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Late Assignment

DQ #1 Notley, Between that chairs,

In the video, Notley shows a number of idiomatic expressions and words that, depending on the Hebrew translation, might be challenging to understand. The parable is one of the terms he uses. This can be hard to understand since we typically think of a parable as a narrative Jesus recounts to demonstrate and educate his followers a moral principle. Yet, the Hebrew word for parable, Mashal, refers to any prophetic or true truth. A Mashal, as we know it in biblical Hebrew, is never employed as a tale parable. The term "parable" is used for the first time in the New Testament to describe a Mashal. This demonstrates how vocabulary and usage of the term evolved as time passed and the New Testament was written. Since the Hebrew name Mashal is not identical with the English parable, the "narrative parable" is common in New Testament and rabbinic literature. This word appears in books such as Luke, for example, Luke 21:29, when the parable of the fig tree is given in the New Bible. I agree with Notley's interpretation of this case, which demonstrates how the term parable is employed throughout the New Bible and rabbinic literature. He explains the biblical Hebrew definition, which is any prophesy or valid declaration, and illustrates how it differs from what we know as a tale parable in the New Testament.

DQ #2 Sadducees and Pharisees.

The Pharisees were a Jewish social movement and a school of thought in the Levant during the Second Temple period of Judaism. With the fall of the Second Temple in 70 CE, Pharisaic doctrines formed the intellectual, liturgical, and ceremonial foundations of Rabbinic Judaism. Disputes between Pharisees and Sadducees happened within the backdrop of far bigger, more established social and religious debates among Jews, which were intensified in large part by the Roman occupation. There was a cultural divide between those who backed the Sadducees and those who opposed the Pharisees. Another was the legal-religious debate between those who highlighted the value of other Mosaic Laws compared to those who emphasized the Temple's ceremonies and services. The Sadducee party was made up of upper-class social groups such as high priests, aristocratic families, and businessmen. They were influenced by Hellenism, had good

contacts with the Roman masters of Palestine, and represented Judaism's more orthodox position. In contrast to their adversaries, the Pharisees, who claimed power by piety and education, the Sadducees proclaimed their authority through birth, social prestige, and economic standing. During the length of the two sides' protracted war, which lasted until Jerusalem was destroyed by the Romans in 70 CE, the Sadducees retained influence over the Temple and its priests.

DQ #3 Parables

After reading "Reading the Gospel Parables as Hebrew Literature," I realized that the third feature grabbed my attention the most. To be honest, I had very little awareness of parables other than what I was taught as a surface level Sunday bible school attendee and then as a young student. I understand the purpose of parables and how they may help you grasp a message/idea through an illustration or allusion. For example, we are all familiar with the story of the Prodigal Son. This is because it is designed to connect with us so that we may apply what we learn from the tale to our own lives or the lives of those around us, right?

What fascinates me is that Notley believes that all Jewish narrative parables would have been given in Hebrew. According to what is known, Jesus would not have given His parables in Hebrew, but in Aramaic, which was widely spoken at the time alongside Hebrew and Greek owing to a multilingual region and historical period. Now, what's amazing about this, in my perspective, is that Jesus was the difference from the start. According to Notley, "Jesus was an exception in his day." There is a deliberate difference of parable styles between Jewish tale parables and Jesus' parables, which is why traditional Jewish parables were written in Hebrew rather than Aramaic like Jesus'.

DQ #7 Extra Credit

The 3 examples I grasped from listening to this recording were:

1. The story of Jephthah and his daughter in Judges 11, in which Jephthah swears to sacrifice the first thing that comes out of his door if he prevails in battle, and his daughter is the first to come out.
2. Garcia also mentions Luke 2:1 The Nativity Story, Mary gives birth to Jesus in a Manger. The idea we had of Jesus being born in a wooden barn was not true as it was more like a cave.

3. The day of Pentecost in Acts 2, where the Holy Spirit comes upon the disciples and they are able to speak in different languages.

The story raises concerns regarding women's roles and the importance put on their lives in ancient Hebrew culture. While Jephthah's daughter is presented as a devoted and obedient daughter who accepts her fate, her death is nonetheless a tragedy that raises concerns about the morality of human sacrifice and how women were treated in ancient Hebrew culture. By understanding the historical and cultural background of the narrative of Jephthah and his daughter, we may acquire a clearer understanding of its complexities and relevance. The narrative serves as a cautionary tale about the risks of making premature commitments, as well as raising crucial issues concerning the treatment of women and the morality of human sacrifice.

DQ Week #8 New Perspectives on Paul

The new perspective on Paul is a late-twentieth-century theological and exegetical movement that challenged standard Protestant interpretations of Paul's works, particularly his teachings on justification by faith. Researchers like as E.P. Sanders, James D.G. Dunn, and N.T. Wright headed the movement.

One of the most important aspects of the new Paul viewpoint is a reconsideration of the Second Temple Jewish environment in which Paul was writing. Traditional readings of Paul, according to the movement, have disregarded the Jewishness of his philosophy as well as the historical circumstances in which he was writing. According to this viewpoint, Paul was more concerned with the union of Jew and Gentile in the church than with individual salvation or justification by faith alone.

Some scholars associated with the new perspective on Paul also argue that the traditional Protestant view of justification by faith alone is a misreading of Paul's teachings. They argue that Paul's emphasis on faith was not primarily about individual salvation but about the inclusion of Gentiles into the people of God. According to this view, justification by faith is not a matter of individualistic salvation but of God's covenant faithfulness to include Gentiles in his people. In terms of personal beliefs, each person may have their own take on the new Paul perspective. Some may find its arguments appealing and consider it as a more true reading of Paul's letters, but others may disagree with its readings and adhere to conventional Protestant beliefs. Finally, the interpretation of Paul's letters and teachings is a topic of continuous controversy and discussion among Christians.

WEEK 8: DQ2 - THE QUEST FOR THE REAL PAUL

They mentioned specifically Paul in the lecture, his journey to preach the Gospel, and some of the predictions he made that appear questionable. After viewing "The Quest for the Real Paul," I learned new information, such as that Paul was the founder of Christianity and attempted to establish a new religion. Truly, I had never heard of it, and when I did, I was taken by surprise. I disagree with him when he says Paul did not recognize himself as a Christian but as a disciple of Jesus and a member of the Church of God. I am OK with the fact that he refers about and emphasizes on the Church of God in several chapters. For example, in Ephesians chapter one verse twenty-two: "And he has put all things under his feet, and has made him to be head over all things to the Church..." In light of all of this, I believe the term "Christians" originated with the people of Antioch, as recorded in Acts 11:26.

WEEK 9: DQ1 - WORKS OF THE LAW

The article of Abegg the 4QMMT shows that what is written on this document provides us an intimate look at the Jewish group's beliefs and activities (Essenes). It offers us an insight of how various Jewish groups might interact in their communities. It also provided us with insight into the Apostle Paul's position on a variety of new topics that we were unaware of before to reading Abegg's paper. "ma'ase ha-torah" is a term found exclusively in 4QMMT and Paul's writings ("works of the law."). Psalm 160:30-31 is the verse from the Hebrew Bible (OT) that Abegg suggests the phrase alludes to. "Then Phinehas rose and intervened; As a result, the epidemic spread. And it was credited to him as righteousness from generation to generation." After reading Abegg's piece, I feel Paul's writing has given us a better insight of what he was going through and the ideas he was having. He let us in on what was going on in the Jewish community, what they were doing and what they were allowing to happen. Paul was letting us in on the inside and showing us what he was doing to develop his writing.

WEEK 12: DQ1 - THE TEACHING OF BALAAM

In his article "The Teaching of Balaam," Notley contends that in order to completely comprehend the New Testament's allusions to this teaching, one must first understand the first-century Jewish understanding of the biblical tale recorded in

Numbers 21-24. Balaam is a non-Israelite prophet hired by King Balak of Moab to curse the Israelis. God, on the other hand, intervenes, and Balaam can only bless the people. Balaam's narrative is sometimes regarded as a warning against abusing spiritual authority for personal benefit or against God's will. The "teaching of Balaam" refers to Balaam's instruction to Balak on how to lead the Israelis astray through sexual immorality and idolatry. This concept is mentioned in the New Testament in 2 Peter 2:15-16 and Jude 1:11 as a warning against false teachers who encourage immorality and idolatry for personal gain. To understand the relevance of Balaam's teaching in the New Testament, a deeper study of first-century Jewish faith and philosophy is required.
