Part VI: The Ministry of Christ in Galilee (cont.)

SECTION 52: **Cleansing of a Leper Followed by Much Publicity** — Matthew 8:2-4; Mark 1:40-45; Luke 5:12-16

SECTION 53: **Forgiving and Healing of a Paralytic** — Matthew 9:1-8; Mark 2:1 12; Luke 5:17-26

SECTION 54: **Call of Matthew** — Matthew 9:9; Mark 2:13-14; Luke 5:27-28

SECTION 55: **Banquet at Matthew’s House** — Matthew 9:10-13; Mark 2:15-17; Luke 5:29-32

SECTION 56: **Changed Conditions with the Messiah Present Explained by Three Illustrations** — Matthew 9:14-17; Mark 2:18-22; Luke 5:33-39

SECTION 57: **A Lame Man Healed in Jerusalem on the Sabbath** — John 5:1-9

SECTION 58: **Effort to Kill Jesus for Breaking the Sabbath and Saying He was Equal with God** — John 5:10-18

SECTION 59: **Discourse Demonstrating the Son’s Equality with the Father** — John 5:19-47


SECTION 61: **Healing of a Man’s Withered Hand on the Sabbath** — Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11

SECTION 62: **Withdrawal to the Sea of Galilee with a Great Multitude from Many Places** — Matthew 12:15-21; 4:25; Mark 3:7-12


SECTION 64: **Setting of the Sermon** — Matthew 5:1-2; Luke 6:17-19

SECTION 65: **Blessings of Those Who Inherit the Kingdom and Woes to Those Who Do Not** — Matthew 5:3-12; Luke 6:20-26

SECTION 66: **Responsibility While Awaiting the Kingdom** — Matthew 5:13-16

SECTION 67: **Law, Righteousness, and the Kingdom** — Matthew 5:17-20

SECTION 69:  **Three Hypocritical Practices to be Avoided — Matthew 6:1-18**
SECTION 52: Cleansing of a Leper Followed by Much Publicity—Matthew 8:2-4; Mark 1:40-45; Luke 5:12-16

LEPROSY

In Old Testament, generally defilement from a dead body, but in case of leprosy, a living person.

Note: in the Old Testament after Israel settles in the Land, there is not a single case of a Jewish leper being healed.

Yet two chapters, Leviticus 13 & 14, are devoted to instructions about what to do in the case of a healed leper.

Leprosy was so unique a disease it was left out of rabbinical cures; it could not be cured.

TYPES OF MIRACLES

1. Those anyone empowered by the Spirit of God could perform.

2. Those miracles only the Messiah could do—Messianic miracles
   a. Healing of a Jewish leper
   b. Casting out demons of deafness & dumbness
   c. Healing a man born blind

THE TORAH’S INSTRUCTIONS REGARDING A HEALED LEPER

1. Leper comes to priests—initial offering of two birds.

2. Followed by seven days of full-scale investigation:
   a. How was he healed?
   b. Nature of the leprosy?
   c. Was he really a leper?

There would be a written report of his leprosy on file, “this priest declared that man a leper on this date.”

1 Fruchtenbaum, Dr. A. G. Life of the Messiah Tape Series, Ariel Ministries
3. If genuine leprosy and a genuine healing had occurred—on the eighth day offerings:
   a. trespass offering
   b. sin offering
   c. burnt offering
   d. meal offering

4. Apply blood of trespass offering to the cleansed leper—to the right ear, right thumb, and right big toe.

5. Apply blood of the sin offering to the cleansed leper—to the right ear, right thumb, and right big toe.

6. Application of oil

**MESSIAH’S INSTRUCTIONS TO THE MAN**

A testimony unto the priests

This should force the priests, led by the high priest, to begin a seven-day full-scale investigation into the nature of the miracle.

They would find that Jesus performed the miracle

According to Jewish theology, he was doing a miracle that only the Messiah could do.

Jesus was claiming to be the Messiah by performing this miracle.

He is forcing the Jewish leaders to come to a decision regarding his claims and his person.

**MESSIAH’S PRAYER: A PRAYER TO PREPARE FOR THE NEXT EVENT**
ANTI-MISSIONARY OBJECTION

Jesus could not have been pure (thus sinless) because He touched leprous and unclean dead bodies. In touching the leper He became impure under the Mosaic Law, therefore He did not perfectly keep the Mosaic Law and cannot be the Messiah.

HADAVAR RESPONSE

The Babylonian Talmud, Sanhedrin 98b, in reference to Isaiah 53:4:

… What is his [the Messiah’s] name…? The Rabbis said: His name is ‘the leper scholar,’ as it is written, “Surely he hath born our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted.”

In the Bible, there is no record of a genuine leper being healed by man.

A number of lepers are healed: Moses (Ex. 4:6-7), Miriam (Nu. 12:10-15), and Naaman (2 Ki. 5:1-19), but they are all healed by the direct hand of God.

Yeshua touched a leper, but it was the act of healing (Matt. 8:1-3, Mk. 1:40-42, Lk. 5:12-13) not defilement.

The implication of this healing act, since there is no record of a leper being healed by man (2 Ki. 5:7), and since there is no Biblical record of treatment or remedy, is that Yeshua is God in a human body.

The implication is that God Himself reached out and healed this man.

There is no disqualification from the office of Messiahship here.

Babylonian Talmud, Sanhedrin 97a to Leviticus 13:13 associates Leprosy with sin:

The son of David will not come until the whole world is converted to the belief of the heretics.

The footnote in the Talmud explains the Rabbinic idea behind Sanhedrin 97a:

… when all are heretics, it is a sign that the world is about to be purified by the advent of Messiah.
Babylonian Talmud, Sanhedrin 98a:

... R. Joshua b. Levi met Elijah ... He then asked him, 'When will the Messiah come?' 'Go and ask him ... And by what sign may I recognize him?' 'He is sitting among the poor lepers: all of them untie [them] all at once, and rebandage them together. Whereas he unties and rebandages each separately, [before treating the next], thinking, should I be wanted, [it being time for my appearance as the Messiah] I must not be delayed [through having to bandage a number of sores].'

**Conclusion:** association with leprosy and the healing of leprosy is a **qualification** for Messiahship, not a disqualification
## THE TOUCHING OF A LEPER IS A QUALIFICATION FOR MESSIAHSHIP

### 1. THERE IS A STRONG ASSOCIATION OF THE MESSIAH WITH LEPROSY

| Babylonian Talmud, Sanhedrin 98b | ... What is his [the Messiah's] name...? The Rabbis said: His name is 'the leper scholar,' as it is written, “Surely he hath born our griefs, and carried our sorrow: yet we did esteem him a leper, smitten of God, and afflicted.” Isaiah 53:4 |

1LEPER = STRICKEN = to be stricken with a loathsome disease

### 2. THERE IS NO BIBLICAL RECORD OF A LEPER BEING HEALED BY A MAN (GOD HEALS LEPTERS)

| Exodus 5: 6,7 | ... Moses was healed of Leprosy ... The LORD furthermore said to him, “Now put your hand into your bosom.” ... he put his hand in... and when he took it out, behold, his hand was leprous like snow. Then He said, “Put your hand into your bosom again.” So he put his hand into his bosom again, and when he took it out of his bosom, behold, it was restored like the rest of his flesh. |

| Numbers 12:10-15 | ... Miriam was healed of Leprosy ... When the cloud lifted from above the Tent, there stood Miriam—leprous, like snow. Aaron ... said to Moses, “Please, my lord, do not hold against us the sin ... So Moses cried out to the LORD, “O God, please heal her!” The LORD replied to Moses, “... Confine her outside the camp for seven days; After that she can be brought back.” So Miriam was confined outside the camp for seven days, And the people did not move on till she was brought back. |

| 2 Kings 5 | ... Naaman was healed of Leprosy ... Now Naaman was commander of the army of the king of Aram. He was a great man. . . He was a valiant soldier, but he had leprosy... Elisha said “…have the man come to me and he will know that there is a prophet in Israel.” So Naaman went ...at the door of Elisha’s house...Elisha sent ... “Go, wash yourself seven time in the Jordan, and your flesh will be restored and you will be cleansed”...and He his flesh was restored and became clean like that of a young boy...And Naaman ...said, “Now I know there is no God in all the world except in Israel...” |
Matthew 8:3

... Jesus healed the Leper ...

*Jesus stretched out His hand and touched him, saying, “I am willing; be cleansed.” And immediately his leprosy was cleansed.*

THE IMPLICATION: It was GOD in human form who reached out to heal this leper.

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3. THE MESSIAH SITS AMONG THE LEPERS

...Rabbi Joshua ben Levi met Elijah

...He then asked him. ‘When will the Messiah come?’

Go and ask him

...And by what sign may I recognize him?’

‘He is sitting among the poor lepers: all of them untie [them] all at once, and rebandage them together. Whereas he unties and rebandages each...

thinking, should I be wanted, [it being time for my appearance as the Messiah]

I must not be delayed [through having to bandage a number of sores].’

THE IMPLICATIONS:

1. The Messiah acts in a way so that He can come quickly to Israel.
2. The Messiah Himself is a leper.

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**LEPROSY**

**Leprosy.** The common OT word translated thus is at’rasa (Lv. 13-14) which in the LXX was rendered at’rasa, the same Greek word being used in the NT. Both terms were simple, non-specific, imprecise, ‘lay’ ones and lacked the precision of the modern word leprosy which indicates an infection by *Mycobacterium leprae*. at’rasa is primarily a word describing ritualistic uncleanness or defilement characterized by the presence of coloured patches. The same word was used to describe human skin disease (Lv. 13:1-46), discolouration of wool, leather, linen (vv. 47-59), and even the walls of houses (14:33-57), thus indicating that at’rasa cannot have been (but it might possibly have included) true leprosy. The word lepra in the NT occurs only in the Gospels and was used only of human disease. The evidence for uncleanness, on which the diagnosis was based, depended on the presence of depigmented (pale) patches on the human skin or discoloured or dark patches on the surface of inanimate objects. Some of the features described in Lv. 13-14 do not occur in leprosy and some suggest other conditions such as erysipelas adjacent to a boil (Lv. 13:18), infection following a burn (v. 24), ringworm, or sycosis of the scalp or beard (v. 29), pustular dermatitis (v. 36), etc. Leprosy is such a slowly-changing process it could not possibly have recovered in the 7 days of Lv. 13:46. ... For a detailed study of the subject, see S. G. Browne, *Leprosy in the Bible* (good bibliography). ²

LEPROSY — (Heb. tsara'ath, a “smiting,” a “stroke,” because the disease was regarded as a direct providential infliction). This name is from the Greek lepra, by which the Greek physicians designated the disease from its scaliness. We have the description of the disease, as well as the regulations connected with it, in Lev. 13; 14; Num. 12:10–15, etc. There were reckoned six different circumstances under which it might develop itself, (1) without any apparent cause (Lev. 13:2–8); (2) its reappearance (9–17); (3) from an inflammation (18–28); (4) on the head or chin (29–37); (5) in white polished spots (38, 39); (6) at the back or in the front of the head (40–44).

Lepers were required to live outside the camp or city (Num. 5:1–4; 12:10–15, etc.). This disease was regarded as an awful punishment from the Lord (2 Kings 5:7; 2 Chr. 26:20). (See MIRIAM; GEHAZI; UZZIAH.)

This disease “begins with specks on the eyelids and on the palms, gradually spreading over the body, bleaching the hair white wherever they appear, crusting the affected parts with white scales, and causing terrible sores and swellings. From the skin the disease eats inward to the bones, rotting the whole body piecemeal.” “In Christ's day no leper could live in a walled town, though he might in an open village. But wherever he was he was required to have his outer garment rent as a sign of deep grief, to go bareheaded, and to cover his beard with his mantle, as if in lamentation at his own virtual death. He had further to warn passers-by to keep away from him, by calling out, ‘Unclean! unclean!’ nor could he speak to any one, or receive or return a salutation, since in the East this involves an embrace.”

That the disease was not contagious is evident from the regulations regarding it (Lev. 13:12, 13, 36; 2 Kings 5:1). Leprosy was “the outward and visible sign of the innermost spiritual corruption; a meet emblem in its small beginnings, its gradual spread, its internal disfigurement, its dissolution little by little of the whole body, of that which corrupts, degrades, and defiles man’s inner nature, and renders him unmeet to enter the presence of a pure and holy God” (Maclear's Handbook O.T). Our Lord cured lepers (Matt. 8:2, 3; Mark 1:40–42). This divine power so manifested illustrates his gracious dealings with men in curing the leprosy of the soul, the fatal taint of sin. ⁴

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SANHEDRIN’S REPRESENTATIVES

LOCATION: CAPERNAUM/GALILEE

JOHANAN BEN ZAKKAI

JOHANAN BEN ZAKKAI (first century C.E.), tanna and the leading sage at the end of the Second Temple period and the years following the destruction of the Temple. Johanan b. Zakkai’s personality and work are depicted in a blend of fact and legend, neither of which gives information concerning his family or place of origin. Like Moses and Hillel before and Akiva after him, Johanan is said to have lived 120 years, divided into three periods: “For 40 years he was in business, 40 years he studied, and 40 years he taught” (Sif. Deut. 357; RH 31b; Sanh. 41a). In the chain of the tradition of the Oral Law it is mentioned in general terms that he received the tradition from Hillel and Shammai (Avot 2:8). Other statements, however, refer to him only as the pupil of Hillel, although these too contain no direct evidence of any discussions between them. One baraita declares that Johanan was the least among Hillel’s 80 pupils “and it was said of him that he did not leave unstudied the Bible and Mishnah, Gemara, halakhah, and aggadah, exegetical details of the Torah and of the Scribes, inferences a minori ad majus and analogies, calendrical computations and gematriot, the speech of the ministering angels, of spirits, and of palm-trees, fullers’ parables and fox fables, and any matter great and small” (Suk. 28a).

It is not known when Johanan went to Jerusalem. The Mishnah (Shab. 16:7; 22:3) quotes two decisions which he gave in Arav in Lower Galilee. There, according to the amora Ulla, he lived for 18 years, during which time there came before him only these two incidents—hence his complaint of the hatred of the Torah in Galilee (TJ, Shab. 16:7, 15d). Johanan apparently went to Galilee after studying in Jerusalem. Hanina b. Dosa lived at Arav (Gen. R. 10:8), where he had gone to study under Johanan, and it may have been then that he successfully prayed for the recovery of Johanan’s gravely ill son. When Johanan remarked that even had he himself prayed all day no notice would have been taken of him, his wife asked, "Is Hanina, then, greater than you?" “No,” replied Johanan, “but he is like a servant before the king [before whom he may appear at any time], whereas I am like a prince before a king [and may appear before him only at specified times]” (Ber. 34b). This story emphasizes the difference between the pious miracle worker, Hanina b. Dosa, and the sage, Johanan b. Zakkai, as the Mishnah does between Honi ha-Me’aggel and Simeon b. Shetah (Ta’an. 2:8). An allusion to the date of Johanan’s return to Jerusalem may be contained in the baraita which tells that for 40 years before the destruction of the Second Temple the doors of the heikhal (front part of the Temple building) were locked at night and in the early morning were found open. Johanan b. Zakkai said to it: “Heikhal, why do you agitate us? We know that you will eventually be destroyed, as it is said [Zech. 11:1]: ‘Open thy doors, O Lebanon, that the fire may devour thy cedars’” (TJ, Yoma, 6:3, 43c; TB, Yoma 39b; and see Jos., Wars, 6:293). Of his relations with Rabban Simeon b. Gamaliel there is reliable evidence (see Mid. Tan. on Deut. 26:13), which shows that he occupied a special place among the sages and filled a role—either with the title of av bet din or without any particular title—alongside the nasi.
Johanan and the Temple

Johanan expounded and taught “in the shadow of the Temple” (TJ, Av. Zar. 3:13, 43b; Pes. 26a). There, presumably, he met “the sons of high priests” (see Ket. 13:1–2), that is, of high priestly families who had concentrated in their hands communal and political power and were principally authorities in matters pertaining to the Temple and its administration. Many of them had adopted the ways of the Sadducees. Johanan clashed openly with one of them and was able to give practical expression to the Pharisaic view (Tosef., Par. 3:8; and see Mish., Par. 3:7). The Mishnah records a controversy between Johanan and the Sadducees on whether the Holy Scriptures “render the hands unclean” (Yad. 4:6). The other accounts of his disputes with them (BB 115b; and see Men. 65a; Meg. Ta’an. 338) are legendary in character. These accounts were apparently composed when the Sadducees had ceased to exist. By his active opposition to them Johanan undoubtedly contributed to curtailing their influence and to supplanting them in the Temple and in its service. He was also opposed to the special privileges which the priests had arrogated to themselves, such as exempting themselves from paying the half shekel. Johanan declared against them: “Any priest who does not pay the shekel is guilty of a sin...” (Shek. 1:4; and see Maimonides' Mishnah commentary, ad loc.). It was however clear to him that the sages were powerless to impose their views fully on the priests (Eduy. 8:3, 7). In his own special way he succeeded in increasing the number of Pharisaic priests who accepted his decisions (see Tosef., Oho. 16:8; Tosef., Par. 10:2) and in influencing their ways and the order of the Temple service.

No information is extant of the regulations issued by Johanan before the destruction of the Temple. The Mishnah (Sot. 9:9) does indeed declare that he discontinued the ceremony of the ordeal of the bitter water which the woman suspected of adultery had to drink, but the passage “Rabban Johanan b. Zakkai discontinued it” was apparently not part of the original Mishnah, he having merely testified to its discontinuance on account of prevailing circumstances, as stated in the Tosefta (Sot. 14:1–2): “R. Johanan b. Zakkai said: With the increase in the number of murderers an end was put to the ceremony of breaking the heifer's neck [Deut. 21:1 ff.], for the ceremony of breaking the heifer's neck applies only to a doubtful case, whereas now they murder openly. With the increase in the number of adulterers, an end was put to the ceremony of the bitter water, for the ceremony of the bitter water applies only to a doubtful case, whereas now there have already increased those who are openly guilty of it.”

As a Teacher

Johanan's chief activity was directed to spreading the knowledge of the Torah (RH 18a; Yev. 105a); but while regarding its study as the aim of man's life, he warned that this did not justify claiming any credit for oneself: "If you have learnt much Torah, do not ascribe any merit to yourself, since it was for this that you were created" (Avot 2:8). Five of his pupils are mentioned by name: Eleizer b. Hyrcanus, Joshua b. Hananiah, Yose ha-Kohen, Simeon b. Nethanel, and Eleazar b. Arakh (ibid.), but frequently reference is made to his pupils without mentioning their names. He used the dialogue as his method of instruction. He asked questions of his pupils, probed their answers, and praised the correct reply (Avot 2:9). The subjects taught by him were halakhah and aggadah, ethics and the reasons for the commandments, and mysticism—ma'aseh bereshit and ma'aseh merkavah. His tendency to base halakhot on biblical texts is evidenced by his fear that "another generation is destined to pronounce clean a loaf that is unclean in the third degree on the ground that no text in the Torah declares it to be unclean" (Sot. 5:2). A baraita (Tosef., BK 7:3ff.) enumerates five things which R. Johanan b. Zakkai interpreted "as a kind of homer," an expression that has not been satisfactorily explained. This
baraita contains allegorical interpretations and homilies based on analogy, on an inference from a similarity of biblical phrases, and on a conclusion a minori ad majus. Their common feature is that they give reasons for biblical statements: "Why, of all the organs of his body, was it specifically the ear of the Hebrew servant who, although able to go free after six years' service yet chose to continue serving his master, which was pierced? [Ex. 21:2–6]. Because the ear was the organ that heard at Mt. Sinai 'for unto Me the children of Israel are servants' [Lev. 25:55] but this one elected to serve a human master. Therefore, declares the Bible, let his ear be perforated... The Bible says [Deut. 27:5]: 'And there shalt thou build... an altar of stones; thou shalt lift up no iron tool upon them.' For fashioning the stones of the altar, which symbolizes atonement, iron is not to be used, since from it the sword, symbolizing calamity, is manufactured. If this applies to the altar which makes atonement between Israel and their Father in heaven, by a conclusion a minori ad majus, students of the Torah, who are the atonement of the world, should not be touched by any one of all the harmful agents" (Tosef., BK loc. cit.).

Johanan's method of minutely studying a biblical passage, inquiring into its motivation, and finding the grounds for some detail which he then converts into a universal idea transcending the specific context of the passage, is evident also in his other expositions not designated "as a kind of homer." On the verse (Ex. 21:37: "... he shall pay five oxen for an ox, and four sheep for a sheep," he said: "Come and see to what extent God shows consideration for the dignity of human beings. For an ox, which walks with its legs, the thief pays fivefold; for a sheep, since he carries it, he pays only fourfold" (Tosef., BK 7:10; Mekh., ed. Horowitz-Rabin, Nezikin, 12). In some sources mention is made of questions addressed to Johanan in the presence of his pupils by a Roman general who in the main posed problems raised by contradictory biblical passages (see Bek. 5a; TJ, Sanh. 1:7, 19 c–d; Num. R. 4:9). At times Johanan gave him an evasive answer, which failed to satisfy his pupils. On one occasion when "he saw his disciples looking at one another, he said to them, 'You are doubtless surprised that I should have dismissed him with a vague reply...'" (Hul. 27b, and see Tos., ad loc.). On another occasion his pupils said to him: "Him you have dismissed with a vague reply, but to us what answer do you give" (TJ, Sanh. 1:3, 19b). This Roman general may have been the non-Jew who asked Johanan about the ceremony of the red heifer which "seems like sorcery." In this story, too, it is said that Johanan's answer to the general failed to satisfy his pupils "who, when he left, said, 'Our master, him you have dismissed with a trivial reply. What answer do you give us?'" He said to them, 'By your life, a corpse does not defile nor does water make levitically clean, but it is the decree of the Holy One Blessed Be He who declared, I have issued an ordinance and enacted a decree, and you are not permitted to question My decree'" (Pd-RK 71; Tanh., Hukkat, 8). If this story is authentic, it to some extent supplements a comprehension of Johanan's view of the mitzvot. While explaining the reasons of detailed aspects of the mitzvot has great importance, the fundamental feature of a mitzvah lies neither in the ceremony nor in its minutiae. Even if incomprehensible, it is the decree of God, and it is this that constitutes its motive force.

There is clear evidence that Johanan was the first sage to engage in mysticism, heading as he does a chain, as it were, of sages who engaged in the subject, given by Yose b. Judah of the latter half of the second century C.E. (Tosef., Hag. 2:2). The accounts of his occupation with mysticism are distinguished by a lofty style and an intense fervor but do not disclose the essence of the esoteric doctrines. With these are connected two of Johanan's statements, the one describing the entrance to Gehinnom (Suk. 32b) and the other the size of the world (Hag. 13a; and see Pes. 94 a–b). These were, it seems, taken from a collection of beraitot, stemming according to the amora Rabbah b. Meryon "from the school of R. Johanan b. Zakkai" (Er. 19a, and Rashi ad loc.). It is clear, however, that the statements have not been preserved in their
original version but, like Johanan's other expositions and teachings, have undergone various changes. Only some of his halakhot (in Kelim 17:16) were arranged by Johanan himself. Remnants of his teaching have been apparently preserved in tractate Sotah, too, particularly in chapters 8 and 9, in which there are many references to tannaim of the end of the Second Temple period.

The Period of the Destruction

Johanan's wisdom and activities earned for him an authority and an influence that extended beyond the circle of his pupils. Nothing is clearly known of his attitude to the events that took place in Jerusalem during the tempestuous years preceding the destruction of the Second Temple. He certainly did not belong to the party of the Zealots. His expositions on establishing peace "between nation and nation, between government and government, between family and family" (Mekh., Ba-Hodesh, 11) were designed to promote peace for everyone, even for a heathen in the street (Ber. 17a), this being borne out by his admonition: "Do not be precipitate in tearing down the high places of the non-Jews, that you shall not rebuild them with your hands, that you shall not tear down those of bricks and they will tell you to make them of stones, those of stones and they will tell you to make them of wood" (Mid. Tan. on Deut. 12:2). Johanan presumably expected a peaceful issue of the conflict and the preservation of Jerusalem. He may even have worked to this end, and only after becoming convinced that all hope was lost decided to leave the city. The account of this incident has been preserved in four versions (ARN1 4, 22–24, ARN2 6, 19; Lam. R. 1:5, no. 31; Git. 56a–b), in which there are not a few substantial differences and variants. Interpretations in the spirit of the narrator's outlook, and also aggadic statements, were introduced into them, such as Johanan's prophecy to Vespasian that the latter was destined to become emperor, ascribed by Josephus to himself (Wars, 3:399ff.), as well as the motif emphasizing Johanan's wisdom in the eyes of the non-Jews. From all the sources it emerges that he succeeded in outwitting the extremists, left the besieged city, and arrived at Vespasian's camp, probably in 68 C.E. As for his requests to the emperor, the most probable tradition is that preserved in the Babylonian Talmud, according to which he asked only that the sages of the generation be saved—Jabneh with its sages, the dynasty of Rabban Gamaliel, and R. Zadok, requests that were personal and circumscribed in character. More than this he could not expect. Johanan was undoubtedly given permission to go to Jabneh, whose sages had remained there. It was the seat of a bet din (Sanh. 11:4) and of sages of the family of the Sons of Bathyra, for which reason Johanan may have chosen it. He neither asked nor received permission to establish a supreme institution for the nation there. In his work he could rely only on his own powers and on his own influence.

The destruction of the Temple, which he indeed foresaw, stunned Johanan no less than his contemporaries, and his immediate reaction was one of profound grief: "Rabban Johanan sat and watched in the direction of the wall of Jerusalem to learn what was happening there, even as Eli sat upon his seat by the wayside watching [I Sam. 4:13]. When R. Johanan b. Zakkai saw that the Temple was destroyed and the heikhal burnt, he stood and rent his garments, took off his tefillin, and sat weeping, as did his pupils with him" (ARN2 7, 21). The cessation of the Temple service, one of the three things on which the world is based (Avot 1:2), led to a movement of excessive abstinence (Tosef., Sot. 15:11) and to a despair of the possibility of atoning for sins. Johanan took it upon himself to give guidance to the bewildered: "Once when R. Johanan b. Zakkai was leaving Jerusalem, R. Joshua was walking behind him and saw the Temple in ruins. R. Joshua said, 'Woe is us that this has been destroyed, the place where atonement was made for the sins of Israel.' 'No, my son, do you not know that we have a means of making atonement that is like it. And what is it? It is deeds of love, as it is said [Hos.
6:6]: "For I desire kindness, and not sacrifice" (ARN 4, 21). Johanan did not wish to disparage sacrifices. It was only in his desire to provide an opportunity of observing the Torah without a Temple that he ascribed the power of atonement to deeds of love. He neither took the words of the prophet literally nor placed the power of kindness to make atonement above that of a sacrifice. He merely said "we have a means of making atonement that is like it."

Johanan ascribed the destruction of the Temple to Israel's failure to perform the will of God; but he was the witness of circumstances that led him to express the view that his people had been delivered "into the hands of a low people" (Ket. 66b), and under the influence of events even changed his attitude toward the charitable acts of the non-Jews. Thus before the destruction of the Temple he said: "Just as the sin and guilt offerings make atonement for Israel, so charity and kindness make atonement for the nations of the world" (BB 10b; see Dik. Sof., ad loc.), but after it he praised his pupil Eleazar b. Arakh's exposition of the verse (Prov. 14:34): "Righteousness exalteth a nation, but the kindness of the peoples is sin," saying to his pupils, "I approve the words of Eleazar b. Arakh rather than yours, for he assigns charity and kindness to Israel and sins to the nations of the world" (Pd–RK 21). With the destruction of the Temple the atonement of sins was denied not to Israel but to those who had destroyed it.

Johanan at Jabneh

Nor was Johanan content merely with such expressions of consolation, but worked principally for the renewal of the nation's religious and national leadership by raising the prestige of the bet din at Jabneh. His regulations issued to this end at first met with the opposition of some contemporary sages. During the existence of the Temple the shofar was sounded on a New Year that fell on a Sabbath only in the Temple but not elsewhere in the country. "After the destruction of the Temple R. Johanan b. Zakkai ordained that the shofar be sounded [on a Sabbath] wherever there was a bet din" (RH 4:1; and see RH 29b).

Johanan did not occupy the position of nasi (as maintained by Frankel, Brcell, and Halevy), nor did he live permanently at Jabneh but at Beror Hayil (Tosef., Ma'as. 2:1, et al.). Explicable against this background is also the ordinance issued by him "that even if the head of the bet din is in some other place, the witnesses should still proceed only to the place of assembly" (RH 4:4). There were important sages who neither wanted nor could consent to assign to another place any of the rights and status enjoyed by the Great Sanhedrin in Jerusalem and thereby to diminish the consciousness of the destruction and of the change that had taken place. But under Johanan's influence the number of sages in Jabneh constantly increased (ARN 14, 59: "... we shall go to Jabneh, to the place where there are numerous scholars..."), and his ordinances—some of them instituted "in remembrance of the Temple" (RH 4:3, et al.)—gave it a special and central status. During these years he prepared the ground for reestablishing the office of nasi, and when Rabban Gamaliel was able to come out into the open he was accorded the recognition due to him as the legitimate heir of that office. The creation of the center of Jabneh was the result of Johanan's labors, alike balanced and circumspect, vigorous and consistent. The date of his death is unknown, but apparently he lived only about ten years after the destruction of the Second Temple. The esteem of the generations for his image and work was expressed in the mishnaic statement (Sot. 9:15) that "when R. Johanan b. Zakkai died, the luster of wisdom ceased."

A moving account is given of his death: "When he fell ill, his disciples went to visit him. When R. Johanan b. Zakkai saw them, he began to weep. His disciples said to him: 'Light of Israel, pillar of the right hand, mighty hammer! Why do you weep?' He replied: 'If I were being taken today before a human king who is here today and tomorrow in the grave, whose anger—if he is angry
with me—does not last for ever, who if he imprisons me does not imprison me for ever, and who if he puts me to death does not put me to everlasting death, and whom I can persuade with words and bribe with money, even so I would weep. Now that I am being taken before the supreme King of Kings, who lives and endures for ever and ever, whose anger is an everlasting anger, who if He imprisons me imprisons me for ever, who if He puts me to death puts me to death for ever, and whom I cannot persuade with words or bribe with money—nay more, when there are two ways before me, one leading to Paradise and the other to Gehinnom, and I do not know by which I shall be taken, shall I not weep?"” It is possible that the reference to appearing before an earthly king may be connected with his appearance before Vespasian. At the moment of his death, he said to his disciples: "Remove the vessels so that they shall not become unclean, and prepare a throne for Hezekiah the king of Judah who is coming to accompany me into the next world" (Ber. 28b).

T**HE HEALING**

The palsied man is brought to him—Jesus does not directly heal.

He knew that this would raise the issue that it raises.

It is easier to say that sins are forgiven—no outward proof is required.

Yeshua is arguing from the lesser to the greater

This is called Qal V’homar reasoning in rabbinic thinking

It is easier to say that sins are forgiven

It is harder to heal; that requires visible evidence.

It is easier to say that sins are forgiven—no outward proof is required.

Yeshua is arguing from the lesser to the greater

T**HE TURNING POINT**

They now look for reasons to reject him.

The first stage of the Sanhedrin’s investigation, the stage of observation—is complete

Report to Sanhedrin “the movement IS significant!”

The second stage—the stage of interrogation will soon begin

We will soon see the Pharisees asking questions and demanding answers

PUBLICAN

The call of the seventh disciple, Matthew

Matthew is a publican.

Local tax-gatherers for the Romans

Publicans were allowed by Rome to extort additional amounts in excess of the required taxes from their fellow Jews.

Thus, they were hated as Romanizers.

They were not eligible to be either judges or witnesses at a trial because they were considered so unreliable.

If one member of a family was a publican, all others of that family were considered likewise.

They were regarded as traitors and apostates, defiled by their frequent association with the heathen and willing tools of the oppressor.

They were practically excommunicated from Israel.

THERE WERE TWO CLASSES OF PUBLICANS

1. Tax-gatherers

2. Customs house official—the worst kind of publican—they had more freedom to extort than the tax-gatherers had.

Matthew was a customs house official; he was the worst kind of publican.

Their objects of taxation were so numerous that modern scholars have not been able to identify all of them.

They taxed axles, wheels, pack animals, pedestrians, roads, highways, admission to markets, bridges, ships, river crossings, dams, licenses, etc.

The rabbis said that repentance was almost impossible for tax-gatherers and customs house officials.

Edersheim: “the customs house official ruled supreme in his insolence and rapacity.”

Matthew was a customs official, the worst kind of publican.
These trades forbidden to Jews by the Pharisees

Publicans were classed with prostitutes.

Repentance of publicans was virtually impossible—said the Pharisees.

Matthew takes his chances with Rome.

The Messiah’s authority supersedes Rome’s

**TAX COLLECTOR**

**TAX COLLECTOR.** The Gk. word *telōnēs* (*AV ‘publican’) means a collector of tax or custom on behalf of the Romans, employed by a tax farmer or contractor. As early as 212 BC there existed in Rome a class of men (*ordo publicanorum*, Livy, 25. 3. 8–19) who undertook state contracts of various kinds. They were closely associated with, and supported by, the equestrian order; and at a later date were active in a number of provinces (*Cicero, In Verrem*, 2. 3. 11, §§ 27–28), where their work included the collection of tithes and various indirect taxes. The system was very open to abuse, and the *publicani* seem to have been prone to extortion and malpractice from the very beginning, so that while the grossest excesses were restrained by the government, and cases sometimes brought to justice, a generally bad reputation has come down to us. Cicero considered such occupations as that of customs officer vulgar on account of the hatred they incurred (*de Officiis*, 1. 42, § 150) and Livy records the opinion, expressed in 167 BC, that where there is a *publicanus* allies have not liberty (45. 18. 3–4). The central contractors were often foreign to the provinces whose taxes they farmed, though there was nothing to prevent their being natives, and they might employ native sub-contractors. (The expression *architelōnēs* in Lk. 19:2 seems to imply that Zacchaeus was the contractor for the whole of the taxes of Jericho and had collectors under him—SB, 2, p. 249.) But the collectors were usually from the native population, for they needed to know local people and their ways to avoid being deceived. Their generally extortionate practices (*cf.* what amounts to an admission in the words of Zacchaeus, Lk. 19:8, and the conditions implied by the counsel of John the Baptist, Lk. 3:13) made them an especially despised and hated class, so that our Lord could refer to them as typical of a selfish attitude (Mt. 5:46). For the strict Jew, however, this quite natural attitude of hatred was aggravated and altered in character by the religious consideration that the *telōnēs* was regarded as ceremonially unclean, on account of his continual contact with Gentiles, and his need to work on the sabbath. This uncleanness, and the rabbis’ teaching that their pupils should not eat with such persons, account for the attitude evidenced by the expressions *tax collectors and sinners* (Mt. 9:10f.; 11:19; Mk. 2:15f.; Lk. 5:30; 7:34; 15:1) and *tax collectors and harlots* (Mt. 21:31), and for the questions of Mt. 9:10f.; 11:19; Mk. 2:15f.; Lk. 5:29f. (*cf.* SB, 1, pp. 498f.), and indicates the intention of the command of Mt. 18:17. This also lends point to both the negative and positive aspects of the denunciation of the chief priests and elders in Mt. 21:31b, to the statement of Mt. 11:19; Lk. 7:34, and to the story of the Pharisee and the tax collector, Lk. 18:10ff.


J.H.H.4

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SECTION 55: Banquet at Matthew’s House—Matthew 9:10-13; Mark 2:15-17; Luke 5:29-32

PARTY

Two types of friends: other publicans and “sinners”—prostitutes

Exception: Jesus and the disciples

The investigation by the Sanhedrin has begun

They are right there, observing and asking questions.

This is Stage 2—The Stage of Investigation

PROTEST

“The Messiah would never associate with this class of society.”

RESPONSE

1. The sick need healing

   Publicans and prostitutes are sick

2. Pharisees characterized by much sacrifice and not much mercy.

3. Not righteous but sinners need to be called.
SECTION 56: Changed Conditions with the Messiah Present
Explained by Three Illustrations—Matthew 9:14-17; Mark 2:18-22; Luke 5:33-39

DEFINITIONS

**Mishnah (to repeat):** Oral explanation of the (written) Mosaic Law
Key Concept: “A Fence Around the Law”

**Gemara (to learn):** Commentary on the Mishnah

**Talmud (teaching, study, learning):** Mishnah + Gemara

<p>| <strong>THE HISTORY OF JEWISH ORAL TRADITIONS</strong> |</p>
<table>
<thead>
<tr>
<th>Approx. Date</th>
<th>School</th>
<th>Principle</th>
</tr>
</thead>
<tbody>
<tr>
<td>1440 BC</td>
<td>Moses</td>
<td>Mosaic Law given by God</td>
</tr>
<tr>
<td>400 BC to</td>
<td>Soferim</td>
<td>A Sofer can disagree with a Sofer but not with the Law of Moses.</td>
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<tr>
<td>30 BC</td>
<td>(Sofer: Scribe)</td>
<td>Ezras and his disciples developed principles of interpretation and application only.</td>
</tr>
<tr>
<td>30 BC to</td>
<td>Tannaim</td>
<td>A Tanna can disagree with a Tanna but not with a Sofer.</td>
</tr>
<tr>
<td>220 AD</td>
<td>(Tanna: repeaters)</td>
<td>Developed legal regulations (The Mishnah)</td>
</tr>
<tr>
<td>30-67 AD</td>
<td>Jesus and Paul</td>
<td>Paul: a Tanna</td>
</tr>
<tr>
<td>220 AD to</td>
<td>Amoraim (Amora)</td>
<td>An Amora can disagree with an Amora but not with a Tanna.</td>
</tr>
<tr>
<td>500 AD</td>
<td>(Amora)</td>
<td>Developed a commentary on the Mishnah (The Gemara).</td>
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RESULT

During Jesus’ day: then only the Mishnah existed, although it was almost fully developed.

This is the battleground between Jesus and the authorities.

The authority of the Mishnah

**Mishnah**

**Mishnah** (from the Heb., ‘to repeat and to study’), a collection of rabbinic laws arranged in sixty-three tractates and six orders which cover agricultural tithes, public feasts, marriage (especially economic arrangements), torts, sacrifices at the Temple, and ritual purity. Created about A.D. 200 in Palestine under Rabbi Judah the Prince, the text underwent some evolution and was interpreted and its teachings modified by the Palestinian and Babylonian Talmuds. See also Halakah; Talmud. 5

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TALMUD

TALMUD — a collection of books and commentary compiled by Jewish rabbis from A.D. 250–500. The Hebrew word talmud means “study” or “learning.”

This is a fitting title for a work that is a library of Jewish wisdom, philosophy, history, legend, astronomy, dietary laws, scientific debates, medicine, and mathematics.

The Talmud is made up of interpretation and commentary of the Mosaic and rabbinic law contained in the Mishna, an exhaustive collection of laws and guidelines for observing the law of Moses. As a guide to following the law, the Talmud also serves as a basis for spiritual formation. More than 2,000 scholars or rabbis worked across a period of 250 years to understand the meaning of God’s word for their particular situation. Out of these efforts they produced the Talmud.

The wide variety and comprehensive detail of the Talmud’s subject matter conveys a deep thirst for learning. Questions as minute as why God created a gnat and as universal as the origin of the universe filled the teachers of Israel with wonder. A passion for truth and understanding led the Jewish teachers deep into the marvels of the human experience.

The Pharisees were the first to give greater attention to the laws of Moses. The Roman historian Josephus reported that their oral tradition included regulations that were not recorded in the Mosaic Law at all. The Mishna collected all of these oral regulations into one permanent record. In response to the Mishna, wide discussions concerning its content and meaning began, resulting in the Talmud.

The centers for these learned discussions were the academies in Babylonia and Israel. As a result, two Talmuds, the Babylonian Talmud and the Jerusalem Talmud, were created. Because the Babylonian rabbis were far more thorough in word-by-word interpretation of the Mishna than were the rabbis in Israel, the Babylonian Talmud is much more complete. An English edition of this work fills 36 volumes and almost 36,000 pages.

The Talmud is divided into six major sections. The first of these deals with agriculture and crops and the offerings, tithes, and prayers associated with them. The second section is about holidays and festivals such as the Sabbath, Passover, Rosh Hashanah and others. A third section discusses laws about marriage, divorce, property, and related subjects. Another section concerns the rules governing the courts. The next section deals with the laws pertaining to the Temple and the sacrifices and Jewish foods. The final section discusses the laws of ritual purity.

At some points during Jewish history, traditions and the Talmud have been considered equal to or better than the Scripture itself. Jesus encountered such an attitude among the Pharisees even before the existence of the Talmud (Matt. 15:3). Christians must be careful not to make the same mistake in regard to our own traditions.6

**SHABBAT 51B**

**MISHNAH.** Wherewith may an animal go out [on the sabbath], and wherewith may it not go out? A camel may go forth with a bit, a dromedary [ne’ akah] with its nose-ring [hotem], a lybian ass with a halter, a horse with its chain, and all chain wearing animals may go out with their chains and be led by their chains, and [water of lustration] may be sprinkled upon them, and they may be immersed in their place.


A LYBIAN ASS WITH A HALTER. R. Huna said: That means a Lybian ass with an iron halter. Levi sent money to Be Hozae for a Lybian ass to be bought for him. [But] they parcelled up some barley and sent it to him, to intimate to him that an ass's steps depend on barley.

Rab Judah said in Samuel’s name: They [the scholars] transposed them [in their questions] before Rabbi: What about one animal going forth with [the accouterment] of the other? As for a dromedary [ne’akah] with a bit, there is no question; since it is not guarded thereby, it is a burden. The problem is in respect of a camel with a nose-ring. How is it: Since a bit is sufficient, this [the nose-ring] is a burden; or perhaps an additional guard is not called a burden? Said R. Ishmael son of R. Jose before him, Thus did my father rule: Four animals may go out with a bit: a horse, mule, camel and ass. What does this exclude? Surely it excludes a camel [from being led out] with a nose-ring? — No: it excludes a dromedary [ne’akah] with a bit. In a Baraitha it was taught: A Lybian ass and a camel may go out with a bit.

This is dependent on Tannaim: A beast may not go forth with a muzzle; Hananiah said: It may go forth with a muzzle and with anything whereby it is guarded. To what is the reference? Shall we say, to a large beast? Is a muzzle sufficient! But if a small beast is meant, is a muzzle insufficient? Hence they must surely differ in respect to a cat: the first Tanna holds: since a mere cord is sufficient, it [a muzzle] is a burden; while Hananiah holds, Whatever is an additional guard is not called a burden. R. Huna b. Hiyya said in Samuel's name: The halachah is as Hananiah.

ETC., ETC., ETC.

**SCRIBES**

**SCRIBES** were experts in the study of the Law of Moses (*Torah*). At first, this occupation belonged to the priests. Ezra was priest and scribe (Ne. 8:9); the offices were not necessarily separate. The chief activity of the scribe was undistracted study (Ecclus. 38:24). The rise of the scribes may be dated after the Babylonian Exile. 1 Ch. 2:55 would suggest that the scribes were banded together into families and guilds. They were probably not a distinct political party in the time of Ben-Sira (beginning of the 2nd century BC), but became one by the repressive measures of Antiochus Epiphanes. Scribes were found in Rome in the later imperial period, and in Babylonia in the 5th and 6th centuries AD. Not until about AD 70 are there detailed facts concerning individual scribes. They were mainly influential in Judaea up to AD 70, but they were to be found in Galilee (Lk. 5:17) and among the Dispersion.
The scribes were the originators of the synagogue service. Some of them sat as members of the Sanhedrin (Mt. 16:21; 26:3). After AD 70 the importance of the scribes was enhanced. They preserved in written form the oral law and faithfully handed down the Heb. Scriptures. They expected of their pupils a reverence beyond that given to parents (Aboth 4. 12).

The function of the scribes was threefold.

1. They preserved the law. They were the professional students of the law and its defenders, especially in the Hellenistic period, when the priesthood had become corrupt. They transmitted unwritten legal decisions which had come into existence in their efforts to apply the Mosaic Law to daily life. They claimed this oral law was more important than the written law (Mk. 7:5ff.). By their efforts religion was liable to be reduced to heartless formalism.

2. They gathered around them many pupils to instruct them in the law. The pupils were expected to retain the material taught and to transmit it without variation. They lectured in the Temple (Lk. 2:46; Jn. 18:20). Their teaching was supposed to be free of charge (so Rabbi Zadok, Hillel and others), but they were probably paid (Mt. 10:10; 1 Cor. 9:3-18, for Paul’s statement of his right), and even took advantage of their honoured status (Mk. 12:40; Lk. 20:47).

3. They were referred to as ‘lawyers’ and ‘teachers of the law’, because they were entrusted with the administration of the law as judges in the Sanhedrin (cf. Mt. 22:35; Mk. 14:43, 53; Lk. 22:66; Acts 4:5; Jos., Ant. 18. 16f.). ‘Lawyer’ and ‘scribe’ are synonymous, and thus the two words are never joined in the NT. For their services in the Sanhedrin they were not paid. They were therefore obliged to earn their living by other means if they had no private wealth.

The OT Apocrypha and Pseudepigrapha are sources for the origin of the scribal party. The books of Ezra, Nehemiah, Daniel, Chronicles and Esther also indicate something of the beginnings of the movement, whereas Josephus and the NT speak of this group in a more advanced stage of development. There is no mention of the scribes in the Fourth Gospel. They belonged mainly to the party of the Pharisees, but as a body were distinct from them. On the matter of the resurrection they sided with Paul against the Sadducees (Acts 23:9). They clashed with Christ, for he taught with authority (Mt. 7:28-29), and he condemned external formalism which they fostered. They persecuted Peter and John (Acts 4:5), and had a part in Stephen’s martyrdom (Acts 6:12). However, although the majority opposed Christ (Mt. 21:15), some believed (Mt. 8:19).

**Bibliography.** G. F. Moore, Judaism, 1, 1927, pp. 37-47; G. H. Box in EBr, 1948 edn.; J. D. Prince in EBi; D. Eaton in HDB; E. Schürer, HJP, 2, 1978; W. Robertson Smith, The Old Testament in the Jewish Church, 1892, pp. 42-72 (with bibliography on p. 42); A. Finkel, The Pharisees and the Teacher of Nazareth², 1974; J. W. Bowker, Jesus and the Pharisees, 1973; N. Hillyer, NIDNTT 3, pp. 477-482; J. Jeremias, TDNT 1, pp. 740-742; idem, Jerusalem in the Time of Jesus, 1969, ch. 10; EJ (s.v. ‘Scribes,’). ¹ C.L.F.¹

The Torah places two obligations upon a person with regard to the Sabbath—to remember the Sabbath day (which is fulfilled with the recitation of the prayer and the kiddush), and to refrain from performing any labor. With the exception of the prohibition of kindling a fire, though, the Torah does not explicitly state what constitutes a labor.

However, the Torah prefaces the section describing the construction of the Mishkan (Tabernacle—Exodus 35:4ff) with a repetition of the prohibition against performing labor on the Sabbath (ibid. vs. 1-3). … From this juxtaposition, the Sages derived that the labors prohibited on the Sabbath are those which were necessary for the construction of the Mishkan and the preparation of its components.

The Mishnah in 7:2 lists these labors and gives their total as thirty-nine.

The formulation of these thirty-nine labors is not intended as a ban on thirty-nine specific acts of labor but rather as a ban on *thirty-nine categories of labor* (emphasis mine). They are therefore known as avos melachos, primary labors (lit. fathers of labors) … Activities whose prohibition is derived from one of these thirty-nine are known as tolados, secondary (lit. descendant) labors.

### The Thirty-nine Melachos

| 10. Kneading |  | 30. Smoothing |  |
CHALLENGE TO JESUS

Yeshua is not fasting—Monday and Thursday are fast days to the Pharisees.

RESPONSE OF JESUS

Example #1: a wedding

At a wedding you do not fast—you feast

The bridegroom is present

It is not an appropriate time to fast.

After his departure, then you fast.

Example #2: Repairing a garment

A new patch is not put on an old garment

The patch would shrink and pull the garment together.

Point: He did not come to patch up Pharisaic Judaism.

Example #3: Wine

Wineskins stretched—fermenting process loses both.

Point: not new teaching poured into the old wineskin of Pharisaic Judaism

This is a warning that went unheeded by the Ebionites of the second century – and by segments of the Messianic community today.

Response: two possible interpretations

1. Their attitude: desire the old and reject the new.

2. On the other hand, possibly he’s comparing Mosaic Judaism to Pharisaic Judaism and saying this:

“If you drink deeply of Moses you will say Moses is better than the Mishnah.”
EXALTATION OF THE SABBATH

The Jewish Encyclopedia: Article—Sabbath
Subsection: Exaltation of the Sabbath

The observance of the Sabbath in all its details is highly extolled in the rabbinic haggadah. If all Israel observes two Sabbaths (or even one Sabbath; Lev. R. iii. 1) in all their details, it will immediately be redeemed from exile (Shab. 118b). The Sabbath is a costly present given by God to Israel (ib. 10b). The pleasures of the Sabbath are one-sixtieth of the delights of the world to come (Ber. 57b).

He who honors the Sabbath with the preparation of delightful things will receive all that his heart desires: his portion will be limitless, and his sins will be forgiven. He who eats the three prescribed meals on the Sabbath will be saved from the troubles of the Messianic age, from the judgment of Gehenna, and from the wars of Gog and Magog (Shab. 118a, b).

Had the Israelites observed the first Sabbath in all its details, no nation or tongue could have prevailed against them (Tos. to Shab, s.v. "Kasher").
SECTION 57: A Lame Man Healed in Jerusalem on the Sabbath—John 5:1-9

TIMING

Feast: Passover

1½ years have gone by

PURPOSE

Instruction will raise the issue to force the leaders to a decision.

Broke Mishnah Shabbat 1:1-- moving something from a private to a public area

Avos Melachos number 39: Transferring from Domain to Domain

"carrying out and bringing in anything, from one place to another, is said (x) to be work, and one of the principal works;"

and therefore forbid by the law, which says, "thou shall not do any work"; and one of the traditions of the elders is this (y),

"whoever carries anything out (i.e. on the sabbath day), whether in his right hand, or in his left, in his bosom, or, "on his shoulder", is guilty; for so carried the Kohathites."

And particularly it is said (z), that

"he that rolls up a bed of the brasiers or tinkers (i.e. on the sabbath day) is bound to a sin offering."

Mishnah Shabbat 1:1
The Mishnah, ArtScroll Mishnah Series, Seder Moed Vol. 1a

The (types of) transfers on the Sabbath are two which are (in reality) four within, and two which are (in reality) four outside.

How is this so? The poor man is standing outside and the householder inside:

1. If the poor man extended his hand inside and placed (an object) into the householder’s hand, or if he took (an object) from it and brought (that object) out—the poor man is liable and the householder is exempt;

2. If the householder extended his hand outside and placed (an object) into the poor man’s hand, or if he took (an object) out of it and brought (that object) in—the householder is liable and the poor man is exempt;

3. If the poor man extended his hand inside and the householder took (an object) from it, or placed (an object) into it and he (the poor man) brought (that object) out—both are exempt;

4. If the householder extended his hand outside and the poor man took (an object) from it, or placed (an object) into it and he (the householder) brought (that object) in—both are exempt.

The paralytic was liable—was guilty of principle number one or two.

He carried his pallet from private area into a public area without giving it to anyone.

Had he remained in the private area and had handed his pallet to someone in the public area they would have both been exempt—nos. 3 and 4.
BETHESDA

BETHESDA, BETHZATHA In the TR, the name of a Jerusalem pool (Jn. 5:2), near the Sheep Gate; but there is textual uncertainty about the name itself and about its application. Various names occur in different MSS; many scholars take 'Bethzatha' (so RSV, JB, TEV) to be the best reading, though AV, RV, NASB, NEB and NIV accept the TR 'Bethesda'. ('Bethsaida', though well attested, is improbable on general grounds.) The name designates either the pool itself (RSV) or a building ('at the Sheep-Pool', NEB).

'Bethesda' may mean 'place (lit. 'house') of mercy' or else 'place of outpouring.' The latter possibility is enhanced by the occurrence of a dual form of the name in a Qumran document (3Q15, §57); the reference is to a (twin) pool near the Temple area. This linguistic evidence is the more interesting in view of the fact that Eusebius and the Bordeaux pilgrim speak of twin pools at Bethesda. A twin pool N of the Temple area was discovered in 1856 at St Anne's Church, and many have since identified it with the locale of Jn. 5:2; remains of magnificent porticoes seem to have survived. However, the identification remains uncertain; other pools in the same general area have been proposed; and some scholars have thought the Pool of *Siloam a possibility. If so, the word probatikē cannot refer to the 'Sheep [Gate]', which lay N of the Temple area; but other renderings are possible (cf., e.g., NEB).


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\[\text{Diagram of Bethesda pool (see p. 134). (NEB p. 135)}\]

SECTION 58: Effort to Kill Jesus for Breaking the Sabbath and Saying He was Equal with God—John 5:10-18

ACCUSATIONS

1. Healed on Sabbath
2. Makes himself equal with God

SECTION 59: Discourse Demonstrating the Son’s Equality with the Father—John 5:19-47

DEFENSE

1. verses 19-21: he is doing the works of the Father.
2. verses 22-23: the son will judge all men.
3. verse 24: the son provides eternal life.
4. Verses 25-29: he will bring about the resurrection.

HE MENTIONS TWO RESURRECTIONS:

#1 Life

#2 Judgment

   Daniel 12:2

   Matt. 25:46
WITNESSES

Under the torah, a matter is established with two or three witnesses—Deut 17:6, 19:15

Here there are four

1. Verse 33 John the Baptist
2. Verse 36 his own works
3. Verse 37 God the Father/ His voice at baptism
4. Verse 39 The Scriptures—they don't believe the Scriptures.

MODERN ORTHODOX IDEOLOGY

Rejoice O Youth: An Integrated Jewish Ideology

Author: Rabbi Avigdor Miller

The Place of Tradition
… the truth is unknown to those who merely know the Scriptures. The only way to know the truth of the Scriptures is through the tradition.
(Paragraph 404)

The Place of the Rabbi (Sage)
… support of the Sages is tantamount to contact with G-d …
(Paragraph 444)

ACCUSATIONS

1. Picked grain—guilty of reaping

   **ARTSCROLL MISHNAH: REAPING**—detaching any growing plant from its roots falls under the category of reaping. If done in a customary manner (e.g., cutting grain with a scythe) the labor is an av; if in an unusual manner (e.g., PULLING GRAIN BY HAND) it is a tolados.

   (The disciples violated the Mishnah by performing a tolados of reaping)

2. Rubbed grain—guilty of threshing

   **ARTSCROLL MISHNAH: THRESHING**—the purpose of threshing is to extract grain from its husk. Extracting any food from its shell in a similar manner is a tolados of threshing.

   (The disciples violated the Mishnah by performing a tolados of threshing)

3. Blew to separate—guilty of winnowing

   **ARTSCROLL MISHNAH: WINNOWING**—after kernels have been extracted from their husks, the mixture is cast into the air with a pitchfork. The wind blows away the chaff, leaving the heavier kernels.

   (The disciples violated the Mishnah by performing a tolados of winnowing)

DEFENSE

1. Matthew 12:3-4—a historical appeal to King David

   David ate the showbread.

   Mosaic Law did not forbid this

   Pharisaic law did.

   They were not about to criticize David

   They allowed David, so why not the Messiah?

   “If David can break your traditions, why can’t I or anyone else?”
2. Matthew 12:5—an appeal to the law about the temple service

   Certain work was permitted on the Sabbath.

   Pharisees said three things were permitted on the Sabbath:
   a. Midwifery
   b. Circumcision
   c. Preparation of a corpse

   Jesus adds that the biggest workday for the priests was the Sabbath.

3. Matthew 12:6—the person of the Messiah is greater than the temple.

4. Matthew 12:7—an appeal to the voice of prophecy

   Hosea 6:6—works of necessity and mercy are allowed on the Sabbath.

5. Matthew 12:8—the lordship of the Messiah includes lordship over the Sabbath.

6. Mark 2:27—the purpose of the Sabbath is to help man, not the reverse.

   1,500 pharisaic laws reversed God’s philosophy.

   The purpose of the Sabbath was to help man.

   Man was not made to benefit the Sabbath

   The Sabbath was made to benefit man.

Mekilta de R. Ishmael to Exodus 31:13-14
The Sabbath was made for man, not man for the Sabbath, so that man is lord over the Sabbath.

Babylonian Talmud: Yoma 85b
R. Jonathan b. Joseph said: For it is holy unto you; i.e., it [the Sabbath] is committed to your hands, not you to its hands.

PHARISEES’ ACCUSATION: HE HEALED ON THE SABBATH

MESSIAH’S DEFENSE

1. Matthew 12:11 works of necessity and mercy are allowed even by Pharisaism on the Sabbath day.

Animal life versus human life

This is what’s known in rabbinic thinking as a Qal V’homer argument

An argument from the lesser to the greater

If it is permissible to benefit the lesser, then it is permissible to benefit the greater

ART SCROLL MISNAH (pages 62, 251, 360-362)

... where danger of life is involved one is not only permitted to, but is obligated to, perform the melachos to prevent loss of life

(concerning) ... medicines of the Sabbath. The general rules governing this matter are as follows: (a) A person whose life is threatened may perform even labors prohibited by the Torah ... (b) a sick person whose life is not in danger may use medication if he is so ill he must go to bed; (c) a healthy person, who suffer from a pain or an ailment but is not confined to bed, is not permitted to use medication. The Rabbis prohibited this in order that one may not come to crush herbs on the Sabbath (medicines generally being prepared from crushed herbs). To do so would be to perform a tolados of grinding.

(concerning straightening an infants limbs) ... if one of the vertebrae becomes dislocated, it many not be reset, since this appears like building

Should the infant suffer intense pain, however, it is permissible to reset the vertebrae through a non-Jew ...

(concerning a fracture) ... only a broken bone may be reset on the Sabbath, but not a dislocated one. [It may, however, be reset by a non-Jew]. ... Should the physician state that the limb is endangered by neglecting to set the bone ... the bone may be set.

Matthew 12:13—He did not require the man to express faith/trust, but simply obedience.

**PHARISEES’ RESPONSE**

1. Luke 6:11—filled with madness; controlled by anger
3. Mark 3:6—joined with the Herodians (opposite political parties).

They are bitter enemies, but on this issue, they join forces.

Jesus is indeed becoming a sign to be spoken against

He is becoming a point of division in the Jewish world as prophesied by Simon in the temple at Messiah's birth 33 years earlier.

The two sides are beginning to become visible—those against Jesus and those for him.

In addition, they are able to put aside their differences with each other and unite in their purpose to destroy him.

**SECTION 62: Withdrawal to the Sea of Galilee with a Great Multitude from Many Places—Matthew 12:15-21; 4:25; Mark 3:7-12**

**AUTHORITY TO HEAL**

Rising interest within Israel and surrounding districts and cities

**RESULT**

Recognition of authority by demons

He silences them.

Demons are not good character witnesses.

**PROPHECY**

All this fulfills prophecy; the Gentiles are already beginning to hope in the Jewish Messiah.
<table>
<thead>
<tr>
<th>APPLICATION</th>
<th>Messiah’s Authority</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>BIBLICAL APPLICATION</strong></td>
<td>Authority over . . .</td>
</tr>
<tr>
<td>1. <strong>Physical well-being</strong>: Healing the leper and the paralytic</td>
<td></td>
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<tr>
<td>2. <strong>Sin</strong>: Forgiving the sin of the paralytic</td>
<td></td>
</tr>
<tr>
<td>3. <strong>Men</strong>: The calling of Matthew from service to Caesar to service to God</td>
<td></td>
</tr>
<tr>
<td>4. <strong>Traditions</strong>: Through the controversy with the Pharisees over fasting</td>
<td></td>
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<tr>
<td>5. <strong>Proper Interpretation of Scripture</strong>: Through the controversy over Sabbath activities such as work and healing</td>
<td></td>
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<tr>
<td>6. <strong>Spiritual Warfare</strong>: Through the casting out of demons</td>
<td></td>
</tr>
<tr>
<td><strong>PERSONAL APPLICATION</strong></td>
<td>What area of your life do you need to acknowledge the Lordship of Jesus?</td>
</tr>
<tr>
<td>1. <strong>Physical well-being</strong>: Do you have a physical ailment?</td>
<td></td>
</tr>
<tr>
<td>2. <strong>Sin</strong>: Do you need to come to Him for forgiveness of sin?</td>
<td></td>
</tr>
<tr>
<td>3. <strong>Men</strong>: Perhaps God is calling you to full time service like He called Matthew?</td>
<td></td>
</tr>
<tr>
<td>4. <strong>Traditions</strong>: Is there a man-made tradition in your life that actually hinders your relationship with God; Jesus is Lord over man-made traditions.</td>
<td></td>
</tr>
<tr>
<td>5. <strong>Proper Interpretation of Scripture</strong>: Are you confused by the differing opinions men present? Perhaps you need to diligently study all of Scripture, trusting the Holy Spirit and His authority to lead you to the proper understanding?</td>
<td></td>
</tr>
<tr>
<td>6. <strong>Spiritual Warfare</strong>: Is there a spiritual battle going on in your life today? Do you need to turn to the Messiah for His help and authority to find victory?</td>
<td></td>
</tr>
<tr>
<td><strong>PLAN OF ACTION</strong></td>
<td>What is something practical you could do to submit to the Messiah’s authority?</td>
</tr>
</tbody>
</table>

PRAYER

Out of the curious would-be followers, Jesus selects twelve Disciples—the word means “learner” with no implication of authority.

Apostle—the word means “sent one”

Carries the authority of the sender

REASONS FOR APPOINTING THESE MEN

1. Be with him, to learn, be trained
2. Send out to preach, to proclaim Messiah’s kingdom
3. Cast out demons, to authenticate the message and relieve suffering

<table>
<thead>
<tr>
<th>Name</th>
<th>Alternate Name</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Simon (Hebrew)</td>
<td>Cephas (Aramaic for “Peter”) Peter (Greek)</td>
<td>Simon &amp; Andrew are brothers, sons of John (John 1:40)</td>
</tr>
<tr>
<td>2. Andrew (Greek)</td>
<td>A Greek name, but one used by Jews. In the Talmud it appears as Andrei or Andre' ⁹</td>
<td>Simon Peter’s brother</td>
</tr>
<tr>
<td>3. John</td>
<td>“The disciple whom Jesus loved.” Boanerges: Sons of Thunder</td>
<td>John &amp; James are brothers, Sons of Zebedee, mother Salome (Shulamit), Mary’s sister, first cousins to Jesus</td>
</tr>
<tr>
<td>4. James</td>
<td>Boanerges: Sons of Thunder</td>
<td>Brother of John</td>
</tr>
<tr>
<td>5. Philip (Greek)</td>
<td>A Greek name, but one used by Jews. In the Talmud it appears as Philipi or Philipai ¹⁰</td>
<td>From Bethsaida, the home of Andrew and Simon (Peter)</td>
</tr>
<tr>
<td>6. Nathaniel</td>
<td>Bartholomew (Aramaic) Bar-Talmai means: The son of Talmai</td>
<td>This is one long name: Nathaniel son of Talmai</td>
</tr>
<tr>
<td>7. Thomas</td>
<td>Didymus (Greek for “twin”) Thomas (Hebrew for “twin”)</td>
<td>Greek &amp; Hebrew versions of the same name He has a twin somewhere</td>
</tr>
<tr>
<td>8. Matthew</td>
<td>Levi</td>
<td>Son of Alpheus (Mark 2:14)</td>
</tr>
<tr>
<td>9. James</td>
<td>Son of Alpheus</td>
<td>Not the same Alpheus as Matthew</td>
</tr>
<tr>
<td>10. Judas</td>
<td>Thaddeus</td>
<td>James &amp; Judas are brothers</td>
</tr>
<tr>
<td>11. Simon the Zealot</td>
<td>Simon the Canaanite</td>
<td>A Grecianized form of the Hebrew Qan-na-im or Zealots</td>
</tr>
<tr>
<td>12. Judas Iscariot</td>
<td>Ish Kiriot—The man from Kiriot</td>
<td>Judas Iscariot was the only one from Judea</td>
</tr>
</tbody>
</table>

EXTREMES

“Zealot” is a Greek term

Called themselves by the Hebrew term “Qan-na-im”

Both Greek and Hebrew terms mean “zealot”

These words denote religious jealousy and zeal for the exclusive honor of Israel’s God against anyone or anything that threatened to diminish his honor.

The spiritual heritage of the Zealots goes back to Numbers 25:1-8 and Phineas.

Israel was playing the harlot with Midianite women.

Phineas was so zealous for the Lord that he slew a brother Jew.

Elijah fell into this zealous tradition and manifested comparable zeal for God.

Also the Maccabees, in 164 BC

There was a well-established tradition of religious zeal in Israel.

Therefore, when the Zealots emerged as a distinct party in 6 A.D., the zealot spirit was not something new.

However, because Rome ruled, Zealot action took on the definite flavor of a patriotic resistance.

Open insurrection against provincial authority was out of the question.

They used guerrilla tactics instead

Mingled in the crowds in Jerusalem during the festivals and stabbed the objects of their displeasure with daggers concealed in their clothes.

Then they would melt away into the surrounding crowd.

Under every form of torture, no zealot, young or old, who was captured, could be compelled to acknowledge Caesar as lord.

Fiercely anti-Roman

Displayed boundless ferocity in the warfare against Rome and Romanizers

Some scholars think that they had a battle cry, “Take up your cross.”

If this was true, it was a cry of total commitment to their cause.

They knew if they were captured, they would be crucified.
They were almost as hostile to the Jewish establishment—the wealthy aristocracy of the day.

Edersheim: “Their hearts burned within them for their God, their land, their people, their religion, and their freedom.”

**ZEALOT**

ZEALOT (Gk. zēlōtēs). One of the twelve apostles is called Simon the Zealot (Lk. 6:15; Acts 1:13), either because of his zealous temperament or because of some association with the party of the Zealots (*CANANAEAN*). Paul speaks of himself as having been a religious zealot (Acts 22:3; Gal. 1:14), and the many members of the church of Jerusalem are described as all ‘zealots for the law’ (Acts 21:20).

The party of the Zealots, described by Josephus as the ‘fourth philosophy’ among the Jews (*BJ* 2.117; *Ant.* 18.23), was founded by *JUDAS* the Galilean, who led a revolt against Rome in AD 6 (*CENSUS*). They opposed the payment of tribute by Israel to a pagan emperor on the ground that this was treason to God, Israel’s true King.

These men were called Zealots because they followed the example of Mattathias and his sons and followers, who manifested zeal for the law of God when Antiochus IV tried to suppress the Jewish religion (1 Macc. 2:24–27), and the example of Phinehas, who showed comparable zeal in a time of apostasy in the wilderness (Nu. 25:11; Ps. 106:30f.). Then the revolt of AD 6 was crushed they kept its spirit alive for 60 years. Members of Judas’s family were Zealot leaders; two of his sons were crucified by the procurator Alexander c. AD 46 (Jos., Ant. 20. 102), and a third, Menahem, attempted to seize the leadership of the anti-Roman revolt in AD 66 (Jos., *BJ* 2.433). Zealots were active throughout the war of AD 66–73; the last Zealot stronghold, Masada, fell in May AD 74, but even then the Zealot spirit was not completely quenched. (*ASSASSINS.*


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PUBLICAN

PUBLICAN. The class designated by this word in the New Testament were employed as collectors of the Roman revenue. The Roman senate farmed the vectigalia (direct taxes) and the portoria (customs) to capitalists who undertook to pay a given sum into the treasury (in publicum), and so received the name of publicani. Contracts of this kind fell naturally into the hands of the equites, as the richest class of Romans. They appointed managers, under whom were the portitores, the actual custom-house officers, who examined each bale of goods, exported or imported, assessed its value more or less arbitrarily, wrote out the ticket, and enforced payment. The latter were commonly natives of the province in which they were stationed, as being brought daily into contact with all classes of the population. The name publicani was used popularly, and in the New Testament exclusively, of the portitores. The system was essentially a vicious one. The portitores were encouraged in the most vexatious or fraudulent exactions, and a remedy was all but impossible. They overcharged whenever they had an opportunity, Luke 3:13; they brought false charges of smuggling in the hope of extorting hush-money, Luke 19:8; they detained and opened letters on mere suspicion. It was the basest of all livelihoods. All this was enough to bring the class into ill favor everywhere. In Judea and Galilee there were special circumstances of aggravation. The employment brought out all the besetting vices of the Jewish character. The strong feeling of many Jews as to the absolute unlawfulness of paying tribute at all made matters worse. The scribes who discussed the question, Matt. 22:15, for the most part answered it in the negative. In addition to their other faults, accordingly, the publicans of the New Testament were regarded as traitors and apostates, defiled by their frequent intercourse with the heathen, willing tools of the oppressor. The class thus practically excommunicated furnished some of the earliest disciples both of the Baptist and of our Lord. The position of Zacchæus as a “chief among the publicans,” Luke 19:2, implies a gradation of some kind among the persons thus employed.12

<table>
<thead>
<tr>
<th>MARK 3:16f</th>
<th>MATTHEW 10:2f</th>
<th>LUKE 6:14f</th>
<th>ACTS 1:13f</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Simon Peter</td>
<td>Simon Peter</td>
<td>Simon Peter</td>
<td>Simon Peter</td>
</tr>
<tr>
<td>2 James</td>
<td>Andrew</td>
<td>Andrew</td>
<td>James</td>
</tr>
<tr>
<td>3 John</td>
<td>James</td>
<td>James</td>
<td>John</td>
</tr>
<tr>
<td>4 Andrew</td>
<td>John</td>
<td>John</td>
<td>Andrew</td>
</tr>
<tr>
<td>5 Philip</td>
<td>Philip</td>
<td>Philip</td>
<td>Philip</td>
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<tr>
<td>6 Bartholomew</td>
<td>Bartholomew</td>
<td>Bartholomew</td>
<td>Thomas</td>
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<tr>
<td>7 Matthew</td>
<td>Thomas</td>
<td>Matthew</td>
<td>Bartholomew</td>
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<tr>
<td>8 Thomas</td>
<td>Matthew</td>
<td>Thomas</td>
<td>Matthew</td>
</tr>
<tr>
<td>9 James Son of Alpheus</td>
<td>James Son of Alpheus</td>
<td>James Son of Alpheus</td>
<td>James Son of Alpheus</td>
</tr>
<tr>
<td>10 Thaddeus</td>
<td>Thaddeus</td>
<td>Simon the Zealot</td>
<td>Simon the Zealot</td>
</tr>
<tr>
<td>11 Simon the Cananean</td>
<td>Simon the Cananean</td>
<td>Judas the Brother of James</td>
<td>Judas the Brother of James</td>
</tr>
<tr>
<td>12 Judas Iscariot</td>
<td>Judas Iscariot</td>
<td>Judas Iscariot</td>
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</tbody>
</table>


**DEFINITION:** MESSIAH’S AUTHORITY TO INTERPRET THE LAW OF MOSES

**RELEVANCE:** MESSIAH PRONOUNCES THE PROPER INTERPRETATION OF THE TORAH IN CONTRAST TO THE PHARISEES’ INTERPRETATION

**BACKGROUND**

1. Intense interest in Jesus, expected the Messiah to set up his kingdom and overthrow Rome.
2. Old Testament Prophets—righteousness is the way to enter the kingdom
3. Jesus preaching a righteousness of God
   - Offered the kingdom to Israel
4. Opposition from Pharisees
   - Claimed to offer righteousness through the Mishnah as the way of entering the kingdom

**KEY ISSUE:** IS PHARISAIC RIGHTEOUSNESS SUFFICIENT TO ENTER THE KINGDOM?

Will Jesus support or repudiate Pharisaic righteousness?

**Matthew 5:20**

The answer: Jesus repudiates Pharisaic righteousness and the Pharisaic interpretation of the Torah contained in the Mishnah.

1. Pharisaic righteousness is not sufficient righteousness to enter the kingdom
2. Pharisaism does not interpret the law correctly.

**THE SERMON ON THE MOUNT IS NOT:**

1. **THE CONSTITUTION OF THE KINGDOM**
   - Not laws of the kingdom per se.
   - Sermon on the Mount requires you to keep all 613 Mosaic laws, yet we know that kingdom law differs from Mosaic Law (Ezekiel 40-48).

2. **THE MEANS OF SALVATION**
   - Otherwise, salvation is of works and not faith.
3. **Ethics for This Age**

   You must enforce the Mosaic Law

   **Dietary Laws**: Lev. 11, Deut. 14:3-12

   **Clothing**: Lev. 19:19

   **Money**

   - **Priest’s Tithe**: Num. 18:21-24
   - **Pilgrim Tithe**: Deut. 14:22-27
   - **Poor Tithe**: Deut. 14:28-29

   **Sabbath**—rest in your dwellings: Lev. 23:3

   **Yeshua Cannot Be Your High Priest/King**: Heb 7:1-28

**The Sermon on the Mount Is**: Messiah’s interpretation of the righteousness that the law demands

**Contrast**:

1. Pharisees—external conformity only

2. Jesus—internal conformity that expresses itself externally

**Purpose**: To convict men of their unrighteousness as they see the righteousness of God
HOW TO INTERPRET AND APPLY THE SERMON ON THE MOUNT

BASIS:

2 TIMOTHY 3:16
ALL SCRIPTURE IS INSPIRED BY GOD AND PROFITABLE FOR TEACHING, FOR
REPROOF, FOR CORRECTION, FOR TRAINING IN RIGHTEOUSNESS;

Romans 15:4
For whatever was written in earlier times was written for our instruction, so
that through perseverance and the encouragement of the Scriptures we
might have hope.

Romans 4:23-24
Now not for his (Abraham's) sake only was it written that it was credited to
him, but for our sake also, to whom it will be credited, as those who believe in
Him who raised Jesus our Lord from the dead,

1 Corinthians 9:9-10
For it is written in the Law of Moses, "You shall not muzzle the ox while he is
threshing (Deut 25:4)." God is not concerned about oxen, is He? Or is He
speaking altogether for our sake? Yes, for our sake it was written, because
the plowman ought to plow in hope, and the thresher to thresh in hope of
sharing the crops.

1 Timothy 5:17-18
The elders who rule well are to be considered worthy of double honor,
especially those who work hard at preaching and teaching. For the Scripture
says, "You shall not muzzle the ox while he is threshing (Deut 25:4)," and
"The laborer is worthy of his wages (Lev 19:13; Deut 24:15; Matt 10:10; Luke
10:7; 1 Cor. 9:14)."

1 Corinthians 10:11
Now these things happened to them as an example, and they were written
for our instruction, upon whom the ends of the ages have come.
**INTERPRETATION:** CONTEXT IS CRITICAL

1. Yeshua is a Jew living under the Mosaic Covenant and living it out perfectly (fulfilling it).

2. The New Covenant has not been inaugurated.
   
   The Mosaic Covenant will end and the New Covenant will begin with the death of Messiah.

3. The audience is Jews living under the Torah—the Mosaic Covenant.

4. The New Covenant and the Mosaic Covenant are two different covenants.

5. Recognize what is occurring here
   
   Yeshua is contrasting the Mishnaic interpretation of the Torah with God’s Interpretation of the Torah.

   Mishnah: Pharisees say that the Torah says this …

   Yeshua: God says that the Torah says this...

---

**APPLICATION**

**ATTITUDE—INTERNAL ASPECT**

Sermon on the Mount gives us a glimpse into the heart of God and the attitudes He desires in his righteous ones.

Righteousness means to live by a standard.

That standard was the Mosaic Covenant until the Mosaic Covenant ended.

Then the standard became the stipulations of the New Covenant.

We live under the New Covenant today.

The attitudes that God desires from his righteous ones are the same under either covenant.

Therefore, the attitudes expressed in the Sermon on the Mount can be easily transferred and applied to our lives today.

This is the overlap between the two covenants.
The situation is like traffic laws.

The laws of California and Virginia are different law codes.

We keep the two codes separate.

In California we drive by California law and in Virginia, we drive by Virginia law.

However, the principles that inspired the two codes are the same.

For example: both states wanted safe, controlled intersections.

However, they enacted different laws to affect that goal.

In California, free right turns are allowed, but in Virginia, free rights were not allowed (1970).

The attitudes of the drivers are the same under both codes.

We obey the codes because we want safe, controlled intersections.

However, the actions, the behavior, are different.

In California, you make free rights and in Virginia, you do not.

You see the desired attitudes are the same and readily transfer from one code to the other.

Now go to the Sermon on the Mount.

When reading the Sermon on the Mount, look for the attitudes that God wants to be characteristic of His righteous ones and apply them to your life.

The will be identical under both covenants.
**Actions—External Expression**

Actions will vary under different covenants.

The content of behavior for the person living under the Mosaic Covenant is different than for the person living under the New Covenant.

Examples:

- a. Food laws—Keeping Kosher
- b. Clothing laws
- c. Giving laws (23%)
- e. Shabbat—Leviticus 23:3 in your dwellings

When the Mosaic Covenant was discontinued, the behavior requirements changed.

Some transferred to the New Covenant—e.g., don’t be sexually immoral.

Some were discontinued—e.g., don’t wear clothes woven of two types of thread.

The situation is comparable to traffic laws.

When you move from California to Virginia, some of your driving practices changed and some stayed the same.

e.g., you still stopped for red lights

That’s common law for both states, but you discontinued making free rights.

Your behavior changed because the law code changed.
CONCLUSION

1. Readily transfer attitudinal and character principles.

   God wants all believers in all times and under all covenants to exhibit these characteristics (i.e., meekness, mercy, peacemaker, etc.)

2. Carefully analyze behavior principles in light of the New Covenant revelation.

   Some should NOT be practiced—e.g., sacrifices for sin, because Yeshua is our sacrifice under the New Covenant.

   Some can be VOLUNTARILY practiced—e.g., dietary laws.

   The principle is freedom—we have freedom to choose which principles to adopt.

   Some are FULLY OBLIGATORY under the New Covenant—i.e., the moral laws.

   Those principles that have been fully transferred are OBLIGATORY because they are part of the New Covenant today.

   The obligation to observe Shabbat was not transferred.

   Shabbat observation is voluntary under the New Covenant: Colossians 2:16, Romans 14:5-6, Galatians 3:19.

   Shabbat was the sign of the Mosaic Covenant (Exodus 31:13).

   When the Mosaic Covenant became inoperative, its symbol likewise became inoperative.

JEWISH APPROACH: W. D. DAVIS

M. Avot 1:2
By three things is the world sustained: by the Torah, by Avodah—worship through the Temple service, and be deeds of loving kindness.

W. D. Davis

Matt. 5:17-48—Torah

Matt. 6:1-16—Avodah

Matt. 6:19-7:12—Acts of Loving Kindness\textsuperscript{13}

\textsuperscript{13} King of Kings College, Vol. 97, Issue 2, August 1997, Page 2
OCCASION

1. After the twelve are selected
2. After intense interest from the masses
3. After the initial conflict over the Mishnah (saw earlier)
4. Location: a level place on a mountain not far from Capernaum

SEQUENCE OF EVENTS

1. Yeshua went up into the hills to pray—Luke 6:12
2. Yeshua called the 12 disciples to become Apostles
3. He went down to a level place to talk and heal diseases—Luke 6:17-19
4. Yeshua went up higher. The Multitudes followed and He delivered the Sermon on the Mount
SECTION 65: Blessings of Those Who Inherit the Kingdom and Woes to Those Who Do Not—Matthew 5:3-12; Luke 6:20-26

The Sermon on the Mount is fundamentally linked to the Mosaic Covenant. Therefore, it reflects the blessing and cursing pattern of the Mosaic Covenant—blessings for obedience, curses for disobedience. (The blessings and cursings of the Mosaic Covenant are found in Leviticus 26 and Deuteronomy 28.)

1. CHARACTERISTICS OF THOSE WHO ATTAIN THE RIGHTEOUSNESS THAT THE LAW DEMANDS—Blessings

Blessing: happy, spiritually prosperous, life, joy, and satisfaction in God’s favor regardless of circumstances

A. IN RELATIONSHIP TO GOD — MATTHEW 5:3-6

1. POOR IN SPIRIT—2 CHRON. 7:14
   Proper evaluation of self toward God
   Blessing received—theirs is the kingdom of heaven

2. MOURN—ISA. 61:3
   Mourning—a sensitivity toward sin
   Blessing received—Comfort—Isaiah 61:3

3. GENTLE/MEEK—PSA. 37:11
   Blessing received—inherits the earth (Psalm 37:11)

4. HUNGER AND THIRST FOR RIGHTEOUSNESS—PSA. 55
   Blessing received: their hunger & thirst will be satisfied (Psalm 55:1-ff)
B. IN RELATIONSHIP TO MEN — MATTHEW 5:7-12

1. MERCIFUL—PROVERBS 11:17, PSALM 18:25
   Blessing received: receive mercy
2. PURE IN HEART—PSA. 24:3-5
   Blessing received: see God
3. PEACEMAKERS—PSA. 34:12-14, PROV. 12:20
   Blessing received: called “sons of God”
4. PERSECUTED FOR RIGHTEOUSNESS—ISA. 51:7-8
   Blessing received: Theirs is the kingdom of heaven.
5. PERSECUTED FOR MESSIAH’S SAKE—ISA. 66:5
   Blessing received: great reward in heaven.

2. CHARACTERISTICS OF THOSE WHO FAIL TO ATTAIN TRUE RIGHTEOUSNESS — LUKE 6:24-26

   a. Seek wealth
   b. Seek self-satisfaction
   c. Seek entertainment
   d. Seek a reputation
   Common thread is self—you can use religion to gain these ends
SECTION 66: Responsibility While Awaiting the Kingdom—Matthew 5:13-16

CHARACTERISTICS OF THOSE WHO ATTAIN TRUE RIGHTEOUSNESS IN RELATIONSHIP TO THE WORLD

1. Salt of the Earth

Preservative and seasoning

Believers are to be

Salt—season the world and make it a place worth living.

Preservative—Isaiah 1:9— the believing remnant within Israel keeps the nation as a whole alive.

This is true in a universal sense.

Noah, for example: the only man to survive the flood

2. LIGHT OF THE WORLD

Believers provide spiritual light.

RESULT—MEN WILL GLORIFY GOD
**SECTION 67: LAW, RIGHTEOUSNESS, AND THE KINGDOM—MATTHEW 5:17-20**

**BACKGROUND: THE COVENANTS**

<table>
<thead>
<tr>
<th>The Abrahamic Covenant</th>
<th>Land Promise (Israel)</th>
<th>Land Covenant</th>
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<tbody>
<tr>
<td></td>
<td>✞ To You</td>
<td>Deut. 29-30</td>
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<td>✞ To Your Descendants</td>
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<thead>
<tr>
<th>National Promise</th>
<th>Davidic Covenant</th>
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<tr>
<td>✞ National Election</td>
<td>2 Sam. 7:10-17</td>
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<tr>
<td>✞ Unique Relationship with Gentile Nations</td>
<td>1 Chron. 17: 10-15</td>
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<td>Psalm 89: 1-4,19-37</td>
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<thead>
<tr>
<th>Spiritual Blessing Promise</th>
<th>New Covenant</th>
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<tbody>
<tr>
<td>✞ I will bless you.</td>
<td>Jer. 31:31-34</td>
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<td>✞ You will bless others.</td>
<td>Ezekiel 36:24-28</td>
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**The Abrahamic Covenant**

<table>
<thead>
<tr>
<th>Mosaic Covenant Galatians 3:19 (NASB95)</th>
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<tbody>
<tr>
<td>✞ 19 Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.</td>
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<table>
<thead>
<tr>
<th>Covenant</th>
<th>Date</th>
<th>Nature</th>
<th>Land Promise</th>
<th>Land Covenant</th>
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<tbody>
<tr>
<td>Abrahamic Covenant</td>
<td>C. 2100 BC</td>
<td>C. 2100 BC</td>
<td>Land Promise</td>
<td>1406 BC</td>
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<tr>
<td>Isaac</td>
<td>C. 2050 BC</td>
<td>C. 2050 BC</td>
<td>National</td>
<td>Davidic</td>
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<tr>
<td>Jacob</td>
<td>C. 1976 BC</td>
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<td>Covenant</td>
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<tr>
<td>12 Tribes</td>
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<td>Blessing</td>
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- [Galatians 3:19](#)
- [1446 BC](#)
- [Temporary and Conditional](#)
- [1406 BC](#)
- [National Promise](#)
- [Davidic Covenant](#)
- [C. 1000 BC](#)
- [Spiritual Blessing Promise](#)
- [New Covenant](#)
- [30 AD](#)
MESSIAH’S ATTITUDE TOWARD THE TORAH

Additional traditions of the Mishnah often rendered the Torah null and void.

Jesus came to fulfill the Law.

This means he will be the only Jew who will keep the Law perfectly.

At this time in Yeshua’s ministry, the law is fully in effect, fully obligatory, all 613 commandments, and it will be fully in effect until his death.

Then the New Covenant begins functioning.

The point here: the Pharisees have destroyed the law by making the Mishnah obligatory, by reinterpreting Torah through the Mishnah.

His point is that he has come to fulfill the law as it is written.

Not one jot or tittle will remain unfulfilled.

Deuteronomy 6:4
Hear, O Israel! The Lord is our God, the Lord is one!

Tanchuma 1:1
It is written [Deut. 6:4] The Lord our God is one Lord: he that changeth [dalet] into [resh], destroys the world.

[It would read “The Lord our God is another Lord.”] [1]

Tanchuma 1:1

**REPUDIATES PHARISAIC INTERPRETATION OF THE LAW**

The coming six segments contrast his interpretation of the Law to the Pharisaic interpretation

He will deal with six issues.

We will encounter some key phrases in verses 21, 27, 31, 33, 38, and 43.

These phrases are:

Number one: You have heard that the ancients were told\(^\text{14}\)

Number two: You have heard that it was said\(^\text{15}\)

Number three: And it was said,\(^\text{16}\)

These expressions refer to the oral law—The Mishnah

When a reference is made to the written law the phrase we will run across goes something like this: “it is written.”

Mishnah is still in memory form at this point.

He takes a doctrine of the Torah and contrasts his interpretation with the Pharisees’ interpretation from the Mishnah.

The Contrast: Law demands more than the mere act

The Law demands the intent and attitude of the heart.

The spirit as well as the letter

Not one without the other

\(^\text{15}\) ibid
\(^\text{16}\) ibid
SECTION 68: Six Contrasts in Interpreting the Law—

MATTHEW 5:21-26 — MURDER

Pharisees—act only

Jesus—preceding murder is the hatred for the person

“Raca” is Hebrew for “empty-headed”

Intent in the heart

MATTHEW 5:27-30 — ADULTERY

Pharisees—act only

Jesus—Look and lust

Adultery is carrying out what is already in the heart.

MATTHEW 5:31-32 — DIVORCE

MATTHEW 5:33-37 — OATHS

Pharisees—many oaths

Tractate Shebuoth (oaths)

In my copy of the Mishnah, there are 12 pages strictly on the subject of oaths.

Jesus—better not to swear at all—just honor your word
MATTHEW 5:38-42 — RETALIATION

Law of eye-for-eye, tooth-for-tooth

When abused—used for revenge and animosity

Jesus—Judicial punishment only—the punishment must fit the crime

MATTHEW 5:43-48 — LOVE

Essenes taught, “Hate your enemy.”

Pharisees—didn’t teach, “Hate your enemy,” but rather that your neighbor was your fellow Jew only

Yeshua—your neighbor is anyone with a need you can meet.
SECTION 69: Three Hypocritical Practices to be Avoided—Matthew 6:1-18

**PRINCIPLE**

This is repudiation of Pharisaic action

Contrasting external and internal

Principle vs. 1: The practice of true righteousness is done in secret

Not for self-glory.

**ALMS GIVING — MATTHEW 6:2-4**

Some Pharisees blew trumpets to announce their gift.

True righteousness -- secret

**PRAYER — MATTHEW 6:5**

Prayer is not meant to be an opportunity to show off your oratory skills.

Pharisees did just that.

In pagan religions, prayer is not extemporaneous but prescribed in a prayer book.

O.T. characters prayed extemporaneously

Mishnaic Judaism fell into the Gentile mistake

In Orthodox Judaism all praying us from the Siddur—the prayer book.

On one hand, prayer should not be vain repetition but it should be orderly and not haphazard.

Therefore, Yeshua presents a model prayer.
MODEL PRAYER

*Points 1-3—The Focus is Godward.*

- **Point 1:** Direct your prayer to God
  - Directed to the Father not Son or Holy Spirit
  - One exception - Stephen, Acts 7:59-60

- **Point 2:** Pray about Who He is
  - Sanctifying God; Set God apart as holy and special
  - Concentrate on His attributes.
  - In Jewish thinking, the “name” of a person or thing identifies its characteristics

- **Point 3:** Pray about His work and will
  - Praying for Kingdom program, Lord’s return
  - Psalm 122:6, salvation of Israel, our congregation, missionaries, etc

*Points 4-6—The Focus is Manward.*

- **Point 4:** Pray about your needs

- **Point 5:** Pray about your failures
  - Forgiveness of sins - confession
  - Notice, you don’t have to “wipe the slate clean” before God will listen.

- **Point 6:** Pray about your fight—spiritual warfare

FASTING — MATTHEW 6:16-18

Pharisees let it be known that they were fasting

Law Demands voluntary fasting

When it shows, you should quit
## APPLICATION

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<tr>
<td>A. Attitudes in Relationship to God</td>
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<tr>
<td>1. Poor in spirit (opposite of pride)</td>
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<td>2. Mourning - Sensitive to sin</td>
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<td>3. Meekness - Quiet confidence in God</td>
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<td>4. Hunger and thirst after righteousness - Being willing to strive for God’s standard of righteousness</td>
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<td>B. Attitudes in Relationship to Men</td>
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<tr>
<td>1. Merciful – Compassionate</td>
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<td>2. Pure in heart - Honest sincere motivations</td>
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<td>3. Peacemakers - Bringing unity</td>
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<td>4. Persecuted for righteousness - Being willing to bear the consequences of living by God’s moral standard</td>
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<td>C. Actions - Our lifestyle</td>
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<tr>
<td>Is it religiously ostentatious or do we give, pray, and fast desiring to seek and honor God and not ourselves?</td>
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<th>PERSONAL APPLICATION</th>
<th>Write down the one attitude or one action that you are struggling with the most.</th>
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<tr>
<th>PLAN OF ACTION</th>
<th>What can you do to practically implement this attitude or action in your life?</th>
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