RECORDING THIS SESSION

BIBLE STUDY - YEAR 3

Genesis 6-11

OPENING PRAYER - PSALM 104:1-18

Psalm 104

Praise of God the Creator

I

1
Bless the Lord, my soul!
Lord, my God, you are great indeed!
You are clothed with majesty and splendor,
2
robed in light as with a cloak.
You spread out the heavens like a tent;
3
setting the beams of your chambers upon the waters.[b]
You make the clouds your chariot;
traveling on the wings of the wind.
4
You make the winds your messengers;
flaming fire, your ministers.

II

5
[c]You fixed the earth on its foundation,
so it can never be shaken.
6
The deeps covered it like a garment;
above the mountains stood the waters.
7
At your rebuke they took flight;
at the sound of your thunder they fled.
8
They rushed up the mountains, down the valleys
to the place you had fixed for them.
9
You set a limit they cannot pass;
never again will they cover the earth.

III

10
You made springs flow in wadies
that wind among the mountains.
11
They give drink to every beast of the field;
here wild asses quench their thirst.
12
Beside them the birds of heaven nest;
among the branches they sing.
13
You water the mountains from your chambers;
from the fruit of your labor the earth abounds.
14
You make the grass grow for the cattle
and plants for people's work
to bring forth food from the earth,
15
wine to gladden their hearts,
oil to make their faces shine,
and bread to sustain the human heart.
16
[d]The trees of the Lord drink their fill,
the cedars of Lebanon, which you planted.
17
There the birds build their nests;
the stork in the junipers, its home.
18
The high mountains are for wild goats;
the rocky cliffs, a refuge for badgers.

LECTORS NEEDED!

Saturday Vigil - 4:00pm Mass

Sunday - 11:30am Mass

What are the High Holy Days?

- 'High Holy Days' is not a Biblical term nor a term from Talmud
- "~~Holidays~~" = celebratory
- "High Holy Days" = more reflective, spiritual

Leviticus 23:1-2 - READ - 'this is your liturgical calendar'

READ — Leviticus 23:23-32

- New Year's Day- *Rosh Hoshanah Sept 15 - 17, 2023*
  - 1st day of 7th month (Tishri)
    - Sabbath rest
- Day of Atonement - *Yom Kippur - Sept 24 - 25, 2023*
  - 10th day of 7th month (Tishri)
    - Sabbath rest

- **Jews also include:**
  - The Ten Days of Remembrance *or* Days of Awe
    - = Rosh Hoshanah **<u>through</u>** Yom Kippur
    - Ask forgiveness from anyone they have wronged

[[File:Francesco Hayez 017.jpg|thumb|Francesco Hayez 017]]

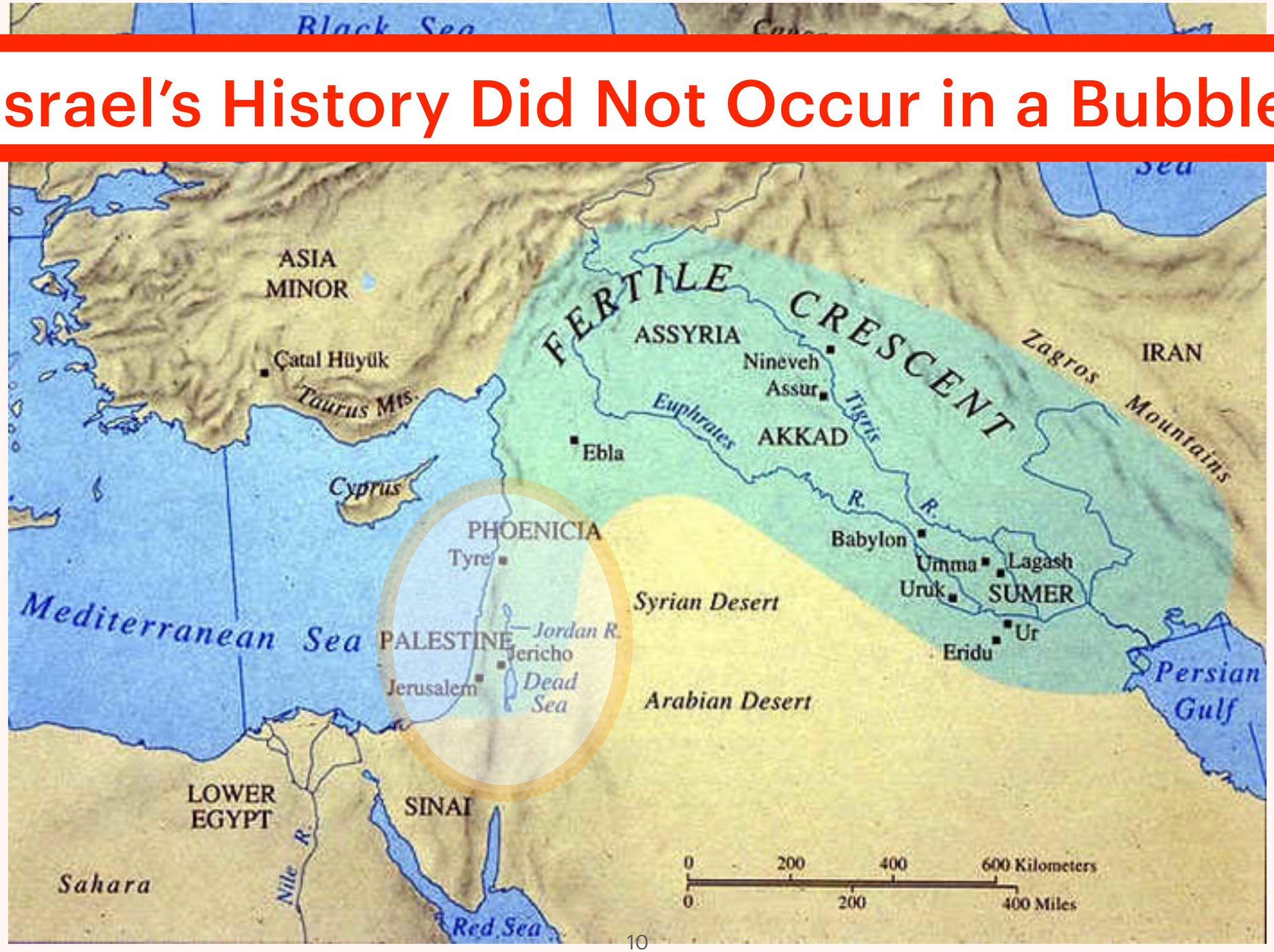
Destruction of the Temple of Jerusalem, by Francesco Hayez

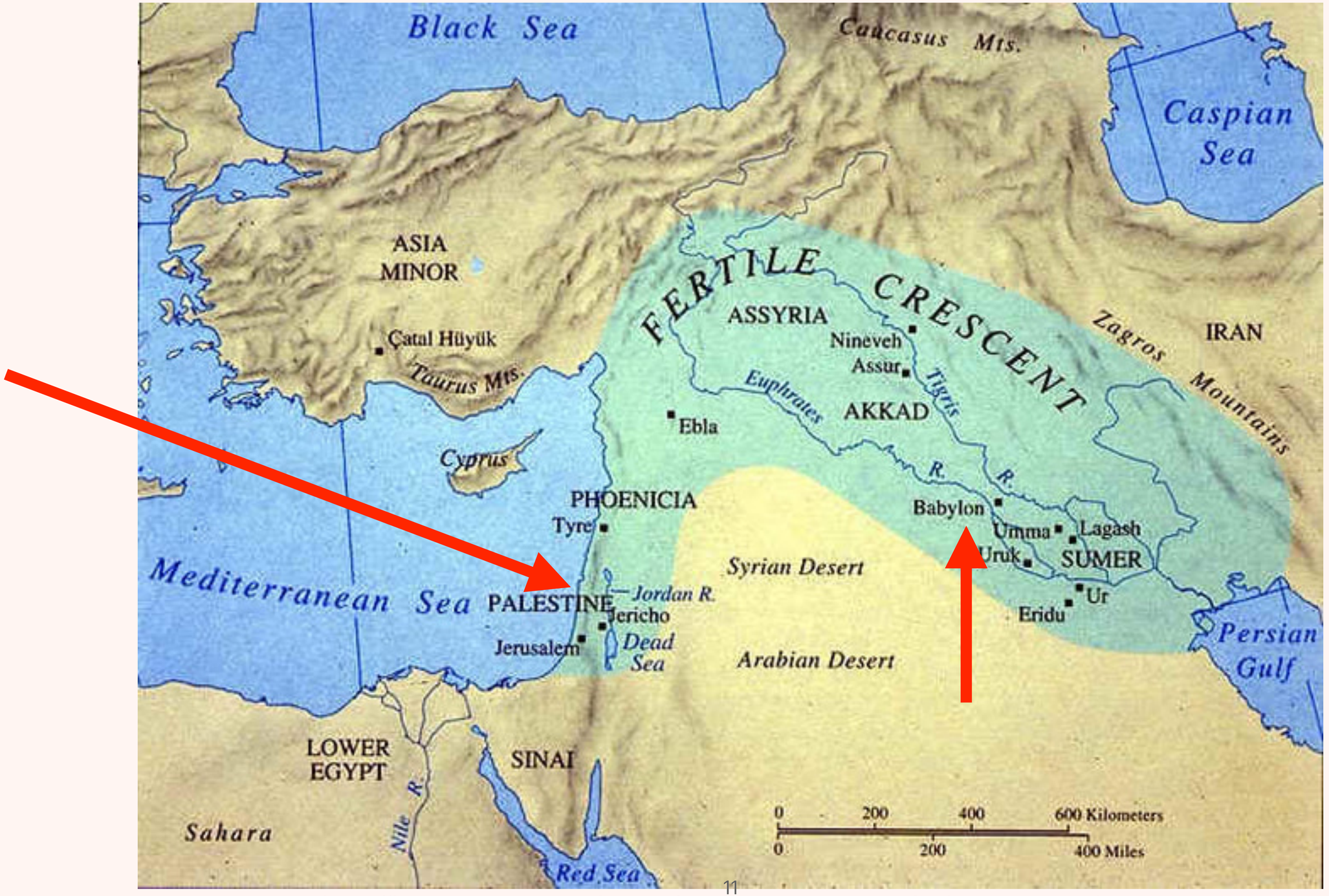
Philip Hermogenes Calderon
By the Waters of Babylon
1852

We left the Israelites In Babylon/Diaspora….

WHAT HAPPENED?
WHY ARE WE HERE?
WHAT HAPPENED?
WHERE DID MAN COME FROM?
WHAT IS OUR STORY?

Israel's History Did Not Occur in a Bubble





https://historyonlinenow.weebly.com/section-1-civilization-in-the-fertile-crescent.html

Catherine Wilkins on The Babylonian/ Mesopotamian epic tale:

The Epic of Gilgamesh

https://en.wikipedia.org/wiki/Epic_of_Gilgamesh

LRB p. 72

Flood

Several stories of a great flood are found in ancient Near Eastern literature. In the following table the biblical story is compared with the Mesopotamian stories of Atrahasis and Gilgamesh.

	Genesis √	Atrahasis √	Gilgamesh √
Name of hero	Noah	Atrahasis	Utnapishtim
Reason for flood	God will destroy all living creatures because of human lawlessness and violence	Gods are upset because humans make too much noise	No reason given
Instructions to build an ark	Given by God	Given by the god Enki	Given by the god Ea
Passengers	Animals and Noah's family	Animals and Atrahasis' family	Animals, Utnapishtim's family, craftspeople
Sealing the ark	Sealed with pitch	Sealed with pitch	Sealed with bitumen and asphalt
Duration of flood	Forty days and nights or one full year	Seven days and nights	Storm for seven days; ark grounded for six days
Search for dry land	Noah sends out raven, then dove, without success		Utnapishtim sends out dove, then swallow, without success
Discovery of dry land	Noah sends the dove again, finds land		Utnapishtim sends a raven, finds land
Sacrifice	Noah offers sacrifice and God smells the aroma	Atrahasis offers sacrifice and all the gods but Enlil smell the aroma	Utnapishtim offers sacrifice and the gods smell the aroma

TWO FLOOD STORIES

Yahwist
(850-750 BC)

1st

- Gen 6:5-8
- Gen 7:1-5, 7-10, 12, 16b, 17, 22-23
- Gen 8:2b-3a, 6, 8-12, 13b,
- Gen 8:20-22

Priestly
(550 BC, Babylon)

2nd

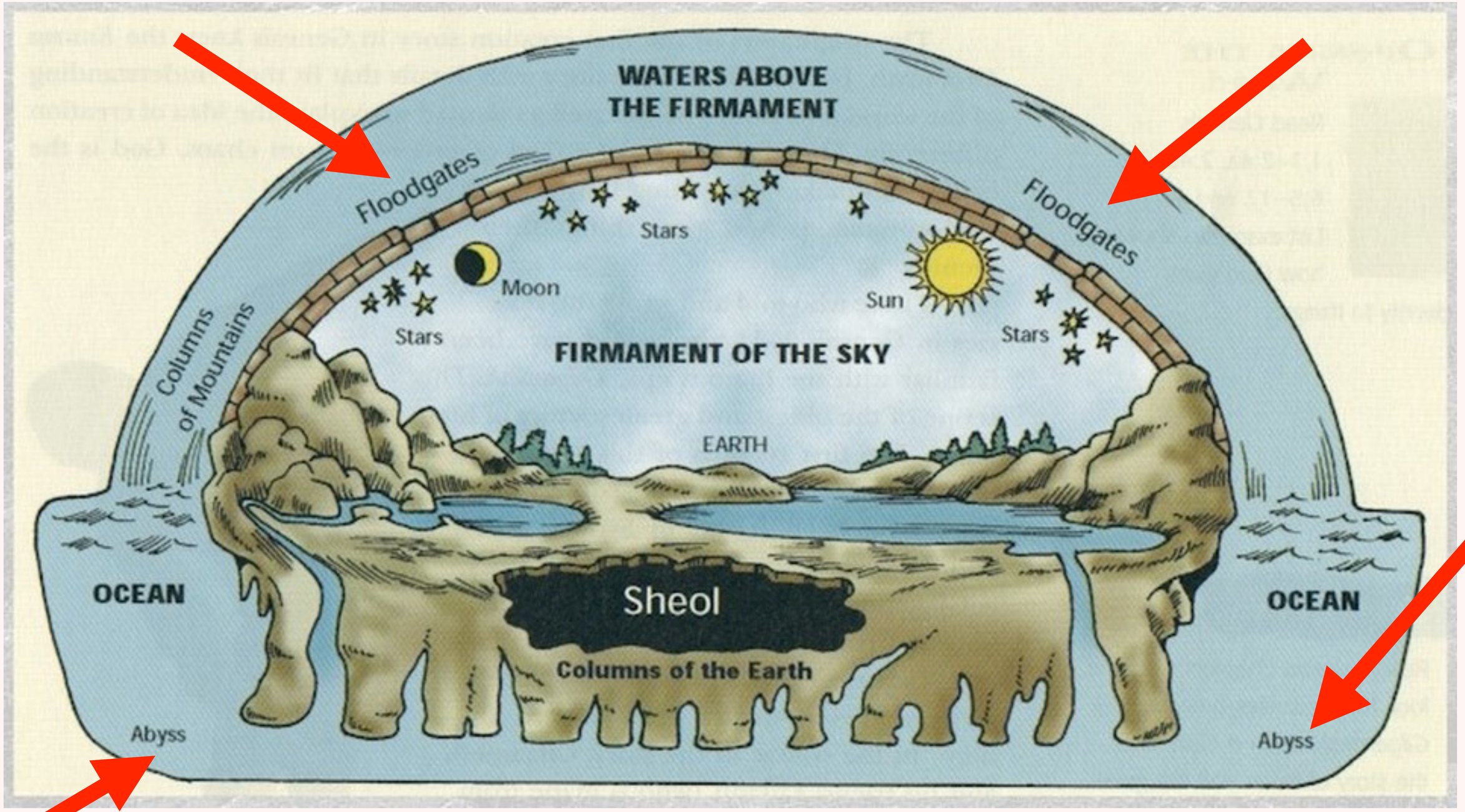
- Gen 6:9-22
- Gen 7:6, 13-16a, 18-21, 24
- Gen 8:1-2a, 3b-5, 7, 13a, 14-19
- Gen 9:1-17

LRB p. 73

The Yahwist and Priestly Stories of the Flood

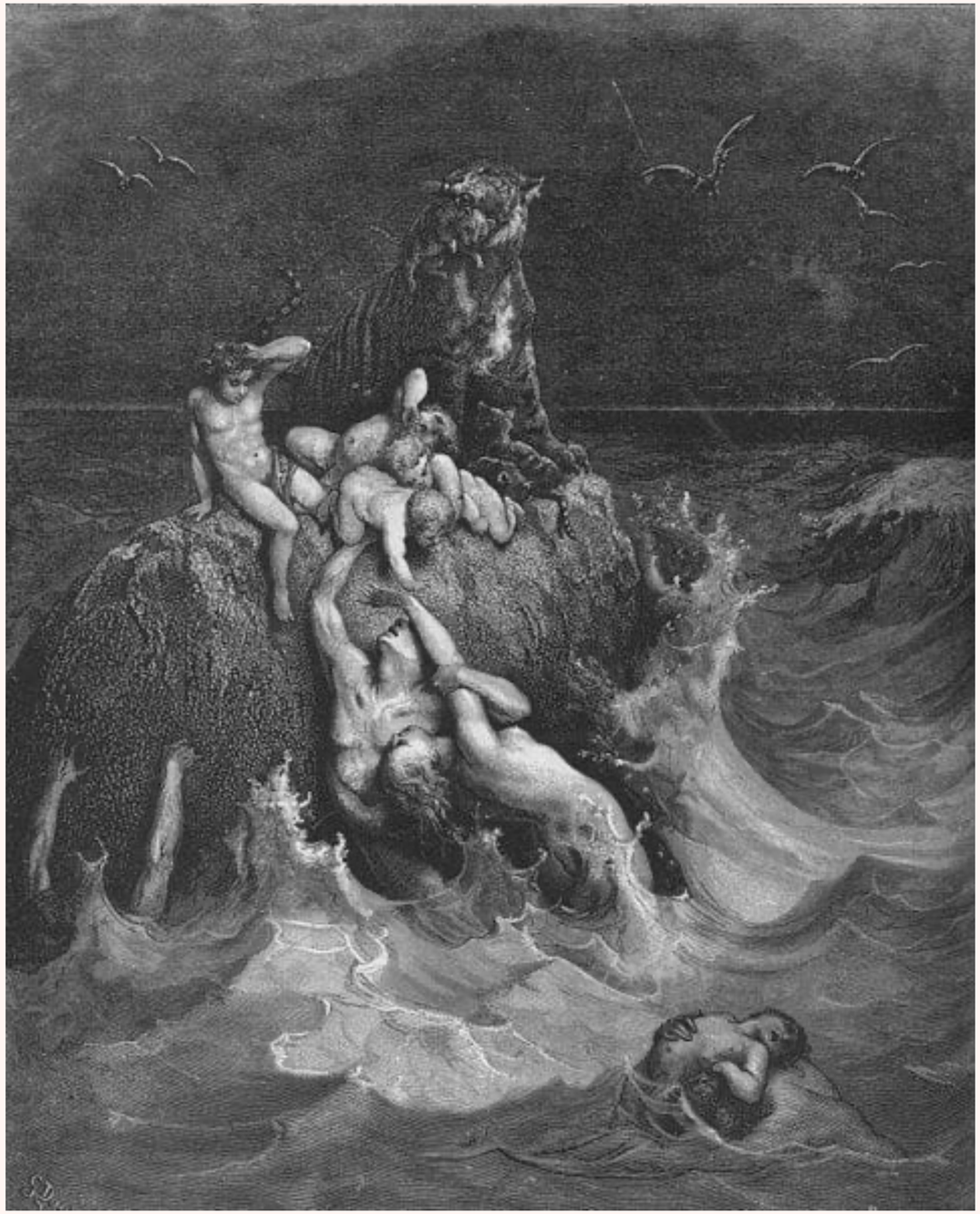
Many passages in the Pentateuch seem to be primarily from only one of the literary sources (see table on the documentary hypothesis at Gn 2:4), but in some passages, such as the flood story, the sources have been blended together into a single account (references are to Genesis).

	Yahwist	Priestly
Reason for the flood	Human wickedness (6:5-6)	Human corruption and lawlessness (6:11-12)
God's response	Regret and decision to wipe out everything (6:6-7)	Decision to destroy (6:12-13)
Number of animals in the ark	Seven pairs of clean animals; one pair of unclean animals (7:1-4)	One pair of every animal (6:19-20)
Duration of flood	Forty days and nights (7:4, 12, 17; 8:6)	360 days = one year (7:24–8:4; cf. 7:11 and 8:14)
Reconciliation with God	Noah offers sacrifice (8:20-22)	God makes covenant with Noah (9:1-17)



https://10sciencereligion.weebly.com/the-priestly-story.html

https://www.crossroadsinitiative.com/media/articles/lent-noahs-ark-baptism/



The Deluge
by Gustave Doré

GENESIS 8

Preamble: The Creation of the World

- **The Great Flood (cont'd)**
  - v1, God caused waters to reside
  - v2, closes the abyss and floodgates
  - On day 151 after flood ark rests on Mt. Ararat

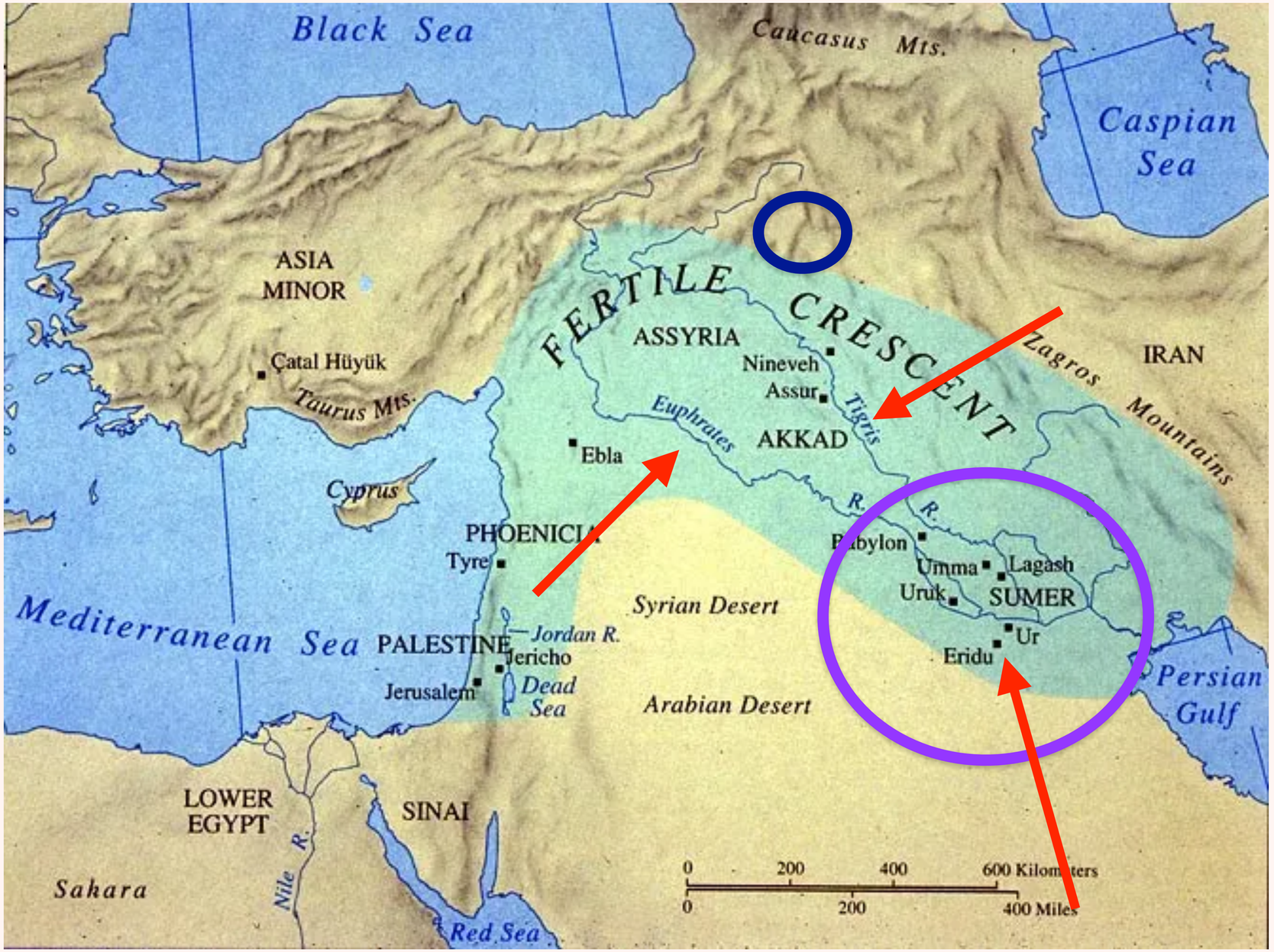
https://armeniadiscovery.com/en/articles/the-ararat-mountain

Yahwist

- Gen 6:5-8
- Gen 7:1-5, 7-10, 12, 16b, 17, 22-23
- Gen 8:2b-3a, 6, 8-12, 13b, 20-22

Priestly

- Gen 6:9-22
- Gen 7:6, 13-16a, 18-21, 24
- Gen 8:1-2a, 3b-5, 7, 13a, 14-19



see Genesis 2:10-14

GENESIS 8

Preamble: The Creation of the World

- **The Great Flood (cont'd)**
  - While waters receding, at end of 40 days of rains
  - Raven - flew back and forth - can float, eat fish
  - Dove - returned, needed solid perch, onto Noah's arm
  - Dove again - returns with olive leaf
  - Dove again - did not return
  - **SEE: NABRE FN, 8:7–12**

https://ebird.org/species/comrav

https://en.wikipedia.org/wiki/Laughing_dove

Yahwist

- Gen 6:5-8
- Gen 7:1-5, 7-10, 12, 16b, 17, 22-23
- Gen 8:2b-3a, 6, 8-12, 13b, 20-22

Priestly

- Gen 6:9-22
- Gen 7:6, 13-16a, 18-21, 24
- Gen 8:1-2a, 3b-5, 7, 13a, 14-19

DOVE ~ HOLY SPIRIT

https://www.loyolapress.com/catholic-resources/family/catholic-teens/scripture-background-for-teens/symbols-of-the-holy-spirit/

https://nativityandststephen.diocpa.org/dfc/newsdetail_2/3203413

GENESIS 8

Preamble: The Creation of the World

- **The Great Flood (cont'd)**
  - Note v13, "In year 601" - first month - day 1 - water began to dry up - a new beginning for the earth
    - Earth back to that primordial state, Gen 1:6-8
  - v14, Month 2, earth was dry, like Gen 1:9 - so that man could inhabit the earth
  - v15-17, leave the ark, command/invitation to participate in God's creation again: be fruitful and multiply
  - v20, altar, sacrifice of burnt offerings
  - v21, READ

Yahwist

- Gen 6:5-8
- Gen 7:1-5, 7-10, 12, 16b, 17, 22-23
- Gen 8:2b-3a, 6, 8-12, 13b, 20-22

Priestly

- Gen 6:9-22
- Gen 7:6, 13-16a, 18-21, 24
- Gen 8:1-2a, 3b-5, 7, 13a, 14-19

GENESIS 9

Preamble: The Creation of the World

- **Covenant with Noah**
  - v1, same as Gen 1:28 - God blesses them, tells to be fertile and multiply
  - v2, dominion over animals
  - v3, **meat added to diet** - with restrictions
    - Lifeblood - an accounting will be demanded
    - Respect for life, womb to tomb
      - see **Didache**, ‘The Second Commandment’
      - Letter of Barnabas from LOH
    - WHY? - READ v6b

GENESIS 9

Preamble: The Creation of the World

- **Covenant with Noah**
  - v8 -17, the Noahic Covenant
    - v9, God establishes the Covenant
    - v10, With every living creature
    - v11, never again so great a flood
    - vv12-17, rainbow is sign of remembrance

https://therockymountainwoman.com/double-rainbow/

Rainbow in St. Pete - courtesy of Jane Lonergan

LRB p. 75

Covenants according to the Priestly Tradition

The Priestly tradition (see chart on the documentary hypothesis at Gn 2:4) presents similar elements in the stories of God's covenant making with the people. The story of God's promise to David of an everlasting kingdom (2 Sm 7:8-17) is often called a covenant but is not the product of the Priestly tradition.

Covenant	Promises	Obligations	Sign
Noah (Gn 9:8-17)	God will not destroy the world by water	Respect life	Bow in the clouds (Gn 9:13, 17)
Abraham (Gn 17:1-27)	Land, descendants, chosen by God	Walk before God and be blameless	Circumcision (Gn 17:11)
Sinai (Ex 19–24)	People chosen, holy, and priestly	Ten Commandments; the Mosaic law	Sabbath (Ex 31:12-18)

Did Noah exist?

- Catholic Answers video - link on webpage
- Catholic Biblical scholars debate
- After Genesis story, Noah **next** mentioned in genealogy in 1 Chronicles (written late in or soon after the exile, about 4th C BC)
- Sirach - written early 200 BCs
- NT treats him as a real person in history

Is the Flood Story Real?

- Geological evidence of a great flood in Mesopotamia region
- ? Melting of glaciers?
- To the people at the time, it seemed ‘the whole world had flooded’
- Apart from Genesis story, the Noah/ Flood story not mentioned until 1 Chronicles, Tobit, Sirach
- See article linked on webpage: ‘Yes, The Noah’s Flood May Have Happened…”

New Testament Scriptures on Noah

1) Matthew 24:27, 38 [LRB p 2044-5]
   - Luke 17:26-27 [LRB p2158]
2) Luke 3:36 [LRB p2122]
3) Hebrews 11:7, Hall of Faith [LRB p2501]
4) 1 Peter 3:20 [LRB p 2526]
5) 2 Peter 2:5 [LRB p 2533]

Noah's Ark PREFIGURES Baptism

St. Augustine: The New Testament is hidden in the Old, and the Old Testament is revealed in the New

CCC§1094 - It is on this harmony of the two Testaments that the Paschal catechesis of the Lord is built, and then, that of the Apostles and the Fathers of the Church. This catechesis unveils what lay hidden under the letter of the Old Testament: the mystery of Christ. It is called "typological" because it reveals the newness of Christ on the basis of the "figures" (types) which announce him in the deeds, words, and symbols of the first covenant. By this re-reading in the Spirit of Truth, starting from Christ, the figures are unveiled. Thus the flood and Noah's ark prefigured salvation by Baptism, as did the cloud and the crossing of the Red Sea. Water from the rock was the figure of the spiritual gifts of Christ, and manna in the desert prefigured the Eucharist, "the true bread from heaven."

Noah’s Ark PREFIGURES Baptism

- Noah’s Ark and the Great Flood prefigure Baptism CCC § 1024 &1219

> **§1219,** The Church has seen in Noah's ark a prefiguring of salvation by Baptism, for by it "a few, that is, eight persons, were saved through water":
>
> The waters of the great flood
> you made a sign of the waters of Baptism,
> that make an end of sin and a new beginning of goodness.

- CCC §1221, 1222 - Crossing Red Sea and Crossing Jordan River

Noah's Ark PREFIGURES Baptism - CCC § 1024 &1219

- Water is cleansing (remember the basin in the tabernacle and Temple)
- The world was corrupt, sinful, "dirty" - separated from God, not in relationship
- God opened his floodgates to wash away the sins/sinners of the world
- From the ark emerge those who were 'saved' and free of the sins of the world
- They are free to live in a right relationship with God in their family community

- Spiritual water - made spiritual by Jesus
- Baptism washes away the sins of the sinner, makes him new
- He emerges/rises a new man, ready to live in a right relationship with God in his/her church community

Baptism

The mystagogy of the celebration

1234 The meaning and grace of the sacrament of Baptism are clearly seen in the rites of its celebration. By following the gestures and words of this celebration with attentive participation, the faithful are initiated into the riches this sacrament signifies and actually brings about in each newly baptized person.

1235 The *sign of the cross*, on the threshold of the celebration, marks with the imprint of Christ the one who is going to belong to him and signifies the grace of the redemption Christ won for us by his cross.

1236 The proclamation of the Word of God enlightens the candidates and the assembly with the revealed truth and elicits the response of faith, which is inseparable from Baptism. Indeed Baptism is "the sacrament of faith" in a particular way, since it is the sacramental entry into the life of faith.

Baptism

The mystagogy of the celebration

1237 Since Baptism signifies liberation from sin and from its instigator the devil, one or more *exorcisms* are pronounced over the candidate. The celebrant then anoints him with the oil of catechumens, or lays his hands on him, and he explicitly renounces Satan. Thus prepared, he is able to *confess the faith of the Church*, to which he will be "entrusted" by Baptism.[39]

1238 The *baptismal water* is consecrated by a prayer of epiclesis (either at this moment or at the Easter Vigil). The Church asks God that through his Son the power of the Holy Spirit may be sent upon the water, so that those who will be baptized in it may be "born of water and the Spirit."[40]

1239 The *essential rite* of the sacrament follows: *Baptism* properly speaking. It signifies and actually brings about death to sin and entry into the life of the Most Holy Trinity through configuration to the Paschal mystery of Christ. Baptism is performed in the most expressive way by triple immersion in the baptismal water. However, from ancient times it has also been able to be conferred by pouring the water three times over the candidate's head.

GENESIS 9

Preamble: The Creation of the World

- **Noah and His Sons**
  - Now v19, ‘whole world descends from this family’
  - v20, 1st to plant vineyard - became drunk
  - Naked, Ham saw, told brothers
  - Brothers covered him, did not look
  - v24, Noah cursed Ham → Canaanites
    - Blesses **Shem - Jesus’ genealogy, Luke 3:23-38 [LRB p2121-2]**
      - **Descendants = *Shemites* = Semites = Semitic people**
    - Blesses Japheth
  - Noah died at 950yo

Drunkenness of Noah
Giovanni Bellini, c. 1515

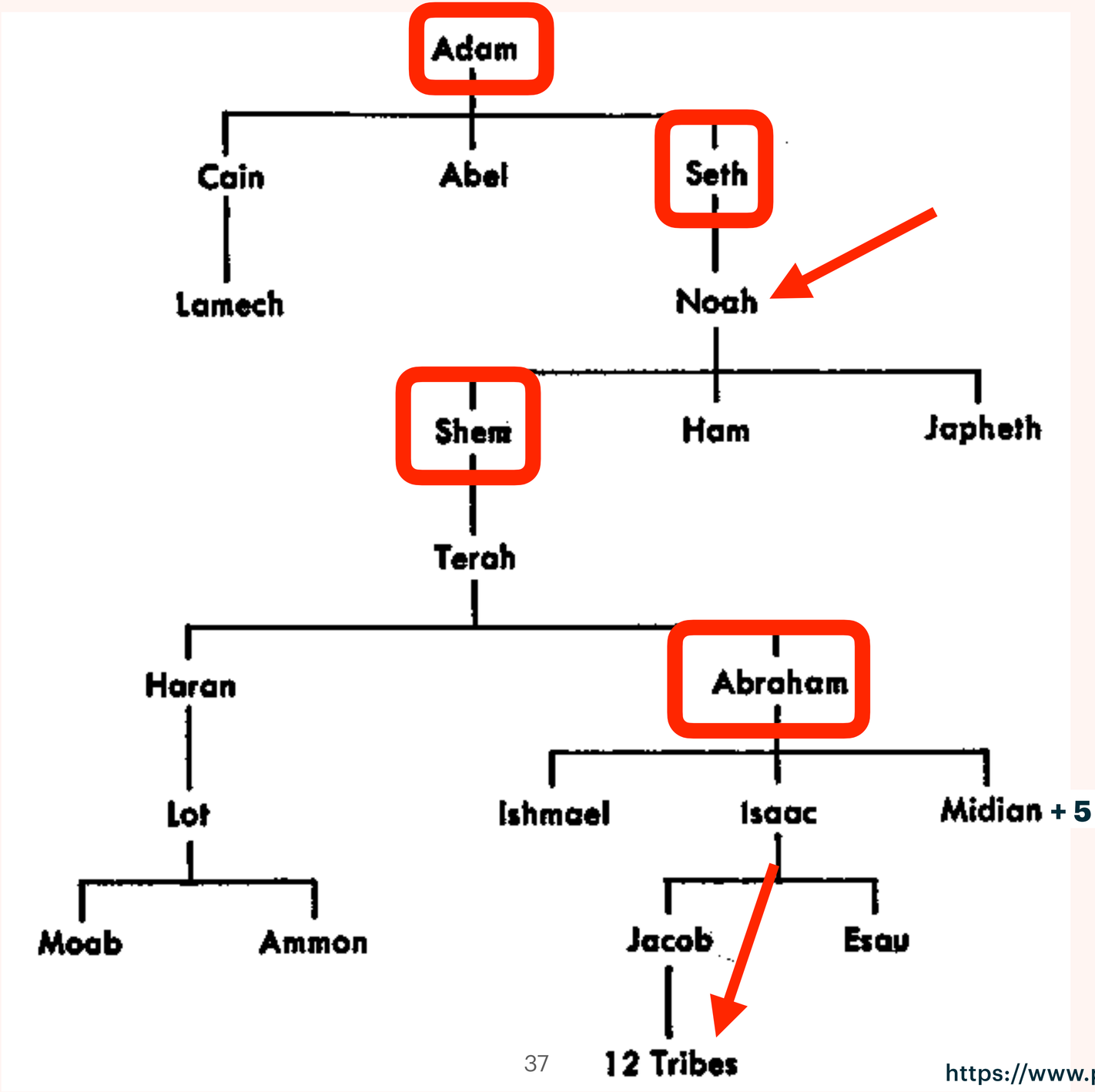
LRB p 2122

Primarily Jewish audience

Primarily Gentile audience

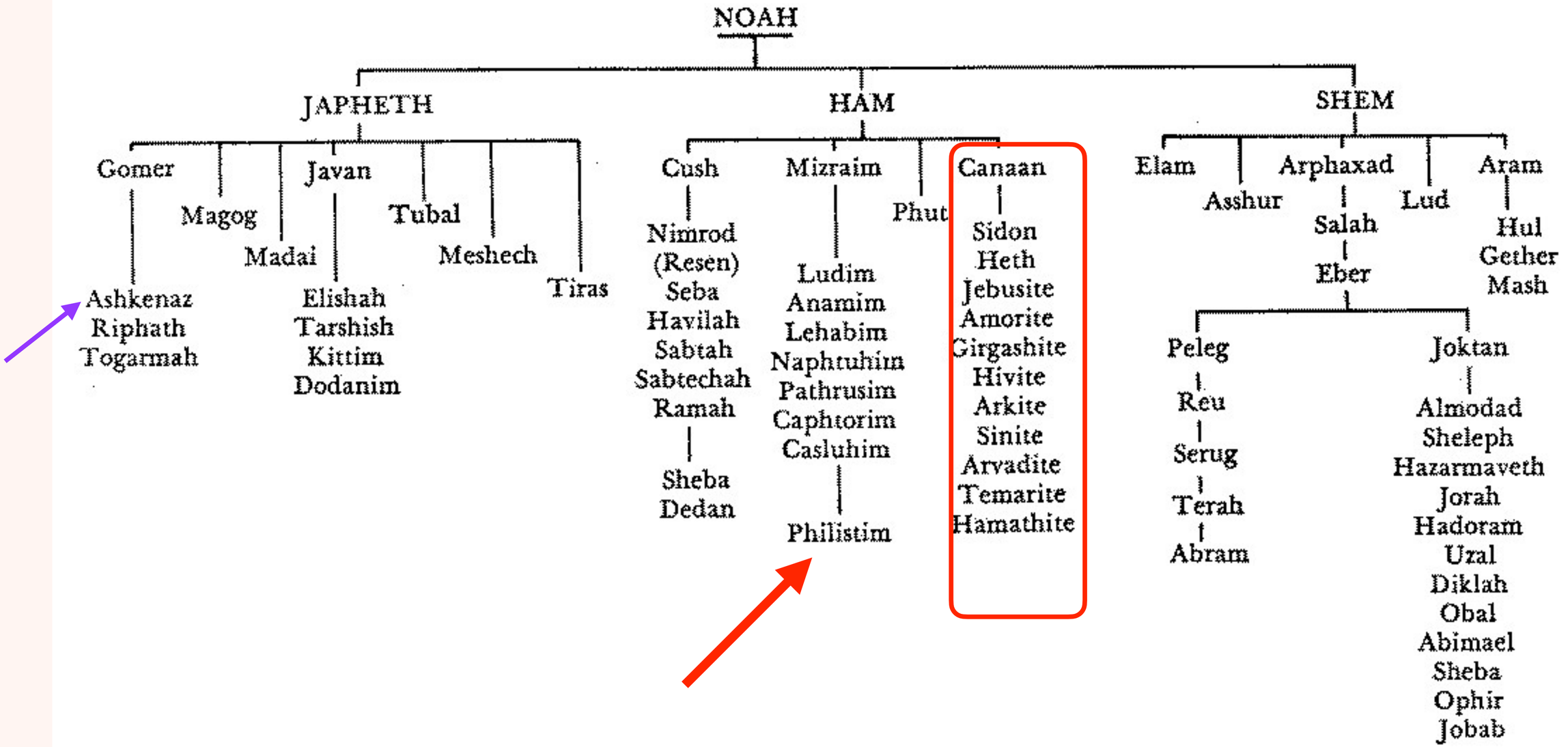
Both Luke and Matthew include genealogies in their infancy narratives. They vary in ways that likely reveal the theological interests of each evangelist, respectively.

Matthew's Genealogy (1:1-17)	Luke's Genealogy (3:23-38)
Placed at the beginning of the gospel; alludes to a new "beginning" of salvation history in Jesus out of Israel's history	Placed between Jesus' baptism and temptation by the devil to emphasize Jesus as God's Son
Begins with Abraham, father of faith, and then structured in rough chronological order around three groups of fourteen kings each, with David as the central figure, emphasizing Jesus' Davidic heritage and the fulfillment of the Abrahamic covenant of becoming a "father of many nations"	Structured in reverse chronological order around significant figures (not kings) in Israel's history and concluding with Adam, "son of God," emphasizing the universalism of salvation achieved in Jesus, savior of all humankind
Interjects four female figures in the list (Tamar, Rahab, Ruth, the wife of Uriah the Hittite), perhaps emphasizing God's ability to write salvation history in extraordinary ways (all bore sons in unusual circumstances), thus prefiguring Mary's role as the bearer of Jesus, Emmanuel	Absence of women
Heightened role of Joseph in the infancy narrative as foster father and protector of Jesus	Heightened role of Mary in the infancy narrative as hearer and doer of God's word



https://www.pinterest.com/pin/17261459819540914

GENEALOGICAL TABLE OF THE DESCENDANTS OF NOAH



http://www.ldolphin.org/ntable.html

GENESIS 10

Preamble: The Creation of the World

- **Table of the Nations**
  - Notables:
    - v8, Nimrod, might warrior *(see Micah 5:5)*
      - v10, Accad = Akkad = Akkadians
      - Went to Assyria, built Nineveh,…

Artist's interpretation of Assyrian palaces from 'The Monuments of Nineveh' by Sir Austen Henry Layard, 1853. After James Fergusson (1808 - 1886)

https://historyonlinenow.weebly.com/section-1-civilization-in-the-fertile-crescent.html

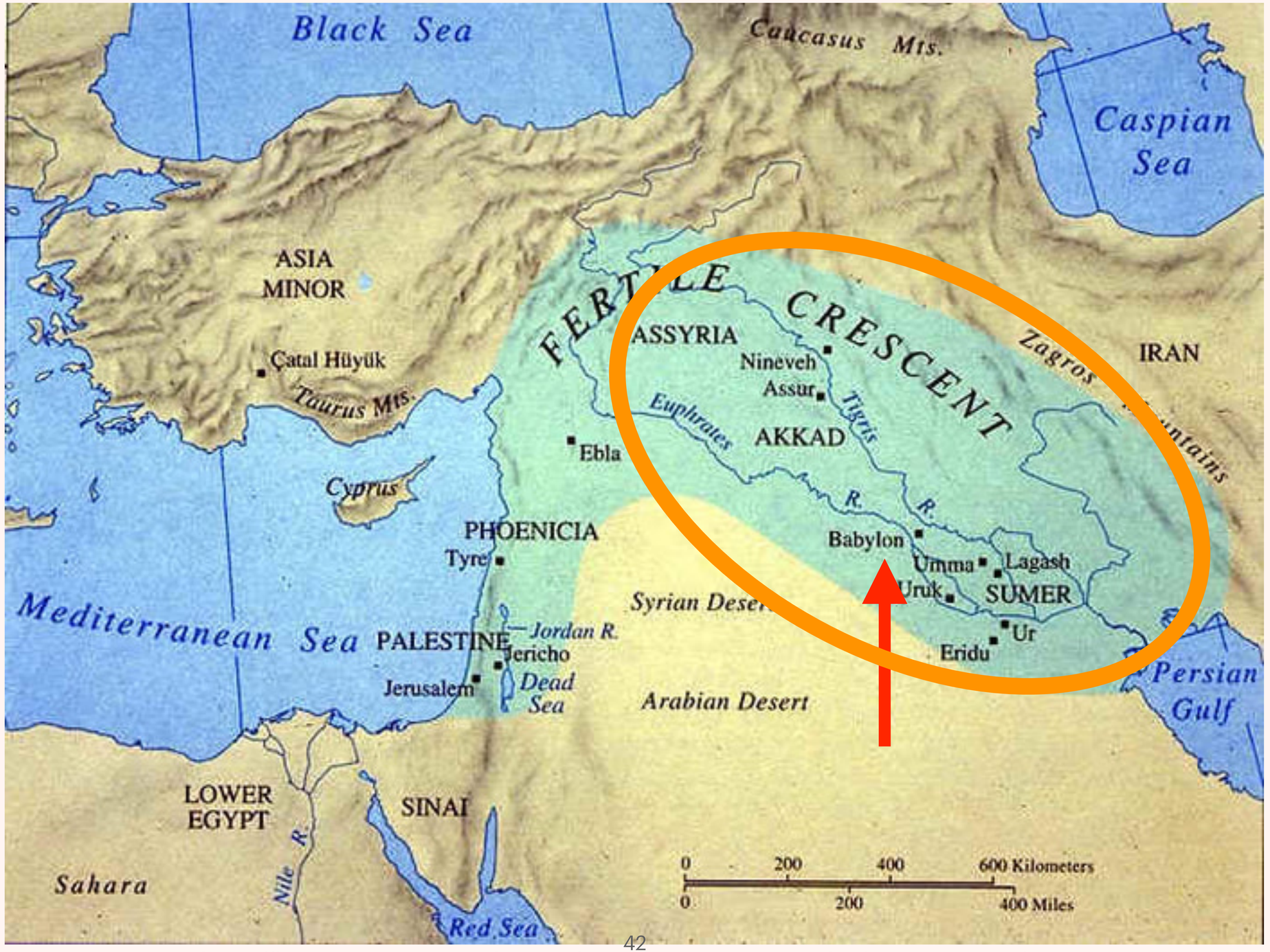
GENESIS 11

Preamble: The Creation of the World

- v14, origin of the Philistines
- v15, Canaanites - v19, spread out

- **Tower of Babel**
  - Babel = ?Babylon?
    - Babel = Hebrew name for Babylon
    - *Babili* - gate of god

The Tower of Babel by Pieter Bruegel the Elder (1563)



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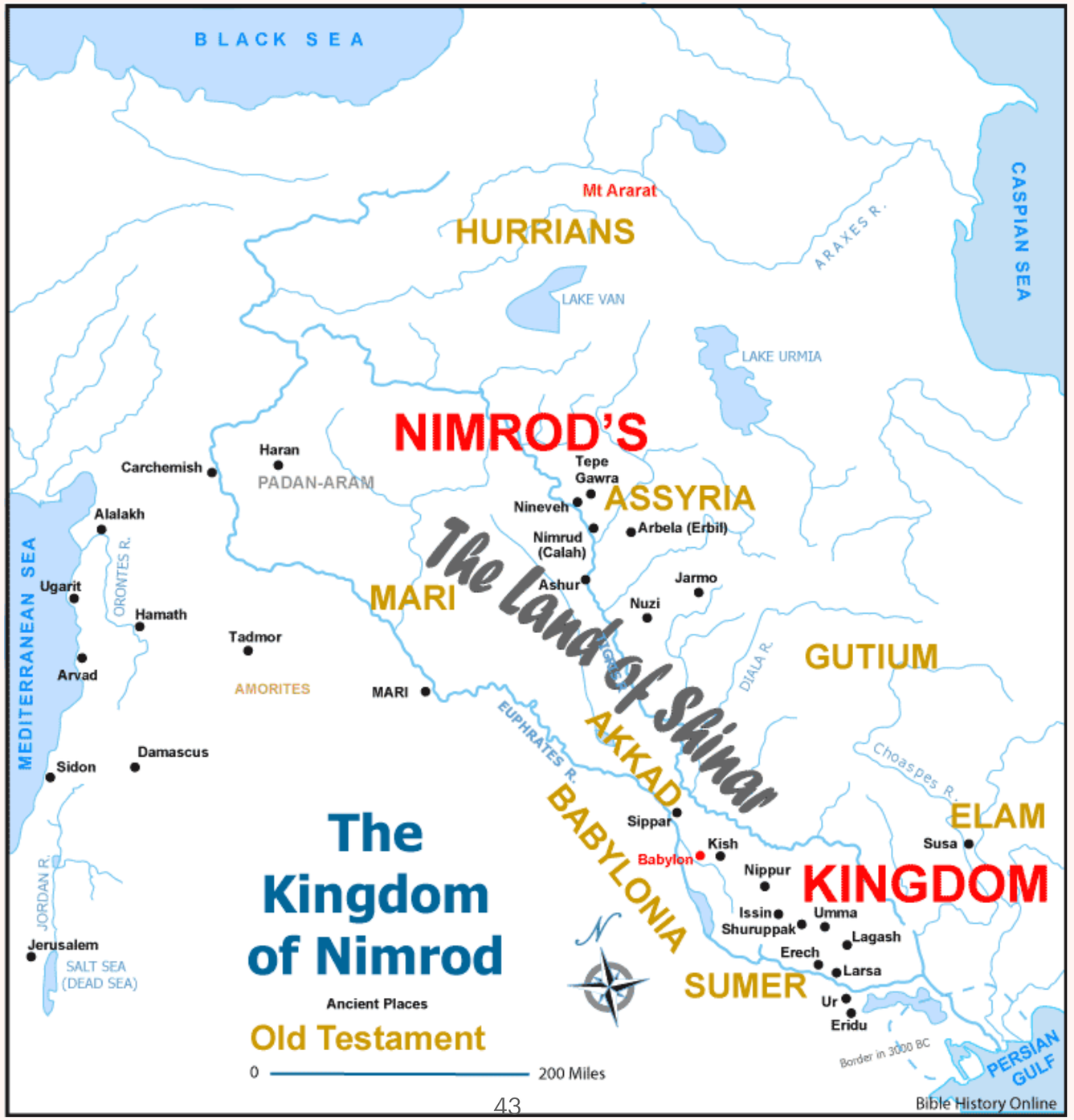


https://www.bible-history.com/old-testament/nimrod-kingdom.html

GENESIS 11

Preamble: The Creation of the World

- **Tower of Babel**
  - Babel = Hebrew name for Babylon
    - *Babili* - gate of god
  - v1, one language
  - v3, making bricks: let's build a city
    - To make a name for ourselves
    - So we can stay unified
  - God observes movement based on pride
  - v7, let 'us' confuse their speech

The Great Ziggurat of Ur

https://www.ancient-origins.net/ancient-places-asia/great-ziggurat-ur-001767

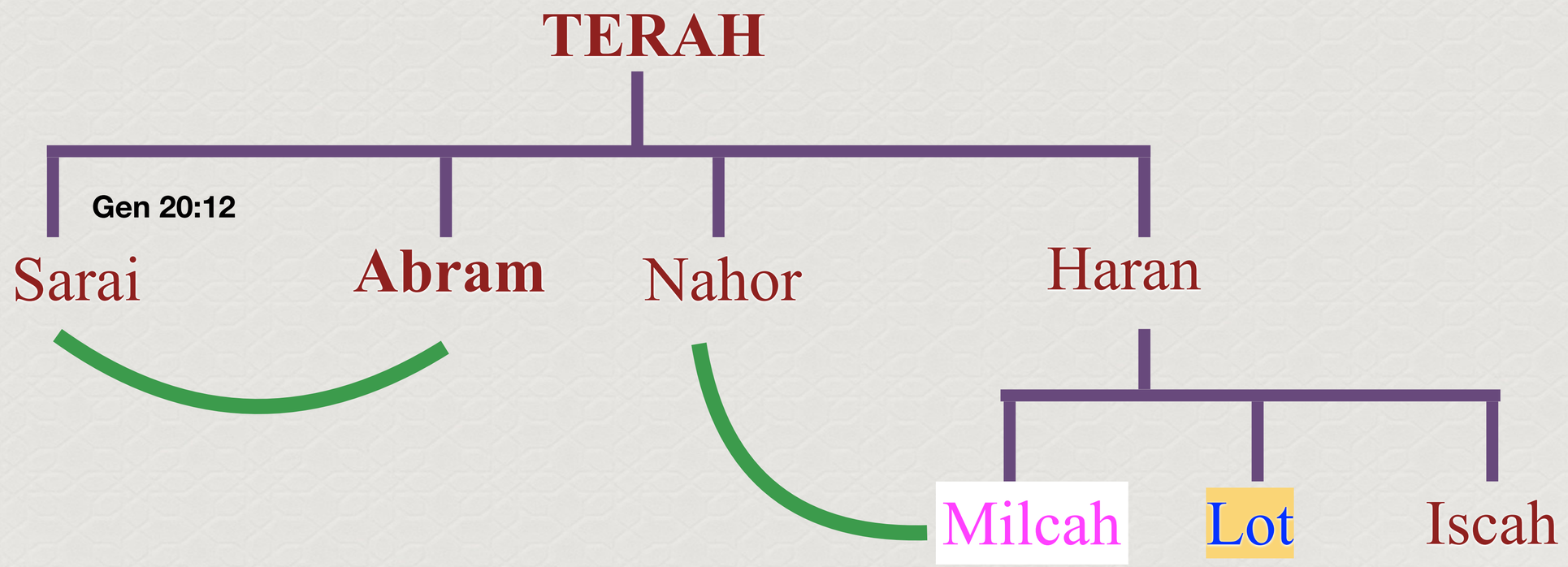
The Tower of Babel by Pieter Bruegel the Elder (1563)

GENESIS 11

II. The Story of the Ancestors of Israel

- **Descendants from Shem to Abraham**
- **Terah**
  - v27, father of Abraham

Genesis 11:27-32



ABRAHAM

- Several references to Abraham in Bible
  - Isaiah 51:1-3… [LRB 1520]
  - Called to look to our Father Abraham and Sarah
    - the audience was the Israelites in exile
    - they had lost hope - in the depths of despair
    - Look to the faith of Abraham and Sarah
    - Abraham started small, but look to the greatness God raised him — because of his faith in God,
    - AND his trust and faithfulness to God

https://blackaby.org/and-lot-went-with-him/

Genesis

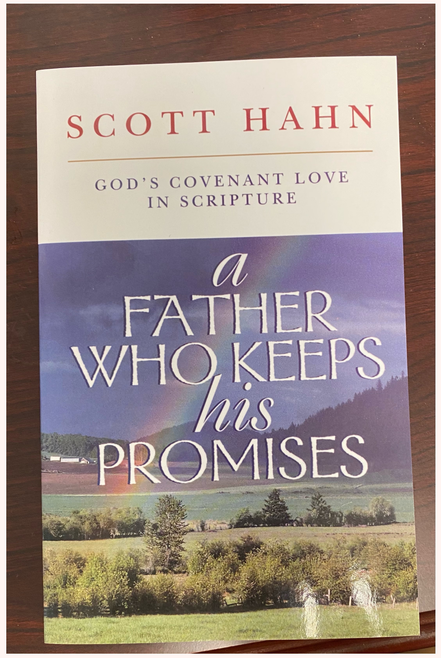
- Starting with Abraham, God seeks to forge a relationship with one nation — with the hope that that nation would bring in all the other nations.
- He starts with one family: an old man with his old wife: Abram and Sarai
  - They are childless.
  - They are in a land that is not their ancestral land: Remember, Abram's father had also been on the move. ..... He was on his way to Canaan, but stopped and settled in Ur. (11:31)
  - The time is about 1900 - 1500 BC
    - Outside of the Bible, there is no secular writings to confirm what we have here.

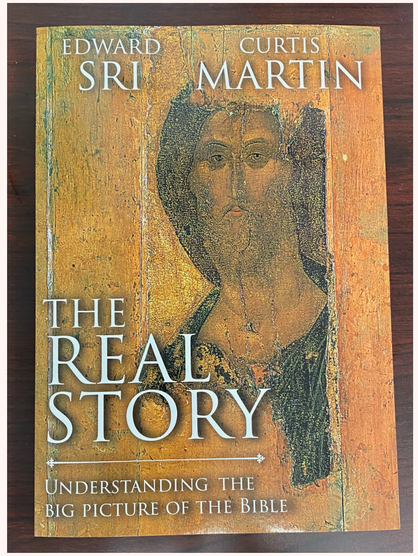
https://st-takla.org/bible/commentary/en/ot/matthew-henry/genesis/ch12.html

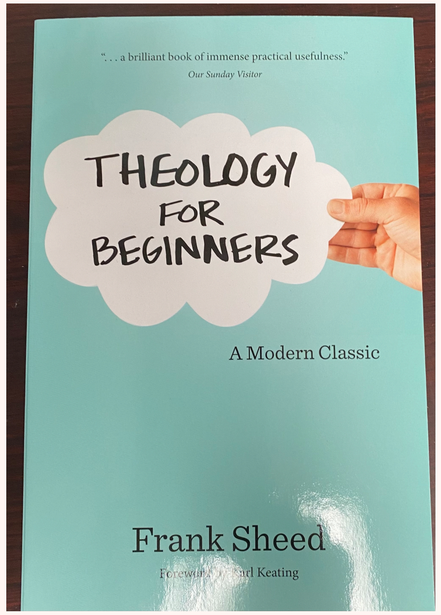
And the Story of Abraham and the Patriarchs continue.....

FURTHER READING

- Scott Hahn, God's Covenant Love in Scripture, Chapter 4
- Edward Sri, The Real Story: Understanding the Big Picture of the Bible, Chapters 2-3
- Frank Sheed, Theology for Beginners, Chapters 7, 8, 10

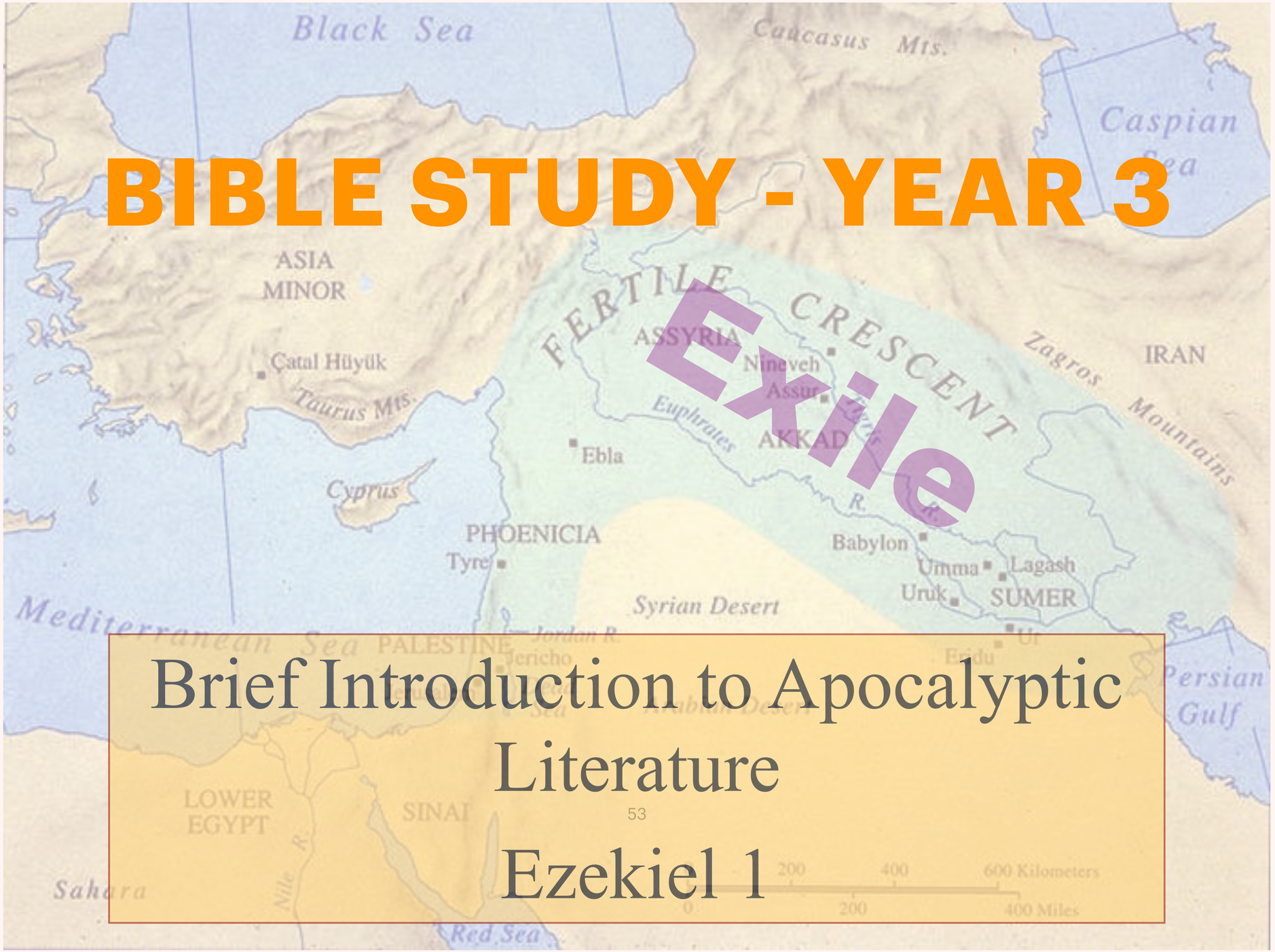






ANY QUESTIONS OR COMMENTS?

BIBLE STUDY - YEAR 3

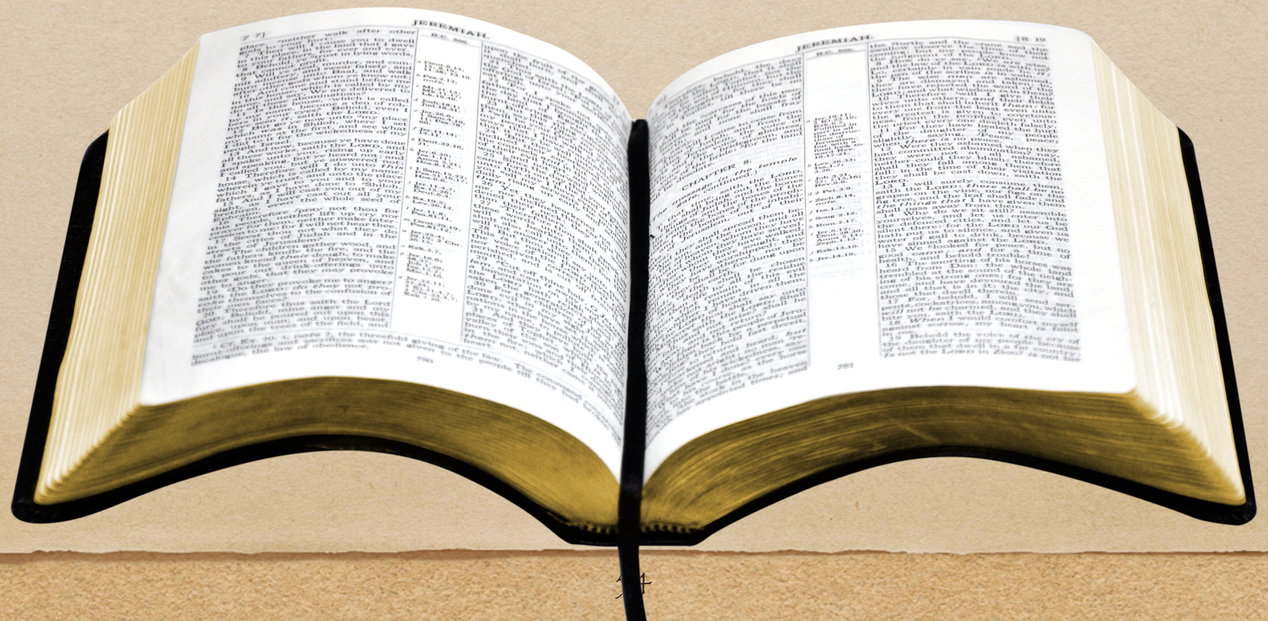


Exile

Brief Introduction to Apocalyptic Literature

Ezekiel 1

- Year 3 is the most challenging year
- Enter part of Bible not often read/taught
- Life in *and* Prophesies from Exile and Post-Exile
- Job, Books of Maccabees
- HOWEVER — this is the time just before Jesus, so….



Introduction to **The Book of Ezekiel**

- **Challenging to read and study**
- **But… part of the canon of God's Word — so, *let's do this!***

- This is a good time to remind you of Plenary Indulgences for reading Scripture 30 minutes per day……

INDULGENCES

Code of Canon Law (can. 992) and in the Catechism of the Catholic Church (n. 1471):

“An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints".

MATTHEW 16:19- [Peter,] I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.”

- There are two types of indulgences – **partial** and **plenary** (full).
- Plenary indulgences can only be granted one a day, unless death is imminent.
- To have a plenary indulgence it is necessary to perform the work to which the indulgence is attached **and** to fulfill three conditions:
  - 1 – sacramental confession,
  - 2 – Eucharistic Communion and
  - 3 – prayer for the intentions of the Supreme Pontiff.
- It is **further required** that you **must be free from all attachment to sin**, even venial. If this is not the case, the plenary indulgence becomes a partial one.
- The three conditions above must be met **within a few days before or after** the work done for the indulgence.
- Indulgences may be done for yourself or those in purgatory, but not others who are still alive on earth.

https://www.aggiecatholicblog.org/2010/09/how-to-get-an-indulgence/

Partial:

- Teaching of studying Christian doctrine
- Praying the Nicene Creed or the Apostles' Creed
- Act of Spiritual Communion
- Prayer for the household
- Reciting several approved litanies
- Praying the Memorare
- Reciting Psalm 51
- Making devout use of a blessed holy object (e.g., a crucifix, rosary, scapular, etc)
- Spending devout time in mental prayer
- Prayer for the Pope

Plenary:

- Half an hour of Adoration of the Blessed Sacrament
- Papal blessing
- Adoration of the Cross during Good Friday services
- Attending the closing Mass of a Eucharistic Congress
- Three days of retreat
- Receiving 1st Communion or assisting at a 1st Communion
- Being ordained a priest or devoutly participating in an ordination Mass of a priest
- Reciting a rosary in a church or within the family or religious community. Other times it is partial.
- Reading Sacred Scripture for 30 minutes or more. *Partial if less*.

- 1 – sacramental confession,
- 2 – Eucharistic Communion and
- 3 – prayer for the intentions of the Supreme Pontiff.
- **4 - must be free from all attachment to sin**,

FAST PASS to heaven

https://www.aggiecatholicblog.org/2010/09/how-to-get-an-indulgence/

Introduction to The Book of Ezekiel

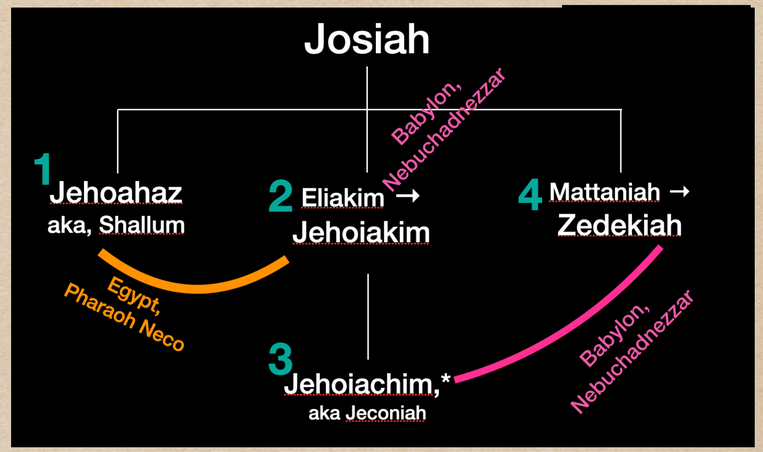
- **Back to Ezekiel:**
- Author: a priest - prophesying **from Babylon**
  - Is very angered …
    - by the defilement of the Temple (Ez 8)
    - that was then deserted by the the glory of God (Ez 10),
    - and then destroyed by the Babylonians
    - He also looks to the Temple of the future (Ez 40-48)
- Ezekiel venerates Torah
  - And accuses Israel of constantly profaning the Sabbath (Ez 20) - among a litany of other rebellious behaviors
- **Heart of Ez's teaching**: inner conversion; must obtain a new heart and a new spirit (Ez 18:31)
- **Will see his influence on **Apocalyptic** books: Daniel & Revelation

The Flight of the Prisoners (1896) by James Tissot; The exile of the Jews from Canaan to Babylon

By the Waters of Babylon
Philip Hermogenes Calderon
1852

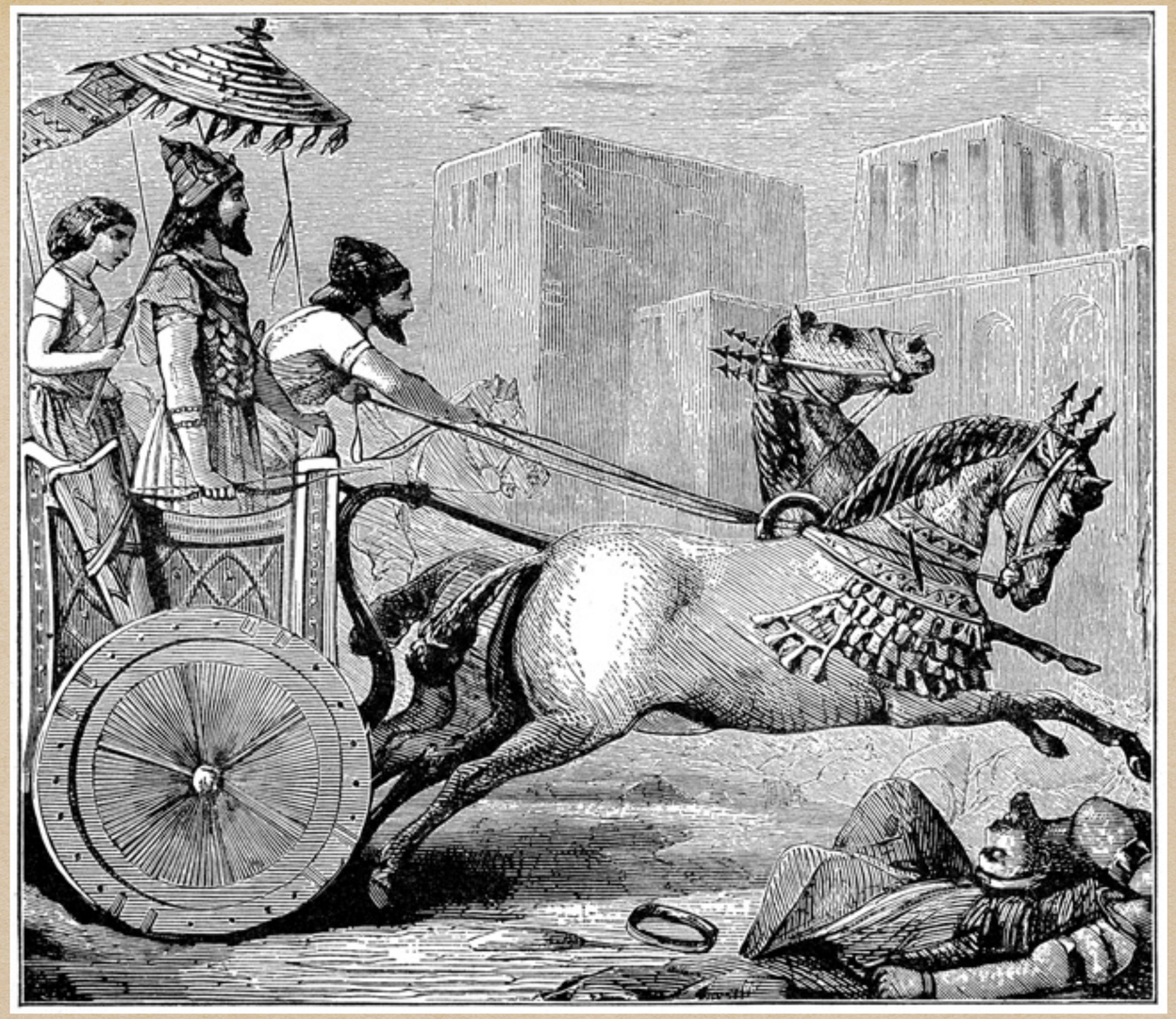
3 Deportations of Judah by Babylonians

- **Jeremiah 52:8-30**
- **First Deportation- 597BC**
  - 2 Kings 24:1-16
  - Incl: Ezekiel, Daniel
- **Second Deportation - 586 BC**
  - 2 Kings 24:20-25:21; Jer 39:1-10
  - Temple destroyed in 586 BC
- **Third Deportation - 581BC**
- ***Flight to Egypt (2 Kings 25:22-26; Jer 40-44).***



The Flight of the Prisoners (1896) by James Tissot; The exile of the Jews from Canaan to Babylon

https://historyonlinenow.weebly.com/section-1-civilization-in-the-fertile-crescent.html



Modern depiction of ancient Babylonian chariot

https://shukamupress.com/2020/03/08/off-to-the-races-thoughts-on-old-babylonian-chariots/

Enuma Elis

Epic on tablets

Enuma Elis

Chaos Monster and Sun God
Mesopotamia art

Mesopotamian god (with thunderbolts) battles Gryphon ; often associated with battle of Marduk vs Tiamat - story from Enuma Elish

The Deluge tablet of the **Epic of *Gilgamesh*** in Akkadian

Gilgamesh and Enkidu slaying the Bull of Heaven. Neo-Assyrian, 8th/7th century BC. Source: bibleorigins.net

Book of Ezekiel

Ezekiel, as depicted by Michelangelo on the Sistine Chapel ceiling

Brief Introduction to APOCALYPTIC LITERATURE

The 2 Apocalyptic Books of the Bible:

- Daniel
- Revelation - *(not plural)*

Their source material:

The Book of Ezekiel

Brief Introduction to APOCALYPTIC LITERATURE

- [Apocalypse = total destruction/annihilation of the world]
- **Apocalyptic = **unveiling what is hidden
- **Purpose of Apocalyptic literature**:
  - to convince readers that God is more powerful than any forces of evil.
    - God's goodness will prevail in the end, no matter how bad the present situation.
    - God's salvation is promised. Therefore…
      - perseverance of good people will be rewarded.

https://www.sandhurst.catholic.org.au/scripture/apocalyptic-writing-the-book-of-revelation

Brief Introduction to APOCALYPTIC LITERATURE

- **Apocalyptic literature**:
  - Use of vivid imagery and symbolism
  - Colorful word pictures, symbols and symbolic numbers are used to reflect on 'the last things,' when time will be fulfilled.
    - Jewish people reading the Book of Revelation would recognize the use of all of the Old Testament imagery.
  - ***The images are ***not*** meant to be taken literally.
  - **The FOCUS is on God's promises of eternal life and goodness — and therefore gives HOPE to the audience**

https://www.sandhurst.catholic.org.au/scripture/apocalyptic-writing-the-book-of-revelation

Brief Introduction to APOCALYPTIC LITERATURE

- **Apocalyptic literature**:
  - Apocalyptic writing most popularity from 200 B.C. to 100 A.D.,
    - a time of distress and persecution for Jews,
      - **Daniel** composed during the bitter persecution carried on by Antiochus IV Epiphanes (167-164) and was written to strengthen and comfort the Jewish people in their ordeal. (Maccabees)
    - and later, for Christians.
      - **Revelation** suggests that the crisis with the merciless persecution of the early church by the Roman authorities (Emperor Domitian);
        - Rome (the city on seven hills) is symbolized by the harlot Babylon, (17, 9).
        - The book is, then, an encouragement and strict teaching to Christians of the 1st century to stand firm in the faith and to avoid compromise with paganism, despite the threat of adversity and martyrdom;
          - they are to await patiently the fulfillment of God's mighty promises.

https://bible.usccb.org/bible/daniel/0

https://bible.usccb.org/bible/revelation/0

Brief Introduction to APOCALYPTIC LITERATURE

- **Apocalyptic literature**:
  - "Though subsequent in time to the prophetic, apocalyptic literature has its **roots** in the teaching of the prophets, who often pointed ahead to the **'day of the Lord**,' the consummation of history.
  - "For both prophet and apocalyptist, Yahweh was the Lord of history, and he would ultimately vindicate his people."

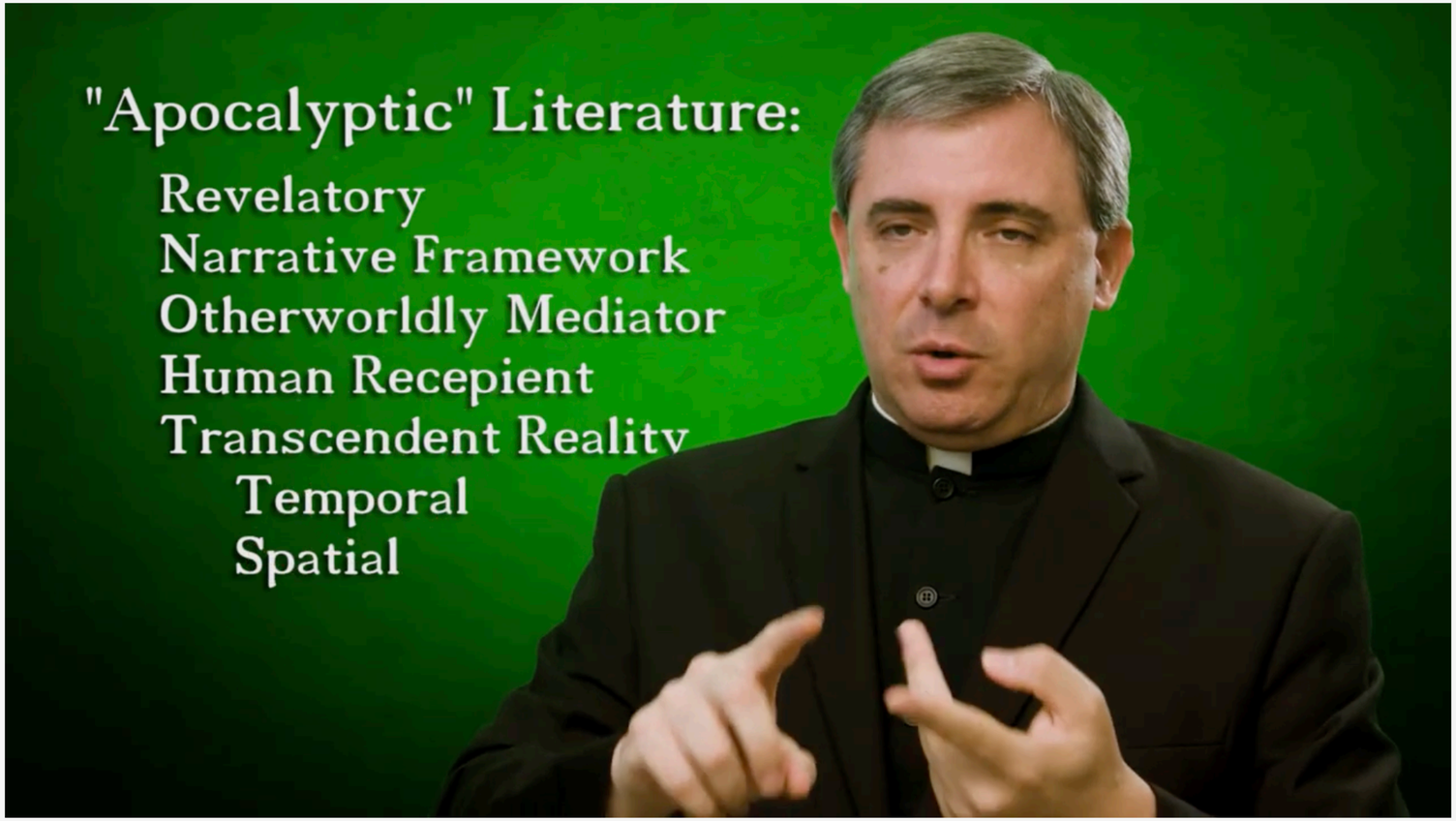
https://www.vatican.va/archive/ENG0839/__PSL.HTM

Brief Introduction to APOCALYPTIC LITERATURE

- While reading the Book of Ezekiel, pay attention to and remember the images and symbols,
  - **because** we will see them used in the Apocalyptic Literature of Daniel and Revelation

YouTube

Search



APOCALYPTIC LITERATURE - How to Write an Apocalypse (Apocalypse #4)

3,346 views • Feb 2, 2018

85 3 SHARE SAVE ...

Fr. William Nicholas
27.7K subscribers

SUBSCRIBED

Brief Introduction to APOCALYPTIC LITERATURE

How to Read the Bible: Literary Styles
Bible Overview
https://www.youtube.com/watch?v=oUXJ8Owes8E

How to Read the Bible: Apocalyptic Literature
Bible Overview

https://www.youtube.com/watch?v=UNDX4tUdj1Y&t=167s

Book of Ezekiel

Ezekiel, as depicted by Michelangelo on the Sistine Chapel ceiling

We read a lot of Ezekiel in the Liturgy of the Mass…

Ezekiel in the Liturgy of the Mass - Sundays

Bar 5:1-9	6-C	2nd Sunday of Advent
Ezek 2:2-5	101-B	14th Sunday in Ordinary Time
Ezek 17:22-24	92-B	11th Sunday in Ordinary Time
Ezek 18:25-28	136-A	26th Sunday in Ordinary Time
Ezek 33:7-9	127-A	23rd Sunday in Ordinary Time
Ezek 34:11-12, 15-17	160-A	34th Sunday in Ord. Time: Christ the King
Ezek 34:11-16	172-C	Friday after 2nd Sun after Pentecost: Sacred Heart
Ezek 36:16-17a, 18-28	41-ABC	Easter Vigil (7th Reading)
Ezek 37:1-14	62-ABC	Pentecost Sunday: Vigil Mass (Option 3)
Ezek 37:12-14	34-A	5th Sunday of Lent
Dan 3:52, 53, 54, 55	164-A	Sunday after Pentecost: Holy Trinity (Response - note 4)

https://catholic-resources.org/Lectionary/Index-Sundays.htm

Ezekiel in the Liturgy of the Mass - Weekdays

Bar 4:5-12, 27-29	Ord. Time, Week 26, Sat	1
Ezek 1:2-5, 24-28c	Ord. Time, Week 19, Mon	2
Ezek 2:8—3:4	Ord. Time, Week 19, Tues	2
Ezek 9:1-7; 10:18-22	Ord. Time, Week 19, Wed	2
Ezek 12:1-12	Ord. Time, Week 19, Thurs	2
Ezek 16:1-15, 60, 63 or 16:59-63	Ord. Time, Week 19, Fri	2
Ezek 18:1-10, 13b, 30-32	Ord. Time, Week 19, Sat	2
Ezek 18:21-28	Lent, Week 1, Fri	1+2
Ezek 24:15-23	Ord. Time, Week 20, Mon	2
Ezek 28:1-10	Ord. Time, Week 20, Tues	2
Ezek 34:1-11	Ord. Time, Week 20, Wed	2
Ezek 36:23-28	Ord. Time, Week 20, Thurs	2
Ezek 37:1-14	Ord. Time, Week 20, Fri	2
Ezek 37:21-28	Lent, Week 5, Sat	1+2
Ezek 43:1-7ab	Ord. Time, Week 20, Sat	2
Ezek 47:1-9, 12	Lent, Week 4, Tues	1+2
Dan 1:1-6, 8-20	Ord. Time, Week 34, Mon	1

https://catholic-resources.org/Lectionary/Index-Weekdays.htm

Ezekiel in the Liturgy of the The Hours - Office of Readings

23rd Week in Ord. Time, Saturday	Lam 5:1-22	4. 248
24th Sunday in Ord. Time	Ezek 1:3-13, 22-28	4. 252
24th Week in Ord. Time, Monday	Ezek 2:8—3:11, 17-21	4. 256
24th Week in Ord. Time, Tuesday	Ezek 8:1-6, 16—9:11	4. 260
24th Week in Ord. Time, Wednesday	Ezek 10:18-22; 11:14-25	4. 265
24th Week in Ord. Time, Thursday	Ezek 12:1-6	4. 269
24th Week in Ord. Time, Friday	Ezek 16:3, 5b-7a, 8-15, 35, 37a, 40-43, 59-63	4. 273
24th Week in Ord. Time, Saturday	Ezek 18:1-13, 20-32	4. 278
25th Sunday in Ord. Time	Ezek 24:15-27	4. 283
25th Week in Ord. Time, Monday	Ezek 34:1-6, 11-16, 23-31	4. 287
25th Week in Ord. Time, Tuesday	Ezek 36:16-36	4. 292
25th Week in Ord. Time, Wednesday	Ezek 37:1-14	4. 296
25th Week in Ord. Time, Thursday	Ezek 37:15-28	4. 300
25th Week in Ord. Time, Friday	Ezek 40:1-4; 43:1-12; 44:6-9	4. 304
25th Week in Ord. Time, Saturday	Ezek 47:1-12	4. 309
26th Sunday in Ord. Time	Phil 1:1-11	4. 313

Easter Sunday, 1st Reading	Exod 14:15—15:1a	2. 515
Easter Sunday, 2nd Reading	Ezek 36:16-28	2. 518
Easter Sunday, 3rd Reading	Rom 6:3-11	2. 521

https://catholic-resources.org/LoH/OfficeOfReadings-Biblical.html

So we should understand the story…

Book of Ezekiel

- **Challenging to read and study** 😵‍💫
- **But… part of the canon of God's Word — so, *let's do this!*** 😄
- Author: a priest - prophesying from Babylon
  - **First deportation**
  - Is very angered …
    - by the defilement of the Temple (Ez 8)
    - that was then deserted by the the glory of God (Ex 10),
    - and then destroyed by the Babylonians
    - He also looks to the temple of the future (Ez 40-48)
- Ezekiel venerates Torah
  - And accuses Israel of constantly profaning the Sabbath (Ez 20)
- Heart of his teaching: inner conversion; must obtain a new heart and a new spirit (Ez 18:31)
- Will see his influence on Daniel, and in the Book of Revelation

Book of Ezekiel

- Ezekiel - name means “God is strong” or “God strengthens”
- He is a Levite, from the family of priests (like Jeremiah)
- He saw the destruction of the Temple
- In 597, part of the first group deported under K. Neb.
- Prophesied in Babylon — ***during*** the exile (from 598 - 571 BC)
- At age 30, age when one takes up the office of priest, he has a vision
- He sees the “sin” of the people as 1/ prostitution and 2/ defilement

Book of Ezekiel

- Like Jeremiah, pointed out the moral and religious depravity of Judah that led to the fall
- Now that Temple has been destroyed — the focus of religion is the Word of God
- Ezekiel is part of that Word of God — and his visions describe God’s plan for his chosen people.

Book of Ezekiel

- Book believed to have been written by Ezekiel himself (Navarre, p591)
  - Give us the most visions — symbolic writing style
  - Uses Allegories, Metaphors, Poems
    - Ex, describes Israel as ‘Two Wayward Sisters’

- Book divided into 2 main sections:
  1. Reproaches & Threats of punishment against Jerusalem and Judah (Ez 1-24)
  2. Consolation
     a. Prophecies against Gentile neighbors (Ez 25-32)
     b. Promises of a restoration of the exiles (Ez 33-48)

Book of Ezekiel

- God has called Ez to be a “watchman for the house of Israel” in both parts of the book:
  1. Part 1 — Ez 3:16-21
  2. Part 2 — Ez 33:7-9
- Dominant theme: God is the Holy One…and demands his people to be holy through obedience to the covenant laws and observance of liturgy
- Ezekiel stresses personal sin (Ez 18) and the need for interior religion — not just required animal sacrifices

Book of Ezekiel

- Ezekiel sees 2 distinct future events:
  1. Near future: revilement of Judah
  2. Distant future: establishment of the messianic kingdom
     - And the two will eventually be conjoined

- The future Messiah is seen as a Good Shepherd, — the sprout from the dried-up trunk of the tree of David — and is actually the new David

- He will defeat His enemies, and then usher in a reign in a kingdom of peace, assured of the Lord's protection

- At the heart: an amazing temple, a mysterious reproduction of Solomon's temple

- HOWEVER, entrance into this temple requires sincere conversion with a new heart and new spirit

The Book of Ezekiel
And
The Book of Revelation

- *Pay attention to the images*: bc we will see Ezekiel's influence in the book of Revelation (aka, the Apocalypse of St. John)
  - Where we will see similar detailed portrayal of the New Temple (Ex 40-48)
- In Revelation, the images of: Son of Man, God's throne, the four living creatures, the little scroll, cosmic signs, angelic appearances, marks on the foreheads of the faithful, measuring the tempo, reviving God's witnesses, earthquakes, mourning over th fall of Baylon, and others… all inspired by the writings of Ezekiel

Theophany

- An appearance of God
- Or a manifestation of the divine
  - Burning Bush
  - Thundering storm at giving of Ten Commandments
  - Cloud of smoke over Israel during the desert wanderings
  - The soft, gentle whisper Elijah heard while in the mountain cave

Anthropomorphism

- Way of describing God with human features
  - 3 Angels who met with Abraham
  - The angel with whom Jacob wrestled
  - Angels who spoke to Gideon and Samson’s mom

Book of Ezekiel

- Book believed to have been written by Ezekiel himself (Navarre, p591)
  - Give us the most visions — symbolic writing style
  - Uses Allegories, Metaphors, Poems
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     b. Promises of a restoration of the exiles (Ez 33-48)

Chapter 1

I. Call of the Prophet

- **The Vision: God on the Cherubim.**
- v1, “In the 30th year…” / v3 - priest
  - ??his age — office of priesthood
  - Ex, Num 4:23, 30 - Mosaic law
  - Luke 3:23 - Jesus
    - Parallel:
      - Ezekiel - heavens open
      - Jesus - heavens open
- While in Babylonian - **during exile**

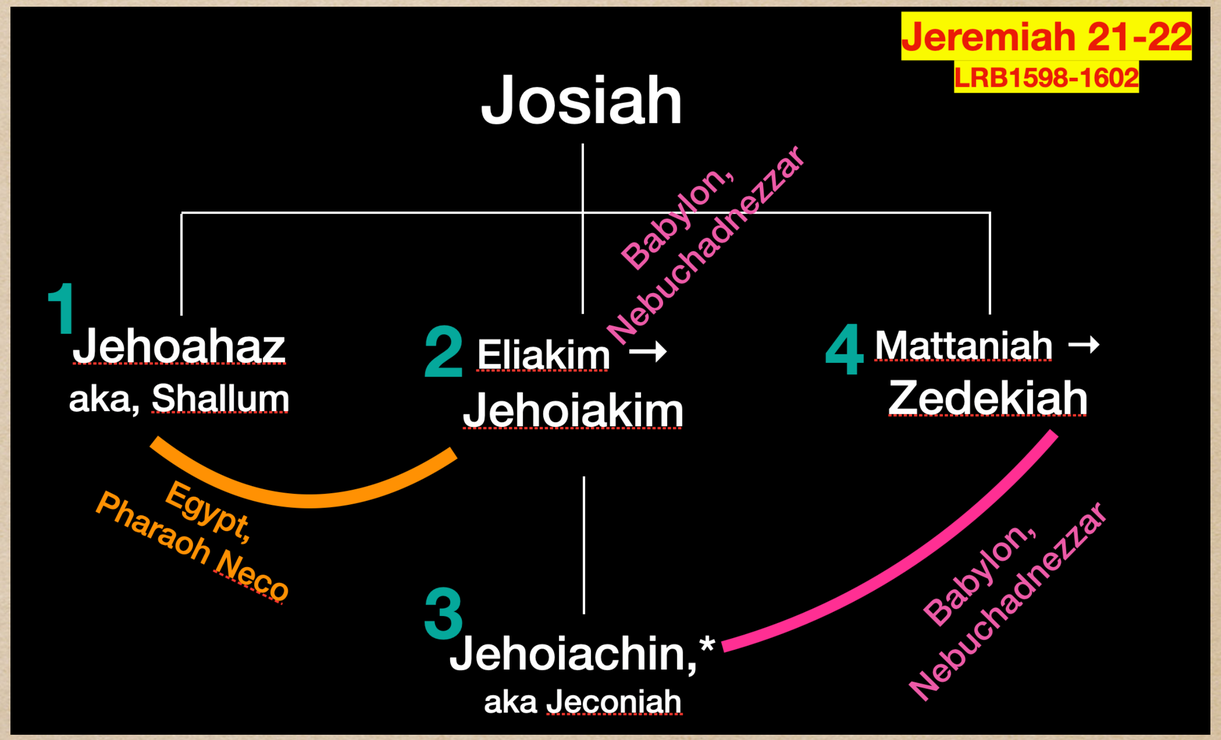
https://www.pinterest.com/pin/758575749529639 24/

Chebar River

Chapter 1

I. Call of the Prophet

- **The Vision: God on the Cherubim.**
  - Jehoiachin, 2nd to last king of Judah
  - [Zedekiah was the last king]
  - “Hand of the Lord” came to Ezekiel
    - Elijah, 1 Kings 18:46



See (2 Kings 23 - 25)

2 Kings 24:1
2 Kings 24:8
2 Kings 24:18

Chapter 1

I. Call of the Prophet

- **The Vision: God on the Cherubim.**
- Theophany while near Chebar River
- Vision - storm/clouds/fire (like Exodus 19:16…) from North
- likeness of 4 creatures - human form, wings
  - v10, 4 faces on the head: human, lion, ox and eagle

TETRAMORPHS
AND
THE FOUR GOSPEL EVANGELISTS

A 13th-century ivory carving of Christ in Majesty surrounded by the creatures of the tetramorph, in the Musée de Cluny, Paris.

	Man	Lion	Calf	Eagle
Irenaeus (130–202)	Matthew	John	Luke	Mark
Hippolytus of Rome (170–235)	Mark	Matthew	Luke	John
Victorinus of Pettau (d. 304)	Matthew	John	Luke	Mark[6]
Epiphanius (310–403)	Matthew	Mark	Luke	John
Chromatius of Aquileia (d. 407)	Matthew	John	Luke	Mark
Jerome (347–420)	Matthew	Mark	Luke	John
Pseudo-Athanasius (c. 350)	Matthew	Luke	Mark	John
Ambrose (340–397)	Matthew	Mark	Luke	John
Augustine (354–430)	Mark	Matthew	Luke	John
Primasius of Hadrumetum (d. 560)	Mark	Matthew	Luke	John
St Gregory the Great (540–604)	Matthew	Mark	Luke	John
Book of Kells (c. 800)	Matthew	Mark	Luke	John
Adam of St Victor (d. 1146)	Matthew	Mark	Luke	John
Thomas Aquinas (1225–1274)	Matthew	Mark	Luke	John

Tetramorphs
in our Cathedral

Tetramorph

- **Matthew** is associated with the winged man — or the angel
- because his Gospel focuses on the humanity of Christ (Saint Jerome).
- Matthew includes the narrative about the genealogy of Jesus.
- Intelligence

https://aleteia.org/2016/12/27/do-you-know-the-meanings-of-the-creatures-in-the-tetramorph/

Tetramorph

- The lion is related to St. **Mark** because his Gospel emphasizes the majesty of Christ and his royal dignity…
- just as the lion has traditionally been regarded as the king of beasts.
- Mark's Gospel begins with the prophetic voice of John the Baptist, crying out in the wilderness like a lion's roar.
- Majesty

https://aleteia.org/2016/12/27/do-you-know-the-meanings-of-the-creatures-in-the-tetramorph/

Tetramorph

- **Luke** gets the ox, because his gospel focuses on the sacrificial character of Christ's death
- the ox has always been a sacrificial animal *par excellence*, both for Judaism and Roman paganism.
- In Luke's depiction of the Nativity, the ox, with the donkey, bears witness to the birth of the Messiah.
- Strength

https://aleteia.org/2016/12/27/do-you-know-the-meanings-of-the-creatures-in-the-tetramorph/

Tetramorph

- **Luke** is represented by a winged ox. This is especially appropriate because in the Gospel of St. Luke, the priestly and sacrificial work of Jesus is emphasized.
- **The ox represents the sacrificial aspect of Jesus' ministry**
- and the wings remind us that the Gospel of Jesus Christ is to travel throughout the world.

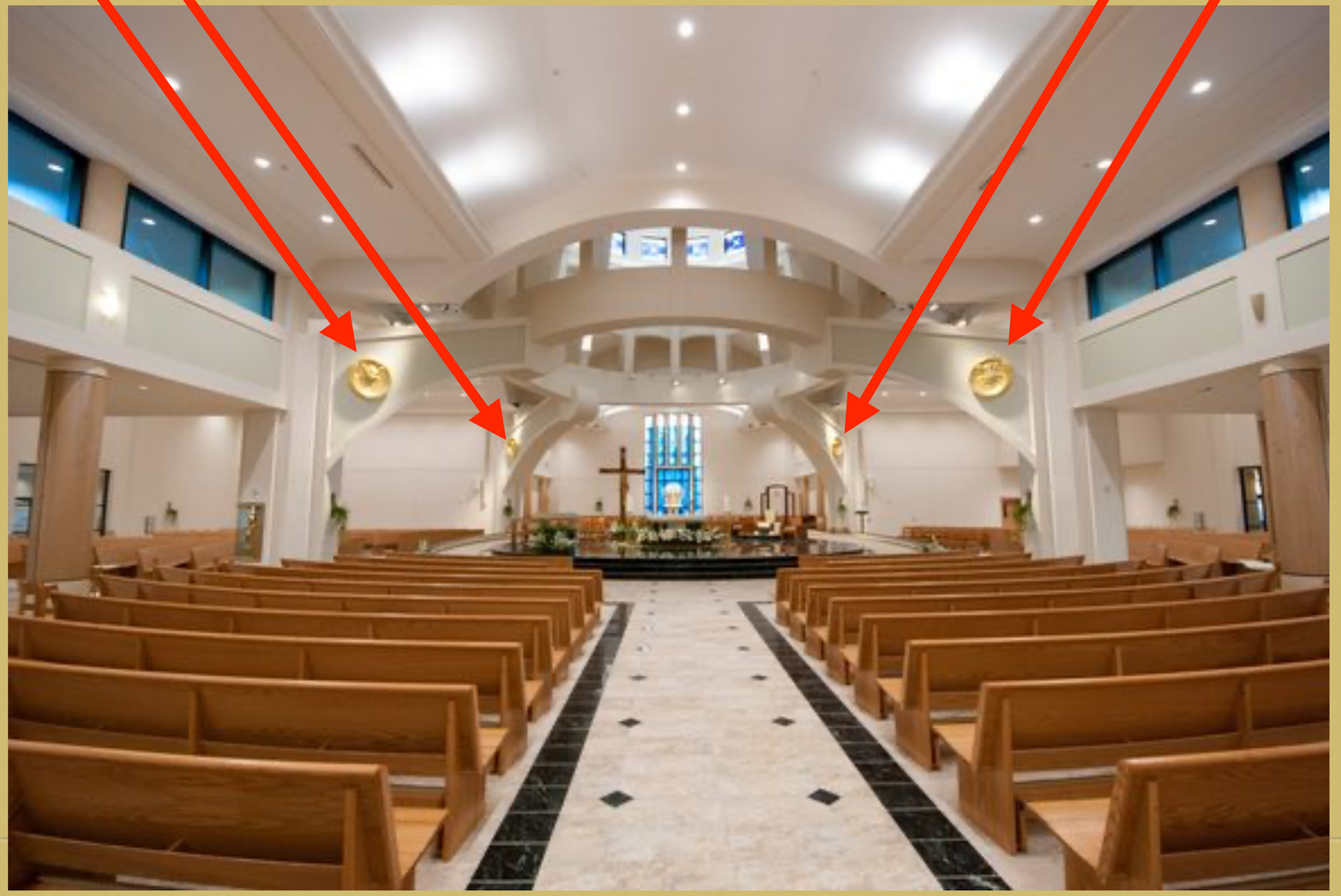
https://aleteia.org/2016/12/27/do-you-know-the-meanings-of-the-creatures-in-the-tetramorph/

Tetramorph

- **John**, finally, is associated with the flying eagle for two reasons:
- first, the eagle is a symbol of *that which comes from above*. John's Gospel describes the Incarnation of the divine Logos.
- second, because like the eagle, John — in his Revelation — was able to see beyond what is immediately present.
- St. John the Evangelist is often called: "the Eagle of Patmos"

https://aleteia.org/2016/12/27/do-you-know-the-meanings-of-the-creatures-in-the-tetramorph/

Tetramorphs in our Cathedral



ST. AMBROSE

Saw the Four Creatures as cardinal virtues:

- Prudence
- Justice
- Fortitude
- Temperance

The Tetramorph of the Book of Kells,

8th century.

https://aleteia.org/2016/12/27/do-you-know-the-meanings-of-the-creatures-in-the-tetramorph/

Tetramorphs in our Cathedral

ALOE

Tetramorph

ALOE

Chapter 1

I. Call of the Prophet

- **The Vision: God on the Cherubim.**
- v15, Saw wheels - near each of the 4 creatures
- There is a distinction between the creatures and the spirit:
  - v20, *moved with* the spirit
  - Spirit *moved with* wheels
- v21b, bc the spirit was in the wheels

https://samkod.org/visions-of-god/

Ezekiel Saw the Wheel - Johnny Cash
https://www.youtube.com/watch?v=UU1PDxrzQOs

Ezekiel Saw De Wheel
Arr. William L. Dawson
Dr. Carl Haywood, Conductor
Soloist. Lonneill Swinton (Tenor)
https://www.youtube.com/watch?v=E7i_xAadGgU

Ezekiel Saw De Wheel
arr. William L. Dawson

Chapter 1

I. Call of the Prophet

- **The Vision: God on the Cherubim.**
- v22, firmament stretching….
  - firmament is God's footstool (Ex 24:10)
- v26, above firmament, like throne
  - On which was a figure ***like*** a human being
  - Fire and brilliant light surrounding
- With all this mystery and awe…
  - Ez Fell to his face, and heard voice speak…

https://samkod.org/visions-of-god/

Ezekiel's Vision (c. 1518) painting by **Raphael** showing the prophet Ezekiel's vision of God in majesty.

Housed in the Palatine Gallery of Palazzo Pitti, Florence.

Black Sea
Caucasus Mts.
Caspian Sea
ASIA MINOR
FERTILE CRESCENT
ASSYRIA
Nineveh
Assur
IRAN
Zagros Mountains
Çatal Hüyük
Taurus Mts.
Euphrates
Tigris
AKKAD
Ebla
Cyprus
R.
R.
PHOENICIA
Tyre
Babylon
Umma
Lagash
Uruk
SUMER
Syrian Desert
Mediterranean Sea
PALESTINE
Jordan R.
Jericho
Ur
Eridu
Jerusalem
Dead Sea
Arabian Desert
Persian Gulf
LOWER EGYPT
SINAI
Nile R.
Sahara
Red Sea
0 200 400 600 Kilometers
0 200 400 Miles

Chapter 1

- **The Vision: God on the Cherubim.**
  - This vision would have been very powerful for the Jewish exiles
  - Pagans (incl. Babylonians) believed gods were limited to a land/nation
  - Here, YHWH commands heavens and earth on a grand scale
  - YHWH is omnipresent and omnipotent

Ezekiel's Vision is a c. 1518 painting by Raphael

- **HOMEWORK: Read the Introduction to Ezekiel**
  - and Read Ezekiel 1-3

- **Also:**

September 21, 2023 – Intro to Apocalyptic Literature; Ezekiel 1-3

- **CLASS SLIDES**
- CLASS RECORDING

- USCCB – Introduction to Ezekiel
- Article – on the Tetramorphs

- For study of Ezekiel:
  - Video: What is Apocalyptic Vision? (#3) | Fr. William Nicholas
  - Video: How to Write An Apocalypse (#4) | Fr. William Nicholas
  - Video: Apocalyptic Literature – Signs and Symbols (#5) | Fr. William Nicholas
  - Video: How to Read the Bible: Apocalyptic Literature | Bible Project
  - Video: Bishop Barron comments on Apocalyptic Literature

LECTORS NEEDED!

Saturday Vigil - 4:00pm Mass

Sunday - 11:30am Mass