

During the lecture on "Between the Chairs," I found the example of the idiomatic phrase "between the chairs" to be the most interesting. The challenge in understanding this phrase lies in its ambiguity and lack of a clear definition. Notley attempts to address this challenge by examining the phrase's usage in various contexts and exploring its potential meanings. He also looks at Hebrew parallels, such as the phrase "between the tables," which can be found in the Talmud.

I agree with Notley's approach to understanding this phrase. By examining its usage in different contexts and exploring potential meanings, we can gain a better understanding of its intended meaning. Additionally, the Hebrew parallels provide valuable insight into the cultural context in which the phrase was originally used.

The challenge in understanding idiomatic phrases like "between the chairs" requires careful analysis and consideration of various factors. Notley's approach offers a valuable framework for understanding such phrases and their cultural

(2)The Jewish groups in the first century played significant roles in shaping the religious and political landscape of the time. The Pharisees were a prominent group known for their strict adherence to the law and tradition. They were often in conflict with Jesus, who challenged their legalistic approach to faith.

The Sadducees were another influential group, consisting mainly of wealthy priests and aristocrats. They rejected the idea of resurrection and the existence of angels, which put them at odds with Jesus' teachings. Despite this, some Sadducees were sympathetic to Jesus and his message.

The Essenes were a smaller, more secluded group that lived in communal settings and practiced strict asceticism. They are not mentioned in the Gospels, but their writings were discovered in the Dead Sea Scrolls. Their relationship with Jesus is unclear, but some scholars believe that John the Baptist may have been influenced by their teachings.

Understanding the roles and relationships of these Jewish groups provides important context for interpreting the Gospels. It highlights the diversity of beliefs and practices within Judaism at the time and sheds light on the challenges that Jesus faced in his ministry.

(3)In the article "Reading the Gospel Parables as Jewish Literature," Notley presents seven characteristics of Jewish parables that challenge the prevailing opinion of NT scholarship. One such characteristic is the use of hyperbole. Notley argues that hyperbole is a common feature of Jewish parables, as seen in the exaggerated descriptions of the mustard seed and the yeast in Jesus' parables. This hyperbolic language is meant to convey a deeper spiritual truth and to provoke thought and reflection in the listener.

Another characteristic of Jewish parables highlighted by Notley is their use of allegory. Notley suggests that allegory was a common feature of Jewish parables, as seen in the parable of the sower and the seed. In this parable, the seed represents the word of God, and the different types of soil represent different responses to that word. Notley argues that this use of allegory was not unique to Jesus' parables, but was a common feature of Jewish parables.

Personally, I find Notley's ideas about hyperbole and allegory in Jewish parables to be intriguing and thought-provoking. While I am not a scholar of NT scholarship, I can see how these characteristics could challenge the prevailing opinion of parables. However, I am also

open to the possibility that there may be other interpretations of these parables, and I would be interested in exploring these further.

(4)Mark is the shortest Gospel in the New Testament. However, it is not the shortest report in the Bible. In Mark's Gospel, the objects of Jesus' protest are the money changers and those who were selling goods in the temple. The other Gospels also describe these individuals, but they use different words and phrases to describe them.

Jesus' actions in each Gospel are similar, but there are some differences. In Mark's Gospel, Jesus overturns the tables of the money changers and those selling goods. In Matthew's Gospel, Jesus also drives out those who were buying and selling in the temple. In Luke's Gospel, Jesus drives out those who were selling, but there is no mention of him overturning tables.

If Luke was the only witness for a newspaper story, the reporter would tell readers that Jesus drove out those who were selling goods in the temple.

Jesus quotes two passages of Old Testament Scripture in Mark's Gospel. The first is from Isaiah 56:7, which says, "My house will be called a house of prayer for all nations." The second is from Jeremiah 7:11, which says, "Has this house, which bears my Name, become a den of robbers to you?" Jesus quotes these passages to show that the temple was meant to be a place of worship, not a marketplace. Their relevance to what is happening is that Jesus is protesting the desecration of the temple.

(5)Notley has brought to light Greek manuscripts that reveal the accusers of the woman caught in adultery as Sadducean priests, rather than Pharisees. This variant reading is significant due to Josephus' description of the Pharisees and Sadducees. Notley suggests that this reading changes the dynamics of the story, as it shifts the focus from the Pharisees to the Sadducees.

In regards to Jesus' caution, "Let him who is without sin...", Notley suggests that we are to understand it as a warning against the hypocrisy of the Sadducean priests. He argues that Jesus was not condoning the woman's actions, but rather exposing the sinfulness of her accusers.

There are other sayings by Jesus that reinforce his statement on this occasion. For example, in Matthew 7:1-5, Jesus warns against judging others and highlights the importance of examining oneself before pointing out the faults of others. Overall, Notley's findings provide a new perspective on the story of the woman caught in adultery and offer insight into Jesus' teachings on judgment and hypocrisy.

(6)The Pharisees and Sadducees were two prominent Jewish groups in the first century. The Pharisees were known for their strict adherence to the Torah and oral traditions, while the Sadducees rejected the oral traditions and only accepted the written Torah. Both groups held significant political power in Jewish society.

In the Gospels, Jesus often clashed with the Pharisees over their legalistic approach to religion and their hypocrisy. However, there were also Pharisees who were sympathetic to Jesus and his teachings. The Sadducees, on the other hand, were portrayed as more skeptical of Jesus and his claims.

Reading these articles has given me a deeper understanding of the complexity of Jewish society in the first century and the various beliefs and practices that existed. It has also shed

light on the political and religious tensions that existed between these groups and how these tensions played out in the Gospels.

(7) Paul's teachings have often been interpreted as "Law-free" after his encounter with the risen Christ. However, in Acts 16:1-3, Paul required the circumcision of Timothy, which carries great significance. In Galatians 5:3, Paul asserts that those who accept circumcision are obligated to keep the whole law. This suggests that Paul placed upon Timothy the requirement to keep the whole law.

It is unclear why Paul would require Timothy to keep the whole law, as it seems inconsistent with his previous teachings. However, some scholars suggest that Paul may have been accommodating the Jewish community in order to gain their acceptance and support for his mission to the Gentiles. Others argue that Paul's teachings were not "Law-free" but rather focused on the inward transformation of the heart rather than outward observance of the law.

the significance of Paul's requirement for Timothy's circumcision raises important questions about the relationship between faith and works in Paul's teachings.

(8) Jount can deepen our understanding of it. They discussed three examples, including the story of the Good Samaritan and the parable of the sower.

One example presented by Professor Notley was the story of the Good Samaritan. By understanding the geography of the area, we can see how the road from Jerusalem to Jericho was a dangerous one, with many twists and turns that made it easy for robbers to ambush travelers. This helps us understand the significance of the Samaritan's actions in stopping to help the injured man, as it would have been a risky move for him to do so.

the colloquium provided valuable insights into how understanding the physical setting of a biblical verse or account can enhance our understanding of it. By delving deeper into the historical and geographical context, we can gain a richer appreciation for the stories and teachings found in the Bible.

(8B) Paul's teachings have often been interpreted as "Law-free" after his encounter with the risen Christ on the road to Damascus. However, in Acts 16:1-3, Paul required the circumcision of Timothy, which is significant because in Galatians 5:3, Paul asserts that those who accept circumcision are obligated to keep the whole law. This raises the question of why Paul would require Timothy to keep the whole law if he believed in being "Law-free."

One possible explanation is that Paul required circumcision for Timothy as a matter of practicality. Timothy was the son of a Jewish mother and a Greek father, and in order to gain access to Jewish communities and synagogues, circumcision was necessary. This was not a matter of theology, but rather a matter of practicality and cultural sensitivity.

Another possible explanation is that Paul believed in a nuanced approach to the law. While he did not believe that Gentiles needed to follow the Torah in order to be saved, he did believe that Jewish believers should continue to follow the law. In this sense, Paul's requirement that Timothy be circumcised was consistent with his overall teaching.

In while Paul's requirement that Timothy be circumcised may seem inconsistent with his "Law-free" teachings, there are plausible explanations for why he did so. Whether it was a matter of practicality or a nuanced approach to the law, Paul's actions were consistent with his overall teaching.

(9) Martin Abegg's article delves into the discovery of the document 4QMMT. This fragment is significant because it sheds light on the beliefs and practices of a Jewish sect during

the Second Temple period. The phrase "works of the law" appears in both 4QMMT and in the Apostle Paul's writings, and Abegg suggests that it hints at the passage from the Hebrew Bible (OT) in Psalm 143:2.

This discovery helps us to understand the context in which Paul was writing and the issues he was addressing. It suggests that Paul was writing to a Jewish audience who believed in the importance of following the law. Paul's use of the phrase "works of the law" was likely intended to challenge this belief and emphasize the importance of faith in Jesus Christ. This discovery provides valuable insight into the early Christian movement and the challenges it faced in its efforts to spread its message.

(10) Still other times, in Ephesians 4:7-10, Paul introduces the theme of God's gifts to the church and quotes a verse from Psalm 68:18. It is important to read the original verse that is being quoted in order to fully understand the intended meaning. Differences between the original verse and the quotation may be due to text variations or language differences. For example, Isaiah 40:3 and Matthew 3:3 have a small difference in punctuation that affects the message. Therefore, it is crucial to compare the original verse with the quotation to gain a complete understanding.

(11) In James 2:18-24, the author references Abraham and quotes Genesis 15:6, "And Abraham believed God and it was reckoned to him for righteousness." Similarly, Paul also uses this verse in Romans 4:1-5. However, the authors have different interpretations of its meaning.

Both authors use the verse to argue for their respective positions on faith and works. James emphasizes the importance of works as evidence of faith, while Paul emphasizes faith as the means of salvation apart from works. The authors agree that Abraham's belief in God was credited to him as righteousness, but they differ in their understanding of what this means for the relationship between faith and works.

The differences in interpretation between James and Paul have been a subject of debate among scholars and theologians. Some argue that their views are complementary, with James emphasizing the importance of works as evidence of faith, while Paul emphasizes the importance of faith as the means of salvation. Others see their views as contradictory, with James emphasizing the necessity of works for salvation, while Paul emphasizes the sufficiency of faith.

In my opinion, the differences between James and Paul highlight the complexity of the relationship between faith and works in the Christian tradition. While their views may appear contradictory, they both offer valuable insights into the nature of faith and the role of works in the Christian life. Ultimately, the meaning of Genesis 15:6 and its relevance for contemporary Christians remains a subject of ongoing debate and interpretation.

(12) Notley suggests that the NT author drew from the first century reading of Numbers 21-24 to inform the teaching of Balaam. In these chapters, Balaam is depicted as a prophet who is hired by Balak, the king of Moab, to curse the Israelites. However, God intervenes and Balaam ends up blessing the Israelites instead. Notley suggests that the NT author uses this story to warn against false teachers who lead people astray for personal gain.

The content of "the teaching of Balaam" is the idea that false teachers will try to seduce believers into idolatry and sexual immorality. This teaching is referenced in the book of Revelation, where it is stated that some members of the church in Pergamum were following the

teaching of Balaam. Notley suggests that this teaching is meant to serve as a warning to early Christians to remain faithful to God and avoid being led astray by false teachers.

There are other biblical passages that are used to construct this teaching, including Deuteronomy 23:3-6 and Numbers 31:16. These passages warn against intermarriage with the Moabites and Midianites, who were seen as enemies of God. Notley suggests that the NT author uses these passages to reinforce the idea that believers should avoid any association with false teachers who lead them away from God.