



Notes for session 2

Wednesday 10th November 2021

8pm until somewhere between 9pm and 9.15pm
depending on how much we chat

Zoom link should have been sent by e-mail



Recap from session 1 (October)

It was a frequent Rabbinical teaching technique to quote a part of the Old testament, but to expect the hearer to 'fill in the gaps' by knowing what came before and/or after the part quoted. The main teaching point was often not the part quoted but the part being alluded to (i.e. the relevant part before or after the quote).

Tonight we'll start with exploring 5 'levels' of teaching of the Bible. We need all 5.

Level 1

What the text / words say

Sometimes unpacking nuances in the Greek or Hebrew as well as in English ... for example One of the teasers left last month was about Genesis ch1 vs1 & 2. We see God (the Father) in v1, we see the Spirit in v2 So where's Jesus?

In Hebrew Genesis 1.1 is:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

Phonetically:

Bereshit Bara Elohim Et Ha-Shamaim Ve-Et Ha-Aretz
Beginning Created God - the(ha) heavens and(ve) the earth

(the phrase 'heavens and the earth' means 'the entire cosmos' in Jewish literature, not 2 separate things)

et אֶת a grammatical article used in front of the direct object of a verb (whatever that means but it is not translated as a word)

Aleph & Tav See Isaiah 48:12, & 41:4, 44:6, Revelation 1:8, 1:17, 21:6, 22:13

Also, Hebrew being a pictorial language, every letter has a diagrammatic association. The first letter of "et" is the *aleph*, pictorially depicting an ox, or a leader, a strong leader. The last letter, *tav*, pictorially is depicted by a cross, with the additional meaning of a "sign".



Level 2

How it fits in context of the passage

Psalm 14 v1 “There is no God”

Within “the fool says in his heart ‘there is no God’ “.

Prodigal / lost son Luke 15:11-32

3rd story in a trilogy – lost sheep, lost coin, lost son But it has an additional ending or sting in the tail which the sheep and coin stories don’t have – as Luke was writing (possibly Gentile Christian, possibly Hellenic Jew) he builds up to a conclusion – just like our 21st century writing, the conclusion is at the end. In the next session, in January, we’ll see that in Jewish and other ancient writing the conclusion (or crescendo) is not always at the end.

Parable of the talents Matthew 25:14-30, Luke 19:11-17

In Matthew, the context for the storyline starts in chapter 23! The immediate context is that it is in between the parables of the 10 virgins and the parable of sheep and goats (as we’ll learn in January, those are the ‘bread’ of the sandwich, pointing to the ‘main event’ – the middle parable – remember, Matthew is definitely Jewish, so writes in this Jewish way, not like Luke).

Matt 25v24 God’s a thief !

Do make notes here:



Level 3

How it fits in the metanarrative of the whole Bible

Please make notes from the thoughts given:

Level 4

What the original writer meant and what the original reader would have understood

Please make notes from the thoughts given:

Some interesting relevant and recommended reading:

Women and worship at Corinth

Lucy Peppiatt

Sitting at the feet of Rabbi Jesus

Spangler & Tverberg

Walking in the dust of Rabbi Jesus

Lois Tverberg

Journey to the manger

Paula Gooder



Level 5

How does the scripture change and direct our corporate and individual lives? Application.

So last month We said that Rabbis often taught by saying part of a text and would expect the hearer to know the rest. As 3 out of 4 gospel writers have Jesus, whilst on the cross, saying something from the same Psalm would that Psalm be worth looking at? Crucially Worth looking at in the context of the crucifixion?

The quote is in **Mark 15.34**

Eloi Eloi lama sabachthani

Matthew's and Mark's versions are slightly different - Matthew's version of the phrase is transliterated in Greek as Ἠλί, Ἠλί, λεμὰ σαβαχθανί. Mark's version is Ἐλωϊ, Ἐλωϊ, λαμὰ σαβαχθανί (*elōi* rather than *ēli* and *lama* rather than *lema*).

In Hebrew, it would be "לְמָה עֲזַבְתָּנִי אֱלֹהִים אֱלֹהִים", in Aramaic, it would be "ܐܠܘܝܢ ܐܠܘܝܢ ܠܡܐ ܣܒܚܬܢܝ" or "ܠܡܐ ܣܒܚܬܢܝ ܐܠܘܝܢ ܐܠܘܝܢ." Jesus spoke both languages.



Psalm 22 the 1st half

My God, my God, why have you abandoned me?

Matt 27:46

Mark 15:34

I cry out but you don't answer

**Yet you are enthroned as the Holy One – in the past
you delivered**

I am despised and scorned

I am mocked and insulted

My trust in you is mocked

Yet you have been faithful to me all my life

I am surrounded by fierce enemies

My bones are out of joint, my heart has melted

**My strength has evaporated and I am so thirsty that
my tongue sticks to the roof of my mouth**

John 19:28

**The evil people surrounding me have pierced my
hands and feet**

My bones are all visible – sticking out

They divide my garments and cast lots for my clothes

Past tense

Present tense

Future tense

V 19

BUT



Psalm 22 (continued)

**I WILL declare your name in the GREAT congregation
(eschatological theme)**

Luke 23:43 – implicit, not explicit-
eschatology And also in
several following verses

**He has NOT despised / distained / abandoned the
afflicted one !**

He has NOT hidden his face but he has listened

Praise in the GREAT assembly (eschatological theme)

The poor will eat etc (eschatological theme)

**All the ends of the earth will turn to the Lord
(eschatological theme)**

Past tense

**All nations will bow before the Lord (eschatological
theme)**

Present tense

The Lord will rule the nations (eschatological theme)

Future tense

**Those on earth and those who have died will worship
(eschatological theme)**

Future generations will tell of the Lord

The message of God will go to those not yet born

He has done it

John 19:30



A bonus ‘mystery of Mark’ if we have time

Matthew 10.10

Mark 6.9

Luke 10.4

They all tell the same story

(Matt & Mark have the 12, Luke has the 72, but otherwise, the same)

BUT – there’s a difference

Can you spot it?

Bear in mind that Mark was the 1st gospel written and both Matthew and Luke used Mark for some of their source material

Can you think of any explanation for why this difference exists?

(by the way ... we’re not totally sure and theologians argue about it But, I’ll tell you what I think is the most likely explanation).