's word – **condemned, sin**

- - **illus:**
 - **Matt. 7:21-23** some people will be lost who judge themselves based on deeds, rather than obedience to God – **just because you're a good song leader or public speaker, you're not automatically saved**

 - **illus.: common justifications**
 - I'm not going to church / Bible class, because _____!
 - I'm going to _____ – it's no worse than what brother so-and-so does!
 - I'm going to _____ – all my friends are doing it, and they're not bad people!

- - **Rom. 3:28-30** only way we can be justified – **by faith - confident trust in God resulting in obedience**

- **Summary / Inv.**
 - **lesson:** Be Careful Not To Set Aside God's Commands – **something none of us want to do**
 - **three ways we can do it:**
 - by teaching and observing human traditions, as if they're God's commands
 - by creating religious precepts that invalidate (makes of no effect) God's commands
 - by justifying ourselves by man's standards, rather than by faith, that comes from God's word

- - **inv.: be justified by faith in obedience to God**