

1 Nov. 4: Isaiah 11, 40, 52.13-53.12; Matthew 1-10,
2 16.13-28.20.

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4 >The perception of God, like we were talking about in class, changes in Isaiah 53. It speaks to
5 the issue of our (humans') imperfections and how God embraces them and takes our sins and
6 wrongdoings away through his compassion.

7 ¶[Also, just a minor note, I liked that in Matthew the writer noted that a prophesy was fulfilled
8 because it completes and legitimizes the prophet from earlier.

9

10 > Isaiah

11 -New king is coming, will it actually be as perfect of a rein as he describes it?

12 -Return of the exiled people, split the Egyptian sea into seven pieces.

13 -Gives hope to the exiled (lowering the mountains and hills=the hardships)

14 Very good speaker, very inspiring:

15 -"carry the lambs in his bosom and lead the ewes to water"

16 -"those who look to the LORD will win new strength, they will soar as on eagles' wings; they
17 will run and not feel faint, march on and not grow weary."

18 -Series of questions to prove God's strength

19 -Talks about the people of Israel or Israel as a whole as servants (suffered a lot: "his form,
20 disfigured...he was maltreated, yet he was submissive....he was cut off from the world of the
21 living...)

22

23 Matthew

24 -Jesus Christ (the Messiah)

25 -lineage is explained

26 -Virgin Mary 's impregnation by the Holy Spirit (kind of weird)

27 -Joseph takes Mary as his wife because the angel tells him to

28 -Escape to Egypt (Herod goes a bit crazy)

29 -Baptism by John...tested by Satan but does not fall for it.

30 -Disciples will suffer....talks about laws

31 -Jesus heals leprosy among one of those

32 -Tax collectors are sinners (haha)

33 -Tells disciples to not tell anyone that he is the Messiah, why?

34 -Is he honoring Peter by building a church or making him suffer?

35 -Tells his disciples their faith is too small and they therefore could not heal the small epileptic
36 boy.

37 -Head towards Jerusalem. Gets a kingly welcome at Jerusalem

38 -Faith is a really big theme

39 -Observe Passover....the last supper

40 -Jesus is arrested, not fairly trialed and then is crucified. Even though they secure his grave for
41 three days Jesus is resurrected and is not there when they go to look for him.

42 -Disciples meet with him and Jesus says he has done his job but he will be with them to the end
43 of time.

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48 >Oh the Bible! I enjoyed reading Matthew because it tells the story of Jesus from birth to
49 resurrection. In Matthew, you can find the laws of God and understand how the world works
50 and how it will end. I also like Jesus' use of parables. They really helped further explain what
51 God wants of us. My favorite concept is the concept of faith. Through faith in the Lord, all
52 things are possible. When Jesus was tempted by the devil in the wilderness, the devil told him
53 to ask God to save him. Jesus told him not to test the Lord. Many people say, 'Well if God is so
54 mighty, why doesn't he just...!' The main idea is Matthew 7:7: "Ask and you will receive; seek,
55 and you will find; knock, and the door will be opened to you. For everyone who asks receives,
56 those who seek find, and to those who knock, the door will be opened." Faith, adherence to His
57 word, and always accepting Him will grant you eternal life.

58 >The temptation of Jesus by the devil does not seem very tempting, or even enthusiastic. The
59 devil tries three times, and Jesus counters with one line of scripture each time, completely
60 ending the attempt on the devil's part. I think it is interesting to compare this devil, the actual
61 representation of or associated opposition to God, to the serpent seen in the garden of Eden.
62 This serpent, just a creation of god and agent of evil, manages to trick the second human being
63 on the Earth in one try. The temptation was not even that substantial in comparison to what the
64 Devil offered to Jesus. I believe that we see here a lessening of power of both God and the Devil
65 and an increase in the strength of God's children.

66 >I'm not sure I understand the notes on Isaiah 41 regarding pagan gods—how can pagan gods
67 be “called to stand” and “have prevailed” if they don't exist? In fact, how can there be an
68 evolution towards monotheism at all? Why would God recognize or even create other gods and
69 then deny their existence—or reversely, allow the Israelites to believe that other gods exist but
70 He is the mightiest, and then finally state that they don't exist? This evolution doesn't make
71 sense to me...it just doesn't seem possible.

72 ¶I've always found Matthew 16 unsettling with regards to Peter: Peter recognizes Jesus as the
73 Messiah, the Son of God, and Jesus thus hands him the “keys to the Kingdom,” giving him
74 extraordinary power and leadership with his new identity as Rock. This is a huge moment in
75 church history—it's cited as the proof of papacy and the Pope's power as a successor to Peter
76 himself in the Catholic Church. Then a few verses later, Jesus is calling him Satan! Peter's the
77 man Jesus wants to lead his church, and he still gets it wrong a lot—goes to show they all have a
78 long way to go.

79 ¶The imagery of the crowd scene in Matthew 20 is ironic because the blind men are the ones
80 who “see” or recognize Jesus for what he truly is, and believe that they can be healed, whereas

81 the crowd doesn't want to bother this great man with something as lowly as two blind men and
82 their troubles. Jesus obviously has mercy and pity for the humble, the sick, the small, and the
83 poor: in chapter 19 he lays his hands on children, he says "he who humbles himself shall be
84 exalted," and he heals many sick people. In Matthew 9:12 he uses sickness as a metaphor for
85 sinfulness that needs to be healed, showing his concern for those who need healing most
86 spiritually and physically, not for those who consider themselves righteous already.

87 ¶Is there any particular reason why you chose Matthew as the gospel to read? I feel like there's
88 a lot it doesn't include. Is it because his audience were the Jews as opposed to other gospels
89 where the focus is different? (I like Mark personally--especially his cameo as the random naked
90 guy and the story of the withering fig tree.)

91 I was also wondering about pre-registration soon...how does that work? Do we just set up a
92 meeting or fill something out online?

93

94 >Wow, I don't even know where to begin. Can anyone say information overload? There is no
95 possible way we are going to cover this in class tomorrow. There is so much detail and intense
96 information, full courses could be taught on small parts of what we just covered. Regardless, I
97 will try to get somethings down. I have such inspiration and so many thoughts and ideas are
98 spinning around my head. Theological fervor and emotion are tumbling around my mind.

99 Tomorrow has the potential to be a very good class, I hope my knowledge of theology
100 pertaining to the reading can be fit into the class somehow.

101 ¶Jesus is liberation. Jesus is the embodiment of our class in all aspects. Liberation is despised by
102 those who benefit it and liberation is put down but the powers of liberation cannot be held back
103 once they are tasted. Liberation spreads like wildfire and the masses grow faith in the
104 opportunity of liberation. The urge of equality and morality is upheld and accomplished
105 through liberation. Jesus Christ is the means to freedom, to light, to peace, the "rite of passage"
106 to "true manhood" (heaven). Jesus Christ completes our class and ties everything together. I
107 think everything about liberation can be tied in one way or another to our Bible readings. The
108 Bible doesn't just use liberation, it takes it to a whole new level. The Bible focuses on the
109 liberation of the soul and also the ways to live the good life as a means to liberation. There were
110 many small details in the reading that really catch my eye but I think this broader scope is more
111 pertinent to the class.

112 ¶It was a very good read and has been my favorite so far. It is a great example of a liberation
113 that one would not expect. It is different than the normal light we have been seeing liberation
114 in, but this new light is brighter and encompasses more. Our class has had an upgrade in
115 liberation- watts.

116

117 >My favorite part of the reading was Matthew 6:1 "Be careful not to parade your religion before
118 others; if you do, no reward awaits you with your Father in heaven." All of chapter 6 describes
119 warns against the parading of your religion and the parading of good deeds. Why do people
120 continually argue about their view of Christianity and claim that their views are superior?

121 ¶Again God seems to put his faith in the humans with those of little faith. Peter's faith falters
122 multiple times and he betrays Jesus yet he gains the key to heaven? He becomes the first Pope
123 of the Catholic Church and is a great leader in Christianity.

124 ¶Jesus' speech about the end times was a little confusing to me "Truly I tell you: the present
125 generation will live to see it all. Heaven and earth will pass away, but my words will never
126 pass away." He then contradicts himself that no one but the Father alone knows when the
127 world will end.

128

129 > One thing that struck me most is the change in the ethical code compared to the Old
130 Testament's one. The old one seems to emphasize the relationship and subsequent
131 duty between one(Christian) and God, who in turn can be in parallel to the nation to which one
132 belongs(Israel). However, the new one embodies more personal ethics, as can be seen from
133 Jesus' teachings ("Always treat others as you would like them to treat you: that is the law and
134 the prophets" (Matthew 7.12), "Anything you did for one of my brothers here, however
135 insignificant, you did for me" (Matthew 25.40), etc.) I conjecture the reason is that the Israelite
136 society, in a crisis in a more subtle way(by hypocritical church leaders and Pharisees), should
137 recover its internal integrity by repenting and therefore reclaim its identity descendant of God.

138 > These sections have definitely forced me to reconsider some of the preconceived notions I held
139 about the Bible. In 'Isaiah', the Lord was portrayed (as opposed to in 'Exodus') as a far more
140 peaceful entity: "There will be neither hurt nor harm in all my holy mountain" - Definitely a
141 stark contrast to the Lord described Genesis 8. 'Matthew' seemed to keep the ball rolling: I was
142 especially interested in the idea of "not parading one's religion". Somewhat ironic, considering
143 the elaborateness of some of the older Gothic churches. One quote in particular seems to stick
144 out in my mind: "For if you forgive others the wrongs they have done, your heavenly Father
145 will also forgive you". While being forgiving is undoubtedly a good quality to possess, if it is
146 used to achieve forgiveness from a higher entity, can it really be considered 'good'?

147 ¶While there were still some inconsistencies in these readings, I feel like I've come away a little
148 less jaded. These chapters seemed to deal strongly with setting a foundation of morals:
149 including the hypocrisy of judgment, issues concerning the desire for material possessions, and
150 mutual respect for those who differ from you. While the Bible is by no means a perfect
151 document, there actually seems to be a lot of good that can come from it, given the right
152 interpretation.

153

154 > To be honest, I found the note concerning the evolution from henotheism and monolatry to
155 monotheism rather strange. For many, as far as I have seen, the Christian belief rarely, if ever,
156 brings forth the idea of henotheism and monolatry within the Bible. More often than not,
157 monotheism is pushed forward as the one true belief within Scripture. I understand how
158 henotheism and monolatry are prominent in our readings, however, I have never before
159 realized that monotheism is not truly and fully developed In Isaiah. What, specifically, makes
160 monotheism developed in Second Isaiah, perhaps the use of God such as "Comfort my people;
161 bring comfort to them, says your God" or "The Lord himself has spoken?"

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162 >Isaiah 11 begins with the appearance of David. It says that at his arrival the lord will bring all
163 of his people out of Egypt. Without the context of the rest of the book this is hard to understand.
164 40 is the deliverance of Israel God comes and tells the people he has arrived. Out of context this
165 is really hard to comprehend but it seems like God has punished and humiliated his servant to
166 build him up. Christ means "the anointed one" and was probably given to Jesus after the entire
167 ordeal. The birth of Jesus was by God, and it was discovered before the actual marriage. Jesus,
168 being the son of God, resists temptation unlike the original humans Adam and Eve. Jesus is sent
169 on God's will spreading the message and the commandments of God. The one thing that does
170 surprise is how Jesus demands people's allegiance, just like the jealous God he is a jealous leader
171

172 >What does it mean to say that "waters cover the sea" (Isaiah 11.9)? In this case, if there were no
173 water, would there still be a sea? It would seem as though their definition of sea does not fit our
174 definition, or that there is something that I'm not seeing here... Now that I have read some of the
175 Bible, it seems that to read the Bible literally is to misinterpret, what I believe, is the intended
176 meaning. The authors of the Bible made use of very artful language (i.e. "he reckons them as
177 less than nothing") which, while not always logical, maintains an obvious aesthetic appeal
178 (Isaiah 40.17). So, to disregard the colorful language is to come upon significantly more
179 inconsistencies that arise, merely, out of a debilitating rigidity when dealing with the text. Now
180 to revisit the above-mentioned passage, keeping in mind this leniency of literalness: What the
181 passage could mean is that knowledge of the Lord is as essential to God's Holy Mountain as
182 water is to the sea, that the imagery was simply utilized to communicate the degree of
183 essentialness of some one thing to another. What do you think?

184 ¶ On Matthew 10, when the twelve disciples of Jesus are commissioned, they are told to stay
185 with men who are suitable in every new town or village that they enter (10.11). If the men are
186 hospitable then the twelve are to descend their peace on the households, but if the men are not,
187 then their peace will be retracted (10.13). This emphasis on hospitality is reminiscent of the
188 Greek tradition, yet the punishments for inhospitality are not as immediately severe as those by
189 the Greek Gods. In ancient Greece, if you are inhospitable then quick and severe punishment
190 will come to you. However, with this God, if you mistreat his chosen people then you will
191 suffer in your next life (10.15). What is similar in how human beings are punished by divinity
192 in both traditions is that the punishments were not explicit. The Greek God's would punish you
193 even if you did not know that you'd committed an offense. It is the same in the Christian
194 tradition, at least in this case, because, at that time, Christianity was not an established religious
195 tradition and so the people that were expected to host the disciples were not aware of what
196 would come of their inhospitality, they would have been damned to hell in spite of their
197 ignorance.
198

199 >We had a discussion in class on why the Hebrew midwives' names were given and that of
200 somebody like Pharaoh not given. I find it interesting that the names of the ancestors of Jesus
201 are all given. I think it has to do with playing an important positive role in God's agenda.

202 ¶I found the picture of God dividing the tongue of the Egyptian sea, waving His hand over the
203 Euphrates and splitting it into seven wadis so that the remnants of His people will be rescued
204 from Assyria intriguing.(Isa 11.15). It is a symbol of salvation just as crossing the Red Sea and
205 the river Jordan. These symbols also made me wonder if there is a particular belief Israelites
206 have about the rivers because every time they are delivered there is water involved. Even in
207 baptism, there is water and baptism is a symbol of forgiveness and new life or a change of one's
208 ways.

209
210 >It is interesting what people will do for material, temporary satisfaction. Had Judas not been
211 bribed with money, I'm sure he would never have betrayed the Lord. After all, he used to be a
212 follower of Jesus, believing his teachings up until that point, so why would he doubt that
213 betrayal of Jesus would be worse than a condemnation to death? Peter is in the same boat.
214 Though he explicitly promised to stand by Jesus, he disowned him three times just to save his
215 own reputation. It's so human of them to do.

216 ¶However, eternal life seems like such a huge privilege, so why barter their chances of it?
217 Considering they had known Jesus and had seen the miracles he could effortlessly perform,
218 wouldn't they take him seriously and heed his warnings?

219
220

221 **Original sin**

222
223 Source: [Encyclopedia of Religion](#). Ed. Lindsay Jones. Vol. 12. 2nd ed. Detroit: Macmillan
224 Reference USA, 2005. p8402-8407.

225 Author(s): [André Lacocque](#)

226
227 "In response to Pelagius, Augustine considerably hardened his stance. He developed the
228 "original sin" theory (inaugurated by Cyprian, 200–258, and by Ambrose, c. 330–397) and stated
229 that all humans are born sinful and guilty, meriting eternal damnation. With the Fall, the
230 human spirit has been victimized by the rebellion of the body, which should have been its
231 servant. (By contrast, the animal, although under the dictum of nature, is not guilty, because it
232 has no reason, no spirit.) Originally nature was *natura sana*, but it has become *natura vitata*. This
233 explains why sin is transmitted from one generation to another, making sin as unavoidable as
234 life itself. This inherent nothingness in humans impairs their liberty. Evil is an act; it has an
235 existential character and can be described as a *defectus*, an *aversio a Deo*, *conversio ad creaturas*
236 (*Against Secundinus the Manichaeon* 17). For this, which is a perversion, God is not responsible.
237 He is responsible for the musical instrument, not for its discord."

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243 Timeline

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245 Ca. 2000 BCE Call of Abraham

246

247 Ca. 1300 Exodus

248

249 Ca. 1000 Kings David and Solomon; Solomon builds first temple
250 (cult center at Jerusalem; priesthood; blood sacrifice)
251 zenith of Israel as nation

252

253 Davidic historians (Book of Judges); earliest sources of Genesis and
254 Exodus (J & E)

255

256 Ca. 900 Israel becomes a divided kingdom (Judah and Israel)

257 Isaiah

258 Homeric poems

259

260 Ca. 700 Assyrians conquer Israel (northern kingdom)

261

262 587 Babylon destroys Jerusalem and the Temple

263

264 538 Cyrus the Great (of Persia) releases the Jews from Babylonian captivity
265 2nd Isaiah; Priestly source (e.g., Genesis 1)

266

267 516 Second Temple dedicated

268

269 333 Alexander the Great conquers land of Israel

270

271 Ca. 250 Hebrew scriptures translated into Greek ("Septuagint")

272

273 63 Romans take over Israel

274

275 5 Jesus born

276

277 25 CE Jesus begins ministry

278 28 Jesus crucified

279

280 70 Romans destroy Jerusalem and Temple

281

282 Ca. 90 Matthew writes, possibly in Antioch

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