

LEARNING FROM JESUS AND HIS ANSWERS

The Great Commandment



A Full Day

Matthew 21:18 - 26:5

Leaves Bethany

Inspects the withered fig tree

The Chief Priests challenge his authority

Directs four parables against the religious leaders

Answers three questions

Rebukes the leaders through seven woes

Observes a widow giving her two mites

Gives the Olivet prophecy

Shares four parables with his disciples



**Make time to answer
questions**

Tribute to Caesar?

Whose wife shall she be?

Which is the great commandment?

Matthew 22

³⁴ But when the Pharisees had heard that **he had put the Sadducees to silence**, they were gathered together. ³⁵ Then one of them, which was a lawyer, asked him a question, tempting him, and saying, ³⁶ Master, which is the great commandment in the law? ³⁷ Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. ³⁸ This is the first and great commandment.

φιμόω *phimōō* “to muzzle”

s.w. in...

Mk 1:25 “hold thy peace and come out of him”

Lk 4:35 “hold thy peace and come out of him”

Mk 4:39 “Peace, be still” - Jesus calming the sea

1Pe 2:15 “put to silence the ignorance of foolish men”

¹² Having your conversation honest among the Gentiles: that, **whereas they speak against you as evildoers**, they may by your good works, which they shall behold, glorify God in the day of visitation. ¹³ Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; ¹⁴ Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

¹⁵ For so is the will of God, that with well doing **ye may put to silence the ignorance of foolish men:** ¹⁶ As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. ¹⁷ Honour all men. Love the brotherhood. Fear God. Honour the king.

1Peter 2:12-17

← ***Pharisees***

**people skills, redirection
to more important issues**

← ***Sadducees***

sound scriptural exposition

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1Peter 2:12-17



Have the spirit of Christ

Principles from Class 1



Put truth before self interests

Learn spiritual perception

Guide the conversation to deeper issues

Seek to save others

Principles from Class 2



Respect for all of Scripture

- a) total inspiration
- b) over other sources
- c) every word

Measure against the whole of Bible teaching

Danger of humanist influences

Master, which is the great commandment
in the law?

Matthew 22:36



Matthew 22

³⁴ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. ³⁵ Then one of them, which was a lawyer, asked him a question, **tempting him**, and saying, ³⁶ Master, which is the great commandment in the law? ³⁷ Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. ³⁸ This is the first and great commandment.

πειράζω pēirazō

“to test, i.e. endeavor, scrutinize, entice, discipline”

s.w. in...

He 11:17; Re 2:2 - in a positive sense (to test)

Jn 8:6; Mt 19:3 - in a negative sense (to accuse)

This was a delicate question to raise in the domains of Herod Antipas, and one greatly debated in the rabbinical schools. Our Lord had already twice pronounced upon the subject, once in the sermon on the mount (ch. 5:32), and again when reasoning with the Pharisees on the due observance of the Law (Luke 16:18). Two opposite opinions were held by the followers of Hillel and Schammai, the heads of antagonistic schools. The school of Hillel contended that a man might divorce his wife for various causes quite unconnected with infringement of the marriage vow, e.g. because he had ceased to love her, or had seen some one whom he liked better, or even because she cooked his dinner badly. The school of Schammai was more strict, and permitted divorce only in case of fornication, adultery, or some offence against chastity.

Edersheim, A. (1883). The life and times of Jesus the Messiah (Vol. 2). Longmans, Green, and Co.

Between these contending parties the Pharisees desired to make our Lord give a decision, thinking that they had fixed him in a dilemma. If he took the popular lax view, they could deride his claims as a Teacher of superior morality; if he upheld the stricter side, he would rouse the enmity of the majority, and possibly, like John the Baptist, involve himself in trouble with the licentious tetrarch.

Edersheim, A. (1883). The life and times of Jesus the Messiah (Vol. 2). Longmans, Green, and Co.

Deuteronomy 6:4

**Blessed is the name of His glorious
kingdom for ever and ever**

Deuteronomy 6:5-9

Deuteronomy 11:13-21

Numbers 15:37-41

שמע

HEAR

ישׂראל

O ISRAEL

יהוה אלהינו

THE LORD OUR GOD

יהוה אחד

THE LORD IS ONE

Deuteronomy 6:4-9

4 Hear, O Israel: The Lord our God is one Lord:

‘Blessed is the name of His glorious kingdom for ever and ever’

⁵ And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. ⁶ And these words, which I command thee this day, shall be in thine heart: ⁷ And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and **when thou liest down, and when thou risest up.** ⁸ And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. ⁹ And thou shalt write them upon the posts of thy house, and on thy gates.

Deuteronomy 11:13-21

¹³ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, ¹⁴ That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. ¹⁵ And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. ¹⁶ Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; ¹⁷ And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you. ¹⁸ Therefore shall ye lay up these my words in your heart and in your soul, and **bind them for a sign upon your hand, that they may be as frontlets between your eyes.** ¹⁹ And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. ²⁰ And thou shalt **write them upon the door posts of thine house**, and upon thy gates: ²¹ That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

Numbers 15:37-41

³⁷ And the Lord spake unto Moses, saying, ³⁸ Speak unto the children of Israel, and bid them that they **make them fringes in the borders of their garments** throughout their generations, and that they put upon the fringe of the borders a ribband of blue: ³⁹ And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: ⁴⁰ That ye may remember, and do all my commandments, and be holy unto your God. ⁴¹ I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.



The Mishnah

'study by repetition'

oral tradition

approx 200 AD

Judah ha-Nasi

Mishnah Berakhot

1

מֵאִמְתִּי קוֹרִין אֶת שְׁמַע בְּעֶרְבֵית. מִשְׁעָה
שֶׁהַכֹּהֲנִים נִכְנָסִים לֶאֱכֹל בְּתְרוּמָתוֹ, עַד סוֹף
הָאֲשִׁמוּרָה הָרִאשׁוֹנָה, דְּבַרֵי רַבִּי אֱלִיעֶזֶר. וְחֻכָּמִים
אוֹמְרִים, עַד חֲצוֹת. רַבֵּן גַּמְלִיאֵל אוֹמֵר, עַד
שִׁיעֻלָּה עֲמוּד הַשָּׁחַר. מִעֲשָׂה שָׁבְאוּ בְנֵי מִבֵּית
הַמִּשְׁתָּה, אָמְרוּ לוֹ, לֹא קָרִינוּ אֶת שְׁמַע. אָמַר
לָהֶם, אִם לֹא עָלָה עֲמוּד הַשָּׁחַר, חִיבִין אַתֶּם
לְקָרוֹת. וְלֹא זֶה בְּלִבָּד, אֶלָּא כָּל מָה שֶׁאָמְרוּ
חֻכָּמִים עַד חֲצוֹת, מִצְוֹתָן עַד שִׁיעֻלָּה עֲמוּד
הַשָּׁחַר. הֶקְטֵר חֲלָבִים וְאַבְרִים, מִצְוֹתָן עַד שִׁיעֻלָּה
עֲמוּד הַשָּׁחַר. וְכָל הַנֶּאֱכָלִים לְיוֹם אֶחָד, מִצְוֹתָן
עַד שִׁיעֻלָּה עֲמוּד הַשָּׁחַר. אִם כֵּן, לָמָּה אָמְרוּ
חֻכָּמִים עַד חֲצוֹת, כִּדִּי לְהַרְחִיק אֶת הָאָדָם מִן
הָעֵבֶרָה:

1 The beginning of tractate *Berakhot*, the first tractate in the first of the six orders of Mishna, opens with a discussion of the recitation of *Shema*, as the recitation of *Shema* encompasses an acceptance of the yoke of Heaven and of the mitzvot, and as such, forms the basis for all subsequent teachings. The Mishna opens with the laws regarding the appropriate time to recite *Shema*:

From when, that is, from what time, does **one** recite *Shema* in the evening? **From the time when the priests enter to partake of their teruma**. Until when does the time for the recitation of the evening *Shema* extend? **Until the end of the first watch**. The term used in the Torah (Deuteronomy 6:7) to indicate the time for the recitation of the evening *Shema* is *beshokhbekha*,

From when, that is, from what time, does one recite Shema in the evening? From the time when the priests enter to partake of their teruma. Until when does the time for the recitation of the evening Shema extend? Until the end of the first watch.

Mishnah - Berakhot 1

The term used in the Torah (Deuteronomy 6:7) to indicate the time for the recitation of the evening Shema is beshokhbekha, when you lie down, which refers to the time in which individuals go to sleep. Therefore, the time for the recitation of Shema is the first portion of the night, when individuals typically prepare for sleep. That is the statement of Rabbi Eliezer. The Rabbis say: The time for the recitation of the evening Shema is until midnight. Rabban Gamliel says: One may recite Shema until dawn, indicating that beshokhbekha is to be understood as a reference to the entire time people sleep in their beds, the whole night.

Mishnah - Berakhot 1

Matthew 22

³⁵ Then one of them, which was a lawyer, asked him a question, tempting him, and saying, ³⁶ Master, which is the great commandment in the law? ³⁷ Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. ³⁸ This is the first and great commandment. ³⁹ **And the second is like unto it, Thou shalt love thy neighbour as thyself.** ⁴⁰ On these two commandments hang all the law and the prophets.

‘love thy neighbour’ - quotation
from Le 19:18



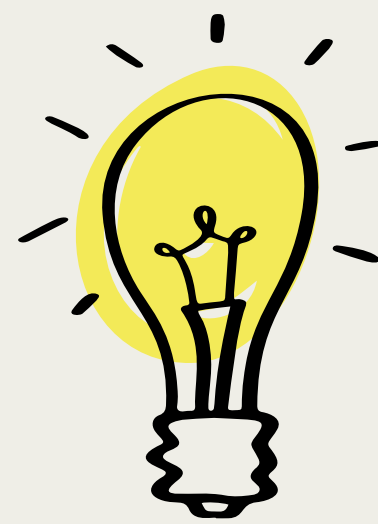
Don't miss the key point
Bible is *the* authority

Matthew 22

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Ro 13:8-9 - “he that loveth another hath fulfilled the law”

Mic 6:6-8 - the law taught moral principles; all the law Deut 10:12-13



Don't neglect any aspect of the Truth

Matthew 22

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Mt 7:12 - the golden rule sums up the law and prophets; Mt 5:17

Lk 16:1-5 - the religious leaders by their rules defrauded God



Don't neglect any aspect of the Truth

How the Religious Leaders Defrauded God

their teaching on Corban released men from their obligation to their parents **Mt 15:5**

they made perjury easy by their artificial distinctions to oaths **Mt 5:33; 23:16-22**

they gave wide license to lust by their doctrine of divorce **Mt 5:31; 19:3**

they substituted the the paying tithes of mint, anise and cummin for the weightier matters **Mt 23:23**

Matthew 22

question posed by a lawyer

Pharisees see their rivals defeat

lawyer tempts Jesus

lawyer has no response

the lawyer does not express agreement

Jesus does not commend the lawyer

Mark 12

question posed by a scribe

he saw that Jesus answered well

scribe inquires

scribe responds that Jesus spoke the truth

agrees concerning loving ones neighbour

Jesus says the scribe is not far from the kingdom



A careful response can benefit others

Luke 10

²⁵ And, behold, a certain lawyer stood up, and **tempted him**, saying, Master, what shall I do to inherit eternal life? ²⁶ He said unto him, What is written in the law? how readest thou? ²⁷ And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. ²⁸ And he said unto him, Thou hast answered right: this do, and thou shalt live. ²⁹ But he, **willing to justify himself**, said unto Jesus, And who is my neighbour?

v.28 - “this do and thou shalt live”

v.37 - “go thou and do likewise”

Lk 18:18-26 - “sell that thou hast and distribute unto the poor”



Encourage action



Guiding Principles

Make time to answer questions

Don't miss the key point

Bible is *the* authority

Don't neglect any aspect of the Truth

A careful response can benefit others

Encourage action