Jesus in His Original Jewish Context
Jesus the “Rabbi”

• And Peter answered and said to Jesus, "Rabbi, it is good for us to be here; and let us make three tabernacles, one for You, and one for Moses, and one for Elijah." (Mark 9:5)

• And being reminded, Peter said to Him, "Rabbi, behold, the fig tree which You cursed has withered." (Mark 11:21)

• And Judas, who was betraying Him, answered and said, "Surely it is not I, Rabbi?" (Matthew 26:25)

• And immediately he went to Jesus and said, "Hail, Rabbi!" and kissed Him. (Matthew 26:49; Mark 14:45)
• And Jesus turned, and beheld them following, and said to them, "What do you seek?" And they said to Him, "Rabbi (which translated means Teacher), where are You staying?" (John 1:38)

• Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel." (John 1:49)

• This man [Nicodemus] came to Him by night, and said to Him, "Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him." (John 3:2)
• In the meanwhile the disciples were requesting Him, saying, "Rabbi, eat." (John 4:31)

• And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You get here?" (John 6:25)

• And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he should be born blind?" (John 9:2)

• The disciples said to Him, "Rabbi, the Jews were just now seeking to stone You, and are You going there again?" (John 11:8)
Jesus the Teacher
“Not as the scribes”

28 The result was that when Jesus had finished these words, the multitudes were amazed at His teaching; 29 for He was teaching them as one having authority, and not as their scribes. (Matthew 7:28-29)
Poetic Parallelism (Isaiah 1:4)

Alas, nation           sinful,
People weighed down with  iniquity,
Offspring             of evildoers,
Sons who              act corruptly!

They have    abandoned    the LORD,
They have    despised     the Holy One of Israel,
They have    turned away from Him.
For He has not despised nor abhorred the affliction of the afflicted;
Neither has He hidden His face from him;
But He heard when he cried to Him for help,

All the ends of the earth will remember and turn to the LORD,
And all the families of the nations will worship before Thee.

For the kingdom is the LORD's, And He rules over the nations.

(Psalm 22:24, 27-28)

"For My yoke is easy, and My burden is light." (Matthew 11:30)

"We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn." (Matthew 11:17)

"Give to him who asks of you, and do not turn away from him who wants to borrow from you." (Matthew 5:42)

"For if you love those who love you, what reward have you? Do not even the tax-gatherers do the same?"

47 And if you greet your brothers only, what do you do more than others? Do not even the Gentiles do the same?" (Matthew 5:46-47)
He causes His sun to rise on the evil and the good,
and sends rain on the righteous and the unrighteous.

(Matthew 5:45)
“Thy kingdom come. Thy will be done, On earth as it is in heaven.” (Matthew 6:10)

"Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. 20 But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal." (Matthew 6:19-20)

"No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon (Matthew 6:24)
• "Do not give what is holy to dogs, and do not throw your pearls before swine." (Matthew 7:6)

• "Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. 14 For the gate is small, and the way is narrow that leads to life, and few are those who find it." (Matthew 7:13-14)

• "Grapes are not gathered from thorn bushes, nor figs from thistles" (Matthew 7:16)

• "The foxes have holes, and the birds of the air have nests." (Matthew 8:20)
And do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned."

(Luke 6:37; see Matthew 7:1)

At that time Jesus went on the Sabbath through the grainfields, and His disciples became hungry and began to pick the heads of grain and eat. But when the Pharisees saw it, they said to Him, "Behold, Your disciples do what is not lawful to do on a Sabbath."
Background: The questioners are already on tenuous ground. BT *Shabbat* 128a: “He may crush [thresh/winnow] it [grain] and eat, provided that he does not crush [thresh/winnow] a large quantity with a tool...the words of R. Judah. But the Sages say: He may crush it with the tips of his fingers and eat, provided, however, that he does not crush a large quantity with his hands in the same way as he does on weekdays.”
Jesus’ Response (two texts; *docheh*)

1. Matthew 12:3-4—But He said to them, "Have you not read what David did, when he became hungry, he and his companions how he entered the house of God, and they ate the consecrated bread, which was not lawful for him to eat, nor for those with him, but for the priests alone?"

(from the *Neviim*: 1 Sam. 21:1-6; cf. Lev. 24:5-9)
2. Matthew 12:5—Or have you not read in the law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless?
A. Exodus 29:39—The one lamb you shall offer in the morning, and the other lamb you shall offer at twilight…

42 It shall be a continual burnt offering (*olat-tamid*) throughout your generations at the doorway of the tent of meeting before the LORD, where I will meet with you, to speak to you there.
B. Numbers 28:9-10—Then on the Sabbath day two male lambs one year old without defect, and two-tenths of an ephah of fine flour mixed with oil as a grain offering, and its libation:  

\[10 \text{This is the burnt offering of every Sabbath in addition to the continual burnt offering (} \text{olat-HaTamid}) \text{ and its libation.} \]

(This is the second “witness”, both texts coming from the Torah.)
docheh?

a) Mechilta d’Rabbi Ishmael *Pischa* 5:101-103 on Exodus 12:16

“...the *tamid* should **override** the *Sabbath* law” [stated THREE times].
b) Babylonian Talmud Yoma 85b

“…[if] the service in the Temple overrides the Sabbath, how much more should the saving of human life override the Sabbath laws! R. Eleazar answered and said: If circumcision, which attaches to only one of the two hundred and forty-eight members of the human body, overrides the Sabbath, how much more shall [the saving of] the whole body override the Sabbath!”

Matthew 12:11-12

11 And He said to them, "What man shall there be among you, who shall have one sheep, and if it falls into a pit on the Sabbath, will he not take hold of it, and lift it out?  12 "Of *how much more* value then is a man than a sheep! So then, it is lawful to do good on the Sabbath."
1. Kal ve-CHomer argumentation

12 "Of how much more value then is a man than a sheep!
So then, it is lawful to do good on the Sabbath."

(Matthew 12:12)
2. Undermining the Argument

a) The Pharisaic position had already been established.
b) The Essene’s position had already been established!

4QDamascus Covenant 11:13-14, 16-17

“No one should help an animal give birth on the Sabbath; and if it falls into a well or a pit, he may not lift it out on the Sabbath..... Any living human who falls into a body of water or a cistern shall not be helped out with a ladder, rope, or tool.”
SHABBAT SHALOM!

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