

Paul Joseph Smith  
C&T Minutes for March 24, 2006

Serak: Page Z-3: God says to “Change your ways “ and he will be with his people.

Smith: z-3: Israelites go through motions of sin, forgive, sin again

Labaki: z-3: God commands Israel to follow his law, offer sacrifices.

Barnes: z-4: Because Israelites had been unfaithful, God allows Chaldeans to burn Jerusalem.

Flack:z-4: Judah’s King arrests Jeremiah, beats him, places him in a well for safe keeping.

Garret: 6: Jews refuse to sing of Home Zion for their captors.

Barnes: 6: Jews return to Jerusalem and start rebuilding the House of God.

Labaki:6: King commands that no harm is to be done to Jeremiah.

Serak:7: Mixing blood lines, Ezra seeks forgiveness.

Labaki:8: Ezra reads form the law every day.

Barnes: 9-10: Ezra authors another covenant with God, despite repeated failures.

Prof. Helman: 8: Revival of Festival of Booths

Washington: 7: Why did the Jews refused help to rebuild the temple from non-Jewish outsiders?

Barnes: The Jews didn’t want the mixing of blood lines.

DeRolf: How long was Jeremiah in the pit?

Flack: About 48 hours.

Garret: Justice is not served in this life but perhaps in the next life.

p. Z-9: quotes Nehemiah, speaking of Heaven.

Ellis: Concept of Heaven wasn’t wonderful.

Garret: Thought that Rabbis were against the concept of Hell.

DeRolf:9: Vengeful God; too easy to stereotype God in the Old Testament as wrathful; thinks it's the same God as in the New Testament.

Flack: doesn't think it's the same God as in the New Testament when people were smitten at whom when people touched the arc but people were forgiven in the New Testament when they sinned.

Ellis: If God is all-knowing, why would he make wagers with the Devil over Job?

Garret: How do we know God controls all?

Labaki: touching the arc to save it still constituted an offense punishable by death on the spot; compares Jeremiah to the other prophets.

Prof. Helman: What is going on in Jeremiah 39?

Barnes: King doesn't plan on leaving even though the city is burning.

Labaki: Why are some Jews laughing while others weep?

DeRolf: New temple won't be anything compared to that of Solomon's; draws comparison of hypothetical situation of re-building Wabash after a catastrophe.

Garret: -Is weeping negative or is it an over-whelming of senses?

-Everything the Jews have come through, Jeremiah thanks God for; this is different from today.

- As to DeRolf's analogy: The temple will always be the temple; Wabash will always be Wabash.

Prof. Helman: What is more essential, the rebuilding of the temple, or the law of God?

Jinks: Temple is still a symbol of unity of the law of God even when we sin.

Labaki: Is temple more of a religious or physical identity with Jews?

Barnes: Are Jews the "chosen people" just because they are the descendants of one man, Abraham?

Serak: No mixing of blood lines.

Garret: No mixing of blood lines even if outsiders worship the same God in the same way.

Labaki: What do we learn about God?

DeRolf: Constant process of sin-forgive-sin-forgive.

Garret: God smites, but God also forgives

Barnes: Did God violate the Covenant by allowing Babylon to surround them?

DeRolf: Who broke the Covenant first?

Barnes: Was God still with His people when they were in captivity?

Smith: yes .

DeRolf: They must revive temple, laws, etc. in order to go back to the old ways because they were kicked out of the promised land.