

1. **9:37** -- Unifying Theme of this morning's class

- a. Ministry interviews/questions to ask elders: "How have you changed in your understanding of God's Word in the past year?"
- b. Head hurt from meanings being not what you thought – good.
- c. Headache at end of class? You were paying attention.
- d. Do we study the Word like the Lord expects us to?
- e. Topics will "jump around" but the theme should stay the same.
- f. Ready?

2. **9:39** -- Allusion, or Remez

- a. Frequently used by rabbis for millennia, and still today. Quote a passage and expect your audience to know the section of text before and after what you quoted.
- b. (Could not find the source for this, so I sort of "made it up" the way I remember it.) At the close of World War II, the invasion of Europe required a feint to draw attention away from the main landing location. The soldiers were a group of volunteers. They understood they would be unlikely to survive the operation. Naval command wanted to be sure they were in place and ready, and sent them a coded note along the lines of, "Are you ready?" The reply was, "**BUT IF NOT.**" What were they communicating?
 - i. **KJV** -- Dan 3:16-18 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. 17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. 18 **But if not**, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.
- c. Old Jewish professor retiring from prestigious university. Fancy dinner. Q&A afterward. Spent his life teaching that the Bible is the very Word of God. One student went on to receive PhD and teaches the opposite. Question: What do you think about so-and-so? Answer: "I raised sons and daughters and I brought them up." UTTER SILENCE. Even the background noise stopped.
 - i. What does the next phrase say? (Isaiah 1:2)
 - ii. If you don't know, you can't play!
 - iii. "...but when they were grown they rebelled against Almighty God!"

- iv. THAT is what the professor wanted to communicate, but he didn't SAY it. He left it to the audience to make the connection.
- d. The Jewish educational system required that every young boy memorize the Law. Many went on to memorize the entire Old Testament. Their culture was so steeped in the Scriptures, that they could quote a part of a verse knowing that others would recognize the end.
- e. **9:46** -- RVL signed up for "grad school" in a Hebrew seminary. "You can't." "Yes I can. Look at my transcript, my credentials, my degrees. And besides, that would be discrimination!" "No, it's not that. YOU DON'T KNOW ANYTHING." WHAT!!! They let me sign up. 29 black-robed orthodox Jews, and 1 gentile in casual wear. 29 men in the class, if you quoted a verse anywhere in the OT to them, could immediately quote you back the verse before and the verse after. The professor went around the room. "Which rabbi do you follow? Share his thoughts with us." They would quote chapters and pages from his writings. "We have one Gentile. We know which rabbi you follow! Would you share some of Yeshua's thoughts with us?" I was never so embarrassed in my life. I could not quote even one chapter, in a room with men who could quote the entire Old Testament.
- f. **9:50** -- **WHEN THE CHILDREN shouted "Hosanna" to him** in the temple and the chief priests and teachers of the law became indignant
 - i. **Matt. 21:15** But when the chief priests and the teachers of the law saw the wonderful things he did and the children shouting in the temple area, "Hosanna to the Son of David," they were indignant. 16 "Do you hear what these children are saying?" they asked him. "Yes," replied Jesus, "have you never read, "'From the lips of children and infants you have ordained praise'?"
 - ii. #1, To ask this group of religious leaders "Have you never read...?" is almost like a slap in the face.
 - iii. #2, The full verse says: Psalm 8:2 From the lips of children and infants you have ordained praise because of your enemies, to silence the foe and the avenger.
 - iv. The religious leaders' anger at Jesus can be better understood when we realize that the next phrase in the Psalm reveals why children and infants offer praise, because the enemies of God would be silenced. The Pharisees knew the end of the verse He was quoting – and Jesus knew it too. He was calling them "enemies!" No wonder they wanted to crucify him.

g. 9:52 -- I WILL GIVE YOU REST

- i. **Matt 11:28-30** "Come to me, all you who are weary and burdened, and I will give you rest. 29 Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. 30 For my yoke is easy and my burden is light."
- ii. Yoke, when a rabbi says it? (Not something on an ox, but "body of teaching")
- iii. Where does he get, **I WILL GIVE YOU REST**? Does he just make it up on the spot? Does he mean that when you are tired after a long day's work that you can find rest in him? That meaning is likely included, but that is a minor point. To hear what he said, we need to know: HE IS QUOTING HIS BOOK! Where does his book say, "I WILL GIVE YOU REST"?
 1. **Ex 33:14** The Lord replied, "My Presence will go with you, and I will give you rest."
 2. **Deut 12:10** But you will cross the Jordan and settle in the land the Lord your God is giving you as an inheritance, and he will give you rest from all your enemies around you so that you will live in safety.
- iv. No rabbi would EVER say, "**I WILL GIVE YOU REST.**" He would say, "It is written, IWGYR." Or, "The Lord said, IWGYR." Or, "Moses wrote such and such." But Jesus said: I WILL GIVE YOU REST. What did his audience hear him saying? "I AM JEHOVAH GOD." It was beyond revolutionary.
- v. Often we say of Jesus, why didn't he say more clearly that he is God? He said it over, and over, and over again – but most of us do not have the knowledge of the scriptures to HEAR him saying it!
- vi. He goes on to say, "... you will find rest for your souls." WHERE DOES HE GET THAT?
 1. Does it bother you that you don't know? Jews know this, and explain it to us. And they do not even believe Jesus is the Messiah!
 2. **Jer 6:16** This is what the Lord says: "Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls."
 3. What is he telling them, in one English word: **OBEY!**
- vii. **I AM GOD. OBEY ME.**
- viii. How about, I am gentle and humble? Deuteronomy 18:15, Numbers 12:3. The "prophet like Moses" is the MESSIAH. People did not understand that the Messiah would be GOD. But Jesus tells them here,
 1. **I AM GOD. OBEY ME. I AM THE MESSIAH.**

h. SOME OTHERS → (placed at end of document)

i. **9:57** -- JOHN THE BAPTIST

- i. **Matt 11:2-3** When John heard in prison what Christ was doing, he sent his disciples to ask him, "Are you the one who was to come, or should we expect someone else?" (More literal translation: the COMING ONE)
- ii. Why did John send his disciples to Jesus with THAT question?
- iii. What was John asking Jesus? Why does he ask if he is the COMING ONE? Why not, "Are you the Messiah?" or "Are you the promised son of David?" or "Are you the shoot out of Jesse's stump?" or any of dozens of other descriptions? Well, what did the scriptures say about the COMING ONE specifically?
- iv. **Zech 9:9** Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your **king comes to you**, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.
- v. Why did John pick this particular reference? Keep reading. Look at verse 11: As for you, because of the blood of my covenant with you, I **will free your prisoners** from the waterless pit.
- vi. John is using a remez to ask: **Am I going to get out of this jail? John is not doubting the Messiah, he wants to know if he will get out of jail.** And with all the spies Herod had listening to everything going on in prison, John couldn't just tell them to ask Jesus if he were going to get out of prison or not. So he used this particular Jewish rabbinical method of communication. To which Jesus replies: **Matt 11:4-6** Jesus replied, "Go back and report to John what you hear and see: The **blind receive sight**, the **lame walk**, those who have **leprosy are cured**, the **deaf hear**, the **dead are raised**, and the **good news is preached to the poor**. 6 Blessed is the man who does not fall away on account of me."
- vii. Again, did Jesus just pick those actions at random? I used to think so. But no, HE IS QUOTING HIS BOOK. He quotes several phrases that precede "setting the prisoners free" and HE ALWAYS LEAVES THAT PHRASE OUT!
 1. Isa 42:7 to **open eyes that are blind**, to free captives from prison and to release from the dungeon those who sit in darkness.
 2. Isa 61:1 The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to **preach good news to the poor**. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners...
 3. Why would someone be tempted to "fall away" from Jesus because he is healing the blind, curing leprosy, raising the dead, ...? No, but because John's disciples heard clearly the hard words that Jesus was telling them: John will not be released from prison.

3. **10:03** -- GATES OF HADES

- a. Difference between HADES and HELL?
 - i. Hebrew “sheol” – Place of the dead, NT Greek “hades”
 - ii. NT Greek “gehenna” HELL, from Hebrew (hinnon)
- b. Matt 16:13-19 When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" 14 They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." 15 "But what about you?" he asked. "Who do you say I am?" 16 Simon Peter answered, "You are the Christ, the Son of the living God." 17 Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. 18 And I tell you that you are Peter, and on this rock I will build my church, **and the gates of Hades will not overcome it.** 19 I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."
 - i. KJV – the gates of hell shall not prevail against it.
 - ii. NASB – the gates of Hades shall not overpower it.
- c. Why doesn't he just say HADES will not prevail against it? Why does he say the GATES of Hades?
- d. **10:05** -- Video – 15 minutes
- e. **10:20** -- END

Additional examples of REMEZ:

- a. *Matthew 21:13 – “It is written,” he said to them, “My house will be called a house of prayer,’ but you are making it a ‘den of robbers.’”*

Jesus hints at Isaiah 56:7 (Jesus isn’t as mad about them selling stuff in the temple area as much as He is concerned that this was the only place the Gentiles could worship and they were not being allowed to do so.)

These are the words that Jesus himself declared and through them we see much of Jesus’ own understanding of the significance of his actions in the Temple. In this short statement Jesus references two Old Testament passages. Isaiah 56 and Jeremiah 7.

Isa 56:7 these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations.”

Jer 7:11 Has this house, which bears my Name, become a den of robbers to you? But I have been watching! declares the LORD.

Isaiah 56 is a prophetic declaration that God will not only gather the Jewish exiles back to his Temple, but he will also gather people from all nations, foreigners, gentiles, who desire to worship YHWH. It is also a scathing declaration of contempt and judgment against Israel’s religious leaders declaring them to be blind stupid dogs who drink too much wine.

Jeremiah 7 is God’s pronouncement of judgment against Jewish religious leaders. These leaders carry out business as usual in the Temple with sacrifice and ritual. Their confidence is in the ritual rather than any authentic devotion to YHWH. The passage declares that they are actually Baal worshippers who do detestable things, specifically taking unjust economic advantage of the poor, widows, and foreigners.

Jesus’ actions and statements in the Temple, taken together, understood in light of the broader passages from which he quoted short verses, clearly help us see Jesus as making a prophetic declaration of judgment against the Temple and its leadership. Jesus clearly saw himself as the Messiah who would cleanse the Temple, defeat the enemies of YHWH and vindicate those who were faithful.

Obviously Jesus was angry at the injustice of the economic practices within the Temple. Additionally, the Isaiah 56 passage makes it clear that Jesus was angry that the Jewish people had lost all vision for their redemptive calling to bring blessing to all the nations. They had come to view all “the nations” as being God’s enemies. Jesus declares that they themselves have become God’s enemies because they have failed to fulfill their calling to bring blessing to the nations.

- b. Luke 11:20 hints at Exodus 8:18-19
- c. Luke 19:10 hints at Ezekiel 34 (Revealing Himself as the Messiah)
- d. Mark 15:34 would have been an obvious “remez” to the Jews present at the time. Hinting at Psalm 22-24 (Messianic Psalms)



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e. see the attached PDF REMEZ Sermon on John the Baptist. (Good!)