

ABATT
Radical Rabbi
 Christian Life Assembly
 Jim Hoffman

1

Radical Rabbi

- If Jesus were on earth today, would he join a church, and if so, which one?
- If Jesus were on earth today, would he join a political party?
- Would he watch football, play golf, or go to Hershey Park?
- If Jesus were on earth today, would he be too radical for us?

2

2

Jesus Taught Some Very Radical Things

• Dying is living.	• Least is most.
• Giving is receiving.	• Poor is rich.
• Last is first.	• Weak is strong.
• Losing is finding.	• Serving is ruling.

3

Radical Rabbi



4

Radical Rabbi

• Matt 5:1 Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, 2 and he began to teach them, saying: 3 "Blessed are the poor in spirit, for theirs is the kingdom of heaven. 4 Blessed are those who mourn, for they will be comforted. 5 Blessed are the meek, for they will inherit the earth. 6 Blessed are those who hunger and thirst for righteousness, for they will be filled. 7 Blessed are the merciful, for they will be shown mercy. 8 Blessed are the pure in heart, for they will see God. 9 Blessed are the peacemakers, for they will be called sons of God. 10 Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. 11 "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. 12 Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you. NIV

5

5

Radical Rabbi

- Up until the sermon on the mount Jesus' message had been quite simple, "repent, the kingdom of God is at hand".
- In the sermon on the mount he begins to add clarity to the Kingdom of God and distinguishes it from any kingdom the world had previously known.
- And if we take Him seriously, His message is radical.

6

6

Radical Rabbi

- In the kingdom of God you are also considered blessed if the people around you insult you, persecute you, and spread lies about you.
- There is one catch here – receiving the harsh treatment above only counts if they come as result of your association with Jesus.

7

7

Radical Rabbi

- What Jesus seems to be doing is to put life in it's proper context; **this one is short, the next is long.**
- The fact is that generally speaking, those who hurt the most are also the most likely to want entrance into his kingdom.
- Jesus is saying to the hurting and the mistreated that if your hurt draws you closer to God then consider it a blessing.

8

8

Radical Rabbi

- For the truth to be welcomed, understood, and embraced you must have life in its proper context.
- We understand Jesus' words concerning 'blessed' situations only when we look at life in it's long term context.
- The truths of the beatitudes demand that we see life from an eternal perspective.

9

9

Radical Rabbi

- How many might there be today standing along side of the rich man of Luke 16 in Hades wishing that they had hurt enough in life to seek God’s help?
- Have you ever considered that many today who wish for an easy life by the world’s standards, might one day be envious of those whose lives were hard?
- **Can we find it in our hearts to feel pity for those whose needs are well masked?**

10

10

Radical Rabbi

- Here he makes it clear that being mistreated by the world is what we should expect for associating with Jesus.
- Matt 5:11 “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you **because of me**. 12 Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.” NIV

11

11

Radical Rabbi

- The mistreatment usually stems from the conviction that your very presence brings to a room.
- It can also originate from the enemy as well because the presence of a righteous person is a threat to the counter-kingdom.
- You can make yourself different, but it is only rewarded if your difference makes you like Jesus.

12

12

Radical Rabbi

- Jesus came preaching a standard that made the rigid rules of the Pharisees seem like mere introductory comments.
- Matt 5:21 "You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.' 22 But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell. NIV

13

13

Radical Rabbi

- Calling someone a fool is the same as murdering them? Being angry with your brother is like murder?
- These are radical, all but unreasonable statements. Such standards were not revealed in the entire Old Testament.

Jesus made the law impossible to obey and then insisted that we keep it.

14

14

Radical Rabbi

- Matt 5:27 "You have heard that it was said, 'Do not commit adultery.' 28 But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. NIV
- Again, "you have heard, but I say to you" He continues to raise the bar on those who thought they measured up.
- Galatians chapter three tells us that the law was our 'school master' to bring us to Christ, and Jesus is giving us some clues as to how that works.

15

15

Radical Rabbi

• Matt 5:38 "You have heard that it was said, 'Eye for eye, and tooth for tooth.' 39 But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. 40 And if someone wants to sue you and take your tunic, let him have your cloak as well. 41 If someone forces you to go one mile, go with him two miles. 42 Give to the one who asks you, and do not turn away from the one who wants to borrow from you. NIV

Again, there He goes with standards that I cannot keep!

16

16

Radical Rabbi

• Matt 5:43 "You have heard that it was said, 'Love your neighbor and hate your enemy.' 44 But I tell you: **Love your enemies and pray for those who persecute you**" NIV

• There is no other way to frame it other than to say that Jesus brought a radical message that set standards way beyond any reasonable standard of behavior known to man.

17

17

Radical Rabbi

• We are prone to try to rationalize his teaching down to something that we can succeed in doing.

• I believe he meant what he said and shame on us if we try to sugar coat it or try to harmonize his standard with our ability to obey it.

Jesus did not set these standards for us to aspire to; he set them to crush us by their weight and bring us to our knees.

8

18

Radical Rabbi

- So we have in Jesus a radical young rabbi preaching a message that had never been preached before.
- When we read his words and hear them preached, they appeal to the best parts of us.
- We know what he is saying is right, it rings true in our soul and we want to be the person that he calls us to be.

19

19

Radical Rabbi

- In fact, this is exactly the purpose of sitting under the sound of the Word of God – it takes truth and causes it to resonate in our souls.
- Hebrews 4:12 For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; **it judges the thoughts and attitudes of the heart.** 13 Nothing in all creation is hidden from God's sight. **Everything is uncovered and laid bare before the eyes of him to whom we must give account.** NIV

20

20

Radical Rabbi

- Our **frustration** is that we cannot meet the standard.
- Our **salvation** is that we run to the only one who could keep such a standard.
- Our mission is not to lower the standard so that the lost will **feel better**; our mission is point them to the same salvation so that they will **be better.**

21

21

Radical Rabbi

- So how is God glorified in the radical, impossible to keep, teachings of Jesus?
- He is glorified in the gracious solution to the problem Jesus' teachings present.
- What seems impossible, is done for us at Calvary.

22

22

Questions

23

23
