

Who do you say that I am?



Seeing Jesus

through new eyes

Come Follow Me
The Rabbi & Disciples

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Week 5



Come Follow Me

“Come follow me’, Jesus said, ‘and I will make you fishers of men.’” (Mark 1:17)

- Hebrew disciples were to pursue the Rabbi.
- As a Rabbi, Jesus pursued his disciples.

By the time Jesus started his ministry, he was recognized as a Rabbi.

- Matt. 19:16
- Matt. 22:35-36
- Luke 7:40
- Luke 12:13
- Luke 19:39
- Luke 20:27-28

The diversity of people who recognized him as such.

Rabbi (Sage): 1) teacher, 2) much, many, numerous, great.

Rav: in Jesus’ day, “master of a slave or disciple”

Term of respect, not an formal title until 70 AD.

The Rabbi

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The Value of Education / Study

Education is highly valued in Jewish culture.

For the Jew

- Study, obedience, worship is the highest honor you can pay God.
- Study of Torah is one of the highest form or worship.
- It allows you to discern the will of God.

Education (bet midrash) is more important than Synagogue.
Not that one is more important, but there is no distinction.

Reading and studying large amounts of Scripture was quite typical in the Second Temple period (first century AD).

*Contour of
Hebrew
Thought*

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Turning your ear to wisdom

Education & Training for Typical Jewish Man

Age	
5	Study of the Torah (written Torah)
10	Study of Mishnah (Oral Torah)
13	Subject to the commandments (Bar-Mitzvah: the religious coming of age ceremony)
15	Study of the Talmud (rabbinic legal decisions)
18	The bridal canopy
20	For pursuit of a livelihood
30	The peak of strength (full vigor)

- Age 12 or 13: formal education typically ended.
- More gifted students would continue studies with adults in their spare time.
- Outstanding students would leave home and follow a famous rabbi

*Education &
Training for
typical Jewish
men*

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The Study of Torah

Availability of Scripture

Scrolls used for reading, study, and practice of writing
(expensive, hand copied, scarce, limited access)

Learning from Memorization

Accuracy Oral Torah

Not allowed to write down the teachings of the Sages

Learning involved a good bit of memorization

- *“A person who repeats his lesson a hundred times is not to be compared with him who repeats it a hundred and one times.”*
- *“If [the student] learns Torah and does not go over it again and again, he is like a man who sows without reaping.”*

Memorization of Written Torah and Oral Torah was a large part of Jewish education

- *“There doesn't exist and Jewish child who doesn't know by heart the history from Adam to Zerubbabel [the beginning to the end of the Bible].”* Jerome (AD 342 – 420)

The Study of
Torah

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The Rabbi & Disciples
Week 5



The First Century Rabbi

The Itinerant Sage

- Norm rather than exception (100's or 1,000)
- Traveled from place to place (Mark 6:6)
- Taught: indoors, outdoors
- Jesus' Scripture interpretation & teaching methods
- Communication methods of the day (no mass media)
- First century rabbis from Galilee: number and quality

Being Jewish was a practical thing, it was not abstract or theoretical

"I did not go to the Rabbi too learn interpretations of the Torah from him, but to note his way of tying his shoelaces and taking off his shoes... In his actions, in his speech, in his bearing, and his faithfulness to the Lord; man must make the Torah manifest."

Aryeh Leib Sarah

*The
Itinerant
Sage*

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Come Follow Me
The Rabbi & Disciples
Week 5



The First Century Rabbi

To Earn a Living

- Prohibition against charging a fee for teaching Scripture
- Rabbis typically practices a trade.
- Dependent on the hospitality of the communities they were visiting

Covered in the Dust of the Rabbi

[sitting at the feet]

“Let your home be a meeting house for the sages, and cover yourself in the dust of their feet, and drink in their words thirstily.” Avot

(Luke 10:38-42, Martha & Mary)

*The
Itinerant
Sage*

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The Rabbi & Disciples
Week 5



The First Century Rabbi

Walking after him

- Rabbinic teaching started a few centuries before Jesus
- Follow him = Walk after him
- Living life by his side as they journeyed
- Engage in life's activities along with him, his responses and imitating how he lived by God's word.

*Walking after
him*

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Week 5



The Rabbinic Message

Making Disciples

Leading more people to “take up the yoke of Torah”, a rabbinic idiom/expression for accepting God’s reign over one’s life.

- Importance of repentance
 - Shuv: to turn back, to return
 - Teshuva: repentance, atoning for sin
- God’s teaching, learning, and instruction
- The pupils of the rabbis are the unwise (fools). (Proverbs)
The desire of the wise to increase in wisdom.
 - Open Fool: immature, inexperienced but teachable.
 - Hardened Fool: disregard moral ideals, still does evil.
 - Mocking Fool: proud, turns back on wisdom/correction.
 - God-Denying Fool: there is no room for God, denial of God

*Teshuva:
Turning Back*

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Week 5



The Disciple

Being Fully Engaged

Being fully engaged and immersed in

- understanding of God's Word
- its application
- its radical commitment to others

*Being Fully
Engaged*

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Discipleship in the First Century

- **Leaving All:** Leaving relatives, friends, and traveling under austere conditions
- **Commitment:** false expectations, count the cost (Luke 9:60-62, Matt. 8:22)
- **Priority:** *“If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters—yes, even their own life—such a person cannot be my disciple.”* (Luke 14:26)
 - “hate”: love less or put in second place (Gen 29:31)
 - “hate”: second in affection
 - Jesus was saying that whoever did not love him more than his family or even his own self could not be his disciple.
- **Permission:** A disciple being away from his wife and children (most married young), if married, a man needed permission of his wife if over 30 days.

What was
required of a
disciple

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The Rabbi & Disciples
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Teaching of the Rabbi

The Invitation to Repent

²¹ “They questioned Him, saying, “Teacher, we know that You speak and teach correctly, and You are not partial to any, but teach the way of God in truth. ²² Is it lawful for us to pay taxes to Caesar, or not?” ²³ But He detected their trickery and said to them, ²⁴ “Show Me a denarius. Whose likeness and inscription does it have?” They said, “Caesar’s.”²⁵ And He said to them, “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s.” ²⁶ And they were unable to catch Him in a saying in the presence of the people; and being amazed at His answer, they became silent.” (Luke 20:19-22)

- Invitation to repent
- Show me a denarius.
- He does not carry a coin, graven image
- Religious elite carries coins. (hypocrisy enters in)
- Don't give out / sell out to Caesar
- Image: creation. God created man in his image.

*Created in
God's Image*

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Who do you say that I am? Seeing Jesus through new eyes

- 1 Introduction: A Different Perspective
- 2 Jesus of Nazareth: The Jewishness of Jesus
- 3 Who do you say the Son of Man is?
- 4 In My Father's house: Who Jesus Said he was
 - No Sunday School (Easter)
- 5 Come Follow Me: The Rabbi and Disciples
- 6 **Time with God: The Climax of Living**
- 7 Everyone who heard him was amazed
- 8 I speak in parables
- 9 I have come to fulfill them: Our Hebrew speaking Lord
- 10 Repent for the Kingdom is at hand
- 11 Humbly walk with your God: Living the Torah

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The Rabbi & Disciples
Week 5

