

**Divine Wrath: Its Rhetorical Use by the Contemporary Writers of Isaiah, Jeremiah,
and Ezekiel for Social Control in the Aftermath of Jerusalem's Destruction**

by

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**A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy
(Near Eastern Studies)
in the University of Michigan
2009**

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Dedicated in Loving Memory To:

Tikva Frymer-Kensky 1943-2006

Bonnie Jean Raye 1953-1989

Acknowledgements

I acknowledge with thanks my doctoral committee. In particular I thank its chair, Prof. Brian Schmidt, who was a righteous shepherd at every part of this literary journey. I also thank Prof. Philip Schmitz for his patient editorial guidance. I thank the Near Eastern Studies Department at the University of Michigan for its support and perseverance.

This dissertation would not have been possible without the loving help and support of Fran Board and Rachel Stivenson. I began this journey so long ago with the loving support of my friend and mentor, the late Tikva Frymer-Kensky. Without her it would not be.

I want to thank Sy Gitin and The W.F. Albright Institute of Archaeological Research Center in Jerusalem for welcome, a fellowship, and a desk during two academic years of study and research in Jerusalem. I give thanks also to the Center for Continuing Education of Women at the University of Michigan for their support.

From my congregation, St. Aidan's Episcopal Church, Ann Arbor, I have received more than anyone could ask or imagine, including their long forbearance with sermons about the wrath of God.

I offer deep appreciation to my children, Eleanore and Thomas, who had to share so much of their mother with a process they could not understand. My thanks also to my sister Sharon, and my father John, for their support.

Finally I offer my lifelong appreciation to three important women in my life: my mother, Jean, my partner, Bonnie, and my friend, Tikva. All of them were good, godly, and gracious and each of them died too young after suffering from devastating diseases. Their lives witnessed daily against the unconscionable nonsense that we live in a world of, or relate to, a God of retributive justice.

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List of Abbreviations

ANE	Ancient Near East
ARAB	<i>Ancient Records of Assyria and Babylonia</i> . D.D. Luckenbill. 2 vols. Chicago, 1926-1927
ARI	<i>Assyrian Royal Inscriptions</i> . A. K. Grayson. 2 vols. RANE. Wiesbaden, 1972-1976
BDB	Brown, F., S.R. Driver, and C.A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament</i> . Oxford, 1907
BHS	<i>Biblia Hebraica Stuttgartensia</i> . Edited by K Elliger and W. Rudolph. Stuttgart. 1983
ITP	Hayim Tadmor, <i>The Inscriptions of Tiglath-Pileser III, King of Assyria</i> , Jerusalem, 1994
HB	Hebrew Bible
JPS	Jewish Publication Society <i>Tanakh</i> , Philadelphia, 1999
MP	Major Prophets
NRSV	New Revised Standard Version
RSV	Revised Standard Version
SCA	Social Control Pattern A
SCB	Social Control Pattern B
SCC	Social Control Pattern C
SCD	Social Control Pattern C

ABSTRACT

Divine Wrath: Its Rhetorical Use by the Contemporary Writers of Isaiah, Jeremiah, and Ezekiel for Social Control in the Aftermath of Jerusalem's Destruction

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Chair: Brian B. Schmidt

This study demonstrates that the writers of Isaiah, Jeremiah, and Ezekiel employed the language of conquest to construct innovative images of God as god, king, and judicial disciplinarian. When the writers characterized God as threatening and punishing, they often used the language of divine/royal wrath. They built this presentation of God and God's wrath into a literary tool for social control in the aftermath of Jerusalem's destruction. The study analyzes the ideological message that serves social control at three levels: the obvious meaning of the text, the metaphoric message, and the rhetorical development of subtle messages within the text. The rhetorical development is assessed using three models; each model compares the different enunciations of the texts that serve social control with each other. The first model also compares some of these texts with conquest accounts from other biblical traditions. The results of these analyses demonstrate the manner in which the writers of the Isaiah, Jeremiah, and Ezekiel use the language of wrath on several levels of literary development to encourage their audience to self-regulate according to social norms desired by the writers.

Chapter 1

Preliminary Issues

Sometime in the ninth century BCE in the Levant (or the Iron II period),¹ a stele was inscribed on behalf of a Levantine king, Mesha. It recounts the extended oppression that his country, ancient Moab, suffered at the hands of one of its enemies, ancient Israel or Samaria. The narrator attributes this travesty to the anger of Moab's head/high god. According to the inscription, after forty years this god, *Kemosh*, reversed his behavior and even supported the overthrow of the oppressor in a cooperative military campaign. During the campaign, the god both ordered and supported attacks on cities that were occupied by Israel. He received adulation and booty from his royal champion, Mesha, for changing course and assisting his people in their retaliation against their enemy.

I am *Mesha* son of *Kemosh*[yat], king of Moab, the Dibonite. My father ruled over Moab thirty years, and I ruled after my father. I made this high place for *Kemosh* in *Qarḥoh*. BM[S because he delivered me from all the kings, and because he let me prevail over all my enemies. Omri was king of Israel, and he oppressed Moab for many days because Kemosh was angry at his country (Jackson 1989, 97 ln 1-5).

This account demonstrates that long before the invasion that destroyed Judah's capital, ancient Jerusalem, there existed in the Levant the religious belief that a god, acting in anger, could cause disaster to come upon his or her own people. Such belief

¹ An analysis of the difficulties in dating this inscription is given by J.A. Dearman. Having arrived at a reasonable method for establishing for the dates of Mesha's overthrow of Israel's dominance (between 553-541 BCE based on Assyrian records of relationships with Israel's kings), he concludes that the inscription could have been made immediately or no more than 10 years later. (1989, 163, 208) B. Routledge supports the conclusion that the inscription was contemporary with Mesha in his article demonstrating how the inscription was used to assist state building (see chapter 6). (2000, 245)

could also be accompanied by a clearly stated story about how that same god could change course and support his people's return to hegemony. The god could even support the building of the state.²

Centuries later the Judean writers of the prophetic books Isaiah, Jeremiah, and Ezekiel would use similar language to describe the fate of Jerusalem and its people. It was due to the angry behavior of Judah's God. They too held out the possibility that a god, in particular the God of Judah, could change course.

Thesis

This study demonstrates how the writers of the Prophetic texts of Isaiah, Jeremiah, and Ezekiel used several rhetorical techniques and rhetorical forms to provide a redundant message³ that God's wrathful, punishing action, which had been experienced in literary history, threatened to reoccur in response to disobedient behavior not only by leaders but by the general populace as well. This message is developed literarily as an educational tool to persuade the audience to adopt the writers' social norms and to self-regulate their behavior according to these norms.

Part 1: The Ancient Contexts of God's Wrath

Before introducing the content of this study as it is presented in Chapters Two through Six, it is necessary to address some preliminary information. This information includes an introduction to the terminology for wrath in the Hebrew Bible (HB)⁴ and its use in the prophetic texts, the rationale for choosing these three prophetic books, some issues of literacy in the ancient world, an explanation of the rhetorical and synchronic nature of this study, and the meaning of social control in this study.

² (Routledge 2000).

³ A redundant message occurs when the plain meaning that a text conveys (in this case God's terrifying wrathful action is used effectively to punish) is joined by a reiteration of the same message that is encoded in the literary character of the text that carries the meaning. This can be accomplished by the repetition of the form that carries this plain message, as well as repetitive associations contained in the rhetorical form. (Eco 1981, 120, 136)

⁴ This study follows the norms of the SBL Handbook of Style. It references the Revised Standard Version (RSV) and *Biblia Hebraica Stuttgartensia* (BHS) unless otherwise indicated.

The Terminology for the Wrath of God

This study begins with an introduction of the terminology that is used to indicate wrath in the Hebrew Bible. This is appropriate because the study is first and foremost about God's wrath. It is primarily a study of the rhetorical use of the language of wrath by the writers of the final text of three prophetic books, Isaiah, Jeremiah, and Ezekiel. In the analyses that follow, the scribes behind the prophetic writings are called "the writer." This does not signify a presumption that a single author completed any one book.

The scribes used these terms to depict God's wrath. They also presented God's wrath by writing descriptions of God's terrifying punishing acts in narrative prose, in oracles, and in poetry.⁵ This study demonstrates how the language of wrath is endowed with extensive metonymic⁶ meaning by its association with such descriptions of God's terrifying punishing actions, even as these descriptions take on the unstated meaning of wrath because of the same association some of them have with the actual language of wrath.

The wrath of God is indicated by twelve terms in the Hebrew Bible.⁷ Throughout this study all references to these various expressions of wrath – sometimes termed anger, indignation, or fury – are called "wrath" unless they are in a quote or published translation. For the most part, the use of one term or another does not greatly affect the theological meaning.⁸ The term "wrath" is the one used most often in the sources and commentaries that have addressed the issue of God's anger over the centuries. In this

⁵ In fact, the article by Grandjean et al. (2008), which is helpful to this study because of its analysis of the psychological tendency to ascribe divine cause to disasters, cites a narrative in the Bible (the Noah story) that never defines – with the language of wrath – God's state of mind as "angry."

⁶ Metonym: this study offers four ways that the writers introduce wrath: 1) in plain narrative; 2) as part of the organization of Salvation History Narratives; 3) as a component of conquest-like accounts (often these are traditional judgment narratives); 4) in social control passages. In all of these the relationship between God's punitive actions and the vocabulary of wrath is demonstrated.

⁷ Most scholars who study wrath in the Bible list only eleven terms for wrath. This study adds a twelfth term, *'āzaz* (אָזַז) because it occurs in an unusual way (in the HB) indicating "fury" in part of the relevant corpus.

⁸ See Baloian (1992, 5 n.20-21)

study wrath is used to indicate the action of God's anger. It is not to be confused with a pure emotional feeling.

The terms for wrath are: *ʿap* (אָפ), *ʿānap* (אָנַפ), *zāʿam* (זָעַם) (*zaʿam* [זָעַם]), *zāʿap* (זָעַפ) (*zaʿap* [זָעַפ], *zaʿep* [זָעַפ]), *ḥēmâ* (חֶמָה), *ḥārâ* (חָרָה) (*ḥārôn* [חָרוֹן], *ḥārî* [חָרִי]) (often used with *ʿap*), *kāʿas* (כָּעַס) (*kaʿas* [כָּעַס], *kaʿaš* [כָּעַש]), *ʿebrâ* (עִבְרָה), *qāṣap* (קָצַף) (*qeṣep* [קָצַפ]), *rāgaz* (רָגַז) (*rōgez* [רָגַז]), *rûah* (רֹחַ), and *ʿāzaz* (עָזַז). This last term is the cognate of the common word for anger or fury in Akkadian (*ezêzu*). Though it usually indicates strength and might in the HB, it is used once (Isa 42:25) in a context that might indicate wrath.⁹ There are a number of words for vengeance and jealousy that are related to wrath, but are not part of this study.¹⁰

The most common of the terms for wrath in the HB is *ʿap*. It refers to God's wrath 170 times as a noun and thirteen as a verb. The next most common term for God's wrath, *ḥēmâ*, is attested only ninety times (Baloian 1992, 189). In the prophetic books included in this study (Isaiah, Jeremiah, and Ezekiel), *ḥēmâ* is the most common term. *ḥēmâ* appears sixty times, in comparison to *ʿap*, which appears fifty-six times (including one use in Isaiah of the verbal form, [*ʿānap*]). The nine other prophetic books that contain vocabulary for wrath (Hosea, Joel, Jonah, Micah, Nahum, Zephaniah, Habakkuk, Zechariah, and Malachi) use the expression *ʿap* eighteen more times. They use *ḥēmâ* six times.

Hermann Kleinknecht (1964, V:382-418) and J. Bergman and E. Johnson (1974, I:348-60) present the language of wrath (*ʿap*) in dictionary articles. Bergman and Johnson, while writing about *ʿap*, include in their article all the commonly accepted words for wrath found in the Hebrew Bible, creating a comprehensive picture of the

⁹ *ʿāzaz* (to be strong) is listed in BDB in association with the Assyrian word *ezêzu*, be furious, *ezzu*, fierce. The common translation of "to be strong" is attested throughout the Bible. In the case of Isaiah 42:25 the alternative translation "furious," which is the translation of the Assyrian cognate, makes more sense. The NRSV translates it this way, offering "furious battle," and the JPS translates it, "fury of war."

¹⁰ For a study of *nāqam* (vengeance) see (Peels 1995).

language for wrath. In Jenni and Westermann (1997), the terms for wrath are presented separately by several authors.¹¹

ʿap (אָפּ) as a noun is the common Hebrew term for nose. According to Johnson (1974, 351), its cognates also mean “nose” in Arabic (*ʿanfun*), Akkadian (*appu*) and Ugaritic (*ʿp*). Yet only in Hebrew does it also mean anger or wrath. Several theories exist about the origin of this meaning, including reference to a snorting nose (in anger). Johnson points to Psalm 18:8, which also appears in II Sam 22:8. The imagery in these verses could provide the origin of this peculiar meaning by casting God in the image of a fire-breathing beast not unlike the dragons of later lore. Verse 8 introduces anger using the synonym, *ḥārâ*; this is followed by the zoomorphic image:

(8) Then the earth reeled and rocked; the foundations of the heavens trembled and quaked, because he was angry (אָפּוֹ/כִי-הָרָא לֹהֵ/ *kî-ḥārâ lô*). (9) Smoke went up from his nostrils (אָשׁוֹן עָלָה מִנְּאֵזָיו/ *ālâ ʿāšān ;bēʿapô*), and devouring fire from his mouth; glowing coals flamed forth from him. (2 Sam 22:8-9)

Dahood writes about this image as it appears in Psalm 18, claiming the language is archaic (1966, 106). Whether or not it provides a hint about the origin of the wrath definition for ʿap, the dynamic zoomorphic image provides a creative word image, using the conventional definition of nose to modify a synonym for wrath. The image (without the wordplay) has parallels in other Western Semitic god images (Dahood 1966, 106-07). In the Ugaritic Baal-epic, Baalu became very angry about his pending servitude to Yammu (KTU 1.2. i:38-43) (Smith 1994, 309-12).

In the three prophetic books used in this study (Isaiah, Jeremiah, and Ezekiel), ʿap is clearly the most popular wrath term in Isaiah (20 of 60 times a wrath word is used) and in Jeremiah (24 of 69 times). In Ezekiel (11 of 58 times), it is the second most popular word for wrath.

¹¹ Several other dictionary articles give comprehensive overviews of the issues involving the wrath of God material. B. T. Dahlberg does this well in his short article, “Wrath of God.” (Dahlberg 1962) Conzelmann gives an introduction to the biblical texts and a review of its interpretation by modern scholars. (Conzelmann 1962) Kleinknecht, while writing a philological article, also gives an informative overview of the subject of wrath. (Kleinknecht 1964) H.C. Hahn offers a similar but less comprehensive discussion. Gary A. Herion has written a comprehensive overview of the history and issues involved in a study of the wrath of God. (Herion 1992)

Ezekiel uses *ḥēmâ* the most often (31 of 58 times). Jeremiah (18 of 69 times) also uses *ḥēmâ* often, (second most frequent), and Isaiah uses it 10 of 60 times.

The term *ḥēmâ* comes from the root *yḥm*, meaning “be hot,” or “be ardent.” It is associated with the term *ḥmm*, “be warm.” Although the root and related words are present in most ancient West Semitic languages (Ugar. *ḥmt*; Aram *ḥēmtā*, *ḥm*; Bib. Aram *ḥāmā*; Syr. *ḥēmtā*; Mand. *hymt*; Arab. *ḥumat*, *ḥummayya*, *ḥamiyyat*; Ethiop. *ḥamot*, *ḥamt*), it only carries the meaning of excitement, anger (wrath) in Hebrew and Aramaic. It does signify poison in a few biblical passages (its usage in several languages: Ugar, Aram, Syr, Arab. and East Semitic Akk. *Imtu*.) and the heat of wine (Isa. 27:4). *ḥēmâ* is predominately used to signify “wrath” (110 times) (Schunck 1986, 262-64). Schunck posits that this term may have first been used in conjunction with other anger terms (often the case) to lend the sense of “hot” to the term, making a hot or burning wrath. *ḥēmâ* stands alone to indicate anger as well.

kāʿas (כָּאַס)(*kaʿas* [כָּאַס]) as a term for wrath is found in these prophetic texts seventeen times (one time in Isaiah [second section], eleven times in Jeremiah and five times in Ezekiel). Its root *kʿs*, “be discontent, angry,” is found in Northwest Semitic texts (Aram. and Neo-Punic). It may be connected etymologically with Arab. *kašʿa*. Lohfink (1995) writes, “the root always denotes ‘a sense of exasperation, a bad temper,’ or ‘very intense emotion,’ and there is an interpersonal context: *kaʿas* is evoked by others and leads to a reaction against them.” He explains that most of the occurrences of *kāʿas* are found in the *hiphil* form (46 times). Most of these are in the Deuteronomistic history (24), Jeremiah (11), and other texts exhibiting Deuteronomistic influence. It expresses divine anger in the HB 43 times. In addition to the three prophetic texts in this study, *kāʿas* it appears only in the prophetic book Hosea. In Ezek. 16:42, God is the subject of the unusual *qal* form. In 3:9, God is the subject of the *hiphil*. Lohfink also points out that two occurrences in Ezek. 8:17 and 20:28 were absent from the text used by the LXX, making them represent a very late addition to the text. They both reflect dependence on Deuteronomistic ideas (Lohfink 1995, 285). The causative nature of the sense of *kāʿas* in the *hiphil* form creates a very tight cause and effect (or behavior and response)

relationship between the cause of God’s wrath and God’s expression of wrath.¹² The related form for wrath, *ka‘as* (כַּעַס), is a noun that indicates vexation, grief, or anger. Though it occurs twenty-five times in the HB, eight times indicating a divine disposition, it never appears in the prophetic books of this study nor does it appear in any other prophetic book.

ḥārâ (חָרָה) (*ḥārôn* [חָרוֹן], *ḥārî* [חָרִי]) is the next most common term for God’s wrath in these three prophetic texts. In eleven of the fifteen times it occurs, it is used in construct with the term *‘ap*. In the other four cases it stands alone. *ḥārâ* is attested in several Semitic languages with the general meaning, “to burn” (Old Heb. *ḥr*; Ugar. *ḥrr*; Akk. *erēru*; Arab. *ḥarra*). The Arabic cognate for anger may be *waḥara*. The Canaanite loanword would be *ḥrē*, “angry.”) Used in its construct form with *‘ap*, *ḥārâ* modifies it, making the sense “(someone’s) nose/anger burned hot.” *ḥārâ* may give a sense of intensified anger to *‘ap* as well (Freedman 1986, 171). It appears eighty-six times indicating God’s wrath in the HB. In all the prophetic books together it appear as God’s wrath twenty times.

qāṣap (קָצַף) (*qeṣep* [קֶצֶפ]) appears fourteen times in the three prophetic texts of this study. Most of the appearances (ten) are in Isaiah. Four others are in Jeremiah. *qāṣap* does not appear in Ezekiel. In the HB it appears forty-one times indicating God’s wrath and twenty times in all of the prophetic books. The root “*qsp*” is found in other Semitic languages. In the Amarna texts there is a Canaanite gloss *qsp* “to be incensed.” In AKK. the root of *kaṣapu* and *keṣēpu* carries a different meaning, “to think.” In other Semitic languages (Syr. *qēṣap*, Bib. Aram. *qāsap*, Jew. Aram. *qēṣap*, *qeṣep*) the term uniformly means be angry or distressed. Reilerer (2004, 92) writes “ in theological contexts we may define *qeṣep* as the concrete instantiation of Yahweh’s indignation, emotionally more or less explosive and often destructive.” Yet he claims that *qsp*, relative to other angry terms, is low intensity anger. It is therefore sometimes modified with the adjective *gādōl*,

¹² A theological analysis of this grammatical form and its use in Dtr and Jeremiah is central to Joo’s thesis that a Dtr edition was distancing God from the onus of wrath. (Joo 2006)

especially when found with a series of potent wrath words such as those found in Jer 32:37.

“Behold, I will gather them from all the countries to which I drove them in my anger and my wrath and in great indignation; (*běʿapî ûbahămâtî ûbēqesep gādôl*; באפי ובחמתי ובקצף גדול).”

zāʿam (זעַם) is found eleven times in these three prophetic texts, six of them in Isaiah. It refers to divine wrath 28 times in the HB and fifteen in all of the prophetic books. It can mean “a curse – as a noun,” “to punish – as action,” or “to be angry – as an emotional state.” As a verb, the meaning “anger” is more dominant. In addition, Wiklander observes that particularly in postexilic passages, the meaning shifts from “curse” to “wrath” (1980, 107-08). In other Semitic languages the root “zʿm” means various things (Syr. *zaʿēm* “attack verbally, scold”; Arab. *zağama* “speak angrily”; Old South Arab. *zʿm* “quarrel”; at Qumran “curse”). In the prophetic books of Isaiah, Jeremiah, and Ezekiel, the meaning is almost always “blazing wrath,” and it is accompanied by synonyms (see Isa 10:5-25; 13:9; 66:15; Jer 10:10; Ezek 21:36 [31 Heb]; 22:31). *zāʿam* (זעַם) is also found in formulaic expressions in prophetic eschatology (*kēlî zaʿam* “weapons of wrath” [Isa 13:5, Jer 50:25]; *běyôm zaʿam* “day of wrath” [Ezek 22:24]) (Wiklander 1980, 109).

rāgaz (רָגַז) (*rōgez* [רָגַז]) usually means to tremble or shake. It is often used to indicate God’s punishing action shaking the earth or heavens. Less often it is used to connote “anger.” In Arabic (*rağaza, rağaz*) the root can mean thunder, the tremor of camels, or to be angry (Vanoni 2004, 304-06). *rāgaz* appears twice in the prophetic books of this study (Isaiah, Jeremiah, and Ezekiel) indicating God’s wrath: Isaiah 28:21 (*yirēgtz/ יִרְגַז* “rage” [RSV], “rouse” [JPS]) and Ezekiel 16:43 (*watirēğēzî/ וַתִּרְגַז* “enraged” [RSV] “infuriate” [JPS]). It appears once more in Habakkuk and only five times in the HB indicating divine anger.

zāʿap (זעַף) (*zaʿap* [זעַף], *zaʿep* [זעַף]), which in Hebrew means “rage, fury, and raging,” respectively (Ringgren 1980, 111-12), is used for human anger most of the time (9 of 12 times in the HB). Three times its noun form is used for God (twice in prophetic texts [once in the texts of this study], Isa 30:30 and Mic 7:9). In other Semitic languages

zā'ap signifies violence or anger (Syr. and Jew. Aram. *z'p* “be violent, angry;” Samar. *z'p* “blow;” Arab. *za'afa* “kill on the spot).

rûah (רוח) has a huge semantic range related to human and divine breath and wind. Fabry writes, “The OT also uses *rûah* for passionate desire and excitement, but primarily in association with aggressiveness and action (such as wrath) (2004, 376). Though Fabry cites 378 appearances of *rûah* in the OT, Baloian indicates that only six of them signify wrath (two of six indicate divine wrath) (1992, 189). The only reference in the three prophetic texts of this study is a contested reference in Isaiah 30:28. Here *rûah* (רוח) appears in an anthropomorphic presentation of God’s anger against Assyria that has similarities to the zoomorphic one in Psalm 18:8-9 and 2 Sam 22: 8-9 (cited above in the section on *'ap*).

30:27 Behold, the name of the LORD comes from far, burning with his anger (בְּעַר אֵפוֹ, *bō'ēr 'apô*), and in thick rising smoke; his lips are full of indignation (מִלְאֵי זַעַם, *mālē'û za'am*), and his tongue is like a devouring fire;

30:28 his breath (וְרוּחוֹ, *wērûhō*) is like an overflowing stream that reaches up to the neck; to sift the nations with the sieve of destruction, and to place on the jaws of the peoples a bridle that leads astray.

Baloian cites this passage as one of the places where *rûah* means anger. Kruger follows Lauha’s translation (1983, 228) with his own: “His anger, like an overflowing stream, shall reach his neck.” He also introduces the possibility that the term וְכִבְדֵּי בִשְׁמָנָה, *wěkōbed masśā'â* “and in thick rising smoke,” may be another description for anger (2000, 155-62).

'āzaz (עָזַז), which could be a twelfth term, is the cognate of the common word for anger or fury in Akkadian (*ezēzu/ezzu*). Van der Woude cites AHW (269f) for its translation, “wrathfulness, rage, and frightfulness.” The usual Semitic root means “to be strong, powerful” (1997, 869). Although it usually indicates strength and might and can connote honor in the HB, it is used once in (Isa 42:25) in a context that might indicate wrath.¹³ Most translations assign “strong or mighty” to Isaiah 42:25. The alternative translation “furious,” which is the translation of the Assyrian cognate, makes more sense.

¹³ *'āzaz* (to be strong) is listed in BDB in association with the Assyrian word *ezēzu*, be furious, *ezzu*, fierce.

The NRSV translates it this way, offering “furious battle,” and the JPS translates it “fury of war.”

All of these terms are used for wrath in the HB, and all in the texts of Isaiah, Jeremiah, and Ezekiel. Altogether, there are 187 expressions of wrath in these three books. Nine of the other prophetic books contain a total of forty-eight expressions of anger: Hosea (nine), Joel (one), Jonah (three), Micah (four), Zephaniah (nine), Habakkuk (six), Zechariah (nine), and Malachi (one). In these nine books, *‘ap* (אָפ) is used most often (eighteen times) to express anger. *ḥēmâ* (חֶמָה), *ḥārâ* (חָרָה), and *‘ebrâ* (עִבְרָה) follow with six, five, and five appearances respectively. *kā‘as* (כָּעַס), which is prevalent in Jeremiah (eleven times) and in the Dtr history, only appears once in Hosea. Together the prophetic books contain 45% (235 of 518) of the references to divine anger in the HB. The prophetic books of Isaiah (sixty expressions in forty-one verses), Jeremiah (sixty nine expressions in forty-seven verses), and Ezekiel (fifty-eight expressions in forty-three verses) alone contain 36% (187 of 518) of the language of wrath in the HB. Divine wrath clearly was a prophetic concern. By contrast, outside the prophetic books, Psalms has the most wrath in a single book of the Bible. Seventy-four references to wrath are found in forty-eight verses of Psalms. Deuteronomy has thirty-nine references in twenty-seven verses. No other biblical text comes close.

According to Baloian’s count, there are 518 references that are related to divine wrath in the Hebrew Bible (1992, 189). Although the point of his monograph is not linguistic analysis, he provides the most extensive overview of the corpus of anger expressions. Baloian’s analysis allows him to begin to make conclusions about the wrath and how it operates.

Social History: Isaiah, Jeremiah, and Ezekiel as a Corpus for Study

The prophetic books of Isaiah, Jeremiah, and Ezekiel are used in this study of the rhetoric of God’s wrath for a number of reasons. 1) They hold a large corpus of wrath; 2) they address the common theme of foreign intervention by powerful empires, and in particular address the crisis of the conquest of Jerusalem; 3) they are all literary

constructs from the early post-exile period; 4) they represent three geographic perspectives and three Judean communities; and 5) they all characterize God's wrath targeting God's own people.

1) Large Corpus of Wrath

As discussed above, the rhetorical use of God's wrath by biblical writers is the topic of this study. These three prophetic texts hold the largest concentration of texts in the HB that employ God's wrath.¹⁴ As noted above, the prophetic books of Isaiah, Jeremiah, and Ezekiel contain 36% (187 of 518 references) of the language of wrath in HB. The writers of these three books all employ similar rhetorical forms that include God's wrath in their persuasion.

2) Common Theme: Foreign Intervention in Jerusalem

Isaiah, Jeremiah, and Ezekiel all address the common theme and crisis of foreign interventions in Jerusalem. These interventions threatened the awesome power of Empire and were significantly different from the continual disputes with neighbors that occupy the HB's literary history. In particular, the destruction of Jerusalem provides the central focus of each of these prophetic books. Some have argued, in the history of biblical interpretation,¹⁵ that the first part of Isaiah (1-39) is a separate unit that only concerns itself with events leading up to and through Sennacherib's campaign in 701. Yet much of the dire warnings in Isaiah have been connected in antiquity to the destruction of

¹⁴ There are studies about God's wrath and related themes in other traditions. Kelly wrote on retribution in Chronicles (1996). Rowlett (1996) wrote on the rhetoric of God's anger in Joshua. Continuing in that tradition, Latvus (1998) wrote about the Anger of God in Joshua and Judges in contrast to the Dtr and Priestly writings. Joo (2006) wrote about the wrath of God in both Dtr Theology and in Jeremiah. A major part of Gray's (Gray 2006) writing about rhetoric and social justice in Isaiah is about God's wrath and punishment. Becking (1995) wrote about God's wrath as part of an organizing hymn that unites the book of Nahum. While there are other texts about God's wrath in prophetic literature, most do not address the rhetorical use of this wrath.

¹⁵ Sweeney (1996, 41) explains that during most of the twentieth century it was customary to treat Isaiah 1-39 as a distinct prophetic book, based on the historical presumptions behind Duhm's identification of First (Isaiah ben Amoz, eighth century), Second (anonymous prophet of the Babylonian exile, sixth century), and Third (a post-exilic prophet, sixth-fifth century) Isaiah (Duhm 1892, 1902, 1968, 1968 #2250).

Jerusalem in 587 B.C.¹⁶ Clements writes, “it may be argued that the destruction of Jerusalem in 587 B.C. is likely to have provided the historical backcloth to comments which clearly presuppose that some dire calamity has overtaken Judah” (1980, 424). He concludes his article about the scribal editing of some of the dire predictions:

It was in this process of prophetic re-interpretation and development that the events which befell Jerusalem in 587 B.C. provided a pivotal point. Even though the amount of material what was added to the book at this time may not initially have been all that extensive, yet it exercised a formative role in giving to the book its present structure. Not least was it this factor in its interpretation which led to the linking of the “Babylonian” chapters (xl-lxvi) with that part of the book (i-xxxix) which we can still recognize to have been primarily concerned with the conflict between Israel and Assyria...It is the result of a very important thematic and historical connection, or series of connections, which binds the various features of the message of the book to each other (1980, 436).

Sweeney asserts that there is no evidence that the first chapters of Isaiah (1-39) were ever a distinct book and that Babylon is portrayed as “the symbol of world power arrayed against YHWH in both halves of the book”(1996, 41).

3) Three Literary Constructs from the Early Post-Exilic Period

In analyzing a text there are several life situations to address. In a diachronic study, the imagined socio-historical settings for the core text and each redaction are important. Sweeney demonstrates this importance, showing how the meaning of a single text (Isaiah 9:1-6) changes with each redaction in light of new socio-historical factors (2005, 32-34). In addition, the socio-historical setting of the initial intended audience is also important, as well as the setting of future generations that may receive the text in a totally different setting.

These socio-historical settings are different from the literary constructs presented by the texts. The literary construct is what the text presents as its setting. Therefore, even though the text of Isaiah may have received three or four redactions, it still presents itself (in a literary construct) as the prophecy of Isaiah ben Amoz. In this construct his prophecy began in the eighth century and continued into the post-exilic period through

¹⁶ H. Barth (1977, 285) and J. Vermeylen (1977-8, 693) recognized, in their redactional analyses of the book of Isaiah, the connection between the destruction of Jerusalem and Isaiah’s dire warnings.

the prophecies he ostensibly made regarding events hundreds of years beyond his lifetime. As presented above, Isaiah centers on the destruction of Jerusalem, as do Ezekiel and Jeremiah. Yet that destruction is presented as a prophecy of the future. The return to Jerusalem under Cyrus of Persia and its further restoration is also a prophecy of the future, presented as the fulfillment of the earlier prophecies of Isaiah ben Amoz.

Each of these prophetic books presents a literary construct from the Early Post-Exilic Period. The narrative of Jeremiah only continues a short span beyond his exile in Egypt. Although J. Lundbom suggests Jeremiah could have spent as long as four years in Mizpah before he was removed to Egypt (1999, 120), the action does not extend far beyond his settlement. Yet, by including the defeat of Babylon in his oracles against the nations, the writer extends the literary setting through the rise of the Persian Empire some fifty years later. Ezekiel's literary construct extends beyond the destruction of Jerusalem. Although the writer of Ezekiel presents a fully developed plan for the temple, the construction of the new temple developed, in the literary tradition of Ezra, so differently that scholars have deduced that Ezekiel was completed before the temple construction commence. Joyce, supporting a sixth century setting for the text of Ezekiel, writes, "Moreover by the end of the sixth century, reality will have taken over from aspiration in many respects (with regard, for example, to the temple or monarchy), and many expectations will have been falsified by historical developments"(2007, 4). The literary construct of Isaiah extends from the eighth century through the sixth, and perhaps a large part of the fifth as well, so it may seem an unusual text for comparison because it is both too early and too late. Sweeney in particular stresses the connection between the last (his fourth) redaction of Isaiah and the reforms of Ezra and Nehemiah. He cites several characteristics that are shared by the two traditions: the use of the term *hesid* (fix) or trembling for the faithful, the liturgical purpose for Isaiah, and the emphasis on torah by both traditions. He does acknowledge that their concept of torah was probably different, and he recognizes the tension between Isaiah's welcome of the foreigner and Ezra's lack of receptivity. He resolves the tension between the welcomed foreigner in Isaiah's tradition by suggesting that Ezra was only concerned about intermarriage and the pollution it brought, not foreigners (particularly those who followed the law of God) (Sweeney 1996, 54). This paper considers a late sixth century literary construct for Isaiah,

or perhaps an early fifth century construct. In doing so it recognizes a different part of the Ezra tradition (Chapter 4), where foreign help in building the temple (or maybe even local Judean help) was rejected even though the foreigners maintained that they worshiped YHWH. In addition, the other common features could have developed because Ezra used the already existing Isaiah material in his reforms. Fulfillment of the prophecy of Isaiah, according to K. Koch, is the purpose of the presentation of Ezra's return. The continuity between what Sweeney calls the third and fourth redaction is very solid, suggesting that they make up one tradition in which one redaction followed right after the other. Brueggemann initially dates the Isaiah texts to eighth century and sixth century (540 and 520 BCE). While embracing the canonical approach that moves beyond historical-critical gains toward theological interpretation, he does not offer new fifth century dates (1998, 3-5).

4) Three Geographic Perspectives and Three Judean Communities

The social reality after the destruction of Jerusalem in 587 is known through some outside factors as well as the information in the text. One of the weaknesses in establishing the social reality is that it often must be inferred from the literary text. Archeology helps give non-textual clues to the social reality but it cannot give a precise social picture. There were at least three Judean communities: one in Babylon, a remnant in Judah, and one in Egypt. There may have been enmity between these communities. C. Sharp defines two distinct voices in Jeremiah vying for the authoritative voice of the community after the exile of King Johoiachin in 597. She writes that even prior to 587 there is clear tension between the *gôlâ* faction (future Davidic rulers) with its "vitriolic disenfranchisement of the Judeans remaining in Judah after 597 and of those who fled to Egypt after the fall of Jerusalem"(2003, 162). Those tensions were probably exacerbated by the destruction and the passage of time, during which most Judeans in the diaspora assimilated.

There is no outside literary evidence for the fall of Jerusalem and the subsequent deportation. The evidence cited for the other interventions (Assyrian and Babylonian) suggests that the record of the destruction in the Bible in this instance is probably

historical. There is supporting evidence for the other exiles cited in the Bible; Assyrian and Babylonian sources claim these victories.¹⁷ However, the Babylonian source about Nebuchadnezzar's reign (The Babylonian Chronicles) is not available after 594. According to archeological surveys, there was a significant population reduction at the beginning of the sixth century (Grabbe 2004, 28-30).

Little is known about the community that was left behind in Judea and Jerusalem (see later section on population estimates). The biblical witness (particularly Jeremiah 41-43) insists that after the murder of Babylon's governor, Gedaliah, by Ishmael (of the royal house), Johanan son of Kareah led all the remnant of Judah to Egypt. Nevertheless there were probably continuing residents in the land. In recent years the probability that there actually was an exile has been questioned in scholarship.¹⁸ While most scholars agree there was an exile, some question its size and others question the definition. If most people never left the lands to which they were deported, it becomes more of a permanent immigration than an exile (Carroll 1998, 62-79). An empty land is even more problematic. This remains a conflict between a concept of socio-historical setting and the literary construct. The books of Ezra and Nehemiah and much of the restoration prophecies (particularly of Isaiah) depend on the "returning exiles," or the *gôlâ*, representing not only the leadership but the population of the land. The archaeological surveys suggest a population decrease from its height in the Iron II Age even before the destruction of Jerusalem. The city had increased in population, probably coming from the Shephelah after the devastations of Sennacherib in 701. After the destruction of Jerusalem, the center of Judah and the Babylonian capital seemed to be located in Mizpah, which held a steady population (along with the region of Benjamin) until the Persian period, when the regional head began once again to be in Jerusalem. Mizpah

¹⁷ For the Assyrian period, the annals of Tiglath-Pileser III, Shalmaneser V, and Sargon II make reference to the events in Palestine: Tiglath-Pileser's annexation of the Galilee (2 Kgs 15:29) (Tadmor 1994, 138, [Summary Inscriptions 4, 4'-7']); Tiglath-Pileser's installation of Hoshea (2Kgs 15:30) (Tadmor 1994, 140 [Summary Inscription 4, 15'-19'], 119 [Summary Inscription 9, 9'11]); Shalmaneser V destroys Samaria (2 Kgs 17:1-6) (Grayson 1975, 73); Sargon II conquers Sumaria (exiles 27,000) (2 Kgs 17:1-6) (Luckenbill 1927, 2 [ANET 284-85]); Nebuchadnezzar captures Jerusalem, seizes king and appoints a new king and takes tribute (2 Kgs 24:8-16) (Grayson 1975, 101-102).

¹⁸ See H.B. Barstad (1996), Carroll (1992, 79-93), and Davies (1998, 128-138)

declined from around 1150 settled dunams to 500 dunams (50 hectares)¹⁹ (Grabbe 2004, 28-30). This would suggest that while Jerusalem and its immediate vicinity may have been vacated by the events of 587 and its aftermath, there were Judeans in the region, and their descendents probably migrated back to the Jerusalem area with its reconstruction. This would make the historical scenario more complex than the literary sources indicate. In addition, the population estimates for the whole Persian Period only amount to 20,000-30,000 for the whole of Judah. This suggests that the figure of 42,000 one can calculate from the text of Ezra is more idealized than factual. O. Lipschits concludes that Judah was a province of no more than 30,000, and that any migration from Babylon did not appear to significantly alter the demography (2003, 364-65).

Likewise, little is known about the communities in Babylon or Egypt. There are representations in the book of Ezekiel of exilic life in Babylon that depict the deportees all settled together in one place, by the river Chebar (Ezek 1:1). Mesopotamian sources attest to the presence of West Semitic people from the time of the Assyrian invasions through the Persian period.²⁰ The Murašû archive from Nineveh, 454-404 BCE is of particular interest, because it stems from a period late enough that the names (eighty of them), with theophoric elements indicating they are Samaritan or Judean, could come from people who descended from refugees of Jerusalem (Stolper 1992, 928). There could have been a sizable population of Judeans living in diaspora in Babylon.²¹ The continuing community that existed during the rabbinic era suggests this possibility. Even the biblical accounts of the return do not suggest that everyone, or even a majority of the diaspora Judeans, returned to repopulate Jerusalem. In addition, the biblical books of Daniel, Esther, and Tobit offer literary accounts of diaspora life.

¹⁹ 1 dunam = ¼ acre; 1 hectare = 2.47 acres. Using the 25 person/dunam formula attributed to Finkelstein, Broshi, Carter and Lipschits (Grabbe 2004, 200-01), Mizpah would have gone from 28,750 in population to 12,500. Finkelstein and Silberman later (2006, 265) recommend 20 per hectare. That would make a decline from 23,000 to 10,000.

²⁰ There have been several studies about the West Semitic names found in Neo-Assyrian documents (Eph'al 1978, ; Zadok 1978, ; Oded 1979, ; Zadok 1979, ; Eph'al 1991).

²¹ Grabbe cites the publication Joannès and Lemaire of three tablets from the early Persian period that give information on Jews in Babylonia. (Joannès 1999) One has twelve Hebrew names and is from, "the city of Judah" (*uru ia-a-hu-du*). The authors interpret this designation to mean the place of residence of Judeans in Babylon. He also cites an additional ninety texts, mostly unpublished, that relate to exiled Jews in the sixth century (Pearce 2006).

In Egypt, the historical information that attests to Judean life there comes from the military colony at Elephantine. There is correspondence between that colony and the leadership in Jerusalem during the Persian period. Of particular interest are the several documents that have to do with the passage of property between a merchant, Mibtahiah, and his daughter, Mahseiah, since some of the customs are at variance with the customs found in the “*torah*” in Jerusalem. This may suggest another contrast between a literary construct and socio-historical reality. The “*torah*,” like other ancient law codes (*Codex Hammurabi*, for instance) may have represented the idealized law that was practiced in the breach, while practical law took precedence in historical lives (Grabbe 2004, 173). The other correspondence of importance to any Persian Period study is the correspondence about the rebuilding of the temple in Elephantine that had been destroyed by the Khnum priests. This correspondence sheds additional light on the doctrine of the centrality of sacrificial worship, so important to the literary construct of the time (Porten 1968, 459-51).

The historical background for these two-and-one-half centuries really needs to begin with the destruction of Samaria by the Assyrians (722 BCE), or even their conquest of the Galilee (735 BCE). Both the Assyrian sources and the Bible report a deportation. (2 Kgs 17:1-6) (Luckenbill 1927, 2 [ANET 284-85]) Yet, though the deportation numbers are large, (27,000 in the Assyrian text, and “the Israelites” [presumably all of them according to the biblical text]), some people must have escaped deportation. Finkelstein and Silberman’s analysis indicates that the influx of refugees, who probably came from Samaria and other places in Israel prior to the end of the eighth century, contributed to Jerusalem’s zenith of power and authority (Finkelstein 2006, 261-66). This strength continued throughout the seventh century, even after the loss of much of the countryside in 701 BCE. Other studies (Grabbe 2004, 28) suggest even though 354 settlements were destroyed, the thirty-nine that were rebuilt were restored rapidly.

The biblical literary account (2 Kgs 21:11-12) denounces the reign of Manasseh. The socio-historical reality of his reign may have told a different story. One must assess the relationship between Judah and Assyria. Judah was a vassal of Assyria for more than

a century, and Israel (Samaria) was part of the Assyrian empire. There is evidence, collected and examined by Dalley (2004), that suggests that Judah participated as a willing ally in the Assyrian Empire, and that this willing cooperation helped raise Judah from an insignificant and poor nation to the status of a major (and wealthy) player in the commerce of the empire. Dalley calls attention to the fact that Padi, exiled from his throne in Ekron by rebels against Assyria, finds refuge with Hezekiah of Judah (2004, 393). Manasseh, king of Judah, not only pays tribute, he also stands penultimate in the list of tributaries to Esarhaddon's building at Nineveh (1927 ARAB, 340). He is also included among the kings who fight with Assurbanipal against Tarku of Egypt. His troops may have served as bodyguards to Sennacherib (Dally 2004, 392). Josiah ruled Judah at a time of waning Assyrian power, yet seemed to flourish (according to the biblical literary construct) both as a king and as a religious leader. It was in the aftermath of his rule and with the rise of Babylon that the fate of Jerusalem was written.

In 612 BCE Nineveh fell to Babylon and the Babylonians king became the new sovereign for Israel. This may have followed a few years of renewed Egyptian hegemony. The initial rebellion of Jehoiakim (2 Kgs 24:1) was not immediately answered, apparently because Nebuchadnezzar did not take the field after a difficult and inconclusive battle with the Egyptians.

According to the HB, as the sixth century dawns, Nebuchadnezzar (in 597 BCE) captures Jerusalem (city of Judah), seizes its king, and replaces him (2 Kgs 24:8-16) (Grayson 1975, 101-02). The biblical account reports that (in 597 BCE) the king, Jehoiachin, is taken with 8000 captives to Babylon, and Zedekiah is appointed king. Ten years later Zedekiah also rebels and, according to the biblical account (2 Kgs 25:1-12; Jer 39:1-10), Nebuchadnezzar besieges Jerusalem, conquers it, and destroys it. Then he deports all but the poor who are to work the land.

The bare history of the sixth century offers this report. According to the estimates created through archeological surveys, there was a population drop of about 70% between the end of the Iron II Age (end of the seventh century) and the beginning of the Persian period. Destruction and deportation are the reported causes of this deportation.

The Persians defeated Babylon in 539 BCE. Some time after that during the Persian rule, Judah's population began to increase, though it never grew beyond 30,000.

Jerusalem was rebuilt, though it was diminished from the large metropolitan center it had been in the days of Hezekiah when it covered 60 hectares (600 dunams) and had as many as 10-12,000 inhabitants (Finkelstein 2006, 263). By contrast, the Persian city of Jerusalem was probably no more than 6 hectares and about 1,500 inhabitants, with a total of about 3,000 in the vicinity (Grabbe 2004, 30).

Where did the new inhabitants come from? For this question there is a great deal of literary evidence and little else. The biblical texts, particularly the prophetic books of Isaiah, Jeremiah, and Ezekiel, project some kind of return from the lands of deportation for a remnant. The books of Ezra and Nehemiah are precisely focused on the return of deportees or their descendants who would populate an empty land, administer it, and rebuild it along with its temple. How the texts depict the return is at the literary heart of the restoration and this study. Was the new society to be centered around adherence to God's teachings (*torah*) regardless of one's lineage (Isaiah 39)? Or was there a need to establish a historical right to participation through documented pedigree (Ezra 2, 9)? Whether either of these points of view actually reflected the social norms of the reconstructed culture, or whether they reflect idealized views of those norms, cannot be known from the literary sources.

The date commonly cited for the rebuilding of the temple, based on the account in Ezra, is 516-15 BCE. Only the biblical evidence supports that date. The late fifth century letters from Elephantine, in which Jedaniah writes to Bagohi the governor²² and Jehohanan²³ the high priest, attest to those two administrative positions (Porten 1968, 449). The fact that the Egyptian Jews were able to rebuild their temple, without license to continue their former practice of animal sacrifice, suggests that the prerogatives of the Jerusalem temple were being protected. This suggests that the temple had been rebuilt before 410 BCE. These Persian Rulers served during the time of their hegemony: Cyrus (539[559] -530 BCE); Cambyses (30-522 BCE); Darius I (522-486 BCE); Xerxes I (486-

²² There are other governors named in extra-biblical sources, usually coins or seal impressions. In addition to Bagohi (Elephantine), there is evidence for these leaders, Hezekiah (coins), Jehoezer (seal), Ahzai (seal), Elnathan (seal). Whether or not Judah was a province in its own right, or under the supervision of Samaria, these governors join the list from biblical sources (Sheshbazzar, Zeubbabel, and Nehemiah) to suggest the possibility of continuous secular leadership.

²³ A coin inscribed, "Johanan the priest" (*ywhnn hkwhn*) from the mid-fourth century also attests to the priesthood.

465 BCE); Artaxerxes I (465-424 BCE); Darius II (424-404 BCE); Artaxerxes II (404-359 BCE); Artaxerxes III (359-338 BCE); Arses (338-336 BCE); and Darius III (336-331 BCE).

In the section on literacy below, it is noted that scholars suggest the whole enterprise of creating texts depends on an institution that can support a scribal class. Van der Toorn suggests this is most likely to be the temple. Whether or not scribes, levitical or otherwise, were employed before the building of the temple is not known. Once a pre-exilic tradition of scribal education had been instituted, it is unlikely that scribes stopped writing or teaching. It is probable they worked outside the structures of the temple when necessary. The precise date of the rebuilding is not known. Eventually, by the Greek period these institutions were present, attested, and the principle locus of scribal activity.

Isaiah, Jeremiah, and Ezekiel present, from the perspective of their literary constructs, three different perspectives on the fate, fortune, and future of Judea. Isaiah represents a Jerusalem perspective. Even though the chapters that encourage the return from Babylon seem to come from there, the majority of Isaiah is Jerusalem-focused. Ezekiel, while totally fixated on the predicament of Jerusalem, is a voice of the Babylonian exile. Most of the setting for Jeremiah is Jerusalem. However there seems intentionality in the writer's placement of Jeremiah, in the end, as one of the refugees in Egypt. There he remained separated and watchful of the Babylonian-based leadership that would exert itself in the development of the new Judea and Jerusalem.

5) God's Wrath Targeting God's Own People

The final commonality that suggests these three prophetic texts as the corpus of this study is the startling fact that they all, as part of their rhetoric of wrath and social control, depict God as an angry and kingly divine who actively targets God's own people with disproportionately harsh judgment and punishment.

Literacy in Ancient Judah

Only the scribal elite could read and write literature. For the purposes of this study, that is the most important fact to remember about literacy in the ancient world. For biblical studies in general, a whole host of other information is important. For example, how early was a culture capable of written texts, especially narrative? When did the culture have adequate infrastructure for the production of literary texts? Who controlled writing? Did common people have access to it? Scholarly consensus regarding the texts involved in this study presumes them to be recent enough (post-exilic) that there is no controversy about the culture's ability to write. Because of the devastation of Jerusalem and its institutions in 587 BCE, there may be some question of the presence of an infrastructure there sufficient for the actual creation of texts. It may be that the earliest writing after the exile continued in Mizpah (the Babylonian provincial capital of Judah), Babylon, and Egypt.

Recently there have been a number of comprehensive studies on literacy in the ancient world and in the Levant in particular. The authors (Carr 2005, 120; van der Toorn 2007, 4; Whisenant 2007) reemphasize that only a small segment of the population could actually read. They echo the long-expressed caution of scholars Baines (1992, 335) and Michalowski (1994, 58) that it cannot be assumed that the texts of the ancient world, certainly those of Egypt or Mesopotamia, experienced a wide audience.²⁴

Scholars also emphasize that each of the ancient cultures, including Israel and Judah, educated its scribes. Particularly in the sophisticated heartlands of Egypt and Mesopotamia, education of scribes included all the classic texts of the culture as well as multi-lingual study. In Mesopotamia, the texts themselves were learned in Sumerian long after it ceased to be an actual spoken language. In addition, inscriptions and new copies of old texts were produced in current languages or in stylized versions of language used for writing and literature, though rarely for actual oral communication (Michalowski 1994, 59-60). The annals of the kings of Assyria are written in Standard Babylonian, an exclusively literary language in the Neo-Assyrian period (Machinist 1993, 99).

²⁴ It remains a kind of ironic miracle that twentieth and twenty-first century common people in the English-speaking world can read the major literary works of Mesopotamia in a mass-market edition. (Dalley, 1991)

The mid-fourteenth century BCE Egyptian Amarna letters to and from Canaanite and Syrian city-states were in an Akkadian script and dialect, suggesting that the international scene already required a facility in languages by the supervisors of the Egyptian Empire. The same was certainly true for the administration of the Neo-Assyrian Empire. In all the cultures touched by this study, reading and writing were the property of select scribal classes. Only rarely, with Egypt as an exception (Carr 2005, 63), did even the ruling elite learn to read, though it is uniformly understood that the scribal class served the ruling elite exclusively with their work. Whisenant writes,

In both Egypt and Mesopotamia, the state quickly asserted itself as the dominant and over-arching social and political structure, in relation to which other social fields of activity had to re-position themselves. The technology of writing was no exception; indeed, writing's potential as a controlling device was pursued vigorously in both regions, and the context of its application was long restricted (2007, 354).

The ruling elite controlled writing and literature. Carr concludes that this also occurred in Judah with the judges, officials, and other leaders who could read. "The issue in Israel," he writes,

is not mastery of an esoteric sign system to achieve literacy but use of literacy to help enculturation, shape the behavior, and otherwise mentally separate an educated upper class from their noneducated peers (2005, 119).

It could be that the whole literary audience for the writers of Isaiah, Jeremiah, and Ezekiel was made up of other writers (scribes), those people who could read and understand the texts themselves. The conduct of the elite in Judah was very important to the health of its society. This study concludes that a wider audience was intended as well.

The non-literate audience would only be able to receive the instruction of these prophetic texts if someone read it to them. Ben Zvi calls the literate audience for the prophetic books (in this case Micah) the literati. In keeping with his insistence that prophetic books are meant to be read and reread, he reflects that, "the literati who can read it to themselves and to the vast majority of the population who are unable to read it, become the brokers of divine knowledge" (2000, 11).

A number of scholars contend that orality and literacy lived side by side. Both Niditch and Whisenant follow Thomas' analysis of oral culture in the midst of the literacy of Classical Athens with their own hypotheses for such a mixed culture in the

Levant. In Classical Athens, monumental writing served to memorialize events but were not really intended to be read. They were transmitted orally (1992, 83). Niditch writes about the Hebrew Bible, “oral style informs the written works of the Hebrew Bible, and the contextual ‘writing world’ concerns of writers in turn influenced the forms of traditional-style works preserved in the Bible” (1996, 45).

In Judah, writing was also almost exclusively the prerogative of scribes highly trained in private schooling (Whisenant 2007, 315). It is possible that there was also scribal education in the temple both before and after the exile (van der Toorn 2007, 88-89). Whisenant asserts after her extensive review of all the epigraphic data in the Levant that scribes may have been able to produce collections of prophetic oracles as early as the late eighth and the seventh centuries. She cites the small example of the inscription couched in the style of a prophetic oracle at the Amman Citadel (last half of the ninth century or early eighth century) as an example of the kind of oracle writing that was already possible in the Levant (Whisenant 2007, 315). If such collections were made, they would have been a possible source for later scribes in the exilic and post-exilic periods.

The actual completed texts of Isaiah, Jeremiah, and Ezekiel had to have been accomplished by scribes, in particular levitical scribes, according to van der Toorn (2007, 88-89). His attestation that this scribal activity was part of temple culture does not go unopposed. Schniedewind attests that at least the oracle collection of Isaiah was written by royal scribes (2004, 84-85). Even if an oracle collection was developed in the pre-exilic court, the rest of these prophetic writers would have to have a different era and setting for their scribal workshop.

The complete texts of Isaiah, Jeremiah, and Ezekiel would have been accomplished at a time when there was no royal setting for scribes. Probably the temple setting, where van der Toorn’s levitical authorship could thrive, was their new home; yet it is also possible that there was organized scribal activity prior to the rebuilding of the temple. As in other Near Eastern states, the first audience for the published scrolls would have been the scribes themselves. While not at the highest rank in the temple hierarchy (of either age), the Levitical scribes still held elite positions of authority and responsibility. The effect of the reform-minded social control passages, which make up

such a large part of the overall prophetic material, would be felt first in their numbers. It would be important for the elites in Judah to practice the same reform-minded ethic of righteous behavior asked of a wider audience.

Prior to the destruction of Jerusalem, Levites came from Israel and also Judah, which received a massive influx of population in the latter part of the eighth century, presumably made up of refugees from fallen Samaria (722-1 BCE) (Finkelstein 2006, 266). They would have made up the guild of educated scribes,²⁵ with responsibilities for both scribal education and education of the populace.

[A]nd with them the Levites... And they taught in Judah, having the book of the law of the LORD with them; they went about through all the cities of Judah and taught among the people. (2 Chron 17:9)²⁶

This assertion by Chronicles, supported by a comment by ben Sirach (39:5-11) about scribal education, provides a valuable possibility for the dissemination of the prophetic charge of repentance and renewed commitment to a faithful, uncompromised allegiance to God. Carr cites additional textual evidence from the bible that suggests that the Levites had a teaching role. In addition, a number of different leaders (Joshua, Josiah, Ezra) are called upon to read the Torah to all Israel (2005, 120).²⁷

Although it is possible that parts of what has been known as first Isaiah (found in chapters 2-39) could have been compiled earlier, the rest of the texts of Isaiah, Jeremiah, and Ezekiel could not have been completed until after the return, based on subject matter (information about the return from exile).²⁸ That having been asserted, dates up to the Hasmonean period (Carr 2004, 253-72) have been posited for this scribal work. This study does not proffer any specific data or analyses that would inform the question of completion date. It claims a shared composition during the early post-exilic period. The rhetorical forms and language that are the subject of this study are common building blocks in persuasive texts. The fact that many of them were aimed at a general audience suggests they were employed in social control and state formation, beginning in this period but extending beyond it as well.

²⁵ For an analysis of the incorporation of Israel's Levites into Judah's Temple structure see van der Toorn (2007), 87-96.

²⁶ See also Neh 8:7-8, Mal 2:6-7, Neh 8:7-8.

²⁷ Josh 8:32-35; 2Kgs 23:1-3; Neh 7:72b-8:18, Deut 17:9-12; 31:9-13; 33:10; 2Chr 19:8-11; and Hos 4:6).

²⁸ For a survey of prophecy in Israel see (Blenkinsopp 1996).

Part 2: Methodology

Rhetorical Analysis

The wrath of God material in the HB, particularly in the prophetic books, requires an analysis that examines the rhetorical use of the wrath of God, both with direct language and with descriptions of punishing action.²⁹ The term “rhetoric” here is understood in the manner introduced by T. Renz, in the narrow sense of “the art of persuasion” (1999, 1). He explains that “rhetorical criticism to Biblical Studies is not the focus on a text’s final form or its unique features. Rather it is the focus on literary works as means of communication or, more precisely, of persuasion” (1999, 6). The emphasis here is on the rhetorical (persuasive) use of God’s wrath, found in the complete documents (both oracles and narratives) of the texts of Isaiah, Jeremiah, and Ezekiel. D. Patrick and A. Scult describe the rhetorical process “as the means by which the text establishes and manages its relationship to its audience in order to achieve a particular effect”(1990, 12). Gray explains “that evidence from the text itself assists in constituting an implied author, not as the determiner or guarantor of one intended meaning, but as a necessary component in a communicative act” (Gray 2006).³⁰

This study does not attempt the important work of addressing these prophetic books as whole rhetorical units. It does demonstrate the persuasive force of divine wrath and punishment in several rhetorical forms, used by the writers of all three of these prophetic books. These forms serve to intensify the persuasive force of their messages by direct speech and by the coded messages of repeated rhetorical patterns of persuasion. This demonstration therefore employs the more common analysis of the rhetoric of prophetic speech.³¹ It also involves semiotic interpretation³² that seeks to recognize and interpret the transmission codes that carry the meaning of the texts. Younger writes, “It

²⁹ See M. Gray’s chapter, “The Rhetoric of Punishment as Questioning Voice,” for an approach to this endeavor using passages from Isaiah (1989, 34; 2006, 118-78).

³⁰ See also G. Aichele (1997, 31).

³¹ See the presentation in Gitay’s article, “The Realm of Prophetic Rhetoric” and its bibliography about the series for studies demonstrating the prophet’s art of persuasion. (Gitay 1996)

³² See R. Scholes presentation in the chapter, “Toward a Semiotics of Literature.”(1982)

must be kept in mind that every narrative discourse consists not of one single code monolithically utilized, but rather of a complex set of codes... This explains the density of various ANE and biblical historical texts” (1990, 278 n.134).³³

This study demonstrates how God’s wrath and descriptions of God’s punishing behavior are used to enhance the persuasive potential of texts that are by their nature designed to persuade the audience to behave according to desired norms of behavior. This normative behavior is framed as behavior that will please God and will therefore reduce the possibility of divine punishment. The prophetic writers employ the terminology of wrath and punishment to explain the destruction of Jerusalem and the exile of its citizens.³⁴ They also use it to encourage compliance from the intended audience. Once written, the text can be used for both threat and behavioral encouragement for additional audiences as well.

Until recently in the history of biblical studies about God’s wrath, little attention has been given to the rhetorical use of wrath. Instead, biblical scholars have focused on wrath as part of the characterization of God’s divine personality. They write as if the descriptions of God’s wrathful and terror-inspiring personality were an existential reality. The use the prophet makes of the wrath-of-God imagery is constantly in tension with the need to know what God is really about. Rather than analyze the texts as written texts, as is done fairly consistently in the field of Biblical Studies, biblical scholars continue to discuss the wrath of God not as a literary form but as a personality trait of the cosmically living God. This illusion is abetted by the sophisticated style of the literature that is pertinent to this study: the prophetic books of Isaiah, Jeremiah, and Ezekiel. While the compelling images of terror are not attractive, the archetype of a God who is in control of

³³ The prophets regularly used customary rhetorical forms to reinforce or intensify their message. Literature by its very nature refers to other literature. F. W. Dobbs-Allsopp explains, “A writer draws on previously known literary conventions of one type or another, he or she does not compose a work which is completely *sui generis*. The work that avoids recourse to literary convention cannot communicate to the reader. In order for any communicative process to proceed successfully, both parties involved must share a common set of conventions or codes” (Dobbs-Allsopp 1993, 16)

³⁴ P. Joyce writes about the first twenty-four chapters of Ezekiel, “These chapters assert in an unqualified way the responsibility of Israel for the fate which has befallen her. In so doing they offer rationale for exile which is also a theodicy: Yahweh is indeed still both powerful and just and he is punishing his own people for their outrageous sins... Given that everything which constituted the identity of Israel had been lost this time, it is hardly surprising that the theological explanation for this is given in the most thoroughgoing of terms.” Joyce does not conclude that the rationale for exile is the only reason for this explanation, but rather the behavior of the exile community is its target (1989, 34).

all events, and a champion of the orphan and widow and all of the just and righteous values that the reader would love to espouse, is attractive. These images go together. As with a well-written novel, the reader is invited into the world presented by the prophetic texts and seduced into accepting it as reality.

The seduction happens only when one pays attention to these texts at all. The literature of Biblical Studies has never given attention to the study of God's wrath proportionate to its occurrence in the texts of the Bible. Perhaps the inverse of accepting this characterization of God's personality is to just ignore it.

N. Lohfink complains about one biblical tradition, "the Deuteronomistic Tradition is almost a retrospective in or out of the wrath of God, yet the subject hardly crosses the lips of the most prominent writers about this tradition. While the tradition begins and ends with wrath, the common theological fixation is with God's love" (2000, 137-55). K. Latvus (1998, 74-76) echoes this concern, complaining that the wrath of God is not mentioned among the central Deuteronomistic (Dtr)³⁵ themes by traditional scholars. Instead, the love of God appears. There are forty-four late Dtr passages about the wrath of God in Deuteronomy. By contrast there are twelve passages that present the love God has for God's people.

For those authors who see God's wrath as a personality trait, the discussion began early, including writers such as Lactantius, writing in the early fourth century C.E. Adherents of this perspective such as Blumenthal continue to write about it in the present day. They claim the truth of a passionate God who has a personality. Lactantius asserted God's wrath and kindness in the face of the contemporary Greek philosophy that denied such passion, and he encouraged his followers to a moral life to avoid the wrath (1890, 259-80).

Lactantius' ideas were opposite those of another early Church teacher, Origen, who denied the possibility of divine passion or pathos. He taught that when God is said to be angry or to repent (seeming to break God's impassibility), "we do not take such expressions literally, but seek in them a spiritual meaning, that we may think of God as

³⁵ The SBLHS abbreviations for these terms are used: D = Deuteronomist (D-source of Pentateuch); Dtn = Deuteronomic (History, writer); Dtr = Deuteronomistic (History, writer).

He deserves to be thought of.” In his refutation of Celsus, he called for a figurative understanding of the anthropomorphic characterizations of God.

We speak, indeed, of the ‘wrath’ of God. We do not, however, assert that it indicates any ‘passion’ on His part, but that it is something which is assumed in order to discipline, by stern means, those sinners who have committed many and grievous sins. For that which is called God’s ‘wrath’ and ‘anger,’ is a means of discipline... ‘Wrath’ is no passion of the part of God, but that each one brings it upon himself by his sins...It is manifest, further, that the language used regarding the wrath of God is to be understood figuratively (1885, 529 [Chapter LXXII]) .

Modern scholarship continues to address this theology of theopanthism. As long as the biblical texts are considered actually descriptive of God, the analysis of God’s passion will continue. H. Heschel describes God as not experiencing emotions such as wrath, but as living out divine pathos.

To the prophet, God does not reveal himself in an abstract absoluteness, but in a personal and intimate relation to the world. He does not simply command and expect obedience; He is also moved and affected by what happens in the world, and reacts accordingly. Events and human actions arouse in Him joy or sorrow, pleasure or wrath. He is not conceived as judging the world in detachment. He reacts in an intimate and subjective manner, and thus determines the value of events. Quite obviously in the biblical view, man’s deeds may move Him, affect Him, grieve Him or, on the other hand, gladden and please Him. This notion that God can be intimately affected, that He possesses not merely intelligence and will but also pathos, basically defines the prophetic consciousness of God (Heschel 1962, 223-24).

As part of this pathos, there is God’s wrath, yet to Heschel, “the anger of God is one of the profound ideas in the biblical understanding of divine sovereignty, righteousness, and freedom” (1962, 282). The difficulty with this model of God, the wrathful actor, is that it ignores the creative power of the author to make an image of God to serve an intended purpose.

Heschel does address the use of wrath as a textual issue, citing its use in the second part of Isaiah as a response and corrective to God’s disproportionate force found in the first part of Isaiah (1-39). Citing Isaiah 62:1, 6-7, 51:9, Heschel claims, “Second Isaiah does not passively accept Zion’s lot. Far from being silent, he challenges the LORD, putting the LORD in remembrance” (1962, 146). Yet even while he raises this protest against the characterization of God as a cruel master punishing his servants, he wraps up his analysis in a description of divine caring (1962, 153).

By focusing on wrath as a part of God's personality, some scholars' emphases have strayed into an apology for God's admittedly disproportional punishment in response to human misbehavior. This focus has led these scholars to focus on the justice of God and to insist that the punishment is a self-generating factor caused by the sinner's actions. H. Haney sets God's wrath in the context of covenant theology; wrath is punitive and connected to the sin of the people (1960). Simpson (1968) is committed to the idea that the wrath of God is dedicated to justice. He analyzes every wrath passage in First Isaiah and Hosea. The major point of his dissertation is that all the eighth century prophets share this justice-maintaining conception of God, though Amos and Micah do not share the language. Westermann (1981) clearly connects wrath with disobedience, including the worship of other gods. This particular disobedience (worship of other gods) is a major cause of punishment for treason.³⁶ He hints at the idea that wrath is related to the movement of the text, noting that it is connected with major changes in history. These three analyses of wrath move beyond the notion of wrath as personality trait and analyze it in terms of human responsibility. Each of them accurately describes the kinds of provocations that the prophetic writers tie to God's wrath, yet they still place the agency primarily with God and undervalue the needs and intent of the writer. A. T. Hanson concluded that the wrath of God is impersonal. Humans reap the rewards of their behavior. Wrath is the mechanism, but it is an impersonal application of cause and effect (Hanson 1969, 362-63). Such an interpretation is not uncommon for writers of Old Testament theology. Those writers who have paid the most attention to the wrath of God see wrath, on the one hand, as a dangerous personality trait, and on the other hand, as the impersonal wheel of justice. Gerhard von Rad (1965) wrote that wrath is just a fact to the biblical writers. Whether its instrument is bad kings or foreign armies, wrath is, and punishment is.

Baloian, for the most part, concludes that God's wrath is acted out toward justice. Though he does not see wrath as mechanistic, a cause and effect that bypasses divine volition, he does see wrath as a term of action. It gets acted out toward the effecting of justice or love (1992, 101). Edmond Jacob introduces the thesis that wrath is an action instead of an attribute of God's character (1958). Baloian agrees, finding that divine

³⁶ This point is illustrated in Chapter 2.

wrath is not so much an emotion but the action by which a judicial sentence is carried out. The wrath is descriptive of the punishment, the exercise of God's will against a guilty people. Therefore, it is important to understand God's wrath is always in control. Baloian recasts some of the passages that others have called irrational into a rational framework that includes correctness in the covenant code and the requirements of justice. Latvus, after criticizing Baloian's methodology as lacking recognition of traditiohistorical developments in the theological understanding of wrath, charges, "The hidden agenda in Baloian's study seems to be the direct correspondence or even equivalence between the personal and permanent God and the Old Testament texts which reveal this God" (Latvus 1998, 25).

There is no denying the rich divine personality development in the prophetic texts, the poetic insight into both divine and human character, and the inspirational aspects of prophetic speech. Yet it must be remembered that there were authors behind these texts. Prophetic writers wrote with a purpose: behavioral reform (Sweeney 2005, 23). The following chapters illustrate how this purpose was served by the image of a wrathful God.

There are some biblical scholars who have examined wrath (and its associated punishment texts and social control passages) as a scribal tool for both organization of the text and in service of communication with an intended audience.

McCarthy was one of the first biblical literary critics to view wrath as anything other than a personality trait. He moved beyond a concern about what God wanted in God's terrible displays of wrath to see the role wrath texts play in the development of layers of the tradition. McCarthy's analysis highlights the active role of the author and editor in the creation of this literature. He concludes that the wrath of God functions as a unifying theme in the structure of Dtr tradition. He does not delve deeply into layers of textual development, but his approach departs from the norm of seeing the theme of wrath simply as a characterization of God (1985, 341-53).

Latvus goes beyond McCarthy in analyzing the part wrath plays in the development of the Dtr tradition. Focusing on the books of Joshua and Judges, Latvus demonstrates how the wrath passages offer clues to the layering of the Dtr tradition and the Priestly (P) additions to the texts. Latvus (1998) claims the ideology of God's wrath is

found in other Ancient Near Eastern (ANE) cultures. Lohfink (2000, 137-55), responding to his own concern about the paucity of attention to the wrath of God in the Dtr tradition, advances McCarthy's work. He analyzes the use of wrath and warnings of destruction in the Dtr passages concerning the first three dynasties of the northern kingdom, the two exiles, and the end of the Dtr tradition.

Joo (2006) presents the most developed analysis of the vocabulary of wrath in the Dtr tradition. She compares Dtr use of wrath with the use of the same vocabulary of wrath in the book of Jeremiah. Analyzing only one of the terms for wrath, *kā'as*, which is often used in *hip'il* (causative sense) *hik'is*, she demonstrates a formulaic pattern from which God is removed as the agent of punishment. Instead, God's wrath (an aspect of God) is involved in a scheme whereby the people's sins trigger their own punishment. People experience the consequence of their own actions.³⁷ Dtr attributed more activity to God in earlier editions, she argues, but redaction created more distance in later editions. These later editions, along with the book of Jeremiah, try to "further exculpate God from the activities by 1) describing the punishment more in terms of people's sins; 2) focusing on an aspect of God, divine wrath; and 3) absolving God altogether" (2006, 7). She concludes that the primary use of the wrath texts is to explain history, and in particular, the destruction of Jerusalem and the exile to Babylon. "The book of Jeremiah answers those grappling with problems of theodicy arising from the destruction of Jerusalem: 'Don't blame YHWH; you only have yourselves to blame'" (2006, 230).

This study demonstrates that the prophetic writers, including Jeremiah, were not content simply to write and analyze history. Instead, they wrote to encourage behavioral change that would avert divinely imposed disasters. Joo claims that *kā'as*, used almost exclusively in later Dtr editions, makes a special case that does not actively promote punishment. This study illustrates how the prophetic texts in final form present such an extensive active wrath tradition that it eclipses the causative use of *kā'as*.

Joo recognizes the possibility of using the language of wrath to assist in the differentiation of editorial layers in the text. This dissertation contends that the later

³⁷ This is not just a re-statement of the adage, "the punishment fits the crime." Instead, Joo indicates that the writers of this particular redaction layer were trying to remove the sense of God's agency from the descriptions of wrathful acts that populated the texts.

formulaic language involving *kā'as*, which has parallels in Jeremiah and Ezekiel where God's threats are also reduced to formulas, does not really create a distance between God and the punishing actions that follow. Instead, by employing the metonym "wrath" as the agent of destruction, the author who uses the causative term *hīk'īs* to indicate provocation, response, and ending of the response, brings to mind the whole characterization of the kingly God who responds with wrath, punishes, ends the punishment and may bring about renewal.

The very formulas that Joo observes creating distance between God and punishment stand at the center of Blumenthal's depiction of God as an abusive spouse. As the abusive spouse complains, "you made me abuse you," so God complains, "you made me angry." Blumenthal laments this personality of God, claiming, "God is the abusive husband, who goes through the well known fight-beat-reconcile cycle. God wounds, heals, and wounds again" (1993, 240). In a similar vein, Gray begins his analysis of the reference to the withdrawal of divine compassion from widows and orphans in Isa 9:16 (in contrast to the advocacy on their behalf in 1:17) with a reference to the beaten child confronted by a father with his hand still upraised (Isa 1:1, 4-5) (2006, 131). Gray, however, makes his observations within a diachronic analysis of the references to orphan and widow in these passages, and their contribution to the discussion of unifying themes in the whole of the Isaiah texts. In doing so, he attempts to examine Heschel's insight regarding subtle messages through which Second Isaiah answers the theodicy of First Isaiah with a challenge.

Through their textual analyses, these authors (McCarthy, Latvus, Lohfink and Joo) have brought attention to the literary use of the vocabulary of wrath, so long neglected by biblical scholars. They join Brian Kelly (1996), who offered a positive analysis of the eschatological thrust of retribution texts in Chronicles, and Peels (1995), who has contributed a thorough study of vengeance to the field.

Other authors have probed the organizational or rhetorical use of retribution or punishment in the HB. P. Joyce probes the issue of responsibility in Ezekiel, addressing some of the passages that are examined as "social control" passages in Chapter Five of

this study. In doing so, he addresses both the unity of the text and the important issue of audience (1989, 33-78). His analysis is examined further in Chapter Five.

B. Becking analyzes the wrath passages in the first chapter of the prophetic book of Nahum for their function in supporting thematic unity in the text. In this case, the wrath is not directed at Israel, but rather at Assyria, her oppressor (1995, 277-96).

This study emphasizes the writers' role in the production of "wrath-of-God" texts, particularly those that target Israel (or some other designation for the people of God such as Judah, Jerusalem, house of Israel), demonstrating that the scribal writers developed the texts to provide an ideological message about the danger of God's wrath, thereby encouraging behavior that was consonant with social norms advocated by the writers.³⁸

For the purposes of this study, the definition of social control offered by Janowitz is used: "Encouraging the self-regulation of behavior to accepted norms" (1975, 74). When a leader attempts to elicit particular behaviors that serve either the leader or society more than they appear to serve the individual, the leader is exerting social control.

A writer can also act in this capacity, attempting to encourage or influence behavior through written documents, particularly if they are used for educational, liturgical, political, or entertainment purposes. In the sociological struggles to define social control, one enduring focus is having a mechanism to encourage compliance with norms (Meier 1982, 35). The writers of Isaiah, Jeremiah, and Ezekiel wrote to influence social behavior, thereby exerting social control.

Social control may seem an awkward lens through which to view biblical material. The study of social control almost defined the birth of the discipline of sociology (Janowitz 1975). Yet it was used primarily to study the transitional masses of humanity who, as a result of the Industrial Revolution, were leaving stable primary communities and entering urban centers devoid of the social organization that had supported them in the past. The discipline itself went through several transitions, shifting from a discipline of observation (in the early part of the twentieth century)³⁹ to one of

³⁸ See discussion on Genre (and intent) in Sweeney, where he claims the prophetic books are calls for action, he asserts in summary, "A Prophetic Book offers not only an archival vision of the past for the Jewish community but also a programmatic vision for the future." (1996, 49)

³⁹ See Ross (Ross 1901) for his work on the social formation of the individual as influenced by groups.

application in the middle part of the century.⁴⁰ It developed into a study of the restriction of deviance by society and therefore took on the aspect of social engineering.⁴¹ The discipline reacted to this more radical perception of social control and abandoned for a time its preoccupation with its study. Sometime around 1970, renewed interest in social control rose. Janowitz was one of its chief supporters. It is his conception of social control that guides this study. In particular, he saw social control as a positive force that required a basis in values. The two most important ones were the reduction of coercion (force) and the elimination of human misery. He also insisted on the self-regulatory aspect of social control. Social control is a “perspective which focuses on the capacity of a social organization to regulate itself... and which requires the explication of a value position” (1975, 73-74). Recognizing that every society uses some force, the goal of social control is to minimize the use of force through other means of encouraging the self-regulation of behavior to accepted norms (1975, 74).

One might argue, therefore, that the writers of Isaiah, Jeremiah, and Ezekiel, threatening the retribution of an angry God, are themselves the epitome of agents of force. Yet they are not. The writers, however terrifying they might make the moral situation seem, did not wield the wrath or the destructive power of God. For the writers’ admonitions to have any effect, they depended totally on the behavioral self-regulation of their audience. Were the writers describing true reality in their depiction of God, God could apply force. Certainly a king and his armies could wield force. Certain agencies in any society given derivative power by the ruler can use force.⁴² In contrast to these forceful agents, those who wielded the tools of writing served the administration of their communities by encouraging the self-regulation of behavior (social control).

⁴⁰ An example of the application model can be found in Massie, work on organizations. (Massie 1965)

⁴¹ See Pound, a leading proponent of the use of social control to aggressively control anti-social behavior. (Pound 1942)

⁴² The HB insists that Ezra had these powers in Jerusalem.

And you, Ezra, according to the wisdom of your God which is in your hand, appoint magistrates and judges who may judge all the people in the province Beyond the River, all such as know the laws of your God; and those who do not know them, you shall teach. <7:26> Whoever will not obey the law of your God and the law of the king, let judgment be strictly executed upon him, whether for death or for banishment or for confiscation of his goods or for imprisonment. (Ezra 7:25-26)

Synchronic Analysis

Most of the scholars cited above that have analyzed the use of the rhetoric of wrath or punishment in the text have done so with diachronic methods of analysis. In doing so, they have used redactional criticism to help unveil meaning that is hidden in the plain sense of the texts in relation to the perceived socio-historical setting of the redaction. This study on the rhetoric of wrath and punishment as tools for encouraging social control uses a synchronic approach.⁴³ This approach analyzes the final form of the text, without extensive regard to the age or development of individual parts of the text. It recognizes several rhetorical forms that contribute to the persuasiveness of the text as an instrument of social control. These forms are analyzed together in an effort to analyze the effect that the language of wrath and punishment has on their collective meaning. Then it compares the use of the rhetoric of wrath and these rhetorical forms intertextually between the three prophetic texts and some other text traditions in the HB.

In choosing this approach to the rhetoric of wrath in these prophetic books, this study shifts the emphasis of inquiry from the setting of the prophet to the setting of the writing and reading of the prophetic literature. Questions about audience and authorial intent are recognized as important, yet the difficulty of defining audience and author over such a range of texts must be acknowledged.⁴⁴ Since the wrath texts are particularly polemic, they raise questions of the authority of the writers in the administration of their society of origin. This study demonstrates their role in raising the persuasive potential of the texts. The multiple settings of the three prophetic books in this study raise the question of the writers' interest in extending influence with a wider audience in the Diaspora.

This study is primarily a presentation of three rhetorical forms that employ the language of wrath as part of their overall purpose of persuasion. The question of setting

⁴³ For a brief history of form criticism see Sweeney and Ben Zvi (2003, 1-14). For a description of current scholarship and trends for the future see M. Floyd (2003, 298-311)

⁴⁴ This study, in keeping with the scholarship on literature, accepts that these prophetic books were composed and disseminated by scribes starting as early as the early post-exilic period. The rhetorical devices that are used to encourage social control, enhanced by the language of wrath, are not specific to that period and could be used in a number of historical settings.

and political authority that may be associated with this is important. It is, however, secondary in this study and needs to be the focus of further work.

The synchronic nature of this study allows for a comprehensive look at the rhetoric of wrath in Isaiah, Jeremiah, and Ezekiel. It is designed to supplement the work of redaction criticism that should continue, particularly with the wrath texts.

Part 3: The Chapters

Chapter 2: The Terrifying God in Metaphor and Action

Chapter Two demonstrates how the image of God is developed – in description, metaphor, and action – to be terrifying. The terrifying image is enhanced by having both divine and human attributes (particularly attributes of a king) for carrying out extreme punishments. The language of wrath is used to develop the image of God. It also becomes synonymous with God's punishments. The writers of Isaiah, Jeremiah, and Ezekiel include a great deal of war or conquest imagery in their oracles, speeches, and prose accounts. Although there are accounts of the fall of Jerusalem in both II Kings 25:1-21 and II Chronicles 36:15-21, much of the information that the Bible holds about that event is found in Jeremiah; it is also referenced in Isaiah and Ezekiel. It is this language that is at the heart of the divine tradition of punishment and wrath that is part of the persuasion of social control. The prophetic writers prepared texts emphasizing the power and righteousness of God. Yet they portrayed that power as applied not toward the pursuit of power or conquest, but rather toward the encouragement of the kind of good behavior that would please God and contribute to social stability.

The first factor, the characterization of God as a god/king responsible for society's discipline, is addressed in Chapter Two with an examination of the convergence of divine and royal personalities in the characterization of God. It begins with an examination of the images and metaphors for God introduced in hymns and oracles. This converged royal/divine image bears the responsibility for judicial discipline in these prophetic books. The convergence can be best demonstrated by an examination of God's actions. For example, Chapter Two shows God's use in Isaiah, Jeremiah, and Ezekiel of

divine/royal powers to perpetrate disaster on Israel, Judah and the whole world. Throughout Isaiah, Jeremiah, and Ezekiel, the writers present God perpetrating punishments, including conquest and exile, on God's own people. The study examines the types of crimes that inspire divine/royal wrath and punishment.

Chapter 3: Wrath's Metonymic Development in Salvation History

The message – that God will enforce judicial discipline as understood by the prophetic writers – is supported by the metaphors and the actions. Creative literary development in the text gives additional support through literary devices. These literary devices enhance the persuasive power of this message (God punishes and rewards according to behavior) and the subsequent conclusion, that the target audience must obey the law (as the prophetic writers understood it).

Chapter Three shows how the writers of Isaiah, Jeremiah, and Ezekiel combine historical material into units of salvation history.⁴⁵ This study demonstrates how wrath is used as a constituent element in this rhetorical form of salvation history and how wrath is endowed with the metonymic meaning of the whole scope of God's activity from relationship through sin and punishment to restored relationship. It calls attention to the way the prophets employ terms for God's wrath as part of the organization of these units. In doing so, they endow the wrath expressions with rich meaning and an extensive historical referent. The language of wrath, so endowed, calls to mind the salvation history of covenanted relationship, unfaithful action, divine punishment, the ending of the punishment, and the possibility of renewal.

Chapter 4: Obvious and Subtle Messages Delivered by the Wrath of God in Conquest-like Accounts

Chapter Four outlines the use of the rhetorical form of conquest-like accounts that include wrath (with its metonymic potential) to demonstrate the redundant message about

⁴⁵ The term "salvation history" here refers to a history that states or implies a covenanted relationship that is damaged by sin, punished, and finally redeemed with a new relationship.

the threat of God's punishing wrath. Five redundant messages are manifest. 1) God perpetrates punishment on God's own people. 2) The episodes usually include a disorder. 3) The episodes include general behavior that would apply to everyone. 4) God punishes alone or with a foreign army. 5) When using a foreign army, the severity of the punishment is not affected. These messages are contrasted with the messages found in conquest accounts in Joshua and the Jerusalem conquest account in 2 Kings. The general nature of disorder contrasts with the specificity of the blame (on Manasseh) in the Dtr judgment tradition. Contrasts between God acting alone or with a foreign army are made with God and Joshua. Similarly the contrast is made between God acting for God's people in this other tradition and God's action against God's people in the prophets.

Chapter 5: Wrathful Rhetoric in Social Control Passages: More Obvious and Subtle Messages

Chapter 5 introduces the rhetorical forms of Social Control Passages⁴⁶ that add another layer of redundancy to the message of God's threat of punishment for the creators of disorder. In this chapter the comparison is made between Social Control Passages from each prophetic. The consistent punishing action of God is demonstrated, as well as the special use of wrath to enhance the threat of punishment and to target a general audience to receive the onus of punishment. Four patterns of social control writing are introduced and examined. The content of these passages (and larger units of these passages) within the patterns directly encourages good behavior, according to the writers' norms of behavior. This is done either by demonstrating the consequence of actions, or by more directly soliciting good behavior through the encouragement of certain actions to elicit certain good results. In addition, the social control patterns themselves reinforce the importance of the message simply by their repetitive presence in the text. The writers of

⁴⁶ A social control passage is one that holds at least one cause (or behavior) clause and one consequence (or result) clause. It may have two behavior clauses or two result clauses. Throughout this analysis the capital letter B indicates the behavior clause and a capital letter R indicates the result (or response) clause. A social control unit is a literary construct made up of several passages.

Isaiah, Jeremiah, and Ezekiel used one-third of their writings to construct these social control passages and units, designed to encourage people to engage in right behavior.⁴⁷

Chapter 6: Conclusions: The Persuasion of Wrathful Rhetoric

Chapter Six develops the conclusion that wrath is used rhetorically to enhance the terrifying image of God, raising the persuasive potential of the texts to influence self-regulating behavior. It recapitulates that at several levels of communication the texts target a general population, rhetorically assigning it the onus of guilt for the destruction of Jerusalem along with the leadership. The conclusion that these texts were rhetorically designed as texts of persuasion, to be applied to both leadership and the general population, is expanded. Chapter Six concludes that the social control passages serve as a rhetorical tool to keep the crisis of the fall of Jerusalem current in the literary ethical climate of these texts as another way of heightening their persuasive potential.

The facts of the defeats of Samaria and Jerusalem and the subsequent deportations of large proportions of their populations loom behind these three prophetic texts. The destruction of Jerusalem is framed as the ultimate crisis of statehood, theology, and life itself. The writers of Isaiah, Jeremiah, and Ezekiel depict God as the agent responsible for the destruction of Jerusalem and the deportation of the citizenry. By assigning causality to God in the literary construct, the prophetic writers were projecting the normal reaction to disasters: exerting control over an unmanageable situation by appeasing the cause, in this case, God. The crisis over the destruction could be met by behaving and encouraging others to behave in ways God would approve, thereby gaining God's favor and staying God's hand in the future. To borrow from the field of sociology, the application of the prophetic voice to social control would be a normal cultural response to disasters that were far beyond the control of the people of Judah.⁴⁸ In this study, the primary

⁴⁷These passages do not stand alone as a genre, but rather appear more as a tool or device that is employed by many genres. This is explored in Chapter 4.

⁴⁸Grandjean et al. write, in their analysis of humans' reactions to natural disasters that assign agency to deities, "such supernatural attributions do not just help human beings to infer representations explaining why the disaster happened; they also give a feeling of control, allowing the development of appropriate reaction to the disaster, in order to counter it or at least limit its impact" (Grandjean 2008, 194). They go on to suggest, "Sacrifices or other rites to appease the gods provide one example of trying to control disasters – by preventing any repetition of them." The prophets for the most part discouraged sacrifices as a way of

unmanageable situation – the destruction of Jerusalem and the exile of its population – was not an unexplainable disaster but rather the consequence of imperial expansion and foreign/external control. Given the reality that such military endeavors are inherently irrational and uncontrollable from the perspective of the conquered, it seems reasonable to apply this sociological model (unexplainable disasters) to the destruction of Jerusalem as well.⁴⁹ It is important to note that these prophetic writings appear to be set in and around the crisis time of the conquest, in the similar crisis state occasioned by the advance of the Assyrian army a century earlier, or in the lifetime of the crisis of deportation. The socio-historical setting of the actual writing of the text may be very removed from this history. The analysis of social control passages in Chapter Five shows how the literary placement of the texts and the selective use of wrath in the texts help transform these crisis accounts into enduring social control messages. In essence, they literarily extend the conquest crisis into the future. In doing so they extend the social control urgency that the crisis would have elicited to subsequent generations.

In the final chapter, the study investigates one other west Semitic culture (Mesha Stele) that has produced a literary text in which Moab's god also targets his own people. The scholarly discussion about that text's use in state formation is examined, and comparisons made with the prophetic forms of persuasion toward social control.

encouraging a good relationship with God; instead they called for fidelity, justice, and righteousness. In Jer 11:14-15, the guilty are told, "What right has my beloved in my house, when she has done vile deeds? Can vows and sacrificial flesh avert your doom?" In Isa 66 some sort of sacrificial enterprise is condemned. God would look to the humble and contrite in spirit.

⁴⁹ While the psychology of survival after a disaster probably gripped the real life survivors of these two great cities, these texts reflect a literary construct of a nation in the grip of natural disaster. This study demonstrates that this literary crisis construct is recycled in the text and applied to all manner of ethical problems, many of them very general (sins, wickedness, disobedience). The tension of living under the shadow of destruction translates its moral urgency to ethical situations that do not warrant such immediate attention.

Chapter 2

The Terrifying God in Metaphor and Action

This chapter introduces how the message, “behave,” is present in the simple narrative of the biblical text. The writers of the prophetic texts of Isaiah, Jeremiah, and Ezekiel write terrifying accounts of God’s wrath and punishment. The chapter also examines the figurative level of the literary narrative, the metaphoric, where the converged appearance of God and the various actions of God build a more powerful image of God (the divine/royal one) for punishment and destruction, thereby increasing the persuasive potential of the prophetic message. Prophetic writers characterized God as both a god and a king through metaphors,⁵⁰ personality traits, and actions. Then, having constructed such a complete authority, the writers depicted God employing this authority as the one who is responsible for society’s discipline, punishing the offenders and demanding change from sinners. In essence, this chapter describes what the prophetic writers communicate about God and God’s actions. In the next chapter, the presentation of what they communicate is joined by an analysis of how it is communicated. Both factors contribute to the development of literary texts that have the potential to influence social control.

This chapter has four sections. First, the texts where the writers simply claim kingship for God are examined along with the ambivalence that is expressed about this role. These texts are briefly compared with other parts of the biblical tradition that claim royalty for God. Second, the characterization of God’s converged identity of god and

⁵⁰ Throughout this study the term metaphor will be used in a conventional sense as Webster’s Dictionary defines it, “a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them” (1981, 716). Usually it is God who is characterized by metaphor or metaphoric language such as “shepherd” or “judge.” Sometimes it can be the people of God who are called “sheep.” It can be the house of Israel or the people of Judah who are termed, “vineyard” (Isa 5:7).

king is examined through metaphor. Third, the characterization is examined through action. Finally, the characterization is examined through tales of provocation.

The action section is addressed by highlighting terrifying behaviors along with the reasons for these actions. Most of the texts that report or threaten terror and punishment present God (in the converged image of god and king) acting alone or in control of outside forces that act on God's behalf.

This chapter's conclusions lead to the next chapter, which examines how the prophetic writers developed literary forms to deliver these images and actions, enhancing their ability to encourage good behavior or influence social control.

Although some of these texts describe historical events or make reference to historical forces, they were primarily designed to serve ideology more than history.

When King and God Converge in One God

The simple narrative of the texts tells of God, who punishes. Yet many of the narratives (such as the three that follow) invite the question: What is the nature of God, who plays so many roles? The writers of Isaiah, Jeremiah, and Ezekiel employ descriptive passages that use the language of conquest to characterize God, through God's activities, as a fierce punishing warrior. Many of the actions in the texts seem appropriate for human fighters and their commanders (often kings). In the passage below, targeting Egypt, some of the action seems more appropriate for human warriors; they use dragnets, they wield swords, and they take people captive. At the same time, there are actions clearly designed only for divine capabilities. Making dark the heavens, stars, moon and sun is one such activity. Troubling human hearts also seems the prerogative of deities. All these activities are claimed in first person by God, who is the prime agent in this descriptive account, in which each new threat is introduced with the phrase, 'I will'.⁵¹

Thus says the LORD God: I will throw my net over you with a host of many peoples; and I will haul you up in my dragnet. And I will cast you on the ground, on the open field I will fling you, and will cause all the birds of the air to settle on you, and I will gorge the beasts of the whole earth with you. I will strew your flesh upon the mountains, and fill the valleys with your carcass. I will drench the

⁵¹ In the Hebrew text each verb is cast in the first person. For example: וְהִשְׁכַּחְתִּי: אֲנִי: וְהִשְׁקִיטִי:

land even to the mountains with your flowing blood; and the watercourses will be full of you. When I blot you out, I will cover the heavens, and make their stars dark; I will cover the sun with a cloud, and the moon shall not give its light. All the bright lights of heaven will I make dark over you, and put darkness upon your land, says the LORD God. I will trouble the hearts of many peoples, when I carry you captive among the nations, into the countries that you have not known. I will make many peoples appalled at you, and their kings shall shudder because of you, when I brandish my sword before them; they shall tremble every moment, every one for his own life, on the day of your downfall. (Ezek 32:3-10)

In the next passage, most of the activity seems appropriate for a god: “a storm of hail, a destroying tempest, like a storm of mighty, overflowing waters, he will cast down to the earth with violence.” Yet, usually some human actor would have trodden the drunkards under foot.⁵²

Woe to the proud crown of the drunkards of Ephraim, and to the fading flower of its glorious beauty, which is on the head of the rich valley of those overcome with wine! Behold, the LORD has one who is mighty and strong; like a storm of hail, a destroying tempest, like a storm of mighty, overflowing waters, he will cast down to the earth with violence. The proud crown of the drunkards of Ephraim will be trodden under foot; and the fading flower of its glorious beauty, which is on the head of the rich valley, will be like a first-ripe fig before the summer: when a man sees it, he eats it up as soon as it is in his hand. (Isa 28:1-4)

In the following example, the threat of God’s action is recorded in metaphor, by sword, by famine, and by pestilence. In Jeremiah and Ezekiel, these three metaphors often symbolize the devastation of war. In this passage God claims agency for all of them in the collective term, “evil.” In the experience of war one would expect to find the sword in the hands of a human. Famine follows siege (a human activity). Pestilence, which does not have such obvious human causes would often be attributed to divine agency.⁵³ God claims credit for them all: “I will bring upon them.” This time the threat is framed in the language of God’s wrath.

Thus says LORD of hosts, the God of Israel: If you set your faces to enter Egypt and go to live there, then the sword which you fear shall overtake you there in the land of Egypt; and the famine of which you are afraid shall follow hard after you to Egypt; and there you shall die. All the men who set their faces to go to Egypt to live there shall die by the sword, by famine, and by pestilence; they shall have no remnant or survivor from the evil which I will bring upon them.

⁵² According to Hoffmeier, this was a common Egyptian motif in which “the defeated foe was pictured ‘under the feet or sandals’ of the monarch. (1983, 56)

⁵³ Pestilence is the kind of “natural disaster” that Grandjean et al. cite as historically attributed to gods (2008).

For thus says the LORD of hosts, the God of Israel: As my anger and my wrath were poured out on the inhabitants of Jerusalem, so my wrath will be poured out on you when you go to Egypt. You shall become an execration, a horror, a curse, and a taunt. You shall see this place no more. (Jer 42:15-18)

The prophetic writers characterize God as the complete authority figure with multiple (divine and human) roles. In the texts of Isaiah, Jeremiah, and Ezekiel, God acts as god and king. God also bears responsibility for disciplining the people so they behave. The writers of these prophetic texts refine the image of an angry leader, embellishing the image of a wrathful punishing God beyond that found in any other biblical genre. The ideology of a wrathful God, thus expanded by the prophets, became an important instrument for summarizing the behavioral cause and effect of the downfall and redemption of Israel and Judah. God's wrath became a metonym⁵⁴ for the whole terrifying characterization of God and God's destructive behavior perpetrated upon the target populations.⁵⁵

This royal/divine competence to destroy or save was then employed as a threat to encourage the target population to behave according to the norms put forward by the writers. Their characterization of God, including the ideology of wrath, was perfected for the purpose of social control, which is the subject in Chapter Five.

The writers of the literature in Isaiah, Jeremiah, and Ezekiel created an identity for God that is a convergence of god and king. God is the agent of terror, and is presented that way in both metaphors and descriptions of horrifying behavior. Battle becomes a tool of God's punishment. The prophetic writers describe many things that provoke God to battle. The provocations and the need to correct them in the future (social control) are the primary concerns of these writers. The conquest (primarily of Jerusalem) is presented as the consequence of bad behavior. The conquest itself is secondary in concern to the disorder that caused it.

In the writings of Isaiah, Jeremiah, and Ezekiel, wrath is almost exclusively a characteristic of God. It is common and well developed. Wrath is frequently used as a literary device in the organization of summaries about the whole salvation history of Judah and Israel.

⁵⁴ Metonymy: "a figure of speech consisting of the use of the name of one thing for that of another of which it is an attribute or with which it is associated." (1981, 718)

⁵⁵ This statement is expanded upon in Chapter 3.

Distinguishing the King

The fact that the prophets' God bears the roles of god and king is not self-evident in most of the text.⁵⁶ The texts depict God acting in certain ways, and there is no reason to believe this is not normal behavior for a god. Two things help make this convergence of roles and convergence of identities evident. First, the ambivalence found in the text itself offers the reader or listener a clue that there is another way to arrange the leadership, namely God and God's assistant (the king), righteously working in harmony. Comparisons with the literary evidence of other parts of the biblical tradition also help make evident this convergence of identities.

When the writers of Isaiah, Jeremiah, and Ezekiel present God as king with either direct language or in the more subtle development of action and metaphor, they are not standing alone in the biblical tradition. It is present in the Dtr tradition with its ambivalence around the earthly king, particularly in the figure of Saul. The ambivalence appears not just around the possible failures of a king, but also around the prior prerogative that God had as divine king. There is a tradition that considers it the proper cosmic order that God should also be king. The drama is presented in I Sam 8, and is also found in other prophetic accounts. Machinist presents an analysis of the ambivalence in Hosea that reflects this general ambiguity about kingship in Ancient Israel (2005). Hosea's prophecy mostly addresses the kingdom of Israel and the situation of kingship there. Machinist concludes that the ambiguity found in the speeches of the prophet also reflects the institution of kingship in Israel from the beginning (2005, 171-72). In addition, the prophet is concerned with the behavior of the kings (particularly from the house of Jehu [1:3-5]).

In the pages that follow, examples offer convincing evidence that the writers of Isaiah, Jeremiah, and Ezekiel did cast God with a converged identity as god and king.⁵⁷

⁵⁶ It is clear in the few texts where God appears in the texts proclaiming God's self king. (Isa 33:22, 44:6; Jer 48:15; Ezek 20:33)

⁵⁷ There is an irony here. At least according to the attributions in Isaiah and Jeremiah, there should have been sitting kings in place at the time of these prophecies. One of them was Manasseh, who is so thoroughly condemned by the Dtr tradition.

God's royalty is quite clear, yet the writers do present a literary ambivalence. It is not an ambivalence that suggests God is jealous of human kingship, but rather that God is standing in for the king until God places a righteous king from the house of David on the throne.⁵⁸ Particularly in the texts of the prophets Jeremiah and Ezekiel this yearning comes forward. The writer of Jer 23:5-6 predicts a king from the house of David. But the prediction is preceded by a condemnation of the bad shepherds who have destroyed and scattered the sheep of God's pasture. The text continues,

Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, says the LORD. Behold, the days are coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: "The LORD is our righteousness." (יְהוָה צְדָקָה [23:6])

The behavior expected of these new shepherds, including the king, is diametrically opposed to the behavior of the preceding shepherds. Ezekiel echoes this sentiment in the extended passages in chapter 34. There the shepherds are condemned, culminating with the declaration,

I myself will be the shepherd of my sheep, and I will make them lie down, says the LORD God. I will seek the lost, and I will bring back the strayed, and I will bind up the crippled, and I will strengthen the weak, and the fat and the strong I will watch over; I will feed them in justice. (15-16)

Yet the writer immediately follows (17-24) with a promise of a just shepherd, David, who "shall be prince among them" (24).

This study demonstrates that in the writings of Isaiah, Jeremiah, and Ezekiel, the image of God as king is secure. Yet it is not a position chosen because God is reluctant to share authority with a righteous king, but because God is deeply disappointed in the performance of God's appointed kings. The writers of both of these prophetic texts include direct declarations of kingship. One is in an oracle against Moab,

The destroyer of Moab and his cities has come up, and the choicest of his young men have gone down to slaughter, says the King, whose name is the LORD of hosts. (Jer 48:15)

⁵⁸ There is a yearning for this also in Hosea (3:4-5).

Another is from Ezekiel in the context of both restoration and judgment: “As I live, says the LORD God, surely with a mighty hand and an outstretched arm, and with wrath poured out, I will be king over you” (אֲמַלְוֶה עֲלֵיכֶם [20:33]).

Even this certainty, plainly expressed, is balanced by these metaphoric passages about shepherds (kings) that offer ambiguity. God will be the ideal shepherd/king, but the real royal ideal is a righteous king of the house of David.

God’s Converged Identity in Metaphor

Hear, you who are far off, what I have done; and you who are near, acknowledge my might. The sinners in Zion are afraid; trembling has seized the godless: "Who among us can dwell with the devouring fire? Who among us can dwell with everlasting burnings?" (Isa 33:13-14)

And the LORD will cause his majestic voice to be heard and the descending blow of his arm to be seen, in furious anger and a flame of devouring fire, with a cloudburst and tempest and hailstones. (Isa 30:30)

The writers of Isaiah, Jeremiah, and Ezekiel used direct metaphors when referring to God, to foreign kings, and to their own misbehaving people. These metaphors do not reveal much about the distinctive roles of gods and kings when they are simply stated as characteristics of God.

God in the prophetic literature is named a judge, ruler and king (Isa 33:22; 44:6; Jer 8:19; 30:33, 48:15, 51:57; Ezek 20:33). God is the ideal shepherd (Ezek 34:11, 15), even as human shepherds are found wanting (Jer 3:5; 12:10; 23:2-7; 25:34; Ezek 34:2).

God shares the image of a lion in the biblical texts (Isa 31:4; Jer 25:38) with Assyria and Babylon (Jer 50:17; 50:44; 58:38), with Egypt (Ezek 32:2), with general enemies (Jer 2:15), with the people of Jerusalem (2:30), and with the princes of the people (Ezek 19: 2,6).

God is also known as a soldier (Isa 42:13). That was the normative role of kings (in Israel and the ANE) who marched out at the command of and with the support of the

gods.⁵⁹ The writers of Isaiah, Jeremiah, and Ezekiel assign all these metaphors of power and leadership to God.

God's Converged Identity in Punitive Action

As presented by the writers of Isaiah, Jeremiah, and Ezekiel, God acts in a terrifying manner and takes responsibility for the action as God's own. Isaiah, Jeremiah, and Ezekiel combine some narrative and a large number of prophetic speeches. The writers of Isaiah, Jeremiah, and Ezekiel do use the motifs of battle and conquest descriptions in their different ideological speeches and narratives. Yet the texts are written as history; they are about past events. The threat for the future is subtle. It is not stated as a clear warning, but instead actions are listed sequentially, with this structure: Behavior B happens, and then Consequence R (response) happens. Even so, few would miss the warning within these texts.

Outside the conquest descriptions, the writings of Isaiah, Jeremiah, and Ezekiel go beyond this subtlety. They include clear warnings of the peril that will fall on the non-compliant. Most of them are written in the present or future tense, indicating the threat to come. Marvin Sweeney explains, "Many prophets speak about potential future events, but they do so as part of their interest in persuading their contemporaries to adopt a specific course of action or attitude that they think best represents the will of G-d and the best interests of the people" (2005, 23). The persuasive nature of these texts is explored more fully in Chapter Four, about social control.

The writers are neither reluctant to ascribe to God tremendous destructive powers, nor do they signal any embarrassment at God's wrath.⁶⁰ In fact, the texts proclaim God's

⁵⁹ Though this is most evident in the conquest tradition of Joshua and the battle traditions of Judges, evidence of the kings' concern for God's support is found in the Dtr tradition as well. In 1Kgs 22 Ahab of Israel and Jehoshaphat of Judah inquire for "the word of the LORD" through the prophet Micaiah about their upcoming battle with Aram. Elisha similarly inquires of God for Jehoshaphat and Jehoram in their campaign against Mesha of Moab (2Kgs 3). The kings fight with God's support. There is an irony in the second example. Though Elisha predicts victory, something related to the sacrifice of Mesha's heir seems to turn the tide (a great wrath) against Israel/Judah and they returned home unsuccessful.

dangerous power repeatedly and with the redundancy of a military cadence. Isaiah lists 125 different punishments, Jeremiah lists 32, and Ezekiel 51.⁶¹ The punishments, especially in the latter two writings, are repeated many times in action or threat. The writer of Isaiah uses the least repetition, while the writers of Jeremiah and Ezekiel rely on much-repeated formulas to describe the horror of war and destruction. The most frequent metaphor for the punishment of battle is sword. In Jeremiah it is used alone seven times, in Ezekiel, forty-three times. In combination with the other threats of warfare – pestilence, famine, and wild animals – the sword metaphor is used an additional twenty-nine times. “Pestilence, famine, and sword” is the most common combination of threats.⁶² This formulaic expression conflates all the terrifying disruption of war. What these numbers tell us is that there is a concentration of texts depicting real or threatened punishments narrated by the writers of the prophets.⁶³

Sometime the writers are more graphic about what these expressions mean. The following passage expands on two of these metaphoric threats, sword and famine.

And in this place I will make void the plans of Judah and Jerusalem, and will cause their people to fall by the sword before their enemies, and by the hand of those who seek their life. I will give their dead bodies for food to the birds of the air and to the beasts of the earth. And I will make this city a horror, a thing to be hissed at; every one who passes by it will be horrified and will hiss because of all its disasters. And I will make them eat the flesh of their sons and their daughters, and every one shall eat the flesh of his neighbor in the siege and in the distress, with which their enemies and those who seek their life afflict them. (Jer 19:7-9)

The writers of Isaiah, Jeremiah, and Ezekiel predict that lands or cities will be in ruin or laid waste. The word desolation is used often, as is the threat of exile. Fire, siege, famine, and death are common. There are descriptions of corpses and blood filling courts,

⁶⁰ This contrasts with Joo’s thesis that the writers (prophetic editors) used the *hif’il* form of *ka’as* (כאס) as a way of distancing God from the punishing action. The verb in this form acts as a pivot in the text to solidify the causal relationship between the people’s transgression and the ensuing punishment. This author agrees that the causal relationship is enhanced by this literary device, yet the parallel use of other terms for wrath and God’s own oft-professed responsibility for punishment give evidence that overall, the prophetic writers intended the reader to understand the threat God and God’s wrath posed for the unrighteous. (Joo 2006) 227-30.

⁶¹ These smaller numbers do not indicate fewer incidents of threatened or accomplished violence. They are caused by a more stylized presentation of violence. The number of original descriptions of punishment is reduced, and standard descriptions are more common.

⁶² This combination is used twenty-four times in Jeremiah and Ezekiel.

⁶³ For a list of the different punishments, either realized or threatened in Isaiah, see Table 1. A simple reading of this 125-item list is chilling. The punishments range from infants dashed (Isa 13:16) to cities burned with fire (1:7).

valleys, and mountains. Sometimes cities are burned, and wealth is taken as plunder. It is important to note that in each case (except the ten addressed below, p. 39), God is solely responsible or is responsible with the cooperation of an outside military power.

I will strew your flesh upon the mountains, and fill the valleys with your carcass. I will drench the land even to the mountains with your flowing blood; and the watercourses will be full of you. (Ezek 32:6)

And I will fill your mountains with the slain; on your hills and in your valleys and in all your ravines those slain with the sword shall fall. I will make you a perpetual desolation, and your cities shall not be inhabited. Then you will know that I am the LORD. (Ezek 35:8-9)

In some other traditions (the Joshua tradition and some of Dtr), God is characterized as terrifying, but usually God is spared the actual job of perpetrating torture or heinous acts. It is generally the champion's terrifying presence or terrible weapon that causes flight or submission. There is harmony of purpose between God and the champion. In the writings of Isaiah, Jeremiah, and Ezekiel, seldom is that harmony displayed (only briefly with Hezekiah and Cyrus). Observing this contrast leads to the conclusion that the writers of Isaiah, Jeremiah, and Ezekiel did not present the same unity of God and king of Judah, yet provided an image of God in whom divine and royal converge. There is another noteworthy contrast. In the writings of the prophets, the same unity of purpose to act for the nation is not present. God is not always united with Judah; in fact God is presented as her destroyer.

When Gods and Kings Fight Together

Shall I not punish them for these things? says the LORD;
and shall I not bring retribution on a nation such as this?
Therefore thus says the LORD of hosts, the God of Israel: I am feeding this people
with wormwood, and giving them poisonous water to drink.
I will scatter them among nations that neither they nor their ancestors have
known; and I will send the sword after them, until I have consumed them.
(Jer 9:9, 1-16)

The writers of Isaiah, Jeremiah, and Ezekiel put terror in God's hands, or at least under God's control. In these writings, God fights alone or fights with armies and kings

God has employed for the task. This is another example of where the prophetic writings seem to assign the dual roles of god and king to God.

In the writings of Isaiah, Jeremiah, and Ezekiel, God (or God with God's agents) does the fighting. A comparison of the Joshua account with the prophetic accounts supports the notion that the convergence of divine and royal in God is also related to genre or purpose. Chapter Four presents a comparison of an analysis of conquest-like accounts in Isaiah, Jeremiah, and Ezekiel with Younger's analysis of the Joshua battle accounts. In the Dtr tradition, God does fight alongside God's champion, Joshua. Although there is significant divine support, Joshua and his troops do actually fight battles.⁶⁴

The purpose of the divine/royal convergence in the material of Isaiah, Jeremiah, and Ezekiel is important to this study. In these writings, there are only three places where God interacts positively with a king. In Isaiah, the prophet responds twice in a positive fashion to Hezekiah, once about the saving of Jerusalem and once in the matter of the king's health (Isa 36-38:9). God, depicted in Isaiah, promises help to Cyrus of Persia as he subdues the nations before him (Isa 44:28-45:3). God opposes four other kings that are encountered or referred to in the prophetic writings (Ahaz, Manasseh, Jehoiakim, and Zedekiah). The united relationship between God and an earthly king is not part of the ideology of the prophetic writers.

Within the literary constructs of each of these traditions (prophets vs. Joshua tradition) there is a different purpose to these conflicts and conflict-like narratives. In the Joshua tradition, the purpose of the action is to conquer land. The writer may have been attempting to explain how Israel came into possession of this land or to demonstrate how God had, at one time, blessed Israel with military success. Younger claims that God acts in the Joshua accounts much like other ANE gods in battle (1990, 208).⁶⁵ In these accounts God employs more traditional cosmic divine supportive actions (God brings hail and even stops the sun. Here, God is clearly aligned with Israel

So Joshua came upon them suddenly, having marched up all night from Gilgal.

⁶⁴ See also n. 9 above.

⁶⁵ Younger's presentation of the similarity is expanded in chapter 4.

And the LORD threw them into a panic before Israel, who inflicted a great slaughter on them at Gibeon, chased them by the way of the ascent of Beth-horon, and struck them down as far as Azekah and Makkedah.

As they fled before Israel, while they were going down the slope of Beth-horon, the LORD threw down huge stones from heaven on them as far as Azekah, and they died; there were more who died because of the hailstones than the Israelites killed with the sword. On the day when the LORD gave the Amorites over to the Israelites, Joshua spoke to the LORD; and he said in the sight of Israel, “Sun, stand still at Gibeon, and Moon, in the valley of Aijalon.”

And the sun stood still, and the moon stopped, until the nation took vengeance on their enemies. Is this not written in the Book of Jashar? The sun stopped in midheaven, and did not hurry to set for about a whole day. There has been no day like it before or since, when the LORD heeded a human voice; for the LORD fought for Israel. (Josh 10: 9-14)

The conflict-like accounts in the prophetic texts are part of the literature of persuasion. God, in taking more anthropomorphic actions, acts as the divine/kingly disciplinarian.

God and King Becomes Primarily God Alone

When considering the terrifying actions of God, it is important to remember that gods must act through some material force, whether that force is an act of nature or the predations of an army. (An exception to this general rule might be the kinds of influence gods have on people through visions and dreams.)⁶⁶ Any description of gods participating in terrifying acts is therefore metaphoric. Yet the writers of the Isaiah, Jeremiah, and Ezekiel frequently give credit to God for actual combat, city destruction, and other mayhem.

I will punish the world for its evil, and the wicked for their iniquity; I will put an end to the pride of the arrogant, and lay low the haughtiness of the ruthless. I will make men more rare than fine gold, and mankind than the gold of Ophir. Therefore I will make the heavens tremble, and the earth will be shaken out of its

⁶⁶ Visions would include the influence that the splendor, power, or majesty of the god had on individuals and groups. The three terms used for glory and majesty or splendor are *כְּבוֹד*; *kābôd*, *הָדָר*; *hādār*, and *אִיּוֹן*; *gaʾôn*. The first term indicates the presence of God and is instrumental in the theme of divine abandonment to be discussed later. *kābôd* (Ezek 1:28; 3:23; 8:4; 9:3; 10:18,19; 11:23; 39:21; 43:1, 4), *hādār* (Ezek16:4) and *gaʾôn* (which seems to inspire terror and hiding) (Isa 2:19; 33:3) join terror (*paḥad*) of the Lord that invites fear (Isa 2:19, 21) as words that describe the power of God.

place, at the wrath of the LORD of hosts in the day of his fierce anger (Isa 13:11-13).

Jeremiah follows with a statement of God's personal intention to defeat Zedekiah.

I myself will fight against you with outstretched hand and strong arm, in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence (Jer 21:5).

While it is true that this statement is in the midst of the prediction of the siege of Jerusalem by the Babylonians, God intends to act. In the end God gives Zedekiah and all Jerusalem to Babylon.

The writers of Isaiah, Jeremiah, and Ezekiel introduce a report or threat of terror and punishment 232 times.⁶⁷ In 142 of these cases (61%) God is the principle actor. In eighty cases (35%) God acts with a foreign power (sometimes God claims solo action, followed by the invitation to a foreign power). These percentages highlight the sense the reader or listener receives through repetition, of God perpetrating this terror and punishment, either alone or with a force under God's control. The terror is expressed without indicating God's agency in only ten cases (4%).⁶⁸ In these cases the agent is unidentified⁶⁹ or the sinful party has triggered an automatic punishment in response to misbehavior.⁷⁰

Some of these passive examples show that the punishment God's people experience is caused by their own behavior.

Because you despise this word, and trust in oppression and perverseness, and rely on them; therefore this iniquity shall be to you like a break in a high wall, bulging out, and about to collapse, whose crash comes suddenly, in an instant; and its breaking is like that of a potter's vessel which is smashed so ruthlessly that among its fragments not a shard is found with which to take fire from the hearth, or to dip up water out of the cistern. (Isa 30:12-14)

⁶⁷ Included in these examples are passages that include threats or reports of punishments. Some examples of inflicted or threatened terror are lengthy. They may express a catalogue of sin and punishments (Isa 9:9-10:4). Other examples may be short (Isa 42:15).

⁶⁸ In a number of examples the terror or punishment is expressed passively (Isa 1:7, 27-31; 2:9, 6:11, 14:12f, 34:9-11; 47:11, 60:14, Jer 3:3, 4:20, 6:11f, 7:33, 13:17-19, 16:4, 17:1f, 50:35f, Ezek 7:15) yet their proximity in the texts to statements of God's agency suggests the writers' intent for the reader to know that it is God who causes their infirmities.

⁶⁹ This is often the case when foreign powers are the recipient of punishment (Is 7:8-9; 16; 17:1-3; Ezek 27:26).

⁷⁰ Later in this study, situations in which God is not the active agent will be called uniformly "passive." This is not a grammatical term indicating the passive voice of a verb. This study focuses on the writers' presentation of God's agency in reward or punishment. The term "active" indicates a situation where God causes the result or response to behavior. All other causes are classified together as "passive."

The writers of Isaiah introduce women at ease and complacent daughters. They warn, “For the palace will be forsaken, the populous city deserted; the hill and the watchtower will become dens for ever, a joy of wild asses, a pasture of flocks” (Isa 32:14).

They warn Jerusalem:

Have you not brought this upon yourself by forsaking the LORD your God, when he led you in the way? And now what do you gain by going to Egypt, to drink the waters of the Nile? Or what do you gain by going to Assyria, to drink the waters of the Euphrates? Your wickedness will chasten you, and your apostasy will reprove you... As a thief is shamed when caught, so the house of Israel shall be shamed: they, their kings, their princes, their priests, and their prophets. Your ways and your doings have brought this upon you. This is your doom, and it is bitter; it has reached your very heart. (Jer 2:17-19a, 26; 4:18)

They warn Judah after a curse and blessing formula:

O LORD, the hope of Israel, all who forsake thee shall be put to shame; those who turn away from thee shall be written in the earth, for they have forsaken the LORD, the fountain of living water. (Jer 17:13)

Usually, punishment or consequences require more active involvement by the punishing agent. The writers of Isaiah, Jeremiah, and Ezekiel give only one example of a relationship in which God works with a native king. As noted above, that is the relationship between God and Hezekiah during the siege of Jerusalem, where their combined action saves the city. A cooperative relationship benefiting Judah, between God and Cyrus of Persia, also appears. The prophets’ God does employ the kings and armies of Assyria and Babylon to harm Israel and Judah.

Therefore thus says the LORD of hosts: Because you have not obeyed my words, behold, I will send for all the tribes of the north, says the LORD, and for Nebuchadrezzar the king of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these nations round about; I will utterly destroy them, and make them a horror, a hissing, and an everlasting reproach. (Jer 25:8-9)

This employment is usually characterized as one in which the foreign force is God’s tool or weapon: “Assyria, the rod of my anger” (Isa 10:5). In addition there is one reference where God gives God’s own weapon to Babylon to wield “when I put my sword into the hand of the king of Babylon” (Ezek 30:25).

When the writers of Isaiah, Jeremiah, and Ezekiel use the metaphor of a weapon for a foreign army, or when they suggest God has a weapon to give them, they demonstrate that when God acts with a foreign power, God commands and uses the foreign power's force for God's own purposes. According to the prophetic writers, employment as the weapon of God does not make the king of Assyria or Babylon supreme over the God of Israel or even equal to God. The writer of Isaiah poetically asserts:

Shall the axe vaunt itself over him who hews with it, or the saw magnify itself against him who wields it? As if a rod should wield him who lifts it, or as if a staff should lift him who is not wood! (10:15)

The prophetic writers' God is not reluctant to turn around and punish these great kings and empires for their cooperation. The writers seem to have little moral difficulty presenting the God of the heavens and the earth as one who would use an army like a puppet on strings, causing it to destroy Judah, and then turn around and destroy the army in punishment for the very work God had caused it to perform.

Chalde'a shall be plundered; all who plunder her shall be sated, says the LORD. Though you rejoice, though you exult, O plunderers of my heritage, though you are wanton as a heifer at grass, and neigh like stallions, your mother shall be utterly shamed, and she who bore you shall be disgraced. Lo, she shall be the last of the nations, a wilderness dry and desert. Because of the wrath of the LORD she shall not be inhabited, but shall be an utter desolation; every one who passes by Babylon shall be appalled, and hiss because of all her wounds. Set yourselves in array against Babylon round about, all you that bend the bow; shoot at her, spare no arrows, for she has sinned against the LORD. (Jer 50:10-14)

Yet in keeping with God's disciplinary responsibility, some provocation is usually assigned these armies when God acts against them.⁷¹ In this case, "for she has sinned against the LORD." The persuasive potential of God is truly enhanced when God's character has this ability, both to wield powerful nations as tools or weapons, and then to cast them aside and punish them when their job is done.

⁷¹ Although Isaiah makes Assyria a target for punishment in five passages (10:12ff, 10:24ff, 14:25, 30:27ff; 37:22ff) only in the first and the last is the provocation (arrogance) listed. Babylon is the target four times (13ff; 14:5ff; 43:14; 47ff). God complains in 14:5 of Babylon's wrath and unrelenting persecution and in 47:6 that Babylon showed no mercy. In Jeremiah (50:14ff) Babylon is criticized for sinning against the Lord and wielding a destroying sword. In 25:14 she is to be punished for her iniquity. Ezekiel classifies Assyria's sin (31:10) as pride (32:2e) and spreading terror in the land of the living.

The writers of Isaiah, Jeremiah, and Ezekiel usually do not have God wield God's own people (Israel or Judah) as a weapon. God does not put a weapon in their hand.⁷² For the most part, God does not stand united with the king of Judah acting on behalf of the people. Instead, with a convergence of identity, the prophets' God also stands as king⁷³ (Isa 44: 6 "King of Israel"; Jer. 8:19⁷⁴; 48:15; 51:57 "The King whose name is the LORD of hosts"; Ezek 20:33 "I will be king over you").⁷⁵

The terrifying punishment and defeats of Israel and Judah are characterized primarily as God's acts. In these cases, the sword belongs to God (Isa 34:6 "The LORD has a sword, it is sated with blood" תַּרְבַּב לַיהוָה מִלְאָה דָּם). Even when the writers admit the use of foreign armies, God commands them. God states this with force when God recalls Babylon to lay siege upon Jerusalem.⁷⁶

And Zedeki'ah king of Judah, and his princes I will give into the hand of their enemies and into the hand of those who seek their lives, into the hand of the army of the king of Babylon which has withdrawn from you. Behold, I will command, says the LORD, and will bring them back to this city; and they will fight against it, and take it, and burn it with fire. I will make the cities of Judah a desolation without inhabitant. (Jer 34:21-22)

Though God does employ enemy armies as weapons or tools, this does not suggest cooperation with the enemy army. God retains the role of commander, once again signaling the royal mantle that God adorns in this converged divine/royal identity.

⁷² An exception to this rule can be found in Ezekiel's proclamation against Edom (Ezek 25:12-14). Here Israel is the agent, "And I will lay my vengeance upon Edom by the hand of my people Israel; and they shall do in Edom according to my anger and according to my wrath; and they shall know my vengeance, says the Lord God." Another may be in Jeremiah 51:20. There God's war club (מִפְּיֵי אֶתֶּה לְ) may be Israel. Some of the manuscripts add Israel to the term "tribe" or "rod of his inheritance" in verse 19 (וְשָׁבַט נְחֻלְתֵּי). If this does refer to Israel, it presents a powerful hymn to the usefulness and cooperation of Israel in God's defeat of nations and kingdoms.

⁷³ There is also evidence that the writers of Isaiah, Jeremiah, and Ezekiel saw God's temporal rule as temporary until such a time as a true shepherd, a Davidic king, would rule over them (Jer 23:5; Ezek 37:24). This would not diminish God's claim as sovereign of all the nations. "They shall know I am the Lord" (Ezek 36:23).

⁷⁴ Joo claimed that the late insertion of vs. 19c (מָדוּעַ הִקְעִסוּנִי בַּפְסִלֵיהֶם בְּהַבְלֵי גִבּוֹר; "Why have they provoked me to anger with their graven images and with their foreign idols?") changed the sense of the preceding questions offered rhetorically in 19b (הֲיִהְיֶה אֵין בְּצִיּוֹן אִם-מֶלֶכָה אֵין בָּהּ; "Is the LORD not in Zion? Is her King not in her?") from questions of doubt about God's presence to an accusation of unfaithfulness (2006, 177).

⁷⁵ This claim is amplified by the swearing of traditional signs of God's power. "As I live, says the Lord, is it not with a strong hand and an outstretched arm and with wrathful judgement, I will become king over you"; חִי-אֲנִי יְהוָה אִם-לֹא בְיַד הַזְּקָה וּבִזְרוּעַ נְטוּיָה וּבְחֵמָה שְׂפוּכָה אֶמְלֹךְ עַלְכֶּם.

⁷⁶ It seems the Babylonian army withdrew when Egypt appeared to help fortify the city.

Deeds that Invite Wrath

People and nations participated in sinful or criminal behavior. When kings did it, they invited destruction. Yet, even though the conquest provides the backdrop and a continuing literary climate of crisis in the prophetic writings, it is the eradication of the behavior itself that is the writers' focus. There is death and destruction throughout the history and the story, but it is behavioral change that is important. It is the behavior that gets the most attention. The writers of Isaiah, Jeremiah, and Ezekiel made direct connections between the sinful behaviors of the leaders and people, and the punishment and destruction meted out by God and God's agents. The language of wrath is instrumental in developing this connection between behavior and punishment in four ways: as a literary organizing tool in texts of punishment that are part of a narrative of salvation history, in texts that mimic conflict with an enemy, in texts that encourage social control, and as a literary device (Joo 2006) that organically connects the misbehavior with corresponding punishment. Examples of these connections follow below. The first three are examined thoroughly in the next three chapters.

You Have Rebelled against the LORD Your God

Breaking the covenant is one of God's complaints in the writings of Isaiah, Jeremiah, and Ezekiel. Scholars have long called attention to the parallels between the Near Eastern treaties and the covenant in the Deuteronomistic Tradition.⁷⁷ Calling attention to their reference to divine threats and curses, Burges suggests that these treaty formulas are the original source of the wrath of God imagery in the Bible (2004, 307-09). The covenant treaties in the Deuteronomistic tradition demonstrate another place where the identity of God is converged with the identity of the king.

An eighth century (BCE) treaty in Aramaic (three recensions), which required obedience, military support, and extradition of fugitives, was found at Sfiré. In the treaty of Bar-Ga'yah,⁷⁸ king of KTK with Mati'él of Arpad (and their offspring for generations),

⁷⁷ See (McCarthy 1978; Mendenhall 1954; Frankena 1965; Weinfeld 1972; Tadmor 1982; McCarthy 1985).

Mati'él swears his oath with a long list of gods and goddesses as witnesses. These gods also would be called upon to execute the severe curses should Mati'él or his descendents violate the treaty. Practically speaking, it was probably the army of the king, in this case Šamši-ilu which would enforce the treaty. Using the term בְּרִית 'treaty, covenant' the prophetic writers also refer to this west Semitic tradition to refer to the loyalty obligations forged between Israel/Judah and God.⁷⁹ Yet when the covenant is violated, the affront is to God alone, who stands as the suzerain and also stands as the divine enforcer of the curses. The witnesses might be symbolized by a stone (Josh 24:26-7) or by heaven and earth (Deut 30:19), but God is clearly the offended suzerain and divine enforcer.

In the writings of Isaiah, Jeremiah, and Ezekiel, the term בְּרִית is not presented in its full treaty form.⁸⁰ Instead it is introduced by reference, "the covenant," or "my covenant," in reference to a covenant or treaty that is understood.⁸¹ The writers in Jeremiah and Ezekiel explicitly present the covenant sworn in Egypt (Jer 34:13; Ezek 20:36-7). Jeremiah's writer also complains that Israel and Judah broke this covenant made with their ancestors (11:10). Isaiah's writer, in a judgment of the whole earth, goes beyond the special covenant with Israel/Judah and complains about breaking the "everlasting covenant" בְּרִית עוֹלָם (Isa 24:5). God's punishment is associated with breaking the covenant and serving other gods,

And many nations will pass by this city, and every man will say to his neighbor, "Why has the LORD dealt thus with this great city?" And they will answer,

⁷⁸ A. Lemaire and J. Durand concluded that Bir-Ga'yah was Šamši-ilu, turtânu of Assyria. They also concluded that KTK was Til-Barsip the fortified city where Šamši-ilu served as agent for Assyria (Durand 1984, 47-52). See also (Fitzmyer 1961). Tadmor (1982, 455-58) posits a west Semitic origin to the Neo-Assyrian "loyalty oath," based on this evidence.

⁷⁹ The term בְּרִית/bērît has been identified only in Hebrew.

⁸⁰ A shortened covenant form can be found in Jer 17:5-8, which ends in a statement whereby each person reaps his own reward. "Thus says the LORD: 'Cursed' אָרוּר is the man who 'trusts' יִבְטַח in man and makes flesh his arm, whose heart turns away from the LORD. He is like a shrub in the desert, and shall not see any good come. He shall dwell in the parched places of the wilderness, in an uninhabited salt land. 'Blessed' בְּרִיךְ is the man who יִבְטַח בַּיהוָה 'trusts in the LORD', whose trust is the LORD. He is like a tree planted by water, that sends out its roots by the stream, and does not fear when heat comes, for its leaves remain green, and is not anxious in the year of drought, for it does not cease to bear fruit.' The heart is deceitful above all things, and desperately corrupt; who can understand it? 'I the LORD search the mind and try the heart, to give to every man according to his ways, according to the fruit of his doings.'"

⁸¹ According to Kutsch, "covenant" is a much more restrictive term than this word needs; the alternative, "taking on an obligation," seems a good solution. Breaking the obligation then precipitates the treason so important to this study. (1997, 259)

“Because they forsook the covenant of the LORD their God, and worshiped other gods and served them.”(Jer 22:8)

In Ezek 17:13-21, the writer makes a purposeful comparison between God’s covenant with Zedekiah and the political covenant made between Zedekiah and the king of Babylon. Nebuchadnezzar made this covenant when he appointed Zedekiah as a puppet king in place of his nephew, Jehoiachin. Zedekiah is accused of despising the “oath” אָלָה he made with the king of Babylon and breaking the “covenant” בְּרִית, making an alliance with Egypt in return for horses and an army. For this disobedience Zedekiah will die in Babylon. The text immediately reports a parallel claim that he despised God’s oath and broke God’s covenant, with the consequence that God would trap him and take him to Babylon to be judged for his unfaithfulness (or treason) committed against God.

The concept of covenant is also presented in positive terms and is part of the promise for the future. “For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed, says the LORD, who has compassion on you” (Isa 54:10). It becomes part of the encouragement for changed behavior that is a component of the educational indoctrination that aids social control.

Hearken diligently to me, and eat what is good, and delight yourselves in fatness. Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David. Behold, I made him a witness to the peoples, a leader and commander for the peoples. Behold, you shall call nations that you know not, and nations that knew you not shall run to you, because of the LORD your God, and of the Holy One of Israel, for he has glorified you. Seek the LORD while he may be found, call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have mercy on him, and to our God, for he will abundantly pardon. (Isa 55: 2b-7)

In the prophetic writings, the charge of covenant violation is not made frequently. Yet many of the sins cited by the prophets are in some way covenant violations, particularly when they demonstrate disloyalty to the sovereign God. As presented by the prophetic writers, this sin (oath-breaking or treason) is committed only against God. Only God punishes it. The responsibility for maintaining the oaths of loyalty is a divine and royal one and presents one more symbol of the convergence of God and king in Judah.

62 Do Not Trust in Horses or Human Might

When God's people trust in, follow, or hope in alliances that are human in origin, they are expressing disloyalty to God. The prophetic texts use the term בָּטַח "trust."⁸² It can refer to military might (horsemen and chariots: Isa 31:1; mortals: Jer 17:5; Moab's strongholds and treasures: Jer 48:7), or unlawful but advantageous behavior (oppression and deceit: Isa 30:12). In a ghastly perversion, the writer of Jeremiah accuses the inhabitants of Jerusalem of trusting in lies (Jer 13:25).

The term "trusting in" can refer to a military alliance (Pharaoh: Jer 46:25). The writers refer to alliances with foreign powers in a number of other phrases as well, going to (Egypt or Assyria: Jer 2:18), or entering (Egypt: Jer 42:15ff). Ezekiel describes such alliances using the imagery of playing the whore with Egypt (16:26, 23:2), Assyria (16:28, 23:5,11), Chaldea (16:29, 23:14), and Babylon (17:13). The whore, Jerusalem, is charged with "trusting in her beauty" וְהִבְטַחְתִּי בְיָפְיָהּ. Isaiah refers to alliances as "hope" מִבְּטַח and "help" עֲנֵה (20:5-6). Looking to another power for help is clearly treason.

Isaiah, Jeremiah, and Ezekiel also consider looking for another god to help as treasonous against God. The prophetic writers assert that the trust belongs to God alone. "Surely God is my salvation; I will trust, and will not be afraid" (אֵל וְשׁוֹעֲתִי אֶבְטַח וְלֹא אֶפְחָד) [Isa 12:2]). When one sins by trusting in something other than God, it is an affront to the divine. When God punishes this particular offense, God is divine in taking offense and royal in punishing the offense. The text shows God taking responsibility for both roles.

You Shall Have No Other Gods Before Me

This treason, as defined above, is extended in the prophetic texts to include the competition for sovereignty from idols and other gods. While expressions that describe this sin vary, the one found in Jeremiah 16:11 is common: "It is because your ancestors have forsaken me, says the LORD, and gone after other gods and have served and worshipped them" (עָלַי אֲשֶׁר-עָשׂוּ אֲבוֹתֵיכֶם אוֹתִי נְאֻם-יְהוָה וַיִּלְכוּ אַחֲרַי אֱלֹהִים אֲחֵרִים). This complaint, and its companion complaint about idols, is one of the most frequent

⁸² See note 29 above.

complaints in Isaiah, Jeremiah, and Ezekiel, especially Jeremiah and Ezekiel (fifty-three occasions).⁸³ God, bearing the role of god and king (through anthropomorphic action), resents and punishes this treason with conquest, destruction, and exile. For example:

Therefore I will hurl you out of this land into a land which neither you nor your fathers have known, and there you shall serve other gods day and night, for I will show you no favor. (Jer 16:13)

Behold, I am bringing such evil upon this place that the ears of every one who hears of it will tingle. Because the people have forsaken me, and have profaned this place by burning incense in it to other gods whom neither they nor their fathers nor the kings of Judah have known. (Jer 19:3)

For thus says the LORD concerning the house of the king of Judah: “You are as Gilead to me, as the summit of Lebanon, yet surely I will make you a desert, an uninhabited city.” (Jer 22:6)

This treason is also the one most cited by Isaiah, Jeremiah, and Ezekiel as God’s reason for wrath. Other matters of treason against the kingly divine in Judah include concern about abominations (thirty-two complaints, mostly from the writers of Ezekiel and Jeremiah) and the place of worship or offerings (on hills, under trees, upon bricks). These practices will provoke God to destruction and to wrath. For example:

“And they will be loathsome in their own sight for the evils which they have committed, for all their abominations. And they shall know that I am the LORD; I have not said in vain that I would do this evil to them.” Thus says the LORD God: “Clap your hands, and stamp your foot, and say, Alas! because of all the evil abominations of the house of Israel; for they shall fall by the sword, by famine, and by pestilence. He that is far off shall die of pestilence; and he that is near shall fall by the sword; and he that is left and is preserved shall die of famine. Thus I will spend my fury upon them. And you shall know that I am the LORD, when their slain lie among their idols round about their altars, upon every high hill, on all the mountain tops, under every green tree, and under every leafy oak, wherever they offered pleasing odor to all their idols. And I will stretch out my hand against them, and make the land desolate and waste, throughout all their habitations, from the wilderness to Riblah. Then they will know that I am the LORD.” (Ezek 6:9ff)

Sometimes the complaint is that the people have forsaken or forgotten God (fifteen times). While the new object of their devotion or allegiance is not named, this very act of unfaithfulness ranks with the other complaints of treason against the divinity.

⁸³ The numbers listed here are designed to demonstrate the frequency of concern about cosmic order in the writings of Isaiah, Jeremiah, and Ezekiel. While there is not a direct correlation between frequency and importance, the number of repetitions does suggest the writers what their audience to take notice of this offence. If the material were used in any type of education, the apostasy signified by these concerns would almost inevitably be heard.

Rebellion, a crime that is often synonymous with treason, is charged thirty-six times in these prophetic texts, where several terms for rebellion are used: מָרַד, מְרֹד, סִיר, סָרַר, and פָּשַׁע.

The prophetic writers make a general charge that many “do evil” עָשׂוּ הַרְעָה (twenty-five times in the texts of Isaiah, Jeremiah, and Ezekiel). Doing evil is cause for wrath and destruction. Doing evil is also a non-specific crime. These kinds of crimes are important in the presentation and analysis of the social control passages in Chapter Five because anyone can commit these non-specific crimes; therefore the target audience for the texts’ criticism is expanded.

The sins of apostasy (treason) and rebellion, so important in the writing of Isaiah, Jeremiah, and Ezekiel, receive a great deal of punishing attention. In a historical/temporal sense both Samaria and Jerusalem were destroyed because of treason against the Assyrian king and Babylonian king respectively. Yet according to the prophetic writers, these destructions were caused by rebellion against God. The comparison between this temporal treason and divine treason (apostasy) shines light on prophetic writers’ texts by demonstrating a method through which the prophet’s texts can subtly cast God with a royal persona, one responsible for and capable of punishment and retribution. In the ANE, rebellion was an affront to the king’s authority and was summarily punished by the armies of the king. Yet, when God is offended by treason in any of its forms, the writers have God personally punish the people, offering another symbol that God’s divine persona converges with a royal one.

You Shall be Perfect, Even as the LORD Your God is Perfect

The most common word for “sin” in writings of Isaiah, Jeremiah, and Ezekiel is חָטָא; *ḥātāʾ*. It means to make a mistake or commit a trespass (or to rebel) and is listed among the provocations for conquest and the cause of God’s wrath. These wrath- and destruction-provoking sins, together with their companion (usually translated “iniquity” עֲוֹן; *ʿāwēn* and אָוֵן; *ʾāwēn*), appear thirty-one times in these prophetic books. Many kinds of misbehavior may be included in this general category. In the prophets, the terms often act as non-specific substitutes for actual descriptions of bad behavior. This kind of non-

specific sin is important in the analysis of social control passages because it suggests a broad target audience for these texts.

Another common provocation is telling lies, slander, or falsehood. The writers of Isaiah, Jeremiah, and Ezekiel claim that lies (twenty-five occurrences) are used to mislead people about God. In Jer 23:25-6, lying is used to lead the people into an alliance with Ba'al. Usually lying is used to encourage denial about the danger God posed to them and the coming punishment for their sins. One of those sins is lying in order to get an unjust advantage over other people (Jer 9:4-8).

Deceit in the marketplace is one of the social abominations that provoked God to wrath and destruction. Many of the complaints put forth by the writers of Isaiah, Jeremiah, and Ezekiel, especially by the writer of the first chapters of Isaiah, are about breaches in the covenant of fairness and social justice. In the Dtr tradition the king is supposed to safeguard righteousness and justice. In these prophetic writings the offense and its punishment are in the hands of God.

The prophetic writers, particularly Isaiah, present more detailed accounts of their complaints against their target nations: Judah, Israel, the near neighbors, and the empires God uses to conquer them. Of the 106 different sins listed in the Isaiah writings, many are specific social sins such as not defending the orphan or widows (1:23, 10:2). Oppression, which makes God angry, is cited several times. Robbing the poor (10:2) and playing the tyrant also make God angry. In addition, the many citations for evil, lying, and iniquity⁸⁴ may refer to social injustices.⁸⁵ The writers of Ezekiel and Jeremiah add injustice, amassing wealth, stealing, murder and adultery to the list. All three prophetic books list complaints against child sacrifice, the ultimate social as well as cultic sin.⁸⁶

Baloian asserts that the principle motivation for wrath is justice (1992, 101). The writings of these prophets demonstrate a concern for faithfulness to God in a variety of

⁸⁴ Chapter 5 demonstrates a reason the prophets kept their charges vague, and why wrath was so often connected with vague charges. When the audience is removed from the actual historical events, vague charges are more helpful to social control.

⁸⁵ Baloian claims that for all of the prophets, in 78% of the times that God's wrath is expressed, human oppression is involved, often (54%) along with rebellion against God. (1992, 138 n. 88) When considering just Isaiah, Jeremiah, and Ezekiel, the percentages are similar. In 77% human oppression is involved, although 59% of the time rebellion is as well. Rebellion is involved 82% of the time.

⁸⁶ Isa 57:5; Jer 19:5; 32:34; Ezek 16:20,21,36; 20:31; 23:39.

ways, including practicing justice. A breach of that faithfulness is treason. Discouraging treason and encouraging faithfulness is, therefore, the principle motivation for wrath.

If one assumes the whole of the covenant in Deuteronomy to be part of the writers' understanding of covenant, than all of the complaints, social as well as cultic, represent a breach of covenant and a rebellion against God. Such rebellion is liable for the wrath and destruction owed to treason.

Conclusion

The converging of God's identity with characteristics of both god and king enabled the writers of Isaiah, Jeremiah, and Ezekiel to project God as the being in control of all the events, both destructive and saving, that were experienced by the people and empires that executed their dramas during the eighth to fifth centuries BCE in Egypt and the Ancient Near East. The prophets demonstrated God's dangerous identity through the terrifying narrative they provided. They intensified the power of that identity through their characterization, in metaphor and action, of God as both god and king in pursuit of judicial discipline. The prophetic writers clearly wanted their audience to understand that sin provoked punishment and disaster, and that God would be the agent of that disaster.

Some scholars dissent from this conclusion. Joo, for instance, analyzed the use of the *hif'il* form of *ka'as* כָּעַס, particularly in Jeremiah. She posited that later writers used this form as a literary device to distance God from the actual destructive punishments, thereby highlighting the connection between the sin and the punishment (2006, 156). It is God's wrath that punishes instead of God. It is provocation that triggers this wrath, and in some cases provocation alone triggers the punishment, bypassing God's wrath altogether. Joo suggests that although the use of this literary device was not done to diminish God's mastery, it does make it easier to imagine that justice was impersonally administered. Other scholars who write of God's wrath (Haney 1960, ; Simpson 1968) embrace a similar conclusion. The wrath tradition is one of mechanistic justice through which everyone gets his or her automatic just rewards.

The later prophetic writers may have intended to insert a distancing factor in the texts about wrath. But when these causative texts are placed in the context of the whole

published text, this intent does not sufficiently counteract the well-established tradition of God's punishing action, or the weight of a tradition that has God firmly in control of destruction and exile. The writings of Isaiah, Jeremiah, and Ezekiel project a God of wrath who wields it with devastating results.

Chapter 3

Wrath's Metonymic Development in Salvation History

“I will give thanks to you, O LORD, for though you were angry with me, your anger turned away, and you comforted me” (Isaiah 12:1).

This chapter introduces the first of three analyses where the text creates repetitive messages both from the content and the structure to add additional enunciations of the message, “behave.” This is an analysis of several salvation history narratives that include wrath, each of which imparts meaning to the metonymic use of wrath.

Wrath as Summary

The texts of Isaiah, Jeremiah, and Ezekiel provide a large corpus of wrath texts where one finds sophisticated literary development. A number of the episodes that include wrath in the prophets are clearly summary passages that call to mind all or part of the salvation history⁸⁷ of the target people. In these summaries, which incorporate momentous historical events and numerous different sins in metaphor or brief description, wrath is often expressed several times. The authors use the expression of wrath as a connector to keep the summary going forward. Sometimes wrath is itself a metaphor for punishment or destruction. There is a kind of reciprocal benefit in these summaries. When expressions of wrath come in contact with the “salvation history” they provide one of the essential elements in its organization. But the terminology of wrath is

⁸⁷ The term “salvation history” here refers to a history that states or implies a covenanted relationship that is damaged by sin, punished, and finally redeemed with a new relationship. All of the texts examined here would be what Von Rad described as the third stage of development of saving history because they concern the period after the exile. (1962, 127)

also affected by the encounter. The encounter helps define wrath by giving a historical scope to the terms for wrath, essentially filling the metaphor of wrath with very broad meaning.

Isaiah

Isaiah 9:8-10:27 (9:7-10:27 Heb) is an example of a summary that is given shape and pace by its expressions of a wrath that is not turned back.⁸⁸ The actual expression in Hebrew, *בְּכֹל-זֹאת לֹא-שָׁב אַפּוֹ וְעוֹד יָדוֹ נִטְיָה*, is usually translated in a passive sense, “his anger is not turned back. Actually a better rendering would be, “his anger does not turn back,” or “did not turn back.” This better rendering of the Hebrew, in which the verb is in an active form and the subject is really the anger itself, subtly gives the anger an anthropomorphic reality that may support the kind of linguistic distancing that Joo writes about (see Chapter 1 p. 32 above).

The five expressions of wrath frame a whole series of moral complaints and several historical events. The summary ends when God turns the tables on Assyria, the enforcer of God’s justice, and predicts its devastation and punishment. The summary found in Isaiah 9:8-10:27 (9:7-10:27 Heb) (Table 2 p.) is the most extensive and complete summary found in these three prophetic books.

This summary encompasses most of two separate subunits within the larger framework of Isaiah 5-12. According to Sweeney, the first subunit (9:7-10:4 [9:8-10:4 Heb]) is a prophetic warning to Israel’s leaders and an announcement of judgment that serves to link 5:1-30 with the following subunit in 10:5-12:6 (1996, 188). He identifies the latter as a separate subunit that seem to be made of a number of independent units but constitutes a structural unity in its present form (1996, 198). The second part of the salvation history summary, Isaiah 10:5-26 constitutes the first half of the sub-unit he calls “Prophetic Announcement of a Royal Savior.” He attributes both of these subunits to the earliest stratum of the prophetic text in Isaiah. While noting the structural integrity of the

⁸⁸ See Table 2, p. 149-153.

frame Sweeney offers, this study presents this salvation history summary as an entity made complete by the writer's juxtaposition of the two prophetic announcements (judgment and royal savior). Together, they combine to create a complete salvation history (a covenanted relationship that is damaged by sin, punished, and finally redeemed). Sweeney acknowledges that by combining the woe oracle form in 10:1-4 with the preceding warning (9:8-21 [7-20 Heb]) the "entire unit comes to form an introduction to the following material, and thus YHWH's anger and punishment against the northern kingdom of Israel are extended to the Assyrians" (1996, 189).

In each summary there are several cycles. This summary from Isaiah begins with the first of eight cycles (9:8-12 [7-11 Heb]). A cycle within a salvation history summary is defined by the introduction of sin and the completion of either wrath or punishment or both.

The first five cycles of the summary are coterminous with Sweeney's four-part structure of the first subunit. The last three are coterminous with the first half of the subunit Sweeney cites as dedicated to the "Prophetic Announcement of a Royal Savior." The statement of salvation history has already been made at this point.⁸⁹ The use of the terminology of wrath ceases until it reappears in 12:1 in metonymic form infused with the whole referent of salvation history that just preceded it.

There are six elements or characteristics that are often seen in salvation history summaries. These are: (a) a target population, (b) the sin, (c) God's punishment, (d) God's wrath, (e) an end to God's wrath, and (f) redemption.

The first cycle includes five of the characteristics listed above. The target (a) is identified in the opening verses (9:8-9 [7-8 Heb]). It is Jacob, known also as Israel, Ephraim and inhabitants of Samaria. The sin (b) or problem is presented. In this case the first sins of the summary are pride and arrogance of heart. God's punishing action (c) follows. Verses 11 and 12a proclaim, "So the LORD raises adversaries against them, and stirs up their enemies. The Syrians on the east and the Philistines on the west devour Israel with open mouth." God's wrath (d) is invoked, and the ending of the wrath (e) is introduced all at the same time. The writer continues "For all this his anger is not turned

⁸⁹ Isa 10:28-11:16 is made up of an metaphoric elaboration of misdeeds of Assyria including its threat against Jerusalem, a continuation of the promise of a remnant, and the introduction of the coming of a royal savior.

away and his hand is stretched out still” (בְּקִלְזֹאתָ לֹא־שָׁב אָפוּ וְעוֹד יָדוֹ נְטוּיָה) [9:12b]). This ending is an element that is found in many summary accounts.⁹⁰ The terms for ending are also used in reference to punishments. Future redemption often appears somewhere in the summary. In this case the redemption is introduced at the end of the summary in verses 10:19-27.

This account in Isaiah continues with a second cycle (9:13-17 [12-16 Heb]): The sin (b) is found in verses 13 and 17. The people (a) did not turn to the LORD of hosts (nor to the one who smote them). Everyone is godless and an evildoer; every mouth speaks folly. The punishment (c) is found in verses 14 through 17. “The LORD cut off from Israel head and tail” (9:17:14) The following verses explain that these are the leadership. God did not rejoice over their young men and had no compassion on their fatherless and widows. Anger (d) is repeated in verse 17b. Ending wrath (e) is introduced and denied, “For all this his anger is not turned away and his hand is stretched out still” (וְעוֹד יָדוֹ נְטוּיָה) [Isa 9:17]).

A third cycle (19:18-19c [17-18c Heb]) is introduced in verse 18: The sin (b) is expressed, “For wickedness burns like a fire.” The punishment (c) and wrath (d) are introduced together in verse 19, “Through the wrath of the LORD of hosts the land is burned, and the people (a) are like fuel for the fire.” No ending is mentioned.

A fourth cycle (19:19d-21 [18d-20 Heb]) begins with the end of verse 19. The sin (b) is presented:

no man spares his brother. They snatch on the right, but are still hungry, and they devour on the left, but are not satisfied; each devours his neighbor’s flesh, (a) Manas’sseh E’phraim, and E’phraim Manas’sseh, and together they are against Judah.

Anger (d) and ending (e) are found in verse 21 with the repetition of the same phrase from verse 17: “For all this his anger is not turned away and his hand is stretched out still” (בְּקִלְזֹאתָ לֹא־שָׁב אָפוּ וְעוֹד יָדוֹ נְטוּיָה) [Isa 9:21]). There is no specific punishing action in this cycle. It is implied in the wrath statement.

⁹⁰ In this case the term for ending is שָׁב (to turn back). Other terms for ending God’s wrath used by Isaiah, Jeremiah, and Ezekiel include: כָּלָה (to be complete, at an end), כָּבְהָ (to be quenched, extinguished), סָרָה (to depart), קָצַעַ (to break off), or the already discussed נוּחַ (to rest: in *hif’il* form, to make quiet or satisfy).

The fifth cycle is in 10:1-4. The sins (b) that follow are social justice sins: decreeing iniquitous decrees, writing oppression, turning aside the needy from justice, robbing the poor of their rights, making spoil of the widows and prey of the fatherless. Punishment (c) is threatened, predicting that the sinners will crouch among prisoners and fall among the slain. Anger (d) and ending (f) appear together, “For all this his anger is not turned away and his hand is stretched out still” (בְּכָל־זֹאת לֹא־שָׁב אָפּוֹ וְעוֹד יָדוֹ נְטוּיָה) [Isa 10:4]).

This five-cycle summary is followed by a change. In the sixth cycle (10:5-6), the agent of punishment is introduced with wrath and the target is identified with wrath. The punishment (c) in verse 10:5 is clearly sent and commanded by God (verse 6). The agent, “the rod of my anger, the staff of my fury” (הוּי אֲשׁוּר שֵׁבֶט אָפִי וְנִטְוֶה־הוּא בְיָדִם וְעִמִּי) [Isa 10:5]), is Assyria, who, in verse 10:6, is assigned by God to take spoil and seize plunder from the target. The target (a) is “a godless nation... the ‘people of my wrath’” (עַל־עַם עִבְרֵתִי) [Isa 10:6]). The sin (b) is defined by the term “godless.” It may also be defined by the phrase, “people of my wrath.” These two verses, with their wrath imagery, serve as a pivot in the summary and Assyria becomes the new target.

The seventh cycle occurs in 10:7-12. The sins (b) of Assyria (a) include boasting and behaviors that indicate intentions that do not coincide with God’s. The last boast is important to the cohesion of the whole summary. Assyria boasts, “Shall I not do to Jerusalem and her idols as I have done to Sama’ria and her images?” A new target (a) is introduced with this boast: Mount Zion and Jerusalem. The threat of punishment (c) is first introduced with an ending (e). When the LORD has “finished” (יִבְצֵעַ) (e) all his work on Mount Zion and on Jerusalem, he will punish the arrogant boasting of the king of Assyria and his haughty pride. There is no mention of wrath in this cycle.

The eighth cycle (10:13-127) begins with God’s complaint. Assyria’s (a) sin (b) is couched in traditional words of arrogance.

For he says: "By the strength of my hand I have done it, and by my wisdom, for I have understanding; I have removed the boundaries of peoples, and have plundered their treasures; like a bull I have brought down those who sat on thrones. My hand has found like a nest the wealth of the peoples; and as men gather eggs that have been forsaken so I have gathered all the earth; and there was none that moved a wing, or opened the mouth, or chirped.

The punishment (c) begins with exasperated incredulity at such arrogance.

Shall the axe vaunt itself over him who hews with it, or the saw magnify itself against him who wields it? As if a rod should wield him who lifts it, or as if a staff should lift him who is not wood! (10:15)

The threatened punishment continues with a sickness that will make Assyria's "stout warriors lean" (בְּמִשְׁמָנֵי רִזּוֹן [Isa10:16]), and will continue until the light of Israel's fire burns even the land and forests thoroughly. The end (e) is predicted. It will come as the burning makes an "end" יִכְלֶה to the land, "body and soul" (מִגִּפְשׁ וְעַד-בְּשָׂר) [Isa 10:18]), like a "sick man wasting away" (בְּמָסָס נָסָס) [Isa 10:18]). The end is also introduced as a "decisive end" (כָּלָה וְנִחַרְצָה) [Isa 10:23]) in the midst of all the earth. Echoing the prediction in 10:12 about finishing God's work on Mount Zion and Jerusalem, the end (e) to God's wrath with Israel is promised, "For in a very little while my indignation will come to an end" (כִּי-עוֹד מְעַט מְזַעַר וְכָלָה זְעַם) [Isa10:25]). In 10:12 Assyria's punishment (c) is predicted, and again in 10:25. Following the end to God's wrath at Israel, the wrath (d) turns on Assyria: "and my anger will be directed to their destruction" (וְאַפִּי עַל-הַתְּבַלְיָהֶם) [Isa10:25]).

The concept of the redemption (f) of a surviving remnant is introduced first as the scant "remains of the forest" (יִשְׂאָר עֵץ) [Isa 10:19]) and then as a "remnant of Israel" (יִשְׂרָאֵל) [Isa 10:20]). The text cautions that only a small remnant will return to the mighty God. In contrast to the complaint in 9:13 that the people did not seek the LORD of hosts, in 10:20 the summary continues, "the survivors of the house of Jacob will no more lean upon him that smote them, but will lean upon the LORD, the Holy One of Israel, in truth." Encouraged to endure the abuse of Assyria as they did the abuse of Egypt, the passage ends with the promise that Assyria's burden and yoke will be lifted (Isa 10:27).

This passage in Isaiah 9 and 10 offers a summary of Israel's salvation history. It describes Israel's sin, Israel's punishment, and the hope for Israel's future. God's wrath plays an important part in its organization and its message. It is the cohesive element that joins different targets (Israel/Ephraim, Assyria, Jerusalem) and moves the theme of God's controlling hand in history through the overall story of judgment, punishment, and redemption.

Jeremiah

The writers of Isaiah, Jeremiah, and Ezekiel use all of the six elements (target, sin, God's punishing action, wrath, end, and redemption) in other summaries. Two of the summaries in Jeremiah are found in 7:2-34 and 32:26-45.

Jeremiah 7:2-34 is a partial summary of salvation history. There is no reference to redemption.⁹¹ The writer uses four wrath expressions, including the provocative sense of wrath and the active punishing sense, to provide this summary cycle. The four cycles follow the traditional structural analysis of this passage marked by changes in voice, setting, and form (Holladay 1986, 238-72). In spite of their diversity of form, setting and voice, the cycles combine together to present a salvation history summary that is wanting only a full expression of redemption.

In the first cycle (7:2-15), the target (a) is the people of Judah, who enter the gates of the LORD's house to worship the LORD. The sin (b) is "trusting in deceptive words" (אֶל-תִּבְטְחוּ לְכֶם אֶל-דִּבְרֵי הַשָּׁקֶר [Jer 7:4]). This is a common sin (any association with deceit or lying) in the writings of Isaiah, Jeremiah, and Ezekiel. It is unusual in this instance, because the deceptive words refer to a reliance on the temple of the LORD for protection. The sin is offset by a positive covenant of social justice (7:5-6) with its promise: if you do this, "then I will let you dwell in this place, in the land that I gave of old to your fathers for ever." More sin (b) follows in verse 8 (deceptive words, steal, murder, commit adultery, swear falsely, make offerings to Ba'al and go after other gods). The threat of punishment (c) comes in 7:12 with a rhetorical comparison between the behavior of these people of Judah and the people of Shiloh. What happened to the people of Shiloh (exile)

⁹¹ This summary appears quite hopeless, Sharp writes, "The rhetorical impact of this multifarious catalogue of sins is an intensification of condemnation, the piling up of indictment after indictment against the people such that it seems that divine forgiveness ought not be hoped for even if it were to be theoretically possible. As recompense for these sins, are threatened brutal punishments as varied as the sins themselves" (2003, 44).

will happen to Judah. “And I will cast you out of my sight, as I cast out all your kinsmen, all the offspring of E’phraim” (Jer 7:15). No wrath is expressed in this cycle.

A second cycle (7:16-20) begins with a command not to intercede for the target (a), “this people” (16). It continues with a focus on sin (b). In 7:18 the writer describes the whole family participating in making offerings to other gods (b). This provokes God’s wrath (d). God’s wrath is a threat of punishment (c), “Behold, my anger and my wrath will be poured out on this place” (אָפִי וְחַמְתִּי נִהְיֶה אֶל-הַמָּקוֹם הַזֶּה) [Jer 7:20]) “upon man and beast, upon the trees of the field and the fruit of the ground.” The end of God’s wrath (e) is denied, “it will burn and not be quenched.”

The third cycle (7:21-29), which begins with a reminder of God’s salvation in Egypt and God’s command to “Obey my voice” (7:21-23), includes several verses of sins (24-28). The sins (b) include another positive covenant that was not obeyed, and additional reference to the exodus from Egypt and prophetic help they received. Punishment (c) is proclaimed, “The LORD has rejected and forsaken, the ‘generation of his wrath’” (אֶת-דֹּר עַבְרָתוֹ) [Jer 7:29]). The writer presents God’s wrath (d) (with all its salvation history associations) as the characteristic for a whole generation.⁹²

The fourth cycle (7:30-34) introduces more sin in verses 7:30-31. The sins (b) are abominations, including the sacrifice of their sons and daughters. The punishment (c) is presented with descriptions of their dead bodies, the loss of joy in the cities of Judah and the streets of Jerusalem, the ceasing of the voice of the bridegroom and bride, and the annihilation of the land, “for the land shall become a waste” (כִּי לְחָרְבָה תִּהְיֶה הָאָרֶץ) [Jer 7:34]). In the whole of this summary, which includes target, sin, wrath, punishment, and end, there is no hint of redemption.

Redemption is present in the summary provided in Jeremiah 32:21-24, 28-44. The target of this summary is the present and past generations of the people of Judah and the people of Israel. The phrases, “from their youth,”⁹³ in verse 30, which refers to how long the people of Judah have done nothing but evil, and “from the day it was built until this day,” referring to the city in verse 31, suggest a lasting complaint against these two

⁹² This is similar to the expression, “the people of my wrath,” found in Isaiah 10:6. It is a metaphor for the generation or people who have sinned, provoked God’s wrath, and received God’s punishment. These phrases are examined in the presentation on metonym that follows on page 35.

⁹³ The phrase is found with similar meaning in Jer 3:24-5, and 22:21.

populations. This complaint is outlined in the opening verses with the history of Israel's disobedience.

The first cycle (32:21-24), which contains target, sin, and punishment, begins in third person voice, with the target's (a: the people of Israel) sins (b) since the days of Egypt. "They did nothing of all that you commanded them" (Jer 32:23). The punishment (c), employing pestilence, famine, and sword, is the siege of Jerusalem by the Chaldeans.

The summary continues with a second cycle (32:28-29) and more punishment in verse 28. As punishment (c), God gives the city (a) to the Chaldeans. They will burn it, including the houses that offer the first sin (b) in verse 29. The sin (b) is the offerings/libations poured out to Ba'al and to other gods. God's "anger (d) is provoked" (הַקְּעָסִים לְמַעַן [Jer 32:29]) by this infidelity.

A third cycle (32:30-31) begins with sin (b) in verse 30. The people of Judah have done nothing but evil, and the people of Israel by the work of their hands provoked God to wrath (d). Anger is expressed "provoke me to anger" (מְקַעְסִים אֹתִי [Jer 32:30]) in the causative sense. In verse 31 the city (a) becomes the cause of wrath for God, "This city has aroused my anger and wrath," (עַל-אַפִּי וְעַל-חֲמָתִי הִיָּתָה לִּי הָעִיר הַזֹּאת) [Jer 32:31]). The punishment (c), also in verse 31, is "so that I will remove it from my sight."

The fourth cycle (32:32-36) begins with sin, target and wrath all together. The following verses modify and expand the first two. The sin (b) is all the evil. This is expanded in verses 33-35. The people turned their backs, would not accept correction, set up abominations in the temple, built high places, and sacrificed their sons and daughters to Molech. The target (a) in verse 32 is the people of Judah, their kings, their officials, their priests, their prophets, the citizens of Judah and the inhabitants of Jerusalem. The wrath (d) found in verse 32 was provoked by the evil. The punishment (c) is: "It is given into the hand of the king of Babylon by sword, by famine, and by pestilence" (Jer 32:36).

In this summary there is no mention of the end of God's wrath. Instead, there is a reversal in a fifth cycle (32:37-44). Redemption (f) is promised. The target (a) is identified as the people who had been driven to all the lands. This redemption is introduced by a recapitulation of wrath (d) and punishment (c). The verse is a summary in itself, "Behold, I will gather them from all the countries to which I drove them in my anger and my wrath and in great indignation" (בְּאַפִּי וּבְחֲמָתִי וּבְקִצְפִי גָדֹל) [Jer 32:37]). In this

metonymic use of wrath (a), sin (b) is implied. “I will bring them back to this place, and I will make them dwell in safety” (f). The redemption (f) continues in verse 32, “And they shall be my people, and I will be their God.” The rest of the summary (through verse 44) interprets the redemptive future for the gathered. Five of the six organizing elements of a summary are present: target, sin, God’s punishment, God’s wrath, and redemption.

Ezekiel

The book of Ezekiel contains a number of summaries that are organized with the help of expressions of wrath. There is a summary addressed to Jerusalem in 5:5-17. This summary includes the key phrase: “they will know that I am the LORD.” This is repeated often in Ezekiel when God’s punishments are described, and is present in most of Ezekiel’s summaries. It serves as a reminder of one of the writer’s purposes when describing God’s actions: knowing God. T. Renz explains that in this oracle the charge to Jerusalem is laid out for the first time, “a *propositio* in classical rhetoric, a plain and simple preliminary set-out of the main topics to be treated in subsequent argumentation.” The argument that shapes the first part of the book is expressed here, “Jerusalem’s fate is justified by her history of rebellion against Yahweh.” (1999, 66) Zimmerli writing about the three-sign composition, concurs, “This city is described with its rise and fall, and the judgement which it is to undergo” (1979, 174).

The target (a) is Jerusalem. God, in chapter 5, brings three charges, representing three cycles in this summary. The first charge (5:5-8) is laid in verses 6 and 7. The sin (b) is rebellion against God’s ordinances and statutes. God’s punishment (c) is personal: “Behold, I, even I, am against you; and I will execute judgments in the midst of you in the sight of the nations.”

The next cycle (5:9-10) is introduced by its sin. The sin (b) is abominations. God’s punishment (c) is extraordinary.

I will do with you what I have never yet done, and the like of which I will never do again. Therefore fathers shall eat their sons in the midst of you, and sons shall eat their fathers; and I will execute judgments on you, and any of you who survive I will scatter to all the winds. (Ezek 5:9b-10)

The third cycle (5:11-17) introduces a similar yet amplified sin. The sin (b) includes defiling God’s sanctuary with all their detestable things and abominations. God’s punishment (c) is lengthy and the cycle goes back and forth between expressions of punishment and wrath (there are three expressions of punishment separated by two expressions of wrath) until it finishes with the report, “I the Lord have spoken.” The first punishment (c) is a combination of pestilence, famine, sword and exile. It is followed by the first expression of wrath (d). The wrath is accompanied by expressions of ending wrath (e): “Thus shall my anger spend itself, and I will vent my fury upon them” (אֲפִי וְהִנְחֹזְתִי חֲמָתִי בָם) [5:13]). The term כָּלָה, which is used twice in verse 13, indicates an end or completion to the wrath and fury. Yet, the cycle continues with punishments (c) designed to humiliate Jerusalem. God looses judgments in wrath and fury and furious punishments. The punishments include famine, wild animals that rob them of their children, pestilence and bloodshed, and sword. There are no explicit examples of redemption. One time, in the midst of wrath, God proclaims the conclusion found so often in Ezekiel as a goal for the future, “They will know that I am the LORD, I have spoken.”⁹⁴

There is a complicated wrath summary in 16:15-43. It is remarkable because the target, Jerusalem, throughout the summary, remains in the metaphor of a whore. The text employs provocative and active wrath and, in the end, moves toward a resolution as God’s wrath is ‘satisfied’ נִיחָ.

The sin (b) is introduced immediately in the first cycle (16:15-27). The sin of Jerusalem (a) was, “you trusted in your own beauty, and played the harlot.” The specific complaints of this harlotry include idolatry, worshipping other gods, creating high places and sacrificing children. The final sin in this cycle is to play the harlot with the Egyptians (b). This harlotry with Egypt provokes God to wrath (d). As punishment (c), Jerusalem is delivered to the Philistines.

The second cycle (16:28-42) begins with sin. The sin (b) is harlotry with the Assyrians and the Chaldeans. It is followed by a charge of bribery and another charge of sacrificing children. As punishment (c), God gathers all the lovers against her (v. 37), and

⁹⁴ This is one of three examples where God takes personal responsibility for the punishment of the people with the phrase, “I am the LORD, I have spoken.”

brings upon her “the blood of wrath (d) and jealousy.” The punishment (c) continues, “They shall bring up a host against you, and they shall stone you and cut you to pieces with their swords. And they shall burn your houses and execute judgments upon you in the sight of many women; I will make you stop playing the harlot, and you shall also give hire no more” (Ezek 16:41). The end to God’s wrath (e) is pronounced, “So will I satisfy my fury on you, and my jealousy shall depart from you; I will be calm, and will no more be angry” (וְהִנַּחֲתִי חֲמָתִי בְיָד וְסַרְרָה קִנְיַתִּי מִפְּנֵי וְשָׁקַטְתִּי וְלֹא אֶכְעַס עוֹד) [Ezek 16:42]).

The third cycle is a one-verse (Ezek 15:43) recapitulation of the summary. The sin (b) is “you have not remembered the days of your youth.” The wrath (d) is expressed, “but have ‘enraged me’ (וְהִרְעִי־לִי) with all these things.” The punishment (c) follows, “I will requite your deeds upon your head, says the LORD God.”

This summary is able to project salvation history from “the days of your youth” through destruction, and into a hint of redemption (f) in the promise, “I will be calm, and will no more be angry,” all the while maintaining the metaphor of Jerusalem as the faithless bride who became a whore. Four of the elements common to these summaries are present: sin, wrath, punishment, and end to wrath. The target (a: Jerusalem) was introduced earlier. There is no explicit reference to redemption, only the strong hint mentioned above.

The writers of Isaiah, Jeremiah, and Ezekiel use wrath in these summaries to describe both provocation and reaction. Sometimes wrath substitutes for descriptions of punishment, and sometimes stands as the defining character of the people who are its targets. Wrath takes on the metaphors and expressions for sin, wrath, punishment, and perhaps even redemption found in the salvation histories. In this way the salvation histories give to the language of wrath, when used metonymically, their weight of meaning.

Wrath as Metonym

The summary accounts of the fortunes of Judah and Israel establish a connection between the language of God’s wrath and every aspect of the salvation history presented by the writers. Wrath is connected to sin as provocation, to punishment as the agent

carrying out the verdict, and to redemption as the force that is quieted to make way for the remnant to return. When the writers use the terminology of wrath to stand in the place of elaborate and terrifying descriptions of punishment or devastation, the referents that stands behind the terminology are these salvation histories. Wrath, therefore, is used metonymically as a summarizing device whereby the recitation of wrong, the ensuing destruction, and final reconciliation are expressed in a spare few lines about God's waxing and waning wrath.

One of the best examples of metonymic use of wrath (that heads this chapter) is found in Isaiah 12:1, "You will say in that day: "I will give thanks to thee, O LORD, for though 'thou wast angry with me' **כִּי אֲנִי אָנֹכֶה בִּי**, 'thy wrath turned away' **שָׁב אַפְּךָ**, and 'thou didst comfort me' **וַתְנַחֲמֵנִי**."

The writer of this spare verse is not projecting a simple passing emotion on God's part and a slight discomfort on the part of the speaker. Instead, referencing the very language of wrath, its ending, and God's calmed support (**אָרַב**, **שָׁב**, and **נָחַם**) that was used in the summaries, the writer calls to mind every aspect of the speaker's history, the sin, the suffering of punishment, and the return with its final rest in hope.

The writer of Isaiah puts this promise in the voice of God, "In overflowing wrath for a moment I hid my face from you, but with everlasting love I will have compassion on you, says the LORD, your Redeemer" (Isa 54:8). Again the wrath signifies more than an emotion; it is rather a whole national experience of rejection, devastation, and the hope of restoration.

An example from Isaiah 60:10 is similar in its comprehensive intent: "for in my wrath I smote you, but in my favor I have had mercy on you."

When the speakers in Isaiah 64:9 petition God for deliverance from the devastation around them, they simply ask for it in the language of wrath, metonymically standing for the whole of their experience, "Be not exceedingly angry, O LORD, and remember not iniquity for ever. Behold, consider, we are all thy people."

Sometimes the language of wrath does not represent the whole tradition of sin, punishment, and redemption, yet it bears part of it. In this short summary in Isaiah, wrath stands in for a history of punishment and devastation:

Who gave up Jacob to the spoiler, and Israel to the robbers? Was it not the LORD, against whom we have sinned, in whose ways they would not walk, and whose law they would not obey? So he poured upon him the heat of his anger and the might of battle; it set him on fire round about, but he did not understand; it burned him, but he did not take it to heart. (42:24-5)

In the last cycle of the salvation history summary in Jeremiah, the writer uses the language of wrath to summarize the whole experience that ended in exile.

Behold, I will gather them from all the countries to which I drove them in my anger and my wrath and in great indignation; I will ‘bring them back’ וְהֵשֵׁבְתִים to this place, and I will make them dwell ‘in safety’ לְבֵטָח . And they shall be my people, and I will be their God. (32:37-8)

The words that are translated “bring them back” and “safety” exemplify the connection with the wrath tradition. The first, “bring them back,” uses the same root verb that is often used to refer to God’s wrath ‘turning back’ שׁוּב . The word safety translates the term, security or ‘trust’ בְּטָח , which in its verbal form is often the source of sin, when misplaced, or faithfulness when centered in God.

Metonymy is present when the writers use wrath as a characteristic for people. The terms, ‘people of my wrath’ עַם עֲבָרָתִי , and ‘generation of his wrath’ דֹּר עֲבָרָתוֹ , from Isaiah 10:6 and Jeremiah 7:29 respectively, are in this category. These people and this generation have been participants in the difficult salvation drama presented by the prophetic scribes as the driving force behind the disasters of their age. The sons referred to in Isaiah 51:20 (“they are full of the wrath of the LORD, the rebuke of our God”) share this intimate knowledge of the power of God to destroy.

The metonymic references to God’s wrath often appear in the context where they lend support to the unavoidable connection between the misbehavior of the people and their punishments. The writer of Jeremiah makes this connection:

Return, faithless Israel, says the LORD. I will not look on you in anger, for I am merciful, says the LORD; I will not be angry for ever. Only acknowledge your guilt, that you rebelled against the LORD your God and scattered your favors among strangers under every green tree, and that you have not obeyed my voice, says the LORD. (3:12)

The writer of Ezekiel makes the same connection in 22:31: “Therefore I have poured out my indignation upon them; I have consumed them with the fire of my wrath; their way have I requited upon their heads, says the LORD God.”

As a metonym, God's wrath symbolizes the whole history of God's judgment and redemption. This connection is given support by the consistent use of God's wrath in the texts that summarize salvation history in Isaiah, Jeremiah, and Ezekiel. The rich meaning of the metonym allows both the person of prayer who petitions God for mercy, and the leader responsible for encouraging right behavior, to make their point in the same spare words. "Be not exceedingly angry, O LORD." The writers of Isaiah, Jeremiah, and Ezekiel also use metonymy to emphasize the connection between the people's sin and the devastating judgment they have received. There should be no doubt that though God clearly has the power to destroy, God's anger gets provoked by real causes. The salvation histories offer hope that though the wrath may burn hot, one day God's wrath will turn back or be quieted.

Chapter 4

Obvious and Subtle Messages Delivered by the Wrath of God in Conquest-like Accounts

This chapter introduces the second of the three analyses where the text creates repetitive messages both from the content and the structure to add additional enunciations of the message, “behave.” This is an analysis of conquest-like episodes that include wrath and that target nations or leaders. The results of this analysis are compared with Younger’s analysis of conquest accounts in Joshua and with Fried’s analysis of the accounts of the conquests of Jerusalem in 2 Kings. The comparisons will help illuminate the subtle ideological message of the prophetic accounts and better define the audience for these literary messages.

Conquest and Conquest-like Episodes

A direct comparison of different punishing narratives in Isaiah, Jeremiah, and Ezekiel is difficult. The prophetic writings are a mixture of poetry and prose, oracles, prayers, proclamations, and historical accounts. They are neither particularly chronological nor rooted in any definite historical setting.

In order to study the different battle episodes of Assyrian kings, of Hittite kings, and of Joshua in the biblical text, Younger (1990, 199) used the organizing tool developed by Badali et al. (1982-83, 69-73). Badali and colleagues strove to produce a tool for morphological analysis of episodes of the annals of Assur-nâsir-pal II. They selected a morphological analysis inspired by the one carried out by V.J. Propp (1928) on

a corpus of Russian fairy-tales.⁹⁵ They used this tool successfully to analyze the episodes of ten campaigns of the same king. Their analysis uncovered the ideology that the “control of the Assyrian political centre is systematically affirmed over the chaotic and hostile periphery” (Badali 1982-83, 70). They also confirmed that no matter the initial response by the enemy, submission is the final conclusion along with tribute or booty that enriches the Assyrians. The enemy is the object of tribute, booty, or massacre (1982-83, 69-04). The researchers developed fifteen functions that are syntagmatically linked to each other.⁹⁶ The functions or “Syntagms,” according to Younger, “are the individual elements configured within an episode” (1990, 70). In addition to Badali and Younger, Fales used this method of analysis to analyze the different recensions of Assurbanipal’s campaign to Egypt (Fales 1981). Fried employs them in an analysis of the biblical account conquests of Jerusalem in 2 Kings (Fried 2003). Younger’s analysis of the Assyrian annals accounts over several kings echoes Badali’s. The Assyrians went away richer, no matter the form or ferocity of battle. He observed that the ideology of the Joshua accounts included: a unitary ideology of enmity toward the enemy,⁹⁷ an ideology of terror maintained through ‘calculated frightfulness’ (including the hanging of kings on trees), a stress on revenge, an ideology of total war that included slaughter of all the people,⁹⁸ a jural ideology of war that sees “Israel is the tool through which YHWH judges the Amorites (10:12-14)” (1990, 236), and a God who fought for them in war. In reaction to one account, Younger writes, “one can also see how YHWH’s work is an outpouring of divine grace to strengthen the Israelites and to carry out justice in the destruction of the Amorite alliance” (1990, 209). Younger concludes that the Joshua tradition (Dtr) gives a

⁹⁵ V.J. Propp, *Morfologija skazki*, Leningrn 1928. Italian translation: *Morfologia della faiba*, Torino 1966., as cited in Badali et al.

⁹⁶ The functions are: Spatial and temporal coordinates; Disorder; Divine aid; Gathering of troops; Move from place to place; Presence: (symbolic expressions); siege: (passing of the night); Flight; Pursuit; Combat; Outcome of the combat: (destructive, acquisitive, with natural causes); Submission; Exemplary punishment; Consequences: (imposition of taxes, Assyrian functionaries, symbolic expressions); Acts of celebration; Return.

⁹⁷ Younger stresses that this is a theological issue as well, The enemy is a “Common Threat to Israelite well-being. They seek Israel’s destruction. And what is most important, they are in opposition to YHWH. They reject Him, His law and ethic”(1990, 233).

⁹⁸ This represented to Younger a departure from the norm found in other Near Eastern conquest accounts. While there are other examples of total slaughter, they are rare. In the other cultures the “ideology underlying the texts has its origin in the establishment of the particular culture...In the case of the biblical ideology, we may be looking at an ideology which was generated by mal-integration in the existing society.”(1990, 235)

standard ANE characterization of God writing, “The difference in religious outlook,” (only speaking of Joshua 9-12) “is not very great. Here it is YHWH rather than Aššur, Amun, the Sun-goddess of Arinna, or Kemoš who is the deity who actively intervenes on behalf of his people” (1990, 320 n.120). Younger makes a number of parallels between the acts of God in these accounts and the intervention of Mezzulla, the storm god of the Hittites.(1990, 208)

Fried also employs the same rhetorical method of analysis used by Badali et al. She demonstrates that the Dtr accounts of 3 conquests (during the reigns of Jehoiakim [2kgs 24:1-2]; Johoiachin [2kgs 24:8-17]; and Zedekiah [2kgs 24:18-25:26]) take the same form as standard ANE conquest accounts (Fried 2003). The conquest account involving Zedekiah includes every component outlined by Badali et al. except “return.” There are several points that are important to the present study. The disorders that occasioned the conquests are for the most part, the kings’ errors. In two cases (Johoiakim and Zedekiah), God was involved but not as a deity who intervenes on behalf of his people. God sent the troops against Jehoiakim when he rebelled against Nebuchadnezzar. God expelled Judah and Jerusalem from God’s presence when they angered God. The writer places this information right after the judgment, “He (Zedekiah) did what was evil in the sight of the LORD just as Johoiakim had done” (2 Kgs 24:19), and before the actual conquest account that is introduced by the statement,

“Zedekiah rebelled against the king of Babylon and in the ninth year of his reign in the tenth month on the tenth day of the month, King Nebuchadnezzar of Babylon came with all his army against Jerusalem and they laid siege to it.”

וַיִּמְרֹד זְדַקְיָהוּ בְּמֶלֶךְ בָּבֶל: וַיְהִי בַשָּׁנָה הַחֲשִׁישִׁית לְמָלְכוֹ בַחֹדֶשׁ הָעֲשִׂירִי בָעָשׂוֹר לַחֹדֶשׁ
 אָא וּבְכַדְנָאֲצָר מֶלֶךְ-בָּבֶל הָיָא וּכְל-חִילוֹ עַל-יְרוּשָׁלַם וַיִּתֵּן עָלֶיהָ [2kgs 24:20b-25:1]

In these two cases, the sins that caused the Babylonian intervention were specific. The kings rebelled against Nebuchadnezzar. In addition, all of the kings (including Jehoiachin who was taken into exile) “did what was evil in the sight of the LORD” (2 Kgs 23:37; 24:9; 24:19). Yet this general misbehavior is never connected to the actual conquest. As stated above, Jehoiakim rebelled, then God sent troops. There is no real cause and effect in the Jehoiachin account. After the negative evaluation of his 3 month

reign, the conquest is introduced simply, “At that time the servants of King Nebuchadnezzar came up to Jerusalem (עָלִין עֲבָדֵי נְבֻכַדְנֶאצַּר מֶלֶךְ-בָּבֶל יְרוּשָׁלַם) [2kgs 24:10]). Though the general sins of the kings involved in these accounts do not seem to cause the conquests, in the passage about Jehoiakim, the onus of punishment (which is cause by God, according to the text) is given to a former king, Manasseh (2Kgs 24:3).

In summary, in the three conquest accounts in 2 Kings, God is involved two times, once to send troops, and once to expel the people who angered God. In each case, Nebuchadnezzar (or his troops) is responding to political rebellion by the kings. The sins of the people are mentioned in only one place in these accounts. When they are mentioned, the people are corporately referred to as Judah and Jerusalem. The passage is quoted verbatim in Jeremiah 52:3.

In her analysis, Fried calls attention to the ANE trope of divine abandonment, whereby various gods assist in temple destruction and other conquest results by abandoning their cities and leaving them defenseless before the enemy. She concludes that God’s involvement in these conquest accounts is similar to the divine abandonment found in other ANE contexts (2003, 30). This theme is developed fully by J. Kutsko in his presentation about divine abandonment in Ezekiel (Kutsko 2002). God’s involvement as presented in these conquest accounts appears more as ferocious involvement rather than abandonment. That same characteristic of ferocious involvement will be epitomized in the writings of the prophetic scribes.

The writers of Isaiah, Jeremiah, and Ezekiel employ the language of war and conquest in their texts. These writers also tell much of the story of the conquest of Jerusalem and the subsequent exile that is absent in both the Dtr and Chronicles’ tradition. One way to make this episode comparison more possible is to organize the prophetic writings according to conquest-like episodes that are aimed at specific targets. In the text, God approaches each of these targets as if it were an enemy to be conquered.

The conquest-like episodes from Isaiah, Jeremiah, and Ezekiel that include expressions of wrath are analyzed here using a modified form of the syntagms introduced by Badali et al. Using this method, the analysis clarifies the literary codes that are

encoded in these accounts. Most of the episodes could be classified as Judgment Oracles⁹⁹ (or parts of Judgment Oracles) though not all Judgment Oracles could be included in this account. These episodes all have an initial target, an experienced or threatened punishment, and they all include expressions of wrath. The conquest-like episode form was chosen, because it enables an internal morphological analysis that offers the benefit of insight gained by comparing the episodes with each other. There is an additional benefit in that they can be compared with the analysis Younger made on the Joshua conquest accounts and the analysis Fried made on the accounts of the conquest of Jerusalem in 2 Kings. Originally, the form of analysis was adapted from its use in studying Russian folk tales to study ANE conquest accounts. It seems equally flexible when adapted to the analysis of the works of prophetic writers.

Textual Expression of Wrath of God

God expresses wrath often in the books of Isaiah, Jeremiah, and Ezekiel. The writers use this language of wrath to effect positive changes in people's behavior. This analysis shows how some of the underlying redundant (or repetitive) codes supplement the plain sense of the writers' narratives and intensify the urgency of their persuasion.

To make a comparison between the episodes, the prophetic texts have been organized according to national targets. Since each prophet addresses other nations in oracles or judgments, there are actually a number of national targets.¹⁰⁰ The two most important targets are Israel and Judah (Jerusalem). The defeat of these two nations, and in particular the destruction of Jerusalem, precipitated the crises (both political and ideological) that gave material to these books. When comparing the episodes that contain wrath, this discussion concentrates on the national targets and two specific kings who are included with these national references.

Each report or threat of punishment couched in the language of conquest is

⁹⁹ Many of these accounts are what Westermann termed Judgment Speeches. (Westermann 1968)

¹⁰⁰ The Nations are: Judah (Jerusalem, cities of Judah), Israel (Jacob, Ephraim, Samaria), Assyria, Babylon, Egypt, Elam, the World, Philistia, Moab, Damascus, Ethiopia, the wilderness of the Sea, Dumah, The Desert Plain, Tyre, Sidon, the Nations, Edom, Enemies, Anathoth, Evil Neighbors, Ammon, Kedor, Hazor, Tubal, and Magog.

considered a different episode. In cases where there are several episodes directed at the same target (as with Jerusalem) they are treated as separate episodes. Fifty-one episodes are included in this study. There are thirteen from Isaiah, twenty-one from Jeremiah, and seventeen from Ezekiel. The prophetic texts that include expressions of wrath are part of a larger corpus of texts reporting or predicting punishment (232 in all). The other texts also include the disorders and consequences. In 222 out of 232 (97%) of the episodes, the scribal writers give God or God's agents the credit for the consequences visited upon the targets.

The functions included after the identifying factors (Target, Citation, Anger expression) include Disorder (the sins and crimes that precipitate the episode), Foreign Help (in contrast to divine help in the NE analyses by Younger), Conquest (outcome of combat), Consequences, and Exemplary Punishment. This study makes a distinction between specific sins that are historically bound to the actual destruction of Jerusalem such as Zedekiah's rebellion, and general sins that could be committed by anyone in a number of historical settings.

The categories of Badali et al. that have to do with actually fighting the campaign have been eliminated from the present study. When analyzing the contents of these episodes (see Table 3, p. 154-73), there are significant repetitions. The first and obvious one is that there is a high correlation between expressions of wrath and stated disorder. In forty-two out of fifty-one episodes (82% of the time) there is at least one identifiable disorder, and usually there are many. By way of comparison, in the evaluation of the Joshua accounts, there is a complaint of disorder only once (8%).¹⁰¹ In that account, the Amorites attacked Gibeon, which is under the protection of Israel by treaty.

In Ezekiel all episodes include social disorder. Three of the six discord-free episodes from Isaiah (one targeting the nations, one targeting enemies, and one targeting Assyria), depict pure destruction (Isa 34:2f, 5f; 42:10-17; 30:27-33). One might argue that in the case of Assyria, the sin was so obvious and understood by everyone that it did not need to be stated. One of the two discord-free episodes in Jeremiah (21:3-10), in which Zedekiah is targeted, might also come under the category of "sin understood." In

¹⁰¹ Since Younger really only compares two long accounts (one for each biblical chapter), this study is modifying his results with the same policy he used with the account of Assyria. Every new spatial or temporal notation (A in the function list) is considered an episode for comparison.

the other four episodes (three in Isaiah [12:1; 47:6; 60:10] and one in Jeremiah [32:37]) that exclude any mention of disorder, the examples themselves represent cases where wrath is used metonymically.¹⁰² Therefore, the whole formula of disorder, punishment, and resolution is implied by the metonymic reference to divine wrath (Isa 12:1; 60:10; Jer 32:27-44).

The high correlation between wrath and social discord accords with the tradition of wrath scholarship that insists that God's wrath is not irrational.¹⁰³ Judicial discipline is part of God's job description as drafted by the scribes responsible for Isaiah, Jeremiah, and Ezekiel.

There are some other factors one can note from this kind of comparison. By nature of the group that was set up, the wrath expressed in each episode is God's wrath. There are thirty-two episodes that address Jerusalem, Judah, and Israel. In nine of them God acts with a human agent, so even though God is in control, one might say there was a cooperative relationship in the episode (29%). By contrast, Joshua receives divine aid in nine out of twelve (75% of the time) episodes (in twenty different divine manifestations).

The supportive relationship between gods and kings in battle is attested in almost every culture in the ANE. Weinfeld identifies examples of heavenly attacks (found both in these wrath episodes from Isaiah, Jeremiah, and Ezekiel [Isa 66:75, Jer 30:23-24] and Joshua [10:11-15]) in Akkadian literature, in the Bible, in Ugarit, in Egypt, and in Greece (1983, 121-47). Younger highlights the parallels between the celestial storm of the Hittite god, Mezzulla, with God's hail storm in the Joshua account (1990, 208) (see reference above).

In the prophetic accounts in Isaiah, Jeremiah, and Ezekiel (in the thirty-two episodes aimed at Jerusalem, Judah, or Israel), sixteen (50%) of them promise to result in the worst consequences, annihilation, conquest, or exile. Sometimes they receive all three together. In twenty-nine (88%) of the episodes there are non-specific crimes listed as the cause of discord. Sometimes it is listed with a specific crime as well. Specific crimes are listed alone only three times. In fifteen of the sixteen episodes with the worst consequence, the consequences are in response to general crimes. In the remaining

¹⁰² When the four metonymic uses of wrath are included, there is discord recorded 31 of 32 times in the episodes that target, Jerusalem, or Judah, or Israel.

¹⁰³ See Chapter 1 on Rhetorical Analysis, p. 29-30.

sixteen episodes against Jerusalem/Judah/Israel, there are punishments; however, they stop short of full-scale desolation. In three of the four remaining episodes (involving the metonymic use of wrath) the consequence is restoration. In the fourth, the consequence is vengeance against Babylon.

Some of the episodes (fourteen) in which general sins are blamed for the destruction also contain specific grave crimes. Five involve blood shed, including three child sacrifices. Eight involve apostasy of some sort (treason against God). One involves injustice. Four of the blood crimes (including the child sacrifices) and five of the apostasies receive the worst consequences (64% of the time).

The percentages do not change much when one figures in the human aid that usually comes from the north. When God is depicted wielding foreign armies, the promise of destruction does not increase. There are nine episodes that include the help of foreign armies that are directed at Jerusalem, Judah and Israel. Five of them promise grave consequences (54%).

When the episodes are aimed at other nations, including former oppressors and occupiers, there is foreign help six out of eighteen times (33%). A higher correlation exists between that help and serious consequences; five out of six times (83%) that God draws on human help, grave consequences are to be delivered.¹⁰⁴ The severe consequences are promised to the perpetrators of specific crimes (fourteen specific crimes, eight severe consequences [57%]). Overall, severe consequences occur slightly more often in these episodes than in the ones that target Jerusalem, Judah, and/or Israel (sixteen episodes with crimes listed and ten serious consequences [62%]).

From these numbers, particularly the ones pertaining to the episodes aimed at Jerusalem, Judah, and/or Israel, one can see that there is a high correlation between God's wrath and general crimes (crimes that anyone can commit). This information informs the conclusions about audience in the last chapter. There does not seem to be a correlation between specific crimes and severe punishment. Severe punishment is only promised in half the cases, and in only slightly more of the time (64%), is there a correlation between specific sin and severe punishment. When applied to the fate of Jerusalem, Judea, and/or

¹⁰⁴ It should be noted that this sample is very small and makes the resultant analysis less helpful.

Israel, God's punishing ways do not seem to be more potent with outside help. The same mercenary aid seems to increase God's destructive potential when applied to other nations.

In the Joshua accounts, a grave consequence is presented for every episode, sometimes several of them. There are fifty of them from the twelve episodes. The one record of discord is a specific one (violation of the protected status of a vassal). In the three Jerusalem Conquest accounts, two of the discords are specific, rebellion. Only one records a provocative discord that includes general sins (Judah and Jerusalem provoked God to anger and earned expulsion as a result.) In contrast, 82% of the episodes (conquest-like) in the episodes included in this study include general sins.

In one of two episodes (50%) where God intervened to help Babylon in the conquest of Jerusalem in 2 Kings, the consequence was severe. In the Joshua tradition, God's intervention adds dramatic power to the episodes.

In every one of the thirty-two prophetic accounts that pertain to Jerusalem, Judah, and Israel, God acts against them (though in four cases there is a hint of restoration as well). In two of the three Jerusalem conquest accounts in 2 Kings, God acts against it. Every occasion in which God participates, in the Joshua account, God fights on the side of Israel.

When the prophetic writers depict God acting against other nations or enemies, there is a celebration clause in four episodes. The cause for celebration could symbolize that, in the case of foreign powers, God and the people of God had a unity of concern and purpose (22% of the time). If you include episodes that call for vengeance through which former oppressors are punished, the unity of purpose increases to eight times (44%). This level of cooperation still falls way behind the kind of God and champion relationship (75% or the time) that is portrayed in the Joshua accounts. In the Jerusalem conquest accounts in 2 Kings, Jerusalem and God never act on the same side.

Wrath is expressed in one of the Jerusalem conquest episodes in 2 Kings. One of the weaknesses for making this comparison with the Joshua accounts is that no wrath is expressed there. Also no exact comparison can be made between the prophetic episodes and the Joshua accounts and the Jerusalem conquest episodes because the prophetic writings are not actual conquest accounts. They, however, share many similarities. The

reason for making this comparison is to demonstrate that the ideology of the prophetic writers is subtly expressed in these episodes. This ideology purports that God acts against God's own people, that God's wrath is stimulated by general sins, that there are equally grave consequences for general sins as there are for specific serious crimes, that God is as potent in punishment alone as God is with the help of foreign armies, and that sometimes God acts in accord with the people.

This punitive ideology is not similarly expressed in every biblical tradition. The Dtr writer of Joshua offers a very different view of God and God's relationship with God's appointed human leaders. In that tradition, God fights for the Israelites; God supports God's champion Joshua; and if God is involved in judicial discipline, it is against foreign powers. In the Jerusalem Conquest accounts in 2 Kings, God acts against Jerusalem in a manner that is similar to the episodes in Isaiah, Jeremiah, and Ezekiel. In these accounts, however, most of the error belongs to the specific behavior of kings, including a king long dead. In addition, there are no examples of episodes where God and Jerusalem are allies.

In the prophetic stories in Isaiah, Jeremiah, and Ezekiel, a theme of restoration and hope is one of the underlying codes. The metonymic use of anger, which often expresses a retrospective summary of loss and restoration, expresses this hope. God was angry, but is now relenting.

When comparing the texts of Isaiah, Jeremiah, and Ezekiel with each other through the study of these conquest-like episodes, there are only a few areas of comparison where there is a noticeable difference between the different texts. In Isaiah, in only four of the seven times (57%) the nations are the target of the episode, there is a stated sin or provocation. In Jeremiah and Ezekiel there is provocation 100% of the time. There are also differences when comparing severe consequences. Isaiah only has two severe consequences over all (out of thirteen, 15%) and one out of six (17%) when addressing Jerusalem, Judah, and/or Israel and one out of seven (14%) when addressing the nations. The writers of Jeremiah and Ezekiel record severe consequences much more often. Jeremiah records them fifteen out of twenty-one times overall (71%). This writer lists severe consequences in nine out of fifteen episodes that target Jerusalem, Judah, and/or Israel (60%) and in all the episodes that target the nations (six times, 100%).

Ezekiel's scribe lists severe punishments ten out of seventeen times overall (59%). When targeting Jerusalem, Judea, and/or Israel they are listed six out of eleven times (55%) and when targeting the nations, they are listed four out of six times (67%). There is a difference in the wrath episodes when it comes to complete destruction. The difference ranges from 15% to 71% overall, from 17% to 60% for the episodes targeting Jerusalem, Judea, and Israel, and 14% to 100% for the episodes targeting the nations. Of the three prophetic texts, Jeremiah is the most focused upon total destruction.

When addressing Jerusalem, Judea, and/or Israel there are provocations almost 100% of the time (when the metonyms are included) for all of these prophetic texts (14/15 for Jeremiah [93%]). They each have a high percentage of general crimes to blame for the conflicts (Isaiah [100%], Jeremiah [87%], and Ezekiel [91%]). When addressing the nations, specific crimes predominate (Isaiah [75%], Jeremiah [83%], and Ezekiel [100%]).

This study also analyzes these episodes, using a modified form of Badali's functions in order to help understand the characteristics that call for passionate wrath in the inscriptions. The writers already cited in this study have used them to compare the different campaigns of a single king in Assyria (Badali 1982-83), the different recensions of one campaign of one king (Fales 1981), different campaigns of different kings, the campaigns of different kings with different Hittite, Egyptian, and biblical conquest accounts (Younger 1990), and the general form of ANE conquest accounts with the conquest of Jerusalem (Fried 2003). Here they are used to compare the conquest-like episodes (that include wrath) in the writings of Isaiah, Jeremiah, and Ezekiel with conquest accounts in Joshua and the Jerusalem conquests accounts in 2 Kings. While concentrating on what Younger terms the "structural and ideological codes which are the apparatus for the texts' production" (1990, 199), this study follows the structural analysis with further comparisons in what he calls, "the themes or motifs that the text utilizes and the usage of rhetorical figures in the account." There are images and metaphors that both compare and contrast with images in the prophetic writings. Examination of these images lends support to some of the material discussed in Chapter Four on social control.

When the codes underlying the episodes from Isaiah, Jeremiah, and Ezekiel are compared to those uncovered in the Younger's analysis of the episodes of the Assyrian

kings, there is a contrast. In these prophetic writings, there is discord about 82% of the time. In the Jerusalem conquests accounts, direct discord is present 67% of the time (two out of three of the accounts). In the Joshua accounts, discord was mentioned only once in 12 episodes.¹⁰⁵ The high frequency of discord in the prophetic material suggests that judicial discipline was a high priority for the prophetic writers. The episodes in the Joshua tradition are addressing a situation where conquest of lands and people is important. Even though the consequence that is remembered in these prophetic texts is conquest (Jerusalem), the real concern is judicial discipline for the future. There may be a hint of that concern in the Jerusalem conquests accounts in 2 Kings. When the writer of this account records that God's anger is directed at Judah and Jerusalem (in a text is awkwardly placed in its context), it hints at a behavioral concern that could serve social control in the future.

Another important theme to be analyzed in the prophetic accounts in Isaiah, Jeremiah, and Ezekiel, is the specificity of the crime. General crimes are the sort of crimes anyone can commit. The final analysis is around divine and human help. There does not seem to be a correlation between aid and more thorough punishment. In addition, there does not seem to be much agreement between the severity of the crime and the severity of the consequence. Every contrast serves to highlight these differences and suggests interpretations for the data. The interpretations are addressed in the final chapter.

In most cases, the punishing action of God in these episodes found in Isaiah, Jeremiah, and Ezekiel, is simply presented in cause and effect fashion. The disorder happens, God expresses wrath, and punishment is delivered. Infractions happened, and consequences were imposed or threatened. Through the warning communicated when one after another of these episodes is presented by the writers, the reader or listener must translate the meaning of the episode into his or her own life and community.

¹⁰⁵ This low percentage (8%) parallels other ANE accounts. For instance, in Younger's analysis of forty-two conquest episodes of different Assyrian kings, discord was presented only five times (12%).

Rhetorical Devices Emphasize Guilt

Sometimes in the writings of Isaiah, Jeremiah, and Ezekiel, the message is presented in a more complicated fashion. Sometimes the victim is seen as responsible for either the wrath, the punishment, or both. There are two literary devices that the writers of Isaiah, Jeremiah, and Ezekiel use to put this same kind of hyper-emphasis on the guilt of the misbehaving party. Joo has presented a perceptive analysis of the use of the *hif'il* form of *ka'as*, כעס as the connecting pivot in the relationship between cause and response. Standing more for the cause of wrath than for wrath itself, it provides for the inevitability of the destructive or punishing response by God.

Several of the wrath texts in this comparative analysis use this device (the *hif'il* form of *ka'as*). The first use of *ka'as*, כעס in Jeremiah is in the seventh chapter (Table 3, p. 155). It targets Judah and Jerusalem.¹⁰⁶ In the eighteenth verse the family participatory worship of the Queen of Heaven provokes God's wrath, yet the statement of provocation is charged with provoking not God, but the families themselves in order to bring 'deep humiliation' בַּשֵּׁת פְּנֵיהֶם to them.¹⁰⁷ An outpouring of God's wrath follows. It burns with unquenchable fire. The episode continues with the reminder of God's historical command of obedience. Disobedience results in God's action to reject and forsake the whole generation. The final recitation of their sin, embellished to include abominations and child sacrifice, ends in the land becoming a waste.

The use of כעס to refer to causing wrath continues in Jeremiah in the following passages: 32:29-31,32 against Jerusalem (Table 3, p.157), 25:6-7 against Judah (Table 3, p. 160), 11:17 against the House of Judah and Israel (Table 3, p.160), and 44:3-8 against

¹⁰⁶ Joo has a full analysis of this episode (2006, 160-75).

¹⁰⁷ The parallelism of the result clauses in the texts reassign intent of the provocative behavior from God's ire to the resultant humiliation experienced by these apostate families. In verse 18 sin is introduced, "The children gather wood, the fathers kindle fire, and the women knead dough, to make cakes for the queen of heaven; and they pour out drink offerings to other gods, 'to provoke me to anger' לְמַעַן הִקְדַּעְתִּי. Then in verse 19 the text continues "Is it I whom they provoke?" The participle translated, 'they provoke' מְקַדְּעִים stands for all the provocative actions described in verse 18. That leads God to question, 'Is it not for their humiliation' בַּשֵּׁת פְּנֵיהֶם לְמַעַן בָּשִׂת פְּנֵיהֶם? (author's translation). "Is it not themselves, to their own confusion?" (RSV). Nevertheless, it is God's angry action in verse 20 that carries out the punishment, "Therefore thus says the Lord God: Behold, my anger and my wrath will be poured out on this place, upon man and beast, upon the trees of the field and the fruit of the ground; it will burn and not be quenched."

the refugees in Egypt (twice) (Table 3, p.159). It is also used in Ezekiel 8:17 (Table 3, p. 160), and 16:26 against Jerusalem (Table 3, p. 155), the elders of Israel and Judah (Table 3, p. 155), and in Isaiah 65:3 against a rebellious people.¹⁰⁸

In a more direct manner, a second device is used in these episodes. The concrete tie between the sin of the people and God's punishment is emphasized when God charges Judah and Jerusalem at the end of the episode that begins in Jer 4:5 "Your ways and your doings have brought this upon you. This is your doom, and it is bitter; it has reached your very heart" (Jer 4:18) (Table 3, p.157). The concrete tie is also emphasized by God's direct promise to the House of Judah, the House of Israel, and Jerusalem in Ezekiel 9:10, "I will requite their deeds upon their heads" (Table 3, p. 158). The direct connection between sin and punishment is echoed against Jerusalem in Ezek 16:43 (Table 3, p. 155) and Ezek 22:24 (Table 3, p. 158). This connection is summed up in Isaiah (59:18), "According to their deeds, so will he repay, wrath to his adversaries, requital to his enemies; to the coastlands he will render requital."¹⁰⁹

The concept of appeasing or satisfying the wrath of God is common in these episodes. The term is נָחַם. After one third of the target, Jerusalem, has been killed by famine or pestilence, one third by the sword, and one third have been scattered, God warns them, "Thus shall my anger spend itself, and 'I will vent my fury' וַיִּנְחַם אֱלֹהֵי הַמָּוֶה upon them and satisfy myself; and they shall know that I, the LORD, have spoken in my jealousy, when I spend my fury upon them" (Ezek 5:13) (Table 3, p. 156). Again in 16:42, this phrase, "satisfy my fury on you, וַיִּנְחַם אֱלֹהֵי הַמָּוֶה" follows in the wake of a terrifying description of what will happen to God's unfaithful lover, Jerusalem (Table 3, p. 155). A hymn about the coming sharpened sword that will visit its terror on Jerusalem is followed by the claim, "I also will clap my hands, and I will 'satisfy my fury' הַמָּוֶה וַיִּנְחַם אֱלֹהֵי הַמָּוֶה I the LORD have spoken" (Ezek 21:17, [22 Heb]) (Table 3, p.164). The phrase is used another time in the wrath episodes. The writer of Ezekiel charges that the rebellious house will be burned and, "you shall not be cleansed any more till I have satisfied my fury upon you" (וְעַד-הַנְּחַם אֱתֶיךָ הַמָּוֶה בָּךְ) [Ezek 24:13] (Table 3, p.156).

¹⁰⁸ Isaiah 65 is not included in this particular analysis.

¹⁰⁹ Although this passage is similar to the episodes analyzed here it was not included in the study because no specific target is stated for its message.

The prophetic writer uses this term, נָחַם, in an active sense. God satisfies God's own fury. A third party does not act upon it. The text implies that the actions of punishment are the very things that sate or satisfy God's wrath and hints that there is no stopping the terrifying process until it is over. In the last three examples the wrath in the episode is introduced by the *hif'il* form of *ka'as*, כָּעַס or another verb עָלָה, also in *hif'il* form indicating to raise up wrath. The wrath parts of these episodes begin with provocation and only finish when the wrath is satisfied. The causative force of this verb tense completes an image that the sins of the inhabitants of Jerusalem automatically trigger this wrathful response, and it must run its full course. The misbehavior defines the response. The episode in Ezekiel 24:14 ends with this explicit warning, "I the LORD have spoken; it shall come to pass, I will do it; I will not go back, I will not spare, I will not repent; according to your ways and your doings I will judge you, says the LORD God."

There are some other elements that are presented in the result clauses of these episodes that add to the potential of their persuasive power. The prophetic writers emphasize the horrors of famine, stress the eating of their sons and daughters, and emphasize the disposal of corpses. They fill valleys and cities with them, both to illuminate the horror of the war and conquest and to intimidate transgressors. The descriptions of these formulaic episodes of cannibalism describe the effects of a siege. Not only do people eat other people in these accounts, they eat their own family. A more tragic trope about the effects of conquest could not be written.

The four elements of fire, famine, plague, and sword are cited in these terrifying conquest-like episodes in Jeremiah and Ezekiel, including the episodes that highlight God's wrath.¹¹⁰ The importance of these metaphors in communicating the horror of war is given support with the codes underlying the texts of Isaiah, Jeremiah, and Ezekiel that were analyzed above. The two destructive elements of sword and fire were cited in the consequence sections of the narratives more than any other threat.

For the most part, the wrath expressed in these prophetic writings in reaction to provocation is not an emotion. Baloiian asserts that in the biblical texts, God's wrath is

¹¹⁰ The combination of famine, plague (pestilence) and sword appears twenty-four times in Jeremiah and Ezekiel. Fire is a common element in both threat and destruction and is sometimes used as a substitute for wrath.

efficacious. It is connected with the verdict being carried out (1992, 99). The Writers of Isaiah, Jeremiah, and Ezekiel also depict God's wrath carrying out God's verdict. God's wrath often signals and initiates the punishment.¹¹¹ Sometimes the expression of wrath stands for the punishment without defining details.¹¹²

Separating episodes of wrath from episodes without wrath invites a comparison. What makes a situation worthy of wrath? In the prophetic books it is clear that Jerusalem Judah and Israel are the most popular targets. There are, however, a total of twenty-six targets. Ten of them have no expression of wrath in any prophetic book. Five more are tied to wrath in only one prophetic book or another. Only four – Jerusalem, Judah, Israel, and “the nations” – appear in all three books. In addition to the nations of Judah and Samaria, the other individual nations that are targeted for wrath are either immediate neighbors (Edom, Ammon, and Philistia) or they are empires that have had superior relationships with Judah at one time or another (Egypt, Assyria, and Babylon).¹¹³ It seems that the nations that have the most contact, the most history, and relationship with Judah and Israel are the most likely to receive the scribes notice and the attention of God's wrath.

Conclusion

This analysis of these conquest-like episodes supports some of the earlier conclusions in this study. The God of Israel has both the personality and job of god and king. This job includes the job of maintaining judicial discipline. In particular it demonstrated an ideology that God acts against God's own people, that God's wrath is

¹¹¹ An example of this can be found in Isaiah's oracle against Babylon in the thirteenth chapter (Table 1 p.13). God's anger in vs. 13 (Therefore I will make the heavens tremble, and the earth will be shaken out of its place, at the wrath of the LORD of hosts in the day of his fierce anger.) initiates the punishment that God has promised in the preceding verses. Then the writer elaborates with details in vs. 15 and 16 (Whoever is found will be thrust through, and whoever is caught will fall by the sword. Their infants will be dashed in pieces before their eyes; their houses will be plundered and their wives ravished.). The human agent of this destruction, the Medes, is identified in vs. 17.

¹¹² An example of wrath that is a punishment without details is found in Isaiah 59:18 in the oracle against injustice and oppression. After a very long list of misdeeds, the summary is given, “According to their deeds, so will he repay, wrath to his adversaries, requital to his enemies; to the coastlands he will render requital.”

¹¹³ There is also one oracle (with wrath) against Elam (Jer 49:34-9). This nation is neither a near neighbor nor an overlord.

stimulated by general sins, that there are equally grave consequences for general sins as there are for specific serious crimes, that God is as potent in punishment alone as God is with the help of foreign armies, and that sometimes God acts in accord with the people. The citation of God's wrath and terrifying punishments is an effective rhetorical tool, a tool that enhances the persuasive power of these three prophetic texts.

Chapter 5

Wrathful Rhetoric in Social Control Passages: More Obvious and Subtle Messages

Social control is not a pejorative concept. It only becomes so when it fosters tyranny, oppression, or injustice. Societies need norms of behavior that make living in community possible. One goal of social control is to maintain social order through the continuation of effective social organization (Meier 1982, 36). One might imagine this would have been difficult during several historical periods in Judean history. The people of Judah/Jerusalem and Israel faced destabilizing changes as they lost primary systems of governance and social stability. It would have been difficult to maintain reasonable social organization after the conquest of most of the Judean territory and countryside at the hands of the Assyrians. It would have been difficult after the deportation of a significant portion of Jerusalem's leading class. It would have been difficult for deported communities living in foreign lands. It would have been particularly difficult during the initial stages of rebuilding during the Persian period. And finally, it would have been difficult during any period when there was a break up in social order, such as when there was a bad king, no king, foreign sovereignty, or occupation.

Texts that appear in the form of history promote social control in a subtle fashion. Some of the prophetic social control forms are written this way. The writers of Isaiah, Jeremiah, and Ezekiel¹¹⁴ also had more sophisticated forms for promoting social control through their writings. One third of the texts (33% when compared by verses, 1299 of

¹¹⁴ For the purposes of this paper, the analysis is written stylistically as if it came from the three writers of these three prophetic books. There is, however, no presumption of single authorship. Some texts are presented together as a unit (particularly with compound texts), even though they speak with different voices and have other characteristics of multiple authorship. The social control texts are seen as finished products, reflecting the document at the time of publication.

3929) in Isaiah, Jeremiah, and Ezekiel are dedicated to social control passages. A social control passage is one in which at least one cause (or behavior) clause and one effect (or result) clause appears. The intent to influence behavior is expressed more concretely in this kind of prophetic writing than in other biblical traditions that appear to be historical.

In times where there was no royal or temple guard and no system for imprisonment, or in times when these institutions might be weak or compromised, the prophetic texts may have served an important purpose in creating a fictive substitute for guards or soldiers in the image of a wrathful and dangerous God who was also king. Although the prophetic texts alone could not create or maintain social organization or enforce societal norms, they could be potent instruments in educational indoctrination and political propaganda. Therefore they served social control. In particular, their portrayal of God as a king and judicial disciplinarian introduced the perception that God would personally reward or punish people according to their behavior. The wrath of God passages provided enhanced potential for encouraging the populace to adhere to societal norms. The obvious and often terrifying meaning of the text, as well the subtler message encoded in the literary forms encouraged compliance. The relentless repetition of the behavioral messages over the course of the prophetic writings made them memorable.

An analysis of social control passages is particularly important to this study of wrath for three reasons. The first is that seventy-six percent (76%) of the instances where these prophetic writers record God's wrath occurred in social control passages.¹¹⁵ The authors put the characterization of an angry God to use in these passages to help direct the behavior of their audiences.

The second reason of importance is that the wrath references found in the social control passages help demonstrate God's persona as a judicial disciplinarian, the job of the king and army in many cultures.

¹¹⁵ God's wrath is used in social control passages seventy-six percent of the time (when compared by verse) or sixty-six percent of the time (when compared by word use). For the purpose of this analysis the verse comparison (seventy-six percent or 102 of 135) is more helpful because multiple terms used in a single verse tend to create a false impression about the number of texts that hold images of God's wrath. For the reader or listener, a concentration of God's wrath where anger, wrath, and indignation follow one upon another (such as found in Is 13:3-19 [Table 4, p. 178] or Jer 32:37 [Table 4, p. 208]) may be forceful, but the repetition distributed throughout the text constantly reminds the reader or listener of this dangerous lurking divine potential.

The third reason is that, as with the conquest accounts, most of the wrath is associated with non-specific crimes, lending the power of the wrath metonym to crimes everyone can commit and subtly expanding the onus of God's punishment. This has ramifications in the identification of the audience for these texts.

It must be noted that the majority of social control passages do not make reference to God's wrath. The writers could draw this characterization of God as judicial disciplinarian without the use of wrath. Eighty two percent (367 of 447) of the social control passages do not make a reference to wrath.¹¹⁶ This chapter on social control explores the special role wrath plays in the passages.

The verses that make up this study of social control passages do not include any new biblical material. Each passage has already been classified as belonging to one prophetic form of writing or another. Most of the social control passages are also part of oracles of judgment, exhortations, or admonitions. Some are from oracles of woe and cries of lament. Yet not every oracle of judgment, exhortation or admonition is considered here. The intent of this study is to examine every passage that includes a behavior and response (often a crime and punishment). Each such passage signals meaning in the simple form in which the writer has placed it. Together the passages also reveal some of the ideological message conveyed by these three prophetic books.

There is a difference between social control and divine justice. Divine justice is portrayed in the prophetic texts in the stories of God's punishing action when people misbehave and God's rewarding action when people act appropriately. The stories indicate that wrath is one of the ways God punishes. It can stand as a metonymic shorthand for a number of different frightening punishments. The most important one is the destruction of Jerusalem. When a writer promotes social control, the writer tells these stories, adds exhortations, combines them, retells and reuses material in an effort to convince people to behave. So if justice is the principal motivation for wrath, as Baloiian asserted,¹¹⁷ it must act on two levels. First, it must occur that God gets angry and acts. Then, the wrath will satisfy this justice motivation only in so far as the writer can get

¹¹⁶ These passages that have no wrath references, one compound and one single (Jer 19:3-12 [Table 4, p. 197-198]; Ezek 33:25-29 Table 4, p. 234]), offer evidence of the punishing character of God, the king or judicial disciplinarian.

¹¹⁷ This was noted in Chapter 4, p. 95-96 above.

people to pay attention to it, and be motivated by it to change their ways and live rightly. God's punishment of the wicked does not matter if no one pays attention and wickedness continues unabated.

The prophetic writers used basically four patterns to affect social control.

The first pattern, Social Control Pattern A (SCA), is a narrative pattern. The writers use simple narrative in a description of past events to inspire hope or fear. Most of the texts that appear to encourage behavioral change employ the simple cause and effect narrative. A particular behavior (B) causes a particular response (R) or consequence.

For example, (Behavior) “But they rebelled and grieved his Holy Spirit;” (Response) “therefore he turned to be their enemy, and himself fought against them.”

([Isa 63:10]) וְהָמָּה מָרִו וְעָצְבוּ אֶת־רוּחַ קְדֹשׁוֹ, וַיִּהְיֶה לָהֶם לְאוֹיֵב הוּא וְלָחֶם־בָּם:

The consequence clause is not always in the past tense. Often the clause expresses warnings about God's future punishment.¹¹⁸

The second pattern, SCB, consists of conditional statements in the pattern, “if this behavior happens, then this response happens.” Usually it is introduced by a conditional word such as ‘if’ אִם, a negative condition הֲלוֹא, or a temporal word (usually introduced by ו, such as ‘whenever he’ וְאִישׁ). In addition, the result clause may be introduced by a warning like ‘lest’ פֶּן. Sometimes a command introduces a conditional clause.

(Conditional Command) “Incline your ear, and come to me; hear, that your soul may live; (Response) and I will make with you an everlasting covenant, my steadfast, sure love for David.

([Isa 55:3b]) הִטֵּו אָזְנוֹכֶם וּלְכוּ אֵלַי שְׁמַעוּ וּתְחִי נַפְשְׁכֶם וְאֶכְרַתְהָ לָכֶם בְּרִית עוֹלָם חֶסְדֵי דָוִד הַנְּאֻמָּנִים.)

Cause and effect statements about indefinite subjects are also included in this pattern.

When a principle of behavior and response is introduced by indefinite terms such as

“whoever,” (כִּי אִישׁ) or “the one who,” the meaning signifies the phrase, “if

you.” (Behavior) “But he who takes refuge in me (Response) shall possess the land, and shall inherit my holy mountain.” ([Isa 57:13b]) יִקַּח־הַבָּל וְהַחֹסֶה בִּי יִנְחַל־אֶרֶץ וַיִּירֶשׂ הַר־קְדְּשָׁי:

¹¹⁸ For example, Jer 2:33-35, Table 4, p. 188; 46:25-26, Table 4, p. 187; Ezek 11:6-12, Table 4, p. 228; 15:8, Table 4, p. 228.

Sometimes the text simply refers to a guilty class like “the wicked,” indicating a conditional statement equivalent to, “if you/they are wicked.”, “The clamor will resound to the ends of the earth, for the LORD has an indictment against the nations; he is entering into judgment with all flesh, and the wicked he will put to the sword, says the LORD.””
(הַרְשָׁעִים נִהְיֶה לְחָרֵב נְאֻם-יְהוָה: [Jer 25:31])

The literary pattern of SCB is by its nature a pattern of social control. It either encourages or discourages certain behaviors by the promise of rewards or threat of punishment. It rarely involves wrath and is mostly useful for this study of the rhetorical use of wrath because it combines with SCA to form the next two patterns.

The third pattern, Social Control Pattern C (SCC), combines patterns A and B into one unit. In this pattern the simple narrative precedes a conditional statement. The conditional statement is related to the simple narrative. In this pattern, behavior (B) causes the response (R). If someone repeats behavior (B) then new response (R) (similar to the original response) will happen.

The fourth pattern, Social Control Pattern D (SCD), takes the analysis one step further. It reports that the subject either did or did not do the proscribed behavior following the conditional warning, and then reports the consequences.

A social control passage (in Patterns A or B) consists of one behavior and response cycle (in a few cases there are two responses for one behavior or two behaviors for one response). In SCC the unit begins with the historical behavior and response passage (or several of them) and finishes with the passage that contains the conditional clause. In SCD, the unit finishes with the behavior that either obeys or disobeys the conditional clause, and the result of or response to that behavior.

Of an identified 448 social control passages, 247 (including 48 compound units) are Pattern A, 55 are Pattern B (including 19 compound units), 53 (14 units) are Pattern C, and 93 (15 units) are Pattern D. The intent of these passages is to demonstrate the negative consequences of bad behavior and the rewards for good behavior from the perspective of the prophets. The examples of negative behavior and consequences far outnumber the positive ones (332 to 116). Seventy-four percent of the passages in all the social control patterns are negative. In Social Control Patterns A, C, and D the negative

consequences outnumber the positive. In SCB (the conditional) the numbers are more even. When considering just the passages that are not included in C or D, the totals are slightly positive (30 to 25 or fifty-five percent). When considering all the conditional passages, including those that are part of patterns C or D, the negatives slightly outnumber the positive passages (55 to 52 or fifty –four percent).

Social Control Pattern A¹¹⁹

The texts found in SCA make it clear that God is the active agent. Consistent with the writers' assigned role as cosmic judicial disciplinarian, they specifically name God for the role of punishing or rewarding the stated behavior in 80% (198 of 249) of the passages. This naming of God as agent is consistent with the social control patterns as a whole, which depict God as the active agent 74% of the time. The conditional pattern B has more passive than active constructions (62%) unless one considers the conditional passages that are part of patterns C and D; then the passive patterns only comprise 49% of the examples. In this pattern, God punishes more frequently than God rewards (165 of 198 or 83% of the time). The rest of the texts either have a passive voice or the agent is other than God or is unknown.

About one fifth (51 of 249 or 20%) of the narrative statements are single cause and effect statements that stand alone.¹²⁰ The conditional pattern B has more passive than active constructions (62%) unless one considers the conditional passages that are part of patterns C and D; then the passive patterns only comprise 49% of the examples. Sometimes the writer marks the single social control passage with a message directed at a nonspecific audience. This audience could be quite removed from the stated target of the text itself. For example, the target audience according to the literary construct of Isaiah might be from the time of Uzziah, as the colophon to the prophet Isaiah indicates. The events narrated suggest later audiences. The target audience of the actual publication may have been far removed in time from either of these earlier audiences.

¹¹⁹ The material used for the analysis of Social Control Pattern A is in Table 4, p. 174-262.

¹²⁰ A passage that stands alone refers to a passage that is not joined together with other cause and effect passages into compound units of social control passages.

The writers direct the audience's attention toward the contemporary application of the lesson that was itself bound in particular behavior at a particular time. For example, in Isa 42:23, the writer poses a question in the midst of the behavior and response narrative passage, "Who among you will give ear to this, will attend and listen for the time to come?" This question appears in the midst of the passage Isa 42:21-25. The passage starts with a historical comment on God's behavior: "The LORD was pleased, for his righteousness' sake, to magnify his law and make it glorious" (42:21). Then there is a statement about the consequence of the people's misbehavior: "But this is a people robbed and plundered, they are all of them trapped in holes and hidden in prisons; they have become a prey with none to rescue, a spoil with none to say, 'Restore!'" (42:22). Next comes the statement of purpose for the passage aimed at a general audience: "Who among you will give ear to this, will attend and listen for the time to come?" (42:23) After that, the agent of punishment is identified as is the behavior itself and the perpetrators of the behavior: "Who gave up Jacob to the spoiler, and Israel to the robbers? Was it not the LORD, against whom we have sinned, in whose ways they would not walk, and whose law they would not obey" (42:24)? The text then relates a final description of additional consequences is then presented along with the guilty party's response: "So he poured upon him the heat of his anger and the might of battle; it set him on fire round about, but he did not understand; it burned him, but he did not take it to heart"(42:25) (Table 4*****). There is an interesting change of tense in verse 23. It starts saying literally 'we sinned against him' **הִטָּאנוּ לוֹ**. The next part of the phrase gives a parallel, in whose ways 'they were not willing to walk' **וְלֹא-רָצְבוּ בְדַרְכָיו הַלְלוּךָ**. The next phrase follows in the same person in whose teaching, 'they would not obey' **וְלֹא שָׁמְעוּ בְהוֹרָתוֹ**. The change in tense from "we" to "they" assigns the contemporary audience responsibility for behavior others committed. The JPS simply translates the whole clause in third person plural and carries a note that informs of the first person plural variant. Blenkinsopp assigns the first phrase to a "liturgical form" saying the context favors third person (2002, 217). It may have been written for liturgy, yet the purpose of a liturgical first person recitation is precisely to make the recited material personal for the participants.

The writer of Jeremiah places a similar question, “Will you not receive instruction and listen to my words?” at the head of the condemning behavior clause, “because I have spoken to you and you have not listened.” (See Table 7, p. 319 for the whole text.) The complaint in this passage is so general that the whole narrative in Jer 35:13-17 could be considered a teaching text for the writer’s audience at any historical period. Another social control text in Jeremiah, so general that it could be applied to any age, can be found in Jer 34:18, “And the men who transgressed my covenant and did not keep the terms of the covenant which they made before me, I will make like the calf which they cut in two and passed between its parts.”

The writer of Ezekiel asserts a stronger influence when adding a “They shall know/You shall know that I am the LORD” conclusion to six of twenty-three of the single narrative clauses. This concluding phrase provides the reason for each punishment engineered by God. It proclaims a warning to a non-specific audience of the offending behavior. The phrase is amplified in Ezek 11:12 by the general statement that follows it. This statement would be applicable to any generation or audience, “for you have not walked in my statutes, nor executed my ordinances.” In this case, it follows the promise of God’s punishment through sword, exile, and judgment. Later in the same chapter, a narrative about the return reminds the audience of the ethic, positively stated, using the same language, “that they may walk in my statutes and keep my ordinances and obey them; and they shall be my people and I will be their God” (Ezek 11:20).

The writer of Jeremiah also uses this device but in a less formulaic manner. For instance, he concludes a compound unit of SCA in 16:21 “Therefore, behold, I will make them know, this once I will make them know my power and my might, and they shall know that my name is the LORD.” In Ezek 12:15 the formula is embellished, “And they shall know that I am the LORD, when I disperse them among the nations and scatter them through the countries.”

Other general narrative statements appear aimed at a wider audience than the one suggested by the literary setting of the text.¹²¹ They remind people of the need to be faithful and righteous. Two examples of non-specific misbehavior are found in Ezek

¹²¹ This record is made by the colophons and by historical references in the texts themselves. For instance, the prophecies given to King Zedekiah would presumably have been directed to him and his court. (Jer 38ff)

15:8, “And I will make the land desolate, because they have acted faithlessly, says the LORD God,” and Jer 33:5, “The Chalde’ans are coming in to fight and to fill them with the dead bodies of men whom I shall smite in my anger and my wrath, for I have hidden my face from this city because of all their wickedness.”

Anyone who may have considered participation in wicked behavior would take note of this costly consequence.

Some of the single narrative social control passages include references to God’s wrath. In six of ten single Social Control A passages in Isaiah, the writer employs the language of God’s wrath. In five of these six cases the wrath expresses, in a summarizing fashion, God’s punishment for general disobedience. The passage in 42:25 reports, “So he poured upon him the heat of his anger and the might of battle; it set him on fire round about, but he did not understand; it burned him, but he did not take it to heart.” The wrath was a response to the question and charge cited above (p. 104).

In another Isaiah passage, wrath is used metonymically to refer to the whole history of God’s complaint with Israel, “Because of the iniquity of his covetousness I was angry, I smote him, I hid my face and was angry” (57:17).¹²²

The writer of Jeremiah employs the language of God’s wrath in forty-two percent (eight of nineteen narratives) of the single narrative Social Control A passages. Five of these passages, the ones that make reference to God’s people, are about general, non-specific behaviors.¹²³

The writer of Ezekiel employs wrath seven times in narrative social control passages that stand alone.¹²⁴ In four of the seven cases, the wrath is part of the punishment for non-specific summary crimes. In the first two cases, God’s wrath punishes abominations and violence and injustice. In Ezek 22, the house of Israel had become dross to God, to be smelted in the fire of wrath. In chapter 36 there is a clear summary passage in which wrath is used metonymically to describe all of the

¹²² More examples can be found in Chapter 3, p. 78-80.

¹²³ One of the remaining passages, against devouring nations, is specific, and one against Elam specifically addresses trusting her own military might. The texts are in Table 4: Jer 4:22-26, p. 183; 10:25, p. 183; 23:19-20, p. 185; 33:5, p. 186; 49:35-39 p. 187-188; and 52:33, p. 188 (a good summary including a metonymic wrath for cause and effect).

¹²⁴ Also in Table 4: Ezek 8:17-18, p. 226; 9:8b-10, p. 226; 21:28-32 (Ammonites), p. 229; 22:19-22, p. 229-30; 36:5-7 (Edom), 17-19, p. 232-33; and 38:18-23 (Gog), p. 233-34.

punishments visited upon the house of Israel, except for the punishment of exile which is specifically mentioned. In the other three cases the wrath is aimed at foreign nations: Ammon, Edom and finally as a warning to Gog of what would happen on the day of its invasion. Throughout this study of social control passages, attention is paid to the different treatment given to judgments against the nations. As a general rule, the social control passages are directed at Judah, Jerusalem, or some other designation of God's people. Most of the judgments against the nations do not involve wrath. If they do, it is usually a specific wrath, such as against Edom for not helping Judah or Israel (Isa 63:5, p. 181). Nevertheless, judgments against other nations are found in the writings of these prophets. Some of them are directed with vengeance against Assyria or Babylon (Jer 50:1-16, p. 116), others are against other nations. There are vituperative judgments against some nations (and also Judah) that do not appear here because they lack a cause or behavior clause and therefore do not fall into a social control pattern. While the judgments against the nations may not build the kingly image of God, the judicial disciplinarian, they serve the image of God the king who, like other kings, rules the four corners of the earth and therefore can judge not only the nations but the whole world as well (Jer 25:30-31, p. 185).

There are many references to specific crimes, often of a cultic nature, in other social control passages. There are also references to specific punishments engineered by God, the active agent in these cause and effect passages. Yet the wrath of God in these single social control passages seems to be employed most of the time for summary statements and general misbehavior. Wrath, itself, is portrayed as a summary of God's punishments. Without being specific, the threat that dire divine punishments will follow in the wake of all kinds of misbehavior is communicated.

The narratives in SCA do not always stand alone. Rather they are often presented as a series of behavior and response narratives. In this Compound SCA, the inclusion of several narrative statements together in one compound social control unit serves to more directly offer a lesson to the audience.

There are fifty-one units of compound forms of SCA, made up of two hundred behavior and response passages. All the characteristics found in the single narratives are also found in the compound pattern. Through the sheer weight of repetition, these social

control narrative passages added together produce an effect surpassing that found in the single narratives. These units underscore the importance of behavior through repetition and the placement of several social control passages side by side in the text.

By combining social control narrative passages, the writers exert additional influence upon the prophetic information. The units usually include both specific and general crimes in their passages. Of the fifty-one compound SCA units, 65% are constructed with both general and specific crimes. There are six units that are entirely general in their complaints. The unit in Isaiah 64:5-12 is a self-proclaimed summary of the people's behavior, God's wrath, and the consequences. Nine of the fifteen that address only specific behaviors reference the nations or a neighbor as their object. The other six, referencing "God's people" and about specific concerns, are the following: the alliance with Egypt (Jer 2:33-37, Table 4, p. 188); the charge to the Prophet Hanani'h for his false prophesy (Jer 28:15-17, Table 4, p. 200); a challenge to false prophets (Ezek 13:8-16, Table 4, p. 242-43); the indictment against Judah and Israel in the metaphor of harlotry, where all the imagery is specific to cultic betrayal including the sacrifice of children (Ezek 16:15-43, Table 4, p. 242-46); and one about restoring Israel from the abuse of its conquerors (Ezek 28:24-26, Table 4, p. 257-58).

Sometimes the general crimes include long-term misbehavior. As with other general sins found in single SCA passages, these sins are often so non-specific they could apply anywhere or anytime. In Jer. 32:23, through the voice of the prophet, the enduring lesson is highlighted, "But they did not obey thy voice or walk in thy law; they did nothing of all thou didst command them to do." Again in verse 30, the voice of the Lord continues, "For the sons of Israel and the sons of Judah have done nothing but evil in my sight from their youth; the sons of Israel have done nothing but provoke me to anger by the work of their hands. "Continuing in the voice of the Lord, the final narrative claims, "They have turned to me their back and not their face; and though I have taught them persistently they have not listened to receive instruction" (33).

The particular punishments assigned in the text are for the specific offenses and the more general ones as well. In Jeremiah, one statement about past behavior stands next to a statement about later behavior, highlighting the threat to come. See Jer 11:7-11,

Table 4, p. 192-93, where the first statement is about the misbehavior of the fathers resulting in the “words of this covenant.” The second statement is about the rebellion among the men of Judah and the inhabitants of Jerusalem that is bringing evil upon them.

Some Compound SCA Units for Study

Jeremiah 32:21-36:

In another narrative social control passage in Jeremiah, the sweep of disobedient history is crowned with the imminent punishment. (Jer 32:21-36, Table 4, p. 206-07). In this narrative, God’s siege and future destruction of Jerusalem through Babylon is the result of cultic crimes. This same destruction also punishes the sins of the people of Israel and Judah that they committed since the time of their sojourn in Egypt. The imagery is chilling. The phrase, “sword, famine and pestilence,” used to indicate the terrors of a siege, also describes the final punishment in the unit (Jer 32:36, Table 4, p. 207). This phrase is sometimes used alone to indicate the destruction of Jerusalem to come. Thus says the LORD concerning this people: “They have loved to wander thus, they have not restrained their feet; therefore the LORD does not accept them, now he will remember their iniquity and punish their sins.” “Though they fast, I will not hear their cry, and though they offer burnt offering and cereal offering, I will not accept them; but I will consume them by the sword, by famine, and by pestilence” (Jer 14:10-12, p. 183).

People in the ancient world knew about the effects of a siege. The writer of Ezekiel describes it (7:15, Table 4, p. 239): “The sword is without; pestilence and famine are within, he that is in the field dies by the sword; and him that is in the city, famine and pestilence devour.” This imagery will come back evocatively to haunt the reader time and again. The prophet Jeremiah laments, “If I go out into the field, behold, those slain by the sword! And if I enter the city, behold, the diseases of famine!” (Jer 14:18, Table 6, p. 292). As an abbreviated pronouncement of doom here in Jer 32:36, it brings forth the terror of the sword, the abject suffering that famine causes and the impossibility of recovery created by pestilence. The word, בַּדָּבָר , “by pestilence” is also translated “by plague.” Perhaps the writer refers to plague while it is employed in siege conditions in a city and pestilence in the countryside. In Ezek 6:12 (Table 4, p. 237), the prophet claims that “Those far off shall die of pestilence.” This is followed by “those nearby shall fall by

the sword and any who are left and are spared shall die of famine. Thus I will spend my fury on them.” The assignment of those far off underscores the effect of pestilence on the countryside. Even in the city, this term could indicate pestilence, for pestilence’s devastation would be felt in the inability to recover from famine for lack of the produce lost in the pestilence. Similarly the ravages of plague make recovery almost impossible. When plague (pestilence) follows famine, as it so often does, it points to the horror of disease that can decimate the population, without respect for the innocent, faster and more completely than any army. An army can stop when the populace sues for surrender. An army can even reverse itself in mercy. There is no human control of plague or disease, so once it starts it will not be stopped.

In summary, this compound SCA unit (32:24-36), using only the building blocks of simple narrative passages, the writer sews together specific and general sins into a seamless garment of guilt deserving the horrifying siege and destruction that God would bring through Babylon to Jerusalem. The specific offences, such as building and maintaining shrines on the roofs for Ba’al and other gods, putting abominations in the temple, and sacrificing children to Molech,¹²⁵ are occasion enough for the wrath and destruction that is to come by sword, by famine, and by pestilence. Yet the writer includes general statements about misbehavior, written as if they were side comments made to an audience that may have been different from the original target audience, as a tool for addressing audiences of any age. As an aid to social control, they remind the guilty party (who may have committed any number of transgressions), to count the cost of that behavior and, as the writer would intend, change his or her ways. Confronted with the historical reality of the siege and destruction of Jerusalem, a reader or listener in any historical or political setting could readily fill in the blanks about the inevitability of punishment for any of the behaviors referenced in the tale.

Jeremiah 32:21-36 is one of the building blocks for a summary of salvation history discussed in Chapter Three. Three of the other summaries, Jer 32:26-44 and

¹²⁵ References to the cultic sacrifice of children are among God’s complaints in the behavior clause of many units in each of the social control patterns. It stands as a peak complaint about the depths to which the Jerusalemites have sunk. The children are called, “their children” (Jer 7:31; 32:35); “the children you bore me” (Ezek 16:20); “your sons” (Ezek 20:31). The supreme agonizing complaint is found when the writer pens God’s voice, “You pass your children through the fire.. and then you come to consult me?” (Ezek 30-31).

Ezek 5:5-17 and 16:15-43, were built with simple cause and effect narratives (SCA). The first of these summaries of salvation history includes two compound social control units (Jer 32:21-24, 28-36 and Jer 32:25, 37-42, Table 4, p. 208). A short summary follows in which the metonymic statement about God's wrath summarizes the city's history of misbehavior and offers a brief punishment, "I will remove it from my sight." Other salvation history summaries involved more complex social control patterns. The salvation history in Jer 7:2-24 is shaped like SCD (Table 7, p. 312-15).

There is a connection between wrath and general misbehavior in the social control passages. It continues in the salvation history, Jer 32:28-44, presented in Chapter 3, p. 74-75. In the whole summary narrative, there are seven expressions of wrath. Six of them are related to general crimes. Yet, the severity of the more specific crimes is also emphasized by their proximity to God's wrath. General sins bear the brunt of great punishments, such as the destruction of Jerusalem, when they are brought into proximity with the actual abuses that led to the destruction. In a similar manner, the wrath of God, when introduced by general crimes, affects the whole unit or, in this case, the whole salvation history.

Ezekiel 5:5-17:

The summary in Ezek 5:5-17 also includes general charges against Jerusalem in the voice of the LORD:

And she has wickedly rebelled against my ordinances more than the nations, and against my statutes more than the countries round about her, by rejecting my ordinances and not walking in my statutes... you are more turbulent than the nations that are round about you, and have not walked in my statutes or kept my ordinances, but have acted according to the ordinances of the nations that are round about you.

The punishment, which also punishes the specific charge of abominations, includes the drastic measures of cannibalism and exile ("I will do with you what I have never yet done, and the like of which I will never do again" [9]). The cannibalism here refers to extreme behavior in response to the starvation caused by the siege of the city. Another biblical reference lamenting the eating of sons and daughters is Jer 19:9 (Table 4, p. 198.)

As discussed earlier,¹²⁶ the third cycle of this salvation history charges that the Jerusalemites defiled God's sanctuary. The final punishment accompanied by two

¹²⁶ See chapter 3, page 76.

expressions of wrath seems to apply to the whole cycle of sins, general and specific, though in this case it is in closest proximity to a specific sin.

Ezekiel 16:46-63:

In this unit, which remains in the metaphoric language of whoredom indicating infidelity to God, the general charge is made by the LORD God, "I will deal with you as you have done, who have despised the oath in breaking the covenant." In this particular case the final punishment is not to be destruction but the establishment of a covenant that will be built on the shameful knowledge of the misbehavior that preceded it.

The happy fact of a remnant simply escaping or actually returning to rebuild Jerusalem (found in Jer 31:2-8, Table 4, p. 204-05) is celebrated as such in the social control passages and units only a minority of the time. Usually, this remnant has a purpose: to remember with shame its sins and the just desserts they received. "But I will let a few of them escape from the sword, from famine and pestilence, that they may confess all their abominations among the nations where they go, and may know that I am the LORD." All of the references are found in Table 4: Ezek 6:8-10, p. 236-37; 12:16, p. 241; 16:53-54, 61-63, p. 247-48; 36:29-32, p. 233; 44:12-14 p. 261-62. Sometimes it goes a step further. The remnant's shame and memory serve to reassure the prophetic writer and the prophet's audience that the horrific devastation of the city, the people, and their culture by their own God, was justified, even good. They could learn from this (for example, Ezek 14:13-23, Table 6, p. 300-01).

In other Compound SCA units, the general crimes continue to address a general audience alongside the specific crimes that purportedly brought about the devastation of Jerusalem. In addition, when it appears, God's wrath is usually introduced by a general or summary crime. In Ezekiel 6:10 the usual "They shall know" passage is preceded by another reference to those who have escaped the sword, "and they will be loathsome in their own sight for the evils which they have committed, for all their abominations." This recognition of their shame for such unspecified sins as evil and abominations is followed by the ominous claim, "I have not said in vain that I would do this evil to them." The immediate audience should be that remnant who escaped among the nations and who subsequently understood with self-loathing the evils they committed, yet the threat is

posed to anyone who committed evil or made abominations and was therefore in danger of God's punishment. In Ezek 7:13 (p. 239), the writer laments, "and because of his iniquity, none can maintain his life."

Echoing two of the examples cited above (Ezek 6:10; 16:54, 61), even the remnant or those who escape the devastation serve a social control purpose. They are not saved because of their righteousness. God saves them to witness to their sinfulness and the righteous purpose of God who punished them.

The writer of Ezekiel, in whose corpus eighteen of the fifty-one compound units occur (about one third or 35%), intended the organization of cause and effect passages to serve a purpose beyond telling the tale. In fourteen of the eighteen compound passages (78%), the writer includes the purpose: that you/they shall know that I am the LORD. Of the thirteen passages addressed to Israel/Judah, seven (54%) use the language of wrath to describe God's punishing activity. In six of them, the detailed description of the punishment first defines the wrath. Then, wrath is used metonymically in a summary of the punishment. For example, in Ezek 5:5-17 (Table 4, p. 234-36) God's wrath is defined twice, once as pestilence, famine, and sword (12) and another time as famine, wild beasts, pestilence, and sword (17). Yet in between the two, it is used as a metonym in the statement, "They shall know that I, the Lord, have spoken in my jealousy, when I spend my fury upon them" (13). Other examples are found in Ezek 6:3-14, 7:2b-27 (p. 236-41); 13:8-16 (p. 242-43); 16:15-43 (p. 244-46); 22:23-31 (p. 250); and 23:4-49 (p. 251-54). The juxtaposition of the terminology for wrath with specific punishments offers another method (in addition to salvation histories) through which meaning associated with the language of wrath is developed.

In both Jeremiah and Ezekiel, the writers habitually use general crimes to encourage behavioral change that goes beyond the specific offenses that caused the devastation of Jerusalem. In these passages, the wrath of God intensifies the message of divine threat. The God they are to know punishes all manner of sin and waits with wrath to accomplish God's purpose. With the aid of the social control passages and units that suggest a diverse and enduring audience, the writers manage to widen the community of guilt and responsibility for God's punishments.

God is the divine judicial disciplinarian in 79% of the passages in the compound units of Pattern A. A series of first person statements dramatizes the emphasis on God alone as chief agent: “I will make the heavens tremble” (Isa 13:13), “I smote him, I hid my face and was angry” (57:17), “I will punish the world” (13:11), “I will remove it from my sight” (Jer 32:31), “I, even I, am against you; and I will execute judgments in the midst of you in the sight of the nations... I will vent my fury upon them and satisfy myself” (Ezek 5:8,13), “I, even I, will bring a sword upon you...I will cast your slain before your idols” (6:3-4), “I will punish you for all your abominations” (7:3,8), “I will spread my net over him...I will scatter...I will unsheathe the sword after them, I will let a few escape” (12: 13-16), “I will make a stormy wind break out in my wrath...I will break down the wall” (13:13-14), “I stretched out my hand against you” (16:27), “I made you a reproach to the nations...I will scatter you...I will consume your filthiness out of you” (22: 4,15), “I have poured out my indignation” (22:31), “I will put an end to lewdness in the land” (23:48), “I cast you to the ground...I brought forth fire from the midst of you; it consumed you” (28:17, 18) “I will bring a sword upon you and cut off from you man and beast” (29:8) “I will make Mt. Seir a waste and a desolation; and I will cut off from it all of you who come and go. I will fill your mountains with the slain” (35:7), “I will hurl you out” (Jer 16:13), “I will make them know, this once I will make them know my power and my might, and they shall know that my name is the LORD” (16:21). This omnipresent first person participation by God communicates the potency of God’s ability to punish both specific and general crimes.

The writers of Isaiah, Jeremiah, and Ezekiel took simple tools, these social control narratives, and wove them into powerful witnesses against the misbehavior of their audience. By combining the narrative passages into units, they could concentrate the message with both historical and recent events, and with both general and specific references to the behaviors that needed to be reformed. When present, the language of wrath was shared throughout the unit, providing both an awesome threat and a convenient metonymic summary of God’s punishing power. Using wrath’s connection with non-specific crimes, crimes that everyone could commit and probably had (evil, wrongdoing, commandment and covenant breaking, not listening to God), the writers broaden the responsibility for God’s punishments. They balance the specific deeds and

miscalculations of ANE history with the everyday crimes and mistakes occasioned by humans living in any society. In a society that was not sovereign in its own land and probably had little or no army, the connection between common sins and the great mistakes that invited the destruction of Jerusalem may have helped create an atmosphere of urgency, intensifying the need to behave in ways that satisfied God and might elicit God's cosmic protection. While this study does not solve the complex problems of dating the prophetic text, the description of a community living without sovereignty was true for Judah for a long time. This instability would have existed throughout all the period when these texts could have been finally produced and made accessible.

Social Control Pattern B¹²⁷

SCB offered an advance in literary social control. This conditional style of writing allowed the prophetic writers to more clearly make their compelling case for repentance and transformed behavior.

The conditional style of writing may be compared to casuistic or conditional forms of law. P. Joyce acknowledges for Ezekiel in particular the strong language affinities with priestly case law. He analyzes several of the compound units that are addressed in this section that clearly resemble a legal tradition. (1989, 24) The form is not restricted, however, to the text of Ezekiel. The writers of all three of these prophetic books use the pattern to enhance persuasive potential of the message. When confronted with this type of prophetic teaching, the audience is challenged to behave or not behave in particular ways. The challenge is supported by the promise of rewards or the threat of punishment. In most of the passages, it is very personal. The passages and units in this pattern consist of conditional statements, warning clauses, commands, and cause and effect statements about indefinite subjects or time. In each case there is a result clause that follows the various introductory forms.

The strength of this form is that it engages the audience on a personal level, and it allows the audience to hold some control over their lives. When the writer of Isaiah writes, "he who takes refuge in me shall possess the land, and shall inherit my holy

¹²⁷ The material used for the analysis of Social Control Pattern B is in Table 5, p. 263-82.

mountain,” (57:13, Table 5, p. 264) hope is offered to the audience. Likewise when the text says, “Woe to the wicked! It shall be ill with him, for what his hands have done shall be done to him” (Isa 3:11, Table 5, p. 263), or “let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have mercy on him, and to our God, for he will abundantly pardon” (Isa 55:7, Table 5, p. 264), it gives the audience some room for personal control over their own behavior and destiny. SCB narratives stand alone or in compound units, or they appear in couplets where one expresses a positive condition and the other a negative one. For instance, in Jer 22:3-5 this contrast is set:

Thus says the LORD: Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed. And do no wrong or violence to the alien, the fatherless, and the widow, nor shed innocent blood in this place.

[Positive] For if you will indeed obey this word, then there shall enter the gates of this house kings who sit on the throne of David, riding in chariots and on horses, they, and their servants, and their people.

[Negative] But if you will not heed these words, I swear by myself, says the LORD, that this house shall become desolation.

A couplet is sometimes followed by a related pronouncement, such as the one that follows the warning to surrender to the Babylonians, in Jer 21:9 (SCB, Table 5, p. 269). In verse 10 the passage continues, “For I have set my face against this city for evil and not for good, says the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.”

The compound units often incorporate applications that are useful in any age. The writers sometimes use them to make an important point about ethical behavior. For instance in Jer 27: 8-15 (SCB, Table 5, p. 273-74), the advice continues to be “flee the city and save your lives.” Yet it carries a secondary message that becomes the point of the unit, “don’t listen to false prophets.”

Sometimes in a compound unit, the first conditional passage introduces a principle, and other passages provide applications of the principle. In Isaiah 56:1-7 (Table 5, p. 265-66) the topic condition is, “Keep justice, and do righteousness, for soon my salvation will come, and my deliverance be revealed.” Then examples are given in conditional form for how eunuchs can do this and then for how foreigners can do it.

The writer of the texts in Ezekiel 18:4-20 (Table 5, p. 277-79) refines this technique to offer practical ethical ideology. The pronouncement, “The soul that sins shall die,” begins and ends the section. In between, there are five conditional passages that demonstrate how neither sin nor righteousness passes from one generation to the next. Instead each person in each generation must be responsible for his (there are only male examples) own behavior. The applicable ideology is given in 18:20,

The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.”

Joyce analyzes this passage in its literary context as an important message to the community of exiles in Babylon. He posits that the rhetorical question that is placed in the mouths of the residents, "What do you mean by repeating this proverb concerning the land of Israel, 'The fathers have eaten sour grapes, and the children's teeth are set on edge'?" (Ezek 18:2), indicates that the residents were blaming an earlier generation in Jerusalem not only for the fall of the city but also for their own discomfort. The prophet is portrayed as communicating God’s outrage, “As I live, says the LORD God, this proverb shall no more be used by you in Israel,” (Ezek 18:3). He also introduces the recitation of a legal principle (see also Deut. 24:16) that indicates that their plight in exile is their fault and responsibility (1979, 45-50).

The very next passage uses the same technique to introduce the concept of continued responsibility and repentance. In this ideology, past behavior will neither save nor condemn when one changes course. It thoroughly explains how a wicked man can repent, change, and be rewarded, even as a righteous man, were he to sin, would be punished. In case the audience finds the message too abstract, the writer follows it with two obvious challenges, suggesting which of the wicked man’s courses should be theirs.

Therefore I will judge you, O house of Israel, every one according to his ways, says the LORD God. Repent and turn from all your transgressions, lest iniquity be your ruin. Cast away from you all the transgressions, which you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of any one, says the LORD God; so turn, and live (Ezek 18:30-31, Table 5, p. 280).

There seems to be an emphasis on individual responsibility in these texts. The present study directs attention to the fact that many of the anger and punishment texts are

presented in response to sins that anyone can do. Unlike the Dtr's tradition of blaming Manasseh, and the kinds of sins a king can commit, for the destruction of Jerusalem, (2 Kgs 23:26, 24:3), the onus of the punishment is spread more widely. Joyce advises caution against recognizing an individualistic ethic in this text, instead he calls attention to the fact that in the application section, the charge is given to, "O house of Israel' (Ezek 18:30, and it finishes with a lament, "Why will you die, O house of Israel?" Joyce concludes that while the guilt is spread more widely than the royal house, it still is aimed at the collective people of Israel. In the literary construct of Ezekiel, that would be the exiles in Babylon (1979, 50-60).

Later in the book of Ezekiel (33:2-11, Table 5, p. 281-82), the writer returns to this theme but adds another character, the prophet. In this compound conditional unit, the behavior of the prophet and the righteous man or sinner matter in the resolution. The prophet needs to warn, and the sinner needs to heed the warning in order to get the most positive outcome. This unit also ends in an ideological truth that seems to ignore the aforementioned role of the prophet. Yet it makes the truth compelling enough that audience members may respond personally to the direct challenge to the house of Israel:

Say to them, As I live, says the LORD God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways; for why will you die, O house of Israel? (33:11, Table 5, p. 282).

This conditional form of social control is more direct than the narrative forms. It has few extraordinary descriptions of punishment, yet the simple sentences pack force: "Rebels and sinners shall be destroyed together, and those who forsake the LORD shall be consumed" (וְשָׁבֵר פְּשָׁעִים וְחַטָּאִים יִחָדְדוּ וְעִזְבֵי יְהוָה יִקְלֹוּ) Isa 1:28, Table 5, p. 264). The Hebrew actually means the sinners and rebels are broken together and completely destroyed (author's translation). While this is not bombastic, it is thorough. God warns the nations that do not serve Nebuchadnezzar, "I will punish that nation with the sword, with famine, and with pestilence, says the LORD, until I have consumed it by his hand" (Jer 27:8, Table 5, p. 270).

Wrath is scarcely used in these passages. In the conditional passages that are not incorporated into the more complex patterns (C and D), God's wrath appears only twice. The words are the same each time: "lest my wrath go forth like fire, and burn with none

to quench it, because of your evil doings”(Jer 4:3, 21:12). As in most of the wrath passages, wrath in these passages refers to general crimes. There are two more passages in the conditional form that are incorporated into SCD. They also are almost identical. “Do not go after other gods to serve and worship them, or provoke me to anger with the work of your hands” (Jer 25:6). “Then I will do you no harm. Why do you provoke me to anger with the works of your hands, burning incense to other gods in the land of Egypt where you have come to live” (Jer 44:8)?

The conditional form of social control texts is much more balanced between positive and negative consequences for behavior and between active and passive agency. It rarely refers to God’s wrath. It offers passive cause and effect mechanisms (about half the time) that truly put the moral agent (the human or humans) in the position of creating their own destiny.

In their distinct form, SCB passages seem to represent a totally different literary form. It could come from a different time or layer of tradition, and it could be a different genre. Given that each prophetic writer employs it, it could simply be a variation that prophets used to influence the behavior of their audience. While it is more sophisticated in its social control persuasion, it is far less frightening than the actions and threats prevalent in SCA passages (less wrath, less violence, less bombastic language). Since the point of these passages is to get people to listen and obey, one might imagine the simple yet often dramatic narrative approach would encourage more people to change their ways and live.

Where these two literary methods that are designed to influence the behavior of others become most effective is where they work together. This is what the reader finds in Social Control Patterns C and D. Each of the writers of Isaiah, Jeremiah, and Ezekiel uses these more complex forms to try to influence social control.

Social Control Pattern C¹²⁸

The third pattern, SCC, combines patterns A and B into one unit. In this pattern, the simple narrative precedes a conditional statement. The conditional statement is related

¹²⁸ The material used for the analysis of Social Control Pattern C is in Table 6, p. 283-302.

to the simple narrative. In this pattern, behavior (B) causes response (R). If someone performs a new behavior (B), then a new response (R) (similar to the original response) will occur. In some units there are several historical clauses. Sometimes there are multiple conditional clauses. When the writers joined the narrative and conditional patterns together, they improved the potential of their persuasion by making it more compelling. The writers used the drama and power of the historical narrative to add to the persuasive personal potential of the conditional narrative.

There are fourteen units in Isaiah, Jeremiah, and Ezekiel constructed according to SCC. In those units, there are sixty-two passages. God's wrath is reported in four of the units. This social control pattern is similar to pattern A in that God is the active agent – the judicial disciplinarian – the majority of the time (76%), and the consequence clauses are negative the majority of the time (66%). God punishes more often than God rewards (64% of the time).

Isaiah 9:8-10:4 (Table 6, p. 283-84), a passage that has already been discussed as a salvation history narrative,¹²⁹ is written in this pattern with a combination of narrative and conditional passages. Because the salvation history is written in the complex form; with its frame of five wrath clauses and a final redemption when Assyria will get its recompense; the audience receives the benefit of a personal challenge in the conditional clause. Woe to: those who decree iniquitous decrees, the writer of oppression, those who turn the needy from justice and rob the poor, make widows their spoil and the fatherless their prey. For the one who does these things, the challenge continues, “What will you do on the day of punishment, in the storm which will come from afar?” Nothing remains but “to crouch among the prisoners or fall among the slain” (Isa 10:4). Among the general complaints, (wickedness, being godless, or an evildoer), this concrete challenge lets the listener hear a personal warning that neglecting these things will bring capture or death. Two of the remaining SCC passages in Isaiah also call for justice. They follow narratives of sin and oppression, injustice and iniquity with personal challenges to remove the yoke and to turn from transgression, thus taking delight in the LORD who will redeem Zion (Isa 58:1-14, Table 6, p.286-87 ;59:1-20, Table 6, p.287-89). God's wrath appears once in the

¹²⁹ Chapter 3 p. 67-71. In particular, the use of wrath (five times) as part of the cycles of the salvation history is discussed there.

second of these passages, standing in a non-specific context, “According to their deeds, so will he repay, wrath to his adversaries, requital to his enemies.”

The only compound unit in Jeremiah that contains reference to God’s wrath is Jer 17:1-10 (Table 6, p. 292-93). The writer uses a conditional couplet with its negative and positive clauses, a tool that makes the point even clearer. Trust in God, not in humans or Asherim. Judah’s sin is not specifically laid out. Poetically, it is written on her heart and on the horns of her altars. It is the reference to Asherim and the language of the conditional clauses that make the intent clear. This is about apostasy, treason, forsaking God. Such behavior is disastrous. It makes the guilty lose their treasure and their heritage. It makes them servants in exile and the objects of God’s wrath, a fire that shall burn forever. Yet the audience need not be vulnerable:

Cursed is the man who trusts in man and makes flesh his arm, whose heart turns away from the LORD. He is like a shrub in the desert, and shall not see any good come. He shall dwell in the parched places of the wilderness, in an uninhabited salt land. (Jer 17:5-6)

Blessed is the man who trusts in the LORD, whose trust is the LORD. He is like a tree planted by water, that sends out its roots by the stream, and does not fear when heat comes, for its leaves remain green, and is not anxious in the year of drought, for it does not cease to bear fruit. (Jer 17:7-8)

The author adds one last tool of understanding to this unit, a final reminder of God’s methods, “I the LORD search the mind and try the heart, to give to every man according to his ways, according to the fruit of his doings”(Jer 17:10). Combining simple narrative, a conditional couplet and a final ideological application, the writer crafts a clear message to anyone who will listen, “Trust in God and behave.”

When writing social control passages the prophetic writers are intent on having their message heard. Therefore they avoid subtlety, proclaiming their message quite boldly. The SCC unit in Ezek 14:13-23 (Table 6, p. 289-301), carries two messages at once. The first is that righteous people can only save themselves through their righteousness. The second message is that Jerusalem was seriously sinful and therefore if any of her citizens survive to tell of the city’s demise and you see their ways, you will be consoled that the devastation caused by God was justified. The sense that the destruction was caused by terrible behavior communicates the opposite message as well: good behavior could have prevented it.

The writer presents the opening condition that will continue to serve each cycle of the unit: “When a land sins against me by acting faithlessly.” The result clauses are punishment. The first cycle brings famine, the second brings beasts, the third brings the sword, and the fourth causes pestilence with bloody wrath. Imagine then the depth of Jerusalem’s sin when she receives all four punishments and is cut off from man and beast.

Each time the assertion is made, “even if Noah, Daniel, and Job were in it...they would deliver neither sons nor daughters, but they alone would be delivered.” The principle that each person receives his or her own reward or punishment gets reinforced. Finally, even the happy possibility of survivors exists only to communicate the sinfulness of the city and its people, and the correctness of God’s punishing response. “They will console you, when you see their ways and their doings; and you shall know that I have not done without cause all that I have done in it, says the LORD God” (Ezek 14:21).

The writer uses this complex set of literary tools to reinforce with the audience that their behavior matters. Sinful behavior caused the destruction of Jerusalem; sinful behavior remains dangerous in any age or circumstance.

Social Control Pattern D¹³⁰

SCD is formed like Pattern C with the addition of a report of the response (in new behavior) to the warning given in the conditional clause. The three books of Isaiah, Jeremiah, and Ezekiel contain fifteen units including 93 passages. Sixty percent of them contain references to God’s wrath. In most of the passages God is the agent of reward or punishment (70%) and God acts negatively (punishment) most of the time (65%).

In Isaiah 5:18-24 (Table 7, p.307), in the conditional clause, the writer presents a long but concisely written list of sins and transgressions, the like of which stimulate God’s wrath.

Woe to those who draw iniquity with cords of falsehood, who draw sin as with cart ropes, who say: “Let him make haste, let him speed his work that we may see it; let the purpose of the Holy One of Israel draw near, and let it come, that we may know it!”

¹³⁰ The material used for the analysis of Social Control Pattern D can be found in Table 7, p. 303-388.

Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!

Woe to those who are wise in their own eyes, and shrewd in their own sight!

Woe to those who are heroes at drinking wine, and valiant men in mixing strong drink, who acquit the guilty for a bribe, and deprive the innocent of his right!

One of the most dramatic examples of this complex style of persuasion is the presentation in Jeremiah of the story of the Jerusalemite remnant that flee to Egypt, against the prophecy of God given through Jeremiah (Jer 42:1-22; 43:4-12, Table 7 p. 322-26). The story is powerful because it shows a perfect example of people simply ignoring the direction they have received from God. In the course of justifying their behavior they claim 1) that Jeremiah did not receive a true prophecy, and 2) that the Queen of Heaven is the appropriate divine figure in whom they can put their trust.

The historical dimension of the story is given a symbolic recital in the fact of the remnant, “for we are left but a few of many, as your eyes see us”(42:1). This remnant asks for guidance. In all fairness, they are in a difficult position. The guardian the Babylonians had appointed to oversee the residents who were left in Judea is assassinated, but the remnant approaching the prophet was not guilty of that assassination. They did not trust that the Babylonians could or would take the time to understand with any subtlety the circumstances surrounding that deed. After all, the Babylonians had just annihilated Jerusalem and burned it to the ground. They come to the prophet for advice, and he tells them to stay. The conditional clause is a conditional command, “Do not fear the king of Babylon, ...then I will grant you mercy” (11-12), coupled with a conditional warning, “if you say, ‘we will not remain in this land,’ ...then if you set your faces to enter Egypt and go and live there, the sword which you fear shall overtake you” (13,15).

The remnant ignores the warning.

Here, in a bald social control text, the writer makes use of God’s wrath in a known historical situation to threaten in a new situation.

For thus says the LORD of hosts, the God of Israel: As my anger and my wrath were poured out on the inhabitants of Jerusalem, so my wrath will be poured out on you when you go to Egypt. You shall become an execration, a horror, a curse, and a taunt. You shall see this place no more. (42:18)

The next SCD text follows in Jer 44:2-30 (Table 7 p.326-30). This is a particularly important social control passage, because the prophetic writer clearly compares the punishment that came on Jerusalem for her sins with the punishment to come on the remnant in Egypt. The writer is totally clear about the cause and effect in the fall of Jerusalem. There is no subtlety here; the writer wants the audience to understand the implications of disobedient behavior.

You have seen all the evil that I brought upon Jerusalem and upon all the cities of Judah. Behold, this day they are desolation, and no one dwells in them, because of the wickedness which they committed, provoking me to anger, in that they went to burn incense and serve other gods that they knew not, neither they, nor you, nor your fathers. (Jer 44:2-3)

Therefore my wrath and my anger were poured forth and kindled in the cities of Judah and in the streets of Jerusalem; and they became a waste and a desolation, as at this day. (44:6)

Why do you provoke me to anger with the works of your hands, burning incense to other gods in the land of Egypt where you have come to live, that you may be cut off and become a curse and a taunt among all the nations of the earth? Have you forgotten the wickedness of your fathers, the wickedness of the kings of Judah, the wickedness of their wives, your own wickedness, and the wickedness of your wives, which they committed in the land of Judah and in the streets of Jerusalem? (44:8-9)

The remnant goes and settles in Egypt, taking Jeremiah with them. God predicts their destruction and misfortune to Egypt. Again the comparison is bald:

Thus says the LORD, Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek his life, as I gave Zedeki'ah king of Judah into the hand of Nebuchadrez'zar king of Babylon, who was his enemy and sought his life. (44:30)

The writer of Ezekiel has only two units written in SCD. They are both important. Ezekiel 20:4-42 (Table 7, p. 332-38) is a complex form that could be classified as a salvation history. It records God's interactions with a sinful nation from its earliest times. Three times God's wrath pours out and is abated by God's desire to act for the sake of God's name. There are two separate conditional clauses, each followed by behavior that rejects the demands of the clauses. In the end God invokes a judgment with a characterization that shows God as king and judicial disciplinarian:

"As I live, says the LORD God, surely with a mighty hand and an outstretched arm, and with wrath poured out, I will be king over you. I will bring you out from the peoples and gather you out of the countries where you are scattered, with a

mighty hand and an outstretched arm, and with wrath poured out; and I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you, says the LORD God. I will make you pass under the rod, and I will let you go in by number. I will purge out the rebels from among you, and those who transgress against me; I will bring them out of the land where they sojourn, but they shall not enter the land of Israel. Then you will know that I am the LORD. (20:33-38)

The episode finishes with redemption of the house of Israel, yet it too has a social control purpose.

And you shall know that I am the LORD, when I bring you into the land of Israel, the country which I swore to give to your fathers. And there you shall remember your ways and all the doings with which you have polluted yourselves; and you shall loathe yourselves for all the evils that you have committed. And you shall know that I am the LORD, when I deal with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, O house of Israel, says the LORD God." (Ezek 20:42-44)

In the end of this unit, there is redemption. It follows the pattern of the whole salvation history where God could pour out God's wrath, yet decides not to. So there is redemption, not because people deserve it, but because God can decide to act according to a different ethic, "for my name's sake."

And you shall know that I am the LORD, when I deal with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, O house of Israel, says the LORD God. (44)

The last example from Ezek 17:12-21 (Table 7, p. 331-32)(presented already in Chapter 2 p. 59) is an example of social control teaching that demonstrates the similarity between the position of king in Babylon and God as king of Israel. Zedekiah is chastised for breaking his oath to Nebuchadnezzar. Were the oath obeyed, the kingdom would stand. Instead Zedekiah breaks his oath and makes an alliance with Egypt. The result is dramatic.

As I live, says the LORD God, surely in the place where the king dwells who made him king, whose oath he despised, and whose covenant with him he broke, in Babylon he shall die. Because he despised the oath and broke the covenant, because he gave his hand and yet did all these things, he shall not escape. (Ezek 17:16, 18)

Then the writer makes the comparison; it is the same.

Therefore thus says the LORD God: As I live, surely my oath which he despised, and my covenant which he broke, I will requite upon his head. I will spread my

net over him, and he shall be taken in my snare, and I will bring him to Babylon and enter into judgment with him there for the treason he has committed against me. And all the pick of his troops shall fall by the sword, and the survivors shall be scattered to every wind; and you shall know that I, the LORD, have spoken. (17:19-21)

Conclusion

The writers of Isaiah, Jeremiah, and Ezekiel intended to influence the behavior of their audience. They dedicated one-third of their texts to a style of writing that emphasized the consequences of behavior, both positive and negative. They made comparisons between past experiences and present situations and they challenged their audiences to change their evil ways.

Sometimes God's wrath is used to help frame narratives of salvation history. Other times it threatens the ordinary sinner. Sometimes statements of wrath are found without a context. For instance, in Isaiah 47:6, in an address written against Babylon, God claims, "I was angry with my people, I profaned my heritage; I gave them into your hand." The salvation history narratives offer a referent for this wrath. The wrath becomes a metonym for the whole sin- and punishment-filled experience of the people of God.

Using both simple and sophisticated literary structures, the prophetic writers demonstrated that the behavior of their audience matters. The most dramatic examples of God's wrath in the history of Judah were the destruction of Jerusalem and the exile of the population. That destruction, when given a specific cause, is usually tied to going after other gods in Jeremiah, idolatry in Ezekiel, and social justice concerns in Isaiah. When the authors combine social control passages into units, they bring unnamed general sins into the orbit of the punishment of destruction. When they assign God's wrath to general sins they achieve the same result. While one might expect that really serious crimes, such as the treason involved in apostasy, could invite something as severe as destruction and exile, these literary devices allow the text to be used to threaten drastic consequences for many other crimes as well.

The social control passages (which include one third of all the material in Isaiah, Jeremiah, and Ezekiel) offer an ideology that communicates that bad behavior brings destruction because God has and will destroy the sinner. Good behavior will be rewarded.

By casting God in a blurred image of god and king as the judicial disciplinarian, the writer demonstrates God's support for the important effort to get people to behave and live.

Chapter 6

Conclusions: The Persuasion of Wrathful Rhetoric

This chapter develops the conclusion that wrath is used rhetorically to enhance the terrifying image of God, raising the persuasive potential of the texts to influence self-regulating behavior. By contrasting how God and God's representatives are characterized by the writers Isaiah, Jeremiah, and Ezekiel with the different characterization found in other biblical traditions, this study suggests a picture of the social history that surrounded the writing of these texts. This suggestion is enhanced by an analysis of the use of a god's wrath (Kemosh) in state formation, by a different but local ancient culture, Moab. A discussion follows of the use of the rhetoric of wrath and punishment in Judean restoration and community life, with attention on the audience, suggested by the subtle messages of the texts. Although from the perspective of their use of wrath, the three prophetic texts show considerable similarity of purpose and style, there are differences in how each text presents the material. While asserting that eventually each writer's work was applied in the Judean reconstructed province in the Levant, some theories are presented concerning the use the writers may have made of the differences in their respective communities of origin: Babylon, Judea, and Egypt.

What Else Does the Bible Say?

The writers of many parts of the HB depict God as ally, friend, and support to a number of famous champions. What happened to that loving supportive tradition found in so many of the biblical traditions?

Abraham and Sarah were called from Mesopotamia to settle in the Levant, where they become rich, raise a miraculous family, and receive constant support from God. Two wife-sister stories show the extent to which God is willing to go to protect this family. In

the first episode Abraham passes his wife off as his sister in Egypt. God intercedes for her, afflicting the Pharaoh and his family with plagues, so that he returned her and sent Abraham away a richer man. In Gerar, God closed all the wombs of king's house in defense of Sarah, who once again seemed destined for a king's harem. God acts for God's champions and this family succeeds.

God's support for Moses, God's champion, is extraordinary. Moses acts for God in front of Pharaoh, leads the people through the wilderness, and performs miracles feeding the people and giving them drink, all with God's support. In one poignant scene the writer depicts God intervening between Moses and his brother and sister. First the narrator tells the reader, "Now the man Moses was very humble, more so than anyone else on the face of the earth" (Num 12:3). Before afflicting Moses' sister Miriam with a seven-day case of leprosy, the writer has God speak for Moses, "When there are prophets among you, I the LORD make myself known to them in visions; I speak to them in dreams. Not so with my servant Moses; he is entrusted with all my house. With him I speak face to face – clearly, not in riddles; and he beholds the form of the LORD" (Num 12:6-8). In these texts, God certainly acts in magnificent and salvific ways, at the same time working in concert with Moses, God's champion. Sometimes God intercedes in terrifying, wrathful ways when Moses is challenged, but the writer never portrays God acting against the whole people.¹³¹

The relationship between God and Joshua, as presented in the Dtr history about Joshua, also is characterized by cooperation. God acts forcefully in battle and with divine splendor, yet God acts with Joshua and on behalf of God's people.

God has an eternally supportive relationship with God's chosen, David. Even though David's conduct would be questionable in many cultures (he runs a protection racket, he murders, he commits adultery, he neglects his kingly duties), God stays by him and pledges everlasting love and support for his house (2 Sam 7:8-17).

God keeps that pledge through many generations in the Dtr history and bestows it with special favor on King Josiah of Judah. Reformer, advocate for religious reform, and adherence to the law, Josiah receives one of the highest accolades from the writer,

¹³¹ The narrative depicts God threatening to destroy the whole people in Numbers 14:12. According to the narrative, Moses talks God out of it.

“Before him there was no king like him, who turned to the LORD with all his heart, with all his soul, and with all his might, according to all the law of Moses; nor did any like him arise after him” (2 Kgs 23:25). God also stood by this champion, as with the others, and worked in concert with them.

When did the writers change course and start depicting God doing it all – the battle, the destruction, the terror? When did the writers begin to cast God as the perpetrator of destruction against God’s own people? When did the writers start to spread the onus of punishment beyond the king?

There is a long tradition in the Dtr tradition of blaming the king.¹³² It culminates in the blaming of Manasseh, “He did what was evil in the sight of the LORD, following the abominable practices of the nations that the LORD drove out before the people of Israel...Because King Manasseh of Judah has committed these abominations, has done things more wicked than all that the Amorites did... I am bringing upon Jerusalem and Judah such evil that the ears of everyone who hears of it will tingle... I will cast off the remnant of my heritage, and give them into the hand of their enemies; they shall become a pray and a spoil to all their enemies” (2 Kgs 21:2, 11, 12, 14).

Destruction Comes

What happened? Mesopotamian entities grasped the concept of developing and controlling vast empires, beyond the imaginations of their forebears. They perfected the march of empire and applied it widely in the ANE. Judea, along with many other small-time players in the ANE scene, was caught in the relentless onslaught of empire. It is probable that Judea actually benefited from its association with empire, particularly in the latter days of the Assyrian Empire (Dalley 1991). In the end, however, the empire’s patience (by this time, the Babylonian Empire) with Judea’s treasons and treaties with Egypt proved fatal. Jerusalem was destroyed and the city and its culture all came tumbling down. The empire deported Judeans off to Babylon others fled to Egypt as refugees. Some must have stayed in the area to fill out the population center at Mizpah,

¹³² There are exceptions in which the text casts blame on the people for their destruction. The language and content of these texts are particularly like that of Jeremiah (2 Kgs 7:7-19; 2 Kgs 21:10-15). Ironically, the text about Manasseh’s excesses is one that includes the sins of the people.

which became the new Babylonian provincial capital. It was a disaster that begged interpretation and survival of those willing to contribute to a new life and culture in Judea.

Out of the ashes of destruction came the need to rebuild, start anew, and create or recreate a social entity for continued life. Understanding the diminished nature of the new reality, one could call it the need to rebuild a state. This was a monumental task for any of the deported people (or their descendants willing to return), as well as for people left behind in a decimated land, shorn of infrastructure, wealth, and sovereignty.

The writers of the prophetic texts of Isaiah, Jeremiah, and Ezekiel tell the story in the milieu of a bombastic rhetoric of wrath combined with soaring hymns of hope and praise. These authors tell three stories. Their literary constructs say one was from Babylon (Isaiah), where the prophet (Ezekiel) enjoined them to be faithful and take responsibility for what had happened to them. One wrote from Egypt (Jeremiah), where his very text resounded with the tension between his refugee company and the settled, elite, pretentious voices of the Judean community in Babylon (2003). The third, the bearer of the long tradition, wrote as one who had walked the tortuous journey with empire from its earliest presence in the Levant, and lived to tell the tale of a Messianic intervention and return. The writer also witnessed the return and the struggle to rebuild and redevelop the kind of society the writer projected that God would want.

The writers of Isaiah, Jeremiah, and Ezekiel came out of, and served, the social history of a society trying to rebuild, first from separate outposts, Babylon, Mizpah, and Egypt, and later from Jerusalem itself. Proffering hymns of praise to God and hope to the people, they also offered the brutal rhetoric of wrath and divine punishment to encourage the development of a society dedicated to loyal obedience to one God, one temple, and a tradition of justice and righteousness. Though the city and temple had been destroyed for many decades, these writers kept the crisis of its destruction alive. Their writings, meant to be shared, brought new generations and communities into the circle of responsibility for the awesome tragedy that had been served upon their home and life. These prophetic writers knew and taught that they could lose the support of their righteous God and they could even receive God's devastating wrath and experience its destructive force in their

lives and community. Yet, if they would only repent, listen, and obey, they could and would be redeemed.

Ideology from Down Under: The Conquered Reframes and Rebuilds

Ideologies are systems of evaluation that seek to explain our experience in understandable and rational terms (Roucek 1943, 243). As Grandjean (et al.) describes it, Human cognition needs to understand and give meaning to events in life...so it will look for explanations in an effort to retain at least some feeling of control over the situation... It is clear that reactions to disaster, with a view to limiting the damage or preventing a recurrence, depend largely on the identification of a causal agent and the perception of the disastrous event as being ‘justified’(1997, 198).¹³³

The writers of Isaiah, Jeremiah, and Ezekiel depicted a God who was god, and king, and in charge of judicial discipline for a nation, who had been chosen, called, and disciplined. That chosenness was part of their national identity. By the time the scrolls of Isaiah, Jeremiah, and Ezekiel were available in their final form, their national ideology also required a sober recognition that they, the population, had not kept the terms of their covenant, had not stayed true to their God, had neglected justice, and were guilty of sin, iniquity, and wickedness. The ideology also required a sober acceptance of the reality that the God who called them in love had also perpetrated death, destruction, and exile upon them in punishment for their sinfulness. It required them to understand that the armies of the great empires of the ANE had been mere pawns in the hands of this supreme God who was also king, and that they deserved their suffering at the hands of these empires, suffering which God had perpetrated upon them. Their ideology required them to understand that they had been permitted to return to Judea in order to witness to their sin and shame, so that all would know that their God had not acted capriciously or unjustly in either the totality or severity of their punishment. Finally, their ideology required them to realize that if they continued to live in iniquity and wickedness, it would all happen again.

¹³³ The authors of this article, “The wrath of the gods: appraising the meaning of disaster,” assert that, “In Antiquity, where civilizations were crucially grounded on belief in God or in gods, disaster was likely to be the expression of divine will; it was the wrath of the gods that caused the unleashing of some great affliction on man” (Grandjean 2008, 188)

What an Ideology, Who Ever Heard of Such a Thing?

Even though it was aimed at divine judicial discipline, the divine perpetration is extreme, particularly with the extraordinary thoroughness presented by these prophetic writers. The prophetic ideology presented in Isaiah, Jeremiah, and Ezekiel is very similar to the ideology expressed in these cases of divine abandonment. Divine abandonment has been demonstrated in a number of cultures in the ANE (Holloway 2002, 193-198; Kutsko 2002, 101-49). Kutsko analyzes the theme of divine abandonment in Ezekiel.

Usually, the theme of divine abandonment is written from the perspective of the victor, the one who carries off the images of the gods who are leaving their cities. Yet the prophetic writers did not write from the perspective of the victor. The writer of Jeremiah, however, puts this ideology of perpetration in the victor's voice when Nebuzaradan, the captain of the guard, advises Jeremiah,

The LORD your God threatened this place with this disaster; and now the LORD has brought it about, and has done as he said, because all of you sinned against the LORD and did not obey his voice. Therefore this thing has come upon you.
(40:2b-3)

In the Judgment oracle on Babylon, God laments that God's sheep are lost (due to bad shepherds) and complains,

All who found them have devoured them, and their enemies have said, 'We are not guilty because they have sinned against the LORD, the true pasture, the LORD, the hope of their ancestors.' (Jer 50:7)

Yet the prophetic writers usually put this ideology into the voice of God. Was there a victim's advantage in creating this ideological image whereby Assyria's (and later Babylon's) territorial expansion was seen as God's punishing response to a sinful nation?

Divine perpetration is claimed by the victims in at least two West Semitic contexts: Israel/Judah, and Moab. The Mesha^c Inscription provides another example of this ideology, in which a god punishes his people with occupation.¹³⁴

¹³⁴ Though this example of divine displeasure is treated as parallel to the examples from Judah, it leaves ambiguous how the oppression came to be. It is clear that Israel was able to oppress Moab because Kemosh

B. Schmidt writes about this inscription, “The inscription remains to this day the longest and most informative Iron age inscription ever recovered from the southern Levant. It provides our major evidence for the Moabite language and constitutes a unique epigraphic source for the Iron Age geo-political history and religion of the region. The events narrated in the Mesha inscription should probably be dated to ca. 855-830 BCE. The actual inscription on the stele and perhaps some of the events it preserves might date several decades later depending on the length of Mesha’s reign” (2006, 311).

Mesha’s Inscription makes this report:

I am Mesha’s son of Kemosh[yat], king of Moab, the Dibonite. My father ruled over Moab thirty years, and I ruled after my father. I made this high place for Kemosh in Qarḥoh. BM[S’ because he delivered me from all the kings, and because he let me prevail over all my enemies. Omri was king of Israel, and he oppressed Moab for many days because Kemosh was angry at his country. His son succeeded him, and he also said, “I will oppress Moab.” In my days he said th[is]. But I prevailed over him and over his house, and Israel utterly perished forever (Jackson 1989, 97).

The text goes on to give more details of Mesha’s victories over Israel. It is instructive that there are so many similarities in this single example of a text from Moab, a west Semitic neighbor of Israel that shared many of the same geo-political concerns as Israel. The text on the stele represents a ninth century example of a god’s (Kemosh’s) wrath that allowed the subjugation of Kemosh’s own people. This parallel example of a god’s wrath comes from right next door to Israel and Judah, and in fact comes from a culture that was occupied by Israel. The stele was a public document. Though Moab did not have a highly literate populace, the public placement of the text suggests that it was designed to influence the ideas and/or behavior of the people. The inscription calls on no prophetic voice, yet the god Kemosh speaks directly to Mesha, the king (Jackson 1989, 98, ln 14,32). There is clearly a negative relationship between Moab and Israel, and it

was angry with his land (ln 5) (Schmidt 2006, 311), the way Kemosh allowed this oppression is not stated. It could have been divine abandonment; it could have been through Kemosh’s aid to Israel (as in the prophetic accounts). The text is silent about this. In the Mesha’s stele Kemosh is given agency in Moab’s loss of sovereignty over several of its cities. This ambiguity has a parallel in the biblical tradition in the language Judges where following sins against God, the texts tells that the LORD “gave them into the hand of” (Jud 6; 1) or “sold them into the hand of” (Jud 10:7). Somehow God allowed the Israelites to be ruled by another but whether God abandoned them to the enemy or assisted the enemy is obscure. It offers a parallel with the writings of Isaiah, Jeremiah, and Ezekiel even if it only denotes abandonment. While the primary metaphor for God’s punishment of Judah in Isaiah, Jeremiah, and Ezekiel is destruction, another metaphor that is used is abandonment (for example, Jer 7:29; Ezek 10:18-19).

actually might be Israel's pre-occupation with Assyria's expansion that allowed Moab to successfully revolt.¹³⁵ The prophetic oracles against Moab in Isaiah, Jeremiah, and Ezekiel demonstrate hostility in Judah as well (Isa 15:1-9; 16:2-14; Jer 48:1-13; 26-47; Ezek 25:8-11). Yet these two small nations had much in common, including this ideology of divine punishment for misbehavior. This account from Moab parallels the biblical account of the fall of Jerusalem. It gives agency, not to successful enemy armies, but to its god. Israel was the tool for the oppression. The evidence from Moab is small since it is found in only one stele; the material in texts of Isaiah, Jeremiah, and Ezekiel is vast.

There is a common denominator in the fortunes of these two nations. Moab and Judah lived to have another chance, and the native texts reflect that chance. Moab threw off Israel, a good thing from their perspective. Yet the inscription may be a subtle force in another drama being played out. Routledge, in his analysis of the politics of Mesha, examines the inscription in light of the formation of the state, presumably achieved under Mesha. He concludes that Mesha undertook to unite a region – merely a territory of settlements – into a united state with Mesha the rightful king (2000, 227). In that case, the inscription helped certify Kemosh's favor. Since it was supposed to be set up in a holy site, Qarḥoh, it would have added divine force to his election even for those who could not read. Whisenant, writing about the effect of writing on state formation, offers this evaluation:

In the Mesha Inscription, Mesha is portrayed as selected by his patron deity Kemosh to lay claim to the totality of the people, resources, and land of Moab; in this way, the requirements of the deity legitimize the territorial ambitions of the ruler, and enable him to assert his state's identity as a totality with clearly-defined borders vis-à-vis an enemy state (in this case, Israel) (2007, 233).

According to the biblical claims in Ezra, Nehemiah, Isaiah, and II Chronicles, Judah was granted a return by the Persians, yet the leadership in Judah was faced with

¹³⁵ Shalmanesar III had five campaigns in the region and Israel was a partner in a coalition against them in at least two and maybe all five of the campaigns. Ahab of Israel is mentioned in the list of the first coalition (Grayson 1996, 23 l91, 48 l26)(*ḥa-ab-bu*) and Jehu is listed when he pays tribute twelve years later (Grayson 1996, 48 l26)(*ia-ú-a*).

rebuilding and reforming social institutions without the independent tools of control (military and kingship) offered to sovereign states.¹³⁶

The Mesha^c Inscription, though substantial as example of a preserved stele from antiquity, only has 34 lines of legible texts. Working from within a scribal tradition, the prophetic writers of Isaiah, Jeremiah, and Ezekiel had all the tools of blatant persuasion and subtle encouragement at their disposal to serve in the development of a new or renewed state, as well as a much longer text.

The victims' texts and victims' ideology could be turned around and made into an advantage, offering a textual tool for influencing the behavior of the citizenry in a positive way. Moab would have been developing its ability to maintain its laws. Judah had no king, and its ability to rule and maintain its laws was subordinate to Persia. Non-martial persuasion could be particularly important in maintaining social control. The texts, redefined from the perspective of the newly emerging states, denied the former perpetrators the power to control the destiny of the subject people. While this self-blaming ideology may have originated with a former sovereign (as was presented by Jeremiah), in each case it was repeated and reinterpreted by later indigenous leaders. From the perspective of these texts, since the punishment existed in the past, the same texts were employed to support the creation, sustenance, or recreation of a state and could serve to glorify new leaders by crediting them with the gods' favor. Mesha, who enjoyed the favor of his god, is challenged with the prerogatives and responsibilities of rule. In addition, the god's punishing behavior in the not-so-distant past continued as a threat to be employed in social control. In each of these cases, there were inherent obstacles in the state formation task.

In Judah, in the hands of the writers of Isaiah, Jeremiah, and Ezekiel, the ideology of self-blame is turned into a positive tool for the encouragement of social control and the self-regulation of desired norms of behavior. The prophetic texts had the potential to become a positive educating force for the improvement of life in Judah.

¹³⁶ With a caution about reading the biblical account of the return as actual history, Ezra 7:26 records the Persian king giving Ezra the ability to keep the law by punishing those who violate it. Nevertheless, Judah would continue to be a client state with all the tensions of serving its own society while serving the overlord as well.

An Act of God? Destruction and Rebuilding: Who is Responsible?

It is very clear in these three prophetic texts that God takes responsibility for the destruction of Jerusalem. Of course, God uses an army, but the responsibility rests with God.¹³⁷ The writers make no apology for this characterization, but they do extend the guilt or the onus of punishment beyond God.

In other traditions, Dtr in particular, as goes the king, so goes the country. It is the king's fault when things go bad. In the Dtr tradition the common phrase expressing this is, "He did what was evil in the sight of the LORD" (1 Kgs 23:23). Except for some particular challenges to King Zedekiah made by Jeremiah (for example 34:1-4), the prophetic writers (Isaiah, Jeremiah, and Ezekiel) charge others with the guilt of the destruction of Jerusalem. They do so by addressing different particular provocations and provocative people. Sometimes the non-royal leadership is targeted: princes (Ezek 22:6), officials (Jer 34:19), priests (Jer 4:9; 5:31; 14:18; 32:32), and prophets (Jer 5:31 13:12 14:18). Most of these charges are made to collective entities such as Judah, Jerusalem, and Israel. It is less common for these writers to blatantly target individuals. In a few cases they do target inhabitants (Jer 19:3; 32:32 Ezek 12:17 16:14) or simply people (Jer 25:1; Isa 47:6). Most of the targets of the prophets' speeches, judgment oracles, or advice, even their social control passages, are aimed at a collective entity such as "House of Israel" (Ezek 5:4; 9:6; 12:10). In state formation, the collective entity would be the very important to influence, since in any successful state society as a whole needs to cooperate. Though an audience of common people is rarely specifically targeted, there are more subtle ways in which the writers include a wider audience in their field of condemnation and responsibility.

The prophetic writings address a much more general audience, but first the responsibility starts with God. In the writings of Isaiah, Jeremiah, and Ezekiel, in all but two cases,¹³⁸ God is the agent of wrath. God's wrath is recorded frequently in Isaiah, Jeremiah, and Ezekiel. In the conquest-like episodes in the writings of Isaiah, Jeremiah,

¹³⁷ See quotes in Chapter 2 (p. 44,49, and 53) (Jer 42:15-18; Jer 19:7-9; Jer 21:5).

¹³⁸ In one case the wrath of Babylon is cited, and in the other the wrath of Edom.

and Ezekiel that include wrath, crimes almost always instigate wrath (42 out of 51 episodes or 82%).¹³⁹ Yet in the majority of the episodes (59%), the crimes are general rather than specific. One can also see a distinction between the episodes that involve other lands and the episodes that involve Jerusalem, Judah, or Israel. In the former (chiefly Assyria and Babylon, the former sovereigns of Judah), the crimes are general in only 21% of the episodes, while in the latter; they are general 81% of the time. The general nature of the offenses presented in these episodes suggests that the intended targets for punishment in the writings of Isaiah, Jeremiah, and Ezekiel include leaders (kings, princes, priests, scribes, and prophets) and also common people. Both the cause and effect passages that make up the data of both the conquest-like accounts and the social control passages are often centered on misbehaviors in which anyone could participate (wickedness, walking in own ways, evil, guilt, not obeying God), misbehaviors that did not require status or power. The plain sense of the texts suggests a broader audience of elite and common alike (though the common is expressed most often in a corporate way). The literary formation of the texts and the encoded ideology found in a comprehensive study of these passages supports this conclusion in subtler ways.

The high correlation between the conquest-like accounts and disorder (82% for the prophetic episodes) suggest a connection between wrath and the execution of justice, or at least discipline. In the prophetic episodes, the judicial discipline that meets crimes with a serious punishment (e.g., a conquest) was intended for the attention of an audience of elite and common person alike.

The actor in these episodes of wrath, and in most of the other targeted (conquest-like) episodes in the writings of Isaiah, Jeremiah, and Ezekiel, is God, either alone or with foreign help. The literary convergence of the divine personality and royal personality in the characterization of God enables this martial action. In these writings God bears the role of the chief judicial disciplinarian, either acting alone to apprehend and punish or employing mercenary help (usually from the north).

¹³⁹ In most of the episodes where this is not the case, there are circumstances that would explain its absence. Sometimes the sin is obvious though unexpressed, as in the wrath expressed in Isaiah (30:27-33) about Assyria, or the wrath (Jer 21:3-10) at Zedekiah. Two episodes in Isaiah where God targets the nations and enemies (34:2f, 5f; 42:10-17) describe pure destruction, though perhaps in these cases, the sin is also understood. If one includes the episodes where wrath is used metonymically (implying discord in its very use) the percentage goes up to 92%.

The other literary analyses in this study (narratives of salvation history and social control passages) also support the assessment that the intended target of these writings included common people. The writers of Isaiah, Jeremiah, and Ezekiel each use wrath as one component in the construction of their summaries of salvation history.¹⁴⁰ Each summary includes several cycles. A cycle within the summary is defined by the introduction of sin and the completion of either wrath or punishment or both. Two of the repetitive components of these cycles involve wrath: God's wrath, and an end to God's wrath. The writers incorporate wrath into the cycles of salvation history in a manner that gives the terms for wrath a weight of meaning that goes beyond mere emotion or passion. Wrath, by association with the whole salvation history, begins to reflect the whole history, including the initial relationship, the separation (sin), the punishment, and the redemption. The writers employ the terms for wrath metonymically (with this weight of meaning) in a variety of contexts. Most of the time (76%) they employ expressions of wrath in passages of social control. These are passages that present a behavior (B) and a resultant consequence (R) (either punishment or reward). Of the social control passages that contain wrath, most of them (65%) express the wrath in conjunction with general crimes. Assuming the elite committed general crimes, these passages, which appear to be designed to encourage better behavior, could be targeting them. In fact, for social order to be maintained and social institutions to function,¹⁴¹ the righteous behavior of the elite is necessary. The elite are also specifically targeted by a number of social control passages that are aimed at princes, ministers, priests, scribes or prophets. The general crimes, connected metonymically to the whole weight of God's righteous punishments over time through the terminology of wrath, were also ideally suited for the education of the non-elite. The scribes, who were almost certainly the writers of these editions of Isaiah, Jeremiah, and Ezekiel, were probably identical to or associated with the Levitical teachers who may have served to educate the populace (van der Toorn 2006, 89-90). These prophetic works offered an enhanced ethical curriculum. The scribes could teach law codes, and probably did so, but this teaching tool had fire, passion, and a poetic structure that lent itself to inspired recitation. The prophetic works also provide a

¹⁴⁰ The term "salvation history" here refers to a history that states or implies a covenanted relationship that is damaged by sin, punished, and finally redeemed with a new relationship.

¹⁴¹ These are two of the expected outcomes of social control.

teaching tool that offered clear consequences for the behavior committed, not just by the king and elite members of society, but by virtually everyone.

Choose a Prophet. Does it Matter?

When comparing the results of these studies between the prophetic texts there is more that is similar than different. They all have salvation history narratives that employ the terminology of wrath and endow it with metonymic meaning. There are conquest-like accounts in each that communicate a general target, the connection between misbehavior and punishment, the agency of God in the punishment, God's willingness to perpetrate destruction on God's own people, and the fact that God's destructive actions do not intensify when receiving help from human agents. They all employ all four patterns of social control narratives with similar messages.

There are a few differences. Isaiah has few (two) severe punishments (destruction, annihilation, exile) in conquest-like accounts. Jeremiah and Ezekiel have many more (Jer 16; Ezek 10).

The writer of Isaiah has God's wrath expressed in the highest percentage in the social control passages. In SCA, God's wrath appears in 83% of passages that are addressed to Judah, Jerusalem, or Israel, and 100% when addressed at the nations. By contrast, in Jeremiah the writer depicts God's wrath 26% of the time when addressing Judah, Jerusalem, and Israel, with 25% overall. Ezekiel's writer has God express wrath in 58% of the passages aimed at Judah, Jerusalem, and Israel, with 44% overall. There is almost no anger expressed in SCB. It is kept in this study because the pattern so often is used in combination with A to make very effective compound passages. In essence, no unit in the C or D pattern would exist without pattern B. In SCC Isaiah is still high in wrath aimed at Judah, Jerusalem, and/or Israel (75%) and in D it is also high at 67% of the passages. By contrast Jeremiah is 14% and 60% respectively; Ezekiel is 75% and 50% respectively.¹⁴²

Overall in 72% of the passages involved in social control patterns, God is the active agent. In 75% of the times God acts, God acts negatively. All the writers project

¹⁴² These numbers are collated in Table 8 p. 339-345.

this negatively active god, except for Jeremiah in Pattern C. There, by a narrow margin, God's positive actions or promises outweigh the negative. The vast majority of the social control passages are negative in consequence.

The only exception to the negative consequences is the conditional pattern, B. In that pattern there are slightly more positive outcomes promised than negative ones. It would be a higher percentage, were Ezekiel's God not portrayed so negatively. It is difficult to analyze why these differences exist between prophets. The differences may have something to do with the literary construct of each prophetic writer. The writers of both Jeremiah and Ezekiel present a setting in which the prophets actually experienced (in person or through a vision) the destruction of Jerusalem. The more graphic and severe punishments may be a result of that setting. In a related fashion, the writer of Isaiah, who uses the terminology of wrath more frequently in these passages, may rely on the terrifying implications of the words themselves to communicate the horror of the event. Isaiah has more graphic descriptions of punishments, while Jeremiah and Ezekiel tend to use metaphors (sword, plague, famine) in a formulaic fashion.

One striking difference between the text of the writer of Ezekiel and the other two texts is its superior development of the compound Social Control B units. Joyce suggests a reason for that was set in the exile community of Babylon, a community already introduced to priestly nuance. They received the frank challenge from Ezekiel to accept responsibility for the destruction of Jerusalem and their own exile, and change their ways in accord with the persuasion of the text (Joyce 1989).

What is New? What is Next?

Brueggemann wrote descriptively about the imposing ideology of the book of Jeremiah,

The real agent of impending disaster is Yahweh himself. That of course makes the danger massive, ominous, inescapable. Yahweh is now engaged in a dread military exercise against God's own beloved, Jerusalem. (1988, 51)

Sweeney concludes his analysis of the prophetic exhortation with the reminder,

It makes little sense to maintain that the prophets simply announced judgment without attempting to influence their addressees. Otherwise, they had little reason to speak.(Sweeney 2005)

Carroll explains “the shift from orality to literacy has removed prophecy from its original social setting.” He continues, “The time-conditioned nature of the original speaker’s utterance has given way to the timeless reference of the written word addressed to future generations” (Carroll 1989).

J. Robson developed the thesis that the presence and action of both word and spirit in Ezekiel enhanced its persuasive potential (Robson 2006).

Three of the major themes of this study, presented here in the words of established biblical scholars, demonstrate that the themes are not unique:

- 1) that God, in a terrifying manner, perpetrates destruction on God’s own people,
- 2) that the writers of Isaiah, Jeremiah, and Ezekiel wrote to encourage changed behavior,
- 3) and that a literary device works to change a historically bound incident into a timeless communication.

In addition, it is not new information that the writers had the prophets speak in oracles of judgment, and in exhortations and admonitions, all in an effort to get people to behave.

These observations are at the heart of this study. The terminology for the wrath of God and the descriptions of God’s terrifying punishments are important rhetorical tools designed to increase the persuasive potential of the texts of Isaiah, Jeremiah, and Ezekiel. This study makes a unique contribution to the field of biblical studies by exploring how the writers of Isaiah, Jeremiah, and Ezekiel used their texts to encourage the self-regulation of social behavior, or social control. One result of the study is a clearer understanding of the intended audience of these texts. The study examined the material on several levels, including the plain text presentation of terrifying threats and actions, the metaphoric enhancement of God’s divine/royal image as a force for delivering reward or punishment, and the presentation of a method for endowing the metonym of wrath with vast and profound meaning. Through an analysis of conquest-like accounts that include wrath, and all the cause-and-effect social control passages, the study examined

the subtler ideological codes that are generated by repetition, juxtaposition, and the development of patterns of response. The analysis of conquest-like accounts, through which the accounts can be compared to each other in a meaningful way, was enhanced by a comparison with the results of similar analysis on a different literary tradition in the Bible (Dtn). This comparison called attention to parameters of the text that offer meaning and might have been overlooked without the comparison. These analyses demonstrated that the wrath, conquest-like, and social control passages communicate their message to behave on several levels at the same time. This redundancy of message adds to the effectiveness of the persuasion that is its goal. By developing compound literary structures, the prophetic writers, were able to keep the urgency of the experience of destruction alive as a motivator for changed behavior and social control. While these analyses clarify neither the specific social structures of the writers' society, nor the specific time frame of the texts' production, they do shed light on the potential audience. Divine wrath, aimed at a general audience, shared the culpability (onus of punishment) for God's punishments beyond the leadership to the populace. The analyses show that though some texts are clearly designed to address the specific errors of the elite members of society, many more are designed for more common members by addressing the kinds of mistakes and errors ordinary people make. Therefore this study concludes that the writers of Isaiah, Jeremiah, and Ezekiel intended their message to reach beyond the literate elite to a general population.

This study has concentrated on the portion of social control that involves encouragement to regulate social behavior according to desired norms. Another aspect of social control, the maintenance of social organization, provides a rich field for further study, particularly in its application to the image of state building in post-exilic Judah. In addition, more attention to the comparisons that can be made with West Semitic traditions may yield increased information about the subtle messages of these rich texts.

A Final Summary

According to the accounts of battle and punishment penned by the writers of Isaiah, Jeremiah, and Ezekiel, Judah's God was a God who obviously could destroy.

Though this God principally allowed the return as a platform for shame and instruction about the sins of the past, God could and would protect them and keep them safe and prosperous. This was particularly true if they demonstrated the willingness to repent and change their ways, to be faithful, just, and righteous. Cultures as well as individuals can react to disaster by identifying the cause and taking steps to reduce the risk in the future. By projecting such awesome power to punish and destroy onto God, the writers encouraged their audience to work diligently to demonstrate correct behavior, thereby keeping open the possibility that God would exercise that same power to save. The prophetic writers seem to imply that they did not need a king, or they could survive a wicked king, as long as the real, divine king was in control and happy with their behavior.¹⁴³ The ideology serves to highlight the importance of their behavior.

Much of the material that carried this ideology was general enough to apply to any age or any bad behavior. It was not particularly suited to one political party or point of view over another. The practice of pairing the wrath of God with general sins in the text makes this social control mechanism available for any party with a sin to condemn and a positive behavior to encourage. It could be an opposition voice to a bad king. It could be the divinely royal influence when there was no king.

Because a limited scribal circle probably controlled writing, these prophetic texts would find their natural home as powerful tools in the hands of educators and/or priests employed to advance their moral and behavioral agenda. However, in and of itself, neither the characterization of God as the judicial disciplinarian nor the use of wrath in response to general sins helps advance any particular agenda.

Wrath was an instrument in the maintenance of this social control mechanism. It provided extra force to explicit texts and frightening referents to terrible punishments in general texts where the whole danger was the threat of the wrath itself. In the hands of skilled writers, wrath is used to universalize the onus of God's destruction. Therefore, the commoner's sin and the corporate sin of the whole people continue to invite dangerous cosmic repercussions. The writers were able to create a tool that keeps alive the crises

¹⁴³ This does not mean the writers were indicating a preference for no king. There is ample evidence that the writers also yearned for a good king following David (Isa 16:5, Jer 17:25; 22:4; 23:5; 30:9; 33:15; 33:17, 21,22; Ezek 34:23, 24; 37:25). Yet in the language and symbolism of the texts, God, acts as king. See Chapter 2, p. 44-46 for examples of the writers' ambivalence about God's place as king.

inherent in unexplained disasters (destruction of Jerusalem and the exile), and keeps them effective as an aid in social control over time. “Repent and turn from all your transgressions, lest iniquity be your ruin... Turn and live.”¹⁴⁴

¹⁴⁴ Ezek 18:30, 31.

Tables

Table 1: Punishments in Isaiah

1:5	beatings	13:13	earth shake
1:7, 5:9, 6:11, 13:9, 17:9, 24:1, 3, 12	desolation	13:16	infants dashed
1:7	cities burned with fire	13:17	stir up Medes
1:7	aliens devour land	13:18, 41:2	bows
1:7	overthrown by foreigners	14:15, 24:22	brought down to She'ol, Pit
5:9, 13:20	without inhabitants	17:1, 25:2	heap and ruin
17:9, 32:14	deserted	23:13	Chaldeans come
1:20, 3:25, 13:15	sword	14:19, 20	cast away from grave
27:1, 31:8, 41:2	God's sword	14:21	slaughter sons for guilt of father
3:1, 5:13, 14:30	famine and thirst	14:22	cut off from Babylon name and remnant
33:8	oaths despised	14:22	no posterity
3:2, 3:5, 5:13	exile	14:22	sweep with broom of destruction
24:1, 3, 27:8	scatter	14:25	break Assyria
33:8	treaty broken	14:25	remove his yoke
3:4	make boys their princes	14:30	kill remnant
3:17	inflict with scabs on heads of daughters	16:14	Moab brought into contempt
3:17	lay bare secret parts	16:1	Damascus cease
24:6	curse devours earth	24:12	gates battered into ruins
3:26, 13:16	ravaged	17:3	fortress disappear from Ephraim
4:1	seven women need a man	17:4	glory of Jacob brought low
4:4	spirit of judgment	17:14, 31:9, 33:18	terror
4:4	spirit of burning	30:31	Assyrian terror-stricken
4:6, 6:11	waste	19:2	stir neighbors to fight
24:1	lay waste the earth	19:4	deliver Egyptians to hard master
42:15	lay waste mountains, hills	43:28	deliver Jacob to destruction
6:1	no rain	43:28	deliver Israel to reviling
5:15	made humble	19:5ff	dry up Nile and rivers
5:24	root become rotten	42:15	dry up pools
5:25	mountains quake	50:2	dry up sea and rivers
5:25	corpses like refuse	19:14	poured into them a spirit of confusion
5:26	bring a foreign nation	19:16	Egyptians like women
6:12	empty land	19:17	land of Judah become a terror
17:14	gone	20:4	Assyrians lead Egyptians away
6:13, 9:19, 10:17 33:12, 64:2	burned	22:5	battering down walls
7:17ff, 8:7, 10:5	bring King of Assyria	22:6	Elam with quiver, chariots and cavalry
9:12	brought Arameans	22:8	take away covering of Judah
9:12	brought Philistines	22:17-19	hurl you away; thrust you from your office
9:12	devoured Israel	23:13	wild animals
10:12	punish Assyria	23:13, 29:3	laid siege
10:16	wasting sickness	23:13	tore down palaces
10:17	devour	24:4	dry up earth
10:18, 23, 13:6	destroy	24:5	polluted
10:23, 13:5	end earth	24:22	prison
10:33	cut trees	24:22, 25:21	punished
11:4	strike earth with the rod of his mouth	26:5	lays low the city and inhabitants
19:22	strike Egypt	27:1	kill Leviathan
11:4	kill wicked with the breath of his lips	27:8	removed them with fierce blast
13:13	heavens tremble	27:11	no compassion

27:11	no favor
28:22	decree of destruction on whole land
29:2	distress
29:3	encamp against
29:8	multitude of nations fight against Mount Zion
30:3	Pharaoh's protection becomes shame
30:14	break like potter's vessel
30:30	blows
30:31	strikes with rod
30:33	kindles funeral pyre for king
31:2	rise against evildoers
31:3	cause to perish
31:8	forced labor
32:14	palace forsaken
33:11	breath a fire that will consume you
33:12	people burned to lime
50:3	clothe heavens with blackness
34:2	doomed to slaughter
34:3	mountains flow with blood
34:9	land become burning pitch
39:6	all shall be carried to Babylon
41:2	delivers up nations
41:2, 25	tramples kings
47:9	loss of children
47:9	widowhood
47:11	evil, disaster and ruin
49:26	eat their own flesh
49:26	drunk with their own blood
51:19	devastation and destruction, famine and sword

Table 1: Number Summaries (cont.)

Table 2: Salvation History Narrative - Isaiah 9:8-10:11 [9:7-10:11 Heb]

Isaiah 9:8 – 10:11		
<i>Cycle 1</i>		
a) target population	9:8 [9:7] The Lord has sent a word against Jacob, and it will light upon Israel; 9:9 [9:8] and all the people will know, Ephraim and the inhabitants of Sama'ria, who say in pride and in arrogance of heart:	7 דְּבַר שְׁלַח אֲדֹנָי בְּיַעֲקֹב וְנִפְלַב בְּיִשְׂרָאֵל: 8 וְיִדְעוּ הָעָם כֻּלּוֹ אֶפְרַיִם וְיוֹשְׁבֵי שְׁמָרוֹן בְּנִאָוָה וּבְגִדּוֹל לֵבָב לֵאמֹר:
b) sin	9:10 [9:9] "The bricks have fallen, but we will build with dressed stones; the sycamores have been cut down, but we will put cedars in their place."	9 לְבָנִים נִפְלוּ וְנִבְנְיָה נִבְנָה שִׁקְמִים נִדְּעוּ וְאַרְזִים נִחְלִיף:
c) God's punishment	9:11 [9:10] So the LORD raises adversaries against them, and stirs up their enemies. 9:12 [9:11] The Syrians on the east and the Philistines on the west devour Israel with open mouth.	10 וַיִּשְׁגְּבֵה יְהוָה אֶת־צָרֵי רָצֹן עָלָיו וְאֶת־אֲבִיּוֹ וְסִסְיָד: 11 אֲרָם מִקְדָּם וּפְלִשְׁתִּים מֵאַחֲוֹר וַיֹּאכְלוּ אֶת־יִשְׂרָאֵל בְּכַל־פֶּה
d) God's anger; e) end to God's anger (denied)	9:12b [9:11b] For all this his anger is not turned away and his hand is stretched out still.	בְּכַל־זֹאת לֹא־יָשָׁב אַפּוֹ וְעֹד יָדוֹ נְטוּיָה:
f) redemption		
<i>Cycle 2</i>		
a) target population	9:13 [9:12] The people	וְהָעָם
b) sin	9:13 cont. [9:12 cont.] did not turn to him who smote them, nor seek the LORD of hosts.	לֹא־שָׁב עַד־הַמִּכָּוֶה וְאֶת־יְהוָה צְבָאוֹת לֹא דָרְשׁוּ
c) God's punishment	9:14 [9:13] So the LORD cut off from Israel head and tail, palm branch and reed in one day 9:15 [9:14] the elder and honored man is the head, and the prophet who teaches lies is the tail; 9:16 [9:15] for those who lead this people lead them astray, and those who are led by them are swallowed up. 9:17 [9:16] Therefore the Lord does not rejoice over their young men, and has no compassion on their fatherless and widows; for every one is godless and an evildoer, and every mouth speaks folly.	13 וַיִּכְרֹת יְהוָה מִיִּשְׂרָאֵל רֹאשׁ וְזָבַב כַּפֶּה וְאַנְגִּוֹן יוֹם אֶחָד: וְזָקֵן וְנִשְׂוֵא־פָנִים הוּא הָרֹאשׁ וְנִבְיָא מוֹרֶה־שֶׁקֶר הוּא הַזָּבַב וַיְהִי מֵאֲשֵׁרֵי הָעָם הִנֵּה מִתְעִים וּמֵאֲשֵׁרֵי מִבְלָעִים עַל־פִּן עַל־בַּחֲוָרָיו לֹא־יִשְׂמַח אֲדֹנָי וְאֶת־יְתוּמָיו וְאֶת־אֱלֻמְנָתָיו לֹא יִרְחַם כִּי כֻלּוֹ חָגַף וּמְרֵעַ וְכָל־פֶּה דִבֵּר נִבְלָה
d) God's anger; e) end to God's anger (denied)	9:17b [9:16b cont] For all this his anger is not turned away and his hand is stretched out still.	בְּכַל־זֹאת לֹא־יָשָׁב אַפּוֹ וְעֹד יָדוֹ נְטוּיָה
f) redemption		

[Hebrew citations in Brackets]

Cycle 3		
b) sin	9:18 [9:17] For wickedness burns like a fire, it consumes briars and thorns; it kindles the thickets of the forest, and they roll upward in a column of smoke.	כִּי־בַעֲרָה כְּאֵשׁ רִשְׁעָה שְׁמִיר וְשִׁית הַאֲבָל וְהִצִּית בְּסֻבְבֵי הַיַּעַר וַיִּהְיֶה אֲבֹת עָשָׁן
c) God's punishment; d) God's anger	9:19a [9:18a] Through the wrath of the LORD of hosts the land is burned,	18 בַּעֲבַרְתָּ יְהוָה צְבָאוֹת נִעְתַּם אֶרֶץ יְהוָה
a) target population	9:19b [9:18b cont] and the people are like fuel for the fire;	הָעַם כְּמִאֲכֻלֵּת אֵשׁ
e) end to God's anger		
f) redemption		
Cycle 4		
b) sin	9:19c [9:18c cont] no man spares his brother. 9:20 [9:19] They snatch on the right, but are still hungry, and they devour on the left, but are not satisfied; each devours his neighbor's flesh,	אִישׁ אֶל־אָחִיו לֹא יִחְמְלוּ: וַיִּגְזֹר עַל־יְמִין וַיִּרְעֹב וַיֹּאכַל עַל־שְׂמֹאל וְלֹא שָׂבְעוּ אִישׁ בְּשֶׁר־זֵרְעוֹ יֹאכְלוּ
a) target population	9:21a [9:20a] Manas'seh E'phraim's, and E'phraim Manas'she's, and together they are against Judah.	מִנְשֵׁה אֶת־אֶפְרַיִם וְאֶפְרַיִם יַחְדָּו הָמָּה עַל־יְהוּדָה
c) God's punishment	Metonym of anger (below)	
d) God's anger; e) end to God's anger (denied)	9:21b [9:20a cont] For all this his anger is not turned away and his hand is stretched out still.	בְּכָל־זֹאת לֹא־שָׁב אַפּוֹ וְעוֹד יָדוֹ נְטוּיָה
f) redemption		
Cycle 5		
a) target population		
b) sin	10:1 [10:1] Woe to those who decree iniquitous decrees, and the writers who keep writing oppression, 10:2 [10:2] to turn aside the needy from justice and to rob the poor of my people of their right, that widows may be their spoil, and that they may make the fatherless their prey!	הוֹי הַחֲקֻקִים חֲקֻק־אֲוֹן וּמְכַתְּבֵים עִמָּל כְּתָבוּ וְאֶת־יְהוּמִים יָבֹאוּ לַחֲטוֹת מִדִּין דְּלִים וּלְגֹזֵל מִשְׁפָּט עֲנִי עַמִּי לַהֲיוֹת אֱלֻמְנוֹת שְׁלָלָם
c) God's punishment	10:3 [10:3] What will you do on the day of punishment, in the storm which will come from afar? To whom will you flee for help, and where will you leave your wealth? 10:4a [10:4a] Nothing remains but to crouch among the prisoners or fall among the slain.	וּמַה־תַּעֲשׂוּ לַיּוֹם פְּקֻדָּה וּלְשׂוֹאֵה מִמִּרְחֶק תָּבוֹא עַל־מִי תִנּוּסוּ לְעִזְרָה וְאַנְה תַעֲזֹבוּ כְבוֹדְכֶם בְּלִתִּי כָרַע תַּחַת אֲסִיר וְתַחַת חֲרוּגִים יִפְּלוּ
d) God's anger; e) end to God's anger (denied)	10:4b [10:4b cont] For all this his anger is not turned away and his hand is stretched out still.	בְּכָל־זֹאת לֹא־שָׁב אַפּוֹ וְעַל־עַם עֲבַרְתִּי אֲצִיגּוּ
f) redemption		

Table 2 Salvation History Narrative (cont.) [Hebrew citations in brackets]

Cycle 6		
d) God's anger	10:5 [10:5] Ah, Assyria, the rod of my anger, the staff of my fury!	הוֹי אֲשׁוּר שִׁבְט אֲפִי וּמִטְּהָהוּא בְּיָדָם זַעֲמוֹ:
a) target population	10:6a [10:6a] Against a godless nation I send him,	בְּנֹי חֲנֹף אֲשַׁלְּחֵנּוּ
b) sin	[10:6b]; 10:6b cont] and against the people of my wrath I command him,	וְעַל־עַם עֲבָרְתִי אֲצַוֵּנּוּ
c) God's punishment	10:6c [10:6c cont] to take spoil and seize plunder, and to tread them down like the mire of the streets.	לְשַׁלַּל שָׁלַל וְלָבֹז בֹּז וּלְשִׁימוֹ [וּלְשִׁימוֹ] מִרְמָס בְּחֹמֶר חוּצוֹת
e) end to God's anger		
f) redemption		
Cycle 7		
b) sin	10:7 [10: 7] But he does not so intend, and his mind does not so think; but it is in his mind to destroy, and to cut off nations not a few; 10:8 [10:8] for he says: "Are not my commanders all kings? 10:9 [10:9] Is not Calno like Car'chemish? Is not Hamath like Arpad? Is not Sama'ria like Damascus? 10:10 [10:10] As my hand has reached to the kingdoms of the idols whose graven images were greater than those of Jerusalem and Sama'ria, 10:11 [10:11] shall I not do to Jerusalem and her idols as I have done to Sama'ria and her images?"	וְהוּא לֹא־כֵן יִדְמֶה וְלָבֹז לֹא־כֵן יַחֲשֵׁב כִּי לְהַשְׁמִיד בְּלִבּוֹ וּלְהַכְרִית נַוּיִם לֹא מַעַט כִּי יֹאמֶר הֲלֹא שָׂרֵי יַחֲדוּ מַלְכִים: הֲלֹא בְּכַרְבְּמוֹשׁ בָּלְנוּ אִם־לֹא כְּאַרְפַּד חֲמַת אִם־לֹא כְּדַמֶּשֶׂק שַׁמְרוֹן כַּאֲשֶׁר מִצָּאֵה יָדֵי לְמַמְלַכַת הָאֱלִיל וּפְסִילֵיהֶם מִירוּשָׁלַם וּמִשַׁמְרוֹן הֲלֹא כַּאֲשֶׁר עָשִׂיתִי לְשַׁמְרוֹן וּלְאֵלֵיהֶּ אַעֲשֶׂה לִירוּשָׁלַם וְלַעֲצָבֶיהָ
e) end to God's anger	10:12a [10:12a] When the Lord has finished all his work	וְהָיָה כִּי־יִבְצַע אֲדֹנָי אֶת־כָּל־מַעֲשָׂהוּ
a) target population	10:12b [10:12b cont] on Mount Zion and on Jerusalem	בְּהַר צִיּוֹן וּבִירוּשָׁלַם
c) God's punishment	10:12c [10:12c cont] he will punish the arrogant boasting	אֶפְקֹד עַל־פְּרִי־גֹדֶל לִבָּב
a) target population	10:12d [10:12d cont] of the king of Assyria and his haughty pride.	מֶלֶךְ־אֲשׁוּר וְעַל־תַּפְאָרַת רֹוֹם עֵינָיו
d) God's anger		
f) redemption		
Cycle 8		
a) target population	10:13a [10:13a] For he [Assyria] says:	כִּי אָמַר
b) sin	10:13b [10:13b cont] "By the strength of my hand I have done it, and by my wisdom, for I have understanding; I have removed the boundaries of peoples,	בְּכַח יָדִי עָשִׂיתִי וּבְחָכְמָתִי כִּי נִבְנוֹתִי וְאָסִיר נְבוּלַת עַמִּים וְעַתִּידֵיהֶם [נְעַתְוֹדֵתֵיהֶם] שׁוֹשְׁתִי

Table 2 Salvation History Narrative (cont.) [Hebrew citations in brackets]

	and have plundered their treasures; like a bull I have brought down those who sat on thrones.	ואוריד כאביר יושבים
	10:14 [10:14] My hand has found like a nest the wealth of the peoples; and as men gather eggs that have been forsaken so I have gathered all the earth; and there was none that moved a wing, or opened the mouth, or chirped."	ותמצא כגן ידי לחיל העמים וקאסף ביצים שזבות כל הארץ אני אספתי ולא היה נדד כנף ופצה פה ומצפצף
d) God's anger	10:15 [10:15] Shall the axe vaunt itself over him who hews with it, or the saw magnify itself against him who wields it? As if a rod should wield him who lifts it, or as if a staff should lift him who is not wood!	היתפאר הגרון על החצב בו אם יתגדל המשור על מניפו כהגף שקט ואת מרימיו כהרים מטש לא עין
c) God's punishment	10:16 [10:16] Therefore the Lord, the LORD of hosts, will send wasting sickness among his stout warriors, and under his glory a burning will be kindled, like the burning of fire. 10:17 [10:17] The light of Israel will become a fire, and his Holy One a flame; and it will burn and devour his thorns and briars in one day. 10:18 [10:18] The glory of his forest and of his fruitful land the LORD will destroy, both soul and body, and it will be as when a sick man wastes away.	לכן ישלח האדון יהוה צבאות במשמניו רזון ותחת כבדו יקד יקד ביקוד אש והיה אור ישראל לאש וקדושו ללהבה ובערה ואכלה שיתו ושמירו ביום אחד וכבוד יערו וכרמלו מנפש ועד בשר יכלה והיה כמסס נסס
f) redemption	10:19 [10:19] The remnant of the trees of his forest will be so few that a child can write them down. 10:20 [10:20] In that day the remnant of Israel and the survivors of the house of Jacob will no more lean upon him that smote them, but will lean upon the LORD, the Holy One of Israel, in truth. 10:21 [10:21] A remnant will return, the remnant of Jacob, to the mighty God. 10:22 [10:22] For though your people Israel be as the sand of the sea, only a remnant of them will return. Destruction is decreed, overflowing with righteousness.	ושאר עין יערו מספר יהיו ונער יכתבם והיה ביום ההוא לא יוסיף עוד שאר ישראל ופליטת בית יעקב להשען על מכהו ונשען על יהוה קדוש ישראל באמת שאר ישוב שאר יעקב אל אל גבור כי אם יהיה עמך ישראל כחול הים שאר ישוב בו כליון חרוץ שוטף צדקה

Table 2 Salvation History Narrative (cont.) [Hebrew citations in brackets]

<p>e) end to God's anger</p>	<p>10:23 [10:23] For the Lord, the LORD of hosts, will make a full end, as decreed, in the midst of all the earth. 10:24 [10:24] Therefore thus says the Lord, the LORD of hosts: "O my people, who dwell in Zion, be not afraid of the Assyrians when they smite with the rod and lift up their staff against you as the Egyptians did. 10:25 [10:25] For in a very little while my indignation will come to an end, and my anger will be directed to their destruction. 10:26 [10:26] And the LORD of hosts will wield against them a scourge, as when he smote Mid'ian at the rock of Oreb; and his rod will be over the sea, and he will lift it as he did in Egypt.</p>	<p>כִּי כִלָּה וְנִחַרְצָה אֲדֹנָי יְהוָה צָבָאוֹת עֲשֵׂה בְקֶרֶב כָּל־הָאָרֶץ לְכֵן כֹּה־אָמַר אֲדֹנָי יְהוָה צָבָאוֹת אֶל־תִּירָא עַמִּי יֹשֵׁב צִיּוֹן מֵאֲשׁוּר בְּשִׁבֹט יִכֹּכֶה וּמִטְּהוּ יִשְׂאֲרֵלְיָד בְּדֶרֶךְ מִצְרַיִם כִּי־עוֹד קָעַט מִזֶּעַר וְכִלָּה זְעֵם וְאִפִּי עַל־תְּבִלֵיתֶם וְעוֹרֵר עָלָיו יְהוָה צָבָאוֹת שׁוֹט מִכַּת מִדְּיָן בְּצוּר עֹרֵב וּמִטְּהוּ עַל־הַיָּם וְנִשְׂאוֹ בְּדֶרֶךְ מִצְרַיִם</p>
<p>f) redemption</p>	<p>10:27 [10:27] And in that day his burden will depart from your shoulder, and his yoke will be destroyed from your neck."</p>	<p>וְהָיָה בַּיּוֹם הַהוּא וְסוּר סִבְלוֹ מֵעַל שִׁכְמוֹךָ וְעֵלֹ מֵעַל צִוְּאָרְךָ</p>

Table 2 Salvation History Narrative (cont.) [Hebrew citations in brackets]

Table 3: Prophetic Targets Where Wrath is Expressed

Prophet Citation Target a¹	Wrath Expression	Disorder b	Human Aid c Awe f	Outcome of Conflict l Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Isaiah 5:25 (7-30) Jerusalem	The anger of the LORD was kindled. חָרָה אַף־יְהוָה His anger has not turned away. לֹא־שָׁב אָפוֹ	Expected justice - bloodshed Righteousness - a cry Called evil good and good evil. Rejected the instruction of the LORD of hosts, and have despised the word of the Holy One of Israel.	Mountains quaked; Whistle for a people at the ends of the earth	He stretched out his hand against them and struck them. Exile without knowledge, dying of hunger, parched with thirst.	Corpses like refuse in the streets.	In the land - only darkness and distress; and the light grows dark with clouds.
Isaiah 60:10 (9-14) foretells return Jerusalem	In my wrath בְּקִצְפִי		Holy one of Israel has glorified you	I struck you down Descendants of those who oppressed you shall come bending low to you.		In my favor I have had mercy on you. They shall call you the City of the LORD, Zion the Holy one
Jeremiah 6:11 (6-15) Jerusalem	I am full of the wrath of the LORD וְאֵת חֲמַת יְהוָה אֲנִי מְלֵא מְלֵא	The word of the LORD is to them an object of scorn. There is nothing but oppression within her. (She must be punished) Wickedness and violence, greedy, preach peace, committed abominations. Rebellious.	People from the north. "terror" is on every side.	I will stretch out my hand against the inhabitants of this land. (Wrath) pours out on: children, young men, husband and wife, old folk , the very aged. At the time I punish them, they shall be overthrown.	I shall turn from you in disgust, and make you a desolation, an uninhabited land.	Siege ramp cast up. Houses given to others, and fields and wives. Enemy has a sword Suddenly the destroyer will come upon us

¹ The letters on this page, following Younger's (and Badali's) syntagm system indicate: l-outcome of conflict; m-submission; n-extraordinary punishment; o-consequences; p-acts of celebration;.

Prophet Citation Target a ¹	Wrath Expression	Disorder b	Human Aid c Awe f	Outcome of Conflict l Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Jeremiah 15:14 (1-14) Jerusalem	כִּי־אֵשׁ קָדְחָהּ בְּאַפִּי עָלֵיכֶם הִזְקֵד: In my anger a fire is kindled that will burn forever.	Rejected LORD All sins. What King Manasseh did. Did not turn from their ways.	Enemies	Those destined for pestilence, to pestilence Sword, to sword Famine, to famine Captivity, to captivity	Serve enemies in a land you do not know.	Widows because more numerous. Brought a destroyer at noonday; I have made anguish and terror fall upon her suddenly.
Ezekiel 16:26 Jerusalem	לְהַכְעִיבֵנִי To provoke me to anger וְהָיָה חֵמָה וְקִנְיָאָה וְהָיָה לְךָ Bring blood in wrath and jealousy וְהִנְחֵתִי חֲמוֹתֵי לִבִּי I will satisfy my fury on you. וְלֹא אֶכְעַס עוֹד I will be angry no more. וַתַּרְגִּזֵי לִי you enraged me	Played the whore with Egypt, Assyria, and Chaldea. Wickedness. Set up male images, set oil and incense and choice bread before them. Sacrificed “your sons and your daughters, whom you had borne to me. You slaughtered my children and delivered them up as an offering to them. All these things	Gather all old lovers so they may see your nakedness	I have returned your deeds upon your head.	Bring up a mob, stone you, cut you to pieces with their swords, burn your houses	Reduced rations Gave up to will of enemies.

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b (missing Aid and Awe)	Outcome of Conflict I Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Ezekiel 24:8 Jerusalem; Most rebellious house	לְהַעֲלוֹת חֲמָהּ To rouse my wrath עַד־הִנִּיתִי אֶת־חַמְתִּי בָּךְ Until I satisfied my fury on you.	The blood she shed is still in her midst; not poured out; not covered. Ways and doings When I cleansed you in your filthy lewdness, you did not become clean from your filth: (NRSV)	According to (ways and doings) I will judge you, says the LORD	It shall come to pass, I will do it; I will not go back, I will not spare, I will not repent.	Woe to the bloody city! I also will make the pile great. Heap on the logs, kindle the fire, boil well the flesh, and empty out the broth, and let the bones be burned up. Then set it empty upon the coals, that it may become hot, and its copper may burn, that its filthiness may be melted in it, its rust consumed.
Ezekiel 5:13 (5-17) Jerusalem	וְקָלָה אֲפִי וְהִנְחֹתִי חַמְתִּי בָּם וְהִנְחַמְתִּי בְּכָל־לְוֵיתֵי חַמְתִּי בָּם "Thus shall my anger spend itself, and I will vent my fury upon them and satisfy myself; when I spend my fury upon them. בְּאַף וּבְחַמְהָ וּבְתַכְחֹת חַמְהָ when I execute judgments on you in anger and fury, and with furious chastisements	And she has wickedly rebelled against my ordinances more than the nations, and against my statutes more than the countries round about her, by rejecting my ordinances and not walking in my statutes. Abominations, defiled my (LORD's) sanctuary	I will execute judgments on you, and any of you who survive I will scatter to all the winds. Moreover I will make you a desolation and an object of reproach among the nations round about you and in the sight of all that pass by. You shall be a reproach and a taunt, a warning and a horror, to the nations round about you	Parents shall eat their children in your midst, and children shall eat their parents	A third part of you shall die of pestilence and be consumed with famine in the midst of you; a third part shall fall by the sword round about you; and a third part I will scatter to all the winds and will unsheathe the sword after them. when I loose against you my deadly arrows of famine, arrows for destruction, which I will loose to destroy you, and when I bring more and more famine upon you, and break your staff of bread. <5:17> I will send famine and wild beasts against you, and they will rob you of your children; pestilence and blood shall pass through you; and I will bring the sword upon you. I the LORD, have spoken.
Jeremiah 4:1-4 Jerusalem and Judah	לֹא־תֵצֵא כְּאֵשׁ חַמְתִּי Lest my wrath will go forth like fire.	Evil, abominations			(Fire) that burns with no one to quench it.

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b	Human Aid c Awe f	Outcome of Conflict l Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Jeremiah 4:8 (5-18) Jerusalem and Judah	לֹא־שָׁב הָרֹחַ אֲפִי־יְהוָה מִמֶּנּוּ God's fierce anger has not turned away from us.	Prophets deceived Wickedness Rebelled, evil schemes	Evil from the north	Besiegers from distant land Closed in around her.		A great destruction Land a waste; Cities will be in ruins without inhabitant
Jeremiah 7:19 (16-34) Jerusalem and Judah	הֲכַעֲסֵנִי מִכַּעֲסִים אֲפִי וְחַמְתִּי בְהִקָּת אֶל־הַמָּקוֹם To provoke me to anger; Is it I whom they provoke? My anger and my wrath shall be poured out. It will butn and not be quenched.	Children gather wood; fathers kindle fire, women knead dough, make case for the queen of heaven; drink offerings to other gods. Did not obey; in stubbornness of evil will, walked in own way. Did not listen, stiffened necks. Evil, abominations, burning sons and daughters in the fire.		LORD has rejected and forsaken the generation that provoked his wrath. Land shall become a waste.		Corpses will be food for the birds of the air and for the animals of the earth; and no one will frighten them away. End to mirth and gladness, voice of the bride and bridegroom.
Jeremiah 32:26-36 Jerusalem and Judah	הֲכַעֲסֵנִי מִכַּעֲסִים לְהֲכַעֲסֵנִי עַל־אֲפִי וְעַל־חַמְתִּי הִיָּתָה לִּי You provoked me to anger 3X. This city has aroused my anger and wrath.	Made offerings on roofs to Ba'al. Wickedness, Evil (kings, official, priest, prophet, citizens of Judah and inhabitants of Jerusalem) Turned back to me. Abominations, high places of Ba'al, offer sons and daughters to Molech, and sin.	Babylon	Give city into the hands of the Chaldeans in to the hand of King Nebuchadrezzar of Babylon.		Set city on fire, but it with houses to Ba'al. Will remove city for my "God's" sight. Sword, famine, pestilence.
Jeremiah 32:27-44 Jerusalem and Judah	בְּאֲפִי וּבְחַמְתִּי וּבְקִצְאִי I drove them in my anger and my wrath and in indignation			God will restore fortunes.		

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b	Human Aid c Awe f	Outcome of Conflict l Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Jeremiah 33:5 Jerusalem and Judah	הַכִּיתִי בְאַפִּי וּבַחֲמָתִי I shall strike down in my anger and my wrath.	Wickedness	Chaldeans coming	Chaldeans are coming in to fight	Walls filled with dead bodies	Siege ramps and sword I am going to being recovery and healing.
Ezekiel 9:8 (1-11) Jerusalem, Israel, Judah	הַשְׁפִּיךְ אֶת־חַמְתְּךָ עַל־יְרוּשָׁלַם׃ Will you destroy all who remain of Israel as you pour out your wrath upon Jerusalem?	Guilt of the house of Israel and Judah is exceedingly great; land is full of bloodshed, the city full of perversity. They say, "The LORD has forsaken the land; The LORD does not see.		I will bring down their deeds upon their heads.	My (LORD) eye will not spare, nor will I have pity.	Kill: old men, young men, young women, little children and women. (all who do not have mark.)
Prophet; Citation/ Target a	Wrath Expression	Disorder (Note: missing Human Aid, Awe, Outcome, and Submission)			Extraordinary Punishment n	Consequences o Celebrate p
Ezekiel 22:17 Jerusalem and Israel	אֶקְבֹץ בְּאַפִּי וּבַחֲמָתִי I will gather you in my anger and in my wrath. (20) בְּאֵשׁ עֲבָרְתֵי I will blow upon you with the fire of my wrath. (21) לֹא גִשְׁמָה בַיּוֹם הַזֶּה׃ Not rained upon in the day of indignation. (24) וְאֶשְׁפָּךְ עֲלֵיהֶם זַעֲמִי בְּאֵשׁ עֲבָרְתֵי כְלִיטָיִם I have poured out my indignation on them, I have consumed them with fire of my wrath. (31)	You have become dross. Her princes in the midst of her are like a roaring lion tearing the prey; they have devoured human lives; they have taken treasure and precious things; they have made many widows in the midst of her. Her priests have done violence to my law and have profaned my holy things; they have made no distinction between the holy and the common, neither have they taught the difference between the unclean and the clean, and they have disregarded my sabbaths, so that I am profaned among them. Her princes in the midst of her are like wolves tearing the prey, shedding blood, destroying lives to get dishonest gain. And her prophets have daubed for them with whitewash, seeing false visions and divining lies for them, saying, 'Thus says the LORD GOD,' when the LORD has not spoken. The people of the land have practiced extortion and committed robbery; they have oppressed the poor and needy, and have extorted from the sojourner without redress, like lions tearing the prey (25-29). No one would stand in breach (31).			Land is not rained upon.	All indicated by wrath.

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b (Missing Aid and Awe)	Outcome of Conflict I Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Jeremiah 42:18 Refugees from Jerusalem	בְּתַד אַפִּי וְחַמְתִּי וְהַתַּד חֲמַתִּי עֲלֵיכֶם As my anger and my wrath were poured out on the inhabitants of Jerusalem, so my wrath will be poured out on you when you go to Egypt.	The LORD has said to you, O remnant of Judah, 'Do not go to Egypt. you have not obeyed the voice of the LORD your God in anything that he sent me to tell you.	All the men who set their faces to go to Egypt to live there shall die by the sword, by famine, and by pestilence; they shall have no remnant or survivor from the evil which I will bring upon them. You shall see this place no more.	You shall become an execration, a horror, a curse, and a taunt.	then the sword which you fear shall overtake you there in the land of Egypt; and the famine of which you are afraid shall follow hard after you to Egypt; and there you shall die. you shall die by the sword, by famine, and by pestilence
Jeremiah 44:3,6,8 (2-14) Remnant of Jerusalem	לְהִכְעִסְנִי Provoked me to anger. (2x) וְהִתַּד חֲמַתִּי וְאַפִּי My wrath and my anger were poured out (Judah and Jerusalem)	Wickedness they committed Made offerings and served other gods. Did not listen Forgot crimes of ancestors, the kings of Judah, of their wives, and own crimes and those of wives. Works of your hands, making offerings to other gods in the land of Egypt.	Brought disaster on Jerusalem and on all the towns of Judah. They are a desolation, without an inhabitant in them. (Judah and Jerusalem) they became a waste and a desolation. I will punish those who dwell in the land of Egypt, None of the remnant of Judah who have come to live in the land of Egypt shall escape or survive or return to the land of Judah, to which they desire to return to dwell there; for they shall not return, except some fugitives."	they shall become an execration, a horror, a curse, and a taunt.	Behold, I will set my face against you for evil, to cut off all Judah. I will take the remnant of Judah who have set their faces to come to the land of Egypt to live, and they shall all be consumed; in the land of Egypt they shall fall; by the sword and by famine they shall be consumed; from the least to the greatest, they shall die by the sword and by famine; and with pestilence, (2X)
Isaiah 12:1 Judah and Israel w/redemption	אֲנַפְתָּ בִּי יְשֹׁב אַפְךָ for though thou wast angry with me, thy anger turned away,		and thou didst comfort me.		
Jeremiah 17:4 (1-4) Judah	אֵשׁ קָדְחָתֶם בְּאַפִּי In my anger a fire is kindled which shall burn for ever.	Altars and sacred poles, beside every green tree, and on the high hills. Sin; by your own act.	You shall loosen your hand from your heritage which I gave to you, and I will make you serve your enemies in a land which you do not know		Your wealth and all your treasures I will give for spoil.

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b	Human Aid c Awe f	Outcome of Conflict I Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Jeremiah 25 All people of Judah	הִקְעִיטֵנִי [הִקְעִיטֵנִי] you have provoked me to anger	Works of your hands Did not listen to the prophets. Did not listen to God. Did not obey God's words.	I will send for all the tribes of the north, and for Nebuchadrez'zar the king of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these nations round about.	This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years.	I will utterly destroy them, and make them a horror, a hissing, and an everlasting reproach.	I will banish from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the grinding of the millstones and the light of the lamp.
Ezekiel 8:17-18 House of Judah	לְהִקְעִיטֵנִי Provoke my anger אֲנִי אֶעֱשֶׂה בְּחַמָּה I will act in wrath	Idols, abominations, twenty- five men prostrating themselves to the sun, violence.		I will not listen to them.		My eye will not spare, nor will I have pity;
Jeremiah 11:17 House of Israel, House of Judah	לְהִקְעִיטֵנִי provoking me to anger	Did not obey or incline their ear. Everyone walked in the stubbornness of his evil heart. They did not do. (covenant) Went after other gods to serve them. Broken the covenant (made with ancestors). Many gods and Altars (to make offerings to Ba'al). Evil		I brought upon them all the words of this covenant. I am bringing evil upon them which they cannot escape; though they cry to me, I will not listen to them.	Lord pronounced evil against you.	

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b	Human Aid c Awe f	Outcome of Conflict l Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Ezekiel 36:18 House of Israel	<p>קָמַתִּי עָלֵיהֶם וְאָשַׁפְדָּן</p> <p>I poured out my wrath upon them.</p>	<p>Defiled own soil, with their ways and their deeds, and with idols. Shed blood upon the land Profaned my holy name.</p>		In accordance with their conduct and their deeds I judged them.		I scattered them among the nations, and they were dispersed through the countries.
Ezekiel 43:2 House of Israel	<p>וְאָכַל אֶתֶם בְּאַפִּי</p> <p>I have consumed them in my anger.</p>	<p>Defiled holy name. Whoring. By corpses of their kings. Placed their threshold and doorposts beside God's threshold and doorposts. Defiled name with abominations.</p>		Conditional: Now let them put away their idolatry and the dead bodies of their kings far from me, and I will dwell in their midst for ever.		

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b	Human Aid c Awe f	Outcome of Conflict I Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Ezekiel 7:3.8.14.19 (2-270) Land of Israel	<p>וּשְׁלַחְתִּי אֶפְרַיִם I will let loose my anger upon you.</p> <p>אֶשְׁפּוֹךְ חֲמָתִי עֲלֵיכֶם וְכִלְיֹתִי אֶפְרַיִם I will pour out my wrath upon you; I will spend my anger against you</p> <p>אֶל-כָּל-חַבּוּנָהּ: חֲרוֹנִי My wrath is upon all their multitude (2x).</p> <p>לְהַצִּילֵם לְאֵי-יִבְכַּל בַּיּוֹם עֲבַרְתָּ יְהוָה Their silver and gold cannot save them on the day of the wrath of the Lord</p>	<p>Ways and abominations. Pride. Violence. Wickedness. Iniquity. It (Silver and Gold) was the stumbling block of their iniquity. The land is full of bloody crimes. The city is full of violence.</p>	<p>I will bring the worst of the nations to take possession of their houses.</p>	<p>Judge (and punish) you according to your ways. Punish you for you abominations. According to their own judgments I will judge them. You shall know that it is I the LORD who strike. And I will give it into the hands of foreigners for a prey, and to the wicked of the earth for a spoil; and they shall profane it. I will turn my face from them, that they may profane my precious place; robbers shall enter and profane it, and make a desolation. I will put an end to their proud might, and their holy places shall be profaned. they seek a vision from the prophet, but the law perishes from the priest, and counsel from the elders. The king mourns, the prince is wrapped in despair, and the hands of the people of the land are palsied by terror. They shall know that I am the LORD.</p>	<p>My eye will not spare you, I will have no pity. He that is in the field dies by the sword; and him that is in the city famine and pestilence devour. When anguish comes, they will seek peace, but there shall be none. Disaster comes upon disaster, rumor follows rumor;</p>	<p>The end has come. It has awakened against you, your doom has come. Disaster, tumult, None of them shall remain, not their abundance, not their wealth. They cannot maintain their lives. The sword is without, pestilence and famine are within; And if any survivors escape, they will be on the mountains, like doves of the valleys, all of them moaning. All hands are feeble, and all knees weak as water. They gird themselves with sackcloth, and horror covers them; shame is upon all faces, and baldness on all their heads. They cast their silver into the streets, and their gold is like an unclean thing;</p>

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b (missing Human Aid and Awe)	Outcome of Conflict I Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Ezekiel 6:12 (2-14) Mountains of Israel	וְקָלְיִתִּי חֲמָתִי בָּם: I will spend my fury on them.	Wanton heart turned away from God. Wanton eyes turned after their idols. Evils and abominations. They offered pleasing odor to all their idols. Vile abominations of the house of Israel.	And you shall know that I am the LORD, when their slain lie among their idols round about their altars, upon every high hill, on all the mountain tops, under every green tree, and under every leafy oak, wherever they offered pleasing odor to all their idols. And I will stretch out my hand against them, and make the land desolate and waste, throughout all their habitations, from the wilderness to Riblah. Then they will know that I am the LORD."	For they shall fall by the sword, by famine, and by pestilence. He that is far off shall die of pestilence; and he that is near shall fall by the sword; and he that is left and is preserved shall die of famine.	I, will bring a sword upon you, and I will destroy your high places. Your altars shall become desolate, and your incense altars shall be broken; and I will cast down your slain before your idols. And I will lay the dead bodies of the people of Israel before their idols; and I will scatter your bones round about your altars. Wherever you dwell your cities shall be waste and your high places ruined, so that your altars will be waste and ruined, your idols broken and destroyed, your incense altars cut down, and your works wiped out. And the slain shall fall in the midst of you,
Prophet Citation Target a	Wrath Expression	Disorder b (missing outcome, submission, and extraordinary punishment)		Human Aid c Awe f	Consequences o Celebrate p
Isaiah 9:8-10:6 Israel	לֹא-שָׁב אִפּוֹ For all this his anger is not turned away 3x בְּעִבְרַת יְהוָה צָבָאוֹת Through the wrath of the LORD of hosts the land is burned, שִׁבְט אֲפִי וּמִטְּהָדָהוּא בְּיָדָם זַעֲמִי: Assyria, rod of my anger, the club in their hands is my fury. יַעַל-עַם עִבְרַתִּי People of my wrath	Pride and arrogance People did not turn to him or seek the Lord of hosts. Everyone was godless and an evildoer, every mouth spoke folly. Manasseh devoured Ephraim, and Ephraim Manasseh, and together they were against Judah. Make iniquitous decrees, write oppressive statutes, turn aside the needy from justice, rob the poor of their right, widows are spoil, orphans your prey. Wickedness no man spares his brother. They snatch on the right, but are still hungry, and they devour on the left, but are not satisfied; each devours his neighbor's flesh.		So the LORD raises: The Syrians on the east and the Philistines on the west devour Israel with open mouth. Ah, Assyria, the rod of my anger, the staff of my fury! Against a godless nation I send him, and against the people of my wrath I command him.	his hand is stretched out still. To take spoil and seize plunder, and to tread them down like the mire of the streets. So the LORD cut off from Israel head and tail, the elder and honored man is the head, and the prophet who teaches lies is the tail; for those who lead this people lead them astray, and those who are led by them are swallowed up. Therefore the Lord does not rejoice over their young men, and has no compassion on their fatherless and widows

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b (Aid and Awe Missing)	Outcome of Conflict I Submission m	Extraordinary Punishment n	Consequences o Celebrate p	
Isaiah 42:21 Israel (Jacob)	וַיִּשְׁפֹּךְ עָלָיו חֲמָה אִפוֹ וַעֲזוֹ מִלְחָמָה So he poured upon him the heat of his anger and the might (fury) of battle;	Sinned against the Lord Would not walk in his ways Would not obey his law	It set him on fire round about, but he did not understand; it burned him, but he did not take it to heart.	They have become a prey with none to rescue, a spoil with none to say, "Restore!"	But this is a people robbed and plundered, they are all of them trapped in holes and hidden in prisons;	
Isaiah 47:6 My people (redemption)	קִצְפֹתַי עַל-עַמִּי I was angry at my people. Metonym of whole salvation history	To Babylon: Made yoke strong on the aged. Said, "I shall be mistress forever." Felt secure in your wickedness. Said in you heart, "I am, and there is no one besides me."			Celebrate: But evil shall come upon you, for which you cannot atone; disaster shall fall upon you, which you will not be able to expiate; and ruin shall come on you suddenly.	
Ezekiel 21:17(22 Heb) (1-17) my people princes	וַהֲנַחֲתִי חֲמָתִי I will satisfy my fury.	Despised all discipline			Princes thrown to the sword with people. Sword for great slaughter surrounds them.	
Prophet Citation Target a	Wrath Expression	Disorder b	Human Aid c Awe f	Outcome of Conflict I Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Jeremiah 21:5 (3-10) Zedekiah	וַיִּבְאֶרְךָ וַיִּבְחָמֶךָ I myself will fight against you ...in anger and fury, and in great wrath.		I will give Zedeki'ah king of Judah, and his servants, and the people in this city who survive the pestilence, sword, and famine, into the hand of Nebuchadrez'zar king of Babylon and into the hand of their enemies, into the hand of those who seek their lives. He shall smite them with the edge of the sword; he shall not pity them, or spare them, or have compassion.'	He who stays in this city shall die by the sword, by famine, and by pestilence; but he who goes out and surrenders to the Chalde'ans who are besieging you shall live and shall have his life as a prize of war. For I have set my face against this city for evil and not for good, says the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.'	I myself will fight against you with outstretched hand and strong arm	Behold, I will turn back the weapons of war which are in your hands and with which you are fighting against the king of Babylon and against the Chalde'ans who are besieging you outside the walls; and I will bring them together into the midst of this city. <21:5> I myself will fight against you with outstretched hand and strong arm, in anger, and in fury, and in great wrath. <21:6> And I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence.

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b	Human Aid c Awe f	Outcome of Conflict l Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Jeremiah 52 Zedekiah	על־אֶרֶץ יְהוּדָה Judah and Jerusalem so angered the Lord, that he expelled them from his presence.	Zedekiah did what was evil in the sight of the Lord. He rebelled against the king of Babylon.	Nebuchadrez'zar king of Babylon came with all his army against Jerusalem, and they laid siege to it and built siegeworks against it round about.	Nebu'zarad'an the captain of the bodyguard who served the king of Babylon, entered Jerusalem. And he burned the house of the LORD, and the king's house and all the houses of Jerusalem; every great house he burned down. And all the army of the Chalde'ans, who were with the captain of the guard, broke down all the walls round about Jerusalem. Took all the gold, silver, and bronze from the Temple.	The famine was so severe in the city, that there was no food for the people of the land. Nebu'zarad'an the captain of the guard carried away captive of the Jews seven hundred and forty-five persons; all the persons were four thousand and six hundred.	The king of Babylon slew the sons of Zedeki'ah before his eyes, and also slew all the princes of Judah at Riblah. <52:11> He put out the eyes of Zedeki'ah, and bound him in fetters, and the king of Babylon took him to Babylon, and put him in prison till the day of his death.
Isaiah 10:25 (24-27) Assyria	וְאַפִּי עַל־תְּבִלְיָתָם My indignation will come to an end, and my anger will be directed to their (Assyria's) destruction.	Beat them with a rod and lifted up their staff against them.		And the LORD of hosts will wield against them a scourge, as when he smote Mid'ian at the rock of Oreb; and his rod will be over the sea, and he will lift it as he did in Egypt.		Celebrate: On that day his burden will depart from your shoulder, and his yoke will be destroyed from your neck.
Isaiah 30:27 (27-33) Assyria	בְּעֵר אַפּוֹ Burning with his anger שִׁפְתָיו מְלֵאוֹ זַעַם His lips are full of indignation. בְּעֵר אֶרֶץ In furious anger and a flame of devouring fire.			And the LORD will cause his majestic voice to be heard and the descending blow of his arm to be seen, in furious anger and a flame of devouring fire, with a cloudburst and tempest and hailstones. The Assyrians will be terror-stricken at the voice of the LORD, when he smites with his rod battling with brandished arm he will fight with them.	For a burning place has long been prepared; yea, for the king it is made ready, its pyre made deep and wide, with fire and wood in abundance; the breath of the LORD, like a stream of brimstone, kindles it.	Celebrate: And every stroke of the staff of punishment which the LORD lays upon them will be to the sound of timbrels and lyres;

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b	Human Aid c Awe f	Outcome of Conflict l Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Isaiah 13:3,5,9, 13, (2-22) Babylon	<p>לְאַפִּי To execute my anger.</p> <p>וְכִלְיֵי זַעַמִּי Weapons of indignation</p> <p>וְעֵבְרָה וְחֲרוֹן אַף Day of the Lord comes, cruel, with wrath and fierce anger.</p> <p>בְּעִבְרַת יְהוָה צְבָאוֹת בְּיֹמֵם חֲרוֹן אַפּוֹ At the wrath of the Lord of hosts in the day of his fierce anger.</p>	<p>I will punish the world for its evil, and the wicked for their iniquity; I will put an end to the pride of the arrogant, and lay low the haughtiness of the ruthless. I will make men more rare than fine gold, and mankind than the gold of Ophir.</p>	<p>I have commanded my consecrated ones, have summoned my warriors, my proudly exulted ones to execute my anger. They come from a distant land, from the end of the heavens. The weapons of his indignation to destroy the whole earth. Behold, I am stirring up the Medes against them, who have no regard for silver and do not delight in gold.</p>	<p>To make the earth a desolation and to destroy its sinners from it. And Babylon, the glory of kingdoms, the splendor and pride of the Chalde'ans, will be like Sodom and Gomor'rah when God overthrew them. It will never be inhabited or dwelt in for all generations; no Arab will pitch his tent there, no shepherds will make their flocks lie down there. But wild beasts will lie down there, and its houses will be full of howling creatures; there ostriches will dwell, and there satyrs will dance. Hyenas will cry in its towers, and jackals in the pleasant palaces; its time is close at hand and its days will not be prolonged.</p>	<p>Therefore I will make the heavens tremble, and the earth will be shaken out of its place.</p>	<p>Wail for the day of the Lord is near; as destruction from the Almighty it will come. And like a hunted gazelle, or like sheep with none to gather them, every man will turn to his own people, and every man will flee to his own land. Whoever is found will be thrust through, and whoever is caught will fall by the sword. Their infants will be dashed in pieces before their eyes; their houses will be plundered and their wives ravished. Their bows will slaughter the young men; they will have no mercy on the fruit of the womb; their eyes will not pity children.</p>

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b	Human Aid c Awe f	Outcome of Conflict l Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Jeremiah 50:13 (6-16) Babylon	בְּקִצְוֹת יְהוָה Because of the wrath of the Lord	All who found them have devoured (lost sheep) them, and their enemies have said, 'We are not guilty, for they have sinned against the LORD, their true habitation, the LORD, the hope of their fathers. Though you rejoice, though you exult, O plunderers of my heritage, though you are wanton as a heifer at grass and neigh like stallions ,for she has sinned against the LORD because of the sword of the oppressor	For behold, I am stirring up and bringing against Babylon a company of great nations, from the north country;	Chalde'a shall be plundered; all who plunder her shall be sated, says the LORD. Set yourselves in array against Babylon round about. Raise a shout against her round about, she has surrendered; her bulwarks have fallen, her walls are thrown down. Cut off from Babylon the sower, and the one who handles the sickle in time of harvest; Every one shall turn to his own people, and every one shall flee to his own land.	every one who passes by Babylon shall be appalled and hiss because of all her wounds. For this is the vengeance of the LORD take vengeance on her, do to her as she has done	and they shall array themselves against her; from there she shall be taken. Their arrows are like a skilled warrior who does not return empty-handed. your mother shall be utterly shamed, and she who bore you shall be disgraced. Lo, she shall be the last of the nations, a wilderness dry and desert. All you that bend the bow; shoot at her, spare no arrows.
Jeremiah 50:25 (17-27) Babylon	וַיִּזְצַא אֶת־קִלְעֵי זַמְבֹּו Brought out the weapons of his wrath.	King Nebuchadrezzar of Babylon has gnawed its bones. You challenged the Lord	Go up against the land of Meratha'im, and against the inhabitants of Pekod. Slay, and utterly destroy after them, says the LORD, and do all that I have commanded you. Come against her from every quarter.	I am bringing punishment on the king of Babylon and his land, as I punished the king of Assyria. How the hammer of the whole earth is cut down and broken! How Babylon has become a horror among the nations!	open her granaries; pile her up like heaps of grain, and destroy her utterly; let nothing be left of her. Slay all her bulls, let them go down to the slaughter. Woe to them, for their day has come, the time of their punishment.	I set a snare for you and you were taken, O Babylon, and you did not know it; you were found and caught, Celebrate: I am bringing punishment on the king of Babylon and his land, as I punished the king of Assyria. The noise of battle is in the land, and great destruction

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b	Human Aid c Awe f	Outcome of Conflict l Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Jeremiah 51:45 (38-49) Babylon	<p>מְחַרְוֹן אַף־יְהוָה Save your lives from the fierce anger of the Lord</p>	For the slain of Israel, as for Babylon have fallen the slain of all the earth.	for the destroyers shall come against them out of the north, says the LORD	And I will punish Bel in Babylon, and take out of his mouth what he has swallowed. The nations shall no longer flow to him; the wall of Babylon has fallen. Therefore, behold, the days are coming when I will punish the images of Babylon; her whole land shall be put to shame, and all her slain shall fall in the midst of her. Babylon must fall.	How Babylon has become a horror among the nations! The sea has come up on Babylon; she is covered with its tumultuous waves.	"How Babylon is taken, the praise of the whole earth seized! Her cities have become a horror, a land of drought and a desert, a land in which no one dwells, and through which no son of man passes. Celebrate: Then the heavens and the earth, and all that is in them, shall sing for joy over Babylon;
Isaiah 63:3,6 (3-6) Edom	<p>וְאֶדְרַכְמָם בְּאַפִּי וְאֶרְמַסֵּם בְּחַמְתִּי I trod them with my anger and trampled them in my wrath. וְחַמְתִּי הִיא קִמְּתָנִי: And my wrath sustained me. וְאָבִיס עַמִּים בְּאַפִּי I trampled down peoples in my anger וְאֶשְׁכַּרְמָם בְּחַמְתִּי I crushed them in my wrath.</p>	I have trodden the wine press alone, and from the peoples no one was with me; I looked, but there was no one to help; I was appalled, but there was no one to uphold;			For the day of vengeance was in my heart, and my year of redemption has come.	

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b	Human Aid c Awe f	Outcome of Conflict l Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Ezekiel 25:14 (12-14) Edom	כַּאֲפֵי וְכַחֲמֹתַי They shall act according to my anger and according to my wrath.my vengeance	Acted revengefully against the house of Judah and has grievously offended in taking vengeance upon them.	By the hand of my people Israel. They shall act.	I will stretch out my hand against Edom, and cut off from it man and beast; and I will make it desolate; from Teman even to Dedan they shall fall by the sword.	They shall know my vengeance.	
Ezekiel 36:6 (1-7) Edom and nations.	בְּקִנְיָתִי וּבְכַחֲמֹתַי דִּבַּרְתִּי Speaking in jealous wrath	Who with wholehearted joy and utter contempt, took my land as their possession, because of its pasture, to plunder it.		I swear that the nations that are round about you shall themselves suffer reproach.		
Isaiah 34:2 (1-7) Edom and the nations	קָצַף לַיהוָה וַחֲמָהּ עַל-כָּל-צֹבָאֵם For the LORD is enraged against all the nations, and furious against all their hoards,			For my sword has drunk its fill in the heavens; behold, it descends for judgment upon Edom, upon the people I have doomed. The LORD has a sword; it is sated with blood, it is gorged with fat, with the blood of lambs	Their slain shall be cast out, and the stench of their corpses shall rise; the mountains shall flow with their blood.	He has doomed them, has given them over for slaughter. All the host of heaven shall rot away, and the skies roll up like a scroll. All their host shall fall, as leaves fall from the vine, like leaves falling from the fig tree.

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b	Human aid c Awe f	Outcome of Conflict l Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Jeremiah 25:15 Nations (including Jerusalem and Judah)	כּוֹס הַחֶמְדָּה Take from my hand this cup of the wine of wrath חֶרֶן אֲפִי הַחַיָּה because of the fierce anger of the LORD. (2x) חֶרֶן אֲפִי	Guilty	Awe: 'The LORD will roar from on high, and from his holy habitation utter his voice; he will roar mightily against his fold	So I took the cup from the LORD's hand, and made all the nations to whom the Lord sent me drink it: <25:18> Jerusalem and the cities of Judah, its kings and princes, to make them a desolation and a waste, a hissing and a curse, as at this day; <25:19> Pharaoh king of Egypt, his servants, his princes, all his people, <25:20> and all the foreign folk among them; all the kings of the land of Uz and all the kings of the land of the Philistines (Ash'kelon, Gaza, Ekron, and the remnant of Ashdod); <25:21> Edom, Moab, and the sons of Ammon; <25:22> all the kings of Tyre, all the kings of Sidon, and the kings of the coastland across the sea; <25:23> Dedan, Tema, Buz, and all who cut the corners of their hair; <25:24> all the kings of Arabia and all the kings of the mixed tribes that dwell in the desert; <25:25> all the kings of Zimri, all the kings of Elam, and all the kings of Media; <25:26> all the kings of the north, far and near, one after another, and all the kingdoms of the world which are on the face of the earth. And after them the king of Babylon shall drink.	You shall not go unpunished, for I am summoning a sword against all the inhabitants of the earth. They shall not be lamented, or gathered, or buried; they shall be dung on the surface of the ground.	And make all the nations to whom I send you drink it (cup of wine of wrath). They shall drink and stagger and be crazed because of the sword which I am sending among them." Thus says the LORD of hosts: Behold, evil is going forth from nation to nation, and a great tempest is stirring from the farthest parts of the earth! And those slain by the LORD on that day shall extend from one end of the earth to the other. For the LORD is despoiling their pasture, and the peaceful folds are devastated, Like a lion he has left his covert, for their land has become a waste because of the sword of the oppressor, and because of his fierce anger."
Isaiah 42:13 (10-17) Enemies	יָרִיעַ אֵף he stirs up his fury	Those who trust in carved images, who say to cast images, "You are our gods."	Awe: The LORD goes forth like a mighty man, like a man of war he stirs up his fury; he cries out, he shouts aloud, he shows himself mighty against his foes	I will lay waste mountains and hills, and dry up all their herbage; I will turn the rivers into islands, and dry up the pools.		Celebrate: And I will lead the blind in a way that they know not, in paths that they have not known I will guide them. I will turn the darkness before them into light, the rough places into level ground. These are the things I will do, and I will not forsake them.

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b	Human aid c Awe f	Outcome of Conflict I Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Isaiah 66:15 Enemies.	וְזַעַם אֶת־אֹיְבָיו His indignation is against his enemies לְהָשִׁיב בְּחִמָּה אִפּוֹ To pay back his anger in fury.		Awe: For behold, the LORD will come in fire, and his chariots like the stormwind, to render his anger in fury, and his rebuke with flames of fire.	For by fire will the LORD execute judgment, and by his sword, upon all flesh; and those slain by the LORD shall be many.		Celebrate: You shall see, and your heart shall rejoice; your bones shall flourish like the grass; and it shall be known that the hand of the LORD is with his servants, and his indignation is against his enemies.
Jeremiah 30:23.24 (18-24) Oppressor of Jacob	חִמָּה יִצָּאָה Wrath has gone forth. לֹא יָשׁוּב חִרוֹן אַף־יְהוָה The fierce anger of the Lord will not turn back	Oppress Jacob. Wicked	Awe: Behold the storm of the LORD! Wrath has gone forth, a whirling tempest; it will burst upon the head of the wicked.	I will punish all who oppress them. The fierce anger of the LORD will not turn back until he has executed and accomplished the intents of his mind.		Celebrate: Behold, I will restore the fortunes of the tents of Jacob, and have compassion on his dwellings; the city shall be rebuilt upon its mound, and the palace shall stand where it used to be.
Ezekiel 21:31(36 Heb) 28-32 (33-37 Heb) Ammonites	וְשָׁפַכְתִּי עָלֶיךָ זַעַמִּי I will pour out my indignation upon you. בְּאֵשׁ עֲבָרְתֶיךָ With the fire of my wrath	A sword, a sword! Drawn for slaughter.		I will judge you. I will deliver you into the hands of brutal men, skillful to destroy. You shall be no more remembered; for I the LORD have spoken."	You shall be fuel for the fire; your blood shall be in the midst of the land;	

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b	Human Aid c Awe f	Outcome of Conflict I Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Ezekiel 25:15 (15- 17 Philistia	בְּתוֹכָהֶן תִּהְיֶה Wrathful punishments	Because the Philistines acted revengefully and took vengeance with malice of heart to destroy in never- ending enmity;		I will stretch out my hand against the Philistines, and I will cut off the Cher'ethites, and destroy the rest of the seacoast. Then they will know that I am the LORD, when I lay my vengeance upon them."		I will execute great vengeance upon them with wrathful chastisements.
Ezekiel 30:15 (10- 19) Egypt	וְשָׁפַרְתִּי חַמְתִּי עַל-סִין I will pour my wrath upon Pelusium	Idols, images and proud might.	I will put an end to the wealth of Egypt, by the hand of Nebuchadrez'zar king of Babylon. He and his people with him, the most terrible of the nations, shall be brought in to destroy the land; and they shall draw their swords against Egypt, and fill the land with the slain.	There shall no longer be a prince in the land of Egypt; so I will put fear in the land of Egypt. I will make Pathros a desolation, and will set fire to Zo'an, and will execute acts of judgment upon Thebes. And I will pour my wrath upon Pelusium, the stronghold of Egypt, and cut off the multitude of Thebes. And I will set fire to Egypt; Pelusium shall be in great agony; Thebes shall be breached, and its walls broken down. The young men of On and of Pibe'seth shall fall by the sword; and the women shall go into captivity. At Tehaph'nehes the day shall be dark, when I break there the dominion of Egypt, and her proud might shall come to an end; Thus I will execute acts of judgment upon Egypt. Then they will know that I am the LORD.		And I will dry up the Nile, and will sell the land into the hand of evil men; I will bring desolation upon the land and everything in it, by the hand of foreigners; I, the LORD, have spoken. I will destroy the idols, and put an end to the images, in Memphis; She shall be covered by a cloud, and her daughters shall go into captivity.

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Prophet Citation Target a	Wrath Expression	Disorder b	Human Aid c Awe f	Outcome of Conflict l Submission m	Extraordinary Punishment n	Consequences o Celebrate p
Jeremiah 49:37 (34-39) Elam	אֶת־קִרְוֵן אֶפְי My fierce anger	The bow of Elam, the mainstay of their might		and I will bring upon Elam the four winds from the four quarters of heaven; and I will scatter them to all those winds, and there shall be no nation to which those driven out of Elam shall not come. and I will set my throne in Elam, and destroy their king and princes, says the LORD.	I will send the sword after them, until I have consumed them;	I will terrify Elam before their enemies, and before those who seek their life; I will bring evil upon them, my fierce anger, says the LORD. ---- "But in the latter days I will restore the fortunes of Elam, says the LORD."
Ezekiel 38:18-21 Gog	בְּאֵשׁ־עִבְרָתִי In my blazing wrath I declare	Gog comes against the land of Israel	Awe:On that day there shall be a great shaking in the land of Israel; the fish of the sea, and the birds of the air, and the beasts of the field, and all creeping things that creep on the ground,	I will summon every kind of terror against Gog, says the Lord GOD; So I will show my greatness and my holiness and make myself known in the eyes of many nations. Then they will know that I am the LORD.	and all the men that are upon the face of the earth, shall quake at my presence, and the mountains shall be thrown down, and the cliffs shall fall, and every wall shall tumble to the ground.	every man's sword will be against his brother. With pestilence and bloodshed I will enter into judgment with him; and I will rain upon him and his hordes and the many peoples that are with him, torrential rains and hailstones, fire and brimstone.

Table 3: Prophetic Targets Where Wrath is Expressed (cont.)

Table 4 Social Control Pattern A – a behavior (B) produces a result (R) – arranged by book and type
Citation and English Translation Hebrew Text
notes

<p>Isa 10:20-21 B causes</p> <p>R</p>	<p><10:20> In that day the remnant of Israel and the survivors of the house of Jacob will no more lean upon him that smote them, but will lean upon the LORD, the Holy One of Israel, in truth.</p> <p><10:21> A remnant will return, the remnant of Jacob, to the mighty God.</p>	<p>P+</p> <p>G</p>	<p>20 וְהָיָה בַּיּוֹם הַהוּא לֹא-יִוָּסֵף עוֹד שְׂאֵר יִשְׂרָאֵל וּפְלִיטַת בֵּית-יַעֲקֹב לְהִשָּׁעַן עַל-מַכְהוֹ וְנִשָּׁעַן עַל-יְהוָה קְדוֹשׁ יִשְׂרָאֵל בְּאֱמֶת: 21 שְׂאֵר יָשׁוּב שְׂאֵר יַעֲקֹב אֶל-אֱלֹהֵי גִבּוֹר:</p>
<p>Isa 10:24-27 God = agent B (Assyria's)</p> <p>R (God's) w/anger</p>	<p><10:24> Therefore thus says the LORD, the LORD of hosts: "O my people, who dwell in Zion, be not afraid of the Assyrians when they smite with the rod and lift up their staff against you as the Egyptians did.</p> <p><10:25> For in a very little while my indignation will come to an end, and my anger will be directed to their destruction. <10:26> And the LORD of hosts will wield against them a scourge, as when he smote Mid'ian at the rock of Oreb; and his rod will be over the sea, and he will lift it as he did in Egypt. <10:27> And in that day his burden will depart from your shoulder, and his yoke will be destroyed from your neck."</p>	<p>A+</p> <p>S</p>	<p>24 לְכֵן כֹּה-אָמַר אֲדֹנָי יְהוִה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עַמִּי יֵשֶׁב צִיּוֹן מִאֲשׁוּר בַּשִּׁבְטִים יִכֹּפֶה וּמַטְהוֹ וְיִשָּׂא-עֲלֵיהֶם בַּדָּרֶךְ מִצְרַיִם: 25 כִּי-עוֹד מְעַט מְעַט מִזְעֵר וְכִלְהָ זָעַם וְאִפִּי עַל-תְּבִלְתָּהֶם: 26 וְעוֹרָר עֲלֵיהֶם יְהוָה צְבָאוֹת שׁוֹט כַּמַּכַּת מִדִּיָּן בְּצִוִּיר עוֹרֵב וּמַטְהוֹ עַל-הַיָּם וְנִשָּׂא בַּדָּרֶךְ מִצְרַיִם: 27 וְהָיָה בַּיּוֹם הַהוּא יִסּוֹר סִבְלוֹ מֵעַל שִׁכְמְךָ וְעִלּוֹ מֵעַל צְוּאֲרֶךָ וְחִבְלֵי עַל מִפְּנֵי-שָׁמַיִם:</p>
<p>Isa 14: 5-6 God = agent B is caused by A</p>	<p><14:5> The LORD has broken the staff of the wicked, the scepter of rulers, <14:6> that smote the peoples in wrath with unceasing blows, that ruled the nations in anger with unrelenting persecution.</p>	<p>A+</p>	<p>5 שִׁבְרֵי יְהוָה מַטְּהָ רַשְׁעִים שִׁבְטֵי מַשְׁלִיִּים: 6 מַכָּה עַמּוּם בְּעֶבְרָה מַכַּת בְּלַתִּי סָרָה</p>
<p>Isa 22:12-14 God = agent B produces</p>	<p><22:12> In that day the LORD God of hosts called to weeping and mourning, to baldness and girding with sackcloth; <22:13> and behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine. "Let us eat and drink, for tomorrow we die."</p>	<p>A-</p>	<p>12 וַיִּקְרָא אֲדֹנָי יְהוִה צְבָאוֹת בַּיּוֹם הַהוּא לְבָכִי וּלְמִסְפָּד וּלְקַרְחָה וּלְחִנּוּר שִׁק: 13 וְהָיָה שִׂשׂוֹן וְשִׂמְחָה רַגִּי בְּקֶרֶן וְשִׂחַט צֹאן אֲכַל בָּשָׂר וְשָׂתוּת גֵּן אֲכֹל וְשָׂתוּ כִּי מָחָר נָמוּת:</p>

Citation and notes	English Translation		Hebrew Text
R	<22:14> The LORD of hosts has revealed himself in my ears: "Surely this iniquity will not be forgiven you till you die," says the LORD God of hosts.		14 ונגלה באזני יהוה צבאות אם-יכפר השון הזה לכם עד-תמותון אמר אדני יהוה צבאות: פ
Isa 26:20-21a God = agent Response w/anger Behavior	<26:20> Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the wrath is past. <26:21> For behold, the LORD is coming forth out of his place to punish the inhabitants of the earth for their iniquity, and the earth will disclose the blood shed upon her, and will no more cover her slain.	A- G	20 לך עמי בא בחדרך וסגר דלתך [דלתך] בערך חבי כמעט-רגע עד-יעבור [ועבר-]ועם: 21 כִּי-הִנֵּה יְהוָה יֵצֵא מִמְּקוֹמוֹ לִפְקֹד עון ושב-הארץ עליו ונגלתה הארץ את-דמיה ולא-תכסה עוד על-הרוגיה: ס
Isa 42:21-25 General appeal offers transparent social control God = agent R_a caused by B (general crimes against God) which caused R_b With anger (metonym)	<42:21> The LORD was pleased, for his righteousness' sake, to magnify his law and make it glorious. <42:23> Who among you will give ear to this, will attend and listen for the time to come? <42:22> But this is a people robbed and plundered, they are all of them trapped in holes and hidden in prisons; they have become a prey with none to rescue, a spoil with none to say, "Restore!" <42:24> Who gave up Jacob to the spoiler, and Israel to the robbers? Was it not the LORD, against whom we have sinned, in whose ways they would not walk, and whose law they would not obey? <42:25> So he poured upon him the heat of his anger and the might of battle; it set him on fire round about, but he did not understand; it burned him, but he did not take it to heart.	A- G	21 יהוה חפץ למען צדקו יגדיל תורה ויאדיר: 23 מי בכם יאזין זאת יקשב וישמע לאחור: 22 והוא עם-בנוי ושסוי הפח בחורים כלם ובכתי כלאים הקבאו היו לבו ואין מציל משסה ואין-אמר השב: 24 מִי־נָתַן לְמַשׁוֹסָה [למשסה] יעקב וישראל לבוזים הלא יהנה זו חטאנו לו ולא-אבו בדרךיו הלוד ולא שמעו בתורתו: 25 וישפך עליו חמה אפו ועוזו מלחמה ותלהטהו מסביב ולא ידע ותבערבו ולא-ישים על-לב: פ
Isa 50:1c-1d B R	<50:1c> Behold, for your iniquities you were sold,	P-	50:1 הן בעונותיכם נמכרתם

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
B R	and for your transgressions your mother was put away.		וּבְפִשְׁעֵיכֶם שְׁלַחְתָּהּ אִמְּכֶם:
Isa 51:22-23 God = agent Response w/wrath Behavior	<51:22> Thus says your LORD, the LORD, your God who pleads the cause of his people: "Behold, I have taken from your hand the cup of staggering; the bowl of my wrath you shall drink no more; <51:23> and I will put it into the hand of your tormentors, who have said to you, 'Bow down, that we may pass over'; and you have made your back like the ground and like the street for them to pass over."	A+	22 כֹּה־אָמַר אֲדֹנָיִךְ יְהוָה וְאַל־הוֹיָךְ יָרִיב עִמּוֹ הִנֵּה לְקַחְתִּי מִיָּדְךָ אֶת־כּוֹס הַתַּרְעִילָה אֶת־קַבְעֵת כּוֹס חַמְוֵי לֹא־תוֹסִיפִי לְשִׁתּוֹתָהּ עוֹד: 23 וְשִׁמְתִּיהָ בְּיַד־מוֹלְוֵיךְ אֲשֶׁר־אָמְרוּ לְנַפְשְׁךָ שִׁתִּי וְנַעֲבְרָה וְתִשְׁמְעִי כְּאֶרֶץ גִּזְוֹה וְכַחוּץ לַעֲבָרִים: ֹ
Isa 57:17 God =agent B (general or summary crimes) caused R With anger metonym	<57:17> Because of the iniquity of his covetousness I was angry, I smote him, I hid my face and was angry;	A- G	17 בַּעֲוֹן בָּצִעְוֹ קָצַפְתִּי וְאֶבְרֹה הַסֶּתֶר וְאֶקְלָף
Isa 66:24 Passive B (rebellion) Brings R	<66:24> "And they shall go forth and look on the dead bodies of the men that have rebelled against me; for their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh."	P-	24 וַיֵּצְאוּ וַיִּרְאוּ בַּפְּגָרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם לֹא תָמוּת וְאֵשׁ לֹא תִכָּבֵה וְדָוִי דָרְאוּן לְכָל־בָּשָׂר:
	Couplet Pattern A in Isaiah		
Isa 63: 8-9 God = agent B results in R	<63:8>For he said, Surely they are my people, sons who will not deal falsely; and he became their Savior. <63:9> In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed	A+	8 וַיֹּאמֶר אֲדֹנָיִךְ עַמִּי הִמָּה בָּנִים לֹא יִשְׁקְרוּ וַיְהִי לָהֶם לְמוֹשִׁיעַ: 9 בְּכָל־צָרָתָם לֹא [לוֹ] צָר וּמִלֶּאדָּה פָּנָיו הוֹשִׁיעֵם

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
	them; he lifted them up and carried them all the days of old.		בָּאֱהָבָתוֹ וּבְחַמְלָתוֹ הוּא גָאֲלָם וַיִּנְטֵלֵם וַיִּנְשָׂאֵם כְּלִימֵי עוֹלָם:
Isa 63:10 God = agent B brings R	<63:10>But they rebelled and grieved his holy Spirit; therefore he turned to be their enemy, and himself fought against them.	A- G	10 וְהָמָּה מָרוּ וַעֲצָבוּ אֶת־רוּחַ קְדָשׁוֹ וַיִּהְיֶה לָהֶם לְאוֹיֵב הוּא וְלַחֲסִימָם:
	Compound Pattern A in Isaiah		
Isa 10:53-19	Anger 2 times		
Isa 10:5-12 God = agent w/anger Behavior	<10:5> Ah, Assyria, the rod of my anger, the staff of my fury! <10:6> Against a godless nation I send him, and against the people of my wrath I command him, to take spoil and seize plunder, and to tread them down like the mire of the streets. <10:7> But he does not so intend, and his mind does not so think; but it is in his mind to destroy, and to cut off nations not a few; <10:8> for he says: "Are not my commanders all kings? <10:9> Is not Calno like Car'chemish? Is not Hamath like Arpad? Is not Sama'ria like Damascus? <10:10> As my hand has reached to the kingdoms of the idols whose graven images were greater than those of Jerusalem and Sama'ria, <10:11> shall I not do to Jerusalem and her idols as I have done to Sama'ria and her images?" <10:12> When the LORD has finished all his work on Mount Zion and on Jerusalem he will punish the arrogant boasting of the king of Assyria and his haughty pride.	A- G S	5 הוּי אֲשׁוּר שִׁבְט אֲפִי וּמִטָּה־הוּא בְיָדָם זַעֲמִי: 6 בְּגוֹי חַנְּףִי אֲשַׁלְּחֵנּוּ וְעַל־עַיִם עֲבָרְתִי אֲצַוֵּנּוּ לְשָׁלַל שָׁלַל וְלָבֹז וְלָבוֹז בּוֹ וּלְשִׁיבוֹ [וּלְשׁוּמוֹ] מִרְמָס כְּחֶמֶר חוּצוֹת: 7 וְהוּא לֹא־כֵן יִדְמָה וּלְבָבוֹ לֹא־כֵן יִחְשָׁב כִּי לְחַשְׁמִיד בְּלִבּוֹ וּלְהַכְרִית גּוֹיִם לֹא מַעֲטִי: 8 כִּי יֹאמֶר הֲלֹא שָׂרֵי יַחְדוֹ מְלָכִים: 9 הֲלֹא כְּכַרְכְּמִישׁ פְּלִנּוּ אִם־לֹא כְּאַרְפַּד חֲמַת אִם־לֹא כְּדַמְשֶׁק שְׁמָרוֹן: 10 כַּאֲשֶׁר מִצָּאֵה יָדַי לְמַמְלַכַת הָאֱלִיל וּפְסִילֵיהֶם מִירוּשָׁלַם וּמִשְׁמָרוֹן: 11 הֲלֹא כַּאֲשֶׁר עָשִׂיתִי לְשְׁמָרוֹן וּלְאֱלִילֶיהָ כֵּן אֶעֱשֶׂה לִירוּשָׁלַם וְלַעֲצָבֶיהָ: 12 וְהָיָה כִּי־יִבְצַע אֲדֹנָי אֶת־כָּל־מַעֲשָׂהוֹ בְּהַר צִיּוֹן וּבִירוּשָׁלַם אֶפְקֹד עַל־פְּרִי־גִדְלֵי לֵבָב מִלֶּךְ־אֲשׁוּר וְעַל־תַּפְאֲרַת רֹם עֵינָיו:
Response			
Isa 10:13-19 B	<10:13> For he says: "By the strength of my hand I have done it, and by my wisdom, for I have understanding; I have removed the boundaries of peoples, and have plundered their treasures; like a bull I have brought down those who sat on thrones. <10:14> My hand has found like a nest the wealth of the peoples; and as men	A-	13 כִּי אָמַר בְּכַח יָדִי וּבְחַכְמָתִי כִּי נִבְגַּתִּי וְאָסִיר. וְנִבְלַת עַמִּים וְעַתִּידֹתֵיהֶם [וְעַתִּידוֹתֵיהֶם] שׁוֹשְׁתִי וְאוֹרִיד כַּאֲפִיר יוֹשְׁבִים: 14 וְתִמְצָא כַּכֵּן יָדִי לְחַיִל הָעַמִּים

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
<p>R God=agent</p>	<p>gather eggs that have been forsaken so I have gathered all the earth; and there was none that moved a wing, or opened the mouth, or chirped."</p> <p><10:15> Shall the axe vaunt itself over him who hews with it, or the saw magnify itself against him who wields it? As if a rod should wield him who lifts it, or as if a staff should lift him who is not wood!</p> <p><10:16> Therefore the LORD, the LORD of hosts, will send wasting sickness among his stout warriors, and under his glory a burning will be kindled, like the burning of fire. <10:17> The light of Israel will become a fire, and his Holy One a flame; and it will burn and devour his thorns and briars in one day.</p> <p><10:18> The glory of his forest and of his fruitful land the LORD will destroy, both soul and body, and it will be as when a sick man wastes away. <10:19> The remnant of the trees of his forest will be so few that a child can write them down.</p>		<p>וְכִאֲסֹף בַּיַּצִּים עֲזֹבוֹת פְּלִהֲאָרֶץ אֲנִי אֶסְפְּתֶי וְלֹא הָיָה נֹדֵד פָּנֶף וּפְצָה פֶה וּמְצַפְצֵף: 15 הַחֲפָאֵר הַגִּרְזָן עַל הַחֲצֵב בּוֹ אִם־יִתְגַּדֵּל הַמְּשֹׁרׁ עַל־מְנוּפּוֹ כְּהִגְיֵף שְׂבֹט וְאֶת־מְרִימָיו כְּהַרִים מִטָּה לֹא־עֵץ: 16 לָכֵן יִשְׁלַח הָאֱלֹהִים צְבָאוֹת יְהוָה צְבָאוֹת בְּמִשְׁמַנְיוֹ רְגֹזָן וְתַחַת כְּבֹדוֹ יִקַּד יִקַּד כִּיקוֹד אֵשׁ: 17 וְהָיָה אֹרֶז־יִשְׂרָאֵל לְאֵשׁ וְקִדּוּשׁוֹ לְלֶהֱבֵה וּבְעֶרְהָ וְאֶכְלָה שִׂתּוֹ וְשִׁמְרוֹ בַּיּוֹם אֶחָד: 18 וּכְבוֹד יַעֲרֹ וְכִרְמֵלָיו מִנְּפֶשׁ וְעַד־בָּשָׂר יִכְלָה וְהָיָה כְּמֹסֶס נֶסֶס: 19 וְשָׂאֵר עֵץ יַעֲרֹ מִסִּפֵּר יִהְיוּ וְנֶעַר יִכְתְּבֵם: פ</p>
<p>Isa 13:9-22</p>	<p>This compound pattern starts first with the prediction of the destruction of the whole earth for its sins. It then centers on the destruction of Babylon for its pride</p>		
<p>Isa 13:3-13 God = agent Response</p>	<p><13:3> I myself have commanded my consecrated ones, have summoned my mighty men to execute my anger, my proudly exulting ones.</p> <p><13:4> Hark, a tumult on the mountains as of a great multitude! Hark, an uproar of kingdoms, of nations gathering together! The LORD of hosts is mustering a host for battle.</p> <p><13:5> They come from a distant land, from the end of the heavens, the LORD and the weapons of his indignation, to destroy the whole earth.</p> <p><13:6> Wail, for the day of the LORD is near; as destruction from the Almighty it will come!</p> <p><13:7> Therefore all hands will be feeble, and every man's heart</p>	<p>A- G</p>	<p>3 אֲנִי צִוִּיתִי לְמַקְדְּשֵׁי גַם קָרָאתִי גְבוּרֵי לְאֵפֵי עֲלִיזוֹ גְאוּתִי: 4 קוֹל הַמְּזֹן בְּהַרִים דְּמוֹת עַם־רַב קוֹל שְׂאוֹן מִמְּלָכוֹת גּוֹיִם גְּאוּסִפִּים יְהוָה צְבָאוֹת מִפְּקֵד צָבָא מְלַחְמָה: 5 בָּאִים מֵאֶרֶץ מְרוֹחַק מִקְצֵה הַשָּׁמַיִם יְהוָה וְכָלֵי זַעֲמוֹ לְחַבֵּל פְּלִהֲאָרֶץ: 6 הַיְלִילֵהוּ כִּי קָרוֹב יוֹם יְהוָה כְּשֵׁד מִשְׁדֵּי יְבוּא:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
Behavior	will melt, <13:8> and they will be dismayed. Pangs and agony will seize them; they will be in anguish like a woman in travail. They will look aghast at one another; their faces will be aflame. <13:9> Behold, the day of the LORD comes, cruel, with wrath and fierce anger, to make the earth a desolation and to destroy its sinners from it.	7 על־כֵּן כָּל־יְדָיִים תִּרְפִּינָה וְכָל־לֵבב אֲנֹשׁ יִמָּס׃ 8 וְנִבְחָלוּ וְצִיָּרִים וְחִבְלִים יֵאָחֲזוּן כִּי־לִדְהָ יִחִילֻן אִישׁ אֶל־רֵעֵהוּ וְתִמְהוּ פָּנָיו לְהִבָּיֵם פְּנֵיהֶם׃ 9 הִנֵּה יוֹם־יְהוָה בָּא אֲכַזְרִי וְעִבְרָה וְחָרוֹן אַף לְשׁוֹם הָאָרֶץ לְשִׁמּוֹה וְחִטְאֵיהָ יִשְׁמֹד מִמֶּנָּה׃
Isa 13:10-13 God - agent Response Behavior Response w/anger	<13:10> For the stars of the heavens and their constellations will not give their light; the sun will be dark at its rising and the moon will not shed its light. <13:11> I will punish the world for its evil, and the wicked for their iniquity; I will put an end to the pride of the arrogant, and lay low the haughtiness of the ruthless. <13:12> I will make men more rare than fine gold, and mankind than the gold of Ophir. <13:13> Therefore I will make the heavens tremble, and the earth will be shaken out of its place, at the wrath of the LORD of hosts in the day of his fierce anger.	10 כִּי־כֹכְבֵי הַשָּׁמַיִם וְכִסְיֵיהֶם לֹא יִהְיוּ אוֹרָם חֶשֶׁד הַשָּׁמַשׁ בְּצֵאתוֹ וְיָרַח לֹא־יִגִּיעַ אוֹרוֹ׃ 11 וּפְקַדְתִּי עַל־תְּבֵל רָעָה וְעַל־רָשָׁעִים עֹנָם וְהִשְׁבַּחְתִּי גֵאוֹן זָדִים וְנִאֲוֹת עָרִיצִים אֲשַׁפִּיל׃ 12 אוֹקִיר אֲנֹשׁ מִפֶּה וְאָדָם מִכֶּתֶם אוֹפִיר׃ 13 עַל־כֵּן שָׁמַיִם אֲרָגִיז וְתִרְעַשׂ הָאָרֶץ מִמְּקוֹמָהּ בְּעִבְרַתָּהּ יִהְיֶה צְבָאוֹת וּבָיוֹם חָרוֹן אַפּוֹ׃
Isa 13:14-16 Behavior Response	<13:14> And like a hunted gazelle, or like sheep with none to gather them, every man will turn to his own people, and every man will flee to his own land. <13:15> Whoever is found will be thrust through, and whoever is caught will fall by the sword. <13:16> Their infants will be dashed in pieces before their eyes; their houses will be plundered and their wives ravished.	14 וְהָיָה כַּצִּבִּי מְדֻחַ וְכַצֹּאֵן וְאִין מִקְבִּיץ אִישׁ אֶל־עַמּוֹ וּפְנֵי אִישׁ אֶל־אֲרָצוֹ יָנוּסוּ׃ 15 כָּל־הַנִּמְצָא יִדָּקַר וְכָל־הַנִּסְפָּח יִפּוֹל בְּחֶרֶב׃ 16 וְעַל־לֵיהֶם יִרְטָשׁוּ לְעֵינֵיהֶם וְיִשְׁפֹּסוּ בְּתֵיהֶם וּנְשֵׂיהֶם תִּשְׁנָלְנָה [תִּשְׁכַּבְנָה]׃
Isa 13:17-22 God = agent Response	<13:17> Behold, I am stirring up the Medes against them, who have no regard for silver and do not delight in gold. <13:18> Their bows will slaughter the young men; they will have no mercy on the fruit of the womb; their eyes will not pity	17 הִנֵּנִי מֵעִיר עֲלֵיהֶם אֶת־מֵדֵי אֲשֶׁר־כָּסְף־לֹא יִחְשְׁבוּ וְזָהָב לֹא יִחְפְּצוּ־בוֹ׃ 18 וּקְשָׁתוֹת נְעָרִים תִּרְטָשְׁנָה

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>Behavior</p> <p>children.</p> <p>Response</p> <p><13:19> And Babylon, the glory of kingdoms, the splendor and pride of the Chalde'ans, will be like Sodom and Gomor'rah when God overthrew them. <13:20> It will never be inhabited or dwelt in for all generations; no Arab will pitch his tent there, no shepherds will make their flocks lie down there. <13:21> But wild beasts will lie down there, and its houses will be full of howling creatures; there ostriches will dwell, and there satyrs will dance. <13:22> Hyenas will cry in its towers, and jackals in the pleasant palaces; its time is close at hand and its days will not be prolonged.</p>	<p>S</p>	<p>וּפְרִי-בִטֶּן לֹא יִרְחֲמוּ עַל-בָּנָיו לֹא-תַחֲוִים עֵינָם: 19 וְהָיְתָה כְּבָל צְבִי מִמְּלֻכֹת הַפְּאָרָת וְאֵין פְּשָׁדִים כְּמֹהֶפֶכֶת אֱלֹהִים אֶת-סֹדָם וְאֶת-עֲמֻרָה: 20 לֹא-תֵשֵׁב לְנֹצַח וְלֹא תִשְׁכֵּן עַד-דָּוָר וְדָוָר וְלֹא-יִחַל שָׁם עֲרָבִי וְרָעִים לֹא-יִרְבְּצוּ שָׁם: 21 וְרִבְצוּ-שָׁם צִיִּים וּמְלֹאוּ בְתֻיָּהֶם אֲחִים וְשָׁכְנוּ שָׁם בְּנֹת יַעֲנָה וְשַׁעִירִים יִרְקְדוּ-שָׁם: 22 וְעֵגְוָה אֵיִים בְּאֶלְמְנוֹתָיו וְתַנִּים בְּתֻיְכֶלֵי עֵגֹג וְקָרוֹב לְבוֹא עֹתָהּ וְיָמֶיהָ לֹא יִמָּשְׁכוּ:</p>
<p>Isa 47:5-11</p> <p>Isa 47:5-7</p> <p>God = agent</p> <p>Response w/anger</p> <p>Behavior</p>	<p>This compound pattern addresses Babylon. Anger 1 time.</p> <p><47:5> Sit in silence, and go into darkness, O daughter of the Chalde'ans; for you shall no more be called the mistress of kingdoms.</p> <p><47:6> I was angry with my people, I profaned my heritage; I gave them into your hand,</p> <p>you showed them no mercy; on the aged you made your yoke exceedingly heavy. <47:7> You said, "I shall be mistress for ever," so that you did not lay these things to heart or remember their end.</p>	<p>P- G</p> <p>5 שְׁבִי דוּמָם וּבְאֵי בְחֹשֶׁךְ בְּתֵפְשָׁדִים כִּי לֹא תוֹסִיפִי יִקְרְאוּ לְךָ וְגִבְרַת מִמְּלָכוֹת: 6 קִצַּפְתִּי עַל-עַמִּי חִלְלֹתִי נַחְלָתִי וְאֶתְנַחֵם בְּיָדְךָ לֹא-שָׁמַתְּ לָהֶם רַחֲמִים עַל-זִקְנֵן הַכְּבֵדְתְּ עַלְךָ מְאֹד: 7 וְתֵאמְרִי לְעוֹלָם אֶהְיֶה גִבְרַת עַד לֹא-שָׁמַתְּ אֱלֹהָ עַל-לִבְךָ לֹא זָכַרְתְּ אַחֲרֵיתָהּ: 8</p>
<p>Isa 47:8-9</p> <p>Behavior</p> <p>Response</p>	<p><47:8> Now therefore hear this, you lover of pleasures, who sit securely, who say in your heart, "I am, and there is no one besides me; I shall not sit as a widow or know the loss of children":</p> <p><47:9> These two things shall come to you in a moment, in one day; the loss of children and widowhood shall come upon you in</p>	<p>P-</p> <p>8 וְעֹתָהּ שָׁמְעִי-זֹאת עַד-יִנְהַה הַיּוֹשֶׁבֶת לְבִטָּח הָאֲמֹרָה בְּלִבָּבָהּ אֲנִי וְאִפְסִי עוֹד לֹא אֲשַׁב אֶלְמָנָה וְלֹא אֲדַע שְׂכוֹל: 9 וְתִבְאֵנָה לְךָ שְׁתֵּי-אֱלֹהָ רַגַע בְּיוֹם אֶחָד</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
	full measure, in spite of your many sorceries and the great power of your enchantments.		שְׂכֹל וְאַלְמִן כְּתָמִם בָּאוּ עֲלֶיךָ בְּרַב כְּשָׁפֵיךָ בְּעֲצָמֹת חֲבֵרֶיךָ מְאֹד:
Isa 47:10-11 Behavior	<47:10> You felt secure in your wickedness, you said, "No one sees me"; your wisdom and your knowledge led you astray, and you said in your heart, "I am, and there is no one besides me."	P-	10 וַתִּבְטְחִי בְרַעְיֹתַי אֲמַרְתִּי אֵין רֹאֵנִי חֲקַמְתִּיךָ וְדַעְתִּיךָ תִּיא שׁוֹבְבֹתֶיךָ וַתֵּאמְרִי בְלִבִּי אֲנִי וְאִפְסִי עוֹד:
Response	<47:11> But evil shall come upon you, for which you cannot atone; disaster shall fall upon you, which you will not be able to expiate; and ruin shall come on you suddenly, of which you know nothing.	G	11 וּבָא עֲלֶיךָ רָעָה לֹא תִדְעִי שְׁחָרָה וַתִּפֹּל עֲלֶיךָ הַזָּה לֹא תִוְכַלִּי כִפְרָה וַתָּבֹא עֲלֶיךָ פְתָאִים שׁוֹאֵה לֹא תִדְעִי:
Isa 63:3-6	About Edom. Anger 3 times.		
Isa 63:3-4 B (no help) Response God = agent w/anger	<63:3> "I have trodden the wine press alone, and from the peoples no one was with me; I trod them in my anger and trampled them in my wrath; their lifeblood is sprinkled upon my garments, and I have stained all my raiment. <63:4> For the day of vengeance was in my heart, and my year of redemption has come.	A- S	3 פִּנְיָה דִּרְכֹתַי לְבָדִי וּמַעֲמִים אֵין-אִישׁ אִתִּי וְאֲדַרְכֶם בְּאַפִּי וְאֲרַמְסֶם בַּחֲמָתִי וְיִזְו נֶצְחָם עַל-בְּגָדֵי וְכָל-מְלִבוּשֵׁי אֲנָאֲלֹתַי: 4 כִּי יוֹם נִקְמָם בְּלִבִּי וּשְׁנֵת נְאוּלִי בָּאָה: 5 וְאֲבִיטָא וְאֵין עֹזֵר וְאֲשִׁתּוֹמֵם וְאֵין סוֹמֵךְ וַתּוֹשַׁע לִי זְרַעִי וַחֲמָתִי הִיא סִמְכָתַנִּי: 6 וְאֲבִיס עַמִּים בְּאַפִּי וְאֲשַׁפְּרֶם בַּחֲמָתִי וְאֲזַרִּיד לְאַרְצָן נֶצְחָם: ס
Isa 63:5-6 B (no help) Response God = agent w/ anger	<63:5> I looked, but there was no one to help; I was appalled, but there was no one to uphold; so my own arm brought me victory, and my wrath upheld me. <63:6> I trod down the peoples in my anger, I made them drunk in my wrath, and I poured out their lifeblood on the earth."	A-	
Isa 64:5b-12	This is an interesting compound pattern. Even as the writer's text pleads for mercy, the account still attests to the connection between the suffering of the people, their sin, and God's punishment. Anger 1 time.		
Isa 64:5b-9	<64:5> Behold, thou wast angry,	A-	4

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>(4b-8 Heb)</p> <p>R</p> <p>B</p> <p>R</p>	<p>and we sinned; in our sins we have been a long time, and shall we be saved? <64:6> We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away. <64:7> There is no one that calls upon thy name, that bestirs himself to take hold of thee;</p> <p>for thou hast hid thy face from us, and hast delivered us into the hand of our iniquities.</p>	<p>הַיְיָ אֱתָהּ קַצְפָּתָי וַיִּחַטָּא בָהֶם עוֹלָם וַיִּנְשָׁע:</p> <p>5 וַיְהִי כַטְמָא בְּלִנּוּ וַיִּכְבְּדוּ עֵדִים כָּל־צַדִּיקֵינוּ וַיִּבְבֵּל כְּעֵלֶף בְּלִנּוּ וַעֲוֹנוֹ כְּרוּחַ שָׂאָנוּ:</p> <p>6 וַאִי־קוֹרֵא בְּשִׁמְךָ מִתְעוֹרֵר לְהַחֲזִיק בְּךָ כִּי־הִסְתַּרְתָּ פְּנֶיךָ מִלְּפָנָיו וַתִּמְוֹגְנוּ בְיַד־עֲוֹנוֹ:</p>
<p>Isa 64:8-12</p> <p>God - agent</p> <p>R</p> <p>B</p> <p>R</p>	<p><64:8> Yet, O LORD, thou art our Father; we are the clay, and thou art our potter; we are all the work of thy hand.</p> <p><64:9> Be not exceedingly angry, O LORD, and remember not iniquity for ever. Behold consider, we are all thy people.</p> <p><64:10> Thy holy cities have become a wilderness, Zion has become a wilderness, Jerusalem a desolation. <64:11> Our holy and beautiful house, where our fathers praised thee, has been burned by fire, and all our pleasant places have become ruins. <64:12> Wilt thou restrain thyself at these things, O LORD? Wilt thou keep silent, and afflict us sorely?</p>	<p>7 וַעֲתָה יְהוָה אֲבִינוּ אֱתָהּ אֲנַחְנוּ הַחֹמֶר הָאֱתָהּ יִצְרָנוּ וּמַעֲשֵׂה יָדֶיךָ בְּלִנּוּ:</p> <p>8 אַל־תִּקְצֹף יְהוָה עַד־מְאֹד וְאַל־לָעַד תִּזְכֹּר עֲוֹן תּוֹן הַבְּטֹיָא עַמֶּךָ בְּלִנּוּ:</p> <p>9 עָרֵי קֹדְשֶׁךָ הָיוּ מִדְּבָר צִיּוֹן מִדְּבָר תִּזְתָּח יְרוּשָׁלַם שְׂמֵמָה:</p> <p>10 בַּיּוֹם קִדְשְׁנוּ וַתִּפְאֲרֵתָנוּ אֲשֶׁר הִלְלוּךָ אֲבוֹתֵינוּ הָיָה לְשִׂרְפֹת אֵשׁ וְכָל־מִחְמֹדֵינוּ הָיָה לְחָרְבָה:</p> <p>11 הֲעַל־אַלֶּה תִּחְאַפֵּק יְהוָה תִּחְשָׁה וַתַּעֲנֵנוּ עַד־מְאֹד: ׀</p>
<p>Jer 3:2-3a</p> <p>Agent = unnamed</p> <p>B caused</p> <p>R</p>	<p>Single Pattern A for Jeremiah</p> <p><3:2> Lift up your eyes to the bare heights, and see! Where have you not been lain with? By the waysides you have sat awaiting lovers like an Arab in the wilderness. You have polluted the land with your vile harlotry.</p> <p><3:3> Therefore the showers have been withheld, and the spring</p>	<p>2 שְׂאִי־עֵינֶיךָ עַל־שָׁפָיִם וּרְאִי אֵיפֹה לֹא שְׁנִלַּת [שְׁכֻבָתָה] עַל־דַּרְכֵיכִים יִשְׁבֹּת לְחָם פְּעָרְכִי בַמִּדְבָּר וַתִּחְנִיפִי אֶרֶץ בְּוִיתֶיךָ וַיִּבְרַעַתְךָ:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>Jer 4:22-26 Behavior</p> <p>Response God = agent w/anger</p>	<p>rain has not come;</p> <p><4:22> "For my people are foolish, they know me not; they are stupid children, they have no understanding. They are skilled in doing evil, but how to do good they know not."</p> <p><4:23> I looked on the earth, and lo, it was waste and void; and to the heavens, and they had no light. <4:24> I looked on the mountains, and lo, they were quaking, and all the hills moved to and fro. <4:25> I looked, and lo, there was no man, and all the birds of the air had fled. <4:26> I looked, and lo, the fruitful land was a desert, and all its cities were laid in ruins before the LORD, before his fierce anger.</p>	<p>3 וַיִּמְנְעוּ רַבְבִּים וּמִלְקוֹשׁ לֹא הָיָה 22 כִּי אֶיִן לַעֲמֹל אוֹתוֹ לֹא יָדְעוּ בְנֵים סְכָלִים הָמָּה וְלֹא גְבוּנִים הָמָּה חֲכָמִים הָמָּה לְהַרְעֵ וּלְהִשְׁיב לֹא יָדְעוּ: 23 רְאִיתִי אֶת־הָאָרֶץ וְהִנֵּה־תָהוּ וְגָהוּ וְאֶל־הַשָּׁמַיִם וְאֵין אוֹרָם: 24 רְאִיתִי הַהָרִים וְהִנֵּה רַעֲשִׁים וְכָל־הַגְּבוּעוֹת הִתְקַלְקְלוּ: 25 רְאִיתִי וְהִנֵּה אֵין הָאָדָם וְכָל־עוֹף הַשָּׁמַיִם נָדְדוּ: 26 רְאִיתִי וְהִנֵּה חֲפָרִים וְהִנֵּה חֲפָרִים וְכָל־עָרָיו נִחְצְלוּ מִפְּנֵי יְהוָה מִפְּנֵי חֲרוֹן אַפָּי: ס</p>
<p>Jer 6:19 R God = agent B</p>	<p><6:19> Hear, O earth; behold, I am bringing evil upon this people, the fruit of their devices,</p> <p>because they have not given heed to my words; and as for my law, they have rejected it.</p>	<p>19 שְׁמַעֵי הָאָרֶץ הִנֵּה אָנֹכִי מֵבִיא רָעָה אֶל־הָעָם הַזֶּה פְּרִי מַחְשְׁבוֹתָם כִּי עַל־דְּבָרֵי לֹא הִקְשִׁיבוּ וְתוֹרָתִי וַיִּמָּאֲסוּ־בָהּ:</p>
<p>Jer 10:25 Response God = agent w/anger B</p>	<p><10:25> Pour out thy wrath upon the nations that know thee not, and upon the peoples that call not on thy name;</p> <p>for they have devoured Jacob; they have devoured him and consumed him, and have laid waste his habitation.</p>	<p>25 שָׁפֹךְ חַמְתְּךָ עַל־הַגּוֹיִם אֲשֶׁר לֹא־יָדְעוּךָ וְעַל מְשֻׁפְחוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ כִּי־אֶקְלוּ אֶת־יַעֲקֹב וְאֶקְלֵהוּ וַיִּכְלְהוּ וְאֶת־גְּוִהוּ הַשָּׁמוּ:</p>
<p>Jer 14:10, 12 God = agent Behavior</p> <p>Response</p>	<p><14:10> Thus says the LORD concerning this people: "They have loved to wander thus, they have not restrained their feet;</p> <p>therefore the LORD does not accept them, now he will remember their iniquity and punish their sins." <14:12> Though they fast, I will not hear their cry, and though they offer burnt offering and cereal offering, I will not accept them; but I will consume them by the sword, by famine, and by pestilence."</p>	<p>10 כֹּה־אָמַר יְהוָה לְעַם הַזֶּה בֶּן אֶחָב לִזְנוֹעַ רַגְלֵיהֶם לֹא חָשְׁבוּ וַיִּהְיֶה לֹא רָצָם עֲתוֹה יוֹכֵר עוֹנֵם וַיִּבְקַד חַטָּאתָם: 12 כִּי יִצְמוּ אֵינֶנִּי שֹׁמֵעַ אֶל־רִנָּתָם וְכִי יַעֲלוּ עֹלָה וּמִנְחָה אֵינֶנִּי רָצָם כִּי בַחֲרֹב וּבְרָעָב וּבְדָבָר אָנֹכִי מֹכֵלָה אוֹתָם: ס</p>
<p>Jer 15:13-14</p>	<p><15:13> "Your wealth and your treasures I will give as spoil, without price,</p>	<p>13 חֵילְךָ וְאוֹצְרוֹתֶיךָ לְבוֹ אֶתֵּן</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
R God = agent B R w/anger	<p>for all your sins, throughout all your territory.</p> <p><15:14> I will make you serve your enemies in a land which you do not know, for in my anger a fire is kindled which shall burn for ever."</p>	G	<p>לֹא בַמְחִיר</p> <p>וּבְכָל־חַטָּאוֹתַיִךְ וּבְכָל־גְּבוּלֶיךָ:</p> <p>14 וְהִעֲבַרְתִּי אֶת־אֵיבֶיךָ בְּאֶרֶץ לֹא יָדַעְתָּ כִּי־אֵשׁ קָרְחָה בְּאַפִּי עָלֵיכֶם תִּוְקַד׃ ס</p>
Jer 22:8-9 R God = agent B	<p><22:8> ""And many nations will pass by this city, and every man will say to his neighbor, "Why has the LORD dealt thus with this great city?"</p> <p><22:9> And they will answer, "Because they forsook the covenant of the LORD their God, and worshiped other gods and served them.""</p>	A- G	<p>8 וַעֲבְרוּ גוֹיִם רַבִּים עַל הָעִיר הַזֹּאת וַאֲמָרוּ אִישׁ אֶל־רֵעֵהוּ עַל־מָה עָשָׂה יְהוָה לְכָה לָעִיר הַגְּדוֹלָה הַזֹּאת:</p> <p>9 וַאֲמָרוּ עַל אֲשֶׁר עָזְבוּ אֶת־בְּרִית יְהוָה אֱלֹהֵיהֶם וַיִּשְׁתַּחֲווּ לֵאלֹהִים אֲחֵרִים וַיַּעֲבְדוּם׃ ס</p>
Jer 22:17-19 B R	<p><22:17> But you have eyes and heart only for your dishonest gain, for shedding innocent blood, and for practicing oppression and violence."</p> <p><22:18> Therefore thus says the LORD concerning Jehoi'akim the son of Josi'ah, king of Judah: "They shall not lament for him, saying, 'Ah my brother!' or 'Ah sister!' They shall not lament for him, saying, 'Ah LORD!' or 'Ah his majesty!' <22:19> With the burial of an ass he shall be buried, dragged and cast forth beyond the gates of Jerusalem."</p>	P- S	<p>17 כִּי אֵין עֵינֶיךָ וְלִבְךָ כִּי אִם־עַל־בְּצַעֲךָ וְעַל דַּם־הַנֶּקֶל לְשִׁפּוֹךְ וְעַל־הַעֲשֵׂק וְעַל־הַמְרוּצָה לַעֲשׂוֹת׃ ס</p> <p>18 לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵינוּ קִים בְּנִי־אֲשֵׁיהוּ מְלֶךְ יְהוּדָה לֹא־יִסְפְּדוּ לוֹ הוּי אָחִי וְהוּי אָחֹת לֹא־יִסְפְּדוּ לוֹ הוּי אָדוֹן וְהוּי הַדָּה׃ קְבוּרַת חֲמוֹר יִקְבְּרֶהָ סְחֹב וְהִשְׁלָךְ מִהַלְאָה לְשַׁעֲרֵי יְרוּשָׁלַם׃ ס</p>
Jer 23:2-4 B God = agent R	<p><23:2> Therefore thus says the LORD, the God of Israel, concerning the shepherds who care for my people: "You have scattered my flock, and have driven them away, and you have not attended to them.</p> <p>Behold, I will attend to you for your evil doings, says the LORD. <23:3> Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. <23:4> I will</p>	A- G	<p>2 לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל עַל־הָרְעִים הָרְעִים אֶת־עַמִּי אֲשֶׁם הִפַּצְתֶּם אֶת־צֹאֲנֵי וַתִּדְחֹוּם וְלֹא פָקַדְתֶּם אֹתָם הִנְנִי פֹקֵד עָלֵיכֶם אֶת־רַע מַעַלְלֵיכֶם נָא־יְהוָה׃ 3 וְאֲנִי אֶקְבֹּץ אֶת־שְׂאֵרֵי צֹאֲנֵי מִכָּל הָאֲרָצוֹת אֲשֶׁר־הִדַּחְתִּי אֹתָם שָׁם וְהִשְׁבַּתִּי אֶתְהֶן עַל־</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
	set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, says the LORD.	גִּנְהָן וַיִּפְרוּ וַיִּרְבוּ: 4 וְהִקְמַתִּי עֲלֵיהֶם רָעִים וַיִּרְעוּם וְלֹא־יִירָאוּ עוֹד וְלֹא־יִחַתּוּ וְלֹא יִפְקְדוּ נְאֻם־יְהוָה: 5
Jer 23:19-20 R B R God = agent w/anger	<p><23:19> Behold, the storm of the LORD! Wrath has gone forth, a whirling tempest;</p> <p>it will burst upon the head of the wicked.</p> <p><23:20> The anger of the LORD will not turn back until he has executed and accomplished the intents of his mind. In the latter days you will understand it clearly.</p>	<p>19 הִנֵּה ׀ סַעֲרַת יְהוָה חִמָּה יִצְאָה וְסַעַר מִתְחַלֵּל עַל רֹאשׁ רְשָׁעִים יִחַל:</p> <p>20 לֹא יָשׁוּב אֶפְרַיִם עַד־עֲשׂוֹתוֹ וְעַד־הִקְיָמוֹ מִזְמוֹת לְבָבוֹ בְּאַחֲרֵית הַיָּמִים תִּתְבַּנְּנוּ בָּהּ בַּיָּמֵהּ:</p>
Jer 25:30-38 God = agent B (wicked or guilty) Response w/anger	<p><25:30> "You, therefore, shall prophesy against them all these words, and say to them: 'The LORD will roar from on high, and from his holy habitation utter his voice; he will roar mightily against his fold, and shout, like those who tread grapes, against all the inhabitants of the earth. <25:31> The clamor will resound to the ends of the earth, for the LORD has an indictment against the nations; he is entering into judgment with all flesh, and the wicked</p> <p>he will put to the sword, says the LORD.' <25:32> "Thus says the LORD of hosts: Behold, evil is going forth from nation to nation, and a great tempest is stirring from the farthest parts of the earth! <25:33> "And those slain by the LORD on that day shall extend from one end of the earth to the other. They shall not be lamented, or gathered, or buried; they shall be dung on the surface of the ground. <25:34> "Wail, you shepherds, and cry, and roll in ashes, you lords of the flock, for the days of your slaughter and dispersion have come, and you shall fall like choice rams. <25:35> No refuge will remain for the shepherds, nor escape for the lords of the flock. <25:36> Hark, the cry of the shepherds, and the wail of the lords of the flock! For the LORD is</p>	<p>30 וְאַתָּה תִּנְבֵּא אֲלֵיהֶם אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וְאַמַּרְתָּ אֲלֵיהֶם יְהוָה מִמְרוֹם וְשָׁאֵל וּמִמְעוֹן קָדְשׁוֹ יִתֵּן קוֹלוֹ שָׁאֵל יִשְׁאֵל עַל־גִּזְרוֹת הַיָּדָיִם כַּדְּרֹכִים יַעֲזֶה אֵל כָּל־יֹשְׁבֵי הָאָרֶץ: 31 בָּא שְׁאוֹן עַד־קִצְחַת הָאָרֶץ כִּי רִיב לִיהוָה בַּגּוֹיִם נִשְׁפָּט הוּא לְכָל־בָּשָׂר הַרְשָׁעִים</p> <p>נִתְּנָם לְחֶרֶב נְאֻם־יְהוָה: 32 כֹּה אָמַר יְהוָה צְבָאוֹת הִנֵּה רָעָה יִצְאֵת מִגּוֹי אֶל־גּוֹי וְסַעַר גָּדוֹל יַעֲזוֹר מִיַּרְדֵּן אֶרֶץ־יִשְׂרָאֵל:</p> <p>33 וְהָיוּ חֲלָלִי יְהוָה בְּיָמָיו מִקְצֵה הָאָרֶץ וְעַד־קִצְחַת הָאָרֶץ לֹא יִסְפְּדוּ וְלֹא יִאֲסְפוּ וְלֹא יִקְבְּרוּ לְדָמָן עַל־פְּנֵי הָאֲדָמָה יִהְיוּ:</p> <p>34 הַיְלִילוּ הָרָעִים וְזַעְקוּ וְהִתְפַּלְשׁוּ אֲדִיבֵי הַצֹּאן כִּי־מָלְאוּ יְמֵיכֶם לְשׂבוּחַ וְתִפְּלוּצוֹתֵיכֶם וְנִפְלַתֶם כַּכְּלֵי הַמִּדְּבָה:</p> <p>35 וְאַבְדוּ מְנוֹס מִן־הָרָעִים וּפְלִיטָה מֵאֲדִיבֵי הַצֹּאן:</p> <p>36 קוֹל צַעֲקַת הָרָעִים וְיִלְלַת אֲדִיבֵי הַצֹּאן</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
	despoiling their pasture, <25:37> and the peaceful folds are devastated, because of the fierce anger of the LORD. <25:38> Like a lion he has left his covert, for their land has become a waste because of the sword of the oppressor, and because of his fierce anger."		<p>כִּי־שָׁדַד יְהוָה אֶת־מְרֻעֵיהֶם: 37 וַנִּדְמוּ נְאוֹת הַשְּׁלֹם מִפְּנֵי חֲרוֹן אַף־יְהוָה: 38 עֲגוֹב כַּכְּפִיר סָבּוּ כִּי־הִוְתָה אֶרֶץ אֶם לְשֹׁמֵה מִפְּנֵי חֲרוֹן הַיְוָנָה וּמִפְּנֵי חֲרוֹן אַפּוֹ: פ</p>
<p>Jer 31:18-20 God = agent B (repentance)</p> <p>Invites R</p>	<p><31:18> I have heard E'phraim bemoaning, 'Thou hast chastened me, and I was chastened, like an untrained calf; bring me back that I may be restored, for thou art the LORD my God. <31:19> For after I had turned away I repented; and after I was instructed, I smote upon my thigh; I was ashamed, and I was confounded, because I bore the disgrace of my youth.' <31:20> Is E'phraim my dear son? Is he my darling child? For as often as I speak against him, I do remember him still. Therefore my heart yearns for him; I will surely have mercy on him, says the LORD.</p>	A+	<p>ס 18 שָׁמוּעַ שָׁמַעְתִּי אֶפְרַיִם מִתְנַוֵּדֵד יִסְרַתְנִי וְאוֹסֵר כַּעֲגוּל לֹא לְמֹד הַשִּׁיבֵנִי וְאֲשׁוּבָה כִּי אַתָּה יְהוָה אֱלֹהֵי: 19 כִּי־אַחֲרֵי שׁוֹבֵל נִחַמְתִּי וְאַחֲרַי הִנְדַּעְתִּי סָפַקְתִּי עַל־גִּרְדִּי בְּשֹׁתִי וְגַם־נִכְלַמְתִּי כִּי נִשְׂאֵתִי חֲרַפְתִּי וְעוּרִי: 20 הֲבֵן יִקָּר לי אֶפְרַיִם אִם יֶלֶד שֶׁעָשִׂים כִּי־מִדֵּי דִבְרֵי בֹן זָכַר אוֹפְרַיִם עוֹד עַל־כֵּן הִמּוּ מֵעַי לוֹ רַחֵם אֶרְחַמֶנּוּ נְאֻם־יְהוָה: ס</p>
<p>Jer 33:5 God = agent R Is caused by B (general) With anger</p>	<p><33:5> The Chalde'ans are coming in to fight and to fill them with the dead bodies of men whom I shall smite in my anger and my wrath, for I have hidden my face from this city because of all their wickedness.</p>	A- G	<p>5 בָּאִים לְהִלָּחֵם אֶת־הַכַּשְׂדִּים וּלְמַלְאֵם אֶת־פְּגָרֵי הָאָדָם אֲשֶׁר־הִכִּיתִי בְּאָפִי וּבְחַמְתִּי וְאֲשֶׁר הִסְתַּרְתִּי פָנָי מִהָעִיר הַזֹּאת עַל כָּל־רָעָתָם:</p>
<p>Jer 33:6-9 God's Behavior God=agent</p> <p>Response</p>	<p><33:6> Behold, I will bring to it health and healing, and I will heal them and reveal to them abundance of prosperity and security. <33:7> I will restore the fortunes of Judah and the fortunes of Israel, and rebuild them as they were at first. <33:8> I will cleanse them from all the guilt of their sin against me, and I will forgive all the guilt of their sin and rebellion against me. <33:9> And this city shall be to me a name of joy, a praise and a glory before all the nations of the earth who shall hear of all the good that I do for them; they shall fear and tremble because of all the good and all the prosperity I provide for it.</p>	A+	<p>6 הִנְנִי מַעֲלֶה־לָּהּ אֲרֻכָּה וּמְרַפָּא וּרְפָאוֹתַי וְגִלְיֹתִי לָהֶם עֲתֵרַת שְׁלֹם וְנֹאמַת: 7 וְהִשְׁבַּחְתִּי אֶת־שָׁבוֹת יְהוּדָה וְאֵת שָׁבוֹת יִשְׂרָאֵל וּבְנֵתַיִם כְּבָרָאשְׁנָה: 8 וְטַהַרְתִּים מִכָּל־עֲוֹנָם אֲשֶׁר חָטְאוּ־לִי וְסַלַּחְתִּי לְכוֹל [לְכָל־]עֲוֹנוֹתֵיהֶם אֲשֶׁר חָטְאוּ־לִי וְאֲשֶׁר פָּשְׁעוּ בִּי: 9 וְהִוְתָה לִּי לְשֵׁם שְׂשׂוֹן לְתִהְלֶה וּלְתִפְאֶרֶת לְכָל גּוֹיֵי הָאָרֶץ אֲשֶׁר יִשְׁמְעוּ אֶת־כָּל־הַטּוֹבָה אֲשֶׁר אֲנִי עֹשֶׂה אֹתָם וּפְחָדוֹ וְרִגְזוֹ עַל כָּל־הַטּוֹבָה וְעַל כָּל־הַשְּׁלֹם אֲשֶׁר אֲנִי עֹשֶׂה לָּהּ:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>Jer 35: 13-17 <u>God = agent</u> General appeal</p> <p>B_a causes</p> <p>R</p> <p>Caused by B_b</p>	<p><35:13> "Thus says the LORD of hosts, the God of Israel: Go and say to the men of Judah and the inhabitants of Jerusalem, Will you not receive instruction and listen to my words? says the LORD. <35:14>(b) I have spoken to you persistently, but you have not listened to me. <35:15> I have sent to you all my servants the prophets, sending them persistently, saying, 'Turn now every one of you from his evil way, and amend your doings, and do not go after other gods to serve them, and then you shall dwell in the land which I gave to you and your fathers.'</p> <p>But you did not incline your ear or listen to me. <35:16> but this people has not obeyed me.</p> <p><35:17> Therefore, thus says the LORD, the God of hosts, the God of Israel: Behold, I am bringing on Judah and all the inhabitants of Jerusalem all the evil that I have pronounced against them;</p> <p>because I have spoken to them and they have not listened, I have called to them and they have not answered."</p>	<p>13 כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הֲלֹךְ וְאָמַרְתָּ לְאִישׁ יְהוּדָה וּלְיוֹשְׁבֵי יְרוּשָׁלַם הֲלוֹא תִקְחוּ מוֹסֵר לְשִׁמְעֵ אֶל־דְּבָרֵי נְאֻם־יְהוָה: 14 וְאֲנֹכִי דִבַּרְתִּי אֲלֵיכֶם הַשָּׁמַיִם וּדְבַר וְלֹא שָׁמַעְתֶּם אֵלָי: 15 וְאֶשְׁלַח אֲלֵיכֶם אֶת־כָּל־עֲבָדַי הַנְּבִאִים הַשְּׂפִיזִים וְשָׁלַח לֵאמֹר שׁבוּ־נָא אִישׁ מִדַּרְכּוֹ הַרְעָה וְהִטִּיבוּ מַעַלְלֵיכֶם וְאַל־תֵּלְכוּ אַחֲרַי אֱלֹהִים אַחֲרֵימָם לְעַבְדָּם וּשְׁבוּ אֶל־ הָאָרֶץ אֲשֶׁר־נָתַתִּי לְכֶם וְלֹא־בָתִּיכֶם וְלֹא הִטִּיתֶם אֶת־אָזְנוֹכֶם וְלֹא־שָׁמַעְתֶּם אֵלָי: 16 וְהָעַם הַזֶּה לֹא שָׁמְעוּ אֵלָי: 17 לְכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל ..הֲנִי מְבִיא אֶל־יְהוּדָה וְאֶל כָּל־יוֹשְׁבֵי יְרוּשָׁלַם אֶת כָּל־הַרְעָה אֲשֶׁר דִּבַּרְתִּי עֲלֵיהֶם יַעַן דִּבַּרְתִּי אֲלֵיהֶם וְלֹא שָׁמְעוּ וְאֶקְרָא לָהֶם וְלֹא עָנּוּ:</p>
<p>Jer 46:25-26 <u>God = agent</u> Response</p> <p>Behavior</p> <p>Response</p>	<p><46:25> The LORD of hosts, the God of Israel, said: "Behold, I am bringing punishment upon Amon of Thebes, and Pharaoh, and Egypt and her gods and her kings, upon Pharaoh and those who trust in him.</p> <p><46:26> I will deliver them into the hand of those who seek their life, into the hand of Nebuchadrez'zar king of Babylon and his officers. Afterward Egypt shall be inhabited as in the days of old, says the LORD.</p>	<p>25 אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הֲנִי פּוֹקֵד אֶל־אֲמוֹן מִנְּא וְעַל־פְּרֹעֹה וְעַל־מִצְרַיִם וְעַל־אֱלֹהֵיהֶם וְעַל־מַלְכֵיהֶם וְעַל־פְּרֹעֹה וְעַל הַבְּטָחִים בּוֹ: 26 וְנָתַתִּים בְּיַד מְבַקְשֵׁי נַפְשָׁם וּבְיַד נְבוּכַדְרֶצַּר מֶלֶךְ־בָּבֶל וּבְיַד־עֲבָדָיו וְאַחֲרֵי־כֵן תִּשְׁכַּן כַּיְמֵי־קֹדֶם נְאֻם־יְהוָה: 2</p>
<p>Jer 49:35- B(bow=might) <u>God = agent</u></p>	<p><49:35> Thus says the LORD of hosts: "Behold, I will break the bow of Elam, the mainstay of their might;</p>	<p>מִלְכּוֹת צְדָקָה מֶלֶךְ־יְהוּדָה לֵאמֹר: 35 כֹּה אָמַר יְהוָה צְבָאוֹת הֲנִי שֹׁבֵר אֶת־קֶשֶׁת עֵילָם רַאשִׁית גְּבוּרָתָם:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>w/anger</p> <p>R</p> <p>Restoration</p>	<p><49:36> and I will bring upon Elam the four winds from the four quarters of heaven; and I will scatter them to all those winds, and there shall be no nation to which those driven out of Elam shall not come. <49:37> I will terrify Elam before their enemies, and before those who seek their life; I will bring evil upon them, my fierce anger, says the LORD. I will send the sword after them, until I have consumed them; <49:38> and I will set my throne in Elam, and destroy their king and princes, says the LORD.</p> <p><49:39> "But in the latter days I will restore the fortunes of Elam, says the LORD."</p>	<p>36 וְהִבֵּאתִי אֶל־עַיְלָם אַרְבַּע רוּחוֹת מְאַרְבַּע קְצוֹת הַשָּׁמַיִם וְנִגְרָתִים לְכָל הַרְחֹת הָאֲלֵה וְלֹא־יִהְיֶה הַגּוֹי אֲשֶׁר לֹא־יָבֹא שָׁם בְּדַחֵי עוֹלָם [עַיְלָם]:</p> <p>37 וְהַחֲתַתִּי אֶת־עַיְלָם לִפְנֵי אֹיְבֵיהֶם וּלְפָנָי אֶמְבֹקֵשׁ נַפְשָׁם וְהִבֵּאתִי עֲלֵיהֶם אֶת־חֶרֶב אֶת־חַרְוֹן אֲפִי נֹאֵם־יְהוָה וְשִׁלַּחְתִּי אַחֲרֵיהֶם אֶת־חֶרֶב עַד כְּלוֹתִי אוֹתָם:</p> <p>38 וְשִׁמְתִי כִסֵּאִי בְעֵילָם וְהִאֲבֹדְתִי מִשָּׁם מֶלֶךְ וְשָׂרִים נֹאֵם־יְהוָה: אֲבִיבִים אֲשִׁיב [אֲשִׁיב] אֶת־שְׁבִיית [שְׁבִיית] עַיְלָם נֹאֵם־יְהוָה: ס</p> <p>39 וְהָיָה</p>
	<p>This is a simple general summary where the anger of God metonymically stands for the whole destruction that will follow.</p>	
<p>Jer 52:3 R</p> <p>B</p> <p>R</p> <p>God = Agent w/anger</p>	<p><52:3> Surely because of the anger of the LORD things came to such a pass in Jerusalem and Judah that he cast them out from his presence.</p>	<p>A-</p> <p>G</p> <p>3 כִּי אֶל־אֶף יְהוָה הָיְתָה בִּירוּשָׁלַם וַיְהוּדָה עַד־הַשְּׁלִיכוֹ אוֹתָם מֵעַל פְּנֵי וַיִּמְרֹד צְדַקְנֵהוּ בְּמֶלֶךְ בָּבֶל:</p>
<p>Jer 53:4 B</p> <p>Response</p>	<p>And Zedeki'ah rebelled against the king of Babylon.</p> <p><52:4> And in the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadrez'zar king of Babylon came with all his army against Jerusalem, and they laid siege to it and built siegeworks against it round about.</p>	<p>P-</p> <p>4 וַיְהִי בַשָּׁנָה הַחֲמִשִּׁית לְמַלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעָשׂוֹר לַחֹדֶשׁ פָּא נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל הוּא וְכָל־חֵילוֹ עַל־יְרוּשָׁלַם וַיִּחְגּוּ עָלֶיהָ וַיִּבְנוּ עָלֶיהָ דָגַם סָבִיב:</p>
	<p>Compound Social Control pattern A for Jeremiah</p>	
<p>Jer 2:33-37</p>	<p>No anger</p>	
<p>Jer 2:33-35</p> <p>B</p> <p>God = agent</p>	<p><2:33> "How well you direct your course to seek lovers! So that even to wicked women you have taught your ways. <2:34> Also on your skirts is found the lifeblood of guiltless poor; you did not find them breaking in. Yet in spite of all these things <2:35> you</p>	<p>A-</p> <p>33 מַה־דִּיבְטִיבִי דִרְבַּךְ לְבַקֵּשׁ אֲהַבָּה לְכֵן גַּם אֶת־הַרְעוֹת לַמַּדְתִּי [לַמַּדְתִּי] אֶת־דְרָכֶיךָ:</p> <p>34 גַּם בְּכַנְפֶיךָ נִמְצְאוּ דָם נַפְשׁוֹת אֲבִיוֹנִים וְנַקְיִים לֹא־בַמַּחְתֶּרֶת מִצְאָתִים כִּי עַל־כָּל־אֲלֵה:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
w/anger	say, 'I am innocent; surely his anger has turned from me.'	S	35 ותאמר כי גליתי אך שׁב אפּו מִמֶּנִּי
Response	Behold, I will bring you to judgment for saying, 'I have not sinned.'		הֲנִי נִשְׁפָּט אוֹתָךְ עַל־אֲמַרְךָ לֹא חָטָאתִי:
Jer 2:36-37a	<2:36> How lightly you gad about, changing your way!	P-	36 מִהֲתַזְלִי מֵאֵד לְשִׁנּוֹת אֶת־דַּרְכֶּךָ
B	You shall be put to shame by Egypt as you were put to shame by Assyria. <2:37> From it too you will come away with your hands upon your head,	S	גַּם מִמִּצְרַיִם תִּבּוֹשִׁי כַּאֲשֶׁר־בָּשַׂת מֵאַשּׁוּר:
Response	Assyria. <2:37> From it too you will come away with your hands upon your head,		37 גַּם מֵאֵת זֶה תֵצֵא וְיָרִיד עַל־רֹאשְׁךָ
Jer 2: 37b-c	for the LORD has rejected those in whom you trust,	A-	כִּי־מָאֵס יְהוָה בַּמִּבְטָחֶיךָ
B	and you will not prosper by them.		וְלֹא תִצְלַחִי לָהֶם:
Response			
God = agent			
Jer 8:5-17	No anger		
Jer 8:5-9	<8:5> Why then has this people turned away in perpetual backsliding? They hold fast to deceit, they refuse to return. <8:6> I have given heed and listened, but they have not spoken aright; no man repents of his wickedness, saying, 'What have I done?' Every one turns to his own course, like a horse plunging headlong into battle. <8:7> Even the stork in the heavens knows her times; and the turtledove, swallow, and crane keep the time of their coming; but my people know not the ordinance of the LORD. <8:8> "How can you say, 'We are wise, and the law of the LORD is with us'? But, behold, the false pen of the scribes has made it into a lie.	P-	5 מִדּוּעַ שׁוֹבְבָה הָעַם הַזֶּה וְרוּשְׁלָם מִשִּׁבְחָה נִצְחָת הִחֲזִיקוּ בַתְּרֵמִית מֵאַנּוּ לְשׁוּב:
Behavior	I have given heed and listened, but they have not spoken aright; no man repents of his wickedness, saying, 'What have I done?' Every one turns to his own course, like a horse plunging headlong into battle. <8:7> Even the stork in the heavens knows her times; and the turtledove, swallow, and crane keep the time of their coming; but my people know not the ordinance of the LORD. <8:8> "How can you say, 'We are wise, and the law of the LORD is with us'? But, behold, the false pen of the scribes has made it into a lie.	S	6 הִקְשַׁבְתִּי וְאָשַׁמְעַ לֹא־כֵן וַדַּבְּרוּ אִין אִישׁ נַחֵם עַל־רַעְתּוֹ לֵאמֹר מַה עָשִׂיתִי כִּלְהַ שׁוֹב בְּמַרְצוֹתָם [בְּמַרוּצָתָם] כָּסוּס שׁוֹטֵף בַּמִּלְחָמָה:
Response	<8:9> The wise men shall be put to shame, they shall be dismayed and taken;		7 גַּם־חֲסִידָהּ בַּשָּׁמַיִם יָדְעָה מוֹעֲדֶיהָ וְתֹר וְסוּס [וְסוּסִים] וְעֹגוּר שָׁמְרוּ אֶת־עֵת בִּאֲנָה וְעַמִּי לֹא יָדְעוּ אֵת מִשְׁפַּט יְהוָה:
			8 אֵיכָה תֹאמְרוּ חֲכָמִים אֲנַחְנוּ וְתוֹרַת יְהוָה אֲנַחְנוּ אַךְ כֵּן הִנֵּה לְשִׁקֵּר עָשָׂה עֵט לְשִׁקֵּר סִפְרִים:
			9 הִבִּישׁוּ חֲכָמִים חֲתוּ וַיִּלְכְּדוּ
Jer 8:9b-10a	lo, they have rejected the word of the LORD, and what wisdom is in them?	A-	הִנֵּה בַדְּבַר־יְהוָה מֵאֵסוּ וְחֲכַמְתֶּמָּה לָהֶם: ס
B			
R	<8:10> Therefore I will give their wives to others and their fields to conquerors,	G	10 לְכֵן אֶתֵּן אֶת־נְשֵׂיהֶם לְאֲחֵרִים שְׂדוֹתֵיהֶם לְיֹנְרָשִׁים
God = agent			

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
Jer 8:10-12 Behavior Response God = agent	because from the least to the greatest every one is greedy for unjust gain; from prophet to priest every one deals falsely. <8:11> They have healed the wound of my people lightly, saying, 'Peace, peace,' when there is no peace. <8:12> Were they ashamed when they committed abomination? No, they were not at all ashamed; they did not know how to blush. Therefore they shall fall among the fallen; when I punish them, they shall be overthrown, says the LORD.	כִּי מִקְטָן וְעַד-גָּדוֹל כָּל־הַ בָּצַע בָּצַע מִנְבִיא וְעַד-כֹּהֵן כָּל־הָ עֵשָׂה שִׁקְרָה׃ 11 וַיִּרְפוּ אֶת-שִׁבְרֵי בְתָרְעָמִי עַל-נִקְלָה לֵאמֹר שְׁלוֹם וּ שְׁלוֹם וְאִין שְׁלוֹם׃ 12 הֲבִישׁוּ כִי תֹעֵבָה עָשׂוּ גַם-בְּיוֹשׁ לֹא-יִבְשׁוּ וְהַכֹּלֵם לֹא יָדְעוּ לָכֵן יִפְּלוּ בְּנִפְלִים בְּעַת פְּקֻדָתְכֶם וּפְשָׁלוֹ אָמַר יְהוָה׃ ׀
Jer 8:13-14 Behavior Response	<8:13> When I would gather them, says the LORD, there are no grapes on the vine, nor figs on the fig tree; even the leaves are withered, and what I gave them has passed away from them." <8:14> Why do we sit still? Gather together, let us go into the fortified cities and perish there; for the LORD our God has doomed us to perish, and has given us poisoned water to drink,	13 אֶסְףָּ אֶסִיפֶם וְאִם-יִהְיֶה אִין עֲנָבִים בְּנִיָּן וְאִין תְּאֵנִים בְּתֵאֵנָה וְהָעֵלֶה נָבֵל וְאֵתֵן לָהֶם יַעֲבְרוּם׃ 14 עַל-מָה אֲנַחְנוּ וְשִׁבִים הָאֶסְפוּ וְנִבְּאוּ אֶל-עָרֵי הַמְּבֻצָּר וְנִדְמָה-שָׁם כִּי יִהְיֶה אֶלְהֵינוּ הַדְּמֹנוּ וַיִּשְׁקֵנוּ מִיַּד-אֵשׁ כִּי חֲטֵאנוּ לַיהוָה׃
Jer 8:14b-17 Behavior Response God = agent	because we have sinned against the LORD. <8:15> We looked for peace, but no good came, for a time of healing, but behold, terror. <8:16> "The snorting of their horses is heard from Dan; at the sound of the neighing of their stallions the whole land quakes. They come and devour the land and all that fills it, the city and those who dwell in it. <8:17> For behold, I am sending among you serpents, adders which cannot be charmed, and they shall bite you," says the LORD.	15 קָנָה לְשְׁלוֹם וְאִין טוֹב לָעַת מִרְפָּה וְהִנֵּה בְעַתָּה׃ 16 מִדָּן נִשְׁמַע נַחֲרַת סוּסֵי מִקוֹל מִצְהָלוֹת אַבִּירָיו רַעֲשָׂה כָּל-הָאָרֶץ וַיָּבֹאוּ וַיֹּאכְלוּ אֶרֶץ וּמְלוֹאָהּ עִיר וַיִּשְׁבִי בָּהּ׃ ׀ 17 כִּי הִנְנִי מִשְׁלַח בְּכֶם גַּחְשִׁים צְפֹעִים אֲשֶׁר אִין-לָהֶם לַחֵשׁ וַיִּשְׁכוּ אֶתְכֶם וְאִם-יִהְיֶה׃ ׀
Jer 9:2b-16 (1b-15 Heb)	No anger	
Jer 9:23b-7 B	For they are all adulterers, a company of treacherous men. <9:3> They bend their tongue like a bow; falsehood and not truth has grown strong in the land; for they proceed from evil to evil, and they do not know me, says the LORD. <9:4> Let every one beware	כִּי כָל־מְנַאפִים עֲצַרְת בְּיָדֵיכֶם׃ 2 וַיִּדְרְכוּ אֶת-לְשׁוֹנֵם קִשְׁתָּם שִׁקְרָה וְלֹא לְאִמוּנָה נִבְּרוּ בְּאָרֶץ כִּי מִרְעָה אֶל-רְעָה וַיֵּצְאוּ וְאֵתִי לֹא-יָדְעוּ וְאִם-יִהְיֶה׃ ׀ 3 אִישׁ מִרְעָהוּ הִשְׁמָרוּ וְעַל-כָּל-אֶחָ אֶל-תִּבְטְחוּ

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>God = agent</p> <p>R</p>	<p>of his neighbor, and put no trust in any brother; for every brother is a supplanter, and every neighbor goes about as a slanderer. <9:5> Every one deceives his neighbor, and no one speaks the truth; they have taught their tongue to speak lies; they commit iniquity and are too weary to repent. <9:6> Heaping oppression upon oppression, and deceit upon deceit, they refuse to know me, says the LORD.</p> <p><9:7> Therefore thus says the LORD of hosts: "Behold, I will refine them and test them, for what else can I do, because of my people?"</p>	<p>כִּי כָל־אָחׁ עֲקוּב יַעֲקֹב וְכָל־רֵעַ רֵקִיל יִהְיֶה׃ 4 וְאִישׁ בְּרֵעֵהוּ יִהְיֶה לֹוֹ וְאָמַת לֹא יִדְבְּרוּ לְמִדּוֹ לְשׁוֹנֵם דִּבְרֵ־שָׁקֶר הִעֲנָה נְלֹאוֹ׃ 5 שִׁבְתֶּהָ בְּתוֹךְ מִרְמָה בְּמִרְמָה מֵאֲנִי דַעֲתֵ־אוֹתִי נְאֻם־יְהוָה׃ ׀ 6 לְכֵן כֹּה אָמַר יְהוָה צְבָאוֹת הֲנִי צוֹרֵפִם וּבַחֲנֻתִים כִּי־אֵיךְ אֶעֱשֶׂה מִפְּנֵי בַת־עַמִּי׃</p>
<p>Jer 9:8-11</p> <p>B</p> <p>R</p> <p>God = agent</p>	<p><9:8> Their tongue is a deadly arrow; it speaks deceitfully; with his mouth each speaks peaceably to his neighbor, but in his heart he plans an ambush for him.</p> <p><9:9> Shall I not punish them for these things? says the LORD; and shall I not avenge myself on a nation such as this?</p> <p><9:10> "Take up weeping and wailing for the mountains, and a lamentation for the pastures of the wilderness, because they are laid waste so that no one passes through, and the lowing of cattle is not heard; both the birds of the air and the beasts have fled and are gone. <9:11> I will make Jerusalem a heap of ruins, a lair of jackals; and I will make the cities of Judah a desolation, without inhabitant."</p>	<p>7 חֵיץ שׁוֹחֵט [שְׁחוּט] לְשׁוֹנֵם מִרְמָה דִּבְרַ בְּפִיו שְׁלוֹם אֶת־רֵעֵהוּ יְדַבֵּר וּבִקְרָבוֹ יִשִּׁים אָרְבוֹ׃ 8 הֲעַל־אֵלֶּה לֹא־אֶפְקֹדֶם נְאֻם־יְהוָה אִם בְּנֹוֹי אֲשֶׁר־כָּזְּבוּ לֹא תִחַנְּנֶם נַפְשֵׁי׃ ׀ 9 עַל־הַהָרִים אֲשָׁא בְּכִי וְנָחִי וְעַל־גְּאוֹת מִדְּבַר קִינָה כִּי נָצְתוּ מִבְּלִי־אִישׁ עֵבֶר וְלֹא שָׁמְעוּ קוֹל מִקְנֵה מַעוֹף הַשָּׁמַיִם וְעַד־בְּהֵמָה נִדְּדוּ הַקְּלוֹ׃ 10 וְנִחַתִּי אֶת־יְרוּשָׁלַם לְגִלְמִים מְעוֹן תַּנִּים וְאֶת־עָרֵי יְהוּדָה אֶתֵּן שָׁמָּה מִבְּלֵי יוֹשֵׁב׃ ׀</p>
<p>Jer 9:12-15</p> <p>God - agent</p> <p>B</p> <p>R</p>	<p><9:12> Who is the man so wise that he can understand this? To whom has the mouth of the LORD spoken, that he may declare it? Why is the land ruined and laid waste like a wilderness, so that no one passes through?</p> <p><9:13> And the LORD says: "Because they have forsaken my law which I set before them, and have not obeyed my voice, or walked in accord with it, <9:14> but have stubbornly followed their own hearts and have gone after the Ba'als, as their fathers taught them.</p> <p><9:15> Therefore thus says the LORD of hosts, the God of Israel:</p>	<p>11 מִי־הָאִישׁ הַחֲכָם וַיִּבֶן אֶת־זֹאת וְאֲשֶׁר דִּבְרַ פִּי־יְהוָה אֵלָיו וַיַּגִּדָה עַל־מָה אֶבְרָה הָאָרֶץ נָצְתָה כַּמִּדְבָּר מִבְּלֵי עֵבֶר׃ ׀ 12 וַיֹּאמֶר יְהוָה עַל־עֲזוֹבֵם אֶת־תּוֹרָתִי אֲשֶׁר נָתַתִּי לְפָנֵיהֶם וְלֹא־שָׁמְעוּ בְּקוֹלִי וְלֹא־הִלְכוּ בְּהִ׃ 13 וַיִּלְכוּ אַחֲרַי שְׁרָרוֹת לִבָּם וְאַחֲרַי הִבְעֵלִים אֲשֶׁר לְמִדּוֹם אֲבוֹתָם׃ ׀ 14 לְכֵן כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הֲנִי מֵאֲכִילֵם אֶת־הָעֵם הַזֶּה לְעֵנָה וְהַשְׁקִיתִים</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
	Behold, I will feed this people with wormwood, and give them poisonous water to drink. <9:16> I will scatter them among the nations whom neither they nor their fathers have known; and I will send the sword after them, until I have consumed them."	מִיָּרֵאשׁׁ: 15 וְהַפְּצוּתֵימָּ בְּנֹלִים אֲשֶׁר לֹא יָדְעוּ הֵמָּה וְאֲבוֹתָם וְשִׁלַּחְתִּי אַחֲרֵיהֶם אֶת־הַחֶרֶב עַד פְּלוּתֵי אוֹתָם: פ
Jer 11:7-17	Anger 1 time	
Jer 11:7-8 God = agent Historical B causes R	<11:7> For I solemnly warned your fathers when I brought them up out of the land of Egypt, warning them persistently, even to this day, saying, Obey my voice. <11:8> Yet they did not obey or incline their ear, but every one walked in the stubbornness of his evil heart. Therefore I brought upon them all the words of this covenant, which I commanded them to do, but they did not."	A- G וְאָבִיָּא עַל־יָהִם אֶת־כָּל־דְּבָרֵי הַבְּרִית־הַזֹּאת אֲשֶׁר־צִוִּיתִי לַעֲשׂוֹת וְלֹא עָשׂוּ: ׀
Jer 11: 9-11 God = agent B (present & historical) brings R	<11:9> Again the LORD said to me, "There is revolt among the men of Judah and the inhabitants of Jerusalem. <11:10> They have turned back to the iniquities of their forefathers, who refused to hear my words; they have gone after other gods to serve them; the house of Israel and the house of Judah have broken my covenant which I made with their fathers. <11:11> Therefore, thus says the LORD, Behold, I am bringing evil upon them which they cannot escape; though they cry to me, I will not listen to them.	A- G S ׀ 11 לִכֵּן כֹּה אָמַר יְהוָה הִנְנִי מֵבִיא אֲלֵיהֶם רָעָה אֲשֶׁר לֹא־יִוָּקְלוּ לְצֵאת מִמִּנְהָ וְזָעֲקוּ אֵלַי וְלֹא אֶשְׁמַע אֲלֵיהֶם:
Jer 11:12-16 Behavior	<11:12> Then the cities of Judah and the inhabitants of Jerusalem will go and cry to the gods to whom they burn incense, but they cannot save them in the time of their trouble. <11:13> For your gods have become as many as your cities, O Judah; and as many as the streets of Jerusalem are the altars you have set up to shame, altars to burn incense to Ba'al.	A- S 12 וְהָלְכוּ עַרְי יְהוּדָה וְיִשְׁבְּלֵי יְרוּשָׁלַם וְזָעֲקוּ אֶל־הָאֱלֹהִים אֲשֶׁר הֵם מִקְּטָרִים לָהֶם וְהוֹשִׁיעַ לֹא־יִוָּשִׁיעוּ לָהֶם בְּעֵת רָעָתָם: 13 כִּי מִסְפָּר עָרֵיךָ הֵיוּ אֱלֹהֶיךָ יְהוּדָה וּמִסְפָּר חֲצוֹת יְרוּשָׁלַם שְׂמֵתָם מִזְבְּחוֹת לְבִשְׁת מִזְבְּחוֹת לְקַטֵּר לְבַעַל: ׀ 14 וְאִתָּה אֶל־תִּתְפַּלֵּל בְּעַד־הֵם הִזָּה וְאֶל־תִּשָּׂא בְּעַדָם רִגְוָה וְתִפְלֶה כִּי אֵינִי שֹׁמֵעַ בְּעֵת קְרָאָם

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
Response God = agent	<11:14> “Therefore do not pray for this people, or lift up a cry or prayer on their behalf, for I will not listen when they call to me in the time of their trouble. <11:15> What right has my beloved in my house, when she has done vile deeds? Can vows and sacrificial flesh avert your doom? Can you then exult? <11:16> The LORD once called you, ‘A green olive tree, fair with goodly fruit’; but with the roar of a great tempest he will set fire to it, and its branches will be consumed.		אֵלֵי בְעַד רַעְתָּם: 15 מָה לִי דִיּוּדֵי בְבֵיתִי עֲשׂוּתָהּ הַמְזֻמָּתָה הָרָפִים וּבִשְׂרָקָדֶשׁ יַעֲבִרוּ מֵעֲלֶיךָ כִּי רַעְתָּכִי אֶזְעָלֶי: 16 אֵיךְ רָעַנְנָה יַפֶּה פְּרִי־תְאֵר קָרָא יְהוָה שְׁמֹךְ לְקוֹל הַמְּוִלָּה גְדֹלָה הַצִּית אֵשׁ עָלֶיהָ וְרָעַו דְּלִיּוֹתָיו:
Jer 11:17 R B w/anger	<11:17> The LORD of hosts, who planted you, has pronounced evil against you, because of the evil which the house of Israel and the house of Judah have done, provoking me to anger by burning incense to Ba'al.”	A- G	17 וְיִהְיֶה צָבָאוֹת הַמְּוֹטֵט אוֹתְךָ דְבַר עָלֶיךָ רָעָה בְּגִלְלַת רַעַת בֵּית־יִשְׂרָאֵל וּבֵית יְהוּדָה אֲשֶׁר עָשׂוּ לְהַכְעִסְנִי לְקַטֵּר לְבַעַל: 15
Jer 12:7-13 Jer 12:7-9 Response God = agent B Response	Anger 1 time <12:7> "I have forsaken my house, I have abandoned my heritage; I have given the beloved of my soul into the hands of her enemies. <12:8> My heritage has become to me like a lion in the forest, she has lifted up her voice against me; therefore I hate her. <12:9> Is my heritage to me like a speckled bird of prey? Are the birds of prey against her round about? Go, assemble all the wild beasts; bring them to devour.	A- S	7 עֲזַבְתִּי אֶת־בֵּיתִי נָטַשְׁתִּי אֶת־נַחֲלָתִי נָתַתִּי אֶת־יְדָדוֹת נַפְשִׁי בְּכַף אִיְבִיהָ: 8 הִוָּתַח־לִי נַחֲלָתִי כְּאַרְיֵה בִיעָר נִתְנָה עָלַי בְּקוֹלָהּ עַל־כֵּן שָׂנְאֵתִיהָ: 9 הֲעֵיט צְבוּעַ נַחֲלָתִי לִי הֲעֵיט סָבִיב עָלֶיהָ לָכוּ אֲסַפּוּ כָל־חַיַּת הַשָּׂדֶה הַתִּיּוֹ לְאַכְלָהּ:
Jer 12:10-12 B R	<12:10> Many shepherds have destroyed my vineyard, they have trampled down my portion, they have made my pleasant portion a desolate wilderness. <12:11> They have made it a desolation; desolate, it mourns to me. The whole land is made desolate, but no man lays it to heart. <12:12> Upon all the bare heights in the desert destroyers have come; for the sword of the LORD devours from one end of the land	A-	10 רָעִים רַבִּים שָׁחֲתוּ כְרָמִי בִסְסוּ אֶת־חֲלֻקְתִּי נָתְנוּ אֶת־חֲלֻקַּת חֲמֻדָּתִי לְמֹדַבֵּר שְׁמָמָה: 11 שָׁמָּה לְשִׁמְמָה אֲבָלָה עָלַי שְׁמָמָה נִשְׁמָה כָל־הָאָרֶץ כִּי אֵין אִישׁ שֶׁם עַל־לֵב: 12 עַל־כָּל־שָׁפִים בַּמִּדְבָּר בָּאוּ שְׂדָדִים כִּי חָרַב לִיהוָה אֲכָלָהּ מִקְצֵה־אָרֶץ וְעַד־קְצֵה הָאָרֶץ אֵין שָׁלוֹם

Table 4 Social Control Pattern A (cont.)

Citation and notes

English Translation

Hebrew Text

<p>Response</p> <p>Behavior</p> <p>Response</p>	<p><16:3> For thus says the LORD concerning the sons and daughters who are born in this place, and concerning the mothers who bore them and the fathers who begot them in this land: <16:4> They shall die of deadly diseases. They shall not be lamented, nor shall they be buried; they shall be as dung on the surface of the ground. They shall perish by the sword and by famine, and their dead bodies shall be food for the birds of the air and for the beasts of the earth.</p> <p><16:5> "For thus says the LORD: Do not enter the house of mourning, or go to lament, or bemoan them; for I have taken away my peace from this people, says the LORD, my steadfast love and mercy. <16:6> Both great and small shall die in this land; they shall not be buried, and no one shall lament for them or cut himself or make himself bald for them. <16:7> No one shall break bread for the mourner, to comfort him for the dead; nor shall any one give him the cup of consolation to drink for his father or his mother. <16:8> You shall not go into the house of feasting to sit with them, to eat and drink. <16:9> For thus says the LORD of hosts, the God of Israel: Behold, I will make to cease from this place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.</p> <p><16:10> "And when you tell this people all these words, and they say to you, 'Why has the LORD pronounced all this great evil against us? What is our iniquity? What is the sin that we have committed against the LORD our God?'</p> <p><16:11> then you shall say to them: 'Because your fathers have forsaken me, says the LORD, and have gone after other gods and have served and worshiped them, and have forsaken me and have not kept my law, <16:12> and because you have done worse than your fathers, for behold, every one of you follows his stubborn evil will, refusing to listen to me;</p>	<p>A-</p>	<p>לְךָ בָּנִים וּבָנוֹת בְּמָקוֹם הַזֶּה׃ 3 כִּי־כֹה אָמַר יְהוָה עַל־הַבָּנִים וְעַל־הַבָּנוֹת הַיּוֹלֵדִים בְּמָקוֹם הַזֶּה וְעַל־אֲבוֹתָם הַיּוֹלֵדוֹת אוֹתָם וְעַל־אֲבוֹתָם הַמּוֹלֵדִים אוֹתָם בְּאֶרֶץ הַזֹּאת׃ 4 מִמוֹתַי תַּחֲלָאִים יָמָתוּ לֹא יִסָּפְדוּ וְלֹא יִקְבְּרוּ לְדָמֶן עַל־פְּנֵי הָאֲדָמָה יִהְיוּ וּבַחֲרָב וּבִרְעָב יָכֻלוּ וְהָיְתָה גְבֻלָתָם לְמַאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבִהֵמַת הָאָרֶץ׃ 5 כִּי־כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּיַד מִרְיָח וְאֵל־תַּלְלֵךְ לְסִפּוֹד וְאֵל־תִּגְדֹּל לָהֶם כִּי־אֶסְפְּתֵי אֶת־שְׁלוֹמִי מֵאֵת הַעַם הַזֶּה נְאֻם־יְהוָה אֶת־הַחֶסֶד וְאֶת־הַרְחָמִים׃ 6 וּמָתוּ גְדֹלִים וּקְטַנִּים בְּאֶרֶץ הַזֹּאת לֹא יִקְבְּרוּ וְלֹא־יִסָּפְדוּ לָהֶם וְלֹא יִתְגַּדֵּד וְלֹא יִקְרַח לָהֶם׃ 7 וְלֹא־יִכְרְסוּ לָהֶם עַל־אֶבֶל לְנַחְמוֹ עַל־מֵת וְלֹא־יִשְׁקוּ אוֹתָם כּוֹס תְּנַחֲמוֹמִים עַל־אֲבִיו וְעַל־אִמּוֹ׃ 8 וּבֵית־מִשְׁתֶּה לֹא־תִבּוֹא לְשֹׁבֵת אוֹתָם לְאָכֹל וּלְשִׁתּוֹת׃ 9 כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מַשְׁבִּיִת מִן־הַמָּקוֹם הַזֶּה לְעֵינֵיכֶם וּבְיַמֵּיכֶם קוֹל שִׁשׁוֹן וְקוֹל שִׂמְחָה קוֹל חֲתָן וְקוֹל כַּלָּה׃</p> <p>10 וְהָיָה כִּי תִגִּיד לְעַם הַזֶּה אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וְאָמַרְוּ אֵלֶיךָ עַל־מָה דָּבָר יְהוָה עָלֵינוּ אֵת כָּל־הַרְעָה הַגְּדוֹלָה הַזֹּאת וּמָה עֲוֹנֵנוּ וּמָה חַטָּאתֵנוּ אֲשֶׁר חָטָאנוּ לַיהוָה אֱלֹהֵינוּ׃ 11 וְאָמַרְתָּ אֲלֵיהֶם עַל אֲשֶׁר־עָזְבוּ אֲבוֹתֵיכֶם אוֹתִי נְאֻם־יְהוָה וַיִּלְכוּ אַחֲרַי אֱלֹהִים אֲחֵרִים וַיַּעֲבְדוּם וַיִּשְׁתַּחֲוּוּ לָהֶם וְאֵתִי עָזְבוּ וְאֶת־תּוֹרָתִי לֹא שָׁמְרוּ׃ 12 וְאַתֶּם הִרְעַתֶּם לַעֲשׂוֹת מַאֲבֹתֵיכֶם וְהִנְנֶכֶם הַלְכִים אַחֲרַי שְׂרָרוֹת לְבוֹהַרְעֵי לְבַלְתִּי שָׁמַע אֵלַי׃</p> <p>13 וְהַטַּלְתִּי אֶתְכֶם מֵעַל הָאָרֶץ הַזֹּאת</p>
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Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
God = agent	<16:13> therefore I will hurl you out of this land into a land which neither you nor your fathers have known, and there you shall serve other gods day and night, for I will show you no favor.'		עַל־הָאָרֶץ אֲשֶׁר לֹא יָדַעְתֶּם אֹתָם וְאֲבוֹתֵיכֶם וְעַבְדִּתֶם־שָׁם אֱלֹהִים אֲחֵרִים יוֹמָם וּלְיָלֵה אֲשֶׁר לֹא־אֶתֶן לָכֶם חַנּוּנִיחָ: ־
Jer 16:16-17 God = agent R	<16:16> "Behold, I am sending for many fishers, says the LORD, and they shall catch them; and afterwards I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the clefts of the rocks.	A-	16 הִנְנִי שֹׁלַח לְדוֹגִים וְלְדוֹגִים (לְדוֹגִים) רַבִּים גַּם־יִהְיֶה וְדוֹגִים וְאֲחֵרֵי־כֵן אֲשַׁלַּח לְרַבִּים צַיְדִים וְצִדּוֹם מֵעַל כָּל־הָר וּמֵעַל כָּל־גִּבְעָה וּמִן־קַרְנֵי הַסְּלָעִים:
B	<16:17> For my eyes are upon all their ways; they are not hid from me, nor is their iniquity concealed from my eyes.	G	17 כִּי עֵינַי עַל־כָּל־דְּרָכֵיהֶם לֹא נִסְתָּרוּ מִלְּפָנַי וְלֹא־נִצְפְּנוּ עֲוֹנָם מִנְּגַד עֵינָי:
Jer 16:18 R God – agent B	<16:18> And I will doubly recompense their iniquity and their sin, because they have polluted my land with the carcasses of their detestable idols, and have filled my inheritance with their abominations.	A- S	18 וְשִׁלַּמְתִּי רַאשׁוֹנָה מִשְׁנֵה עֲוֹנָם וְחַטָּאתָם עַל חִלְלָם אֶת־אֶרְצִי בְּנִבְלֹת שְׁקוּצֵיהֶם וְהוֹעַבְוּתֵיהֶם מִלֵּאֵי אֶת־נִחְלָתִי: ־
Jer 16:21 Application!!	<16:21> "Therefore, behold, I will make them know, this once I will make them know my power and my might, and they shall know that my name is the LORD."		21 לְכֵן הִנְנִי מוֹדִיעֵם בַּפֶּעַם הַזֹּאת אוֹדִיעֵם אֶת־יָדַי וְאֶת־גְּבוּרָתִי וְיָדְעוּ כִּי־שְׁמִי יְהוָה: ־
Jer 19:3-15 No anger			
Jer 19:3-12 God = agent R	<19:3> You shall say, 'Hear the word of the LORD, O kings of Judah and inhabitants of Jerusalem. Thus says the LORD of hosts, the God of Israel, Behold, I am bringing such evil upon this place that the ears of every one who hears of it will tingle.	A-	3 וְאָמַרְתָּ שְׁמָעוּ דְבַר־יְהוָה מִלְּכֵי יְהוּדָה וּישְׁבֵי יְרוּשָׁלַם כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מֹבִיא רָעָה עַל־הַמָּקוֹם הַזֶּה אֲשֶׁר כָּל־שְׁמֹעָה תִצְלַנָּה אָזְנוֹ:
B	<19:4> Because the people have forsaken me, and have profaned this place by burning incense in it to other gods whom neither they nor their fathers nor the kings of Judah have known; and because they have filled this place with the blood of innocents, <19:5> and have built the high places of Ba'al to burn their sons in the fire as burnt offerings to Ba'al, which I did not command or decree, nor did it come into my mind;	S	4 יַעַן אֲשֶׁר עָזַבְנִי וַיִּנְכְּרוּ אֶת־הַמָּקוֹם הַזֶּה וַיִּקְטְרוּ־בּוֹ לֵאלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יָדָעוּם הַמָּה וְאֲבוֹתֵיהֶם וּמִלְּכֵי יְהוּדָה וּמִלֵּאֵי אֶת־הַמָּקוֹם הַזֶּה דָם נִקְיָם: ־ 5 וּבָנִינוּ אֶת־בָּמֹת הַבַּעַל לְשַׂרְף אֶת־בְּנֵיהֶם בְּאֵשׁ עֹלֹת לַבַּעַל אֲשֶׁר לֹא־צִוִּיתִי וְלֹא דִבַּרְתִּי וְלֹא עָלְתָה עַל־לִבִּי: ־

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
R	<p><19:6> therefore, behold, days are coming, says the LORD, when this place shall no more be called Topheth, or the valley of the son of Hinnom, but the valley of Slaughter. <19:7> And in this place I will make void the plans of Judah and Jerusalem, and will cause their people to fall by the sword before their enemies, and by the hand of those who seek their life. I will give their dead bodies for food to the birds of the air and to the beasts of the earth. <19:8> And I will make this city a horror, a thing to be hissed at; every one who passes by it will be horrified and will hiss because of all its disasters. <19:9> And I will make them eat the flesh of their sons and their daughters, and every one shall eat the flesh of his neighbor in the siege and in the distress, with which their enemies and those who seek their life afflict them.' <19:10> "Then you shall break the flask in the sight of the men who go with you, <19:11> and shall say to them, 'Thus says the LORD of hosts: So will I break this people and this city, as one breaks a potter's vessel, so that it can never be mended. Men shall bury in Topheth because there will be no place else to bury. <19:12> Thus will I do to this place, says the LORD, and to its inhabitants, making this city like Topheth.</p>	<p>6 לָכֵן הִנְהַיְתִים בָּאִים נְאֻם־יְהוָה וְלֹא־יִקְרָא לַמָּקוֹם הַזֶּה עוֹד הַתּוֹפֶת וְגַיַּא בְּוַהֲנִים כִּי אִם־גַּיַּא הַהַרְגָּה׃ 7 וּבִקְוֵי אֶת־עֲצַת יְהוּדָה וִירוּשָׁלַם בַּמָּקוֹם הַזֶּה וְהַפְּלִיתִים בַּחֲרֹב לִפְנֵי אִיבֵיהֶם וּבְיַד מִבְּקָשֵׁי נַפְשָׁם וְנָתַתִּי אֶת־נִבְלָתָם לְמֵאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבְּהֵמַת הָאָרֶץ׃ 8 וְשָׂמַתִּי אֶת־הָעִיר הַזֹּאת לְשִׂמְחָה וְלִשְׂרָקָה כֹּל עַבְרֵי עַלְיָהּ יִשָּׂם וְיִשְׂרָק עַל־כָּל־מִפְתָּהּ׃ 9 וְהֶאֱכַלְתִּים אֶת־בָּשָׂר בְּנֵיהֶם וְאֶת־בָּשָׂר בְּנֵיהֶם וְאִישׁ בָּשָׂר־רֵעֵהוּ יֹאכְלוּ בְּמִצּוֹר וּבְמִצּוֹק אֲשֶׁר יֵצְיִקוּ לָהֶם אִיבֵיהֶם וּמִבְּקָשֵׁי נַפְשָׁם׃ 10 וְשִׁבַּרְתָּ הַבִּקְבָּק לְעֵינַי הָאֲנָשִׁים הַחֹלְקִים אוֹתָךְ׃ 11 וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר יְהוָה צְבָאוֹת כִּכָּה אֲשַׁבֵּר אֶת־הָעָם הַזֶּה וְאֶת־הָעִיר הַזֹּאת כַּאֲשֶׁר יִשְׁבַּר אֶת־פְּלִי הַיּוֹצֵר אֲשֶׁר לֹא־יִוָּכַל לְהִרְפָּה עוֹד וּבְתַפְתֵּי יִקְבְּרוּ מֵאֵין מָקוֹם לְקַבּוֹר׃ 12 כִּן־אֲעֲשֶׂה לַמָּקוֹם הַזֶּה נְאֻם־יְהוָה וְלִיוֹשְׁבָיו וְלָתֵת אֶת־הָעִיר הַזֹּאת כְּתוֹפֶת׃</p>
Jer 19:13 B R	<p><19:13> The houses of Jerusalem and the houses of the kings of Judah — all the houses upon whose roofs incense has been burned to all the host of heaven, and drink offerings have been poured out to other gods — shall be defiled like the place of Topheth."</p>	<p>13 וְהָיוּ בֵּיתֵי יְרוּשָׁלַם וּבֵיתֵי מַלְכֵי יְהוּדָה לְכָל הַבָּתִּים אֲשֶׁר קִטְרוּ עַל־גִּנְתֵיהֶם לְכָל צְבָא הַשָּׁמַיִם וְהַסֹּד וְסִכִּים לְאֱלֹהִים אֲחֵרִים׃ פ בַּמָּקוֹם הַתּוֹפֶת הַטְּמֵאִים</p>
Jer 19:14-15 R God = agent R	<p><19:14> Then Jeremiah came from Topheth, where the LORD had sent him to prophesy, and he stood in the court of the LORD's house, and said to all the people: <19:15>"Thus says the LORD of hosts, the God of Israel, Behold, I am bringing upon this city and upon all its towns all the evil that I have pronounced against it, because they have stiffened their neck, refusing to hear my</p>	<p>14 וַיָּבֵא יֵרֵמְיָהוּ מִתּוֹפֶת אֲשֶׁר שְׁלָחַי יְהוָה שָׁם לְהַנְבִּיא וַיַּעֲמֵד בַּחֲצָר בֵּית־יְהוָה וַיֹּאמֶר אֶל־כָּל־הָעָם׃ ס 15 כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מֵבִי [מִבְּיָא] אֶל־הָעִיר הַזֹּאת וְעַל־כָּל־עָרֶיהָ אֶת־כָּל־תַּרְעָה אֲשֶׁר דִּבַּרְתִּי עָלֶיהָ</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
	words."		כִּי הִקְשׁוּ אֶת־עַרְפָּם לְבַלְתִּי שְׁמוּעַ אֶת־דְּבָרַי:
Jer 23:10-17	No anger		
Jer 23:10-12 God = agent B	<23:10> For the land is full of adulterers;because of the curse the land mourns, and the pastures of the wilderness are dried up. Their course is evil, and their might is not right. <23:11> "Both prophet and priest are ungodly; even in my house I have found their wickedness, says the LORD. <23:12> Therefore their way shall be to them like slippery paths in the darkness, into which they shall be driven and fall; for I will bring evil upon them in the year of their punishment, says the LORD.	A- G	10 כִּי מִנְאֲפִים מְלֵאָה הָאָרֶץ כִּי־מִפְנֵי אֱלֹהִים אָבְלָה הָאָרֶץ וּבָשׂוּ נְאוֹת מִדְּבַר וַתְּהִי מְרוּצָתָם רָעָה וַיִּגְבוּרָתָם לֹא־כֵן: 11 כִּי־גַם־נָבִיא גַם־כֹּהֵן חֲנֹפֵי גַם־בַּבַּיִתִּי מִצְּאֹתַי רָעָתָם נֹאֲמֵי־יְהוָה: 12 לְכֵן יִהְיֶה דְרָכָם לָהֶם כַּחַלְקֵלְקוֹת בְּאֶפְלָה יִדְחוּ וַיִּפְּלוּ בָּהּ כִּי־אָבִיא עֲלֵיהֶם רָעָה שְׁנַת פְּקֻדָּתָם נֹאֲמֵי־יְהוָה:
Jer 23:13-17 God = agent B R Application Behavior	<23:13> In the prophets of Sama'ria I saw an unsavory thing: they prophesied by Ba'al and led my people Israel astray. <23:14> But in the prophets of Jerusalem I have seen a horrible thing: they commit adultery and walk in lies; they strengthen the hands of evildoers, so that no one turns from his wickedness; all of them have become like Sodom to me, and its inhabitants like Gomor'rah." <23:15> Therefore thus says the LORD of hosts concerning the prophets: "Behold, I will feed them with wormwood, and give them poisoned water to drink; for from the prophets of Jerusalem ungodliness has gone forth into all the land." <23:16> Thus says the LORD of hosts: "Do not listen to the words of the prophets who prophesy to you, filling you with vain hopes; they speak visions of their own minds, not from the mouth of the LORD. <23:17> They say continually to those who despise the word of the LORD, 'It shall be well with you'; and to every one who stubbornly follows his own heart, they say, 'No evil shall come upon you.'"	A- S	13 וּבְנִבְיֵי שְׁמֶרֶן רְאִיתִי תַפְלָה הַנִּבְּאוּ בַּבַּעַל וַיְהִי עוֹתֵמוּ אֶת־עַמִּי אֶת־יִשְׂרָאֵל: ׀ 14 וּבְנִבְיֵי יְרוּשָׁלַם רְאִיתִי שְׁעִרוּתָהּ נְאוּף וְהִלְךְ בְּשִׁקְרָה וַחֲזָקוֹ יְדֵי מְרֵעִים לְבַלְתִּי־שָׁבוּ אִישׁ מִרְעֵתוֹ הַיּוֹדֵי כָּל־מַלְאָךְ וַיִּשְׁבְּיָהּ כַּעֲמֻרָה: ׀ 15 לְכֵן כֹּה־אָמַר יְהוָה צְבָאוֹת עַל־הַנְּבִאִים הֲנִי מֵאֲכִיל אוֹתָם לְעֵנָה וְהַשְׁקֵתִים מִיַּד־אֵשׁ כִּי מֵאֵת נְבִיֵי יְרוּשָׁלַם יֵצְאֶה חֲנֻפָה לְכָל־הָאָרֶץ: פ 16 כֹּה־אָמַר יְהוָה צְבָאוֹת אֶל־הַשְּׂמֵטוֹ עַל־דְּבָרַי הַנְּבִאִים הַנִּבְּאִים לָכֵן מִהִבְלִים הִנְּחָה אֶתְכֶם חֲזוֹן לָבָם וַדְּבָרוּ לֹא מִפִּי יְהוָה: 17 אַמְרִים אָמַר לְמִנְאֲצֵי דְבַר יְהוָה שְׁלוֹם יְהִיגָה לָכֵם וְכָל הַלֵּךְ בְּשִׁרְרוֹת לִבּוֹ אָמְרוּ לֹא־תָבֹא עֲלֵיכֶם רָעָה:

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text	
Jer 28:15-17	This interesting compound form includes both God's threat and a report of the action. No anger.		
Jer 28:15-16a God = agent B Response	<28:15> And Jeremiah the prophet said to the prophet Hanani'ah, "Listen, Hanani'ah, the LORD has not sent you, and you have made this people trust in a lie. <28:16> Therefore thus says the LORD: 'Behold, I will remove you from the face of the earth. This very year you shall die,	A- S	15 וַיֹּאמֶר יְרֵמְיָהוּ הַנְּבִיאַ אֶל־חַנַּנְיָהוּ הַנְּבִיאַ שְׁמַע־נָא חַנַּנְיָהוּ לֹא־שָׁלַחַךְ יְהוָה וְאַתָּה הַבְּטַחְתָּ אֶת־הָעָם הַזֶּה עַל־שָׁקֶר: 16 לְכֵן כֹּה אָמַר יְהוָה הַנְּבִי מוֹשְׁלֵחְךָ מֵעַל פְּנֵי הָאָדָמָה הַשְּׂנֵינָה אֲתָתָה מוֹת
Jer 28:16b-17 B Response	because you have uttered rebellion against the LORD.'" <28:17> In that same year, in the seventh month, the prophet Hanani'ah died.	P- S	כִּי־סָרְתָה דְבַרְתָּ אֶל־יְהוָה: 17 וַיָּמָת חַנַּנְיָהוּ הַנְּבִיאַ בְּשַׁנְיָה הָהִיא בְּחֹדֶשׁ הַשְּׁבִיעִי:
Jer 29:15-17; 21-23; 31-32	Though these statements in social control pattern A do not follow immediately after one another, they all relate to the topic of "Prophets raised up in Babylon," and God's discipline of the specific prophets. No anger.		
Jer 29:15-19 B R God = agent B	<29:15>"Because you have said, 'The LORD has raised up prophets for us in Babylon,' — <29:16> Thus says the LORD concerning the king who sits on the throne of David, and concerning all the people who dwell in this city, your kinsmen who did not go out with you into exile: <29:17> 'Thus says the LORD of hosts, Behold, I am sending on them sword, famine, and pestilence, and I will make them like vile figs which are so bad they cannot be eaten. <29:18> I will pursue them with sword, famine, and pestilence, and will make them a horror to all the kingdoms of the earth, to be a curse, a terror, a hissing, and a reproach among all the nations where I have driven them, <29:19> because they did not heed my words, says the LORD,	A- S G	15 כִּי אָמַרְתֶּם הַלָּיִם לָנוּ יְהוָה נִבְאִים בְּבָבֶלָה: 16 כִּי־כֹה אָמַר יְהוָה אֱלֹהֵי־הַמַּלְאָךְ הַיּוֹשֵׁב אֶל־כִּסֵּא דָוִד וְאֶל־כָּל־הָעָם הַיּוֹשֵׁב בְּעִיר הַזֹּאת אַחֲיֵיכֶם אֲשֶׁר לֹא־יָצְאוּ אִתְּכֶם בְּגוֹלָה: 17 כֹּה אָמַר יְהוָה צְבָאוֹת הַנְּבִי מוֹשְׁלֵחַ בְּכֶם אֶת־הַחֶרֶב אֶת־הָרָעָב וְאֶת־הַדָּבָר וְנִתְּתִי אוֹתָם כַּפְתָּאִים הַשְּׁעָרִים אֲשֶׁר לֹא־תֵאכְלֵנָה מֵרַע: 18 וְרַדְּפֹתִי אַחֲרֵיהֶם בַּחֶרֶב בְּרָעָב וּבַדָּבָר וּנְתִתִים לְזִנוּעָה [לְזַעֲרוֹת] לְכָל מַמְלָכוֹת הָאָרֶץ לְאֵלֶּה וּלְשִׁמְהָ וּלְשֵׁנָה קָה וּלְחַרְפָּה בְּכָל־הַגּוֹיִם אֲשֶׁר־הִדְחִיתִים שָׁם: 19 תַּחַת אֲשֶׁר־לֹא־שָׁמְעוּ אֶל־דְּבָרֵי נְאֻם־יְהוָה אֲשֶׁר־שָׁלַחְתִּי אֵלֵיהֶם אֶת־עַבְדֵי הַנְּבָאִים הַשְּׂכֵם וְשָׁלַח וְלֹא שָׁמְעֹתָם

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
	which I persistently sent to you by my servants the prophets, but you would not listen, says the LORD.'		נְאֻם־יְהוָה:
Jer 29:21-23 B Response God – agent B	<p><29:21> 'Thus says the LORD of hosts, the God of Israel, concerning Ahab the son of Kola'iah and Zedeki'ah the son of Masei'ah, who are prophesying a lie to you in my name:</p> <p>Behold, I will deliver them into the hand of Nebuchadrez'zar king of Babylon, and he shall slay them before your eyes. <29:22> Because of them this curse shall be used by all the exiles from Judah in Babylon: "The LORD make you like Zedeki'ah and Ahab, whom the king of Babylon roasted in the fire,"</p> <p><29:23> because they have committed folly in Israel, they have committed adultery with their neighbors' wives, and they have spoken in my name lying words which I did not command them. I am the one who knows, and I am witness, says the LORD."</p>	A- S	<p>21 כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל אֶל־אֲחָזָב בֶּן־קוֹלְיָהוּ וְאֶל־צִדְקִיָּהוּ בֶן־מַעֲשֵׂיָה הַנְּבִאִים לָכֶם בְּשֵׁמִי שֹׁקֵר</p> <p>הֲגִנִּי נָתַן אֹתָם בְּיַד נְבוּכַדְרֶצַּר מֶלֶךְ־בָּבֶל וְהָכֶם לְעֵינֵיכֶם: 22 וְלָקַח מֵהֶם קִלְלָה לְכָל נְלוֹת יְהוּדָה אֲשֶׁר בְּבָבֶל לֵאמֹר יִשְׁמָךְ יְהוָה כַּצִּדְקִיָּהוּ וְכֵאֲחָב אֲשֶׁר־קָלַם מֶלֶךְ־בָּבֶל בְּאִשׁ: 23 יָעַן אֲשֶׁר עָשׂוּ נְבִלָה בְּיִשְׂרָאֵל וַיִּנְאַפוּ אֶת־נִשְׂי רֵעֵיהֶם וַיַּדְבְּרוּ דְבַר בְּשֵׁמִי שֹׁקֵר אֲשֶׁר לֹא צִוִּיתֶם וְאֲנֹכִי הוֹדַעַתִּי [הוֹדַעַתִּי] וְעַד נְאֻם־יְהוָה: ס</p>
Jer 29:31-32 B R God = agent	<p><29:31> "Send to all the exiles, saying, 'Thus says the LORD concerning Shemai'ah of Nehel'am: Because Shemai'ah has prophesied to you when I did not send him, and has made you trust in a lie,</p> <p><29:32> therefore thus says the LORD: Behold, I will punish Shemai'ah of Nehel'am and his descendants; he shall not have any one living among this people to see the good that I will do to my people, says the LORD, for he has talked rebellion against the LORD."</p>	A- S	<p>31 שְׁלַח עַל־כָּל־הַגּוֹלָה לֵאמֹר כֹּה אָמַר יְהוָה אֱלֹהֵי שְׁמַעְיָה הַנְּחֻלְמִי יָעַן אֲשֶׁר נָבֵא לָכֶם שְׁמַעְיָה וְאָנִי לֹא שְׁלַחְתִּיו וַיִּבְטַח אֶתְכֶם עַל־שֹׁקֵר:</p> <p>32 לִכֵּן כֹּה־אָמַר יְהוָה הֲגִנִּי בְּקֹד עַל־שְׁמַעְיָה הַנְּחֻלְמִי וְעַל־זֶרְעוֹ לֹא־יְהִיָּה לוֹ אִישׁ יוֹשֵׁב בְּתוֹךְ־ הָעָם הַזֶּה וְלֹא־יִרְאֶה בְטוֹב אֲשֶׁר־אֲנִי עֹשֶׂה לְעַמִּי נְאֻם־יְהוָה כִּי־</p>
Jer 30:3-24 2 angers			
Jer 30:3 God = agent Response B	<p><30:3> For behold, days are coming, says the LORD, when I will restore the fortunes of my people, Israel and Judah, says the LORD, and I will bring them back to the land which I gave to their fathers,</p> <p>and they shall take possession of it."</p>	A+ G	<p>3 כִּי הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְשָׁבְתִי אֶת־שְׁבוּת עַמִּי יִשְׂרָאֵל וַיְהוּדָה אָמַר יְהוָה וְהָשִׁבְתִּים אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי לְאֲבוֹתֵיכֶם וַיִּרְשׁוּהָ:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
<p>Jer 30:4-8</p> <p>Behavior (cry out)</p> <p>R God = agent</p>	<p><30:4> These are the words which the LORD spoke concerning Israel and Judah: <30:5> "Thus says the LORD: We have heard a cry of panic, of terror, and no peace. <30:6> Ask now, and see, can a man bear a child? Why then do I see every man with his hands on his loins like a woman in labor? Why has every face turned pale? <30:7> Alas! that day is so great there is none like it; it is a time of distress for Jacob; yet he shall be saved out of it. <30:8> "And it shall come to pass in that day, says the LORD of hosts, that I will break the yoke from off their neck, and I will burst their bonds, and strangers shall no more make servants of them.</p>	<p>A+</p> <p>G</p>	<p>4 וְאֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי יִשְׂרָאֵל וְאֶל־יְהוּדָה: 5 כִּי־כֹה אָמַר יְהוָה קוֹל חֲרָדָה שָׁמַעְנוּ פֶּחַד וְאִין שְׁלוֹם: 6 שְׂאֵל־נָא וּרְאוּ אִם־יֵלֵד זָכָר מִדּוֹעַ רְאִיתִי כָל־נָבֵר יָדָיו עַל־חֻצְיוֹ כִּי־לֵדָה וְנִהְפְּכוּ כָל־פָּנִים לְיִרְקוֹן: 7 הוּי כִּי גָדוֹל הַיּוֹם הַהוּא מֵאִין כְּמֹהוּ וְעַתְצָרָה הִיא לְיַעֲקֹב וּמִמֶּנָּה יִשָּׁע: 8 וְהָיָה בַיּוֹם הַהוּא נָאֻם יְהוָה צְבָאוֹת אֲשֶׁר עָלָו מֵעַל צְוֹאֲרֶיךָ וּמִסְרוֹתֶיךָ אֲנַתֵּק וְלֹא־יַעֲבֹדוּכֶם עוֹד זָרִים:</p>
<p>Jer 30:9-10</p> <p>B</p> <p>R God = agent</p>	<p><30:9> But they shall serve the LORD their God and David their king, whom I will raise up for them. <30:10> "Then fear not, O Jacob my servant, says the LORD, nor be dismayed, O Israel; for lo, I will save you from afar, and your offspring from the land of their captivity. Jacob shall return and have quiet and ease, and none shall make him afraid.</p>	<p>A+</p> <p>G</p>	<p>9 וְעָבְדוּ אֶת יְהוָה אֱלֹהֵיהֶם וְאֶת דָּוִד מֶלֶכָם אֲשֶׁר אֶקִּים לָהֶם: 10 10 וְאִתָּה אֶל־תִּירָא עַבְדִּי יַעֲקֹב נְאֻם־יְהוָה וְאֶל־תַּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשִׁיעֶךָ מִרְחוֹק וְאֶת־זַרְעֶךָ מֵאֶרֶץ שְׁבָנִים וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאֵן וְאִין מִחְרִיד:</p>
<p>Jer 30:11-14</p> <p>God = agent</p> <p>R</p> <p>B</p>	<p><30:11> For I am with you to save you, says the LORD; I will make a full end of all the nations among whom I scattered you, but of you I will not make a full end. I will chasten you in just measure, and I will by no means leave you unpunished. <30:12> "For thus says the LORD: Your hurt is incurable, and your wound is grievous. <30:13> There is none to uphold your cause, no medicine for your wound, no healing for you. <30:14> All your lovers have forgotten you; they care nothing for you; for I have dealt you the blow of an enemy, the punishment of a merciless foe, because your guilt is great, because your sins are flagrant.</p>	<p>A-</p> <p>G</p>	<p>11 כִּי־אֲתֵּךְ אָנֹכִי נְאֻם־יְהוָה לְהוֹשִׁיעֶךָ כִּי אֲעֲשֶׂה כָלָה בְּכָל־הַגּוֹיִם אֲשֶׁר הִפְצֹתִיךָ שָׁם אֵךְ אֲתֵּךְ לֹא־אֲעֲשֶׂה כָלָה וְיִסְרֹתֶיךָ לְמִשְׁפָּט וְנִקְּה לֹא אֲנַקֶּךָ: 12 12 כִּי כֹה אָמַר יְהוָה אֲנוֹשׁ לְשִׁבְרֶךָ נִחַלָה מִפְתֵּךְ: 13 אִין־דָּן דִּינֶךָ לְמִנּוֹר רַפְאוֹת תַּעֲלֶה אִין לָךְ: 14 כָּל־מֵאֵהֶבֶךָ שִׁכְחִיךָ אוֹתֶךָ לֹא יִדְרָשׁוּ כִּי מִפֶּת אוֹיֵב הִפִּיתֶךָ מוֹסֵר אֲכַנְיָ עַל רֵב עוֹנֶךָ עֲצָמוּ חַטָּאתֶיךָ:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
Jer 30:15 B <u>God = agent</u> R	<30:15> Why do you cry out over your hurt? Your pain is incurable. Because your guilt is great, because your sins are flagrant, I have done these things to you.	A- 15 מִהֲתוֹעֵק עַל־שִׁבְרֶךָ אָנוּשׁ מִקְאֲבֶךָ עַל אֲרָב עֲוֹנֶיךָ עֲצָמוֹ חַטָּאתֶיךָ עָשִׂיתִי אֵלֶיךָ לָךְ:
Jer 30:16 B R B R B R B R <u>God = agent</u>	<30:16> Therefore all who devour you shall be devoured, and all your foes, every one of them, shall go into captivity; those who despoil you shall become a spoil, and all who prey on you I will make a prey.	P- 16 לֹכְנֵי כָל־אֹכְלֶיךָ יֵאָכְלוּ וְכָל־צָרֶיךָ כָּלָם בְּשִׁבְי יִלְכוּ וְהָיוּ שְׂאֵסֶיךָ לְמִשְׁפָּה וְכָל־בּוֹזֵיךָ אֶתֵּן לְבִי:
Jer 30:17-18 R <u>God = agent</u> B R	<30:17> For I will restore health to you, and your wounds I will heal, says the LORD, because they have called you an outcast: 'It is Zion, for whom no one cares!' <30:18> "Thus says the LORD: Behold, I will restore the fortunes of the tents of Jacob, and have compassion on his dwellings; the city shall be rebuilt upon its mound, and the palace shall stand where it used to be. <30:19> Out of them shall come songs of thanksgiving, and the voices of those who make merry. I will multiply them, and they shall not be few; I will make them honored, and they shall not be	A+ 17 כִּי אֶעֱלֶה אֲרָכָה לָךְ וּמִמַּכּוֹתֶיךָ אֲרַפְּאֶךָ נְאֻם־יְהוָה כִּי נִדְחָה קָרְאוּ לָךְ צִיּוֹן הִיא דִרְשׁ אֵין לָהּ: ס 18 כֹּה אָמַר יְהוָה הִנְנִי־שׁוֹב שְׁבוּת אֶהְיֶה יַעֲקֹב וּמִשְׁכְּנֹתַי אֲרַחֵם וְנִבְנְתָה עִיר עַל־תְּלָה וְאֲרַמּוֹן עַל־מִשְׁפָּטוֹ יֵשֵׁב: 19 וְיֵצֵא מִתְּוֹךָ תוֹדָה וְקוֹל מִשְׁחָקִים וְהִרְבִּיתִים וְלֹא יִמְעָטוּ וְהִכְבַּדְתִּים וְלֹא יִצְעָרוּ: 20 וְהָיוּ בָנָיו כְּקָרָם וְעִדְתוֹ לִפְנֵי תִפְזוֹן

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
	small. <30:20> Their children shall be as they were of old, and their congregation shall be established before me;		
Jer 30:20b- 22 R B God = agent	and I will punish all who oppress them. <30:21> Their prince shall be one of themselves, their ruler shall come forth from their midst; I will make him draw near, and he shall approach me, for who would dare of himself to approach me? says the LORD. <30:22> And you shall be my people, and I will be your God."	A+	וּבְקִדְתִּי עַל כָּל־לְחָצְיוֹ: 21 וְהָיָה אֲדִירוֹ מִמֶּנּוּ וּמִשְׁלוֹ מִקִּרְבּוֹ יֵצֵא וְהִקְרַבְתִּיו וְנִגַּשׁ אֵלַי כִּי מִי הוּא־זֶה עֹרֵב אֶת־לִבּוֹ לְגִשַׁת אֵלַי נְאֻם־יְהוָה: 22 וְהִיְתָם לִי לְעָם וְאֲנִי אֶהְיֶה לָכֶם לֵאלֹהִים: ס
Jer 30:23-24 R God = agent w/anger B R Application!!	<30:23> Behold the storm of the LORD! Wrath has gone forth, a whirling tempest; it will burst upon the head of the wicked. <30:24> The fierce anger of the LORD will not turn back until he has executed and accomplished the intents of his mind. In the latter days you will understand this.	A-	23 הִנֵּה סַעֲרַת יְהוָה חֲמָה יִצְאָה סַעַר מִתְנוֹרָר עַל רֹאשׁ רְשָׁעִים יְחֹל: 24 לֹא יָשׁוּב חֲרוֹן אַף־יְהוָה עַד־עֲשֹׂתוֹ וְעַד־תִּקְוֹמוֹ מִזִּמּוֹת לִבּוֹ בְּאַחֲרֵית הַיָּמִים תִּתְבַּוְּנֶנּוּ בָהּ:
Jer 31:2-8	No anger		
Jer 31:2-2a B (Hebrew opposite); R	<31:2> Thus says the LORD: "The people who survived the sword found grace in the wilderness;	P+ S	2 כֹּה אָמַר יְהוָה מֵצֵא חַן בַּמִּדְבָּר עַם שְׁרִידֵי חָרֵב
Jer 31:2b-4 B God = agent R	when Israel sought for rest, <31:3> the LORD appeared to him from afar. I have loved you with an everlasting love; therefore I have continued my faithfulness to you. <31:4> Again I will build you, and you shall be built, O virgin Israel! Again you shall adorn yourself with timbrels, and shall go forth in the dance of the merry-makers. <31:5> Again you shall plant vineyards upon the mountains of Sama'ria; the planters shall plant, and shall enjoy	A+ S	הַלֹּוֹף לְהִרְגִיעוֹ יִשְׂרָאֵל: 3 מִרְחֹק יְהוָה נִרְאָה לִי וְאַחֲבַת עוֹלָם אֶחֱבֹתֶיךָ עַל־כֵּן מִשְׁכַּתֶּיךָ חֹסֵד: 4 עוֹד אֶבְנֶנּוּ וְנִבְנִית בְּתוֹלַת יִשְׂרָאֵל עוֹד תִּעְדִּי תִפְיֶיךָ וְיִצְאָת בְּמַחֹל מְשֻׁקִים: 5 עוֹד תִּטְעֲנִי כַרְמִים בְּהַרֵי שְׁמָרוֹן נִטְעוּ נִטְעִים וְחִלְלוּ:

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
	the fruit. <31:6> For there shall be a day when watchmen will call in the hill country of E'phraim: 'Arise, and let us go up to Zion, to the LORD our God.'"	6 כִּי יִשְׁאוּם קְרָאוּ נֹצְרִים בְּהַר אֶפְרַיִם קוּמוּ וְנַעֲלֶה צִיּוֹן אֶל־יְהוָה אֱלֹהֵינוּ: פ
Jer 31:7-8 B R God = agent	<31:7> For thus says the LORD: "Sing aloud with gladness for Jacob, and raise shouts for the chief of the nations; proclaim, give praise, and say, 'The LORD has saved his people, the remnant of Israel.' <31:8> Behold, I will bring them from the north country, and gather them from the farthest parts of the earth, among them the blind and the lame, the woman with child and her who is in travail, together; a great company, they shall return here.	A+
Jer 31:9 B R God = agent	<31:9> With weeping they shall come, and with consolations I will lead them back, I will make them walk by brooks of water, in a straight path in which they shall not stumble; for I am a father to Israel, and E'phraim is my first-born.	A+ G
Jer 31:15-19	No anger	
Jer 31:15-17 B R	<31:15> Thus says the LORD: "A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are not." <31:16> Thus says the LORD: "Keep your voice from weeping, and your eyes from tears; for your work shall be rewarded, says the LORD, and they shall come back from the land of the enemy. <31:17> There is hope for your future, says the LORD, and your children shall come back to their own country.	P+ S
Jer 31:18-20 B	<31:18> I have heard E'phraim bemoaning, 'Thou hast chastened me, and I was chastened, like an untrained calf; bring me back that I may be restored, for thou art the LORD my God.	15 כֹּה אָמַר יְהוָה קוֹל בְּרָמָה נִשְׁמָע נְהִי בְכִי תַמְרוּרִים רָחֵל מִבְּכָה עַל־בְּנֵיהָ מֵאֲנָה לְהַנְחֵם עַל־בְּנֵיהָ כִּי אֵינָנוּ: ס 16 כֹּה אָמַר יְהוָה מִנְעִי קוֹלְךָ מִבְּכִי וְעֵינַיִךְ מִדִּמְעָה כִּי יֵשׁ שֹׂכֵר לְפַעֲלֹתֶיךָ נְאֻם־יְהוָה וְשָׁבוּ מֵאֶרֶץ אוֹיֵב: 17 וַיִּשְׁתַּקְּנֶה לְאַחֲרֵיתֶיךָ נְאֻם־יְהוָה וְשָׁבוּ בָנִים לְגְבוּלָם: ס 18 שְׁמוֹעַ שָׁמַעְתִּי אֶפְרַיִם מִתְנוּדָד יִסְרְתֵנִי וְאֵינֹכֵר כְּעֶגְלָה לֹא לְמֹד

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text	
R God = agent	<31:19> For after I had turned away I repented; and after I was instructed, I smote upon my thigh; I was ashamed, and I was confounded, because I bore the disgrace of my youth.' <31:20> Is E'phraim my dear son? Is he my darling child? For as often as I speak against him, I do remember him still. Therefore my heart yearns for him; I will surely have mercy on him, says the LORD.	G	הַשִּׁיבֵנִי וְאֲשׁוּבָה כִּי אָתָּה יְהוָה אֱלֹהֶי: 19 כִּי־אֲחֲרַי שׁוּבִי נִחַמְתִּי וְאֲחֲרַי הִנְדַּעְתִּי סִפְקוֹתַי עַל־יָרֵךְ בְּשִׁתִּי וְגַם־נִכְלַמְתִּי כִּי נִשְׁאַתִּי חֲרַפְתָּ נְעוּרָי: 20 הֲבֵן יִקְוֶה לִּי אֶפְרַיִם אִם יִגְדֹּל שַׁעֲשׂוּעִים כִּי־מִדֵּי דְבָרֶי בּוֹ זָכַר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ מֵעַי לֹא רַחֵם אֲרַחֲמֶנּוּ נְאֻם־יְהוָה: ס
Jer 32:21-24, 28-36 With Anger	This is a Compound Social Control A passage. It includes an historical charge, and two series of specific complaints about the misbehavior of leaders and inhabitants of Judah and Jerusalem. Each narrative is in the simple A pattern. Anger 4 times		
Jer 32:21-24 God = agent B caused R (general crimes)	<32:21> Thou didst bring thy people Israel out of the land of Egypt with signs and wonders, with a strong hand and outstretched arm, and with great terror; <32:22> and thou gavest them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; <32:23> and they entered and took possession of it. But they did not obey thy voice or walk in thy law; they did nothing of all thou didst command them to do. Therefore thou hast made all this evil come upon them. <32:24> Behold, the siege mounds have come up to the city to take it, and because of sword and famine and pestilence the city is given into the hands of the Chalde'ans who are fighting against it. What thou didst speak has come to pass, and behold, thou seest it.	A- G	21 וַתֵּצֵא אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם מִצְרַיִם בְּאֹתוֹת וּבְמוֹפְתִים וּבְיָד חֲזָקָה וּבְאֲזוּרֹעַ נְטוּיָה וּבְמִוְרָא גְדוֹל: 22 וַתִּתֵּן לָהֶם אֶת־הָאָרֶץ הַזֹּאת אֲשֶׁר־נִשְׁבַּעְתָּ לְאֲבוֹתָם לֵאמֹר לָהֶם אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ: 23 וַיָּבֵאוּ וַיִּרְשׁוּ אֹתָהּ וְלֹא־שָׁמְעוּ בְּקוֹלְךָ וּבְתוֹרֹתַי [וּבְתוֹרֹתַי] לֹא־ הֵלְכוּ אֶת־כָּל־אֲשֶׁר צִוִּיתָהּ לָהֶם לַעֲשׂוֹת לֹא עָשׂוּ . וַתִּקְרָא אֹתָם אֵת כָּל־הַרְעָה הַזֹּאת: 24 הִנֵּה הַסִּלְלוֹת בָּאוּ הָעִיר לְלִכְדָּהּ וְהָעִיר נִתְּנָה בְּיַד הַכַּשְׂדִּים הַגִּלְחָמִים עָלֶיהָ מִפְּנֵי הַחֶרֶב וְהָרֶעַב וְהַדָּבָר וְאֲשֶׁר דִּבַּרְתָּ הִנֵּה וְהִנֵּה רָאָה:
Jer 32: 28-30 God = agent R was caused	<32:28> Therefore, thus says the LORD: Behold, I am giving this city into the hands of the Chalde'ans and into the hand of Nebuchadrez'zar king of Babylon, and he shall take it. <32:29> The Chalde'ans who are fighting against this city shall come and set this city on fire, and burn it,	A- S G	28 לָכֵן כֹּה אָמַר יְהוָה הִנְנִי נֹתֵן אֶת־ הָעִיר הַזֹּאת בְּיַד הַכַּשְׂדִּים וּבְיַד נְבוּכַדְרֶצַּר מֶלֶךְ־בָּבֶל וְלִכְדָּה: 29 וּבָאוּ הַכַּשְׂדִּים הַגִּלְחָמִים עַל־הָעִיר הַזֹּאת וְהָצִיאוּ אֶת־הָעִיר הַזֹּאת בְּאֵשׁ וּשְׂרָפוּהָ

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>(specific crimes)</p> <p>By B</p> <p>With anger</p> <p>(metonym)</p>	<p>with the houses on whose roofs incense has been offered to Ba'al and drink offerings have been poured out to other gods, to provoke me to anger. <32:30> For the sons of Israel and the sons of Judah have done nothing but evil in my sight from their youth; the sons of Israel have done nothing but provoke me to anger by the work of their hands, says the LORD.</p>	<p>וְאֵת הַבָּתִּים אֲשֶׁר קָטְרוּ עַל־גִּזְוֹתֵיהֶם לַבַּעַל וְהִסְכוּ נְסֻכִים לְאֱלֹהִים אֲחֵרִים לְמַעַן הַכְּעִסְנִי: 30 כִּי־הָיוּ בְנֵי־יִשְׂרָאֵל וּבְנֵי יְהוּדָה אֵךְ עֲשִׂים הֲרַע בְּעֵינֵי מִזְעֵרְתֵיהֶם כִּי בְנֵי־יִשְׂרָאֵל אֵךְ מִכְעָסִים אֹתִי בְּמַעֲשֵׂה יְדֵיהֶם נֹאֲמֵי־יְהוָה:</p>
<p>Jer 32: 31</p> <p>God = agent</p> <p>B caused R + anger</p> <p>(metonym) and general crimes</p>	<p><32:31> This city has aroused my anger and wrath, from the day it was built to this day, so that I will remove it from my sight</p>	<p>31 כִּי עַל־אָפִי וְעַל־חַמְאִי הָיְתָה לִי הָעִיר הַזֹּאת לְמִן־הַיּוֹם אֲשֶׁר בָּנוּ אוֹתָהּ וְעַד הַיּוֹם הַזֶּה לְהַסִּירָהּ מֵעַל פְּנֵי:</p>
<p>Jer 32: 32-36</p> <p>God = agent</p> <p>With anger</p> <p>(metonym)</p> <p>B caused</p> <p>(general crimes)</p> <p>(specific crimes)</p> <p>R</p>	<p><32:32> because of all the evil of the sons of Israel and the sons of Judah which they did to provoke me to anger — their kings and their princes, their priests and their prophets, the men of Judah and the inhabitants of Jerusalem. <32:33> They have turned to me their back and not their face; and though I have taught them persistently they have not listened to receive instruction. <32:34> They set up their abominations in the house which is called by my name, to defile it. <32:35> They built the high places of Ba'al in the valley of the son of Hinnom, to offer up their sons and daughters to Molech, though I did not command them, nor did it enter into my mind, that they should do this abomination, to cause Judah to sin.</p> <p><32:36> "Now therefore thus says the LORD, the God of Israel, concerning this city of which you say, 'It is given into the hand of the king of Babylon by sword, by famine, and by pestilence':</p>	<p>32 עַל פְּלִרְעַת בְּנֵי־יִשְׂרָאֵל וּבְנֵי יְהוּדָה אֲשֶׁר עָשׂוּ לְהַכְעִסְנִי הַמָּדָה מִלְכִּיהֶם שְׂרִיָּהֶם כַּהֲנִיָּהֶם וּגְבִיאֵיהֶם וְאִישׁ יְהוּדָה וַיִּשְׁבִּי יְרוּשָׁלַם: 33 וַיִּפְּנוּ אֵלַי עֲרָף וְלֹא פָנִים וְלָמַד אֹתָם הַשִּׁבְם וְלָמַד וְאִינָם שָׁמְעִים לְקַחַת מוֹסֵר: 34 וַיִּשְׁיִמוּ שְׁקוּצֵיהֶם בְּבַיִת אֲשֶׁר־נִקְרָא־שְׁמִי עָלָיו לְטַמְאוֹ: 35 וַיִּבְנוּ אֶת־בָּמוֹת הַבַּעַל אֲשֶׁר בְּנֵי־הַנֶּחֱם לְהַעֲבִיר אֶת־בְּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם לַמִּלְחָמָה אֲשֶׁר לֹא־צִוִּיתִים וְלֹא עֲלִיתָהּ עַל־לִבִּי לַעֲשׂוֹת הַתּוֹעֵבָה הַזֹּאת לְמַעַן הַחֲטִי [הַחֲטִיא] אֶת־יְהוּדָה: ׀</p> <p>36 וְעַתָּה לִכְן כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲל־הָעִיר הַזֹּאת אֲשֶׁר אַתֶּם אֹמְרִים גִּתְנָהּ בְּיַד מֶלֶךְ־בָּבֶל בַּחֶרֶב וּבָרָעַב וּבִדְבַר:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
Jer 32:25; 37-42	This is part of the overall social control narrative. It answers the question in vs.25 Why did you have me redeem my land?	
Jer 32:25; 37-39 B R God = agent	What thou didst speak has come to pass, and behold, thou seest it. <32:25> Yet thou, O Lord God, hast said to me, "Buy the field for money and get witnesses" — though the city is given into the hands of the Chalde'ans." <32:37> Behold, I will gather them from all the countries to which I drove them in my anger and my wrath and in great indignation; I will bring them back to this place, and I will make them dwell in safety. <32:38> And they shall be my people, and I will be their God. <32:39> I will give them one heart and one way, that they may fear me for ever, for their own good and the good of their children after them.	A+ G וְאֲשֶׁר דִּבַּרְתָּ הַנְּהַי וְהִנֵּה רָאָה: 25 וְאֵתָה אָמַרְתָּ אֵלַי אֲדַנִּי יְהוָה קְנֵה-לָךְ הַשָּׂדֶה בְּכֶסֶף וְהָעֵד עֲדִים וְהָעִיר נִתְּנָה בְיַד הַכַּשְׂדִּים: 37 הִנְנִי מְקַבְּצִים מִכָּל-הָאָרְצוֹת אֲשֶׁר הִדְחַתִּים שָׁם בְּאִפְי וּבְחַמְתִּי וּבְקֶזֶף גָּדוֹל וְהִשְׁבַּתִּים אֶל-הַמָּקוֹם הַזֶּה וְהִשְׁבַּתִּים לְבִטָּחָה: 38 וְהָיוּ לִי לְעָם וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים: 39 וְנִתְּנִי לָהֶם לֵב אֶחָד וְדַרְךְ אֶחָד לִירְאָה אוֹתִי כָל-הַיָּמִים לְטוֹב לָהֶם וּלְבָנֵיהֶם אַחֲרֵיהֶם:
Jer 32:40-42 God = agent B R	<32:40> I will make with them an everlasting covenant, that I will not turn away from doing good to them; and I will put the fear of me in their hearts, that they may not turn from me. <32:41> I will rejoice in doing them good, and I will plant them in this land in faithfulness, with all my heart and all my soul. <32:42> "For thus says the LORD: Just as I have brought all this great evil upon this people, so I will bring upon them all the good that I promise them. <32:43> Fields shall be bought in this land of which you are saying, It is a desolation, without man or beast; it is given into the hands of the Chalde'ans. <32:44> Fields shall be bought for money, and deeds shall be signed and sealed and witnessed, in the land of Benjamin, in the places about Jerusalem, and in the cities of Judah, in the cities of the hill country, in the cities of the Shephe'lah, and in the cities of the Negeb; for I will restore their fortunes, says the LORD."	A+ 40 וְכָרַתִּי לָהֶם בְּרִית עוֹלָם אֲשֶׁר לֹא- אֲשׁוּב מֵאַחֲרֵיהֶם לְהַיְטִיב אוֹתָם וְאֵת-יְרֵאָתִי אֶתֵּן בְּלִבְכֶם לְבַלְתִּי סוּר מֵעָלַי: 41 וְשִׂשְׁתִּי עֲלֵיהֶם לְהַיְטִיב אוֹתָם וְנִטְעַתִּים בְּאֶרֶץ הַזֹּאת בְּאַמֶּת בְּכָל-לְבָי וּבְכָל-נַפְשִׁי: 42 כִּי-כַחַ אָמַר יְהוָה כָּאֲשֶׁר הִבְאַתִּי אֶל-הָעָם הַזֶּה אֵת כָּל-הַרְעָה הַגְּדוֹלָה הַזֹּאת כֵּן אֲנִי מֵבִיא עֲלֵיהֶם אֵת כָּל-הַטּוֹבָה אֲשֶׁר אָנֹכִי דֹבֵר עֲלֵיהֶם: 43 וְנִקְנְוָה
Jer 34:17-22		
Jer 34:17 God = agent	<34:17> Therefore, thus says the LORD: You have not obeyed me by proclaiming liberty, every one to his brother and to his	A- 17 לְכֵן כֹּה-אָמַר יְהוָה אֱתֶם לֹא-שְׁמַעְתֶּם אֵלַי

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>B causes</p> <p>R</p>	<p>neighbor;</p> <p>behold, I proclaim to you liberty to the sword, to pestilence, and to famine, says the LORD. I will make you a horror to all the kingdoms of the earth.</p>	<p>לְקַרְאֵי דָרוֹר אִישׁ לְאַחֵיוּאִישׁ לְרַעְהוּ</p> <p>הִנְנִי קֹרֵא לְכֶם דָרוֹר נְאֻם־יְהוָה אֶל־הַחֲרָב אֶל־</p> <p>הַדָבָר וְאֶל־הַרְעָב וְנָתַתִּי אֶתְכֶם לְנוֹעָה [לְנוֹעָה] לְכָל מַמְלָכוֹת הָאָרֶץ:</p>
<p>Jer 34:18-22</p> <p>B (general) causes</p> <p>R</p> <p>God = agent</p>	<p><34:18> And the men who transgressed my covenant and did not keep the terms of the covenant which they made before me,</p> <p>I will make like the calf which they cut in two and passed between its parts — <34:19> the princes of Judah, the princes of Jerusalem, the eunuchs, the priests, and all the people of the land who passed between the parts of the calf; <34:20> and I will give them into the hand of their enemies and into the hand of those who seek their lives. Their dead bodies shall be food for the birds of the air and the beasts of the earth. <34:21> And Zedeki'ah king of Judah, and his princes I will give into the hand of their enemies and into the hand of those who seek their lives, into the hand of the army of the king of Babylon which has withdrawn from you. <34:22> Behold, I will command, says the LORD, and will bring them back to this city; and they will fight against it, and take it, and burn it with fire. I will make the cities of Judah a desolation without inhabitant."</p>	<p>A-</p> <p>18 וְנָתַתִּי אֶת־הָאָנָשִׁים הָעֹבְרִים אֶת־בְּרִיתִי אֲשֶׁר לֹא־הִקְיִמוּ אֶת־דְבַר־יְהוָה אֲשֶׁר כָּרְתוּ לִפְנֵי הָעֵגֹל אֲשֶׁר כָּרְתוּ לְשָׁנִים וַיַּעֲבְרוּ בֵּין בְּתָרְיוֹ: 19 שְׁלֵי יְהוּדָה וְשָׂרֵי יְרוּשָׁלַם הַכֹּהֲנִים וְהַכְהֹנִים וְכָל עַם הָאָרֶץ הָעֹבְרִים בֵּין בְּתָרֵי הָעֵגֹל: 20 וְנָתַתִּי אוֹתָם בְּיַד אֹיְבֵיהֶם וּבְיַד מִבְקָשָׁי נַפְשָׁם וְהוֹתָה נִבְלָתָם לְמֵאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבְהֵמַת הָאָרֶץ: 21 וְאֶת־צַדִּיקָהּוּ מֶלֶךְ־יְהוּדָה וְאֶת־שָׂרָיו אֶתֵּן בְּיַד אֹיְבֵיהֶם וּבְיַד מִבְקָשָׁי נַפְשָׁם וּבְיַד חֵיל מֶלֶךְ בְּכָל הָעַלְמִים מֵעַלְיָכֶם: 22 הִנְנִי מִצְוָה נְאֻם־יְהוָה וְהַשְׁבֹּתִים אֶל־הָעִיר הַזֹּאת וְנִלְחַמוּ עָלֶיהָ וּלְקַדְוָהּ וְשָׂרְפֶהָ בָאֵשׁ וְאֶת־עַרְוֵי יְהוּדָה אֶתֵּן שְׂמִמָּה מֵאִין יֵשֵׁב: פ</p>
<p>Jer 40:2-3</p>	<p>Ideology of divine social control is in the voice of Babylon</p>	
<p>Jer 40:2</p> <p>God's B</p> <p>God's R</p> <p>God = agent</p>	<p><40:2> The captain of the guard took Jeremiah and said to him, "The LORD your God pronounced this evil against this place;</p> <p><40:3> the LORD has brought it about, and has done as he said.</p>	<p>A-</p> <p>2 וַיִּקַּח רֶבֶךְ טַבְחִים לְיִרְמְיָהוּ וַיֹּאמֶר אֵלָיו יְהוָה אֱלֹהֶיךָ דִבֶּר אֶת־הָרָעָה הַזֹּאת אֶל־הַמָּקוֹם הַזֶּה:</p> <p>3 וַיָּבֵא וַיַּעַשׂ יְהוָה כַּאֲשֶׁר דִּבֶּר</p>
<p>Jer 40:3</p> <p>B</p> <p>R</p>	<p>Because you sinned against the LORD, and did not obey his voice, this thing has come upon you.</p>	<p>P-G</p> <p>כִּי־חַטָּאתֶם לַיהוָה וְלֹא־שָׁמַעְתֶּם בְּקוֹלוֹ</p> <p>וְהִנֵּה לְכֶם דָבָר [הַדָבָר] הַזֶּה:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes

English Translation

Hebrew Text

	The rest of the examples are from the attacks on the nations.		
Jer 48:1-13	Moab. Example of Bible relating the ANE practice of taking gods into exile to demonstrate the abandonment of their people. A restoration is promised. No anger.		
Jer 48:1-9 R	<48:1> Concerning Moab. Thus says the LORD of hosts, the God of Israel: "Woe to Nebo, for it is laid waste! Kiriatha'im is put to shame, it is taken; the fortress is put to shame and broken down; <48:2> the renown of Moab is no more. In Heshbon they planned evil against her: 'Come, let us cut her off from being a nation!' You also, O Madmen, shall be brought to silence; the sword shall pursue you. <48:3> "Hark! a cry from Horona'im, 'Desolation and great destruction!' <48:4> Moab is destroyed; a cry is heard as far as Zo'ar. <48:5> For at the ascent of Luhith they go up weeping; for at the descent of Horona'im they have heard the cry of destruction. <48:6> Flee! Save yourselves! Be like a wild ass in the desert!	p- S	48:1 לְמוֹאָב כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הוּא אֶל־נְבוֹ כִּי שִׁדְדָה הַבְּיֹשָׁה נִלְכְּדָה קְרוֹיֹתֶיהֶם הַבְּיֹשָׁה הַמְשֻׁנָּב וַחֲתָהּ: 2 אֵין עוֹד תְּהִלַּת מוֹאָב בְּחֶשְׁבוֹן חָשְׁבוּ עָלֶיהָ רָעָה לָכֵן וַנְּכַרִּיתָנָהּ מִגּוֹי גַּם־מִדְּמִן תִּדְמִי אַחֲרָיוּךָ תִּלְקֶךָ חֶרֶב: 3 קוֹל צְעָקָה מִחֲרוֹגִים שָׂדֶה וְשָׂבָר גְּדוֹל: 4 נִשְׁבְּרָה מוֹאָב הַשְּׂמִיעוּ וְעָקָה צְעוּרִיָּה [צְעִירִיָּה]: 5 כִּי מַעֲלָה הִלְחוֹת [הַלּוֹחֹת] בְּבָכִי יַעֲלֶה־בְּכִי כִּי בְּמוֹרָד חוֹרְנִים צָרִי צְעַקְתָּ־שָׂבָר שְׂמִיעוּ: 6 גָּסוּ מִלְּטוֹ נַפְשְׁכֶם וַתִּהְיֶינָה כַּעֲרוּעֵר בַּמִּדְבָּר: 7 כִּי יַעַן בַּמַּחֲדָּךְ בְּמַעֲשֵׂיךָ וּבְאַצְרוּתֶיךָ גַּם־אֶת־תִּלְכִּדִי וַיֵּצֵא כְּמִישׁ [כְּמוֹשׁ] בַּגּוֹלָה פָּהֲגִי וְשָׂרִי וַיַּחַד [וַיַּחְדְּיוּ]: 8 וַיָּבֵא שִׁדְדִי אֶל־כָּל־עִיר וְעִיר לֹא תִמְלֹט וְאָבַד הָעַמֶּק וַנִּשְׁמַד הַמִּישָׁר אֲשֶׁר אָמַר יְהוָה: 9 הַגּוֹרֵצִין לְמוֹאָב כִּי נֵצַא תֵּצֵא וְעִרְיָהּ לְשִׁמְהָ תִּהְיֶינָה מֵאֵין יוֹשֵׁב בָּהֶן: 10 אֲרוֹר עֹשֶׂה מְלֶאכֶת יְהוָה רְמִיָּה וְאֲרוֹר מִנְעֵ חֶרְבּוֹ מִדָּם: 11 שֶׁאֵנָּן מוֹאָב מִנְעוּרָיו וְשִׁקֵּט הוּא אֶל־שָׁמְרָיו וְלֹא־הוֹרַק מִכְּלִי אֶל־כְּלִי וּבַגּוֹלָה לֹא הִלְקֶךָ עַל־כֵּן עָמַד טַעֲמוֹ בּוֹ וַרְיָחוּ לֹא נָמַר: 10
Jer 48:10-13 B	<48:10> "Cursed is he who does the work of the LORD with slackness; and cursed is he who keeps back his sword from bloodshed. <48:11> "Moab has been at ease from his youth and has settled on his lees; he has not been emptied from vessel to vessel, nor has he gone into exile; so his taste remains in him, and	A- S	

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
R God = agent	his scent is not changed. <48:12>"Therefore, behold, the days are coming, says the LORD, when I shall send to him tilters who will tilt him, and empty his vessels, and break his jars in pieces. <48:13> Then Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel, their confidence.	12 לָכֵן הַיְהוּדִים פְּאִים נְאֻם־יְהוָה וְשִׁלְחֵיהֶוּ זַעִים וְצַעְהוּ וְכִלְיוּ וְרִיקוּ וְנִבְלִיהֶם וְנִפְצוּ: 13 וּבֶשׂ מוֹאֵב מִכְמוֹשׁ כַּאֲשֶׁר־בָּשׂוּ בַּיַּת וְשָׂרָאֵל מִבֵּית אֵל מִבְּטָחָם:
Jer 48:26-48	Moab continued	
Jer 48:26 B R	<48:26> "Make him drunk, because he magnified himself against the LORD; so that Moab shall wallow in his vomit, and he too shall be held in derision.	P- 26 הַשְּׁכִירָהוּ כִּי עַל־יְהוָה הִגְדִּיל וְסָפַק מוֹאֵב בְּקִיאֹו וְהָיָה לְשִׁחַק גַּם־הוּא:
Jer 48:27-28 B R	<48:27> Was not Israel a derision to you? Was he found among thieves, that whenever you spoke of him you wagged your head? <48:28> "Leave the cities, and dwell in the rock, O inhabitants of Moab! Be like the dove that nests in the sides of the mouth of a gorge.	P- 27 וְאִם לֹא הַשְּׁחִק הָיָה לְךָ יִשְׂרָאֵל אִם־בְּנֹבְכִים נִמְצְאָה [נִמְצְאָה] כִּי־מָדַי דְּבָרֶיךָ בּוֹ תִתְנַוֶּדֶד: S 28 עֲזְבוּ עָרִים וְשִׁכְנוּ בַּסֹּלֶעַ יִשְׁבֵי מוֹאֵב וְהָיוּ כִּיּוֹנָה תִקְנֶן בְּעַבְרֵי פִי־פִתְחָת:
Jer 48:29-34 B R God = agent	<48:29> We have heard of the pride of Moab —he is very proud — of his loftiness, his pride, and his arrogance, and the haughtiness of his heart. <48:30> I know his insolence, says the LORD; his boasts are false, his deeds are false. <48:31> Therefore I wail for Moab; I cry out for all Moab; for the men of Kir-he'eres I mourn. <48:32> More than for Jazer I weep for you, O vine of Sibmah! Your branches passed over the sea, reached as far as Jazer; upon your summer fruits and your vintage the destroyer has fallen. <48:33> Gladness and joy have been taken away from the fruitful land of Moab; I have made the wine cease from the wine presses; no one treads them with shouts of	A- 29 שָׁמַעְנוּ גְאוּן־מוֹאֵב גְּאוֹה מְאֹד נִבְהוּ וְנִאוּנוּ וְנִאָוְתוֹ וְרָם לְבוֹ: S 30 אֲנִי יָדַעְתִּי נְאֻם־יְהוָה עֲבָרְתוֹ וְלֹא־כֵן בְּדָיו לֹא־כֵן עָשׂוּ: 31 עַל־כֵּן עַל־מוֹאֵב אֵילִיל וְלִמּוֹאֵב קָלָה אֲזַעַק אֶל־אֲנָשֵׁי קִיר־ תָּרַשׁ יְהִנֶּה: 32 מִכְּלֵי יַעֲזַר אֲבָפְהָ־לְךָ הַנֶּפֶן שִׁבְמָה נִטִּישְׁתִּיךָ עֲבָרוּ יָם עַד גַּם יַעֲזַר נִנְעוּ עַל־קִינֹצֶךָ וְעַל־בְּצִירְךָ שִׁדְדָה נָפַל:

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
B	joy; the shouting is not the shout of joy. <48:34> "Heshbon and Ele-a'leh cry out; as far as Jahaz they utter their voice, from Zo'ar to Horona'im and Eg'lath-shelesh'iyah. For the waters of Nimrim also have become desolate.	33 וְנִאֲסָפָה שְׁמִיחָה וְגִיל מִפְרָמֹל וּמֵאַרְצֵי מוֹאָב וַיִּזְנוּ מִיִּקְבֵּימֵי הַשְּׁפִיטִי לְאַיִדֵיךָ הַיָּד הַיְדָד לֹא הִיָּדָד: 34 מוֹעֲלֹת חֶשְׁבֹן עַד־אֶלְעֵלָה עַד־יַחֲזִי נִתְּנוּ קוֹלָם מִצְעֵר עַד־ חַרְנִימִים עֲגֹלֹת שְׁלִשְׁיָה כִּי גַם־מִי נִמְרִים לְמִשְׁמֹת יְהוָה:
Jer 48:35 R God = agent B	<48:35> And I will bring to an end in Moab, says the LORD, him who offers sacrifice in the high place and burns incense to his god.	35 וְהִשְׁפִּיטִי לְמוֹאָב נְאֻם־יְהוָה מֵעֵלָה בְּמָה וּמִקְטִיר לְאֱלֹהָיו:
Jer 48:36-42 R God = agent B	<48:36> Therefore my heart moans for Moab like a flute, and my heart moans like a flute for the men of Kir-he'res; therefore the riches they gained have perished. <48:37> "For every head is shaved and every beard cut off; upon all the hands are gashes, and on the loins is sackcloth. <48:38> On all the housetops of Moab and in the squares there is nothing but lamentation; for I have broken Moab like a vessel for which no one cares, says the LORD. <48:39> How it is broken! How they wail! How Moab has turned his back in shame! So Moab has become a derision and a horror to all that are round about him." <48:40> For thus says the LORD: "Behold, one shall fly swiftly like an eagle, and spread his wings against Moab; <48:41> the cities shall be taken and the strongholds seized. The heart of the warriors of Moab shall be in that day like the heart of a woman in her pangs; <48:42> Moab shall be destroyed and be no longer a people, because he magnified himself against the LORD.	36 עַל־כֵּן לִבִּי לְמוֹאָב כְּחִלְצִים יִהְיֶה וּלְבָבִי אֶל־אֲנָשֵׁי קִיר־חֶרֶשׁ כְּחִלְצִים יִהְיֶה עַל־כֵּן יִתְרַת עֵשָׂה אֶבְרָדוֹ: 37 כִּי כָל־רֹאשׁ קָרְחָה וְכָל־זָקֵן גָּרַעַה עַל כָּל־יָדַיִם גְּדִדֹת וְעַל־מִתְנַיִם שָׁק: 38 עַל כָּל־גִּנּוֹת מוֹאָב וּבְרַחֲבֹתֶיהָ בָלָה מִסֶּפֶד כִּי־שִׁבְרֹתַי אֶת־מוֹאָב כְּכִלֵּי אֵין־חֶפְזִין בּוֹ נְאֻם־יְהוָה: 39 אֵיךְ חִתָּהּ הִלְלִילוּ אֵיךְ הִפְנָה־עֶרְפָּה מוֹאָב בּוֹשׁ וְהָיָה מוֹאָב לְשֹׁחַק וְלִמְחַתָּה לְכָל־סִבְיָבוֹ: 40 כִּי־כָה אָמַר יְהוָה הִנֵּה כֹנָשׁר יִדְאָה וּפְרֵשׁ כְּנָפָיו אֶל־מוֹאָב: 41 וְנִלְכְּדָה הַקְּרָיוֹת וְהַמְצָדוֹת נִתְפָּשָׁה וְהָיָה לֵב גִּבּוֹרֵי מוֹאָב בַּיּוֹם הַהוּא כְּלֵב אִשָּׁה מְצַרָה: 42 וְנִשְׁמַד מוֹאָב מֵעַם כִּי עַל־יִהְיֶה הַגִּדְלִל:
Jer 48:43-47 R God = agent	<48:43> Terror, pit, and snare are before you, O inhabitant of Moab! says the LORD. <48:44> He who flees from the terror shall fall into the pit, and he who climbs out of the pit shall be caught in the snare. For I will bring these things upon Moab in the year of their punishment, says the LORD.	43 פַּחַד וּפְחַת וּנְפֹחַ עֲלֶיךָ יוֹשֵׁב מוֹאָב נְאֻם־יְהוָה: 44 הַיַּיִם [הַיָּם] מִפְּנֵי הַפַּחַד יִפֹּל אֶל־הַפְּחַת וְהֵעֲלָה מִן־הַפְּחַת יִלְכַד בַּפֶּחַ כִּי־אָבִיא אֵלֶיךָ אֶל־מוֹאָב שְׁנַת פְּקוּדָתָם נְאֻם־יְהוָה:

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>B</p> <p>R God = agent</p> <p>Restoration</p>	<p><48:45> "In the shadow of Heshbon fugitives stop without strength;</p> <p>for a fire has gone forth from Heshbon, a flame from the house of Sihon; it has destroyed the forehead of Moab, the crown of the sons of tumult. <48:46> Woe to you, O Moab! The people of Chemosh is undone; for your sons have been taken captive, and your daughters into captivity.</p> <p><48:47> Yet I will restore the fortunes of Moab in the latter days, says the LORD." Thus far is the judgment on Moab.</p>	<p>45 בצל השבון עמדו מפח נסים</p> <p>כראש יצא מחשבון ולהבה מבין סיוון והאכל פאת מואב וקדקד בני שאון:</p> <p>46 אוילת מואב אבד עם-כמוש כילקחו בניד פשבי ובנותיה פשביה:</p> <p>47 ושבתי שבות-מואב באחרית הימים נאם-יהוה עדהנה משפט מואב: ם</p>
<p>Jer 49:1-6</p>	<p>Ammon. This contains another example of an exiled God, Milcom. A restoration is promised. No anger</p>	
<p>Jer 49:1-3</p> <p>B</p> <p>R God = agent</p>	<p><49:1> Concerning the Ammonites.</p> <p>Thus says the LORD: "Has Israel no sons? Has he no heir? Why then has Milcom dispossessed Gad, and his people settled in its cities?</p> <p><49:2> Therefore, behold, the days are coming, says the LORD, when I will cause the battle cry to be heard against Rabbah of the Ammonites; it shall become a desolate mound, and its villages shall be burned with fire; then Israel shall dispossess those who dispossessed him, says the LORD. <49:3> "Wail, O Heshbon, for Ai is laid waste! Cry, O daughters of Rabbah! Gird yourselves with sackcloth, lament, and run to and fro among the hedges! For Milcom shall go into exile, with his priests and his princes.</p>	<p>49:1 לבני עמון כה אמר יהוה הבנים אין לישראל אם-ירש אין לו מדוע ירש מלכם את-גד ועמו בעריו ישב:</p> <p>2 לכן הנה ימים באים נאם-יהוה והשמעתי אל-רבת בני-עמון תרועת מלחמה והיתה לתל שממה ובנותיה באש תצתנה וירש ישראל את-ירשיו אמר יהוה:</p> <p>3 הילילי חשבון כי שדד-העי צעקנה בנות רבה תגננה שלים ספדנה והתשוטטנה בגדרות כי מלכם בגולה ילך כהניו ושריו יחדיו:</p>
<p>Jer 49:4-6</p> <p>B</p> <p>R God = agent</p>	<p><49:4> Why do you boast of your valleys, O faithless daughter, who trusted in her treasures, saying, Who will come against me?'</p> <p><49:5> Behold, I will bring terror upon you, says the Lord God of hosts, from all who are round about you, and you shall be driven out, every man straight before him, with none to gather the</p>	<p>4 מה-תתהללי בעמלים נב עמלך הבת השוככה הבטחה באצלתיה מי יבוא אלי:</p> <p>5 הנני מביא עליך פחד נאם-אלני יהוה צבאות מכל-סביבך ונדחתם איש לפניו ואין מקבץ לנדר:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
Restoration	fugitives. <49:6> But afterward I will restore the fortunes of the Ammonites, says the LORD."	6 וְאַחֲרֵי־כֵן אָשִׁיב אֶת־שְׁבוּת בְּנֵי־עַמּוֹן נְאֻם־יְהוָה: ס
Jer 49:7-22	Edom. No anger.	
Jer 49:7-10 B R God = agent	<49:7> Concerning Edom. Thus says the LORD of hosts: "Is wisdom no more in Teman? Has counsel perished from the prudent? Has their wisdom vanished? <49:8> Flee, turn back, dwell in the depths, O inhabitants of Dedan! For I will bring the calamity of Esau upon him, the time when I punish him. <49:9> If grape-gatherers came to you, would they not leave gleanings? If thieves came by night, would they not destroy only enough for themselves? <49:10> But I have stripped Esau bare, I have uncovered his hiding places, and he is not able to conceal himself. His children are destroyed, and his brothers, and his neighbors; and he is no more.	A- 7 לְאֲדוֹם כֹּה אָמַר יְהוָה צְבָאוֹת הָאֵין עוֹד חֶקְמָה בְּתֵימָן אֲבָדָה עֲצָה מִבְּנִים וְסִרְחָה חֶקְמָתָם: S 8 גָּסוּ הַפְּנֹי הַעֲמִיקוּ לְשִׁבְת יִשְׁבֵי דְדָן כִּי אִיד עָשׂוּ הַבְּאֵתִי עָלָיו עַת פִּקְדוֹתָיו: 9 אִם־בְּצָרִים בָּאוּ לָךְ לֹא יִשְׁאָרוּ עוֹלְלוֹת אִם־נִנְבָּיִים בַּלְיָלָה הִשְׁחִיתוּ דָיִם: 10 כִּי־אֲנִי חֲשַׁפְתִּי אֶת־עֵשׂוֹ וְגִלִיתִי אֶת־מַסְתָּרָיו וְנִחַפָּה לֹא יוֹכֵל שָׁדָד זָרְעוֹ וְאָחִיו וְשִׁכְנָיו וְאִינָנּוּ:
Jer 49:11-15 B (implied bad behavior) R God= agent	<49:11> Leave your fatherless children, I will keep them alive; and let your widows trust in me." <49:12> For thus says the LORD: "If those who did not deserve to drink the cup must drink it, will you go unpunished? You shall not go unpunished, but you must drink. <49:13> For I have sworn by myself, says the LORD, that Bozrah shall become a horror, a taunt, a waste, and a curse; and all her cities shall be perpetual wastes." <49:14> I have heard tidings from the LORD, and a messenger has been sent among the nations: "Gather yourselves together and come against her, and rise up for battle!" <49:15> For behold, I will make you small among the nations, despised among men.	A- 11 עֲזַבְהָ יְתֻמִּיךְ אֲנִי אֶחְיֶה וְאֶלְמֵנְתֶיךָ עָלַי תִּבְטְחוּ: ס 12 כִּי־כֹה אָמַר יְהוָה הִנֵּה אֲשֶׁר־אֵין מִשְׁפָּטָם לְשִׁתּוֹת הַכּוֹס שְׁתּוֹ וְיִשְׁתּוּ וְאֶתָּה הוּא נִקְה תִּנְקָה לֹא תִנְקָה כִּי שְׁתָּה תִשְׁתָּה: 13 כִּי בִי G נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי־לִשְׁמָה לְחַרְפָּה לְחָרֵב וְלִקְלָלָה תִּהְיֶה בְּצָרָה וְכָל־עֲרִיָּה תִּהְיֶינָה לְחַרְבוֹת עוֹלָם: 14 שְׂמוּעָה שָׁמַעְתִּי מֵאֵת יְהוָה וְצִיר בְּנֹיִם שָׁלוּחַ הִתְקַבְּצוּ וּבָאוּ עָלֶיהָ וְקוּמוּ לְמִלְחָמָה: 15 כִּי־הִנֵּה קָטָן נְתַתִּיךְ בְּנֹיִם בְּזוּי בְּאֲדָם:
Jer 49:16-22 B	<49:16> The horror you inspire has deceived you, and the pride of your heart, you who live in the clefts of the rock, who hold the height of the hill.	A- 16 תִּפְלֹצְתֶךָ הַשִּׂיא אֶתְךָ וְדָוֹן לְבָדָךְ שִׁכְנֵי בַחֲנוּי הַסֹּלַע תִּפְשִׂי מְרוֹם גְּבֻעָה

Table 4 Social Control Pattern A (cont.)

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation		Hebrew Text
R God = agent	<p>Though you make your nest as high as the eagle's, I will bring you down from there, says the LORD. <49:17> "Edom shall become a horror; every one who passes by it will be horrified and will hiss because of all its disasters. <49:18> As when Sodom and Gomor'rah and their neighbor cities were overthrown, says the LORD, no man shall dwell there, no man shall sojourn in her. <49:19> Behold, like a lion coming up from the jungle of the Jordan against a strong sheepfold, I will suddenly make them run away from her; and I will appoint over her whomever I choose. For who is like me? Who will summon me? What shepherd can stand before me? <49:20> Therefore hear the plan which the LORD has made against Edom and the purposes which he has formed against the inhabitants of Teman: Even the little ones of the flock shall be dragged away; surely their fold shall be appalled at their fate. <49:21> At the sound of their fall the earth shall tremble; the sound of their cry shall be heard at the Red Sea. <49:22> Behold, one shall mount up and fly swiftly like an eagle, and spread his wings against Bozrah, and the heart of the warriors of Edom shall be in that day like the heart of a woman in her pangs."</p>	S	<p>כִּי־תִנְבִיחַ כַּנְּשֵׁר קִנְיָד מִשָּׁם אֲוִירֶדָה נֹאֲמֵי־הוָה: 17 וְהָיְתָה אֲדוֹם לְשִׁמְהָ כָּל עֹבֵר עָלֶיהָ יִשְׁרָק עַל־כָּל־מִכּוֹתָהּ: 18 כְּמִחַפְכַּת סֹדֶם וְעִמְרָה וּשְׂכֵנֶיהָ אָמַר יְהוָה לֹא־יָשֵׁב שָׁם אִישׁ וְלֹא־יִגֹּר בָּהּ בְּיַמֵּי־אָדָם: 19 הִנֵּה כְּאַרְיֵה יַעֲלֶה מִנְּאוֹן הַיַּרְדֵּן אֶל־גִּנְהַ אֵיתָן כִּי־אֲרִיגֶעָה אֲרִיגָנוּ מֵעֲלֶיהָ וּמִי בַחֹר אֶלֶיהָ אֶפְקֹד כִּי מִי כְמוֹנִי וּמִי יַעֲדֵנִי וּמִי־תֵּה רֹעֶה אֲשֶׁר יַעֲמֹד לְפָנָי: ֹ 20 לָכֵן שִׁמְעוּ עֲצַת־יְהוָה אֲשֶׁר יַעֲיץ אֶל־אֲדוֹם וּמַחֲשָׁבוֹתָיו אֲשֶׁר חָשַׁב אֶל־יֹשְׁבֵי תִימָן אִם־לֹא יִסְחָבוּם צְעִירֵי הַצֹּאן אִם־לֹא יִשִּׁים עֲלֵיהֶם נֹהֵם: 21 מִקּוֹל נִפְלֵם רַעֲשָׂה הָאָרֶץ צִעֲקָה בְּיַם־סוּף נִשְׁמַע קוֹלָהּ: 22 הִנֵּה כְנֹשֶׁר יַעֲלֶה וְיִדְאֶה וְיִפְרֹשׁ כַּנְּפָיו עַל־בְּצֻרָה וְהָיָה לֵב גִּבּוֹרֵי אֲדוֹם בְּיוֹם הַהוּא כְּלֵב אִשָּׁה מְצַרָה: ֹ</p>
Jer 49:28-30 Jer 49:28-31 R	<p>Kedar and Hazor. No anger</p> <p><49:28> Concerning Kedar and the kingdoms of Hazor which Nebuchadrez'zar king of Babylon smote. Thus says the LORD: "Rise up, advance against Kedar! Destroy the people of the east! <49:29> Their tents and their flocks shall be taken, their curtains and all their goods;their camels shall be borne away from them, and men shall cry to them: 'Terror on every side!' <49:30> Flee, wander far away, dwell in the depths, O inhabitants of Hazor! Says the LORD. For Nebuchadrez'zar king of Babylon has made a plan against you, and formed a purpose against you.</p>	p-	<p>28 לְקִדְרָה וְלְמַמְלְכוֹת חֲצוֹר אֲשֶׁר הִכָּה נְבוּכַדְרֶאֱצַר [נְבוּכַדְרֶאֱצַר] מְלַח־בְּבַל כֹּה אָמַר יְהוָה קוּמוּ עָלַי אֶל־קִדְרָה וּשְׂדֵדוֹ אֶת־בְּנֵי־קָדָם: 29 אֲהַלִּיחֶם וְצִאֲנִם יִקְחוּ יְרִיעוֹתֵיהֶם וְכָל־כְּלֵיהֶם וּנְגִלֵיהֶם יִשְׂאוּ לָהֶם וְקִרְאוּ עֲלֵיהֶם מְגוֹר מִסָּבִיב: 30 נְסוּ וְגִדוּ מְאֹד הַעֲמִיקוּ לְשִׁבְתֵי חֲצוֹר נֹאֲמֵי־הוָה כִּי־יַעֲיץ עֲלֵיכֶם נְבוּכַדְרֶאֱצַר מְלַח־בְּבַל עֲשֵׂה וְחָשַׁב עֲלֵיהֶם [עֲלֵיכֶם] מִחֲשָׁבָה:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>God.</p> <p>Behavior Israel</p> <p>Response</p>	<p>shall ask the way to Zion, with faces turned toward it, saying, 'Come, let us join ourselves to the LORD in an everlasting covenant which will never be forgotten.'</p> <p><50:6> "My people have been lost sheep; their shepherds have led them astray, turning them away on the mountains; from mountain to hill they have gone, they have forgotten their fold.</p> <p><50:7> All who found them have devoured them,</p>	<p>5 צִיּוֹן וְשָׂאוּ דַרְךְ הַנֶּהָה פְּנֵיהֶם בָּאוּ וְנִלְנוּ אֶל־יְהוָה בְּרִית עוֹלָם לֹא תִשְׁכַּח: ס</p> <p>6 לָאֵן אֶבְדוּת הִנֵּה [הִנֵּנוּ] עִמֵּי רֵעֵיהֶם הַתְּעוּם הָרִים שׁוֹבְבִים [שׁוֹבְבִים] מִהָר אֶל־גִּבְעוֹת הָהָר שָׁכְחוּ רִבְצָם:</p> <p>7 כָּל־מוֹצְאֵיהֶם אֶכְלֹמוּ</p>
<p>Jer 50:7b-10</p> <p>Behavior of enemies</p> <p>Response to Babylon</p> <p>God = agent</p>	<p>and their enemies have said, 'We are not guilty, for they have sinned against the LORD, their true habitation, the LORD, the hope of their fathers.'</p> <p><50:8> "Flee from the midst of Babylon, and go out of the land of the Chalde'ans, and be as he-goats before the flock. <50:9> For behold, I am stirring up and bringing against Babylon a company of great nations, from the north country; and they shall array themselves against her; from there she shall be taken. Their arrows are like a skilled warrior who does not return empty-handed. <50:10> Chalde'a shall be plundered; all who plunder her shall be sated, says the LORD. =</p>	<p>A- וְצָרֵיהֶם אָמְרוּ לֹא נֹאשָׁם תַּחַת אֲשֶׁר חָטְאוּ לַיהוָה גְּדוּלֶזֶק וּמִקְנֵה אֲבוֹתֵיהֶם יְהוָה: ס</p> <p>S 8 גָּדוּ מִתּוֹךְ כָּבֵל וּמֵאַרְצֵי כַשְׂדִּים יָצְאוּ [יָצְאוּ] וְהָיוּ כַּעֲתוּדִים לְפָנֵי־צֹאן:</p> <p>9 כִּי הִנֵּה אֲנֹכִי מֵעִיר וּמוֹעֵלָה עַל־כָּבֵל קָה־לְגוֹיִם גְּדֹלִים בְּאַרְצֵי צִפּוֹן וְעָרְכוּ לָהּ מִשֵּׁם תִּלְקַד חֲצִיו כְּגִבּוֹר מִשְׁכִּיל לֹא יָשׁוּב רִיקָם: 10 וְהִיתָה כַּשְׂדִּים לְשָׁלַל כָּל־שְׁלָלָהּ יִשְׂבְּעוּ נְאֻם־יְהוָה:</p>
<p>Jer 50:11-13</p> <p>Behavior of Babylon</p> <p>Response to Babylon</p> <p>God = agent w/anger</p>	<p><50:11> "Though you rejoice, though you exult, O plunderers of my heritage, though you are wanton as a heifer at grass, and neigh like stallions,</p> <p><50:12> your mother shall be utterly shamed, and she who bore you shall be disgraced. Lo, she shall be the last of the nations, a wilderness dry and desert. <50:13> Because of the wrath of the LORD she shall not be inhabited, but shall be an utter desolation; every one who passes by Babylon shall be appalled, and hiss because of all her wounds.</p>	<p>A- 11 כִּי תִשְׂמְחוּ [תִשְׂמְחוּ] כִּי תִעְלֹזוּ [תִעְלֹזוּ] שְׂסִי נִחַלְתִּי כִּי תִפּוֹשִׁי [תִפּוֹשִׁי] כְּעִגְלָה דֹשָׁה וְחֲצֹקְלִי [וְחֲצֹקְלִי] כְּאַבְרָיִם:</p> <p>S 12 בּוֹשָׁה אִמְכֶם מְאֹד חֲפָרָה יוֹלְדֵתְכֶם הִנֵּה אַחֲרֵית גּוֹיִם מְדַבֵּר צִיָּה וְעָרְבָה: 13 מִקְצָר יְהוָה לֹא תִשָּׁב וְהִיתָה שְׂמָמָה כָּלָה כָּל עֹבֵר עַל־כָּבֵל יִשֵּׁם וְיִשְׂרַק עַל־כָּל־מַפּוֹתֶיהָ:</p>
<p>Jer 50:14-16</p> <p>Response</p>	<p><50:14> Set yourselves in array against Babylon round about, all you that bend the bow; shoot at her, spare no arrows,</p>	<p>A- 14 עָרְכוּ עַל־כָּבֵל סָבִיב כָּל־דַּרְכֵי קִשְׁתַּת יָדוּ אֲלֵיהָ אֶל־תַּחְמְלוּ אֶל־תַּחַן</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
Behavior of Babylon Response	for she has sinned against the LORD. <50:15> Raise a shout against her round about, she has surrendered; her bulwarks have fallen, her walls are thrown down. For this is the vengeance of the LORD: take vengeance on her, do to her as she has done. <50:16> Cut off from Babylon the sower, and the one who handles the sickle in time of harvest;	G	כי ליהונה חטאה: 15 הריעו עליה סביב נתנה ידה נפללו אשיותיה [אשיותיה] נהרסו חומותיה כי נקמת יהוה היא הנקמו בה פאשר עשתה עשולה: 16 כרתו זרע' מבבל ותפש מגל בעת קציר
Jer 50:16c-d Behavior (Babylon) Response	because of the sword of the oppressor, every one shall turn to his own people, and every one shall flee to his own land.	P- S	מפני חרב היונה איש אל-עמו יפנו ואיש לארצו ינסו: ׀
Jer 50:17-18 Behavior of oppressors Response	<50:17> "Israel is a hunted sheep driven away by lions. First the king of Assyria devoured him, and now at last Nebuchadrez'zar king of Babylon has gnawed his bones. <50:18> Therefore, thus says the LORD of hosts, the God of Israel: Behold, I am bring-ing punishment on the king of Babylon and his land, as I punished the king of Assyria.	A- S	17 שׁה פוזרה ישראל אריות הדיחו הראשון אכלו מלך אשור ונה האחרון עצמו נבוכדראצר מלך בבל: ׀ 18 לכן כה-אמר יהוה צבאות אלהי ישראל הנני בכד אל-מלך בבל ואל-ארצו פאשר פקדתי אל-מלך אשור:
Jer 50:19-20 Response God – agent Behavior	<50:19> I will restore Israel to his pasture, and he shall feed on Carmel and in Bashan, and his desire shall be satisfied on the hills of E'phraim and in Gilead. <50:20> In those days and in that time, says the LORD, iniquity shall be sought in Israel, and there shall be none; and sin in Judah, and none shall be found; for I will pardon those whom I leave as a remnant.	A+	19 ושבבתי את-ישראל אל-גדהו ורעה הפרמל ותבשן ובהר אפרים והגלעד השבע נפשו: 20 בימים ההם ובעת ההיא נאם-יהוה ובקש את-עון ישראל ואיננו ואת-חטאת יהודה ולא המצאנוה כי אסלח לאשר אשאר:
Jer 50:21-27 Response God = agent	<50:21> "Go up against the land of Meratha'im, and against the inhabitants of Pekod. Slay, and utterly destroy after them, says the LORD, and do all that I have commanded you. <50:22> The noise of battle is in the land, and great destruction! <50:23> How the hammer of the whole earth is cut down and broken! How Babylon has become a horror among the nations! <50:24> I set a snare for	A- G	21 על-הארץ מרתים עלה עליה ואל-יושבי פקוד חרב ותחרם אחריהם נאם-יהוה ועשה ככל אשר צויתוך: ׀ 22 קול מלחמה בארץ ושבר גדול: 23 איך נדדע וישבר פטיש כל-הארץ

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>Behavior</p> <p>you and you were taken, O Babylon, and you did not know it; you were found and caught,</p> <p>because you strove against the LORD.</p> <p>Response God = agent w/anger</p>	<p><50:25> The LORD has opened his armory, and brought out the weapons of his wrath, for the Lord God of hosts has a work to do in the land of the Chalde'ans. <50:26> Come against her from every quarter; open her granaries; pile her up like heaps of grain, and destroy her utterly; let nothing be left of her. <50:27> Slay all her bulls, let them go down to the slaughter. Woe to them, for their day has come, the time of their punishment.</p>	<p>אִיךָ הִיָּתָה לְשִׁמְחָה בְּכֹל בְּנֵי־יָם: 24 יִקְשְׁתִּי לָךְ וְגַם־נִלְכַדְתָּ בְּכֹל וְאַתָּה לֹא יָדַעְתָּ נִמְצָאתָ וְגַם־נִתְפַשְׁתָּ כִּי בִיהֲנֶה הִתְנַגַּרְתָּ: 25 פָּתַח יְהוָה אֶת־אֹצְרוֹ וַיּוֹצֵא אֶת־כְּלֵי זַעֲמוֹ כִּי־מִלְאֲכָה הִיא לֹא־דָנָה יְהוָה צָבָאוֹת בְּאַרְצָן פְּשָׁדִים: 26 בְּאוֹרֵהָ מִקִּץ פִּתְחוֹ מֵאֲבָטֶיהָ סָלְוָה כְּמוֹ־עֲרֻמִּים וְחִחְרִימוּהָ אֶל־תִּהְיֶה־לָּהּ שְׂאֲרֵיתָ: 27 חָרְבוּ כָל־פְּרִיָּהּ יִרְדּוּ לַטָּבַח הִוֵּי עֲלֵיהֶם כִּי־בָא יוֹמָם עֵת פְּקֻדָתָם: ׀ 28 קִוַּל נָסִים וּפְלִטִים מֵאַרְצָן בְּכֹל לְהַגִּיד בְּצִיּוֹן אֶת־נִקְמַת יְהוָה אֱלֹהֵינוּ נִקְמַת הַיְקָלוֹ:</p>
<p>Jer 50:28</p> <p>Behavior of Israel</p>	<p><50:28> "Hark! they flee and escape from the land of Babylon, to declare in Zion the vengeance of the LORD our God,</p> <p>vengeance for his temple.</p>	<p>p-</p>
<p>Jer 50:29</p> <p>Response to Babylon</p> <p>Behavior</p>	<p><50:29> "Summon archers against Babylon, all those who bend the bow. Encamp round about her; let no one escape.</p> <p>Requite her according to her deeds, do to her according to all that she has done; for she has proudly defied the LORD, the Holy One of Israel.</p>	<p>p-</p> <p>G</p>
<p>Jer 50:30-32</p> <p>Response</p> <p>Behavior</p> <p>Response God = agent</p>	<p><50:30> Therefore her young men shall fall in her squares, and all her soldiers shall be destroyed on that day, says the LORD.</p> <p><50:31> "Behold, I am against you,</p> <p>O proud one, says the Lord God of hosts;</p> <p>for your day has come, the time when I will punish you. <50:32> The proud one shall stumble and fall, with none to raise him up, and I will kindle a fire in his cities, and it will devour all that is round about him.</p>	<p>A-</p> <p>30 לָכֵן יִפְּלוּ בַחֲוָרֵיהָ בְּרַחֲבֹתֶיהָ וְכָל־אֲנָשֵׁי מִלְחָמָתָהּ יִדְּמוּ בַיּוֹם הַהוּא נְאֻם־יְהוָה: ׀ 31 הִנְנִי אֵלֶיךָ זָדוֹן נְאֻם־אֲדֹנָי יְהוָה צָבָאוֹת כִּי בָא יוֹמָהּ עֵת פְּקֻדֹתֶיךָ: 32 וְכָשֶׁל זָדוֹן וְנָפַל וְאֵין לּוֹ מִקְּוִים וְהִצְתִּי אֵשׁ בְּעָרָיו וְאֶכְלָה כָּל־סְבִיבֹתָיו: ׀</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>Jer 50:33-38a Behavior</p> <p><50:33> "Thus says the LORD of hosts: The people of Israel are oppressed, and the people of Judah with them; all who took them captive have held them fast, they refuse to let them go.</p> <p>Response</p> <p><50:34> Their Redeemer is strong; the LORD of hosts is his name. He will surely plead their cause, that he may give rest to the earth, but unrest to the inhabitants of Babylon. <50:35> "A sword upon the Chalde'ans, says the LORD, and upon the inhabitants of Babylon, and upon her princes and her wise men! <50:36> A sword upon the diviners, that they may become fools! A sword upon her warriors, that they may be destroyed! <50:37> A sword upon her horses and upon her chariots, and upon all the foreign troops in her midst, that they may become women! A sword upon all her treasures, that they may be plundered! <50:38> A drought upon her waters, that they may be dried up!</p>	<p>P-</p>	<p>33 כֹּה אָמַר יְהוָה צְבָאוֹת עֲשׂוּקִים בְּגִי-יִשְׂרָאֵל וּבְגִי-יְהוּדָה יַחְדָּו וְכָל-שְׂבִייהֶם הִחְזִיקוּ בָּם מֵאֲנֵי שְׁלָחָם:</p> <p>34 וְאַלֶּם חֲזֹק יְהוָה צְבָאוֹת שְׁמוֹ רִיב יָרִיב אֶת-רִיבָם לְמַעַן הַרְגִיעַ אֶת-הָאָרֶץ וְהַרְגִיז לְיִשְׁבֵי בָבֶל:</p> <p>35 חָרַב עַל-פְּשָׁדִים נְאֻם-יְהוָה וְאֶל-יִשְׁבֵי בָבֶל וְאֶל-שָׂרֵיהָ וְאֶל-חַכְמֵיהָ:</p> <p>36 חָרַב אֶל-הַבְּדִידִים וְנֹאֲלָו חָרַב אֶל-גִּבּוֹרֵיהָ וַחֲתָנוּ:</p> <p>37 חָרַב אֶל-סוּסֵיהָ וְאֶל-רֶכְבָּהָ וְאֶל-כָּל-הָעַרְב אֲשֶׁר בְּתוֹכָהּ וְהָיוּ לְנָשִׁים חָרַב אֶל-אוֹצְרוֹתֶיהָ וּבָהֶוּ: 38 חָרַב אֶל-מִימֶיהָ וַיִּבְשּׁוּ</p>
<p>Jer 50:38b-42 Behavior</p> <p>For it is a land of images, and they are mad over idols.</p> <p>Response</p> <p><50:39> "Therefore wild beasts shall dwell with hyenas in Babylon, and ostriches shall dwell in her; she shall be peopled no more for ever, nor inhabited for all generations. <50:40> As when God overthrew Sodom and Gomor'rah and their neighbor cities, says the LORD, so no man shall dwell there, and no son of man shall sojourn in her. <50:41> "Behold, a people comes from the north; a mighty nation and many kings are stirring from the farthest parts of the earth. <50:42> They lay hold of bow and spear; they are cruel, and have no mercy. The sound of them is like the roaring of the sea; they ride upon horses, arrayed as a man for battle against you, O daughter of Babylon!</p>	<p>P-</p> <p>S</p>	<p>כִּי אֶרֶץ פְּסָלִים הִיא וּבְאֵימִים יִתְהַלְלוּ:</p> <p>39 לָכֵן יִשְׁבוּ צִיִּים אֶת-אֵיִם וַיִּשְׁבוּ בָּהּ בְּנֹת יַעֲנָה וְלֹא-תֵשֵׁב עוֹד לְנֹעַח וְלֹא תִשְׁכֹּן עַד-דָּוָר וְדָוָר:</p> <p>40 כַּמִּהְפֹּכֶת אֱלֹהִים אֶת-סֹדָם וְאֶת-עַמְרָה וְאֶת-שְׂכִנֶיהָ נְאֻם-יְהוָה לֹא-יֵשֵׁב שָׁם אִישׁ וְלֹא-יִגְוֹר בָּהּ בְּרֵאדָם:</p> <p>41 הִנֵּה עַם בָּא מִצָּפוֹן וְגוֹי גָדוֹל וּמְלָכִים רַבִּים יַעֲרוּ מִן-רַקְתֵי-אֶרֶץ:</p> <p>42 קָשֶׁת וּכְיֹדֵן יַחְזִיקוּ אַכְזָרֵי הַמָּה וְלֹא יִרְחֲמוּ קוֹלָם פִּיִם יִהְיֶה וְעַל-סוּסִים יִרְכָּבוּ עָרוּךְ כְּאִישׁ לְמִלְחָמָה עָלֶיךָ בַת-בָּבֶל:</p>
<p>Jer 50:43-46 Behavior</p> <p><50:43> "The king of Babylon heard the report of them, and his hands fell helpless; anguish seized him, pain as of a woman in travail.</p>	<p>A-</p>	<p>43 שָׁמַע מֶלֶךְ-בָּבֶל אֶת-שְׁמַעֲם וּרְפוּ יָדָיו צָרָה הִחְזִיקָתָהּ חֵיל כִּי־לָדָה:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
Response	<50:44> "Behold, like a lion coming up from the jungle of the Jordan against a strong sheepfold, I will suddenly make them run away from her; and I will appoint over her whomever I choose. For who is like me? Who will summon me? What shepherd can stand before me? <50:45> Therefore hear the plan which the LORD has made against Babylon, and the purposes which he has formed against the land of the Chalde'ans: Surely the little ones of their flock shall be dragged away; surely their fold shall be appalled at their fate. <50:46> At the sound of the capture of Babylon the earth shall tremble, and her cry shall be heard among the nations."	<p>44 הִנֵּה כְּאַרְיֵה יַעֲלֶה מִגִּיאַת הַיַּרְדֵּן אֶל-גִּנְהַי אֵתָן כִּי-אַרְיֵה נִשֶּׂה אַרְיֹצִים [אַרְיֹצִים] מֵעֲלֶיהָ וּמִי כְּחֹרֶר אֶלֶיהָ אֶפְקֹד כִּי מִי כְּמוֹנִי וּמִי יוֹעֲדֵנִי וּמִי-רִצָּה רַעָה אֲשֶׁר יַעֲמֹד לִפְנָי: 45 לָכֵן שָׁמְעוּ עֲצַת-יְהוָה אֲשֶׁר יַעֲן אֶל-בָּבֶל וּמִחֲשֹׁבוֹתָיו אֲשֶׁר חָשַׁב אֶל-אַרְצָן כְּשֵׁדִים אִם-לֹא יִסְחָבוּם צְעִירֵי הַצֹּאן אִם-לֹא יִשִּׂים עֲלֵיהֶם נֹהַ: 46 מִקּוֹל נִתְפָּשֶׂה בְּכָל נִרְעָשָׁה הָאָרֶץ וּזְעָקָה בְּנוֹיָם נִשְׁמָע: ֹס</p>
Jer 51:1-58		
<p data-bbox="184 737 365 846">Jer 51:1-6 Response God=agent</p> <p data-bbox="184 1062 365 1127">Behavior</p> <p data-bbox="184 1175 365 1240">Response God = agent</p>	<p data-bbox="365 737 1087 1029"><51:1> Thus says the LORD: "Behold, I will stir up the spirit of a destroyer against Babylon, against the inhabitants of Chaldea; <51:2> and I will send to Babylon winnowers, and they shall winnow her, and they shall empty her land, when they come against her from every side on the day of trouble. <51:3> Let not the archer bend his bow, and let him not stand up in his coat of mail. Spare not her young men; utterly destroy all her host. <51:4> They shall fall down slain in the land of the Chalde'ans, and wounded in her streets.</p> <p data-bbox="365 1034 1087 1127"><51:5> For Israel and Judah have not been forsaken by their God, the LORD of hosts; but the land of the Chalde'ans is full of guilt against the Holy One of Israel.</p> <p data-bbox="365 1143 1087 1240"><51:6> "Flee from the midst of Babylon, let every man save his life! Be not cut off in her punishment, for this is the time of the LORD's vengeance, the requital he is rendering her.</p>	<p data-bbox="1087 737 1904 1240"> 51:1 כֹּה אָמַר יְהוָה הִנְנִי מַעֲרִיר עַל-בָּבֶל וְאֶל-יֹשְׁבֵי לֵב קָמִי רִיחַ מִשְׁחִית: 2 וְשִׁלְחֹתַי לְכַבֵּל וְזָרִים וְנֹדִיָּה וַיִּבְקְרוּ אֶת-אַרְצָהָ כִּי-הָיוּ עֲלֶיהָ מְסַבִּיב בַּיּוֹם רַעָה: 3 אֶל-יַדְרֹךְ יַדְרֹךְ [] הַיַּדְרֹךְ קָשְׁתוֹ וְאֶל-יַתְעַל בְּסַרְיָנוּ וְאֶל-תַּחְמֹלוֹ אֶל-בַּחֲרִיָּה הַחַרְיָמוֹ כָּל-צְבָאָה: 4 וַנִּפְּלוּ חֲלָלִים בְּאַרְצָן כְּשֵׁדִים וּמִדְּקָרִים בְּחֻצוֹתֶיהָ: 5 כִּי לֹא-אֶלְמָן יִשְׂרָאֵל וַיְהוּדָה מְאֹלְהָיו מִיְהוָה צְבָאוֹת כִּי אֲרָצָם מְלֹאָה אֲשֶׁם מִקְדוֹשׁ יִשְׂרָאֵל: 6 גָּסוּ וּמוֹתוֹף בְּכָל וּמִקְלָטוֹ אִישׁ נִפְשׁוֹ אֶל-תַּדְמֹמוֹ בַּעֲוֹנָה כִּי עַתָּה נִקְמָה הִיא לַיהוָה וְגִמּוּל הוּא מִשְׁלָם לָהּ: 11 הִבְרִיּוּ הַחֲצִיִּים מִלְּאוֹ הַשְּׁלֵטִים הַעֲרִיר יְהוָה אֶת-רוּחַ מַלְכֵי מִדְיָ כִּי-עַל-בָּבֶל מְזֻמָּתוֹ לְהַשְׁחִיתָהּ כִּי-נִקְמַת יְהוָה הִיא </p>
Jer 51:11-12 Response Behavior	<51:11> "Sharpen the arrows! Take up the shields! The LORD has stirred up the spirit of the kings of the Medes, because his purpose concerning Babylon is to destroy it, for that is the vengeance of the LORD,	

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
(destruction of temple) Response	the vengeance for his temple. <51:12> Set up a standard against the walls of Babylon; make the watch strong; set up watchmen; prepare the ambushes; for the LORD has both planned and done what he spoke concerning the inhabitants of Babylon.	S	נְקַמְתָּ הַיְקָלוֹ: 12 אֶל־חוֹמֹת בָּבֶל שְׂאוּ־גֹס הַחַיִּיקוּ הַמְשֻׁמֵּר הַקִּימוּ שְׂמָרִים הַכִּינוּ הָאָרְבִּים כִּי גַם־זָמַם יְהוָה גַּם־עָשָׂה אֶת אֲשֶׁר־דִּבֶּר אֶל־יְשֻׁבֵי בָבֶל:
Jer 51:13-14 Behavior Response God = agent	<51:13> O you who dwell by many waters, rich in treasures, your end has come, the thread of your life is cut. <51:14> The LORD of hosts has sworn by himself: Surely I will fill you with men, as many as locusts, and they shall raise the shout of victory over you.	A- S	13 שְׁכַנְתִּי [שְׁכַנְתִּי] עַל־מַיִם רַבִּים רַבַּת אוֹצְרוֹת כִּי קִצְצָה אַמְתָּ בַצֶּעֶד: 14 נִשְׁבַּע יְהוָה צְבָאוֹת בְּנַפְשׁוֹ כִּי אִם־מִלֵּאֲתֵיךְ אָדָם כִּי־לֶקַח וְעָנּוּ עָלֶיךָ הַיּוֹדֵד: ׀
Jer 51:24 Response God = agent Behavior	<51:24> "I will requite Babylon and all the inhabitants of Chaldea before your very eyes for all the evil that they have done in Zion, says the LORD.	A- G	24 וְשַׁלַּמְתִּי לְבָבֶל וְלִכְלָל וְיֹשְׁבֵי כְשָׂדִים אֶת כָּל־רַעֲתֵם אֲשֶׁר־עָשׂוּ בְּצִיּוֹן לְעֵינֵיכֶם נְאֻם יְהוָה: ׀
Jer 51:25-26 Behavior Response God = agent	<51:25> "Behold, I am against you, O destroying mountain, says the LORD, which destroys the whole earth; I will stretch out my hand against you, and roll you down from the crags, and make you a burnt mountain. <51:26> No stone shall be taken from you for a corner and no stone for a foundation, but you shall be a perpetual waste, says the LORD.	A- S	25 הִנְנִי אֵלֶיךָ הַר הַמְשֻׁחֵת נְאֻם־יְהוָה הַמְשֻׁחֵת אֶת־כָּל־הָאָרֶץ וְנִטִּיתִי אֶת־רִגְלִי עָלֶיךָ וְנִגְלַגְלִיתִיךָ מִן־הַסֻּלְעִים וְנִתְתִּיךָ לְהָר שָׂרְפָה: 26 וְלֹא־יִקְחוּ מִמֶּנּוּ אֲבֵן לְפִנֵּה וְאֲבֵן לְמוֹסְדוֹת כִּי־שָׂמֹמֹת עוֹלָם תִּהְיֶה נְאֻם־יְהוָה:
Jer 51:27-33 God's Behavior	<51:27> "Set up a standard on the earth, blow the trumpet among the nations; prepare the nations for war against her, summon against her the kingdoms, Ar'arat, Minni, and Ash'kenaz; appoint a marshal against her, bring up horses like bristling locusts. <51:28> Prepare the nations for war against her, the kings of the Medes, with their governors and deputies, and every land under their dominion. <51:29> The land trembles and writhes in pain, for the LORD's purposes against Babylon stand, to make the land of Babylon a desolation, without inhabitant.	p-	27 שְׂאוּ־גֹס בְּאֶרֶץ תִּקְעוּ שׁוֹפָר בְּגוֹיִם קְדָשׁוּ עַל־הַגּוֹיִם הַשְּׂמִיעוּ עֲלֶיהָ מִמְּלָכוֹת אֲרָרַט מִנִּי וְאַשְׁכְּנַז בִּקְדָּו עֲלֶיהָ תִּפְסָר הַעֲלוּ־סוּסִים כְּגִלְק סָמָר: 28 קְדָשׁוּ עֲלֶיהָ גּוֹיִם אֶת־מַלְכֵי מִדְּי אֶת־פַּחוּתִיָּה וְאֶת־כָּל־סִנְיָיָה וְאֶת כָּל־אֶרֶץ מְשַׁלְתָּו: 29 וְתַרְעַשׂ הָאָרֶץ וְתַחַל כִּי קָמָה עַל־בָּבֶל מִחֻשְׁבוֹת יְהוָה לְשֵׁם אֶת־אֶרֶץ בָּבֶל לְשִׁמְהָ מֵאִין יוֹשֵׁב: 30 חָדְלוּ גְבוּרֵי בָבֶל לְהִלָּחֵם יִשְׁבוּ בְּמִצְדוֹת

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
Babylon's Response	<p><51:30> The warriors of Babylon have ceased fighting, they remain in their strongholds; their strength has failed, they have become women; her dwellings are on fire, her bars are broken.</p> <p><51:31> One runner runs to meet another, and one messenger to meet another, to tell the king of Babylon that his city is taken on every side; <51:32> the fords have been seized, the bulwarks are burned with fire, and the soldiers are in panic.</p> <p><51:33> For thus says the LORD of hosts, the God of Israel: The daughter of Babylon is like a threshing floor at the time when it is trodden; yet a little while and the time of her harvest will come."</p>	<p>נִשְׁתָּה גְבוּרָתָם הָיוּ לְנָשִׁים הִצִּיתוּ מִשְׁכְּנֵיהָ נִשְׁבְּרוּ בְּרִיחֶיהָ: 31 רָץ לְקִרְאֵת־רֵץ יָרוּץ וּמְנִיד לְקִרְאֵת מְנִיד לְהַנִּיד לְמַלְךְ בָּבֶל כִּי־נִלְכְּדָה עִירוֹ מִקְצָה: 32 וְהַמַּעְבְּרוֹת נִתְפָּשׁוּ וְאֶת־הָאֲגָמִים שָׂרְפוּ בְּאֵשׁ וְאֲנָשֵׁי הַמַּלְחָמָה נִבְהָלוּ: ֹ 33 כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל בַּת־בָּבֶל כְּגֶרֶן עֵת הַדְּרִיכָה עוֹד מֵעַתָּה וּבָאָה עֵת־הַקְצִיר לָהּ:</p>
<p>Jer 51:34-40</p> <p>Behavior</p> <p>Response God = agent</p>	<p><51:34> "Nebuchadrez'zar the king of Babylon has devoured me, he has crushed me; he has made me an empty vessel, he has swallowed me like a monster; he has filled his belly with my delicacies, he has rinsed me out.</p> <p><51:35> The violence done to me and to my kinsmen be upon Babylon," let the inhabitant of Zion say. "My blood be upon the inhabitants of Chalde'a," let Jerusalem say. <51:36> Therefore thus says the LORD: "Behold, I will plead your cause and take vengeance for you. I will dry up her sea and make her fountain dry; <51:37> and Babylon shall become a heap of ruins, the haunt of jackals, a horror and a hissing, without inhabitant. <51:38> "They shall roar together like lions; they shall growl like lions' whelps. <51:39> While they are inflamed I will prepare them a feast and make them drunk, till they swoon away and sleep a perpetual sleep and not wake, says the LORD. <51:40> I will bring them down like lambs to the slaughter, like rams and he-goats.</p>	<p>34 אֶכְלֵנוּ וְאֶכְלֵנוּ הַמִּמּוֹן הַמִּמּוֹן גְּבוּכַדְרֶאֱצַר מֶלֶךְ בָּבֶל הִצִּינְנוּ [הַצִּינְנוּ] כָּלִי יָיִק בְּלַעְנוּ [בְּלַעְנוּ] פִּתְיוֹן מִלֵּא כִרְשׁוֹ מִעֲדֵנִי הִדִּיחְנוּ [הִדִּיחְנוּ]:</p> <p>35 חֲמָסִי וְשֹׂאֲרֵי עַל־בָּבֶל תֹּאמַר יֵשֶׁבֶת צִיּוֹן וְדַמִּי אֶל־יִשְׁבֵי כְשָׂדִים תֹּאמַר יְרוּשָׁלַם: ֹ 36 לָכֵן כֹּה אָמַר יְהוָה הִנְנִי־רַב אֶת־רִיבֶךָ וְנִקְמְתִי אֶת־נִקְמֹתֶךָ וְהִחַרְבְּתִי אֶת־יִמָּה וְהִבְשַׁתִּי אֶת־מִקְוֹתֶיהָ: 37 וְהִיְתָה בָבֶל לְגִלְיִם לְמַעוֹן־תַּנִּים שִׁמְיָהּ וְשִׂרְקָהּ מֵאֵין יוֹשֵׁב: 38 יִחַדּוּ כַּכְּפָרִים יִשְׁאָנוּ נִעְרוּ כְּגוּרֵי אֲרָיוֹת: 39 בַּחֲמָם אֲשִׁית אֶת־מִשְׁתֵּיהֶם וְהַשְׁפַּרְתִּים לְמַעַן יַעֲלוּ וְיִשְׁנוּ שְׁנַת־עוֹלָם וְלֹא יִקְצוּ נֶאֱם יְהוָה: 40 אֲוִרִידִם כְּכָרִים לְטַבּוּחַ כְּאֵילִים עִם־עֲתוּדִים: 41 אִיף נִלְכְּדָה שִׁשָּׁךְ וְתִתְפָּשׁ תְּהִלַּת כָּל־הָאָרֶץ</p>
Jer 51:41-43 R B (pride)	<p><51:41> "How Babylon (Sheshach) is taken, the praise of the whole earth seized!</p>	<p>P- 41 אִיף נִלְכְּדָה שִׁשָּׁךְ וְתִתְפָּשׁ תְּהִלַּת כָּל־הָאָרֶץ</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
R	How Babylon has become a horror among the nations! <51:42> The sea has come up on Babylon; she is covered with its tumultuous waves. <51:43> Her cities have become a horror, a land of drought and a desert, a land in which no one dwells, and through which no son of man passes.	S	אִיךָ הָיְתָה לְשֹׁמֵה בְּכָל בְּנוֹיָם: 42 עָלָה עַל־בְּבֶל הַיָּם בְּהַמּוֹן גִּלְיוֹ נִכְסְתָה: 43 הָיוּ עָרֶיהָ לְשֹׁמֵה אֶרֶץ צִיָּה וְעָרְבָה אֶרֶץ לֹא־יֹשֵׁב בָּהֶן כָּל־אִישׁ וְלֹא־יַעֲבֹר בָּהֶן בְּנֵי־אָדָם: 44 וּפְקַדְתִּי עַל־כָּל בְּבֶל
Jer 51:44 R <u>God = agent</u> B R	<51:44> And I will punish Bel in Babylon, and take out of his mouth what he has swallowed. The nations shall no longer flow to him; the wall of Babylon has fallen.	A-	וְהִצַּאתִי אֶת־בַּלְעוֹ מִפִּיו וְלֹא־יִנְהָרוּ אֵלָיו עוֹד גּוֹיִם גַּם־חֹמַת בְּבֶל נָפְלָה:
Jer 51:45-46 Application B w/anger (metonym for whole punishment) B	<51:45> "Go out of the midst of her, my people! Let every man save his life from the fierce anger of the LORD! <51:46> Let not your heart faint, and be not fearful at the report heard in the land, when a report comes in one year and afterward a report in another year, and violence is in the land, and ruler is against ruler.	P+	45 צֵאוּ מִתּוֹכָהּ עַמִּי וּמְלִטּוֹ אִישׁ אֶת־נַפְשׁוֹ מִחֲרוֹן אַרְיֵהוּ: 46 וּפְנִי־נִרְדַּף לְבַבְכֶם וְתִירָאוּ בְשִׂמוּעָה הַנִּשְׁמָעַת בְּאֶרֶץ וּבָא בַשָּׁנָה הַשְּׂמוּעָה וְאַחֲרָיו בַּשָּׁנָה הַשְּׂמוּעָה וְחָמַס בְּאֶרֶץ וּמָשַׁל עַל־מָשַׁל:
Jer 51:47-48 Behavior (images) <u>God = agent</u> Response	<51:47> "Therefore, behold, the days are coming when I will punish the images of Babylon; her whole land shall be put to shame, and all her slain shall fall in the midst of her. <51:48> Then the heavens and the earth, and all that is in them, shall sing for joy over Babylon; for the destroyers shall come against them out of the north, says the LORD.	A-	47 לָכֵן הִנֵּה יָמִים בָּאִים וּפְקַדְתִּי עַל־פְּסִילֵי בְּבֶל וְכָל־אַרְצָהּ תִּבְוֹשׁ וְכָל־חַלְלֵיהָ יִפְלוּ בְּתוֹכָהּ: 48 וְרוּנְנוּ עַל־בְּבֶל שָׁמַיִם וָאָרֶץ וְכָל אֲשֶׁר בָּהֶם כִּי מִצְפּוֹן יָבוֹא־לָהּ הַשּׁוֹדְדִים נְאֻם־יְהוָה:
Jer 51:49-51a Response Behavior Application	<51:49> Babylon must fall for the slain of Israel, as for Babylon have fallen the slain of all the earth. <51:50> "You that have escaped from the sword, go, stand not still! Remember the LORD from afar, and let Jerusalem come into	P-	49 גַּם־בְּבֶל לִנְפֹל חַלְלֵי יִשְׂרָאֵל גַּם־לְבַבְּכֶם נָפְלוּ חַלְלֵי כָל־הָאָרֶץ: 50 פְּלִטִים מִחֲרֵב הִלְכוּ אֶל־תַּעֲמָדוֹ

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>Jer 51:51b-53 Behavior Response God = agent Behavior Response God = agent (final lengthy response modifies the statement, "I will execute judgement"</p>	<p>your mind: <51:51> 'We are put to shame, for we have heard reproach; dishonor has covered our face,</p> <p>for aliens have come into the holy places of the LORD's house.'</p> <p><51:52> "Therefore, behold, the days are coming, says the LORD, when I will execute judgment upon her images,</p> <p>and through all her land the wounded shall groan. <51:53> Though Babylon should mount up to heaven, and though she should fortify her strong height, yet destroyers would come from me upon her, says the LORD.</p> <p><51:54> "Hark! a cry from Babylon! The noise of great destruction from the land of the Chalde'ans! <51:55> For the LORD is laying Babylon waste, and stilling her mighty voice. Their waves roar like many waters, the noise of their voice is raised; <51:56> for a destroyer has come upon her, upon Babylon; her warriors are taken, their bows are broken in pieces; for the LORD is a God of recompense, he will surely requite.</p> <p><51:57> I will make drunk her princes and her wise men, her governors, her commanders, and her warriors; they shall sleep a perpetual sleep and not wake, says the King, whose name is the LORD of hosts. <51:58> "Thus says the LORD of hosts: The broad wall of Babylon shall be leveled to the ground and her high gates shall be burned with fire. The peoples labor for nought, and the nations weary themselves only for fire."</p>	<p>זָכְרוּ מִרְחוֹק אֶת־יְהוָה וִירוּשָׁלַם תִּעְלֶה עַל־לִבְבְּכֶם: 51 בְּשֵׁנוּ כִּי־שָׁמַעְנוּ חֲרָפָה פִּסְתָּהּ כָּל־מָה פָּגִינוּ כִּי בָאוּ זָרִים עַל־מִקְדָּשֵׁי בַיִת יְהוָה: ׀</p> <p>52 לָכֵן הִנֵּה־יָמִים בָּאִים נְאֻם־יְהוָה וּפְקַדְתִּי עַל־בְּסִילֶיהָ וּבְכָל־אַרְצָהּ יֵאָנֵק חֲלָל: 53 כִּי־תִעְלֶה בְּכָל הַשָּׁמַיִם וְכִי תִבְצֹר מִרוֹם עֵנָה מֵאֹתֵי יָבֵאוּ שָׂדֵדִים לָהּ נְאֻם־יְהוָה: ׀ 54 קוֹל זַעֲקָה מִבְּבֶל וְשֹׁבֵר גְּדוֹל מֵאַרְצֵי פְשָׁדִים: 55 כִּי־שָׁרַד יְהוָה אֶת־בְּבֶל וְאֶבֶד מִמֶּנָּה קוֹל גְּדוֹל וְהָמוּ גִלְיָהֶם כְּמַיִם רַבִּים נִתֵּן שְׂאוֹן קוֹלָם: 56 כִּי בָא עָלֶיהָ עַל־בְּבֶל שׂוֹדֵד וְנִלְכְּדוּ גִבּוֹרֶיהָ חֲתָתָהּ קִשְׁתוֹתֶיהָ כִּי אֵל גְּמִלוֹת יְהוָה שְׁלֵם שְׁלֵם: 57 וְהִשְׁפַּרְתִּי שָׂרִיָּה וְחַכְמָיָה פַחֲוֹתֶיהָ וְסַנְיִיָּה וְגִבּוֹרֶיהָ וְיִשְׁנׁוּ שְׁנַת־ עוֹלָם וְלֹא יִקְוּצוּ נְאֻם־הַמֶּלֶךְ יְהוָה צְבָאוֹת שְׁמוֹ: ׀ 58 כֹּה־ אָמַר יְהוָה צְבָאוֹת חֲמוֹת בְּבֶל הִרְחַבְהוּ עֲרַעַר תִּתְעַרְעֵר וְשַׁעְרֶיהָ הִנְבְּהוּם בְּאֵשׁ יֵצְתוּ וְיִגְעוּ עַמּוּם בְּדִירֵי־קִי וְלֵאמֹרִים בְּדִיר־אֵשׁ וְיַעֲפוּ: ׀</p>
<p>Jer 51:7-10 Jer 51:7-8a Behavior</p>	<p><51:7> Babylon was a golden cup in the LORD's hand, making all the earth drunken; the nations drank of her wine, therefore the</p>	<p>7 כּוֹס־זָהָב בְּבֶל בְּיַד־יְהוָה מִשְׁפַּרְתָּ כָּל־הָאָרֶץ מִיַּיְהוָה שָׁתוּ גוֹיִם עַל־כֵּן וַתִּחְלְלוּ גוֹיִם:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
R	nations went mad. <51:8> Suddenly Babylon has fallen and been broken; wail for her!	8 פתאם נפלה בבל ותשבר הילילו עליה
Jer 51:8b-9a Israel's B Babylon's R	Take balm for her pain; perhaps she may be healed. <51:9> We would have healed Babylon, but she was not healed.	P-
Jer 51:9b-10 Behavior Response God - agent	Forsake her, and let us go each to his own country; for her judgment has reached up to heaven and has been lifted up even to the skies. <51:10> The LORD has brought forth our vindication; come, let us declare in Zion the work of the LORD our God.	A+ קחו צרי למכאזבה אולי תרפא: 9 רפאנו [רפינו] את־בבל ולא נרפחה עוביה ונגלד איש לארצו כי־נגע אל־השמים משפטם ונשא עד־שחקים: 10 הוציא יהוה את־צדקתינו באו ונספרה בציון את־מעשה יהוה אלהינו:
	Single Social Control pattern A for Ezekiel (For Ezekiel, TSK = They (or you) shall know that I am the Lord)	
Ezek 8:17-18 God = agent B (general) causes R with anger	<8:17> Then he said to me, "Have you seen this, O son of man? Is it too slight a thing for the house of Judah to commit the abominations which they commit here, that they should fill the land with violence, and provoke me further to anger? Lo, they put the branch to their nose. <8:18> Therefore I will deal in wrath; my eye will not spare, nor will I have pity; and though they cry in my ears with a loud voice, I will not hear them."	A- G 17 ויאמר אלי תראית בך אדם הנקל לביית יהודה מעשות את־התועבות אשר עשו־פה כִּי־ בולאו את־הארץ חמס וישבו להכעיסני והנם שלחים את־ הזמורה אל־אפם: 18 וגם־אני אעשה בחמה לא־תחוס עיני ולא אחמל וקרואו באזני קול גדול ולא אשמע אותם:
Ezek 9:8b-10 God = agent With anger B (general) causes R	"Ah Lord God! wilt thou destroy all that remains of Israel in the outpouring of thy wrath upon Jerusalem?" <9:9> Then he said to me, "The guilt of the house of Israel and Judah is exceedingly great; the land is full of blood, and the city full of injustice; for they say, 'The LORD has forsaken the land, and the LORD does not see.' <9:10> As for me, my eye will not spare, nor will I have pity, but	A- G אהה אדני יהוה המשחית אתה את כל־שאריית ישראל בשפךך את־ חמתך על־ירושלם: 9 ויאמר אלי עון בית־ישראל ויהודה גדול במאד מאד ותמלא הארץ דמים והעיר מלאה מטה כי אמרו עוב יהוה את־הארץ ואין יהוה ראה: 10 וגם־אני לא־תחוס עיני ולא אחמל דרכם בראשם נתתי:

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>Ezek 11:6-12 B_a causes R God = agent</p> <p>TSK</p> <p>Caused by general crimes B_b</p>	<p>I will requite their deeds upon their heads."</p> <p><11:6> You have multiplied your slain in this city, and have filled its streets with the slain. <11:7> Therefore thus says the Lord God: Your slain whom you have laid in the midst of it, they are the flesh, and this city is the caldron; but you shall be brought forth out of the midst of it. <11:8> You have feared the sword; and I will bring the sword upon you, says the Lord God. <11:9> And I will bring you forth out of the midst of it, and give you into the hands of foreigners, and execute judgments upon you. <11:10> You shall fall by the sword; I will judge you at the border of Israel; and you shall know that I am the LORD. <11:11> This city shall not be your caldron, nor shall you be the flesh in the midst of it; I will judge you at the border of Israel;</p> <p><11:12> and you shall know that I am the LORD;</p> <p>for you have not walked in my statutes, nor executed my ordinances, but have acted according to the ordinances of the nations that are round about you."</p>	<p>6 הַרְבִּיתֶם חַלְלִים בְּעִיר הַזֹּאת וּמִלְאֲתֶם חוּצוֹתֶיהָ חַלְלָל: פ 7 לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה חַלְלִים אֲשֶׁר שָׁמַתֶם בְּתוֹכָהּ הַמָּזָה הַבָּשָׂר וְתֵיא הַסִּיר וְאַתֶּם הוֹצִיא מִתּוֹכָהּ: 8 חָרַב יִרְאֲתֶם וְחָרַב אָבִיא עֲלֵיכֶם נָאִם אֲדֹנָי יְהוִה: 9 וְהוֹצֵאתִי אֶתְכֶם מִתּוֹכָהּ וְנִתַּתִּי אֶתְכֶם בְּיַד־זָרִים וְעָשִׂיתִי בְכֶם שְׁפָטִים: 10 בַּחֶרֶב תִּפְּלוּ עַל־גְּבוּל יִשְׂרָאֵל אֲשֶׁפֹּט אֶתְכֶם וַיִּדְעֲתֶם כִּי־אֲנִי יְהוִה: 11 הִיא לֹא־תִהְיֶה לְכֶם לְסִיר וְאַתֶּם תִּהְיוּ בְּתוֹכָהּ לְבָשָׂר אֶל־גְּבוּל יִשְׂרָאֵל אֲשֶׁפֹּט אֶתְכֶם: 12 וַיִּדְעֲתֶם כִּי־אֲנִי יְהוִה אֲשֶׁר בָּחַקְנִי לֹא הִלַּכְתֶּם וּמִשְׁפָּטִי לֹא עָשִׂיתֶם וּכְמִשְׁפָּטֵי הַגּוֹיִם אֲשֶׁר כְּסִיבוֹתֵיכֶם עָשִׂיתֶם: 13 גִּיהִל כֹּה־נִבְאִי וּפְלִטְנִהוּ בְּרַבְּנֵיהָ מֵת וְאַפְּל</p>
<p>Ezek 11:17-18 God = agent R_a will cause B_a that will cause</p>	<p><11:17> Therefore say, 'Thus says the Lord God: I will gather you from the peoples, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel.' <11:18> And when they come there, they will remove from it all its detestable things and all its abominations.</p>	<p>17 לָכֵן אָמַר כֹּה־אָמַר אֲדֹנָי יְהוִה וְקִבַּצְתִּי אֶתְכֶם מִן־הָעַמִּים וְאַסַּפְתִּי אֶתְכֶם מִן־הָאֲרָצוֹת אֲשֶׁר נִפְצוֹתֶם בָּהֶם וְנִתַּתִּי לְכֶם אֶת־אֶרֶץ יִשְׂרָאֵל: 18 וּבִאוּ־שָׁמָּה וְחִסְרוּ אֶת־כָּל־שְׁקוּצֵיהָ וְאֶת־כָּל־תוֹעֵבוֹתֶיהָ מִמֶּנֶּה:</p>
<p>Ezek 11:17-18 R_b that will cause B_b (general) that will cause R_{c,s}</p>	<p><11:19> And I will give them one heart, and put a new spirit within them; I will take the stony heart out of their flesh and give them a heart of flesh, <11:20> that they may walk in my statutes and keep my ordinances and obey them;</p> <p>and they shall be my people, and I will be their God.</p>	<p>19 וְנִתַּתִּי לָהֶם לֵב אֶחָד וְרוּחַ חַדְשָׁה אֶתֶּן בְּקִרְבְּכֶם וְחִסְרוּתִי לֵב הָאָבֶן מִבְּשָׂרָם וְנִתַּתִּי לָהֶם לֵב בָּשָׂר: 20 לְמַעַן בְּחַקְתִּי יֵלְכוּ וְאֶת־מִשְׁפָּטִי יִשְׁמְרוּ וְעָשׂוּ אֶתֶּם , וְהָיוּ־לִי לְעָם וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
<p>Ezek 12:19-20 God =agent R is caused By B TSK</p>	<p><12:19> and say of the people of the land, Thus says the Lord God concerning the inhabitants of Jerusalem in the land of Israel: They shall eat their bread with fearfulness, and drink water in dismay, because their land will be stripped of all it contains, on account of the violence of all those who dwell in it. <12:20> And the inhabited cities shall be laid waste, and the land shall become a desolation; and you shall know that I am the LORD."</p>	A-	<p>תֹּאכְלוּ וּמִיֹּמֵיךָ בְּרִנְנָה וּבְדֹאגָה תִשְׁתַּחֲ: 19 וְאָמַרְתָּ אֶל־עַם הָאָרֶץ כֹּה־אָמַר' אֲדֹנָי יְהוִה לְיוֹשְׁבֵי יְרוּשָׁלַם אֶל־אֲדָמַת יִשְׂרָאֵל לְחֶמֶם בְּדֹאגָה יֹאכְלוּ וּמִיֹּמֵיהֶם בְּשִׁמְמוֹן יִשְׁתּוּ לְמַעַן תִּשָּׂם אֶרֶצָהּ מִמְּלֶאכָה מְחֻמָּס כָּל־הַיֹּשְׁבִים בָּהּ: 20 וְהָעָרִים הַנּוֹשְׁבוֹת תִּחְרַבְנָה וְהָאָרֶץ שְׁמֹמָה תִהְיֶה וַיִּדְעֻתֶם כִּי־אֲנִי יְהוָה: פ</p>
<p>Ezek 15:8 R caused by B (general) God = agent</p>	<p><15:8> And I will make the land desolate, because they have acted faithlessly, says the Lord God."</p>	A-	<p>8 וְנִתְּתִי אֶת־הָאָרֶץ שְׁמֹמָה יַעַן מָעַלְוּ מַעַל נַאֲם אֲדֹנָי יְהוָה: פ</p>
<p>Ezek 18:18 B caused R</p>	<p><18:18> As for his father, because he practiced extortion, robbed his brother, and did what is not good among his people, behold, he shall die for his iniquity.</p>	p-	<p>18 אָבִיו כִּי־עָשָׂק עָשָׂק נָזַל נָזַל אֶחָ וְאִשָּׁר לֹא־טוֹב עָשָׂה בְּתוֹךְ עַמּוּוֹ וְהִנֵּה־מָת בַּעֲוֹנוֹ:</p>
<p>Ezek 18:28 B caused R</p>	<p><18:28> Because he considered and turned away from all the transgressions which he had committed, he shall surely live, he shall not die.</p>	p+	<p>28 וַיִּרְאֶה וַיֵּשׁוּב [וַיֵּשֶׁב] מִכָּל־פְּשָׁעָיו אִשָּׁר עָשָׂה חַי וְחַיָּה לֹא יָמוּת:</p>
<p>Ezek 19: 3;4-5; 9 (metaphor) B_a Caused R_a B_b caused</p>	<p><19:3> And she brought up one of her whelps; he became a young lion, and he learned to catch prey; he devoured men. <19:4> The nations sounded an alarm against him; he was taken in their pit; and they brought him with hooks to the land of Egypt. she took another of her whelps and made him a young lion. <19:6> He prowled among the lions; he became a young lion, and he learned to catch prey; he devoured men. <19:7> And he ravaged their strongholds, and laid waste their cities; and the land was appalled and all who were in it at the sound of his roaring.</p>	p-	<p>3 וַתַּעַל אֶחָד מִגְּרִיָּה כַּפִּיר הָיָה וַיִּלְמַד לְטָרֵף־טָרֵף אָדָם אָכַל: 4 וַיִּשְׁמְעוּ אֱלֹוִים גּוֹיִם בְּשַׁחַתְתָם נַחֲפָשׁ וַיִּבְאֵהוּ בַּחֲחִים אֶל־אָרֶץ מִצְרָיִם: וַתִּקַּח אֶחָד מִגְּרִיָּה כַּפִּיר שְׁמֵתָהּ: 6 וַתַּחַלֵּף בְּתוֹךְ־אֲרִיֹוֹת כַּפִּיר הָיָה וַיִּלְמַד לְטָרֵף־טָרֵף אָדָם אָכַל: 7 וַיִּדַע אֶל־מְנוֹחָיו וְעָרִיָּהם הִחְרִיב וַתִּשָּׂם אָרֶץ וּבְלֶאֱחָה מִקּוֹל שִׁאֲנָתוֹ:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text	
R_b Agent = unnamed	<19:9> With hooks they put him in a cage, and brought him to the king of Babylon; they brought him into custody, that his voice should no more be heard upon the mountains of Israel.		9 וַיִּתְּנֵהוּ בְּסוּגָר בְּחַיִּים וַיְבִאֵהוּ אֶל־מֶלֶךְ בָּבֶל וַיְבִאֵהוּ בַּמְצֻדוֹת לְמַעַן לֹא־יִשְׁמַע קוֹלוֹ עוֹד אֶל־הָרֵי יִשְׂרָאֵל: פ
Ezek 21:24 (29 Heb) Agent passive B causes R	<21:24> "Therefore thus says the Lord God: Because you have made your guilt to be remembered, in that your transgressions are uncovered, so that in all your doings your sins appear — because you have come to remembrance, you shall be taken in them.(in hand NRSV)	P-	29 לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה יְעַן הוֹפְרֶכֶם עֲוֹנוֹתְכֶם בְּהַגְלוֹת פִּשְׁעֵיכֶם לְהַרְאוֹת חַטְאוֹתֵיכֶם בְּכֹל עֲלִילוֹתֵיכֶם יְעַן הוֹכְרֶכֶם בַּכַּף תִּתְּפְשׂוּ:
Ezek 21:28-32 (33-37 Heb) B causes R God = agent With Anger	<21:28> "And you, son of man, prophesy, and say, Thus says the Lord God concerning the Ammonites, and concerning their reproach; say, A sword, a sword is drawn for the slaughter, it is polished to glitter and to flash like lightning — <21:29> while they see for you false visions, while they divine lies for you — to be laid on the necks of the unhallowed wicked, whose day has come, the time of their final punishment. <21:30> Return it to its sheath. In the place where you were created, in the land of your origin, I will judge you. <21:31> And I will pour out my indignation upon you; I will blow upon you with the fire of my wrath; and I will deliver you into the hands of brutal men, skilful to destroy. <21:32> You shall be fuel for the fire; your blood shall be in the midst of the land; you shall be no more remembered; for I the LORD have spoken	A- G	33 וְאָתָּה בְּרִאֲדָם הַנִּבְאָ וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוִה אֶל־בְּנֵי עַמּוֹן וְאֶל־חַרְפְּתֵם וְאָמַרְתָּ חָרֹב חָרֹב פְּתוּחָה לְטֹבַח מְרוּשָׁה לְהַכִּיל לְמַעַן בְּרָק: 34 בַּחֲזוֹת לֵךְ שָׂוֵא בַקֶּסֶם־לֵךְ כְּגֹב לְתַת אוֹתָךְ אֶל־צוּאָרֶיךָ חֲלָלֵי רִשְׁעִים אֲשֶׁר־בָּא יוֹלָם בַּעַת עֵינֵי קִין: 35 הָשֵׁב אֶל־תַּעֲרָה בַּמְקוֹם אֲשֶׁר־נִבְרָאת בְּאֶרֶץ מִכְרוֹתֶיךָ אֲשַׁפֵּט אֹתָךְ: 36 וְשַׁפְּכֵתִי עָלֶיךָ וְעַמִּי בְּאֵשׁ עָבַרְתִּי אֲפִיחַ עָלֶיךָ וְנִתְּתֶיךָ בְּיַד אֲנָשִׁים בְּעָרִים חֲרָשֵׁי מִשְׁחִית: 37 לְאֵשׁ תִּהְיֶה לְאֹכְלָהּ דְּבַמָּךְ יִהְיֶה בַתּוֹךְ הָאֶרֶץ לֹא תִזְכָּרִי כִּי אָנֹכִי יְהוָה דִּבַּרְתִּי: פ
Ezek 22:19-22 B (general) causes R Metaphoric God = agent	<22:19> Therefore thus says the Lord God: Because you have all become dross, therefore, behold, I will gather you into the midst of Jerusalem. <22:20> As men gather silver and bronze and iron and lead and tin into a furnace, to blow the fire upon it in order to melt it; so I will gather you in my anger and in my wrath, and I will put you in and melt you. <22:21> I will gather you and blow upon you with	A- G	19 לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה יְעַן הָיוֹת בְּלֶכֶם לְסַגִּים לָכֵן הִנְנִי קֹבֵץ אֶתְכֶם אֶל־תּוֹךְ יְרוּשָׁלַם: 20 קִבְּצַת כֶּסֶף וְנְחֹשֶׁת וּבְרֹזֶל וְעוֹפְרַת וּבְדִיל אֶל־תּוֹךְ פּוֹר לְפַחַת־עָלְיוֹ אֵשׁ לְהַנְתִּיךָ בֵּן אֲקַבֵּץ בְּאֵפִי וּבְחַמְתִּי הַנּוֹחֵת וְהַתְּכֵתִי אֶתְכֶם:

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>TSK With anger as metonym</p>	<p>the fire of my wrath, and you shall be melted in the midst of it. <22:22> As silver is melted in a furnace, so you shall be melted in the midst of it;</p> <p>and you shall know that I the LORD have poured out my wrath upon you."</p>	<p>21 וְכִנְסֹתַי אֶחְלָמָם וְנִפְחַתִּי עֲלֵיכֶם בְּאֵשׁ עֲבָרְתֵי וְנִתְכַתְּמִם בְּתוֹכָהּ: 22 כְּהַתְּוֹךְ כְּסֹף בְּתוֹךְ פֹּר כֵּן תִּתְכַּוּ בְּתוֹכָהּ וְיָדַעְתֶּם כִּי־אֲנִי יְהוָה שֶׁפָּכַתִּי חַמְתִּי עֲלֵיכֶם: פ</p>
<p>Ezek 26:2-6 God = agent B caused</p> <p>R</p> <p>TSK</p>	<p><26:2> "Son of man, because Tyre said concerning Jerusalem, 'Aha, the gate of the peoples is broken, it has swung open to me; I shall be replenished, now that she is laid waste,'</p> <p><26:3> therefore thus says the Lord God: Behold, I am against you, O Tyre, and will bring up many nations against you, as the sea brings up its waves. <26:4> They shall destroy the walls of Tyre, and break down her towers; and I will scrape her soil from her, and make her a bare rock. <26:5> She shall be in the midst of the sea a place for the spreading of nets; for I have spoken, says the Lord God; and she shall become a spoil to the nations; <26:6> and her daughters on the mainland shall be slain by the sword.</p> <p>Then they will know that I am the LORD.</p>	<p>A-</p> <p>2 בְּיָמֵי אֲדָם יֵעָן אֲשֶׁר־אָמְרָה צָר עַל־יְרוּשָׁלַם הָאָדָם נִשְׁבְּרָה רִלְתוֹת הַעַמִּים נִסְבָּה אֵלַי אִמְלָאָה הַחֲרָבָה: 3 לָכֵן כֹּה אָמַר אֲדֹנָי יְהוָה הִנְנִי עֹלֶיךָ צָר וְהִעֲלֵיתִי עֲלֶיךָ גּוֹיִם רַבִּים כְּהַעֲלֹת הַיָּם לְגִלְיוֹ: 4 וְשִׁחַתְוּ חֲמוֹת צָר וְהָרְסוּ מִגְדְּלֶיהָ וְסִחִיתִי עִפְרָה מִמֶּנָּה וְנִתְתִּי אוֹתָהּ לְצִחִיחַ סִלְעַ: 5 מִשְׁטַח חֲרָמִים תִּהְיֶה בְּתוֹךְ הַיָּם כִּי אֲנִי דֹּבְרֵתִי נְאֻם אֲדֹנָי יְהוָה וְהִיתָה לְכוֹ לְגוֹיִם: 6 וּבְנוֹתֶיהָ אֲשֶׁר בְּשָׂדֶה בְּחָרֵב תִּהְרָגְנָה, וְיָדְעוּ כִּי־אֲנִי יְהוָה:</p>
<p>Ezek 29:17-20 Astounding theology (God as paymaster) B results in</p> <p>R</p>	<p><29:17> In the twenty-seventh year, in the first month, on the first day of the month, the word of the LORD came to me: <29:18> "Son of man, Nebuchadrez'zar king of Babylon made his army labor hard against Tyre; every head was made bald and every shoulder was rubbed bare; yet neither he nor his army got anything from Tyre to pay for the labor that he had performed against it.</p> <p><29:19> Therefore thus says the Lord God: Behold, I will give the land of Egypt to Nebuchadrez'zar king of Babylon; and he shall carry off its wealth and despoil it and plunder it; and it shall be the wages for his army. <29:20> I have given him the land of Egypt as his recompense for which he labored, because they worked for me, says the Lord God.</p>	<p>A-</p> <p>17 וַיְהִי בְּעֶשְׂרִים וְשֶׁבַע שָׁנָה בְּרֵאשׁוֹן בְּאַחַד לַחֹדֶשׁ הָיָה דְבַר־ יְהוָה אֵלַי לֵאמֹר: 18 בְּיָמֵי אֲדָם נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל הֶעֱבִיד אֶת־ חֵילוֹ עִבְדָה גְדֹלָה אֶל־צָר כָּל־רֹאשׁ מִקֶּדָח וְכָל־כַּתֵּף מְרוּטָה וְשִׁכָר לֹא־הָיָה לוֹ וְלִחֵילוֹ מִצָּר עַל־הָעִבְדָה אֲשֶׁר־עָבַד עֲלֶיהָ: ם 19 לָכֵן כֹּה אָמַר אֲדֹנָי יְהוָה הִנְנִי נֹתֵן לְנְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל אֶת־אֶרֶץ מִצְרַיִם וְנִשְׂא הַמִּנְחָה וְשָׁלַל שָׁלָלָהּ וּבְנוֹ בָיָה וְהִיתָה שִׁכָר לְחֵילוֹ: 20 פִּעֻלָתוֹ אֲשֶׁר־עָבַד בָּהּ נִתְתִּי לוֹ אֶת־אֶרֶץ מִצְרַיִם אֲשֶׁר־ עָשׂוּ לִי נְאֻם אֲדֹנָי יְהוָה: ם</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
Ezek 31:10-11 Metaphor for Assyria B causes R God = agent	<31:10> "Therefore thus says the Lord God: Because it towered high and set its top among the clouds, and its heart was proud of its height, <31:11> I will give it into the hand of a mighty one of the nations; he shall surely deal with it as its wickedness deserves. I have cast it out.	10 לְכֹן כֹּה אָמַר אֲדֹנָי יְהוִה יְעַן אֲשֶׁר גִּבְהַת בְּקוֹמָהּ וַיִּתֵּן צִמְרֹתָיָהּ אֶל-בֵּין עֲבוֹתָיִם וְרַם לִבָּהּ בְּגִבְהָהּ: 11 וְאֶתְנָהוּ בְּיַד אֵיל גּוֹיִם עָשׂוּ יַעֲשֶׂה לּוֹ כְּרָשָׁעוֹ גִּרְשָׁתָהּ:
Ezek 32:11-13 Response Behavior Response God = agent	<32:11> For thus says the Lord God: The sword of the king of Babylon shall come upon you. <32:12> I will cause your multitude to fall by the swords of mighty ones, all of them most terrible among the nations. "They shall bring to nought the pride of Egypt, and all its multitude shall perish. <32:13> I will destroy all its beasts from beside many waters; and no foot of man shall trouble them any more, nor shall the hoofs of beasts trouble them.	11 כִּי כֹה אָמַר אֲדֹנָי יְהוִה חֶרֶב מִלְּדָד-בְּכָל תְּבוּאָדָה: 12 בְּחֶרֶבוֹת גִּבּוֹרִים אֶפְיֵל הַמּוֹנֵךְ עֲרִיצֵי גּוֹיִם כָּלָם וְשָׁדְדוּ אֶת-גִּזְאוֹן מִצְרָיִם: וְנִשְׁבְּדוּ כָּל-הַמּוֹנָה: 13 וְהִאֲבַדְתִּי אֶת-כָּל-בְּהֵמָתָהּ מֵעַל מַיִם רַבִּים וְלֹא תִדְלַחֵם רֶגֶל-אָדָם עוֹד וּפְרָסוֹת בְּהֵמָה לֹא תִדְלַחֵם:
Ezek 33:25-29 Behavior Response God = agent	<33:25> Therefore say to them, Thus says the Lord God: You eat flesh with the blood, and lift up your eyes to your idols, and shed blood; shall you then possess the land? <33:26> You resort to the sword, you commit abominations and each of you defiles his neighbor's wife; shall you then possess the land? <33:27> Say this to them, Thus says the Lord God: As I live, surely those who are in the waste places shall fall by the sword; and him that is in the open field I will give to the beasts to be devoured; and those who are in strongholds and in caves shall die by pestilence. <33:28> And I will make the land a desolation and a waste; and her proud might shall come to an end; and the mountains of Israel shall be so desolate that none will pass through. <33:29> Then they will know that I am the LORD, when I have made the land a desolation and a waste because of all their abominations which they have committed.	25 לְכֹן אָמַר אֲלֵיהֶם כֹּה-אָמַר יְהוִה עַל- הָרָם וְהַאֲכִלּוּ וְעִינֵיכֶם תִּשְׂאוּ אֶל-גִּילְיֵיכֶם וְרַם תִּשְׁפֹּכוּ וְהִאֲרִין תִּירְשׁוּ: 26 עַמְדַתְּם עַל-חֶרֶבְכֶם עֲשִׂיתֶן תּוֹעֵבָה וְאִישׁ אֶת-אִשְׁתּוֹ רָעָהוּ טַמְאֵתֶם וְהִאֲרִין תִּירְשׁוּ: 27 כֹּה-תֹאמַר אֲלֵיהֶם כֹּה- אָמַר אֲדֹנָי יְהוִה חִי-אֲנִי אִם-לֹא אֲשֶׁר בְּחֶרֶבוֹת בְּתָרֵב יִפְלוּ וְאֲשֶׁר עַל-פְּנֵי הַשָּׂדֶה לַחַיָּה נִתְּתִיו לְאֲכָלוֹ וְאֲשֶׁר בְּמִצְדּוֹת וּבְמַעְרוֹת בְּיַד יְמוּתוֹ: 28 וְנִתְּתִי אֶת-הָאָרֶץ שְׂמָמָה וּמִשְׁמָה וְנִשְׁבַּת גִּזְאוֹן עֲגָה וְשְׂמָמוֹ הָרִי וְיִשְׂרָאֵל מֵאֵין עוֹבֵר: 29 וְיָדַעוּ כִּי-אֲנִי יְהוִה בַּחֲתִי אֶת-הָאָרֶץ שְׂמָמָה וּמִשְׁמָה עַל כָּל-תּוֹעֵבוֹתֶיךָ אֲשֶׁר עָשׂוּ: 30
Exek 34:2b-10,	Thus says the Lord God: Ho, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? <34:3>	כֹּה אָמַר יְהוִה הִוֵּי

Table 4 Social Control Pattern A (cont.)

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation		Hebrew Text
<p>11, 15 God = agent R_a causes</p> <p>B and</p> <p>R_b</p>	<p>You eat the fat, you clothe yourselves with the wool, you slaughter the fatlings; but you do not feed the sheep. <34:4> The weak you have not strengthened, the sick you have not healed, the crippled you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. <34:5> So they were scattered, because there was no shepherd; and they became food for all the wild beasts. <34:6> My sheep were scattered, they wandered over all the mountains and on every high hill; my sheep were scattered over all the face of the earth, with none to search or seek for them.</p> <p><34:7> "Therefore, you shepherds, hear the word of the LORD: <34:8> As I live, says the Lord God, because my sheep have become a prey, and my sheep have become food for all the wild beasts, since there was no shepherd; and because my shepherds have not searched for my sheep, but the shepherds have fed themselves, and have not fed my sheep; <34:9> therefore, you shepherds, hear the word of the LORD: <34:10> Thus says the Lord God, Behold, I am against the shepherds; and I will require my sheep at their hand, and put a stop to their feeding the sheep; no longer shall the shepherds feed themselves. I will rescue my sheep from their mouths, that they may not be food for them.</p> <p><34:11> "For thus says the Lord God: Behold, I, I myself will search for my sheep, and will seek them out. <34:15> I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord God.</p>		<p>רעי־יִשְׂרָאֵל אֲשֶׁר הָיוּ רְעִים אוֹתָם הִלּוּא הִצָּאן יִרְעוּ הָרְעִים: 3 אֶת־הַחֵלֶב תֹּאכְלוּ וְאֶת־הַצֶּמֶר תִּלְבְּשׁוּ הַפְּרִיאָה תִּזְבְּחוּ הִצָּאן לֹא תִרְעוּ: 4 אֶת־הַנְּחֻלּוֹת לֹא תִחַקְתֶּם וְאֶת־הַחֻלְהָ לֹא רִפִּאתֶם וְלִנְשִׁבְרֹת לֹא חִבַּשְׁתֶּם וְאֶת־הַנְּדַחֹת לֹא תִשְׁבַּתֶּם וְאֶת־הָאֲבֹדֹת לֹא בִקְשַׁתֶּם וּבְחֻזְקָה רְדִיתֶם אֹתָם וּבְכַרְדִּי: 5 וְתַפְזִינָה מִבְּלִי רֵעָה וְתַהַיִּינָה לְאֹכְלָהּ לְכָל־חַיַּת הַשָּׂדֶה וְתַפְזִינָה: 6 וְשָׁנוּ צֹאנִי בְּכָל־ הַהָרִים וְעַל כָּל־גְּבֻעָה רָמָה וְעַל כָּל־פְּגִי הָאָרֶץ וְנִצְצוּ צֹאנִי וְאִין דוֹרֵשׁ וְאִין מִבְּקֹשׁ: 7 לָכֵן רְעִים שִׁמְעוּ אֶת־דְּבַר יְהוָה: 8 חֵי אֲנִי נְאֻם יְהוָה אֲדֹנָי יְהוִה אִם־לֹא יֵשֶׁן הַיּוֹתֵצֵאנִי וְלִבּוֹ וְתַהַיִּינָה צֹאנִי לְאֹכְלָהּ לְכָל־חַיַּת הַשָּׂדֶה מֵאִין רֵעָה וְלֹא־דָרְשׁוּ רְעִי אֶת־צֹאנִי וְיִרְעוּ הָרְעִים אוֹתָם וְאֶת־צֹאנִי לֹא רְעוּ: 9 לָכֵן הָרְעִים שִׁמְעוּ דְּבַר־יְהוָה: 10 כֹּה־אָמַר אֲדֹנָי יְהוִה הִנְנִי אֶל־הָרְעִים וְדַרְשְׁתִּי אֶת־צֹאנִי מִיָּדָם וְהִשְׁבַּתִּים מִרְעוֹת צֹאן וְלֹא־יִרְעוּ עוֹד הָרְעִים אוֹתָם וְהִצַּלְתִּי צֹאנִי מִפִּיָּהֶם וְלֹא־תִהְיֶינָה לָהֶם לְאֹכְלָהּ: 11 כִּי כֹה אָמַר אֲדֹנָי יְהוִה הִנְנִי־אֲנִי וְדַרְשְׁתִּי אֶת־צֹאנִי וּבִקְרַתִּים: 15 אֲנִי אֶרְעֶה צֹאנִי וְאֲנִי אֶרְבִּיעֵם נְאֻם אֲדֹנָי יְהוִה:</p>
<p>Ezek 36:5-7 B R</p>	<p><36:5> therefore thus says the Lord God: I speak in my hot jealousy against the rest of the nations, and against all Edom, who gave my land to themselves as a possession with wholehearted joy and utter contempt, that they might possess it and plunder it.</p> <p><36:6> Therefore prophesy concerning the land of Israel, and say to the mountains and hills, to the ravines and valleys, Thus says</p>	<p>A- S</p>	<p>5 לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה אִם־לֹא בָאֵשׁ קִנְיַתִּי דְּבַרְתִּי עַל־שְׂאֵרֵי־ הַגּוֹיִם וְעַל־אֲדוֹם כִּלְאֵי אֲשֶׁר נָתְנוּ־אֶת־אֶרְצִי וְלָהֶם לְמוֹרָשָׁה בְּשִׂמְחַת כָּל־לֵבָב בְּשִׂאֵט נִפְשׁ לְמַעַן מִגְרֹשָׁה לְבוֹ: 6 לָכֵן הִנְבֵּא עַל־אֲדָמָת</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
God = agent w/anger	the Lord God: Behold, I speak in my jealous wrath, because you have suffered the reproach of the nations; <36:7> therefore thus says the Lord God: I swear that the nations that are round about you shall themselves suffer reproach.	יִשְׂרָאֵל וְאָמַרְתָּ לְהַרִים וְלַנְּבָעוֹת לְאַפְיָקִים וְלַנְּאִיּוֹת כֹּה־אָמַר אֲדַנִּי יְהוָה הִנְנִי בְקִנְיָתִי וּבְחִמְתִּי דִבַּרְתִּי יַעַן כְּלַמֶּת גּוֹיִם וְשָׂאתֶם: 7 לָכֵן כֹּה אָמַר אֲדַנִּי יְהוָה אֲנִי נִשְׂאתִי אֶת־יְדֵי אִם־לֹא הַגּוֹיִם אֲשֶׁר לְכֶם מִסְכִּיב הַמָּה כְּלַמְתֶּם יִשְׂאֹו: 8 וְאַתֶּם הָרִי יִשְׂרָאֵל עַנְפְּכֶם תִּתְּנוּ
Ezek 36:17-19 God = agent B (general) caused R with anger	<36:17> "Son of man, when the house of Israel dwelt in their own land, they defiled it by their ways and their doings; their conduct before me was like the uncleanness of a woman in her impurity. <36:18> So I poured out my wrath upon them for the blood which they had shed in the land, for the idols with which they had defiled it. <36:19> I scattered them among the nations, and they were dispersed through the countries; in accordance with their conduct and their deeds I judged them.	A- G 17 כִּדְרֹאֲדָם בַּיִת יִשְׂרָאֵל יִשְׁבִּים עַל־אֲדָמְתָם וְנִטְמְאוּ אוֹתָהּ בְּדַרְכָּם וּבַעֲלִילוֹתָם כְּטִמְאַת הַנְּהִיָּה הַיְתָה דַרְכָּם לִפְנֵי: 18 וְאֲשַׁפֵּךְ חִמְתִּי עֲלֵיהֶם עַל־הַדָּם אֲשֶׁר־שָׁפַכוּ עַל־הָאָרֶץ וּבְגִלוּלֵיהֶם טִמְאוּהָ: 19 וְאֶפְיֵץ אֹתָם בְּגוֹיִם וַיִּזְרוּ בְּאַרְצוֹת כְּדַרְכָּם וּכְעִלְלוֹתָם שִׁפְטֵתִים:
Ezek 36:29-32 God = agent B (the goodness) causes R Goodness reveals shame!!	<36:29> And I will deliver you from all your uncleanness; and I will summon the grain and make it abundant and lay no famine upon you. <36:30> I will make the fruit of the tree and the increase of the field abundant, that you may never again suffer the disgrace of famine among the nations. <36:31> Then you will remember your evil ways, and your deeds that were not good; and you will loathe yourselves for your iniquities and your abominable deeds. <36:32> It is not for your sake that I will act, says the Lord God; let that be known to you. Be ashamed and confounded for your ways, O house of Israel.	A+ אֶל־הַדֶּגֶן וְהַרְבִּיתִי אוֹתוֹ וְלֹא־אֶתֶן עֲלֵיכֶם רָעָב: 29 וְהוֹשַׁעְתִּי אֶתְכֶם מִכָּל טִמְאוֹתֵיכֶם וּקְרָאתִי 30 וְהַרְבִּיתִי אֶת־פְּרֵי הָעֵץ וְהַתְּנוּבַת הַשָּׂדֶה לְמַעַן אֲשֶׁר לֹא תִקְחוּ עוֹד חִרְפַת רָעָב בְּגוֹיִם: 31 וְזָכַרְתֶּם אֶת־דַרְכֵיכֶם הַרְעִים וּמַעֲלָלֵיכֶם אֲשֶׁר לֹא־טוֹבִים וּנְקַטְתֶּם בְּפִנְיֵיכֶם עַל עֲוֹנוֹתֵיכֶם וְעַל תּוֹעֲבוֹתֵיכֶם: 32 לֹא לְמַעַנְכֶם אֲנִי־עֹשֶׂה נְאֻם אֲדַנִּי יְהוָה יוֹדַע לְכֶם בּוֹשׁוּ וְהִכְלִמוּ מִדַרְכֵיכֶם בַּיִת יִשְׂרָאֵל: 30
Ezek 38:18-23 B R God = agent w/anger (2 times)	<38:18> But on that day, when Gog shall come against the land of Israel, says the Lord God, my wrath will be roused. <38:19> For in my jealousy and in my blazing wrath I declare, On that day there shall be a great shaking in the land of Israel; <38:20> the fish of the sea, and the birds of the air, and the beasts of the field, and all creeping things that	A- 18 וְהָיָה בַּיּוֹם הַהוּא בְּיוֹם בּוֹא גּוֹג עַל־אֲדָמַת יִשְׂרָאֵל נְאֻם אֲדַנִּי יְהוָה תִּעֲלֶה חִמְתִּי בְּאַפִּי: 19 וּבְקִנְיָתִי בְּאִש־עֲבָרְתִּי דִבַּרְתִּי אִם־לֹא בַּיּוֹם הַהוּא יְהוּה רַעַשׁ גָּדוֹל עַל אֲדָמַת יִשְׂרָאֵל: 20 וְרַעַשׂוּ מִפְּנֵי דַגֵּי הַיָּם וְעוֹף הַשָּׁמַיִם וְחַיַּת הַשָּׂדֶה וְכָל־הַרְמֹשׁ הַרְמֹשׁ עַל־הָאָרֶץ וְכָל־

Table 4 Social Control Pattern A (cont.)

Citation and notes

English Translation

Hebrew Text

<p>TSK</p>	<p>creep on the ground, and all the men that are upon the face of the earth, shall quake at my presence, and the mountains shall be thrown down, and the cliffs shall fall, and every wall shall tumble to the ground. <38:21> I will summon every kind of terror against Gog, says the Lord God; every man's sword will be against his brother. <38:22> With pestilence and bloodshed I will enter into judgment with him; and I will rain upon him and his hordes and the many peoples that are with him, torrential rains and hailstones, fire and brimstone. <38:23> So I will show my greatness and my holiness and make myself known in the eyes of many nations. Then they will know that I am the LORD.</p>		<p>הָאֲדָמָה אֲשֶׁר עַל-פְּנֵי הָאָדָמָה וְנִהְרְסוּ הַהָרִים וְנִפְּלוּ הַמְּדֻרָנוֹת וְכָל-חוֹמָה לְאַרְצָן תִּפּוֹל: 21 וְקָרָאתִי עָלָיו לְכָל-הָרִי חָרֹב נָאִם אֲדֹנָי יְהוִה חָרֹב אִישׁ בְּאָחִיו תִּהְיֶה: 22 וְנִשְׁפָּטֹתִי אֹתוֹ בְּדָבָר וּבְדָם וְגַשְׁמִים שׁוֹטָף וְאֲבָיִי אֶלְגָּבִישׁ אֵשׁ וְנִבְרִית אֲמַטִּיר עָלָיו וְעַל-אַנְפָּיו וְעַל-עַמּוּם רַבִּים אֲשֶׁר אִתּוֹ: 23 וְהִתְגַּדְּלֹתִי וְהִתְקַדְּשֹׁתִי וְנִזְדַּעַתִּי לְעֵינֵי גוֹיִם רַבִּים וְיָדְעוּ כִּי-אֲנִי יְהוָה: ס 39:1 וְאַתָּה בֶן-אָדָם הִנְבֵּא עַל-גּוֹי</p>
<p>Ezek 39:23-24 B caused R God = agent</p>	<p><39:23> And the nations shall know that the house of Israel went into captivity for their iniquity, because they dealt so treacherously with me that I hid my face from them and gave them into the hand of their adversaries, and they all fell by the sword. <39:24> I dealt with them according to their uncleanness and their transgressions, and hid my face from them.</p>	<p>A- G</p>	<p>23 וְיָדְעוּ הַגּוֹיִם כִּי בַעֲוֹתָם גָּלוּ בֵּית-יִשְׂרָאֵל עַל אֲשֶׁר מָעַלְוּ בִּי , וְאִסְתֵּר פָּנַי מֵהֵם וְאֶתְנֵם בְּיַד צָרֵיהֶם וַיִּפְּלוּ בַחֲרָב כָּלֵם: 24 כָּטְמֵאֲתֶם וּכְפַשְׁעֵיכֶם עָשִׂיתִי אֹתְכֶם וְאִסְתֵּר פָּנַי מֵהֵם: ס</p>

	<p>Compound Social Control pattern A for Ezekiel</p>		
<p>Ezek 5:5-17</p>	<p>Anger 2 times</p>		
<p>Ezek 5:5-8 God = Agent (general crimes)</p>	<p><5:5> Thus says the LORD God: This is Jerusalem; I have set her in the center of the nations, with countries round about her. <5:6> And she has wickedly rebelled against my ordinances more than the nations, and against my statutes more than the countries round about her, by rejecting my ordinances and not walking in my statutes. <5:7> Therefore thus says the Lord God: Because you are</p>	<p>A- G</p>	<p>מִמְנוֹ תִצְאֵא אֵשׁ אֶל-כָּל-בַּיִת יִשְׂרָאֵל: פ 5 כֹּה אָמַר אֲדֹנָי יְהוִה זֹאת יְרוּשָׁלַם בְּתוֹךְ הַגּוֹיִם שְׂמֵתִיהָ וְסָבִיבוֹתֶיהָ אַרְצוֹת: 6 וְתִמְרָ אֶת-מִשְׁפָּטִי לְרִשְׁעָהּ מִן-הַגּוֹיִם וְאֶת-חֻקוֹתַי מִן-הָאֲרָצוֹת אֲשֶׁר סָבִיבוֹתֶיהָ כִּי בְּמִשְׁפָּטֵי מֵאִסוֹ וְחֻקוֹתַי לֹא-הָלְכוּ בָהֶם: ס 7 לָכֵן כֹּה אָמַר יְהוָה יֵעַן הִמַּנְכֶם מִן-הַגּוֹיִם אֲשֶׁר סָבִיבוֹתֵיכֶם</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>B causes</p> <p>R</p>	<p>more turbulent than the nations that are round about you, and have not walked in my statutes or kept my ordinances, but have acted according to the ordinances of the nations that are round about you;</p> <p><5:8> therefore thus says the LORD God: Behold, I, even I, am against you; and I will execute judgments in the midst of you in the sight of the nations. <5:9> And because of all your abominations I will do with you what I have never yet done, and the like of which I will never do again. <5:10> Therefore fathers shall eat their sons in the midst of you, and sons shall eat their fathers; and I will execute judgments on you, and any of you who survive I will scatter to all the winds.</p>	<p>בַּחֲקוֹתַי לֹא הָלַכְתֶּם וְאֶת־מִשְׁפָּטַי לֹא עֲשִׂיתֶם וּכְמִשְׁפָּטַי הַגּוֹיִם אֲשֶׁר סְבִיבוֹתֵיכֶם לֹא עֲשִׂיתֶם: 8 לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הַהֲנִי עֲלֶיךָ וְגַם־אֲנִי וְעַשְׂיָתִי בְּתוֹכְךָ מִשְׁפָּטִים לְעֵינֵי הַגּוֹיִם: 9 וְעַשְׂיָתִי כָךְ אֶת אֲשֶׁר לֹא־עֲשִׂיתִי וְאֶת אֲשֶׁר־לֹא־אֶעֱשֶׂה כְּמֹהוּ עוֹד יֵעַן כָּל־תּוֹעֲבֹתֶיךָ: 10 לָכֵן אֲבוֹת יֵאָכְלוּ בָנִים בְּתוֹכְךָ וּבָנִים יֵאָכְלוּ אֲבוֹתָם וְעַשְׂיָתִי בָךְ שְׁפָטִים וְנִרְיָתִי אֶת־כָּל־שְׂאֵרֵיךָ לְכָל־רוּחַ: פ</p>
<p>Ezek 5:11-17 God – agent B (specific crimes) causes R (defines anger) With anger (metonym) They shall Know I am the Lord (TSK)</p> <p>Anger as metonym</p>	<p><5:11> Wherefore, as I live, says the Lord God, surely, because you have defiled my sanctuary with all your detestable things and with all your abominations,</p> <p>therefore I will cut you down; my eye will not spare, and I will have no pity. <5:12> A third part of you shall die of pestilence and be consumed with famine in the midst of you; a third part shall fall by the sword round about you; and a third part I will scatter to all the winds and will unsheathe the sword after them.</p> <p><5:13> "Thus shall my anger spend itself, and I will vent my fury upon them and satisfy myself; and they shall know that I, the LORD, have spoken in my jealousy, when I spend my fury upon them. <5:14> Moreover I will make you a desolation and an object of reproach among the nations round about you and in the sight of all that pass by. <5:15> You shall be a reproach and a taunt, a warning and a horror, to the nations round about you, when I execute judgments on you in anger and fury, and with furious chastisements — I, the LORD, have spoken — <5:16> when I loose against you my deadly arrows of famine, arrows for destruction, which I will loose to destroy you, and when I bring</p>	<p>A- S</p> <p>11 לָכֵן חִי־אֲנִי וְנָאִם אֲדֹנָי יְהוִה אִם־לֹא יֵעַן אֶת־מִקְדָּשִׁי טָמְאַת בְּכָל־שְׁקוּצֹתֶיךָ וּבְכָל־תּוֹעֲבֹתֶיךָ וְגַם־אֲנִי אֶגְרַע וְלֹא־תִחַס עֵינַי וְגַם־אֲנִי לֹא אֶחְמוֹל: 12 שְׁלֹשִׁתֶיךָ בַּדָּבָר יָמוּתוּ וּבַרְעֵב יֵאָכְלוּ בְּתוֹכְךָ וְהַשְׁלִשִׁית בַּחֶרֶב יִפְּלוּ סְבִיבוֹתֶיךָ וְהַשְׁלִישִׁית לְכָל־רוּחַ אֲוָרָה וְחָרֵב אֶרֶץ אֲחֵרֵיהֶם: 13 וְכִלְהָ אַפִּי וְהִנְחֹתִי חֲמָתִי בָם וְהִנְחַמְתִּי וְנִדְעוּ כִי־אֲנִי יְהוִה דְּבַר־תֵּל בְּקִנְיָאֵלַי בְּכִלְוַתִּי חֲמָתִי בָם: 14 וְאֶתְנַתֶּךָ לְחָרְבָה וּלְחָרְפָה בְּגוֹיִם אֲשֶׁר סְבִיבוֹתֶיךָ לְעֵינֵי כָל־עוֹבֵר: 15 וְהִיְתָה חָרְפָה וּגְדוּפָה מוֹסֵר וּמִשְׁמָה לְגוֹיִם אֲשֶׁר סְבִיבוֹתֶיךָ בְּעִשְׂוֹתַי כָּךְ שְׁפָטִים בְּאֶף וּבְחִמָּה וּבְחִכְיוֹת חֲמָה אֲנִי יְהוִה דְּבַר־תֵּי: 16 בְּשִׁלְחִי אֶת־חֲצֵי הַרְעֵב הַרְעֵם בָּהֶם אֲשֶׁר הֵיוּ לְמִשְׁחִית אֲשֶׁר־אֲשַׁלַּח אוֹתָם לְשַׁחֲתֶכֶם וְרָעַב אֶסַף עֲלֵיכֶם וְשַׁבְרֵתִי לָכֶם מִטַּח־לֶחֶם: 17 וְשִׁלַּחְתִּי עֲלֵיכֶם רָעַב וְחִיָּה רָעָה וְשַׁבְלֶיךָ וְנִדְבָר</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
	more and more famine upon you, and break your staff of bread. <5:17> I will send famine and wild beasts against you, and they will rob you of your children; pestilence and blood shall pass through you; and I will bring the sword upon you. I, the LORD, have spoken."	וְגַם יַעֲבֹר־בְּךָ וְחָרַב אָבִיא עֲלֶיךָ אֲנִי יְהוָה דִּבַּרְתִּי: פ
Ezek 6:3-14	Anger 1 time	
<p data-bbox="184 586 365 678">Ezek 6: 3-7 God = agent</p> <p data-bbox="184 683 365 873">R_a is caused by B (high places, altars, and idols = specific crimes)</p> <p data-bbox="184 878 365 1036">R_b</p> <p data-bbox="184 1040 365 1089">TSK</p>	<p data-bbox="371 586 1083 683">Thus says the LORD God to the mountains and the hills, to the ravines and the valleys: Behold, I, even I, will bring a sword upon you,</p> <p data-bbox="371 688 1083 862">and I will destroy your high places. <6:4> Your altars shall become desolate, and your incense altars shall be broken; and I will cast down your slain before your idols. <6:5> And I will lay the dead bodies of the people of Israel before their idols; and I will scatter your bones round about your altars.</p> <p data-bbox="371 867 1083 1024"><6:6> Wherever you dwell your cities shall be waste and your high places ruined, so that your altars will be waste and ruined, your idols broken and destroyed, your incense altars cut down, and your works wiped out. <6:7> And the slain shall fall in the midst of you,</p> <p data-bbox="371 1029 1083 1089">and you shall know that I am the LORD.</p>	<p data-bbox="1089 586 1904 678">פֶּה-אָמַר אֲדַנְי יְהוָה לְהָרִים וּלְגִבְעוֹת לְאִפְיָקִים וּלְגִאֲיוֹת [וּלְגִאֲיוֹת] , הִנְנִי אֹנִי מְבִיא עֲלֵיכֶם חָרָב .</p> <p data-bbox="1089 683 1904 862">וְאִבַּדְתִּי בְמִזְבְּחוֹתֵיכֶם : 4 וְנִשְׁמֹו מִזְבְּחוֹתֵיכֶם וְנִשְׁבְּרוּ חֲמֻנֵיכֶם וְהַפַּלְתִּי חֲלָלֵיכֶם לְפָנַי גִּלְוֵיכֶם : 5 וְנָתַתִּי אֶת-פְּנֵי בְנֵי יִשְׂרָאֵל לְפָנַי גִּלְוֵיהֶם וְנָרִיתִי אֶת-עַצְמוֹתֵיכֶם סְבִיבוֹת מִזְבְּחוֹתֵיכֶם :</p> <p data-bbox="1089 867 1904 1024">6 בְּכֹל מוֹשְׁבֵי תֵיכֶם הָעָרִים תִּחָרְבְּנָה וְהַבָּמוֹת תִּישָׁמְנָה לְמַעַן יַחֲרֹבוּ וְיִאֲשָׁמוּ מִזְבְּחוֹתֵיכֶם וְנִשְׁבְּרוּ וְנִשְׁבְּתוּ גִלְוֵיכֶם וְנִגְדְּעוּ חֲמֻנֵיכֶם וְנִמְחוּ מֵעֲשֵׂיכֶם : 7 וְנִפְל חֲלָל בְּתוֹכְכֶם וְיָדַעְתֶּם כִּי-אֲנִי יְהוָה :</p>
<p data-bbox="184 1094 365 1187">Ezek 6: 8-9a God = agent B_a (God's)</p> <p data-bbox="184 1192 365 1284">Escape R_a (remnant's)</p>	<p data-bbox="371 1094 1083 1187"><6:8> "Yet I will leave some of you alive. When you have among the nations some who escape the sword, and when you are scattered through the countries,</p> <p data-bbox="371 1192 1083 1284"><6:9> then those of you who escape will remember me among the nations where they are carried captive,</p>	<p data-bbox="1089 1094 1904 1187">8 וְהוֹתַרְתִּי בְהִיּוֹת לְכֶם פְּלִיטֵי חָרָב בְּנֹגִים בְּהַזְרוֹתֵיכֶם בְּאַרְצוֹת: </p> <p data-bbox="1089 1192 1904 1284">9 וְזָכְרוּ פְלִיטֵיכֶם אוֹתִי בְּנֹגִים אֲשֶׁר נִשְׁבַּו־שָׁם</p>
<p data-bbox="184 1289 365 1382">Ezek 6: 9b-c R_b (agent)</p>	<p data-bbox="371 1289 1083 1382">when I have broken their wanton heart which has departed from me,</p>	<p data-bbox="1089 1289 1904 1382">אֲשֶׁר נִשְׁבַּרְתִּי אֶת-לִבָּם הַזֹּנָה</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
God's) B_b			אֲשֶׁר-סָר מֵעֲלֵי
Ezek 6: 9d-e R_c (agent God's) B_c	and blinded their eyes which turn wantonly after their idols;	A-	וְאֵת עֵינֵיהֶם הַזֹּנוֹת אַחֲרֵי גִלּוּלֵיהֶם
Ezek 6: 9f-10 (specific crime) R_d (remnant's) The purpose of escape is to communicate their sin. (TSK)	and they will be loathsome in their own sight for the evils which they have committed, for all their abominations. <6:10> And they shall know that I am the LORD; I have not said in vain that I would do this evil to them."	A- G	וְנִקְטְפוּ בַּבְּנֵיהֶם אֶל-הַרְעוֹת אֲשֶׁר עָשׂוּ לְכָל הַזְּעֵבוֹתֵיהֶם: 10 וַיִּדְעוּ כִּי-אֲנִי יְהוָה לֹא אֶל-חַנּוּם דִּבַּרְתִּי לַעֲשׂוֹת לָהֶם הַרְעָה הַזֹּאת:
Ezek 6:11-13a God = agent B caused general crimes R Defines anger With anger TSK	<6:11> Thus says the LORD God: "Clap your hands, and stamp your foot, and say, Alas! because of all the evil abominations of the house of Israel; for they shall fall by the sword, by famine, and by pestilence. <6:12> He that is far off shall die of pestilence; and he that is near shall fall by the sword; and he that is left and is preserved shall die of famine. Thus I will spend my fury upon them. <6:13> And you shall know that I am the LORD,	A- G	11 כֹּה-אָמַר אֲדֹנָי יְהוִה הַכֹּה בְּכַפְּךָ וּרְגַע בְּרַגְלְךָ וְאָמַר-אָח אֵל כָּל-זְעֵבוֹת רָעוֹת בַּיִת יִשְׂרָאֵל אֲשֶׁר בַּחֲרַב בְּרָעַב וּבִדְבַר יָפְלוּ: 12 הַרְחֹק בַּדָּבָר יָמוּת וְהַקְּרוֹב בַּחֲרַב יָפֹל וְהַנִּצֹּחַ וְהַנִּצֹּחַ בְּרָעַב יָמוּת וְכִלְיֹתֵי חַמְתִּי בָם: 13 וַיִּדְעֻם כִּי-אֲנִי יְהוָה
Ezek 6:13b-14 God – agent B caused specific crimes R	when their slain lie among their idols round about their altars, upon every high hill, on all the mountain tops, under every green tree, and under every leafy oak, wherever they offered pleasing odor to all their idols. <6:14> And I will stretch out my hand against them, and make the land desolate and waste, throughout all their habitations, from the	A- S	בְּהִזּוֹת חֲלָלֵיהֶם בְּתוֹךְ גִּלּוּלֵיהֶם סְבִיבוֹת מִזְבְּחֹתֵיהֶם אֵל כָּל- גִּבְעָה רְמוֹה בְּכָל אֶרֶץ הַהָרִים וְתַחַת כָּל-עֵץ רֵעֵן וְתַחַת כָּל- אֵלֶּה עֲבֹתָהּ מִקּוֹם אֲשֶׁר נִתְנוּ-שֵׁם רֵיחַ נִיחַח לְכָל גִּלּוּלֵיהֶם: 14 וְנִטְיִיתִי אֶת-יָדִי עֲלֵיהֶם וְנָתַתִּי אֶת-הָאָרֶץ שְׂמָמָה וּמְשֻׁמָּה מִמִּדְבָּר

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
They will know that I am the LORD (TSK)	wilderness to Riblah. Then they will know that I am the LORD.		דבֿלתָהּ בְּכֹל מוֹשְׁבוֹתֵיהֶם , וַיֵּדְעוּ כִּי־אֲנִי יְהוָה: פ
Ezek 7:2b-27	Anger 7 times/5 passages		
Ezek 7:2b-3a God = agent With anger (metonym) R_a is caused by B_a (general)	An end! The end has come upon the four corners of the land. <7:3> Now the end is upon you, and I will let loose my anger upon you, and will judge you according to your ways;	A- G	גִּזְזִי בְּאֵה הַקִּיץ עַל־אַרְבַּעַת [אַרְבַּע] כַּנְפוֹת הָאָרֶץ: 3 עַתָּה הַקִּיץ עָלֶיךָ וְשַׁלַּחְתִּי אֶפְלִי בְךָ וְשִׁפְטִיךָ כְּדַרְכֶּיךָ
Ezek 7:3b-4 R_b is caused by B_b	and I will punish you for all your abominations.	A- G	וְנִסַּחְתִּי עָלֶיךָ אֵת כָּל־תּוֹעֵבוֹתֶיךָ:
Ezek 7:4 R_c is caused by B_c (TSK)	<7:4> And my eye will not spare you, nor will I have pity; but I will punish you for your ways, while your abominations are in your midst. Then you will know that I am the LORD.	A- G	4 וְלֹא־תַחֲסֹם עֵינַי עָלֶיךָ וְלֹא אֶחְמֹל כִּי דַרְכֶיךָ עָלֶיךָ אֶתֵּן וְתוֹעֵבוֹתֶיךָ בְּתוֹכְךָ תִּהְיֶינָה וַיֵּדְעֻם כִּי־אֲנִי יְהוָה: פ
Ezek 7:5-9 God = agent R_a is caused by with anger (metonym) B_a (general)	<7:5> "Thus says the Lord God: Disaster after disaster! Behold, it comes. <7:6> An end has come, the end has come; it has awakened against you. Behold, it comes. <7:7> Your doom has come to you, O inhabitant of the land; the time has come, the day is near, a day of tumult, and not of joyful shouting upon the mountains. <7:8> Now I will soon pour out my wrath upon you, and spend my anger against you, and judge you according to your ways;	A-	5 כֹּה אָמַר אֲדֹנָי יְהוִה רָעָה אַחַת רָעָה הִנֵּה בָּאָה: 6 קִיץ בָּא בָּא הַקִּיץ הַקִּיץ אֵלֶיךָ הִנֵּה בָּאָה: 7 בָּאָה הַצְּפִירָה אֵלֶיךָ יוֹשֵׁב הָאָרֶץ בָּא הַשֵּׁת קָרוֹב הַיּוֹם מִהוֹמָה וְלֹא־תִקֵּד הַרִים: 8 עַתָּה מִקְרוֹב אֲשַׁפּוֹךְ חֲמָתִי עָלֶיךָ וְכִלִּיתִי אֶפְלִי בְךָ וְשִׁפְטִיךָ כְּדַרְכֶּיךָ
Ezek 7:8b-c God = agent	and I will punish you	A-	וְנִסַּחְתִּי עָלֶיךָ

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
R_a is caused by B	for all your abominations.		את כל־תועבותיך:
Ezek 7:9 R_b	<7:9> And my eye will not spare, nor will I have pity; I will punish you	A-	9 וְלֹא־תַחֲסוּס עֵינַי וְלֹא אֶחְמֹל כְּדַרְכֵיךָ עָלַיךָ אֲתֹן וְתוֹעֲבוֹתֶיךָ בְּתוֹכָךָ תִּהְיֶינָה
B_b	according to your ways, while your abominations are in your midst.	G	וַיִּדְעֻתְּם כִּי אֲנִי יְהוָה מִכָּה:
R_c (TSK)	Then you will know that I am the LORD, who smite.		
Ezek 7:10-13a R caused by B (specific crimes) B	<7:10> "Behold, the day! Behold, it comes! Your doom has come, injustice has blossomed, pride has budded. <7:11> Violence has grown up into a rod of wickedness; none of them shall remain, nor their abundance, nor their wealth; neither shall there be preeminence among them. <7:12> The time has come, the day draws near.	P- S	10 הִנֵּה הַיּוֹם הִנֵּה בָאָה גִּצְאָהּ הַצְּפֹרָה צֶדֶן הַמַּטְּהָה פָּרַח הַגִּדּוֹן: 11 הַחֲמִסִּים אֲנִי לְמַטְהַר־רָשָׁע לֹא־מֵהֶם וְלֹא מִהַבְּוֹנִים וְלֹא מִהַמְּהֵמִים וְלֹא־נִהַ בָּהֶם: 12 בָּא הַיּוֹם הַנִּיָּע הַיּוֹם הַקּוֹנֵה אֶל־יִשְׂרָאֵל וְהַמּוֹכֵר אֶל־יִתְאֲבָל כִּי חָרוֹן אֶל־כָּל־הַמּוֹנָה: 13 כִּי הַמּוֹכֵר אֶל־הַמּוֹכֵר לֹא יָשׁוּב וְעוֹד בַּחַיִּים חַיִּתֶּם כִּי־חַזוֹן אֶל־כָּל־הַמּוֹנָה לֹא יָשׁוּב
caused R With anger (metonym)	Let not the buyer rejoice, nor the seller mourn, for wrath is upon all their multitude. <7:13> For the seller shall not return to what he has sold, while they live. For wrath is upon all their multitude; it shall not turn back;		
Ezek 7:13b (general) B causes R	and because of his iniquity, none can maintain his life.	P- G	וְאִישׁ בְּעוֹנוֹ חִיתוֹ לֹא יִתְחַקֵּוּ:
Ezek 7:14-18 R_a with anger defined as pestilence, famine, and sword God=agent B	<7:14> "They have blown the trumpet and made all ready; but none goes to battle, for my wrath is upon all their multitude. <7:15> The sword is without, pestilence and famine are within; he that is in the field dies by the sword; and him that is in the city famine and pestilence devour. <7:16> And if any survivors escape, they will be on the mountains, like doves of the valleys, all of them moaning, every one over his iniquity. <7:17> All hands are feeble, and all knees	A- G	14 תִּקְעוּ בַתְּקוּעֹת וְהָכִין הַכֹּל וְאִין הַלָּךְ לְמִלְחָמָה כִּי חָרוֹן אֶל־כָּל־הַמּוֹנָה: 15 הַחֲרָב בַּחוּץ וְהַדְּבָר וְהַרְעָב מִבַּיִת אֲשֶׁר בַּשָּׂדֶה בַחֲרָב יָמוּת וְאֲשֶׁר בְּעִיר רָעַב וְדָבָר יֵאָכְלוּ: 16 וּפְלִטוּ פְּלִיטֵיהֶם וְהָיוּ אֶל־הַהָרִים כִּי־יִנְי הַנְּאֻזוֹת כָּל־הַמּוֹת אִישׁ בְּעוֹנוֹ: 17 כָּל־הַיָּדַיִם תִּרְפִּינָה וְכָל־בְּרָכָיִם תִּלְכְּנָה מַיִם:

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation			Hebrew Text
Application - Shame	weak as water. <7:18> They gird themselves with sackcloth, and horror covers them; shame is upon all faces, and baldness on all their heads.			18 וְחָגְרוּ שָׂמִים וְכִסְתָּהּ אוֹתָם פְּלָצוֹת וְאָל כָּל-פָּנִים בּוֹשָׁה וּבְכָל-רָאשֵׁיהֶם קָרְחָה:
Ezek 7:19-23a B R_a with anger	<7:19> They cast their silver into the streets, and their gold is like an unclean thing; their silver and gold are not able to deliver them in the day of the wrath of the LORD; they cannot satisfy their hunger or fill their stomachs with it.	P- S		19 כֶּסֶף בַּחוּצוֹת וְשֵׁלִיכוֹ וְזָהָב לְנִדְהָ יְהוָה כֶּסֶף וְזָהָב לֹא-יוּכָל לְהַצִּילָם בְּיוֹם עֲבַרְתָּ יְהוָה נַפְשָׁם לֹא יִשְׂבְּעוּ וּמַעֲיָהֶם לֹא יִמְלֵאוּ
Ezek 7:19b-23a Caused by B Which caused R_b	For it was the stumbling block of their iniquity. <7:20> Their beautiful ornament they used for vainglory, and they made their abominable images and their detestable things of it; therefore I will make it an unclean thing to them. <7:21> And I will give it into the hands of foreigners for a prey, and to the wicked of the earth for a spoil; and they shall profane it. <7:22> I will turn my face from them, that they may profane my precious place; robbers shall enter and profane it, <7:23> and make a desolation.	A- G S		כִּי-מִכְשׁוֹל עֲוֹנָם הָיָה: 20 וְצָבִי עֲדִי' לְנֶאֱוֹן שְׂמֹחוֹ וְצִלְמֵי תוֹעֵבֹתָם שְׁקוּצֵיהֶם עָשׂוּ בּוֹ עַל-כֵּן נִתְתִּי לָהֶם לְנִדְהָ: 21 וְנִתְתִּי בְּיַד-הַגֵּרִים לְבוֹ וּלְרֹשְׁעֵי הָאָרֶץ לְשָׂלַל וְחַלְלָהּ [וְחַלְלוּהָ]: 22 וְהִסְבּוֹתִי פָּנַי מֵהֶם וְחַלְלוּ אֶת-צִפּוֹנִי וּבְאוֹיְבָהּ פְּרִיצִים וְחַלְלוּהָ: פ 23 עָשָׂה הַרְתֹּק
Ezek 7:23b-27 B_a (specific) causes R_a B_b (general) causes R_b	"Because the land is full of bloody crimes and the city is full of violence, <7:24> I will bring the worst of the nations to take possession of their houses; I will put an end to their proud might, and their holy places shall be profaned. <7:25> When anguish comes, they will seek peace, but there shall be none. <7:26> Disaster comes upon disaster, rumor follows rumor; they seek a vision from the prophet, but the law perishes from the priest, and counsel from the elders. <7:27> The king mourns, the prince is wrapped in despair, and the hands of the people of the land are palsied by terror. According to their way I will do to them, and according to their	A- G		כִּי הָאָרֶץ מְלֵאָה מִדְּמוּם וְהָעִיר מְלֵאָה חֲמָס: 24 וְהִבְאֵתִי רָעִי גוֹיִם וְרָשׁוּ אֶת-בְּתֵיהֶם וְהִשְׁבַּתִּי נְאֻן עַיִם וְנִחְלוּ מִקְדְּשֵׁיהֶם: 25 קָפְדָה-בָּא וּבִקְשׁוּ שָׁלוֹם וְאֵין: 26 הַנֶּה עַל-הַנֶּה תְּבוֹא וּשְׂמֵעָה אֶל-שְׂמוּעָה תִּהְיֶה וּבִקְשׁוּ חֲזוֹן מִנְבִּיא וְתוֹרָה תֵּאבֵד מִכֹּהֵן וְעֵצָה מִזִּקְנִים: 27 הַמִּלֵּךְ יִתְאָבֵל וְנָשִׂיא יִלְבַּשׁ שִׁמְמָה וַיָּדִי עַם-הָאָרֶץ תִּבְהַלְלָהּ מִדְרָכָם אֲעֹשֶׂה אוֹתָם וּבְמִשְׁפַּטֵּיהֶם אֲשַׁפְטֵם

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
TSK	own judgments I will judge them; and they shall know that I am the LORD."		וַיִּדְעוּ כִּי־אֲנִי יְהוָה: פ
Ezek 12:2-3, 11b-16	No Anger		
Ezek 12:2-3 causes	<12:2> "Son of man, you dwell in the midst of a rebellious house, who have eyes to see, but see not, who have ears to hear, but hear not; <12:3> for they are a rebellious house. they shall go into exile, into captivity.'	A- G	2 בְּן־אָדָם בְּתוֹךְ בַּיִתְהֶמְרֵי אֶתְהָ לְשֹׁב אֲשֶׁר עֵינָיִם לָהֶם לִרְאוֹת וְלֹא רָאוּ אָזְנוֹיִם לְהִשְׁמָע וְלֹא שָׁמְעוּ כִּי בַיִת מְרֵי הֵם: בְּנוֹלָה בְּשָׂבִי יֵלְכוּ:
Ezek 12:12-14 R <u>God = agent</u> TSK	<12:12> And the prince who is among them shall lift his baggage upon his shoulder in the dark, and shall go forth; he shall dig through the wall and go out through it; he shall cover his face, that he may not see the land with his eyes. <12:13> And I will spread my net over him, and he shall be taken in my snare; and I will bring him to Babylon in the land of the Chalde'ans, yet he shall not see it; and he shall die there. <12:14> And I will scatter toward every wind all who are round about him, his helpers and all his troops; and I will unsheathe the sword after them. <12:15> And they shall know that I am the LORD, when I disperse them among the nations and scatter them through the countries.	A- S	12 וְהִנְשִׂיא אֲשֶׁר־בְּתוֹכָם אֶל־ כַּתֵּף יִשָּׂא בְּעֹלְמָה וְיֵצֵא בְּקִיר וְיִחְתְּרוּ לְהוֹצִיא בּוֹ פָּנָיו וְכִסָּה יָעַן אֲשֶׁר לֹא־יִרְאֶה לְעֵינָיו הוּא אֶת־הָאָרֶץ: 13 וּפְרִשְׁתִּי אֶת־רַשְׁתֵּי עַלְיוֹ וְנִתְפַּשׂ בַּמַּצּוֹדֹתַי וְהִבֵּאתִי אֹתוֹ בְּבִלְהָ אֶרֶץ כְּשָׂדִים וְאוֹתָהּ לֹא־יִרְאֶה יָמוֹת: 14 וְכָל־אֲשֶׁר סְבִיבְתָיו עֹזְרָה [עֹזְרוֹ] וְכָל־אֲנָפָיו אֹזְרָה לְכָל־ וְשֵׁם רֵיחַ וְחֶרֶב אֶרֶץ אֶתְרִיהֶם: 15 וַיִּדְעוּ כִּי־אֲנִי יְהוָה בַּהֲפִיצֵי אוֹתָם בְּנוֹלָם וְזָרִיתִי אוֹתָם בְּאֶרְצוֹת:
Ezek 12:16 R will occasion B God = agent TSK Those who escape contribute to	<12:16> But I will let a few of them escape from the sword, from famine and pestilence, that they may confess all their abominations among the nations where they go, and may know that I am the LORD."	A+	16 וְהוֹתַרְתִּי מִהֶם אֲנָשִׁי מִסֹּפֶר מִחֶרֶב מִרָעֵב וּמִדָּבָר לְמַעַן יִסְפְּרוּ אֶת־כָּל־תּוֹעֵבוֹתֵיהֶם בְּנוֹלָם אֲשֶׁר־בָּאוּ שָׁם וַיִּדְעוּ כִּי־אֲנִי יְהוָה: פ

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
social control by their confession.		
Ezek 13:8-16	Anger 3 times	
Ezek 13:8-9 B (general) causes R <u>God = agent</u> TSK	<13:8> Therefore thus says the LORD God: "Because you (false prophets) have uttered delusions and seen lies, therefore behold, I am against you, says the LORD God. <13:9> My hand will be against the prophets who see delusive visions and who give lying divinations; they shall not be in the council of my people, nor be enrolled in the register of the house of Israel, nor shall they enter the land of Israel; and you shall know that I am the LORD God.	8 לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה יְעַן דִּבַּרְתֶּם שְׁוֵא וְחִוִּיתֶם כָּזָב לָכֵן הִנְנִי אֵלֵיכֶם נָאִם אֲדֹנָי יְהוִה: 9 וְהִיָּתָה יָדִי אַל־הַנְּבִיאִים הַחֹזִים שְׁוֵא וְהַקְּסָמִים כָּזָב בְּסוּד עִמִּי לֹא־יְהִיוּ וּבִכְתָּב בֵּית־יִשְׂרָאֵל לֹא יִכְתְּבוּ וְאֶל־אֲדָמַת יִשְׂרָאֵל לֹא יָבֹאוּ וִידַעְתֶּם כִּי אֲנִי אֲדֹנָי יְהוִה:
Ezek 13: 10-14 B (specific) causes R <u>God = agent</u> Anger defined as deluge and storm TSK	<13:10> Because, yea, because they have misled my people, saying, 'Peace,' when there is no peace; and because, when the people build a wall, these prophets daub it with whitewash; <13:11> say to those who daub it with whitewash that it shall fall! There will be a deluge of rain, great hailstones will fall, and a stormy wind break out; <13:12> and when the wall falls, will it not be said to you, 'Where is the daubing with which you daubed it?' <13:13> Therefore thus says the LORD God: I will make a stormy wind break out in my wrath; and there shall be a deluge of rain in my anger, and great hailstones in wrath to destroy it. <13:14> And I will break down the wall that you have daubed with whitewash, and bring it down to the ground, so that its foundation will be laid bare; when it falls, you shall perish in the midst of it; and you shall know that I am the LORD.	10 יְעַן וּבִיָּעַן הִטְעִנוּ אֶת־עַמִּי לֵאמֹר שְׁלוֹם וְאֵין שְׁלוֹם וְהוּא בְּנֶה חֹיץ וְהִנֵּם טָחִים אֹתוֹ תִּפֹּל: 11 אָמַר אֶל־טַחֵי תִּפֹּל וַיִּפֹּל הַיָּהּ וַיִּגַּשׁ שׁוֹטֵף וְאֹתְנָה אֲבִי אֶל־נְבִישׁ תִּפְלָנָה וְרוּחַ סְעָרוֹת תִּבְקַע: 12 וְהָיָה נָפֶל הַקִּיר הַלְּוֹא וְאָמַר אֵלֵיכֶם אֵינָה הַטִּיחַ אֲשֶׁר טַחְתֶּם: 13 לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה וּבִקְעַתִּי רוּחַ־סְעָרוֹת בְּחַמְתִּי וְגַשְׁם שֹׁטֵף בְּאַפִּי יִהְיֶה וְאֲבִי אֶל־נְבִישׁ בְּחַמָּה לְכֹלָה: 14 וְהָרַסְתִּי אֶת־הַקִּיר אֲשֶׁר־טַחְתֶּם תִּפֹּל וְהִנְעַתִּיהוּ אֶל־הָאָרֶץ וְנִגְלָה יְסוּדוֹ וְנִפְלָה וּכְלִיתֶם בְּתוֹכָהּ וִידַעְתֶּם וִידַעְתֶּם כִּי־אֲנִי יְהוִה:

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
Ezek 13:15-16 God = Agent R caused anger (metonym) By B (specific)	<13:15> Thus will I spend my wrath upon the wall, and upon those who have daubed it with whitewash; and I will say to you, The wall is no more, nor those who daubed it, <13:16> the prophets of Israel who prophesied concerning Jerusalem and saw visions of peace for her, when there was no peace, says the LORD God.	A- S	15 וְכִלִּיתִי אֶת־חֻמָּתָי בַּקִּיר וּבַשָּׂחִים אֹתוֹ תִּפְּלֹ וְאָמַר לְכֶם אֵין הַקִּיר וְאֵין הַשָּׂחִים אֹתוֹ: 16 נְבִיאֵי יִשְׂרָאֵל הַנְּבִאִים אֵל־ וַיְרוּשָׁלַם וַיַּחֲזִיגִים לָהּ חֲזוֹן שָׁלֵם וְאֵין שָׁלֵם וְאִם אֲדַגְּנִי יַהֲוֶה: פ
Ezek 13:18-22 No Anger	No Anger		
Ezek 13:18-20 God = agent B causes R	<13:18> and say, Thus says the LORD God: Woe to the women (daughters who prophesy out of their own imagination) who sew magic bands upon all wrists, and make veils for the heads of persons of every stature, in the hunt for souls! Will you hunt down souls belonging to my people, and keep other souls alive for your profit? <13:19> You have profaned me among my people for handfuls of barley and for pieces of bread, putting to death persons who should not die and keeping alive persons who should not live, by your lies to my people, who listen to lies. <13:20> "Wherefore thus says the LORD God: Behold, I am against your magic bands with which you hunt the souls, and I will tear them from your arms; and I will let the souls that you hunt go free like birds. <13:21> Your veils also I will tear off, and deliver my people out of your hand, and they shall be no more in your hand as prey;	A- S	18 וְאָמַרְתְּ כֹה־אָמַר אֲדַגְּנִי יַהֲוֶה הוּא לְמַתְפָּרוֹת כְּסָאוֹת עַל כָּל־אֲצִילַי יָדַי וְעִשׂוֹת הַמַּסְפָּחוֹת עַל־רֹאשׁ כָּל־קוֹמָה לְצוּרֵד נַפְשׁוֹת הַנְּפֹשׁוֹת תְּצוּרְדֵנָה לְעַמִּי וּנְפֹשׁוֹת לְכַנָּה תַחֲיִינָה: 19 וְתַחֲלִלְנָה אֹתִי אֶל־עַמִּי בַשַּׁעֲלֵי שְׁעָרִים וּבַפְּתוּתַי לְחֵם לְהַמִּית נַפְשׁוֹת אֲשֶׁר לֹא־תִמּוּתְנָה וּלְחַיֹּת נַפְשׁוֹת אֲשֶׁר לֹא־תַחֲיִינָה בְּכֹבְדְכֶם לְעַמִּי שְׂמַעֲנִי כֹזֵב: ס 20 לָכֵן כֹּה־אָמַר אֲדַגְּנִי יַהֲוֶה הַנִּגְנִי אֶל־ כַּפְּתוֹתֶיכֶן אֲשֶׁר אֶתְנֶנָּה מִצַּדְרוֹת שָׁם אֶת־הַנְּפֹשׁוֹת לְפָרְחוֹת וְקִרְעֵתִי אֹתָם מֵעַל זְרוּעֵתֵיכֶם וְשַׁלַּחְתִּי אֶת־הַנְּפֹשׁוֹת אֲשֶׁר אִתְּם מִצַּדְרוֹת אֶת־נַפְשֵׁים לְפָרְחוֹת: 21 וְקִרְעֵתִי אֶת־מַסְפַּחְתֵּיכֶם וְהִצַּלְתִּי אֶת־עַמִּי מִיָּדְכֶן וְלֹא־יִהְיֶה עוֹד בְּיָדְכֶן לְמַצוּדָה וַיִּדְעַתֶּן כִּי־אֲנִי יַהֲוֶה:
TSK	and you shall know that I am the LORD.		
Ezek 13:22-23 B_a caused (with an internal B_b)	<13:22> Because you have disheartened the righteous falsely, although I have not disheartened him, and you have encouraged the wicked,	A- S	22 יֵעַן הַכָּאוֹת לְבַצְדִּיק שֶׁקֶר וְאֲנִי לֹא הִכְאֲבַתִּיו וּלְחֹזֵק יָדֵי רָשָׁע

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
<p>causes R_b)</p> <p>R_a <u>God = agent</u></p> <p>TSK</p>	<p>that he should not turn from his wicked way to save his life;</p> <p><13:23> therefore you shall no more see delusive visions nor practice divination; I will deliver my people out of your hand.</p> <p>Then you will know that I am the LORD."</p>		<p>לְבַלְתִּי-שׁוּב מִדְרָכֹו הָרַע לְהַחִיֵּתוֹ:</p> <p>23 לְכֹן שְׂוֹא לֹא תַחֲוִינָה וְנִקְסָם לֹא-תִקְסְמֶנָה עוֹד וְהַצַּלְתִּי אֶת-עַמִּי מִיָּדְכֶן וַיִּדְעַתֶּן כִּי-אֲנִי יְהוָה:</p>
<p>Ezek 16:15-43</p> <p>Ezek 16:15-28</p> <p><u>God=agent</u> B caused (with specific crimes)</p> <p>(general crimes)</p> <p>(specific crimes – apostasy and making alliances with</p>	<p>Anger 4 times</p> <p><16:15> "But you trusted in your beauty, and played the harlot because of your renown, and lavished your harlotries on any passer-by. <16:16> You took some of your garments, and made for yourself gaily decked shrines, and on them played the harlot; the like has never been, nor ever shall be. <16:17> You also took your fair jewels of my gold and of my silver, which I had given you, and made for yourself images of men, and with them played the harlot; <16:18> and you took your embroidered garments to cover them, and set my oil and my incense before them. <16:19> Also my bread which I gave you — I fed you with fine flour and oil and honey — you set before them for a pleasing odor, says the LORD God. <16:20> And you took your sons and your daughters, whom you had borne to me, and these you sacrificed to them to be devoured. Were your harlotries so small a matter <16:21> that you slaughtered my children and delivered them up as an offering by fire to them?</p> <p><16:22> And in all your abominations and your harlotries you did not remember the days of your youth, when you were naked and bare, weltering in your blood.</p> <p><16:23> "And after all your wickedness (woe, woe to you! says the LORD God),</p> <p><16:24> you built yourself a vaulted chamber, and made yourself a lofty place in every square; <16:25> at the head of every street you built your lofty place and prostituted your beauty, offering yourself to any passer-by, and multiplying your harlotry. <16:26></p>	<p>A-</p> <p>S</p>	<p>15 וַתִּבְטַחִי בְיָפְיִךְ וַתִּזְנִי עַל- שְׂמֹךְ וַתִּשְׂפֹּכִי אֶת-תּוֹנוֹתֶיךָ עַל-כָּל-עוֹבֵר לְוַיְהִי: 16 וַתִּקְחִי מִבְּגָדֶיךָ וַתַּעֲשֵׂי-לָךְ בְּמֹזֵט טְלָאוֹת וַתִּזְנִי עֲלֵיהֶם לֹא בָאוֹת וְלֹא וַיְהִי: 17 וַתִּקְחִי כָל־חַפְצֵי-תְּהִי מִזֶּהְבִּי וּמִכֶּסֶף אֲשֶׁר נָתַתִּי לָךְ וַתַּעֲשֵׂי-לָךְ צִלְמֵי זָכָר וַתִּזְנִי-בָם: 18 וַתִּקְחִי אֶת-בְּגָדֵי רַקְמָתְךָ וַתִּכְסִּים וְשִׁמְנִי וְקִטְרֹתַי נָתַתִּי (נָתַתְּ) לְפָנֵיהֶם: 19 וְלַחֲמִי אֲשֶׁר-נָתַתִּי לָךְ כִּלְתַּת וְשִׁמֵן וְדָבַשׁ הֵאֲכַלְתִּיךָ וַנִּתְתִּיחֻךְ לְפָנֵיהֶם לְרִיחַ גִּיחַח וַיְהִי נֶאֱמַר אֲדֹנָי יְהוָה: 20 וַתִּקְחִי אֶת-בְּגָדֶיךָ וְאֶת-בְּנוֹתֶיךָ אֲשֶׁר יָלַדְתְּ לִי וַתִּזְבְּחֵם לָהֶם לְאֹכֹל הַמַּעַט מִתּוֹנְתֶךָ (מִתּוֹנוֹתֶיךָ): 21 וַתִּשְׁחָטִי אֶת-בְּנֵי (וַתִּתְּנִים בְּהַעֲבִיר אוֹתָם לָהֶם: 22 וְאֵת כָּל-הַזֹּעֲבוֹתֶיךָ וַתִּזְנִיתִיךְ לֹא זָכַרְתִּי (זָכַרְתְּ) אֶת-יָמֵי נְעוּרַיִךְ בְּהִיוֹתְךָ עֵרֹם וְעָרְוָה מִחַבּוֹסֶסֶת בְּדָמְךָ הָיוּ: 23 וַיְהִי אַחֲרַי כָּל-רָעָתְךָ אֹי אֹי לָךְ נֶאֱמַר אֲדֹנָי יְהוָה: 24 וַתִּבְנִי-לָךְ גֹּב וַתַּעֲשֵׂי- לָךְ רֶמָה בְּכָל-רְחֹב: 25 אֶל-כָּל-רֹאשׁ דָּרֶךְ בְּנִית רַמְתֶּךָ וַתִּתְעַבֵּל אֶת-יָפְיִךְ וַתַּפְשְׁקִי אֶת-רַגְלֶיךָ לְכָל-עוֹבֵר וַתִּרְבִּי אֶת-תּוֹנְתֶךָ (תּוֹנוֹתֶיךָ): 26 וַתִּזְנִי אֶל-בְּנֵי-מִצְרָיִם שְׂכָנֶיךָ וְגַלְתִּי בְשָׁר וַתִּרְבִּי אֶת-תּוֹנְתֶךָ לְהַכְעִיבִנִי:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>With anger defined here with these punishments</p> <p>Anger (appeased) is a metonym</p>	<p>of wrath and jealousy. <16:39> And I will give you into the hand of your lovers, and they shall throw down your vaulted chamber and break down your lofty places; they shall strip you of your clothes and take your fair jewels, and leave you naked and bare. <16:40> They shall bring up a host against you, and they shall stone you and cut you to pieces with their swords. <16:41> And they shall burn your houses and execute judgments upon you in the sight of many women; I will make you stop playing the harlot, and you shall also give hire no more.</p> <p><16:42> So will I satisfy my fury on you, and my jealousy shall depart from you; I will be calm, and will no more be angry.</p>	<p>והפשיטו אותך בגדיך ולקחו כלי תפארתך והניחוהו עירם ועריה: 40 והעלו עליך קהל ורגמו אותך באבן ובתקוף בחרבותם: 41 ושרפו בתוך בלאש ועשו כד שפטים לעיני נשים רבות והשבתיה מזונה וגם אתנן לא תתני-עוד: 42 והנחתי חמתי בך וסרה קנאתי מנגד ושקטתי ולא אכעס עוד:</p>
<p>Ezek 16: 43 anger (metonym) and general crimes B caused R God = agent</p>	<p><16:43> Because you have not remembered the days of your youth, but have enraged me with all these things; therefore, behold, I will requite your deeds upon your head, says the LORD God.</p>	<p>A- 43 זען אשר לא זכרתי וזכרת את-ימי נעוריך ותרוני-לי בכל-אלה, וגם-אני הוא דרכך בראש נתיני נאם אדני יהוה</p>
<p>Ezek 16:46-61</p>	<p>This example is a compound A pattern where several historical comparisons support the final consequence and conclusion. No Anger</p>	
<p>Ezek 16:46-50 Introduction: your behavior can be compared (it is worse) to Sodom and Samaria (gen'l crimes) For Sodom, behavior B,</p>	<p><16:46> And your elder sister is Sama'ria, who lived with her daughters to the north of you; and your younger sister, who lived to the south of you, is Sodom with her daughters. <16:47> Yet you were not content to walk in their ways, or do according to their abominations; within a very little time you were more corrupt than they in all your ways.</p> <p><16:48> As I live, says the LORD God, your sister Sodom and her daughters have not done as you and your daughters have done.</p> <p><16:49> Behold, this was the guilt of your sister Sodom: she and her daughters had pride, surfeit of food, and prosperous ease, but</p>	<p>A- G 46 ואחותך הגדולה שמרון היא ובנותיה היושבת על-שמואלך ואחותך הקטנה ממך היושבת מימיןך סדם ובנותיה: 47 ולא בדרכיהן הלכת ובתועבותיהן עשיתי [עשית] כמעט למט ותשחתי מהן בכל-דרכיה: 48 חי-אני נאם אדני יהוה אם-עשתה סדם אחותך היא ובנותיה כאשר עשית את ובנותיה: 49 הנה-נה היה עון סדם אחותך גאון שבעת-לחם ושלנות השקט היה לה' ולבנותיה ויד-עני ואביון לא החזיקה: 50 ותגבוהינה ותעשינה</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
God=agent Caused consequence R	did not aid the poor and needy. <16:50> They were haughty, and did abominable things before me; therefore I removed them, when I saw it.	תועבה לפני ואסיר אתהן כאשר ראיתי: ם
Ezek 16:51-52 Samaria = (implied cause and effect) Behavior (general) B_a caused consequence R_a B_b Causes consequence R_b	<16:51> Sama'ria has not committed half your sins; you have committed more abominations than they, and have made your sisters appear righteous by all the abominations which you have committed. <16:52> Bear your disgrace, you also, for you have made judgment favorable to your sisters; because of your sins in which you acted more abominably than they, they are more in the right than you. So be ashamed, you also, and bear your disgrace, for you have made your sisters appear righteous.	P- G 51 ושמורון כחצי חטאתיך לא חטאה ותרגי את-תועבותיך מלמה ותצדיקי את-אחותיך [אחותיך] בכל-תועבותיך אשר עשיתי [עשית]: 52 גם-את שאני כלמתך אשר פללת לאחותיך בחטאתיך אשר-התעבת מהן תצדיקנה מפניך וגם- את בושלי ושאני כלמתך בצדקתך אחיותיך:
Ezek 16:53-54 God = agent God's action done to cause R Restoration is done to communicate disgrace and shame.	<16:53> "I will restore their fortunes, both the fortunes of Sodom and her daughters, and the fortunes of Sama'ria and her daughters, and I will restore your own fortunes in the midst of them, <16:54> that you may bear your disgrace and be ashamed of all that you have done, becoming a consolation to them.	A+ 53 ושבותי את-שביתתן את- שבית [שבית] סדם ובנותיה ואת-שבית [שבית] שמורון ובנותיה ושבית [ושבית] שביתך בתוכה: 54 למען תשאני כלמתך ונכלמת מכל אשר עשית בנחמך אתן:
Ezek 16:55-58 Conclusion: comparison with Sodom bears fruit God acts	<16:55> As for your sisters, Sodom and her daughters shall return to their former estate, and Sama'ria and her daughters shall return to their former estate; and you and your daughters shall return to your former estate. <16:56> Was not your sister Sodom a byword in your mouth in	P- 55 ואחותיך סדם ובנותיה תשבני לקדמתן ושמורון ובנותיה תשבני לקדמתן ואת ובנותיך תשבינה לקדמתכן: 56 ולוא היתה סדם אחותיך לשמועה בפיה ביום נאונך:

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
Behavior B Results in comparative consequences R with Sodom God = agent	the day of your pride, <16:57> before your wickedness was uncovered? Now you have become like her an object of reproach for the daughters of Edom and all her neighbors, and for the daughters of the Philistines, those round about who despise you. <16:58> You bear the penalty of your lewdness and your abominations, says the LORD.	57 בְּשָׂרְךָ תִּגְלַח רַעְתָּךְ כְּמוֹ עֵת חֲרַפְתָּ בְּנוֹת־אֲרָם וְכָל־סְבִיבוֹתֶיהָ בְּנוֹת פְּלִשְׁתִּים הַשְּׂאֵטוֹת אוֹתָךְ מִסָּבִיב: 58 אֶת־זִמְתָּךְ וְאֶת־תּוֹעֵבוֹתֶיךָ אֶת־נְשָׂאִים נָאִם יְהוָה: ׀
Ezek 16:59-60 R B behavior (general) R (new covenant)	<16:59> "Yea, thus says the LORD God: I will deal with you as you have done, who have despised the oath in breaking the covenant, <16:60> yet I will remember my covenant with you in the days of your youth, and I will establish with you an everlasting covenant.	59 כִּי כֹה אָמַר אֲדֹנָי יְהוִה וְעָשִׂיתִי [וְעָשִׂיתִי] אוֹתָךְ כַּאֲשֶׁר עָשִׂיתָ אֲשֶׁר־בָּגַדְתָּ אֵלַי לְהַפְרֵךְ בְּרִיתִי: 60 וְזָכַרְתִּי אֲנִי אֶת־בְּרִיתִי אוֹתָךְ בִּימֵי נְעוּרֶיךָ וְהִקְמֹתִי לְךָ בְּרִית עוֹלָם:
Ezek 16:61-63 R B shame R B TSK	<16:61> Then you will remember your ways, and be ashamed when I take your sisters, both your elder and your younger, and give them to you as daughters, but not on account of the covenant with you. <16:62> I will establish my covenant with you, and you shall know that I am the LORD, <16:63> that you may remember and be confounded, and never open your mouth again because of your shame, when I forgive you all that you have done, says the LORD God."	61 וְזָכַרְתָּ אֶת־דְּרָכֶיךָ וְנִכְלַמְתְּ בְּקַחְתְּךָ אֶת־אֲחֹתֶיךָ תַּגְדִּילוֹת מִמֶּנּוּ אֶל־הַקַּטְנוֹת מִמֶּנּוּ וְנָתַתִּי אֲתָנָן לְךָ לְבָנוֹת וְלֹא מִבְּרִיתֶךָ: 62 וְהִקְמֹתִי אֲנִי אֶת־בְּרִיתִי אִתְּךָ וְיָדַעְתָּ כִּי־אֲנִי יְהוָה: 63 לִמְעַן תִּזְכְּרִי וְנִבְשַׁתְּ וְלֹא יִהְיֶה־לְךָ עוֹד פֶּתַח־וּפִי כִּי־מִפְּנֵי קְלַמְתְּךָ בְּכַפְרִי־לְךָ לְכָל־אֲשֶׁר עָשִׂיתָ נָאִם אֲדֹנָי יְהוָה: ׀
Ezek 22:3-16	No anger.	
Ezek 22:3-5 God = agent B (specific) causes	<22:3> You shall say, Thus says the LORD God: A city that sheds blood in the midst of her, that her time may come, and that makes idols to defile herself! <22:4> You have become guilty by the blood which you have shed, and defiled by the idols which you have made; and you have brought your day near, the appointed time of your years has come.	3 וְאָמַרְתְּ כֹה אָמַר אֲדֹנָי יְהוִה עִיר שֹׁפְכַת דָּם בְּתוֹכָהּ לְבוֹא עִתָּהּ וְעֹשֶׂתָה גִלּוּלִים עָלֶיהָ לְטִמְאַחָהּ: 4 בְּדַמְךָ אֲשֶׁר־שָׁפַכְתָּ אֲשַׁמְתָּ וּבַגִּלּוּלֶיךָ אֲשֶׁר־עָשִׂיתָ טִמְאַתָּ וַתִּקְרַבִּי יְמֶיךָ וַתִּבּוֹא עַד־שְׁנוֹתֶיךָ

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
R	Therefore I have made you a reproach to the nations, and a mocking to all the countries. <22:5> Those who are near and those who are far from you will mock you, you infamous one, full of tumult.		על־כֵּן נִתְחַיֵּךְ הַרְפָּה לְגוֹיִם וְקִלְסָה לְכָל־הָאֲרָצוֹת: 5 הַקְרִבּוֹת וְהַרְחִקוֹת מִמֶּנּוּ וְתִקְלְסוּ־בְךָ טְמֵאֵת הַשָּׁם רַבַּת הַמְהוּמָה:
Ezek 22:6-16 God = agent B (though these are specific crimes, they are a general list of common commandmnts so are considered general) causes	<22:6> "Behold, the princes of Israel in you, every one according to his power, have been bent on shedding blood. <22:7> Father and mother are treated with contempt in you; the sojourner suffers extortion in your midst; the fatherless and the widow are wronged in you. <22:8> You have despised my holy things, and profaned my sabbaths. <22:9> There are men in you who slander to shed blood, and men in you who eat upon the mountains; men commit lewdness in your midst. <22:10> In you men uncover their fathers' nakedness; in you they humble women who are unclean in their impurity. <22:11> One commits abomination with his neighbor's wife; another lewdly defiles his daughter-in-law; another in you defiles his sister, his father's daughter. <22:12> In you men take bribes to shed blood; you take interest and increase and make gain of your neighbors by extortion; and you have forgotten me, says the LORD God.	A- S	מִמֶּנּוּ וְתִקְלְסוּ־בְךָ טְמֵאֵת הַשָּׁם רַבַּת הַמְהוּמָה: 6 הִנֵּה נְשִׂאֵי יִשְׂרָאֵל אִישׁ לְזָרְעוֹ הֵיוּ בְךָ לְמַעַן שְׂפֹד־דָּם: 7 אָב וְאִם הִקְלוּ בְךָ לְגַר עָשׂוּ בְעֵשֶׂק בְּהוֹכֵךְ יְתוֹם וְאֶלְמָנָה הוֹנוּ בְךָ: 8 קָדְשֵׁי בְּנֵי־תְּשׁוּבָתִי חִלַּלְתָּ: 9 אַנְשֵׁי רִכִּיל הֵיוּ בְךָ לְמַעַן שְׂפֹד־דָּם וְאֶל־הַהָרִים אָכְלוּ בְךָ זָמָה עָשׂוּ בְּתוֹכְךָ: 10 עַרְוֹת־אָב וְגַלְהָבָה טְמֵאֵת הַנְּהִיָּה עִנּוּ־בְךָ: 11 וְאִישׁ אֶת־אִשְׁתּוֹ בְּרֵעֻהוּ עָשָׂה הוֹעֵבָה וְאִישׁ אֶת־כַּלְתּוֹ טְמֵא בְּזִמְהָ וְאִישׁ אֶת־אִחֹתוֹ בְּתֹאבֵיו עִנּוּ־בְךָ: 12 שָׁחַד לְקַח־בְךָ לְמַעַן שְׂפֹד־ דָּם גָּשָׁף וְתַרְבִּית לְקַחֹת וְתִבְצָעֵי רַעֲיוֹךְ בְּעֵשֶׂק וְאִתִּי שָׂכַחְתָּ וְאִם אֲדַגֵּי יְהוָה:
R	<22:13> "Behold, therefore, I strike my hands together at the dishonest gain which you have made, and at the blood which has been in the midst of you. <22:14> Can your courage endure, or can your hands be strong, in the days that I shall deal with you? I the LORD have spoken, and I will do it. <22:15> I will scatter you among the nations and disperse you through the countries, and I will consume your filthiness out of you. <22:16> And I shall be profaned through you in the sight of the nations;		13 וְהִנֵּה הַכִּיִּתִי כַפֵּי אֶל־בְּצַעֲךָ אֲשֶׁר עָשִׂיתָ וְעַל־דַּמְךָ אֲשֶׁר הָיוּ בְּתוֹכְךָ: 14 הֲיִעַמֵּד לְבָבְךָ אִם־תִּחַנְקֶנָּה יְדֵי־ךָ לְיָמַיִם אֲשֶׁר אֲנִי עֹשֶׂה אוֹתְךָ אֲנִי יְהוָה דְּבַרְתִּי וְעָשִׂיתִי: 15 וְהַפִּיצוֹתִי אוֹתְךָ בְּגוֹיִם וְנִרְתִּיךָ בְּאֲרָצוֹת וְהִתְמַתִּי טְמֵאֲתָךְ מִמֶּנּוּ: 16 וְנִחַלְתָּ בְךָ לְעֵינֵי גוֹיִם,
TSK	and you shall know that I am the LORD."		וְיָדַעְתָּ כִּי־אֲנִי יְהוָה: פ

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
<p>Ezek 22:23-31</p> <p>Ezek 22:23-29 Passive agent R (anger defined as drought) is caused by B (specific)</p>	<p>Anger 2 times</p> <p><22:23> And the word of the LORD came to me: <22:24> "Son of man, say to her, You are a land that is not cleansed, or rained upon in the day of indignation.</p> <p><22:25> Her princes in the midst of her are like a roaring lion tearing the prey; they have devoured human lives; they have taken treasure and precious things; they have made many widows in the midst of her. <22:26> Her priests have done violence to my law and have profaned my holy things; they have made no distinction between the holy and the common, neither have they taught the difference between the unclean and the clean, and they have disregarded my sabbaths, so that I am profaned among them.</p> <p><22:27> Her princes in the midst of her are like wolves tearing the prey, shedding blood, destroying lives to get dishonest gain.</p> <p><22:28> And her prophets have daubed for them with whitewash, seeing false visions and divining lies for them, saying, 'Thus says the LORD God,' when the LORD has not spoken. <22:29> The people of the land have practiced extortion and committed robbery; they have oppressed the poor and needy, and have extorted from the sojourner without redress.</p>	<p>P-</p> <p>G</p>	<p>23 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: 24 בְּנֵאֲדָם אָמַר־לָהּ אֵת אֶרֶץ לֹא מִטְהַרְרָה הִיא לֹא גִשְׁמָה בַּיּוֹם זֶעַם:</p> <p>25 קִשְׁר וּבִיאִיהָ בְּתוֹכָהּ כַּאֲרֵי שׂוֹאֵג טַרְף טַרְף נֹפֵשׁ אֲכָלוּ חֶסֶן וַיִּקְרֹ יִקְחוּ אֶל־מִגְוֹתֶיהָ הַרְבֵּוּ בְּתוֹכָהּ: 26 כַּהֲנִיָּה חִמְסוּ תוֹרָתִי וַיַּחֲלִלוּ קִדְשִׁי בֵּין־קִדְשׁ לְחָלָל לֹא הִבְדִּילוּ וּבֵין־הַטְּמֵא לַטְהוֹר לֹא הוֹדִיעוּ וּמִשְׁבַּתוֹתַי הִעֲלִימוּ עֵינֵיהֶם וְאָחֲל בְּתוֹכֶם: 27 שָׁרִיָּה בְּקַרְבָּהּ כּוֹזְאִים טַרְפֵי טַרְף לְשֹׁפְדֵי־דָם לֹא־בָד נִפְשׁוֹת לְמַעַן בָּצַע בָּצַע: 28 וּבִיאִיהָ טְהוֹ לָהֶם הַפֵּל חוֹנִים שְׂוֹא וְקִסְמִים לָהֶם כּוֹב אִמְרִים כֹּה אָמַר אֲדֹנָי יְהוִה יְהִנֶּה לֹא דִבֶּר: 29 עַם הָאָרֶץ עֲשֻׂקוּ עֲשֻׂק וְגָלוּ וְגָלוּ וְעַנִּי וְאֲבִיוֹן הוֹנוּ וְאֶת־הַגֵּר עֲשֻׂקוּ בְּלֹא מִשְׁפָּט:</p>
<p>Ezek 22:30-31 God = agent B caused R With anger (metonym) for general crimes)</p>	<p><22:30> And I sought for a man among them who should build up the wall and stand in the breach before me for the land, that I should not destroy it; but I found none.</p> <p><22:31> Therefore I have poured out my indignation upon them; I have consumed them with the fire of my wrath; their way have I requited upon their heads, says the LORD God."</p>	<p>A-</p> <p>S</p> <p>G</p>	<p>הוֹנוּ וְאֶת־הַגֵּר עֲשֻׂקוּ בְּלֹא מִשְׁפָּט: 30 וְאֶבְקַשׁ מֵהֶם אִישׁ גִּבֹּר־ גִּבֹּר וְעַמִּד בְּפָרִץ לִפְנֵי בַעַד הָאָרֶץ לְבַלְתִּי שַׁחֲתָהּ וְלֹא מְצֵאתִי:</p> <p>31 וְאֲשַׁפֵּד עֲלֵיהֶם זַעְמִי בְּאֵשׁ עֲבַרְתִּי כְּלִיתִים דִּרְכָם בְּרֹאשָׁם נִחַתִּי נְאֻם אֲדֹנָי יְהוִה: פ</p>
<p>Ezek 23:4-49</p>	<p>This is a compound A with many examples of cause and effect. The metaphor of adultery is both about apostasy and foreign</p>		

Table 4 Social Control Pattern A (cont.)

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation		Hebrew Text
<p>Ezek 23:4-10 God =agent Metaphoric intro (Oholah is Samaria) Series of cause and effect in comparative fashion that ends in an moral application. B (specific) causes</p> <p>R</p>	<p>alliances. In the end the application changes metaphoric adultery to actual human practice and condemns it. Anger 1 time</p> <p><23:4> Oho'lah was the name of the elder and Ohol'ibah the name of her sister. They became mine, and they bore sons and daughters. As for their names, Oho'lah is Sama'ria, and Ohol'ibah is Jerusalem.</p> <p><23:5> "Oho'lah played the harlot while she was mine; and she doted on her lovers the Assyrians, <23:6> warriors clothed in purple, governors and commanders, all of them desirable young men, horsemen riding on horses. <23:7> She bestowed her harlotries upon them, the choicest men of Assyria all of them; and she defiled herself with all the idols of every one on whom she doted. <23:8> She did not give up her harlotry which she had practiced since her days in Egypt; for in her youth men had lain with her and handled her virgin bosom and poured out their lust upon her.</p> <p><23:9> Therefore I delivered her into the hands of her lovers, into the hands of the Assyrians, upon whom she doted. <23:10> These uncovered her nakedness; they seized her sons and her daughters; and her they slew with the sword; and she became a byword among women, when judgment had been executed upon her.</p>	<p>A-</p> <p>S</p>	<p>4 וּשְׂמוֹתָן אֶהְיֶה הַגְּדוּלָהּ וְאֶהְיֶינָה אֲחֹתָהּ וְהָיְינָה לִי וְהִלְדִּינָה בָנִים וּבָנוֹת וּשְׂמוֹתָן שְׁמוֹרוֹן אֶהְיֶה וִירוּשָׁלַם אֶהְיֶינָה: 5 וְהָיוּ אֶהְיֶה תַחְתֵּי וְהָעֵלֶב עַל־מִצְאֵתֶיךָ אֶל־אֲשׁוּר קְרוּבִים: 6 לְבָשִׁי תְּכֵלֶת פָּחוֹת וּסְנַיִם בְּחֹרֵי חֶמֶד כָּל־פְּרָשִׁים רֶכְבִּי סוּסִים: 7 וְהָיוּ תְּזוּנוֹתַיָּה עֲלֵיהֶם מִבְּחַר בְּנֵי־אֲשׁוּר כָּל־עַמֵּל אֲשֶׁר־עָנְבָהּ בְּכָל־גְּלוּלֵיהֶם נִטְמָאָה: 8 וְאֶת־תְּזוּנוֹתַיָּה מִמִּצְרַיִם לֹא עָזָבָה כִּי אוֹתָהּ שָׁכְבוּ בְּנֵעוּרֶיהָ וְהִמָּה עָשׂוּ דְגֵי בְּתוּלֶיהָ וַיִּשְׁפְּכוּ תְּזוּנוֹתָם עָלֶיהָ:</p> <p>9 לָכֵן נִתְּתִיךָ בְּיַד־מִצְאֵתֶיךָ בְּיַד־בְּנֵי אֲשׁוּר אֲשֶׁר עָנְבָהּ עֲלֵיהֶם: 10 הִמָּה גִלּוּ עֶרְוַתָּהּ בְּגִיָּה וּבְנוֹתֶיהָ לָקְחוּ וְאוֹתָהּ בְּחַרְבַּ הַרְגוּ וְהָיְי־שֵׁם לְנָשִׁים וְשִׁפּוֹטִים עָשׂוּ בָּהּ: ס</p>
<p>Ezek 23:11-18 God = agent Metaphor Oholibah is Judah compared with Samaria, she is worse: Series continues</p> <p>B (specific)</p>	<p><23:11> "Her sister Ohol'ibah saw this, yet she was more corrupt than she in her doting and in her harlotry, which was worse than that of her sister. <23:12> She doted upon the Assyrians, governors and commanders, warriors clothed in full armor, horsemen riding on horses, all of them desirable young men. <23:13> And I saw that she was defiled; they both took the same way. <23:14> But she carried her harlotry further; she saw men portrayed upon the wall, the images of the Chalde'ans portrayed in vermillion, <23:15> girded with belts on their loins, with flowing turbans on their heads, all of them looking like officers, a picture of Babylonians whose native land was Chalde'a. <23:16> When</p>	<p>A-</p> <p>S</p>	<p>11 וְהִיא אֲחֹתָהּ אֶהְיֶינָה וְהִשְׁחַת עֲנֻבָתָהּ מִמֶּנָּה וְאֶת־אֲתוֹנוֹתַיָּה מִזְנוֹנֵי אֲחֹתָהּ: 12 אֶל־בְּנֵי אֲשׁוּר עָנְבָהּ פָּחוֹת וּסְנַיִם קְרוּבִים לְבָשִׁי מִכְּלוּל פְּרָשִׁים רֶכְבִּי סוּסִים בְּחֹרֵי חֶמֶד כָּל־עַמֵּי: 13 וְאָרָא כִּי נִטְמָאָה דְרָךְ אֶחָד לְשִׁיתִיחָן: 14 וְהָיוּ אֶל־תְּזוּנוֹתַיָּה וְהִיא אֲנִשִּׁי מִחֶקֶה עַל־הַקִּיר אֲלֵמִי כְּשָׂרִיִּים (כְּשָׂרִיִּים) חֲקָקִים בְּשֵׁשֶׁר: 15 חֲגוּרֵי אֲזוּר בְּמִתְנִיחָם סְרוּחֵי טְבוּלִים בְּרֵאשֵׁיהֶם בְּרֵאָה שְׁלִשִׁים כָּל־דְּמוֹת בְּנֵי־בָבֶל כְּשָׂרִיִּים אֶרֶץ מוֹלְדֵיהֶם:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>caused</p> <p>R</p>	<p>she saw them she doted upon them, and sent messengers to them in Chalde'a. <23:17> And the Babylonians came to her into the bed of love, and they defiled her with their lust; and after she was polluted by them, she turned from them in disgust. <23:18> When she carried on her harlotry so openly and flaunted her nakedness,</p> <p>I turned in disgust from her, as I had turned from her sister.</p>	<p>16 וְהִתְעַבְבָּה [וְהִתְעַבְבָּה] עֲלֵיהֶם לְמַרְאֵה עֵינֶיהָ וְהִשְׁלַח מַלְאָכִים אֲלֵיהֶם פְּשׁוּדֵימָה: 17 וַיָּבֹאוּ אֵלֶיהָ בְּנֵי-כְבָב לְמִשְׁכַּב הַדִּים וַיִּטְמְאוּ אוֹתָהּ בְּתֹזְנוֹתָם וְהִטְמְאוּ-בָּם וְהִתְקַע נַפְשָׁהּ מֵהֶם: 18 וְהִגְלִ' תִּזְנוּתֶיהָ וְהִגְלִ' אֶת-עֲרוֹתָהּ ,</p> <p>וְהִתְקַע נַפְשִׁי מֵעֲלֵיהָ פֶּאֶשֶׁר נִקְעָה נַפְשִׁי מֵעַל אַחֻוֹתָהּ:</p>
<p>Ezek 23:19-29</p> <p>God = agent</p> <p>Series continues</p> <p>B (specific) causes</p> <p>R</p> <p>With anger defined as these punishments</p>	<p><23:19> Yet she increased her harlotry, remembering the days of her youth, when she played the harlot in the land of Egypt <23:20> and doted upon her paramours there, whose members were like those of asses, and whose issue was like that of horses. <23:21> Thus you longed for the lewdness of your youth, when the Egyptians handled your bosom and pressed your young breasts.”</p> <p><23:22> Therefore, O Ohol'ibah, thus says the LORD God: “Behold, I will rouse against you your lovers from whom you turned in disgust, and I will bring them against you from every side: <23:23> the Babylonians and all the Chalde'ans, Pekod and Sho'a and Ko'a, and all the Assyrians with them, desirable young men, governors and commanders all of them, officers and warriors, all of them riding on horses. <23:24> And they shall come against you from the north with chariots and wagons and a host of peoples; they shall set themselves against you on every side with buckler, shield, and helmet, and I will commit the judgment to them, and they shall judge you according to their judgments. <23:25> And I will direct my indignation against you, that they may deal with you in fury. They shall cut off your nose and your ears, and your survivors shall fall by the sword. They shall seize your sons and your daughters, and your survivors shall be devoured by fire. <23:26> They shall also strip you of your clothes and take away your fine jewels.</p>	<p>A- S</p> <p>19 וְהִתְרַבְּהָ אֶת-תִּזְנוּתֶיהָ לְזִכְרָ' אֶת-יָמֵי נַעֲוִיהָ אֲשֶׁר וָנֹתָהּ בְּאַרְצַן מִצְרַיִם: 20 וְהִתְעַבְבָּה עַל פְּלִגְשִׁיהֶם אֲשֶׁר בְּשֶׁרֶחַמֵי-מִוּרִים בְּשָׂרָם וּזְרָמַת סוּסִים וְרַמְתָּם: 21 וְהִתְפַּקְדִי אֶת זַמַּת נַעֲוִיךָ בַּעֲשׂוֹת מִמִּצְרַיִם הַדִּיךָ לְמַעַן שְׂגִי נַעֲוִיךָ: 22 לָכֵן אֶחְלִיבָה כַּה-אָמַר אֲדֹנָי יְהוִה הִנְנִי מַעִיר אֶת-מִמְאֵה-בִיךָ עֲלֶיךָ אֶת אֲשֶׁר-נִקְעָה נַפְשֶׁךָ מֵהֶם וְהִבֵּאתִים עֲלֶיךָ מִסָּבִיב: 23 בְּנֵי כְבָב וְכָל-כְּשָׂדִים בְּקֹדֶד וְשׂוּעַ וְקוֹעַ פֶּלֶבֶן אֲשׁוּר אוֹתָם בְּחֹרֵי חָמָד בָּחוֹת וּסְגָנִים בָּלָם שְׁלֵשִׁים וּקְרוּאִים רִכְבֵי סוּסִים בָּלָם: 24 וּבָאוּ עֲלֶיךָ הָאָזָן רֶכֶב וְהִגְלִ' וּבִקְתֵל עַמִּים צָנָה וּמִגֵּן וְקוֹבֵעַ יִשְׂמוּ עֲלֶיךָ סָבִיב וְנֹחֲתֵי לַפְּנֵיהֶם מִשְׁפָּט וּשְׁפָטוּךָ בְּמִשְׁפָּטֵיהֶם: 25 וְנֹחֲתֵי קִנְאָתִי בָּךְ וַעֲשׂוּ אוֹתָךְ בְּחֵמָה אֲפָךְ וְאֶזְנֶיךָ יִסִּירוּ וְאֶחְרִיתֶךָ בְּתַרְבַּת תִּפְּוֹל חֵמָה בְּלִיךָ וּבְנֹחֲתֶיךָ יִקְחוּ וְאֶחְרִיתֶךָ תֹּאכַל בָּאֵשׁ: 26 וְהִפְשִׁטוּךָ אֶת-בְּגָדֶיךָ וְלָקְחוּ כָלִי תִפְאַרְתֶּךָ:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>R</p>	<p>in sacrifice to their idols, on the same day they came into my sanctuary to profane it. And lo, this is what they did in my house. <23:43> “Then I said, Do not men now commit adultery when they practice harlotry with her? <23:44> For they have gone in to her, as men go in to a harlot. Thus they went in to Oho’lah and to Ohol’ibah to commit lewdness. <23:45> But righteous men shall pass judgment on them with the sentence of adulteresses, and with the sentence of women that shed blood; because they are adulteresses, and blood is upon their hands.”</p>	<p>כֹּה עָשׂוּ בְּתוֹךְ בֵּיתִי: 43 וְאָמַר לְבַלְעָה נְאוּפִים עִתָּה [עֲתָה] זֹנֶה [זֹנֶה] תְּזַנּוּתָהּ וְהִיא: 44 וְיָבֹא אֵלֶיהָ כָּבֹא אֶל־אִשָּׁה זֹנֶה כֵּן בָּאוּ אֶל־ אֹהֶל־הָאֵלֹהִים וְאֶל־אֹהֶל־יִבָּה אִשֶׁת הַזֹּמָמָה: 45 וְאֲנָשִׁים צְדִיקִים הִמָּה יִשְׁפֹּטוּ אוֹתָהֶם מִשְׁפָּט נְאֻפוֹת וּמִשְׁפָּט שִׁפְכוֹת דָּם כִּי נֹאֲפֹת הָיְתָה יָדָם בְּיָדֵיהֶן: ֹ</p>
<p>Ezek 23:46-49 God = agent R is caused by B (lewdness) Series ends with application. TSK</p>	<p><23:46> For thus says the LORD God: “Bring up a host against them, and make them an object of terror and a spoil. <23:47> And the host shall stone them and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses. <23:48> Thus will I put an end to lewdness in the land, that all women may take warning and not commit lewdness as you have done. <23:49> And your lewdness shall be requited upon you, and you shall bear the penalty for your sinful idolatry; and you shall know that I am the LORD God.”</p>	<p>A- 46 כִּי כֹה אָמַר אֲדֹנָי יְהוִה הָעֵלֶה עֲלֵיהֶם קָהָל וְנָתַן אֹתָהֶן לְזֵעָמָה וּלְבָיו: 47 וְרָגְמוּ עֲלֵיהֶן אֶבֶן קָהָל וַיִּבְרָא אוֹתָהֶן בְּחַרְבוֹתָם בְּנִיחָם וּבְנוֹתֵיהֶם יִהָלְלוּ וּבְתֵיהֶן בָּאֵשׁ יִשְׂרְפוּ: 48 וְהִשְׁבֵּתִי זִמָּה מִן־הָאָרֶץ, וְנִסְרֹו כָּל־הַנְּשִׂים וְלֹא תַעֲשִׂינָה כְּזִמְתְּכֶנָּה: 49 וְנָתַנּוּ זִמְתְּכֶנָּה עֲלֵיכֶן וְחִטְאֵי גִלּוּלֵיכֶן תִּשְׂאִינָה , וַיִּדְעֻתֶם כִּי אֲנִי אֲדֹנָי יְהוִה: פ</p>
<p>Ezek 25:3-17</p>	<p>Compound pattern A addressed to the Ammonites, Moab, Edom, and the Philistines. Here there is not anger, but rather vengeance.</p>	
<p>Ezek 25:3-5 God = agent B caused R</p>	<p><25:3> Say to the Ammonites, Hear the word of the LORD God: Thus says the LORD God, Because you said, ‘Aha!’ over my sanctuary when it was profaned, and over the land of Israel when it was made desolate, and over the house of Judah when it went into exile; <25:4> therefore I am handing you over to the people of the East</p>	<p>A- S 3 וְאָמַרְתָּ לְבָנֵי עַמּוֹן שְׁמַעוּ דְבַר־אֲדֹנָי יְהוִה כֹּה־אָמַר אֲדֹנָי יְהוִה יֵשֶׁן אֶמְלֹךְ הָאָח אֶל־מִקְדָּשִׁי כִּי־נָחַל וְאֶל־אֲדָמַת יִשְׂרָאֵל כִּי נִשְׁמָה וְאֶל־בֵּית יְהוּדָה כִּי הָלְכוּ בְּגוּלוֹהָ:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
<p>TSK</p>	<p>for a possession, and they shall set their encampments among you and make their dwellings in your midst; they shall eat your fruit, and they shall drink your milk. <25:5> I will make Rabbah a pasture for camels and the cities of the Ammonites a fold for flocks.</p> <p>Then you will know that I am the LORD.</p>		<p>4 לָכֵן הִנְנִי נֹתֵנָה לְבְנֵי־קְדָם לְמוֹרֶשֶׁה וְיִשְׁבּוּ שִׁירוֹתֵיהֶם בְּךָ וְנָתַנּוּ בְּךָ מִשְׁכְּנֵיהֶם הַמָּה יֹאכְלוּ פִרְיָךְ וְהָמָה יִשְׁתּוּ חֲלָבֶךָ: 5 וְנָתַתִּי אֶת־רַבְּהָ לְגִנְהַ גַּמְלִים וְאֶת־בְּנֵי עַמּוֹן לְמִרְבֵּץ־צֹאן וְיָדַעְתֶּם כִּי־אֲנִי</p>
<p>Ezek 25:6-7 God = agent</p> <p>B caused</p> <p>R</p> <p>TSK</p>	<p><25:6> For thus says the LORD God: Because you have clapped your hands and stamped your feet and rejoiced with all the malice within you against the land of Israel,</p> <p><25:7> therefore, behold, I have stretched out my hand against you, and will hand you over as spoil to the nations; and I will cut you off from the peoples and will make you perish out of the countries; I will destroy you.</p> <p>Then you will know that I am the LORD.</p>	<p>A-</p> <p>S</p>	<p>6 כִּי כֹה אָמַר אֲדֹנָי יְהוִה יְעֹן מִחֲאָדָה יָד וְרָקְעָה בְּרַגְלִי וְהִשְׁמַח בְּכָל־שְׂאֵטָךְ בְּנֹפֶשׁ אֶל־אֲדָמַת יִשְׂרָאֵל:</p> <p>7 לָכֵן הִנְנִי נֹשִׂיתִי אֶת־יָדִי עָלֶיךָ וְנָתַתִּיךָ־לְבָנִי [לְגוֹיִם] וְהִכְרִיתִיךָ מִן־הָעַמִּים וְהִאֲבִידְתִּיךָ מִן־הָאָרְצוֹת אֲשֶׁמִּוֶדְדְּךָ ס</p> <p>וְיָדַעְתָּ כִּי־אֲנִי יְהוָה:</p>
<p>Ezek 25:8-11 God = agent</p> <p>B caused</p> <p>R</p> <p>TSK</p>	<p><25:8> “Thus says the LORD God: Because Moab said, Behold, the house of Judah is like all the other nations, <25:9> therefore I will lay open the flank of Moab from the cities on its frontier, the glory of the country, Beth-jesh’imoth, Ba’al-me’on, and Kiriatha’im.</p> <p><25:10> I will give it along with the Ammonites to the people of the East as a possession, that it may be remembered no more among the nations, <25:11> and I will execute judgments upon Moab.</p> <p>Then they will know that I am the LORD.</p>	<p>A-</p> <p>S</p>	<p>8 כֹּה אָמַר אֲדֹנָי יְהוִה יְעֹן אָמַר מוֹאָב וְשָׁעִיר הִגִּה כָּכָל־הַגּוֹיִם בַּיַּת יְהוּדָה: 9 לָכֵן הִנְנִי פֹתֵחַ אֶת־כַּתְּףֵךְ מוֹאָב מִהַעֲרִים מִעַרְוֹ מִקְצָהוּ צָבִי אֶרֶץ בֵּית הַיְשִׁימֹת בַּעַל מְעוֹן וְקִרְיַתְחֵמָה [וְקִרְיַתְיָמָה]:</p> <p>10 לְבְנֵי־קְדָם עַל־בְּנֵי עַמּוֹן וְנָתַתִּיהָ לְמוֹרֶשֶׁה לְמַעַן לֹא־תִזְכָּר בְּנֵי־עַמּוֹן בְּגוֹיִם: 11 וּבְמוֹאָב אֶעֱשֶׂה שְׁפָטִים ס</p> <p>וְיָדְעוּ כִּי־אֲנִי יְהוָה:</p>
<p>Ezek 25:12-14 God = agent</p> <p>B caused</p>	<p><25:12> “Thus says the LORD God: Because Edom acted revengefully against the house of Judah and has grievously offended in taking vengeance upon them,</p>	<p>A-</p>	<p>12 כֹּה אָמַר אֲדֹנָי יְהוִה יְעֹן עָשׂוֹת אָדָוּם בְּנִקְמָם בְּנִקְמָם לְבַיַּת יְהוּדָה וְיִאֲשָׁמוּ אֲשׁוּם וְנִקְמוּ בָהֶם:</p> <p>13 לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
<p>R</p> <p>TSK (variation)</p>	<p><25:13> therefore thus says the LORD God, I will stretch out my hand against Edom, and cut off from it man and beast; and I will make it desolate; from Teman even to Dedan they shall fall by the sword. <25:14> And I will lay my vengeance upon Edom by the hand of my people Israel; and they shall do in Edom according to my anger and according to my wrath;</p> <p>and they shall know my vengeance, says the LORD God.</p>	<p>S</p> <p>וְנִשְׁתִּי יָדִי עַל־אֲדוֹם וְהִכֵּיתִי מִמֶּנָּה אָדָם וּבְהֵמָה וְנִתְתִּיחָה חֶרֶבָה מִתֵּימָן וְדָדָן בְּחֶרֶב יִפְּלוּ: 14 וְנִתְתִּי אֶת־נִקְמָתִי בְּאֲדוֹם בְּיַד עַמִּי יִשְׂרָאֵל וְעָשׂוּ בְּאֲדוֹם כַּאֲפִי וְכַחֲמֹתַי ב</p> <p>וַיֵּדְעוּ אֶת־נִקְמָתִי נְאֻם אֲדֹנָי־יְהוָה:</p>
<p>Ezek 25:15-17</p> <p>God = agent</p> <p>B caused</p> <p>R</p> <p>TSK</p>	<p><25:15> “Thus says the LORD God: Because the Philistines acted revengefully and took vengeance with malice of heart to destroy in never-ending enmity;</p> <p><25:16> therefore thus says the LORD God, Behold, I will stretch out my hand against the Philistines, and I will cut off the Cher’ethites, and destroy the rest of the seacoast. <25:17> I will execute great vengeance upon them with wrathful chastisements. Then they will know that I am the LORD, when I lay my vengeance upon them.”</p>	<p>A-</p> <p>15 כֹּה אָמַר אֲדֹנָי יְהוָה יֵשֶׁן עֲשׂוֹת פְּלִשְׁתִּים בְּנִקְמָה וַיִּנְקְמוּ נָקָם בְּשֹׂאט בְּנֶפֶשׁ לְמִשְׁחִית אִיבַת עוֹלָם:</p> <p>16 לָכֵן כֹּה אָמַר אֲדֹנָי יְהוָה הִנְנִי נוֹטֵחַ יָדִי עַל־פְּלִשְׁתִּים וְהִכֵּיתִי אֶת־כְּרֶתִים וְהִאַבְדֹתִי אֶת־שְׂאֲרֵית חוֹף הַיָּם: 17 וְעָשִׂיתִי בָם נִקְמוֹת גְּדֹלוֹת בְּתוֹכָהֶן חֲמָה וַיֵּדְעוּ כִּי־אֲנִי יְהוָה בַּתִּי אֶת־נִקְמָתִי בָם: ס</p>
<p>Ezek 28:2, 6-29</p>	<p>Compound pattern A about Tyre</p> <p>No Anger (fire)</p>	
<p>Ezek 28:2, 6-8</p> <p>God = agent</p> <p>B (specific) causes</p> <p>R</p>	<p><28:2> "Son of man, say to the prince of Tyre, Thus says the LORD God: "Because your heart is proud, and you have said, 'I am a god, I sit in the seat of the gods, in the heart of the seas,'yet you are but a man, and no god, though you consider yourself as wise as a god — <28:6> therefore thus says the LORD God: "Because you consider yourself as wise as a god,</p> <p><28:7> therefore, behold, I will bring strangers upon you, the most terrible of the nations; and they shall draw their swords against the beauty of your wisdom and defile your splendor.</p> <p><28:8> They shall thrust you down into the Pit, and you shall die</p>	<p>A-</p> <p>S</p> <p>2 בֶּן־אָדָם אָמַר לְנִינֵי צָר כֹּה־אָמַר אֲדֹנָי יְהוָה יֵשֶׁן גְּבַה לְבָבךָ וְהִתְאַמַּרְתָּ אֵל אֲנִי מוֹשֵׁב אֱלֹהִים וְשִׁבְתִּי בְּלֶב יָמִים וְאַתָּה אָדָם וְלֹא־אֵל וְהִתַּן לְבָבךָ בְּלֶב אֱלֹהִים: 6 לָכֵן כֹּה אָמַר אֲדֹנָי יְהוָה יֵשֶׁן תִּתֶּךָ אֶת־לְבַבְךָ בְּלֶב אֱלֹהִים:</p> <p>7 לָכֵן הִנְנִי מְבִיא עֲלֶיךָ יָרִים עֲרִיצִי גוֹיִם וְהִרְקִיו חֲרֻבוֹתָם עָלֶיךָ חֲכַמְתְּךָ וְחִלְלִי וַיִּפְּעֲתְךָ: 8 לְשַׁחַת יוֹרְדוּךָ וּמָתָה מִמוֹתַי חֲלַל בְּלֶב יָמִים:</p>

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
	the death of the slain in the heart of the seas.		
Ezek 28:15-16 God = agent B (general) causes R	<28:15> You (Tyre) were blameless in your ways from the day you were created, till iniquity was found in you. <28:16> In the abundance of your trade you were filled with violence, and you sinned; so I cast you as a profane thing from the mountain of God, and the guardian cherub drove you out from the midst of the stones of fire.	A- G	הַתְּהַלְכָתָּ: 15 תָּמִים אָתָּה בְּדַרְכֶיךָ מִיּוֹם הַבְּרָאָה עַד-נִמְצָא עוֹלָתָהּ , בָּךְ: 16 בָּרַב רִבְלֶתְךָ מָלְוּ תוֹכֶךָ חָמָס וַתַּחַטֵּא , וְאַחֲלֶלְךָ מִהַר אֱלֹהִים , וְאַבְדְּךָ כְּרִיב הַסִּבְוֹת מִתּוֹךְ אַבְנֵי-אֵשׁ:
Ezek 28:17 God = agent B caused R	<28:17> Your heart was proud because of your beauty; you corrupted your wisdom for the sake of your splendor. I cast you to the ground; I exposed you before kings, to feast their eyes on you.	A- S	17 גָּבַהּ לִבְךָ בִּיפְיֶךָ שַׁחַת חֲכָמְתֶךָ עַל-יִפְעֶתְךָ . עַל-אֶרֶץ הַשְּׁלֵכֶתֶיךָ לִפְנֵי מְלָכִים וַתִּתִּיךְ לְרֵאשִׁי בָךְ:
Ezek 28:18-19 God = agent B (general) causes R	<28:18> By the multitude of your iniquities, in the unrighteousness of your trade you profaned your sanctuaries; so I brought forth fire from the midst of you; it consumed you, and I turned you to ashes upon the earth in the sight of all who saw you. <28:19> All who know you among the peoples are appalled at you; you have come to a dreadful end and shall be no more for ever."	A- G	18 מִרַב עוֹנֶיךָ בְּעוֹל רִבְלֶתְךָ חֲלַלְתָּ מִקְדָּשֶׁיךָ וְאוֹצֵא-אֵשׁ מִתּוֹכְךָ תִּיָּא אֲכָלְתֶךָ וְאַתְּנָה לְאַפְרַי עַל-הָאָרֶץ לְעֵינֵי כָּל-רֹאֵיךָ: 19 כָּל-יֹדְעֶיךָ בְּעַמִּים שָׁמְמוּ עָלֶיךָ בַּלְתוֹת הָיִיתָ וְאִינְךָ עַד-עוֹלָם: פ
Ezek 28: 24-26	The Following are promised future cause and effect statements following B caused R statements about the nations. In these verses, it is God who provides the cause or behavior, the result or response belongs to the people. No Anger.		
Ezek 28:24 When B (God's behavior); then R TSK	<28:24> "And for the house of Israel there shall be no more a brier to prick or a thorn to hurt them among all their neighbors who have treated them with contempt. Then they will know that I am the LORD God.	P+ S	24 וְלֹא-יִהְיֶה עוֹד לְבֵית יִשְׂרָאֵל סִלּוֹן מִמַּאִיר וְקוֹץ מִקָּאָב מִכָּל סְבִיבֹתָם הַשְּׂאֲטִים אוֹתָם , וַיָּדְעוּ כִּי אֲנִי אֱלֹהֵי יְהוָה: ס

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
Ezek: 28:25 When B; then R	<28:25> "Thus says the LORD God: When I gather the house of Israel from the peoples among whom they are scattered, and manifest my holiness in them in the sight of the nations, then they shall dwell in their own land which I gave to my servant Jacob.	A+ S	25 כֹּה־אָמַר אֲדֹנָי יְהוִה בְּקִבְצִי אֶת־בֵּית יִשְׂרָאֵל מִן־הָעַמִּים אֲשֶׁר נִפְצוּ בָם וְנִקְדַּשְׁתִּי בָם לְעֵינֵי הַגּוֹיִם וַיָּשְׁבוּ עַל־אֲדָמָתָם אֲשֶׁר נָתַתִּי לְעַבְדֵי לַיַּעֲקֹב:
Ezek 28:26 Then B When B then R TSK	<28:26> And they shall dwell securely in it, and they shall build houses and plant vineyards. They shall dwell securely, when I execute judgments upon all their neighbors who have treated them with contempt. Then they will know that I am the LORD their God."	A+ S	26 וַיָּשְׁבוּ עָלֶיהָ לְבִטָּח וּבְנֵי בָתַיִם וְנִטְעוּ כַרְמִים וַיָּשְׁבוּ לְבִטָּח בַּעֲשׂוֹתַי שְׁפֹטִים בְּכָל הַשְּׂאֵטִים אֲתֵם מִסְבִּיבוֹתֵם וַיֵּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם: ׀
Ezek 29:6b-16	Compound pattern A about Egypt No anger		
Ezek 29:6b-9a God = agent B (specific) caused R TSK	Because you have been a staff of reed to the house of Israel; <29:7> when they grasped you with the hand, you broke, and tore all their shoulders; and when they leaned upon you, you broke, and made all their loins to shake; <29:8> therefore thus says the LORD God: Behold, I will bring a sword upon you, and will cut off from you man and beast; <29:9> and the land of Egypt shall be a desolation and a waste. Then they will know that I am the LORD.	A- S	יַעַן הָיִיתֶם מַשְׁעֶנֶת קִנְיָה לְבֵית יִשְׂרָאֵל: 7 בְּתַפְשֶׁם בְּךָ בַכַּפַּף [בַּכַּף] תִּרְוִיץ וּבִקְעַתְךָ לָהֶם כָּל־כַּתֵּף וּבְהִשָּׁעֲנֶם עָלַיְךָ תִּשְׁבֹּר וְהַעֲמַדְתָּ לָהֶם כָּל־מִתְנָנִים: ׀ 8 לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הִנְנִי מֵבִיא עָלֶיךָ חֶרֶב וְהִכְרַתִּי מִמֶּנּוּ אָדָם וּבְהִמָּה: 9 וְהָיְתָה אֶרֶץ־מִצְרַיִם לְשִׁמְמָה וְחָרְבָה וַיֵּדְעוּ כִּי־אֲנִי יְהוָה
Ezek 29:9b-12 B (specific) caused R God = agent	"Because you said, 'The Nile is mine, and I made it,' <29:10> therefore, behold, I am against you, and against your streams, and I will make the land of Egypt an utter waste and desolation, from Migdol to Syene, as far as the border of Ethiopia. <29:11> No foot of man shall pass through it, and no foot of beast shall pass through it; it shall be uninhabited forty years. <29:12> And I will make the land of Egypt a desolation in the midst of	A-	יַעַן אָמַר יָאֵר לִי וְאֲנִי עָשִׂיתִי: 10 לָכֵן הִנְנִי אֵלֶיךָ וְאֶל־יְאֹרֶיךָ וְנִחַתִּי אֶת־אֶרֶץ מִצְרַיִם לְחָרְבוֹת חֶרֶב שִׁמְמָה מִמִּגְדֹּל סֹנְהַ וְעַד־ נְבוּל כְּוֹשׁ: 11 לֹא תַעֲבֹר־בָּהּ רֶגֶל אָדָם וְרֶגֶל בְּהֵמָה לֹא תַעֲבֹר־בָּהּ וְלֹא תֵשֵׁב אַרְבָּעִים שָׁנָה: 12 וְנִחַתִּי אֶת־אֶרֶץ מִצְרַיִם שִׁמְמָה בְּתוֹךְ אֶרֶץ

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation	Hebrew Text
	desolated countries; and her cities shall be a desolation forty years among cities that are laid waste. I will scatter the Egyptians among the nations, and disperse them among the countries.	אַרְצוֹת נִשְׁמֹות וְעָרֶיהָ בְּתוֹךְ עָרִים מִחֲרִבוֹת תִּהְיֶינָה שְׁמֵמָה אַרְבָּעִים שָׁנָה וְהִפְצַלְתִּי אֶת־מִצְרַיִם בְּנוֹזִים וְגִרְתִּים בְּאַרְצוֹת: פ
Ezek 29:13-15 God = agent When B (God's)	<29:13> "For thus says the LORD God: At the end of forty years I will gather the Egyptians from the peoples among whom they were scattered; <29:14> and I will restore the fortunes of Egypt, and bring them back to the land of Pathros, the land of their origin; and there they shall be a lowly kingdom. <29:15> It shall be the most lowly of the kingdoms, and never again exalt itself above the nations;	שָׁנָה וְהִפְצַלְתִּי אֶת־מִצְרַיִם בְּנוֹזִים וְגִרְתִּים בְּאַרְצוֹת: פ 13 כִּי כֹה אָמַר אֲדֹנָי יְהוִה מִלְּפָנֵי אַרְבָּעִים שָׁנָה אֶקְבֹּץ אֶת־מִצְרַיִם מִן־הָעַמִּים אֲשֶׁר־נִפְצְאוּ שָׁמָּה: 14 וְשִׁבַּחְתִּי אֶת־שָׁבוֹת מִצְרַיִם וְהִשְׁבַּחְתִּי אֹתָם אֶרֶץ פְּתָרוֹס עַל־אֶרֶץ מִכּוּרְתָם וְהָיוּ שָׁם מִמְלָכָה שְׁפֵלָה: 15 מִן־הַמְּמַלְכוֹת תִּהְיֶינָה שְׁפֵלָה וְלֹא־תִנְשָׂא עוֹד עַל־הַגּוֹיִם
Ezek 29: 15b-16 Then R B Then R TSK	and I will make them so small that they will never again rule over the nations. <29:16> And it shall never again be the reliance of the house of Israel, (Israel) recalling their iniquity, when they turn to them for aid. Then they will know that I am the LORD God."	וְהִמְעַטְתִּים לְבִלְתִּי רְדוֹת בְּנוֹזִים: 16 וְלֹא יִהְיֶה־עוֹד לְבַיִת יִשְׂרָאֵל לְמִבְטָח מִזְכִּיר עוֹן בְּפִנּוּתָם אַחֲרֵיהֶם וְנָדְעוּ כִּי אֲנִי אֲדֹנָי יְהוִה: פ
Ezek 32: 21 and parts of 22,24,26,31-32	This is an interesting passage that introduces the consequences of spreading terror, which consequences will overtake Egypt who will find she has company in Sheol. No anger	
Ezek 32:21-22 The Consequence R_a is caused by B_a	<32:21> The mighty chiefs shall speak of them, with their helpers, out of the midst of Sheol: 'They have come down, they lie still, the uncircumcised, slain by the sword.' <32:22> "Assyria is there, and all her company, their graves round about her, all of them slain, fallen by the sword who spread terror in the land of the living.	21 וַיְדַבְּרוּ־לָוּ אֵלָי גְבוּרִים מִתּוֹךְ שְׂאוּל אֶת־עֲוֹנֵיהֶם וַיִּרְדּוּ שָׁכְבוּ הָעַרְלִים חֲלָלֵי־חָרֶב: 22 שָׁם אַשּׁוּר וְכָל־קְהֵלָהּ סְבִיבוֹתָיו קְבָרֵיהֶם כָּל־הָעַרְלִים הַנִּפְּלִים בְּחָרֶב: אֲשֶׁר־נָתַנוּ חַתִּית בְּאֶרֶץ חַיִּים:
Ezek 32:24 R_b is caused by	<32:24> "Elam is there, and all her multitude about her grave; all of them slain, fallen by the sword, who spread terror in the land of the living,	24 שָׁם עִלָּם וְכָל־הַמוֹנֵה סְבִיבוֹת קְבָרֵיהֶם כָּל־הָעַרְלִים הַנִּפְּלִים בְּחָרֶב

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
B_b			אֲשֶׁר נָתַנּוּ חַתִּיתָם בְּאֶרֶץ חַיִּים
Ezek 32:26 R_c is caused by	<32:26> "Meshech and Tubal are there, and all their multitude, their graves round about them, all of them uncircumcised, slain by the sword;	P-	26 שָׁם מִשְׁדֵּי הַבַּל וְכָל־הַמּוֹנֵה סְבִיבוֹתָיו קְבֻרוֹתֵיהֶם בְּלֶם עַרְלִים מִחֻלְלֵי חֶרֶב
B_c	for they spread terror in the land of the living.		כִּי־נָתַנּוּ חַתִּיתָם בְּאֶרֶץ חַיִּים:
Ezek 32:31-32 R_d is caused by	<32:31> "When Pharaoh sees them, he will comfort himself for all his multitude, Pharaoh and all his army, slain by the sword, says the LORD God.	P-	31 אוֹתָם יִרְאֶה פַרְעֹה וְנָחַם עַל־כָּל־הַמּוֹנֵה (הַמּוֹנֵן) חֻלְלֵי־חֶרֶב פַרְעֹה וְכָל־חֵילוֹ נָאֵם אֲדֹנָי יְהוִה:
B_d which causes	<32:32> For he spread terror in the land of the living;		32 כִּי־נָתַתִּי אֶת־חַתִּיתוֹ (חַתִּיתִי) בְּאֶרֶץ חַיִּים .
R_e	therefore he shall be laid among the uncircumcised, with those who are slain by the sword, Pharaoh and all his multitude, says the LORD God."		וְהִשְׁכַּב בְּתוֹךְ עַרְלִים אֶת־חֻלְלֵי־חֶרֶב פַרְעֹה וְכָל־הַמּוֹנֵה נָאֵם
Ezek 35:5-15	Compound pattern A about Mt. Seir No Divine Anger		
Ezek 35:5-9 B (specific) causes	<35:5> Because you (Mr. Seir) cherished perpetual enmity, and gave over the people of Israel to the power of the sword at the time of their calamity, at the time of their final punishment;	A-	5 זֶעַן הָיוּת לְךָ אֵיבַת עוֹלָם וַתִּגַּר אֶת־בְּנֵי־יִשְׂרָאֵל עַל־יְדֵי־חֶרֶב בְּעַת אִי־לָם בְּעַת עוֹן קִין:
R	<35:6> therefore, as I live, says the LORD God, I will prepare you for blood, and blood shall pursue you; because you are guilty of blood, therefore blood shall pursue you. <35:7> I will make Mount Se'ir a waste and a desolation; and I will cut off from it all who come and go. <35:8> And I will fill your mountains with the slain; on your hills and in your valleys and in all your ravines those slain with the sword shall fall. <35:9> I will make you a perpetual desolation, and your cities shall not be inhabited.	S	6 לָכֵן חִי־אֲנִי נָאֵם אֲדֹנָי יְהוִה כִּי־לָדָם אֲעִשֶׂה וְדָם יִרְדֹּפֶךָ אִם־לֹא דָם שָׁנֵאתָ וְדָם יִרְדֹּפֶךָ: 7 וְנָתַתִּי אֶת־חֶרֶב שֵׁעִיר לְשִׁמְמָה וְשִׁמְמָה וְהַכְרַתִּי מִמֶּנּוּ עִבְר וְשָׁב: 8 וּמִלְאֹתַי אֶת־חַרְוֵי חֻלְלָיו וְנִבְעוּתֶיךָ וְנִגְאוּתֶיךָ וְכָל־אֲפִיקֶיךָ חֻלְלֵי־חֶרֶב וּפְלֹי בָהֶם: 9 שִׁמְמוֹת עוֹלָם אֶתְּנֶךָ וְעָרֶיךָ לֹא תִשְׁבְּנָה (תִּשְׁבְּנָה) וְיִדְעֶתֶם כִּי־אֲנִי יְהוִה:
God=agent	Then you will know that I am the LORD.		
TSK			
Ezek 35:12-14 R_a caused by	<35:11> therefore, as I live, says the LORD God, I will deal with you (Mt. Seir)	A-	11 לָכֵן חִי־אֲנִי נָאֵם אֲדֹנָי יְהוִה וְעָשִׂיתִי

Table 4 Social Control Pattern A (cont.)

Citation and notes	English Translation		Hebrew Text
B_a (general crimes)	according to the anger and envy which you showed because of your hatred against them;	S	כַּאֲפֹדְךָ וּכְקִנְאֹתֶיךָ אֲשֶׁר עָשִׂיתָהּ מִשְׂנְאֹתֶיךָ בָּם .
Ezek 35:12-14 R_b caused By B_b which caused	and I will make myself known among you, when I judge you. <35:12> And you shall know that I, the LORD, have heard all the revilings which you uttered against the mountains of Israel, saying, 'They are laid desolate, they are given us to devour.' <35:13> And you magnified yourselves against me with your mouth, and multiplied your words against me; I heard it.	A- S	וְנִדְעֵתִי בָּם כַּאֲשֶׁר אֲשַׁפְּטֶיךָ: 12 וְנִדְעֵתָּ כִּי־אֲנִי יְהוָה שְׁמַעְתִּי אֶת־כָּל־נִאְצוּתֶיךָ אֲשֶׁר אָמַרְתָּ עַל־הַרֵי יִשְׂרָאֵל לֵאמֹר אֲשֶׁר־נִשְׁמָמָה [שְׁמָמוֹן] לָנוּ נָתַנוּ לְאֹכְלָהּ: 13 וַתִּגְדְּלוּ עָלַי בְּפִיכֶם וַהֲעַתְרֹתֶם עָלַי דְּבַרְכֶם אֲנִי שְׁמַעְתִּי: ס
R_c	<35:14> Thus says the LORD God: For the rejoicing of the whole earth I will make you desolate.	S	14 כֹּה אָמַר אֲדֹנָי יְהוִה כִּשְׂמֹחַ כָּל־הָאָרֶץ שְׂמָמָה אֶעֱשֶׂה־לָּךְ:
Ezek 35:15 B causes R God = agent	<35:15> As you rejoiced over the inheritance of the house of Israel, because it was desolate, so I will deal with you; you shall be desolate, Mount Se'ir, and all Edom, all of it.	A- S	15 כִּשְׂמֹחַתְךָ לְנַחֲלַת בַּיִת־יִשְׂרָאֵל עַל אֲשֶׁר־שְׂמָמָה כִּן אֶעֱשֶׂה־לָּךְ כִּשְׂמָמָה תְּהִיָּה הַר־שֵׂעִיר וְכָל־אֲדוֹם כִּלְהָ וְנִדְעוּ כִּי־אֲנִי יְהוָה: פ
TSK	Then they will know that I am the LORD.		וְנִדְעוּ כִּי־אֲנִי יְהוָה: פ
Ezek 44:10-16 No Anger			
Ezek 44:10-11 B (specific) caused R	<44:10> But the Levites who went far from me, going astray from me after their idols when Israel went astray, shall bear their punishment. <44:11> They shall be ministers in my sanctuary, having oversight at the gates of the temple, and serving in the temple; they shall slay the burnt offering and the sacrifice for the people, and they shall attend on the people, to serve them.	p- S	יִשְׂרָאֵל: 10 כִּי אִם־הִלְוִיִּם אֲשֶׁר רָחֲקוּ מֵעָלַי בְּתַעֲוֹת יִשְׂרָאֵל אֲשֶׁר תָּעוּ מֵעָלַי אַחֲרַי גְּלוּלֵיהֶם , וְנִשְׂאוּ עוֹנָם: 11 וְהָיוּ בְּמִקְדָּשִׁי מְשָׁרְתִים בְּקֹדֶשׁ אֶל־שַׁעְרֵי הַבַּיִת וּבְמִשְׁרָתֵים אֶת־הַבֹּת הַמֶּחֶז וְיִשְׁחָטוּ אֶת־הַעֹלָה וְאֶת־הַזֶּבַח לְעֹם וְהַמִּזְבֵּחַ יַעֲמִדוּ לְפָנֵיהֶם לְשֹׁרְתָם: 12 יַעַן אֲשֶׁר
Ezek 44:12-14 B (general) caused	<44:12> Because they ministered to them before their idols and became a stumbling block of iniquity to the house of Israel, therefore I have sworn concerning them, says the LORD God, that they shall bear their punishment. <44:13> They shall not come	A-	12 יַעַן אֲשֶׁר יִשְׁרָתוּ אוֹתָם לְפָנַי גְּלוּלֵיהֶם וְהָיוּ לְבֵית־יִשְׂרָאֵל , לְמִכְשׁוֹל עוֹן , עַל־כֵּן נִשְׁאַתִּי יָדַי עֲלֵיהֶם נֹאם אֲדֹנָי יְהוִה וְנִשְׂאוּ עוֹנָם:

Table 4 Social Control Pattern A (cont.)

Citation and notes

English Translation

Hebrew Text

<p>God = agent R</p>	<p>near to me, to serve me as priest, nor come near any of my sacred things and the things that are most sacred; but they shall bear their shame, because of the abominations which they have committed. <44:14> Yet I will appoint them to keep charge of the temple, to do all its service and all that is to be done in it.</p>	<p>G</p>	<p>13 וְלֹא־יִגְשׁוּ אֵלַי לְכַהֵן לִי וְלִנְשֹׂתַי עַל־כָּל־קֹדְשֵׁי אֶל־קֹדְשֵׁי הַקִּדְשִׁים וְנִשְׂאוּ קְלִמָּתָם וְתוֹעֵבוֹתָם אֲשֶׁר עָשׂוּ: 14 וְנָתַתִּי אוֹתָם שְׁמָרֵי מִשְׁמֶרֶת הַבַּיִת לְכֹל עֲבֹדָתוֹ וְלְכֹל אֲשֶׁר יַעֲשֶׂה בּוֹ:</p>
<p>Ezek 44:15-16 B caused R</p>	<p><44:15> "But the Levitical priests, the sons of Zadok, who kept the charge of my sanctuary when the people of Israel went astray from me, shall come near to me to minister to me; and they shall attend on me to offer me the fat and the blood, says the LORD God; <44:16> they shall enter my sanctuary, and they shall approach my table, to minister to me, and they shall keep my charge.</p>	<p>P+ G S</p>	<p>15 וְהַכֹּהֲנִים הַלְוִיִּם בְּנֵי צְדוֹק אֲשֶׁר שְׁמָרוּ אֶת־מִשְׁמֶרֶת מִקְדָּשִׁי בְּתַעֲוֹת בְּנֵי־יִשְׂרָאֵל מֵעַלִּי הַמִּזְבֵּחַ יִקְרְבוּ אֵלַי לְשֵׂרְתָנִי וְעֹמְדֵי לִפְנֵי לְהַקְרִיב לִי חֶלֶב וְדָם נְאֻם אֲדֹנָי יְהוִה: 16 הַמִּזְבֵּחַ יִבְאוּ אֶל־מִקְדָּשִׁי וְהַמִּזְבֵּחַ יִקְרְבוּ אֶל־שְׁלֹחֲנִי לְשֵׂרְתָנִי וְשְׁמָרוּ אֶת־מִשְׁמֶרֶתִי:</p>

Table 4 Social Control Pattern A (cont.)

Table 5 Social Control Pattern B – arranged by book and type: if this happens(d) then this happens(d)
Citation and notes **English Translation** **Hebrew Text**

Isaiah	Single Conditional Form		
Isa 3:11 B produces R	<3:11> Woe to the wicked! It shall be ill with him, for what his hands have done shall be done to him.	P-	אִי לְרָשָׁע רָע כִּי־נִמּוּל יָדָיו יַעֲשֶׂה לּוֹ:
Isa 33:14-16 If B Then R	<33:14> The sinners in Zion are afraid; trembling has seized the goddess: "Who among us can dwell with the devouring fire? Who among us can dwell with everlasting burnings?" <33:15> He who walks righteously and speaks uprightly, who despises the gain of oppressions, who shakes his hands, lest they hold a bribe, who stops his ears from hearing of bloodshed and shuts his eyes from looking upon evil, <33:16> he will dwell on the heights; his place of defense will be the fortresses of rocks; his bread will be given him, his water will be sure.	P+	14 פָּחַדוֹ בְּצִיּוֹן חַטָּאִים אֶחָזָה רַעְדָה חַנּוּפִים מִי וַיָּנֹר לָנוּ אֵשׁ אוֹכְלָה מִי־יָנֹר לָנוּ מוֹקְדֵי עוֹלָם: 15 הֲלֵךְ צְדָקוֹת וְדָבַר מִי־שָׁרִים מֵאֵס בְּבַצַּע מַעֲשֵׂקוֹת נִעַר כַּפָּיו מִתְּמַד בְּשָׂחַד אֵתֵם אָזְנוֹ מִשְׁמַע דְּמוֹים וְעַצְמֹ עֵינָיו מִרְאֵוֹת בָּרָע: 16 הוּא מְרוֹמִים יִשְׁכֵן מִצְדוֹת סִלְעִים מִשְׁנַבֵּוֹ לְחֶמֶד נָתַן מִיָּמָיו נֶאֱמָנִים:
Isa 48:18-19 If you had B Then you would have had R	<48:18> O that you had hearkened to my commandments! Then your peace would have been like a river, and your righteousness like the waves of the sea; <48:19> your offspring would have been like the sand, and your descendants like its grains; their name would never be cut off or destroyed from before me."	P-	18 לֹא הִקְשַׁבְתָּ לְמִצְוֹתַי וַיְהִי כְנֹהֵר שְׁלוֹמְךָ וְצַדִּיקְךָ כְּגִלֵי הַיָּם: 19 וַיְהִי כַחֹל' זֶרְעֶךָ וְצֹאצְאֵי מַעֵיד כַּמַּעֲתָיו לֹא־יִפְרֹת וְלֹא־יִשְׁמַד שְׁמוֹ מִלְּפָנָי:
Isa 55:3b God = agent If you B Then R will happen	<55:3> Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David.	A+	3 הִטְוֹ אָזְנוֹכֶם וּלְכוּ אֵלָי שְׁמַעוּ וַיַּתִּי נִפְשְׁכֶם וְאֶכְרַתְהָ לָּכֶם בְּרִית עוֹלָם חֶסְדִי דָוִד הַנֶּאֱמָנִים:

Citation and notes	English Translation		Hebrew Text
Isa 55: 7 God = agent If B Then R	<55:7> let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have mercy on him, and to our God, for he will abundantly pardon.	A+	7 יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אֲוֵן מִחֲשַׁבְתּוֹ וַיָּשָׁב אֶל־יְהוָה וְנִרְחַמֵּהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוֹחַ:
Isa 57:1-2 Passive B causes R	For the righteous man is taken away from calamity, <57:2> he enters into peace; they rest in their beds who walk in their uprightness.	P+	כִּי־מִפְנֵי הָרָעָה נֶאֱסַף הַצַּדִּיק: 2 יָבֹא שְׁלוֹם יָנוּחוּ עַל־מִשְׁכְּבוֹתָם הַלַּיְלָה נִכְחוּ:
Isa 57:13 If B then R	But he who takes refuge in me shall possess the land, and shall inherit my holy mountain.	P+	יִקַּח־תֵּבֵל וַחֲחוּסָה בִּי יִנְחַל־אֶרֶץ וַיִּירַשׁ הַר־קְדְּשִׁי:
Isa 64:5 (4 Heb) God =agent R responds to B R responds to B	<64:5> Thou meetest him that joyfully works righteousness, those (Thou meetest implied) that remember thee in thy ways.	A+	4 פָּנַעַת אֶת־שֵׁשׁ וַעֲשֵׂה צֶדֶק בְּדַרְכֶּיךָ יִזְכְּרוּךְ
Isaiah	Couplet Conditional Forms		
Isa 1:27 passive agent R caused by B which causes R	<1:27> Zion shall be redeemed by justice, and those in her who repent, by righteousness.	P+	27 צִיּוֹן בְּמִשְׁפַּט הַפְּדָה וְשָׁבִיָּה בַצְדָקָה:
Isa 1:28 passive	<1:28> But rebels and sinners shall be destroyed together, and those who forsake the LORD shall be consumed.	P+	28 וְשָׁבַר פְּשָׁעִים וְחַטָּאִים יִחַדּוּ וְעֹזְבֵי יְהוָה יִקָּלוּ:

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation		Hebrew Text
B causes R B causes R			
Isaiah	Compound Conditional Pattern		
Isaiah 31:1-3	This is a very brief example of a compound structure. The general application is in the middle of the cause and effect pattern. Here the have been separated for clarity		
Isaiah 31: 1,3 God = agent If B (trust in Egypt) Then R	<31:1> Woe to those who go down to Egypt for help and rely on horses, who trust in chariots because they are many and in horsemen because they are very strong, but do not look to the Holy One of Israel or consult the LORD! <31:3> The Egyptians are men, and not God; and their horses are flesh, and not spirit. When the LORD stretches out his hand, the helper will stumble, and he who is helped will fall, and they will all perish together.	A-	31:1 הוֹי הַיָּרְדִים מִצְרַיִם לְעֹזְרָה עַל־סוּסִים וְשַׁעֲנוּ וַיִּבְטְחוּ עַל־רֶכֶב כִּי רַב וְעַל פָּרָשִׁים כִּי־עֲצָמוּ מְאֹד וְלֹא שָׁעוּ עַל־קְדוֹשׁ יִשְׂרָאֵל וְאֶת־יְהוָה לֹא דָרְשׁוּ: 3 וּמִצְרַיִם אָדָם וְלֹא־אֱלֹ וְסוּסֵיהֶם בָּשָׂר וְלֹא־רוּחַ וַיִּהְיֶה יַמְּה יָדוֹ וְכָשַׁל עֹזֵרוֹ וְנָפַל עֹזֵר וַיִּחַדּוּ כָּלָם יַכְלִיֹּן: 5
Isaiah 31: 2 Application! Then R If B (you are wicked or a helper of iniquity..)	<31:2> And yet he is wise and brings disaster, he does not call back his words, but will arise against the house of the evildoers, and against the helpers of those who work iniquity.	A-	2 וְגַם־הוּא חָכֵם וַיָּבֵא רָע וְאֶת־דְּבָרָיו לֹא הִסִּיר וְקָם עַל־בְּיַת מְרֻעִים וְעַל־עֹזְרֵת פְּעֻלֵי אָנוּ:
Isa 56: 1-2 God = agent If B then R (Application!)	<56:1> Thus says the LORD: "Keep justice, and do righteousness, for soon my salvation will come, and my deliverance be revealed.	A+	56:1 כֹּה אָמַר יְהוָה שְׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה כִּי־קְרוּבָה יִשְׁעֵתִי לְבֹא וְצָדִיקִי לְהַגְלוֹת:
Isa 56:4-5 God = agent	<56:4> For thus says the LORD: "To the eunuchs who keep my sabbaths, who choose the things	A+	4 כִּי־כֹה אָמַר יְהוָה לְפָרְסִים אֲשֶׁר יִשְׁמְרוּ אֶת־שַׁבְּתוֹתַי

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation		Hebrew Text
If B Then R	that please me and hold fast my covenant, <56:5> I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name which shall not be cut off.		וּבְחַרְוּ בְאֲשֶׁר חִפְצָתִי וּמְחֻזְקִים בְּבְרִיתִי: 5 וְנָתַתִּי לָהֶם בְּבֵיתִי וּבְחוֹמֹתָי יָד וְשֵׁם טוֹב מִבְּנִים וּמִבָּנוֹת שֵׁם עוֹלָם אֲתֹן לָו אֲשֶׁר לֹא יִכָּרֵת: ֹס
Isa 56: 6-7 God = agent If B Then R	<56:6> "And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, every one who keeps the sabbath, and does not profane it, and holds fast my covenant — <56:7> these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.	A+	6 וּבְנֵי הַגֵּוֹיִם הַנִּלְוִים עַל־יְהוָה לְשָׁרְתוּ וְלֹא־תִקְבְּהוּ אֶת־שֵׁם יְהוָה לְהַזְוֹת לוֹ לַעֲבָדִים כָּל־שֹׁמֵר שַׁבַּת מִחֻלְלוֹ וּמְחֻזְקִים בְּבְרִיתִי: 7 וְהִבִּיאֹתִים אֶל־הַר קֹדֶשִׁי וְשִׁמְחָתִים בְּבֵית תְּפִלָּתִי עוֹלֵתֵיהֶם וּזְבַחֵיהֶם לְרָצוֹן עַל־זִבְחֹתַי כִּי בֵיתִי בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים:
Jeremiah	Single Conditional Form		
Jer 21:12 Anger=agent Do B Lest R (if you do not then B)	<21:12> O house of David! Thus says the LORD: "Execute justice in the morning, and deliver from the hand of the oppressor him who has been robbed, lest my wrath go forth like fire, and burn with none to quench it, because of your evil doings."	A+	12 בַּיּוֹם הַזֶּה אֶמַר יְהוָה דִּינֹו לַפֹּקֵר מִשְׁפָּט וְהִצִּילֹו נְזוּל מִיַּד עוֹשֵׂק פְּנוּתָא כְּאֵשׁ חֲמָתִי וּבַעֲרָהּ וְאִין מְכַבָּה מִפְּנֵי רַע מַעֲלֵיהֶם (מַעֲלֵיהֶם):
Jer 23:21 If B	<23:21> "I did not send the prophets, yet they ran; I did not speak to them, yet they prophesied. <23:22> But if they had stood in my council,	P+	21 לֹא־שְׁלַחְתִּי אֶת־הַנְּבִאִים וְהֵם רָצוּ לֹא־דִבַּרְתִּי אֲלֵיהֶם וְהֵם נְבָאוּ:

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation		Hebrew Text
Then R	then they would have proclaimed my words to my people, and they would have turned them from their evil way, and from the evil of their doings.		22 וְאִם־עָמְדוּ בְּסוּדֵי וְנִשְׁמְעוּ דְבַרִי אֶת־עַמִּי וְיִשְׁבוּם מִדְרָכָם הַרְעָה וּמָרַע מִעַלְלֵיהֶם: ׀
Jer 23:36-40 God = agent If Behavior Response	<23:36> But 'the burden of the LORD' you shall mention no more, for the burden is every man's own word, and you pervert the words of the living God, the LORD of hosts, our God. <23:37> Thus you shall say to the prophet, 'What has the LORD answered you?' or 'What has the LORD spoken?' <23:38> But if you say, 'The burden of the LORD,' thus says the LORD, 'Because you have said these words, "The burden of the LORD," when I sent to you, saying, "You shall not say, 'The burden of the LORD,"" <23:39> therefore, behold, I will surely lift you up and cast you away from my presence, you and the city which I gave to you and your fathers. <23:40> And I will bring upon you everlasting reproach and perpetual shame, which shall not be forgotten."	A-	36 וּמִשָּׂא יְהוָה לֹא תִזְכְּרוּ־עוֹד כִּי הַמִּשָּׂא יְהוָה לְאִישׁ דְּבָרוֹ וְהִפְכֹתֶם אֶת־דְּבַרִי אֱלֹהִים חַיִּים יְהוָה צְבָאוֹת אֱלֹהֵינוּ: 37 כֹּה תֹאמַר אֶל־הַנְּבִיא מִזֶּה־עַתָּה יְהוָה וּמִזֶּה־דִבֶּר יְהוָה: 38 וְאִם־מִשָּׂא יְהוָה תֹּאמְרוּ לְכֵן כֹּה אָמַר יְהוָה יַעַן אָמַרְתֶּם אֶת־הַדְּבָר הַזֶּה מִשָּׂא יְהוָה וְאִשְׁלַח אֲלֵיכֶם לְאֹמֵר לֹא תֹאמְרוּ מִשָּׂא יְהוָה: 39 לְכֵן הִנְנִי וְנִשְׂיִתִי אֶתְכֶם נָשָׂא וְנִטְשִׁתִּי אֶתְכֶם וְאֶת־הָעִיר אֲשֶׁר נָתַתִּי לְכֶם וְלְאֲבוֹתֵיכֶם מֵעַל פְּנֵי: 40 וְנָתַתִּי עֲלֵיכֶם חֲרַפַּת עוֹלָם וּכְלָמוֹת עוֹלָם אֲשֶׁר לֹא תִשְׁכַּח: ׀
Jer 26:13 If B God = agent Then R	<26:13> Now therefore amend your ways and your doings, and obey the voice of the LORD your God, and the LORD will repent of the evil which he has pronounced against you.	A+	13 וְעַתָּה הִיטִיבוּ דְרָכֵיכֶם וּמַעַלְלֵיכֶם וְשִׁמְעוּ בְּקוֹל יְהוָה אֱלֹהֵיכֶם וְיִנָּחַם יְהוָה אֶל־הָרָעָה אֲשֶׁר דִּבֶּר עֲלֵיכֶם:
Jer 26:15 B	<26:15> Only know for certain that if you put me to death, you will bring innocent blood upon yourselves and upon this city	P-	15 אֲדָּא יְדַע תְּדַעוּ כִּי אִם־מָמוֹתִים אֶתֶם אֶתִּי

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation		Hebrew Text
R	and its inhabitants, for in truth the LORD sent me to you to speak all these words in your ears."		כִּי־יָדַם וְלָקַח אֶתְּמֹתַי עֲלֵיכֶם וְאֶל־הָעִיר הַזֹּאת וְאֶל־יֹשְׁבֵיהָ כִּי בְּאֵמֹת שְׁלַחְנִי יִהְיֶה עֲלֵיכֶם לְדַבֵּר בְּאָזְנוֹיְכֶם אֵת כָּל־הַדְּבָרִים הָאֵלֶּה: ־ס
Jer 38:21-23 if B Then R	<38:21> But if you refuse to surrender, this is the vision which the LORD has shown to me: <38:22> Behold, all the women left in the house of the king of Judah were being led out to the princes of the king of Babylon and were saying, 'Your trusted friends have deceived you and prevailed against you; now that your feet are sunk in the mire, they turn away from you.' <38:23> All your wives and your sons shall be led out to the Chalde'ans, and you yourself shall not escape from their hand, but shall be seized by the king of Babylon; and this city shall be burned with fire."	P-	
Jeremiah	Couplet Conditional Form		
Jer 4:1-2 If B Then R	<4:1> "If you return, O Israel, says the LORD, to me you should return. If you remove your abominations from my presence, and do not waver, <4:2> and if you swear, 'As the LORD lives,' in truth, in justice, and in uprightness, then nations shall bless themselves in him, and in him shall they glory."	P+	4:1 אִם־תָּשׁוּב יִשְׂרָאֵל וְאִם־יִהְיֶה אֵלַי תָּשׁוּב וְאִם־תִּסְרֹךְ שְׁקִינְיָיִךְ מִפָּנַי וְלֹא תִגְוֹד: 2 וְנִשְׁבַּעְתָּ חַי־יְהוָה בְּאֵמֹת בְּמִשְׁפַּט וּבְצַדִּיקָה וְהִתְבָּרְכוּ בּוֹ גּוֹיִם וְבוֹ יִתְהַלְּלוּ: ־ס
Jer 4:3 God = agent Do B or else if you	<4:3> For thus says the LORD to the men of Judah and to the inhabitants of Jerusalem: "Break up your fallow ground, and sow not among thorns. <4:4> Circumcise yourselves to the LORD, remove the foreskin	A-	3 כִּי־כֹה אָמַר יְהוָה לְאִישׁ יְהוּדָה וְלִירוּשָׁלַם גִּירוּ לָכֶם נִיר וְאֶל־תִּזְרְעוּ אֶל־קִוצִים: 4 הַפְּלוּ לַיהוָה וְהִסְרוּ עֲרֻלוֹת לְבַבְכֶם אִישׁ יְהוּדָה וְיִשְׁבִּי יְרוּשָׁלַם

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation		Hebrew Text
do not R with anger	of your hearts, O men of Judah and inhabitants of Jerusalem; lest my wrath go forth like fire, and burn with none to quench it, because of the evil of your doings."		פְּנֵי־תֵצֵא כָאֵשׁ חֲמָתִי וּבְעֵרָהּ וְאֵין מִכְבֵּה מִפְּנֵי רַע מַעַלְלֵיכֶם:
Jer 13:15-17 Jer 15:15-16 If B conditional command Before R God = agent	<13:15> Hear and give ear; be not proud, for the LORD has spoken. <13:16> Give glory to the LORD your God before he brings darkness, before your feet stumble on the twilight mountains, and while you look for light he turns it into gloom and makes it deep darkness.	A-	15 שְׁמְעוּ וְהִאֲזִינוּ אֶל־תְּנַבְּחֵהוּ כִּי יְהוָה דִּבֶּר: 16 תִּנְוּ לַיהוָה אֱלֹהֵיכֶם כְּבוֹד בְּטָרִם וְחֹשֶׁךְ וּבְטָרִם יִתְנַבְּחוּ רַגְלֵיכֶם עַל־תְּרֵי גִשְׁרִי וּקְוִיתֶם לְאוֹר וְשָׁמַח לְצַלְמוֹת יִשְׁיָה וְנִשְׁיָה לְעֶרְפָּל: 17 וְאִם לֹא תִשְׁמְעוּהָ
Jer 15:17 If not B Then R	<13:17> But if you will not listen, my soul will weep in secret for your pride; my eyes will weep bitterly and run down with tears, because the LORD's flock has been taken captive.	P-	בְּמִסְתָּרִים תִּבְכֶּה נַפְשִׁי מִפְּנֵי גִוָּה וְדָמְעַ תִּדְמַע וְתִרְדַּד עֵינַי דִּמְעָה כִּי נִשְׁבְּהָ עֶדְרָה יְהוָה: ֹ
Jer 21:9-10 Jer 21:9a If B Then R	<21:9> He who stays in this city shall die by the sword, by famine, and by pestilence;	P-	9 הַיֹּשֵׁב בְּעִיר הַזֹּאת יָמוּת בַּחֶרֶב וּבָרָעַב וּבַדָּבָר
Jer 9b-10 If B	but he who goes out and surrenders to the Chalde'ans who are besieging you	P+	וְהַיּוֹצֵא וְנָפַל עַל־הַפְּשָׁדִים הַצָּרִים עֲלֵיכֶם

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation	Hebrew Text
<p>Then R</p> <p>God – agent</p> <p>Application w/ Explanation</p>	<p>shall live and shall have his life as a prize of war. <21:10> For I have set my face against this city for evil and not for good, says the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.'</p>	<p>יְהוָה (וְהוֹדִיָּה) וְהוֹתֵתָהּ לְיָד נַפְשׁוֹ לְשַׁלֵּל: 10 כִּי שָׁמַתִּי פָנָי בְּעִיר הַזֹּאת לְרָעָה וְלֹא לְטוֹבָה נְאֻם־יְהוָה בְּיַד־מֶלֶךְ בָּבֶל תִּנְתֵּן וְשָׂרְפָהּ בְּאֵשׁ: 11 וּלְבֵית מֶלֶךְ יְהוּדָה</p>
<p>Jer 22:3-4</p> <p>God=agent</p> <p>If B</p> <p>Then R</p>	<p><22:3> Thus says the LORD: Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed. And do no wrong or violence to the alien, the fatherless, and the widow, nor shed innocent blood in this place. <22:4> For if you will indeed obey this word,</p> <p>then there shall enter the gates of this house kings who sit on the throne of David, riding in chariots and on horses, they, and their servants, and their people.</p>	<p>3 כֹּה אָמַר יְהוָה עֲשׂוּ מִשְׁפָּט וּצְדָקָה וְהַצִּילוּ גּוֹיִל מִיַּד עֹשֶׂוֹק וְגֵר יְרוּם וְאַל־מַנְהֵג אֶל־תַּנּוּ אֶל־תַּחֲלוּסוּ וְדָם נָקִי אַל־תִּשְׁפְּכוּ בַּמָּקוֹם הַזֶּה: 4 כִּי אִם־עֲשׂוּ תַעֲשׂוּ אֶת־הַדְּבָר הַזֶּה וּבָאוּ בְּשַׁעְרֵי הַבַּיִת הַזֶּה מְלָכִים יֹשְׁבִים לְדָוִד עַל־כִּסְאוֹ רֹכְבִים בְּרֶכֶב וּבַסּוּסִים הוּא וְעַבְדּוֹ (וְעַבְדָּיו) וְעַמּוֹ:</p>
<p>Jer 22:5</p> <p>If B then R</p> <p>God = agent</p>	<p><22:5> But if you will not heed these words, I swear by myself, says the LORD, that this house shall become a desolation.</p>	<p>5 וְאִם לֹא תִשְׁמָעוּ אֶת־הַדְּבָרִים הָאֵלֶּה בֵּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי־לְחָרְבָה יִהְיֶה הַבַּיִת הַזֶּה: 5</p>
<p>Jer 27:8</p> <p>God = agent</p> <p>If B</p> <p>Then R</p> <p>Important for power of God!</p>	<p><27:8> ""But if any nation or kingdom will not serve this Nebuchadnezzar king of Babylon, and put its neck under the yoke of the king of Babylon,</p> <p>I will punish that nation with the sword, with famine, and with pestilence, says the LORD, until I have consumed it by his hand.</p>	<p>8 וְהָיָה הַגּוֹי וְהַמְּמַלְכָה אֲשֶׁר לֹא־יַעֲבֹדוּ אֹתִי נְבוּכַדְנֶצַּר מֶלֶךְ־בָּבֶל וְאֵת אֲשֶׁר לֹא־יִתֵּן אֶת־צַוְאוֹ לִי בְעַל מֶלֶךְ בָּבֶל בְּחֶרֶב וּבְרָעָב וּבְדָבָר אֲפָקֹד עַל־הַגּוֹי הַהוּא נְאֻם־יְהוָה עַד־ תִּמְנִי אֲחֵם בְּיָדִי:</p>

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation		Hebrew Text
Jer 27:11 God = agent If B Then R	<27:11> But any nation which will bring its neck under the yoke of the king of Babylon and serve him, I will leave on its own land, to till it and dwell there, says the LORD. ""	A+	11 והגוי אשר יביא את-צווארו בעל מלך-בבל ועבדו והנחתי על-אדמתו נאם-יהוה ועבדה וישב בה:
Jer 38:2a If B then R	<38:2> "Thus says the LORD, He who stays in this city shall die by the sword, by famine, and by pestilence;	P-	2 כה אמר יהוה הישב בעיר הזאת ימות בקרב ברעב ובדבר,
Jer 38:2b If B then R	but he who goes out to the Chalde'ans shall live; he shall have his life as a prize of war, and live.	P+	והיצא אל-הכשדים ויהיה [ויהי] והיתה-לו נפשו לשלל וחי:
Jer 38:17 If B Then R	<38:17> Then Jeremiah said to Zedeki'ah, "Thus says the LORD, the God of hosts, the God of Israel, If you will surrender to the princes of the king of Babylon, then your life shall be spared, and this city shall not be burned with fire, and you and your house shall live.	P+	17 ויאמר ירמיהו אל-זדקיהו כה-אמר יהוה אלהי צבאות אלהי ישראל אם-יצא תצא אל-שרי מלך-בבל, והיתה נפשך והעיר הזאת לא תשרף באש והיתה אתה וביתך:
Jer 38:18 If B Then R	<38:18> But if you do not surrender to the princes of the king of Babylon, then this city shall be given into the hand of the Chalde'ans, and they shall burn it with fire, and you shall not escape from their hand."	P-	18 ואם לא-תצא אל-שרי מלך בבל ונתנה העיר הזאת ביד הכשדים ושרפוה באש ואתה לא- תמלט מידם: ׀

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation		Hebrew Text
Jeremiah	Compound Conditional Pattern		
Jer 15:19-20			
Jer 15:19a-b If B R God = agent	<15:19> Therefore thus says the LORD: "If you return, I will restore you, and you shall stand before me.	A+	19 לָכֵן כֹּה־אָמַר יְהוָה אֱמֹתָשׁוּב וְאֲשִׁיבְךָ לְפָנַי תַּעֲמֹד
Jer 15:19c-20 If B Then R God = agent	If you utter what is precious, and not what is worthless, you shall be as my mouth. They shall turn to you, but you shall not turn to them. <15:20> And I will make you to this people a fortified wall of bronze; they will fight against you, but they shall not prevail over you, for I am with you to save you and deliver you, says the LORD.	A+	וְאִם־תּוֹצִיאַ נְקָר מִזִּלְל כִּפִּי תִהְיֶה וְשָׁבִי הַמִּוֹד אֵלַיִךְ וְאַתָּה לֹא־תָשׁוּב אֵלֵיהֶם: 20 וְנִסְתַּיִךְ לְעַם הַזֶּה לְחֹמַת נְחֹשֶׁת בְּצוּרָה וְנִלְחַמּוּ אֵלַיִךְ וְלֹא־יִכְלֹוּ לָךְ כִּי־אַתָּה אַנְּי לְחֹשִׁיעַתָּה וְלִחְצִילָךְ נֹאֲמֵי־יְהוָה:
Jer 17:13			
Jer 17:13a-b	<17:13> O LORD, the hope of Israel, all who forsake thee shall be put to shame;	P-	13 מִקְנֵה יִשְׂרָאֵל יְהוָה כָּל־עֹזְבֵיךָ יִבְשׁוּ
Jer 17:13c-d if B Then R	those who turn away from thee shall be written in the earth, for they have forsaken the LORD, the fountain of living water.	P-	יִסְוִרֵי [יִסְוִרִין] בְּאֶרֶץ יִכְתְּבוּ כִּי עֲזָבוּ מְקוֹר מַיִם־חַיִּים אֶת־יְהוָה: 14

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation		Hebrew Text
Jer 27:8-15			
Jer 27:8 If B Then R God = agent	<27:8> ""But if any nation or kingdom will not serve this Nebuchadnezzar king of Babylon, and put its neck under the yoke of the king of Babylon, I will punish that nation with the sword, with famine, and with pestilence, says the LORD, until I have consumed it by his hand.	A-	8 וְהָיָה הַגּוֹי וְהַמְּלָכָה אֲשֶׁר לֹא־יַעֲבֹדוּ אֹתִי וְבוֹכְדוּנְאָצָר מֶלֶךְ־בָּבֶל וְאֵת אֲשֶׁר לֹא־יִתֵּן אֶת־צוּאָרוֹ בְּעַל מֶלֶךְ בָּבֶל בַּחֲרֹב וּבְרָעָב וּבַדָּבָר אֲפָקֵד עַל־הַגּוֹי הַהוּא נְאֻם־יְהוָה עַד־ תָּמִי אֲהָם בְּיָדוֹ:
Jer 27:9-10 If B (conditional command) Then R God = agent	<27:9> So do not listen to your prophets, your diviners, your dreamers, your soothsayers, or your sorcerers, who are saying to you, 'You shall not serve the king of Babylon.' <27:10> For it is a lie which they are prophesying to you, with the result that you will be removed far from your land, and I will drive you out, and you will perish.	A-	9 וְאַתֶּם אַל־תִּשְׁמְעוּ אֶל־נְבִיאֵיכֶם וְאֶל־קְסָמֵיכֶם וְאֶל־חֹלְמֵי־לֵב וְאֶל־עֹנְנֵיכֶם וְאֶל־כַּשְׁפֵּיכֶם אֲשֶׁר־נֹחַם אִמְרֵי אֱלֹהֵיכֶם לֵאמֹר לֹא תַעֲבֹדוּ אֶת־מֶלֶךְ בָּבֶל: 10 כִּי שִׁקְרָה הֵם וְנִבְּאִים לָכֶם לִמְעַן תִּרְחִיק אֶתְכֶם מֵעַל אֲדַמְתְּכֶם וְהִדַּחְתִּי אֶתְכֶם וְאַבְדְּתֶם:
Jer 27:11 If B Then R God = agent	<27:11> But any nation which will bring its neck under the yoke of the king of Babylon and serve him, I will leave on its own land, to till it and dwell there, says the LORD. ""	A+	11 וְהַגּוֹי אֲשֶׁר יָבִיא אֶת־צוּאָרוֹ בְּעַל מֶלֶךְ־בָּבֶל וַעֲבָדוּ וְהִנַּחְתִּיו עַל־אֲדַמְתּוֹ נְאֻם־יְהוָה וַעֲבָדָה וַיֵּשֶׁב בָּהּ:
Jer 12-13 If B (bring necks)	<27:12> To Zedeki'ah king of Judah I spoke in like manner: "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. <27:13> Why will you and your people die by the	P+	12 וְאֶל־צִדְקִיָּה מֶלֶךְ־יְהוּדָה דִּבַּרְתִּי כְּכָל־הַדְּבָרִים הָאֵלֶּה לְאִמֶּר הֲבִיאוּ אֶת־ צוּאֲרֵיכֶם בְּעַל מֶלֶךְ־בָּבֶל וַעֲבֹדוּ אֹתוֹ וַעֲמֹו

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation		Hebrew Text
Then R	sword, by famine, and by pestilence, as the LORD has spoken concerning any nation which will not serve the king of Babylon?		תְּהִי־נָא 13 לְמַדָּה תְּמוּתוֹ אֶתְּהָ וְעַמּוּךָ בְּחֶרֶב בְּרָעָב וּבַדְבָר כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־הַגּוֹי אֲשֶׁר לֹא־יַעֲבֹד אֶת־מֶלֶךְ בָּבֶל:
Jer 27:14-15 If B (you serve)	<27:14> Do not listen to the words of the prophets who are saying to you, 'You shall not serve the king of Babylon,' for it is a lie which they are prophesying to you. <27:15> I have not sent them, says the LORD, but they are prophesying falsely in my name, with the result that I will drive you out and you will perish, you and the prophets who are prophesying to you."	A-	14 וְאֵל־תִּשְׁמְעוּ אֶל־דִּבְרֵי הַנְּבִיאִים הָאֹמְרִים אֵלֵיכֶם לֵאמֹר לֹא תַעֲבֹדוּ אֶת־מֶלֶךְ בָּבֶל כִּי שֶׁקֶר הֵם נְבִיאִים לְכֶם: 15 כִּי לֹא שְׁלַחְתִּים נְאֻם־יְהוָה וְהֵם נְבִיאִים בְּשֵׁמִי לְשַׁקֵּר לְמַעַן הִדִּיחִי אֶתְכֶם וְאֶבְדְּתֶם אִתְּם וְהַנְּבִיאִים הַנְּבִיאִים לְכֶם:
Then R			
Jer 31:37-38			
Jer 31:36 if B Then R	<31:36> "If this fixed order departs from before me, says the LORD, then shall the descendants of Israel cease from being a nation before me for ever."	P+	36 אִם־יָזְמוּ הַחַקִּים הָאֵלֶּה מִלְּפָנַי נְאֻם־יְהוָה גַּם יָזַרַע יִשְׂרָאֵל וְשִׁבְתוּ מִהָיֹת גּוֹי לְפָנַי כָּל־הַיָּמִים: ○
Jer 31:37 God =agent If B Then R	<31:37> Thus says the LORD: "If the heavens above can be measured, and the foundations of the earth below can be explored, then I will cast off all the descendants of Israel for all that they have done, says the LORD."	P+	37 כֹּה אָמַר יְהוָה אִם־יִמְדוּ שָׁמַיִם מִלְּמַעְלָה וְיִחְקְרוּ מוֹסְדֵי־אָרֶץ לְמַטָּה נִם־אֲנִי אֶמְאֵס בְּכָל־זָרַע יִשְׂרָאֵל עַל־כָּל־אֲשֶׁר עָשׂוּ נְאֻם־יְהוָה: ○
Ezekiel	Single Conditional Pattern		
Ezek 11: 21	<11:21> But as for those whose heart goes after their detestable	A-	21 וְאֵל־לֵב שְׁקוּצֵיהֶם וְתוֹעֵבוֹתֵיהֶם לִבָּם הִלְךְ

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation		Hebrew Text
B causes R God – agent Application!!	things and their abominations, I will requite their deeds upon their own heads, says the Lord God."		דָרְכָם בְּרֵאשִׁים נִתְּתִי נֶאֱמַר אֲדֹנָי יְהוִה:
Ezek 24:14 Modified summery code for if B then R	<24:14> I the LORD have spoken; it shall come to pass, I will do it; I will not go back, I will not spare, I will not repent; according to your ways and your doings I will judge you, says the Lord God."	A-	14 אֲנִי יְהוָה דִּבַּרְתִּי בָאָה וְעָשִׂיתִי לֹא־אֶפְרָע וְלֹא־אֶחָזֵם וְלֹא אֶנְחָם כְּדַרְכֵיךָ וְכַעֲלִילֹתֶיךָ שְׁפִטוּךָ נֶאֱמַר אֲדֹנָי יְהוִה: פ
Ezekiel	Couplet Conditional Pattern		
Ezekiel 3:18-22	These two couplets might be seen as a compound pattern owing to repetition. They lack an application though they themselves in their general statement about wickedness and righteousness could be considered application.		
Ezek 3:18 If B and b Then R and r God = agent	<3:18> If I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, in order to save his life, that wicked man shall die in his iniquity; but his blood I will require at your hand.	A-	18 בְּאֶמְרֵי לְרָשָׁע מוֹת תָּמוּת וְלֹא הִזְהַרְתֹּו וְלֹא דִבַּרְתָּ לְהִזְהִיר רָשָׁע מִדַּרְכּוֹ הַרְשָׁעָה לְחַיֵּתוֹ הוּא רָשָׁע בְּעֵינֵי יָמוּת וְדָמוֹ מִיָּדְךָ אֲבַקֵּשׁ:
Ezek 3:19 If B Then R	<3:19> But if you warn the wicked, and he does not turn from his wickedness, or from his wicked way, he shall die in his iniquity; but you will have saved your life.	P+	19 וְאִתָּהּ כִּי־ הִזְהַרְתָּ רָשָׁע וְלֹא־שָׁב מִרָשָׁעוֹ וּמִדַּרְכּוֹ הַרְשָׁעָה הוּא בְּעֵינֵי יָמוּת וְאִתָּהּ אֶת־נַפְשְׁךָ הִצַּלְתָּ: ס
Ezek 3:20 If B	<3:20> Again, if a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him,	A-	20 וּבָשׁוּב צַדִּיק מִצְדִּיקוֹ וַעֲשָׂה שָׂוֵל וְנִתְּתִי מִכְשׁוֹל לְפָנָיו

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation		Hebrew Text
Then R and r God = agent	he shall die; because you have not warned him, he shall die for his sin, and his righteous deeds which he has done shall not be remembered; but his blood I will require at your hand.		הוא ימות כי לא הזהרתו בחטאתו ימות ולא תזכרן צדקתו אשר עשה ודמו מנדק אבקש:
Ezek 3:21 If B Then R	<3:21> Nevertheless if you warn the righteous man not to sin, and he does not sin, he shall surely live, because he took warning; and you will have saved your life."	P+	21 ואתה כי הזהרתו צדיק לבלתי חטא צדיק והוא לא־חטא . חיו יחיה כי נזהר ואתה את־נפשך הצלת: 0
Ezek 33:13 If B Then R	<33:13> Though I say to the righteous that he shall surely live, yet if he trusts in his righteousness and commits iniquity, none of his righteous deeds shall be remembered; but in the iniquity that he has committed he shall die.	P-	13 באמרי־חיה יחיה לצדיק והוא־בטח על־צדקתו ועשה עול כל־צדקתו [צדקתיו] לא תזכרנה ובעולו אשר־עשה בו ימות:
Ezek 33:14-15 If B Then R	<33:14> Again, though I say to the wicked, 'You shall surely die,' yet if he turns from his sin and does what is lawful and right, <33:15> if the wicked restores the pledge, gives back what he has taken by robbery, and walks in the statutes of life, committing no iniquity; he shall surely live, he shall not die.	P+	14 ובאמרי לרשע מות תמות ושב מחטאתו ועשה משפט וצדקה: 15 חבל ישיב רשע גולה ושלם בחקות החיים הלך לבלתי עשות עול חיו יחיה לא ימות:
Ezekiel	Compound Conditional Pattern		

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation	Hebrew Text
Ezek 18:4ff	Compound B: A general principle is established (negatively in 4 and 20 and positively in 19). If B then R. Then a series of related If B _{sub} then R _{sub} clauses follow.	
Ezek 18:4 If B Then R	<18:4> Behold, all souls are mine; the soul of the father as well as the soul of the son is mine: the soul that sins shall die.	4 הן כל־הנפשות לִי הִנֵּה כִנְפֹשׁ הָאָב וְכִנְפֹשׁ הַבֵּן לִי־ הִנֵּה הַנְּפֹשׁ הַחַטָּאת הִיא תָּמוּת: ֹ
Ezek 18:5-9 If B_a Then R_a	<18:5> "If a man is righteous and does what is lawful and right — <18:6> if he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbor's wife or approach a woman in her time of impurity, <18:7> does not oppress any one, but restores to the debtor his pledge, commits no robbery, gives his bread to the hungry and covers the naked with a garment, <18:8> does not lend at interest or take any increase, withholds his hand from iniquity, executes true justice between man and man, <18:9> walks in my statutes, and is careful to observe my ordinances — he is righteous, he shall surely live, says the Lord God.	5 וְאִישׁ כִּי־יִהְיֶה צַדִּיק וְעָשָׂה מִשְׁפָּט וְצַדִּיקָה: 6 אֶל־הַהָרִים לֹא אָכַל וְעֵינָיו לֹא נָשָׂא אֶל־גִּילוּלֵי בַּיִת וְיִשְׂרָאֵל וְאֶת־אִשְׁתּוֹ רַעְהוּ לֹא טָמְאָה וְאֶל־אִשָּׁה בְּדָהּ לֹא יִקְרַב: 7 וְאִישׁ לֹא יוֹזֵה חֲבֻלָתוֹ חֹבֵל יָשִׁיב גְּזֻלָּה לֹא יִגְזֹל לְחֶמְוֹ לְרַעֵב יִתֵּן וְעֵרִם וְכִסְפ־בָּגֵד: 8 בְּנִשְׁפָּה לֹא־יִתֵּן וְתַרְבִּית לֹא יִקַּח מִטְּעֹל יָשִׁיב נְדָו מִשְׁפָּט אָמֵת יַעֲשֶׂה בֵּין אִישׁ לְאִישׁ: 9 בְּחֻקֹּתַי יִהְלֵךְ וּבְמִשְׁפָּטַי שָׁמֵר לַעֲשׂוֹת אָמֵת צַדִּיק הוּא חַיָּה וְחַיָּה נָאִם אֲדַבֵּר יְהוָה:
Ezek 18:10-13 If B_b	<18:10> "If he begets a son who is a robber, a shedder of blood, <18:11> who does none of these duties, but eats upon the mountains, defiles his neighbor's wife, <18:12> oppresses the poor and needy, commits robbery, does not restore the pledge, lifts up his eyes to the idols, commits abomination, <18:13> lends at interest, and takes increase; shall he then live?"	10 וְהוֹלִיד בְּרִפְרִיץ שֹׁפֵךְ דָּם וְעָשָׂה אֶחַ מֵאֲחֵר מֵאֵלֶּה: 11 וְהוּא אֶת־כָּל־אֵלֶּה לֹא עָשָׂה כִּי גַם אֶל־הָרִים אָכַל וְאֶת־אִשְׁתּוֹ רַעְהוּ טָמְאָה: 12 עָנִי וְאֶבְיוֹן הוֹזֵה גְזֻלוֹת גָּזַל חֲבֵל לֹא יָשִׁיב וְאֶל־הַגִּילוּלִים נָשָׂא עֵינָיו תוֹעֵבָה עָשָׂה: 13 בְּנִשְׁפָּה נָתַן וְתַרְבִּית לָקַח וְחָי

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation		Hebrew Text
Then R_b	He shall not live. He has done all these abominable things; he shall surely die; his blood shall be upon himself.		<p>לֹא יִחְיֶה אֶת כָּל־הַתּוֹעֵבוֹת הָאֵלֶּה עָשָׂה מוֹת יוֹמָת דָּמָיו בּוֹ יִהְיֶה:</p>
Ezek 18:14-17 If B_c Then R_c	<p><18:14> "But if this man begets a son who sees all the sins which his father has done, and fears, and does not do likewise, <18:15> who does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbor's wife, <18:16> does not wrong any one, exacts no pledge, commits no robbery, but gives his bread to the hungry and covers the naked with a garment, <18:17> withholds his hand from iniquity, takes no interest or increase, observes my ordinances, and walks in my statutes;</p> <p>he shall not die for his father's iniquity; he shall surely live.</p>	P+	<p>14 וְהָיָה הוֹלִיד בֶּן וַיֵּרָא אֶת־כָּל־חַטָּאת אָבִיו אֲשֶׁר עָשָׂה וַיִּירָאָה וְלֹא יַעֲשֶׂה כָּתָן: 15 עַל־הַהָרִים לֹא אָכַל וְשֵׁנִיו לֹא נָשָׂא אֶל־גִּילּוּלֵי בַיִת יִשְׂרָאֵל אֶת־אִשְׁתּוֹ רַעְהוּ לֹא טָמָא: 16 וְאִישׁ לֹא הוֹנֵה חֶבְלֵי לֹא חָבַל וּגְזָלָה לֹא גָזַל לְחֶמּוֹ לְרַעֵב נָתַן וְעָרוֹם פָּסָה־בְגָדוֹ: 17 מִעֲנֵי הַשֵּׁבִיב יָדוֹ נִשְׁדָּד וְתִרְבִּית לֹא לָקַח מִשְׁפָּטַי עָשָׂה בְּחֻקֹּתַי הַלֵּךְ הוּא לֹא יָמוּת בַּעֲוֹן אָבִיו חַיָּה יִחְיֶה: ז</p>
Ezek 18:18 If B_d Then R_d	<p><18:18> As for his father, because he practiced extortion, robbed his brother, and did what is not good among his people,</p> <p>behold, he shall die for his iniquity.</p>	P-	<p>18 אָבִיו כִּי־עָשָׂק עָשָׂק גָּזַל גָּזַל אָח וְאֲשֶׁר לֹא־טוֹב עָשָׂה בְּתוֹךְ עַמּוֹ וְהָיָה־מָוֶת בַּעֲוֹנוֹ:</p>
Ezek 18: 19b If B Then R (positively this time)	<p>When the son has done what is lawful and right, and has been careful to observe all my statutes,</p> <p>he shall surely live.</p>	P+	<p>וְהָבִן מִשְׁפָּט וַיַּדְקָה עָשָׂה אֶת כָּל־חֻקֹּתַי שְׁמֵר וַיַּעֲשֶׂה אֹתָם חַיָּה יִחְיֶה:</p>

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation		Hebrew Text
Ezek 18:20 If B cause R Principle each suffers or is rewarded for own actions.	<18:20> The soul that sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.	P-	20 הַנֶּפֶשׁ הַחַטָּאת הִיא תָמוּת כִּי לֹא־יִשָּׂא אֶבְרֹנֵי הָאָב וְאָבִי לֹא יִשָּׂא בְעֲוֹן הַבֵּן צַדִּיקֵת הַצַּדִּיק עָלָיו תִּהְיֶה וְרָשָׁעַת רָשָׁע [הָרָשָׁע] עָלָיו תִּהְיֶה: ֹ
Ezek 18:21-31	This section involves the efficacy of repentance. several conditional examples precede and a final statement of application and a final conditional command (30) that is directed at the audience.		
Ezek 18:21-23 If, with repentance, B Then R	<18:21> "But if a wicked man turns away from all his sins which he has committed and keeps all my statutes and does what is lawful and right, he shall surely live; he shall not die. <18:22> None of the transgressions which he has committed shall be remembered against him; for the righteousness which he has done he shall live. <18:23> Have I any pleasure in the death of the wicked, says the Lord God, and not rather that he should turn from his way and live?	P+	21 וְהִרְשָׁעַת כִּי יָשׁוּב מִכָּל־חַטָּאתָיו [חַטָּאתָיו] אֲשֶׁר עָשָׂה וְשָׁמַר אֶת־כָּל־ חֻקֹּתַי וְעָשָׂה מִשְׁפָּט וְצִדִּיקָה חַיָּה יִחְיֶה לֹא יָמוּת: 22 כָּל־פְּשָׁעָיו אֲשֶׁר עָשָׂה לֹא יִזְכָּרוּ לוֹ בְּצַדִּיקוֹתָיו אֲשֶׁר־עָשָׂה יִחְיֶה: 23 הֲחַפְּזִין אֶחְפֹּץ מוֹת רָשָׁע נְאֻם אֲדֹנָי יְהוִה הַלּוֹא בְּשׁוּבוֹ מִדַּרְכָּיו וְחָיָה: ֹ
Ezek 18:24 If, with negative repentance, B	<18:24> But when a righteous man turns away from his righteousness and commits iniquity and does the same abominable things that the wicked man does, shall he live? None of the righteous deeds which he has done shall be remembered; for the treachery of which he is guilty and the sin he has committed,	P-	24 וּבְשׁוּב צַדִּיק מִצַּדִּיקוֹתָיו וְעָשָׂה עָוֹן כָּל־הַחַוְעוֹבוֹת אֲשֶׁר־עָשָׂה הָרָשָׁע יַעֲשֶׂה וְחַי כָּל־צַדִּיקוֹתָיו [צַדִּיקוֹתָיו] אֲשֶׁר־עָשָׂה לֹא תִזְכָּרְנָה בְּמַעֲלָיו אֲשֶׁר־מָעַל וּבַחַטָּאתָיו אֲשֶׁר־חָטָא בָּם

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation		Hebrew Text
Then R	he shall die.		יָמוּת:
Ezek 18:26 When (if) B	<18:26> When a righteous man turns away from his righteousness and commits iniquity,	P-	26 בְּשׁוֹב־צַדִּיק מֵצְדִיקוֹתָו וְעָשָׂה עָוֹל וּמָת עָלֵיהֶם בְּעוֹלוֹ אֲשֶׁר־עָשָׂה יָמוּת: 26
Then R	he shall die for it; for the iniquity which he has committed he shall die.		
Ezek 18:27-28 When (if) B	<18:27> Again, when a wicked man turns away from the wickedness he has committed and does what is lawful and right,	P+	27 וּבְשׁוֹב רָשָׁע מִרְשָׁעוֹתָו אֲשֶׁר עָשָׂה וַיַּעַשׂ מִשְׁפָּט וַיִּצְדֵּק הוּא אֶת־נַפְשׁוֹ יַחְיֶה: 28 וַיִּרְאֶה וַיָּשׁוּב [וַיִּשָּׁב] מִכָּל־פְּשָׁעָיו אֲשֶׁר עָשָׂה חַיֹּו יַחְיֶה לֹא יָמוּת:
Then R	he shall save his life. <18:28> Because he considered and turned away from all the transgressions which he had committed, he shall surely live, he shall not die.		
Ezek 18:30 God = Agent Important application!! Do B Lest R	<18:30> "Therefore I will judge you, O house of Israel, every one according to his ways, says the Lord God. Repent and turn from all your transgressions, lest iniquity be your ruin.	P+	וַיִּתְנַן: 30 לְכֵן אִישׁ כְּדַרְכּוֹ אֲשַׁפֵּט אֶתְכֶם בַּיּוֹם יִשְׂרָאֵל נְאֻם אֲדֹנָי יְהוִה שׁוּבוּ וְהִשִּׁיבוּ מִכָּל־פְּשָׁעֵיכֶם וְלֹא־יְהִיֶה לְכֶם לְמַכְשׁוֹל עוֹן:
B Then R	<18:31> Cast away from you all the transgressions which you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of Israel? <18:32> For I have no pleasure in the death of any one, says the Lord God; so turn, and live."	P+	31 הֲשִׁלִּיכוּ מֵעַלְיֶכֶם אֶת־כָּל־פְּשָׁעֵיכֶם אֲשֶׁר פָּשַׁעְתֶּם בְּפִי וַעֲשׂוּ לְכֶם לֵב חָדָשׁ וְרוּחַ חָדָשׁ וְלָמַד תִּמְתּוּ בַּיּוֹם יִשְׂרָאֵל: 32 כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמָּוֶת נְאֻם אֲדֹנָי יְהוִה וְהִשִּׁיבוּ וְחַיִּי: 31

Table 5 Social Control Pattern B Cont.

Citation and notes	English Translation	Hebrew Text
Ezek 33:2-11	This compound passage explores both the repentance of the wicked and the prophet's responsibility to warn as well as the peril threatening the prophet who fails to do this.	
Ezek 33:2-5a God = agent If B (compound) Then R repeated	<p><33:2> "Son of man, speak to your people and say to them, If I bring the sword upon a land, and the people of the land take a man from among them, and make him their watchman; <33:3> and if he sees the sword coming upon the land and blows the trumpet and warns the people; <33:4> then if any one who hears the sound of the trumpet does not take warning, and the sword comes and takes him away,</p> <p>his blood shall be upon his own head. <33:5> He heard the sound of the trumpet, and did not take warning; his blood shall be upon himself.</p>	<p>2 בְּנֶאֱמַר דְּבַר אֱלֹהֵי-בְנֵי-עַמּוּד וְאָמַרְתָּ אֲלֵיהֶם אֲרִיץ כִּי-אָבִיא עָלֶיךָ חֶרֶב וְלָקַחְוּ עִם-הָאָרֶץ אִישׁ אֶחָד מִקְצֵיהֶם וְנִתְּנָו אֹתוֹ לְחָם לְצַפָּה׃ 3 וְרָאָה אֶת-הַחֶרֶב בָּאָה עַל-הָאָרֶץ וְתִקַּע בְּשׁוֹפָר וְהִזְהִיר אֶת-הָעָם׃ 4 וְשָׁמַע הַשְּׂמִיעַ אֶת-קוֹל הַשׁוֹפָר וְלֹא נִזְהָר וַתָּבֹא חֶרֶב וַתִּקְחֵהוּ דָמוֹ בְּרֹאשׁוֹ יָהִיגָה׃ 5 אֵל קוֹל הַשׁוֹפָר שָׁמַע וְלֹא נִזְהָר דָּמוֹ בּוֹ יָהִיגָה׃</p>
Ezek 33:5b If B then R	<p>But if he had taken warning, he would have saved his life.</p>	<p>וְהוּא נִזְהָר נִפְשׁוֹ מִקָּלֵט׃</p>
Ezek 33:6 God = agent If B Then R compounded	<p><33:6> But if the watchman sees the sword coming and does not blow the trumpet, so that the people are not warned, and the sword comes, and takes any one of them; that man is taken away in his iniquity, but his blood I will require at the watchman's hand.</p>	<p>6 וְהִצַּפָּה כִּי-יִרְאֶה אֶת-הַחֶרֶב בָּאָה וְלֹא-תִקַּע בְּשׁוֹפָר וְהָעָם לֹא- נִזְהָר וַתָּבֹא חֶרֶב וַתִּקַּח מִהֶם נֶפֶשׁ הוּא בְּעוֹנוֹ נִלְקָח וְדָמוֹ מִיָּד- הַצַּפָּה אֲדַרְשׁ׃</p>
Ezek 33:8 God = agent If B then R Application	<p><33:8> If I say to the wicked, O wicked man, you shall surely die, and you do not speak to warn the wicked to turn from his way, that wicked man shall die in his iniquity, but his blood I will require at your hand.</p>	<p>8 בְּאָמַרְוּ לְרָשָׁע רָשָׁע מוֹת תָּמוּת וְלֹא דִבַּרְתָּ לְהִזְהִיר רָשָׁע מִדַּרְכּוֹ הוּא רָשָׁע בְּעוֹנוֹ יָמוּת וְדָמוֹ מִיָּדְךָ אֲבַקֵּשׁ׃</p>

Table 5 Social Control Pattern B Cont.

Citation and notes

English Translation

Hebrew Text

<p>Ezek 33:9 If B then R Application</p>	<p><33:9> But if you warn the wicked to turn from his way, and he does not turn from his way; he shall die in his iniquity, but you will have saved your life.</p>	<p>P+</p>	<p>9 וְאַתָּה כִּי־הוֹדַרְתָּ רָשָׁע מִדְרָכּוֹ לָשׁוּב מִמִּנְהָ וְלֹא־ שָׁב מִדְרָכּוֹ הוּא בְעוֹנָו יָמוּת וְאַתָּה נִפְשֶׁךָ הַצַּלְתָּ: ֹס</p>
<p>Ezek 33:11 Application! B lest R</p>	<p><33:11> Say to them, As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways; for why will you die, O house of Israel?</p>	<p>P+</p>	<p>11 אָמַר אֲלֵיהֶם חַי־ אֲנִי וְנֹאם אֲדַבֵּר יְהוָה אֱמֶת־אֶחָדָּן בְּמוֹת הַרָשָׁע כִּי אִם־בְּשׁוּב רָשָׁע מִדְרָכּוֹ וְחַיָּה שׁוּבוּ שׁוּבוּ מִדְרָכֵיכֶם הַרְעִים וְלָמָּה תָמוּתוּ בֵּית יִשְׂרָאֵל: ֹפ</p>

Table 5 Social Control Pattern B Cont.

Table 6 Social Control Pattern C – B caused R, if this (similar) happens then this consequence happens
Citation and English Translation **Hebrew Text**
notes

Isa 9:8-10:4	This is a C pattern (also salvation history)		
Isaiah 9:8-12 (7-11 Heb) God =agent B R	<9:8> The LORD has sent a word against Jacob, and it will light upon Israel; <9:9> and all the people will know, E'phraim and the inhabitants of Sama'ria, who say in pride and in arrogance of heart: <9:10>"The bricks have fallen, but we will build with dressed stones; the sycamores have been cut down, but we will put cedars in their place." <9:11> So the LORD raises adversaries against them, and stirs up their enemies. <9:12> The Syrians on the east and the Philistines on the west devour Israel with open mouth. For all this his anger is not turned away and his hand is stretched out still.	A-	7 דְּבַר שְׁלַח אֲדֹנָי בְּיַעֲקֹב וְנֹפֵל בְּיִשְׂרָאֵל: 8 וְיִדְעוּ הָעַם כֻּלּוֹ אֶפְרַיִם וְיוֹשְׁבֵי שְׁמָרוֹן בְּגִאֲוָה וּבְגִדְלֵל לֵבָב לֵאמֹר: 9 לְבַנְיָם נִפְלוּ וְנִגְזַת נִבְנְהָ שִׁקְמִים גִּדְעוּ וְאֲרָזִים נִחְלִיף: 10 וַיִּשְׁגְּבּוּ יְהוּדָה אֶת־צָרֵי רָצִין עָלָיו וְאֶת־אֲיִבּוֹ וְסִסְסָד: 11 אָרָם מִקְדָּם וּפְלִשְׁתִּים מֵאַחֲזֹר וַיֹּאכְלוּ אֶת־יִשְׂרָאֵל בְּכָל־פֶּה בְּכָל־זֹאת לֹא־שָׁב אִפּוֹ וְעוֹד יָדוֹ נִטְוִיָּה:
Isa 9:13-15 (12-14 Heb) B R God = agent	<9:13> The people did not turn to him who smote them, nor seek the LORD of hosts. <9:14> So the LORD cut off from Israel head and tail, palm branch and reed in one day — <9:15> the elder and honored man is the head, and the prophet who teaches lies is the tail;	A-	12 וְהָעָם לֹא־שָׁב עַד־הַמִּפְקֵהוּ וְאֶת־יְהוָה צָבָאוֹת לֹא דָרְשׁוּ: ס 13 וַיִּכְרֹת יְהוָה מִיִּשְׂרָאֵל רֹאשׁ וְזֵנֵב פֶּה וְאַגְמוֹן יוֹם אֶחָד: 14 זָקֵן וְנִשְׂוֹא־פָנִים הוּא הָרֹאשׁ וְנִבְיָא מוֹרֵה־שִׁקֵּר הוּא הַזֵּנֵב:
Isa 9:16-17(15-16 Heb) God = agent B causes R w/anger	<9:16> for those who lead this people lead them astray, and those who are led by them are swallowed up. <9:17> Therefore the LORD does not rejoice over their young men, and has no compassion on their fatherless and widows; for every one is godless and an evildoer, and every mouth speaks folly. For all this his anger is not turned away and his hand is stretched out still.	A-	15 וַיִּהְיוּ מֵאֲשֵׁרֵי הָעַם־הַזֶּה מִתְעִים וּמֵאֲשֵׁרֵיו מִבְּלָעִים: 16 עַל־כֵּן עַל־בְּחוּרָיו לֹא־יִשְׂמַח אֲדֹנָי וְאֶת־יְתוּמָיו וְאֶת־אֲלֻמְנָתָיו לֹא יִרְחַם כִּי כֻלּוֹ חֲנָף וּמְרֹעַ וְכָל־פֶּה דִבֵּר נִבְלָה בְּכָל־זֹאת לֹא־שָׁב אִפּוֹ וְעוֹד יָדוֹ נִטְוִיָּה:
Isa 9:18-19b (17-18b Heb) God = agent	<9:18> For wickedness burns like a fire, it consumes briars and thorns; it kindles the thickets of the forest, and they roll upward in a column of smoke.	A-	17 כִּי־בַעֲרָה כְּאֵשׁ רִשְׁעָה שָׁמִיר וְשִׁית הֶאֱכַל וַתִּצַּח בְּסִבְכֵי חֵיעַר וַתִּתְאֲבָכוּ גֵאוֹת עָשָׂן:

Citation and notes	English Translation		Hebrew Text
B R w/anger	<9:19> Through the wrath of the LORD of hosts the land is burned, and the people are like fuel for the fire;		18 בַּעֲבֹרַת יְהוָה צָבָאוֹת נִעְתַּם אֶרֶץ נוֹהֵי הָעַם כְּמֵאֲכֵלֶת אֵשׁ
Isa 9:19c-21 (18c-20 Heb) God = agent B R	no man spares his brother. <9:20> They snatch on the right, but are still hungry, and they devour on the left, but are not satisfied; each devours his neighbor's flesh, <9:21> Manas'seh E'phraim, and E'phraim Manas'seh, and together they are against Judah. For all this his anger is not turned away and his hand is stretched out still.	A-	אִישׁ אֶל־אָחִיו לֹא יִחְמְלוּ: 19 וַיִּגְזֹר עַל־יְמִין וַיִּרְעַב וַיֹּאכַל עַל־שְׂמֹאל וְלֹא שָׂבְעוּ אִישׁ בְּשֶׁר־זָרְעוֹ יֹאכְלוּ: 20 מְנַשֶּׁה אֶת־אֶפְרַיִם וְאֶפְרַיִם אֶת־מְנַשֶּׁה יַחְדָּו הָמָּה עַל־יְהוּדָה בְּכָל־זֹאת לֹא־שָׁב אָפּוֹ וְעוֹד יָדוֹ נְטוּיָה: ס
Isa 10:1-4 Conditional If B Then R God=agent w/anger	<10:1> Woe to those who decree iniquitous decrees, and the writers who keep writing oppression, <10:2> to turn aside the needy from justice and to rob the poor of my people of their right, that widows may be their spoil, and that they may make the fatherless their prey! <10:3> What will you do on the day of punishment, in the storm which will come from afar? To whom will you flee for help, and where will you leave your wealth? <10:4> Nothing remains but to crouch among the prisoners or fall among the slain. For all this his anger is not turned away and his hand is stretched out still.	A-	10:1 הוֹי הַחֲקֹקִים חֲקֻמֵי־אֲוֶן וּמְכַתְּבִים עֵמֹל כְּתָבוֹ: 2 לַחֲטוּת מִדִּין דָּלִים וּלְגָזֵל מִשְׁפָּט עֲנִי עַמִּי לַהֲיוֹת אֱלֻמְנוֹת שְׁלָלָם וְאֶת־יְתוּמוֹת יָבֹאוּ: 3 וּמַה־תַּעֲשׂוּ לַיּוֹם פְּקֻדָּה וּלְשׂוֹאָה מִמֶּרְחֶק תִּבְּאוּ עַל־מִי תִנּוּסוּ לְעֹזְרָה וְאֵינָה תִעֲזָבוּ כְּבוֹדְכֶם: 4 בְּלִתֵּי כָרַע תַּחַת אֲסִיר וְתַחַת הַרוּגִים יִפְּלוּ בְּכָל־זֹאת לֹא־שָׁב אָפּוֹ וְעוֹד יָדוֹ נְטוּיָה: ס
Isa 28:16-22			
Isa 28:16-21 God = agent B produces	<28:15> Because you have said, "We have made a covenant with death, and with Sheol we have an agreement; when the overwhelming scourge passes through it will not come to us; for we have made lies our refuge, and in falsehood we have taken shelter";	A-	15 כִּי אָמַרְתֶּם כְּרַתְנוּ בְרִית אֶת־מוֹת וְעַם־שְׂאוֹל עֲשִׂינוּ חֻזָּה שֵׁיט [שׂוֹט] שׁוֹטֵף כִּי־עָבַר [יַעֲבֹר] לֹא יִבְּאֵנוּ כִּי שָׁמְנוּ כְזָב מִחֲסֵנוּ וּבִשְׂקָר נִסְתַּרְנוּ: ס

Table 6 Social Control Pattern C (cont.)

Citation and notes	English Translation		Hebrew Text
R With anger	<28:16> therefore thus says the LORD God, "Behold, I am laying in Zion for a foundation a stone, a tested stone, a precious cornerstone, of a sure foundation: 'He who believes will not be in haste.' <28:17>And I will make justice the line, and righteousness the plummet; and hail will sweep away the refuge of lies, and waters will overwhelm the shelter." <28:18> Then your covenant with death will be annulled, and your agreement with Sheol will not stand; when the overwhelming scourge passes through you will be beaten down by it. <28:19> As often as it passes through it will take you; for morning by morning it will pass through, by day and by night; and it will be sheer terror to understand the message. <28:20> For the bed is too short to stretch oneself on it, and the covering too narrow to wrap oneself in it. <28:21> For the LORD will rise up as on Mount Pera'zim, he will be wroth as in the valley of Gibeon; to do his deed — strange is his deed! and to work his work — alien is his work!		16 לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הִנְנִי יֹסֵד בְּצִיּוֹן אֶבֶן אֶבֶן בִּסְתָן בִּנְיַת יִקְרָת מוֹסֵד מוֹסֵד הַמַּאֲמִין לֹא יִחַשׁ׃ 17 וְשִׁמְתִי מוֹשֵׁפֵט לָקוּ וְצִדְקָה לְמִשְׁקָלָת וְיָעֵה בָרֶד מִחֶסֶה כָּזָב וְסִתָּר מַיִם יִשְׁטָפוּ׃ 18 וְכִפַּר בְּרִיתְכֶם אֶת־מִוֹת וְחֻזְתְּכֶם אֶת־שְׂאוֹל לֹא תִקּוּם שׁוֹט שׁוֹטֵף כִּי יַעֲבֹר וְהִוִּיתֶם לֹז לְמַרְמָס׃ 19 מִדַּי עָבְרוּ יִקַּח אֶתְכֶם כִּי־בִבְקָר בִּבְקָר יַעֲבֹר בַּיּוֹם וּבַלַּיְלָה וְהָיָה רִקְזֹנְעָה הַבַּיִן שְׂמוּעָה׃ 20 כִּי־קָצַר הַמַּצָּע מִהַשְׁתַּרְע וְהַמִּסְכָּה צָרָה כִּהֶחְפְּזִים׃ 21 כִּי כִהְרַ־פְּרָצִים יִקּוּם יְהוָה כַּעֲמִק בְּגִבְעוֹן יִרְנֶנּוּ לַעֲשׂוֹת מַעֲשָׂהוּ זָר מַעֲשָׂהוּ וְלַעֲבֹד עֲבָדָיו נִכְרְיָה עֲבָדָיו׃
Isa 28:22 If B then R	<28:22> Now therefore do not scoff, lest your bonds be made strong; for I have heard a decree of destruction from the LORD God of hosts upon the whole land.	A+	22 וְעַתָּה אַל־תִּתְלוּצְצוּ בְּיַד־יְחֻזְקוֹ מוֹסְרֵיכֶם כִּי־כָלָה וְנִחְרַצָּה שְׂמוּעָתִי׃
Isa 58:1-14			

Table 6 Social Control Pattern C (cont.)

Citation and notes	English Translation	Hebrew Text
<p>Isa 58:1, 3b-4 B causes</p> <p>R</p>	<p><58:1>"Cry aloud, spare not, lift up your voice like a trumpet; declare to my people their transgression, to the house of Jacob their sins. Behold, in the day of your fast you seek your own pleasure, and oppress all your workers. <58:4> Behold, you fast only to quarrel and to fight and to hit with wicked fist.</p> <p>Fasting like yours this day will not make your voice to be heard on high.</p>	<p>58:1 קרא בגרון אל־תחשף כשופר הרם קולך והגד לעמל פשעם ולבית יעקב חטאתם: תן ביום צמקם תמצאו־חפץ וכל־עצביכם תגושו: 4 תן לריב ומצה תצומו ולהפות באגרתך רשע לא־תצומו כיום להשמיע במקום קולכם:</p>
<p>Isa 58:6-9a God = agent If B</p> <p>Then R</p> <p>First conditional clause</p>	<p><58:6>"Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? <58:7> Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh?"</p> <p><58:8> Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the LORD shall be your rear guard. <58:9> Then you shall call, and the LORD will answer; you shall cry, and he will say, Here I am.</p>	<p>6 הלא זה צום אבחרהו פתח חרצבות רשע התר אגדות מוטח ושלח רצוצים חפשים וכל־מוטה תנתקו: 7 הלא פרס לרעב לחמך ועניים מרודים תביא בית כי־תראה ערם וכסיתו ומבשרך לא תתעלם: 8 אז יבקע פשחך אורך וארכתך מהרה תצמח והלך לפניך צדקך כבוד יהנה ואספך: 9 אז תקרא ויהנה וענה תשוב ויאמר הגני</p>
<p>Isa 58:9b-12 God = agent If B</p> <p>Then R</p> <p>2nd Conditional clause</p>	<p>"If you take away from the midst of you the yoke, the pointing of the finger, and speaking wickedness, <58:10> if you pour yourself out for the hungry and satisfy the desire of the afflicted,</p> <p>then shall your light rise in the darkness and your gloom be as the noonday. <58:11> And the LORD will guide you continually, and satisfy your desire with good things, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters fail not. <58:12> And your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to dwell in.</p>	<p>אם־תסיר מהיכך מוטה שלח אצבע ודבר־און: 10 ותפק לרעב נפשך ונפש נענה תשביע וירח בחשך אורך ואפלתך כצהרים: 11 ונתת יהנה תמיד ותשביע בצחצחות נפשך ועצמותיך יחליץ ותיתל פגן רוה וכמוצא מים אשר לא־יכוּבו מימיו: 12 ובנו מקדל חרבות עולם מוסגי דור־דור תקומם</p>

Table 6 Social Control Pattern C (cont.)

Citation and notes	English Translation		Hebrew Text
			וְקָרָא לְךָ יְגֵר פְּרִיץ מִשְׁבֵּב נְחִיבוֹת לְשָׁבֹת:
Isa 58:13-14 God = agent If B Then R 3rd Conditional clause	<58:13> "If you turn back your foot from the sabbath, from doing your pleasure on my holy day, and call the sabbath a delight and the holy day of the LORD honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; <58:14> then you shall take delight in the LORD, and I will make you ride upon the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the LORD has spoken."	A+	13 אִם־תָּשִׁיב מִשְׁבֶּת רַגְלְךָ עֲשׂוֹת חֲפָצֶיךָ בַּיּוֹם קָדְשִׁי וְקָרָאתָ לְשָׁבֹת עֲנֵג לְקַדּוֹשׁ יְהוָה מְכֻבָּד וְכִבְדָתוֹ מֵעֲשׂוֹת דְרָכֶיךָ מִמְצֹא חֲפָצֶךָ וְדַבַּר דִּבָּר: 14 אֲוֹ תִתְעַנֵּג עַל־יְהוָה וְהִרְפַּתִּיךָ עַל־בְּמוֹתַי [בְּמַתַּי] אֲרִיץ וְהֵאכְלִיתִיךָ נַחֲלַת יַעֲקֹב אֲבִיךָ כִּי פִי יְהוָה דִּבָּר: ס
Isaiah 59:1-20			
Isa 59:1 Opening promise	<59:1> Behold, the LORD's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear;		59:1 הֲיֵן לֹא־קָצְרָה יַד־יְהוָה מִחֹשֶׁעַ וְלֹא־כִבְדָה אָזְנוֹ מִשְׁמוֹעַ:
Isa 59:2a-b B causes R	<59:2> but your iniquities have made a separation between you and your God,	P-	2 כִּי אִם־עֲוֹנוֹתֵיכֶם הָיוּ מִבְדֵּלִים בֵּינֵיכֶם לְבֵין אֱלֹהֵיכֶם
Isa 59:2c-d B causes R	and your sins have hid his face from you so that he does not hear.	A-	וְחִטְאוֹתֵיכֶם הִסְתִּירוּ פָנָיו מִכֶּם מִשְׁמוֹעַ:
Isa 59:3-11 B caused R (separation from God)	<59:3> For your hands are defiled with blood and your fingers with iniquity; your lips have spoken lies, your tongue mutters wickedness. <59:4> No one enters suit justly, no one goes to law honestly; they rely on empty pleas, they speak lies, they conceive	P-	3 כִּי כַפֵּיכֶם נִמְאָלוּ בַדָּם וְאֶצְבְּעוֹתֵיכֶם בְּעֹן שִׁפְתוֹתֵיכֶם דִּבְרוֹ־שֶׁקֶר לְשׁוֹנְכֶם עוֹלָה תִהְיֶה: 4 אִין־קָרָא בְצֶדֶק וְאִין נִשְׁפֵּט בְּאִמוּנָה

Table 6 Social Control Pattern C (cont.)

Citation and notes

English Translation

Hebrew Text

<p>B</p> <p>R Second cause and effect clause</p>	<p>mischief and bring forth iniquity. <59:5> They hatch adders' eggs, they weave the spider's web he who eats their eggs dies and from one which is crushed a viper is hatched. <59:6> Their webs will not serve as clothing; men will not cover themselves with what they make. Their works are works of iniquity, and deeds of violence are in their hands. <59:7> Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity, desolation and destruction are in their highways. <59:8> The way of peace they know not, and there is no justice in their paths; they have made their roads crooked, no one who goes in them knows peace.</p> <p><59:9> Therefore justice is far from us, and righteousness does not overtake us; we look for light, and behold, darkness, and for brightness, but we walk in gloom. <59:10> We grope for the wall like the blind, we grope like those who have no eyes; we stumble at noon as in the twilight, among those in full vigor we are like dead men.</p> <p><59:11> We all growl like bears, we moan and moan like doves; we look for justice, but there is none; for salvation, but it is far from us.</p>	<p>A-</p>	<p>בְּטוֹחַ עַל-תְּהוֹמוֹ וּדְבַר-שׁוֹא הָרוּ עֵמָל וְהוֹלִיד אֲנִי: 5 בִּיצֵי צַפְעוֹנִי בְּקָעוּ וְקוֹרֵי עַכְבִּישׁ יֶאֱרָגוּ הָאֵכֶל מִבִּיצֵיהֶם יָמוּת וְהַאֲרָה תִּבְקַע אֶפְעָה: 6 קוֹרֵיהֶם לֹא-יִהְיוּ לְבָגָד וְלֹא יִתְכַסּוּ בְּמַעֲשֵׂיהֶם מַעֲשֵׂיהֶם מַעֲשֵׂי-אֲנִי וּפְעַל חַמְסִי בְּכַפֵּיהֶם: 7 רַגְלֵיהֶם לָרַע יִרְצוּ וַיִּמְהָרוּ לְשַׁפֵּד דָּם נָקִי מִחֲשֻׁבוֹתֵיהֶם מִחֲשָׁבוֹת אֲנִי שֶׁד וְשֹׁבֵר בְּמִסְלֹוֹתָם: 8 דֶּרֶךְ שְׁלוֹם לֹא יָדְעוּ וְאִין מִשְׁפָּט בְּמַעֲגֻלוֹתָם נִתְיַבֹּוּתֵיהֶם עֲקָשׁוּי לָהֶם כֹּל דֶּרֶךְ בָּהּ לֹא יָדַע שְׁלוֹם: 9 עַל-כֵּן רַחֵם מִשְׁפָּט מִזְנוֹי וְלֹא תִשְׁיַנְנוּ צָדִיקָה נִקְוָה לְאוֹר וְהִנֵּה-חֹשֶׁךְ לְנִגְהוֹת בְּאֶפְלוֹת נְהַלְךְ: 10 נִגְשָׁשָׁה כַּעֲנֻרִים לָיִר וּכְאִין עֵינַיִם נִגְשָׁשָׁה כְּשִׁלְנוּ בְּצִהְרֵיִם כְּנִשְׁףָה בְּאֶשְׁמֵיִם כַּמֹּתִים: 11 נִחְמָה כַּדְּבִים כְּלָנוּ וְכִיּוֹנִים הִנֵּה נִחְמָה נִקְוָה לַמִּשְׁפָּט וְאִין לִישׁוּעָה רַחֵם מִזְנוֹי:</p>
<p>Isa 59:12-19 B causes</p>	<p><59:12> For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us, and we know our iniquities: <59:13> transgressing, and denying the LORD, and turning away from following our God, speaking oppression and revolt, conceiving and uttering from the heart lying words. <59:14> Justice is turned back, and righteousness stands afar off; for truth has fallen in the public squares, and uprightness cannot enter.</p>	<p>A-</p>	<p>12 כִּי-רַבּוּ פְשָׁעֵינוּ וְנִגְדָדְךָ וְחַטָּאוֹתֵינוּ עֲנִתָה בָנוּ כִּי-פְשָׁעֵינוּ אִתָּנוּ וְעִוְתֵינוּ יָדַעְנוּם: 13 פֶּשַׁע וְכַחַשׁ בִּיהוָה וְנִסְוִיג מֵאַחַר אֱלֹהֵינוּ דְּבַר-עֶשְׂק וְסָרְיָה הָרוּ וְהִגּוּ מִלֵּב דְּבַר-יִשְׁקָר: 14 וְהִסְג אַחוֹר מִשְׁפָּט וּצְדִיקָה מִרְחוֹק תִּעֲמֹד כִּי-כִשְׁלָה בְּרַחוּבֵי אֲמֹת וְנִכְחָה לֹא-תִוְכַל לָבוֹא:</p>

Table 6 Social Control Pattern C (cont.)

Citation and notes	English Translation	Hebrew Text
<p>R</p> <p>3rd cause and effect clause with wrath</p>	<p><59:15> Truth is lacking, and he who departs from evil makes himself a prey. The LORD saw it, and it displeased him that there was no justice. <59:16> He saw that there was no man, and wondered that there was no one to intervene;</p> <p>then his own arm brought him victory, and his righteousness upheld him. <59:17> He put on righteousness as a breastplate, and a helmet of salvation upon his head; he put on garments of vengeance for clothing, and wrapped himself in fury as a mantle. <59:18> According to their deeds, so will he repay, wrath to his adversaries, requital to his enemies; to the coastlands he will render requital. <59:19> So they shall fear the name of the LORD from the west, and his glory from the rising of the sun; for he will come like a rushing stream, which the wind of the LORD drives.</p>	<p>15 וַתִּהְיֶה הָאָמֶת נִעְדָּרָת וְסָר מִרַע מִשְׁתוּלָל וַיֵּרָא יְהוָה וַיִּרְעַב בְּעֵינָיו כִּי־אֵין מִשְׁפָּט: 16 וַיֵּרָא כִּי־אֵין אִישׁ וַיִּשְׁתַּמֵּם כִּי אֵין מִבְּנֵיעַ וַתּוֹשַׁע לוֹ זָרְעוֹ וַצְדָקָתוֹ הִיא סִמְכָתָהוּ: 17 וַיִּלְבַּשׂ צְדָקָה פֶּשֶׁרֶן וְכֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׂ בְּגָדֵי נָקָם תְּלִבְשֵׁת וַיַּעַט כַּמְעִיל קִנְאָה: 18 כָּעַל גְּמֻלוֹת כָּעַל יְשׁוּלָם חֲמָה לְצַדִּיקוֹ גְּמוּלָ לְאֲדִבְיוֹ לְאֲזִים גְּמוּלָ וְשָׁלָם: 19 וַיִּירָאוּ מִמַּעַרְב־אֶת־שָׁמַיִם יְהוָה וּמִמְזוּרַח־שָׁמַשׁ אֶת־כַּבֹּדוֹ כִּי־יָבֹא כְנֻהַר צָר רִיחַ יְהוָה נֹסְסָה בּוֹ:</p>
<p>Isa 59:20</p> <p>Then R</p> <p>If B(repentance)</p>	<p><59:20> "And he will come to Zion as Redeemer, to those in Jacob who turn from transgression, says the LORD.</p>	<p>20 וּבָא לְצִיּוֹן גּוֹאֵל וּלְשִׁבְי פֶשַׁע בִּיעַקֵּב נָאִם יְהוָה:</p>
<p>Jer 12:14-17</p>	<p>This short passage provides a social control message for all nations. No Anger</p>	
<p>Jer 12:14 -15</p> <p>B</p> <p>R</p> <p>God = agent</p>	<p><12:14> Thus says the LORD concerning all my evil neighbors who touch the heritage which I have given my people Israel to inherit:</p> <p>"Behold, I will pluck them up from their land, and I will pluck up the house of Judah from among them. <12:15> And after I have plucked them up, I will again have compassion on them, and I will bring them again each to his heritage and each to his land.</p>	<p>14 כֹּה אָמַר יְהוָה עַל־כָּל־שְׂכֵנֵי הָרָעִים הַגְּנֹעִים בְּנַחֲלָה אֲשֶׁר־הִנְחַלְתִּי אֶת־עַמִּי אֶת־יִשְׂרָאֵל הִנְנִי נֹתֵשֵׁם מֵעַל אֲדָמָתָם וְאֶת־בֵּית יְהוּדָה אֶתּוֹשׁ מִתּוֹכָם: 15 וְהָיָה אַחֲרַי נֹתְשֵׁי אוֹהֵם אֲשׁוּב וְרַחֲמִיתִים וְהִשְׁבַּתִּים אִישׁ לְנַחֲלָתוֹ וְאִישׁ לְאֲרָצוֹ:</p>

Table 6 Social Control Pattern C (cont.)

Citation and notes	English Translation		Hebrew Text
Jer 12:16 If B Then R	<12:16> And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, 'As the LORD lives,' even as they taught my people to swear by Ba'al, then they shall be built up in the midst of my people.	P+	16 וְהָיָה אִם-לָמְדוּ יִלְמְדוּ אֶת-דְּרָכַי עַמִּי לְהִשָּׁבַע בְּשֵׁם־יְהוָה כַּאֲשֶׁר לָמְדוּ אֶת-עַמִּי לְהִשָּׁבַע בַּבַּעַל וְנִבְנוּ בְּתוֹךְ עַמִּי:
Jer 12:17 If B Then R God = agent	<12:17> But if any nation will not listen, then I will utterly pluck it up and destroy it, says the LORD."	A-	17 וְאִם לֹא יִשְׁמְעוּ וְנִתְּשָׁתִּי אֶת-הַגּוֹי הַהוּא וְנִתְּשׂוּ אַבְדֵי נַאֲם-יְהוָה: ֹ
Jer 14:7-18	This pattern C contains an unusual conditional form (18) because the deadly results or responses are themselves part of the condition involving the seeker. The responses as a whole are governed by the bad behavior of the prophet and priest. The form of C is preserved but the usual warning pattern is missing. Rather than warn of an upcoming consequence, the conditional passage introduces the devastating consequences. No anger		
Jer 14:7-9 B (in form of confession) Response in form of petition	<14:7> "Though our iniquities testify against us, act, O LORD, for thy name's sake; for our backslidings are many, we have sinned against thee. <14:8> O thou hope of Israel, its savior in time of trouble, why shouldst thou be like a stranger in the land, like a wayfarer who turns aside to tarry for a night? <14:9> Why shouldst thou be like a man confused, like a mighty man who cannot save? Yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not."	A+	7 אִם-עוֹלֵינוּ עָנּוּ כִּנּוּ יְהוָה עֲשֵׂה לְמַעַן שְׁמֹךְ כִּי-רָבוּ מִשׁוּבֵתֵינוּ לְךָ חַטָּאתֵינוּ: 8 מִקְּוֵה יִשְׂרָאֵל מוֹשִׁיעוֹ בְּעֵת צָרָה לָמָּה תִּהְיֶה כְּגֵר בְּאֶרֶץ וּכְאֶרֶח נָטָה לְלוּן: 9 לָמָּה תִּהְיֶה כְּאִישׁ נִדְחָם כְּגִבּוֹר לֹא-יִוָּכַל לְהוֹשִׁיעַ וְאַתָּה בְּקִרְבָּנוּ יְהוָה וְשִׁמְךָ עָלֵינוּ נִקְרָא אֶל-תַּנְחֵנוּ: ֹ

Table 6 Social Control Pattern C (cont.)

Citation and notes	English Translation	Hebrew Text
	daughter of my people is smitten with a great wound, with a very grievous blow.	<p>17 ואמרת אליהם אתה דבר הזה תרונה עיני המעשה לילה ויוםם ואלתדמונה כי שבר גדול נשברה בתולת בתעמי מכה נחלה מאד:</p>
	These two conditional clauses are actually the response to the behavior that closes out the pattern.	
<p>Jer 14:18 Response (If B ThenR) (If B ThenR) B</p>	<p><14:18> If I go out into the field, behold, those slain by the sword!</p> <p>And if I enter the city, behold, the diseases of famine!</p> <p>For both prophet and priest ply their trade through the land, and have no knowledge."</p>	<p>P-</p> <p>18 אם יצאתי השדה והנה חללי חרב ואם באתי העיר והנה תחלואי רעב כי גם נביא גם כהן סחרו אל ארץ ולא ידעו: ס</p>
<p>Jer 17: 1-10</p>	<p>A Cause and effect statement is followed by two conditional ones and a final principle of consequences for the contemporary audience. 1 anger</p>	
<p>Jer 17: 1-4 God = agent B causes R With anger</p>	<p><17:1> "The sin of Judah is written with a pen of iron; with a point of diamond it is engraved on the tablet of their heart, and on the horns of their altars, <17:2> while their children remember their altars and their Ashe'rim, beside every green tree, and on the high hills, <17:3> on the mountains in the open country.</p> <p>Your wealth and all your treasures I will give for spoil as the price of your sin throughout all your territory. <17:4> You shall loosen your hand from your heritage which I gave to you, and I will make you serve your enemies in a land which you do not know, for in my anger a fire is kindled which shall burn for ever."</p>	<p>A-</p> <p>17:1 חטאת יהודה כתובה בעט ברזל בצפרן שמור חרושה על לוח לבם ולקרנות מזבחותיכם: 2 כזכר בגיהם מזבחותם ואשרייתם על עץ רענן על גבעות הגבהות: 3 הררי בשדה חילה כל אוצרותיך לבו אתן במתיך בחטאת בכל גבולך: 4 ושמתה וברך מנחתך אשר נתתי לך והעבדת את איביך בארץ אשר לא ידעת כי אש קדחתם באפי עד עולם תוקד: ס</p>

Table 6 Social Control Pattern C (cont.)

Citation and notes	English Translation		Hebrew Text
Jer 17: 5-6 If B (if a man trusts) Then R	<17:5> Thus says the LORD: "Cursed is the man who trusts in man and makes flesh his arm, whose heart turns away from the LORD. <17:6> He is like a shrub in the desert, and shall not see any good come. He shall dwell in the parched places of the wilderness, in an uninhabited salt land.	P-	5 כֹּה אָמַר יְהוָה אָרוּר הַגֵּבֶר אֲשֶׁר יִבְטַח בְּאָדָם וְשֵׁם בֶּשֶׂר זָרְעוֹ וּמִן־יְהוָה יִסּוּר לִבּוֹ: 6 וְהָיָה כְּעֵרְעֵר בְּעֵרְבָה וְלֹא יִרְאֶה כִּי־יָבִיא טוֹב וְשָׁכֵן חֲרָרִים בַּמִּדְבָּר אֶרֶץ מְלַחָה וְלֹא תֵשֵׁב: ס
Jer 17: 7-8 If B (trusts in the LORD) Then R	<17:7> "Blessed is the man who trusts in the LORD, whose trust is the LORD. <17:8> He is like a tree planted by water, that sends out its roots by the stream, and does not fear when heat comes, for its leaves remain green, and is not anxious in the year of drought, for it does not cease to bear fruit."	P+	7 בְּרִינָה הַגֵּבֶר אֲשֶׁר יִבְטַח בִּיהוָה וְהָיָה יְהוָה מִבְּטָחוֹ: 8 וְהָיָה כְּעֵץ שְׁתוּל עַל־מַיִם וְעַל־יּוֹבֵל יִשְׁלַח שָׁרְשָׁיו וְלֹא יִרָא [וְיִרְאֶה] כִּי־יָבִיא חֶם וְהָיָה עֲלָהּ רֶעֶנָן וּבִשְׁנַת בְּצֻרָתָ לֹא יִדָּאָג וְלֹא יִמֵּשׁ מִמַּעֲשׂוֹת פְּרִי:
Jer 17: 10 Contemporary principle God =agent R receives according to B	<17:10>"I the LORD search the mind and try the heart, to give to every man according to his ways, according to the fruit of his doings."	A-	10 אֲנִי יְהוָה חֹקֵר לֵב בְּחֵן כְּלִיּוֹת וְלִתְתָ לְאִישׁ כְּדַרְכּוֹ [כְּדַרְכֵּיו] כִּפְרֵי מַעֲלָלוֹ: ס
Jer 17:20-27			
Jer 17:20-23 Modified C (No concrete consequence in the historical passage) Charge B (God's behavior).	<17:20> and say: 'Hear the word of the LORD, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, who enter by these gates. <17:21> Thus says the LORD: Take heed for the sake of your lives, and do not bear a burden on the sabbath day or bring it in by the gates of Jerusalem. <17:22> And do not carry a burden out of your houses on the sabbath or do any work, but keep the sabbath day holy, as I commanded your fathers. <17:23> Yet they did not listen or incline their ear, but stiffened	P-	20 וְאָמַרְתֶּם אֲלֵיהֶם שְׁמְעוּ דְבַר־יְהוָה מַלְכֵי יְהוּדָה וְכָל־יְהוּדָה וְכָל יִשְׂבֵי יְרוּשָׁלַם הַבָּאִים בַּשְּׁעָרִים הָאֵלֶּה: ס 21 כֹּה אָמַר יְהוָה הִשְׁמְרוּ בְנִפְשׁוֹתֵיכֶם וְאַל־תִּשְׂאוּ מִשָּׂא בְיּוֹם הַשַּׁבָּת וְהִבֵּאתֶם בַּשְּׁעָרֵי יְרוּשָׁלַם: 22 וְלֹא־ תוֹצִיאוּ מִשָּׂא מִבֵּיתְכֶם בְּיוֹם הַשַּׁבָּת וְכָל־מְלָאכָה לֹא תַעֲשׂוּ וְקִדְשְׁתֶּם אֶת־יוֹם הַשַּׁבָּת כַּאֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתֵיכֶם:

Table 6 Social Control Pattern C (cont.)

Citation and notes	English Translation		Hebrew Text
Response R	their neck, that they might not hear and receive instruction.		23 וְלֹא שָׁמְעוּ וְלֹא הָטוּ אֶת־אָזְנוֹם וַיִּקְשׂוּ אֶת־עַרְפָּם לְבַלְתִּי שׁוֹמֵעַ [שְׁמוֹעַ] וּלְבַלְתִּי קַחַת מוֹסֵר:
Jer 17:24-25 If B Then R	<17:24> "But if you listen to me, says the LORD, and bring in no burden by the gates of this city on the sabbath day, but keep the sabbath day holy and do no work on it, <17:25> then there shall enter by the gates of this city kings who sit on the throne of David, riding in chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem; and this city shall be inhabited for ever.	P+	24 וְהָיָה אִם־שָׁמַעַתְּ שִׁמְעוּן אֵלַי נְאֻם־יְהוָה , לְבַלְתִּי הִבִּיא מִשָּׂא בְשַׁעַרֵי הָעִיר הַזֹּאת בְּיוֹם הַשַּׁבָּת וּלְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת לְבַלְתִּי עֲשׂוֹת־בָּהּ [בּוֹ] כָּל־מְלָאכָה: 25 וּבָאוּ בְשַׁעַרֵי הָעִיר הַזֹּאת מְלָכִים וְשָׂרִים יֹשְׁבִים עַל־כִּסֵּא דָוִד רֹכְבִים בְּרֶכֶב וּבִסּוּסִים , הַמָּה וְעַרְיָהֶם אִישׁ יִהְיֶה וַיִּשְׁבּוּ יְרוּשָׁלַם וַיִּשְׁבּוּ הָעִיר־הַזֹּאת לְעוֹלָם:
Jer 17:27 God = agent If B Then R	<17:27> But if you do not listen to me, to keep the sabbath day holy, and not to bear a burden and enter by the gates of Jerusalem on the sabbath day, then I will kindle a fire in its gates, and it shall devour the palaces of Jerusalem and shall not be quenched."	A-	27 וְאִם־ לֹא תִשְׁמָעוּ אֵלַי לְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת וּלְבַלְתִּי שְׂאֵת מִשָּׂא וּבָא בְשַׁעַרֵי יְרוּשָׁלַם בְּיוֹם הַשַּׁבָּת וְהִצַּתִּי אֵשׁ בְּשַׁעַרֶיהָ וְאָכְלָה אֶת־מִנּוֹת יְרוּשָׁלַם וְלֹא תִכְבָּה: פ
Jer 26:2-6	This is an unusual Pattern C because the historical clause is not concrete. The passage references Shiloh as if the audience understands what happened there. The conditional clause is given with this reference in the background.		
Ps 78:58-60 B caused R	Worship of idols caused God to abandon his dwelling in Shiloh (an allusion the prophet does not need to explain – see also Jer. 7 in Social Control Pattern D)		

Table 6 Social Control Pattern C (cont.)

Citation and notes	English Translation	Hebrew Text
<p>Jer 26:2-3 God = agent</p> <p>If B</p> <p>Then R</p>	<p><26:2> “Thus says the LORD: Stand in the court of the LORD’s house, and speak to all the cities of Judah which come to worship in the house of the LORD all the words that I command you to speak to them; do not hold back a word.</p> <p><26:3> It may be they will listen, and every one turn from his evil way,</p> <p>that I may repent of the evil which I intend to do to them because of their evil doings.</p>	<p>2 כֹּה אָמַר יְהוָה עֹמֵד בְּחֶצֶר בֵּית־ יְהוָה וְדַבַּרְתָּ עַל־כָּל־עָרֵי יְהוּדָה הַבָּאִים לְהִשְׁתַּחֲוֹת בֵּית־יְהוָה אֵת כָּל־הַדְּבָרִים אֲשֶׁר צִוִּיתִיךָ לֵאמֹר אֲלֵיהֶם אֲל־תִּגְדַּע דְּבָר: 3 אוֹלֵי יִשְׁמְעוּ וְיָשׁוּבוּ אִישׁ מִדַּרְכּוֹ הַרְעָה וְנִחַמְתִּי אֶל־הַרְעָה אֲשֶׁר אָנֹכִי הִשְׁבֵּב לְעִשׂוֹת לָהֶם מִפְּנֵי רָע מַעַלְלֵיהֶם:</p>
<p>Jer 26:4-6 God = agent</p> <p>If B</p> <p>Then R !!!! relevant every time it is read.</p>	<p><26:4> You shall say to them, ‘Thus says the LORD: If you will not listen to me, to walk in my law which I have set before you, <26:5> and to heed the words of my servants the prophets whom I send to you urgently, though you have not heeded,</p> <p><26:6> then I will make this house like Shiloh, and I will make this city a curse for all the nations of the earth.’”</p>	<p>4 וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר יְהוָה אִם־לֹא תִשְׁמְעוּ אֵלַי לְלַכֵּת בְּתוֹרָתִי אֲשֶׁר נָתַתִּי לְפָנֵיכֶם: 5 לְשִׁמְעַע עַל־דְּבָרַי עֲבַדְתֶּם הַזְּבָאִים אֲשֶׁר אָנֹכִי שָׁלַח אֲלֵיכֶם וְהִשְׁבַּם וְשָׁלַח וְלֹא שָׁמַעְתֶּם: 6 וְנִחַמְתִּי אֶת־הַבַּיִת הַזֶּה כְּשִׁלּוֹה וְאֶת־הָעִיר הַזֹּאתָה [הַזֹּאת] אֶתֶּן לְקַלְלָה לְכָל גּוֹי הָאָרֶץ: ׀</p>
<p>Jer 29:10-14</p>	<p>No anger</p>	
<p>Jer 29:10-11 B (completing sentence of exile)</p> <p>R</p> <p>God = agent</p>	<p><29:10> "For thus says the LORD: When seventy years are completed for Babylon,</p> <p>I will visit you, and I will fulfil to you my promise and bring you back to this place. <29:11> For I know the plans I have for you, says the LORD, plans for welfare and not for evil, to give you a future and a hope.</p>	<p>10 כִּי־כֹה אָמַר יְהוָה כִּי לְפִי מָלְאֵת לְבַבְךָ שִׁבְעִים שָׁנָה אֶפְקֹד אֶתְכֶם וְנִחַמְתִּי עֲלֵיכֶם אֶת־דְּבָרַי הַטּוֹב לְהָשִׁיב אֶתְכֶם אֶל־הַמְּקוֹם הַזֶּה: 11 כִּי אֲנֹכִי יָדַעְתִּי אֶת־הַמַּחְשְׁבֹת אֲשֶׁר אָנֹכִי הִשְׁבֵּב עֲלֵיכֶם נְאֻם־יְהוָה מִחֻשְׁבוֹת שְׁלוֹם וְלֹא לְרָעָה לְהַתְּ לָכֶם אַחֲרֵית וְתִקְוָה:</p>
<p>Jer 29:12 B</p> <p>God = agent</p>	<p><29:12> Then you will call upon me and come and pray to me, and I will hear you.</p>	<p>12 וּקְרֹאתֶם אֹתִי וְנִחַלְתֶּם וְהִתְפַּלְלְתֶם אֵלַי</p>

Table 6 Social Control Pattern C (cont.)

Citation and notes	English Translation		Hebrew Text
R			ושמעתיו אליכם:
Jer 29:13a-b B	<29:13> You will seek me and find me;	A+	13 ובקשתם אותי ומצאתם
Jer 29:13c-14 If B	when you seek me with all your heart,	A+	כי תדרשני בכל לבבכם:
Then R God = agent	<29:14> I will be found by you, says the LORD, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, says the LORD, and I will bring you back to the place from which I sent you into exile.		14 ונמצאתי לכם נאם יהוה ושבתתי את שבותכם [שביתכם] וקבצתי אתכם מפל הגוים ומפל המקומות אשר הדחתני אתכם שם נאם יהוה והשבתי אתכם אל המקום אשר הגליתני אתכם משם:
Jer 33:14-26	In this C pattern the conditional clauses are in a contrary to fact fashion acting to strengthen the force of God's promises.No anger.		
Jer 33:14-16 God's behavior (a promise)	<33:14> "Behold, the days are coming, says the LORD, when I will fulfil the promise I made to the house of Israel and the house of Judah. <33:15> In those days and at that time I will cause a righteous Branch to spring forth for David; and he shall execute justice and righteousness in the land. <33:16> In those days Judah will be saved and Jerusalem will dwell securely. And this is the name by which it will be called: 'The LORD is our righteousness.'	A+	14 הנה ימים באים נאם יהוה והקמתלי את הדבר הטוב אשר דברתי אל בית ישראל ועל בית יהודה: 15 בימים ההם ובעת הוא אצמיח לדוד צמח צדקה ועשה משפט וצדקה בארץ: 16 בימים ההם תושע יהודה וירושלם תשכון לבטח וזה אשר יקרא לה יהוה צדקנו: ׀
Jer 33:17-21 The promise (or part of it)	<33:17> "For thus says the LORD: David shall never lack a man to sit on the throne of the house of Israel, <33:18> and the Levitical priests shall never lack a man in my presence to offer burnt offerings, to burn cereal offerings, and to make sacrifices for ever."	P+	17 כי־כה אמר יהוה לא־יפרת לדוד איש ישב על־כסא בית־ישראל: 18 ולכהנים הקוים לא־ יפרת איש מלפני מעלה עולה ומקטיר מנחה ועשה גבח כל־ הימים: ׀

Table 6 Social Control Pattern C (cont.)

Citation and notes	English Translation	Hebrew Text
<p>If B</p> <p>Then R</p> <p>God = agent</p>	<p><33:19> The word of the LORD came to Jeremiah:<33:20> "Thus says the LORD: If you can break my covenant with the day and my covenant with the night, so that day and night will not come at their appointed time,</p> <p><33:21> then also my covenant with David my servant may be broken, so that he shall not have a son to reign on his throne, and my covenant with the Levitical priests my ministers. <33:22> As the host of heaven cannot be numbered and the sands of the sea cannot be measured, so I will multiply the descendants of David my servant, and the Levitical priests who minister to me."</p>	<p>19 נִיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר: 20 כֹּה אָמַר יְהוָה אֱמַתְפַּרְוּ אֶת־בְּרִיתִי הַיּוֹם וְאֶת־בְּרִיתִי הַלַּיְלָה וְלִבְלֹתֵי הַיּוֹם וְיִמֵּם־וּלְיַלְדָּה בְּעֵתָם:</p> <p>21 וְגַם־בְּרִיתִי הַפֶּה אֶת־דָּוִד עַבְדִּי מִהַיּוֹת־לּוֹ בֶן מִלְדָּה עַל־פִּסְאֹ וְאֶת־הַלְוִיִּם הַכֹּהֲנִים מִשְׁרָתִי: 22 אֲשֶׁר לֹא־יִסְפָּר צְבָא הַשָּׁמַיִם וְלֹא יִמַּד חוֹל הַיָּם כִּן אַרְבֶּה אֶת־זֶרַע דָּוִד עַבְדִּי וְאֶת־הַלְוִיִּם מִשְׁרָתִי אֲתִי:</p>
<p>Jer 33:23-26</p> <p>B (of "people")</p> <p>If B (God's)</p>	<p><33:23> The word of the LORD came to Jeremiah: <33:24> "Have you not observed what these people are saying, 'The LORD has rejected the two families which he chose'? Thus they have despised my people so that they are no longer a nation in their sight.</p> <p><33:25> Thus says the LORD: If I have not established my covenant with day and night and the ordinances of heaven and earth,</p> <p><33:26> then I will reject the descendants of Jacob and David my servant and will not choose one of his descendants to rule over the seed of Abraham, Isaac, and Jacob. For I will restore their fortunes, and will have mercy upon them."</p>	<p>23 וְנִיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר: 24 הֲלֹא רָאִיתָ מִה־הַעַם הַזֶּה דִּבְרוּ לֵאמֹר שְׁתֵּי הַמִּשְׁפָּחוֹת אֲשֶׁר בָּחַר יְהוָה בָּהֶם וַיִּמְאַסֶם וְאֶת־עַמּוֹ וַיִּנְאַצֵּן מִהַיּוֹת עוֹד נֹוֹי לְפָנֵיהֶם: ׀</p> <p>25 כֹּה אָמַר יְהוָה אֱמַלֵּא בְרִיתִי יוֹמָם וּלְיַלְדָּה חֻקֹּת שָׁמַיִם וָאָרֶץ לֹא־שְׁמַתִּי:</p> <p>26 וְגַם־זֶרַע יַעֲקֹב וְדָוִד עַבְדִּי אֶמְאָס מִמַּחַת מִזֶּרְעוֹ מִשְׁלֵיִם אֶל־זֶרַע אַבְרָהָם וְיִשְׁחָק וְיַעֲקֹב כִּי־אָשׁוּב [אָשׁוּב] אֶת־שְׁבוּתָם וְרַחֲמֹתַי: ׀</p>
<p>Ezek 14:3-11</p>		
<p>Ezek 14:3</p> <p>God = agent</p> <p>Behavior B</p> <p>R (rhetorical –</p>	<p><14:3> "Son of man, these men have taken their idols into their hearts, and set the stumbling block of their iniquity before their faces;</p>	<p>3 בְּנֵי־אָדָם הַהֹנְשִׁים הָאֵלֹהִים הַעֲלִי גִלּוּלֵיהֶם עַל־לִבָּם וּמִכְשׁוֹל עֹנֵיהֶם נִתְּנוּ נֹכַח פְּנֵיהֶם</p>

Table 6 Social Control Pattern C (cont.)

Citation and notes	English Translation		Hebrew Text
obviously not)	should I let myself be inquired of at all by them?		הֲאֶדְרָשׁ אֶדְרָשׁ לָהֶם: ׀
Ezek 14:4-5 If B Then R	<14:4> Therefore speak to them, and say to them, Thus says the LORD God: Any man of the house of Israel who takes his idols into his heart and sets the stumbling block of his iniquity before his face, and yet comes to the prophet, I the LORD will answer him myself because of the multitude of his idols, <14:5> that I may lay hold of the hearts of the house of Israel, who are all estranged from me through their idols.	A-	4 לָכֵן דַּבֵּר־אוֹתָם וְאִמְרָתְךָ אֲלֵיהֶם כֹּה־אָמַר אֲדַנְי יְהוָה אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל אֲשֶׁר יַעֲלֶה אֶת־גִּדּוּלָיו אֶל־לִבּוֹ וּמִקְשׁוֹל עֹנֵוֹ יָשִׁים נֹכַח פָּנָיו וּבָא אֶל־הַנְּבִיא אֲנִי יְהוָה נֹעֲנֶנְתִי לוֹ כֹּה (בָּא) בְּרֹב גִּדּוּלָיו: 5 לְמַעַן תִּפְשׂ אֶת־בַּיִת־יִשְׂרָאֵל בְּלִבָּם אֲשֶׁר נָזְרוּ מֵעָלַי בְּגִדּוּלֵיהֶם כָּל־עַם: ׀
Ezek 14:6-8 God = agent B Application!! R clause in 11	<14:6> "Therefore say to the house of Israel, Thus says the LORD God: Repent and turn away from your idols; and turn away your faces from all your abominations.		6 לָכֵן אָמַר אֶל־בַּיִת יִשְׂרָאֵל כֹּה אָמַר אֲדַנְי יְהוָה שׁוּבוּ וְהָשִׁיבוּ מֵעַל גִּדּוּלֵיכֶם וּמֵעַל כָּל־תּוֹעֵבוֹתֵיכֶם הָשִׁיבוּ פְּנֵיכֶם:
Ezek 14:7-8 God = agent If behavior B Then result R TSK	<14:7> For any one of the house of Israel, or of the strangers that sojourn in Israel, who separates himself from me, taking his idols into his heart and putting the stumbling block of his iniquity before his face, and yet comes to a prophet to inquire for himself of me, I the LORD will answer him myself; <14:8> and I will set my face against that man, I will make him a sign and a byword and cut him off from the midst of my people; and you shall know that I am the LORD.	A-	7 כִּי אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִהַגֵּר אֲשֶׁר־יִגְוַר בְּיִשְׂרָאֵל וַיִּזְנַר מֵאַחֲרַי וַיַּעַל גִּדּוּלָיו אֶל־לִבּוֹ וּמִקְשׁוֹל עֹנֵוֹ יָשִׁים נֹכַח פָּנָיו וּבָא אֶל־הַנְּבִיא לְדַרְשׁוֹ לֵבִי אֲנִי יְהוָה נֹעֲנֶה־לוֹ כִּי: 8 וְנִתַּתִּי פָנַי בְּאִישׁ הַהוּא וְהִשְׁמַתִּיהוּ לְאוֹת וּלְמִשְׁלִים וְהִכְרַתִּיו מִתּוֹךְ עַמִּי וַיִּדְעַתֶּם כִּי־אֲנִי יְהוָה: ׀
Ezek 14:9-10 If B behavior Then R result	<14:9> And if the prophet be deceived and speak a word, I, the LORD, have deceived that prophet, and I will stretch out my hand against him, and will destroy him	A-	9 וְהַנְּבִיא כִי־פִתְּהוּ וְדַבֵּר דַּבֵּר אֲנִי יְהוָה פִּתִּיתִי אֶת הַנְּבִיא הַהוּא

Table 6 Social Control Pattern C (cont.)

Citation and notes	English Translation	Hebrew Text
God = agent	from the midst of my people Israel. <14:10> And they shall bear their punishment — the punishment of the prophet and the punishment of the inquirer shall be alike	וְנִטְיִיתִי אֶת־יָדִי עָלָיו וְהִשְׁמַדְתִּיו מִתּוֹךְ עַמִּי יִשְׂרָאֵל: 10 וְנִשְׂאוּ עִנְיָם כַּעֲשׂוֹן הַדֹּרֵשׁ כַּעֲשׂוֹן הַנִּבְיָא יִהְיֶה:
Ezek 14:11 Good behavior B makes good result R !!!! The real reason for the punishment is to encourage Israel....	<14:11> that the house of Israel may go no more astray from me, nor defile themselves any more with all their transgressions, but that they may be my people and I may be their God, says the LORD God."	11 לֹמַעַן לֹא־תָעוּ עוֹד בֵּית־יִשְׂרָאֵל מֵאַחֲרַי וְלֹא־טִמְאוּ עוֹד בְּכָל־פְּשָׁעֵיהֶם וְהָיוּ לִי לְעָם וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים נְאֻם אֲדֹנָי יְהוִה: פ
Ezek 14:13-23	This example could be a series of Conditional pattern B sayings. If, however, one assumes the title sentence "Son of man, when a land sins against me by acting faithlessly,"(14:13) B is behavior for every example, and each different Response (R) is presented as if it has happened. Therefore the final comparison (the fall of Jerusalem) where all four punishments are applied demonstrate a level of faithlessness unparalleled by the four single recitations. The passage itself creates a Social Control pattern where there are conditions within conditions and a final conclusion that offers general advice about the consequence of bad behavior.	אָרֶץ כִּי תִחַטָּא־לִי לַמַּעַל־מַעַל
Ezek 14:13 B causes R result God = agent	<14:12> And the word of the LORD came to me: <14:13> "Son of man, when a land sins against me by acting faithlessly, and I stretch out my hand against it, and break its staff of bread and send famine upon it, and cut off from it man and beast,	13 בְּנֹאֲדָם אָרֶץ כִּי תִחַטָּא־לִי לַמַּעַל־מַעַל וְנִטְיִיתִי יָדִי עָלֶיהָ וְשָׁבַרְתִּי לָהּ מִטַּה־לֶּחֶם וְהִשְׁלַחְתִּי־ בָּהּ רָעָב וְהִכַּרְתִּי מִמֶּנָּה אָדָם וּבְהֵמָה:

Table 6 Social Control Pattern C (cont.)

Citation and notes	English Translation		Hebrew Text
Ezek 14:14 If B Then R	<14:14> even if these three men, Noah, Daniel, and Job, were in it, they would deliver but their own lives by their righteousness, says the LORD God.	P-	14 וְהָיוּ שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה בְּתוֹכָהּ נֹחַ דָּנְיָאֵל וְיֹאֲבִיב הִמָּה בְּצַדִּיקְתָּם וְנִצְלוּ נַפְשָׁם נְאֻם אֲדֹנָי יְהוִה:
Ezek 14: (13) 15 When B Then if R₁ God = agent	(when a land sins against me by acting faithlessly,) <14:15> If I cause wild beasts to pass through the land, and they ravage it, and it be made desolate, so that no man may pass through because of the beasts;	A-	אֲרֵץ כִּי תַחֲטָא־לִי לְמַעַל־מַעַל לֹא־חִיָּה רַעַה אֶעֱבִיר בְּאֲרֶץ וְשִׁפְלֹתָהּ וְהִוְתָּה שְׂמֵמָה מִבְּלִי עוֹבֵר מִפְּנֵי חַיָּה:
Ezek 14:16 If new B₁ Then R	<14:16> even if these three men were in it, as I live, says the LORD God, they would deliver neither sons nor daughters; they alone would be delivered, but the land would be desolate.	P-	16 שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה בְּתוֹכָהּ חַי־אֲנִי נְאֻם אֲדֹנָי יְהוִה אִם־בָּנִים וְאִם־בָּנוֹת יֵצְאוּ מִמָּה לְבָדֵם וְנִצְלוּ וְהָאֲרֶץ תִּהְיֶה שְׂמֵמָה:
Ezek 14:(13), 17 When B Then if R₁ God = agent	(when a land sins against me by acting faithlessly,) <14:17> Or if I bring a sword upon that land, and say, Let a sword go through the land; and I cut off from it man and beast;	A-	אֲרֵץ כִּי תַחֲטָא־לִי לְמַעַל־מַעַל 17 אִו חָרֵב אָבִיא עַל־הָאֲרֶץ הַהִיא וְאָמַרְתִּי חָרֵב כָּר בְּאֲרֶץ וְחָכַרְתִּי מִמֶּנָּה אָדָם וּבְהֵמָה: הַעֵ
Ezek 14:18 If new B₁ Then R	<14:18> though these three men were in it, as I live, says the LORD God, they would deliver neither sons nor daughters, but they alone would be delivered.	P-	18 וְשִׁלֹּשֶׁת הָאֲנָשִׁים הָאֵלֶּה בְּתוֹכָהּ חַי־אֲנִי נְאֻם אֲדֹנָי יְהוִה לֹא יֵצְאוּ בָנִים וּבָנוֹת כִּי הֵם לְבָדֵם וְנִצְלוּ:
Ezek 14:(13), 19 When B Then if R₁ God = agent w/ anger	(when a land sins against me by acting faithlessly,) <14:19> Or if I send a pestilence into that land, and pour out my wrath upon it with blood, to cut off from it man and beast;	A-	אֲרֵץ כִּי תַחֲטָא־לִי לְמַעַל־מַעַל 19 אִו דָּבָר אֲשַׁלַּח אֶל־הָאֲרֶץ הַהִיא וְשִׁפְכֹתִי חִמּוֹתַי עָלֶיהָ בְּדָם לְחָכַרְתִּי מִמֶּנָּה אָדָם וּבְהֵמָה:

Table 6 Social Control Pattern C (cont.)

Citation and notes	English Translation	Hebrew Text
Ezek 14:20 If new B₁ Then R	<14:20> even if Noah, Daniel, and Job were in it, as I live, says the LORD God, they would deliver neither son nor daughter; they would deliver but their own lives by their righteousness.	20 וְנָח דָּנְיָאֵל [דְּנִיָּאֵל] וְאִיּוֹב בְּתוֹכָהּ חַי־אֲנִי נְאֻם אֲדֹנָי יְהוִה אִם־גַּן אִם־בֵּת וַיִּצִּילוּ תְּמִימָה בְּצַדִּיקְתֶּם וַיִּצִּילוּ נַפְשָׁם: פ
Ezek 14:21 To get all the punishments the sins must have been great. Behavior B (implied) with Consequence R	<14:21> "For thus says the LORD God: How much more when I send upon Jerusalem my four sore acts of judgment, sword, famine, evil beasts, and pestilence, to cut off from it man and beast!	21 כִּי לֹא אֶמְרָא אֲדֹנָי יְהוִה אֶף כִּי־אֲרַבְּעַת שְׁפָטֵי הָרָעִים חָרֵב וְרָעֵב וְחַיָּה רָעָה וְדָבָר שְׁלַחְתִּי אֶל־יְרוּשָׁלַם לְהַכְרִית בְּמִצְוֵה אָדָם וּבְהִמָּה:
Ezek 14:22 If B (they survive long enough for you to see.) The R – you will understand. This is the point. The witnesses are taught.	<14:22> Yet, if there should be left in it any survivors to lead out sons and daughters, when they come forth to you, and you see their ways and their doings, you will be consoled for the evil that I have brought upon Jerusalem, for all that I have brought upon it.	22 וְהָיָה נִזְתָּר־הָבָה פְּלִטָה תְּמוּצָאִים בְּנִים וּבְנוֹת הַנֶּם יוֹצְאִים אֲלֵיכֶם וּרְאִיתֶם אֶת־דַּרְכְּכֶם וְאֶת־עֲלִילוֹתֶם וְנַחֲמַתֶּם עַל־הָרָעָה אֲשֶׁר הִבֵּאתִי עַל־יְרוּשָׁלַם אֵת כָּל־אֲשֶׁר הִבֵּאתִי עֲלֵיהֶם:
Ezek 14:23 You will get it. All this destruction is because of their behavior!!!!	<14:23> They will console you, when you see their ways and their doings; and you shall know that I have not done without cause all that I have done in it, says the LORD God."	23 וְנַחֲמוּ אֶתְכֶם כִּי־תִרְאוּ אֶת־דַּרְכְּכֶם וְאֶת־עֲלִילוֹתֶם וְיִדְעֻתֶם כִּי לֹא חֲנַם עֲשִׂיתִי אֵת כָּל־אֲשֶׁר־עֲשִׂיתִי בָּהּ נְאֻם אֲדֹנָי יְהוִה: פ
Ezek 43:7-9		

Table 6 Social Control Pattern C (cont.)

Citation and notes	English Translation	Hebrew Text
<p>Ezek 43:7-8</p> <p>God = agent</p> <p>B caused</p> <p>R with anger</p>	<p><43:7> and he said to me, "Son of man, this is the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the people of Israel for ever.</p> <p>And the house of Israel shall no more defile my holy name, neither they, nor their kings, by their harlotry, and by the dead bodies of their kings <43:8> by setting their threshold by my threshold and their doorposts beside my doorposts, with only a wall between me and them. They have defiled my holy name by their abominations which they have committed,</p> <p>so I have consumed them in my anger.</p>	<p>A-</p> <p>7 וַיֹּאמֶר אֵלַי בְּרֹאדָם אֶת־מְקוֹם כִּסְאִי וְאֶת־מְקוֹם כַּפְּוֹת רַגְלָי אֲשֶׁר אֲשַׁכֵּן־שָׁם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל לְעוֹלָם</p> <p>וְלֹא יִטְמְאוּ עוֹד בֵּית־יִשְׂרָאֵל שֵׁם קֹדֶשׁי הַקֹּדֶשׁ וּמַלְכֵיהֶם בְּיָמֵיהֶם וּבְפָגְרֵי מַלְכֵיהֶם בְּמוֹתָם:</p> <p>8 בְּתֹרֵם סָפֶם אֶת־סָפֵי וּמְזוֹזֹתָם אֶצְלֵ מְזוֹזוֹתַי וְהִקִּיר בֵּינִי וּבֵינֵיהֶם וְטִמְאוּ אֶת־שֵׁם קֹדֶשׁי בְּתוֹעֲבוֹתָם אֲשֶׁר עָשׂוּ</p> <p>וְאָכַל אֶתֶם בְּאַפִּי:</p>
<p>Ezek 43:9</p> <p>If B (Cond. Command)</p> <p>Then R</p> <p>God = agent</p>	<p><43:9> Now let them put away their idolatry and the dead bodies of their kings far from me,</p> <p>and I will dwell in their midst for ever.</p>	<p>A+</p> <p>9 עֲטֹה יִרְחֲקוּ אֶת־זְנוּתָם וּבְפָגְרֵי מַלְכֵיהֶם מִמֶּנִּי וְשִׁכַּנְתִּי בְּתוֹכְכֶם לְעוֹלָם:</p>

Table 6 Social Control Pattern C (cont.)

Table 7 Social Control Pattern D – B caused R, if this (similar B) happens then this consequence (R) happens. Similar(B) did happen therefore a new consequence (R) happens.

Citation and notes	English Translation		Hebrew Text
Isa 1:2-9; 19-31	No anger.		
Isa 1:2-9 Part 1 B caused R	<p><1:2> Hear, O heavens, and give ear, O earth; for the LORD has spoken: "Sons have I reared and brought up, but they have rebelled against me. <1:3> The ox knows its owner, and the ass its master's crib; but Israel does not know, my people does not understand." <1:4> Ah, sinful nation, a people laden with iniquity, offspring of evildoers, sons who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged.</p> <p><1:5> Why will you still be smitten, that you continue to rebel? The whole head is sick, and the whole heart faint. <1:6> From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and bleeding wounds; they are not pressed out, or bound up, or softened with oil. <1:7> Your country lies desolate, your cities are burned with fire; in your very presence aliens devour your land; it is desolate, as overthrown by aliens. <1:8> And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city. <1:9> If the LORD of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomor'rah.</p>	A-	<p>2 שָׁמְעוּ שָׁמַיִם וְהִאֲזִינִי אֲרֶץ כִּי יְהוָה דִּבֶּר בְּנִימִים וְגִדְלֹתַי וְרוֹמְמוֹתַי וְהֵם פָּשְׁעוּ בִּי:</p> <p>3 יָדַע שׁוֹר קִנְיָהּ וְחֲמֹר אֲבוֹס בְּעֻלְיוֹ וְיִשְׂרָאֵל לֹא יָדַע עִמִּי לֹא הִתְבּוֹנֵן:</p> <p>4 הֲזֵי אֱלֹהֵי חַטָּא עִם כְּבֹד עֲוֹן זָרַע מִרְעִים בְּנִים מִשְׁחִיתִים עֲזָבוּ אֶת־יְהוָה נֶאֱצַו אֶת־קִדְדוֹשׁ יִשְׂרָאֵל נִזְרוּ אַחֲזֹר:</p> <p>5 עַל מָה תִּכְפוּ עוֹד תּוֹסִיפוּ סָרְהָא כָּל־רֹאשׁ לְחָלִי וְכָל־לֵב דָּוִי:</p> <p>6 מִכַּפְרֵי־רֶגֶל וְעַד־רֹאשׁ אֵין־בּוֹ מָתָם פָּצַע וְחִבּוּרָהּ וּמִכָּה טְרִיָּה לֹא־זָרוּ וְלֹא חִבְּשׁוּ וְלֹא רָכְכָה בְּשִׁמּוֹן:</p> <p>7 אֲרָצְכֶם שְׁמָמָה עָרִיכֶם שְׂרָפוֹת אֵשׁ אֲדַמְתֶּכֶם לְגִנְדְּכֶם זָרִים אֲכָלִים אֹתָהּ וּשְׁמָמָה כַּמִּהְפַּכֵת זָרִים:</p> <p>8 וְנוֹתְרָה בַת־צִיּוֹן כְּסִיָּה בְּכָרֶם כְּמַלּוּנָה בְּמִקְשָׁה כְּעִיר נְצוּרָה:</p> <p>9 לִזְלִילֵי יְהוָה צְבָאוֹת הוֹתִיר לָנוּ שְׂרִיד כְּמַעֲט כְּסִדָּם הִינּוּ לְעַמְרָה דְּמִינוּ: ס</p>
Isa 1:19 (with 16-17) If B	<p><1:19> If you are willing and obedient,</p> <p><1:16> Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil,</p>	P+	<p>19 אִם־תֵּאָבִו וּשְׁמַעְתֶּם</p> <p>16 רְחַצוּ הַזֹּפוֹת הַסִּירוּ רָע מֵעַל־לִבְכֶם מִנְּגֵד עֵינֵי חַדְלֵי הָרַע:</p>

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation	Hebrew Text
Then R <i>First conditional clause</i>	<1:17> learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow. You shall eat the good of the land;	17 לְמַדּוּ הַיָּטֵב דְרָשׁוּ מִשְׁפָּט אֲשֶׁר־וְחִמּוּן שִׁפְטוּ יְתוֹם רִיבוֹ אֶלְמָנָה: ס טוֹב הָאָרֶץ תֹּאכְלוּ:
Isaiah 1:20 If B Then R <i>2nd conditional clause</i>	<1:20> But if you refuse and rebel, you shall be devoured by the sword; for the mouth of the LORD has spoken."	20 וְאִם תִּמְאָנוּ וְיָמַרְתֶּם תִּרְבַּח הָאֲפָלוּ כִּי פִי יְהוָה דִּבֶּר: ס
Isa 1:21-23 New B (bad behavior) does occur R	<1:21> How the faithful city has become a harlot, she that was full of justice! Righteousness lodged in her, but now murderers. <1:22> Your silver has become dross, your wine mixed with water. <1:23> Your princes are rebels and companions of thieves. Every one loves a bribe and runs after gifts. They do not defend the fatherless, and the widow's cause does not come to them. <1:24> Therefore the LORD says, the LORD of hosts, the Mighty One of Israel: "Ah, I will vent my wrath on my enemies, and avenge myself on my foes. <1:25> I will turn my hand against you and will smelt away your dross as with lye and remove all your alloy.	21 אֵיכָה הָיְתָה לְיוֹנָה קְרִיָּה נְאֻמָּנָה מְלֻאֲתֵי מִשְׁפָּט צָדֵק יָלִין בָּהּ וְעֵתָה מְרַצָּחִים: 22 כִּסְפָּךְ הָיָה לְסִינִיִּים סְבָאָךְ מְהוּל בַּמַּנּוֹם: 23 שָׁרְיָךְ סוֹרְרִים וְחֻבְרֵי גַנָּבִים כִּלּוֹ אֶתְבַּשְׁחַד וְרִדְף שְׁלֹמֹנִים יְהוֹם לֹא יִשְׁפֹטוּ וְרִיב אֶלְמָנָה לֹא־יָבֹא אֲלֵיהֶם: פ 24 לָכֵן נֹאֵם הָאֱדוֹן יְהוָה צְבָאוֹת אֱבִיר יִשְׂרָאֵל הוּא אֲנַחֵם מִצָּרֵי וְאֲנַקְמָה מֵאוֹיְבֵי: 25 וְאֲשִׁיבָה יְדֵי עֲלֵיךָ וְאֲצַרְף כַּבֵּר סִינְיָךְ וְאֲסִירָה כָּל־בְּדִילֶיךָ: 26 וְאֲשִׁיבָה שִׁפְטֶיךָ כְּבִרְאשׁוֹנָה וְיַעֲזִיבְךָ כְּבִתְחִלָּה אֲחֻרֵי־כֵן יִקְרָא לְךָ עִיר הַצֶּדֶק קְרִיָּה נְאֻמָּנָה:
Isa 1:26 God's B R	<1:26> And I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city."	26 וְאֲשִׁיבָה שִׁפְטֶיךָ כְּבִרְאשׁוֹנָה וְיַעֲזִיבְךָ כְּבִתְחִלָּה אֲחֻרֵי־כֵן יִקְרָא לְךָ עִיר הַצֶּדֶק קְרִיָּה נְאֻמָּנָה:

Table 7 Social Control Pattern D (cont.)

Citation and notes	English Translation		Hebrew Text
Isa 1:27 New B (redemption) is caused New R (good behavior)	<1:27> Zion shall be redeemed by justice, and those in her who repent, (shall be redeemed) by righteousness.	P+	27 צִיּוֹן בְּמִשְׁפָּט תִּפְדָּה וְשָׁבִיהָ בְּצַדִּיקָה:
Isa 1:28a-b B causes R	<1:28> But rebels and sinners shall be destroyed together	P-	28 וְשֹׁבְרֵי פְשָׁעִים וְחַטָּאִים יִחָדְדוּ
Isa 1:28c-d B causes R	and those who forsake the LORD shall be consumed.	P-	וְעֹזְבֵי יְהוָה יִכָּלְדוּ:
Isa 1:29 B causes R	<1:29> For you shall be ashamed of the oaks in which you delighted; and you shall blush for the gardens which you have chosen. <1:30> For you shall be like an oak whose leaf withers, and like a garden without water. <1:31> And the strong shall become tow, and his work a spark, and both of them shall burn together, with none to quench them.	P-	29 כִּי יִבְשׂוּ מֵאִילִים אֲשֶׁר חִמְדַּתֶּם וְתִחַפְּרוּ מִהַגְנוֹת אֲשֶׁר בְּחַרְתֶּם: 30 כִּי תִהְיֶה כְּאֵלֶּה נִבְלֶת עֵלֶּה וְכַנְזָה אֲשֶׁר-מִים אֵין לָהּ: 31 וְהָיָה חֲסֹן לְנֹעֶרֶת וּבַעֲלוֹ לְנִיצוּץ וּבְעָרוּ שְׁנֵיהֶם יַחַד וְאֵין מִכְבֵּה: ס
Isa 5:5-30	In this pattern D, the historical cause and effect is in the form of a metaphor (vineyard) about Israel and Judah. The conditional clauses follow the topic concern for justice and righteousness. 2 angers		

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation	Hebrew Text
<p>Isa 5:5-7 God = agent Response</p> <p>Behavior</p>	<p><5:5> And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down. <5:6> I will make it a waste; it shall not be pruned or hoed, and briars and thorns shall grow up; I will also command the clouds that they rain no rain upon it. <5:7> For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah are his pleasant planting;</p> <p>and he looked for justice, but behold, bloodshed; for righteousness, but behold, a cry!</p>	<p>5 ועתה אודיעה-נא את אשר-אני עשה לכרמי הסר משוכתו והנה לבער פרץ גדרו והנה למרמס: 6 ואשיתהו בְּתָה לֹא יִזְמַר וְלֹא יַעֲדֹר וְעֵלְהָ שְׁמִיר וְשִׁית וְעַל הָעֵבִים אֲצַוָּה מִהַמְטִיר עָלָיו מָטָר: 7 כִּי כָרַם יְהוָה צְבָאוֹת בַּיַּת יִשְׂרָאֵל וְאִישׁ יְהוּדָה נִטַּע שְׁשׁוּעָיו וַיִּקְוֶה לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח לְצַדִּיקָה וְהִנֵּה צָעֲקָה: ֵס</p>
<p>Isa 5:8-10 If B</p> <p>Then R</p>	<p><5:8> Woe to those who join house to house, who add field to field, until there is no more room, and you are made to dwell alone in the midst of the land.</p> <p><5:9> The LORD of hosts has sworn in my hearing: "Surely many houses shall be desolate, large and beautiful houses, without inhabitant. <5:10> For ten acres of vineyard shall yield but one bath, and a homer of seed shall yield but an ephah."</p>	<p>8 הוֹי מִנִּיעֵי בַיַּת בְּבַיַת שְׂדֵה בְּשָׂדֵה יִקְרִיבוּ עַד אָפֶס מְקוֹם וְהִושְׁבַתֶם לְבַדְכֶם בְּקִרְבַּי הָאָרֶץ: 9 בְּאָזְנִי יְהוָה צְבָאוֹת אִם-לֹא בְּתִים רַבִּים לְשִׁמְהָ יְהִי גְדֻלִים וְטוֹבִים מֵאֵין יוֹשֵׁב: 10 כִּי עֲשֹׂרֶת צְמִידֵי-כָרֶם יַעֲשׂוּ בַת אֶחָת וְנִרְעַ חֶמֶר יַעֲשֶׂה אֵיפָה:</p>
<p>Isa 5:11-15 If B</p> <p>Then R</p>	<p><5:11> Woe to those who rise early in the morning, that they may run after strong drink, who tarry late into the evening till wine inflames them! <5:12> They have lyre and harp, timbrel and flute and wine at their feasts; but they do not regard the deeds of the LORD, or see the work of his hands.</p> <p><5:13> Therefore my people go into exile for want of knowledge; their honored men are dying of hunger, and their multitude is parched with thirst. <5:14> Therefore Sheol has enlarged its</p>	<p>11 הוֹי מִשְׁכִּימֵי בְּבֹקֶר שֹׁכְרֵי יְרֵדוּפוּ מֵאֲחֵרֵי בְּזֶשֶׁף גִּזְוֹן יְדֻלִּיקָם: 12 וְהָיָה כְּנֹר וְנִבֵּל תֵּף וְחֻלִּיל וְגִזְוֹן מִשְׁתִּיקָם וְאֵת פֶּעַל יְהוָה לֹא יִבִּיטוּ וּמַעֲשֵׂה יְדָיו לֹא רָאוּ: 13 לְכֹן גָּלְהָ עַמּוֹ מִבְּלִי-דַעַת וּכְבוֹדוֹ מִתֵּי רֶעִב וְהִמּוֹזוּ צָחָה צָמְאָ:</p>

Table 7 Social Control Pattern D (cont.)

Citation and notes	English Translation	Hebrew Text
	appetite and opened its mouth beyond measure, and the nobility of Jerusalem and her multitude go down, her throng and he who exults in her. <5:15> Man is bowed down, and men are brought low, and the eyes of the haughty are humbled.	<p>14 לָכֵן הִרְחִיבָה שְׂאוּל נִפְשָׁה וּפְעָרָה פִּיהָ לְבִלְי־חֶק וַיִּרְדּוּ הַדְרָה וְהַמוֹנֶה וּשְׂאוֹנֶה וְעָלָו בָּהּ: 15 וַיִּשַׁח אַדָּם וַיִּשְׁפַּל־אִישׁ וְעֵינָי גְּבוּהִים תִּשְׁפַּלְנָה:</p>
<p>Isa 5:16-17 If B</p> <p>Then R</p>	<p><5:16> But the LORD of hosts is exalted in justice, and the Holy God shows himself holy in righteousness.</p> <p><5:17> Then shall the lambs graze as in their pasture, fatlings and kids shall feed among the ruins.</p>	<p>16 וַיִּגְבֶּה יְהוָה צְבָאוֹת בַּמִּשְׁפָּט וְהָאֱלֹהִים הַקְּדוֹשׁ נִקְדָּשׁ בַּצְּדָקָה: 17 וַרְעוּ כִבְשִׁים כְּדִבְרֵם וְחִרְבוֹת מַחִים נָרִים יֹאכְלוּ:</p>
<p>Isa 5:18- If B (all of them)</p> <p>Then R</p>	<p><5:18> Woe to those who draw iniquity with cords of falsehood, who draw sin as with cart ropes, <5:19> who say: "Let him make haste, let him speed his work that we may see it; let the purpose of the Holy One of Israel draw near, and let it come, that we may know it!" <5:20> Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter! <5:21> Woe to those who are wise in their own eyes, and shrewd in their own sight! <5:22> Woe to those who are heroes at drinking wine, and valiant men in mixing strong drink, <5:23> who acquit the guilty for a bribe, and deprive the innocent of his right!</p> <p><5:24> Therefore, as the tongue of fire devours the stubble, and as dry grass sinks down in the flame, so their root will be as rottenness, and their blossom go up like dust;</p>	<p>18 הוֹי מוֹשְׁכֵי הַעֲוֹן בַּחֲבָלֵי הַשְּׁוֹא וּכְעֵבוֹת הַעֲגֹלָה חֲטָאָה: 19 הַאֲמֹרִים יִמְחָר וַיְחִישָׁה מַעֲשָׂהּ לָמַעַן נִרְאָה וַתִּקְרַב וַתִּבְוָאָה עֲצַת קְדוֹשׁ יִשְׂרָאֵל וְנִדְרָה: ׀ 20 הוֹי הַאֲמֹרִים לָרַע טוֹב וְלַטּוֹב רָע שְׁמִים חֲשָׁף לְאוֹר וְאוֹר לְחֹשֶׁךְ שְׁמִים מָר לְמֵתוֹק וּמֵתוֹק לְמָר: ׀ 21 הוֹי חֲכָמִים בְּעֵינֵיהֶם וְנָגֵד בְּנֵיהֶם גְּבוּרִים: 22 הוֹי גְּבוּרִים לְשִׁתוֹת גֵּן וְאֲנָשֵׁי־חַיִל לְמִסְדָּ שִׁכָּר: 23 מַצְדִּיקֵי רָשָׁע עֲקֵב שֹׁחַד וְצַדִּיקֵי צַדִּיקִים יִסְרוּ מִמֶּנּוּ: ׀ 24 לָכֵן כְּאֹכֵל קֶשֶׁת לְשׁוֹן אִשׁ וַחֲשֵׁשׁ לְהַבֵּה יִרְפָּה שְׂרָשָׁם כַּמֶּנֶק וַהֲיָה וּפְרֻחָם כְּאֶבֶק יַעֲלֶה</p>
<p>Isa 5:24b-30 God = agent B</p>	<p>for they have rejected the law of the LORD of hosts, and have despised the word of the Holy One of Israel.</p>	<p>כִּי מָאֲסוּ אֶת תּוֹרַת יְהוָה צְבָאוֹת וְאֶת אִמְרַת קְדוֹשׁ־יִשְׂרָאֵל נֶאֱצְוּ:</p>

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

Caused R w/anger	<p><5:25> Therefore the anger of the LORD was kindled against his people, and he stretched out his hand against them and smote them, and the mountains quaked; and their corpses were as refuse in the midst of the streets. For all this his anger is not turned away and his hand is stretched out still.</p>		<p>25 עַל־כֵּן חָרָה אֶף־יְהוָה בְּעַמּוֹ וַיִּט יָדוֹ עָלָיו וַיַּכֶּהוּ וַיִּרְגְּזוּ הַהָרִים וַתְּהִי נִבְלָתָם כַּסּוּחָה בְּקֶרֶב חוּצוֹת בְּכָל־זֹאת לֹא־שָׁב אָפּוֹ וְעוֹד יָדוֹ נְטוּיָה:</p>
Additional R	<p><5:26> He will raise a signal for a nation afar off, and whistle for it from the ends of the earth; and lo, swiftly, speedily it comes! <5:27> None is weary, none stumbles, none slumbers or sleeps, not a waistcloth is loose, not a sandal-thong broken; <5:28> their arrows are sharp, all their bows bent, their horses' hoofs seem like flint, and their wheels like the whirlwind. <5:29> Their roaring is like a lion, like young lions they roar; they growl and seize their prey, they carry it off, and none can rescue. <5:30> They will growl over it on that day, like the roaring of the sea. And if one look to the land, behold, darkness and distress; and the light is darkened by its clouds.</p>		<p>26 וַנִּשְׂאֲרֵם לְגוֹיִם מֵרְחֹק וְשָׂרַק לּוֹ מִקְצֵה הָאָרֶץ וַהֲגִה מְהֵרָה קֶל יְבוֹא:</p> <p>27 אֵין־עָגַף וְאֵין־כּוֹשֵׁל בּוֹ לֹא יָגוּם וְלֹא יִשָּׁן וְלֹא נִפְתַּח אָזְנוֹ חֲלָצָיו וְלֹא נִתַּק שְׂרוּדָה גַּעְלוֹ:</p> <p>28 אֲשֶׁר חֲצִיו שְׂנוּגִים וְכָל־קִשְׁתֵּיהֶם דְּרָכּוֹת פְּרִסּוֹת סוּסָיו כִּצָּר נִחְשְׁבוּ וְנִלְגְּלוּ כַּסּוּפָה:</p> <p>29 שֶׁאֵנָה לּוֹ פֶלְכִיא וְשֶׁאֵן [וְשֶׁאֵן] כַּכְּפִירִים וַיִּגְהֹם וַיֵּאָתֶז טֶרֶף וַיִּפְלִיט וְאֵין מִצִּיל:</p> <p>30 וַיִּגְהֹם עָלָיו בַּיּוֹם הַהוּא כְּנִהְמֹת־יָם וַנִּבַּט לְאָרֶץ וַהֲגִה־חֲשֶׁךְ צָר וְאוֹר חֲשֶׁךְ בַּעֲרִיפִיהָ: פ</p>
Isa 65: 2-15	2 angers		
Isa 65:2-7a God = agent B causes w/anger	<p><65:2> I spread out my hands all the day to a rebellious people, who walk in a way that is not good, following their own devices; <65:3> a people who provoke me to my face continually, sacrificing in gardens and burning incense upon bricks; <65:4> who sit in tombs, and spend the night in secret places; who eat swine's flesh, and broth of abominable things is in their vessels; <65:5> who say, "Keep to yourself, do not come near me, for I am set apart from you."</p>	A-	<p>2 פָּרַשְׁתִּי יָדַי כָּל־הַיּוֹם אֶל־עַם סוֹרֵר הַהֹלְכִים תְּהַרְדּוּ לֹא־טוֹב אַחַר מַחְשַׁבְתֵּיהֶם:</p> <p>3 הָעַם הַמְּכַעֲסִים אוֹתִי עַל־פְּנֵי תְּמִיד זִבְחִים בְּנִזּוֹת וּמִקְטָרִים עַל־הַלְּבָנִים:</p> <p>4 הַיֹּשְׁבִים בְּקִבְרִים וּבְנִצְרוּרִים יִלְיִנוּ הָאֹכְלִים בְּשֶׁר חֲזִיר וּפְרָק [וּמִרְק] פְּגָלִים כְּלֵיהֶם:</p> <p>5 הָאֹמְרִים קֶרֶב אֵלַיךְ אֶל־תִּגְשֵׁבֵי כִי קֹדְשִׁיךָ</p>

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation		Hebrew Text
R <i>First cause and effect clause</i>	These are a smoke in my nostrils, a fire that burns all the day. <65:6> Behold, it is written before me: "I will not keep silent, but I will repay, yea, I will repay into their bosom <65:7> their iniquities and their fathers' iniquities together, says the LORD;		אֵלֶּה עֲשָׂן בְּאַפִּי אֵשׁ יִקְדַּת כָּל־הַיּוֹם: 6 הִנֵּה כְּתוּבָה לִפְנֵי לֹא אֶחְשֶׂה כִּי אִם־שְׁלֹמֹתַי וְשְׁלֹמֹתַי עַל־חַיִּיכֶם: 7 עֲוֹנוֹתֵיכֶם וְעֹנֹת אֲבוֹתֵיכֶם יַחְדָּו אֶמַּר יְהוָה
Isa 65:7b God = agent B caused R	because they burned incense upon the mountains and reviled me upon the hills, I will measure into their bosom payment for their former doings."	A-	אֲשֶׁר קָטְרוּ עַל־הַהַרִים וְעַל־הַגְּבָעוֹת חָרְפוּנִי וּמִדַּתִּי בְּעֵלְתֶם רֹאשְׁנָה עַל [אֶל־]חַיִּיכֶם: 8
Isa 65:9-10 God = agent Then R If B	<65:9> I will bring forth descendants from Jacob, and from Judah inheritors of my mountains; my chosen shall inherit it, and my servants shall dwell there. <65:10> Sharon shall become a pasture for flocks, and the Valley of Achor a place for herds to lie down, for my people who have sought me.	A+	9 וְהוֹצֵאתִי מִיַּעֲקֹב זָרַע וּמִי־הַיְהוּדָה יוֹרְשֵׁי הָרִי וְיִרְשׁוּהָ בְּחִירָי וְעַבְדֵי וְשִׁכְנֵי־שָׂמָיָה: 10 וְהָיָה הַשְּׂרֹון לְגֹהֵצֵאן וְעֵמֶק עֲכוֹר לְרִבְזֵן בְּקָר לְעַמִּי אֲשֶׁר דָּרְשׁוּנִי:
Isa 65:11-12a God = agent If B₂ (forsake) Then R	<65:11> But you who forsake the LORD, who forget my holy mountain, who set a table for Fortune and fill cups of mixed wine for Destiny; <65:12> I will destine you to the sword, and all of you shall bow down to the slaughter;	A-	11 וְאַתֶּם עֹזְבֵי יְהוָה הַשֹּׁכְחִים אֶת־הַר קְדְשִׁי הַעֲרֹכִים לְגֹד' שְׁלֹחַן וְהַמְמַלְאִים לְכַנֵּי מִמְסַד': 12 וּמְלִיתִי אֶתְכֶם לְחָרֵב וְכָלְכֶם לְטַבַּח תִּכְרְעוּ
Isa 65:12-15 B₂ did occur The	because, when I called, you did not answer, when I spoke, you did not listen, but you did what was evil in my eyes, and chose what I did not delight in."	A-	נָעַן קְרָאתִי וְלֹא עֲנִיתֶם דְּבַרְתִּי וְלֹא שָׁמַעְתֶּם וַתַּעֲשׂוּ הָרַע בְּעֵינֵי וּבְאָשֶׁר לֹא־חָפְצָתִי בְּחַרְתֶּם: 13

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

consequences R	<65:13> Therefore thus says the LORD God: "Behold, my servants shall eat, but you shall be hungry; behold, my servants shall drink, but you shall be thirsty; behold, my servants shall rejoice, but you shall be put to shame; <65:14> behold, my servants shall sing for gladness of heart, but you shall cry out for pain of heart, and shall wail for anguish of spirit. <65:15> You shall leave your name to my chosen for a curse, and the LORD God will slay you; but his servants he will call by a different name.		<p>13 לֶכֶן כֹּה־אָמַר יְהוָה אֲדַגְּנִי יְהוָה הִנֵּה עֲבָדַי יֹאכְלוּ וְאַתֶּם תִּרְעָבוּ הִנֵּה עֲבָדַי יִשְׂתּוּ וְאַתֶּם תִּצְמָאוּ הִנֵּה עֲבָדַי יִשְׂמְחוּ וְאַתֶּם תִּבְשׁוּ: 14 הִנֵּה עֲבָדַי יִרְנוּ מִטּוֹב לֵב וְאַתֶּם תִּצְעַקוּ מִכָּאֵב לֵב וּמִשֶּׁבֶר רוּחַ תִּגְלִילוֹ: 15 וְהִנַּחְתֶּם שִׁמְכֶם לְשִׁבּוּעָה לְבַחֲיָדַי וְהִמִּיתָהּ אֲדַגְּנִי יְהוָה וְלִעְבָדָיו יִקְרָא שֵׁם אֲחֵר:</p>
Jer 4:11-18	Babylon and Jerusalem		
Jer 4:11-13 B (Babylon) Response God - agent Behavior – too extreme	<4:11> At that time it will be said to this people and to Jerusalem, "A hot wind from the bare heights in the desert toward the daughter of my people, not to winnow or cleanse, <4:12> a wind too full for this comes for me. Now it is I who speak in judgment upon them." <4:13> Behold, he comes up like clouds, his chariots like the whirlwind; his horses are swifter than eagles — woe to us, for we are ruined!	A-	<p>11 בָּעֵת הַהִיא יֹאמַר לְעַם־הַהוּא וּלְיִרְוּשָׁלַם רוּחַ צָח שָׁפִיִים בַּמִּדְבָּר דֶּרֶךְ בְּתַעֲמִי לֹא לְזָרוֹת וְלֹא לְהִבְרִי: 12 רוּחַ מְלֵא מֵאֲלֵה גְבוּא לִי עֹתָה גַם־אֲנִי אֲדַבֵּר מִשְׁפָּטִים אוֹתָם: 13 הִנֵּה כַּעֲנַנִים יֵעָלֶה וְכַסּוּפָה מִרְקִבּוֹתָיו קָלוּ מְנַשְּׂרִים סוּכּוּ אוֹי לָנוּ כִּי שִׁדְדָנוּ: 14 כִּבְסִי מִרְעָה לַבָּיִת יִרְוּשָׁלַם לְמַעַן תִּוָּשְׁעִי</p>
Jer 4:14a-b If B Then R	<4:14> O Jerusalem, wash your heart from wickedness, that you may be saved.	P+	
Jer 14c-17a B	How long shall your evil thoughts lodge within you? <4:15> For a voice declares from Dan and proclaims evil from	P-	עַד־מָתַי תִּלְוִין בְּקִרְבְּךָ מַחְשְׁבוֹת אוֹנֶה: וְהִנֵּה יִשְׁמַע בְּדָן וְיִשְׁמַע בְּבֵית יְהוָה:

Table 7 Social Control Pattern D (cont.)

Citation and notes	English Translation		Hebrew Text
R	Mount E'phraim. <4:16> Warn the nations that he is coming; announce to Jerusalem, "Besiegers come from a distant land; they shout against the cities of Judah. <4:17> Like keepers of a field are they against her round about,		15 כִּי קוֹל מְנִיד מִדָּן וּמְשֻׁמֵעַ אֲנֹן מִהַר אֶפְרַיִם: 16 הַזִּכְּרִירוֹ לְגוֹזִים הִנֵּה הַשְּׁמִיעוּ עַל־יְרוּשָׁלַם נֹצְרִים בָּאִים מֵאַרְצֵי הַמִּדְבָּר וְהִתְנִחוּ עַל־עַרְי וְהוֹדָה קוֹלָם: 17 כְּשֹׁמְרֵי שְׂדֵי הָיוּ עָלֶיהָ מִסָּבִיב
Jer 4:17b-18 B R	because she has rebelled against me, says the LORD. <4:18> Your ways and your doings have brought this upon you. This is your doom, and it is bitter; it has reached your very heart."	P-	כִּי־אֲתִי מְרִתָּה נֹאם־יְהוָה: 18 דָּרְכֶיךָ וּמַעַלְלֶיךָ עָשׂוּ אֵלֶיךָ לֵךְ זֹאת רְעִתְךָ כִּי מָר כִּי נִגַע עַד־לִבֶּךָ: 19
Jer 6:6-12	anger		
Jer 6:6-7 Response B	<6:6> For thus says the LORD of hosts: "Hew down her trees; cast up a siege mound against Jerusalem. This is the city which must be punished; there is nothing but oppression within her. <6:7> As a well keeps its water fresh, so she keeps fresh her wickedness; violence and destruction are heard within her; sickness and wounds are ever before me.	P-	6 כִּי כֹה אָמַר יְהוָה צְבָאוֹת כָּרְתוּ עֵצָה וְשִׁפְכוּ עַל־יְרוּשָׁלַם סִלְלָה הִיא הָעִיר הַפְּקוּדָה עֲשֵׂק בְקַרְבָּהּ: 7 כְּהַקִּיר בְּנֵר (בִּיר) מִיַּמֶּיךָ כֵּן הִקְרָה רְעִתָהּ חֲמָס וְשֹׂד יִשְׁמַע בָּהּ עַל־פְּנֵי תְמִיד חֲלִי וּמַכָּה: 8 הַזִּכְּרִי יְרוּשָׁלַם
Jer 6:8- B (Conditional command) Lest R	<6:8> Be warned, O Jerusalem, lest I be alienated from you; lest I make you a desolation, an uninhabited land."	A+	פְּנִיתֶיךָ נִבְשִׂי מִמֶּךָ פְּנִיתֶיךָ שְׁמִמָּה אֶרֶץ לֹא נֹשְׁבָה: 9
Jer 6:9-12 Behavior	<6:9> Thus says the LORD of hosts: "Glean thoroughly as a vine the remnant of Israel; like a grape-gatherer pass your hand again over its branches." <6:10> To whom shall I speak and give	A-	9 כֹּה אָמַר יְהוָה צְבָאוֹת עוֹלֵל יַעֲזֹלְכוּ כַגֶּפֶן שְׂאֵרֵי וְשִׂרְאֵל הַשֵּׁב יָדְךָ כְּבוֹצֵר עַל־סִסְלֹסוֹת:

Table 7 Social Control Pattern D (cont.)

Citation and notes	English Translation	Hebrew Text
<p>Response God = agent w/anger</p>	<p>warning, that they may hear? Behold, their ears are closed, they cannot listen; behold, the word of the LORD is to them an object of scorn, they take no pleasure in it.</p> <p><6:11> Therefore I am full of the wrath of the LORD; I am weary of holding it in. "Pour it out upon the children in the street, and upon the gatherings of young men, also; both husband and wife shall be taken, the old folk and the very aged. <6:12> Their houses shall be turned over to others, their fields and wives together; for I will stretch out my hand against the inhabitants of the land," says the LORD.</p>	<p>10 עַל־מִי אֲדַבְרָה וְאֶעֱדָה וְיִשְׁמְעוּ הַגּוֹהַל עֲרָלָה אֲזַנָּם וְלֹא יוֹכְלוּ לְהִקְשֹׁב הַגּוֹהַל דְּבַר־יְהוָה הַגּוֹהַל לְהִקְשֹׁב לֹא יִקְפְּצוּ־בּוֹ:</p> <p>11 וְאַתָּה חֲמַת יְהוָה מִלְּאֵתִי וְנִלְאֵתִי הַכִּיל שִׁפְךָ עַל־עוֹלָלִי בְּחוּץ וְעַל סוֹד בְּחוּרִים יִחַדּוּ כִּי־גַם־אִישׁ עִם־אִשׁוֹ יִלְכְּדוּ זָקֵן עִם־מִלְּאָ יָמָיו:</p>
<p>Jer 7:3-15</p>	<p>No anger</p>	
<p>Jer 7:12 Historical Event R cause by B Assumes prior knowledge Ps 78:58-60; Jer 26:6 God = agent</p>	<p><7:12> Go now to my place that was in Shiloh, where I made my name dwell at first, and see what I did to it for the wickedness of my people Israel.</p>	<p>12 כִּי לְכוּ־נָא אֶל־מְקוֹמִי אֲשֶׁר בְּשִׁילֹ אֲשֶׁר שִׁכַּנְתִּי שְׁמִי שָׁם בְּרֵאשׁוֹנָה וְרֵאוּ אֵת אֲשֶׁר־עֲשִׂיתִי לָו מִפְּנֵי רָעַת עַמִּי יִשְׂרָאֵל:</p>
<p>Jer 7:3 Cond. command Do (if)B Then R God = agent</p>	<p><7:3> Thus says the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will let you dwell in this place.</p>	<p>3 כִּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִיטִיבוּ דַרְכֵיכֶם וּמַעַלְלֵיכֶם וְאֲשַׁכַּנְתִּי אֶתְכֶם בְּמִקְוֵם הַגּוֹהַל:</p>

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation	Hebrew Text
<p>Jer 7:5-7 God = agent</p> <p>If B</p> <p>Then R</p>	<p><7:5> "For if you truly amend your ways and your doings, if you truly execute justice one with another, <7:6> if you do not oppress the alien, the fatherless or the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt,</p> <p><7:7> then I will let you dwell in this place, in the land that I gave of old to your fathers for ever.</p>	<p>5 כִּי אִם־הִיטִיב תִּיטְּבוּ אֶת־דְּרֹכֵיכֶם וְאֶת־מַעַלְלֵיכֶם אִם־עָשׂוּ תַעֲשׂוּ מִשְׁפָּט בֵּין אִישׁ וּבֵין רֵעֵהוּ: 6 גַּר יְתוֹם וְאַלְמָנָה לֹא תַעֲשֹׁקוּ וְדָם נָקִי אַל־תִּשְׁפְּכוּ בַּמָּקוֹם הַזֶּה וְאֲחֵרֵי אֱלֹהִים אַחֲרָיִם לֹא תִלְכוּ לְרַע לְכֶם: 7 וְשִׁכַּנְתִּי אֶתְכֶם בַּמָּקוֹם הַזֶּה בְּאֶרֶץ אֲשֶׁר נָתַתִּי לְאֲבוֹתֵיכֶם לְמִן־עוֹלָם וְעַד־עוֹלָם:</p>
<p>Jer 7:4 Implied cond. Command if B Then R</p>	<p><7:4> Do not trust in these deceptive words: 'This is the temple of the LORD, the temple of the LORD, the temple of the LORD.' <7:8> "Behold, you trust in deceptive words to no avail.</p>	<p>4 אַל־תִּבְטְחוּ לְכֶם אַל־דְּבַרֵי הַשִּׁקָּר לֵאמֹר הֵיכַל יְהוָה הֵיכַל יְהוָה הֵיכַל יְהוָה הִמָּה: 8 הִנֵּה אֲתֶם בֹּטְחִים לְכֶם עַל־דְּבַרֵי הַשִּׁקָּר לְבַלְתִּי הוֹעִיל:</p>
<p>Jer 7:9-15 New Behavior (negative) B</p> <p>R result like the historical example God = agent</p>	<p><7:9> Will you steal, murder, commit adultery, swear falsely, burn incense to Ba'al, and go after other gods that you have not known, <7:10> and then come and stand before me in this house, which is called by my name, and say, 'We are delivered!' — only to go on doing all these abominations? <7:11> 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. <7:13> And now, because you have done all these things, says the LORD, and when I spoke to you persistently you did not listen, and when I called you, you did not answer, <7:14> therefore I will do to the house which is called by my name, and in which you trust, and to the place which I gave to you and to your fathers, as I did to Shiloh. <7:15> And I will cast you out of my sight, as I cast out all your kinsmen, all the offspring of E'phraim</p>	<p>9 הֲנִגְבֹּ רֹצְחִים וְנֹאֲפִים וְהַשִּׁבְעִים לַשִּׁקָּר וְקַטְּפִיר לְבַעַל וְהִלְלֵי אֲחֵרֵי אֱלֹהִים אַחֲרָיִם אֲשֶׁר לֹא־יִדְעֶתֶם: 10 וּבֹאֲתֶם וְעַמְדֶתֶם לְפָנַי בְּבַיִת הַזֶּה אֲשֶׁר נִקְרָא־שְׁמִי עָלָיו וְאָמַרְתֶּם נִצַּלְנוּ לְמַעַן עָשׂוֹת אֵת כָּל־הַתּוֹעֵבוֹת הָאֵלֶּה: 11 הֲמַעֲרַת פְּרָצִים הִזָּה הַבַּיִת הַזֶּה אֲשֶׁר־נִקְרָא־שְׁמִי עָלָיו בְּעֵינֵיכֶם גַּם אֲנֹכִי הִנֵּה רָאִיתִי נְאֻם־יְהוָה: ׀ 13 וְעַתָּה יֵעַן עָשׂוֹתְכֶם אֶת־כָּל־ הַמַּעֲשִׂים הָאֵלֶּה נְאֻם־יְהוָה וְאִדְבַר אֲלֵיכֶם הַשִּׁבְעִים וְדַבַּר וְלֹא שָׁמַעְתֶּם וְאִקְרָא אֶתְכֶם וְלֹא עֲנִיתֶם: 14 וְעָשִׂיתִי לְבַיִת אֲשֶׁר נִקְרָא־ שְׁמִי עָלָיו אֲשֶׁר אֲתֶם בֹּטְחִים בּוֹ וְלַמָּקוֹם אֲשֶׁר־נָתַתִּי לְכֶם וְלְאֲבוֹתֵיכֶם כַּאֲשֶׁר עָשִׂיתִי לְשִׁלֹּ: 15 וְהַשְׁלַכְתִּי אֶתְכֶם מֵעַל פְּנֵי כַּאֲשֶׁר הִשְׁלַכְתִּי אֶת־כָּל־אֲחֵיכֶם אֵת כָּל־זֶרַע אֶפְרָיִם: ׀</p>

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

Jer 7:18ff	Anger 4X		
Jer 7:18-20 God = agent B provokes R with anger	<7:18> The children gather wood, the fathers kindle fire, and the women knead dough, to make cakes for the queen of heaven; and they pour out drink offerings to other gods, to provoke me to anger. <7:19> Is it I whom they provoke? says the LORD. Is it not themselves, to their own confusion? <7:20> Therefore thus says the LORD God: Behold, my anger and my wrath will be poured out on this place, upon man and beast, upon the trees of the field and the fruit of the ground; it will burn and not be quenched."	A-	18 הַבָּנִים מִלִּקְטִים עֲצִים וְהָאִבּוֹת מִבְּעֵרִים אֶת־הָאֵשׁ וְהַנְּשִׂים לְשׁוֹת בַּצֶּק לַעֲשׂוֹת פִּנּוּיִם לְמַלְכַת הַשָּׁמַיִם וְחִסְדָּם נֹסְכִים לְאֱלֹהִים אֲחֵרִים לְמַעַן הַכְּעִסְנִי: 19 הֲאֵתִי הֵם מִכְּעִסִּים נְאֻם־יְהוָה הֲלוֹא אֲנִי לְמַעַן בָּשַׁת פְּנֵיהֶם: 20 לָכֵן כֹּה־אָמַר יְהוָה הִנֵּה אֲפִי וְחַמְתִּי נִתְּכַת אֶל־הַמָּקוֹם הַזֶּה עַל־הָאָדָם וְעַל־הַבְּהֵמָה וְעַל־עֵץ הַשָּׂדֶה וְעַל־פְּרִי הָאָדָמָה וּבְעֵרָה וְלֹא תִכְבֶּה: ׀
Jer 7:23 God = agent Cond. command Do this B, Then R	<7:23> But this command I gave them, 'Obey my voice, and I will be your God, and you shall be my people; and walk in all the way that I command you, that it may be well with you.'	A+	23 כִּי אִם־אֶת־הַדְּבָר הַזֶּה צִוִּיתִי אוֹתָם לֵאמֹר שְׁמַעוּ בְּקוֹלִי וְהָיִיתִי לְכֶם לְאֱלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעָם וְהִלַּכְתֶּם בְּכָל־הַדְּבָרֵי אֲשֶׁר אֲצַוְנָה אֹתְכֶם לְמַעַן יִיטֵב לְכֶם:
Jer 7:24-26,29 Historical rejection New bad B Caused new R God = agent	<7:24> But they did not obey or incline their ear, but walked in their own counsels and the stubbornness of their evil hearts, and went backward and not forward. <7:25> From the day that your fathers came out of the land of Egypt to this day, I have persistently sent all my servants the prophets to them, day after day; <7:26> yet they did not listen to me, or incline their ear, but stiffened their neck. They did worse than their fathers. <7:29> Cut off your hair and cast it away; raise a lamentation on the bare heights, for the LORD has rejected and forsaken the generation of his wrath.'	A+	24 וְלֹא שָׁמְעוּ וְלֹא־ הִטּוּ אֶת־אָזְנוֹם וַיֵּלְכוּ בְּמַעֲצוֹת בְּשִׁרְרוֹת לִבָּם הֲרָעוּ וַיִּהְיוּ לְאָחִזֵּר וְלֹא לְפָנִים: 25 לְמַן־הַיּוֹם אֲשֶׁר יָצְאוּ אֲבוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם עַד הַיּוֹם הַזֶּה וְאֲשַׁלַּח אֵלֵיכֶם אֶת־כָּל־עֲבָדַי הַנְּבִיאִים וְזֶם הַשְּׂפָם וְשָׁלַח: 26 וְלֹא שָׁמְעוּ אֵלַי וְלֹא הִטּוּ אֶת־אָזְנוֹם וַיִּקְשּׁוּ אֶת־עַרְפְּפֵם הֲרָעוּ מֵאֲבוֹתָם:

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Table 7 Social Control Pattern D (cont.)

Citation and notes	English Translation	Hebrew Text
With wrath		29 וְגַי נִזְרָדָה וְהִשְׁלִיכִי וּשְׂאֵי עַל־שָׁפְטִים קִינָה כִּי מֵאֵס יִהְיֶה וַיִּטֵּשׁ אֶת־דָּדוֹר עֲבָרָתוֹ:
Jer 7:30-34 So in the present likewise B behavior Will cause R result	<7:30> "For the sons of Judah have done evil in my sight, says the LORD; they have set their abominations in the house which is called by my name, to defile it. <7:31> And they have built the high place of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I did not command, nor did it come into my mind. <7:32> Therefore, behold, the days are coming, says the LORD, when it will no more be called Topheth, or the valley of the son of Hinnom, but the valley of Slaughter: for they will bury in Topheth, because there is no room elsewhere. <7:33> And the dead bodies of this people will be food for the birds of the air, and for the beasts of the earth; and none will frighten them away. <7:34> And I will make it cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land shall become a waste.	A- 30 כִּי־עָשׂוּ בְנֵי־יְהוּדָה הָרַע בְּעֵינַי נְאֻם־יְהוָה שָׂמוּ שְׁקֻצֵיהֶם בַּבַּיִת אֲשֶׁר־נִקְרָא־שְׁמִי עָלָיו לְטִמְאוֹ: 31 וּבָנוּ בָמֹזֶת הַתֶּפֶת אֲשֶׁר בְּגֵיא בֶן־הַנֶּחֱם לְשַׂרְף אֶת־בְּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם בְּאֵשׁ אֲשֶׁר לֹא צִוִּיתִי וְלֹא עָלְתָה עַל־לִבִּי: 32 לָכֵן הִנֵּה־יָמִים בָּאִים נְאֻם־יְהוָה וְלֹא־יֵאמָר עוֹד הַתֶּפֶת וְגֵיא בֶן־הַנֶּחֱם כִּי אִם־גֵּיא הַתְּרִגָּה וְקִבְרוֹ בַתֶּפֶת מֵאֵין מְקוֹם: 33 וְהָיְתָה נִבְלַת הָעַם הַזֶּה לְמֵאֲכָל לְעוֹף הַשָּׁמַיִם וּלְבְּהֵמַת הָאָרֶץ וְאִין מִמְּרִיד: 34 וְהִשְׁבַּתִּי מִעֲרֵבֵי יְהוּדָה וּמִחֲצוֹת יְרוּשָׁלַם קוֹל שְׂשׂוֹן וְקוֹל שְׂמִחָה קוֹל חֲתָן וְקוֹל כַּלָּה כִּי לַחֲרָבָה תִּהְיֶה הָאָרֶץ:
Jer 18:5-	No anger	
Jer 18:5-6 Metaphor of spoiled pot Has Cause B-(spoiled pot) and Effect R -	<18:4> And the vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as it seemed good to the potter to do.<18:5> Then the word of the LORD came to me: <18:6> "O house of Israel, can I not do with you as this potter has done? says the LORD. Behold, like the clay in the potter's hand, so	A 4 וְנִשְׁחַת הַכְּלִי אֲשֶׁר הוּא עֹשֶׂה בַחֲמֵר בְּיַד הַיּוֹצֵר וְשָׁב וַיַּעֲשֶׂהוּ כְּלִי אֲחֵר כַּאֲשֶׁר יִשֶׁר בְּעֵינָיו הַיּוֹצֵר לַעֲשׂוֹת: 5 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: 6 הַכִּיּוֹצֵר הַזֶּה לֹא־אוֹכַל לַעֲשׂוֹת לָכֶם בַּיִת יִשְׂרָאֵל נְאֻם־יְהוָה הֲנֵה כַחֲמֵר בְּיַד הַיּוֹצֵר

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation	Hebrew Text
rework it into new pot	are you in my hand, O house of Israel.	כִּן־אַתֶּם בְּיָדִי בַיִת יִשְׂרָאֵל: ־
Jer 18:7-8 God = agent If B changes Then R	<18:7> If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, <18:8> and if that nation, concerning which I have spoken, turns from its evil, I will repent of the evil that I intended to do to it.	7 רָגַע אֲדַבֵּר עַל־גּוֹי וְעַל־מַמְלָכָה לְגַתּוֹשׁ וְלְגַתּוּץ וְלִהְאָבִיר: 8 וְשָׁב הַגּוֹי הַהוּא מִרְעֻתוֹ אֲשֶׁר דִּבַּרְתִּי עָלָיו וּנְחַמְתִּי עַל־הַרְעָה אֲשֶׁר חֲשַׁבְתִּי לַעֲשׂוֹת לָו: ־
Jer 18:9-10 God = agent If B changes Then R	<18:9> And if at any time I declare concerning a nation or a kingdom that I will build and plant it, <18:10> and if it does evil in my sight, not listening to my voice, then I will repent of the good which I had intended to do to it.	9 וְרָגַע אֲדַבֵּר עַל־גּוֹי וְעַל־מַמְלָכָה לְבָנֹת וְלְנִטְעַ: 10 וְעָשָׂה הַרְעָה [הַרְעָה] בְּעֵינָי לְבַלְתִּי שָׁמַע בְּקוֹלִי , וּנְחַמְתִּי עַל־הַטּוֹבָה אֲשֶׁר אָמַרְתִּי לְהֵיטִיב אוֹתוֹ: ־
Jer 18:11 R ready Unless change to B Cond. Command God = agent	<18:11> Now, therefore, say to the men of Judah and the inhabitants of Jerusalem: 'Thus says the LORD, Behold, I am shaping evil against you and devising a plan against you. Return, every one from his evil way, and amend your ways and your doings.'	11 וְעַתָּה אֲמַר־נָא אֶל־אִישׁ־יְהוּדָה וְעַל־יֹשְׁבֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר יְהוָה הַגָּזָה אֲנֹכִי יוֹצֵר עֲלֵיכֶם רָעָה וְחָשַׁב עֲלֵיכֶם מִחֲשָׁבָה שׁוּבוּ נָא אִישׁ מִדַּרְכּוֹ הַרְעָה וְהֵיטִיבו דַּרְכֵיכֶם וּמַעַלְלֵיכֶם:
Jer 18:12, 15-16 The response is disobedience. God = agent	<18:12> "But they say, 'That is in vain! We will follow our own plans, and will every one act according to the stubbornness of his evil heart.' <18:15> But my people have forgotten me, they burn incense to false gods; they have stumbled in their ways, in the ancient roads, and have gone into bypaths, not the highway, <18:16> making their land a horror, a thing to be hissed at for	12 וְאָמְרוּ נוֹאֵשׁ כִּי־אֲחֲרַי מִחֲשָׁבוֹתַיִנוּ נִלְךְ וְאִישׁ שָׁרְרוֹת לְבוֹ־הַרְעָה נַעֲשָׂה: ־ 15 כִּי־שָׁכַחְנִי עַמִּי לִשְׂוֹא יִקְטְרוּ וַיִּכְשְׁלוּם בְּדַרְכֵיהֶם שְׁבִילֵי עוֹלָם

Table 7 Social Control Pattern D (cont.)

Citation and notes	English Translation		Hebrew Text
Final continuing bad behavior B causes R	ever. Every one who passes by it is horrified and shakes his head. <18:17> Like the east wind I will scatter them before the enemy. I will show them my back, not my face, in the day of their calamity."		לְלִכְתּוֹת נְחִיבוֹת דָּרָךְ לֹא סְלוּלָה: 16 לְשׁוּם אֲרָצָם לְשִׁמְחָה שְׁרוּקַת [שְׁרִיקוֹת] עוֹלָם כֹּל עוֹבֵר עָלֶיהָ יִשֹּׁם וְיִגִּיד בְּרֹאשׁוֹ: 17 כָּרוּחַ־קָדִים אֲפִיצֵם לִפְנֵי אוֹיֵב עֲרַף וְלֹא־פָנִים אֲרֹאם בְּיוֹם אִידָם: ֹ
Jer 25:3-11	anger		
Jer 25:3-4 God =agent commanded You responded with behavior B (negative) Though God commanded	<25:3> "For twenty-three years, from the thirteenth year of Josi'ah the son of Amon, king of Judah, to this day, the word of the LORD has come to me, and I have spoken persistently to you, but you have not listened. <25:4> You have neither listened nor inclined your ears to hear, although the LORD persistently sent to you all his servants the prophets,	P-	3 מִן־שְׁלֹשׁ עֶשְׂרֵה שָׁנָה לְיֹאשִׁיָּהוּ בֶן־אֲמוֹן מֶלֶךְ יְהוּדָה וְעַד הַיּוֹם הַזֶּה זֶה שְׁלֹשׁ וְעֶשְׂרִים שָׁנָה הָיָה דְבַר־יְהוָה אֵלַי וְאָדַבְרָ אֵלֵיכֶם אֲשֶׁר לֹא שָׁמַעְתֶּם: 4 וְשָׁלַח יְהוָה אֵלֵיכֶם אֶת־כָּל־עֲבָדָיו הַנְּבִיאִים הַשְּׂפָתַי וְשָׁלַח וְלֹא שָׁמַעְתֶּם וְלֹא־הִטִּיתֶם אָזְנוֹכֶם לְשִׁמְעַ:
Jer 25:5 Cond. Command B Then R	<25:5> saying, 'Turn now, every one of you, from his evil way and wrong doings, and dwell upon the land which the LORD has given to you and your fathers from of old and for ever;	P+	5 לֵאמֹר שׁוּבוּ־נָא אִישׁ מִדְּרָכּוֹ הַרְעָה וּמַרְעַ מֵעַלְלֵיכֶם וּשְׁבוּ עַל־הַהָאדָמָה אֲשֶׁר נָתַן יְהוָה לְכֶם וְלֹא־בֹתִיכֶם לְמִן־עוֹלָם וְעַד־עוֹלָם:

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation		Hebrew Text
Jer 25:6 God = agent Cond. Command B w/ anger Then R	<25:6> do not go after other gods to serve and worship them, or provoke me to anger with the work of your hands. Then I will do you no harm.'	A+	6 וְאַל-תִּלְכוּ אַחֲרַי אֱלֹהִים אֲחֵרִים לְעַבְדָּם וּלְהַשְׁתַּחֲוֹת לָהֶם וְלֹא-תִכְעִסוּ אוֹתִי בְּמַעֲשֵׂה יְדֵיכֶם וְלֹא אֶרְעֶ לְכֶם:
Jer 25:7. B (negative) R God = manipulated agent anger	<25:7> Yet you have not listened to me, says the LORD, that you might provoke me to anger with the work of your hands to your own harm.	A-	7 וְלֹא-שָׁמַעְתֶּם אֵלַי נְאֻם-יְהוָה לְמַעַן הִכְעִסוּנִי [הִכְעִיסוּנִי] בְּמַעֲשֵׂה יְדֵיכֶם לְרַע לְכֶם: ס
Jer 25:8-11 Behavoir B Will cause R God is agent	<25:8> "Therefore thus says the LORD of hosts: Because you have not obeyed my words, <25:9> behold, I will send for all the tribes of the north, says the LORD, and for Nebuchadrez'zar the king of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these nations round about; I will utterly destroy them, and make them a horror, a hissing, and an everlasting reproach. <25:10> Moreover, I will banish from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the grinding of the millstones and the light of the lamp. <25:11> This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years.	A-	8 לָכֵן כֹּה אָמַר יְהוָה צְבָאוֹת יְעֹן אֲשֶׁר לֹא-שָׁמַעְתֶּם אֶת-דְּבָרָי: 9 הִנְנִי שֹׁלֵחַ וְלִקְחֹתִי אֶת-כָּל-מִשְׁפְּחוֹת צָפוֹן נְאֻם-יְהוָה וְאֶל-נְבוּכַדְרֶצַּר מֶלֶךְ-בָּבֶל עֲבָדָיו וְהִבְאִיתִים עַל-הָאָרֶץ הַזֹּאת וְעַל-יֹשְׁבֵיהָ וְעַל כָּל-הַגּוֹיִם הָאֵלֶּה סְבִיב וְתַחַרְמֹתִים וְשִׁמְתִים לְשִׁמְהָ וְלִשְׁרָקָהּ וְלִחְרָבוֹת עוֹלָם: 10 וְהִאֲבֹדְתִי מִהֶם קוֹל שִׁשׁוֹן וְקוֹל שִׂמְחָה קוֹל חַתָּן וְקוֹל כִּלְיָה קוֹל רְחִים וְאוֹר נֵר: 11 וְהָיְתָה כָּל-הָאָרֶץ הַזֹּאת לְחִרְבָּה לְשִׁמְהָ וְעֲבָדוּ הַגּוֹיִם הָאֵלֶּה אֶת-מֶלֶךְ בָּבֶל שְׁבַע עָשָׂר שָׁנָה:
Jer 25:12-13 B then R Certification: what is written in the book will happen (see	<25:12> Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chalde'ans, for their iniquity, says the LORD, making the land an everlasting waste. <25:13> I will bring upon that land all the words which I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations.	A+ A-	12 וְהָיָה כְּמִלְאוֹת שְׁבַע עָשָׂר שָׁנָה אֶפְקֹד עַל-מֶלֶךְ-בָּבֶל וְעַל-הַגּוֹי הַהוּא נְאֻם-יְהוָה אֶת-עוֹנָם וְעַל-אָרֶץ כְּשָׂדִים וְשִׁמְתִי אֹתוֹ לְשִׁמְמוֹת עוֹלָם: 13 וְהִבְאִיתִי [וְהִבְאִיתִי] עַל-הָאָרֶץ הַזֹּאת אֶת-כָּל-דְּבָרַי אֲשֶׁר-דִּבַּרְתִּי עָלֶיהָ אֵת כָּל-הַכְּתוּב בַּסֵּפֶר הַזֶּה

Table 7 Social Control Pattern D (cont.)

Citation and notes	English Translation	Hebrew Text
oracles against nations)		אֲשֶׁר-נָבֵא יְרֻמְיָהוּ עַל-כָּל-הַגּוֹיִם:
Jer 35:13-19	This example of pattern D does not have a complete historical example of social control at the beginning, rather the complaint, "I spoke, and you did not listen." The comparison with Jonadab's family and their faithfulness provides the reader with a contrary example to exemplify their own past faithlessness.	
Jer 35:13	"Thus says the LORD of hosts, the God of Israel: Go and say to the men of Judah and the inhabitants of Jerusalem, Will you not receive instruction and listen to my words? says the LORD.	13 כֹּה-אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הַלֵּךְ וְאָמַרְתָּ לְאִישׁ יְהוּדָה וּלְיוֹשְׁבֵי יְרוּשָׁלַם הֲלוֹא תִקְחוּ מִוֶּסֶר לְשִׁמְעַע אֶל-דְּבָרַי נְאֻם-יְהוָה:
Jer 35:14	<35:14> The command which Jon'adab the son of Rechab gave to his sons, to drink no wine, has been kept; and they drink none to this day, for they have obeyed their father's command.	14 הִוָּלַם אֶת-דְּבָרַי יְהוֹנָדָב בֶּן-רְכָב אֲשֶׁר-צִוָּה אֶת-בָּנָיו לְבַלְתִּי שְׁתוֹת-יַיִן וְלֹא שָׁתוּ עַד-הַיּוֹם הַזֶּה כִּי שָׁמְעוּ אֶת מִצְוַת אָבִיהֶם וְאֵלֶי דִּבְרֹתַי אֲלֵיכֶם הִשְׁכַּם וְדַבֵּר וְלֹא שָׁמַעְתֶּם אֵלַי:
R God = agent B	I have spoken to you persistently, but you have not listened to me.	
Jer 35:15 God = agent	<35:15> I have sent to you all my servants the prophets, sending them persistently, saying,	15 וְאֶשְׁלַח אֲלֵיכֶם אֶת-כָּל-עֲבָדַי הַנְּבִיאִים הַשְּׂפִימִים וְשָׁלַח לֵאמֹר שְׁבוּ-נָא אִישׁ מִדְרָכּוֹ הַרְעָה וְהִטִּיבוּ מִעַלְלֵיכֶם וְאַל-תִּלְכּוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעַבְדָּם וּשְׁבוּ אֶל-הָאָדָמָה אֲשֶׁר-נָתַתִּי לָכֶם וְלֹא-בָתִּיכֶם
If B	'Turn now every one of you from his evil way, and amend your doings, and do not go after other gods to serve them,	
Then R	and then you shall dwell in the land which I gave to you and your fathers.'	

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

<p>Jer 35:15b-Behavior</p> <p>Response God = agent</p> <p>B</p> <p>Contrary Response</p>	<p>But you did not incline your ear or listen to me. <35:16> The sons of Jon'adab the son of Rechab have kept the command which their father gave them, but this people has not obeyed me.</p> <p><35:17> Therefore, thus says the LORD, the God of hosts, the God of Israel: Behold, I am bringing on Judah and all the inhabitants of Jerusalem all the evil that I have pronounced against them;</p> <p>because I have spoken to them and they have not listened, I have called to them and they have not answered."</p> <p><35:18> But to the house of the Re'chabites Jeremiah said, "Thus says the LORD of hosts, the God of Israel: Because you have obeyed the command of Jon'adab your father, and kept all his precepts, and done all that he commanded you, <35:19> therefore thus says the LORD of hosts, the God of Israel: Jon'adab the son of Rechab shall never lack a man to stand before me."</p>	A-	<p>וְלֹא הִטִּיתֶם אֶת־אָזְנוֹכֶם וְלֹא שָׁמַעְתֶּם אֵלַי:</p> <p>16 כִּי הִקִּימוּ בְנֵי יְהוֹנָדָב בֶּן־רַכָּב אֶת־מִצְוַת אֲבוֹתָם אֲשֶׁר צִוָּם וְהָעָם הַזֶּה לֹא שָׁמְעוּ אֵלַי: ס</p> <p>17 לָכֵן כֹּה־אָמַר יְהוָה</p> <p>אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מֵבִיא אֶל־יְהוּדָה וְאֶל כָּל־יוֹשְׁבֵי יְרוּשָׁלַם אֵת כָּל־הַרְעָה אֲשֶׁר דִּבַּרְתִּי עֲלֵיהֶם יַעַן דִּבַּרְתִּי אֲלֵיהֶם וְלֹא שָׁמְעוּ וְאֶקְרָא לָהֶם וְלֹא עָנּוּ:</p> <p>18 וּלְבַיִת הַרְכָּבִים אָמַר יְרֻמְיָהוּ</p> <p>כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל יַעַן אֲשֶׁר שָׁמַעְתֶּם עַל־מִצְוַת יְהוֹנָדָב אֲבוֹיְכֶם וְהִשְׁמַרְוּ אֶת־כָּל־מִצְוֹתָיו וְהִתְעַשּׂוּ כְּכֹל אֲשֶׁר־צִוָּה אֲתָכֶם: ס</p> <p>19 לָכֵן כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֹא־יִכָּרֵת אִישׁ לְיוֹנָדָב בֶּן־רַכָּב עַמּוּד לְפָנַי כָּל־הַיָּמִים: פ</p>
<p>Jer 36:2-8 21-25; 29-31</p>	<p>This is a modified D pattern. One must assume the past events and promises contained in the words spoken against Israel and Judah as the historical context for the conditional clauses that follow. anger</p>		
<p>Jer 36:2 Past behavior and warnings</p>	<p><36:2> "Take a scroll and write on it all the words that I have spoken to you against Israel and Judah and all the nations, from the day I spoke to you, from the days of Josi'ah until today.</p>		<p>2 קַח־לְךָ מְגִלַת־סֵפֶר וְכָתַבְתָּ אֵלֶיהָ אֵת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבַּרְתִּי אֵלֶיךָ עַל־יִשְׂרָאֵל וְעַל־יְהוּדָה וְעַל־כָּל־הַגּוֹיִם מִיּוֹם דִּבַּרְתִּי אֵלֶיךָ מִיּוֹם יֹאשִׁיָּהוּ וְעַד הַיּוֹם הַזֶּה:</p>

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation	Hebrew Text
<p>Jer 36:3 If B (turn) God = agent</p> <p>Then R</p>	<p><36:3> It may be that the house of Judah will hear all the evil which I intend to do to them, so that every one may turn from his evil way, and that I may forgive their iniquity and their sin."</p>	<p>3 אוֹלֵי יִשְׁמְעוּ בַּיִת יְהוּדָה אֶת כָּל־הַרְעָה אֲשֶׁר אֲנִי חֹשֵׁב לַעֲשׂוֹת לָהֶם לְמַעַן יָשׁוּבוּ אִישׁ מִדַּרְכּוֹ הַרְעָה וְסָלַחְתִּי לַעֲוֹנָם וּלְחַטָּאתָם:</p>
<p>Jer 36:4-8</p> <p>If B</p> <p>Lest R God = agent w/anger</p>	<p><36:4> Then Jeremiah called Baruch the son of Neri'ah, and Baruch wrote upon a scroll at the dictation of Jeremiah all the words of the LORD which he had spoken to him. <36:5> And Jeremiah ordered Baruch, saying, "I am debarred from going to the house of the LORD; <36:6> so you are to go, and on a fast day in the hearing of all the people in the LORD's house you shall read the words of the LORD from the scroll which you have written at my dictation. You shall read them also in the hearing of all the men of Judah who come out of their cities. <36:7> It may be that their supplication will come before the LORD, and that every one will turn from his evil way, for great is the anger and wrath that the LORD has pronounced against this people." <36:8> And Baruch the son of Neri'ah did all that Jeremiah the prophet ordered him about reading from the scroll the words of the LORD in the LORD's house.</p>	<p>4 וַיִּקְרָא יִרְמְיָהוּ אֶת־בָּרוּךְ בֶּן־נְרִיָּה גִּרְיָה וַיִּכְתֹּב בָּרוּךְ מִפִּי יִרְמְיָהוּ אֶת כָּל־דְּבָרֵי יְהוָה אֲשֶׁר־דִּבֶּר אֵלָיו עַל־מַגֵּל־סֵפֶר: 5 וַיִּצְוֵה יִרְמְיָהוּ אֶת־בָּרוּךְ לֵאמֹר אֲנִי עֲצוּר לֹא אוֹכֵל לֶבֶזָא בַּיִת יְהוָה: 6 וּבָאתְ אֵתָהּ וּקְרֵאת בְּמַגֵּלָה אֲשֶׁר־ כָּתַבְתִּי־מִפִּי אֶת־דְּבָרֵי יְהוָה בְּאָזְנֵי הָעָם בַּיִת יְהוָה בְּיוֹם צֹם וְגַם בְּאָזְנֵי כָל־יְהוּדָה הַבָּאִים מִעָרֵיהֶם תִּקְרָאם:</p> <p>7 אוֹלֵי הַפֶּל תִּחַנְתֶּם לִפְנֵי יְהוָה וַיִּשְׁבוּ אִישׁ מִדַּרְכּוֹ הַרְעָה כִּי־גָדוֹל הָאֵף וְתַחַמָּה אֲשֶׁר־דִּבֶּר יְהוָה אֶל־הָעָם הַזֶּה:</p> <p>8 וַיַּעַשׂ בָּרוּךְ בֶּן־נְרִיָּה כְּכֹל אֲשֶׁר־צִוָּהוּ יִרְמְיָהוּ הַנְּבִיא לְקֹרֵא בְּסֵפֶר דְּבָרֵי יְהוָה בַּיִת יְהוָה: 8</p>
<p>Jer 36:21-25; 29-31 B</p>	<p><36:21> Then the king sent Jehu'di to get the scroll, and he took it from the chamber of Eli'shama the secretary; and Jehu'di read it to the king and all the princes who stood beside the king. <36:22> It</p>	<p>21 וַיִּשְׁלַח הַמֶּלֶךְ אֶת־יְהוּדִי לְקַחַת אֶת־הַמַּגֵּלָה וַיִּקְחָהּ מִלְּשַׁכַּת אֱלִישָׁמָע הַסֵּפֶר וַיִּקְרָאָהּ יְהוּדִי בְּאָזְנֵי הַמֶּלֶךְ וּבְאָזְנֵי כָל־הַשָּׂרִים</p>

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

<p>was the ninth month, and the king was sitting in the winter house and there was a fire burning in the brazier before him. <36:23> As Jehu'di read three or four columns, the king would cut them off with a penknife and throw them into the fire in the brazier, until the entire scroll was consumed in the fire that was in the brazier. <36:24> Yet neither the king, nor any of his servants who heard all these words, was afraid, nor did they rend their garments. <36:25> Even when Elna'than and Delai'ah and Gemari'ah urged the king not to burn the scroll, he would not listen to them.</p> <p>'Thus says the LORD, You have burned this scroll, saying, "Why have you written in it that the king of Babylon will certainly come and destroy this land, and will cut off from it man and beast?" <36:30> Therefore thus says the LORD concerning Jehoi'akim king of Judah, He shall have none to sit upon the throne of David, and his dead body shall be cast out to the heat by day and the frost by night. <36:31> And I will punish him and his offspring and his servants for their iniquity; I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they would not hear."</p> <p>R God = agent</p>	<p>was the ninth month, and the king was sitting in the winter house and there was a fire burning in the brazier before him. <36:23> As Jehu'di read three or four columns, the king would cut them off with a penknife and throw them into the fire in the brazier, until the entire scroll was consumed in the fire that was in the brazier. <36:24> Yet neither the king, nor any of his servants who heard all these words, was afraid, nor did they rend their garments. <36:25> Even when Elna'than and Delai'ah and Gemari'ah urged the king not to burn the scroll, he would not listen to them.</p> <p>'Thus says the LORD, You have burned this scroll, saying, "Why have you written in it that the king of Babylon will certainly come and destroy this land, and will cut off from it man and beast?" <36:30> Therefore thus says the LORD concerning Jehoi'akim king of Judah, He shall have none to sit upon the throne of David, and his dead body shall be cast out to the heat by day and the frost by night. <36:31> And I will punish him and his offspring and his servants for their iniquity; I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they would not hear."</p>	<p>הַעֲמֻדִים מֵעַל הַמֶּלֶךְ: 22 וְהַמֶּלֶךְ יוֹשֵׁב בַּיַּת הַחֹרֶף בְּחֹרֶשׁ הַחַיִּיעִי וְאֶת־הָאֵחָד לְפָנָיו מִבַּעֲרָת: 23 וַיְהִי ׀ כִּקְרוֹא יְהוּדִי שְׁלֹשׁ דְּלֹתוֹת וְאֶרְבָּעָה וַיִּקְרַעְהֶן בַּתַּעַר הַסֹּפֵר וַהֲשִׁיף אֶל־הָאֵשׁ אֶשֶׁר אֶל־הָאֵחָד עַד־הֵם כָּל־הַמְּגִלָּה עַל־הָאֵשׁ אֲשֶׁר עַל־הָאֵחָד: 24 וְלֹא פָחַדוּ וְלֹא קָרְעוּ אֶת־בְּגָדֵיהֶם הַמֶּלֶךְ וְכָל־עַבְדָּיו הַשְּׂמֹעִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה: 25 וְגַם אֶלְנָתָן וְדִלְיָהוּ וְגַמְרִיָּהוּ הַפְּנִיעוּ בַּמֶּלֶךְ לְבַלְתִּי שָׂרֵף אֶת־הַמְּגִלָּה וְלֹא שָׁמַע אֲלֵיהֶם:</p> <p>29 כֹּה אָמַר יְהוָה אֱלֹהֵי שָׂרָפְתָה אֶת־הַמְּגִלָּה הַזֹּאת לְאֹמֵר מִדּוֹעַ כְּתֹבְתָה עָלֶיהָ לְאֹמֵר בְּאֶדְיָבֹא מֶלֶךְ־בָּבֶל וְהִשְׁחִית אֶת־הָאָרֶץ הַזֹּאת וְהִשְׁבִּית מִמֶּנָּה אָדָם וּבְהֵמָה: ׀ 30 לָכֵן כֹּה־אָמַר יְהוָה עַל־יְהוֹנָקִים מֶלֶךְ יְהוּדָה לֹא־יִהְיֶה־לּוֹ יוֹשֵׁב עַל־כִּסֵּא דָוִד וְנִבְלָתוֹ תִּדְגַּח מִשְׁלֹכֶת לַחֲרָב בַּיּוֹם וְלִקְרַח בְּלִילָה: 31 וּפְקַדְתִּי עָלָיו וְעַל־זֶרְעוֹ וְעַל־עַבְדָּיו אֶת־עֲוֹנָם וְהִבֵּאתִי עָלֵיהֶם וְעַל־יֹשְׁבֵי יְרוּשָׁלַם וְאֶל־אִישׁ יְהוּדָה אֶת כָּל־הַרְעָה אֲשֶׁר־דִּבַּרְתִּי אֲלֵיהֶם וְלֹא שָׁמְעוּ: ׀</p>
<p>Jer 42:1-22; 43:4-12</p>	<p>Anger 3X</p>	

Table 7 Social Control Pattern D (cont.)

Citation and notes	English Translation	Hebrew Text
<p>Jer 42:1-2 B</p> <p>Implied consequence R of the history that just occurred. (see vs 18 below)</p>	<p><42:1> Then all the commanders of the forces, and Joha'nan the son of Kare'ah and Azari'ah the son of Hoshai'ah, and all the people from the least to the greatest, came near <42:2> and said to Jeremiah the prophet, "Let our supplication come before you, and pray to the LORD your God for us, for all this remnant (for we are left but a few of many, as your eyes see us),</p> <p><42:3> that the LORD your God may show us the way we should go, and the thing that we should do."</p>	<p>A+</p> <p>42:1 וַיִּגְשׁוּ כָּל־שָׂרֵי הַחַיִּלִּים וַיּוֹחֲזִן בְּיָדָם וַיִּזְנֶה בְּיַד־שָׁעִיָּה וְכָל־הָעָם מִקָּטָן וְעַד־גָּדוֹל׃ 2 וַיֹּאמְרוּ אֶל־יְרֵמְיָהוּ הַנְּבִיא תְּפַל־נָא תַחֲנֹנֵנוּ לְפָנֶיךָ וְהִתְפַּלֵּל בְּעַדָּנוּ אֶל־יְהוָה אֱלֹהֶיךָ בְּעַד כָּל־הַשְּׂאֲרִית הַזֹּאת כִּי־נִשְׁאַרְנוּ מֵעַט מִהַרְבֵּה פֶּאֶשֶׁר עֵינֶיךָ רְאוֹת אֶתָּנוּ׃</p> <p>3 וַיַּגֵּד־לָנוּ יְהוָה אֱלֹהֵיךָ אֶת־הַדְּבָר אֲשֶׁר גִּלְדָּֽבְהָ וְאֶת־הַדְּבָר אֲשֶׁר נֶעֱשָׂה׃</p>
<p>Jer 42:5-6 Behavior = oath God = Agent</p> <p>B (implied condition)</p> <p>Then R</p>	<p>42:5> Then they said to Jeremiah, "May the LORD be a true and faithful witness against us if we do not act according to all the word with which the LORD your God sends you to us.</p> <p><42:6> Whether it is good or evil, we will obey the voice of the LORD our God to whom we are sending you,</p> <p>that it may be well with us when we obey the voice of the LORD our God."</p>	<p>A+</p> <p>5 וְהָמֹדוּ אָמְרוּ אֶל־יְרֵמְיָהוּ יְהוָה יְהוָה בְּנוֹ לְעַד אֲמֵת וְנֶאֱמָן אִם־לֹא כָּכֹל־תְּדַבֵּר אֲשֶׁר יִשְׁלַחֲךָ יְהוָה אֱלֹהֶיךָ אֵלֵינוּ כִּן נַעֲשֶׂה׃ 6 אִם־טוֹב וְאִם־רָע בְּקוֹל יְהוָה אֱלֹהֵינוּ אֲשֶׁר אָנוּ [אֲנַחְנוּ] שְׁלָחִים אֹתְךָ אֵלָיו נִשְׁמָע לְמַעַן אֲשֶׁר יִיטֵב־לָנוּ כִּי נִשְׁמָע בְּקוֹל יְהוָה אֱלֹהֵינוּ׃ 8</p>
<p>Jer 42:11-12 If B</p> <p>Then R God = agent</p>	<p><42:11> Do not fear the king of Babylon, of whom you are afraid; do not fear him, says the LORD,</p> <p>for I am with you, to save you and to deliver you from his hand.</p> <p><42:12> I will grant you mercy, that he may have mercy on you and let you remain in your own land.</p>	<p>A+</p> <p>11 אַל־תִּירָאוּ מִפְּנֵי מֶלֶךְ בָּבֶל אֲשֶׁר־אַתֶּם יֹרְאִים מִפְּנֵי אֱלֹהֵי־רָאוּ מִפְּנֵי נְאֻם־יְהוָה כִּי־אֲתָכֶם אָנִי לְהוֹשִׁיעַ אֶתְכֶם וּלְהַצִּיל אֶתְכֶם מִיָּד׃ 12 וְאֶתֶּן לָכֶם רַחֲמִים וְרַחֵם אֶתְכֶם וְהָשִׁיב אֶתְכֶם אֶל־אֲדֹמְתְּכֶם׃</p>

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation	Hebrew Text
<p>Jer 42: 13-17 God = agent If B</p> <p>Then R (with internal Conditional clause)</p>	<p><42:13> But if you say, 'We will not remain in this land,' disobeying the voice of the LORD your God <42:14> and saying, 'No, we will go to the land of Egypt, where we shall not see war, or hear the sound of the trumpet, or be hungry for bread, and we will dwell there,'</p> <p><42:15> then hear the word of the LORD, O remnant of Judah. Thus says the LORD of hosts, the God of Israel: If you set your faces to enter Egypt and go to live there, <42:16> then the sword which you fear shall overtake you there in the land of Egypt; and the famine of which you are afraid shall follow hard after you to Egypt; and there you shall die. <42:17> All the men who set their faces to go to Egypt to live there shall die by the sword, by famine, and by pestilence; they shall have no remnant or survivor from the evil which I will bring upon them.</p>	<p>A-</p> <p>13 ואם-אמרים אתם לא נשב בארץ הזאת לבלתי שמע בקול יהוה אלהיכם: 14 לאמר לא כי ארץ מצרים נבוא אשר לא-נראה מלחמה וקול שופר לא נשמע וללחם לא-נרעב ושם נשב:</p> <p>15 ועתה לכן שמעו דבר-יהוה שארית יהודה כה-אמר יהוה צבאות אלהי ישראל אם-אתם שום תשמון פניכם לבא מצרים ובאתם לגור שם: 16 והיתה החרב אשר אתם יראים ממנה שם תשיג אתכם בארץ מצרים והרעב אשר-אתם יראים ממנו שם ידבק אחריכם מצרים ושם תמותו: 17 ויהיו כל-האנשים אשר-שמו את-פניהם לבוא מצרים לגור שם ימותו בחרב ברעב ובדבר ולא-יהיה להם שריד ופליט מפני הרעה אשר אני מבא עליהם: ס</p>
<p>Jer 42:18 Consequence R God – agent</p> <p>B</p> <p>R w/anger (metonym for 22)</p>	<p><42:18> “For thus says the LORD of hosts, the God of Israel: As my anger and my wrath were poured out on the inhabitants of Jerusalem, so my wrath will be poured out on you</p> <p>when you go to Egypt.</p> <p>You shall become an execration, a horror, a curse, and a taunt. You shall see this place no more.</p>	<p>A-</p> <p>18 כי כה אמר יהוה צבאות אלהי ישראל כאשר נתד אפי וחמתי על-ישבי ירושלים כן תתד חמתו עליכם</p> <p>בבאכם מצרים</p> <p>והייתם לאלה ולשמה ולקללה ולחרפה ולא-תראו עוד את-המקום הזה:</p>
<p>Jer 42:19-20 B R</p>	<p><42:19> The LORD has said to you, O remnant of Judah, ‘Do not go to Egypt.’ Know for a certainty that I have warned you this day <42:20> that you have gone astray</p>	<p>P-</p> <p>19 דבר יהוה עליכם שארית יהודה אל-תבאו מצרים ידעל תדעו כי-העידתי בכם היום: 20 כי התעתים [התעיתם]</p>

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation		Hebrew Text
	at the cost of your lives.		בְּנַפְשׁוֹתֵיכֶם׃
<p>Jer 42:20b-22 Behavior</p> <p>R</p>	<p>For you sent me to the LORD your God, saying, ‘Pray for us to the LORD our God, and whatever the LORD our God says declare to us and we will do it.’ <42:21> And I have this day declared it to you, but you have not obeyed the voice of the LORD your God in anything that he sent me to tell you.</p> <p><42:22> Now therefore know for a certainty that you shall die by the sword, by famine, and by pestilence in the place where you desire to go to live.”</p>	P-	<p>כִּי־אַתֶּם שָׁלַחְתֶּם אֹתִי אֶל־יְהוָה אֱלֹהֵיכֶם לֵאמֹר הַתְּפַלֵּל בְּעַדְנוּ אֶל־יְהוָה אֱלֹהֵינוּ וּכְכֹל אֲשֶׁר יֹאמַר יְהוָה אֱלֹהֵינוּ כִּן תַּגִּיד־לָנוּ וְעֲשִׂינוּ׃</p> <p>21 וְאַגִּיד לָכֶם הַיּוֹם וְלֹא שָׁמַעְתֶּם בְּקוֹל יְהוָה אֱלֹהֵיכֶם וְלִכְלֹל אֲשֶׁר־שָׁלַחְנִי אֵלֵיכֶם׃</p> <p>22 וְעַתָּה יָדַע תְּדַעוּ כִּי בַתְּרֵב בְּרָעַב וּבַדְּבַר תַּמּוּתוֹ בַּמָּקוֹם אֲשֶׁר חָפַצְתֶּם לָבוֹא לָנוֹר שָׁם׃ ׀</p>
<p>Jer 43:4-7; 10-12 New Behavior restated</p> <p>Response God = agent</p>	<p><43:4> So Joha'nan the son of Kare'ah and all the commanders of the forces and all the people did not obey the voice of the LORD, to remain in the land of Judah. <43:5> But Joha'nan the son of Kare'ah and all the commanders of the forces took all the remnant of Judah who had returned to live in the land of Judah from all the nations to which they had been driven — <43:6> the men, the women, the children, the princesses, and every person whom Nebu'zarad'an the captain of the guard had left with Gedali'ah the son of Ahi'kam, son of Shaphan; also Jeremiah the prophet and Baruch the son of Neri'ah. <43:7> And they came into the land of Egypt, for they did not obey the voice of the LORD. And they arrived at Tah'panhes.</p> <p><43:10> 'Thus says the LORD of hosts, the God of Israel: Behold, I will send and take Nebuchadrez'zar the king of Babylon, my servant, and he will set his throne above these stones which I have hid, and he will spread his royal canopy over them. <43:11> He</p>	A-	<p>4 וְלֹא־שָׁמְעוּ יוֹחָנָן בֶּן־קַרְיָח וְכָל־שָׂרֵי הַחַיִּלִּים וְכָל־הָעָם בְּקוֹל יְהוָה לְשֹׁבֵת בְּאֶרֶץ יְהוּדָה׃ 5 וַיִּשָּׁח יוֹחָנָן בֶּן־קַרְיָח וְכָל־שָׂרֵי הַחַיִּלִּים אֶת כָּל־שְׂאֵרֵי יְהוּדָה אֲשֶׁר־שָׁבוּ מִכָּל־הַגּוֹיִם אֲשֶׁר נִדְחוּ־שָׁם לָנוֹר בְּאֶרֶץ יְהוּדָה׃ 6 אֶת־הַנְּבָרִים וְאֶת־הַנְּשִׂים וְאֶת־הַטַּף וְאֶת־בָּנוֹת הַמֶּלֶךְ וְאֶת כָּל־הַנֶּפֶשׁ אֲשֶׁר הֵצִיחַ נְבוּזַרְאֲדָן רַב־טַבָּחִים אֶת־גְּדַלְיָהוּ בֶן־אֲחִיקָם בֶּן־שָׁפָן וְאֶת יִרְמְיָהוּ הַנְּבִיא וְאֶת־בְּרוּךְ בֶּן־נְרִיָּה׃ 7 וַיָּבֹאוּ אֶרֶץ מִצְרָיִם כִּי לֹא שָׁמְעוּ בְּקוֹל יְהוָה וַיָּבֹאוּ עַד־תַּחְפַּנְחָס׃ ׀</p> <p>10 וְאַמְרַתְּ אֵלֵיהֶם כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי שֹׁלֵחַ וְלִקְחָתִי אֶת־נְבוּצַדְרָאצַּר מֶלֶךְ־בָּבֶל עִבְדִּי וְשִׁמְתִי כִסְאוֹ מִמַּעַל לְאַבְנֵים הָאֵלֶּה אֲשֶׁר טָמַנְתִּי וְנָטַח אֶת־שִׁפְרוֹרֹי [שִׁפְרִירוֹ] עַל־יָהֶם׃ 11 וּבָאָה [וַיָּבֹא] וְהָכִה אֶת־אֶרֶץ מִצְרָיִם</p>

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

	shall come and smite the land of Egypt, giving to the pestilence those who are doomed to the pestilence, to captivity those who are doomed to captivity, and to the sword those who are doomed to the sword. <43:12> He shall kindle a fire in the temples of the gods of Egypt; and he shall burn them and carry them away captive; and he shall clean the land of Egypt, as a shepherd cleans his cloak of vermin; and he shall go away from there in peace.		אֲשֶׁר לַמָּוֹת לַמָּוֹת וְאֲשֶׁר לַשְּׁבִי לַשְּׁבִי וְאֲשֶׁר לַחֶרֶב לַחֶרֶב: 12 וְהִצַּתִּי אֵשׁ בְּבֵתֵי אֱלֹהֵי מִצְרַיִם וְשָׂרְפָם וְשָׂבָם וְעָטָה אֶת־אָרְצָן מִצְרַיִם
Example 8 Jer 44:2-30 Prime example of a complex social control pattern with “this happened to them so it will happen to you.”	In this example there are two cycles of historical cause and effect. Then, instead of a traditional conditional clause there is a questioning, Why would you do this so I (God) do that? New B is followed by prediction of destruction followed by another historical B and R. Finally, the result of the challenge is declared with a vow to repeat the historical B. Then the declared punishment.		
Jer 44:2-3 God = agent R was caused	<44:2> "Thus says the LORD of hosts, the God of Israel: You have seen all the evil that I brought upon Jerusalem and upon all the cities of Judah. Behold, this day they are a desolation, and no one dwells in them,	A-	ס 2 פה-אמר יהוה צבאות אלהי ישראל אתם ראיכם את כל-הרעה אשר הבאתי על-ירושלם ועל כל-ערי יהודה והנם חרבה היום הנה ואין בהם יושב:
By B With anger metonym for 12, 13, and 32 and for desolation	<44:3> because of the wickedness which they committed, provoking me to anger, in that they went to burn incense and serve other gods that they knew not, neither they, nor you, nor your fathers.		3 מפני רעתם אשר עשו להכעסני ללקח לקטר לעבד לאלהים אחרים אשר לא ידעום המה אתם ואבתיכם:
Jer 44:4-6 Warning God = agent	<44:4> Yet I persistently sent to you all my servants the prophets, saying, 'Oh, do not do this abominable thing that I hate!'	A-	4 ואשלח אליכם את-כל-עבדי הנביאים השפים ושלח לאמר אל-נא תעשו את דבר-התעבה הזאת אשר שנאתי:

Table 7 Social Control Pattern D (cont.)

Citation and notes	English Translation	Hebrew Text
<p>B caused</p> <p>R</p> <p>With anger</p>	<p><44:5> But they did not listen or incline their ear, to turn from their wickedness and burn no incense to other gods.</p> <p><44:6> Therefore my wrath and my anger were poured forth and kindled in the cities of Judah and in the streets of Jerusalem; and they became a waste and a desolation, as at this day.</p>	<p>5 וְלֹא שָׁמְעוּ וְלֹא־הִטּוּ אֶת־אָזְנוֹם לְשׁוּב מִרְעַתְם לְבִלְתִּי קַטֹּר לְאֱלֹהִים אֲחֵרִים:</p> <p>6 וַתִּתְּן חֲמַתְךָ וְאַפִּי נִתְּבַעַר בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם וַתְּהִי־נִיחָה לְחַרְבָּה לְשִׁמְמָה כַּיּוֹם הַזֶּה: ס</p>
<p>Jer 44:7</p> <p>Why B causing</p> <p>R</p>	<p><44:7> And now thus says the LORD God of hosts, the God of Israel: Why do you commit this great evil against yourselves, to cut off from you man and woman, infant and child, from the midst of Judah, leaving you no remnant?</p>	<p>P- 7 וְעַתָּה כֹּה־אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לְמַדּוּ אַתֶּם עוֹשִׂים רָעָה גְדוֹלָה אֲל־נִבְשַׁתְכֶם לְחַכְרִית לְכֶם אִישׁ־וְאִשָּׁה עוֹלֵל וַיּוֹנֵק מִתּוֹךְ יְהוּדָה לְבִלְתִּי הוֹתִיר לְכֶם שְׂאֲרִית:</p>
<p>Jer 44: 8</p> <p>In place of “if, then” clauses there are “why, then” clauses</p> <p>Why B causing</p> <p>R with anger</p>	<p><44:8> Why do you provoke me to anger with the works of your hands, burning incense to other gods in the land of Egypt where you have come to live, that you may be cut off and become a curse and a taunt among all the nations of the earth?</p>	<p>A- 8 לְהַכְעִסְנִי בְּמַעֲשֵׂי יְדֵיכֶם לְקַטֹּר לְאֱלֹהִים אֲחֵרִים בְּאֶרֶץ מִצְרַיִם אֲשֶׁר־אַתֶּם בָּאִים לְנוֹר שָׁם לְמַעַן חַכְרִית לְכֶם וּלְמַעַן הִיוֹתְכֶם לְקַלְלָה וּלְחַרְפָּה בְּכָל גּוֹי הָאָרֶץ:</p>
<p>Jer 44:9</p> <p>New historical reminder of crimes (B)</p>	<p><44:9> Have you forgotten the wickedness of your fathers, the wickedness of the kings of Judah, the wickedness of their wives, your own wickedness, and the wickedness of your wives, which they committed in the land of Judah and in the streets of Jerusalem?</p>	<p>9 הֲשָׁכַחְתֶּם אֶת־רַעוֹת אֲבוֹתֵיכֶם וְאֶת־רַעוֹת מַלְכֵי יְהוּדָה וְאֶת רַעוֹת נָשָׁיו וְאֶת רַעַתְכֶם וְאֶת רַעַת נְשֵׁיכֶם אֲשֶׁר עָשׂוּ בְּאֶרֶץ יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם:</p>

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation	Hebrew Text
<p>Jer 44:10-11 New bad behavior B</p> <p>Causes R</p>	<p><44:10> They have not humbled themselves even to this day, nor have they feared, nor walked in my law and my statutes which I set before you and before your fathers.</p> <p><44:11> "Therefore thus says the LORD of hosts, the God of Israel: Behold, I will set my face against you for evil, to cut off all Judah.</p>	<p>10 לֹא דָבְאוּ עַד הַיּוֹם הַזֶּה וְלֹא יָרְאוּ וְלֹא-הִלְכוּ בְּתוֹרֹתַי וּבִקְוֹתַי אֲשֶׁר-נָתַתִּי לִפְנֵיכֶם וְלִפְנֵי אֲבוֹתֵיכֶם: ֹ</p> <p>11 לָכֵן כֹּה-אָמַר יְהוָה זָבֹאוֹת אֲלֵהֶי יִשְׂרָאֵל הַנְּנִי שָׁם פָּנַי בְּכֶם לְרָעָה וְלִהְכָרִית אֶת-כָּל-יְהוּדָה:</p>
<p>Jer 44:12 B</p> <p>R</p>	<p><44:12> I will take the remnant of Judah who have set their faces to come to the land of Egypt to live,</p> <p>and they shall all be consumed; in the land of Egypt they shall fall; by the sword and by famine they shall be consumed; from the least to the greatest, they shall die by the sword and by famine; and they shall become an execration, a horror, a curse, and a taunt.</p>	<p>12 וְלִקְחֹתִי אֶת-שְׂאֵרֵית יְהוּדָה אֲשֶׁר-שָׁמוּ פְנֵיהֶם לְבוֹא אֶרֶץ-מִצְרַיִם לְגוֹר שָׁם וְתָמוּ כָל בְּאֶרֶץ מִצְרַיִם וַפְּלוּ בְּחַרְבַּב בְּרָעַב וְתָמוּ מִקְטָן וְעַד-גָּדוֹל בְּחַרְבַּב וּבְרָעַב וַיִּהְיוּ לְאֵלֶּה לְשִׁמּוֹה וְלִקְלָלָה וְלִחְרָפָה:</p>
<p>Jer 44: 13-14 R</p> <p>God = agent B</p> <p>R</p>	<p><44:13> I will punish those who dwell in the land of Egypt, as I have punished Jerusalem, with the sword, with famine, and with pestilence,</p> <p><44:14> so that none of the remnant of Judah who have come to live in the land of Egypt</p> <p>shall escape or survive or return to the land of Judah, to which they desire to return to dwell there; for they shall not return, except some fugitives."</p>	<p>13 וּפְקַדְתִּי עַל הַיּוֹשְׁבִים בְּאֶרֶץ מִצְרַיִם כַּאֲשֶׁר פְּקַדְתִּי עַל-יְרוּשָׁלַם בְּחַרְבַּב בְּרָעַב וּבַדָּבָר:</p> <p>14 וְלֹא יִהְיֶה פְּלִיט וְשָׂרִיד לְשְׂאֵרֵית יְהוּדָה הַבָּאִים לְגוֹר-שָׁם בְּאֶרֶץ מִצְרַיִם וְלָשׁוּב אֶרֶץ יְהוּדָה אֲשֶׁר-חָפְזָה מִנְּשָׂאִים אֶת-נַפְשָׁם לָשׁוּב לְשִׁבְתַּת שָׁם כִּי לֹא-יָשׁוּבוּ כִּי אִם-פְּלִטִים:</p>
<p>Jer 44:15-23 New bad behavior B</p> <p>Dispute of</p>	<p><44:15> Then all the men who knew that their wives had offered incense to other gods, and all the women who stood by, a great assembly, all the people who dwelt in Pathros in the land of Egypt, answered Jeremiah: <44:16> "As for the word which you have spoken to us in the name of the LORD, we will not listen to you.</p>	<p>ס 15 וַיַּעֲנוּ אֶת-יְרֵמְיָהוּ כָּל-הָאֲנָשִׁים הַיְדֻעִים כִּי-מִקְטָרוֹת נָשִׂיָהֶם לְאֱלֹהִים אֲחֵרִים וְכָל-הַנְּשִׂיִם הַעֲמֻדוֹת קָהָל גָּדוֹל וְכָל-הָעָם הַיּוֹשְׁבִים בְּאֶרֶץ-מִצְרַיִם בְּפִתְרוֹס לְאָמַר: 16 הַדְּבַר אֲשֶׁר-דִּבַּרְתָּ אֵלֵינוּ בְּשֵׁם יְהוָה אֵינָנו שֹׁמְעִים אֵלֶיךָ:</p>

Table 7 Social Control Pattern D (cont.)

Citation and notes	English Translation	Hebrew Text
historical cause and effect B (hist) R (hist)	<44:17> But we will do everything that we have vowed, burn incense to the queen of heaven and pour out libations to her, as we did, both we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem; for then we had plenty of food, and prospered, and saw no evil.	17 כִּי עָשָׂה נַעֲשֶׂה אֶת־כָּל־ הַדְּבָר אֲשֶׁר־יֵצֵא מִפִּינוּ לְקַטֹּר לְמַלְכַת הַשָּׁמַיִם וְהִסִּיף־לָהּ נֹסְכִים כַּאֲשֶׁר עָשִׂינוּ וְאֲנָחְנוּ וְאֲבֹתֵינוּ מִלְכֵינוּ וְשָׂרֵינוּ בְּעָרֵי יְהוּדָה וּבְחָצוֹת יְרוּשָׁלַם וְנִשְׂבַע־לָחֵם וְנִהְיֶה טוֹבִים וְרַעָה לֹא רָאִינוּ:
B (hist) R (hist)	<44:18> But since we left off burning incense to the queen of heaven and pouring out libations to her, we have lacked everything and have been consumed by the sword and by famine."	18 וּמִן־אֵז חָדְלָנוּ לְקַטֹּר לְמַלְכַת הַשָּׁמַיִם וְהִסִּיף־לָהּ נֹסְכִים חֲסָרְנוּ כָּל וּבְחָרָב וּבְרָעָב תִּמְנוּ:
	<44:19> And the women said, "When we burned incense to the queen of heaven and poured out libations to her, was it without our husbands' approval that we made cakes for her bearing her image and poured out libations to her?"	19 וְכִי־אֲנַחְנוּ מִקַּטְרִים לְמַלְכַת הַשָּׁמַיִם וְהִסִּיף־לָהּ נֹסְכִים הַמִּבְלָעָרִי אֲנָשֵׁינוּ עָשִׂינוּ לָהּ כְּוֹנִים לְהַעֲצֹבָהּ וְהִסִּיף־לָהּ נֹסְכִים: פ י
B (hist)	<44:20> Then Jeremiah said to all the people, men and women, all the people who had given him this answer: <44:21> "As for the incense that you burned in the cities of Judah and in the streets of Jerusalem, you and your fathers, your kings and your princes, and the people of the land,	20 וַיֹּאמֶר יְרֵמְיָהוּ אֶל־כָּל־הָעָם עַל־ הַגְּבָרִים וְעַל־הַנְּשִׁים וְעַל־כָּל־הָעָם הַעֲנִים אֹתוֹ דְּבַר לְאִמֹר: 21 הֲלֹא אֶת־הַקַּטֹּר אֲשֶׁר קִטְרַתֶּם בְּעָרֵי יְהוּדָה וּבְחָצוֹת יְרוּשָׁלַם אַתֶּם וְאֲבֹתֵיכֶם מִלְכֵיכֶם וְשָׂרֵיכֶם וְעַם הָאָרֶץ
R (hist)	did not the LORD remember it? Did it not come into his mind? <44:22> The LORD could no longer bear your evil doings and the abominations which you committed; therefore your land has become a desolation and a waste and a curse, without inhabitant, as it is this day.	אַתֶּם זְכַר יְהוָה וְהַעֲלֶה עַל־לִבּוֹ: 22 וְלֹא־יִכְלֹ יְהוָה עוֹד לְשֹׂאת מִפְּנֵי רָע מַעַלְלֵיכֶם מִפְּנֵי הַתּוֹעֵבֹת אֲשֶׁר עָשִׂיתֶם וַתִּתִּי אֲרָצְכֶם לְחָרָבָה וּלְשִׁמְמָה וּלְקַלְלָהּ מֵאִין יוֹשֵׁב כְּתוּם הַיּוֹם:
B (hist)	<44:23> It is because you burned incense, and because you sinned against the LORD and did not obey the voice of the LORD or walk in his law and in his statutes and in his testimonies,	23 מִפְּנֵי אֲשֶׁר קִטְרַתֶּם וְאֲשֶׁר חָטֵאתֶם לַיהוָה וְלֹא שָׁמַעְתֶּם בְּקוֹל יְהוָה וּבְתַרְתּוֹ וּבְחַקְתּוֹ וּבְעִדּוֹתָיו לֹא הִלַּכְתֶּם

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

causes R (even now)	that this evil has befallen you, as at this day."		על־כֵּן קָרְאתָ אֶתְכֶם הָרְעָה הַזֹּאת כִּי־וּמָה הַיּוֹם הַזֶּה: ׀
<p>Jer 44:25-27 God = agent Recap on new negative B and firm decision to do it.</p> <p>Causes new R</p>	<p><44:25> Thus says the LORD of hosts, the God of Israel: You and your wives have declared with your mouths, and have fulfilled it with your hands, saying, 'We will surely perform our vows that we have made, to burn incense to the queen of heaven and to pour out libations to her.' Then confirm your vows and perform your vows!</p> <p><44:26> Therefore hear the word of the LORD, all you of Judah who dwell in the land of Egypt: Behold, I have sworn by my great name, says the LORD, that my name shall no more be invoked by the mouth of any man of Judah in all the land of Egypt, saying, 'As the LORD God lives.' <44:27> Behold, I am watching over them for evil and not for good; all the men of Judah who are in the land of Egypt shall be consumed by the sword and by famine, until there is an end of them.</p>	A-	<p>25 כֹּה־אָמַר יְהוָה־צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר אַתֶּם וְנָשֵׁיכֶם וַתִּדְבַרְנָה בְּפִיכֶם וּבִידֵיכֶם מִלְּאִתֶּם ׀ לֵאמֹר עָשָׂה נַעֲשֶׂה אֶת־נְדָרֵינוּ אֲשֶׁר נִדְרַנוּ לְקַטֹּר לְמַלְכַת הַשָּׁמַיִם וּלְהַסִּף לָהּ נִסְכִּים תְּקִימְנָה אֶת־נְדָרֵיכֶם וַעֲשֶׂה תַעֲשִׂינָה אֶת־נְדָרֵיכֶם: פ</p> <p>26 לְכֵן שָׁמַעַן דְּבַר־יְהוָה כָּל־יְהוּדָה הַיֹּשְׁבִים בְּאֶרֶץ מִצְרָיִם הִנְנִי נֹשֵׁבֶתִי בְּשָׁמַי הַגָּדוֹל אָמַר יְהוָה אִם־יְהִי עוֹד שְׁמִי נִקְרָא ׀ בְּפִי ׀ כָּל־אִישׁ יְהוּדָה אָמַר חִי־אֲדֹנָי יְהוִה בְּכָל־אֶרֶץ מִצְרָיִם: 27 הִנְנִי שֹׁקֵד עֲלֵיהֶם לְרַעַה וְלֹא לְטוֹבָה וְתָמוּ כָּל־אִישׁ יְהוּדָה אֲשֶׁר בְּאֶרֶץ־מִצְרָיִם בַּחֶרֶב וּבָרָעַב עַד־כְּלוֹתָם:</p>
<p>Jer 44:28-30 Application!: B escape's purpose is to let others know God's strength. Punishment to teach God words oppose for evil.</p> <p>New punishment R</p>	<p><44:28> And those who escape the sword shall return from the land of Egypt to the land of Judah, few in number; and all the remnant of Judah, who came to the land of Egypt to live, shall know whose word will stand, mine or theirs.</p> <p><44:29> This shall be the sign to you, says the LORD, that I will punish you in this place, in order that you may know that my words will surely stand against you for evil:</p> <p><44:30> Thus says the LORD, Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek his life, as I gave Zedeki'ah king of Judah into the hand of Nebuchadrez'zar king of Babylon, who was his enemy</p>	A-	<p>28 וּפְלִיטֵי חֶרֶב יָשׁוּבוּן מִן־אֶרֶץ מִצְרָיִם אֶרֶץ יְהוּדָה מִתְּנִי מִסְפָּר וַיֵּדְעוּ כָּל־שְׂאֵרֵי יְהוּדָה הַבָּאִים לְאֶרֶץ־מִצְרָיִם לְנוֹר שֵׁם דְּבַר־מִי יְקוּם מִמֶּנִּי וּמֵהֶם:</p> <p>29 וְזֹאת־לָכֶם הָאוֹת וְנֹאם־יְהוָה כִּי־פָקַד אֲנִי עֲלֵיכֶם בְּמִקוֹם הַזֶּה לְמַעַן תֵּדְעוּ כִּי קוּם יְקוּמוּ דְבָרֵי עֲלֵיכֶם לְרַעַה: ׀</p> <p>30 כֹּה ׀ אָמַר יְהוָה הִנְנִי נֹתֵן אֶת־פַּרְעֹה הַפָּרַע מְלֹךְ־</p>

Table 7 Social Control Pattern D (cont.)

Citation and notes	English Translation		Hebrew Text
Same as historical punishment	and sought his life."		מצרים ביד איביו וביד מבקשי נפשו כאשר נחתי את צדקתהו מלך יהודה ביד נבוכדראצר מלך בבל איבו ומבקש נפשו: 8
Ezek 17:11-	Important application in D compares Zedekiah's oath breaking with Babylon with oath breaking with God.		
Ezek 17:12 Action B (rebellion causes R deportation)	<17:12> "Say now to the rebellious house, Do you not know what these things mean? Tell them, Behold, the king of Babylon came to Jerusalem, and took her king and her princes and brought them to him to Babylon.	P-	12 אומר נא לבית המרי הלא ידעתם מה אלה אמר הנה בא מלך בבל וירושלם ויגח את מלכה ואת שריה ויבא אותם אליו בבבלה:
Ezek 17:13-14 2 nd action made a covenant. If B: you keep covenant Then R It = kingdom	<17:13> And he took one of the seed royal and made a covenant with him, putting him under oath. (The chief men of the land he had taken away, <17:14> that the kingdom might be humble and not lift itself up, and that by keeping his covenant it might stand.)	P+	13 ויגח מנרע המלוכה ויכרת אתו ברית ויבא אתו באלה ואת אילי הארץ לקח: 14 להיות ממלכה שפלה לבלתי התנשא לשמר את בריתו לעמדה:
Ezek 17:15-18 Resulting new B negative action Causes new punishment R	<17:15> But he rebelled against him by sending ambassadors to Egypt, that they might give him horses and a large army. Will he succeed? Can a man escape who does such things? Can he break the covenant and yet escape? <17:16> As I live, says the LORD God, surely in the place where the king dwells who made him king, whose oath he despised, and whose covenant with him he broke, in Babylon he shall die. <17:17> Pharaoh with his mighty army and great company will not help him in war, when mounds are cast up and siege walls built to cut off many lives.	P-	15 וימרד בו לשלח מלאכיו מצרים לתת לו סוסים ועשרב היוצא היומלט העשה אלה והפר ברית ונמלט: 16 חי אני נאם אדני יהוה אמלא במקום המלך הממליך אתו אשר בנה את אלתו ואשר הפר את בריתו אתו בתוך בבל ימות: 17 ולא בחיל גדול ובקתל רב יעשה אותו פרעה במלחמה בשפך סלה ובבנות דיגק להכרית נפשות רבות:

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation		Hebrew Text
Ezek 17:18 B Causes R	<17:18> Because he despised the oath and broke the covenant, because he gave his hand and yet did all these things, he shall not escape.	P-	18 וּבָה אֵלֶּה לְהַפֵּר בְּרִיתוֹהֶנּוּהָ וְתָן יָדוֹ וְכָל־אֵלֶּה עָשָׂה לֹא יִמָּלֵט: ֹ
Ezek 17:19-21 Comparison with God's oath which implies an if then clause and a rejection (neg. new B treason) Causing terrible R TSK	<17:19> Therefore thus says the LORD God: As I live, surely my oath which he despised, and my covenant which he broke, I will requite upon his head. <17:20> I will spread my net over him, and he shall be taken in my snare, and I will bring him to Babylon and enter into judgment with him there for the treason he has committed against me. <17:21> And all the pick of his troops shall fall by the sword, and the survivors shall be scattered to every wind; and you shall know that I, the LORD, have spoken."	A-	19 לָכֵן כֹּה־אָמַר אֲדַנְיָ יְהוָה חִי־אֲנִי אִם־לֹא אֶלְתִּי אֲשֶׁר בָּזָה וּבְרִיתִי אֲשֶׁר הִפִּיר וְנִתְתִּיו בְּרֹאשׁוֹ: 20 וּפְרִשְׁתִּי עָלָיו רְשִׁתִּי וְנִתְפַּשׁ בַּמְצוּדָתִי וְהִבִּיאֹתִיהוּ בְּכִלָּה וְנִשְׁפָּטְתִּי אִתּוֹ שָׁם מֵעַל אֲשֶׁר מָעַל־בִּי: 21 וְאֵת כָּל־מִבְרָחוֹ (מִבְּרָחִיו) בְּכָל־אֲנָפִיו בַּחֶרֶב יַפְּלוּ וְהַנִּשְׁאָרִים לְכָל־ רוּחַ יִפְרָשׁוּ וַיִּדְעֻתֶם כִּי אֲנִי יְהוָה דִּבַּרְתִּי: ֹ
Ezek 20:4ff	Here is a series of historical rebellions that should have exacted punishment but each time God yielded, "for his name sake." until the present when God judges with wrath.		After winnowing the persistently rebellious, the people's return and faithful service makes them remember the sins with shame. This is rewarded with the same yielding, "for his name sake."
Ezek 20:4 Behaviors B	Then let them know the abominations of their fathers,		4 הַתְּשֻׁפֵט אֹתָם הַתְּשֻׁפֹט בְּן־אָדָם אֶת־תּוֹעֵבֹת אֲבוֹתָם הַזֵּדִיעִים:
Ezek 20:7-10 God = agent B (rebelled) Expected result. R with wrath	<20:7> And I said to them, Cast away the detestable things your eyes feast on, every one of you, and do not defile yourselves with the idols of Egypt; I am the LORD your God. <20:8> But they rebelled against me and would not listen to me; they did not every man cast away the detestable things their eyes feasted on, nor did they forsake the idols of Egypt. "Then I thought I would pour out my wrath upon them and spend my anger against them in the midst of the land of Egypt.	A+	7 וְאָמַר אֲלֵהֶם אִישׁ שְׁקוּצֵי עֵינָיו הַשְּׁלִיכוּ וּבְגִלּוֹלֵי מִצְרַיִם אֶל־תִּטְמְאוּ אֲנִי יְהוָה אֱלֹהֵיכֶם: 8 וַיִּמְרֹדוּ־בִי וְלֹא אָבוּ לְשָׁמַע אֵלָי אִישׁ אֶת־שְׁקוּצֵי עֵינֵיהֶם לֹא הִשְׁלִיכוּ וְאֶת־גִּלּוֹלֵי מִצְרַיִם לֹא עָזְבוּ וְאָמַר לְשַׁפָּד חַמְתִּי עֲלֵיהֶם לְכָלֹת אַפִּי

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation	Hebrew Text
Alternative result R	<20:9> But I acted for the sake of my name, that it should not be profaned in the sight of the nations among whom they dwelt, in whose sight I made myself known to them in bringing them out of the land of Egypt.	בָּלֶם בְּהוֹדֹךָ אֶרֶץ מִצְרַיִם: 9 וְאַעֲשֶׂה לְמַעַן שְׁמִי לְבִלְתִּי הִחַל לְעֵינֵי הַגּוֹיִם אֲשֶׁר-הִמָּוָה בְּתוֹכָם אֲשֶׁר נִוְדַעְתִּי אֲלֵיהֶם לְעֵינֵיהֶם לְהוֹצִיאֵם מִצְרַיִם מִצְרַיִם:
Ezek 20:10-12 God = agent God's B	<20:10> So I led them out of the land of Egypt and brought them into the wilderness. <20:11> I gave them my statutes and showed them my ordinances, by whose observance man shall live. <20:12> Moreover I gave them my sabbaths, as a sign between me and them,	10 וְאוֹצִיאֵם מִצְרַיִם מִצְרַיִם וְאָבֵאֵם אֶל-הַמִּדְבָּר: 11 וְאֶתֵּן לָהֶם אֶת-חֻקֹּתַי וְאֶת-מִשְׁפָּטַי הַזֵּה וְאֶתֵּן אֹתָם אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחֵי בָהֶם: 12 וְגַם אֶת-שַׁבְּתוֹתַי נָתַתִּי לָהֶם לְהִזְכֹּר לְאוֹת בֵּינִי וּבֵינֵיהֶם
R TSK (sanctify them)	that they might know that I the LORD sanctify them.	לְדַעַת כִּי אֲנִי יְהוָה מְקַדְּשֵׁם:
Ezek 20:13-14 B (rebelled)	<20:13> But the house of Israel rebelled against me in the wilderness; they did not walk in my statutes but rejected my ordinances, by whose observance man shall live; and my sabbaths they greatly profaned.	13 וַיִּמְרוּ-בִּי בְּיַד-יִשְׂרָאֵל בְּמִדְבָּר בְּחֻקֹּתַי לֹא-הָלְכוּ וְאֶת-מִשְׁפָּטַי מָאֲסוּ אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחֵי בָלֶם וְאֶת-שַׁבְּתוֹתַי חָלְלוּ מְאֹד
Expected result. R with wrath	"Then I thought I would pour out my wrath upon them in the wilderness, to make a full end of them.	וְאָמַר לְשַׁפֹּךְ חֲמָתִי עֲלֵיהֶם בְּמִדְבָּר לְכַלּוֹתָם:
Alternative result R	<20:14> But I acted for the sake of my name, that it should not be profaned in the sight of the nations, in whose sight I had brought them out.	14 וְאַעֲשֶׂה לְמַעַן שְׁמִי לְבִלְתִּי הִחַל לְעֵינֵי הַגּוֹיִם אֲשֶׁר הוֹצִיאֵתִים לְעֵינֵיהֶם:

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation	Hebrew Text
<p>Ezek 20:15-17 God = agent Expected result R</p> <p>To behavior B</p> <p>Alternative result R</p>	<p><20:15> Moreover I swore to them in the wilderness that I would not bring them into the land which I had given them, a land flowing with milk and honey, the most glorious of all lands,</p> <p><20:16> because they rejected my ordinances and did not walk in my statutes, and profaned my sabbaths; for their heart went after their idols.</p> <p><20:17> Nevertheless my eye spared them, and I did not destroy them or make a full end of them in the wilderness.</p>	<p>15 וְגַם־אֲנִי נִשְׁאַתִּי יְדֵי לְהֵם בַּמִּדְבָּר לְבַלְתִּי הָבִיא אוֹתָם אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי זְבַת חֶלֶב וְדָבַשׁ אֲבִי הִיא לְכָל־הָאָרְצוֹת:</p> <p>16 זָעַן בְּמִשְׁפָּטֵי מֵאִסּוֹ וְאֶת־חֻקוֹתַי לֹא־הִלְכוּ בָהֶם וְאֶת־שַׁבְּתוֹתַי חָלְלוּ כִּי אֲחִרֵי גִלּוּלֵיהֶם לָבָם הִלְדוּ:</p> <p>17 וַתַּחַס עֵינַי עֲלֵיהֶם מִשַּׁחֲתָם וְלֹא־עָשִׂיתִי אוֹתָם כְּלָהּ בַּמִּדְבָּר:</p>
<p>Ezek 20:18-20 God = agent If B</p> <p>Then R</p>	<p><20:18> "And I said to their children in the wilderness, Do not walk in the statutes of your fathers, nor observe their ordinances, nor defile yourselves with their idols. <20:19> I the LORD am your God; walk in my statutes, and be careful to observe my ordinances, <20:20> and hallow my sabbaths</p> <p>that they may be a sign between me and you, that you may know that I the LORD am your God.</p>	<p>18 וְאָמַר אֶל־בְּנֵיהֶם בַּמִּדְבָּר בְּחֹזְנֵי אֲבוֹתֵיכֶם אֲל־תֵּלְכוּ וְאֶת־מִשְׁפָּטֵיהֶם אֲל־תִּשְׁמְרוּ וּבְגִלּוּלֵיהֶם אֲל־תִּטְמְאוּ: 19 אֲנִי יְהוָה אֱלֹהֵיכֶם בְּחֻקוֹתַי לָכוּ וְאֶת־מִשְׁפָּטַי שִׁמְרוּ וְעָשׂוּ אוֹתָם: 20 וְאֶת־שַׁבְּתוֹתַי קִדְּשׁוּ וְהָיוּ לְאוֹת בֵּינִי וּבֵינֵיכֶם לְדַעַת כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:</p>
<p>Ezek 20:21-22 B (rebelled)</p> <p>Expected result. R with wrath</p> <p>Alternative result</p>	<p><20:21> But the children rebelled against me; they did not walk in my statutes, and were not careful to observe my ordinances, by whose observance man shall live; they profaned my sabbaths.</p> <p>"Then I thought I would pour out my wrath upon them and spend my anger against them in the wilderness.</p> <p><20:22> But I withheld my hand, and acted for the sake of my name, that it should not be profaned in the sight of the nations, in whose sight I had brought them out.</p>	<p>21 וַיִּמְרוּ־בֵי הַבָּנִים בְּחֻקוֹתַי לֹא־הִלְכוּ וְאֶת־מִשְׁפָּטַי לֹא־שִׁמְרוּ לַעֲשׂוֹת אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחֵי בָהֶם אֶת־שַׁבְּתוֹתַי חָלְלוּ וְאָמַר לְשַׁפֵּד חַמְתִּי עֲלֵיהֶם לְכָלוֹת אִפִּי בָם בַּמִּדְבָּר:</p> <p>22 וְהִשְׁבַּתִּי אֶת־יָדִי וְאָעַשׂ</p>

Table 7 Social Control Pattern D (cont.)

Citation and notes	English Translation	Hebrew Text
R		לְמַעַן שָׁמַי לְבַלְתִּי הַחַל לְעֵינֵי הַגּוֹיִם אֲשֶׁר־הוֹצֵאתִי אוֹתָם לְעֵינֵיהֶם:
Ezek 20:23-24 God = agent Threat result R Caused by behavior B	<20:23> Moreover I swore to them in the wilderness that I would scatter them among the nations and disperse them through the countries, <20:24> because they had not executed my ordinances, but had rejected my statutes and profaned my sabbaths, and their eyes were set on their fathers' idols. .	23 וְגַם־אָנֹכִי נִשְׁאַתִּי אֶת־יְדֵי לְהֶם בַּמִּדְבָּר לְהַפְרִיץ אֹתָם בַּגּוֹיִם וּלְזַרְזוֹת אוֹתָם בְּאַרְצוֹת: 24 וְעַן מוֹשְׁפֵטִי לֹא־עָשׂוּ וְחַקוֹתַי כָּאֲסוּ וְאֶת־שַׁבְּתוֹתַי חִלְּלוּ וְאֶחְרָי גִּלְגְּלִי אֲבוֹתָם הָיוּ עֵינֵיהֶם:
Ezek 20:25-26 God's B = agent People's response	<20:25> Moreover I gave them statutes that were not good and ordinances by which they could not have life; <20:26> and I defiled them through their very gifts in making them offer by fire all their first-born, that I might horrify them; I did it that they might know that I am the LORD	A- 25 וְגַם־אֲנִי נִתְתִּי לָהֶם חֻקִּים לֹא טוֹבִים וּמוֹשְׁפָטִים לֹא יָחִיו בָּהֶם: 26 וְאֶטְמַא אוֹתָם בְּמִתְנוּחָם בְּהַעֲבִיר כָּל־כְּפֹטֵר רַחֵם לְמַעַן אֲשַׁמֵּם לְמַעַן אֲשֶׁר יִדְעוּ אֲשֶׁר אֲנִי
Ezek 20:27-29 Historical behavior B God = agent Response	<20:27> "Therefore, son of man, speak to the house of Israel and say to them, Thus says the LORD God: In this again your fathers blasphemed me, by dealing treacherously with me. <20:28> For when I had brought them into the land which I swore to give them, then wherever they saw any high hill or any leafy tree, there they offered their sacrifices and presented the provocation of their offering; there they sent up their soothing odors, and there they poured out their drink offerings. <20:29> (I said to them, What is the high place to which you go? So its name is called Bamah to this day.)	A- 27 לָכֵן דַּבֵּר אֶל־בֵּית יִשְׂרָאֵל בְּיָאֲדֶךָ וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה עוֹד וְזֹאת גִּדְּפוּ אוֹתִי אֲבוֹתֵיכֶם בְּמַעַלְם בִּי מַעַל: 28 וְאֲבִיאֵם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יְדֵי לְתֵת אוֹתָהּ לָהֶם וַיִּרְאוּ כָל־גִּבְעָה רָמָה וְכָל־עֵץ עֹבֵת וַיִּזְבְּחוּ־שָׁם אֶת־זִבְחֵיהֶם וַיִּתְנוּ־שָׁם כֶּעֶס קָרְבָּנָם וַיְשִׂימוּ שָׁם רִיחַ נִחְוָחֵיהֶם וַיִּסִּיכוּ שָׁם אֶת־נִסְכֵּיהֶם: 29 וְאָמַר אֲלֵיהֶם מַה הַבָּמָה אֲשֶׁר־אַתֶּם הַבָּאִים שָׁם וַיִּקְרָא שְׁמָהּ בָּמָה עַד הַיּוֹם הַזֶּה:

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

Citation and notes	English Translation	Hebrew Text
<p>Ezek 20:30-31a Present behavior (if you do this) B.</p> <p>R = abandonment</p>	<p><20:30> Wherefore say to the house of Israel, Thus says the LORD God: Will you defile yourselves after the manner of your fathers and go astray after their detestable things? <20:31> When you offer your gifts and sacrifice your sons by fire, you defile yourselves with all your idols to this day. And shall I be inquired of by you, O house of Israel?</p> <p>As I live, says the LORD God, I will not be inquired of by you.</p>	<p>30 לָכֵן אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל כֹּה אָמַרְתִּי יְהוָה הִבְהַרְרָךְ אֲבוֹתֶיכֶם אֶתְּמֵם וְנִטְמְאַתֶּם וְאֶחָרֵי שְׁקוּצֵיהֶם אֶתְּמֵם וְזָנִיתֶם: 31 וּבִשְׂאֵת מַתְנֵיכֶם בְּהַעֲבִיר בְּנֵיכֶם בְּאֵשׁ אֶתְּמֵם וְנִטְמְאַתֶּם לְכָל־גִּלּוּלֵיכֶם עַד־הַיּוֹם וְאֲנִי אֲדַרְשׁ לָכֶם בַּיּוֹם יִשְׂרָאֵל חִי־אֲנִי נְאֻם אֲדֹנָי יְהוָה אִם־אֲדַרְשׁ לָכֶם:</p>
<p>Ezek 20:33-38 More B (want to be like the nations) God = agent Consequence R with wrath.</p>	<p><20:32> "What is in your mind shall never happen — the thought, 'Let us be like the nations, like the tribes of the countries, and worship wood and stone.'</p> <p><20:33> "As I live, says the LORD God, surely with a mighty hand and an outstretched arm, and with wrath poured out, I will be king over you. <20:34> I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand and an outstretched arm, and with wrath poured out; <20:35> and I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face.</p>	<p>32 וְהָעֵלָה עַל־רוּחְכֶם הַזֶּה לֹא תִהְיֶה אֲשֶׁר אַתֶּם אֹמְרִים נְהַיֵּנוּ כְּגוֹיִם כְּמִשְׁפַּחֹת הָאָרְצוֹת לְשֶׁרֶת עֵץ וְאָבֶן:</p> <p>33 חִי־אֲנִי נְאֻם אֲדֹנָי יְהוָה אִם־לֹא בְיַד חֲזֹקָה וּבְזִרְעוּעַ נְטוּיָה וּבְחֲמָה שְׂפוּכָה אֲמַלּוֹךְ עֲלֵיכֶם: 34 וְהוֹצֵאתִי אֶתְכֶם מִן־הָעַמִּים וְקִבַצְתִּי אֶתְכֶם מִן־הָאָרְצוֹת אֲשֶׁר נְפוּצְתֶם בָּם בְּיַד חֲזֹקָה וּבְזִרְעוּעַ נְטוּיָה וּבְחֲמָה שְׂפוּכָה: 35 וְהִבֵּאתִי אֶתְכֶם אֶל־מִדְבַר הָעַמִּים וְנִשְׁפַטְתִּי אֶתְכֶם שָׁם פְּנִים אֶל־פְּנִים:</p>
<p>Ezek 20 36-38 Historical comparison God's Behavior</p> <p>People's R YSK</p>	<p><20:36> As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you, says the LORD God.</p> <p><20:37> I will make you pass under the rod, and I will let you go in by number. <20:38> I will purge out the rebels from among you, and those who transgress against me; I will bring them out of the land where they sojourn, but they shall not enter the land of Israel.</p> <p>Then you will know that I am the LORD.</p>	<p>36 כַּאֲשֶׁר נִשְׁפַטְתִּי אֶת־אֲבוֹתֵיכֶם בְּמִדְבַר אֶרֶץ מִצְרַיִם כִּן אֲשַׁפֵּט אֶתְכֶם נְאֻם אֲדֹנָי יְהוָה:</p> <p>37 וְהַעֲבַרְתִּי אֶתְכֶם תַּחַת הַשֶּׁבֶט וְהִבֵּאתִי אֶתְכֶם בְּמִסְרַת הַבְּרִית:</p> <p>38 וּבְרוּתֵי מִלְּחָם הַמְּרָדִים וְתַפְּשׁוּעֵים בִּי מֵאֶרֶץ מִגּוּרֵיהֶם אוֹצִיא אוֹתָם וְאֶל־אֲדָמַת יִשְׂרָאֵל לֹא יָבוֹאוּ וְיָדַעְתֶּם כִּי־אֲנִי יְהוָה:</p>

Table 7 Social Control Pattern D (cont.)

Citation and notes	English Translation		Hebrew Text
Ezek 20:39 R = Go serve your idols If B – (you won't listen to me.) R = you may not offer to me.	<20:39> "As for you, O house of Israel, thus says the LORD God: Go serve every one of you his idols, now and hereafter, if you will not listen to me; but my holy name you shall no more profane with your gifts and your idols.	A-	39 וְאִתְּם בַּיִת וְיִשְׂרָאֵל כְּה־אָמַר אֲדַגְּנִי יְהוָה אֵישׁ גִּלְוֵלָיו לְכוּ עִבְדוּ וְאִתְּר אִם- אֵינְכֶם שֹׁמְעִים אֵלַי וְאֵת-שְׁמִי קֹדֵשׁ לֹא תַחֲלִילוּ-עוֹד בְּמַתְנוּתֵיכֶם וּבְגִלְוֵיכֶם:
Ezek 20:40-44 God = agent Good Behavior B causes Good result R	<20:40> "For on my holy mountain, the mountain height of Israel, says the LORD God, there all the house of Israel, all of them, shall serve me in the land; there I will accept them, and there I will require your contributions and the choicest of your gifts, with all your sacred offerings. <20:41> As a pleasing odor I will accept you, when I bring you out from the peoples, and gather you out of the countries where you have been scattered; and I will manifest my holiness among you in the sight of the nations.	A+	40 כִּי בְה־רִקְדָשִׁי בְּהַר מְרוֹם יִשְׂרָאֵל נֹאֵם אֲדַגְּנִי יְהוָה שָׁם יַעֲבֹדֵנִי כָל-בֵּית יִשְׂרָאֵל כָּל־הָאָרֶץ שָׁם אֲרַצְסֶם וְשָׁם אֲדַרְוֶשׁ אֶת-הַרְוִמְתֵיכֶם וְאֶת-רֵאשִׁית מִשְׁאֹתֵיכֶם בְּכָל-קֹדְשֵׁיכֶם: 41 בְּרִיחַ נִיחַח אֲרַצְּהָ אֶתְכֶם בְּהוֹצִיאִי אֶתְכֶם מִן-הָעַמִּים וְקִבַּצְתִּי אֶתְכֶם מִן- הָאֲרָצוֹת אֲשֶׁר נִפְצַתֶם בָּם וְנִקְדַּשְׁתִּי בְּכֶם לְעֵינֵי הַגּוֹיִם:
Ezek 20:42a-b R = TSK !!!Important Remember the history (just stated) God's B = agent	<20:42> And you shall know that I am the LORD, when I bring you into the land of Israel, the country which I swore to give to your fathers.	A+	42 וַיִּדְעֻתֶם כִּי-אֲנִי יְהוָה בְּהִבִּיאִי אֶתְכֶם אֶל-אֶרֶץ מִתְּיִשְׂרָאֵל אֶל-הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת-יְדֵי לְתֵת אוֹתָהּ לְאֲבוֹתֵיכֶם:
Ezek 20:43a-b B causes Consequence	<20:43> And there you shall remember your ways and all the doings with which you have polluted yourselves; and you shall loathe yourselves for all the evils that you have committed.	P-	43 וַיִּזְכְּרֻתֶם-שָׁם אֶת- דְּרֹכֵיכֶם וְאֵת כָּל-עֲלִילוֹתֵיכֶם אֲשֶׁר נִטְמַאתֶם בָּם וְנִקְטַתֶם בְּפִנְיֶם בְּכָל-רְעוּתֵיכֶם אֲשֶׁר עֲשִׂיתֶם:

Table 7 Social Control Pattern D (cont.)

Citation and notes

English Translation

Hebrew Text

<p>Ezek 20:44a-b Response God = agent B (God's)</p>	<p><20:44> And you shall know that I am the LORD, when I deal with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, O house of Israel, says the LORD God."</p>	<p>A+</p>	<p>44 וַיִּדְעֻם כִּי־אֲנִי יְהוָה בַּעֲשׂוֹתַי אֲפַקֵּם לְמַעַן שְׁמִי לֹא־כַדְרֵיכֶם הָרָעִים וְכַעֲלִילוֹתֵיכֶם הַנְּשַׁחֲתוֹת בֵּית יִשְׂרָאֵל נֹאם אֲדֹנָי יְהוִה: פ</p>
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Table 7 Social Control Pattern D (cont.)

Social Control Pattern A

# Verses	Type of passage	# Psgs P/U	Wrath W/P/U	Active	Passive	Positive	Negative	Active Positive	Active Negative	Passive Positive	Passive Negative
Isaiah											
23	Single	10	7/6	7	3	4	6	3	4	1	2
			60%	70%			60%		57%		67%
3	Couplet	2/1	0	2	0	1	1	1	1	0	0
				100%			50%		50%		
8	Comp Israel	2/1	2/2/1	2	0	0	2	0	2	0	0
45	Comp Nations	11/4	10/5/4	7	4	0	11	0	9	0	4
			100%								
53	I & N Tog	13/5	12/7/5	9	4	0	13	0	9	0	4
			54%/100%	69%			100%		100%		100%
56	C&C Tog	15/6	12/7/5	11	4	1	14	1	10	0	4
			47%/83%	73%			93%		91%		100%
79	Isa Total	25/6	19/13/5	18	7	5	20	4	14	1	6
			52%/83%	72%		69%	80%		77%	67%	86%
Jeremiah											
60	Single	19	9/8	16	3	2	17	2	14	0	3
			42%	84%			89%		88%		100%
181	Comp Israel	62/19	10/7/5	55	7	14	48	12	43	2	5
			11%/26%	89%			77%		90%		71%
147	Comp Nations	47/8	3/3/2	30	17	4	43	3	27	1	16
			6%/17%	66%			93%		93%		93%
328	I&N Tog	109/27	13/10/7	85	24	18	91	17	70	3	21
			9%/25%								
388	Jer Total	128/27	22/18/7	101	27	20	108	19	82	3	24
			14%/25%	79%			84%		81%		89%

Table 8: Number Summaries (cont.)

Social Control Pattern A (continued)

# Verses	Type of passage	# Psgs P/U	Wrath W/P/U	Active	Passive	Positive	Negative	Active Positive	Active Negative	Passive Positive	Passive Negative
Ezekiel											
83	Single	24	13/9	20	4	5	19	4	16	1	3
			26%	84%			79%		80%		75%
191	CompIsrael	52/12	25/19/7	42	10	6	44	4	36	2	8
			37%/58%	80%			84%		84%		82%
49	CompNations	24/6	2/2/0	19	5	4	20	3	16	1	4
			8%/33%	79 %			83% ⁰		84%		100%
	I&N Tog	76/18	29/21/7	61	15	10	66	8	53	2	13
			28%/39%	80%			87%		87%		87%
323	Ezek Total	100/18	38/23/7	81	19	15	85	12	69	3	16
			28%/44%	81%			85%		85%		84%
790	A Grand Total	253/51	80/58/19	200	53	40	213	35	165	7	46
			22%/40%	79%			84%		83%		84%

Table 8: Number Summaries (cont.)

Social Control Pattern B Total Tradition											
# Verses	Type of passage	# Psgs P/U	Wrath W/P/U	Active	Passive	Positive	Negative	Active Positive	Active Negative	Passive Positive	Passive Negative
Isaiah											
12	Single	10	0	4	6	7	3	3	1	4	2
9	Couplet	6/3	0	3	3	3	3	1	2	2	1
16	Compound	7/3	0	7	0	6	1	6	1	0	0
37	Total	23/6	0	14	9	16	7	10	4	6	3
				60%		69%		71%		67%	
Jeremiah											
12	Single	12	2/2/2	7	5	2	10	2	5	0	5
22	Couplet	20/9	1/1/1	8	12	9	11	2	6	7	5
23	Compound	13/6	1/1/1	9	4	9	4	8	1	1	3
57	Total	45/15	4/4/4	24	21	20	25	12	12	8	13
				53%		56%		50%		62%	
Ezekiel											
9	Single	6	0	4	2	2	4	1	3	1	1
7	Couplet	6/3	0	2	4	3	3	0	2	3	1
49	Compound	28/5	0	11	17	11	17	0	11	11	6
65	Total	40/8	0	17	23	16	24	1	16	15	8
					58%		60%		94%	65%	
159	Grand Total	108/29	4	55	53	52	56	23	32	29	24
				51%		52%		58%		55%	

Table 8: Number Summaries (cont.)

Social Control Pattern B

# Verses	Type of passage	# Psgs P/U	# Wrath W/P/U	Active	Passive	Positive	Negative	Active Positive	Active Negative	Passive Positive	Passive Negative
Isaiah											
10	Single	8	0	3	5	6	2	3	0	3	2
2	Couplet	2/1	0	0	2	1	1	0	0	1	1
7	Compound	5/2	0	5	0	3	2	3	2	0	0
19	Total	15/3	0	8	7	10	5	6	2	4	3
				53%		66%		75%		57%	
Jeremiah											
15	Single	7	1	4	3	3	4	2	2	1	2
2	Couplet	2/1	1	1	1	2	0	1	0	1	0
3	Compound	4/2	0	2	2	2	2	2	0	0	2
20	Total	13/3	2	7	6	7	6	5	2	2	4
				54%		54%		71%		67%	
Ezekiel											
2	Single	2	0	2	0	0	2	0	2	0	0
5	Couplet	6/3	0	2	4	3	3	0	2	3	1
33	Compound	19/3	0	2	17	10	9	0	2	10	7
40	Total	27/6	0	6	21	13	14	0	6	13	8
					78%		52%		100%	62%	
79	Grand Total	55/12	2	21	34	30	25	11	10	19	15
					62%	55%		52%		56%	

Table 8: Number Summaries (cont.)

Social Control Pattern C												
# Verses	Type of passage	# Psgs P/U	# Wrath W/P/U	Active	Passive	Positive	Negative	Active Positive	Active Negative	Passive Positive	Passive Negative	
Isaiah												
54	Israel	17/4	6/6/3	14	3	5	12	5	9	0	3	
			35%/75%	82%			71%		64%		100%	
Jeremiah												
53	Israel	24/7	1/1/1	19	7	6	12	9	9	4	3	
			4%/14%	72%		52%		53%		57%		
Ezekiel												
22	Israel	18/3	2/2/2	14	4	2	16	2	12	0	4	
			11%/75%	83%			72%		67%		100%	
129	Grand Total	61/14	9/9/6	47	14	13	40	16	30	4	11	
			15%/43%	76%			64%		64%		73%	
Social Control Pattern D												
# Verses	Prophet	# Psgs P/U	# Wrath W/P/U	Active	Passive	Positive	Negative	Active Positive	Active Negative	Passive Positive	Passive Negative	
61	Isaiah	19/3	4/2/2	10	9	5	14	2	8	6	3	
			11%/67%	53%			74%		80%	67%		
196	Jeremiah	52/10	13/9/6	38	14	16	36	12	26	4	10	
			17%/60%	73%			69%		68%		71%	
47	Ezekiel	22/2	5/4/1	17	5	10	12	9	8	1	4	
			18%/50%	77%			55%	53%			80%	
304	Grand Total	93/15	22/15/9	65	27	31	62	23	42	11	17	
All Patterns			16%/60%	71%			67%		65%		61%	
1343		461/96	217/88/37	333	133	131	340	92	263	43	91	
			18%/39%	72%			75%		74%		68%	
All Patterns												
A=790	B=79	C=129	D=304	Total=1302 verses in Social Control out of 3929				33%				

Table 8: Number Summaries (cont.)

Overall Numbers – All Traditions

	A	B	C	D	Total	
Active	200	21	47	65	333	72%
Passive	53	34	14	27	128	
Positive	40	30	13	31	114	
Negative	213	25	40	62	340	75%
Active Positive	35	11	16	23	117	
Active Negative	165	10	30	42	247	68%
Passive Positive	7	19	4	11	41	
Passive Negative	46	15	11	17	89	68%

Table 8: Number Summaries (cont.)

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