

Mat 23:8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

The word rabbi comes from the hebrew word rav, raba'nim, which literally means great one or master. Its a Jewish term for someone who is a teacher of the law and the prophets. They are what's called a master of the Law and the prophets. Its like being a PhD or the preeminent authority in an area of expertise.

When the gospels refer to Jesus as Rabbi. It means that Jesus is a master of the Torah. He is an expert concerning the doctrine contained in the law and the prophets.

So in Matthew 23 Jesus says There are lots of people out there who want to be called rabbi, talking about the law and the prophets, teaching their doctrine concerning what is said in the law and the prophets. They love to be called Rabbi, Rabbi. But, there is only one Rabbi. There is only one Master of the Torah. There is only one master of the law and the prophets. Christ is the only one who can reveal what is said in the law and the prophets.

Christ to the jewish people of that day would mean the Messiah. The word master means guide or teacher. The messiah would be the master of the law and the prophets. They would guide the people into the kingdom of heaven by bringing to light the doctrine contained in the law and the prophets.

Mat 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Mat 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Mat 11:30 For my yoke is easy, and my burden is light.

Jesus is talking as a rabbi when he says take my yoke upon you. The word yoke means doctrine. If you were a disciple of a rabbi it was said that you took their yoke upon you, which means you accepted their doctrine as the truth.

Now remember a rabbi teaches from the law and the prophets. They derive their doctrine from what they see in the law and the prophets. When Jesus talks about his yoke he is talking about his doctrine concerning what is written in the law and the prophets.

When Jesus says come unto me what he means is take my doctrine concerning the law and the prophets upon yourself. Jesus is saying listen guys, if what you've heard said about the law and the prophets has filled you with labors and placed a heavy burden on you. Take my doctrine upon yourself: for the things I teach out of the law and the prophets are light and they are easy and they will put you to rest. In that I am meek and looking to the strength in Gods hands to be exalted unto life my doctrine will bring rest to your souls.

What was Jesus' doctrine

When Jesus talks about his doctrine he is specifically referring back to what he said in the sermon on the mount. Jesus just dropped his doctrine concerning the law and the prophets in the sermon on the mount.

When Jesus says blessed are those who say they cannot array themselves in the fruit of Gods life. Blessed are those who do not set their eyes on the strength contained in their own hand. Blessed are those who when they are in need of life they cry out to God to exalt them unto life. Blessed are those who see God desires mercy and not condemnation. Blessed are those whose heart has been washed clean from their own works. For they shall inherit the kingdom of Heaven in the earth. That's his doctrine.

Jesus says the same thing in a lot of different ways in the sermon on the mount. But, the sermon on the mount can be summed up by Matthew 6:33 saying the way to inherit the kingdom of Heaven is by looking to Gods righteousness to give it to you as a gift free from your works.

Jesus was teaching about Gods righteousness towards mankind to perform a work to care for our lives and array us in His life and His immortality in the sermon on the mount. He was breaking down the doctrine of the law and the prophets in the sermon on the mount.

That's why Jesus goes on to say think not that I am not come to destroy the law and the prophets. I am not come to destroy I am come to fulfill.

Jesus just finished teaching that the law and the prophets says the way to inherit the kingdom of God was by looking to Gods righteousness to give it as a gift.

Jesus knows the pharisees and the people havent heard that before. So he says don't think what I am saying destroys the law. I know you guys read the law and think it speaks of the works you will do to attain to blessing and life.

I know you haven't heard the law taught this way before but I am not destroying the doctrine that is written in the law I am revealing the true doctrine of the law and the prophets.

Jesus read the law and the prophets and he saw the word there was full of grace. Jesus saw the law spoke of the righteous thing God would do to give mankind the kingdom as a gift. He saw it was about the strength in Gods hand to deliver mankind from the pangs of death and cloth them in the glory of His life. Jesus saw the law and the prophets was all about Gods righteousness towards mankind. That even should man nail God to a tree His heart will be full of love and mercy towards them, not condemnation.

He read the law and the prophets and he saw a person would be better off having their

eye plucked out and their hand cut off than for their eye to look to the strength contained in their own hand to attain to life. Jesus looked in the law and the prophets and what he saw was that even should a person sow the strength contained in their flesh it couldnt add one cubit of stature to their life. That even should they till their body to bring forth the fruit of Gods life they could never be arrayed in the glory and immortality of God.

For judgment Jesus came into the earth. He came into the earth to teach that the truth contained in the law and prophets was full of grace. He came to preach and teach the spirit contained in the law. He was calling people out of the darkness into the light by revealing what the law actually said about God. He came to teach from the scriptures Gods righteousness towards mankind to do a work to care for our lives so our faith would towards God and our flesh could be put to rest.

Explain destroy the law and fulfill the law is Jewish slang.

The phrase destroying the law and fulfilling the law has a specific meaning in the jewish culture. Jesus didn't just say that phrase out of the blue. It has a specific meaning to jewish people.

When a Jewish rabbi was said to interpret the law and the prophets accurately it would be said he is fulfilling the law and the prophets, which meant he was revealing the correct interpretation of what is written there. But, if a rabbi was seen to be interpreting the law and the prophets incorrectly it would be said they are destroying the law and the prophets, which meant they are teaching a false doctrine.

The Pharisees were the guardians of the oral law and traditions of Israel. Jesus knew the Pharisees were very serious about every jot and tittle of the law. Jesus comes and says he has not torn down the law and the prophets but he has revealed every jot and tittle for what they really say. Jesus says I am not destroying the law and the prophets with my words. I am revealing the logic that was always contained in the law and the prophets.

Think not that I am come to destroy the law and the prophets. Quite the contrary. I am come to establish the grace the law and the prophets were always talking about.

Matthew 7:28-29 says the people marveled at Jesus' doctrine.

The reason they marveled at his doctrine is because they'd never heard anyone interpret the law and the prophets that way before.

All their lives they heard it said the way to reap the kingdom of heaven was by sowing their strength to perform the works of the law. Now this guy Jesus comes and says something completely different. He comes and says you cannot attain to the kingdom by sowing the strength contained in your own hand. He says it would be better for your life if you had your eye plucked out and your hand cut off than for you to try and gain the

kingdom by looking to the strength contained in your hand. Jesus told them the kingdom is not something you can attain to its something you receive by way of inheritance. Its something given to you as a gift on account of Gods righteousness towards you.

They were amazed at Jesus' doctrine because he didn't teach as a scribe he taught as one with authority. A scribe is someone teaching another's doctrine. A scribe copied the doctrine of another. Jesus taught as one having authority or what's called S'mikah. S'mikah is an authority conveyed upon a rabbi who was considered to be a master of the law. This authority allowed them to give new interpretations concerning the law and the prophets that weren't really new but hadn't been heard by the people before.

There was a veil over our eyes when we read Moses. We thought it spoke of the works which we must do instead of seeing it spoke of the work God would do. Paul says the veil that was over our hearts, that was keeping us from seeing the grace that was always in the law and the prophets has been removed in Christ. Christ has brought to light the word that was always contained in the law and the prophets. Christ has revealed it was always full of grace.

Chapter 1 of Johns gospel says grace and truth came by Jesus Christ. The truth Jesus came teaching was full of grace.

Where do we think Jesus got the truth he came preaching if he didn't get it from the law and the prophets?

John says the law was given by Moses but the revelation that the word contained in the law was full of grace came by Jesus Christ. The correct teaching of what was in the law. The revelation that the law contained a teaching about the grace of God came to us by Jesus Christ.

In Deuteronomy when Moses is explaining the logic of the law to the Israelites so they could inherit the promised land. He says God will raise up a prophet after his likeness. Meaning God would raise up another that was also in the likeness of a law giver. Moses told the Israelites to hearken unto this prophet because they would come and explain the logic of the law.

Deuteronomy actually means the words, or the logic of the law. The book of Deuteronomy translates to the logic contained in the law. John said Jesus is the word or the logos made flesh. Jesus is the word or the logos that is contained in the law. Jesus is the logic contained in the law made flesh. Jesus is the logic that was contained in Deuteronomy in the flesh.

Isaiah 2 talking about Jesus says a lawgiver will come out of Zion. There has only ever been 2 prophets in the likeness of a lawgiver, Moses and Jesus. We know isaiah 2 isn't talking about Moses because Moses had already passed and Moses didn't come out of Zion.

A lawgiver isn't someone who gives you rules to follow its someone who teaches you the way unto eternal life. Its someone who teaches and instructs you about the way to inherit the kingdom of heaven in your physical body and in the earth.

When Isaiah says a lawgiver will come out of Zion he is saying the doctrine of God concerning the way you can inherit the kingdom of God will come out of Zion. Jesus is that lawgiver. And the sermon on the mount is his doctrine.

Jesus is Gods doctrine. His doctrine dropped like rain on dry bones. Making the dead come alive. Refreshing those who were living by the sweat of their brow. Giving rest to those who heard they must sow the strength contained in their own hand to reap the kingdom of heaven.

Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called GREAT in the kingdom of heaven.

All those who came before me calling themselves rabbi are thieves and robbers. They neither teach the grace that is contained in the law and the prophets or believe on it. The only one worthy to be esteemed as rabbi is the one who teaches the grace of God and believes on it. The only one worthy to be esteemed as a master of the law and the prophets is the one who teaches blessed are the meek and is also meek and lowly of heart.

Jesus didnt just teach that the way to way to inherit the kingdom of God was to be poor in spirit. He was poor in spirit in himself.

On the cross when Jesus needed to be clothed with life he looked to the Fathers righteousness towards him to array him in the glory of Life. He looked at the strength that was contained in his dying flesh and he counted it as dung. When Jesus was on the cross he didn't think the power to be raised was because he performed the works of the law. He didn't think the power to be raised was all the good fruit he produced. His heart was pure. It was undefiled by his own works. His only thought was of the Fathers goodness towards him to raise him from the dead.

The doctrine Jesus taught in the sermon on the mount was manifested in his death and resurrection. His doctrine about the law and the prophets was made flesh in his death and resurrection. There is never a time when Jesus is not rabbi. There is never a time when he is not revealing what is written in the law and the prophets. Even in his death and resurrection. He is rabbi.

At the cross and in his resurrection Jesus is teaching blessed are the poor in spirit; blessed are those who mourn; blessed are those who see God desires Mercy and not condemnation. Blessed are the meek. For they shall inherit the kingdom of heaven.

On the cross Jesus mourns; he sees Gods eyes are full of mercy and not condemnation so he cries out father into your hands I commit my life. On the cross Jesus is the meek because he trusts in a righteousness greater than that of the scribes and pharisees to be exalted unto life; he sought the kingdom of God by looking to the strength in the Fathers hand to give it to him as a gift instead of looking to the strength contained in his own hand.

And because of that he inherited the kingdom of God inside of human flesh. He was raised from the dead having inherited the very glory and immortality of God in his physical body. He is blessed!

We can see Jesus' doctrine in his death and resurrection. We see Jesus and we see Gods righteousness to be able to array us in the glory of His life. We see the righteousness that is greater than the scribes and pharisees is not about something we can perform its about the strength contained in Gods hand. We see the way to inherit the kingdom of God is to look at our hand and say this hand does not possess the ability to cloth me in the fruit of Gods life and to look instead to the strength contained in Gods hand.