



RECORDING THIS SESSION



Bible Study - Year 3

Ezekiel 24b-37

Ezekiel, as depicted by Michelangelo on the Sistine Chapel ceiling

Opening Prayer

Ant. 1 Give thanks to the Lord, for his great love is without end.

Psalm 136

We praise God by recalling his marvelous deeds (Cassiodorus).

I

O give thanks to the Lord for he is good,

for his love endures for ever.

Give thanks to the God of gods
for his love endures for ever.

Give thanks to the Lord of lords,
for his love endures for ever;

who alone has wrought marvelous
works,

for his love endures for ever;

whose wisdom it was made the skies,
for his love endures for ever;
who fixed the earth firmly on the
seas,

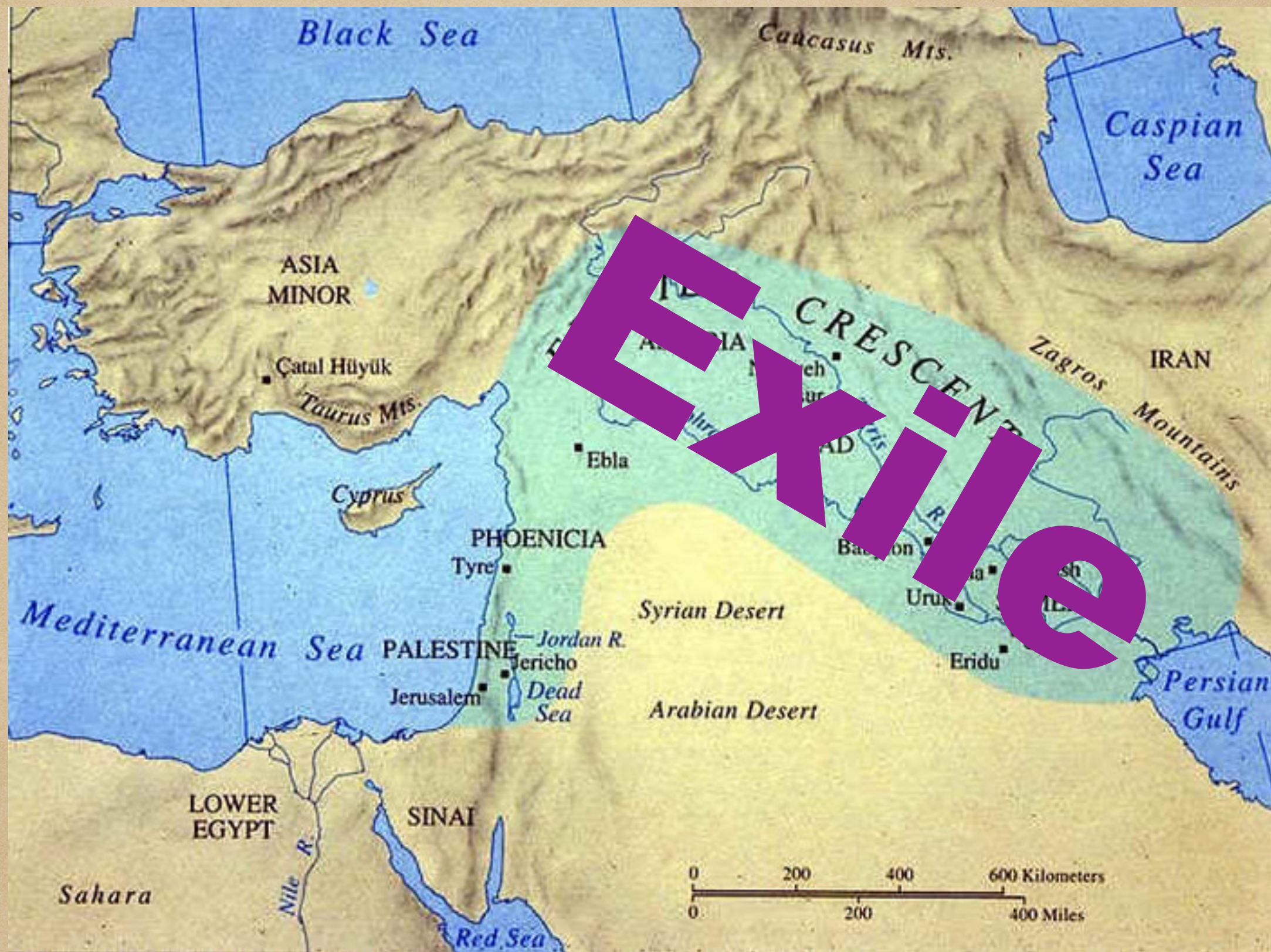
for his love endures for ever.

It was he who made the great lights,
for his love endures for ever,
the sun to rule in the day,
for his love endures for ever,
the moon and the stars in the night,
for his love endures for ever.

Glory to the Father, and to the Son,
and to the Holy Spirit:

— as it was in the beginning, is now,
and will be for ever. Amen.

Ant. Give thanks to the Lord, for his great love is without end.



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

Monday of the Twenty-eighth Week in Ordinary Time

Lectionary: 467

Reading I

Rom 1:1-7

Paul, a slave of Christ Jesus,
called to be an Apostle and set apart for the Gospel of God,
which he promised previously through his prophets in the holy Scriptures,
the Gospel about his Son, descended from David according to the flesh,
but established as Son of God in power
according to the Spirit of holiness
through resurrection from the dead, Jesus Christ our Lord.
Through him we have received the grace of apostleship,
to bring about the obedience of faith,
for the sake of his name, among all the Gentiles,
among whom are you also, who are called to belong to Jesus Christ;
to all the beloved of God in Rome, called to be holy.
Grace to you and peace from God our Father
and the Lord Jesus Christ.

Early Ezekiel

- ♦ 5th year of the exile, [in the 30th year], God appeared to and called Ezekiel to his ministry
- ♦ Appointed him a sentinel/watchman, and as God's spokesperson to the exiles
- ♦ Sent him to the captives at Tel-abib
- ♦ And showed him the evil atrocities of the people
 - ♦ ...the reason for their calamity/judgment
- ♦ The Temple was destroyed in 587 BC
- ♦ When Jerusalem falls, this early prophecy ends.
- ♦ There is also prophecy against the pagan nations in the middle East

2nd stage of Ezekiel's Prophecy

- ♦ Going forward in Ez, no signs of threat to the Israelites
- ♦ Ez will only speak about hope and renewal
- ♦ Only about the life God will infuse in his people
- ♦ In Ch 33, he is reintroduced as God's sentinel/watchman and spokesperson
- ♦ Then oracles about cleansing of people and its institutions (Ch 34-36)
- ♦ Finally, about the revival of the people (Ch 37)
 - ♦ Which involves an eschatological/'end of days' battle against the powers of evil (Ch 38-39)

Chapter 24

II. Before the Siege of Jerusalem

- ♦ **Ezekiel as a Sign for the Exiles**
- ♦ v15-16, God will allow Ezekiel's wife (the delight of Ez's eyes) to die
 - ♦ She dies suddenly during the siege of Jerusalem by k. Neb
 - ♦ In the morning he spoke to the people
 - ♦ In the evening, his wife died
 - ♦ Ez not allowed to make a public lament - only quietly, privately mourning her
 - ♦ Ez's behavior was to be a sign for the Judahites
 - ♦ The Judahites were not to display publicly their lament when they heard the city was sacked



Death of Ezekiel's Wife

c. 1785

By William Blake (1757 – 1827)

Chapter 24

II. Before the Siege of Jerusalem

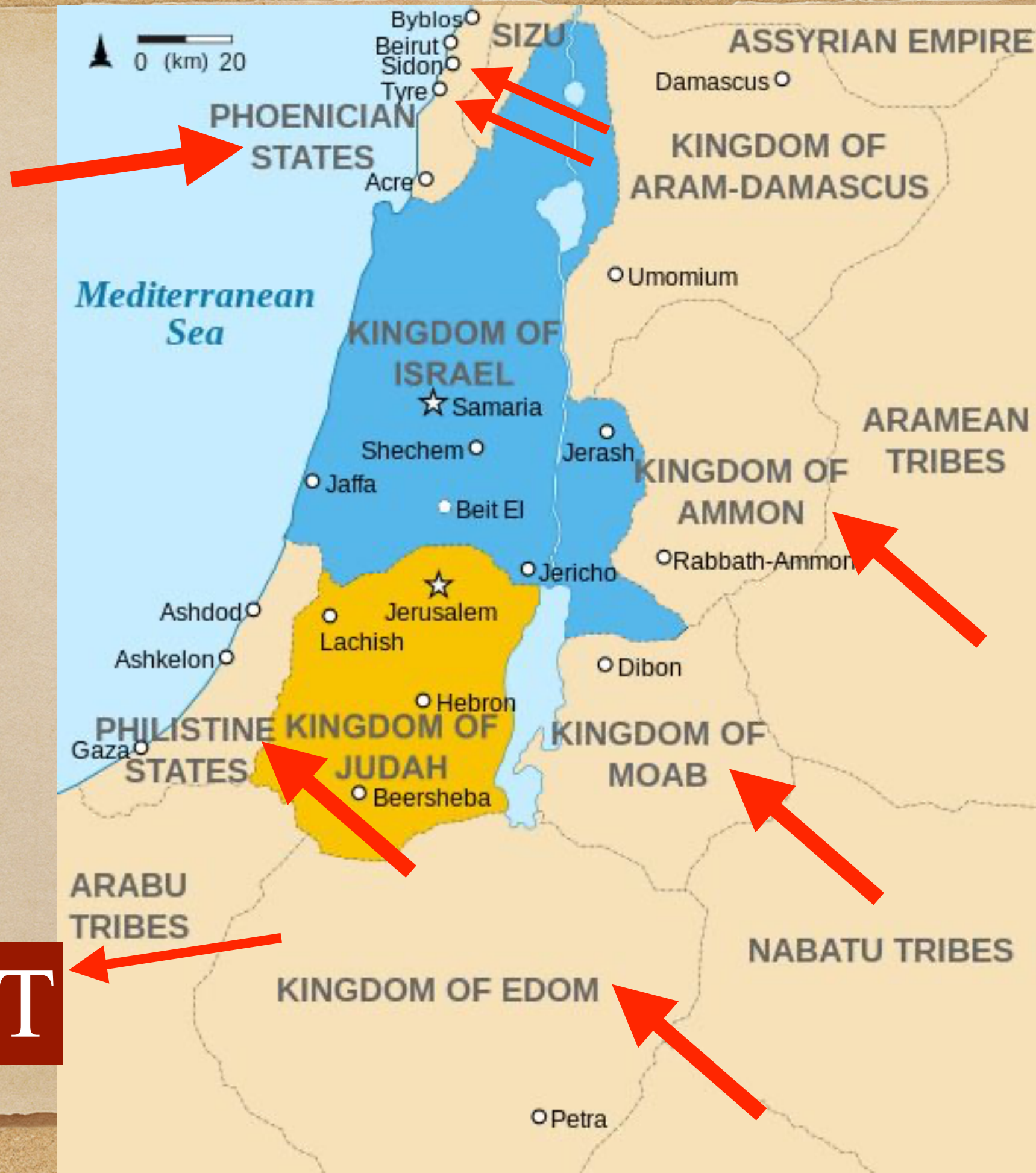
- ♦ **End of Ezekiel's Muteness**
- ♦ On the day of the siege, — when all that was beautiful in Jerusalem is destroyed, Ez's muteness will end
 - ♦ READ v 25b-26
 - ♦ The beloved of Judah will be taken away
 - ♦ A survivor will come to tell Ez [*Ez 33:21*]
- ♦ That also is a sign to the exiles in Tel-abib

III. Prophecies Against Foreign Nations

III. Prophecies Against Foreign Nations

- ♦ Like Jeremiah and Isaiah -
- ♦ Ezekiel gives prophecies and judgments on the Gentile nations:
 - ♦ Ammonites
 - ♦ Moabites
 - ♦ Edomites (like Obadiah)
 - ♦ Philistines
 - ♦ Tyre
 - ♦ Sidon
 - ♦ Egypt

EGYPT



Chapter 25

III. Prophecies Against Foreign Nations

- ♦ **Recall Genesis 19:30-38**
- ♦ **Against Ammon**
 - ♦ Ammonites, son of Lot - Abraham's beloved nephew — relatives of Israelites
 - ♦ V3, they jeered and rejoiced at Temple when it was destroyed
 - ♦ READ v6
 - ♦ At Judah as being taken into exile
- ♦ **Against Moab**
 - ♦ Moabites, son of Lot with other daughter
 - ♦ Did not respect the holiness of the people of Judah

Chapter 25

III. Prophecies Against Foreign Nations

♦ **Against Edom**

- ♦ Descendants of Esau, Jacob/Israel's brother
 - ♦ Get 25:30, see footnote
 - ♦ Obadiah prophesied exclusively against Edom — cheered when Judah captured, exiled
- ♦ v12, Took vengeance on Judah

♦ **Against the Philistines**

- ♦ v15, Accused of acting vengefully - heartless, hostile
- ♦ God will destroy them

Chapter 26- 28

III. Prophecies Against Foreign Nations

- ♦ **3 Prophecies Against the City of Tyre**
- ♦ **1 Prophecy Against the City of Sidon**
- ♦ **Lynda Bablin on the Phoenician cities: Tyre and Sidon**



<https://www.romanports.org/en/articles/ports-in-focus/698-tyre-birthplace-of-europe.html>

Chapter 26

III. Prophecies Against Foreign Nations

- ♦ **Against the City of Tyre (#1)**
- ♦ Tyre was wealthiest, most powerful of the Phoenician cities - strong sea fleet
- ♦ Had previously sided with k. Zed against k. Neb (**Jeremiah 27:1-11)
 - ♦ Recall: Amos 1:9-10
- ♦ — but they cheered at the fall of Jerusalem, who was their commercial rival, and they would inherit Jerusalem's trade (v2)



<https://www.romanports.org/en/articles/ports-in-focus/698-tyre-birthplace-of-europe.html>

Chapter 26

III. Prophecies Against Foreign Nations

- ♦ **Against the City of Tyre (#1, cont'd)**
- ♦ God alone **WILL** take Tyre down -
 - ♦ K. Neb. would destroy the mainland city
 - ♦ The debris of the city would be thrown into the water
 - ♦ The city would become a bare rock
 - ♦ Many nations would come against Tyre
 - ♦ The city would never be rebuilt
 - ♦ Fishermen would spread their nets over the site



<https://www.romanports.org/en/articles/ports-in-focus/698-tyre-birthplace-of-europe.html>

Chapter 26

III. Prophecies Against Foreign Nations

- ♦ **Against the City of Tyre (#1, cont'd)**
- ♦ God alone **DID** take Tyre down -
 - ♦ besieged by k. Neb 586-574 BC (12-13 years),
 - ♦ captured by Alex the Great 332 BC,
 - ♦ finally destroyed by Saracens (Arabs/Muslims during Crusades) in 1291 AD
 - ♦ Now a fishermans' wharf





Chapter 27

III. Prophecies Against Foreign Nations

- ♦ **The Ship Tyre (#2)**
- ♦ v1, a lament against Tyre
- ♦ Compared to a magnificent ship
 - ♦ Prideful nation, boasting on its wealth, success, prominence
 - ♦ Building of a ship
 - ♦ Then commercial transactions with a number of nations
 - ♦ v25b, ship goes down (like Titanic)
 - ♦ While other ships are afloat, mourning Tyre
 - ♦ v36b, you will be no more



<https://www.romanports.org/en/articles/ports-in-focus/698-tyre-birthplace-of-europe.html>

Chapter 28

III. Prophecies Against Foreign Nations

- ♦ **The Prince of Tyre (#3)**
 - ♦ Prince of Tyre represents wickedness and corruption,
 - ♦ v2, prideful - elevated himself to a god
 - ♦ *'Wiser than Daniel'*
 - ♦ But he is the 'great pretender' - he is no god at all
 - ♦ v8-9, and, his death proves he is a mortal man, not a god



<https://www.romanports.org/en/articles/ports-in-focus/698-tyre-birthplace-of-europe.html>

Chapter 28

III. Prophecies Against Foreign Nations

- ♦ **The Prince of Tyre (#3, cont'd)**
 - ♦ vv13-jewels, same as Ex 28:17-20 - ephod
 - ♦ Made in perfection, as Adam and Eve, place in Garden of Eden
 - ♦ v15, blameless...until evil was found in you
 - ♦ Corrupted all the good given to him
 - ♦ v16, THEREFORE, ...I banished you
 - ♦ v17, haughty heart
 - ♦ v18, Enormity of your guilt, and perversity of your trade



<https://www.romanports.org/en/articles/ports-in-focus/698-tyre-birthplace-of-europe.html>

Chapter 28

LRB p 1774



The **oracle against Tyre** resembles a **creation myth** and echoes the story in Genesis 1–3. Similarities are listed in the table below. Differences include the wearing of gemstones (28:13), living on God's holy mountain (28:14), the destruction of a sanctuary (28:17–18), the horror of the nations (28:19).

Ezekiel 28	Genesis 1–3
"You were a seal of perfection . . ." (28:12)	"God created mankind in his image . . ." (1:27)
"In Eden, the garden of God, you lived . . ." (28:13)	"The LORD God planted a garden in Eden . . . and placed there the man whom he had formed" (2:8).
". . . you sinned . . ." (28:16)	"Have you eaten from the tree of which I had forbidden you to eat?" (3:11).
"Therefore I banished you . . ." (28:16)	"The LORD God therefore banished him from the garden of Eden . . ." (3:23)
". . . the cherub drove you out . . ." (28:16)	God "expelled the man, stationing the cherubim . . . to guard the way to the tree of life" (3:24).

Chapter 28

III. Prophecies Against Foreign Nations

- ♦ **Against Sidon**
 - ♦ *Mother city of the Phoenicians*
- ♦ By causing Sidon to fall, God's name will be known and glorified
 - ♦ Astarte, goddess of the Sidonians (1 Kings 11:5) - introduced by one of Solomon's wives
 - ♦ Jezebel (1 Kings 16:61) - daughter of the King of Sidon
- ♦ Send disease, bloodshed by the sword
- ♦ Fall of the surrounding Gentile nations precede the restoration of Israelites



<https://www.romanports.org/en/articles/ports-in-focus/698-tyre-birthplace-of-europe.html>

Astarte

- ♦ Astarte - great goddess of the ancient Middle East
- ♦ chief deity of Tyre & Sidon
- ♦ Astarte was worshiped in Egypt, by Hittites, and Canaanites, and later spread
- ♦ goddess of war and sexual love





Sea Castle of Sidon



The ruins at Tyre, Lebanon.

©diakstock.adobe.com

<https://www.britannica.com/place/Tyre>



Tyre, Lebanon / Main road through the ruins of ancient Tyre, Lebanon.

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<https://www.britannica.com/place/Tyre>

III. Prophecies Against Foreign Nations

7 Prophecies Against Egypt Ezekiel 29 - 32



Chapter 29

III. Prophecies Against Foreign Nations

- ♦ **Egypt the Crocodile (#1)**
- ♦ Pharaoh is compared to a crocodile of the great Nile — will be humbled
 - ♦ Very prideful nation
- ♦ Egypt has been an unreliable support for Israel
 - ♦ Will first be devastated (v5, 10) - become a desolate wasteland
 - ♦ Then restored (note v11b, 13) —
 - ♦ v14b, But not to its former greatness
- ♦ v16c, They will know I am the Lord



Chapter 29

III. Prophecies Against Foreign Nations

- ♦ **Wages for Nebuchadnezzar (#2 against Egypt)**
- ♦ v17, date is March 571 BC
- ♦ K. Neb, “servant of God,” had been sent to conquer Tyre - but was not fully able to obtain it.
 - ♦ He laid siege to it
 - ♦ But the battle had been long and the siege arduous, and all the riches of Tyre exhausted
- ♦ Therefore, God will give K. Neb, his servant, Egypt as payment — to make up for the riches not obtained for his battle at Tyre
- ♦ Babylon captured Egypt in 568 BC
 - ♦ Which made the exiles pay more attention to the words of Ez (v21)

Chapter 30

III. Prophecies Against Foreign Nations

- ♦ **The Day of the Lord Against Egypt (#3)**
- ♦ Prophecy of Egypt on the day of judgment
 - ♦ Egypt, Ethiopia (Egypt was ruled by a dynasty from Ethiopia)
- ♦ v8, set fire to Egypt
- ♦ v9, ships will land on Ethiopia
- ♦ v10, Egypt will be brought down by k. Neb
- ♦ v11, Nile dry up
- ♦ v13, destroy idols, Memphis
- ♦ Execute inhabitants with the sword
- ♦ 'They may know I am the Lord'



Chapter 30

III. Prophecies Against Foreign Nations

- ♦ **Pharaoh's Broken Arm (#4)**
- ♦ v21, God states he has broken Pharaoh's arm -
 - ♦ Not immobilized/splinted/casted
 - ♦ —so can't fight back with a sword
- ♦ vv22-23, I will break both arms, scatter Egyptians
- ♦ v24, but will strengthen the arms of K. Neb
 - ♦ Egypt will decline, Babylonia will increase
- ♦ v25, READ - ...
- ♦ They will know I am the Lord



Chapter 31

III. Prophecies Against Foreign Nations

- ♦ **Allegory of the Cedar (#5)**
- ♦ Tree symbolism for strength is used throughout Scripture
- ♦ May/June (21?), 587BC
- ♦ Egypt compared to a magnificent cedar tree - which is now fallen (like Assyria)
- ♦ vv3-7, look at description of this great magnificent tree
- ♦ v8-9, allegory compares it to tree in Garden of Eden - those trees were not as great or beautiful
- ♦ v10-11, but bc of arrogance, God will cause it to fall
- ♦ v16-17, People on earth will feel the quake of its fall, but those in Sheol will now that the great Pharaoh has fallen
 - ♦ Note v18 - pharaoh will die and be buried as all men



Chapter 32

III. Prophecies Against Foreign Nations

- ♦ **Lament over Pharaoh (#6)**
- ♦ Pharaoh represents all of Egypt in the lament
- ♦ v2, Pharaoh may think he is a roaring lion, but he is only a crocodile, limited in his territory
- ♦ v4, removed from Nile - will be prey for other beasts, birds
- ♦ v5-15, description of the cosmic disturbances on the Day of Judgment
- ♦ Utter devastation
- ♦ vv9-10, Some will mourn, others shiver in fear that they will receive similar punishment at the hands of the Babylonians



Chapter 32

III. Prophecies Against Foreign Nations

- ♦ **Another/final Lament over Egypt (#7)**
- ♦ Description of Pharaoh's descent to the netherworld and his condition there'
- ♦ Note: 2 classes of **Sheol**:
 - ♦ The heroes of old have privileged positioning the upper part (Ps 49:15)
 - ♦ Uncircumcised and those slain in battle in lower level



Chapter 32

III. Prophecies Against Foreign Nations

- ♦ **Another/final Lament over Egypt (#7)**
- ♦ Other nations are found there as well - Assyria (v22), Edom (v29), Elam (v24), Sidon (v30)
- ♦ READ v31, Pharaoh will have some comfort in seeing them there



Remember, God's punishment is not vengeful. God is always just and merciful. He gives sinners opportunities to repent. In the end, if a nation or person refuses to repent, refuses God's grace, mercy, redemption and restoration - God will appropriate the righteous judgment.

If I only read the Bible in order to see what horrible bits I can find in it, or to count up the bloodthirsty bits, then of course it won't heal me.

For one thing, the Bible reflects a certain history, but it is also a kind of path that leads us in a quite personal way and sets us in the right light. If, therefore, I read the Bible in the spirit in which it was written, from Christ, in fact, or if I read it as a believing Jew, if I read it from the right starting point, that is, and read in faith, then indeed it has the power to transform me. It leads me into the attitude of Christ; it interprets my life to me and changes me personally.

Pope Benedict XVI [Cardinal Ratzinger], *God and the World*,
(San Francisco: Ignatius Press, 2002), p. 155.

Chapter 33

IV. Hope for the Future

♦ **The Prophet as Sentinel**

- ♦ V1-6, God describes the task and responsibility of a sentinel
 - ♦ Sentinel is chosen by the people
 - ♦ Sentinel is to blow the horn to warn the people of coming threat
 - ♦ v5, If the people don't listen, their blood is on them
 - ♦ v6, But if the sentinel doesn't warn them, the sentinel is held responsible for their blood
- ♦ v7, The prophet Ezekiel is called by God to serve as a sentinel/watchman who is obliged to be on alert, and to give warning of an enemy's approach.
 - ♦ If prophet warns, sinners will be responsible for what happens
 - ♦ If prophet fails to warn, the prophet too will be held accountable

Chapter 33

IV. Hope for the Future

♦ **Individual Retribution**

- ♦ A repeat of the theme in Ezekiel 18
- ♦ v10b, The exiles, feeling weighed down by their situation
- ♦ v11, but they are to be reminded - of God's justice and mercy
- ♦ v12, - there are no scales to balance
 - ♦ Each person will be judged by his/her heart/actions
 - ♦ The righteous must persevere in justice
 - ♦ The sinner must repair the wrong he had done
- ♦ READ v16 - 20

Chapter 33

IV. Hope for the Future

- ♦ **The Survivor from Jerusalem**
 - ♦ Ez had been exiled during the first deportation, 597BC
 - ♦ In exile in Babylon, Ez had prophesied about the Fall of Jerusalem - and other nations by the 'K. Neb, servant of God'
 - ♦ Now a fugitive has made his way to Ez, and told him: "the city is taken!"
 - ♦ It is the 12th year of the Exile
 - ♦ Zedekiah had reigned 11 years
 - ♦ Ez's earlier prophecy has materialized
 - ♦ Recall 24:25—27, No longer mute, Ez continues to prophecy to the people

Chapter 33

IV. Hope for the Future

- ♦ **Those Left in Judah**
- ♦ V24, Those residing in Judah argue that the land belongs to them now - no longer to the exiles
 - ♦ They have a sense of entitlement
- ♦ Vv25-29, God says: 'you must be out of your minds! With all the corruption you have committed? Over my dead body — or, actually - *your* dead bodies!'
 - ♦ READ v27
- ♦ Then you will know that I am the Lord

Chapter 33

IV. Hope for the Future

- ♦ **Popular Misunderstanding**
- ♦ v30, People are finding Ezekiel's messages from God entertaining
 - ♦ They only pretend to listen when they come
 - ♦ To be entertained - like a love song
 - ♦ *Even though they are in exile???*
 - ♦ But in their hearts, no intention on obeying, of changing, of repenting (*Shema!*)
- ♦ READ v33

Chapter 34

IV. Hope for the Future

- ♦ **Parable of the Shepherds**
- ♦ Shepherds = leaders of Israel
- ♦ Israel compared to a flock of sheep, neglected, preyed upon, and dispersed — by **bad shepherds**
 - ♦ v5, In Mark 6:34, Jesus said, they are like sheep without a shepherd
- ♦ V7 - but God declares Himself the true Shepherd of his flock
 - ♦ He will deal with the bad shepherds for what they allowed to happen to his sheep
- ♦ V11, and God will search for all his sheep, gather them together, place them in his land, care for them, so they can lie down and graze - and have peace
 - ♦ V15-16, READ (love and care)

Chapter 34

IV. Hope for the Future

- ♦ **Separation of the Sheep**
- ♦ V17, also note, God will judge between individual members of the flock (**Matt 25**)
 - ♦ Description of selfish sheep, no care for the other members of the flock
- ♦ V23-24, Messianic prophecy, READ
 - ♦ Now, an expectation of a new **David** - a “servant” and ‘prince’
 - ♦ Recall: **Jeremiah 23:5**; 30:9; 33:15
- ♦ V25, covenant of peace
- ♦ Historical context: God will bring Israel back together to Palestine,
- ♦ Messianic context: The Church, with Christ as the Good Shepherd (**John 10**)
- ♦ V31, READ
- ♦ Recall Leviticus 26:3-13

Monday of the Twenty-eighth Week in Ordinary Time

Lectionary: 467

Reading I

Rom 1:1-7

Paul, a slave of Christ Jesus,
called to be an Apostle and set apart for the Gospel of God,
which he promised previously through his prophets in the holy Scriptures,
the Gospel about his Son, descended from David according to the flesh,
but established as Son of God in power
according to the Spirit of holiness
through resurrection from the dead, Jesus Christ our Lord.
Through him we have received the grace of apostleship,
to bring about the obedience of faith,
for the sake of his name, among all the Gentiles,
among whom are you also, who are called to belong to Jesus Christ;
to all the beloved of God in Rome, called to be holy.
Grace to you and peace from God our Father
and the Lord Jesus Christ.

Chapter 34

IV. Hope for the Future

St Augustine, Sermones, 47

"He stands guard over us when we are awake and while we sleep. If an earthly flock is safe in the vigilant care of a human shepherd, how much more secure are we, who have God as our shepherd, not only because he desires to teach and help us, but because he is our creator. *As for you, my flock, that says the Lord God; Behold, I judge between sheep and sheep, rams and he goats.* (Ez 34:17). Why are he-goats to be found among God's flocks? Goats who will be sent to the left, and sheep that will be called to the right side of God, are to be found in the same fields and by the same stream; and He tends together those who will later be separated. The meek patience of sheep is an imitation of the patience of God. He will separate the flock later, sending some to the right and some to the left."

Liturgy of the Hours - Office of Readings

25th Week in Ordinary Time

SECOND READING

354 - 430 AD

From a sermon *On Pastors* by Saint Augustine, bishop
(Sermo 46, 18-19: CCL 41, 544-546)

on Ezekiel 34:5-15

The Church, like a vine, spreads everywhere in her growth

They were scattered on every mountain, and on every hill and over the entire face of the earth. What is the meaning of the phrase: *They were scattered over the entire face of the earth*? Some men continually strive for all the goods of the world, the goods that are so evident on the face of the earth; yes, they love and prize them. They do not want to die, to have their lives buried in Christ. *Over the entire face of the earth* such men love earthly things; moreover such straying sheep are to be found over the entire face of the earth. They dwell in different places, but one mother, pride, has given birth to them all, just as one mother, our Catholic Church, has given birth to all faithful Christians scattered over the entire world.

Small wonder that pride gives birth to division, and love to unity. But our catholic mother is herself a shepherd; she seeks the straying sheep everywhere, strengthens the weak, heals the sick, and binds up the injured. They may not know one another, but she knows all of them because she reaches out to all her sheep.

cont'd....

Thus she is like a vine that is spread out everywhere in its growth. The straying sheep are like useless branches which because of their sterility are deservedly cut off, not to destroy the vine but to prune it. When these branches were cut down, they were left lying there. But the vine grew and flourished, and it knew both the branches that remained upon it and those that had been cut off and left lying beside it.

She calls the stray sheep back, however, because the Apostle said in reference to the broken branches: *God has the power to graft them on again*. Call them sheep straying from the flock or branches cut off from the vine, God is equally capable of calling back the sheep or of grafting the branches on again, for he is equally the chief shepherd and the true farmer. *And they were scattered over the entire face of the earth, and there was no one to search for them, no one to call them back*, that is to say, no one among those wicked shepherds. *There was no one to search for them*, that is, no one among men.

Therefore, shepherds, hear the word of the Lord: I live, says the Lord God. Notice the beginning of this passage; it is as if God were taking an oath, giving testimony to his own life. *I live, says the Lord*. The shepherds are dead, but the sheep are safe, for the Lord lives. *I live, says the Lord God*. Which shepherds are dead? Those who seek what is theirs and not what is Christ's. But will there be shepherds who seek what is Christ's and not what is theirs, and will they be found? There will indeed be such shepherds, and they will indeed be found; they are not lacking, nor will they be lacking in the future.

Chapter 35

IV. Hope for the Future

♦ **Against Edom**

- ♦ *Descendants of Esau (Jacob's brother)*
- ♦ *Remember Book of Obadiah and Ezekiel 25:12-14*
- ♦ The complaint: v5 - 6 - READ
- ♦ Seir = mountainous parts of Edom (*Recall Gen 36:6-8*)
- ♦ They either slayed the Israelites, or handed them over to Babylonians - *guilty of blood*
- ♦ God will see to it that Edom is destroyed completely — then they will know that He is the Lord
- ♦ *[Edom was destroyed by King Neb - never to recover.]*

Chapter 36

IV. Hope for the Future

- ♦ **Regeneration of the Land**
- ♦ vv1 - 2, Gentile enemies attributed Israel/Judah's capture and destruction to the weakness of YHWH
- ♦ V3, **so...** for the Lord's name sake, Israel must be restored - physically and spiritually
 - ♦ The Gentiles will no longer blaspheme God's holy name
- ♦ vv8-11, God vows to restore Israel to her land
 - ♦ V11, God will do more for them than ever before
- ♦ vv13-15, there had been civil war in Israel; no longer; peace in the new unified nation

Chapter 36

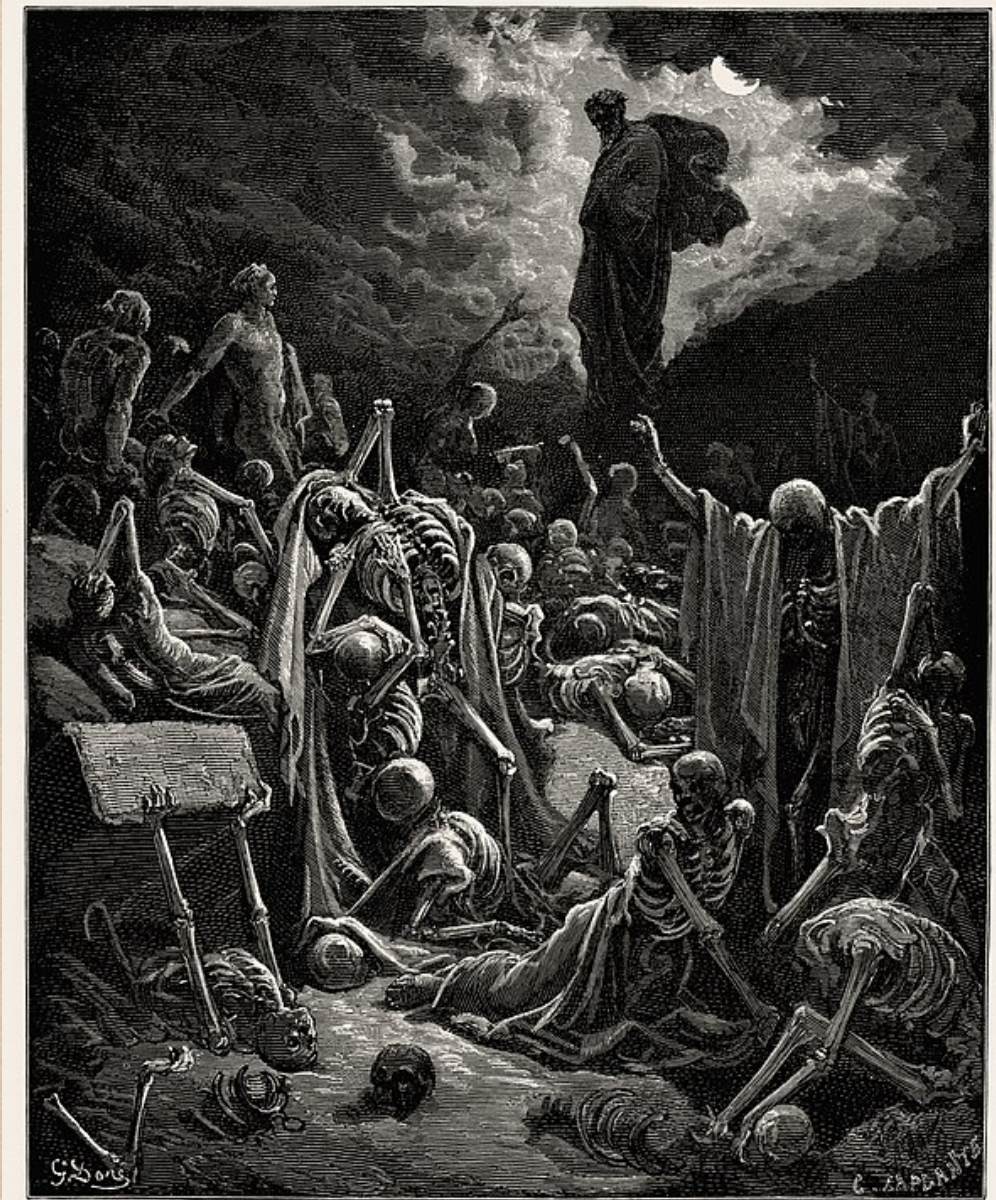
IV. Hope for the Future

- ♦ **Regeneration of the People**
- ♦ Now when Israel returns to the land, there are some conditions...
- ♦ v16b, They previously defiled the land with their sins
- ♦ **READ vv22-32 - Key Passages of Ezekiel, esp vv26-27**
 - ♦ V25-27, sprinkle clean water → new heart and new spirit = *inner renewal*
 - ♦ Note v 35, restoration to the Garden of Eden, — to that state of existing in perfect relationship with God that God intended/envisioned when He created man
 - ♦ God will restore their numbers (like tons of flocks entering Jerusalem for sacrifice at time of feasts)
 - ♦ Then they will know that I am the Lord

Chapter 37

IV. Hope for the Future

- ♦ **Vision of the Dry Bones**
- ♦ Ez led to Place in center of wide valley - filled with very dry bones
- ♦ V3, God's question, Ez's reply
- ♦ V4-6, command to prophesy to dry bones
- ♦ V7, so Ez did (*obedience*)
- ♦ V8, came together, but not alive
- ♦ Then breathe / life (*ruah*)
- ♦ READ v14
- ♦ **Interpretation:** God will bring the dead nation of Israel back to vibrant life — with his breath, his spirit within them
 - ♦ Creation of a New Israel



Engraving of "The Vision of The Valley of The Dry Bones"
by Gustave Doré, 1800s

MORNING OFFERING™

Starting the morning off with God is the key to strength and success in your day.



OCTOBER 8, 2021

"God writes his name on the soul of every man."

— Venerable Fulton Sheen

MEDITATION OF THE DAY

Soul vs Spirit

CATECHISM
of the
CATHOLIC
CHURCH

SECOND EDITION

Revised in accordance with the official Latin text
promulgated by Pope John Paul II

Includes revision of paragraph no. 2267
promulgated by Pope Francis



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II. "BODY AND SOUL BUT TRULY ONE"

362 The human person, created in the image of God, **is a being at once corporeal and spiritual**. The biblical account expresses this reality in symbolic language when it affirms that "then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being." Man, whole and entire, is therefore *willed* by God.

363 In Sacred Scripture the term "soul" often refers to human *life* or the entire human *person*. But "soul" also refers to the innermost aspect of man, that which is of greatest value in him, that by which he is most especially in God's image: "soul" signifies the *spiritual principle* in man.

Soul vs Spirit

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II. "BODY AND SOUL BUT TRULY ONE"

364 The human body shares in the dignity of "the image of God": it is a human body precisely because it is animated by a spiritual soul, and it is the whole human person that is intended to become, in the body of Christ, a temple of the Spirit:

Man, though made of body and soul, is a unity. Through his very bodily condition he sums up in himself the elements of the material world. Through him they are thus brought to their highest perfection and can raise their voice in praise freely given to the Creator. For this reason man may not despise his bodily life. Rather he is obliged to regard his body as good and to hold it in honor since God has created it and will raise it up on the last day.

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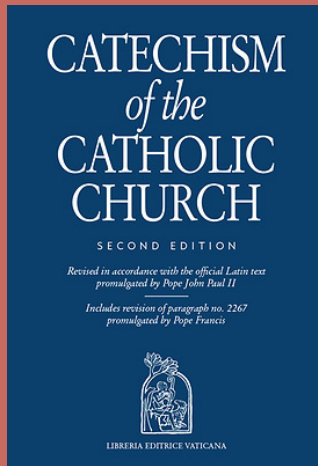
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II. "BODY AND SOUL BUT TRULY ONE"

365 The unity of soul and body is so profound that one has to consider the soul to be the "form" of the body: i.e., it is because of its spiritual soul that the body made of matter becomes a living, human body; spirit and matter, in man, are **not** two natures united, but rather their union forms a single nature.

366 The Church teaches that every spiritual soul is created immediately by God - it is not "produced" by the parents - and also that it is immortal: it does not perish when it separates from the body at death, and it will be reunited with the body at the final Resurrection.

Soul vs Spirit



II. "BODY AND SOUL BUT TRULY ONE"

367 Sometimes the soul is distinguished from the spirit: St. Paul for instance prays that God may sanctify his people "wholly", with "spirit and soul and body" kept sound and blameless at the Lord's coming.²³⁶ The Church teaches that this distinction does not introduce a duality into the soul. "Spirit" signifies that from creation man is ordered to a supernatural end and that his soul can gratuitously be raised beyond all it deserves to communion with God. [God consciousness]

368 The spiritual tradition of the Church also emphasizes the *heart*, in the biblical sense of the depths of one's being, where the person decides for or against God.



What is the Difference Between Soul and Spirit? | Catholic Answers

<https://www.youtube.com/watch?v=HUU09G9PNv54>



Body and Soul (Aquinas 101) | Thomistic Inst.

www.youtube.com/watch?v=mTzNGUCJkm4

Soul vs Spirit vs Conscience



What is Soul?

The Catechism of the Catholic Church teaches that the human person, created in the image of God, is a being at once corporeal and spiritual (CCC 362). The reason behind this is the unity found between the body and the spiritual soul that animates it (CCC 364). From this we can come to the conclusion that the soul is what gives life to the body, the life principle. Without the soul the body is nothing more than an inanimate object. If anyone (human beings) or anything (plants, animals etc) is alive then the body is united to a soul.

It is to be understood that the human soul is unique and different from that of a plant or an animal. In man, the soul has not only vegetative powers (as plants have) and sensitive powers (as animals have) but also rational powers. This is why human beings can understand abstract notions like morality and justice while other living beings cannot.

The Church teaches that every spiritual soul is created immediately by God – it is not “produced” by the parents – and also that it is immortal: it does not perish when it separates from the body at death, and it will be reunited with the body at the final Resurrection. – CCC 366

Soul vs Spirit vs Conscience



What is spirit?

In normal circumstances both soul and spirit mean the same and can be used interchangeably. But there are also instances where soul and spirit are distinguished from each other like what St. Paul does while writing to the Thessalonians.

- “May the God of peace himself sanctify you entirely; and may your **spirit** and **soul** and **body** be kept sound and blameless at the coming of our Lord Jesus Christ.” – 1 Thessalonians 5:23

Here when soul is portrayed separately, it means that which gives life to a body while “spirit” when contrasted with “soul” simply means those aspects of human life and activity that transcend our bodily limitations and so open the soul toward the supernatural life of grace (spirituality). It is worthwhile to look at what the CCC talks about soul and spirit.

In Sacred Scripture the term “soul” often refers to human life or the entire human person. But “soul” also refers to the innermost aspect of man, that which is of greatest value in him, that by which he is most especially in God’s image: “soul” signifies the spiritual principle in man. – CCC 363

“Spirit” signifies that from creation man is ordered to a supernatural end and that his soul can gratuitously be raised beyond all it deserves to communion with God. – CCC 367

Soul vs Spirit vs Conscience



What is conscience?

St. Thomas Aquinas in his work Summa Theologiae defines conscience as the “application of knowledge to activity”. There are two things which need to be understood: application of knowledge and activity. Application of knowledge refers to judging whether an actual or potential action of mine (the activity) is or was good or bad, obligatory, forbidden or optional.

The knowledge used here is nothing other than the law of God inscribed in our hearts and it is the internal rational capacity that helps us in doing so. Therefore conscience is a part of the human soul and is one of the characteristics which makes it (the human soul) unique.

According to Catechism conscience is man’s most secret core or the sanctuary where he is alone with God whose voice echoes in its depths. It is where the law of God is inscribed in man. It is the voice that calls him to love and avoid evil. (CCC 1776 – paraphrased)

Barbra Streisand Explains: Why I Cloned My Dog



Two of Barbra Streisand's dogs, Miss Violet and Miss Scarlett, are clones of her late dog Sammie.

By Barbra Streisand

March 2, 2018

Would a human clone have a soul?

-Jimmy Akin

Question:

With all the recent talk about cloning, I've got to know: Would a human clone have a soul?

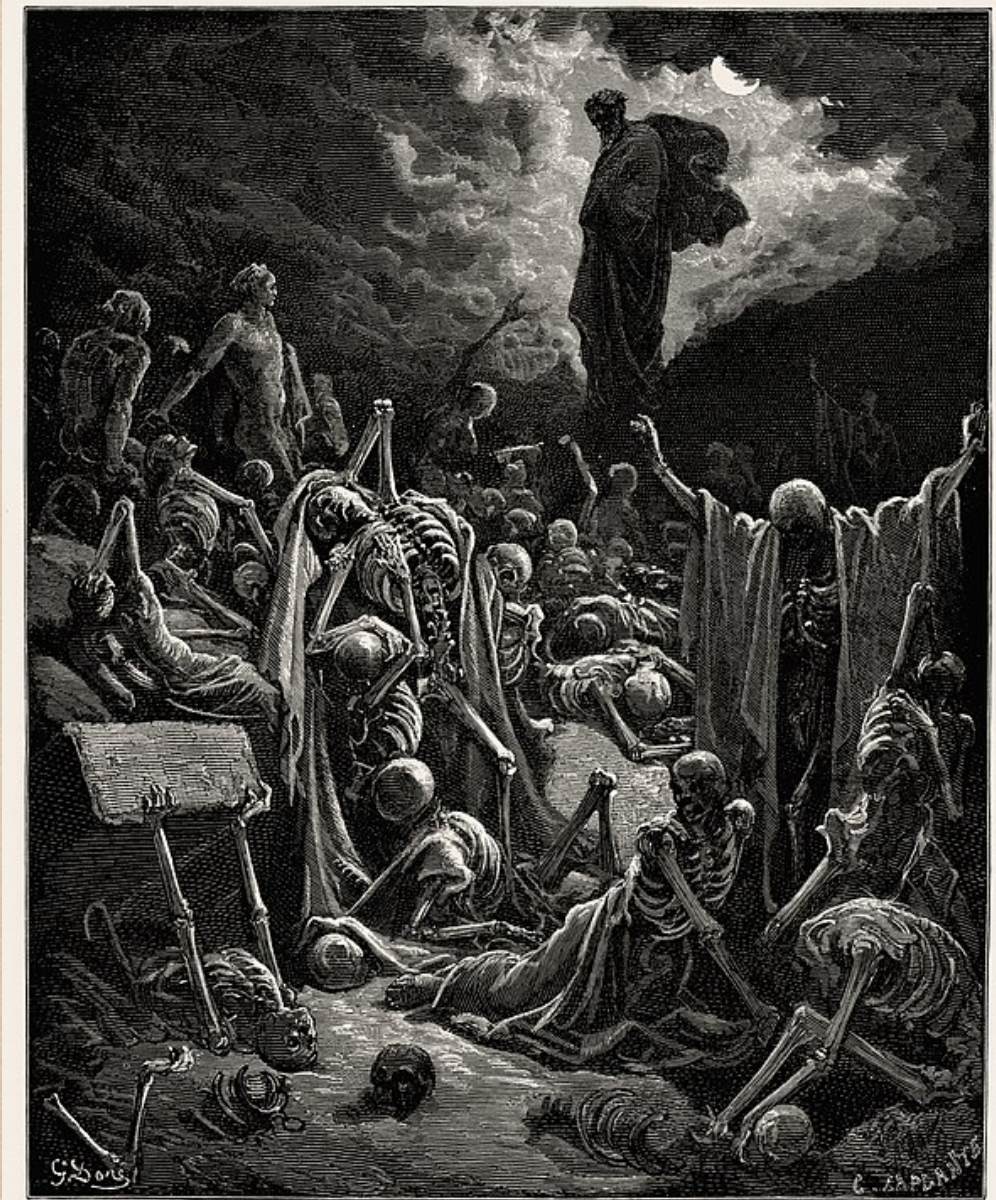
Answer:

Yes, since every living thing has a soul. Plants have vegetative souls (capable of life and growth), animals have sensitive souls (capable of life, growth, and feeling), and humans have rational souls (capable of life, growth, feeling, and rational thought). Only the last kind survives death since only it is made of spirit; souls of plants and animals are made of matter and die when they die. Since a human clone would be alive, it would have a soul, and since a human clone would be rational and possess a human body, it would have the same sort of soul as every other human. The soul is created directly by God. The human soul is the substantial form and animating life principle of the human body. How you get that body, whether by natural generation, in vitro fertilization, or cloning is irrelevant. God still creates its soul.

Chapter 37

IV. Hope for the Future

- ♦ **Vision of the Dry Bones**
- ♦ Ez led to Place in center of wide valley - filled with very dry bones
- ♦ V3, God's question, Ez's reply
- ♦ V4-6, command to prophesy to dry bones
- ♦ V7, so Ez did (*obedience*)
- ♦ V8, came together, but not alive
- ♦ Then breathe / life (*ruah*)
- ♦ READ v14
- ♦ **Interpretation:** God will bring the dead nation of Israel back to vibrant life — with his breath, his spirit within them
 - ♦ Creation of a New Israel



Engraving of "The Vision of The Valley of The Dry Bones"
by Gustave Doré, 1800s

FOR NEXT WEEK:

- **Ezekiel 37 - 44: The New Israel**

Closing Prayer

Liturgy of the Hours - Evening Prayer

INTERCESSIONS

Our Savior laid down his life so that all God's scattered children might be gathered together.
In our need we cry out:
Remember your Church, Lord.

Lord Jesus, you built your house upon a rock,
— strengthen your Church with solid and lasting faith.

Lord Jesus, blood and water flowed from your side,
— give new life to your Church through the sacraments of your new and unending covenant.

Lord Jesus, you are in the midst of those who gather in your name,
— hear the prayers of your universal Church.

Lord Jesus, you prepare a dwelling-place in your Father's house for all who love you,
— help your Church to grow in divine love.

Lord Jesus, you never cast out anyone who comes to you,
— open your Father's house to all those who have died.

Closing Prayer

Liturgy of the Hours - Evening Prayer

Our Father,
who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass
against us;
and lead us not into temptation,
but deliver us from evil.

CONCLUDING PRAYER

God our Father,
from living stones, your chosen people,
you built an eternal temple to your
glory.
Increase the spiritual gifts you have
given to your Church
that your faithful people may continue
to grow
into the new and eternal Jerusalem.
Grant this through our Lord Jesus
Christ, your Son,
who lives and reigns with you and the
Holy Spirit,
God, for ever and ever.
— Amen.

Closing Prayer

Liturgy of the Hours - Evening Prayer

May the Lord + bless us,
protect us from all evil
and bring us to everlasting life.
— Amen.