

Did Jesus violate or revoke any Mosaic law during His earthly ministry? [Part 2]

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Introduction

This second part is to further show from the scriptures that Jesus never sinned. Besides, a brother made notes or comments on sections of my initial article, annotating the pdf file. The respective claims in his notes will be scrutinized. Finally, this work will briefly examine few other actions of Jesus that some people misconstrue to be sins.

Testimonies abound within scripture that attest to the sinless nature of the man Jesus.

1. It was prophesied before the advent of Jesus that he would live in righteousness and that the LORD would delight in him. He would be harmless and kept so that he could establish a new covenant that would extend unto the Gentiles.

Isaiah 42:1 *Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. 4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. 5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: 6 **I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; 7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.** See also Isa 61:1-3. How could Christ make others ‘trees of righteousness,’ if he would sin?*

Jeremiah 23:5 *Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.*

2. At the annunciation to Mary, the angel Gabriel announced that the one to be born would be conceived via the power of the Holy Spirit and thus would be a holy person.

Luke 1:35 *And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

3. As Jesus grew, God kept him (Lk 2:40) and he was subject unto his parents.

Luke 2:52 *And Jesus increased in wisdom and stature, and in favour with God and man.*

4. John the Baptist was immersing people for the remission of sins, the multitude were confessing their sins as they came to him –Mt 3:1-6, Mk 4:1-5. When Jesus came to be baptized, John refused because he knew Jesus had no sin aside the fact that he recognized Jesus as the ever-existent Lord. God would not have been pleased at his Son’s baptism if Jesus was really sinful but refused to confess sin as others did. Jesus neither prayed for forgiveness of personal sin nor offered a sacrifice for his personal atonement as others did.

Matthew 3:13 *Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to*

fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, **This is my beloved Son, in whom I am well pleased.**

5. At the beginning of Christ's ministry, John the Baptist and others acknowledged His sinless nature. Even after his ascension Peter continued to uphold same as they all alluded to Jesus as the Lamb of God who was offered for our sins, a Lamb without any defect or fault as required by the prototyping law of Moses for an animal that was to be sacrificed (Lev 22:21, Num 19:2). Worthy indeed is the holy Lamb that was slain! –Rev 5.

John 1:29 *The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God, which taketh away the sin of the world.** 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.*

1 Peter 1:18 *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with **the precious blood of Christ, as of a lamb without blemish and without spot.***

Hebrews 9:14 *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

6. After his forty days fast and initial temptations, Jesus had only a temporary reprieve, indeed throughout His ministry, He was continually tempted and he continuously overcame.

Luke 4:12 *And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. 13 And when the devil had ended all the temptation, he departed from him for a season. 14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.*

At the institution of the Lord's Supper for His remembrance, Jesus told His apostles:

Luke 22:28 *Ye are they which have continued with me **in my temptations.** 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.*

He was tempted in all areas. No wonder the writer of the book of Hebrews proclaims:

Hebrews 7:14 *Seeing then that we have a great high priest, that is passed into the heavens, **Jesus the Son of God,** let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but **was in all points tempted like as we are, yet without sin.** 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

7. Evil spirits acknowledged that Jesus is the Holy One; thereby affirmed His sinless nature.

Mark 1:23 *And there was in their synagogue a man with an unclean spirit; and he cried out, 24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? **I know thee who thou art, the Holy One of God.***

8. As an Israelite “indeed, in whom is no guile” (Jn 1:47), one born under the law to redeem those under the law (Gal 4:4-5), Jesus believed and taught rightly that the Law of Moses ‘should not be broken but rather must be upheld’ until all be fulfilled (Mt 5:17-18).

John 7:22 *Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, **that the law of Moses should not be broken;** are ye angry at me, because I have made a man every whit whole on the sabbath day? 24 Judge not according to the appearance, but judge righteous judgment.*

After healing a leper, Jesus was still mindful of the provision of the law (Lev 14:1-32).

Luke 5:14 *And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, **according as Moses commanded**, for a testimony unto them.*

9. During Christ's ministry, his detractors were ever watchful seeking to trap Him in His speech. They desired to catch Him violate or contradict the law of God or the law of Caesar. They never succeeded (Mt 22:15-46) hence Jesus posed the following challenge:

John 8:46 *Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?*

As a human being, Jesus could have sinned but He choose not to, rather He became obedient unto death (Phil 2:5-8). As God who was manifest in the flesh, He would not have violated His own laws (1 Tim 3:16, Tit 2:13-14). He told his disciples:

John 15:10 *If ye keep my commandments, ye shall abide in my love; even as **I have kept my Father's commandments**, and abide in his love.*

His beloved apostle who was one of His closest followers affirms:

1 John 3:5 *And ye know that he was manifested to take away our sins; and **in him is no sin**.*

10. At the trial of Jesus, **none could find fault, sin or offense in Him; they had to resort to false witnesses** (Mt 26:59-61). Pilate's wife warned her husband on Jesus being innocent of any charge (Mt 27:19) and the Governor himself knew there was no fault in Christ (Jn 18:38; 19:4, Mt 27:24) as did Herod Antipas (Lk 23:14-15). Judas the betrayer was overwhelmed with sorrow "*saying, I have sinned in that **I have betrayed the innocent blood***" (Mt 27:4). Jesus refused the temptation and taunt daring Him to come from the cross. One of the robbers crucified with Jesus attested that our Lord '*did nothing amiss*' (Lk 23:41). The Centurion in charge of the soldiers at the public execution believed and proclaimed Jesus was '*a righteous man; the Son of God*' (Mt 27:54, Lk 23:47).

11. The apostles and the early church acknowledge that Jesus is the Holy One from birth, throughout as well as after His earthly ministry. This indicates His perfection.

Acts 4:27 *For of a truth against **thy holy child Jesus, whom thou hast anointed**, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done. ...30 By stretching forth thine hand to heal; and that signs and wonders may be done by **the name of thy holy child Jesus**.*

Acts 3:13 *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. 14 But ye denied **the Holy One and the Just**, and desired a murderer to be granted unto you; 15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses...34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. 35 Wherefore he saith also in another psalm, **Thou shalt not suffer thine Holy One to see corruption**.*

12. Paul the great apostle testified that God "*...made him to be sin for us, **who knew no sin**; that we might be made the righteousness of God in him*" (2 Cor 5:21).

How could any Christian fail to comprehend or acquiesce from the above passages that Jesus never sinned? It is a major premise to the faith. To affirm that Jesus violated or transgressed the law is to argue that He was a reprobate who could thus not qualify to be our Redeemer. That would rank Him with other so-called prophets that founded other religions.

Table 1: Some counter claims examined in the light of the scriptures

SN	Section	SOA's comment	Asaolu's Response
1	Sin is transgression of the law -1John 3:4,8	I don't think the law (Greek lawlessness) John is referring to is the Mosaic, but that lifestyle or attitude of belief that shows rejection of the ways of God.	Sin is violation of divine law; missing the mark of God's declared standard in any era. It includes whatever is not of faith or in conformity with His word (Rm 14:23b) and, knowing the good that should be done but failing to do it (Jms 4:17). Thus when the scripture states that Jesus knew no sin and was manifested to destroy the work of the devil who sinned from the beginning, it means Jesus never transgressed God's word.
2	On whether God gave Israel a "faulty law" -Heb 8:7-8	The first covenant was not without its fault . It means it could not achieve the purposes for which it was inaugurated i.e. provide clear conscience (cf. Heb. 9. 9). Yes, God fault with them means blameworthy, probably their stubbornness (Jer. 31. 32).	<p>Hebrews 9:8 <i>The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; 10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.</i></p> <p>The above passage discusses the tabernacle and its offerings which could not make the conscience of the one performing service perfect. That was because it wasn't just the provisions of the law (which itself was perfect as shown from Psalms) that was needed but the faith of the worshipper as well. Indeed, "<i>the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh</i>" back then (Heb 9:13). That the people and their practices were imperfect (Heb 7:19; 10:1-9) and that the seal and the sacrifices of the first covenant (the blood of bulls and goats) were not optimal does not mean that the law within the agreement was faulty. Even now that we have a better covenant (Heb 8:6 -which implies the first was a good and not a bad/faulty covenant), <u>the redeemed still sin</u> and have to plead Christ's blood that was once shed for redemption (Heb 9:24-28, 1 Jn 1:7-2:2).</p> <p>Jeremiah 31:31 <i>Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD.</i></p> <p>The passage shows that it was the recipients of the first covenant which broke the terms of the agreement, not that the law itself was inherently faulty.</p>

3	Expositions on the law and the prophets -Mt 5:16; 7:12, 28-29	Jesus forbids swearing among those who will follow his teaching (Matt. 5. 33-37) something which the OT Law commanded between Israelites (Num. 5. 19). I can't fathom Jesus' disciples swearing between because the New Covenant was yet to be inaugurated.	<p>The point I made was sorely missed. My affirmation remains that Jesus showed that one was not required to swear by self or by the LORD's name. That Moses charged the people not to swear falsely DOES NOT IMPLY he charged them to swear truthfully; they had the option of not swearing at all as Jesus teaches! Simply let your 'yea' be yea and your 'no' be no. Do not misunderstand the passage referenced.</p> <p>Numbers 5:18 <i>And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse: 19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse: 20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband: 21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell; 22 And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen.</i></p> <p>The woman whose husband has suspected of adultery and accused based on the law of Jealousies was charged by the priest <u>to assent to the divine process of investigation and the consequence which may either absolve her or afflict her</u>. The woman is NOT required to swear. Read the passage again carefully. <i>She could be made an oath not that she should make an oath!</i> A charge is not necessarily an oath (1 Tim 5:21).</p>
4	What defiles a man -Mt 15:15-20	The Markan account adds that "purifying all the meats" (7:19). The Greek translated "purifying" is an active participle verb" denoting continuous action from the moment the statement was made . Whether his disciples immediately started eating all food or had to wait till after Peter's trance is not relevant. Also, the angel actually told Peter	<p>No one has shown from scripture that Jesus taught the people to be eating prohibited things while He was on earth! If He did purify and cleanse all food while on earth, it never dawned on anyone then as evident with Peter's attitude and statements recorded in Acts 10:9-17. Mark's account about Mt 15 incident include:</p> <p>Mark 7:17 <i>And when he was entered into the house from the people, his disciples asked him concerning the parable. 18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the man.</i></p>

		<p>that God has cleansed; this tense refers to past action with continuous effects. The only recorded time God could have cleanses hitherto uncleaned food was when Jesus declared them clean.</p> <p>Peter as at this time had not started eating all food even after Pentecost.</p>	<p>The highlighted phrase denote ‘purifying all food’ and could mean either:</p> <ol style="list-style-type: none"> All eaten food that is digested / excreted is purified in the body. All food eaten by men are purified or cleansed by Christ’s statement since such go not into a man’s mind but into the body with remnants excreted. <p>Irrespective of the denotation, <i>the phrase under consideration is a commentary in hindsight by Mark when the Holy Spirit inspired him to write this gospel</i>. It was not a realization that the disciples and people took as a license to start eating ‘unclean meat’ while Jesus was on earth. Recall what Matthew and Mark wrote on? <u>The hearers would at best discern one may eat with unwashed hands, not start to eat unclean meats!</u> As noted in Part 1, it took a long time even after the kingdom was established on the day of Pentecost for Peter and other disciples to fully grasp things. It seems okay to aver that: ‘<i>The only recorded time God could have cleanses hitherto uncleaned food was when Jesus declared them clean.</i>’ It is however fastidious to assert with certainty that this took place during the event described in Mt 15 / Mk 7. From creation, all plants were given to man for food (Gen 1:29). After the flood, all plants and animals were given for food (Gen 9:3-4). It was Moses’ law that made some food unclean which could no longer be eaten <u>by Israelites so the cessation of their law</u>, was the point of cleansing or removal of restrictions. To contend otherwise is to accuse Jesus of overturning the law before His death; contrary to Mt 5:18-19.</p>
5	<p>Whether Jesus changed the penalty for pre-marital or for adultery, changed from execution by stoning, to divorce during His ministry - Mt 19:9</p>	<p>9 'And I say (<i>Jesus</i>) to you (<i>his audience</i>), that, whoever may put away (dismiss, divorce) his wife (direct object), if not for <i>porneia</i>, (word which means to give one's self to another for sex; whoredom, harlotry, prostitution; here it is a singular feminine word which is the indirect object of wife; no idea of two persons cohabiting) and may marry another, doth commit adultery." Herod violated Lev. 18. 14/16. Herod and Herodias were already</p>	<p>I did not discuss ‘cohabitation’ but divorce by a married couple in item 4 of Table 1 of my initial article.</p> <p>Herod had MARRIED Herodias (Mk 6:17-18) his brother’s wife. He was involved in incest not mere adultery in the sight of the people since the woman had put away her original husband. [That inspiration acknowledge her as Phillip’s wife indicate God did not really recognize Herodias’s separation from her lawful husband] John the Baptist did not posit that they should be stoned for adultery but affirmed that it is unlawful for Herod to have his brother’s wife; indicating Herod should simply terminate their (purported) marital union.</p>

		married to different persons; this make their sin specifically adultery; Herodias was the one committing porneia, whoredom.	
6	The Lord forbids putting away a wife save when the marital union itself is fornication -Ezra 9-10 / Neh 13	The marriage in Ezra and Nehemiah were issue of inter-ethno-religious violation, not promiscuity. It is clear as crystal. In the eyes of the law, the marriage shouldn't have been, not that there was no marriage in the first place. In cohabitation, there is no pretence of marriage.	Similarly, the Israelites in Ezra / Nehemiah were not, by societal standards, involved in cohabitation since they MARRIED those women as wives (albeit from prohibited nations). Their action of illicit marriage was promiscuity and amounted to sexual immorality since they went against divine laws on a sexual and marital matter. Anyone may consult various Lexicons for the meaning of <i>porneia</i> in that age. My referenced presentation fully addresses the issue of Marriage, Divorce and Remarriage (MDR).
7	The Mosaic Law, the Prophets and the Psalms were accomplished in Christ -Lk 24:44-47.	To aver that Jesus did not, in the course of the Sermon on the Mount and during his earthly ministry, set aside some aspects of the Mosaic law and introduce some of his teaching is to ignore passages such as Matt. 5. 31-32 (where Jesus reversed Deut. 24. 1-4 which he admitted Moses permitted the Jews on any for some indecencies Matt. 19. 8). Is this not a case of Jesus setting aside Moses while on earth?	I never averred that Jesus did not “ <i>introduce some of his teachings,</i> ” <u>what I affirmed and still affirm is that His teachings neither contradicted</u> nor “ <i>set aside some aspects of the Mosaic law</i> ” while He was on earth. Jesus DID NOT reverse Deut 24:1-4 but merely explained it! The people mishandled that law seeing it as Moses’ permission for them to divorce their wives arbitrarily since their hardness of heart in conducting illicit marriages and in frivolously dismissing their lawful wives was tolerated. Mal 2:14-16 principle abides. Jesus did not totally forbid putting away <u>but interpreted</u> the Deut 24 passage and its uncleanness to mean that one may only put away a wife for fornication (Mt 19:9). Since acts of fornication such as adultery, pre-marital sex, sodomy, bestiality, etc. were already addressed in the law with the death penalty (Deut 22, Lev 10), it follows that <i>the fornication</i> in a marriage, for which divorce could be premised <i>is the uncovering of the nakedness of a person that should not have been married</i> , ab initio.
8	Jesus taught about the nature of the church age without telling the Israelites to violate their then	It is obvious that Jesus introduced superior principles which set aside some aspect of the Mosaic Law while he was on earth (purifying all food, making adultery the only ground for	Your mindset that ‘Jesus introduced superior principles’ is the bane which makes you indirectly call Him a law-breaker and usurper of Mosaic Law. I wrote in the 2 nd Paragraph of Pg 8 in Part 1: <i>“It so happens that the same godly principles underlie issues in both the OT and the NT even when the details in the respective commandments vary. The letter of the law has changed but the spirit behind it remains since the LORD changes not.”</i>

<p>existing law. - Rm 15:4.</p>	<p>divorce, etc). This is because he had started laying the foundation of his kingdom among the Jews. He touched leper in violation of Lev. 13. 45-46. At the coming of the Holy Spirit, the whole Mosaic law was removed.</p>	<p>Six issues were reviewed. I noted that laying the foundation of His kingdom involved teaching the true intent of the Mosaic Law and emphasizing what would be <u>the new things to soon come</u> such as ‘<i>the new birth, the Lord’s Supper, etc.</i>’ which were not addressed in the then prevailing law. Let us review the case of the leper a bit more.</p> <p>Matthew 8:1 <i>When he was come down from the mountain, great multitudes followed him. 2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.</i></p> <p>Let us contrast the law which you cited to what happened in the passage above.</p> <p>Leviticus 13:44 <i>He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head. 45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.</i></p> <p>What exactly did Jesus violate in the cited Leviticus passage? Nothing!</p> <p>[The worst that could have happened was, for touching a leper, Jesus would be unclean until evening when he would have to wash in water (Lev 22:4-7, Num 19:22). However, Jesus did not become unclean by touching and healing the leper miraculously. In Part 1, <u>it was pointed out that one must understand the principle of the qualification of scripture</u> else he would not appreciate that Jesus did not sin.</p> <p>Recall the law states that ‘<i>anyone who touches the dead body of any person or a bone of a man, or a grave shall be unclean for seven days</i>’ (Num 19:11-16).</p> <ol style="list-style-type: none"> 1. Was Elijah made unclean by touching and raising the dead son of the widow of Zarephath? (1 Kings 17:17-24) 2. Was Elisha made unclean by touching and raising the dead son of the Shunammite woman? (2 Kings 4:32-36) A corpse was restored to life upon touching Elisha’s bones in a tomb (2 Kings 13:20-21), was the man raised made unclean thereby? 3. Was Jesus made unclean when He was touched by the woman with the issue of blood (Lev 15:19-27), when he touched the bier of the dead son of the widow at Nain (Luke 7:11-17) and when He took the hand of the dead daughter of Jairus, before raising her back to life? (Mark 5:21-41) <p>Honest answers would depict faith and reason; grasping that neither the prophets of God nor His Son were made ‘unclean/law violators’ for performing those miracles!]</p>
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Few other actions of Jesus that some persons misconstrue as sin.

1. Chasing out the money changers with sellers of doves from the temple and the cursing the unfruitful fig tree -Mk 11:13-23. This was righteous indignation at those who have desecrated the outer courts of the temple. They were taking advantage of the travellers who came to worship by selling needed items plausibly at exploitative prices. The chastisement by the Lord was fit compared to what Moses/Elijah would have done in such situation! The fig tree presented an appearance of fruitfulness with its leaves in that unusual period (vs 13) hence its rebuke. The event served as a lesson on faith unto His disciples (vs 21-24).
2. Telling the woman of Canaan that ‘it is not befitting to give the children’s food unto dogs’ - Mk 7:24-31. This was proverbial not an insult, it indicated His ministry was primarily unto Israel (Mt 15:24) though that event occurred while He passed the borders of Tyre and Sidon. Even in Israel, until Jesus was raised from the dead, only His followers were to know the mysteries of the kingdom, not all the generality of the nation -Mt 13:10-16; 17:1-9.

Conclusion

We have to admit that miracles are exceptions to God’s usual ways of doing things; divine works which by special qualification circumvent rather than violate/break regular or natural laws. Let us not discard Jesus’ expositions of the law and the prophets. He is the One who gave Moses the law and is the spiritual rock which Israel drank from in the wilderness. His incarnation was an occasion for explaining divine laws to those who had been shackled by the doctrines and commandments of men. He gave them His word that they may know the truth to be set free from sin and from error propagated via the opposing sects of the Pharisees, the Scribes, the Sadducees, the Zealots, etc. In teaching about the coming kingdom, Jesus first made the original principles of the Mosaic Law clear to His listeners not that He upturned such. Recall that numerous aspects of the law are a shadow or type of NT features. That does not mean we should practice the Mosaic Law today, its specific regulations have given way for the apostles’ doctrine revealed by the Holy Spirit (2 Cor 3:11-12). Christ’s law of liberty is now in force.

Hebrews 9:16 *For where a testament is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.*

To aver that while He was on earth, Jesus did things “*in violation of... and set aside some aspects of the Mosaic Law,*” is a subtle way of calling Christ a transgressor and a gainsayer! Any dissenter may write a rejoinder to the proposition: ‘*Did Jesus violate or revoke any Mosaic law during His earthly ministry?*’ and surmise with proof that “**Yes, Jesus sinned repeatedly.**”

Jude 1:3 *Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. 5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.*

1 Corinthians 12:3 *Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.*