

STUDY GUIDE



PLAN

**By Rabbi Nate Seitelbach**

## **G-D'S PLAN**

### **MESSIAH OUTLINE**

#### **(LESSON ONE)**

I. Who is the Jewish Messiah?

A. 20th Century View:

B. Traditional Jewish View:

C. Jewish reaction:

D. Effect:

E. Identification:

(1) "Kingly roots"

(2) "atoning servant"

II. What the Rabbis say about the Messiah.

A. Longings:

(1) Isaiah 32:1-2: Behold, a king will reign righteously, And princes will rule justly. And each will be like a refuge from the wind, And a shelter from the storm, Like streams of water in a dry country, Like the shade of a huge rock in a parched land.



(2) Isaiah 52:15 - 53:12: Thus He will sprinkle many nations, Kings will shut their mouths on account of Him; For what had not been told them they will see, And what they had not heard they will understand. 53:1 Who has believed our message? And to whom has the arm of the LORD been revealed? 2 For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. 3 He was despised and forsaken of men, A man of sorrows, and acquainted with grief; And like one from whom men hide their face, He was despised, and we did not esteem Him. 4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. 6 All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. 7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. 8 By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living, For the transgression of my people to whom the stroke was due? 9 His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. 10 But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. 11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. 12 Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.

(3) Daniel 9:24-26: "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place. So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.

(4) Isaiah 59:20: And a Redeemer will come to Zion, And to those who turn from transgression in Jacob," declares the LORD.

## B. Traditional Views

(1) Genesis 1:4: And God saw that the light was good; and God separated the light from the darkness.

(2) Yalkut on Isaiah 60: "And G-d saw the light, that it was good. This is the light of Messiah... to teach you that G-d saw the generation of Messiah and His works before He created the universe, and He hid the Messiah under His throne of glory. Satan asked G-d, Master of the Universe: 'For whom is this Light under Your Throne of Glory?' G-d answered him, 'It is for... (the Messiah) who is to turn you backward and who will put you to scorn with shamefacedness.'"

(3) Talmud Sanhedrin 99A on Isaiah 64:4: "All the prophets who prophesized have only made predictions regarding the Messiah. As regards eternity, it is said in Isaiah 64:4, 'neither hath eye seen, O G-d beside thee, what He hath prepared for him who waiteth for Him.'"

(4) Talmud, Bereshit Rabbati 133 on Isaiah 66:7: "On the day when the Temple was destroyed Israel suffered much for their sins... And from whence do we know that on that day (when the Temple was destroyed) Messiah was born? For it is written, 'Before she travailed, she brought forth' (the Messiah)."

(5) Talmud, Sanhedrin 98a: "Rabbi Alexandri says that (Daniel 7:13) (showing Messiah's glory) 'Behold, one like the Son of Man came with the clouds of heaven' and the other verse (Zechariah 9:9) that says, 'poor and riding upon a donkey' (showing Messiah's humility) are explained in this manner: If the people are worthy, He will come 'with the clouds of heaven;' and if they are unworthy, He will come 'poor and riding upon a donkey.'"

(6) Daniel 7:13: I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him.



(7) Zechariah 9:9: Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.

(8) Talmud, Sukkah 52b: Here, the two different roles of Messiah are fulfilled in two different Messiahs. The first one is Messiah Ben Joseph who fights, suffers extreme humiliation, and is pierced fulfilling Zechariah's prophecy in 12:10, 'They shall look at me whom they have pierced.' The second one is Messiah Ben David, who comes later and to whom G-d says: 'I will surely tell of the decree of the Lord: He said to me "thou art My Son. Today I have begotten Thee. Ask of Me and I will surely give the nations as Thine inheritance and the very ends of the earth as Thy possession."

(9) Zechariah 12:10: "And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born.

(10) Psalm 2:7-8: "I will surely tell of the decree of the LORD: He said to Me, 'Thou art My Son, Today I have begotten Thee. 8 'Ask of Me, and I will surely give the nations as Thine inheritance, And the very ends of the earth as Thy possession.

### C. The Messianic View

## G-D'S PLAN

### LESSON ONE

### OUTLINE PART II

#### **King of the Jews:**

**Matthew 5:18-19:** "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished.

19 "Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.

**Matthew 7:22-23:** "Many will say to me on that day, Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles? And then I will declare to them, 'I never knew you; Depart from Me, you who practice lawlessness'."

**Matthew 10:5-6:** "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; but rather go to the lost sheep of the house of Israel."

**Matthew 15:21-28:** "I was sent only to the lost sheep of the house of Israel."

**Matthew 23:2-3:** "The scribes and Pharisees have seated themselves in the chair of Moses; therefore all that they tell you, do and observe, but do not do according to their deeds; for they say things, and do not do them."

**Matthew 5:20:** "For I say to you, that unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven."

**Matthew 1:1:** "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham."

**Matthew 2:1-12:**

**Matthew 2:2:** "...He who has been born King of the Jews,"

**Matthew 2:5-6:**

**Matthew 3:17:**

**Matthew 21:5:** Matthew quotes Zechariah 9:9, "Behold your King is coming to you, gentle and mounted on a donkey"

**Matthew 21:9:** "Hosanna to the Son of David."

**Matthew 27:29:** "Hail, King of the Jews."

**Matthew 27:37:** "This is Jesus the King of the Jews."

**Matthew 27:42:** "He is the King of Israel; let Him come down from the cross and we shall believe in Him."

**Matthew 27:54:** "Truly this was the Son of G-d!"

**Matthew 28:19:** "go therefore and make disciples of all the nations... "

**Matthew 12:21:** Isaiah 53:4 says, "And in His name the Gentiles will hope."

**Matthew 28:20:** "teaching them to observe all that I commanded you... "

THE LAW MUST BE FULFILLED



# Proper Interpretation of Hebrew Biblical Texts

(Last updated 2/4/00)

## INTRODUCTION

The modern manner of interpreting Biblical text is commonly called *exegesis*. This method concerns itself mostly with the literary and grammatical context of Scripture verses. Practitioners of *exegesis* sometimes view anything beyond the literal text as "*isogesis*" and often pay it little heed to it, or regard it with suspicion. This is an unfortunate error, a result of a backlash against improper allegorizing of the Scriptures, resulting in a case where "the baby is thrown out with the bathwater."

With regard to the proper understanding of the Hebrew Scriptures in their proper context, including the "New Testament" books, there are in fact "levels" of interpretation that must be taken into consideration. This was the method used to write and interpret Scripture by the authors themselves as well as the audience of their time and culture.

## THE RULES OF PARDES INTERPRETATION \*

The four level of interpretation are called: *Parshat*, *Remez*, *D'rash* & *Sod*. The first letter of each word P-R-D-S is taken, and vowels are added for pronunciation, giving the word PARDES (meaning "garden" or "orchard"). Each layer is deeper and more intense than the last, like the layers of an onion.

*P'shat* (pronounced *peh-shaht'* - meaning "simple")

The *p'shat* is the plain, simple meaning of the text. The understanding of scripture in its natural, normal sense using the customary meanings of the word's being used, literary style, historical and cultural setting, and context. The *p'shat* is the keystone of Scripture understanding. If we discard the *p'shat* we lose any real chance of an accurate understanding and we are no longer objectively deriving meaning from the Scriptures (*exegesis*), but subjectively reading meaning into the scriptures (*eisogesis*). The Talmud states that no passage loses its *p'shat*:

**Talmud Shabbat 63a** - Rabbi Kahana objected to Mar son of Rabbi Huna: But this refers to the words of the Torah? *A verse cannot depart from its plain meaning, he replied.*

Note that within the *p'shat* you can find several types of language, including figurative, symbolic and allegorical. The following generic guidelines can be used to determine if a passage is figurative and therefore figurative even in its *p'shat*:

1. When an inanimate object is used to describe a living being, the statement is figurative. Example: Isaiah 5:7 - *For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry.*
2. When life and action are attributed to an inanimate object the statement is figurative. Example: Zechariah 5:1-3 - *Then I turned, and lifted up my eyes, and looked, and behold a flying scroll. And he said to me, What do you see? And I answered, I see a flying scroll; its length is twenty cubits, and its width ten cubits. And he said to me, This is the curse that goes out over the face of the whole earth; for everyone who steals shall be cut off henceforth, according to it; and everyone who swears falsely shall be cut off henceforth, according to it.*
3. When an expression is out of character with the thing described, the statement is figurative. Example: Psalm 17:8 - *Keep me as the apple of the eye, hide me under the shadow of your wings ...*



Remez (*pronounced reh-mez' - meaning "hint"*)

This is where another (implied) meaning is alluded to in the text, usually revealing a deeper meaning. There may still be a p'shat meaning as well as another meaning as any verse can have multiple levels of meaning. An example of implied "REMEZ" Proverbs 20:10 - *Different weights, and different measures, both of them are alike an abomination to the Lord.* The p'shat would be concerned with a merchant using the same scale to weigh goods for all of his customers. The remez implies that this goes beyond this into aspects of fairness and honesty in anyone's life.

D'rash (*pronounced deh-rahsh' also called "Midrash"*)

This is a teaching or exposition or application of the P'shat and/or Remez. (In some cases this could be considered comparable to a "sermon.") For instance, Biblical writers may take two or more unrelated verses and combine them to create a verse(s) with a third meaning.

There are three rules to consider when utilizing the d'rash interpretation of a text:

1. A drash understanding can not be used to strip a passage of its p'shat meaning, nor may any such understanding contradict the p'shat meaning of any other scripture passage. As the Talmud states, *"No passage loses its p'shat."*
2. Let scripture interpret scripture. Look for the scriptures themselves to define the components of an allegory.
3. The primary components of an allegory represent specific realities. We should limit ourselves to these primary components when understanding the text.

Sod (*pronounced sawd or sood [like "wood"] - meaning "hidden"*)

This understanding is the hidden, secret or mystic meaning of a text. An example most people are familiar with is Revelation 13:18, regarding the "beast" and the number "666."

## EXAMPLES OF PARDES FROM MATTHEW

Examples of the Remez, D'rash and Sod, can be found in Matthew as follows. (Of course the p'shat is throughout the text.) Without knowledge and application of the rules of PARDES, these verses would either not make sense or indicate an error on the part of the author:

### Remez

**Matthew 2:15** - *"Out of Egypt I called my son."* This is a quote from Hosea 11:1 that Matthew is applying to Yeshua. If we stuck to a literal exegesis only and researched the quote, we would have to accuse Matthew of improperly using Scripture, as Hosea is clearly speaking of the nation of Israel, and not the Messiah. Matthew however, is hinting (*a remez*) at the relationship between Israel and the Messiah, in this and other verses he uses.

### D'rash

**Matthew 18:18** - *"... Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven"* This is a verse that has been interpreted in numerous (incorrect) ways due to a lack of understanding that this is a *d'rash* concerning decisions one makes in their personal "walk with God" (called your "*halakha*" in Hebrew/Judaism).

### Sod

**Matthew 26:28** - *"Then He took the cup, gave thanks and offered it to them saying, Drink from it all of you, This is my blood..."* Taken literally this verse would not only be a violation of the Torah commandment against consuming blood, but along with other verses about eating Yeshua's flesh (John 6:51-56), could be grounds for accusations of cannibalism. There is a far deeper, more mystical meaning here however (*the sod*), even one that those who heard Him did not understand (John 6:52).

(16:18-19; 18:18; 21:20-21, 23-27 & 23:1-34) 4) More discussion of halachic issues than any other Gospel (5:21-7:12; 9:14-17; 12:1-14; 15:1-6; 17:24-27; 19:3-9; 22:15-22; 23:1-34).

**Theme and Purpose:** There are several major themes and purposes of the book. Like all of the three synoptic Gospels one major theme is that of the "Kingdom Offer" (Mt. 11:11). Matthew is also a midrash tying about 128 Tanak quotes together into a narrative which is designed to establish that Yeshua was the expected Messiah of Judaism. Moreover Matthew utilizes complex forms of Midrashic Exegesis (see comments to Mt. 15 and Mt. 19) and emphasizes Yeshua's parables more than any other Gospel. Matthew intends to show Messiah to be the Kingly Messiah and the "righteous branch" raised onto King David (Jer. 23:5-6). Matthew is also aimed at establishing the Nazarene halachic authority and educating the reader about a number of halachic positions taken by Yeshua (see above under "audience").

## Matthew

**1:1 These are the generations of Yeshua the son of David, the son of Avraham**

The Hebrew reads:

אלה תולדות ישוע בן דוד בן אברהם

There is a special beauty in the exact Hebrew wording which we find here.

This reading opens Matthew (and the entire NT) with a phrase that parallels that of the Torah. The Torah opens with:

בראשית ברא אלהים את השמים ואת הארץ

(In the beginning Elohim created the heavens and the earth)

Both phrases have exactly seven words. Both phrases can be divided into two halves: The first three words form an initial phrase and the last four words give us two short phrases of two words each.

אלה תולדות ישוע - Here Yeshua is being generated.

בראשית ברא אלהים - Here Elohim is creating.

In both cases creation/generation is the second word and the noun is the third word.

In Gen. 1:1 Elohim is creating and in Mt. 1:1 Yeshua is being generated.

The next two phrases also parallel:



בן דוד בן אברהם

and

את השמים ואת הארץ

In both cases we have two phrases in which an initial word points to the word following.

In Matthew the two phrases point to the words דָּוִד (David) and אַבְרָהָם (Avraham) as the source of the generation taking place.

In Genesis the two phrases point to the two words הַשָּׁמַיִם (the heaven) and הָאָרֶץ (the earth) as the object of the creation taking place.

It is as if Mt. 1:1 is intended to present the inverse concept of Gen. 1:1 with parallel sentence structure (very similar to antithetic parallelism)

In Gen. 1:1 Elohim creates the Heavens and the Earth.

In Mt. 1:1 Yeshua is generated by David and Avraham.

In Gen. 1:1 ELOHIM generates the creation and ironically Mt. 1:1 has the creation generating the Messiah.

The Tanak begins with ELOHIM generating the creation. Matthew begins with the creation in turn generating Yeshua

for they will be filled.  
Blessed are the merciful,  
for they will be shown mercy.  
Blessed are the pure in heart,  
for they will see God.  
Blessed are the peacemakers,  
for they will be called sons of God.  
Blessed are those who are persecuted  
because of righteousness,  
for theirs is the kingdom of heaven.

11 "Blessed are you when people insult you,<sup>7</sup> persecute you and falsely say all kinds of evil against you because of me.<sup>8</sup> 12 Rejoice and be glad,<sup>9</sup> because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.<sup>6</sup>

## Salt and Light

13 "You are the salt of the earth. But if

5:6-Usr 55:12-  
5:7 JSJas 2:13  
5:8 KPs 24:3,4  
73:1 PPs 17:15  
42:2; Heb 12:14;  
Rev 22:14  
5:9 mJas 3:18;  
S RoJ 4:19 aver  
44:45; S-Ro 8:14  
5:10 oS1Pe 3:14  
Pv 3:19  
S Mt 25:34  
5:11 eIsa 51:7  
rS In 15:21  
5:12 PPs 9:2;  
Ac 5:41;  
2Co 6:10;  
12:10; Col 1:24;  
Jas 1:2; 1Pe 1:6;  
4:13,16;  
2Ch 36:16;  
Mt 23:31,37;  
Ac 7:52;  
1Th 2:15;  
Heb 11:32-38

5:13 <sup>w</sup>Mk 9:50;  
Lk 14:34,35  
5:14 <sup>v</sup>Jn 8:12  
5:15 <sup>w</sup>Mk 4:21;  
Lk 8:16; 11:33  
5:16 <sup>x</sup>1Co 10:31;  
Php 1:11

the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men.<sup>u</sup>

14<sup>14</sup> You are the light of the world.<sup>15</sup> A city on a hill cannot be hidden.<sup>16</sup> Neither do people light a lamp and put it under a bowl; instead they put it on its stand; and it gives light to everyone in the house.<sup>17</sup> In the same way, let your light shine before men,<sup>18</sup> that they may see your good deeds<sup>19</sup> and praise<sup>20</sup> your Father in heaven.

### *The Fulfillment of the Law*

17<sup>17</sup> "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. <sup>18</sup>18<sup>18</sup> I tell you the truth, until heaven and earth disappear, not the smallest letter, not

ys Tit 2:14 zS Mt 9:8 5:17-4 In 10:34:35: Ro 3:31

transliteration of the Greek that has come directly into English. Greek physicians were among the best in ancient times, and many of our medical terms come from their language.

4:25 *the Decapolis*: A league of free cities (see NIV text note)—characterized by high Greek culture. All but one, *Sythopolis* (Beth Shan), were east of the Sea of Galilee and the Jordan River. The league stretched from a point northeast of the Sea of Galilee southward to Philadelphia (modern Amman).

5:1-12). The Sermon on the Mount is the first of five great discourses in Matthew (chs. 5-7; 10; 13; 18; 24-25). It contains three types of material: (1) beatitudes, i.e., declarations of blessedness (5:1-12), (2) ethical admonitions (5:13-20; 6:1-7; 23) and (3) contrasts between Jesus' ethical teaching and Jewish legalistic traditions (5:21-48). The Sermon ends with a short parable stressing the importance of practicing what has just been taught (7:24-27) and an expression of amazement by the crowds at the authority with which Jesus spoke (7:28-29).

Opinion differs as to whether the Sermon is a summary of what Jesus taught on one occasion or a compilation of teachings presented on numerous occasions. Matthew possibly took a single sermon and expanded it with other relevant teachings of Jesus. Thirty-four of the verses in Matthew's Sermon occur in different contexts in Luke than the apparently parallel Sermon on the Plain (Lk 6:17-49).

The Sermon on the Mount's call to moral and ethical living is so high that some have dismissed it as being completely unrealistic or have projected its fulfillment to the future kingdom. There is no doubt, however, that Jesus (and Matthew) gave the sermon as a standard for all Christians, realizing that its demands cannot be met in our own power. It is also true that Jesus occasionally used hyperbole to make his point (see, e.g., note on 5:29–30).

1. *mountainside*. The exact location is uncertain. It may have been the gently sloping hillside at the northwest corner of the Sea of Galilee, not far from Capernaum (see note on Lk 20-49). The new law, like the old (Ex 19:3), was given on a mountain. *sat down*. It was the custom for Jewish rabbis to be seated while teaching (see Mk 4:1; 9:35; Lk 20:53; Jn 8:2). *disciples*. Lit. "learners."

3. **Blessed.** The word means more than "happy," because happiness is an emotion often dependent on outward circumstances. "Blessed" here refers to the ultimate well-being

and distinctive spiritual joy of those who share in the salvation of the kingdom of God. See notes on Ps 111; Rev 1:3. *poor in spirit*: In contrast to the spiritually proud and self-sufficient, *there is the kingdom of heaven*. The kingdom is not something earned. It is more a gift than a recompense; 5:5 *meek*. This beatitude is taken from Ps 37:11 and refers not so much to an attitude toward man as to a disposition before God; namely, humility.

5:8. *heart*. The center of one's being, including mind, will and emotions (see note on Ps 4:7).

5:13 salt. Used for flavoring and preserving.

5:15 **lamp.** In Jesus' day people used small clay lamps that burned olive oil drawn up by a wick (see note on Ex 25:37). **bowl.** A peck-sized bowl that held ground meal or flour.

5:16 *Father in heaven.* Matthew uses the term "Father in heaven" or "heavenly Father" 17 times, whereas Mark and Luke use the term only once each, and John does not use it at all.

5:17' *the Law*. The first five books of the Jewish Scriptures (our OT): *the Prophets*. Not only the Later Prophets—Isaiah, Jeremiah and Ezekiel, which we call Major Prophets, and the 12 Minor Prophets (lumped together by the Jews as “the Book of the Twelve”)—but also the so-called Former Prophets (Joshua, Judges, Samuel and Kings). Taken together, “the Law” and “the Prophets” designated the entire OT, including the Writings, the third section of the Hebrew Bible. (See 13:35; where Matthew introduces a quotation from the Writings (Ps 78:2) with “what was spoken through the prophet.”) *fulfill* Jesus fulfilled the Law in the sense that he gave it its full meaning. He emphasized its deep, underlying principles and total commitment to it rather than mere external acknowledgment and obedience.

5:18-20. Jesus is not speaking against observing all the requirements of the Law, but against hypocritical, Pharisaical legalism. Such legalism was not the keeping of all details of the Law but the hollow sham of keeping laws externally, to gain merit before God, while breaking them inwardly. It was following the letter of the Law while ignoring its spirit. Jesus repudiates the Pharisees' interpretation of the Law and their view of righteousness by works. He preaches a righteousness that comes only through faith in him and his work. In the verses that follow, he gives six examples of Pharisaical externalism.

smallest letter. One word in Greek (*iota*), which we use when we say, "It doesn't make one iota of difference." It

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**Editorial Board**

**Abstract**



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