

# Catholic Bible Institute Year II

February 18, 2017

Jeremiah (Lecture to precede role-play)

Jeremiah was a prophet during the time of Babylonian Ascendency over the Assyrian Empire - the end of the 7th and beginning of the 6th Centuries BCE.

- People believed that God would protect them because of the seeming miraculous delivery of Jerusalem from the siege of the Assyrians.

- The Deuteronomic Movement and its attitude toward the past was negative. But did they honestly believe that the nation would be punished? OR is all the material about the exile inserted after the fact.

## FOUR PERIODS OF JEREMIAH'S ACTIVITY

- 1) Under Josiah 626-622 - Criticism of the Cult Chs. 1-6
- 2) Jehoiakim 609-605 - ~~7~~16, Religious, political opposition  
Jeremiah was forced underground by Jehoiakim. There seemed to be a pro-Babylonian sentiment among some of the Judeans, probably out of hatred for Assyria and mistrust of Egypt. Jehoiakim was placed by the Egyptians, so that explains part of the opposition.
- 3) Zedekiah's fourth year Chs. 27-29; 32-34; 37-39
- 4) After 586 - preaching among the remnant 40-44

## SOME INTERESTING THINGS ABOUT JEREMIAH:

- 1) Amos preached unconditional disaster, but like Hosea, Jeremiah has hope for a possible conversion, and restoration after the tragedy.
- 2) Compassion is evident in Jeremiah's preaching - a recognition of suffering, but a strong identification with the suffering to come - and his own suffering! Is this an identification with the people?
- 3) Jeremiah believes in a re-united Israel after the tragedy to come

*The marriage metaphor  
Hosea → Jeremiah, Ezek  
Lamentations  
Deutero-Isaiah*

4) The prophets see the domination of Israel by a non-Israelite power as part of God's plan for maintaining God's plan for the people.

Jeremiah is divided into 3 literary strata:

(A) Brief poetic sayings - in the first person - mostly in 1 - 25 - thus mostly by the Prophet himself. The Oracles against nations (e.g. Egypt, Babylon, etc.) are in doubt.

(B) Third person reports About Jeremiah's activity and fate: 19:1-20:6; 26-29; 37-44.

(C) Long First person speeches - they mark changes in subject and use a different terminology than the prophet, or Baruch:

1:4-10; 7, 11; 18; 21; 25; 32; 34

There is more emphasis on repentance and possibility of future salvation. These are Deuteronomic. Are they speeches for public lamentation? Perhaps similar to the book of Lamentations?

SOME IMPORTANT THINGS TO POINT OUT:

Ch. 1 - The Call narrative - similarity to Moses because of the idea of a new Exodus?

Ch. 7 - the Temple Sermon? A Deuteronomistic Section (no doubt, however, similar to Jeremiah's own attitude).

- Temple worship as forgiveness of sins. Again a condemnation of the tradition.

- Alien gods, rejection of the prophets

- Worship without sincerity.

- Prediction of the Exile - Dtic editing to drive home the Dtic interpretation of history.

NOTE ON THE DEUTERONOMIC HISTORICAL VIEW: How saying "It was our fault" (like, "we lost the game") is somehow comforting - it does not give the opposition any support! It also preserves the faith.

Ch. 11 - The conflict of Jeremiah with his own relatives in Anathoth and with the Temple personnel. Ch. 20, Jeremiah being arrested by Temple guards struck and imprisoned.

The "confessions" of Jeremiah: 11:18-12:5; 15:10-21; 17:14-18;  
18:18-23; 20:7-18

Note also the "persecutions" of Jeremiah - 32-45 taken to Egypt  
after being spared by the Babylonians.

THE CONTEST: 26-29

The Condemnation of the Temple (probably the sermon of Ch.  
7) and the reaction against Jeremiah.

WHY WAS THIS HERESY? Isa. 37:33-35

Ch. 27 the context with Hananiah The symbolic yoke and the  
bending of one's neck to Babylon.

Ch. 28 The Dispute with Hananiah

Hananiah says that in two years the exiles will return  
Jeremiah's wooden yoke, which is broken  
Jeremiah's metal yoke, and the death of Hananiah

Ch. 29 - The Letter to the Exiles

What is being said here? Connection with the Deuteronomic  
laws of war Ch. 20

This letter is sometimes used to say that the exile wasn't  
that bad. But this is before the major exile, and also it notes  
social unrest!!

Things to keep in mind about Jeremiah:

- 1) The prophet of pathos
- 2) The notion of foreign nations in God's plan (after AMOS?)  
More on monotheism? The idea of surrender in Just War??
- 3) Prophetic conflict - the one who speaks God's word is  
UNEXPECTED!!



Ezekiel  
REVISED LECTURE NOTES



(1) Ezekiel must be read within the context of the exile.

FIFTH year of King's Exile: 597 = 593-2

Basic Structure of the book:

1 – 24 ORACLES OF JUDGMENT

25-32 Oracles against the Nations

33- 48 ORACLES OF HOPE

40-48 "The Great Vision"

THE PSYCHOLOGY OF EZEKIEL AS AN INTERESTING ISSUE:

Acts and Visions

FIRST VISION: The Call of Ezekiel 1-3

- (a) The vision of the Throne of God with wheels and wings
- (b) You are called – don't be rebellious as the others have been
- (c) "Eats" the scroll?

SECOND MAJOR VISION – 8-11

- (a) God's glory is in the Temple as Ezekiel Arrives

- (b) FIRST STOP – North Side of Wall
- (c) SECOND STOP – Inside chamber in the Wall
- (d) THIRD STOP – In courtyard of the Temple
- (e) FOURTH Stop – Steps of Temple = “branch to nose”? Obscene gesture?
- (f) FIFTH – On the Mt. of Olives

THE NEGATIVE PASSOVERL CH. 9 – only pass over those who sign and groan over the abominations of Israel!

GOD’S SPIRIT LEAVES JERUSALEM!

THIRD MAJOR VISION – Ch. 37  
Valley of the Dry Bones

FOURTH VISION – The ‘GREAT VISION’

40-42 – Measurements!

43-44 – Zadokites prominent (Priestly politics)

- God’s glory returns in 43:1-5!

Ch. 45 – Justice and Temple

- 45:8 – No oppression
- 45:10-12 – Honest balances
- 46:16-18 Only SONS get royal land, NOBODY else

<sup>NRS</sup> **Ezekiel 45:8** of the land. It is to be his property in Israel. And my princes shall no longer oppress my people; but they shall let the house of Israel have the land according to their tribes.

47-48 (after vs. 13) – NEW Allocation of land

## THE ACTS!

Act ONE: 3:15 – Ezekiel is stunned from his call-vision for 7 days. Tied hands – he binds his own hands!

Act TWO: 4:1-3 – The Siege of Jerusalem – model

- lies on left for punishment of Israel
- lies on right for punishment of Judah
- eats impure food

Act THREE: 5:1-17 – Tripartite Punishment

- burn in the city
  - sword in the country
  - scatter to the wind
- (description of actual events in CH. 7!)

**34: 1-16 – God replaces the Shepherds?**

**34: 17-22 – God will JUDGE between Sheep and Goats (mishpat 17,20,22 ONLY)**

**34: 23-24 – DAVID!**

**34:25-31 (Like Hosea 2) the New Paradise (New Eden?)**

**But is the DAVID STUFF ORIGINAL???**

**SOCIAL JUSTICE IN EZEKIEL:**

Ezekiel does seem concerned with Cultic matters:

- (1) Against Idols 6:4,6, 7:20
- (2) High Places 6:4, 6, 18:6
- (3) Pagan rites 8:14,16,17
- (4) Divination 13:17-23
- (5) Profaning the Sabbath 20:13ff, 21:7
- (6) Sexual abominations 18:6; 22:10
- (7) Contempt for holy things 22:8
- (8) Defiling the Temple, Jerusalem, and Land 5:11/9:9/36:17

**BUT ALSO JUSTICE:**

- (1) violence 7:10, 23; 8:17; 12:19
- (2) bribery 22:12
- (3) exploitation of weak 18:7-8, 13; 22:7, 12, 25, 29
- (4) contempt for elderly parents 22:7
- (5) shedding innocent blood 7:23; 9:9; 22:3-4
- (6) mistrust in alliances 11:16; 16:23-34; 17:7, 11-18; 21:28-30; 23:3-7

But the relationship between “cultic” and “social” can be somewhat challenged.

In what way is idolatry an indication of particular socio-political alliances?

In what way is divination a sign of social subordination and powerlessness?

- Asian Women Spirit Possession a function of powerlessness in work-place/sweatshops

Act FOUR – Ch. 12 – Pack your Exile’s Bag

- dig through hole in wall (wall of house? Wall of settlement?)
- quaking as one eats and drinks

Act FIVE – Ch. 21 Draw path for sword of Babylon

Act SIX – Ch. 24/33 Fall of Jerusalem, Death of Wife

Act SEVEN – CH. 37:15-28 – Joining the two sticks

### THEMES IN EZEKIEL!!

The significance of PROVERBS in the community is an interesting aspect of EZEKIEL:

9 times in Ezekiel, more than any other book

6 in Proverbs!

Numbers (Balaam story) = 8

*Ch. 12*  
*Ch. 18*

“Rebellious Nation” – “House of Rebellion” is ONLY in Ezekiel

Ben Adam – Predominantly in Ezekiel

“Before their eyes” 67% of all uses in the Bible

“Scattered to the winds” 16 times in Ezekiel, Jer = 6

KNOW “that I am Yahweh” 65% in Ezekiel, 70 times (11 in Ex ann 10 numbers)

- similar to Exodus language about Pharaoh

“Abominations” Deu 17, 14%, Ezek. 43, 36%; Prov. 22, 19%

CH. 13 – ISSUE OF FALSE PROPHETS

CH. 17 – NO REBELLION WITH EGYPT (Similar to Jeremiah)

CH. 18 – PERSONAL RESPONSIBILITY – The parable about eating sour grapes and children’s teeth on edge!

### CHANGES AT THE TOP???

**Relationship of parts of Ch. 34.**



## Zechariah

During the Reign of Darius 522-486 – Third of the PERSIAN rulers after CYRUS.

The issue is the rebuilding of the community after the disaster.  
Begins with a “Deuteronomic Review”

### **Zechariah 1:1-6**

**1:1** In the eighth month, in the second year of Darius, the word of the LORD came to the prophet Zechariah son of Berechiah son of Iddo, saying: **2** The LORD was very angry with your ancestors. **3** Therefore say to them, Thus says the LORD of hosts: Return to me, says the LORD of hosts, and I will return to you, says the LORD of hosts. **4** Do not be like your ancestors, to whom the former prophets proclaimed, "Thus says the LORD of hosts, Return from your evil ways and from your evil deeds." But they did not hear or heed me, says the LORD. **5** Your ancestors, where are they? And the prophets, do they live forever? **6** But my words and my statutes, which I commanded my servants the prophets, did they not overtake your ancestors? So they repented and said, "The LORD of hosts has dealt with us according to our ways and deeds, just as he planned to do."

Reminds us of Isaiah 40, which begins with a review of the punishment of Israel as well.

### The SEVEN NIGHT VISIONS:

- (1) 1:7-17 – The Four Horsemen
- (2) 1: 18-21 – The Horns and the Blacksmiths
- (3) 2:1-5 – The Measure of Jerusalem
- (4) 3:1-7 – Purifying Joshua for Priesthood
- (5) 4:1-14 – The Golden Lamps
- (6) 5:1-4 – The Flying Scroll
- (7) 5:5-11 – The Wickedness Flies Away
- (8) 6:1-8 – The Four Chariots

