

# Program 3: Rabbi Jesus - Part 1

Saturday, January 05, 2019 8:36 AM

## Body and Soul: Program 3

### First Century Rabbi

#### 1. Disciples Addressed Yeshua as Rabbi (12 times)

##### Matthew 26:25 Judas question

"Rabbi, is it I?" He said to him, "You have said it."

##### Matthew 26:49, Mark 14: 45 Judas betrayal

he went up...and said to Him, "Rabbi, Rabbi!" and kissed Him.

##### Mark 9:5 Transfiguration

"Rabbi, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah"

##### Mark 11:21 Cursing of the fig tree

"Rabbi, look! The fig tree which You cursed has withered away."

##### John 1:38 Calling of Andrew

"What do you seek?" They said to Him, "Rabbi, where are You staying?" He said to them, "Come and see."

##### John 1:49 Calling of Nathaniel

Rabbi, You are the Son of God! You are the King of Israel!

##### John 3:2 Nicodemus encounter

Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.

##### John 4:31 Samaritan woman

In the meantime His disciples urged Him, saying, "Rabbi, eat."

##### John 6:25 In Capernaum After feed 5,000/Walking on the water

Rabbi, when did You come here?

##### John 9:2 Healing the man born blind

Rabbi, who sinned, this man or his parents, that he was born blind?

##### John 11:8 Disciples warning about going to Jerusalem

Rabbi, lately the Jews sought to stone You, and are You going there again?

#### 2. Rabbi - Definition

- Rav: Root word
- Great, many, numerous
- Master of a slave
- "My master" - term of respect
- After 70 AD it became a formal title for a teacher
- Jesus was recognized among the Jews as a teacher of Scripture

#### 3. First-Century Jewish Rabbi: Teaching Location

##### A. Geographic Locations

##### 1. Northern Kingdom - Galilee:

###### Matthew 4:23

Jesus was going throughout **all Galilee**, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people.

###### Matthew 9:35

Jesus was going through all the cities and villages, teaching in their synagogues (in **Galilee**) and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness. <sup>36</sup> Seeing the people, **He felt compassion for them**, because they were distressed and dispirited **like sheep without a shepherd**. <sup>37</sup> Then He said to His disciples, "The harvest is plentiful, but the workers are few. <sup>38</sup> Therefore **beseech the Lord of the harvest to send out workers into His harvest**."

**Mark 1:39**

<sup>39</sup> And He went into their synagogues throughout all **Galilee**, preaching and casting out the demons.

**Mark 9:30**

<sup>30</sup> From there (Caesarea Philippi) they went out and *began* to go through **Galilee**, ...

**Luke 4:15**

<sup>14</sup> And Jesus returned to **Galilee** in the power of the Spirit, and news about Him spread through all the surrounding district. <sup>15</sup> And He *began* teaching in their synagogues and was praised by all.

**2. Southern Kingdom - Judea:****Luke 4:44**

<sup>42</sup> When day came, Jesus left and went to a secluded place; and the crowds were searching for Him, and came to Him and tried to keep Him from going away from them (Capernaum). <sup>43</sup> But He said to them, "I must preach the kingdom of God to the other cities also, for I was sent for this purpose." <sup>44</sup> So He kept on **preaching in the synagogues of Judea**.

**Mark 10:1**

Getting up, He went from there (Capernaum) to the **region of Judea** and beyond the Jordan; crowds gathered around Him again, and, according to His custom, He once more began to teach them.

**3. Beyond the Jordan:****Mark 10:1**

Getting up, He went from there (Capernaum) to the region of Judea and **beyond the Jordan**; crowds gathered around Him again, and, according to His custom, He once more began to teach them.

**Mark 5:1-20** (Healing of the demon possessed man that lived among the tombs)

<sup>1</sup> They came to the other side of the sea, into the country of the **Gerasenes**. ...

<sup>20</sup> And he went away and began to proclaim in **Decapolis** what great things Jesus had done for him; and everyone was amazed.

**Mark 7:31-37** (Healing of the deaf, mute man)

Again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of **Decapolis**.

**4. People from Throughout Israel came to Hear Yeshua****Matthew 4:24-25**

<sup>24</sup> The news about Him spread throughout all **Syria**; and they brought to Him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them. <sup>25</sup> Large crowds followed Him from **Galilee** and *the Decapolis* and **Jerusalem** and **Judea** and *from beyond the Jordan*.

**Mark 3:7-8**

<sup>7</sup> Jesus withdrew (from Capernaum) to the sea with His disciples; and a great multitude from **Galilee** followed; and *also* from **Judea**, <sup>8</sup> and from **Jerusalem**, and from Idumea (**Edom**), and **beyond the Jordan**, and the vicinity of **Tyre and Sidon**, a great number of people heard of all that He was doing and came to Him.

**B. Venues****1. Villages****Mark 6:6**

And he went round the villages in a circuit, teaching.

**Luke 13:22**

And He was passing through from one city and village to another, teaching, ...

**2. Taught in homes****Luke 10:38-42** (Mary and Martha)**Mark 2:1-12; Luke 5:17-26** (Paralytic lowered through the roof)**3. Outdoors****Matthew 5-7** (Sermon on the Mount)**Matthew 14, John 6, Luke 9, Mark 6** (Feeding of the 5,000)**Matthew 15, Mark 8** (Feeding of the 4,000)**4. Synagogues****Matthew 4:23; 9:35; 12:9; 13:54****Mark 1:21; 1:39; 3:1; 6:2****Luke 4:15-30; 4:31-37; 4:44; 6:6; 13:10****John 6:59; 18:20**

## 5. Temple

**Matthew** 21:23; 26:55

**Mark** 12:35; 14:39

**Luke** 2:46-47; 19:47; 20:1; 21:37-38; 22:53

**John** 7:14,28; 8:2,20; 18:20

## 4. Teaching Methods

### A. Taught in Discourses (All Could Understand)

1. **Matthew 5-7 (Sermon on the Mount)**

2. **John (Seven Discourses):**

1. The New Birth (3: 1-36)
2. The Living Water (4: 1-42)
3. The Divine Son (5: 19-47)
4. The Bread of Life (6: 22-66)
5. The Father and Son (7: 1-52)
6. The Light of the World (8: 12-59)
7. The Good Shepherd (10: 1-42)

### B. Taught in parables (Chosen Would Understand)

**Psalms 78:2**

I will open my mouth in a **parable**<sup>1</sup>;

I will utter **dark sayings**<sup>2</sup> of old,

<sup>1</sup> **Mashal** (מָשָׁל) proverbial saying, sentences of ethical wisdom, ethical maxims, aphorism, poem, similitude

<sup>2</sup> **Chiydah** (חִידָה) riddle, difficult question, parable, perplexing saying or question, enigmatic saying or question,

**Matthew 12:22-24**

<sup>22</sup> Then a demon-possessed man who was blind and mute was brought to Jesus, and He healed him, so that the mute man spoke and saw.

<sup>23</sup> All the crowds were amazed, and were saying, "This man cannot be the Son of David, can he?" <sup>24</sup> But when the Pharisees heard this, they said, "This man casts out demons only by Beelzebul the ruler of the demons."

**Matthew 13: 10-17**

<sup>10</sup> And the disciples came and said to Him, "Why do You speak to them in parables?" <sup>11</sup> Jesus answered them,

"To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. <sup>12</sup> For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. <sup>13</sup> Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand.

<sup>14</sup> In their case the prophecy of Isaiah is being fulfilled, which says,

*'You will keep on hearing, but will not understand;*

*You will keep on seeing, but will not perceive;*

<sup>15</sup> *For the heart of this people has become dull,*

*With their ears they scarcely hear,*

*And they have closed their eyes,*

*Otherwise they would see with their eyes,*

*Hear with their ears,*

*And understand with their heart and return,*

*And I would heal them.'*

<sup>16</sup> But *blessed are your eyes*, because they see; and *your ears*, because they hear.

<sup>17</sup> For truly I say to you that *many prophets and righteous men desired to see* what you see, and did not see it, *and to hear* what you hear, and did not hear it.

## 5. Financial Support

- Prohibited from charging a fee for teaching the Scriptures.
- Practiced a trade

- Yeshua:

**Mark 6:3** Is this not the carpenter...?

- Paul:

**Acts 18:3** he [Paul] stayed with them and worked; for by occupation they were tentmakers.

- Rabbis were not always able to support themselves, so they depended on the hospitality of the people who heard them
- Could accept lodging and food for themselves and their students (Luke 10:38-42 Mary & Martha)
- People encouraged to welcome itinerant teachers "Let your home be a meeting-house for the sages"

## 6. Father Figures

- Rabbi became like a father to his followers/disciples
- Disciples often referred to as “sons”
  - Tradition started at the time of Elijah
  - Example: Paul & Timothy

### 2 Timothy 1:2

To Timothy, **my beloved son**: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

### 1 Timothy 1:18

This command I entrust to you, Timothy, **my son**, in accordance with the prophecies previously made concerning you, that by them you fight the good fight

- Lost Property  
When one is searching for the lost property both of his father and of his teacher, his teacher's loss takes precedence over that of his father since his **father** brought him only into the **life of this world**, whereas his **teacher**, who taught him wisdom [i.e., Torah], has brought him into the **life of the World to Come**.  
  
But if his father is no less a scholar than his teacher, then his father's loss takes precedence.
- Paying Ransom  
If his father and his teacher are in captivity, he must first ransom his teacher, and only afterwards his father - unless his father is himself a scholar and then he must first ransom his father.