

# Jeremiah

4 18 17

# Easter

- Christ is risen – *Halleluiah* – He is truly risen!
- The 8 days of the **Octave of Easter** (16-23 April)
- The 50 days of the **Easter Season** (April 16 – June 4)
  - Easter Sunday to Pentecost Sunday
  - Ascension Thursday May 25 (40 Days)
    - Mary of Magdalene sees the empty tomb
    - Peter and John see the empty tomb
    - Mary Magdalene meets the risen Christ
    - The women on the road meet the risen Christ
    - Two disciples meet the risen Christ on the road to Emmaus

# Easter (Cont)

- The disciples meet the risen Christ without Thomas
- The disciples meet the risen Christ with Thomas
- The disciples meet the risen Christ at table
- The disciples meet the risen Christ in the mountains of Galilee
- The disciples meet the risen Christ by the sea of Galilee
- The Road to Emmaus
- The questioning of Peter about love

THE HOLY GOSPEL ACCORDING TO MATTHEW	THE HOLY GOSPEL ACCORDING TO MARK	THE HOLY GOSPEL ACCORDING TO LUKE	THE HOLY GOSPEL ACCORDING TO JOHN
<p style="text-align: center;"><b>The Guards</b></p> <p><sup>11</sup> While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. <sup>12</sup> And when they had assembled with the elders and taken counsel, they gave a sum of money to the soldiers <sup>13</sup> and said, "Tell people, 'His disciples came by night and stole him away while we were asleep.' <sup>14</sup> And if this comes to the governor's ears, we will satisfy him and keep you out of trouble." <sup>15</sup> So they took the money and did as they were directed; and this story has been spread among the Jews to this day.</p>	<p style="text-align: center;"><b>Appearance on the Road to Emmaus</b></p> <p><sup>12</sup> After this he appeared in another form to two of them, as they were walking into the country. <sup>13</sup> And they went back and told the rest, but they did not believe them.</p>	<p style="text-align: center;"><b>Appearance on the Road to Emmaus</b></p> <p><sup>13</sup> That very day two of them were going to a village named Emma'us, about seven miles from Jerusalem, <sup>14</sup> and talking with each other about all these things that had happened. <sup>15</sup> While they were talking and discussing together, Jesus himself drew near and went with them. <sup>16</sup> But their eyes were kept from recognizing him. <sup>17</sup> And he said to them, "What is this conversation which you are holding with each other as you walk?" And they stood still, looking sad. <sup>18</sup> Then one of them, named Cle'opas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" <sup>19</sup> And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, <sup>20</sup> and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. <sup>21</sup> But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened. <sup>22</sup> Moreover, some women of our company amazed us. They were at the tomb early in the morning <sup>23</sup> and did not find his body; and they came back saying that they had even seen a vision of angels, who said that he was alive. <sup>24</sup> Some of those who were with us went to the tomb, and found it just as the women had said; but him they did not see." <sup>25</sup> And he said to them, "O foolish men, and slow of heart to</p>	

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	<p style="text-align: center;"><b>Appearance to the Apostles</b></p> <p><sup>14</sup> Afterward he appeared to the eleven themselves as they sat at table; and he upbraided them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen.</p>	<p>believe all that the prophets have spoken! <sup>26</sup> Was it not necessary that the Christ should suffer these things and enter into his glory?" <sup>27</sup> And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself. <sup>28</sup> So they drew near to the village to which they were going. He appeared to be going further, <sup>29</sup> but they constrained him, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. <sup>30</sup> When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. <sup>31</sup> And their eyes were opened and they recognized him; and he vanished out of their sight. <sup>32</sup> They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?" <sup>33</sup> And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, <sup>34</sup> who said, "The Lord has risen indeed, and has appeared to Simon!" <sup>35</sup> Then they told what had happened on the road, and how he was known to them in the breaking of the bread.</p> <p style="text-align: center;"><b>Appearance to the Apostles</b></p> <p><sup>36</sup> As they were saying this, Jesus himself stood among them. <sup>37</sup> But they were startled and frightened, and supposed that they saw a spirit. <sup>38</sup> And he said to them, "Why are you troubled, and why do questionings rise in your hearts? <sup>39</sup> See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have." <sup>40</sup></p> <p style="text-align: center;"><b>The Fish</b></p> <p><sup>41</sup> And while they still disbelieved for joy, and wondered, he said to them, "Have you anything here to eat?" <sup>42</sup> They gave him a piece of broiled fish, <sup>43</sup> and he took it and ate before them.</p>	<p style="text-align: center;"><b>Appearance to the Apostles</b></p> <p>On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." <sup>20</sup> When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. <sup>21</sup> Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you."</p>

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			<p>caught nothing. <sup>4</sup> Just as day was breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. <sup>5</sup> Jesus said to them, "Children, have you any fish?" They answered him, "No." <sup>6</sup> He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, for the quantity of fish. <sup>7</sup> That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his clothes, for he was stripped for work, and sprang into the sea. <sup>8</sup> But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off. <sup>9</sup> When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread. <sup>10</sup> Jesus said to them, "Bring some of the fish that you have just caught." <sup>11</sup> So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not torn. <sup>12</sup> Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. <sup>13</sup> Jesus came and took the bread and gave it to them, and so with the fish. <sup>14</sup> This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.</p> <p style="text-align: center;"><b>The Reconciliation with Peter</b></p> <p><sup>15</sup> When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." <sup>16</sup> A second time he said to him, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." <sup>17</sup> He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep." <sup>18</sup> Truly, truly, I say to you, when you were young, you girded yourself and walked where</p>



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<p style="text-align: center;"><b>The Commission</b></p> <p><sup>16</sup> Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. <sup>17</sup> And when they saw him they worshiped him; but some doubted. <sup>18</sup> And Jesus came and said to them, "All authority in heaven and on earth has been given to me. <sup>19</sup> Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."</p>	<p style="text-align: center;"><b>The Commission</b></p> <p><sup>15</sup> And he said to them, "Go into all the world and preach the gospel to the whole creation. <sup>16</sup> He who believes and is baptized will be saved; but he who does not believe will be condemned. <sup>17</sup> And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; <sup>18</sup> they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover."</p>	<p style="text-align: center;"><b>The Commission</b></p> <p><sup>44</sup> Then he said to them, "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." <sup>45</sup> Then he opened their minds to understand the scriptures, <sup>46</sup> and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, <sup>47</sup> and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. <sup>48</sup> You are witnesses of these things. <sup>49</sup> And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high."</p>	<p>you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go." <sup>19</sup> (This he said to show by what death he was to glorify God.) And after this he said to him, "Follow me." <sup>20</sup> Peter turned and saw following them the disciple whom Jesus loved, who had lain close to his breast at the supper and had said, "Lord, who is it that is going to betray you?" <sup>21</sup> When Peter saw him, he said to Jesus, "Lord, what about this man?" <sup>22</sup> Jesus said to him, "If it is my will that he remain until I come, what is that to you? Follow me!" <sup>23</sup> The saying spread abroad among the brethren that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, "If it is my will that he remain until I come, what is that to you?"</p>

# Jeremiah (Cont)

- **Jeremiah 2:1-3**

- We can see that he is prophesying strictly to *Judah* (South) because *Israel* (North) no longer exists as an independent country
- By this time, the *Assyrians* had conquered and destroyed *Israel* (**721 BC**)
- From here on we will see the word *Israel* used by the prophets to refer to “God’s people”
- We are now entering into a new era of the prophetic period
- *Israel* and *Jacob* will start to be used as general terms for the People of God who are still left in *Judea* \*



# Jeremiah (Cont)

- **Jeremiah 2:4-10**

- The term “worthlessness” refers to the idea of “idolatry”
- Here is another example of “covenant” or “law suit” language
- “*Cyprus*” means for them to look across the *Mediterranean* Sea to the *Greeks* who were a seagoing people
- To go East (***Kedar*** the peoples of *Arabia*) refers to the dessert people
- So he telling them to look to the East or West and see if there has been such a thing as this \*

# Jeremiah (Cont)

- **Jeremiah 2:11-13**

- He is telling the people that “forsaking the one true God” is really dumb
- Again, this is a metaphor for **idolatry**
- The **living God** was like a source of running water
  - Flowing, fresh, cold, clean water that one could drink
- The people were walking away from the living water and substituting that by building cisterns
  - One built a cistern by digging a hole in the rock which would be filled by rain

# Jeremiah (Cont)

- The cisterns that the people were building didn't even hold the water
- This means they were going after idols, images made of stone which were like worthless broken cisterns
- The people had rejected the living God who was a source of living water
- This is the most commonly quoted text in the Old Testament among the early Church writings in reference to the Jews who eventually rejected *Jesus* as the *Christ*
- Initially, the people were trying to see the temple as their source and hope and life

# Jeremiah (Cont)

- The temple was something that they had made with their own hands
- *St Stephen* said that the people of his day were turning the temple into an idol
- What happened here is that they had become like harlots as they were seeking security from *Egypt* and *Assyria* rather than God\*

# Jeremiah (Cont)

- **Jeremiah 2:20-28**

- This is about idols made of wood and stone
- He will continue with this image throughout the rest of **Jeremiah 2** and **3**
- He also gives a comparison between the North and the South\*

# Jeremiah (Cont)

- **Jeremiah 3:6-12**

- The faithless one is a reference to *Israel* (North)
- The “false sister” is *Judah* (South)
- A decree of divorce is the *Assyrian* Exile
- The concept of “whole heart” will come up later in his text when he begins to look at quotes from the Book of *Deuteronomy*



# Jeremiah (Cont)

- He presents a brief history of the people of *Israel*
  - The remnant of the northern kingdom are going to begin to return for a brief time to the one true God and come back under the King of Judah in Jerusalem
  - The briefly began under King Hezekiah but there was a significant influx of these people during the time of King Josiah
  - We will see more of this when we look at the story of King Josiah in 2<sup>nd</sup> Kings \*

# Jeremiah (Cont)

- **Jeremiah 4:4**

- This is taken directly from **Deuteronomy 10:16**

- **Jeremiah 5:15**

- This is a reference to *Israel* in a general sense as it applies to *Jerusalem*, not to the northern kingdom
  - “A language you do not know”, refers to the Tower of *Babel*
  - A nation from afar is another reference to **Deuteronomy 28:36** \*<sub>3</sub> \*

# Jeremiah (Cont)

- **Jeremiah 5:18-20**

- Another reference to **Deuteronomy 28:36; 4:27**
- We have heard this before in ***Isaiah 6***
- *Jeremiah* is using this language to explain that the people have become like the people they worship
  - A stone god that has eyes and ears which cannot see or hear
  - His point is that they need to worship the one true God because whatever they worship, they will become \*

# Jeremiah (Cont)

- **Jeremiah 7:1-16**

- Basically *Jeremiah* is telling the people that it is over for them
- **Jr 7:11** is the passage Jesus combines with **Isaiah 56:7**<sub>4</sub> when he is condemning the Temple in **Mark 11:17** \*<sub>5</sub> \*

# Destruction of the Temple

- Destruction of the First Temple – 587 B.C.
- “...for my house shall be called a house of prayer for all people.” (Is 56:7) 515 – 500 B.C.
- “Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it, says the Lord.” (Jr 7:11) – 626-586 B.C.
- “And he taught, and said to them, ‘Is it not written, **My house shall be called a house of prayer for all the nations? But you have made it a den of robbers.**” (Mk 11: 17-18) 33A.D.
- Destruction of Second Temple – 70 A.D.

# Jeremiah (Cont)

- **Jeremiah 7:21-23**

- We saw this in **Amos 5**
- This is a Semitic way of speaking where God is saying that He did not talk to them about offering sacrifices, instead He was talking about obedience
- This does not mean that He never talked about sacrifices (Exodus) but first and foremost He wants them to obey
- Obedience is what God proclaimed to the people and after that sacrifices will help them with catechesis and repentance for their sins



# Jeremiah (Cont)

- **Paul** talks like this in his **1<sup>st</sup> Letter to the Corinthians** where he says “I was not sent to baptize but to preach the gospel”
- He baptized as a result of his preaching
- His job was to preach the gospel and then baptize those who believed, as baptism comes as a result of hearing the word of God in repentance \*

# Jeremiah (Cont)

- **Jeremiah 7: 30-31**

- The temple in *Jerusalem* during the time of *Ahaz* (**735 - 715 BC**) and *Manasseh* (**715-687 BC**) became a pantheon filled with pagan gods
- Not only did the people defile the temple but they also built a high place at *Topheth* in the Valley of the son of *Hinnom*
  - This is the other valley that borders Jerusalem
  - The Kidron valley is across from the Mount of Olives
  - Between the Kidron and Hinnom valleys you have Jerusalem
  - It is also called the valley of Gehenna which is Aramaic version of the Greek transliteration of the Hebrew word *Gay ben Hinnom*

# Jeremiah (Cont)

- Not only were there all sorts of pagan temples on the *Mount of Olives*, but as we can hear the pagans of *Jerusalem* were also offering child sacrifices in the valley of *Hinnom* \*

# Jeremiah (Cont)

- **Jeremiah 7:32**

- He is saying that there will be so many dead bodies after the chastisement that they will be burying them in the places they once called “sacred”
- Christians see a dead body much differently then did the ancient Jews
  - We venerate relics and put them in our altars
  - The ancients would never have buried anyone near the Temple, as dead bodies were considered unclean
  - The Temple was a place of purity and light, righteousness and holiness

# Jeremiah (Cont)

- To find a pagan temple or an altar with a dead body nearby would have been considered a major insult
- We will see this again during the reign of King Josiah
- Next to **Jr 7:31** look at **2<sup>nd</sup> Kings 16:3; 21:6; 23:10** \*

# Jeremiah (Cont)

- **Jeremiah 8:16**

- Again we hear the prophecy that the destruction is going to come down from the North
- The tribe of **Dan** originally had a tribal allotment just east of *Jerusalem*
- But eventually they moved to the northern part of *Galilee*, and from then on they became the marker for the northern most part of *Israel* as *Beersheba* became the marker for the southern most point of the land \*



# Jeremiah (Cont)

- **Jeremiah 9:25**

- Look back at **Du 10:16** <sub>6</sub>
- The men are physically circumcised but they had not circumcised their hearts
- This list includes all the nations round about who circumcised their men
  - Egypt was where the practice began and it was after Abraham came out of Egypt that he was circumcised
  - Judah, a son of Jacob (Israel), the grandfather of Abraham
  - The people of Edom were descendants of Esau, son of Isaac and grandson of Abraham

# Jeremiah (Cont)

- The Amonites and Moabites are descendants of Lot and loosely connected with the people of Israel
- Those who cut the corner of their hair were the people living in the desert to include the Midianites and Ishmaelites, who were descendants of Abraham via his Egyptian wife, Hagar and their son Ishmael
- All were physically circumcised, but not of their hearts
- That means they were not keeping the covenant \*

# Jeremiah (Cont)

- **Jeremiah 11:1-8**

- The words of the covenant refer to **2<sup>nd</sup> Kings 23:3** and **Du 29:8**
- This phrase only appears three places in the Bible
  - Four times in Jeremiah
  - 2<sup>nd</sup> Kings 23:3
  - Du 29:8
- More on this will be explained later \*

# Jeremiah (Cont)

- **Jeremiah 13:1-11**

- As we have seen before, the prophets were often instructed to perform a physical act to represent the judgement of God
- As we saw earlier, *Isaiah* and *Micah* were instructed to walk about naked
- God calls him to go to the Euphrates\*

# Jeremiah (Cont)

- **Jeremiah 13:18**

- We will see this again in **Jeremiah 29:2**
- It will also be fulfilled in **2<sup>nd</sup> Kings 24**
- As we have discussed before, the queen mother (*gebirah*) is a formal title for the mother of the king
- We will see the term “queen mother” come up frequently during the time of the destruction of *Jerusalem*
- We also will see this title used to refer to the Blessed Mother
- At this time we will jump back into the historical setting of **2<sup>nd</sup> Kings 21** which will help us to understand the referenced to the **Book of Deuteronomy** which come up later in *Jeremiah*