

APOLOGETICS

IN ONE LESSON

↑
almost

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Lesson 8

Jesus the Rabbi

Key Takeaways (review)

1

New Testament documents are **the earliest** Christian writings we have

2

New Testament documents are **Apostolic**

3

New Testament documents were ***not* chosen at a council** (i.e. Nicea)

4

New Testament documents are **self-authenticating**

IDEA IN BRIEF

- | | |
|-------|--|
| What? | Understand Rabbinical teaching methods and see them being used by Jesus |
| Why? | To understand that the New Testament was not passed down haphazardly |
| How? | <p>By showing:</p> <ol style="list-style-type: none">1. How “traditions” were passed down2. Recognizing techniques used by Jesus’ to aid memorization |

to 12 yrs

Bet Sefer (place of reading)

12-15 yrs

Bet Hammidrash (place of understanding)

15-30 yrs

Bet Talmud (place of the student)

1

Paul commended Christians for keeping traditions but Jesus criticized them. How could both be true?

“the Pharisees have delivered to the people a great many observances by succession from their fathers, which are **not written in the laws of Moses**”

FLAVIUS JOSEPHUS

Antiquities of the Jews, 13.10.6



“and for that reason it is that the Sadducees reject them, and say that we are to esteem those observances to be obligatory which are in the written word, but are **not to observe what are derived from the tradition of our forefathers**”

FLAVIUS JOSEPHUS

Antiquities of the Jews, 13.10.6



“said the Rabbi to his pupil, ‘pay attention and I shall teach it to you again.’ He then **repeated the lesson a second four hundred times** and the pupil knew it.”

B. PREIDA

Ein Yaakov (Glick Edition), Eiruvim 5

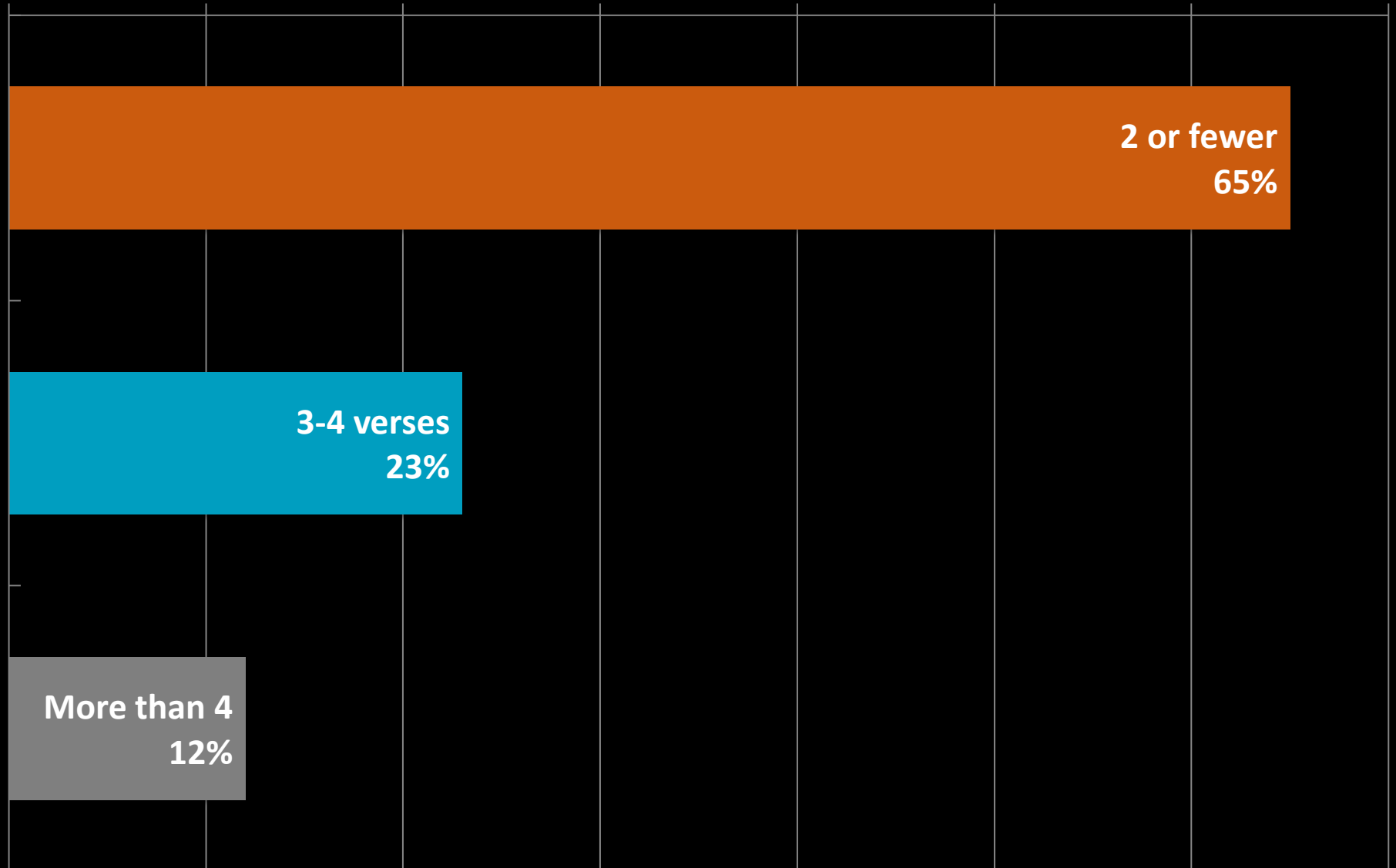
“Rav said: I found a hidden scroll in the house of Rabbi Ḥiyya in which matters of Oral Torah were briefly summarized, and in it was written...”

Shabbat 6b:7

“A person should **always teach his student in a concise manner**, just as the Torah is concise in its language.”

Babylonian Talmud, Chullin 63b:10

Length of Jesus' Statements (verses)



“The Torah can be acquired only with mnemonic signs that aid the memory, as it is stated: ‘Put it in their mouths.’ Do not read the phrase as: Put it [simah], but rather as: Its sign [simanah], thus indicating that **mnemonic signs aid in memorizing the material.”**

RAV HISDA

Babylonian Talmud: Eruvin 54b

“Rava interpreted homiletically: He taught the people knowledge, meaning he taught it with the accentuation marks in the Torah, and **he explained each matter by means of something similar to it.**”

RAVA

Babylonian Talmud: Eruvin 21b

Yoma 29a:1

your mnemonic is the odor of meat. The smell of roasting meat is more appetizing than actually eating the meat.

Ketubot 6a

And **your mnemonic is:** These are lenient with regard to themselves, and those are lenient with regard to themselves.

Yevamot 10a

your mnemonic to remember how this might occur is as follows:
Died, was born, entered into levirate marriage

Zevachim 53b

your mnemonic to remember this change in opinion is: The men pulled the man.

Yoma 28b

And **your mnemonic is** the cover of a jar of vinegar: As long as the jar is tightly closed, the odor of the vinegar does not spread

Menachot 43a

your mnemonic is: Change reveals falsehood and change reveals truth

Sukkah 55a

Rav Safra established **a mnemonic** for the sequence of the psalms recited during the intermediate days of the Festival

Arakhin 11a

your mnemonic to remember which of these two statements was said by Shmuel and which was taught in a *baraita*

Interpreting parables

1

Look for the **points of reference**

2

Identify the **unexpected turn**

Chiasm in JFK's Inaugural Address

given on January 20, 1961

A “ask not what your country”

B “can do”

C “for you”

C “ask what you”

B “can do”

A “for your country.”

Matthew 6:24

You cannot serve two masters

A Two masters: “No one can serve two masters”

B Hate / despising: “for either he will hate the one”

C Love / devotion: “and love the other”

C Love / devotion: “or he will be devoted to the one”

B Hate / despising: “and despise the other”

A Two masters: “You cannot serve God and money.”

Matthew 5:29-30

Discarding a cause of sin

A

Cause of sin: “If your right eye causes you to sin”

B

Discarding cause of sin: “tear it out and throw it away!”

C

Better to lose a part: “better to lose a member”

D

Whole body thrown in hell: “than to be thrown into hell”

A

Cause of sin: “If your right hand causes you to sin”

B

Discarding cause of sin: “cut it off and throw it away!”

C

Better to lose a part: “better to lose a member”

D

Whole body thrown in hell: “than to be thrown into hell”

Matthew 7:24

House on a rock

A Hear/do: “Everyone then who hears these words of mine and does them”

B Building a house: “a wise man who built his house on rock”

C Storm and results: “The rain fell, ... it did not collapse”

A Hear/do: “Everyone then who hears these words of mine and does not do them”

B Building a house: “a foolish man who built his house on sand”

C Storm and results: “The rain fell, ... it was utterly destroyed”

Matthew 13:15

Quotation of Isaiah 6

A Heart: “For the heart of this people has become dull”

B Hearing: “they are hard of hearing”

C Seeing: “and they have shut their eyes”

C Seeing: “so that they would not see with their eyes”

B Hearing: “and hear with their ears”

A Heart: “and understand with their hearts.”

Luke 14:15-24

The great banquet

A

Banquet:

“man once gave a great banquet” (14:16)

B

Invite [1]:

“The first said to him” (14:18)

C

Invite [2]:

“Another said,” (14:19)

D

Invite [3]:

“Another said,” (14:20)

D

Room for guests [3]:

“bring in the poor, crippled, blind, and lame,” (14:21)

C

Room for guests [2]:

“there is still room,” (14:22)

B

Room for guests [1]:

“urge people to come in,” (14:23)


A

Banquet:

“none of those individuals who were invited will taste my banquet!” (14:24)

2 Consider the mechanics of the
“telephone game”

3 Is the telephone game analogous to the New Testament?



“My chief objection to the form-critical scholars... is that **their work is not sufficiently historical.**”

BIRGER GERHARDSSON

The Reliability of the Gospel Traditions
(page 2)

Key Takeaways

1

Jews had sophisticated teaching methods designed to **improve memorization**

2

The New Testament is best understood **within a Jewish context**

3

Jesus used many Jewish teaching methods:

1. Object lessons
2. Parables
3. Chiastic structures

1 Hear it

2 Hear it repeatedly

3 Be able to repeat it back

4 Understand it

“Since it says: 'Speak unto the children of Israel and say unto them'(Lev. 1:2), I know only that he was to **tell them once.**”

RABBI AQIBA

Babylonian Talmud: Eruvin 54b

“How do we know that he was to repeat it to them a second, a third and a fourth time until they learned it? Scripture says: 'And teach thou it the children of Israel' (Deut. 31:19).”

RABBI AQIBA

Babylonian Talmud: Eruvin 54b

“This might mean that they need only learn it but not repeat it. But scripture says: 'Put it in their mouths'(ibid).”

RABBI AQIBA

Babylonian Talmud: Eruvin 54b

“Still this might mean that they need only repeat it but need not **understand it**. ... Arrange them in proper order before them like a set table, hast as it is said: 'Unto you it was shown that you might know'”

RABBI AQIBA

Babylonian Talmud: Eruvin 54b