

The BIBLE PROJECT 2.03

NT 6: *JESUS: OT RENEWAL*



Site of Sermon on the Mount with Church of the Beatitudes at top.

Jesus re-asserts God's original intention from the Old Testament. JUDAISM of Jesus' day is a late development (largely Pharisaical) that comes out of the Exile. It is in many ways different from Old Testament teaching and practice.

Jesus returns to the original intention of God's self-revelation from Genesis through Malachi. Judaism, by contrast, develops out of the teaching of the rabbis (derivative from OT Law) that originated during the Exile and became the way the remnant of Judah kept their faith alive. But it was different in institutions, leaders and practice from the Old Testament theology and faith.

Jesus is teaching that what God says in the Old Testament still applies. The largest difference is over the concept of grace as it relates to "Covenant." All of the Old Testament shows God graciously creating a covenant with his people **so that** they will as a consequence obey him. What the Rabbis do is to say that obedience is a condition for inclusion in the covenant. We need to see Jesus' teaching in this light. Below at times these revisionist rabbinical teaching are called "distortions."

Observations from the Gospel of Matthew of Correction of "revisionist teaching of Law, Exceptionalism & Tradition

Jesus restores the original intention of God's OT law, exceptionalism, and traditions.

BIG IDEA 1: DISTORTED USE OF THE LAW—Matt 5

Remez: “Now when Jesus saw the crowds, he went up on a mountainside ...” (Matt 5.1)
What does this remind us of [*remez*]? Were the disciples supposed to “get it?”



Distorted use of the Law—Matt 5

“You have heard it said, but I say to you...”

Another example: Sabbath healing, The dispute with the Lawyer (Good Sam); Disciples picking grain: Discussion-- What prompted Jesus to speak the words of Mk 2: 27? The Sabbath was made for humankind, not the humankind for the Sabbath.

BIG IDEA 2: MISUNDERSTANDING OF “EXCEPTIONALISM”



Misunderstanding of “Exceptionalism”—Woman at the Well. Travel schedule—see geography exercise. The Abrahamic Covenant: “in you all the nations of the earth will be blessed.” How is God’s intention about “exceptionalism” exhibited by the places where Jesus does significant teaching?

BIG IDEA 3: IMPROPER EMPHASIS ON “TRADITIONS” FOR THE SAKE OF “TRADITION.”



Note the Happy Passover advertisement for Pork Spare Ribs. Not exactly “kosher.” ☺

Improper emphasis on “traditions” for the sake of “tradition.” Matt 15, Mark 7

GO over the Homework on MATTHEW: LISTS of *Distortions, Exceptionalism and Traditions*

Do some geography: extra credit if you plot these on the map.

- When Jesus stills the storm on Galilee, where is he headed? /Matt 8. 23-28, Mark 4.35-5.20 & Luke 8. 22-39 across the sea to **Gadarenes or Gerasenes**.
- Where does Jesus feed the 5000 Matt 14 and parallels? **Luke 9.10 Bethsaida**
- When Jesus walks on water, to where is he headed? Matt 14.34-36/ **Genessaret**
- Then what subject does Jesus address? Matt 15. 1-20; Mark 7
- Then where is Jesus when he is “pestered” by the Syrophenician woman? **Tyre & Sidon**
- Where does he go from there and what does he do? Matt. 15. 29-31 & **Mark 7. 31-37 Decapolis**
- Where does Jesus feed the 4000? Mark 8. 1-10 **Decapolis** then left for Dalmanutha, plain of Genessaret
- Where does Jesus heal the blind man in Mark 8.22 f? **Bethsaida**
- Why does Jesus use the “sign of the prophet Jonah” at this time? Matt 16.4
- Where is Jesus when Peter makes his momentous Confession? Matt 16. 13-18, Mark 8.27ff **Caesarea Philippi**
- Where is Jesus for the transfiguration? Matt 17.1-9, Mark 9. 2-10 and Luke 9. 28-36 **Mt Hermon**

What’s the point? Surprise: Jesus spends a lot of his time and effort to reach non-Jews.

React to how disciples wanted to treat the woman in Matthew 15. 21-28. What were the factors?

Discussion:

- 1 Was Jesus capable of righteous indignation?
2. What prompted Jesus to speak the words of Mk 2: 27? The Sabbath was made for humankind, not the humankind for the Sabbath.
3. Would you consider it rather strange that Jesus’ disciples wanted nothing to do with the Canaanite woman and her plight as noted in Mt. 15. 21-28? Disciples asked that he send her away because she keeps shouting after them.
4. Relate the following to the Jews’ distorted understanding of the meaning of exceptionalism:
Mt 5.13-15: You are the salt of the earth, but if salt has lost its taste, how can its saltiness be restored?

You are the light of the world. A city set on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house.

Lk 8. 16-21 Lamp on a lampstand, not under a jar, or bed. ... Then pay attention to how you listen; for to those who have, more will be given; and from those who do not have, even what they seem to have will be taken away. Jesus true kindred are those who hear the word of God and do it.

If Jesus can take exception from his own family on the basis of the hearing and doing of God's will, how great a distance should there be between a people of God who do his will and those who do not do his will?

Lk 14. 34 Salt is good; but if salt has lost its taste, how can its saltiness be restored?

10. 29-37 Parable of the Good Samaritan

5. ***Did Jesus abolish exceptionalism?*** Or was he just realistic about the manner and the means in which reform takes place?

Mt 10. 5-6 Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel

Mt 12. 15-21-- Matthew quotes Isaiah: he will proclaim justice to Gentiles ...and in his name the Gentiles will hope.

Jn 4-- Jesus talks with Samaritan woman at the well

Mt 8. 5-13 Centurion's servant healed

8. 28ff Gadarene demoniacs healed

Mt 15.21-22 Canaanite woman [Syrophoenician]

Mt 28.18-20 go into all the world and teach all nations

6. ***In your opinion, is it possible to grasp the significance of much that Jesus says and does apart from an understanding of the Old Testament?***

BIG IDEA RECAP

BIG IDEA 1: DISTORTED USE OF THE LAW—Matt 5

BIG IDEA 2: MISUNDERSTANDING OF “EXCEPTIONALISM”

BIG IDEA 3: IMPROPER EMPHASIS ON “TRADITIONS” FOR THE SAKE OF “TRADITION.”

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Consider the following if you choose to prepare for next class:

Next Class, Jesus the Savior Part 1.

If you have a Chronological Bible, review the last week of Jesus' life. You will find a lot of material. Begin by just flipping through the section titles to see what happens in summary form during this last week. Then read parts that stick out to you.

Attached is a passage list of parallel passages. It may or may not help you.

MARKERS

Matt 14, Mark 6 & John 6	Jesus walks on water
Matt 15 & Mark 7	Correction on "ritual purity"
Matt 16, Mark 8, Luke 9	Peter's Great Confession—On this Rock
Matt 17, Mark 9, Luke 9	Transfiguration
Luke 10	Greatest Command –Good Samaritan
Matt 18, Luke 15	Lost Sheep
Luke 15	Lost coin, Lost Son
Luke 16	Shrewd manager, rich man and Lazarus

XVI. THE PASSION NARRATIVE

1. Until Going to Gethsemane

	Matt.	Mark	Luke	John
Jesus' Death is Premeditated	26.1-5	14.1-2 11.18-19	22.1-2 19.47 21.37	11.47-53
The Anointing in Bethany	26.6-13	14.3-9	7.36-50	12.1-8
The Betrayal by Judas	26.14-16	14.10-11	22.3-6	13.2 13.27 6.70-71
Preparation for the Passover	26.17-20	14.12-17	22.7-14	13.1
Washing the Disciples' Feet			22.3 12.37 22.24-28 6.40 10.16	13.1-20
Jesus Foretells His Betrayal	26.21-25	14.18-21	22.21-23	13.21-30
The Last Supper	26.26-29	14.22-25	22.15-20	6.51-58
Jesus Foretells His Betrayal	26.21-25	14.18-21	22.21-23	13.21-30
Precedence among the Disciples and the Reward of Discipleship	20.24-28 19.28 23.11	10.41-45 9.35	22.24-30 9.48	13.4-5,12-17
The New Commandment of Love				13.31-35
Peter's Denial Predicted	26.30-35	14.26-31	22.31-34 22.39	13.36-38 18.1 16.32 21.15-17
The Two Swords	28.7 28.10	16.7	22.35-38	

2. The Farewell Discourses (According to John)

"Let Not Your Hearts be Troubled"				14.1-14
The Promise of the Paraclete				14.15-26 15.26-27 16.5-15
The Gift of Peace				14.27-31
Jesus the True Vine				15.1-8
"Abide in My Love"	12.50	3.35	8.21b	15.9-17
The World's Hatred	10.24-25		6.40	15.18-25 13.16
The Witness of the Paraclete				15.26-27
On Persecutions				16.1-4
The Work of the Paraclete				16.5-15
Sorrow Turned to Joy				16.16-22
Prayer in the Name of Jesus				16.23-28
Prediction of the Disciples' Flight				16.29-33
The Intercessory Prayer				17.1-26

3. The Arrest, Crucifixion, and Burial

	Matt.	Mark	Luke	John
Gethsemane	26.36-46 26.30	14.32-42 14.26	22.39-46	18.1 12.27 14.31
Jesus Arrested	26.47-56	14.43-52	22.47-53	18.2-12 18.36 18.20 17.12
Jesus before the Sanhedrin (Peter's Denial)	26.57-68 26.67-75 27.1-2 26.55b	14.53-65 14.65-72 15.1 14.49	22.54-71 22.53 19.47 22.63-65	18.13-24 18.25-27 2.19
Peter's Denial	26.69-75	14.66-72	22.56-62	18.25-27 18.15-18
Jesus Delivered to Pilate	27.1-2	15.1	23.1 22.66	18.28
The Death of Judas	27.3-10			
The Trial before Pilate	27.11-14 26.53	15.2-5	23.2-5 23.9-10 23.13-14	18.29-38 19.8-15
Jesus before Herod	27.12	15.3-4	23.6-12	
Pilate Declares Jesus Innocent			23.13-16 23.4 23.22	18.38b
Jesus or Barabbas?	27.15-23	15.6-14	23.17-23	18.39-40
"Behold the Man!"	27.28-31 a 27.26b	15.17-20a 15.15b		19.1-15
Pilate Delivers Jesus to be Crucified	27.24-26	15.15	23.24-25	19.16
Jesus Mocked by the Soldiers	27.27-31 a	15.16-20a		19.2-3
The Road to Golgotha	27.31b-32 27.38	15.20b-21 15.27	23.26-32	19.17a 19.18
The Crucifixion	27.33-37 27.38 27.55-56	15.22-26 15.27 15.40-41	23.33-34 23.38 23.49	19.17b-27
Jesus Derided on the Cross	27.38-43 27.48 27.37	15.27-32a 15.36a 15.26	23.35-38 23.33b	19.18 19.29 19.19
The Two Thieves	27.44	15.32b	23.39-43	
The Death of Jesus	27.45-54	15.33-39	23.44-48 23.36	19.28-30
Witnesses of the Crucifixion	27.55-56	15.40-41	23.49	19.25-27
Jesus' Side Pierced				19.31-37
The Burial of Jesus	27.57-61	15.42-47 16.1	23.50-56	19.38-42
The Guard at the Tomb	27.62-66			

XVII. THE RESURRECTION

	Matt.	Mark	Luke	John
The Women at the Tomb	28.1-8 26.32 28.10	16.1-8 14.28	24.1-12 23.56	20.1-13 20.18 20.17
Jesus Appears to the Women	28.9-10 28.7-8 26.32	[16.9-11] 16.7 14.28	24.10-11	20.14-18
The Report of the Guard	28.11-15			
Jesus Appears to Two on the Way to Emmaus		[16.12-13]	24.13-35	
Jesus Appears to His Disciples (Thomas being Absent)	18.18 16.19	[16.14]	24.36-43	20.19-23
Jesus Appears to His Disciples (Thomas being Present)				20.24-29
Jesus Appears to the Eleven While They Sit at Table		[16.14-18]		
Jesus Appears to the Eleven on a Mountain in Galilee	28.16-20	[16.14-18]		14.23
Jesus Appears to His Disciples by the Sea of Tiberias			5.1-11	21.1-14
Paul's Account of the Appearances of Jesus			1 Cor. 15.3-8	

XVIII. EPILOGUE: THE ENDINGS OF THE GOSPELS

The Shorter Ending of Mark		[concl. brev.]		
The Longer Ending of Mark		[16.9-20]		
The Ending of Matthew: The Great Commission	28.16-20			
The Ending of Luke: Jesus' Last Words and Ascension		[16.15,19]	24.44-53	
The Ending of John				20.30-31
The Appendix to John: Jesus at the Sea of Tiberias. Peter and the Beloved Disciple. Final Authentication	26.30-35 16.28	14.26-31 9.1	22.39 22.31-34 9.27	21.1-25 18.1 16.32 13.36-38 8.51-52