

# Prophets

## Isaiah—Ezekiel

---

---

---

---

---

---

---

---

# Prophets: Introduction

- Three Great Historical Crises
  - 8th Century—Assyrian Crisis
    - ~Northern: Amos, Hosea
    - ~Southern: Isaiah (Isa 1–39), Micah
  - 7th–6th Century—Babylonian Crisis
    - ~Zephaniah (Josiah’s reforms?); Nahum (fall of Assyria, 612)
    - ~Habakkuk (rise of Babylon); Jeremiah (Assyrian fall to exile)
    - ~Ezekiel (exile); Obadiah (exile, Edom)
    - ~Second Isaiah (Isa 40–55, exile return)

---

---

---

---

---

---

---

---

# Prophets: Introduction

- Three Great Historical Crises
  - 6th–5th Century—Persian Crisis
    - ~Haggai, Zechariah (temple, priestly governance)
    - ~Malachi (“my messenger,” continuation of Zech 9–14)
    - ~Third Isaiah (Isa 56–66, post-return)
    - ~Joel (late? eschatological “day of the Lord”)
    - ~Jonah (novella; cf. 2 Kgs 14:25)
  - 2nd Century—Syrian Crisis: Daniel (Antiochus IV Epiphanes)

---

---

---

---

---

---

---

---

Pro

### Prophetic Movement

	8th Cent.	7th–6th	6th–5th	2nd Cent.
	Assyria	Babylon	Persia	Syria
Israel:	Amos	Nahum	Zechariah	
	Hosea	Habakkuk	Malachi	
Judah:	Isaiah	Ezekiel	Joel (?)	
	Micah	Obadiah	Jonah	
		Isaiah <sup>2</sup>		

- Three Great His
- 6th–5th Cen
  - ~Haggai, Z
  - ~Malachi (“
  - ~Third Isaia
  - ~Joel (late?
  - ~Jonah (no
- 2nd Century

---

---

---

---

---

---

---

---

“First Isaiah”

“Second Isaiah”

“Third Isaiah”

Isaiah 1-39  
Assyrian Crisis  
8th Cent.

Isa 40-55  
Babylonian Crisis  
7th-6th

Isa 56-66  
Persian Crisis  
6th-5th

First Isaiah (1-39)

Isa 1-12	Isa 13-23	Isa 24-27	Isa 28-31	Isa 32-35	Isa 36-39
Introduction	Nations	Apocalypse	Judgment	Judgment	History
Biography, Sayings, Poetry, Compendium of Isaian Themes	Judgment Oracles Against Nations	Proto-Apocalyptic, Defeat of Cosmic Powers, Zion Restored	Oracles against Israel/Judah, Woes to Assyria, Egypt, Foes	Poems, Prayers on Coming Judgment	Narrative Parallel to Events of 2 Kgs 18:13-20:19

First Isaiah (1-39)

Isa 1-12	Isa 13-23	Isa 24-27	Isa 28-31	Isa 32-35	Isa 36-39
Introduction	Nations	Apocalypse	Judgment	Judgment	History
Biography, Sayings, Poetry, Compendium of Isaian Themes	Judgment Oracles Against Nations	Proto-Apocalyptic, Defeat of Cosmic Powers, Zion Restored	Oracles against Israel/Judah, Woes to Assyria, Egypt, Foes	Poems, Prayers on Coming Judgment	Narrative Parallel to Events of 2 Kgs 18:13-20:19

Isa 2-4: oracles of doom/salvation for Judah/Jerusalem  
 Isa 5: vineyard love song, woes  
 Isa 6: call of Isaiah (Uzziah's death, 742 or 733)  
 Isa 7-8: Syro-Ephramite crisis (Ahaz, Syria, Israel, Assyria), a young woman will conceive a righteous Davidic king  
 Isa 9-12: oracles of doom/salvation, "Prince of Peace"

First Isaiah (1-39)

Isa 1-12	Isa 13-23	Isa 24-27	Isa 28-31	Isa 32-35	Isa 36-39
Introduction	Nations	Apocalypse	Judgment	Judgment	History
Biography, Sayings, Poetry, Compendium of Isaian Themes	Judgment Oracles Against Nations	Proto-Apocalyptic, Defeat of Cosmic Powers, Zion Restored	Oracles against Israel/Judah, Woes to Assyria, Egypt, Foes	Poems, Prayers on Coming Judgment	Narrative Parallel to Events of 2 Kgs 18:13-20:19

Religious infidelity, social injustice, consolation for repentant, restoration of Zion's glory

## First Isaiah (1-39)

Isa 1-12	Isa 13-23	Isa 24-27	Isa 28-31	Isa 32-35	Isa 36-39
Introduction	N. Babylon, Assyria, Philistia, Moab, Syria, Egypt, Arabia, Edom, Sidon				History
Biography, Sayings, Poetry, Compendium of Isaian Themes	Judgment Oracles Against Nations	Apocalyptic defeat of Cosmic Powers, Zion Restored	Prophecy against Israel/Judah, Woes to Assyria, Egypt, Foes	Poems, Prayers on Coming Judgment	Narrative Parallel to Events of 2 Kgs 18:13-20:19

9

## Second Isaiah (40-55), Third Isaiah (56-66)

Isa 40-48	Isa 49-55	Isa 56:1-8	56:9-59:21	Isa 60-62	63:1-66:16	66:17-24
Return	Justice	Foreigners	Leadership	New Zion	Oracles	Foreigners
Comfort, New Exodus, Servant, Cyrus, Monotheism	Servant, Light to Nations, Deliverer for Zion, Bruised Servant	Foreigners Worship in Temple	Postexilic Judah, Unjust Leaders, Oppression	Gentiles Flow In, Dispersion Returns, Abrahamic Covenant	Edom Woe, Community Lament, Apocalyptic Vision, Etc.	Jerusalem Reborn, Gentiles Serve, All Flesh Wor.

10

## Second Isaiah (40-55), Third Isaiah (56-66)

Silent testimony to a divided postexilic community with problematic leadership, continuing sin, but clinging on to the hope of a rebirth of Jerusalem

Isa 40-48	Isa 49-55	Isa 56:1-8	56:9-59:21	Isa 60-62	63:1-66:16	66:17-24
Return	Justice	Foreigners	Leadership	New Zion	Oracles	Foreigners
Comfort, New Exodus, Servant, Cyrus, Monotheism	Servant, Light to Nations, Deliverer for Zion, Bruised Servant	Foreigners Worship in Temple	Postexilic Judah, Unjust Leaders, Oppression	Gentiles Flow In, Dispersion Returns, Abrahamic Covenant	Edom Woe, Community Lament, Apocalyptic Vision, Etc.	Jerusalem Reborn, Gentiles Serve, All Flesh Wor.

11

## Isaiah

### • Critical Issues

- Three-part division not without exceptions
  - ~ Isa 24-27, "Isaian Apocalypse," clearly is disruptive to context
  - ~ Second Isaiah's actual beginning is Isa 35, not Isa 40
  - ~ Isa 60-62 echoes Second Isaiah much more than its Third Isaiah context
  - ~ Isa 65:17-25 clearly late apocalyptic addition disruptive to context
  - ~ Isa 1 recapitulates themes of the entire corpus

12

# Isaiah

In other words, Isa 36-39 is interruptive of the Second Isaiah beginning. Isa 36-39 likely inserted to serve David-Zion theology.

## Critical Issues

- Three-part division not without exceptions
  - ~ Isa 24-27, "Isaian Apocalypse," clearly is disruptive to context
  - ~ Second Isaiah's actual beginning is Isa 35, not Isa 40
  - ~ Isa 60-62 echoes Second Isaiah much more than its Third Isaiah context
  - ~ Isa 65:17-25 clearly late apocalyptic addition disruptive to context
  - ~ Isa I recapitulates themes of the entire corpus

13

# Isaiah

## Critical Issues

- First Isaiah (historical Isaiah): social, historical context
  - ~ Ministry from 740-700 has three critical junctures
  - ~ Economic injustice (abusive landowners), subversion of court justice
  - ~ Reliance on foreign powers
  - ~ Appeals to Davidic promise of righteous king, kingdom, not to Torah covenant
  - ~ Foreign power would conquer, only future hope a remnant and Davidic king

14

735-734: Syro-Ephramite Crisis  
711: Hezekiah's Egyptian alliance  
701: Assyrian siege of Jerusalem (Sennacherib)

## Critical Issues

- First Isaiah (historical Isaiah): social, historical context
  - ~ Ministry from 740-700 has three critical junctures
  - ~ Economic injustice (abusive landowners), subversion of court justice
  - ~ Reliance on foreign powers
  - ~ Appeals to Davidic promise of righteous king, kingdom, not to Torah covenant
  - ~ Foreign power would conquer, only future hope a remnant and Davidic king

15

# Isaiah

## Critical Issues

- Second Isaiah (social, historical context)
  - ~ Dating: mention of Cyrus of Persian as God's anointed (Isa 45:1)
  - ~ Judean accommodation to new dispersion lifestyle
  - ~ Answers with monotheism (vs. henotheism) and New Exodus ideology
  - ~ Progression of Servant Songs suggests less than success
  - ~ Identity of Servant is problematic (Isaiah? Israel? Both? Unknown?)

16

# Isaiah

Fertile land, productive business, easy foreign worship of Babylonian Marduk, difficulty/danger of travel to return

## Critical Issues

### Second Isaiah (social, historical context)

- ~ Dating: mention of Cyrus of Persian as God's anointed (Isa 45:1)
- ~ Judean accommodation to new dispersion lifestyle
- ~ Answers with monotheism (vs. henotheism) and New Exodus ideology
- ~ Progression of Servant Songs suggests less than success
- ~ Identity of Servant is problematic (Isaiah? Israel? Both? Unknown?)

17

# Isaiah

## Critical Issues

### Second Isaiah (social, historical context)

- ~ Dating: mention of Cyrus of Persian as God's anointed (Isa 45:1)
- ~ Judean accommodation to new dispersion lifestyle
- ~ Answers with monotheism (vs. henotheism) and New Exodus ideology
- ~ Progression of Servant Songs suggests less than success
- ~ Identity of Servant is problematic (Isaiah? Israel? Both? Unknown?)

18

# Isaiah

## Critical Issues

### Second Isaiah (social, historical context)

- ~ Dating: mention of Cyrus of Persian as God's anointed (Isa 45:1)
- ~ Judean accommodation to new dispersion lifestyle
- ~ Answers with monotheism (vs. henotheism) and New Exodus ideology
- ~ Progression of Servant Songs suggests less than success
- ~ Identity of Servant is problematic (Isaiah? Israel? Both? Unknown?)

19

# Isaiah

## Critical Issues

### Third Isaiah (social, historical context)

- ~ Postexilic frustrations and disappointments
- ~ How to gain order in this political, cultic, cultural chaos?
- ~ Third Isaiah speaks on behalf of disenfranchised, indigenous population
- ~ Opens and closes with word on foreigners (literary *inclusio*)
- ~ Condemns oppressors (leaders, Edom), consoles oppressed

20

# Isaiah

## Critical Issues

### Third Isaiah (social, political)

- ~ Postexilic frustrations and disappointments
- ~ How to gain order in this political, cultic, cultural chaos?
- ~ Third Isaiah speaks on behalf of disenfranchised, indigenous population
- ~ Opens and closes with word on foreigners (literary *inclusio*)
- ~ Condemns oppressors (leaders, Edom), consoles oppressed

- (1) Second Isaiah's promises unfulfilled
  - way back hard, dangerous, not easy
  - Zion not gloriously renewed
- (2) Unanticipated conflicts with locals
  - land ownership
  - temple construction
  - social identity

population

# Isaiah

## Critical Issues

### Third Isaiah (social, political)

- ~ Postexilic frustrations and disappointments
- ~ How to gain order in this political, cultic, cultural chaos?
- ~ Third Isaiah speaks on behalf of disenfranchised, indigenous population
- ~ Opens and closes with word on foreigners (literary *inclusio*)
- ~ Condemns oppressors (leaders, Edom), consoles oppressed

Those harmfully impacted by Ezra/Nehemiah reforms and Persian administrative policies favoring them

# Isaiah

## Critical Issues

### Third Isaiah (social, political)

- ~ Postexilic frustrations and disappointments
- ~ How to gain order in this political, cultic, cultural chaos?
- ~ Third Isaiah speaks on behalf of disenfranchised, indigenous population
- ~ Opens and closes with word on foreigners (literary *inclusio*)
- ~ Condemns oppressors (leaders, Edom), consoles oppressed

Opens by welcoming the most disenfranchised—even foreigners and eunuchs—into the temple (Isa 56:1-8)

# Isaiah

## Theological Theme: Trusting in the Lord's Promises

### First Isaiah

- ~ Religion without social justice cause for condemnation
- ~ Calls for trust in Davidic/Zion promises
- ~ Controls attitude to Judah's kings and foreign alliances

### Second Isaiah

- ~ Calls for trust in God of Creation, Abrahamic promises, and Exodus
- ~ Controls attitude, language to Babylonian deportees about return to Judah

# Isaiah

## Theological Theme: Trusting in the Lord's Promises

### First Isaiah

- ~ Religion without land
- ~ Restored Israel as God's "new creation"
- ~ Controls attitude to foreign alliances

Promised land to possess

No obstacle in the path

### Second Isaiah

- ~ Calls for trust in God of Creation, Abrahamic promises, and Exodus
- ~ Controls attitude, language to Babylonian deportees about return to Judah

25

# Isaiah

## Theological Theme: Trusting in the Lord's Promises

### Third Isaiah

- ~ New focus: concern for those oppressed by new Persian policies
- ~ Calls for trust in the God of justice
- ~ Controls attitude to new Judean leadership

### Canonical Isaiah

- ~ Composite work, diversity of thought, provoked by life experiences
- ~ Intertwined nature of theological visions in OT

26

# Isaiah

## Theological Theme

Comfort, consolation through violent destruction of oppressors

### Third Isaiah

- ~ New focus: concern for those oppressed by new Persian policies
- ~ Calls for trust in the God of justice
- ~ Controls attitude to new Judean leadership

### Canonical Isaiah

- ~ Composite work, diversity of thought, provoked by life experiences
- ~ Intertwined nature of theological visions in OT

27

# Isaiah

## Theological Theme: Trusting in the Lord's Promises

### Christian Isaiah

- ~ Primary resource for messianic interpretation (as in Judaism as well)
- ~ Messianic profile extrapolated from David/Zion texts
- ~ Peaceable kingdom added to mix (Isa 11:6-9)
- ~ Conceptual difficulty of cross handled with Servant Songs

28

Jeremiah					
Jer 1:1-3	Jer 1:4-25:14	Jer 25:15-38	Jer 26-45	Jer 46-51	Jer 52
Introduction	Judah	Nations	Ministry	Nations	Appendix
Priestly Family, Dating: Josiah, Jehoiachin, Zedekiah	Judah's Fate, Laments, Loincloth, Wine Jar, Potter, 70 Year Exile	Drinking the Wine Cup of God's Wrath	Five Parts	Oracles of Judgment on Nations, Seraiah and Euphrates	Duplicates 2 Kgs 24:18-25:30, Jehoiachin at Babylon Table

Jeremiah					
Famous "temple sermon" (7:1-15)		Jer 25:15-38	Jer 26-45	Jer 46-51	Jer 52
Introduction	Judah	Nations	Ministry	Nations	Appendix
Priestly Family, Dating: Josiah, Jehoiachin, Zedekiah	Judah's Fate, Laments, Loincloth, Wine Jar, Potter, 70 Year Exile	Drinking the Wine Cup of God's Wrath	Five Parts	Oracles of Judgment on Nations, Seraiah and Euphrates	Duplicates 2 Kgs 24:18-25:30, Jehoiachin at Babylon Table

Jeremiah					
Jer 1:1-3		Judah, Egypt, Uz, Philistines, Edom, Moab, Ammonites, Tyre, Sidon, kings of the coastland, Dedan, Tema, Buz, Arabia, Zimri, Elam, Media, kings of the north, all kingdoms, Sheshach			Jer 52
Introduction	Judah	Nations	Ministry	Nations	Appendix
Priestly Family, Dating: Josiah, Jehoiachin, Zedekiah	Judah's Fate, Laments, Loincloth, Wine Jar, Potter, 70 Year Exile	Drinking the Wine Cup of God's Wrath	Five Parts	Oracles of Judgment on Nations, Seraiah and Euphrates	Duplicates 2 Kgs 24:18-25:30, Jehoiachin at Babylon Table

Jer 26:1-29:32: true and false prophecy	<ul style="list-style-type: none"> <li>second temple sermon, charged with blasphemy</li> <li>yoke parabolic action (595-594, Zedekiah's alliance)</li> <li>"get comfortable" letter to deportees, charged with treason</li> </ul>	Jer 30-31: "Book of Consolation" (later addition, new covenant)	Jer 32-36: biographical	<ul style="list-style-type: none"> <li>Book of Consolation appendix (land purchase, Jerusalem future)</li> <li>siege of Jerusalem activity (Rechabites, Jehoiakim's cutting up the scroll)</li> </ul>	Jer 37-44: suffering before, during, after exile	<ul style="list-style-type: none"> <li>Zedekiah's vacillation (consultation, cistern, house arrest)</li> <li>fall of Jerusalem, Zedekiah's fate, Gedaliah installed</li> <li>future of Judah declared with Babylonian exiles</li> <li>rebellious kill Gedaliah, flee to Egypt, forcing Jeremiah, Baruch with them</li> <li>prophecies that Babylon still will reach them, condemns idolatrous practices</li> </ul>	Jer 45: God's commission of Baruch, promising survival (605)
---	---	---	-------------------------	---	--	--	--



# Jeremiah

## • Critical Issues

- Greek text versus Masoretic
  - ~ Greek text 1/8 shorter (lacks a few longer passages)
  - ~ Greek text arrangement better (oracles against nations consolidated)
  - ~ One Qumran scroll reflects Greek (4QJer<sup>b</sup>)
  - ~ Greek text older, or shared textual tradition?

33

# Jeremiah

## • Critical Issues

- Complex compositional history
  - ~ Autobiographical (including oracles, laments), biographical, prose sermons
  - ~ Note Jer 8:8-9: seems to be against scribal Torah emphasis
  - ~ Oracles (relentless judgment) versus prose sermons (sounds like a Deuteronomist)

34

# Jeremiah

## • Critical Issues

- Complex compositional history
  - ~ Autobiographical (including oracles, laments), biographical, prose sermons
  - ~ Note Jer 8:8-9: seems to be against scribal Torah emphasis
  - ~ Oracles (relentless judgment) versus prose sermons (sounds like a Deuteronomist)

Was historical Jeremiah converted or subverted? Or, his followers converted?

Some future hope

35

# Jeremiah

## • Critical Issues

- Complex compositional history
  - ~ Autobiographical (including oracles, laments), biographical, prose sermons
  - ~ Note Jer 8:8-9: seems to be against scribal Torah emphasis
  - ~ Oracles (relentless judgment) versus prose sermons (sounds like a Deuteronomist)

“Whatever the case, it is clear that the book of Jeremiah underwent a complex and lengthy compositional history that has resulted in a book that does not always speak with one voice” (KH: 246).

mist)

36

# Jeremiah

## • Critical Issues

### • Career of the prophet

- ~ Hard to write from the complex literature surviving
- ~ Coverted Deuteronomist theory: then a two-stage career of doom, then hope
- ~ Subverted Deuteronomist theory: then relentlessly doom
- ~ Rolling composition theory: then we know little

Perspective in concord with doom oracles for Egyptian diaspora that conclude ministry

37

# Jeremiah

## • Theological Themes (KH opting for Jeremiah the Subverted Theory)

### • Jeremiah the prophet

- ~ Lord God: alone creator, alone elector, alone judge, alone redeemer (10:10-13)
- ~ Moving toward full-fledged monotheism (similar to Second Isaiah)
- ~ Israel specially elected as God's possession, specially judged
- ~ Relentless in message of doom, even in Egypt
- ~ First to anticipate long exile, beginnings of "theology of diaspora" (29:4-14)
- ~ Anticipated future merciful act of God for restoration

38

# Jeremiah

## • Theological Themes (KH opting for Jeremiah the Subverted Theory)

### • Jeremiah the subverted (Deuteronomist redactors)

- ~ Taming the one who excoriated scribal trust in Torah (cf. 8:8-9 vs. 26:1-6)
- ~ Shows extreme confidence of Deuteronomists in their take on the exile

### • Jeremiah the persecuted (laments)

- ~ Laments injustice to others and to himself
- ~ Raises questions to God and asks for justice (12:1-2)
- ~ Expresses confidence God will right the wrong (12:3)

39

# Jeremiah

## • Theological Themes (KH opting for Jeremiah the Subverted Theory)

### • Jeremiah the

Jer 11:18-12:6; 15:10-21; 17:14-18; 18:18-23; 20:7-13, 14-18

- ~ Taming the one who excoriated scribal trust in Torah (cf. 8:8-9 vs. 26:1-6)
- ~ Shows extreme confidence of Deuteronomists in their take on the exile

### • Jeremiah the persecuted (laments)

- ~ Laments injustice to others and to himself
- ~ Raises questions to God and asks for justice (12:1-2)
- ~ Expresses confidence God will right the wrong (12:3)

40

# Jeremiah

- Theological Themes (KH opting for Jeremiah the Subverted Theory)
  - Jeremiah the subverted (Deuteronomic redactors)
    - ~ Taming the one who excoriated scribal trust in Torah (cf. 8:8-9 vs. 26:1-6)
    - ~ Shows extreme confidence of Deuteronomists in their take on the exile
  - Jeremiah the persecutee (Contrast Lamentations)
    - ~ Laments injustice to others and to himself
    - ~ Raises questions to God and asks for justice (12:1-2)
    - ~ Expresses confidence God will right the wrong (12:3)

41

## Lamentations

Lam 1	Lam 2	Lam 3	Lam 4	Lam 5
City Dirge	City Dirge	Individual	City Dirge	Communal
Jerusalem Personified as Woman Violated, Dismay at God's Rejection	Horrific Description of Dame Jerusalem's Violent Destruction	Triple Acrostic & Theological Center, Remorse, Hope, Prayer of Repentance	People's Sin, City's Destruction, Vivid Metaphors, Mothers Boil Infants	Suffering Endured, Plea to Restore, Contemplating Whether Anger Is Forever

42

# Lamentations

- Critical Issues
  - Lamentations in ANE context
    - ~ Common genre, common human experience
    - ~ Do not overplay parallels with universal lament genre
  - Author, provenance, date, purpose
    - ~ Not Jeremiah, nor even his redactors (vast differences in Hebrew texts)
    - ~ Judean provenance, eyewitness material (intimate details), lamenting fall of city
    - ~ Composite lament integration shows literary skill, sophistication
    - ~ Some intellectual left behind, able to compose amidst horrifying destruction?

43

# Lamentations

- Critical Issues
  - Genre and Use of Poetry
    - ~ Lam 1-4 has full-scale acrostic poems based on letters of Hebrew alphabet
    - ~ Even further internal structural sophistication in Lam 3
    - ~ Skillfully bends lament genre in erudite, evocative ways
    - ~ Skillfully bends balanced Hebrew poetic lines to unbalanced

44

# Lamentations

## Theological Theme

- Conundrum: chosen yet sinful people, merciful yet just God, but where are we now?
- Key question: Does God's anger come to an end, or is God's mercy exhausted?
- The book does not end with the same confidence expressed in the middle (Lam3)

45

## Ezekiel

Ezek 1-3	Ezek 4-24	Ezek 25-32	Ezek 33-39	Ezek 40-48
Call	Doom	Nations	Restoration	Temple
Date, Inaugural Vision, Throne Chariot, Four Creatures, Son of Man, Scroll	Bizarre Actions, Temple Idolatry, Shekinah Departs, Allegories, Two Sisters, Wife	Oracles Against Ammon, Moab, Edom, Philistia, Cities of Tyre, Sidon, Egypt	Repentance, Bad Shepherds, Davidic Ruler, Valley of Dry Bones, Gog and Magog	New Temple, Glory Returns, New Cult, Zadokites Rise, Sacred River, New Boundaries

46

## Ezekiel

Jehoiachin's fifth year of exile = July 593		Ezek 25-32	Ezek 33-39	Ezek 40-48
Call	Doom	Nations	Restoration	Temple
Date, Inaugural Vision, Throne Chariot, Four Creatures, Son of Man, Scroll	Bizarre Actions, Temple Idolatry, Shekinah Departs, Allegories, Two Sisters, Wife	Oracles Against Ammon, Moab, Edom, Philistia, Cities of Tyre, Sidon, Egypt	Repentance, Bad Shepherds, Davidic Ruler, Valley of Dry Bones, Gog and Magog	New Temple, Glory Returns, New Cult, Zadokites Rise, Sacred River, New Boundaries

47

## Ezekiel

Ezek 1-3	Ezek 4-24	Ezek 25-32	Ezek 33-39	Ezek 40-48
Call	Doom	Nations	Restoration	Temple
Date, Inaugural Vision, Throne Chariot, Four Creatures, Son of Man, Scroll	Bizarre Actions, Temple Idolatry, Shekinah Departs, Allegories, Two Sisters, Wife	Oholah, Oholibah Oracles Against Ammon, Moab, Edom, Philistia, Cities of Tyre, Sidon, Egypt	Repentance, Bad Shepherds, Davidic Ruler, Valley of Dry Bones, Gog and Magog	New Temple, Glory Returns, New Cult, Zadokites Rise, Sacred River, New Boundaries

48

## Ezekiel

Ezek 1-3	Ezek 4-24	Ezek 25-32	Ezek 33-39	Ezek 40-48
Call	Doom	Nations	Restoration	Temple
Date, Inaugural Vision, Throne Chariot, Four Creatures, Son of Man, Scroll	Bizzare Actions, Temple Idolatry, Shekinah Departs, Allegories, Two Sisters, Wife	Oracles Against Ammon, Moab, Edom, Philistia, Cities of Tyre, Sidon, Egypt	Repentance, Bad Shepherds, Davidic Ruler, Valley of Dry Bones, Gog and Magog	New Temple, Glory Returns, New Cult, Zadokites Rise, Sacred River, New Boundaries

Instruction how to mourn her death to represent Israel's mourning

49

## Ezekiel

Ezek 1-3	Ezek 4-24	Ezek 25-32	Ezek 33-39	Ezek 40-48
Call	Doom	Nations	Restoration	Temple
Date, Inaugural Vision, Throne Chariot, Four Creatures, Son of Man, Scroll	Bizzare Actions, Temple Idolatry, Shekinah Departs, Allegories, Two Sisters, Wife	Oracles Against Ammon, Moab, Edom, Philistia, Cities of Tyre, Sidon, Egypt	Repentance, Bad Shepherds, Davidic Ruler, Valley of Dry Bones, Gog and Magog	New Temple, Glory Returns, New Cult, Zadokites Rise, Sacred River, New Boundaries

Predicted destruction by Nebuchadrezzar does not, in fact, happen

50

## Ezekiel

Ezek 1-3	Ezek 4-24	Ezek 25-32	Ezek 33-39	Ezek 40-48
Call	Doom	Nations	Restoration	Temple
Date, Inaugural Vision, Throne Chariot, Four Creatures, Son of Man, Scroll	Bizzare Actions, Temple Idolatry, Shekinah Departs, Allegories, Two Sisters, Wife	Oracles Against Ammon, Moab, Edom, Philistia, Cities of Tyre, Sidon, Egypt	Repentance, Bad Shepherds, Davidic Ruler, Valley of Dry Bones, Gog and Magog	New Temple, Glory Returns, New Cult, Zadokites Rise, Sacred River, New Boundaries

Notably focused on individual repentance

51

## Ezekiel

Ezek 1-3	Ezek 4-24	Ezek 25-32	Ezek 33-39	Ezek 40-48
Call	Doom	Nations	Restoration	Temple
Date, Inaugural Vision, Throne Chariot, Four Creatures, Son of Man, Scroll	Bizzare Actions, Temple Idolatry, Shekinah Departs, Allegories, Two Sisters, Wife	Oracles Against Ammon, Moab, Edom, Philistia, Cities of Tyre, Sidon, Egypt	Repentance, Bad Shepherds, Davidic Ruler, Valley of Dry Bones, Gog and Magog	New Temple, Glory Returns, New Cult, Zadokites Rise, Sacred River, New Boundaries

New tribal allotments, provision for foreigners, dimensions of New Jerusalem

52

# Ezekiel

## ● Critical Issues

### ● Chronology

- ~ Fifteen dates: earliest July 593 (1:2), latest Mar–Apr 571
- ~ Final years of Judah's vain rebellions, then Babylonian deportee
- ~ Explains frequent condemnations of Zedekiah (Ezek 12, 17, 21)
- ~ False early hope among some in restoration of Judah as nation state
- ~ Like Jeremiah, saw exile as God's will, encouraged submission to Babylon

53

---

---

---

---

---

---

---

---

Ezek 1:1, 2; 3:16; 8:1; 20:1; 24:1; 26:1; 29:1,  
17; 30:20; 31:1; 32:1, 17; 33:21; 40:1

## ● Critical Issues

### ● Chronology

- ~ Fifteen dates: earliest July 593 (1:2), latest Mar–Apr 571
- ~ Final years of Judah's vain rebellions, then Babylonian deportee
- ~ Explains frequent condemnations of Zedekiah (Ezek 12, 17, 21)
- ~ False early hope among some in restoration of Judah as nation state
- ~ Like Jeremiah, saw exile as God's will, encouraged submission to Babylon

54

---

---

---

---

---

---

---

---

# Ezekiel

## ● Critical Issues

### ● Chronology

- ~ Fifteen dates: earliest July 593 (1:2), latest Mar–Apr 571
- ~ Final years of Judah's vain rebellions, then Babylonian deportee
- ~ Explains frequent condemnations of Zedekiah (Ezek 12, 17, 21)
- ~ False early hope among some in restoration of Judah as nation state
- ~ Like Jeremiah, saw exile as God's will, encouraged submission to Babylon

As a way of expressing loyalty to God alone

55

---

---

---

---

---

---

---

---

# Ezekiel

## ● Critical Issues

### ● Ezekiel and Holiness Code

- ~ Contemporary of Jeremiah (both use "sour grapes" proverb)
- ~ Shared Deuteronomic retributive justice and priestly purity interests
- ~ Extremely close connection to Holiness Code (Lev 17–26)
- ~ Indicates perhaps shared common set of covenant laws

56

---

---

---

---

---

---

---

---

# Ezekiel

## Critical Issues

### Ezekiel and Holiness Code

- ~Contemporary of Jeremiah (both use “sour grapes” proverb)
- ~Shared Deuteronomic retributive justice and priestly purity interests
- ~Extremely close connection to Holiness Code (Lev 17-26)
- ~Indicates perhaps shared common set of covenant laws

Jer 31:29; Ezek 18:21

57

# Ezekiel

## Critical Issues

### Ezekiel

- ~Contemporary of Jeremiah (both use “sour grapes” proverb)
- ~Shared Deuteronomic retributive justice and priestly purity interests
- ~Extremely close connection to Holiness Code (Lev 17-26)
- ~Indicates perhaps shared common set of covenant laws

Linguistic: peculiar turns of phrase nowhere else in Hebrew Bible  
Perspective: no distinction between ritual and moral law

58

# Ezekiel

## Critical Issues

### Ezekiel and David-Zion theology

- ~Particularly ambivalent to kings (Zedekiah, funeral dirges for lion cubs)
- ~Blames exile on failure of kingship, but still holds out hope
- ~Like Isaiah, anticipates faithful, Davidic ruler (Ezek 34:23-24; 37:22-25)
- ~Raises question of Ezek 40-48 (next slide)

59

# Ezekiel

## Critical Issues

### Origin of Ezek 40-48

- ~Diminished role of king in New Jerusalem (raises questions of authorship, purpose)
- ~Consistent with ideological consummation of book?
- ~Constrain David-Zion movement for priestly/cultic nation state post-exile?
- ~KH: Overall consistent with “implied author” of literary work as a whole

60

Denotes king to just "prince" in New Jerusalem (Hebrew: nasi)

● Critical Issues

- Origin of Ezek 40-48
  - ~ Diminished role of king in New Jerusalem (raises questions of authorship, purpose)
  - ~ Consistent with ideological consummation of book?
  - ~ Constrain David-Zion movement for priestly/cultic nation state post-exile?
  - ~ KH: Overall consistent with "implied author" of literary work as a whole

## Ezekiel

● Theological Themes

- Individual responsibility
  - ~ Contribution to emerging idea of individual responsibility (Ezek 18)
  - ~ Famous "sour grapes" proverb ( parents, children)
  - ~ Deuteronomist: retributive justice always corporate
  - ~ Yet, retributive justice only on individuals does not square with human experience

## Ezekiel

● Theological Themes

- Individual responsibility
  - ~ Contribution to emerging idea of individual responsibility (Ezek 18)
  - ~ Famous "sour grapes" proverb ( parents, children)
  - ~ Deuteronomist: retributive justice always corporate
  - ~ Yet, retributive justice only on individuals does not square with human experience

## Ezekiel

● Theological Themes

- Individual responsibility
  - ~ Contribution to emerging idea of Innocent suffer consequences of sins of others
  - ~ Famous "sour grapes" proverb ( parents, children)
  - ~ Deuteronomist: retributive justice always corporate
  - ~ Yet, retributive justice only on individuals does not square with human experience



# Ezekiel

## • Theological Themes

### • Shared theologies

- ~ Deuteronomist: retributive justice, but individualizes
- ~ Priestly: but elevates Zadokites (blames Levites for exile, demotes in New Temple)
- ~ Priestly: shares Holiness Code vision for Israel's future as cultic (Lev 26)
- ~ Priestly: but constraining zeal about God's holiness manifest to all
- ~ Illustrates Hebrew theologies deployed according to context

65

---

---

---

---

---

---

---

---

# Ezekiel

## • Theological Themes

### • Shared theologies

- ~ Deuteronomist: retributive justice, but individualizes
- ~ Priestly: but elevates Zadokites (blames Levites for exile, demotes in New Temple)
- ~ Priestly: shares Holiness Code vision for Israel's future as cultic (Lev 26)
- ~ Priestly: but constraining zeal about God's holiness manifest to all
- ~ Illustrates Hebrew theologies deployed according to context

Holiness fully manifest not to all the people but only to priestly leadership (Ezek 44:15; 46:20)

66

---

---

---

---

---

---

---

---