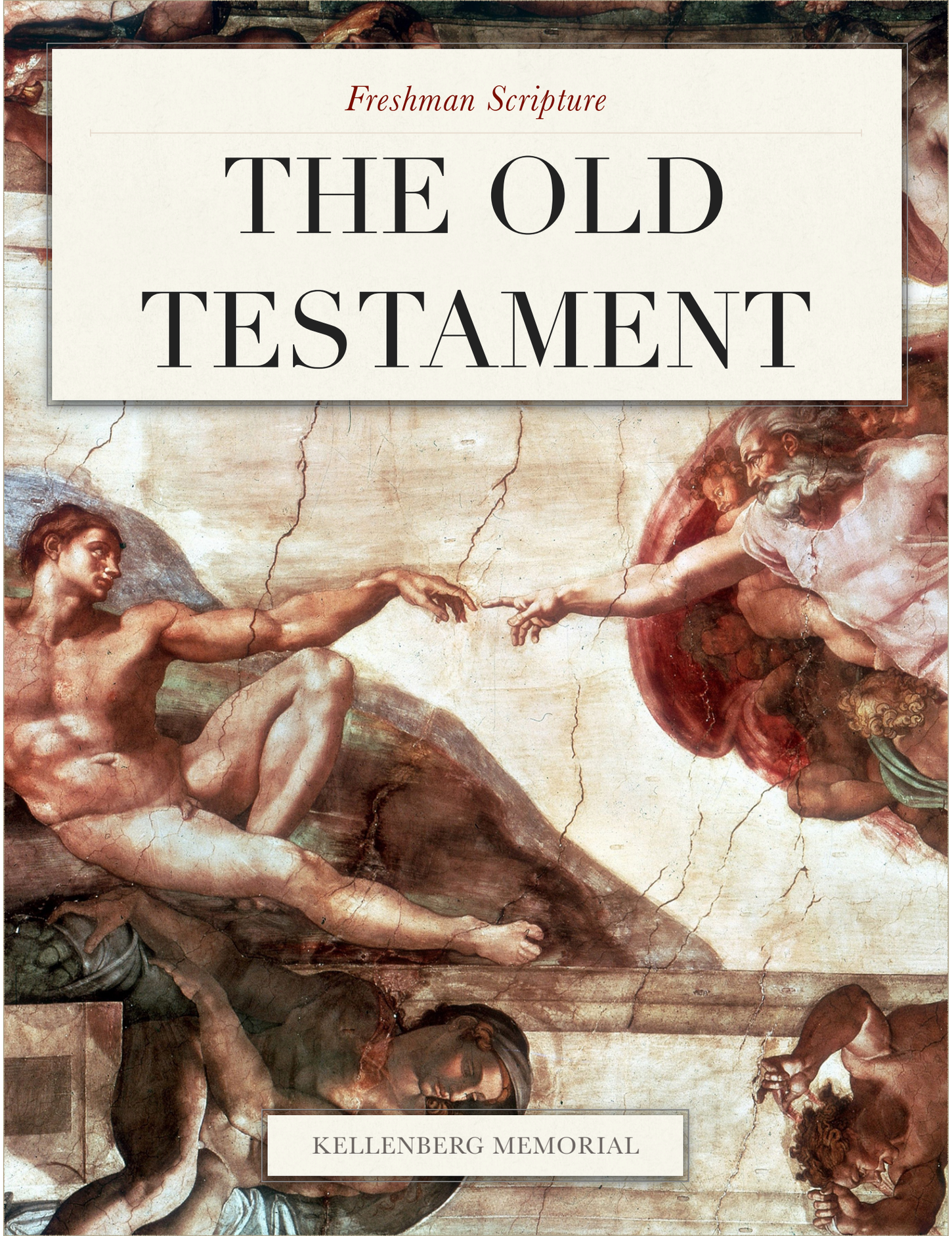
Freshman Scripture

THE OLD TESTAMENT



KELLENBERG MEMORIAL

Chapter 1

"IN THE BEGINNING..."

"The LORD God said: 'It is not good for the man to be alone. I will make a suitable partner for him.'"

- Genesis 2:18

"In the beginning..." Trailer

The Seven Days of Creation

The First Day

Separation	Decoration
First Day	Fourth Day
Second Day	Fifth Day
Third Day	Sixth Day
Seventh Day	

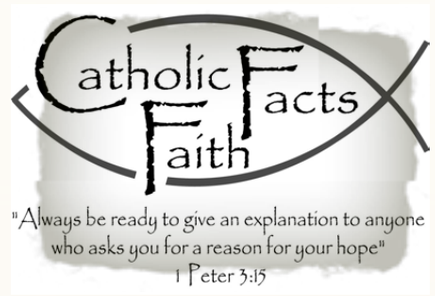
SECTION 1

First Creation Story

Genesis 1:1-2:3

1In the beginning, when God created the heavens and the earth,
2the earth was a formless wasteland, and darkness covered the abyss, while a
mighty wind swept over the waters.

3Then God said, "Let there be
light," and there was light. 4God saw how
good the light was. God then separated
the light from the darkness. 5God called
the light "day," and the darkness he called
"night." Thus evening came, and morning
followed--the first day.



6Then God said, "Let there be a dome in the middle of the waters, to
separate one body of water from the other." And so it happened: 7God made
the dome, and it separated the water above the dome from the water below
it. 8God called the dome "the sky." Evening came, and morning followed--
the second day.

9Then God said, "Let the water under the sky be gathered into a single
basin, so that the dry land may appear." And so it happened: the water under
the sky was gathered into its basin, and the dry land appeared. 10God called
the dry land "the earth," and the basin of the water he called "the sea." God
saw how good it was. 11Then God said, "Let the earth bring forth vegeta-
tion: every kind of plant that bears seed and every kind of fruit tree on earth
that bears fruit with its seed in it." And so it happened:12the earth brought
forth every kind of plant that bears seed and every kind of fruit tree on earth

that bears fruit with its seed in it. God saw how good it was. 13Evening came, and morning followed--the third day.

14Then God said: "Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, 15and serve as luminaries in the dome of the sky, to shed light upon the earth." And so it happened: 16God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars. 17God set them in the dome of the sky, to shed light upon the earth, 18to govern the day and the night, and to separate the light from the darkness. God saw how good it was. 19Evening came, and morning followed--the fourth day.

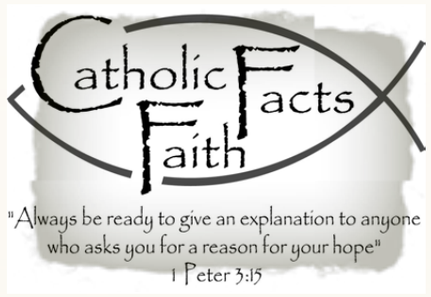
20Then God said, "Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky." And so it happened: 21God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was, 22and God blessed them, saying, "Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth." 23Evening came, and morning followed--the fifth day. 24Then God said, "Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds." And so it happened: 25God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. 26Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground."

Bosch, The Creation of the World, 1500. This painting focuses on the separation of the world rather than the creation of man which most paintings in this era focus on.

27God created man in his image;
in the divine image he created him;
male and female he created them.

28God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth." 29God also said: "See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; 30and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on ground, I give all the green plants for food." And so it happened. 31God looked at everything he had made, and he found it very good. Evening came, and morning followed--the sixth day.

2 Thus the heavens and the earth and all their array were completed. 2Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken. 3So God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation.



Commentary

God has created the world because He loves us! The history of salvation begins with the ***Protoevangelium*** *in Genesis 3:15 - the "first Good News." This story of Creation is about the superiority of man and that God created the world to be the*

place of man's elevation. Man was created in the "image of God," and is therefore clothed by God with power to rule the world.

This story also focuses on the difference of the sexes and their co-operation in procreating is in accordance with God's will. The dignity of man and the essential goodness of creation is evident in Genesis 1!

Additionally, there is a liturgical purpose by describing the creation of the world in a week. God creates the world in six days and rests on the seventh day. This is the religious basis for the seventh day as the Sabbath.

This passage could also spark our scientific curiosity as it shows that all things came into existence through God and God's will alone. This passage does not give us information about how the stars or birds first appeared. Could God have used science to create the world?

Questions

Assignment #1: The First Story of Creation

1. What are some of the themes of the book of Genesis?
2. Draw a chart of the seven days of God's creation.
3. What does God think of creation at the end of each day?
4. What are each of the roles of the Trinity in creation?
5. What does the number seven symbolize?

What about Evolution?

The question is often asked if a Catholic can believe in evolution? The theory of Evolution is the process by which different kinds of living organisms are thought to have developed and diversified from earlier forms during the history of the earth. We need to remember that this is, as it states a "theory" of science. As a Catholic it is possible that God has created a world which can evolve over time to adapt to his environment. The line that every Catholic must draw is that in the creation

Genesis pictures the newly created world in a state of primeval chaos. Submerged in water and shrouded in darkness, it is a place that is unfit for habitation and life. The author conveys this idea by describing it as a "formless wasteland."

The two fold problem of formlessness and emptiness is

"God looked at everything he had made, and he found it very good."

- Genesis 1:31

Second Creation Story

Genesis 2:4-25

4Such is the story of the **heavens** and the earth at their creation.
At the time when the LORD God made the earth and the heavens--
5while as yet there was no field shrub on earth and no grass of the field
had sprouted, for the LORD God had sent no rain upon the earth and
there was no man to till the soil, 6but a stream was welling up out of the
earth and was watering all the surface of the ground--7the LORD God
formed man out of the clay of the ground and blew into his
nostrils the breath of life, and so man became a living being.

8Then the LORD God planted a garden in Eden, in the
east, and he placed there the man whom he had formed. 9Out
of the ground the LORD God made various trees grow that
were delightful to look at and good for food, with the tree of
life in the middle of the garden and the tree of the knowledge
of good and bad.

10A river rises in Eden to water the garden; beyond there
it divides and becomes four branches. 11The name of the first is the Pis-
hon; it is the one that winds through the whole land of Havilah, where
there is gold. 12The gold of that land is excellent; bdellium and lapis laz-
uli are also there. 13The name of the second river is the Gihon; it is the
one that winds all through the land of Cush.14The name of the third
river is the Tigris; it is the one that flows east of Asshur. The fourth river
is the Euphrates.

15The LORD God then took the man and settled him in the gar-
den of Eden, to cultivate and care for it. 16The LORD God gave man
this order: "You are free to eat from any of the trees of the garden 17ex-
cept the tree of knowledge of good and bad. From that tree you shall not
eat; the moment you eat from it you are surely doomed to die."

18The LORD God said: "It is not good for the man to be alone. I
will make a suitable partner for him." 19So the LORD
God formed out of the ground various wild animals
and various birds of the air, and he brought them to
the man to see what he would call them; whatever the
man called each of them would be its name. 20The
man gave names to all the cattle, all the birds of the
air, and all the wild animals; but none proved to be the
suitable partner for the man.

21So the LORD God cast a deep sleep on the
man, and while he was asleep, he took out one of his ribs and closed up
its place with flesh. 22The LORD God then built up into a woman the
rib that he had taken from the man. When he brought her to the man,
23the man said:

"This one, at last, is bone of my bones and flesh of my flesh;
This one shall be called 'woman,' for out of 'her man'
this one has been taken."

24That is why a man leaves his father and mother and clings to his wife, and the two of them become one body. 25The man and his wife were both naked, yet they felt no shame.

Commentary

This chapter further develops the idea of human nature. Man is made up of the elements of the earth itself, but he receives from God a "breath of life" which brings him into existence. He is completely dependent upon God and is superior to other beings, as evidenced by his naming them. So far, he is unable to find his equal, so God creates woman to be his complement and equal.

The two sexes are complementary: man lacks something, which is woman. Therefore, marriage is a reunion of the two beings - a return to unity of the two beings. The two beings become "one flesh" in the Sacrament of Matrimony (v. 25).

"The LORD God said: 'It is not good for the man to be alone. I will make a suitable partner for him.'"

- Genesis 2:18

Questions

Assignment #2: The Second Story of Creation

1. What day does God create man and what command does He give man and woman?
2. Using Genesis 2, how did God create man?
3. Where did God place man and what command did He give him?
4. In Genesis 2:16, what is man not allowed to do?
5. How do the animals get their names?
6. Why and how did God create woman?
7. In verse 24, what sacrament is established?

SECTION 3

Fall of Man

Genesis 3:1-24

3 Now the serpent was the most cunning of all the animals that the
LORD God had made. The serpent asked the woman, "Did God really tell
you not to eat from any of the trees in the garden?" 2The woman answered
the serpent: "We may eat of the fruit of the trees in the garden; 3it is only
about the fruit of the tree in the middle of the garden that God said, 'You
shall not eat it or even touch it, lest you die.'" 4But the serpent said to the
woman: "You certainly will not die! 5No, God knows well that the moment
you eat of it your eyes will be opened and you will be like gods who know
what is good and what is bad." 6The woman saw that the tree was good for
food, pleasing to the eyes, and desirable for gaining wisdom. So she took
some of its fruit and ate it; and she also gave some to her husband, who was
with her, and he ate it. 7Then the eyes of both of them were opened, and
they realized that they were naked; so they sewed fig leaves together and
made loincloths for themselves.

8When they heard the sound of the LORD God moving about in the
garden at the breezy time of the day, the man and his wife hid themselves
from the LORD God among the trees of the garden. 9The LORD God then
called to the man and asked him, "Where are you?" 10He answered, "I heard
you in the garden; but I was afraid, be-
cause I was naked, so I hid myself."
11Then he asked, "Who told you that
you were naked? You have eaten, then,
from the tree of which I had forbidden
you to eat!" 12The man replied, "The
woman whom you put here with me--she
gave me fruit from the tree, so I ate it." 13The LORD God then asked the
woman, "Why did you do such a thing?" The woman answered, "The ser-
pent tricked me
into it, so I ate it."

And the plot thickens...

14Then the
LORD God said
to the serpent:

"Because you
have done this, you shall be banned from all the
animals and from all the wild creatures; On your belly shall you crawl,
and dirt shall you eat all the days of your life.
15I will put enmity between you and the woman, and between your
offspring and hers; He will strike at your head, while you strike at
his heel."

16To the woman he said:

"I will intensify the pangs of your childbearing; in pain shall you
bring forth children. Yet your urge shall be for your husband, and
he shall be your master."

17To the man he said: "Because you listened to your wife and ate from the
tree of which I had forbidden you to eat,

"Cursed be the ground because of you! In toil shall you eat its yield all the
days of your life.18Thorns and thistles shall it bring forth to
you, as you eat of the plants of the field. 19By the sweat of your
face shall you get bread to eat, Until you return to the ground, from

Living CATHOLIC

which you were taken; For you are dirt, and to dirt you shall re
turn."

20The man called his wife Eve, because she became the mother of all the living.

21For the man and his wife the LORD God made leather garments, with which he clothed them. 22Then the LORD God said: "See! The man has become like one of us, knowing what is good and what is bad! Therefore, he must not be allowed to put out his hand to take fruit from the tree of life also, and thus eat of it and live forever." 23The LORD God therefore banished him from the garden of Eden, to till the ground from which he had been taken. 24When he expelled the man, he settled him east of the garden of Eden; and he stationed the cherubim and the fiery revolving sword, to guard the way to the tree of life.

Commentary

This story depicts the origin of the presence of evil. Until this point, the author has presented everything as "good," but now evil enters the world in a decision made by human freedom. Man sought to go against God's will; this act is exemplified in the act of eating fruit from the Tree of Knowledge of Good and Evil. This act of wanting to be more like God is known as excessive pride.

This "original sin" of Adam and Eve not only has consequences for man and woman, but for all generations. Throughout all history, all mankind (with the exception of Jesus and Mary) has been born with original sin. Our human nature has been wounded by this sin, and we must be cleansed of this through Baptism. Fortunately, this sin is overcome by Jesus' Passion, Death and Resurrection. He is, in essence, the "new Adam."

Questions

Assignment #3: The Fall of Man

1. Who tempts the woman?
2. When God asks man why he ate the forbidden fruit, who does he shift the blame to?
3. What is the difference between a venial and mortal sin?
4. What penalty does God give to man and what penalty does God give to woman?
5. Write out Gn 3:15 (The Protoevangelium). What does this promise?
6. Where was Adam when Eve was eating the apple? What does that mean for us as Catholics?
7. Who are the only two people in history not born with original sin?
8. Why is Jesus considered the "new Adam"

The Fall of Man, Michelangelo, in the Sistine Chapel

"You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods..."

- Genesis 3:5

Cain & Abel

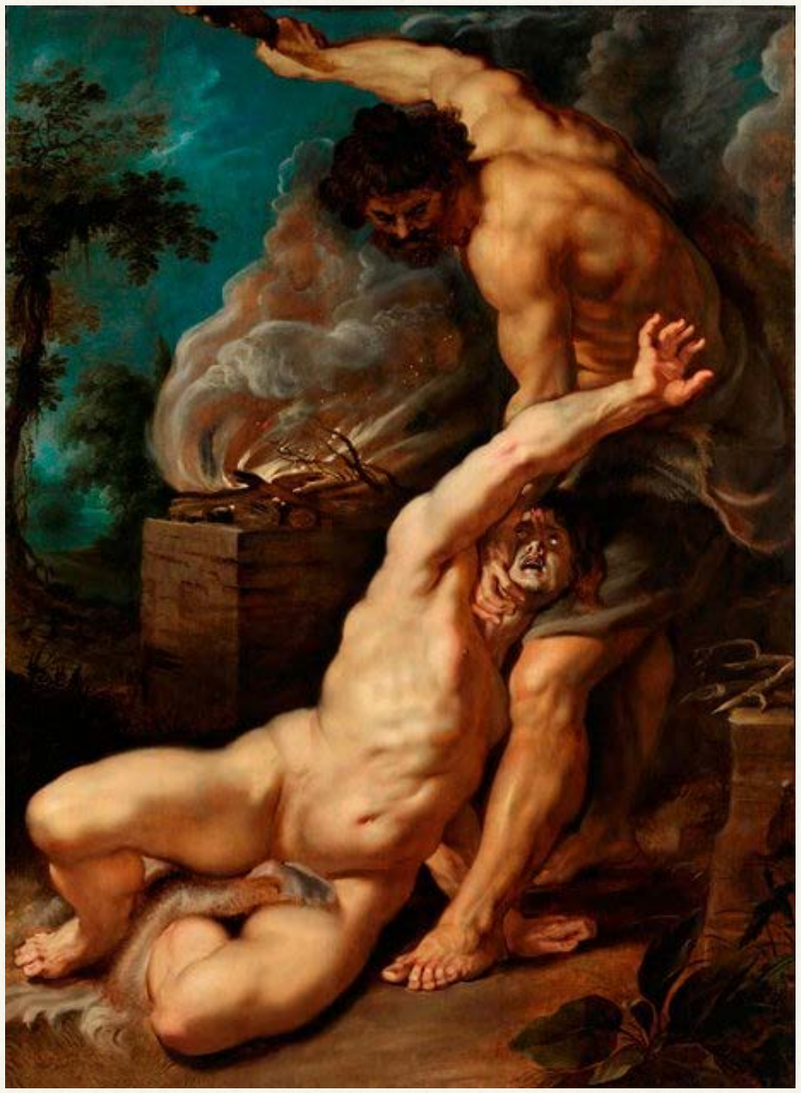
Genesis 4:1-16; Genesis 4:25-26

4 The man had relations with his wife Eve, and she conceived and
bore Cain, saying, "I have produced a man with the help of the LORD."
2 Next she bore his brother Abel. Abel became a keeper of flocks, and
Cain a tiller of the soil. 3 In the course of time Cain brought an **offering**
to the LORD from the fruit of the soil, 4 while Abel, for his part, brought
one of the best firstlings of his flock. The LORD looked with favor on
Abel and his offering, 5 but on Cain and his offering he did not. Cain
greatly resented this and was crestfallen. 6 So the LORD said to Cain:
"Why are you so resentful and crestfallen? 7 If you do well, you can hold
up your head; but if not, sin is a demon lurking at the door: his urge is to-
ward you, yet you can be his master."

8 Cain said to his brother Abel, "Let us go out in the field." When
they were in the field, Cain attacked his brother Abel and killed him.
9 Then the LORD asked Cain, "Where is your brother Abel?" He an-
swered, "I do not know. Am I my brother's keeper?" 10 The LORD then
said: "What have you done! Listen: your brother's blood cries out to me
from the soil! 11 Therefore you shall be banned from the soil that opened
its mouth to receive your brother's blood from your hand. 12 If you till the
soil, it shall no longer give you its produce. You shall become a restless
wanderer on the earth." 13 Cain said to the LORD: "My punishment is
too great to bear. 14 Since you have now banished me from the soil, and I
must avoid your presence and become a restless wanderer on the earth,
anyone may kill me at sight." 15 Not so!" the LORD said to him. "If any-
one kills Cain,
Cain shall be
avenged seven-
fold." So the
LORD put a
mark on Cain,
lest anyone
should kill him
at sight. 16 Cain
then left the
LORD'S pres-
ence and settled
in the land of
Nod, east of
Eden.

Descendants of Cain and Seth

25 Adam again
had relations
with his wife,
and she gave



Cain Slaying Abel, Peter Paul Rubens

birth to a son whom she called **Seth**. "God has granted me more offspring in place of Abel," she said, "because Cain slew him." 26To Seth, in turn, a son was born, and he named him Enosh. At that time men began to invoke the LORD by name.

Commentary

The history of salvation continues as God chooses Abel, the second born son. When Abel is killed, the prayer of Eve and Adam is answered as the third born son, Seth, becomes the ancestor of Christ, and continues the bloodline.

One theme of Genesis - sin - also spreads as the first recorded murder is committed. Cain's envy of his brother turns to wrath, which eventually leads to murder. Sin will only continue to spread as we delve further into Genesis.

Questions

Assignment #4: Cain & Abel

1. What kind of work did Cain do? Abel?
2. Why was Cain angry?
3. What is Cain's response to God's question after he killed his brother?
4. In v. 25, who is the third born son of Adam and Eve?
5. Why are we, as Catholics, responsible for the salvation of our brothers?
6. What is an offering?

"Am I my brother's keeper?"

- Genesis 4:9

Cain and Abel, Pietro Novelli

Noah & The Flood

Genesis 6:5 - 8:22

How big was the ark?

A cubit is roughly 18 inches long. That means the ark measured about 440 feet long, 73 feet wide, and 44 feet high. That is roughly the size of a naval battleship! It contained three levels to hold all of the animals,

Warning of the Flood

5When the LORD saw how great was man's wickedness on earth,
and how no desire that his heart conceived was ever anything but evil,
6he regretted that he had made man on the earth, and his heart was
grieved.

7So the LORD said: "I will wipe out from the earth the men whom
I have created, and not only the men, but also the beasts and the creeping
things and the birds of the air, for I am sorry that I made them." 8But
Noah found favor with the LORD.

9These are the descendants of Noah. Noah, a good man and blame-
less in that age,10for he walked with God, begot three sons: Shem, Ham,
and Japheth.

11In the eyes of God the earth was corrupt and full of lawlessness.
12When God saw how corrupt the earth had become, since all mortals
led depraved lives on earth, 13he said to Noah: "I have decided to put an
end to all mortals on earth; the earth is full of lawlessness because of
them. So I will destroy them and all life on earth.

Preparation for the Flood

14Make yourself an ark of gopherwood, put various compartments
in it, and cover it inside and out with pitch. 15This is how you shall build
it: the length of the ark shall be three
hundred cubits, its width fifty cubits,
and its height thirty cubits. 16Make an
opening for daylight in the ark, and fin-
ish the ark a cubit above it. Put an en-
trance in the side of the ark, which
you shall make with bottom, second
and third decks. 17I, on my part, am
about to bring the flood (waters) on
the earth, to destroy everywhere all
creatures in which there is the breath
of life; everything on earth shall perish. 18But with you I will establish my
covenant; you and your sons, your wife and your sons' wives, shall go
into the ark. 19Of all other living creatures you shall bring two into the
ark, one male and one female, that you may keep them alive with you.
20Of all kinds of birds, of all kinds of beasts, and of all kinds of creeping
things, two of each shall come into the ark with you, to stay alive.
21Moreover, you are to provide yourself with all the food that is to be
eaten, and store it away, that it may serve as provisions for you and for
them." 22This Noah did; he carried out all the commands that God gave
him.

7 Then the LORD said to Noah: "Go into the ark, you and all your
household, for you alone in this age have I found to be truly just. 2Of

every clean animal, take with you seven pairs, a male and its mate; and of the unclean animals, one pair, a male and its mate; 3likewise, of every clean bird of the air, seven pairs, a male and a female, and of all the unclean birds, one pair, a male and a female. Thus you will keep their issue alive over all the earth. 4Seven days from now I will bring rain down on the earth for forty days and forty nights, and so I will wipe out from the surface of the earth every moving creature that I have made." 5Noah did just as the LORD had commanded him.

The Great Flood

6Noah was six hundred years old when the flood waters came upon the earth. 7Together with his sons, his wife, and his sons' wives, Noah went into the ark because of the waters of the flood. 8Of the clean animals and the unclean, of the birds, and of everything that creeps on the ground, 9(two by two) male and female entered the ark with Noah, just as the LORD had commanded him. 10As soon as the seven days were over, the waters of the flood came upon the earth.

11In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month: it was on that day that all the fountains of the great abyss burst forth, and the floodgates of the sky were opened. 12For forty days and forty nights heavy rain poured down on the earth.

13On the precise day named, Noah and his sons Shem, Ham, and Japheth, and Noah's wife, and the three wives of Noah's sons had entered the ark,14together with every kind of wild beast, every kind of domestic animal, every kind of creeping thing of the earth, and every kind of bird. 15Pairs of all creatures in which there was the breath of life entered the ark with Noah. 16Those that entered were male and female, and of all species they came, as God had commanded Noah. Then the LORD shut him in.

17The flood continued upon the earth for forty days. As the waters increased, they lifted the ark, so that it rose above the earth. 18The swelling waters increased greatly, but the ark floated on the surface of the waters. 19Higher and higher above the earth rose the waters, until all the highest mountains everywhere were submerged, 20the crest rising fifteen cubits higher than the submerged mountains. 21All creatures that stirred on earth perished: birds, cattle, wild animals, and all that swarmed on the earth, as well as all mankind. 22Everything on dry land with the faintest breath of life in its nostrils died out. 23The LORD wiped out every living thing on earth: man and cattle, the creeping things and the birds of the air; all were wiped out from the earth. Only Noah and those with him in the ark were left.

8 (7:24) The waters maintained their crest over the earth for one hundred and fifty days, 1and then God remembered Noah and all the animals, wild and tame, that were with him in the ark. So God made a wind sweep over the earth, and the waters began to subside. 2The fountains of the abyss and the floodgates of the sky were closed, and the downpour from the sky was held back. 3Gradually the waters receded from the earth. At the end of one hundred and fifty days, the waters had so diminished 4that, in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. 5The waters continued to diminish until the tenth month, and on the first day of the tenth month the tops of the mountains appeared.

6At the end of forty days Noah opened the hatch he had made in the ark, 7and he sent out a raven, to see if the waters had lessened on the earth. It flew back and forth until the waters dried off from the earth. 8Then he sent out a dove, to see if the waters had lessened on the earth. 9But the dove could find no place to alight and perch, and it returned to him in the ark, for there was water all

over the earth. Putting out his hand, he caught the dove and drew it back to him inside the ark. 10He waited seven days more and again sent the dove out from the ark.
11In the evening the dove came back to him, and there in its bill was a plucked-off olive leaf! So Noah knew that the waters had lessened on the earth. 12He waited still another seven days and then released the dove once more; and this time it did not come back.

13In the six hundred and first year of Noah's life, in the first month, on the first day of the month, the water began to dry up on the earth. Noah then removed the covering of the ark and saw that the surface of the ground was drying up.14In the second month, on the twenty-seventh day of the month, the earth was dry.

Mount Ararat

1 2

DID YOU KNOW...

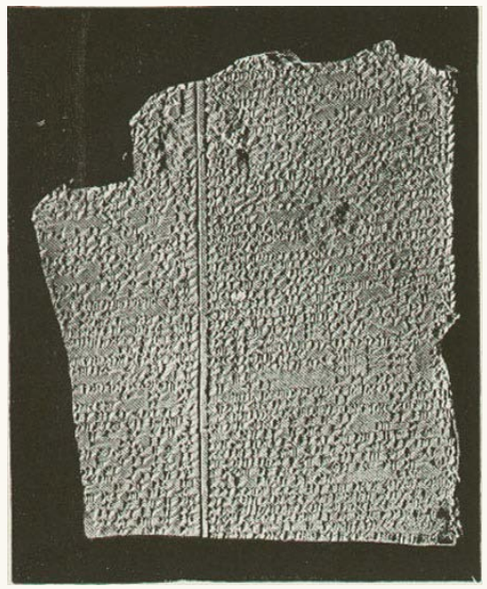
15Then God said to Noah: 16"Go out of the ark, together with your wife and your sons and your sons' wives. 17Bring out with you every living thing that is with you--all bodily creatures, be they birds or animals or creeping things of the earth-and let them abound on the earth, breeding and multiplying on it." 18So Noah came out, together with his wife and his sons and his sons' wives; 19and all the animals, wild and tame, all the birds, and all the creeping creatures of the earth left the ark, one kind after another.

20Then Noah built an altar to the LORD, and choosing from every clean animal and every clean bird, he offered holocausts on the altar. 21When the LORD smelled the sweet odor, he said to himself: "Never again will I doom the earth because of man, since the desires of man's heart are evil from the start; nor will I ever again strike down all living beings, as I have done. 22As long as the earth lasts, seedtime and harvest, cold and heat, Summer and winter, and day and night shall not cease."

Commentary

Sin has spread from Adam and Eve to Cain and Abel, and now has spread even more. God will save the righteous in this story, and will not punish the guilty.

The lesson in this story is not the destruction caused by the Flood, but should be the justice of God, as He saves Noah and his family. Despite sin, this story shows that God will not give up on our salvation. God desires to renew his covenant that He estab



lished with Adam.

There is a flood story in many other cultures, including the famous Babylonian text, The Epic of Gilgamesh. This text, however, has a different view of God and how the flood occurred.

"...he regretted that he had made man on the earth, and his heart was grieved. "

- Genesis 6:6

Catholic Faith Facts

"Always be ready to give an explanation to anyone who asks you for a reason for your hope"
1 Peter 3:15

Questions

Assignment #5: Noah & the Flood

1. Why did God regret making man?
2. Gn 7 - How long did God say the Flood would last?
3. How did Noah know that the waters had subsided?
4. What did Noah do to honor God when he got off the Ark?
5. Why is water in the Bible significant?
6. What is the significance of the number forty in the Bible?
7. What is the lesson of the Flood?

Covenant with Noah

Genesis 9:1-17

9God blessed Noah and his sons and said to them: "Be fertile and
multiply and fill the earth. 2Dread fear of you shall come upon all the ani-
mals of the earth and all the birds of the air, upon all the creatures that
move about on the ground and all the fishes of the sea; into your power
they are delivered. 3Every creature that is alive shall be yours to eat; I give
them all to you as I did the green plants. 4Only flesh with its lifeblood still
in it you shall not eat. 5For your own lifeblood, too, I will demand an ac-
counting: from every animal I will demand it, and from man in regard to
his fellow man I will demand an accounting for human life.

6If anyone sheds the blood of man,
by man shall his blood be shed;
For in the image of God
has man been made.

7Be fertile, then, and multiply; abound on earth and subdue it."
8God said to Noah and to his sons with him: 9"See, I am now establishing
my covenant with you and your descendants after you 10and with every liv-
ing creature that was with you: all the birds, and the various tame and wild
animals that were with you and came out of the ark. 11I will establish my
covenant with you, that never again shall all bodily creatures be destroyed
by the waters of a flood; there shall not be another flood to devastate the
earth." 12God added: "This is the sign that I am giving for all ages to
come, of the covenant between me and you and every living creature with
you: 13I set my **bow** in the clouds to serve as a sign of the covenant be-
tween me and the earth. 14When I bring clouds over the earth, and the
bow appears in the clouds, 15I will recall the covenant I have made be-
tween me and you and all living beings, so that the waters shall never again
become a flood to destroy all mortal beings.16As the bow appears in the
clouds, I will see it and recall the everlasting covenant that I have estab-
lished between God and all living beings--all mortal creatures that are on
earth." 17God told Noah: "This is the sign of the covenant I have estab-
lished between me and all mortal creatures that are on earth."

Commentary

The dove has become an international symbol of peace. The symbolism of the dove and the rainbow shows that God will maintain a covenant of peace with mankind. God also promised that He would never again send a flood to destroy the Earth (v. 11). When Noah blesses his sons and says, "be fertile and multiply," this is a renewal of the covenant and mandate given to the first couple at creation. Noah is becoming the new Adam, who fathers the human family after the flood through his three sons.

Questions

Assignment #6: Covenant with Noah

1. What is the sign of God's covenant with Noah? What is the symbolism of this sign?
2. In verse 11, what does God promise?

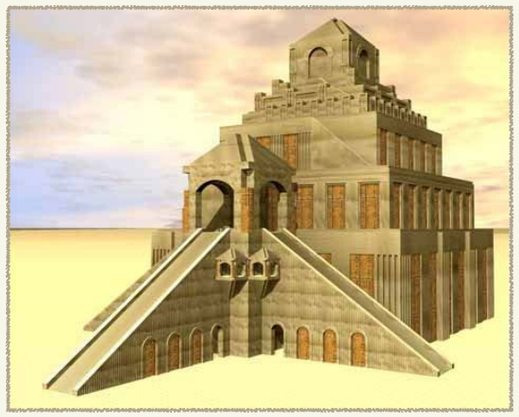
"I set my bow in the clouds to serve as a sign of the covenant between me and the earth."

- Genesis 9:13

SECTION 7

Tower of Babel

Genesis 11:1-9



A sketch of an ancient Mesopotamian ziggurat in which many believe to be the inspiration for the

11 The whole world spoke the same language, using the same words. 2While men were migrating in the east, they came upon a valley in the land of Shinar and settled there. 3They said to one another, "Come, let us mold bricks and harden them with fire." They used bricks for stone, and bitumen for mortar. 4Then they said, "Come, let us build ourselves a city and a tower with its top in the sky, and so make a name for ourselves; otherwise we shall be scattered all over the earth."

5 The LORD came down to see the city and the tower that the men had built. 6Then the LORD said: "If now, while they are one people, all speaking the same language, they have started to do this, nothing will later stop them from doing whatever they presume to do. 7Let us then go down and there confuse their language, so that one will not understand what another says." 8Thus the LORD scattered them from there all over the earth, and they stopped building the city. 9That is why it was called Babel, because there the LORD confused the speech of all the world. It was from that place that he scattered them all over the earth.

Commentary

In this story, the sins of excessive vanity and pride are used to describe that man needs God in all of their projects. This story ends Biblical Pre-history as we move the the beginning of direct revelation with Abraham. *

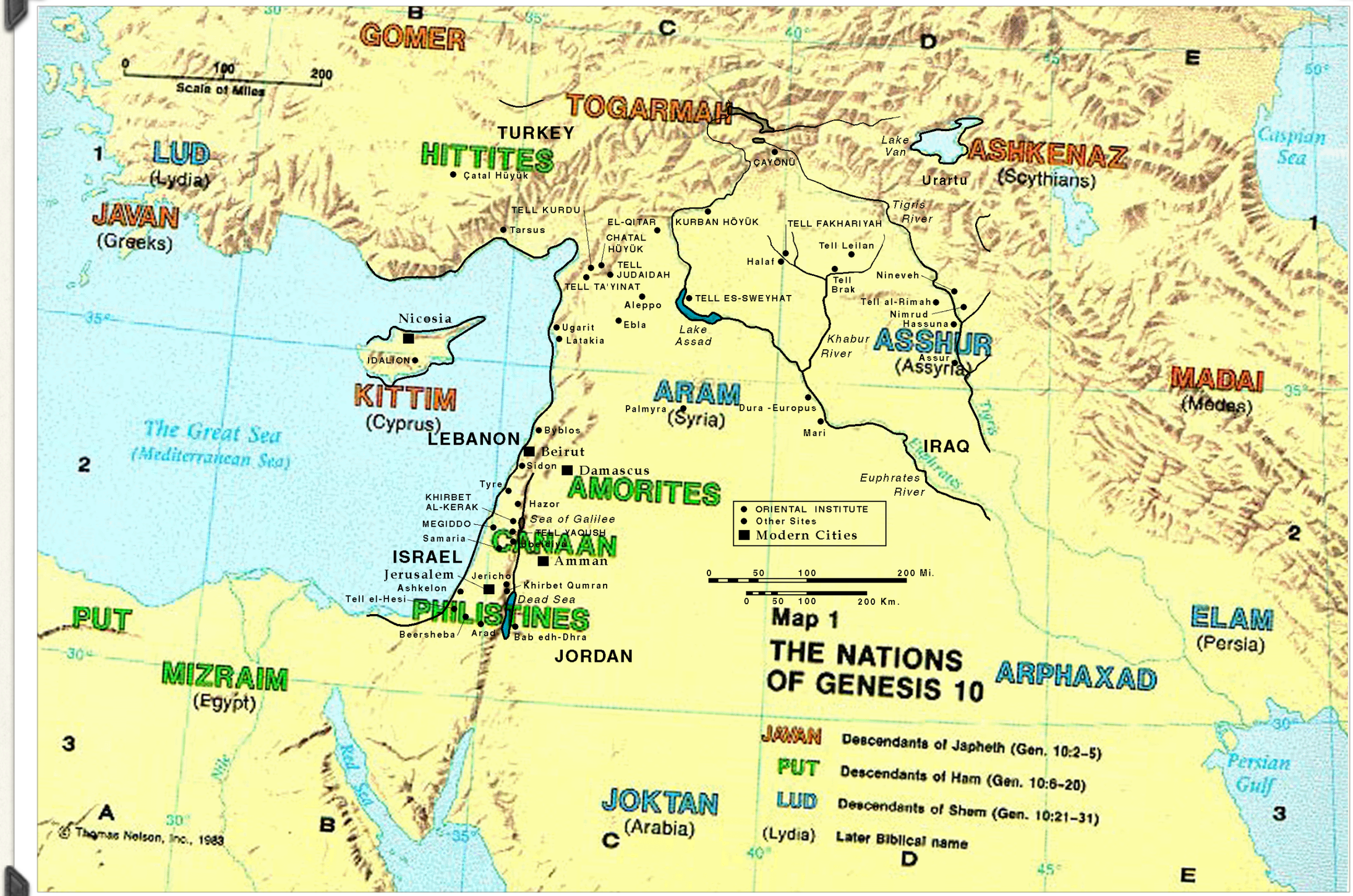
Questions

Assignment #7: Tower of Babel

1. Why did the people want to build a tower to the heavens?
2. How does God makes language a barrier in the Tower of Babel story?
3. What sins are the people of Babel guilty of?

"Come, let us build ourselves a city and a tower with its top in the sky, and so make a name for ourselves; otherwise we shall be scattered all over the earth."

- Genesis 11:4



The Nations at the time of the Tower of Babel

Chapter 2

PATRIARCHS

Patriarchs Trailer

GOD'S PROMISES TO ABRAM

- *To make him a great nation and bless him. - fulfilled by MOSES' covenant*
- *To make his name great. - fulfilled by DAVID's covenant*
- *To make him a blessing to others, and to bless those who blessed him and to curse those who cursed him. - fulfilled by JESUS CHRIST*
  - *Genesis 12:2-3*

SECTION 8

Abram's Call & Migration

Genesis 12:1-9

12 The LORD said to Abram: "Go forth from the land of your kinsfolk and
from your father's house to a land that I will show you.

2 "I will make of you a great nation,
and I will bless you;
I will make your name great,
so that you will be a blessing.
3 I will bless those who bless you
and curse those who curse you.
All the communities of the earth
shall find blessing in you."

4 Abram went as the LORD directed him, and Lot went with him. Abram was seventy- five years old when he left Haran. 5 Abram took his wife Sarai, his brother's son Lot, all the possessions that they had accumulated, and the persons they had acquired in Haran, and they set out for the land of Canaan. When they came to the land of Canaan, 6 Abram passed through the land as far as the sacred place at Shechem, by the terebinth of Moreh. (The Canaanites were then in the land.)

7The LORD appeared to Abram and said, "To your descendants I will give this land." So Abram built an altar there to the LORD who had appeared to him. 8From there he moved on to the hill country east of Bethel, pitching his tent with Bethel to the west and Ai to the east. He built an altar there to the LORD and invoked the LORD by name. 9Then Abram journeyed on by stages to the Negeb.

Commentary

Abraham had lived a normal life as a trader, and an extraordinary thing happened as God broke into Abraham's life as a man of 75. He called him on a great mission, and Abraham responded with faith!

Faith is our response to God's invitation. How would you answer if God called you? God always has a plan and often interrupts our own plans as He did in the story of Abraham.

Questions

Assignment #8: Abram's Call & Migration

1. What are the three promises that God makes to Abram?
2. Who travels with Abram?
3. What is the difference between polytheism and monotheism? What does the call of Abram begin?
4. What is faith?

Abram's Journey...

"The Lord said to Abram: 'Go forth from the land of your kinsfolk and from your father's house to a land that I will show you.'"

- Genesis 12:1

Abram & Melchizadek

Genesis 14:1-24

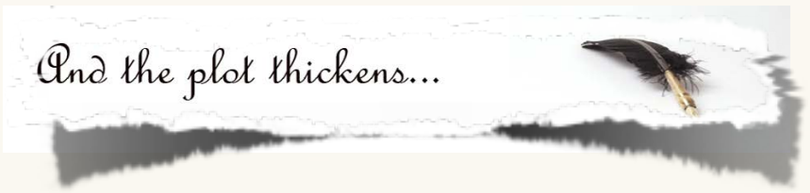
14 In the days of. . . , Amraphel king of Shinar, Arioch king of Ellasar,
Chedorlaomer king of Elam, and Tidal king of Goiim 2made war on
Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah,
Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). 3All the
latter kings joined forces in the Valley of Siddim (that is, the Salt Sea).

4For twelve years they had been subject to Chedorlaomer, but in
the thirteenth year they rebelled. 5In the fourteenth year Chedorlaomer
and the kings allied with him came and defeated the Rephaim in
Ashteroth-karnaim, the Zuzim in Ham, the Emim in Shaveh-
kiriathaim, 6and the Horites in the hill country of Seir, as far as
Elparan, close by the wilder-
ness. 7They then turned back
and came to Enmishpat (that is,
Kadesh), and they subdued the whole country both of the Amalekites
and of the Amorites who dwelt in Hazazon- tamar. 8Thereupon the king
of Sodom, the king of Gomorrah, the king of Admah, the king of Ze-
boiim, and the king of Bela (that is, Zoar) marched out, and in the Valley
of Siddim they went into battle against them: 9against Chedorlaomer
king of Elam, Tidal king of Goiim, Amraphel king of Shinar, and Arioch
king of Ellasar-four kings against five. 10Now the Valley of Siddim was
full of bitumen pits; and as the kings of Sodom and Gomorrah fled, they
fell into these, while the rest fled to the mountains. 11The victors seized
all the possessions and food supplies of Sodom and Gomorrah and then
went their way, 12taking with them Abram's nephew Lot, who had been
living in Sodom, as well as his possessions.

13A fugitive came and brought the news to Abram the Hebrew,
who was camping at the terebinth of Mamre the Amorite, a kinsman of
Eshcol and Aner; these were in league with Abram. 14When Abram
heard that his nephew had been captured, he mustered three hundred
and eighteen of his retainers, born in his house, and went in pursuit as far
as Dan. 15He and his party deployed against them at night, defeated
them, and pursued them as far as Hobah, which is north of Damascus.
16He recovered all the possessions, besides bringing back his kinsman Lot
and his possessions, along with the women and the other captives.

Melchizedek Blesses Abram

17When Abram returned from his victory over Chedorlaomer and the
kings who were allied with him, the king of Sodom went out to greet him
in the Valley of Shaveh (that is, the King's Valley).



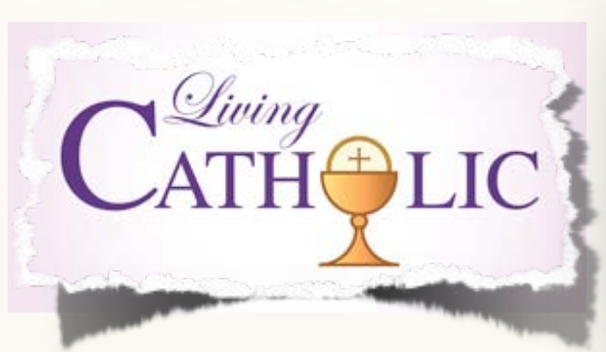
MELCHIZEDEK	PRIEST AND KING OF SALEM	GIVES A BLESSING	OFFERS BREAD AND WINE TO ABRAM
JESUS	HEAVENLY KING AND PRIEST	BLESSES EVERYONE	OFFERS BREAD AND WINE (BODY AND BLOOD) AT THE LAST SUPPER

18 Melchizedek, king of Salem, brought out bread and wine, and being a **priest** of God Most High, he blessed Abram with these words:

19Blessed be Abram by God Most High,
the creator of heaven and earth;
20And blessed be God Most High,
who delivered your foes into your hand."

Then Abram gave him a tenth of everything.

21The king of Sodom said to Abram, "Give me the people; the goods you may keep." 22But Abram replied to the king of Sodom: "I have sworn to the LORD, God Most High, the creator of heaven and earth, 23that I would not take so much as a thread or a sandal strap from anything that is yours, lest you should say, 'I made Abram rich.' 24Nothing for me except what my servants have used up and the share that is due to the men who joined me--Aner, Eshcol and Mamre; let them take their share."



Commentary

Salem is the ancient name for Jerusalem making the parallel between Jesus and Melchizedek even stronger. It is significant that Jerusalem is a center of kingship and priesthood under Melchizedek even before it is made the political and spiritual capital of Israel under David. Foreshadowings of Jesus are often called "types." There will

be many examples of this in the Old Testament including the sacrifice of Isaac and the Passover. *

*The Catholic teaching of tithing (**tithe**) is also introduced in this story. Abram gives his loot to Melchizedek. This is an example of the offering we should make to the Church (5%) and to charity (5%)*

Questions

Assignment #9: Abram and Melchizedek

1. Why do Abram and Lot part ways? Where do each of them go?
2. Who is Melchizedek?
3. What does he offer to Abram?
4. What does Abram give Melchizedek?
5. What does Abram say in v. 22 about taking gifts back from Melchizadek?
6. How is hospitality a theme in the Old Testament? New Testament?
7. Other than in Genesis, what are other references to Melchizedek?
8. What is a type? How does Melchizedek type Jesus?
9. What is a tithe?

"Blessed be Abram by God Most High, the creator of heaven and earth;
And blessed be God Most High, who delivered your foes into your hand."

– Genesis 14:19-20

DID YOU KNOW...

Covenant with Abram

Genesis 15:1-11; Genesis 16:1-16

The Covenant with Abram

15 Some time after these events, this word of the LORD came to Abram
in a vision:

"Fear not, Abram!
I am your shield;
I will make your reward very great."

2But Abram said, "O Lord GOD, what good will your gifts be, if I keep
on being childless and have as my heir the steward of my house, Eliezer?"
3Abram continued, "See, you have given me no offspring, and so one of
my servants will be my heir." 4Then the word of the LORD came to him:
"No, that one shall not be your heir; your own issue shall be your heir."
5He took him outside and said: "Look up at the sky and count the stars,
if you can. Just so," he added, "shall your descendants be." 6Abram put
his faith in the LORD, who credited it to him as an act of righteousness.

7He then said to him, "I am the LORD who brought you from Ur
of the Chaldeans to give you this land as a possession." 8"O Lord GOD,"
he asked, "How am I to know that I shall possess it?" 9He answered him,
"Bring me a three-year-old heifer, a three-year-old she-goat, a three-year-
old ram, a turtle-dove, and a young pigeon." 10He brought him all these,
split them in two, and placed each half opposite the other; but the birds
he did not cut up. 11Birds of prey swooped down on the carcasses, but
Abram stayed with them.

Birth of Ishmael

16 Abram's wife Sarai had borne him no children. She had, however, an
Egyptian maidservant named Hagar.
2Sarai said to Abram: "The LORD
has kept me from bearing children.
Have intercourse, then, with my
maid; perhaps I shall have sons
through her." Abram heeded Sarai's
request. 3Thus, after Abram had
lived ten years in the land of Ca-
naan, his wife Sarai took her maid,
Hagar the Egyptian, and gave her to
her husband Abram to be his concu-
bine. 4He had intercourse with her,
and she became pregnant. When she
became aware of her pregnancy, she
looked on her mistress with disdain.
5So Sarai said to Abram: "You are
responsible for this outrage against
me. I myself gave my maid to your
embrace; but ever since she became

Louis-Joseph's Le Lorrain's painting shows the

aware of her pregnancy, she has been looking on me with disdain. May the LORD decide between you and me!" 6Abram told Sarai: "Your maid is in your power. Do to her whatever you please." Sarai then abused her so much that Hagar ran away from her.

7The LORD'S messenger found her by a spring in the wilderness, the spring on the road to Shur, 8and he asked, "Hagar, maid of Sarai, where have you come from and where are you going?" She answered, "I am running away from my mistress, Sarai." 9But the LORD'S messenger told her: "Go back to your mistress and submit to her abusive treatment. 10I will make your descendants so numerous," added the LORD'S messenger, "that they will be too many to count.

11Besides," the LORD'S messenger said to her: "You are now pregnant and shall bear a son; you shall name him **Ishmael**, For the LORD

The Angel Rescues Hagar and her Son

has heard you, God has answered you. 12He shall be a wild ass of a man, his hand against everyone, and everyone's hand against him; In opposition to all his kin shall he encamp."

13To the LORD who spoke to her she gave a name, saying, "You are the God of Vision"; she meant, "Have I really seen God and remained alive after my vision?" 14That is why the well is called Beer-lahai-

roi. It is between Kadesh and Bered. 15Hagar bore Abram a son, and Abram named the son whom Hagar bore him Ishmael. 16Abram was eighty-six years old when Hagar bore him Ishmael.

Commentary

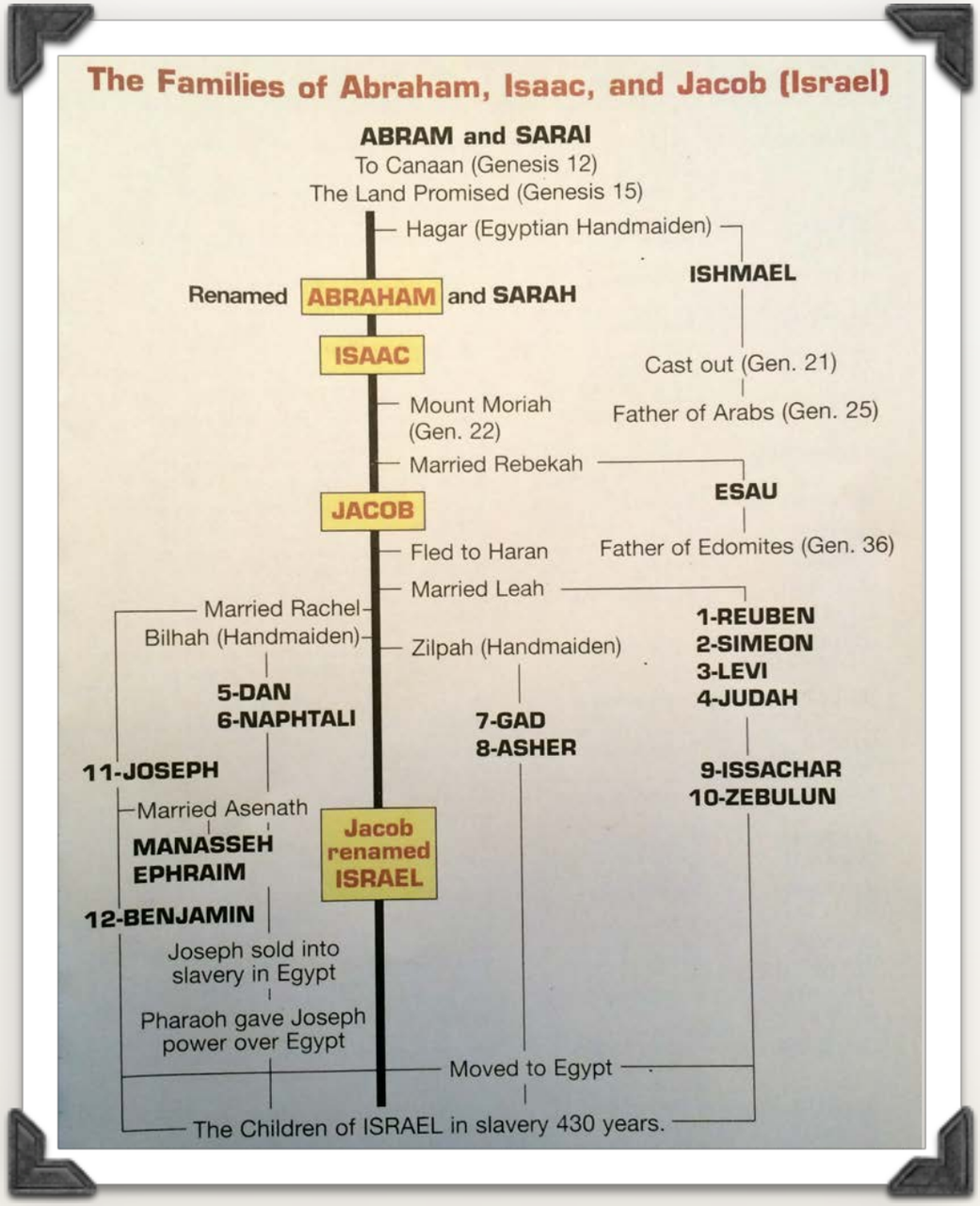
This love triangle in the Bible leads to many difficulties for the family of Abram and Sarai. Sarai's jealousy toward Hagar leads Ishmael and Hagar to exile. This story shows that God's plan continues despite the actions of humans.

Abraham's second born son, Isaac, will be the son of the Promise whose descendant will be Jesus Christ. The New Testament letters compare Isaac - the child of God's promise rather than human effort - to Christians, who are saved by grace alone (Galatians 4:21-23).

Questions

Assignment #10: The Covenant with Abram

1. What does God tell Abram concerning how many descendants he will have?
2. What image does God use?
3. What sacrifice does Abram make to seal the covenant?
4. Who are Hagar and Ishmael? How old is Abram when Ishmael is born?
5. Who will become the son of the Promise?



"Fear not, Abram! I am your shield; I will make your reward very great."

- Genesis 15:1

Circumcision

Genesis 17:9-14

9God also said to Abraham: "On your part, you and your descendants after you must keep my covenant throughout the ages. 10This is my covenant with you and your descendants after you that you must keep: every male among you shall be circumcised. 11Circumcise the flesh of your foreskin, and that shall be the mark of the covenant between you and me. 12Throughout the ages, every male among you, when he is eight days old, shall be circumcised, including house born slaves and those acquired with money from any foreigner who is not of your blood. 13Yes, both the house born slaves and those acquired with money must be circumcised. Thus my covenant shall be in your flesh as an everlasting pact. 14If a male is uncircumcised, that is, if the flesh of his foreskin has not been cut away, such a one shall be cut off from his people; he has broken my covenant."

Commentary

Circumcision *was an ancient custom. In Israel, circumcision was performed shortly after birth. It symbolized that this person belonged to God. Jesus, as a devout Jew, is circumcised eight days after birth.*

Questions

Assignment #11: Circumcision

1. What is the sign of the covenant between God and Abram?
2. In Israel, when was circumcision performed? What did it symbolize?
3. Why did circumcision become controversial in the early Church at the Council of Jerusalem?

"This is my covenant with you and your descendants after you that you must keep: every male among you shall be circumcised."

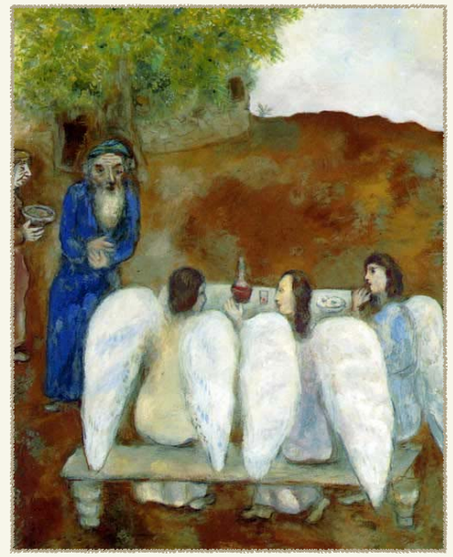
- Genesis 17:10

Abraham's Visitors

Genesis 18:1-15

18 The LORD appeared to Abraham by the terebinth of Mamre, as he sat in the entrance of his tent, while the day was growing hot. 2Looking up, he saw three men standing nearby. When he saw them, he ran from the entrance of the tent to greet them; and bowing to the ground, 3he said: "Sir, if I may ask you this favor, please do not go on past your servant. 4Let some water be brought, that you may bathe your feet, and then rest yourselves under the tree. 5Now that you have come this close to your servant, let me bring you a little food, that you may refresh yourselves; and afterward you may go on your way." "Very well," they replied, "do as you have said."

This mosaic at San Vitale at Ravenna depicts the three messengers to Abraham.



3 Visitors! In v. 9, the

6Abraham hastened into the tent and told Sarah, "Quick, three seahs of fine flour! Knead it and make rolls." 7He ran to the herd, picked out a tender, choice steer, and gave it to a servant, who quickly prepared it. 8Then he got some curds and milk, as well as the steer that had been prepared, and set these before them; and he waited on them under the tree while they ate. 9"Where is your wife Sarah?" they asked him. "There in the tent," he replied. 10One of them said, "I will surely return to you about this time next year, and Sarah will then have a son." Sarah was listening at the entrance of the tent, just behind him. 11Now Abraham and Sarah were old, advanced in years, and Sarah had stopped having her womanly periods. 12So Sarah laughed to herself and said, "Now that I am so withered and my husband is so old, am I still to have sexual pleasure?" 13But the LORD said to Abraham: "Why did Sarah laugh

Catholic Facts Faith
"Always be ready to give an explanation to anyone who asks you for a reason for your hope"
1 Peter 3:15

and say, 'Shall I really bear a child, old as I am?' 14Is anything too marvelous for the LORD to do? At the appointed time, about this time next year, I will return to you, and Sarah will have a son." 15Because she was afraid, Sarah dissembled, saying, "I didn't laugh." But he said, "Yes you did."

Commentary

Sarai's name is changed to Sarah as Abram's name is changed to Abraham. These new names "queen mother" and "father of many" are evidence of their covenant with God. God said: "I will bless her, and I will give you a son by her. Him also I will bless; he shall give rise to nations, and rulers of peoples shall issue from him" (Gen. 17:16).

Also, when the strangers came to Abraham's tent, Abraham was 99 and Sarah was 90. With God all things are possible!

Questions

Assignment #12: Abraham's Visitors

1. How many strangers come to Abraham's tent?
2. What does Abraham give the strangers?
3. What do the strangers tell Abraham?
4. What is Sarah's reaction to the news told by the strangers?
5. What does "Isaac" mean?
6. What are Abram and Sarai's names changed to? What do these names mean?
7. How old were Abraham and Sarah when the strangers visit?

Abraham's Life

- **c. 2166 BC,** Abram is born in Ur in Mesopotamia
- Family moves to Haran

- **c. 2091 BC,** God reveals Himself to Abram and tells him to go to Canaan, where God will make him a great nation
- Eventually separates from Lot, and Abram later

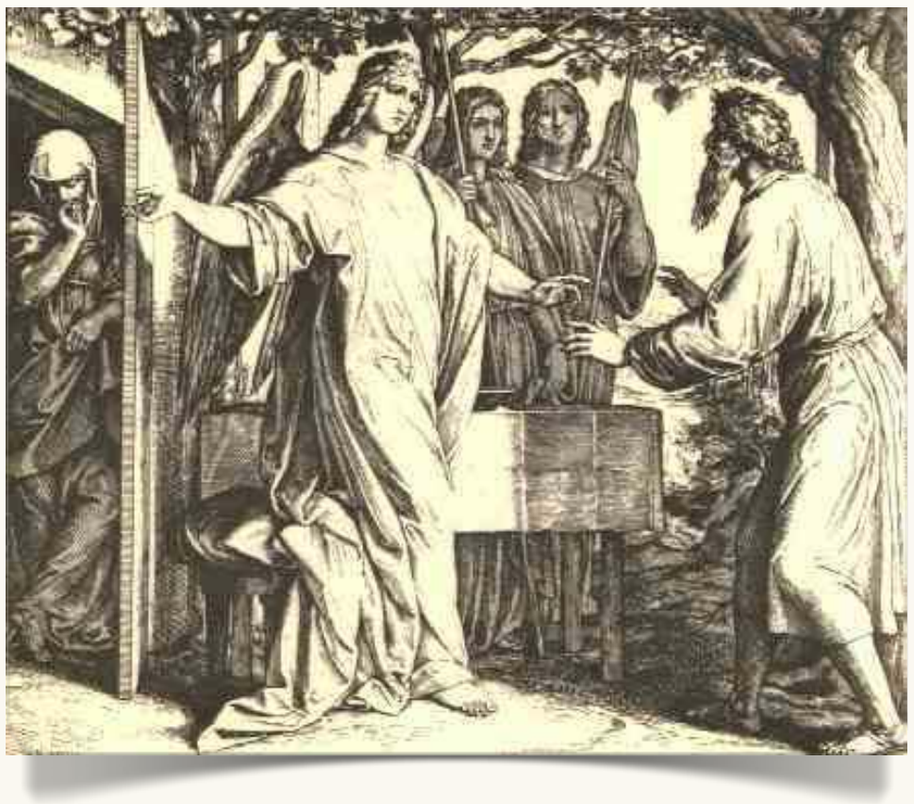
"At the appointed time, about this time next year, I will return to you, and Sarah will have a son."

- Genesis 18:14

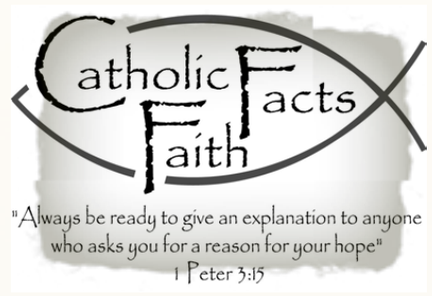
Abraham's Prayer

Genesis 18:20-33

20Then the LORD said: "The outcry against Sodom and Gomorrah is so great, and their sin so grave, 21that I must go down and see whether or not their actions fully correspond to the cry against them that comes to me. I mean to find out." 22While the two men walked on farther toward Sodom, the LORD remained standing before Abraham.



23Then Abraham drew nearer to him and said: "Will you sweep away the innocent with the guilty? 24Suppose there were fifty innocent people in the city; would you wipe out the place, rather than spare it for the sake of the fifty innocent people within it? 25Far be it from you to do such a thing, to make the innocent die with the guilty, so that the innocent and the guilty would be treated alike! Should not the judge of all the world act with justice?" 26The LORD replied, "If I find fifty innocent people in the city of Sodom, I will spare the whole place for their sake." 27Abraham spoke up again: "See how I am presuming to speak to my Lord, though I am but dust and ashes! 28What if there are five less than fifty innocent people? Will you destroy the whole city because of those five?" "I will not destroy it," he answered, "if I find forty-five there."



29But Abraham persisted, saying, "What if only forty are found there?" He replied, "I will forebear doing it for the sake of the forty." 30Then he said, "Let not my Lord grow impatient if I go on. What if only thirty are found there?" He replied, "I will forebear doing it if I can find but thirty there." 31Still he went on, "Since I have thus dared to speak to my Lord, what if there are no more than twenty?" "I will not destroy it," he answered, "for the sake of the twenty." 32But he still persisted: "Please, let not my Lord grow angry if I speak up this last time. What if there are at least ten there?" "For the sake of those ten," he replied, "I will not destroy it." 33The LORD departed as soon as he had finished speaking with Abraham, and Abraham returned home.

James Tissot, Abraham Sees Sodom in Flames, 1902

Commentary

Abraham cares about the cities of Sodom and Gomorrah because his nephew Lot lives in the city. Abraham appeals to God's justice as well as his mercy in pleading for the cities. God is a forgiving God however He is also a God of justice. He is willing to save the entire city if there are 50,45,40,30,20 or even only 10 righteous people in the city. Unfortunately for the cities of Sodom and Gomorrah, there are not 10 righteous people in both cities, and so they will be destroyed! However, not until God saves the few righteous people in the city. We see the importance of ***petitionary prayer****.*

Questions

Assignment #13: Abraham's Prayer

1. What is Abraham's prayer about the cities of Sodom and Gomorrah in v. 23?
2. What is Abraham's model of prayer?
3. Who is it our responsibility to pray for? Why?

"Will you sweep away the innocent with the guilty? Suppose there were fifty innocent people in the city..."

- Genesis 18:23-24

SODOM AND GOMORRAH IN THE NEW TESTAMENT!

- *In Matthew 10:1-15 and Luke 10:1-12, Jesus declares certain cities more damnable than Sodom and Gomorrah, due to their impending response to Jesus' disciples:*
- *"Whatever town you enter and they do not receive you, go into the streets and say, 'The dust of your town that clings to our feet, even that we shake off against you.' Yet know this: the Kingdom of God is at hand. I tell you, it will be more tolerable for Sodom on that day than for any town." (Luke 10:11-12)*

SECTION 14

Sodom & Gomorrah

Genesis 19:1-29

21 The two **angels** reached Sodom in the evening, as Lot was sitting at the gate of **Sodom**. When Lot saw them, he got up to greet them; and bowing down with his face to the ground, 2he said, "Please, gentlemen, come aside into your servant's house for the night, and bathe your feet; you can get up early to continue your journey." But they replied, "No, we shall pass the night in the town square." 3He urged them so strongly, however, that they turned aside to his place and entered his house. He prepared a meal for them, baking cakes without leaven, and they dined. 4Before they went to bed, all the townsmen of Sodom, both young and old--all the people to the last man--closed in on the house. 5They called to Lot and said to him, "Where are the men who came to your house tonight? Bring them out to us that we may have intimacies with them." 6Lot went out to meet them at the entrance. When he had shut the door behind him, 7he said, "I beg you, my brothers, not to do this wicked thing. 8I have two daughters who have never had intercourse with men. Let me bring them out to you, and you may do to them as you please. But don't do anything to these men, for you know they have come under the shelter of my roof." 9They replied, "Stand back! This fellow," they sneered, "came here as an immigrant, and now he dares to give orders! We'll treat you worse than them!" With that, they pressed hard against Lot, moving in closer to break down the door. 10But his guests put out their hands, pulled Lot inside with them, and closed the door; 11at the same time they struck the men at the entrance of the house, one and all, with such a blinding light that they were utterly unable to reach the doorway.

12Then the angels said to Lot: "Who else belongs to you here? Your sons (sons-in- law) and your daughters and all who belong to you in the city--take them away from it! 13We are about to destroy this place, for the outcry reaching the LORD against those in the city is so great that he has sent us to destroy it." 14So Lot went out and spoke to his sons-in-law, who had contracted marriage with his daughters. "Get up and leave this place," he told them; "the LORD is about to destroy the city." But his sons-in-law thought he was joking. 15As dawn was breaking, the angels urged Lot on, saying, "On your way! Take with you your wife and your two daughters who are here, or you will be swept away in the punishment of the city." 16When he hesitated, the men, by the LORD'S mercy, seized his hand and the hands of his wife and his two daughters and led them to safety outside the city. 17As soon as they had been brought outside, he was told: "Flee for your life! Don't look back or stop anywhere on the Plain. Get off to the hills at once, or you will be swept away." 18"Oh, no, my lord!" replied Lot. 19"You have already thought enough of your servant to do me the great kindness of intervening to save my life. But I cannot flee to the hills to keep the disaster from overtaking me, and so I shall die. 20Look, this town ahead is near enough to escape to. It's only a small place. Let me flee there--it's a small place, isn't it?--that my life may be saved." 21"Well, then," he replied, "I will also grant you the favor you now ask. I will not overthrow the town you speak of. 22Hurry, escape there! I cannot do anything until you arrive there." That is why the town is called Zoar. 23The sun was just rising over the earth as Lot arrived in Zoar; 24at the same time the LORD rained down sulphurous fire upon Sodom and Gomorrah (from the LORD out of heaven). 25He overthrew those cities and the whole Plain, together with the inhabitants of the cities and the produce of the soil. 26But Lot's wife looked back, and she was turned into a pillar of salt. 27Early the next morning Abraham went to the place where he had stood in the LORD'S presence. 28As he looked down toward Sodom and Gomorrah and the whole region of the Plain, he saw dense smoke over the land rising like fumes from a furnace. 29Thus it came to pass: when God destroyed the Cities of the Plain, he was mindful of Abraham by sending Lot away from the upheaval by which God overthrew the cities where Lot had been living.

DID YOU KNOW...

DID YOU KNOW...

John Martin, 1852, The Destruction of Sodom and Gomorrah

Commentary

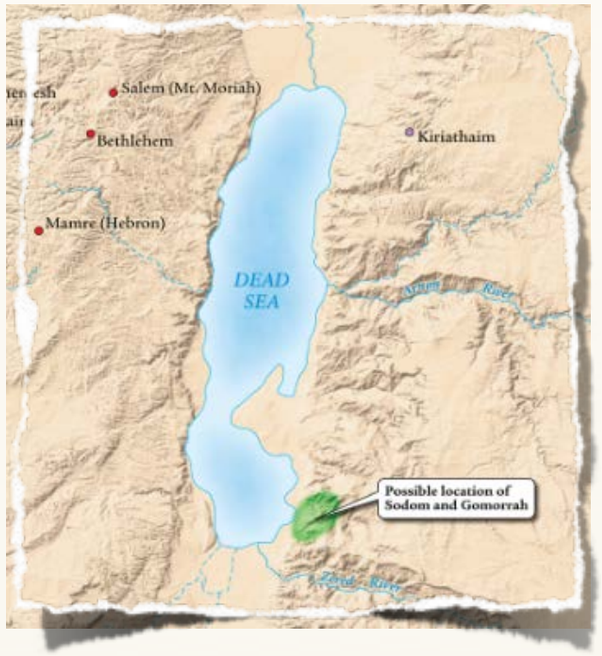
Lot greets the two angels at the gates of the city and invites them to stay the night in his home. Offering hospitality to travelers was considered very important and you became responsible for their safety. When the townsmen come looking for the two men, Lot refuses to break this code of hospitality. Lot is told by the angels to take his family safely outside of the city walls. The prayers of Abraham worked! The righteous in the city are saved while the wicked are destroyed.

Lot's wife clings to her sinful life and turns and looks back. As a result she is turned into a pillar of salt. We are called to leave our sinful lives behind and not look back. Lot's wife cannot let go of that life and it leads to her destruction.

Questions

Assignment #14: Sodom & Gomorrah

1. Who does God allow to leave Sodom?
2. What happens to Lot's wife?
3. What does fire in the Old Testament represent?
4. Where are Sodom & Gomorrah believed to have been located? What is this significant?



This rock, known as "Lot's wife," overlooks the Dead Sea. Some believe this is where Lot's wife turned to "look back" at the cities as they were being destroyed.

"But Lot's wife looked back, and she was turned into a pillar of salt. "

- Genesis 19:26

Testing of Abraham

Genesis 22:1-19

22 Some time after these events, God put Abraham to the test. He called
to him, "Abraham!" "Ready!" he
replied. 2Then God said: "Take
your son Isaac, your only one,
whom you love, and go to the
land of Moriah. There you shall
offer him up as a holocaust on a
height that I will point out to
you." 3Early the next morning
Abraham saddled his donkey,
took with him his son Isaac, and
two of his servants as well, and
with the wood that he had cut for
the holocaust, set out for the
place of which God had told
him. 4On the third day Abraham
got sight of the place from afar.
5Then he said to his
servants: "Both of you stay here
with the donkey, while the boy
and I go on over yonder. We will
worship and then come back to
you." 6Thereupon Abraham took
the wood for the holocaust and
laid it on his son Isaac's shoulders, while he himself carried the fire and
the knife. 7As the two walked on together, Isaac spoke to his father Abra-
ham. "Father!" he said. "Yes,
son," he replied. Isaac contin-
ued, "Here are the fire and the
wood, but where is the sheep for
the holocaust?" 8"Son," Abra-
ham answered, "God himself
will provide the sheep for the
holocaust." Then the two contin-
ued going forward. 9When they
came to the place of which God
had told him, Abraham built an
altar there and arranged the
wood on it. Next he tied up his
son Isaac, and put him on top of
the wood on the altar. 10Then

Catholic Faith Facts
"Always be ready to give an explanation to anyone who asks you for a reason for your hope"
1 Peter 3:15

he reached out and took the knife to slaughter his son. 11But the LORD'S messenger called to him from heaven, "Abraham, Abraham!" "Yes, Lord," he answered. 12"Do not lay your hand on the boy," said the messenger. "Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son." 13As Abraham looked about, he spied a ram caught by its horns in the thicket. So he went and took the ram and offered it up as a holocaust in place of his son.

14Abraham named the site Yahweh-yireh; hence people now say, "On the mountain the LORD will see." 15Again the LORD'S messenger called to Abraham from heaven 16and said: "I swear by myself, declares the LORD, that because you acted as you did in not withholding from me your beloved son, 17I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, 18and in your descendants all the nations of the earth shall find blessing--all this because you obeyed my command." 19Abraham then returned to his servants, and they set out together for Beer-sheba, where Abraham made his home.

Commentary

God asks Abraham to do something almost unimaginable, to sacrifice his only son! Abraham does not hesitate, he immediately begins to make preparations for the sacrifice. Faith and obedience cannot be separated. Abraham's faith has led him to act in accordance with what he believes. St. Paul will say "Faith without works is dead."

Questions

Assignment #15: Testing of Abraham

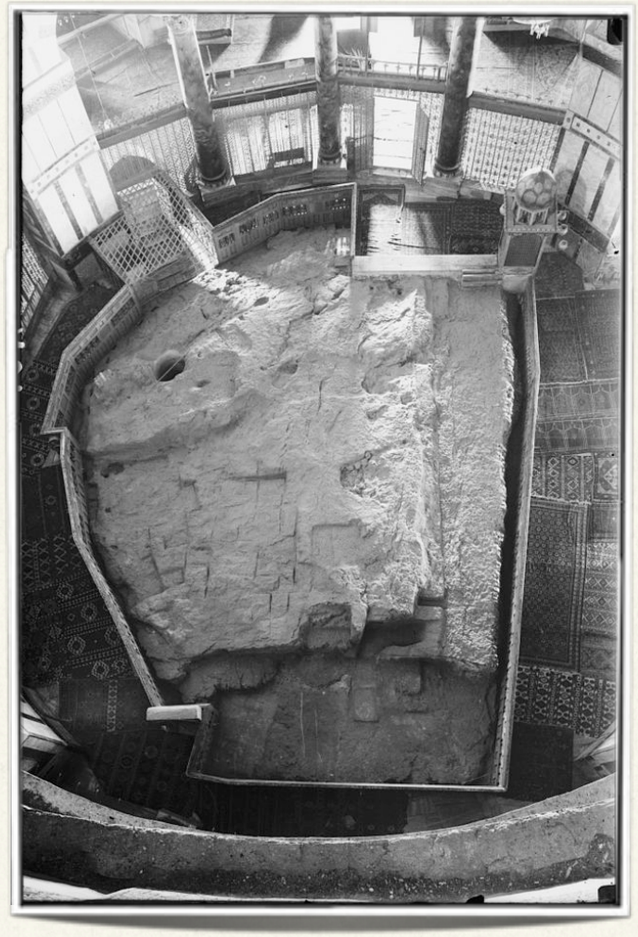
1. What is God's test of Abraham in v. 2?
2. How does Abraham respond to the test?
3. How does Abraham respond to Isaac's question about the lamb?
4. In v. 17, how does God reward Abraham for his faithfulness?
5. Why is Abraham called our Father of Faith?
6. Who is Isaac a type of? Draw a chart to show this.

"...all the nations of the earth shall find blessing--all this because you obeyed my command."

- Genesis 22:18

Isaac is a Type for Christ!

ISAAC	JESUS CHRIST
Abraham offers his beloved son	The Father offers His beloved Son
Offers him on Mt. Moriah	Offers him on Calvary, in the Moriah Hills
Isaac carries the wood up the hill	Jesus carries His own wooden Cross
The son submits to the father's will	The Son submits to the Father's will
God would provide the lamb for the offering	God provides the Lamb - Jesus is the Lamb of God
From the obedience comes blessing!	From the obedience of Christ comes Blessing!



The Foundation Stone from inside the Dome of the Rock. It is widely believed that this is the stone on which Isaac was nearly sacrificed.

Raffaellino Bottalla - Meeting between Esau and Jacob

This painting shows that it is common for siblings to have conflict, but in the case of Jacob and Esau, it becomes contentious and extreme. When they meet to forgive each other, Esau brings an army!

In Gen. 37, we will see another example of sibling rivalry when Joseph's brothers decide to sell him as a slave!

In the New Testament, Jesus' most famous parable, The Prodigal Son, is yet another example of sibling rivalry (Luke 15).

SECTION 16

Esau & Jacob

Genesis 25:19-34

19This is the family history of Isaac, son of Abraham; Abraham had begotten Isaac. 20Isaac was forty years old when he married Rebekah, the daughter of Bethuel the Aramean of Paddan-aram and the sister of Laban the Aramean. 21Isaac entreated the LORD on behalf of his wife, since she was sterile. The LORD heard his entreaty, and Rebekah became pregnant. 22But the children in her womb jostled each other so much that she exclaimed, "If this is to be so, what good will it do me!" She went to consult the LORD, 23and he answered her: "Two nations are in your womb, two peoples are quarreling while still within you; But one shall surpass the other, and the older shall serve the younger." 24When the time of her delivery came, there were twins in her womb. 25The first to emerge was reddish, and his whole body was like a hairy mantle; so they named him Esau. 26His brother came out next, gripping Esau's heel; so they named him Jacob. Isaac was sixty years old when they were born. 27As the boys grew up, Esau became a skillful hunter, a man who lived in the open; whereas Jacob was a simple man, who kept to his tents. 28Isaac preferred Esau, because he was fond of game; but Rebekah preferred Jacob.

29Once, when Jacob was cooking a stew, Esau came in from the open, famished. 30He said to Jacob, "Let me gulp down some of that red stuff; I'm starving." (That is why he was called Edom.) 31But Jacob replied, "First give me your birthright in exchange for it." 32"Look," said Esau, "I'm on the point of dying. What good will any birthright do me?" 33But Jacob insisted, "Swear to me first!" So he sold Jacob his birthright under oath. 34Jacob then gave

him some bread and the lentil stew; and Esau ate, drank, got up, and went his way. Esau cared little for his birthright.

Commentary

Esau and Jacob have been quarreling with each other their entire lives. In fact, their sibling rivalry began while still in the womb of their mother, Rebekah. Esau was born first and as first born, he will receive the birthright. That consists of the family inheritance, a special blessing from their father, and he will be the head of the family once Isaac dies. Esau does not hold his birthright in high regard so he sells it for a bowl of soup.

The name Jacob means, "He deceives" which is very fitting for him since tricking his brother into selling his birthright is just the beginning. As Jacob grows he becomes a farmer while Esau is a hunter. Isaac favors Esau because he is the first born and a hunter, while Rebekah favors Jacob.

Questions

Assignment #16: Esau and Jacob

1. Describe Esau and Jacob. (physical description, occupation, etc.)
2. What does a birthright consist of?
3. How did Jacob steal Esau's birthright?
4. What does the name Jacob mean?

"...Jacob replied, 'First give me your birthright in exchange for it.'"

- Genesis 25:31

This 1844 painting by Francesco Hayez shows the eventual meeting between Esau and Jacob to forgive each other.

Jacob's Deception

Genesis 27:1-46

27 When Isaac was so old that his eyesight had failed him, he called his
older son Esau and said to him, "Son!" "Yes, father!" he replied. 2Isaac
then said, "As you can see, I am so old that I may now die at any time.
3Take your gear, therefore--your quiver and bow--and go out into the
country to hunt some game for me. 4With your catch prepare an appetiz-
ing dish for me, such as I like, and bring it to me to eat, so that I may give
you my special blessing before I die."

5Rebekah had been listening while Isaac was speaking to his son
Esau. So when Esau went out into the country to hunt some game for his
father, 6Rebekah said to her son Jacob, "Listen! I overheard your father
tell your brother Esau, 7'Bring me some game and with it prepare an ap-
petizing dish for me to eat, that I may give you my blessing with the
LORD'S approval before I die.' 8Now, son, listen carefully to what I tell
you. 9Go to the flock and get me two choice kids. With these I will pre-
pare an appetizing dish for your father, such as he likes. 10Then bring it
to your father to eat, that he may bless you before he dies." 11"But my
brother Esau is a hairy man," said Jacob to his mother Rebekah, "and I
am smooth-skinned! 12Suppose my father feels me? He will think I am
making sport of him, and I shall bring on myself a curse instead of a
blessing." 13His mother, however, replied: "Let any curse against you,
son, fall on me! Just do as I say. Go and get me the kids."

14So Jacob went and got them and brought them to his mother;
and with them she prepared an appetizing dish, such as his father liked.
15Rebekah then took the best clothes of her older son Esau that she had
in the house, and gave them to her younger son Jacob to wear; 16and
with the skins of the kids she covered up his hands and the hairless parts
of his neck. 17Then she handed her son Jacob the appetizing dish and
the bread she had prepared.

18Bringing them to his father, Jacob said, "Father!" "Yes?" replied
Isaac. "Which of my sons are you?" 19Jacob answered his father: "I am
Esau, your first-born. I did as you told me. Please sit up and eat some of
my game, so that you may give me your special blessing." 20But Isaac
asked, "How did you succeed so quickly, son?" He answered, "The
LORD, your God, let things turn out well with me." 21Isaac then said to
Jacob, "Come closer, son, that I may feel you, to learn whether you really
are my son Esau or not." 22So Jacob moved up closer to his father. When
Isaac felt him, he said, "Although the voice is Jacob's, the hands are
Esau's." 23(He failed to identify him because his hands were hairy, like
those of his brother Esau; so in the end he gave him his blessing.)
24Again he asked him, "Are you really my son Esau?" "Certainly," he re-
plied. 25Then Isaac said, "Serve me your game, son, that I may eat of it
and then give you my blessing." Jacob served it to him, and Isaac ate; he
brought him wine, and he drank. 26Finally his father Isaac said to him,
"Come closer, son, and kiss me." 27As Jacob went up and kissed him,
Isaac smelled the fragrance of his clothes. With that, he blessed him, say-
ing,

"Ah, the fragrance of my son
is like the fragrance of a field
that the LORD has blessed!

28"May God give to you
of the dew of the heavens
And of the fertility of the earth
abundance of grain and wine.

29"Let peoples serve you,
and nations pay you homage;
Be master of your brothers,
and may your mother's sons bow down to you.
Cursed be those who curse you,
and blessed be those who bless you."

And the plot thickens...

30Ja-
cob had scarcely left his father, just after Isaac had finished blessing him,
when his brother Esau came back from his hunt. 31Then he too prepared
an appetizing dish with his game, and bringing it to his father, he said,
"Please, father, eat some of your son's game, that you may then give me
your special blessing." 32"Who are you?" his father Isaac asked him. "I
am Esau," he replied, "your first-born son." 33With that, Isaac was seized
with a fit of uncontrollable trembling. "Who was it, then," he asked, "that
hunted game and brought it to me? I finished eating it just before you
came, and I blessed him. Now he must remain blessed!" 34On hearing his
father's words, Esau burst into loud, bitter sobbing. "Father, bless me too!"
he begged. 35When Isaac explained, "Your brother came here by a ruse
and carried off your blessing," 36Esau exclaimed, "He has been well
named Jacob! He has now supplanted me twice! First he took away my
birthright, and now he has taken away my blessing." Then he pleaded,
"Haven't you saved a blessing for me?" 37Isaac replied: "I have already
appointed him your master, and I have assigned to him all his kinsmen as
his slaves; besides, I have enriched him with grain and wine. What then
can I do for you, son?" 38But Esau urged his father, "Have you only that
one blessing, father? Bless me too!" Isaac, however, made no reply; and
Esau wept aloud. 39Finally Isaac spoke again and said to him:

"Ah, far from the fertile earth
shall be your dwelling;
far from the dew of the heavens above!
40"By your sword you shall live,
and your brother you shall serve;
But when you become restive,
you shall throw off his yoke from your neck."

41Esau bore Jacob a grudge because of the blessing his father had given him. He said to himself, "When the time of mourning for my father comes, I will kill my brother Jacob." 42When Rebekah got news of what her older son Esau had in mind, she called her younger son Jacob and said to him: "Listen! Your brother Esau intends to settle accounts with you by killing you. 43Therefore, son, do what I tell you: flee at once to my brother Laban in Haran, 44and stay with him a while until your brother's fury subsides 45(until your brother's anger against you subsides) and he forgets what you did to him. Then I will send for you and bring you back. Must I lose both of you in a single day?" 46Rebekah said to Isaac: "I am disgusted with life because of the Hittite women. If Jacob also should marry a Hittite woman, a native of the land, like these women, what good would life be to me?"

Commentary

With the help of his mother, Jacob is successfully able to steal the final blessing from Esau. Esau is furious and he seeks to kill his brother and so Jacob is forced to flee to his uncle's house in Haran. According to man's law, the blessing and birthright would have passed to Esau, but for some reason God favored Jacob over Esau and, as a result, he was given the blessing by Isaac. God's plan for salvation continues to go on despite Jacob's deception and trickery.

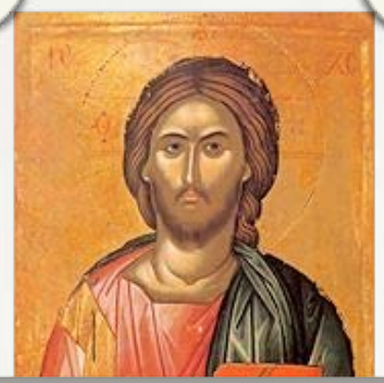
Questions

Assignment #17: Jacob's Deception

1. How did Jacob steal Esau's blessing?
2. How is Rebekah involved in the deception?
3. Explain why blessings and curses were taken so seriously in the Old Testament.

Blessings - Why didn't Isaac just "take back" the blessing?

Blessings and curses were taken very seriously in biblical times. They were not just words, but carried power to bring forth what was declared. It was believed that a blessing could not be "taken back" because God Himself was the source of blessing, and the blessing could be prayed onto another. The meal that Isaac asks Esau to prepare for him was common, as a feast was usually part of the blessing.



Jacob (Israel) receives the blessing in the Old Testament and becomes the fa-

"Then Isaac said, 'Serve me your game, son, that I may eat of it and then give you my blessing.'"

- Genesis 27:25

Dream at Bethel

Genesis 28:10-22

10Jacob departed from Beer-sheba and proceeded toward Haran.
11When he came upon a certain shrine, as the sun had already set, he stopped there for the night. Taking one of the stones at the shrine, he put it under his head and lay down to sleep at that spot. 12Then he had a dream: a stairway rested on the ground, with its top reaching to the heavens; and God's messengers were going up and down on it. 13And there was the LORD standing beside him and saying: "I, the LORD, am the God of your forefather Abraham and the God of Isaac; the land on which you are lying I will give to you and your descendants. 14These shall be as plentiful as the dust of the earth, and through them you shall spread out east and west, north and south. In you and your descendants all the nations of the earth shall find blessing. 15Know that I am with you; I will protect you wherever you go, and bring you back to this land. I will never leave you until I have done what I promised you."

16When Jacob awoke from his sleep, he exclaimed, "Truly, the LORD is in this spot, although I did not know it!" 17In solemn wonder he cried out: "How awesome is this shrine! This is nothing else but an abode of God, and that is the gateway to heaven!" 18Early the next morning Jacob took the stone that he had put under his head, set it up as a memorial stone, and poured oil on top of it. 19He called that site Bethel, whereas the former name of the town had been Luz.

20Jacob then made this vow: "If God remains with me, to protect me on this journey I am making and to give me enough bread to eat and clothing to wear, 21and I come back safe to my father's house, the LORD shall be my God. 22This stone that I have set up as a memorial stone shall be God's abode. Of everything you give me, I will faithfully return a tenth part to you."

Commentary

The ladder which joins earth to heaven signifies that between God's dwelling place and the earth on which Jacob is traveling there is no real separation: the angels bring divine blessings to man and carry prayers of man back to God. This vision also transmits to Jacob the Messianic blessing already given to Abraham and Issac: "by you and your descendants shall all the families of the the earth be blessed."

Catholic Facts Faith
"Always be ready to give an explanation to anyone who asks you for a reason for your hope"
1 Peter 3:15

William Blake, Jacob's Ladder

Questions

Assignment #18: Dream at Bethel

1. What is the significance of Jacob's dream? What do the symbols in the dream stand for?
2. What does Jacob do when he wakes up?
3. What does the ladder in the dream represent? What is it a prophetic image of? How?
4. What blessing is given to Jacob in the dream?

And the plot thickens...

Jacob's Dream (1639) by José de Ribera, at the Museo del Prado, Madrid

Do You Wrestle with God?

Deception and forgiveness dominate the life of Jacob (Israel). In Gen. 32, before meeting with his brother, Jacob wrestled with a stranger throughout the night. Jacob would not yield to the stranger so to get the upper hand, the stranger broke his hip! Once daybreak happened, the stranger urged Jacob to let him go, but Jacob would not...until he was blessed by him.

This stranger changed Jacob's name to Israel ("he struggles with God") because Israel had struggled with God and man, and had overcome. It was only then that Jacob realized he was wrestling with none other than God himself.

Do you turn to God before a big decision, meeting or moment in your life?

SECTION 19

Leah & Rachel and Struggle with an Angel

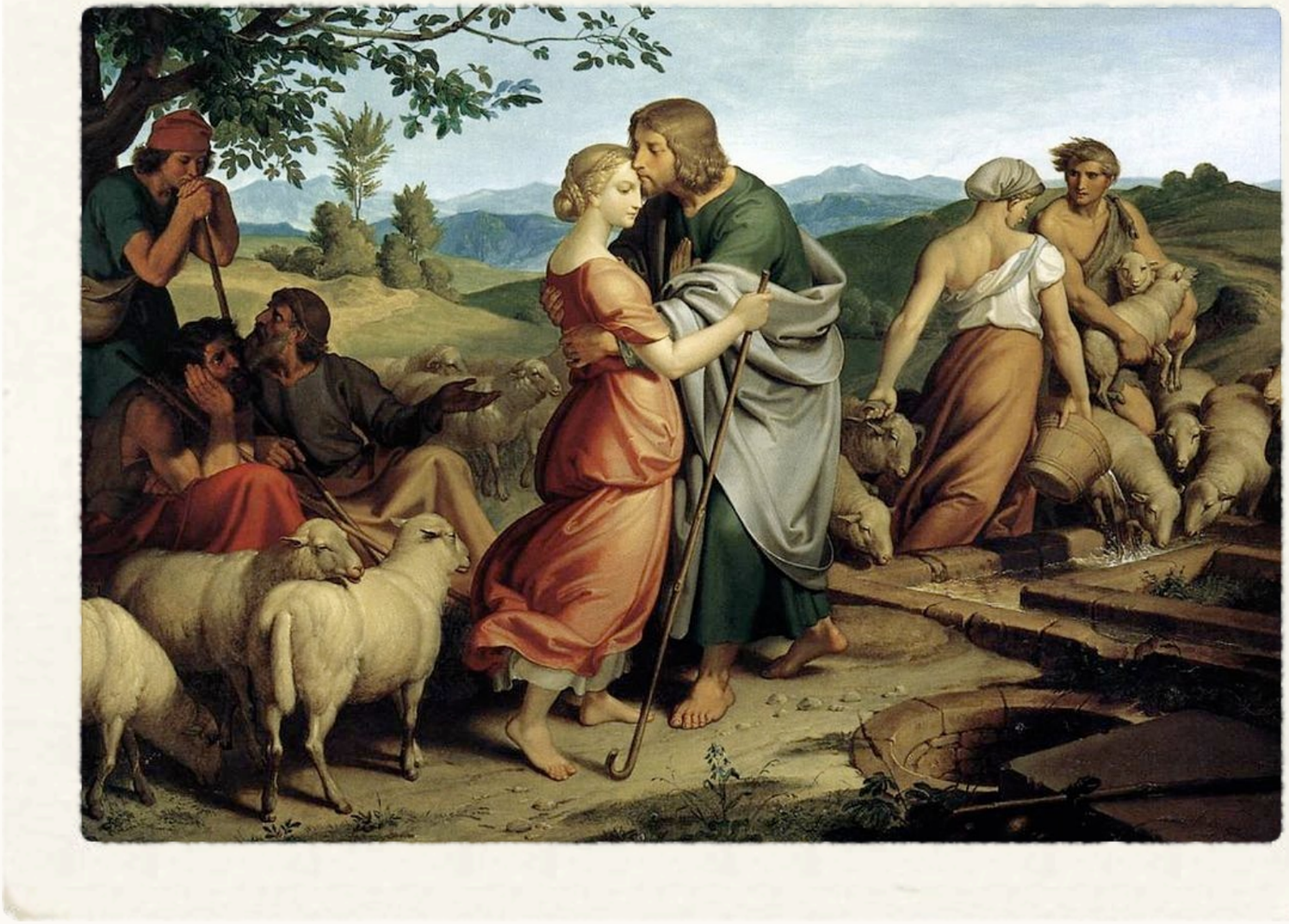
Genesis 29:1-30; Genesis 32:23-31

Arrival in Haran

29 After Jacob resumed his journey, he came to the land of the Easterners.
2 Looking about, he saw a well in the open country, with three droves of
sheep huddled near it, for droves were watered from that well. A large stone
covered the mouth of the well. 3 Only when all the shepherds were assembled
there could they roll the stone away from the mouth of the well and water
the flocks. Then they would put the stone back again over the mouth of the
well. 4 Jacob said to them, "Friends, where are you from?" "We are from Ha-
ran," they replied. 5 Then he asked them, "Do you know Laban, son of Na-
hor?" "We do," they answered. 6 He inquired further, "Is he well?" "He is,"
they answered; "and here comes his daughter Rachel with his flock." 7 Then
he said: "There is still much daylight left; it is hardly the time to bring the ani-
mals home. Why don't you water the flocks now, and then continue pasturing
them?" 8 "We cannot," they replied, "until all the shepherds are here to roll
the stone away from the mouth of the well; only then can we water the
flocks."

9 While he was still talking with them, Rachel arrived with her father's
sheep; she was the one who tended them. 10 As soon as Jacob saw Rachel, the
daughter of his uncle Laban, with the sheep of his uncle Laban, he went up,
rolled the stone away from the mouth of the well, and watered his uncle's
sheep. 11 Then Jacob kissed Rachel and burst into tears. 12 He told her that
he was her father's relative, Rebekah's son, and she ran to tell her

father. 13When Laban heard the news about his sister's son Jacob, he hurried out to meet him. After embracing and kissing him, he brought him to his house. Jacob then recounted to Laban all that had happened,14and Laban said to him, "You are indeed my flesh and blood."



DID YOU KNOW...

Marriage to Leah and Rachel

After Jacob had stayed with him a full month, 15Laban said to him: "Should you serve me for nothing just because you are a relative of mine? Tell me what your wages should be." 16Now Laban had two daughters; the older was called Leah, the younger Rachel. 17Leah had lovely eyes, but Rachel was well formed and beautiful. 18Since Jacob had fallen in love with Rachel, he answered Laban, "I will serve you seven years for your younger daughter Rachel." 19Laban replied, "I prefer to give her to you rather than to an outsider. Stay with me." 20So Jacob served seven years for Rachel, yet they seemed to him but a few days because of his love for her.

21Then Jacob said to Laban, "Give me my wife, that I may consummate my marriage with her, for my term is now completed." 22So Laban invited all the local inhabitants and gave a feast. 23At nightfall he took his daughter Leah and brought her to Jacob, and Jacob consummated the marriage with her. 24(Laban assigned his slave girl Zilpah to his daughter Leah as her maidservant.) 25In the morning Jacob was amazed: it was Leah! So he cried out to Laban: "How could you do this to me! Was it not for Rachel that I served you? Why did you dupe me?" 26"It is not the custom in our country," Laban replied, "to marry off a younger daughter before an older one. 27Finish the bridal week for this one, and then I will give you the other too, in return for another seven years of service with me."

28Jacob agreed. He finished the bridal week for Leah, and then Laban gave him his daughter Rachel in marriage. 29(Laban assigned his slave girl Bilhah to his daughter Rachel as her maidservant.) 30Jacob then

consummated his marriage with Rachel also, and he loved her more than Leah. Thus he remained in Laban's service another seven years.

Struggle with an Angel

23In the course of that night, however, Jacob arose, took his two wives,
with the two maidservants and his eleven children, and crossed the ford
of the Jabbok. 24After he had taken them across the stream and had
brought over all his possessions, 25Jacob was left there alone. Then some
man wrestled with him until the break of dawn. 26When the man saw
that he could not prevail over him, he struck Jacob's hip at its socket, so
that the hip socket was wrenched as they wrestled. 27The man then said,
"Let me go, for it is daybreak." But Jacob said, "I will not let you go until
you bless me." 28"What is your name?" the man asked. He answered, "Jacob." 29Then the man said, "You shall no longer be spoken of as Jacob, but as Israel, because you have contended with divine and human beings and have prevailed." 30Jacob then asked him, "Do tell me your name, please." He answered, "Why should you want to know my name?" With that, he bade him farewell. 31Jacob named the place Peniel, "Because I have seen God face to face," he said, "yet my life has been spared."

This image from the Gutenberg Bible (1558) shows Jacob's struggle with the angel.

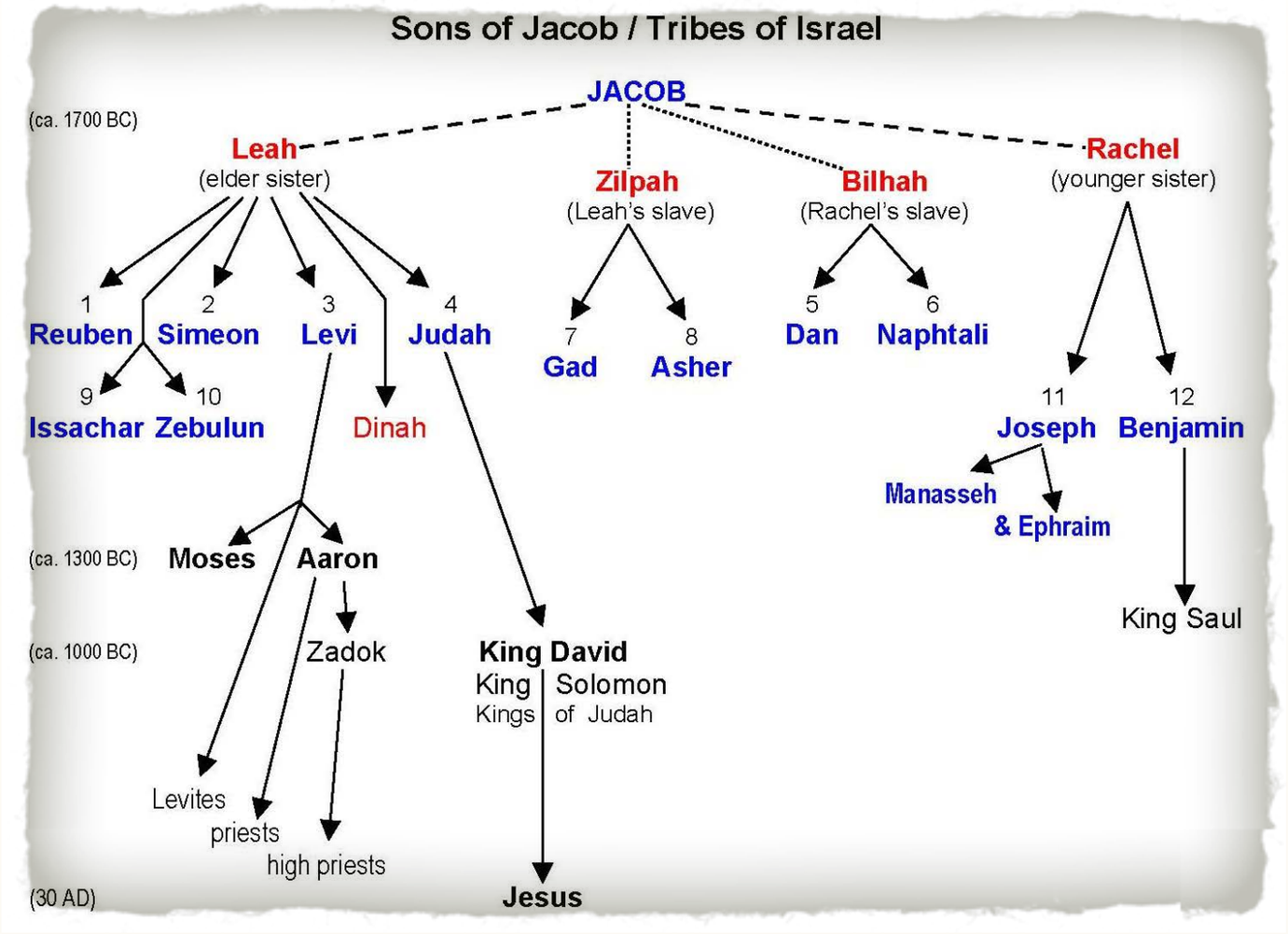
And the plot thickens...

Commentary

The story of the marriage to Leah and Rachel is filled with irony. The man whose name means "he deceives" and who is also guilty of deceiving his own brother is tricked by his uncle. After working seven hard long years to marry Rachel, Laban tricks him into marrying his older daughter Leah. Jacob is then forced to work another seven years in order to marry Rachel. After twenty years Jacob will leave Haran with his family and travel to the land of Canaan, the land promised to Abraham and to his descendants.

Jacob is going to wrestle with an angel. This story encourages us to valiantly meet the trials to which we are subjected; God allows us to use the power of our faith and prayers, the victories which His grace alone enables us to make. Jacob demands a blessing from this man which signifies that he knows the true nature of the man with whom he wrestles.

DID YOU KNOW...



Questions

Assignment #19: Leah & Rachel and Struggle with an Angel

1. Who are Leah, Rachel, and Laban?
2. How does Jacob get deceived just as he deceived his brother to receive the birthright and blessing?
3. What is Jacob's name changed to during his struggle with the angel? What does the name mean?
4. What part of his body is damaged?
5. What does St. Augustine say about angels?
6. Who are Jacob's 4 wives? How many sons does Jacob have and what are their names? Who is his daughter?

Jacob's Twelve Sons are pictured here in stained glass in the Great West Window at Westminster Abbey in London, England

SECTION 20

Joseph Sold into Egypt

Genesis 37:1-36

37 Jacob settled in the land where his father had stayed, the land of Canaan. 2This is his family history. When Joseph was seventeen years old, he was tending the flocks with his brothers; he was an assistant to the sons of his father's wives Bilhah and Zilpah, and he brought his father bad reports about them.

3Israel loved Joseph best of all his sons, for he was the child of his old age; and he had made him a long tunic. 4When his brothers saw that their father loved him best of all his sons, they hated him so much that they would not even greet him.

5Once Joseph had a dream, which he told to his brothers: 6"Listen to this dream I had. 7There we were, binding sheaves in the field, when suddenly my sheaf rose to an upright position, and your sheaves formed a ring around my sheaf and bowed down to it." 8"Are you really going to make yourself king over us?" his brothers asked him. "Or impose your rule on us?" So they hated him all the more because of his talk about his dreams.

9Then he had another dream, and this one, too, he told to his brothers. "I had another dream," he said; "this time, the sun and the moon and eleven stars were bowing down to me." 10When he also told it to his father, his father reproved him. "What is the meaning of this dream of yours?" he asked. "Can it be that I and your mother and your brothers are to come and bow to the ground before you?" 11So his brothers were wrought up against him but his father pondered the matter.

12One day, when his brothers had gone to pasture their father's flocks at Shechem, 13Israel said to Joseph, "Your brothers, you know, are tending our flocks at Shechem. Get ready; I will send you to them." "I am ready," Jo-

seph answered. 14"Go then," he replied; "see if all is well with your brothers and the flocks, and bring back word." So he sent him off from the valley of Hebron. When Joseph reached Shechem, 15a man met him as he was wandering about in the fields. "What are you looking for?" the man asked him. 16"I am looking for my brothers," he answered. "Could you please tell me where they aretending the flocks?" 17The man told him, "They have moved on from here; in fact, I heard them say, 'Let us go on to Dothan.'" So Joseph went after his brothers and caught up with them in Dothan.

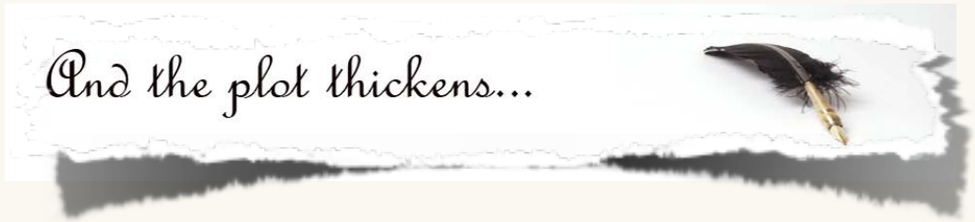
18They noticed him from a distance, and before he came up to them, they plotted to kill him. 19They said to one another: "Here comes that master dreamer! 20Come on, let us kill him and throw him into one of the cisterns here; we could say that a wild beast devoured him. We shall then see what comes of his dreams."

21When Reuben heard this, he tried to save him from their hands, saying: "We must not take his life. 22Instead of shedding blood," he continued, "just throw him into that cistern there in the desert; but don't kill him outright." His purpose was to rescue him from their hands and restore him to his father. 23So when Joseph came up to them, they stripped him of the long tunic he had on; 24then they took him and threw him into the cistern, which was empty and dry.

25They then sat down to their meal. Looking up, they saw a caravan of Ishmaelites coming from Gilead, their camels laden with gum, balm and resin to be taken down to Egypt. 26Judah said to his brothers: "What is to be gained by killing our brother and concealing his blood? 27Rather, let us sell him to these Ishmaelites, instead of doing away with him ourselves. After all, he is our brother, our own flesh." His brothers agreed. 28They sold Joseph to the Ishmaelites for twenty pieces of silver.

Some Midianite traders passed by, and they pulled Joseph up out of the cistern and took him to Egypt. 29When Reuben went back to the cistern and saw that Joseph was not in it, he tore his clothes, 30and returning to his brothers, he exclaimed: "The boy is gone! And I--where can I turn?" 31They took Joseph's tunic, and after slaughtering a goat, dipped the tunic in its blood. 32Then they sent someone to bring the long tunic to their father, with the message: "We found this. See whether it is your son's tunic or not." 33He recognized it and exclaimed: "My son's tunic! A wild beast has devoured him! Joseph has been torn to pieces!" 34Then Jacob rent his clothes, put sackcloth on his loins, and mourned his son many days. 35Though his sons and daughters tried to console him, he refused all consolation, saying, "No, I will go down mourning to my son in the nether world." Thus did his father lament him.

36The Midianites, meanwhile, sold Joseph in Egypt to Potiphar, a courtier of Pharaoh and his chief steward.



Giovanni Andrea de Ferrari, "Joseph's Coat Brought to Jacob," 1640, El Paso Museum of Art

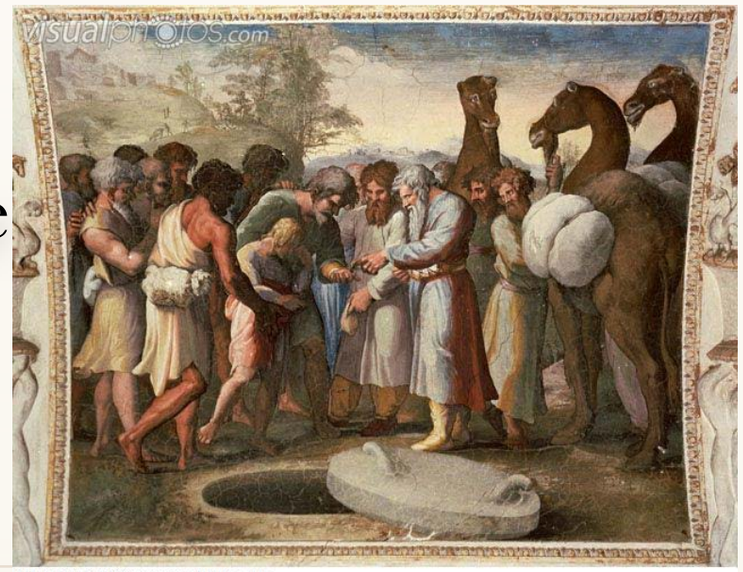
Commentary

The preferential love that Jacob has for Joseph sows division in the family, just as it did with Jacob's own parents. Josephs brothers dislike Joseph because he is favored by their father. The robe of many colors becomes a visible sign of Jacobs favoritism. This hate leads the brothers to plot to kill Joseph until Reuben and Judah step in. His murder is barely averted by Reuben, the oldest, who persuades them to lower him into a pit, and Judah, the fourth born, who advises they sell him to Arabian traders headed for Egypt. *

Questions

Assignment #20: Joseph Sold Into Egypt

1. What did Jacob give to Joseph that made his brothers jealous?
2. What do Joseph's two dreams mean?
3. What do Joseph's brothers want to do with him?
4. What does Reuben think?
5. What do the brothers show Jacob?
6. What was the belief about dreams in the ancient Near East? What about in biblical traditions?
7. What is twenty pieces of silver the price of? Why is thirty pieces of silver significant?
8. How is Jacob deceived once again?



"Come on, let us kill him and throw him into one of the cisterns here; we could say that a wild beast devoured him. We shall then see what comes of his dreams."

- Genesis 37:20

SECTION 21

Joseph's Temptation & Dreams

Genesis 39:1-36; Genesis 40:1-23; Genesis 41:1-36

Joseph's Temptation

39 When Joseph was taken down to Egypt, an Egyptian, Potiphar,
an official of Pharaoh and his chief steward, bought him from the Ishmaelites who had brought him there. 2 The Lord was with Joseph and he
enjoyed great success and was assigned to the household of his Egyptian
master. 3 When his master saw that the Lord was with him and brought
him success in whatever he did, 4 he favored Joseph and made him his
personal attendant; he put him in charge of his household and entrusted
to him all his possessions. 5 From the moment that he put him in charge
of his household and all his possessions, the Lord blessed the Egyptian's
house for Joseph's sake; the Lord 's blessing was on everything he owned,
both inside the house and out. 6 Having left everything he owned in Joseph's charge, he gave no thought, with Joseph there, to anything but the
food he ate.

Now Joseph was well- built and handsome. 7 After a time, his master's wife looked at him with longing and said, "Lie with me." 8 But he
refused and said to his master's wife, "Look, as long as I am here, my master does not give a thought to anything in the house, but has entrusted to
me all he owns. 9 He has no more authority in this house than I do. He
has withheld from me nothing but you, since you are his wife. How, then,
could I do this great wrong and sin against God?" 10 Although she spoke
to him day after day, he would not agree to lie with her, or even be near
her.

11 One such day, when Joseph came into the house to do his work,
and none of the household servants were then in the house, 12 she laid
hold of him by his cloak, saying, "Lie with me!" But leaving the cloak in
her hand, he escaped and ran outside. 13 When she saw that he had left
his cloak in her hand as he escaped outside, 14 she cried out to her household servants and told them, "Look! My husband has brought us a Hebrew man to mock us! He came in here to lie with me, but I cried out
loudly. 15 When he heard me scream, he left his cloak beside me and escaped and ran outside."

16 She kept the cloak with her until his master came home. 17 Then she
told him the same story:"The Hebrew slave whom you brought us came
to me to amuse himself at my expense. 18 But when I screamed, he left
his cloak beside me and escaped outside." 19 When the master heard his
wife's story in which she reported, "Thus and so your servant did to me,"
he became enraged. 20 Joseph's master seized him and put him into the
jail where the king's prisoners were confined. And there he sat, in jail.

21 But the Lord was with Joseph, and showed him kindness by making the chief jailer well- disposed toward him. 22 The chief jailer put Joseph in charge of all the prisoners in the jail. Everything that had to be
done there, he was the one to do it. 23 The chief jailer did not have to
look after anything that was in Joseph's charge, since the Lord was with
him and was bringing success to whatever he was doing.

"...lie with me."

- Genesis 39:7

The Dreams Interpreted

40 Some time afterward, the royal cupbearer and baker offended
their lord, the king of Egypt. 2 Pharaoh was angry with his two officials,
the chief cupbearer and the chief baker, 3 and he put them in custody in
the house of the chief steward, the same jail where Joseph was confined.
4 The chief steward assigned Joseph to them, and he became their attendant.

After they had been in custody for some time, 5 the cupbearer and
the baker of the king of Egypt who were confined in the jail both had
dreams on the same night, each his own dream and each dream with its
own meaning. 6 When Joseph came to them in the morning, he saw that
they looked disturbed. 7 So he asked Pharaoh's officials who were with
him in custody in his master's house, "Why do you look so troubled today?" 8 They answered him, "We have had **dreams**, but there is no
one to interpret them." Joseph said to them, "Do interpretations not
come from God? Please tell me the dreams."

9 Then the chief cupbearer told Joseph his dream. "In my dream,"
he said, "I saw a vine in front of me, 10 and on the vine were three
branches. It had barely budded when its blossoms came out, and its clusters ripened into grapes. 11 Pharaoh's cup was in my hand; so I took the
grapes, pressed them out into his cup, and put it in Pharaoh's hand." 12
Joseph said to him:"This is its interpretation. The three branches are
three days; 13 within three days Pharaoh will single you out and restore
you to your post. You will be handing Pharaoh his cup as you formerly
did when you were his cupbearer. 14 Only think of me when all is well
with you, and please do me the great favor of mentioning me to Pharaoh,
to get me out of this place. 15 The truth is that I was kidnapped from the
land of the Hebrews, and I have not done anything here that they should
have put me into a dungeon."

16 When the chief baker saw that Joseph had given a favorable interpretation, he said to him:"I too had a dream. In it I had three bread
baskets on my head; 17 in the top one were all kinds of bakery products

for Pharaoh, but the birds were eating them out of the basket on my head." 18 Joseph said to him in reply:"This is its interpretation. The three baskets are three days; 19 within three days Pharaoh will single you out and will impale you on a stake, and the birds will be eating your flesh."

DID YOU KNOW...

20 And so on the third day, which was Pharaoh's birthday, when he gave a banquet to all his servants, he singled out the chief cupbearer and chief baker in the midst of his servants. 21 He restored the chief cupbearer to his office, so that he again handed the cup to Pharaoh; 22 but the chief baker he impaled—just as Joseph had told them in his interpretation. 23 Yet the chief cupbearer did not think of Joseph; he forgot him.

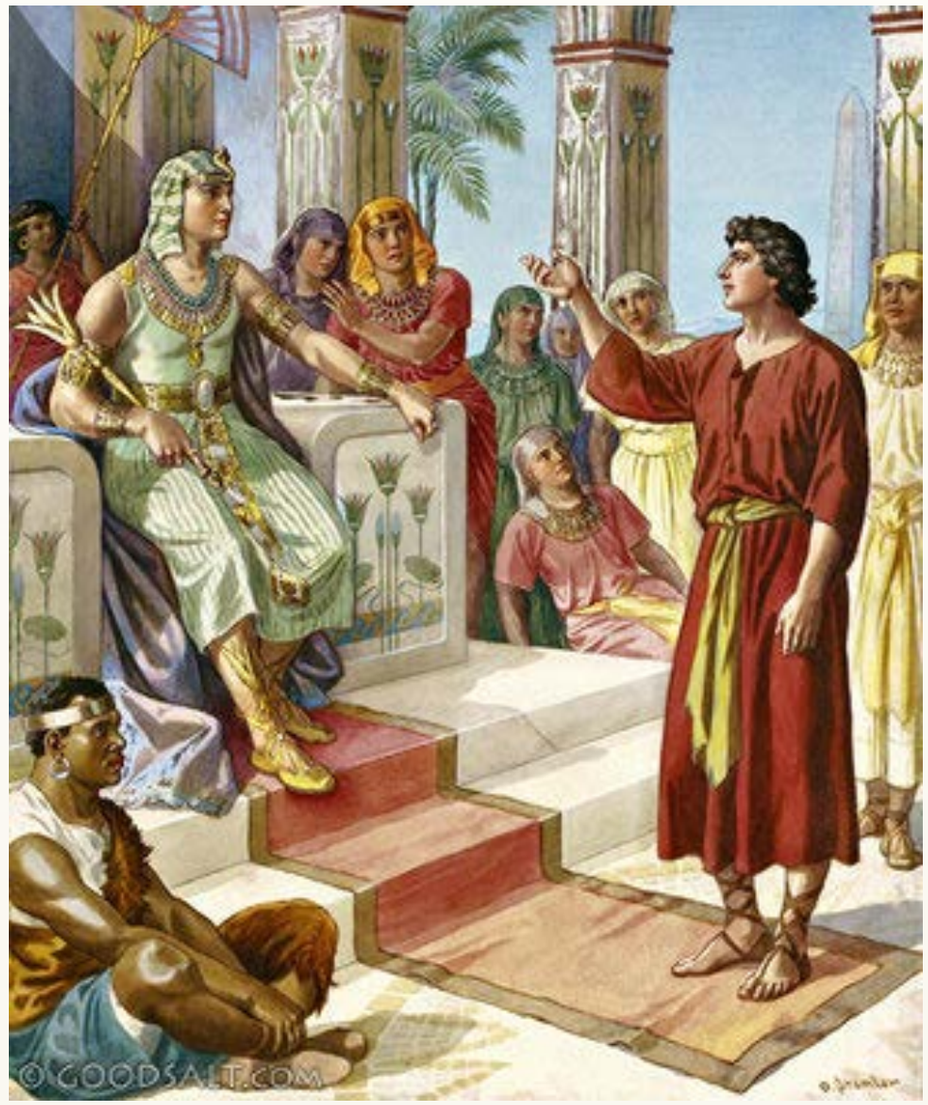
Pharaoh's Dream

41 After a lapse of two years, **Pharaoh** had a dream. He was standing by the Nile, 2 when up out of the Nile came seven cows, fine-looking and fat; they grazed in the reed grass. 3 Behind them seven other cows, poor- looking and gaunt, came up out of the Nile; and standing on the bank of the Nile beside the others, 4 the poor- looking, gaunt cows devoured the seven fine- looking, fat cows. Then Pharaoh woke up.

5 He fell asleep again and had another dream. He saw seven ears of grain, fat and healthy, growing on a single stalk. 6 Behind them sprouted seven ears of grain, thin and scorched by the east wind; 7 and the thin ears swallowed up the seven fat, healthy ears. Then Pharaoh woke up—it was a dream!

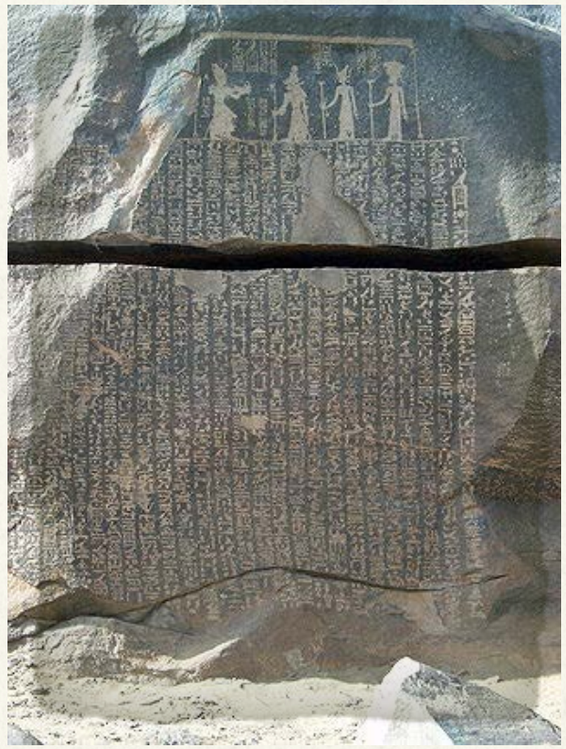
8 Next morning his mind was agitated. So Pharaoh had all the magicians and sages of Egypt summoned and recounted his dream to them; but there was no one to interpret it for him. 9 Then the chief cupbearer said to Pharaoh:"Now I remember my negligence! 10 Once, when Pharaoh was angry with his servants, he put me and the chief baker in custody in the house of the chief steward. 11 Later, we both had dreams on the same night, and each of our dreams had its own meaning. 12 There was a Hebrew youth with us, a slave of the chief steward; and when we told him our dreams, he interpreted them for us and explained for each of us the meaning of his dream. 13 Things turned out just as he had told us:I was restored to my post, but the other man was impaled."

14 Pharaoh therefore had Joseph summoned, and they hurriedly brought him from the dungeon. After he shaved and changed his clothes, he came to Pharaoh. 15 Pharaoh then said to Joseph:"I had a dream but there was no one to interpret it. But I hear it said of you, 'If he hears a dream he can interpret it.' " 16 "It is not I," Joseph replied to Pharaoh, "but God who will respond for the well- being of Pharaoh."



17 Then Pharaoh said to Joseph:"In my dream, I was standing

on the bank of the Nile, 18 when up from the Nile came seven cows, fat and well- formed; they grazed in the reed grass. 19 Behind them came seven other cows, scrawny, most ill- formed and gaunt. Never have I seen such bad specimens as these in all the land of Egypt! 20 The gaunt, bad cows devoured the first seven fat cows. 21 But when they had consumed them, no one could tell that they had done so, because they looked as bad as before. Then I woke up. 22 In another dream I saw seven ears of grain, full and healthy, growing on a single stalk. 23 Behind them sprouted seven ears of grain, shriveled and thin and scorched by the east wind; 24 and the seven thin ears swallowed up the seven healthy ears. I have spoken to the magicians, but there is no one to explain it to me."



This inscription in hieroglyphics on the Famine Stela, found along the Nile, records a seven year drought and famine in Egypt. It is widely believed that this is the famine that Joseph helped Egypt get through.

25 Joseph said to Pharaoh:"Pharaoh's dreams have the same meaning. God has made known to Pharaoh what he is about to do. 26 The seven healthy cows are seven years, and the seven healthy ears are seven years—the same in each dream. 27 The seven thin, bad cows that came up after them are seven years, as are the seven thin ears scorched by the east wind; they are seven years of **famine**. 28 Things are just as I told Pharaoh:God has revealed to Pharaoh what he is about to do. 29 Seven years of great abundance are now coming throughout the land of Egypt; 30 but seven years of famine will rise up after them, when all the abundance will be forgotten in the land of Egypt. When the famine has exhausted the land, 31 no trace of the abundance will be found in the land because of the famine that follows it, for it will be very severe. 32 That Pharaoh had the same dream twice means that the matter has been confirmed by God and that God will soon bring it about.

33 "Therefore, let Pharaoh seek out a discerning and wise man and put him in charge of the land of Egypt. 34 Let Pharaoh act and appoint overseers for the land to organize it during the seven years of abundance. 35 They should collect all the food of these coming good years, gathering the grain under Pharaoh's authority, for food in the cities, and they should guard it. 36 This food will serve as a reserve for the country against the seven years of famine that will occur in the land of Egypt, so that the land may not perish in the famine."

37 This advice pleased Pharaoh and all his servants. 38 "Could we find another like him," Pharaoh asked his servants, "a man so endowed with the spirit of God?" 39 So Pharaoh said to Joseph:"Since God has made all this known to you, there is no one as discerning and wise as you are. 40 You shall be in charge of my household, and all my people will obey your command. Only in respect to the throne will I outrank you." 41 Then Pharaoh said to Joseph, "Look, I put you in charge of the whole land of Egypt." 42 With that, Pharaoh took off his signet ring and put it on Joseph's finger. He dressed him in robes of fine linen and put a gold chain around his neck. 43 He then had him ride in his second chariot, and they shouted "Abrek!" before him.

Thus was Joseph installed over the whole land of Egypt.

Commentary

When Joseph arrives in Egypt he is bought by Potiphar who is the chief officer of Pharaoh's elite guard unit. The hand of God brings success to Joseph in Egypt and he prospers in all of his undertakings. Joseph is soon promoted as an overseer of the palace and Potiphar's possession. Joseph resists the advances of Potiphar's wife with the armor of chastity and wise thinking. Aware of his own weaknesses he refuses to work in the presence of the temptress. Joseph is thrown into prison, a mild punishment for a foreign slave with these accusations, once Potiphar hears the account of his wife.

Artist Raphael shows Joseph being brought before Pharaoh to interpret his strange dreams.

While in prison Joseph is left in charge of all of the people in the prison (Gen. 39:22). Eventually Joseph will use his God given gift of interpreting dreams to help the Butler and Baker. Joseph's reputation from interpreting their dreams will spread until he finally is called upon by the Pharaoh to interpret his dreams.

At the suggestion of the butler, Pharaoh calls upon Joseph to interpret the two dreams that he had. After correctly interpreting the dreams Joseph is promoted to Vizier or the Prime Minister of Egypt. This makes him the highest official in the land, second only to Pharaoh. Entrusted with Pharaoh's ring, he is given the authority to promulgate royal decrees; clothed in linen and gold, he is entitled to the honor and submission of the Egyptian people.

Questions

Assignment #21: Joseph's Temptation & Dreams

1. Who is Potiphar? Describe the events that land Joseph in jail.
2. What are the dreams of the baker and butler?
3. What is Joseph's interpretation of each dream?
4. What is the Pharaoh's dream and how does Joseph interpret it?
5. What does the number three in Scripture represent? What does this mean in the dreams of the baker and butler?

This mosaic depicts the butler (on the left) and the baker (on the right)

SECTION 22

The First Journey to Egypt

Genesis 42:1-38

42 When Jacob learned that grain rations were for sale in Egypt, he said to his sons:"Why do you keep looking at one another?" 2 He went on, "I hear that grain is for sale in Egypt. Go down there and buy some for us, that we may stay alive and not die." 3 So ten of Joseph's brothers went down to buy grain from Egypt. 4 But Jacob did not send Joseph's brother Benjamin with his brothers, for he thought some disaster might befall him. 5 And so the sons of Israel were among those who came to buy grain, since there was famine in the land of Canaan.

6 Joseph, as governor of the country, was the one who sold grain to all the people of the land. When Joseph's brothers came, they bowed down to him with their faces to the ground. 7 He recognized them as soon as he saw them. But he concealed his own identity from them and spoke harshly to them. "Where do you come from?" he asked them. They answered, "From the land of Canaan, to buy food."

8 When Joseph recognized his brothers, although they did not recognize him, 9 he was reminded of the dreams he had about them. He said to them:"You are spies. You have come to see the weak points of the land." 10 "No, my lord," they replied. "On the contrary, your servants have come to buy food. 11 All of us are sons of the same man. We are honest men; your servants have never been spies." 12 But he answered them:"Not so! It is the weak points of the land that you have come to see." 13 "We your servants," they said, "are twelve brothers, sons of a certain man in Canaan; but the youngest one is at present with our father, and the other one is no more." 14 "It is just as I said," Joseph persisted; "you are spies. 15 This is how you shall be tested:I swear by the life of Pharaoh that you shall not leave here unless your youngest brother comes here. 16 So send one of your number to get your brother, while the rest of you stay here under arrest. Thus will your words be tested for their truth; if they are untrue, as Pharaoh lives, you are spies!" 17 With that, he locked them up in the guardhouse for three days.

18 On the third day Joseph said to them:"Do this, and you shall live; for I am a God- fearing man. 19 If you are honest men, let one of your brothers be confined in this prison, while the rest of you go

and take home grain for your starving families. 20 But you must bring me your youngest brother. Your words will thus be verified, and you will not die." To this they agreed. 21 To one another, however, they said:"Truly we are being punished because of our brother. We saw the anguish of his heart when he pleaded with us, yet we would not listen. That is why this anguish has now come upon us." 22 Then Reuben responded, "Did I not tell you, 'Do no wrong to the boy'? But you would not listen! Now comes the reckoning for his blood." 23 They did not know, of course, that Joseph understood what they said, since he spoke with them through an interpreter. 24 But turning away from them, he wept. When he was able to speak to them again, he took Simeon from among them and bound him before their eyes. 25 Then Joseph gave orders to have their containers filled with grain, their money replaced in each one's sack, and provisions given them for their journey. After this had been done for them, 26 they loaded their donkeys with the grain and departed.

27 At the night encampment, when one of them opened his bag to give his donkey some fodder, he saw his money there in the mouth of his bag. 28 He cried out to his brothers, "My money has been returned! Here it is in my bag!" At that their hearts sank. Trembling, they asked one another, "What is this that God has done to us?"

29 When they got back to their father Jacob in the land of Canaan, they told him all that had happened to them. 30 "The man who is lord of the land," they said, "spoke to us harshly and put us in custody on the grounds that we were spying on the land. 31 But we said to him:'We are honest men; we have never been spies. 32 We are twelve brothers, sons of the same father; but one is no more, and the youngest one is now with our father in the land of Canaan. ' 33 Then the man who is lord of the land said to us:'This is how I will know if you are honest men:leave one of your brothers with me, then take grain for your starving families and go. 34 When you bring me your youngest brother, and I know that you are not spies but honest men, I will restore your brother to you, and you may move about freely in the land. '"

35 When they were emptying their sacks, there in each one's sack was his moneybag! At the sight of their moneybags, they and their father were afraid. 36 Their father Jacob said to them:"Must you make me childless? Joseph is no more, Simeon is no more, and now you would take Benjamin away! All these things have happened to me!" 37 Then Reuben told his father:"You may kill my own two sons if I do not return him to

Joseph gave orders to his servants to fill their sacks with wheat: illuminated Bible by Raphael de Mercatelli, Ghent, late 15th century

you! Put him in my care, and I will bring him back to you." 38 But Jacob replied:"My son shall not go down with you. Now that his brother is dead, he is the only one left. If some disaster should befall him on the journey you must make, you would send my white head down to Sheol in grief."

Commentary

A famine has struck the land of Canaan, but since Joseph has correctly interpreted the dreams of the Pharaoh there is plenty of food to eat in Egypt. As a result Jacob decides to send his sons, except Benjamin, to Egypt to buy some grain to eat. Benjamin is left behind because he is the youngest but also because he is the only son left of Jacob's marriage to Rachel, since Joseph is presumed dead.

When the brothers reach Egypt they bow before Joseph, a fulfillment of Joseph's dream, even though they fail to recognize him as their brother. Joseph accuses them of being spies in order to find out more information about Benjamin and to effect a larger plan to reunite his entire family in Egypt. Joseph has them thrown in prison for three nights, where the brothers are haunted by memories of their cruelty toward Joseph. With heavy and remorseful hearts, they begin to sense that divine justice is catching up with them.

Joseph will eventually release them back to Jacob with their bags full of grain, their money bags full, and with the command not to return unless they have their younger brother Benjamin with them. Not to mention Simeon has to stay behind in prison until they return.

Questions

Assignment #22: The First Journey to Egypt

1. Summarize the first trip of the brothers.
2. Who doesn't go on the journey? Why?
3. What is the role of Reuben?
4. Who is forced to stay back in prison until the brothers return?

How do his brothers not recognize Joseph?

This painting by Sir Lawrence Alma-Tadema shows the ornate dress that Joseph probably wore as vizier of Egypt.

Also, it would have been terrible etiquette to look in the eyes of someone

"...I swear by the life of Pharaoh that you shall not leave here unless your youngest brother comes here."

- Genesis 42:15

The Second Journey to Egypt

Genesis 43:1-34

43 Now the famine in the land grew severe. 2 So when they had used up
all the grain they had brought from Egypt, their father said to them, "Go
back and buy us a little more food." 3 But Judah replied: "The man
strictly warned us, 'You shall not see me unless your brother is with you.'
4 If you are willing to let our brother go with us, we will go down to buy
food for you. 5 But if you are not willing, we will not go down, because
the man told us, 'You shall not see me unless your brother is with you.'"
6 Israel demanded, "Why did you bring this trouble on me by telling the
man that you had another brother?" 7 They answered: "The man kept
asking about us and our family: 'Is your father still living? Do you have an-
other brother?' We answered him accordingly. How could we know that
he would say, 'Bring your brother down here'?"

8 Then Judah urged his father Israel: "Let the boy go with me, that
we may be off and on our way if you and we and our children are to
keep from starving to death. 9 I myself will serve as a guarantee for him.
You can hold me responsible for him. If I fail to bring him back and set
him before you, I will bear the blame before you forever. 10 Had we not
delayed, we could have been there and back twice by now!"

11 Israel their father then told them: "If
it must be so, then do this: Put some
of the land's best products in your
baggage and take them down to the
man as gifts: some balm and honey,
gum and resin, and pistachios and almonds. 12 Also take double the
money along, for you must return the amount that was put back in the
mouths of your bags; it may have been a mistake. 13 Take your brother,
too, and be off on your way back to the man. 14 May God Almighty
grant you mercy in the presence of the man, so that he may let your
other brother go, as well as Benjamin. As for me, if I am to suffer bereave-
ment, I shall suffer it."

15 So the men took those gifts and double the money and Benja-
min. They made their way down to Egypt and presented themselves be-
fore Joseph. 16 When Joseph saw them and Benjamin, he told his stew-
ard, "Take the men into the house, and have an animal slaughtered and
prepared, for they are to dine with me at noon." 17 Doing as Joseph had
ordered, the steward conducted the men to Joseph's house. 18 But they
became apprehensive when they were led to his house. "It must be," they

> "With that, Joseph hurried out, for he was so overcome with affection for his brother that he was on the verge of tears..."
>
> - Genesis 43:30

thought, "on account of the money put back in our bags the first time, that we are taken inside—in order to attack us and take our donkeys and seize us as slaves." 19 So they went up to Joseph's steward and talked to him at the entrance of the house. 20 "If you please, sir," they said, "we came down here once before to buy food. 21 But when we arrived at a night's encampment and opened our bags, there was each man's money in the mouth of his bag—our money in the full amount! We have now brought it back. 22 We have brought other money to buy food. We do not know who put our money in our bags." 23 He replied, "Calm down! Do not fear! Your God and the God of your father must have put treasure in your bags for you. As for your money, I received it." With that, he led Simeon out to them.

24 The steward then brought the men inside Joseph's house. He gave them water to wash their feet, and gave fodder to their donkeys. 25 Then they set out their gifts to await Joseph's arrival at noon, for they had heard that they were to dine there. 26 When Joseph came home, they presented him with the gifts they had brought inside, while they bowed down before him to the ground. 27 After inquiring how they were, he asked

them, "And how is your aged father, of whom you spoke? Is he still alive?" 28 "Your servant our father is still alive and doing well," they said, as they knelt and bowed down. 29 Then Joseph looked up and saw Benjamin, his brother, the son of his mother. He asked, "Is this your youngest brother, of whom you told me?" Then he said to him, "May God be gracious to you, my son!" 30 With that, Joseph hurried out, for he was so overcome with affection for his brother that he was on the verge of tears. So he went into a private room and wept there.

31 After washing his face, he reappeared and, now having collected himself, gave the order, "Serve the meal." 32 It was served separately to him, to the brothers, and to the Egyptians who partook of his board. Egyptians may not eat with Hebrews; that is abhorrent to them. 33 When they were seated before him according to their age, from the oldest to the youngest, they looked at one another in amazement; 34 and as portions were brought to them from Joseph's table, Benjamin's portion was five times as large as anyone else's. So they drank freely and made merry with him.

Commentary

As the famine continues in the land Jacob decides to send his sons back to Egypt to get more grain. The brothers informed their father that they cannot go back without Benjamin. Jacob flatly refuses to send Benjamin with his brother at first, but when Judah vows personal responsibility for Benjamin's welfare on this trip, Jacob allows Benjamin to accompany his brothers to Egypt. The brothers bring with them double the money, since they didn't pay for the grain last time as well as gifts from the land of Canaan.

Upon arrival Joseph prepares a banquet for his brothers. When he sees Benjamin he is so moved that Joseph has to leave the room so that he does not allow his brothers to see the emotion on his face. When they are served, Benjamin receives a portion five times as large to show Joseph's preferential love for his younger brother.

Questions

Assignment #23: The Second Journey to Egypt

1. Summarize the second trip of the brothers.
2. Which brother does Joseph want to come with them on this journey?
3. Which brother steps up to Israel and says that he will watch over Benjamin?

IT'S ALL PART OF GOD'S MASTER PLAN!

Joseph now realizes that his past is all part of God's master plan. His brothers' past treatment of him and being sold into slavery have allowed him to now save them from the famine. He will give one final test by placing the silver cup in Benjamin's sack.

It is often hard for us to understand why something bad is happening in our lives. Sometimes, as time passes, we gain insight. This shows trust and faith! Like Joseph, we must realize that God is always looking after us, despite how difficult life's challenges are at certain times.

SECTION 24

The Truth Revealed

Genesis 44:1-45:15

Final Test

44 Then Joseph commanded his steward: "Fill the men's bags with as much
food as they can carry, and put each man's money in the mouth of his bag. 2
In the mouth of the youngest one's bag put also my silver goblet, together
with the money for his grain." The steward did as Joseph said. 3 At daybreak
the men and their donkeys were sent off. 4 They had not gone far out of the
city when Joseph said to his steward: "Go at once after the men! When you
overtake them, say to them, 'Why did you repay good with evil? Why did you
steal my silver goblet? 5 Is it not the very one from which my master drinks
and which he uses for divination? What you have done is wrong. ' "

6 When the steward overtook them and repeated these words to them,
7 they said to him: "Why does my lord say such things? Far be it from your
servants to do such a thing! 8 We even brought back to you from the land of
Canaan the money that we found in the mouths of our bags. How could we
steal silver or gold from your master's house? 9 If any of your servants is
found to have the goblet, he shall die, and as for the rest of us, we shall be-
come my lord's slaves." 10 But he replied, "Now what you propose is fair
enough, but only the one who is found to have it shall become my slave, and
the rest of you can go free." 11 Then each of them quickly lowered his bag
to the ground and opened it; 12 and when a search was made, starting with
the oldest and ending with the youngest, the goblet turned up in Benjamin's
bag. 13 At this, they tore their garments. Then, when each man had loaded
his donkey again, they returned to the city.

14 When Judah and his brothers entered Joseph's house, he was still there; so they flung themselves on the ground before him. 15 "How could you do such a thing?" Joseph asked them. "Did you not know that such a man as I could discern by divination what happened?" 16 Judah replied:"What can we say to my lord? How can we plead or how try to prove our innocence? God has uncovered your servants' guilt. Here we are, then, the slaves of my lord—the rest of us no less than the one in whose possession the goblet was found." 17 Joseph said, "Far be it from me to act thus! Only the one in whose possession the goblet was found shall become my slave; the rest of you may go back unharmed to your father."

18 Judah then stepped up to him and said:"I beg you, my lord, let your servant appeal to my lord, and do not become angry with your servant, for you are the equal of Pharaoh. 19 My lord asked his servants, 'Have you a father, or another brother? ' 20 So we said to my lord, 'We have an aged father, and a younger brother, the child of his old age. This one's full brother is dead, and since he is the only one by his mother who is left, his father is devoted to him. ' 21 Then you told your servants, 'Bring him down to me that I might see him. ' 22 We replied to my lord, 'The boy cannot leave his father; his father would die if he left him. ' 23 But you told your servants, 'Unless your youngest brother comes down with you, you shall not see me again. ' 24 When we returned to your servant my father, we reported to him the words of my lord.

25 "Later, our father said, 'Go back and buy some food for us. ' 26 So we reminded him, 'We cannot go down there; only if our youngest brother is with us can we go, for we may not see the man if our youngest brother is not with us. ' 27 Then your servant my father said to us, 'As you know, my wife bore me two sons. 28 One of them, however, has gone away from me, and I said, "He must have been torn to pieces by wild beasts!" I have not seen him since. 29 If you take this one away from me too, and a disaster befalls him, you will send my white head down to Sheol in grief. '

30 "So now, if the boy is not with us when I go back to your servant my father, whose very life is bound up with his, he will die as soon as he sees that the boy is missing; 31 and your servants will thus send the white head of your servant our father down to Sheol in grief. 32 Besides, I, your servant, have guaranteed the boy's safety for my father by saying, 'If I fail to bring him back to you, father, I will bear the blame before you forever. ' 33 So now let me, your servant, remain in place of the boy as the slave of my lord, and let the boy go back with his brothers. 34 How could I go back to my father if the boy were not with me? I could not bear to see the anguish that would overcome my father."

The Truth Revealed

45 Joseph could no longer restrain himself in the presence of all his attendants, so he cried out, "Have everyone withdraw from me!" So no one attended him when he made himself known to his brothers. 2 But his sobs were so loud that the Egyptians heard him, and so the news reached Pharaoh's house. 3 "I am Joseph," he said to his brothers. "Is my father still alive?" But his brothers could give him no answer, so dumbfounded were they at him.

4 "Come closer to me," Joseph told his brothers. When they had done so, he said:"I am your brother Joseph, whom you sold into Egypt. 5 But now do not be distressed, and do not be angry with yourselves for having sold me here. It was really for the sake of saving lives that God sent me here ahead of you. 6 The famine has been in the land for two years now, and for five more years cultivation will yield no harvest. 7 God, therefore, sent me on ahead of you to ensure for you a remnant on earth

"I am your brother Joseph, whom you sold into Egypt."

- Genesis 45:4

Joseph hugs Benjamin after revealing his true identity.

and to save your lives in an extraordinary deliverance. 8 So it was not really you but God who had me come here; and he has made me a father to Pharaoh, lord of all his household, and ruler over the whole land of Egypt.

9 "Hurry back, then, to my father and tell him:'Thus says your son Joseph:God has made me lord of all Egypt; come down to me without delay. 10 You can settle in the region of Goshen, where you will be near me—you and your children and children's children, your flocks and herds, and everything that you own. 11 I will provide for you there in the five years of famine that lie ahead, so that you and your household and all that are yours will not suffer want. ' 12 Surely, you can see for yourselves, and Benjamin can see for himself, that it is I who am speaking to you. 13 Tell my father all about my high position in Egypt and all that you have seen. But hurry and bring my father down here." 14 Then he threw his arms around his brother Benjamin and wept on his shoulder. 15 Joseph then kissed all his brothers and wept over them; and only then were his brothers able to talk with him.

Commentary

Joseph is going to test his brothers one final time to see if they show regret and remorse for having sold him into slavery. After finding the silver cup in Benjamin's bag and witnessing Judah's guilt as he pleas for the life of Benjamin, Joseph reveals himself to his brothers. The guilt of disowning Joseph and deceiving Jacob about his fate has finally caught up with the brothers. Judah senses that divine punishment for this act has finally overtaken them.

The high point of the Joseph story is when Joseph reveals his identity, reconciles with this brothers, and reflects on the saving plan of God. Joseph sees the hand of God working in all things for the Good. Even his rejection by his brothers was part of heaven's larger plan to raise him up in Egypt and to make him a redeemer of the family of Israel. The theological lesson is that God can bring good out of evil and even fulfill his plan in spite of the faults and failures of those he intends to bless the most. *

Questions

Assignment #24: The Truth Revealed

1. Summarize the third trip of the brothers?
2. What is the importance of the silver cup?
3. How does Joseph forgive his brothers?
4. What is the theological lesson of the story of Joseph?

SECTION 25

Migration to Egypt & Jacob's Blessing

Genesis 46:1-7; Genesis 48:8-20

Migration to Egypt

46 Israel set out with all that was his. When he arrived at Beer- sheba, he offered sacrifices to the God of his father Isaac. 2 There God, speaking to Israel in a vision by night, called:Jacob! Jacob! He answered, "Here I am." 3 Then he said:"I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you a great nation. 4 I will go down to Egypt with you and I will also bring you back here, after Joseph has closed your eyes.

5 So Jacob departed from Beer- sheba, and the sons of Israel put their father and their wives and children on the wagons that Pharaoh had sent to transport him. 6 They took with them their livestock and the possessions they had acquired in the land of Canaan. So Jacob and all his descendants came to Egypt. 7 His sons and his grandsons, his daughters and his granddaughters—all his descendants—he took with him to Egypt.

"I am God, the God of your father. Do not be afraid to go down to Egypt."

- Genesis 46:3

Jacob's Blessing

48 8When Israel saw Joseph's sons, he asked, "Who are these?" 9 "They are my sons," Joseph answered his father, "whom God has given me here." "Bring them to me," said his father, "that I may bless them." 10

Joseph embraces his father, Jacob (Israel) and Benjamin

Now Israel's eyes were dim from age; he could not see well. When Joseph brought his sons close to him, he kissed and embraced them. 11 Then Israel said to Joseph, "I never expected to see your face again, and now God has allowed me to see your descendants as well!"

Blessing of Manasseh and Ephraim:

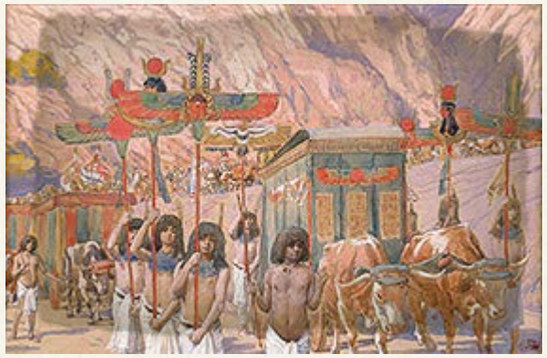
Joseph had two sons by his wife, Asenath, who was given to him by Phar-

12 Joseph removed them from his father's knees and bowed down before him with his face to the ground. 13 Then Joseph took the two, Ephraim with his right hand, to Israel's left, and Manasseh with his left hand, to Israel's right, and brought them up to him. 14 But Israel, crossing his hands, put out his right hand and laid it on the head of Ephraim, although he was the younger, and his left hand on the head of Manasseh, although he was the firstborn. 15 Then he blessed them with these words:

"May the God in whose presence
my fathers Abraham and Isaac walked,
The God who has been my shepherd
from my birth to this day,
16 The angel who has delivered me from all harm,
bless these boys
That in them my name be recalled,
and the names of my fathers, Abraham and Isaac,
And they may become teeming multitudes
upon the earth!

17 When Joseph saw that his father had laid his right hand on Ephraim's head, this seemed wrong to him; so he took hold of his father's hand, to remove it from Ephraim's head to Manasseh's, 18 saying, "That is not right, father; the other one is the firstborn; lay your right hand on his head!" 19 But his father refused. "I know it, son," he said, "I know. That one too shall become a people, and he too shall be great. Nevertheless, his younger brother shall surpass him, and his descendants shall become a multitude of nations." 20 So he blessed them that day and said, "By you shall the people of Israel pronounce blessings, saying, 'God make you like Ephraim and Manasseh. '" Thus he placed Ephraim before Manasseh.

21 Then Israel said to Joseph:"I am about to die. But God will be with you and will restore you to the land of your ancestors. 22 As for me, I give to you, as to the one above his brothers, Shechem, which I captured from the Amorites with my sword and bow."



This picture shows the procession following the death of Jacob

Death of Joseph

50 22 Joseph remained in Egypt, together with his father's household. He lived a hundred and ten years. 23 He saw Ephraim's children to the third generation, and the children of Manasseh's son Machir were also born on Joseph's knees.

24 Joseph said to his brothers:"I am about to die. God will surely take care of you and lead you up from this land to the land that he promised on oath to Abraham, Isaac and Jacob." 25 Then, putting the sons of Israel under oath, he continued, "When God thus takes care of you, you must bring my bones up from this place." 26 Joseph died at the age of a hundred and ten. He was embalmed and laid to rest in a coffin in Egypt.

Commentary

Jacob moves his entire house to Egypt where they will settle in the land of Goshen. Goshen is a fertile plain in the Eastern Nile Delta. The land was ideally suited for grazing and shepherding. Here in the land of Goshen the Hebrews gained many possessions and were fruitful and multiplied exceedingly. In the end, Jacob will adopt the two sons of Joseph, Manasseh and Ephraim. The boys are thus raised to an equal standing with the sons of Jacob and made founding fathers of the Israelite tribes. Despite being the youngest of all, Ephraim receives the first-born blessing that was withheld from Reuben. *

Joseph's last dying wish is to ask that when the Hebrew people eventually leave Egypt, they will take his bones with them. This is looking ahead to the Exodus when the Hebrews will be freed from slavery and head back to the Promised Land.

Questions

Assignment #25: Migration to Egypt & Jacob's Blessing

1. What city and country is Jacob moving to?
2. According to Joseph, what happened and what was strange about Jacob's blessing?
3. Where does the book of Genesis end? Why is that ironic?
4. How do we see forgiveness in the Joseph story? What does that show us?
5. What is Joseph's last dying wish?

Chapter 3

THE EXODUS

The Exodus Trailer

SECTION 26

Birth & Adoption of Moses; Moses' Flight to Midian

Exodus 2:1-22

Birth and Adoption of Moses

2 Now a man of the house of Levi married a Levite woman, 2 and the woman conceived and bore a son. Seeing what a fine child he was, she hid him for three months. 3 But when she could no longer hide him, she took a papyrus basket, daubed it with bitumen and pitch, and putting the child in it, placed it among the reeds on the bank of the Nile. 4 His sister stationed herself at a distance to find out what would happen to him.

5 Then Pharaoh's daughter came down to bathe at the Nile, while her attendants walked along the bank of the Nile. Noticing the basket among the reeds, she sent her handmaid to fetch it. 6 On opening it, she looked, and there was a baby boy crying! She was moved with pity for him and said, "It is one of the Hebrews' children." 7 Then his sister asked Pharaoh's daughter, "Shall I go and summon a Hebrew woman to nurse the child for you?" 8 Pharaoh's daughter answered her, "Go." So the young woman went and called the child's own mother. 9 Pharaoh's daughter said to her, "Take this child and nurse him for me, and I will pay your wages." So the woman took the child and nursed him. 10 When the child grew, she brought him to Pharaoh's daughter, and he became her son. She named him Moses; for she said, "I drew him out of the water."

Moses' Flight to Midian

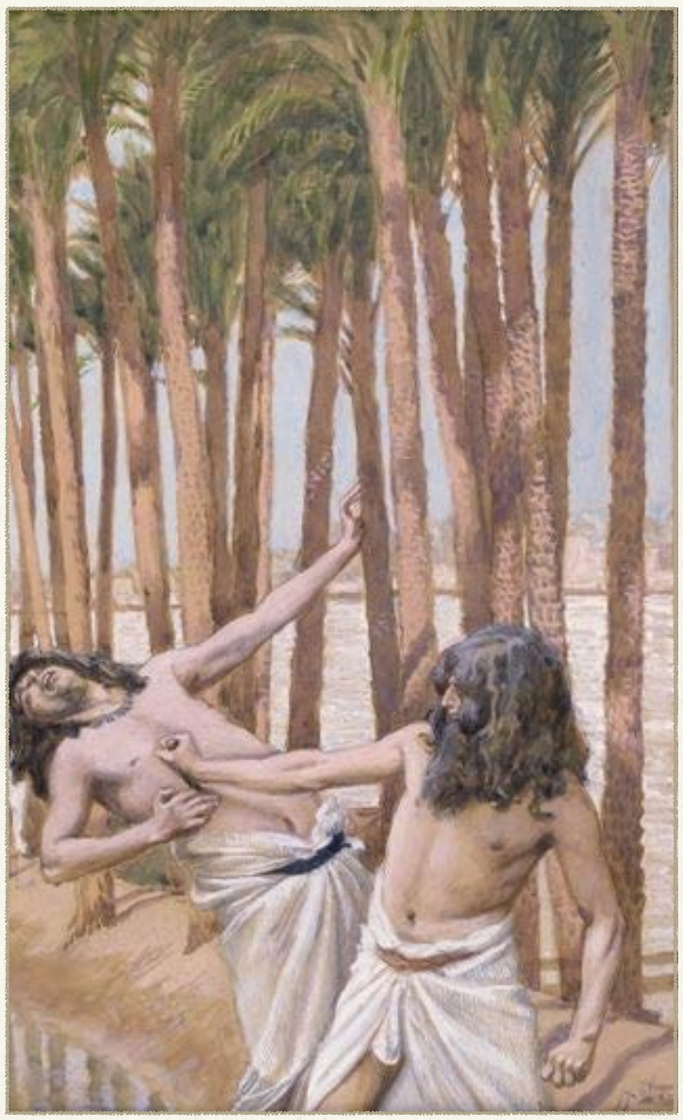
11 On one occasion, after Moses had grown up, when he had gone out to his kinsmen and witnessed their forced labor, he saw an Egyptian striking a Hebrew, one of his own kinsmen. 12 Looking about and seeing no one, he struck down the Egyptian and hid him in the sand. 13 The next day he went out again, and now two Hebrews were fighting! So he asked the culprit, "Why are you striking your companion?" 14 But he replied, "Who has appointed you ruler and judge over us? Are you thinking of killing me as you killed the Egyptian?" Then Moses became afraid and thought, "The affair must certainly be known." 15 When Pharaoh heard of the affair, he sought to kill Moses. But Moses fled from Pharaoh and went to the land of Midian. There he sat down by a well.

16 Now the priest of Midian had seven daughters, and they came to draw water and fill the troughs to water their father's flock. 17 But shepherds came and drove them away. So Moses rose up in their defense and watered their flock. 18 When they returned to their father Reuel, he said to them, "How is it you have returned so soon today?" 19 They answered, "An Egyptian delivered us from the shepherds. He even drew water for us and watered the flock!" 20 "Where is he?" he asked his daughters. "Why did you leave the man there? Invite him to have something to eat." 21 Moses agreed to stay with him, and the man gave Moses his daughter Zipporah in marriage. 22

“When the child grew, she brought him to Pharaoh’s daughter, and he became her son.”

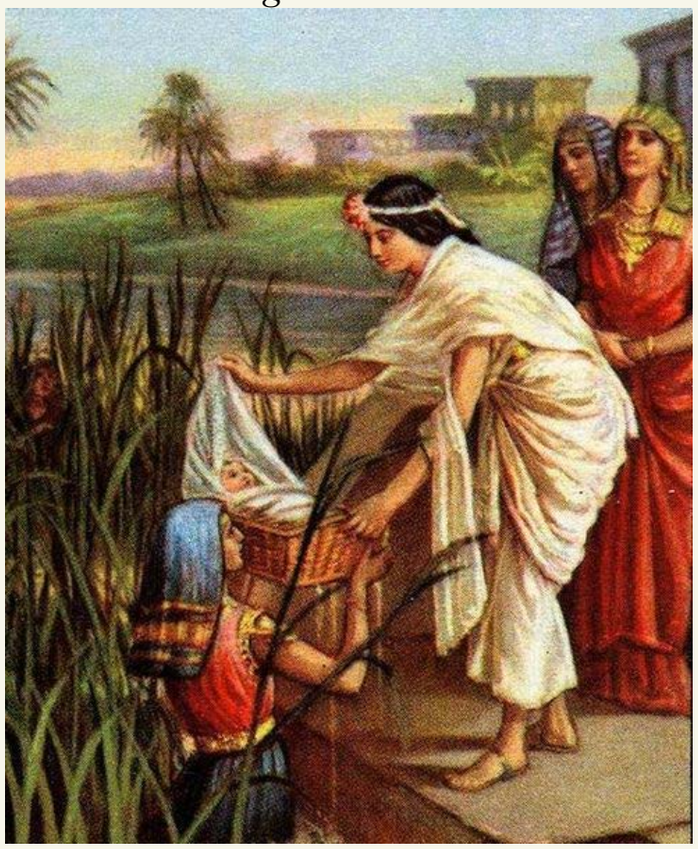
- Exodus 2:10

She conceived and bore a son, whom he named Gershom; for he said, “I am a stranger residing in a foreign land.



Moses Slays an Egyptian, James Tissot

How did Moses get his name?



After his own Hebrew mother nursed

Commentary

After 430 years in Egypt a new Pharaoh comes to the throne who “did not know Joseph” (Exodus 1:8). This Pharaoh, out of fear of the Hebrews outnumbering and growing more powerful than the Egyptians themselves, enslaves the Hebrew people. Pharaoh becomes so fearful that the Hebrew people will become more powerful that he eventually orders that all male babies, once they are born, are to be thrown into the Nile. It becomes an irony of divine providence that Moses will be rescued because his mother placed him in the Nile.

Moses was born around 1256 BC. He is placed in a basket and floated down the Nile until Pharaoh's daughter finds the boy and adopts him to raise him as her own son. Hereafter, Moses is given a royal upbringing in the household of Pharaoh, giving rise to the tradition that he was educated “in all the wisdom of the Egyptians.”

*As Moses grows he becomes aware that he is in fact a Hebrew man. Moses’ noble character and his mission as liberator is foreshadowed in the episode of him killing the Egyptian. He is far from indifferent to the plight of the oppressed; he is one who stands up to defend the weak against the injustices of the strong. Moses is forced to flee to Midian to save his own life. *

DID YOU KNOW...

Questions

Assignment #26: Birth & Adoption of Moses; Moses' Flight to Midian

1. What does the word "Exodus" mean?
2. What is Exodus' central event?
3. Why was Moses floating in the Nile River?
4. Explain how Moses will have a "duel identity"being a member of Pharaoh's family as well as true-blooded Hebrew?
5. Why does Moses flee to Midian?
6. Who are Zipporah and Reuel (Jethro)?
7. Why is the Hebrew term for "basket" significant?
8. What does "Pharaoh" mean? Who was most likely the Pharaoh during the exodus?
9. How did Moses get his name?
10. Why only kill the male children?
11. Why is the Pharaoh afraid of the Hebrews? What does he do out of fear?

SECTION 27

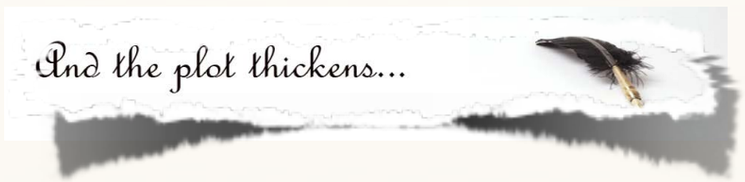
The Burning Bush

Exodus 2:23-3:22

The Burning Bush

23 A long time passed, during which the king of Egypt died.
The Israelites groaned under their bondage and cried out, and from
their bondage their cry for help went up to God. 24 God heard their
moaning and God was mindful of his covenant with Abraham,
Isaac and Jacob. 25 God saw the Israelites, and God knew...

3 Meanwhile Moses was tending the flock of his father- in-
law Jethro, the priest of Midian. Leading the flock beyond the wil-
derness, he came to the mountain of God, Horeb. 2 There the an-
gel of the Lord appeared to him as fire flaming out of a bush. When
he looked, although
the bush was on fire,
it was not being con-
sumed. 3 So Moses de-
cided, "I must turn aside
to look at this remarkable
sight. Why does the bush not burn up?" 4 When the Lord saw that he
had turned aside to look, God called out to him from the bush:Moses!
Moses! He answered, "Here I am." 5 God said:Do not come near! Re-
move your sandals from your feet, for the place where you stand is holy
ground. 6 I am the God of your father, he continued, the God of Abra-
ham, the God of Isaac, and the God of Jacob. Moses hid his face, for he
was afraid to look at God.



The Call and Commission of Moses

7 But the Lord said:I have witnessed the affliction of my people in
Egypt and have heard their cry against their taskmasters, so I know well
what they are suffering. 8 Therefore
I have come down to rescue them
from the power of the Egyptians
and lead them up from that land
into a good and spacious land, a
land flowing with milk and honey,
the country of the Canaanites, the
Hittites, the Amorites, the Perizzites,

the Girgashites, the Hivites and the Jebusites. 9 Now indeed the outcry of the Israelites has reached me, and I have seen how the Egyptians are oppressing them. 10 Now, go! I am sending you to Pharaoh to bring my people, the Israelites, out of Egypt.

11 But Moses said to God, "Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?" 12 God answered:I will be with you; and this will be your sign that I have sent you. When you have brought the people out of Egypt, you will serve God at this mountain. 13 "But," said Moses to God, "if I go to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name? ' what do I tell them?" 14 God replied to Moses:I am who I am. Then he added:This is what you will tell the Israelites:I AM has sent me to you.

15 God spoke further to Moses:This is what you will say to the Israelites:The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.

This is my name forever;

this is my title for all generations.

16 Go and gather the elders of the Israelites, and tell them, The Lord, the God of your ancestors, the God of Abraham, Isaac, and Jacob, has appeared to me and said:I have observed you and what is being done to you in Egypt; 17 so I have decided to lead you up out of your affliction in Egypt into the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Girgashites, the Hivites and the Jebusites, a land flowing with milk and honey. 18 They will listen to you. Then you and the elders of Israel will go to the king of Egypt and say to him: The Lord, the God of the Hebrews, has come to meet us. So now, let us go a three days' journey in the wilderness to offer sacrifice to the Lord, our God. 19 Yet I know that the king of Egypt will not allow you to go unless his hand is forced. 20 So I will stretch out my hand and strike Egypt with all the wondrous deeds I will do in its midst. After that he will let you go. 21 I will even make the Egyptians so well- disposed toward this people that, when you go, you will not go empty- handed. 22 Every woman will ask her neighbor and the resident alien in her house for silver and gold articles and for clothing, and you will put them on your sons and daughters. So you will plunder the Egyptians.

Moses' Life

- **c. 1526 BC,** Moses is born into a family descended from Levi, one of the Twelve Tribes. He is hidden along the Nile to escape Pharaoh's infanticide decree. He is initially raised by his birth mother, a Hebrew.
- Raised in Pharaoh's palace.
- **c. 1486 BC,** kills an Egyptian abusing an Israelite and flees to Midian

Commentary

While Moses is living in Midian he marries the daughter of Jethro, Zipporah. After some time "God was mindful of His covenant." This means that God is ready to intervene for the hour of Israel's deliverance has come. The expression does not imply that God has forgotten His people, only that He has chosen at this opportune moment to fulfill His pledge to them.

Moses is granted a theophany, a visible and audible manifestation of divine glory. Despite promises of divine help and miracles to authenticate his mission, Moses resists the Lord's call with a string of excuses (3:11; 4:1; 4:10), culminating in a final attempt at rejecting it (4:13). Moses eventually agrees to the mission which God has for him and he takes the staff in his hand and goes to Egypt. During this theophany, God reveals his name to Moses as YHWH which means "I Am who I Am." St. Thomas Aquinas wrote that God's name reflects his infinite being, the One whose essence is to exist, without beginning or end, independently or all other things that exist. God is who He is, not who any man defines Him to be. *

Biblical Callings

In Exodus 3, Moses is called by God at the Burning Bush. The following pattern is something that we will see more as we continue in our study of Scripture:

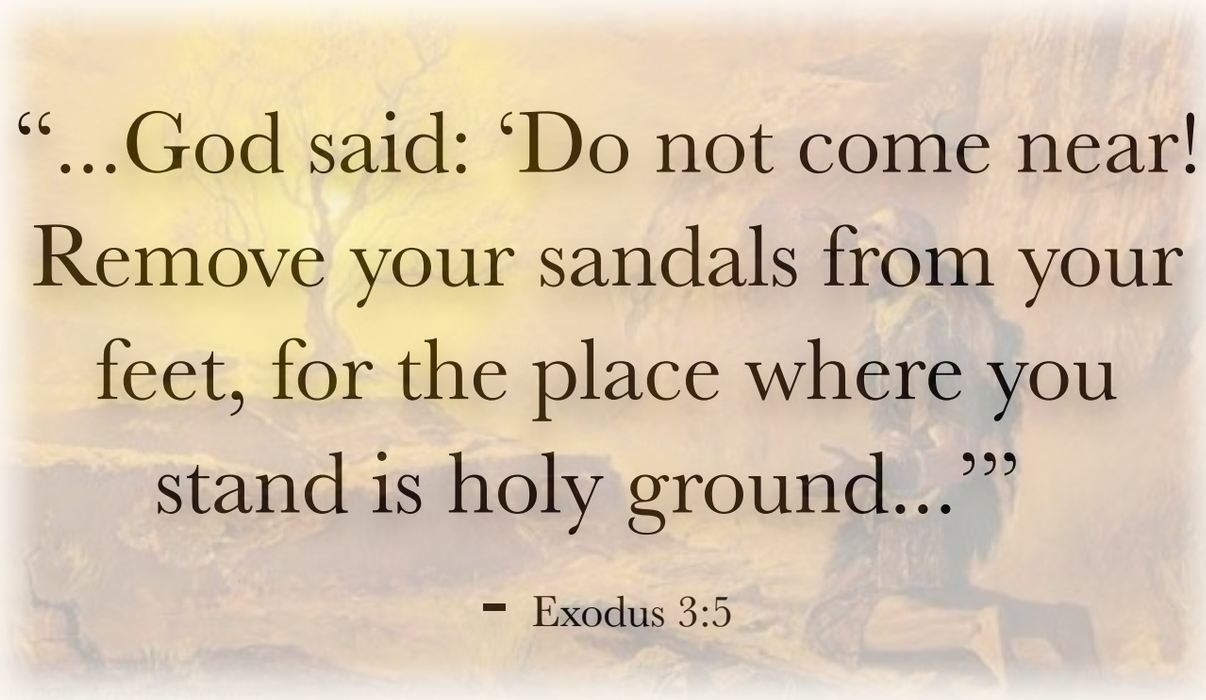
1) **The person has an <u>experience</u> of God** - God tells Moses His name at the Burning Bush

We will see this pattern again for Samuel's call in 1 Samuel 3:1-14, Isaiah's Inaugural Vision in Isaiah 6:1-13, Jeremiah's call in Jeremiah 1, and the Annunciation to Mary in Luke 1:26-38.

Questions

Assignment #27: The Burning Bush

1. Where did God appear to Moses?
2. What does God tell Moses to do?
3. What does God say His name is?
4. What excuse does Moses give as to why he can't do God's mission?
5. Who does God say can help him?
6. What does St. Gregory of Nyssa say about the burning bush?
7. Explain the profound holiness of God's name among devout Jews.
8. What is a theophany?
9. What are the 4 parts of a biblical call? Explain each of them. How does Moses experience this?



MOSES' LIFE IN 40'S!!

- *Most biblical scholars believe that Moses lived to be 120 years old! His life can be broken up into three 40 year segments:*

1) *The first 40 years is his time spent in the Pharaoh's household being raised by Pharaoh's daughter. (left)*
2) *The next 40 years of his life were spent in Midian where he married, God appeared to him, and the Plagues. Most likely, Moses returned to Egypt and saw a scene like above, where slavery had continued in his absence. (right)*
3) *The last 40 were spent leading the Israelites wandering in the desert because of their lack of faith. Here they formed a covenant with God through the Ten Commandments. (center)*

SECTION 28

Pharaoh's Hardness of Heart

Exodus 5:1-23

Pharaoh's Hardness of Heart

5 Afterwards, Moses and Aaron went to Pharaoh and said, "Thus says the Lord, the God of Israel:Let my people go, that they may hold a feast for me in the wilderness." 2 Pharaoh answered, "Who is the Lord, that I should obey him and let Israel go? I do not know the Lord, and I will not let Israel go." 3 They replied, "The God of the Hebrews has come to meet us. Let us go a three days' journey in the wilderness, that we may offer sacrifice to the Lord, our God, so that he does not strike us with the plague or the sword." 4 The king of Egypt answered them, "Why, Moses and Aaron, do you make the people neglect their work? Off to your labors!" 5 Pharaoh continued, "Look how they are already more numerous than the people of the land, and yet you would give them rest from their labors!"

6 That very day Pharaoh gave the taskmasters of the people and their foremen this order:7 "You shall no longer supply the people with straw for their brickmaking as before. Let them go and gather their own straw! 8 Yet you shall levy upon them the same quota of bricks as they made previously. Do not reduce it. They are lazy; that is why they are crying, 'Let us go to offer sacrifice to our God. ' 9 Increase the work for the men, so that they attend to it and not to deceitful words."

10 So the taskmasters of the people and their foremen went out and told the people, "Thus says Pharaoh, 'I will not provide you with straw. 11 Go and get your own straw from wherever you can find it. But there will not be the slightest reduc-

This image shows the increase in work the Pharaoh demands of the Israelites after Moses and Aaron's first meeting with him. He no longer provided the straw used in brick making.

tion in your work. '" 12 The people, then, scattered throughout the land of Egypt to gather stubble for straw, 13 while the taskmasters kept driving them on, saying, "Finish your work, the same daily amount as when the straw was supplied to you." 14 The Israelite foremen, whom the taskmasters of Pharaoh had placed over them, were beaten, and were asked, "Why have you not completed your prescribed amount of bricks yesterday and today, as before?"

Complaint of the Foremen

15 Then the Israelite foremen came and cried out to Pharaoh: "Why do you treat your servants in this manner? 16 No straw is supplied to your servants, and still we are told, 'Make bricks! ' Look how your servants are beaten! It is you who are at fault." 17 He answered, "Lazy! You are lazy! That is why you keep saying, 'Let us go and offer sacrifice to the Lord. ' 18 Now off to work! No straw will be supplied to you, but you must supply your quota of bricks."

19 The Israelite foremen realized they were in trouble, having been told, "Do not reduce your daily amount of bricks!" 20 So when they left Pharaoh they assailed Moses and Aaron, who were waiting to meet them, 21 and said to them, "The Lord look upon you and judge! You have made us offensive to Pharaoh and his servants, putting a sword into their hands to kill us."

Renewal of God's Promise

22 Then Moses again had recourse to the Lord and said, " Lord, why have you treated this people badly? And why did you send me? 23 From the time I went to Pharaoh to speak in your name, he has treated this people badly, and you have done nothing to rescue your people.

Commentary

During the initial confrontation between Moses and Pharaoh, the request to allow Israel to embark on a three day pilgrimage is not only rejected but is met with greater cruelty. At issue are the questions: "Who is the Lord?" and "to whom does Israel belong, YHWH or Pharaoh?" This leads Moses to question God's intentions for his mission, to which God will promise deliverance to His people once again.

Questions

Assignment #28: Pharaoh's Hardness of Heart

1. What do Moses and Aaron ask Pharaoh to do with the Israelites?
2. How did Pharaoh make work harder for the Israelites?
3. How long do most biblical scholars believe Moses lived? How can his life be broken up?
4. What does it mean that Pharaoh hardened his heart? How does his hardness of heart change? What 2 things should we learn from Pharaoh's hardness of heart?

"No straw will be supplied to you, but you must supply your quota of bricks."

- Exodus 5:10

IMAGINE THIS SCENE...

- *Here it is...an eighty year old Moses and a slightly older Aaron (since he survived the infanticide ordered by Pharaoh) returning a second time trying to convince the most powerful man in the world, Pharaoh, to let the slaves go.*
- *Pharaoh must think who is this YHWH because my gods are all powerful.*
- *...So God sends Ten Plagues to free the Israelites. The first nine plagues showed power over the Egyptian gods, but Pharaoh did not let the people go...until after the Tenth Plague.*

SECTION 29

Moses & Aaron before Pharoah

Exodus 7:1-13

7 The Lord answered Moses:See! I have made you a god to Pharaoh,
and Aaron your brother will be your prophet. 2 You will speak all that I com-
mand you. In turn, your brother Aaron will tell Pharaoh to let the Israelites
go out of his land. 3 Yet I will make Pharaoh so headstrong that, despite the
many signs and wonders that I work in the land of Egypt, 4 Pharaoh will not
listen to you. Therefore I will lay my hand on Egypt and with mighty acts of
judgment I will bring my armies, my people the Israelites, out of the land of
Egypt. 5 All Egyptians will know that I am the Lord, when I stretch out my
hand against Egypt and bring the Israelites out of their midst.

6 This, then, is what Moses and Aaron did. They did exactly as the
Lord had commanded them. 7 Moses was eighty years old, and Aaron
eighty- three, when they spoke to Pharaoh.

The Staff Turned into a Serpent

8 The Lord spoke to Moses and Aaron: 9 When Pharaoh demands of
you, "Produce a sign or wonder," you will say to Aaron:"Take your staff and
throw it down before Pharaoh, and it will turn into a serpent." 10 Then
Moses and Aaron went to Pharaoh and did just as the Lord had commanded.
Aaron threw his staff down before Pharaoh and his servants, and it turned
into a serpent. 11 Pharaoh, in turn, summoned the wise men and the sorcer-
ers, and they also, the magicians of Egypt, did the same thing by their magic
arts. 12 Each one threw down his staff, and they turned into serpents. But

Aaron's staff swallowed their staffs. 13 Pharaoh, however, hardened his heart and would not listen to them, just as the Lord had foretold.

Commentary

As Moses demands that Pharaoh "Let his people go," he throws down his staff as proof of the power of God. The staff which has turned into a snake serves not only as a sign of the Lord's power over nature, but also a challenge to Pharaoh's authority. The snake was an emblem of Egyptian power embodied in the Pharaoh, whose royal headpiece featured a cobra representing the serpent goddess, Wadjet. The priestly sage's ability to replicate this may be the result of them tapping into dark and demonic powers or they may have just be masters of illusion. Now that Pharaoh has failed to listen to this last warning, Moses is going to start calling down plagues upon the Egyptians. *

Questions

Assignment #29: Moses & Aaron before Pharaoh

1. How old were Moses & Aaron when they try to convince Pharaoh a second time?
2. What happens to Moses' staff when he throws it down? What does this show about God? How does this challenge Pharaoh's authority?

"When Pharaoh demands of you, 'produce a sign or wonder,' you will say to Aaron: 'Take your staff and throw it down before Pharaoh, and it will turn into a serpent.'" - Exodus 7:9

The Ten Plagues

Exodus 7:14 - 10:29

DID YOU KNOW...

First Plague: Water Turned into Blood

14 Then the Lord said to Moses:Pharaoh is obstinate in refusing to
let the people go. 15 In the morning, just when he sets out for the water,
go to Pharaoh and present yourself by the bank of the Nile, holding in
your hand the staff that turned into a snake. 16 Say to him:The Lord, the
God of the Hebrews, sent me to you with the message:Let my people go
to serve me in the wilderness. But as yet you have not listened. 17 Thus
says the Lord:This is how you will know that I am the Lord. With the
staff here in my hand, I will strike the water in the Nile and it will be
changed into blood. 18 The fish in the Nile will die, and the Nile itself
will stink so that the Egyptians will be unable to drink water from the
Nile.

19 The Lord then spoke to Moses:Speak to Aaron:Take your staff
and stretch out your hand over the waters of Egypt—its streams, its ca-
nals, its ponds, and all its supplies of water—that they may become
blood. There will be blood throughout the land of Egypt, even in the
wooden pails and stone jars.

20 This, then, is what Moses and Aaron did, exactly as the Lord
had commanded. Aaron raised his staff and struck the waters in the Nile
in full view of Pharaoh and his servants, and all the water in the Nile was
changed into blood. 21 The fish in the Nile died, and the Nile itself stank
so that the Egyptians could not drink water from it. There was blood
throughout the land of Egypt. 22 But the Egyptian magicians did the
same by their magic arts. So Pharaoh hardened his heart and would not

Water is Changed into Blood, James Tissot

listen to them, just as the
Lord had said. 23 Pharaoh
turned away and went into
his house, with no concern
even for this. 24 All the
Egyptians had to dig round
about the Nile for drinking
water, since they could not
drink any water from the
Nile.

Second Plague: the Frogs

25 Seven days passed after
the Lord had struck the
Nile. 26 Then the Lord said
to Moses:Go to Pharaoh
and tell him: Thus says the
Lord:Let my people go to
serve me. 27 If you refuse
to let them go, then I will
send a plague of frogs over
all your territory. 28 The
Nile will teem with frogs.
They will come up and en-

ter into your palace and into your bedroom and onto your bed, into the houses of your servants, too, and among your people, even into your ovens and your kneading bowls. 29 The frogs will come up over you and your people and all your servants.

8 The Lord then spoke to Moses:Speak to Aaron:Stretch out your hand with your staff over the streams, the canals, and the ponds, and make frogs overrun the land of Egypt. 2 So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. 3 But the magicians did the same by their magic arts and made frogs overrun the land of Egypt.

4 Then Pharaoh summoned Moses and Aaron and said, "Pray to the Lord to remove the frogs from me and my people, and I will let the people go to sacrifice to the Lord." 5 Moses answered Pharaoh, "Please designate for me the time when I am to pray for you and your servants and your people, to get rid of the frogs from you and your houses. They will be left only in the Nile." 6 "Tomorrow," he said. Then Moses replied, "It will be as you have said, so that you may know that there is none like the Lord, our God. 7 The frogs will leave you and your houses, your servants and your people; they will be left only in the Nile."

8 After Moses and Aaron left Pharaoh's presence, Moses cried out to the Lord on account of the frogs that he had inflicted on Pharaoh; 9 and the Lord did as Moses had asked. The frogs died off in the houses, the courtyards, and the fields. 10 Heaps of them were piled up, and the land stank. 11 But when Pharaoh saw there was a respite, he became obstinate and would not listen to them, just as the Lord had said.

Third Plague: the Gnats

12 Thereupon the Lord spoke to Moses:Speak to Aaron:Stretch out your staff and strike the dust of the earth, and it will turn into gnats throughout the land of Egypt. 13 They did so. Aaron stretched out his hand with his staff and struck the dust of the earth, and gnats came upon human being and beast alike. All the dust of the earth turned into gnats throughout the land of Egypt. 14 Though the magicians did the same thing to produce gnats by their magic arts, they could not do so. The gnats were on human being and beast alike, 15 and the magicians said to Pharaoh, "This is the finger of God." Yet Pharaoh hardened his heart and would not listen to them, just as the Lord had said.

Fourth Plague: the Flies

16 Then the Lord spoke to Moses:Early tomorrow morning present yourself to Pharaoh when he sets out toward the water, and say to him:Thus says the Lord:Let my people go to serve me. 17 For if you do not let my people go, I will send swarms of flies upon you and your servants and your people and your houses. The houses of the Egyptians and the very ground on which they stand will be filled with swarms of flies. 18 But on that day I will make an exception of the land of Goshen, where my people are, and no swarms of flies will be there, so that you may know that I the Lord am in the midst of the land. 19 I will make a distinction between my people and your people. This sign will take place tomorrow. 20 This the Lord did. Thick swarms of flies entered the house of Pharaoh and the houses of his servants; throughout Egypt the land was devastated on account of the swarms of flies.

21 Then Pharaoh summoned Moses and Aaron and said, "Go sacri-

fice to your God within the land." 22 But Moses replied, "It is not right to do so, for what we sacrifice to the Lord, our God, is abhorrent to the Egyptians. If we sacrifice what is abhorrent to the Egyptians before their very eyes, will they not stone us? 23 We must go a three days' journey in the wilderness and sacrifice to the Lord, our God, as he commands us." 24 Pharaoh said, "I will let you go to sacrifice to the Lord, your God, in the wilderness, provided that you do not go too far away. Pray for me." 25 Moses answered, "As soon as I leave you I will pray to the Lord that the swarms of flies may depart tomorrow from Pharaoh, his servants, and his people. Pharaoh, however, must not act deceitfully again and refuse to let the people go to sacrifice to the Lord." 26 When Moses left Pharaoh, he prayed to the Lord; 27 and the Lord did as Moses had asked, removing the swarms of flies from Pharaoh, his servants, and his people. Not one remained. 28 But once more Pharaoh became obstinate and would not let the people go.

Fifth Plague: the Death of Livestock

9 Then the Lord said to Moses:Go to Pharaoh and tell him:Thus says the Lord, the God of the Hebrews:Let my people go to serve me. 2 For if you refuse to let them go and persist in holding them, 3 the hand of the Lord will

NUMBER	VERSES	PLAGUE	EGYPTIAN DEITY
First Plague	Ex. 7:14-25	Nile into Blood	Hapi, god of the Nile inundation
Second Plague	Ex. 8: 1-15	Frogs	Heket, goddess depicted as frog
Third Plague	Ex. 8: 16-19	Gnats	Gnats come from the dust of the Earth, ruled by Geb
Fourth Plague	Ex. 8: 20-32	Flies	Uatchit, god manifest as Ichneuman fly
Fifth plague	Ex. 9:1-7	Death of Livestock	Apis, bull god; Hathor, cow goddess
Sixth Plague	Ex. 9: 8-12	Boils and Sores	Shekmet, goddess of disease control
Seventh Plague	Ex. 9: 13-35	Fiery Hailstorm	Nut, goddess of the sky
Eighth Plague	Ex. 10: 1-20	Locusts	Senehem, god of pest control
Ninth Plague	Ex. 10: 21-29	3 Days of Darkness	Amon-Ra, Aten, Atum, gods of light and sun
Tenth Plague	Ex. 12: 29-36	Death of the First-Born Son	Osiris, god of life and patron of Pharoah

strike your livestock in the field—your horses, donkeys, camels, herds and flocks—with a very severe pestilence. 4 But the Lord will distinguish between the livestock of Israel and that of Egypt, so that nothing belonging to the Israelites will die. 5 And the Lord set a definite time, saying:Tomorrow the Lord will do this in the land. 6 And on the next day the Lord did it. All the livestock of the Egyptians died, but not one animal belonging to the Israelites died. 7 But although Pharaoh found upon inquiry that not even so much as one of the livestock of the Israelites had died, he remained obstinate and would not let the people go.

Sixth Plague: the Boils

8 So the Lord said to Moses and Aaron:Each of you take handfuls of soot from a kiln, and in the presence of Pharaoh let Moses scatter it toward the sky. 9 It will turn into fine dust over the whole land of Egypt and cause festering boils on human being and beast alike throughout the land of Egypt.

10 So they took the soot from a kiln and appeared before Pharaoh. When Moses scattered it toward the sky, it caused festering boils on human being and beast alike. 11 Because of the boils the magicians could not stand in Moses' presence, for there were boils on the magicians as well as on the rest of the Egyptians. 12 But the Lord hardened Pharaoh's heart, and he would not listen to them, just as the Lord had said to Moses.

Seventh Plague: the Hail

13 Then the Lord spoke to Moses:Early tomorrow morning present yourself to Pharaoh and say to him:Thus says the Lord, the God of the Hebrews:Let my people go to serve me, 14 for this time I will unleash all my blows upon you and your servants and your people, so that you may know that there is none like me anywhere on earth. 15 For by now I should have stretched out my hand and struck you and your people with such pestilence that you would have vanished from the earth. 16 But this is why I have let you survive:to show you my power and to make my name resound throughout the earth! 17 Will you continue to exalt yourself over my people and not let them go? 18 At this time tomorrow, therefore, I am going to rain down such fierce hail as there has never been in Egypt from the day it was founded up to the present. 19 Therefore, order your livestock and whatever else you have in the open fields to be brought to a place of safety. Whatever human being or animal is found in the fields and is not brought to shelter will die when the hail comes down upon them. 20 Those of Pharaoh's servants who feared the word of the Lord hurried their servants and their livestock off to shelter. 21 But those who did not pay attention to the word of the Lord left their servants and their livestock in the fields.

22 The Lord then said to Moses:Stretch out your hand toward the sky, that hail may fall upon the entire land of Egypt, on human being and beast alike and all the vegetation of the fields in the land of Egypt. 23 So Moses stretched out his staff toward the sky, and the Lord sent forth peals of thunder and hail. Lightning flashed toward the earth, and the Lord

The Seventh Plague, John Martin

rained down hail upon the land of Egypt. 24 There was hail and lightning flashing here and there through the hail, and the hail was so fierce that nothing like it had been seen in Egypt since it became a nation. 25 Throughout the land of Egypt the hail struck down everything in the fields, human being and beast alike; it struck down all the vegetation of the fields and splintered every tree in the fields. 26 Only in the land of Goshen, where the Israelites were, was there no hail.

27 Then Pharaoh sent for Moses and Aaron and said to them, "I have sinned this time! The Lord is the just one, and I and my people are the ones at fault. 28 Pray to the Lord! Enough of the thunder and hail! I will let you go; you need stay no longer." 29 Moses replied to him, "As soon as I leave the city I will extend my hands to the Lord; the thunder will cease, and there will be no more hail so that you may know that the earth belongs to the Lord. 30 But as for you and your servants, I know that you do not yet fear the Lord God."

31 Now the flax and the barley were ruined, because the barley was in ear and the flax in bud. 32 But the wheat and the spelt were not ruined, for they grow later.

33 When Moses had left Pharaoh and gone out of the city, he extended his hands to the Lord. The thunder and the hail ceased, and the rain no longer poured down upon the earth. 34 But Pharaoh, seeing that the rain and the hail and the thunder had ceased, sinned again and became obstinate, both he and his servants. 35 In the hardness of his heart, Pharaoh would not let the Israelites go, just as the Lord had said through Moses.

Eighth Plague: the Locusts

10 Then the Lord said to Moses:Go to Pharaoh, for I have made him and his servants obstinate in order that I may perform these signs of mine among them 2 and that you may recount to your son and grandson how I made a fool of the Egyptians and what signs I did among them, so that you may know that I am the Lord.

3 So Moses and Aaron went to Pharaoh and told him, "Thus says the Lord, the God of the Hebrews:How long will you refuse to submit to me? Let my people go to serve me. 4 For if you refuse to let my people go, tomorrow I will bring locusts into your territory. 5 They will cover the surface of the earth, so that the earth itself will not be visible. They will eat up the remnant you saved undamaged from the hail, as well as all the trees that are growing in your fields. 6 They will fill your houses and the houses of your servants and of all the Egyptians—something your parents and your grandparents have not seen from the day they appeared on this soil until today." With that he turned and left Pharaoh.

7 But Pharaoh's servants said to him, "How long will he be a snare for us? Let the people go to serve the Lord, their God. Do you not yet realize that Egypt is being destroyed?" 8 So Moses and Aaron were brought back to Pharaoh, who said to them, "Go, serve the Lord, your God. But who exactly will go?" 9 Moses answered, "With our young and old we must go; with our sons and daughters, with our flocks and herds we must go. It is a pilgrimage feast of the Lord for us." 10 "The Lord help you," Pharaoh replied, "if I let your little ones go with you! Clearly, you have some evil in mind. 11 By no means! Just you men go and serve the Lord. After all, that is what you have been asking for." With that they were driven from Pharaoh's presence.

12 The Lord then said to Moses:Stretch out your hand over the land of Egypt for the locusts, that they may come upon it and eat up all the land's vegetation, whatever the hail has left. 13 So Moses stretched out his staff over the land of Egypt, and the Lord drove an east wind over the land all that day and all night. When it was morning, the east wind brought the locusts. 14 The locusts came up over the whole land of Egypt and settled down over all its territory. Never before had there been such a fierce swarm of locusts, nor will there ever be again. 15 They covered the surface of the whole land, so that it became black. They ate up all the vegetation in the land and all the fruit of the trees the hail had spared. Nothing green was left on any tree or plant in the fields throughout the land of Egypt.

16 Pharaoh hurriedly summoned Moses and Aaron and said, "I have sinned against the Lord, your God, and against you. 17 But now, do forgive me my sin only this once, and pray to the Lord, your God, only to take this death from me." 18 When Moses left Pharaoh, he prayed to the Lord, 19 and the Lord caused the wind to shift to a very strong west wind, which took up the locusts and hurled them into the Red Sea. Not a single locust remained within the whole territory of Egypt. 20 Yet the Lord hardened Pharaoh's heart, and he would not let the Israelites go.

Ninth Plague: the Darkness

21 Then the Lord said to Moses:Stretch out your hand toward the sky, that over the land of Egypt there may be such darkness that one can feel it. 22 So Moses stretched out his hand toward the sky, and there was dense darkness throughout the land of Egypt for three days. 23 People could not see one another, nor could they get up from where they were, for three days. But all the Israelites had light where they lived.

24 Pharaoh then summoned Moses and Aaron and said, "Go, serve the Lord. Only your flocks and herds will be detained. Even your little ones may go with you." 25 But Moses replied, "You also must give us sacrifices and burnt offerings to make to the Lord, our God. 26 Our livestock also must go with us. Not an animal must be left behind, for some of them we will select for service to the Lord, our God; but we will not know with which ones we are to serve the Lord until we arrive there." 27 But the Lord hardened Pharaoh's heart, and he was unwilling to let them go. 28 Pharaoh said to Moses, "Leave me, and see to it that you do not see my face again! For the day you do see my face you will die!" 29 Moses replied, "You are right! I will never see your face again.

Commentary

Since Pharaoh has refused to let the Israelites leave, Moses begins to call down plagues from heaven. Each plague is used to battle and show the power of YHWH over the many Egyptian deities. The plagues devastate the beauty and harmony of creation in Egypt, reducing the land to a state of chaos and disorder. The Lord is reversing several of the creative actions mentioned in Genesis: He makes darkness prevail over light, makes the waters foul and unsupportive of life, destroys plants, trees, and fruit, brings death to fish, frogs, and cattle, and takes scores of human lives. The first nine plagues are all leading up to the tenth plague where the Angel of Death will visit the Land of Egypt. *

Questions

Assignment #30: The Ten Plagues

1. List the first 9 plagues. What is each plague used to do?
2. What will happen in the 10th plague?

"Then the Lord said to Moses: 'Pharaoh is obstinate in refusing to let the people go.'"

- Exodus 7:14

Tenth Plague

Exodus 11:1-10

Tenth Plague:the Death of the Firstborn

11 Then the Lord spoke to Moses:One more plague I will bring upon Pharaoh and upon Egypt. After that he will let you depart. In fact, when he finally lets you go, he will drive you away. 2 Instruct the people that every man is to ask his neighbor, and every woman her neighbor, for silver and gold articles and for clothing. 3 The Lord indeed made the Egyptians well-disposed toward the people; Moses himself was very highly regarded by Pharaoh's servants and the people in the land of Egypt.

4 Moses then said, "Thus says the Lord:About midnight I will go forth through Egypt. 5 Every firstborn in the land of Egypt will die, from the first-born of Pharaoh who sits on his throne to the firstborn of the slave- girl who is at the handmill, as well as all the firstborn of the animals. 6 Then there will be loud wailing throughout the land of Egypt, such as has never been, nor will ever be again. 7 But among all the Israelites, among human beings and animals alike, not even a dog will growl, so that you may know that the Lord distinguishes between Egypt and Israel. 8 All these servants of yours will then come down to me and bow down before me, saying:Leave, you and all your followers! Then I will depart." With that he left Pharaoh's presence in hot anger.

9 The Lord said to Moses:Pharaoh will not listen to you so that my wonders may be multiplied in the land of Egypt. 10 Thus, although Moses and Aaron performed all these wonders in Pharaoh's presence, the Lord hardened Pharaoh's heart, and he would not let the Israelites go from his land.

Commentary

As a result of Pharaoh's hardness of heart, God sends the 10th and what will prove to be the final plague; the death of the first born son. In order to save themselves from the suffering the same fate as the Egyptians, the Hebrews must carry out the Passover feast. This is the only one of the 10 plagues that require an act of faith on the part of the Hebrews in order that they not suffer the same fate as the Egyptians. God has proven his power to the Hebrews by the work of the first 9 plagues and now that He has shown his love, loyalty, and power He asks the Hebrews to respond in love by celebrating the Passover feast.

Questions

Assignment #31: Tenth Plague

1. What were the Israelites supposed to do to avoid the 10th plague?
2. Who could possibly be Pharaoh's son who died during the 10th plague?

"Moses then said, 'Thus says the Lord: About midnight I will go forth through Egypt. Every firstborn in the land of Egypt will die...'" - Exodus 11:4

Promulgation of the Passover

Exodus 12:21-51

Promulgation of the Passover

21 Moses summoned all the elders of Israel and said to them, "Go and procure lambs for your families, and slaughter the Passover victims. 22 Then take a bunch of hyssop, and dipping it in the blood that is in the basin, apply some of this blood to the lintel and the two doorposts. And none of you shall go outdoors until morning. 23 For when the Lord goes by to strike down the Egyptians, seeing the blood on the lintel and the two doorposts, the Lord will pass over that door and not let the destroyer come into your houses to strike you down.

24 "You will keep this practice forever as a statute for yourselves and your descendants. 25 Thus, when you have entered the land which the Lord will give you as he promised, you must observe this rite. 26 When your children ask you, 'What does this rite of yours mean? ' 27 you will reply, 'It is the Passover sacrifice for the Lord, who passed over the houses of the Israelites in Egypt; when he struck down the Egyptians, he delivered our houses. '"

Then the people knelt and bowed down, 28 and the Israelites went and did exactly as the Lord had commanded Moses and Aaron.

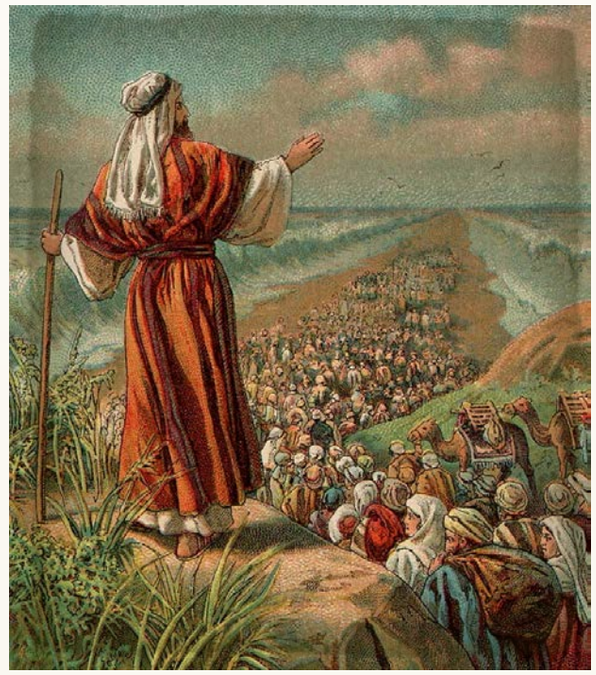
Death of the Firstborn

29 And so at midnight the Lord struck down every firstborn in the land of Egypt, from the firstborn of Pharaoh sitting on his throne to the firstborn of the prisoner in the dungeon, as well as all the firstborn of the animals. 30 Pharaoh arose in the night, he and all his servants and all the Egyptians; and there was loud wailing throughout Egypt, for there was not a house without its dead.

Permission to Depart

31 During the night Pharaoh summoned Moses and Aaron and said, "Leave my people at once, you and the Israelites! Go and serve the Lord as you said. 32 Take your flocks, too, and your herds, as you said, and go; and bless me, too!"

33 The Egyptians, in a hurry to send them away from the land, urged the people on, for they said, "All of us will die!" 34 The people, therefore, took their dough before it was leavened, in their kneading bowls wrapped in their cloaks on their shoulders. 35 And the Israelites did as Moses had commanded:they asked the Egyptians for articles of silver and gold and for clothing. 36 Indeed the Lord had made the Egyptians so well- disposed toward the people that they let them have whatever they asked for. And so they despoiled the Egyptians.



Departure from Egypt

37 The Israelites set out from Rameses for Succoth, about six hundred thousand men on foot, not counting the children. 38 A crowd of mixed ancestry also went up with them, with livestock in great abundance, both flocks and herds. 39 The dough they had brought out of Egypt they baked into unleavened loaves. It was not leavened, because they had been driven out of Egypt and could not wait. They did not even prepare food for the journey.

40 The time the Israelites had stayed in Egypt was four hundred and thirty years. 41 At the end of four hundred and thirty years, on this very date, all the armies of the Lord left the land of Egypt. 42 This was a night of vigil for the Lord, when he brought them out of the land of Egypt; so on this night all Israelites must keep a vigil for the Lord throughout their generations.

Law of the Passover

43 The Lord said to Moses and Aaron:This is the Passover statute. No foreigner may eat of it. 44 However, every slave bought for money you will circumcise; then he may eat of it. 45 But no tenant or hired worker may eat of it. 46 It must be eaten in one house; you may not take any of its meat outside the house. You shall not break any of its bones. 47 The whole community of Israel must celebrate this feast. 48 If any alien residing among you would celebrate the Passover for the Lord, all his males must be circumcised, and then he may join in its celebration just like the natives. But no one who is uncircumcised may eat of it. 49 There will be one law for the native and for the alien residing among you.

50 All the Israelites did exactly as the Lord had commanded Moses and Aaron. 51 On that same day the Lord brought the Israelites out of the land of Egypt company by company.

Commentary

The Passover feast is celebrated each year by the Jewish people as a memorial of the Exodus deliverance, the memory of which is ritualized in a symbolic meal of roasted lamb, unleavened bread, and bitter herbs. The feast of Passover is full of typological significance: the lamb offered in sacrifice prefigures Christ as the unblemished lamb slain for our redemption, and the lamb eaten in the meal looks ahead to our communion with Christ in the Eucharist. Both ideas were present at the Last Supper, where Jesus transforms the Jewish Passover into the memorial meal of a new exodus from sin. Even the charge that "not a bone of it shall be broken" will be fulfilled in Christ when contrary to Roman practice, his bones are left unbroken on the Cross.

That night the Hebrews place the blood of the lamb on the doorposts of their house, so that the Angel of Death will "pass over" their house. In the morning they awake to find out that Pharaoh has decided to grant them their freedom. As they leave Egypt they take with them all of Egypt's valuables. They leave Egypt very wealthy because God has delivered them from the hands of the Egyptians. *

Questions

Assignment #32: Promulgation of the Passover

1. Why is the bread unleavened that the Israelites brought with them?
2. How does the Old Testament Passover foreshadow the New Testament Passover?

The Passover - A Memorial of God's Love

OLD TESTAMENT A COMMEMORATION OF GOD'S LOVE	NEW TESTAMENT JESUS = LAMB OF NEW PASSOVER
Death -> Life (firstborn)	Death -> Resurrection
Slavery -> Freedom Egypt -> Promised Land	Sin -> Life with God Mortality -> Immortality & everlasting life
Old Testament Lamb sacrificed Blood saves and body nourishes (physically)	"Lamb of God" Jesus sacrificed Blood saves and body nourishes (spiritually)
	Holy Eucharist - our "Passover" to Christ

SECTION 33

The Red Sea & Song of Moses

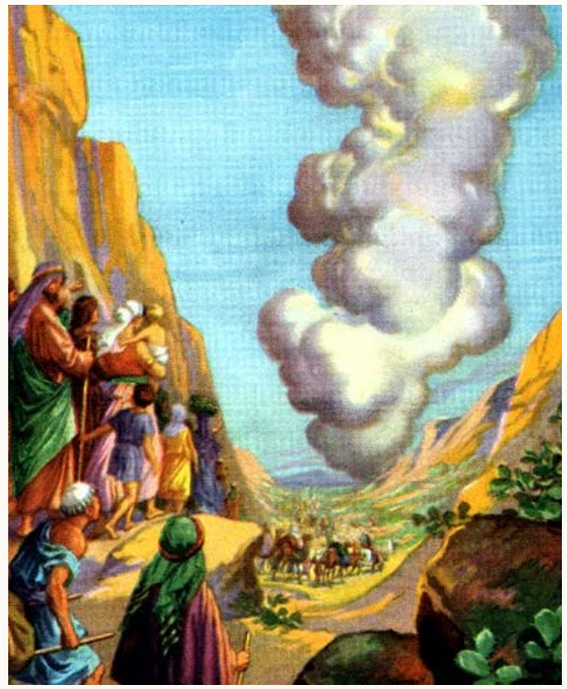
Exodus 13:17 - 15:21

Toward the Red Sea

17 Now, when Pharaoh let the people go, God did not lead them by way of the Philistines' land, though this was the nearest; for God said:If the people see that they have to fight, they might change their minds and return to Egypt. 18 Instead, God rerouted them toward the Red Sea by way of the wilderness road, and the Israelites went up out of the land of Egypt arrayed for battle. 19 Moses also took Joseph's bones with him, for Joseph had made the Israelites take a solemn oath, saying, "God will surely take care of you, and you must bring my bones up with you from here."

20 Setting out from Succoth, they camped at Etham near the edge of the wilderness.

21 The Lord preceded them, in the daytime by means of a column of cloud to show them the way, and at night by means of a column of fire to give them light. Thus they could travel both day and night. 22 Neither the column of cloud by day nor the column of fire by night ever left its place in front of the people.



14 Then the Lord spoke to Moses:2 Speak to the Israelites:Let them turn about and camp before Pi- hahiroth, between Migdol and the sea. Camp in front of Baal-zephon, just opposite, by the sea. 3 Pharaoh will then say, "The Israelites are wandering about aimlessly in the land. The wilderness has closed in on them." 4 I will so harden Pharaoh's heart that he will pursue them. Thus I will receive glory through Pharaoh and all his army, and the Egyptians will know that I am the Lord.

This the Israelites did. 5 When it was reported to the king of Egypt that the people had fled, Pharaoh and his servants had a change of heart about the people. "What in the world have we done!" they said. "We have released Israel from our service!" 6 So Pharaoh harnessed his chariots and took his army with him. 7 He took six hundred select chariots and all the chariots of Egypt, with officers on all of them. 8 The Lord hardened the heart of Pharaoh, king of Egypt, so that he pursued the Israelites while they were going out in triumph. 9 The Egyptians pursued them—all Pharaoh's horses, his chariots, his horsemen, and his army—and

caught up with them as they lay encamped by the sea, at Pi- hahiroth, in front of Baal- zephon.

Crossing the Red Sea

10 Now Pharaoh was near when the Israelites looked up and saw
that the Egyptians had set out after them. Greatly frightened, the Israel-
ites cried out to the Lord. 11 To Moses they said, "Were there no burial
places in Egypt that you brought us to die in the wilderness? What have
you done to us, bringing us out of Egypt? 12 Did we not tell you this in
Egypt, when we said, 'Leave us alone that we may serve the Egyptians'?
Far better for us to serve the Egyptians than to die in the wilderness." 13
But Moses answered the people, "Do not fear! Stand your ground and see
the victory the Lord will win for you today. For these Egyptians whom
you see today you will never see again. 14 The Lord will fight for you; you
have only to keep still."

The Crossing of the Red Sea, Nicholas Poussin

15 Then the Lord said to Moses:Why are you crying out to me?
Tell the Israelites to set out. 16 And you, lift up your staff and stretch out
your hand over the sea, and split it in two, that the Israelites may pass
through the sea on dry land. 17 But I will harden the hearts of the Egyp-
tians so that they will go in after them, and I will receive glory through
Pharaoh and all his army, his chariots and his horsemen. 18 The Egyp-
tians will know that I am the Lord, when I receive glory through Phar-
aoh, his chariots, and his horsemen.

19 The angel of God, who had been leading Israel's army, now
moved and went around behind them. And the column of cloud, moving
from in front of them, took up its place behind them, 20 so that it came
between the Egyptian army and that of Israel. And when it became dark,
the cloud illumined the night; and so the rival camps did not come any
closer together all night long. 21 Then Moses stretched out his hand over
the sea; and the Lord drove back the sea with a strong east wind all night
long and turned the sea into dry ground. The waters were split, 22 so that
the Israelites entered into the midst of the sea on dry land, with the water
as a wall to their right and to their left.

Rout of the Egyptians

23 The Egyptians followed in pursuit after them—all Pharaoh's
horses and chariots and horsemen—into the midst of the sea. 24 But dur-
ing the watch just before dawn, the Lord looked down from a column of
fiery cloud upon the Egyptian army and threw it into a panic; 25 and he
so clogged their chariot wheels that they could drive only with difficulty.
With that the Egyptians said, "Let us
flee from Israel, because the Lord is
fighting for them against Egypt."

26 Then the Lord spoke to
Moses:Stretch out your hand over
the sea, that the water may flow
back upon the Egyptians, upon their
chariots and their horsemen. 27 So
Moses stretched out his hand over

Catholic Facts Faith
"Always be ready to give an explanation to anyone who asks you for a reason for your hope"
1 Peter 3:15

the sea, and at daybreak the sea returned to its normal flow. The Egyptians were fleeing head on toward it when the Lord cast the Egyptians into the midst of the sea. 28 As the water flowed back, it covered the chariots and the horsemen. Of all Pharaoh's army which had followed the Israelites into the sea, not even one escaped. 29 But the Israelites had walked on dry land through the midst of the sea, with the water as a wall to their right and to their left. 30 Thus the Lord saved Israel on that day from the power of Egypt. When Israel saw the Egyptians lying dead on the seashore 31 and saw the great power that the Lord had shown against Egypt, the people feared the Lord. They believed in the Lord and in Moses his servant.

Song of Moses

15 Then Moses and the Israelites sang this song to the Lord:

I will sing to the Lord, for he is gloriously triumphant;
horse and chariot he has cast into the sea.
2 My strength and my refuge is the Lord,
and he has become my savior.
This is my God, I praise him;
the God of my father, I extol him.
3 The Lord is a warrior,
Lord is his name!
4 Pharaoh's chariots and army he hurled into the sea;
the elite of his officers were drowned in the Red Sea.
5 The flood waters covered them,
they sank into the depths like a stone.
6 Your right hand, O Lord, magnificent in power,
your right hand, O Lord, shattered the enemy.
7 In your great majesty you overthrew your adversaries;
you loosed your wrath to consume them like stubble.

This mosaic shows the Egyptians about to be "washed away" by the Red Sea

8 At the blast of your nostrils the waters piled up,
the flowing waters stood like a mound,
the flood waters foamed in the midst of the sea.
9 The enemy boasted, "I will pursue and overtake them;
I will divide the spoils and have my fill of them;
I will draw my sword; my hand will despoil them!"
10 When you blew with your breath, the sea covered them;
like lead they sank in the mighty waters.
11 Who is like you among the gods, O Lord?
Who is like you, magnificent among the holy ones?
Awe- inspiring in deeds of renown, worker of wonders,
12 when you stretched out your right hand, the earth swallowed them!
13 In your love you led the people you redeemed;
in your strength you guided them to your holy dwelling.
14 The peoples heard and quaked;
anguish gripped the dwellers in Philistia.
15 Then were the chieftains of Edom dismayed,
the nobles of Moab seized by trembling;
All the inhabitants of Canaan melted away;
16 terror and dread fell upon them.
By the might of your arm they became silent like stone,
while your people, Lord, passed over,

while the people whom you created passed over.

17 You brought them in, you planted them

on the mountain that is your own—

The place you made the base of your throne, Lord,

the sanctuary, Lord, your hands established.

18 May the Lord reign forever and ever!

19 When Pharaoh's horses and chariots and horsemen entered the sea, the Lord made the waters of the sea flow back upon them, though the Israelites walked on dry land through the midst of the sea. 20 Then the prophet Miriam, Aaron's sister, took a tambourine in her hand, while all the women went out after her with tambourines, dancing; 21 and she responded to them:

Sing to the Lord, for he is gloriously triumphant;

horse and chariot he has cast into the sea.

Commentary

It does not take long for Pharaoh to change his mind! He chases after the Hebrews who have now reached the bank of the Red Sea. Notice the lack of faith by the Hebrew people. They have just seen the 10 plagues ravage Egypt and yet when they seemed trapped between the Red Sea and the Egyptian army they quickly turn against Moses and Aaron. God will prove his love by performing one of the most amazing miracles in the Bible; He will part the Red Sea and the Hebrews will walk through on dry land to safety. When God releases the waters He held back, the pursuing Egyptians are drowned in the depths of the sea. This epic event is remembered as YHWH's mightiest act of deliverance for Israel and is frequently recalled and remembered in the Old Testament.

The Song of Moses, a victory chant commemorating Israel's deliverance and Egypt's destruction. Even more it is a hymn of praise to YHWH, who is hailed as Savior (v. 2), Warrior (v. 3), Redeemer (v. 13), and King (v. 18). The song has two parts: the first looks back on the Exodus event (v. 1-12) and the second looks forward to Israel's future occupation of Canaan (v. 13-18). Miriam, the sister of Moses, typologically represents the Church as she leads the redeemed in songs of divine praise. *

Questions

Assignment #33: The Red Sea & Song of Moses

1. According to Ex 13:21, how does God lead the Israelites by day? And by night?
2. How did Moses part the Red Sea?
3. What is the crossing of the Red Sea a symbol of?
4. Who sang the song of Moses? What is YHWH hailed as? What are the two parts of the song?

"And you, lift up your staff and stretch out your hand over the sea, and split it in two, that the Israelites may pass through the sea on dry land."

- Exodus 14:16

THE PROVINCE OF MERIBAH

- *A religious community, also known as the Marianists, that affirms a special devotion to Mary, the first disciple and mother of Jesus Christ. Because of her Fiat, the Marianists cherish the Blessed Virgin Mary as a precious model and strive to imitate her disposition to service and her habit of contemplation.*
- *Like Mary, the Marianists say "Yes" to the challenge of presenting Christ's love to the world. They accept the Holy Father's three fold challenge of a life of evangelical charity empowered by the Holy Spirit.*
- *They believe that education is a privileged means of formation in faith. Through this means, they aim to sow, cultivate, and strengthen the Christian spirit and help it to flourish in the human race.*

SECTION 34

Bread from Heaven & Water from the Rock

Exodus 16:1-31; Exodus 17:1-7

The Wilderness of Sin

16 Having set out from Elim, the whole Israelite community came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt. 2 Here in the wilderness the whole Israelite community grumbled against Moses and Aaron. 3 The Israelites said to them, "If only we had died at the Lord 's hand in the land of Egypt, as we sat by our kettles of meat and ate our fill of bread! But you have led us into this wilderness to make this whole assembly die of famine!"

The Quail and the Manna

4 Then the Lord said to Moses: I am going to rain down bread from heaven for you. Each day the people are to go out and gather their daily portion; thus will I test them, to see whether they follow my instructions or not. 5 On the sixth day, however, when they prepare what they bring in, let it be twice as much as they gather on the other days. 6 So Moses and Aaron told all the Israelites, "At evening you will know that it was the Lord who brought you out of the land of Egypt; 7 and in the morning you will see the glory of the Lord, when he hears your grumbling against him. But who are we that you should grumble against us?" 8 And Moses said, "When the Lord gives you meat to eat in the evening and in the morning your fill of bread, and hears the grumbling you utter against him, who then are we? Your grumbling is not against us, but against the Lord."

9 Then Moses said to
Aaron, "Tell the whole Israelite
community:Approach the
Lord, for he has heard your
grumbling." 10 But while
Aaron was speaking to the
whole Israelite community,
they turned in the direction of
the wilderness,
and there the
glory of the
Lord appeared
in the cloud!
11 The Lord
said to
Moses:12 I
have heard the
grumbling of
the Israelites.
Tell them:In the evening twilight you will eat meat, and in the morning you will have your fill of bread, and then you will know that I, the Lord, am your God.

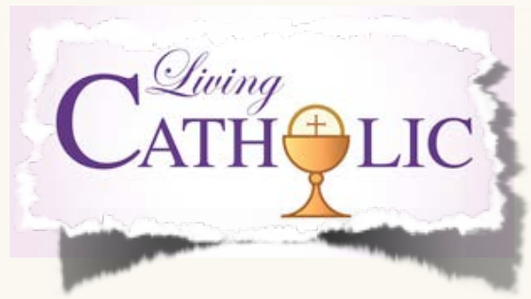
13 In the evening, quail came up and covered the camp. In the morning there was a layer of dew all about the camp, 14 and when the layer of dew evaporated, fine flakes were on the surface of the wilderness, fine flakes like hoarfrost on the ground. 15 On seeing it, the Israelites asked one another, "What is this?" for they did not know what it was. But Moses told them, "It is the bread which the Lord has given you to eat.

God is not just taking care of the people's hunger. The manna is a type for the Eucharist, and Jesus points this out in John's Gospel: "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven, and gives life to the world." He continues: "I am the

Regulations Regarding the Manna

16 "Now, this is what the Lord has commanded. Gather as much of it as each needs to eat, an omer for each person for as many of you as there are, each of you providing for those in your own tent." 17 The Israelites did so. Some gathered a large and some a small amount. 18 But when they measured it out by the omer, the one who had gathered a large amount did not have too much, and the one who had gathered a small amount did not have too little. They gathered as much as each needed to eat. 19 Moses said to them, "Let no one leave any of it over until morning." 20 But they did not listen to Moses, and some kept a part of it over until morning, and it became wormy and stank. Therefore Moses was angry with them.

21 Morning after morning they gathered it, as much as each needed to eat; but when the sun grew hot, it melted away. 22 On the sixth day they gathered twice as much food, two omers for each person. When all the leaders of the community came and reported this to Moses, 23 he told them, "That is what the Lord has prescribed. Tomorrow is a day of rest, a holy sabbath of the Lord. Whatever you want to bake, bake; whatever you want to boil, boil; but whatever is left put away and keep until the morning." 24 When they put it away until the morning, as Moses commanded, it did not stink nor were there worms in it. 25 Moses then said, "Eat it today, for today is the sabbath of the Lord. Today you will not find any in the field. 26 Six days you will gather it, but on the seventh day, the sabbath, it will not be there." 27 Still, on the seventh day some of the people went out to gather it, but they did not find any. 28 Then the Lord said to



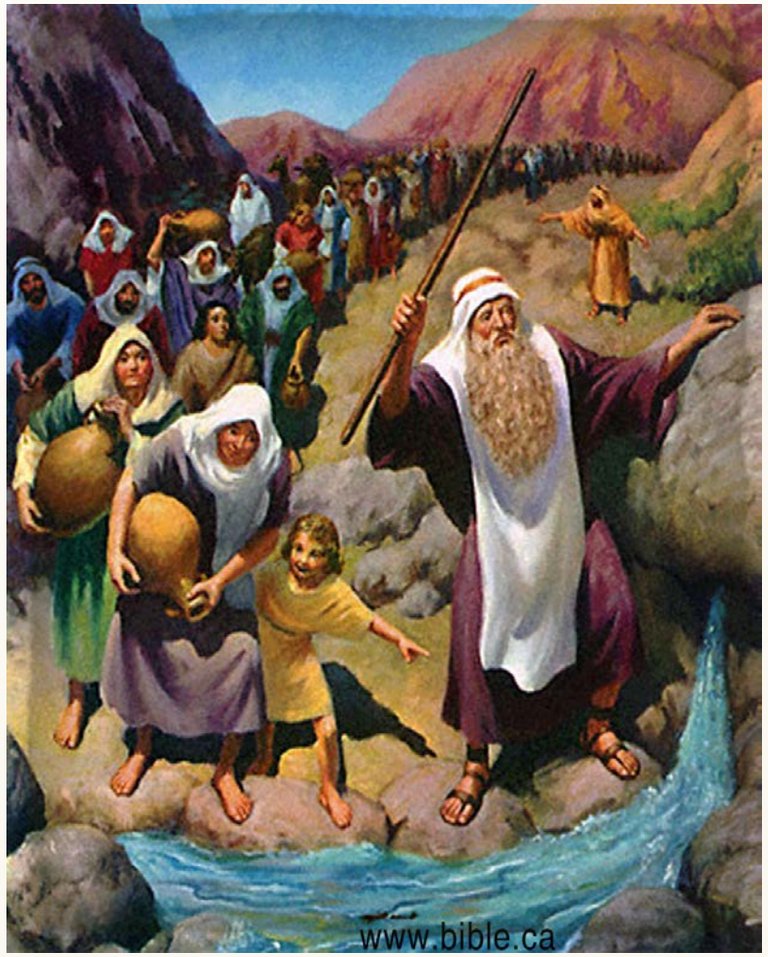
Moses:How long will you refuse to keep my commandments and my instructions? 29 Take note! The Lord has given you the sabbath. That is why on the sixth day he gives you food for two days. Each of you stay where you are and let no one go out on the seventh day. 30 After that the people rested on the seventh day.

31 The house of Israel named this food **manna**. It was like coriander seed, white, and it tasted like wafers made with honey

Water from the Rock

17 From the wilderness of Sin the whole Israelite community journeyed by stages, as the Lord directed, and encamped at Rephidim.

But there was no water for the people to drink, 2 and so they quarreled with Moses and said, "Give us water to drink." Moses replied to them, "Why do you quarrel with me? Why do you put the Lord to a test?" 3 Here, then, in their thirst for water, the people grumbled against Moses, saying, "Why then did you bring us up out of Egypt? To have us die of thirst with our children and our livestock?" 4 So Moses cried out to the Lord, "What shall I do with this people? A little more and they will stone me!" 5 The Lord answered Moses:Go on ahead of the people, and take along with you some of the elders of Israel, holding in your hand, as you go, the staff with which you struck the Nile. 6 I will be standing there in front of you on the rock in Horeb. Strike the rock, and the water will flow from it for the people to drink. Moses did this, in the sight of the elders of Israel. 7 The place was named Massah and Meribah, because the Israelites quarreled there and tested the Lord, saying, "Is the Lord in our midst or not?"



Commentary

It does not take long for the Hebrew people to turn on Moses and Aaron once they have entered the desert. In fact the Exodus generation is infamous for its grumbling and complaining, especially when hungry and thirsty. Years later Moses will look back and rebuke them as "a perverse and crooked generation." This is extremely disappointing because no other generation has been able to see the work of God so active in their lives through all the miracles which He performed in order to save them from the Egyptians.

God will still provide for His people! No matter how much they "murmur" against him, God will continually prove his love for them. The Manna which falls from heaven is a white substance unfamiliar to the Israelites that spreads like flakes over the ground each morning. The Lord provided a daily ration of manna to feed the children of Israel until they reached Canaan. With the supply always abundant, no one went hun-

St. Paul tells us that the rock at Meribah is a type for Christ, who gives us living water to drink: "I want you to know, brethren, that our fathers were all under the cloud and passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same supernatural food and all drank the same supernatural drink. For they drank from the supernatural Rock which followed them, and the Rock was Christ." (1 Corinthians 10:1-4)

gry and there was no need to hoard. YHWH will also provide quail for the people to eat when they grumble about the manna.

Moses here will provide water for the people at Massah when he strikes the rock. The name "massah" means testing and recalls how Israel put God on trial. According to tradition the rock at Horeb was taken with the Israelites through the wilderness as a constant source of refreshment.

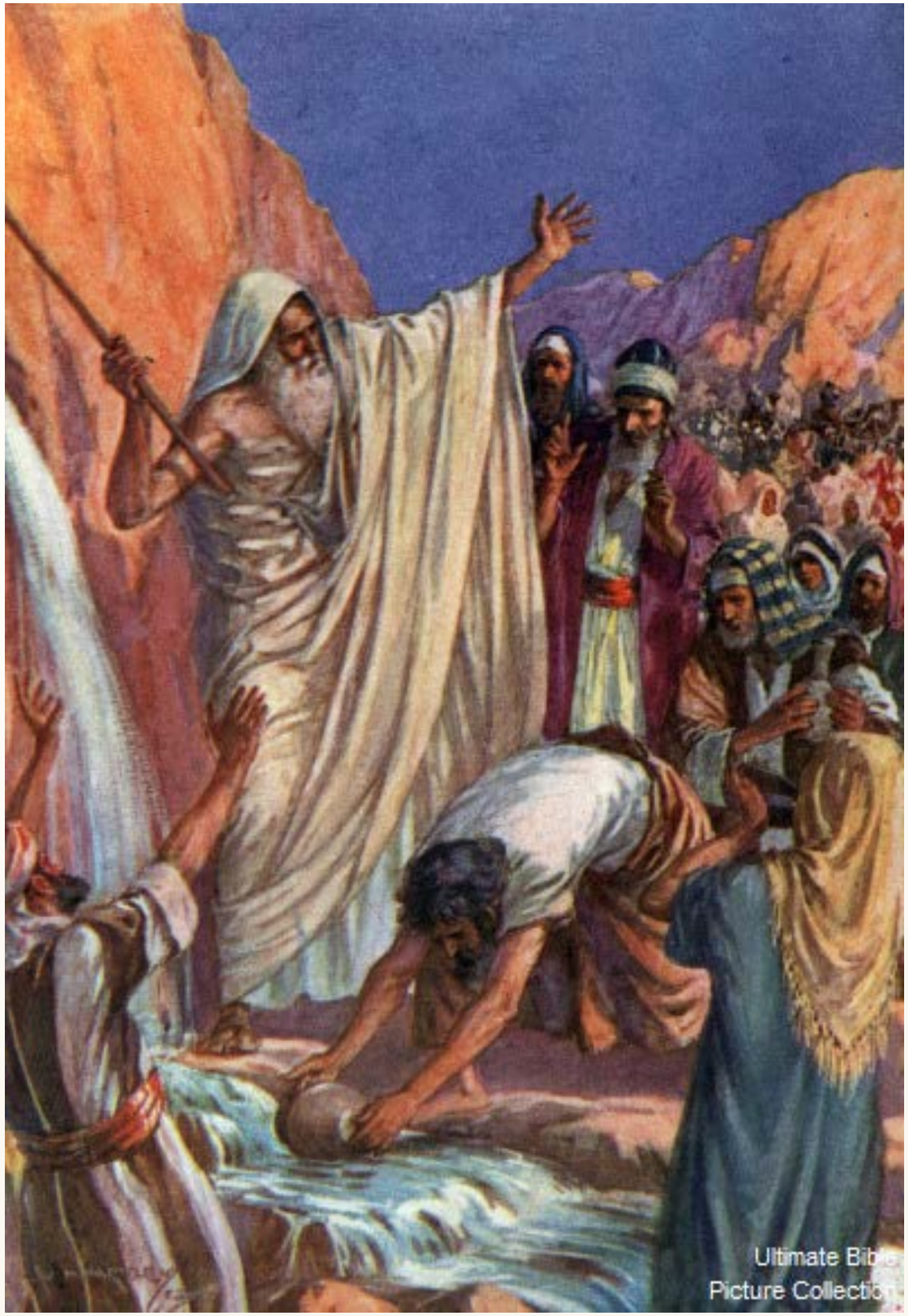
Questions

Assignment #34: Bread from Heaven & Water from the Rock

1. Even after the miracle at the Red Sea, what do the people complain for in the desert?
2. How does God provide for them?
3. What must Moses do to the rock to bring forth water?
4. What is manna a type for?
5. What three laws does God establish to govern the manna?
6. What is the rock at Meribah a type for, according to St. Paul?
7. What does "Massah" mean? What does this recall?

"Strike the rock, and the water will flow from it for the people to drink. Moses did this, in the sight of the elders of Israel."

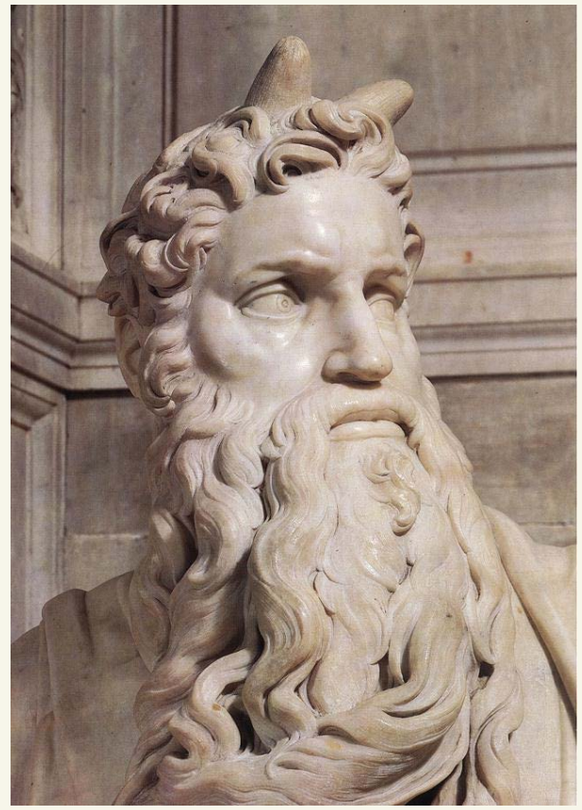
- Exodus 17:6



Mount Sinai

Exodus 19:1-25

DID YOU KNOW...



Moses with Horns?

When Michelangelo sculpted Moses, he added horns to his head based on a translation in the St. Jerome's Vulgate. The word "haran" means "rays of

Arrival at Sinai

19 In the third month after the Israelites' departure from the land of Egypt, on the first day, they came to the wilderness of Sinai. 2 After they made the journey from Rephidim and entered the wilderness of Sinai, they then pitched camp in the wilderness.

While Israel was encamped there in front of the mountain, 3 Moses went up to the mountain of God. Then the Lord called to him from the mountain, saying:This is what you will say to the house of Jacob; tell the Israelites:4 You have seen how I treated the Egyptians and how I bore you up on eagles' wings and brought you to myself. 5 Now, if you obey me completely and keep my covenant, you will be my treasured possession among all peoples, though all the earth is mine. 6 You will be to me a kingdom of priests, a holy nation. That is what you must tell the Israelites. 7 So Moses went and summoned the elders of the people. When he set before them all that the Lord had ordered him to tell them, 8 all the people answered together, "Everything the Lord has said, we will do." Then Moses brought back to the Lord the response of the people.

9 The Lord said to Moses:I am coming to you now in a dense cloud, so that when the people hear me speaking with you, they will also remain faithful to you.

When Moses, then, had reported the response of the people to the Lord, 10 the Lord said to Moses:Go to the people and have them sanctify themselves today and tomorrow. Have them wash their garments 11 and be ready for the third day; for on the third day the Lord will come down on Mount Sinai in the sight of all the people. 12 Set limits for the people all around, saying:Take care not to go up the mountain, or even to touch its edge. All who touch the mountain must be put to death. 13 No hand shall touch them, but they must be stoned to death or killed with arrows. Whether human being or beast, they must not be allowed to live. Only when the ram's horn sounds may they go up on the mountain. 14 Then Moses came down from the mountain to the people and had them sanctify themselves, and they washed their garments. 15 He said to the people, "Be ready for the third day. Do not approach a woman."

The Great Theophany

16 On the morning of the third day there were peals of thunder and lightning, and a heavy cloud over the mountain, and a very loud blast of the shofar, so that all the people in the camp trembled. 17 But Moses led the people out of the camp to meet God, and they stationed themselves at the foot of the mountain. 18 Now Mount Sinai was completely enveloped in smoke, because the Lord had come down upon it in fire. The smoke rose from it as though from a kiln, and the whole mountain trembled violently. 19 The blast of the shofar grew louder and louder, while Moses was speaking and God was answering him with thunder.

20 When the Lord came down upon Mount Sinai, to the top of the mountain, the Lord summoned Moses to the top of the mountain, and Moses went up. 21 Then the Lord told Moses:Go down and warn the people not to break through to the Lord in order to see him; otherwise many of them will be struck down. 22 For their part, the priests, who approach the Lord must sanctify themselves; else the Lord will break out in anger against them. 23 But Moses said to the Lord, "The people cannot go up to Mount Sinai, for you yourself warned us, saying:Set limits around the mountain to make it sacred." 24 So the Lord said to him:Go down and come up along with Aaron. But do not let the priests and the people break through to come up to the Lord; else he will break out against them." 25 So Moses went down to the people and spoke to them.

Commentary

Here at Mt. Sinai the Lord is going to establish a covenant with His people. However, the covenant proposal is conditional. To experience the blessings and benefits, Israel must adhere to the covenant as given in the Decalogue and the Covenant Code. By divine election Israel is singled out from the nations for a special mission to the nations. The declaration at Sinai amounts to a national vocation: 1) to be formed in holiness and 2) to serve as a priestly mediator and missionary in bringing the world closer to God. Israel receives this call as the offspring of Abraham appointed to be the Lord's blessings to all nations. *

Questions

Assignment #35: Mount Sinai

1. When God invites the Israelites to be His people, how do they respond in Ex 19:8?
2. What happened at Mt. Sinai?
3. What happened on the morning of the third day?
4. How many times does Moses go up Mount Sinai? Why?
5. What is the national vocation declared at Sinai?

Visitors seeing Mt. Sinai (Jebel Musa) which provides an amazing view from 7500 feet. This is believed to be the site of the great theophany.

The Ten Commandments

Exodus 20:1-17

The Ten Commandments

20 Then God spoke all these words:

2 I am the Lord your God, who brought you out of the land of
Egypt, out of the house of slavery. 3 You shall not have other gods beside
me. 4 You shall not make for yourself an idol or a likeness of anything in
the heavens above or on the earth below or in the waters beneath the
earth; 5 you shall not bow down before them or serve them. For I, the
Lord, your God, am a jealous God, inflicting punishment for their ances-
tors' wickedness on the children of those who hate me, down to the third
and fourth generation; 6 but showing love down to the thousandth genera-
tion of those who love me and keep my commandments.

7 You shall not invoke the name of the Lord, your God, in vain. For
the Lord will not leave unpunished anyone who invokes his name in vain.

8 Remember the sabbath day—keep it holy. 9 Six days you may la-
bor and do all your work, 10 but the seventh day is a sabbath of the Lord
your God. You shall not do any work, either you, your son or your daugh-
ter, your male or female slave, your work animal, or the resident alien
within your gates. 11 For in six days the Lord made the heavens and the
earth, the sea and all that is in them; but on the seventh day he rested.
That is why the Lord has blessed the sabbath day and made it holy.

12 Honor your father and your mother, that you may have a long life in
the land the Lord your God is giving you.

13 You shall not kill.

14 You shall not commit adultery.

15 You shall not steal.

16 You shall not bear false witness against your neighbor.

17 You shall not covet your neighbor's house. You shall not covet your
neighbor's wife, his male or female slave, his ox or donkey, or anything
that belongs to your neighbor.

Commentary

Before God gives any of the Commandments He starts by reminding the people of His own love and fidelity that He has already shown to the people. "I am the Lord God who brought you out of Egypt..." It is out of love for us that the Lord gives us the Ten Commandments so that we might be free. The **Decalogue** *is an expression of universal law that is binding upon all people at all times, regardless of age, sex, status, or circumstance. Inscribed on two stone tablets, these laws delineate the two precepts of charity: the love of God (commandments 1-3) and the love of neighbor (commandments 4-10).* *

Questions

Assignment #36: The Ten Commandments

1. Why does God give us the Ten Commandments?
2. What is the Decalogue an expression of?

3. How many tablets are the commandments on? How are they divided up? What laws do they represent?
4. Using your special sheet, list the 10 Commandments (Decalogue) and give a once sentence explanation of each Commandment. Please put it in your own words.

SECTION 37

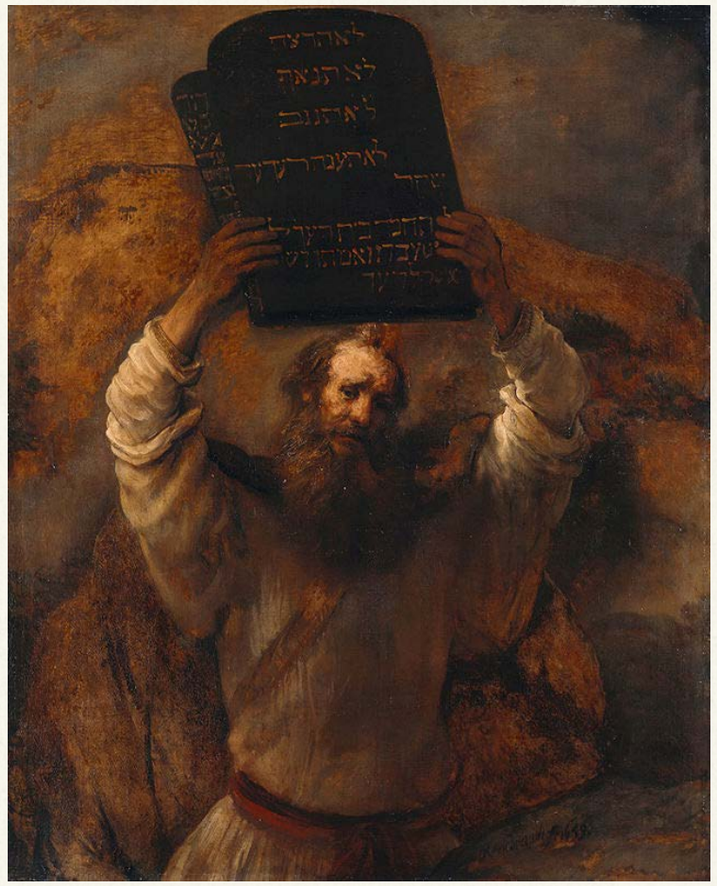
The Golden Calf

Exodus 32:1-35

The Golden Calf

32 When the people saw that Moses was delayed in coming down from the mountain, they gathered around Aaron and said to him, "Come, make us a god who will go before us; as for that man Moses who brought us out of the land of Egypt, we do not know what has happened to him." 2 Aaron replied, "Take off the golden earrings that your wives, your sons, and your daughters are wearing, and bring them to me." 3 So all the people took off their earrings and brought them to Aaron. 4 He received their offering, and fashioning it with a tool, made a molten calf. Then they cried out, "These are your gods, Israel, who brought you up from the land of Egypt." 5 On seeing this, Aaron built an altar in front of the calf and proclaimed, "Tomorrow is a feast of the Lord." 6 Early the next day the people sacrificed burnt offerings and brought communion sacrifices. Then they sat down to eat and drink, and rose up to revel.

7 Then the Lord said to Moses:Go down at once because your people, whom you brought out of the land of Egypt, have acted corruptly. 8 They have quickly turned aside from the way I commanded them, making for themselves a **molten calf** and bowing down to it, sacrificing to it and crying out, "These are your gods, Israel, who brought you up from the land of Egypt!" 9 I have seen this people, how stiff-necked they are, continued the Lord to Moses. 10 Let me alone, then, that my anger may burn against them to consume them. Then I will make of you a great nation.



Moses with the Ten Commandments, Rembrandt

11 But Moses implored the Lord, his God, saying, "Why, O Lord, should your anger burn against your people, whom you brought out of the land of Egypt with great power and with a strong hand? 12 Why should the Egyptians say, 'With evil intent he brought them out, that he might kill them in

the mountains and wipe them off the face of the earth'? Turn from your burning wrath; change your mind about punishing your people. 13 Remember your servants Abraham, Isaac, and Israel, and how you swore to them by your own self, saying, 'I will make your descendants as numerous as the stars in the sky; and all this land that I promised, I will give your descendants as their perpetual heritage. '" 14 So the Lord changed his mind about the punishment he had threatened to inflict on his people.

15 Moses then turned and came down the mountain with the two tablets of the covenant in his hands, tablets that were written on both sides, front and back. 16 The tablets were made by God; the writing was the writing of God, engraved on the tablets. 17 Now, when Joshua heard the noise of the people shouting, he said to Moses, "That sounds like a battle in the camp." 18 But Moses answered,

"It is not the noise of victory,
it is not the noise of defeat;
the sound I hear is singing."

19 As he drew near the camp, he saw the calf and the dancing. Then Moses' anger burned, and he threw the tablets down and broke them on the base of the mountain. 20 Taking the calf they had made, he burned it in the fire and then ground it down to powder, which he scattered on the water and made the Israelites drink.

DID YOU KNOW...

21 Moses asked Aaron, "What did this people do to you that you should lead them into a grave sin?" 22 Aaron replied, "Do not let my lord be angry. You know how the people are prone to evil. 23 They said to me, 'Make us a god to go before us; as for this man Moses who brought us out of the land of Egypt, we do not know what has happened to him. ' 24 So I told them, 'Whoever is wearing gold, take it off. ' They gave it to me, and I threw it into the fire, and this calf came out."

25 Moses saw that the people were running wild because Aaron had lost control—to the secret delight of their foes. 26 Moses stood at the gate of the camp and shouted, "Whoever is for the Lord, come to me!" All the Levites then rallied to him, 27 and he told them, "Thus says the Lord, the God of Israel:Each of you put your sword on your hip! Go back and forth through the camp, from gate to gate, and kill your brothers, your friends, your neighbors!" 28 The Levites did as Moses had commanded, and that day about three thousand of the people fell. 29 Then Moses said, "Today you are installed as priests for the Lord, for you went against your own sons and brothers, to bring a blessing upon yourselves this day."

The Atonement

30 On the next day Moses said to the people, "You have committed a grave sin. Now I will go up to the Lord; perhaps I may be able to make atonement for your sin." 31 So Moses returned to the Lord and said, "Ah, this people has committed a grave sin in making a god of gold for themselves! 32 Now if you would only forgive their sin! But if you will not, then blot me out of the book that you have written." 33 The Lord an-

swered Moses:Only the one who has sinned against me will I blot out of my book. 34 Now, go and lead the people where I have told you. See, my angel will go before you. When it is time for me to punish, I will punish them for their sin.

35 Thus the Lord struck the people for making the calf, the one that Aaron made.

Commentary

The people have agreed to the covenant with God and when Moses is delayed in coming back down the mountain, the people ask Aaron to built them a god. Aaron built a calf out of gold. This calf can be understood in two ways: 1) this is an idol representing a foreign god or 2) this is a throne or a depiction of YHWH. Either way both are forbidden under the 1st commandment which the people just agreed to.

God will inform Moses of this idolatrous act while he is on the mountain. The Lord will verbally disown His people in verse 7 when He refers to them as "your people." God wants to destroy His people and build up a people from the line of Moses. Moses will intercede for the people. His appeal to God will be two-fold: 1) to God's reputation, (what will the Egyptians say when they hear that you saved them only to destroy them in the desert) and 2) to God's fidelity to Abraham (remember your promise to Abraham, Isaac, and Jacob). *

When Moses comes down the mountain he will order that the Golden Calf be burnt, ground, and then drank by the people. This implies the complete destruction of the idol and the powerlessness of the god which it intended to represent.

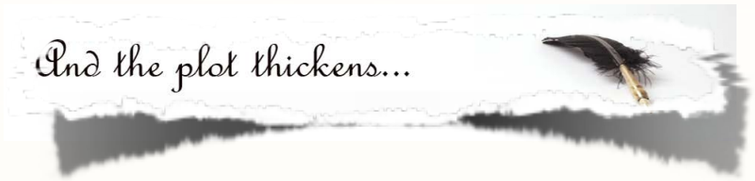
Questions

Assignment #37: The Golden Calf

1. What do Aaron and the people build while waiting for Moses? Why do they build it?
2. What is Moses' response?
3. What is the number forty in Lent a reminder of?
4. What did the statue that Aaron and the Israelites erect represent?
5. How does Moses find out about the Golden Calf?
6. Moses intercedes for the people. What are the two points of his ap peal?

"Aaron replied, 'Take off the golden earrings that your wives, your sons, and your daughters are wearing, and bring them to me.'"

- Exodus 32:2



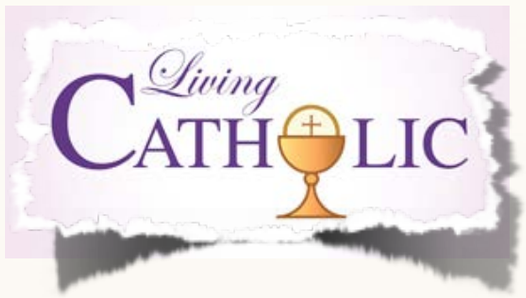
SECTION 38

Covenant Renewed

Exodus 34:1-9; 37: 1-9

Renewal of the Tablets

34 The Lord said to Moses:"Cut two stone tablets like the former, that I may write on them the words which were on the former tablets that you broke. 2 Get ready for tomorrow morning, when you are to go up Mount Sinai and there present yourself to me on the top of the mountain. 3 No one shall come up with you, and let no one even be seen on any part of the mountain; even the sheep and the cattle are not to graze in front of this mountain." 4 Moses then cut two stone tablets like the former, and early the next morning he went up Mount Sinai as the Lord had commanded him, taking in his hand the two stone tablets.



5 The Lord came down in a cloud and stood with him there and proclaimed the name, " Lord." 6 So the Lord passed before him and proclaimed:The Lord, the Lord, a God gracious and merciful, slow to anger and abounding in love and fidelity, 7 continuing his love for a thousand generations, and forgiving wickedness, rebellion, and sin; yet not declaring the guilty guiltless, but bringing punishment for their parents' wickedness on children and children's children to the third and fourth generation! 8 Moses at once knelt and bowed down to the ground. 9 Then he said, "If I find favor with you, Lord, please, Lord, come along in our company. This is indeed a stiff- necked people; yet pardon our wickedness and sins, and claim us as your own.

The Ark of the Covenant

37 Bezalel made the ark of acacia wood, two and a half cubits long, one and a half cubits wide, and one and a half cubits high. 2 The inside and outside were plated with gold, and a molding of gold was put around it. 3 Four gold rings were cast for its four supports, two rings on one side and two on the opposite side. 4 Poles of acacia wood were made and plated with gold; 5 these poles were put through the rings on the sides of the ark, for carrying it.

6 The cover was made of pure gold, two and a half cubits long and one and a half cubits wide. 7 Two cherubim of beaten gold were made for the two ends of the cover; 8 one cherub was at one end, the other at the other end, made of one piece with the cover, at each end. 9 The cherubim had their wings spread out above, sheltering the cover. They faced each other, with their faces looking toward the cover.

The Ark of the Covenant:

The Ark contained Aaron's rod, the Ten Commandments, and the manna. The Ark of the Covenant became God's dwelling place among the Israelites.

Moses was then instructed to make a Tabernacle to house the Ark of the Covenant.

When the Israelites traveled, they carried the Ark at the front of their group

THE ARK OF THE COVENANT	MARY
The "Old Ark" Was the Physical Dwelling Place of YHWH	The "New Ark" Was the Physical Dwelling Place of the Word Incarnate
The Word of God in the Stone Tablets	The Word of God Incarnate
Manna, the Life-giving bread of Heaven	Jesus Christ, the "Bread of Life"
Aaron's Rod, the Sign of the Ancestral Priesthood	Christ, the Eternal Priest in the Order of Melchizedek
Joy before the Ark: King David & the Ark "David danced before the Lord"	Joy before the Ark: Elizabeth & the New Ark "...the babe leaped for joy"

The New Testament perfects the Old, and whereas the old Ark of the Covenant had been lost, God provided a new and more perfect one – an immaculate woman. The Ark moves from being a human artifact of wood and gold, to a the highest honored and highest human creature. The presence of God is perfected insofar as the Second Person of the Trinity becomes Incarnate, and His mission is the forgiveness and satisfaction of mankind.

Source: www.stpeterslist.com

Commentary

Moses will make new tablets, which indicates that the broken Sinai covenant is about to be renewed. The Lard recalls that He will forgive but part of that is the need for the sinner to be repentant. He will not just leave the guilty guiltless, but He will take charge of them while remembering that He is a gracious and merciful God.

Questions

Assignment #38: Covenant Renewed

1. In Ex 34, how is the covenant renewed?
2. What was the role of merciful love in the Old Testament?
3. Show how the Ark of the Covenant types Mary.
4. What was contained in the Ark of the Covenant.

Moses and Joshua in the Tabernacle, James Tissot

Chapter 4

THE DESERT OF SIN

The Desert of Sin Trailer

The Census - Numbers 1:1-3,47-54

The Census

1 In the second year after the Israelites' departure from the land of Egypt, on the first day of the second month, the Lord said to Moses at the tent of meeting in the wilderness of Sinai:2 Take a **census** of the whole community of the Israelites, by clans and ancestral houses, registering by name each male individually. 3 You and Aaron shall enroll in companies all the men in Israel of twenty years or more who are fit for military service.

Levites Omitted in the Census

47 Now the Levites were not enrolled by their ancestral tribe with the others. 48 For the Lord had told Moses, 49 The tribe of Levi alone you shall not enroll nor include in the census along with the other Israelites. 50 You are to give the Levites charge of the tabernacle of the covenant with all its equipment and all that belongs to it. It is they who shall carry the tabernacle with all its equipment and who shall be its ministers; and they shall camp all around the tabernacle. 51 When the tabernacle is to move on, the Levites shall take it down; when the tabernacle is to be pitched, it is the Levites who shall set it up. Any unauthorized person who comes near it shall be put to death. 52 The other Israelites shall camp according to their companies, each in their own divisional camps, 53 but the Levites shall camp around the tabernacle of the covenant to ensure that God's wrath will not fall upon the Israelite community. The Levites shall keep guard over the tabernacle of the covenant. 54 The Israelites complied; they did just as the Lord had commanded Moses.

Commentary

The Israelites having been formed into a separate nation, under the special government of God as their King, it was necessary, before resuming their march towards the Promised Land, to put them into good order by tribes. And accordingly Moses was commissioned, along with Aaron, to take a census of the people. Only those men over the age of twenty that were able to bear arms and serve in the army were counted. A careful distinction of the tribe, family, and household to which every individual belonged was noted so that an exact genealogical register was formed, the relative strength of each tribe was established, and the reason found for arranging the order of precedence in march as well as disposing the different tribes in camp around the tabernacle.

The Levites were not numbered among them; instead, they were required to keep an accurate register of their own. They were consecrated to the priestly office, which in all countries had been exempted customarily, and in Israel by the express authority of God, from military service. The custody of the things devoted to the divine service was assigned to them so exclusively, that "no stranger"-- that is, no person, not even an Israelite of any other tribe, was allowed, under penalty of death, to approach these things.

Questions

Assignment #39: The Census

1. How does the Book of Numbers get its name?
2. What tribe is left out of the census taken by Moses? What is the tribe's job?
3. Who specifically was included in the census?
4. How many people did the census count? What was the population then?

Priestly Blessing

Numbers 6:22-27

The Priestly Blessing

22 The Lord said to Moses:23 Speak to Aaron and his sons and tell them:This is how you shall bless the Israelites. Say to them:

24 The Lord bless you and keep you!

25 The Lord let his face shine upon you, and be gracious to you!

26 The Lord look upon you kindly and give you peace!

27 So shall they invoke my name upon the Israelites, and I will bless them.

Commentary

This is the solemn benediction which God appointed for dismissing the people at the close of the daily service. The repetition of the name "Lord" three times, expresses the great mystery of the Godhead-- three persons, and yet one God. The Holy Trinity manifests itself through the expressions in the separate clauses. Each clause corresponds to the respective offices of each divine person: the Father, to "bless and keep us;" of the Son, to be "gracious to us;" and of the Holy Ghost, to "give us peace."

Questions

Assignment #40: The Priestly Blessing

1. Write out Aaron's priestly blessing in Nm 6: 24 - 26.
2. What does the repetition of the name "Lord" three times express?
3. When is the Solemnity of Mary celebrated? How does this relate to the Priestly Blessing?

Some of this old blessing is repeated in Psalm 4:7 and Psalm 67:2. It seems like a great blessing to give someone on a special occasion! Even the Church agrees, and that is why this is the first reading on the Solemnity of Mary, Mother of God. This feast falls on New Year's Day, January 1st. Ironically, this blessing as the first reading is

"The Lord bless you and keep you!
The Lord let his face shine upon you, and be gracious to you!
The Lord look upon you kindly and give you peace!"- Numbers 6: 25-26

Israel Rebels Against God

Numbers 11:1-35; 12:1-16

Discontent of the People

11 Now the people complained bitterly in the hearing of the Lord;
and when he heard it his wrath flared up, so that the Lord 's fire burned
among them and consumed the outskirts of the camp. 2 But when the peo-
ple cried out to Moses, he prayed to the Lord and the fire died out. 3
Hence that place was called Taberah, because there the fire of the Lord
burned among them.

4 The riffraff among them were so greedy for meat that even the Is-
raelites lamented again, "If only we had meat for food! 5 We remember
the fish we used to eat without cost in Egypt, and the cucumbers, the mel-
ons, the leeks, the onions, and the garlic. 6 But now we are famished; we
have nothing to look forward to but this manna."

7 Manna was like coriander seed and had the appearance of bdel-
lium. 8 When they had gone about and gathered it up, the people would
grind it between millstones or pound it in a mortar, then cook it in a pot
and make it into loaves, with a rich creamy taste. 9 At night, when the dew
fell upon the camp, the manna also fell.

10 When Moses heard the people, family after family, crying at the
entrance of their tents, so that the Lord became very angry, he was
grieved. 11 "Why do you treat your servant so badly?" Moses asked the
Lord. "Why are you so displeased with me that you burden me with all
this people? 12 Was it I who conceived all this people? or was it I who
gave them birth, that you tell me to carry them at my breast, like a nurse
carrying an infant, to the land you have promised under oath to their fa-
thers? 13 Where can I get meat to give to all this people? For they are cry-
ing to me, 'Give us meat for our food. ' 14 I cannot carry all this people by
myself, for they are too heavy for me. 15 If this is the way you will deal

Israelites in the Desert, Jacopo Tintoretto

with me, then please do me the favor of killing me at once, so that I need no longer face my distress."

The Seventy Elders

16 Then the Lord said to Moses:Assemble for me seventy of the elders of Israel, whom you know to be elders and authorities among the people, and bring them to the tent of meeting. When they are in place beside you, 17 I will come down and speak with you there. I will also take some of the spirit that is on you and will confer it on them, that they may share the burden of the people with you. You will then not have to bear it by yourself.

18 To the people, however, you shall say:"Sanctify yourselves for tomorrow, when you shall have meat to eat. For in the hearing of the Lord you have cried, 'If only we had meat for food! Oh, how well off we were in Egypt! ' Therefore the Lord will give you meat to eat, 19 and you will eat it, not for one day, or two days, or five, or ten, or twenty days, 20 but for a whole month—until it comes out of your very nostrils and becomes loathsome to you. For you have rejected the Lord who is in your midst, and in his presence you have cried, 'Why did we ever leave Egypt? '"

21 But Moses said, "The people around me include six hundred thousand soldiers; yet you say, 'I will give them meat to eat for a whole month. ' 22 Can enough sheep and cattle be slaughtered for them? If all the fish of the sea were caught for them, would they have enough?" 23 The Lord answered Moses:Is this beyond the Lord 's reach? You shall see now whether or not what I have said to you takes place.

The Spirit on the Elders

24 So Moses went out and told the people what the Lord had said. Gathering seventy elders of the people, he had them stand around the tent. 25 The Lord then came down in the cloud and spoke to him. Taking some of the spirit that was on Moses, he bestowed it on the seventy elders; and as the spirit came to rest on them, they prophesied but did not continue.

26 Now two men, one named Eldad and the other Medad, had remained in the camp, yet the spirit came to rest on them also. They too had been on the list, but had not gone out to the tent; and so they prophesied in the camp. 27 So, when a young man ran and reported to Moses, "Eldad and Medad are prophesying in the camp," 28 Joshua, son of Nun, who from his youth had been Moses' aide, said, "My lord, Moses, stop them." 29 But Moses answered him, "Are you jealous for my sake? If only all the people of the Lord were prophets! If only the Lord would bestow his spirit on them!" 30 Then Moses retired to the camp, along with the elders of Israel.

The Quail

31 There arose a wind from the Lord that drove in quail from the sea and left them all around the camp site, to a distance of a day's journey and at a depth of two cubits upon the ground. 32 So all that day, all night, and all the next day the people set about to gather in the quail. Even the one who got the least gathered ten homers of them. Then they spread them out all around the camp. 33 But while the meat was still between their teeth, before it could be chewed, the Lord 's wrath flared up against the people, and the Lord struck them with a very great plague. 34 So that place was named Kibroth- hattaavah, because it was there that the greedy people were buried.35 From Kibroth- hattaavah the people set out for Hazeroth, where they stayed

Jealousy of Aaron and Miriam

12 Miriam and Aaron spoke against Moses on the pretext of the Cushite woman he had married; for he had in fact married a Cushite woman. 2 They complained, "Is it through Moses alone that the Lord has spoken? Has he not spoken through us also?" And the Lord heard this. 3 Now the man Moses was very humble, more than anyone else on earth. 4 So at once the Lord said to Moses and Aaron and Miriam:Come out, you three, to the tent of meeting. And the three of them went. 5 Then the Lord came down in a column of cloud, and standing at the entrance of

the tent, called, "Aaron and Miriam." When both came forward, 6 the Lord said:Now listen to my words:

If there are prophets among you,

in visions I reveal myself to them,

in dreams I speak to them;

7 Not so with my servant Moses!

Throughout my house he is worthy of trust:

8 face to face I speak to him,

plainly and not in riddles.

The likeness of the Lord he beholds.

Why, then, do you not fear to speak against my servant Moses? 9 And so the Lord 's wrath flared against them, and he departed.

Miriam's Punishment

10 Now the cloud withdrew from the tent, and there was Miriam, stricken with a scaly infection, white as snow! When Aaron turned toward Miriam and saw her stricken with snow- white scales, 11 he said to Moses, "Ah, my lord! Please do not charge us with the sin that we have foolishly committed! 12 Do not let her be like the stillborn baby that comes forth from its mother's womb with its flesh half consumed." 13 Then Moses cried to the Lord, "Please, not this! Please, heal her!" 14 But the Lord answered Moses:Suppose her father had spit in her face, would she not bear her shame for seven days? Let her be confined outside the camp for seven days; afterwards she may be brought back. 15 So Miriam was confined outside the camp for seven days, and the people did not start out again until she was brought back.

16 After that the people set out from Hazeroth and encamped in the wilderness of Paran.

Commentary

The daily familiarity has lead the Israelites to have a feeling of disgust at the sight and taste of the monotonous food. They have become ungrateful for the heavenly gift, and so they long for a change in food. They even go so far as to wish they were back in Egypt where they would eat fish and meat on a regular basis. Moses will once again pray to the Lord to provide them with meat and the Lord will send a flock of quail into the camp for everyone to eat.

Miriam and Aaron soon become jealous of Moses' prominent place and they desire to considered as great as he is. As a result Aaron and Miriam will be punished. It is not until they ask for forgiveness and Moses intercedes for them, especially for Miriam, that they are forgiven of their rebellion. It is important to note that a public example was made of Miriam first, to show that no one is above the laws of God.

Questions

Assignment #41: Israel Rebels Against God

1. What feelings are the Israelites experiencing?
2. When Moses prays to God to provide the Israelites for food, what does God send?
3. What feelings do Aaron and Miriam have towards Moses?
4. What is Miriam's punishment? What does this show?

"Now the people complained bitterly in the hearing of the Lord..."

- Numbers 11:1

Spies in Canaan

Numbers 13:1-33

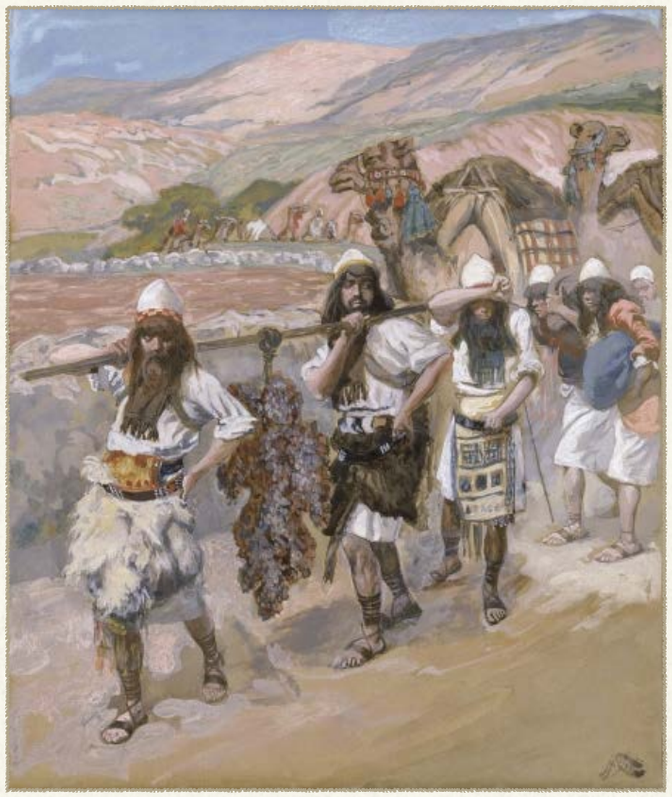
The Twelve Scouts

13 The Lord said to Moses:2 "Send men to reconnoiter the land of Canaan, which I am giving the Israelites. You shall send one man from each ancestral tribe, every one a leader among them." 3 So Moses sent them from the wilderness of Paran, at the direction of the Lord. All of them were leaders among the Israelites. 4 These were their names:

from the tribe of Reuben, Shammua, son of Zaccur;
5 from the tribe of Simeon, Shaphat, son of Hori;
6 from the tribe of Judah, Caleb, son of Jephunneh;
7 from the tribe of Issachar, Igal;
8 for the Josephites, from the tribe of Ephraim, Hoshea, son of Nun;
9 from the tribe of Benjamin, Palti, son of Raphu;
10 from the tribe of Zebulun, Gaddiel, son of Sodi;
11 for the Josephites, from the tribe of Manasseh, Gaddi, son of Susi;
12 from the tribe of Dan, Ammiel, son of Gemalli;
13 from the tribe of Asher, Sethur, son of Michael;
14 from the tribe of Naphtali, Nahbi, son of Vophsi;
15 from the tribe of Gad, Geuel, son of Machi.
16 These are the names of the men whom Moses sent to reconnoiter the land. But Hoshea, son of Nun, Moses called Joshua.

17 In sending them to reconnoiter the land of Canaan, Moses said to them, "Go up there in the Negeb, up into the highlands, 18 and see what kind of land it is and whether the people living there are strong or weak, few or many. 19 Is the country in which they live good or bad? Are the towns in which they dwell open or fortified? 20 Is the soil fertile or barren, wooded or clear? And do your best to get some of the fruit of the land." It was then the season for early grapes.

21 So they went up and reconnoitered the land from the wilderness of Zin as far as where Rehob adjoins Lebo- hamath. 22 Going up by way of the Negeb, they reached Hebron, where Ahiman, Sheshai and Talmai, descendants of the Anakim, were. (Now Hebron had been built seven years before Zoan in Egypt.) 23 They also reached the Wadi Eshcol, where they cut down a branch with a single cluster of grapes on it, which two of them carried on a pole, as well as some pomegranates and figs. 24 It was because of the cluster the Israelites cut there that they called the place Wadi Eshcol.



The Grapes of Canaan, James Tissot

Although the spies brought back a cluster of grapes so large that it took two men to carry it (Numbers 13:23), only two of the twelve gave a good report of the land.

Their Report

25 They returned from reconnoitering the land forty days later. 26 Proceeding directly to Moses and Aaron and the whole community of the Israelites in the wilderness of Paran at Kadesh, they made a report to them and to the whole community, showing them the fruit of the land. 27 They told Moses:"We came to the land to which you sent us. It does indeed flow with milk and honey, and here is its fruit. 28 However, the people who are living in the land are powerful, and the towns are fortified and very large. Besides, we saw descendants of the Anakim there. 29 Amalekites live in the region of the Negeb; Hittites, Jebusites and Amorites dwell in the highlands, and **Canaanites** along the sea and the banks of the Jordan."30 Caleb, however, quieted the people before Moses and said, "We ought to go up and seize the land, for we can certainly prevail over it." 31 But the men who had gone up with him said, "We cannot attack these people; they are too strong for us." 32 They spread discouraging reports among the Israelites about the land they had reconnoitered, saying, "The land that we went through and reconnoitered is a land that consumes its inhabitants. And all the people we saw there are huge. 33 There we saw the Nephilim (the Anakim are from the Nephilim); in our own eyes we seemed like mere grasshoppers, and so we must have seemed to them.

Commentary

As the Israelites stand on the brink of the Promised Land, God tells Moses to send twelve men, one from each tribe, to survey the land and bring back any information they can. After 40 days the spies return. Ten of the spies bring a report back that focuses on the size of the cities and the enemies that they will have to fight. Only Joshua and Caleb believe that the the Israelites will be victorious in conquering the land. These two men are the only ones that have enough faith to believe that God will deliver on his promises and give them the Promised Land.

Questions

Assignment #42: Spies in Canaan

1. Why were spies sent to the Promised Land?
2. How long were the spies gone?
3. What report do the spies bring back?
4. What two spies bring back "good" news?

"We came to the land to which you sent us. It does indeed flow with milk and honey, and here is its fruit..." - Numbers 13:27

Threats of Revolt & The Lord's Sentence

Numbers 14:1-38

Threats of Revolt

14 At this, the whole community broke out with loud cries, and the
people wept into the night. 2 All the Israelites grumbled against Moses and
Aaron, the whole community saying to them, "If only we had died in the
land of Egypt," or "If only we would die here in the wilderness! 3 Why is
the Lord bringing us into this land only to have us fall by the sword? Our
wives and little ones will be taken as spoil. Would it not be better for us to
return to Egypt?" 4 So they said to one another, "Let us appoint a leader
and go back to Egypt."

5 But Moses and Aaron fell prostrate before the whole assembled community of the Israelites; 6 while Joshua, son of Nun, and Caleb, son of
Jephunneh, who had been among those that reconnoitered the land, tore
their garments 7 and said to the whole community of the Israelites, "The
land which we went through and reconnoitered is an exceedingly good land.
8 If the Lord is pleased with us, he will bring us in to this land and give it to
us, a land which flows with milk and honey. 9 Only do not rebel against the
Lord! You need not be afraid of the people of the land, for they are but
food for us! Their protection has left them, but the Lord is with us. Do not
fear them."

The Lord's Sentence

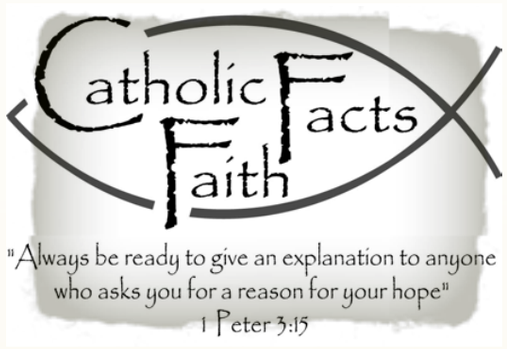
10 The whole community threatened to stone them. But the glory of
the Lord appeared at the tent of meeting to all the Israelites. 11 And the
Lord said to Moses:How long will this people spurn me? How long will they
not trust me, despite all the signs I have performed among them? 12 I will
strike them with pestilence and disown them. Then I will make of you a nation greater and mightier than they.

13 But Moses said to the Lord:"The Egyptians will hear of this, for by
your power you brought out this people from among them. 14 They will tell
the inhabitants of this land, who have heard that you, Lord, are in the midst
of this people; you, Lord, who directly revealed yourself! Your cloud stands
over them, and you go before them by day in a column of cloud and by
night in a column of fire. 15 If now you slay this people all at once, the nations who have heard such reports of you will say, 16 'The Lord was not
able to bring this people into the land he swore to give them; that is why he
slaughtered them in the wilderness. ' 17 Now then, may my Lord's forbearance be great, even as you have said, 18 'The Lord is slow to anger and
abounding in kindness, forgiving iniquity and rebellion; yet certainly not declaring the guilty guiltless, but punishing children to the third and fourth
generation for their parents' iniquity. ' 19 Pardon, then, the iniquity of this
people in keeping with your great kindness, even as you have forgiven them
from Egypt until now."

20 The Lord answered:I pardon them as you have asked. 21 Yet, by
my life and the Lord 's glory that fills the whole earth, 22 of all the people
who have seen my glory and the signs I did in Egypt and in the wilderness,
and who nevertheless have put me to the test ten times already and have not
obeyed me, 23 not one shall see the land which I promised on oath to their
ancestors. None of those who have spurned me shall see it. 24 But as for my

servant Caleb, because he has a different spirit and follows me unreservedly, I will bring him into the land which he entered, and his descendants shall possess it. 25 But now, since the Amalekites and Canaanites are living in the valleys, turn away tomorrow and set out into the wilderness by way of the Red Sea road.

26 The Lord also said to Moses and Aaron:27 How long will this wicked community grumble against me? I have heard the grumblings of the Israelites against me. 28 Tell them: "By my life"—oracle of the Lord —"I will do to you just what I have heard you say. 29 Here in the wilderness your dead bodies shall fall. Of all your men of twenty years or more, enrolled in your registration, who grumbled against me, 30 not one of you shall enter the land where I solemnly swore to settle you, except Caleb, son of Jephunneh, and Joshua, son of Nun. 31 Your little ones, however, who you said would be taken as spoil, I will bring in, and they shall know the land you rejected. 32 But as for you, your bodies shall fall here in the wilderness, 33 while your children will wander for forty years, suffering for your infidelity, till the last of you lies dead in the wilderness. 34 Corresponding to the number of days you spent reconnoitering the land—forty days—you shall bear your punishment one year for each day:forty years. Thus you will realize what it means to oppose me. 35 I, the Lord, have spoken; and I will surely do this to this entire wicked community that conspired against me:here in the wilderness they shall come to their end and there they will die."



36 And the men whom Moses had sent to reconnoiter the land and who on returning had set the whole community grumbling against him by spreading discouraging reports about the land— 37 these men who had spread discouraging reports about the land were struck down by the Lord and died. 38 Only Joshua, son of Nun, and Caleb, son of Jephunneh, survived of all the men who had gone to reconnoiter the land.

Commentary

On hearing the report of the 10 spies the people once again murmur against the Lord and go so far as to wish that they had never left Egypt. After all that the Lord has done to prove his power, faithfulness, and love to this nation, they continue to reject His laws and His love. The phrase "be careful what you wish for" becomes all too familiar for this generation of Israelites. After believing it better that they should die in the wilderness than enter the Promised Land, that is exactly what God is going to allow them to do. The people will be forced to wander for 40 years in the desert; one year for each day that the spies spent surveying the Land of Canaan. In fact the only two people from this generation to enter the Promised Land will be Joshua and Caleb.

Questions

Assignment #43: Threats of Revolt & The Lord's Sentence

1. What does the crowd complain about to Moses and Aaron?
2. Which two people step forward and remind the people to have faith?
3. After the people rebel against God, what is the sentence in v. 33 to teach them obedience and reliance to God?
4. Why 40 years of wandering?

Sin of Moses & Aaron

Numbers 20:1-13

20 The Israelites, the whole community, arrived in the wilderness of Zin in the first month, and the people stayed at Kadesh. It was here that Miriam died, and here that she was buried.

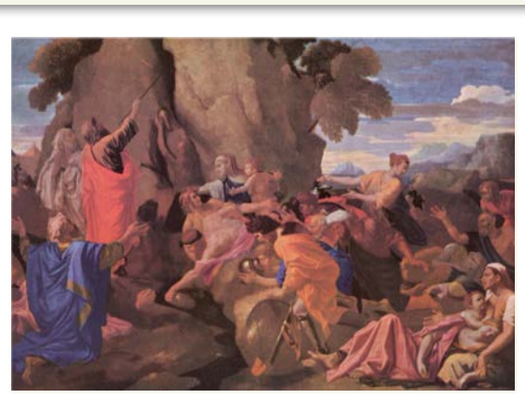
Need for Water at Kadesh

2 Since the community had no water, they held an assembly against Moses and Aaron. 3 The people quarreled with Moses, exclaiming, "Would that we had perished when our kindred perished before the Lord! 4 Why have you brought the Lord 's assembly into this wilderness for us and our livestock to die here? 5 Why have you brought us up out of Egypt, only to bring us to this wretched place? It is not a place for grain nor figs nor vines nor pomegranates! And there is no water to drink!" 6 But Moses and Aaron went away from the assembly to the entrance of the tent of meeting, where they fell prostrate.

Sin of Moses and Aaron

Then the glory of the Lord appeared to them, 7 and the Lord said to Moses:8 Take the staff and assemble the community, you and Aaron your brother, and in their presence command the rock to yield its waters. Thereby you will bring forth water from the rock for them, and supply the community and their livestock with water. 9 So Moses took the staff from its place before the Lord, as he was ordered. 10 Then Moses and Aaron gathered the assembly in front of the rock, where he said to them, "Just listen, you rebels! Are we to produce water for you out of this rock?" 11 Then, raising his hand, Moses struck the rock twice with his staff, and water came out in abundance, and the community and their livestock drank. 12 But the Lord said to Moses and Aaron:Because you did not have confidence in me, to acknowledge my holiness before the Israelites, therefore you shall not lead this assembly into the land I have given them.

13 These are the waters of Meribah, where the Israelites quarreled with the Lord, and through which he displayed his holiness.



Many theologians believe that the rock was meant to be a type of Christ. The first time when Moses is instructed to strike the rock once at Masah (Meribah), it represents Christ on the Cross

Commentary

This story is not to be confused with the wasters of Massah (Meribah) where Moses was directed by God to strike the rock. Here at the end of the 40 years of wandering in the desert, Moses is directed by God to command the rock to bring forth water. The disobedience that Moses shows is not taken lightly by the Lord. As a result of his disobedience to the command of God, Moses will not be allowed to enter the Promised Land.

Questions

Assignment #44: Sin of Moses & Aaron

1. What is the sin of Moses and Aaron in regards to the water?
2. What do theologians think the rock is a type for? How?
3. What is Moses' punishment for his disobedience?

Moses and the Brazen Serpent, Sebastien Bourdon

THE BRONZE SERPENT

- *The Bronze Serpent which was made by Moses and mounted on a pole is a type of Christ. Just as all who look upon the Bronze Serpent are healed of their physical illness, the same is true for all those who look upon the cross of Christ. It is through the cross that we are all saved of your spiritual illness, sin. As we gaze upon the cross in faith we are reminded of our forgiveness of sins.*

The Bronze Serpent

Numbers 21:4-9

The Bronze Serpent

21 4 From Mount Hor they set out by way of the Red Sea, to bypass
the land of Edom, but the people's patience was worn out by the journey; 5
so the people complained against God and Moses, "Why have you brought
us up from Egypt to die in the wilderness, where there is no food or water?
We are disgusted with this wretched food!"

6 So the Lord sent among the people seraph serpents, which bit the
people so that many of the Israelites died. 7 Then the people came to Moses
and said, "We have sinned in complaining against the Lord and you. Pray to
the Lord to take the serpents from us." So Moses prayed for the people, 8
and the Lord said to Moses:Make a seraph and mount it on a pole, and every-
one who has been bitten will look at it and recover. 9 Accordingly Moses
made a **bronze serpent** and mounted it on a pole, and whenever the ser-
pent bit someone, the person looked at the bronze serpent and recovered.

Commentary

The people murmur against God and Moses again and so the Lord sends seraph serpents into the camp to bite the people. Once the people recognize their sin, they beg for forgiveness. It is only after the people ask God for forgiveness that He can give it to them. God then commands Moses to build a Bronze Serpent and mount it on a pole. Any one who has been bitten and looks upon the Bronze Serpent is healed of their suffering.

Questions

Assignment #45: The Bronze Serpent

1. What happens when Moses erects a serpent on a pole in the desert?
2. Who does this foreshadow?
3. How has the image of the Bronze Serpent been adopted by our current culture? Where do you see this symbol?

The image of the Bronze Serpent has been adopted by our current culture to be a symbol of medicine and healing. Often times this symbol will appear on the sides of ambulances, doctors offices, or hospitals. The miraculous healing that comes from the Bronze Serpent is a reminder to our current culture that

DID YOU KNOW...

"Make a seraph and mount it on a pole, and everyone who has been bitten will look at it and recover. "

- Numbers 21:8

The Great Commandment

Deuteronomy 5:32 - 6:9

32 Be careful, therefore, to do as the Lord, your God, has commanded you,
not turning aside to the right or to the left, 33 but following exactly the way
that the Lord, your God, commanded you that you may live and prosper,
and may have long life in the land which you are to possess.

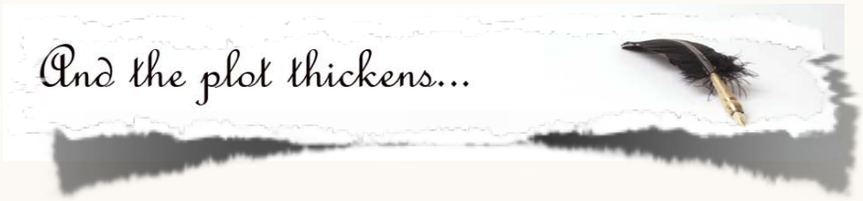
6 This then is the commandment, the statutes and the ordinances,
which the Lord, your God, has commanded that you be taught to observe in
the land you are about to cross into to possess, 2 so that you, that is, you,
your child, and your grandchild, may fear the Lord, your God, by keeping,
as long as you live, all his statutes and commandments which I enjoin on
you, and thus have long life. 3 Hear then, Israel, and be careful
to observe them, that it may go well with you and that you may
increase greatly; for the Lord, the God of your ancestors, prom-
ised you a land flowing with milk and honey.

The Great Commandment

4 Hear, O Israel! The Lord is our God, the Lord alone! 5
Therefore, you shall love the Lord, your God, with your whole heart, and
with your whole being, and with your whole strength. 6 Take to heart these
words which I command you today. 7 Keep repeating them to your children.
Recite them when you are at home and when you are away, when you lie
down and when you get up. 8 Bind them on your arm as a sign and let them
be as a pendant on your forehead. 9 Write them on the doorposts of your
houses and on your gates.

Commentary

The command is very simple, that if the people obey all of the commands of the Lord then they will live long and prosperous lives in the Promised Land. The greatest command of all is to love the Lord with your whole heart, mind, and soul, and to keep him as your only God. This generation does not allow this law to be written on their hearts. They will write it on the doors of the house, but they will fail to believe it and practice it in their hearts.



"Therefore, you shall love the Lord, your God, with your whole heart, and with your whole being, and with your whole strength."- Deuteronomy 6:5

Questions

Assignment #46: The Great Commandment

1. What does Deuteronomy mean?
2. Write out Dt 6: 4-5.
3. What does this generation of Israelites fail to do?
4. Where will Jesus cite the Great Commandment?

The Choice Before Israel

Deuteronomy 30:11-20

The Choice Before Israel

15 See, I have today set before you life and good, death and evil. 16
If you obey the commandments of the Lord, your God, which I am giving you today, loving the Lord, your God, and walking in his ways, and keeping his commandments, statutes and ordinances, you will live and grow numerous, and the Lord, your God, will bless you in the land you are entering to possess. 17 If, however, your heart turns away and you do not obey, but are led astray and bow down to other gods and serve them, 18 I tell you today that you will certainly perish; you will not have a long life on the land which you are crossing the Jordan to enter and possess. 19 I call heaven and earth today to witness against you: I have set before you life and death, the blessing and the curse. Choose life, then, that you and your descendants may live, 20 by loving the Lord, your God, obeying his voice, and holding fast to him. For that will mean life for you, a long life for you to live on the land which the Lord swore to your ancestors, to Abraham, Isaac, and Jacob, to give to them.

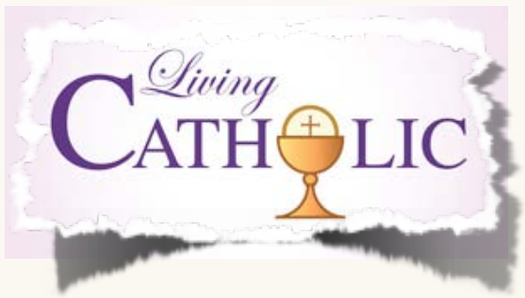
Commentary

The choice is made very clear for the Israelites, if you love the Lord your God, as you already agreed to do, then you will have a long and flourishing life. However, if you do not follow the commandments and laws of God which you have agreed to, then you will perish. The way of following the Lord results in life and true happiness, but when we choose to do it ourselves then we certainly will perish.

Questions

Assignment #47: The Choice Before Israel

1. What does God want the people to choose in Dt 30:19?



"Choose life, then, that you and your descendants may live."

- Deuteronomy 30:19

"THAT IS UNFAIR!"

- *"Why did Moses die before entering the Promised Land? That is unfair." Countless generations of believers have muttered this question.*
- *We don't always get to see the success of our work. Many of us have volunteered for a service project and didn't see its completion. We don't provide service for the credit or the hours completed; we do it because it is a good thing! It is the same with Moses. He had completed what he had been called to do. Now the Israelites can see the Promised Land and Moses is responsible for getting them there, just as we do good deeds to get to our destination - the Promised Land of Heaven.*

SECTION 48

Death of Moses

Deuteronomy 32:45-52; 34:1-12

Final Appeal

32 45 When Moses had finished speaking all these words to all Israel, 46 he said to them, Take to heart all the words that I am giving in witness against you today, words you should command your children, that they may observe carefully every word of this law. 47 For this is no trivial matter for you, but rather your very life; by this word you will enjoy a long life on the land you are crossing the Jordan to possess.

Moses Looks upon Canaan

48 On that very day the Lord said to Moses, 49 Ascend this mountain of the Abarim, Mount Nebo in the land of Moab facing Jericho, and view the land of Canaan, which I am giving to the Israelites as a possession. 50 Then you shall die on the mountain you are about to ascend, and shall be gathered to your people, just as your brother Aaron died on Mount Hor and there was gathered to his people, 51 because both of you broke faith with me among the Israelites at the waters of Meribath- kadesh in the wilderness of Zin:you did not manifest my holiness among the Israelites. 52 You may indeed see the land from a distance, but you shall not enter that land which I am giving to the Israelites.

34 Then Moses went up from the plains of Moab to Mount Nebo, the peak of Pisgah which faces Jericho, and the Lord showed him all the land—Gilead, and as far as Dan, 2 all Naphtali, the land of Ephraim and Manas-

seh, all the land of Judah as far as the Western Sea, 3 the Negeb, the plain (the valley of Jericho, the City of Palms), and as far as Zoar. 4 The Lord then said to him, This is the land about which I promised on oath to Abraham, Isaac, and Jacob, "I will give it to your descendants." I have let you see it with your own eyes, but you shall not cross over. 5 So there, in the land of Moab, Moses, the servant of the Lord, died as the Lord had said; 6 and he was buried in a valley in the land of Moab, opposite Beth- peor; to this day no one knows the place of his burial. 7 Moses was one hundred and twenty years old when he died, yet his eyes were undimmed and his vigor unabated. 8 The Israelites wept for Moses in the plains of Moab for thirty days, till they had completed the period of grief and mourning for Moses.

9 Now Joshua, son of Nun, was filled with the spirit of wisdom, since Moses had laid his hands upon him; and so the Israelites gave him their obedience, just as the Lord had commanded Moses.

10 Since then no prophet has arisen in Israel like Moses, whom the Lord knew face to face, 11 in all the signs and wonders the Lord sent him to perform in the land of Egypt against Pharaoh and all his servants and against all his land, 12 and all the great might and the awesome power that Moses displayed in the sight of all Israel.

Commentary

Moses is so close to entering the Promised Land; in fact he can see it from the top of Mount Nebo. Moses' call from God was to set the people free from Egypt, teach them the laws of God, and to show them what it means to be faithful to the Lord. Moses has completed that task and here at the brink of entering the Promised Land, he will die and Joshua will take the role as leader of the people. It will be Joshua, not Moses or Aaron, who will lead the next generation of Israelites into the Promised Land. God does leave Moses with the assurance that He will be faithful to His promise and give the Land of Canaan to the Israelites. Moses dies with the certainty of knowing that the mission will be accomplished.

Moses in the New Testament!

Questions

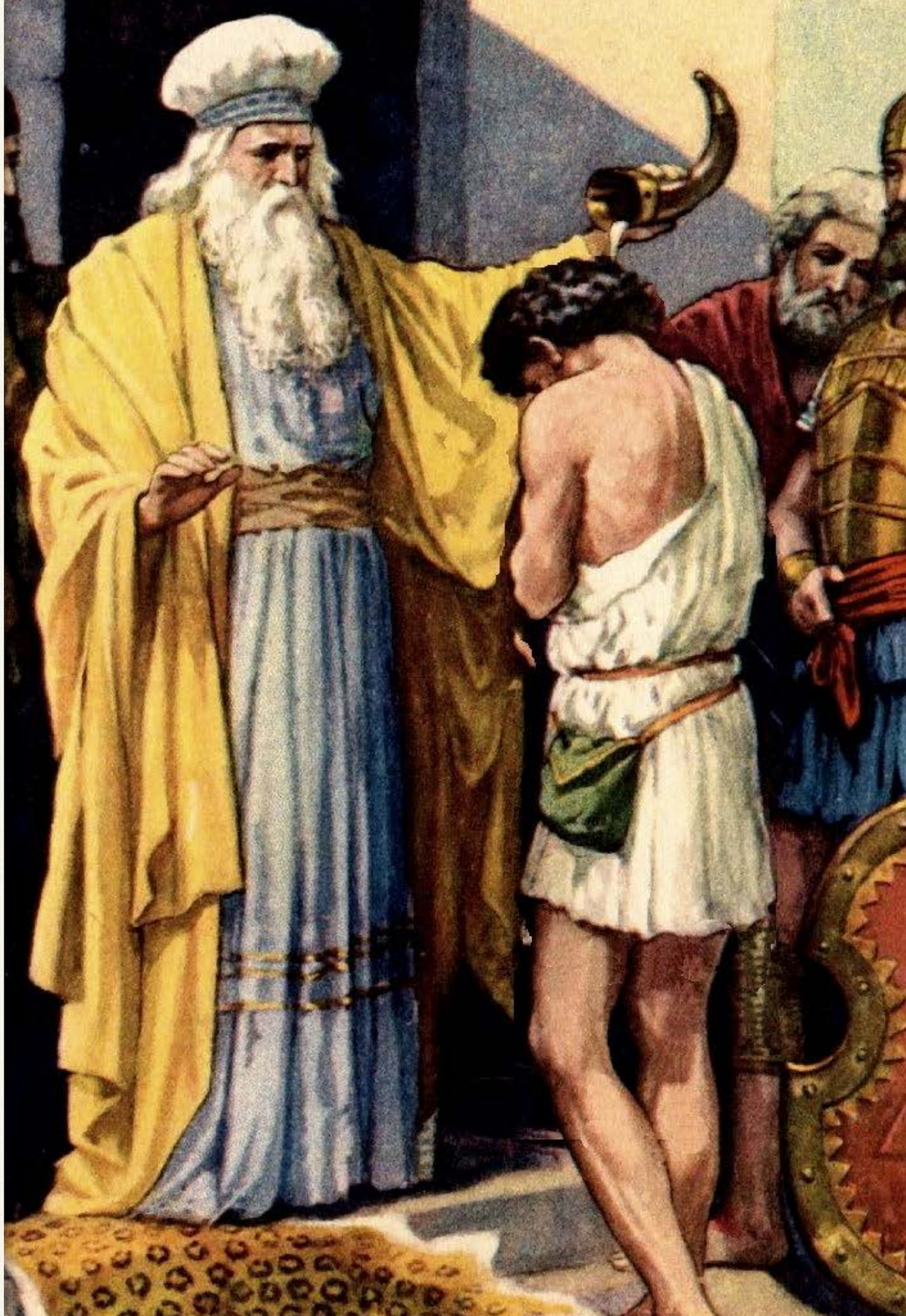
Assignment #48: Death of Moses

1. Where does Aaron die?
2. What is Moses' penalty for wavering in his faith at the rock of Meribah?
3. On what mountain does Moses die?
4. After Moses' death, who will lead the people into the Promised Land?
5. Where will Moses appear later on in the Bible? With whom?

Chapter 5

THE PERIOD OF JUDGES

The Period of Judges Trailer



Joshua Becomes Leader; Spies Saved by Rahab

Joshua 1:1-2:22

Divine Promise of Assistance

1 After Moses, the servant of the Lord, had died, the Lord said to
Moses' aide Joshua, son of Nun:2 Moses my servant is dead. So now, you
and the whole people with you, prepare to cross the Jordan to the land
that I will give the Israelites. 3 Every place where you set foot I have given
you, as I promised Moses. 4 All the land of the Hittites, from the wilder-
ness and the Lebanon east to the great river Euphrates and west to the
Great Sea, will be your territory. 5 No one can withstand you as long as
you live. As I was with Moses, I will be with you: I will not leave you nor
forsake you. 6 Be strong and steadfast, so that you may give this people
possession of the land I swore to their ancestors that I would give them. 7
Only be strong and steadfast, being careful to observe the entire law
which Moses my servant enjoined on you. Do not swerve from it either to
the right or to the left, that you may succeed wherever you go. 8 Do not
let this book of the law depart from your lips. Recite it by day and by
night, that you may carefully observe all that is written in it; then you will
attain your goal; then you
will succeed. 9 I command
you:be strong and steadfast!
Do not fear nor be dis-
mayed, for the Lord, your
God, is with you wherever
you go.

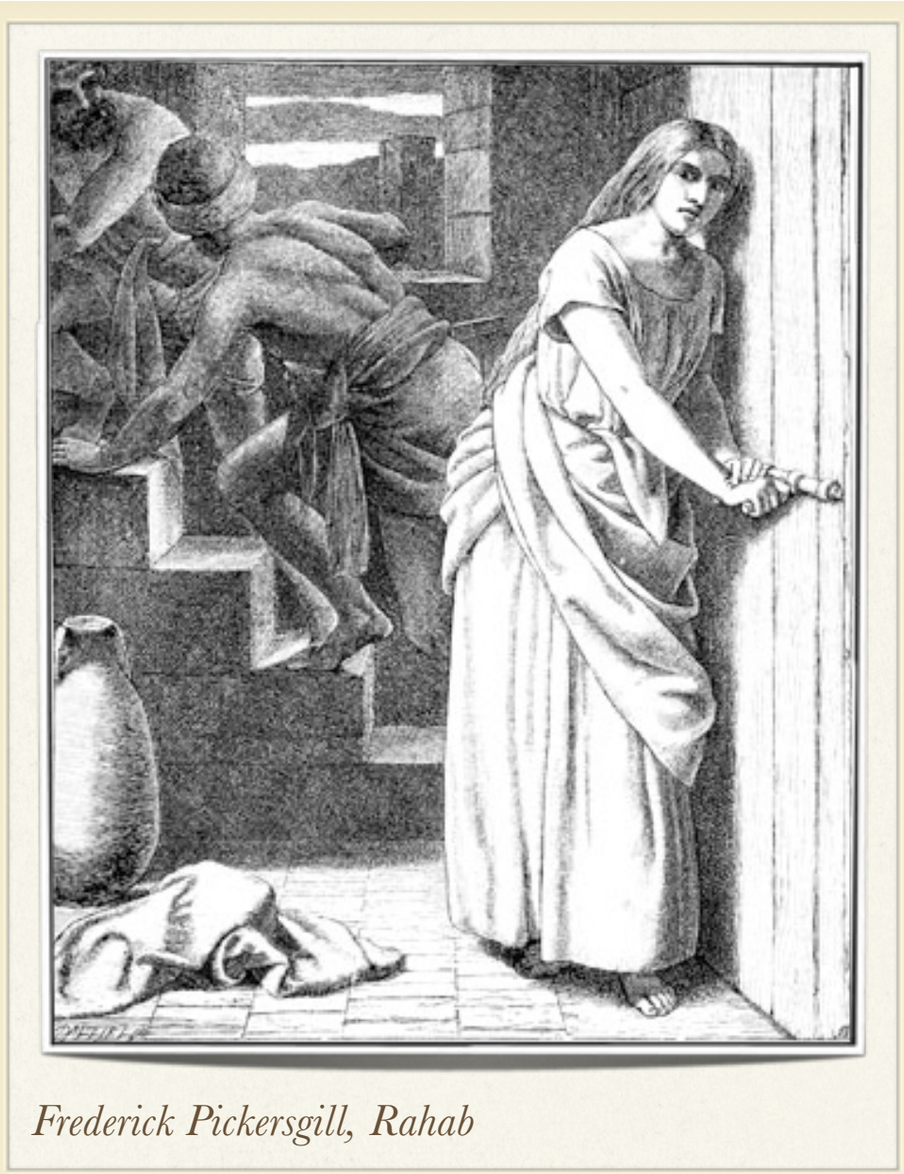
10 So Joshua commanded the officers of the people:11 "Go
through the camp and command the people, 'Prepare your provisions, for
three days from now you shall cross the Jordan here, to march in and pos-
sess the land the Lord, your God, is giving as your possession. '"

The Transjordan Tribes

12 Joshua addressed the Reubenites, the Gadites, and the half- tribe
of Manasseh:13 "Remember what Moses, the servant of the Lord, com-
manded you when he said, 'The Lord, your God, is about to give you
rest; he will give you this land. ' 14 Your wives, your children, and your
livestock may remain in the land Moses gave you here beyond the Jordan.
But all the warriors among you must cross over armed, ahead of your kin-
dred, and you must help them 15 until the Lord has settled your kindred,
and they like you possess the land the Lord, your God, is giving them. Af-
terward you may return and possess your own land, which Moses, the ser-
vant of the Lord, has given you east of the Jordan." 16 They answered
Joshua, "We will do all you have commanded us, and we will go wherever
you send us. 17 As completely as we obeyed Moses, we will obey you.
Only, may the Lord, your God, be with you as God was with Moses. 18
Anyone who rebels against your orders and does not obey all your com-
mands shall be put to death. Only be strong and steadfast."

Spies Saved by Rahab

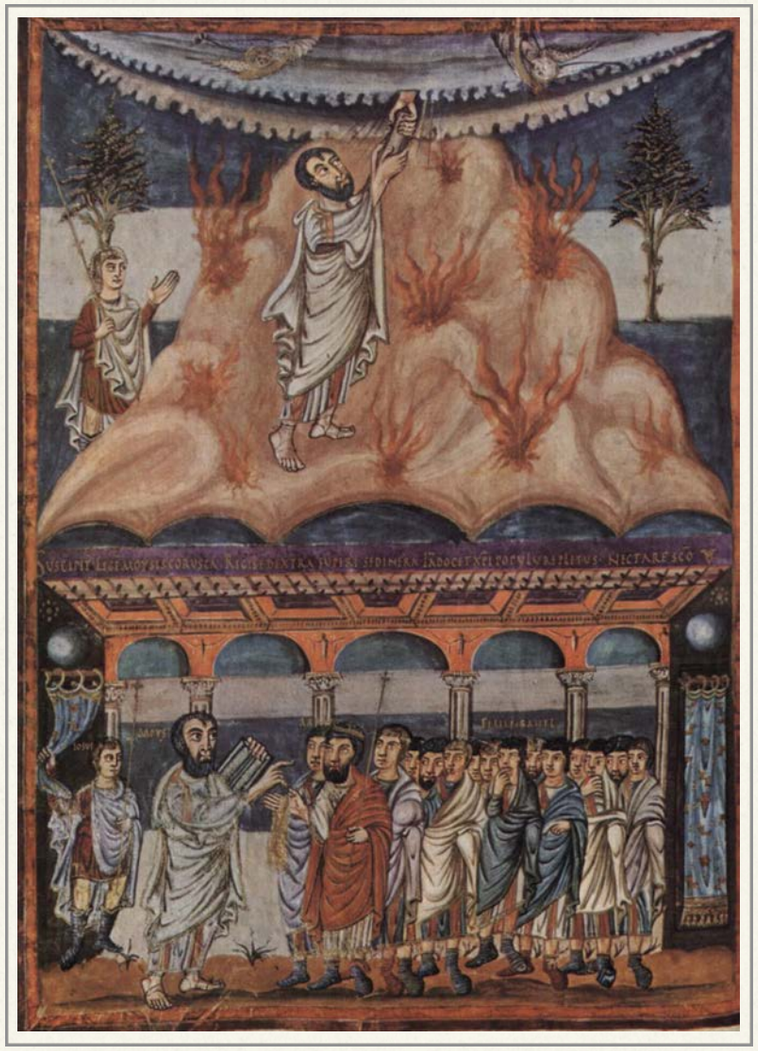
2 Then Joshua, son of Nun, secretly sent out two spies from Shittim, saying, "Go, reconnoiter the land and Jericho." When the two reached Jericho, they went into the house of a prostitute named Rahab, where they lodged. 2 But a report was brought to the king of Jericho:"Some men came here last night, Israelites, to spy out the land." 3 So the king of Jericho sent Rahab the order, "Bring out the men who have come to you and entered your house, for they have come to spy out the entire land." 4 The woman had taken the two men and hidden them, so she said, "True, the men you speak of came to me, but I did not know where they came from. 5 At dark, when it was time to close the gate, they left, and I do not know where they went. You will have to pursue them quickly to overtake them." 6 Now, she had led them to the roof, and hidden them among her stalks of flax spread out there. 7 But the pursuers set out along the way to the fords of the Jordan. As soon as they had left to pursue them, the gate was shut.



Frederick Pickersgill, Rahab

8 Before the spies lay down, Rahab went up to them on the roof 9 and said: "I know that the Lord has given you the land, that a dread of you has come upon us, and that all the inhabitants of the land tremble with fear because of you. 10 For we have heard how the Lord dried up the waters of the Red Sea before you when you came out of Egypt, and what you did to Sihon and Og, the two kings of the Amorites beyond the Jordan, whom you destroyed under the ban. 11 We heard, and our hearts melted within us; everyone is utterly dispirited because of you, since the Lord, your God, is God in heaven above and on earth below. 12 Now then, swear to me by the Lord that, since I am showing kindness to you, you in turn will show kindness to my family. Give me a reliable sign 13 that you will allow my father and mother, brothers and sisters, and my whole family to live, and that you will deliver us from death." 14 "We pledge our lives for yours," they answered her. "If you do not betray our mission, we will be faithful in showing kindness to you when the Lord gives us the land."

15 Then she let them down through the window with a rope; for she lived in a house built into the city wall. 16 "Go up into the hill country," she said, "that your pursuers may not come upon you. Hide there for three days, until they return; then you may go on your way." 17 They answered her, "We are free of this oath that you made us take, unless, 18 when we come into the land, you tie this scarlet cord in the window through which you are letting us down. Gather your father and mother, your brothers, and all your family into your house. 19 Should any of them pass outside the doors of your house, their blood will be on their own heads, and we will be guiltless. But if anyone in your house is harmed, their blood will be on our heads. 20 If, however, you betray our mission, we will be free of the oath you have made us take." 21 "Let it be as you say," she replied, and sent them away. When they were gone, she tied the scarlet cord in the window.



"Joshua and the Israeli People," Karolingischer Buchmaler

This image shows Joshua being blessed by God to lead the people in Joshua 1.

22 They went up into the hill country, where they stayed three days until their pursuers, who had sought them all along the road without finding them, returned. 23 Then the two came back down from the hills, crossed the Jordan to Joshua, son of Nun, and told him all that had happened to them. 24 They assured Joshua, "The Lord has given all this land into our power; indeed, all the inhabitants of the land tremble with fear because of us.

Commentary

Moses, Aaron, and the entire generation that was saved from Egypt has now died. It has been 40 years since Moses has sent the 12 spies into the Land of Canaan and they came back with negative reports. Joshua and Caleb are the only two from that generation left. This generation of Israelites has just spend nearly 40 years wandering in the desert as a result of the sin of their parents. They have learned what it means to have faith in the Lord and what it means to follow His commandments. As a result they will flourish in the Promised Land because of their faithfulness.

After the death of Moses, Joshua becomes the leader of the people. They pledge their allegiance to him. Joshua immediately establishes an army that he is going to use to conquer the Land of Canaan.

Joshua is going to send two spies into the city of Jericho so survey the land and the people. While inside the city they are aided by a prostitute named Rahab., who in return for their safe passage through the city asks to be saved when the Israelites conquer the city. Rahab has put her faith in the God of the Israelites. She knows the power of the Lord and because she has faith in Him, God is going to save her and her family from the destruction that will besiege the city. Rahab will later become an ancestor of King David and ultimately of Jesus.

When the spies return to Joshua their report is the exact opposite of the original report of the 12 spies. They assure Joshua that the "Lord has given this land to our power, and all the inhabitants tremble in fear because of us." Their faith has grown so much as result of having to wander in the desert for all those years.

Questions

Assignent #49: Joshua Becomes Leader; Spies Saved by Rahab

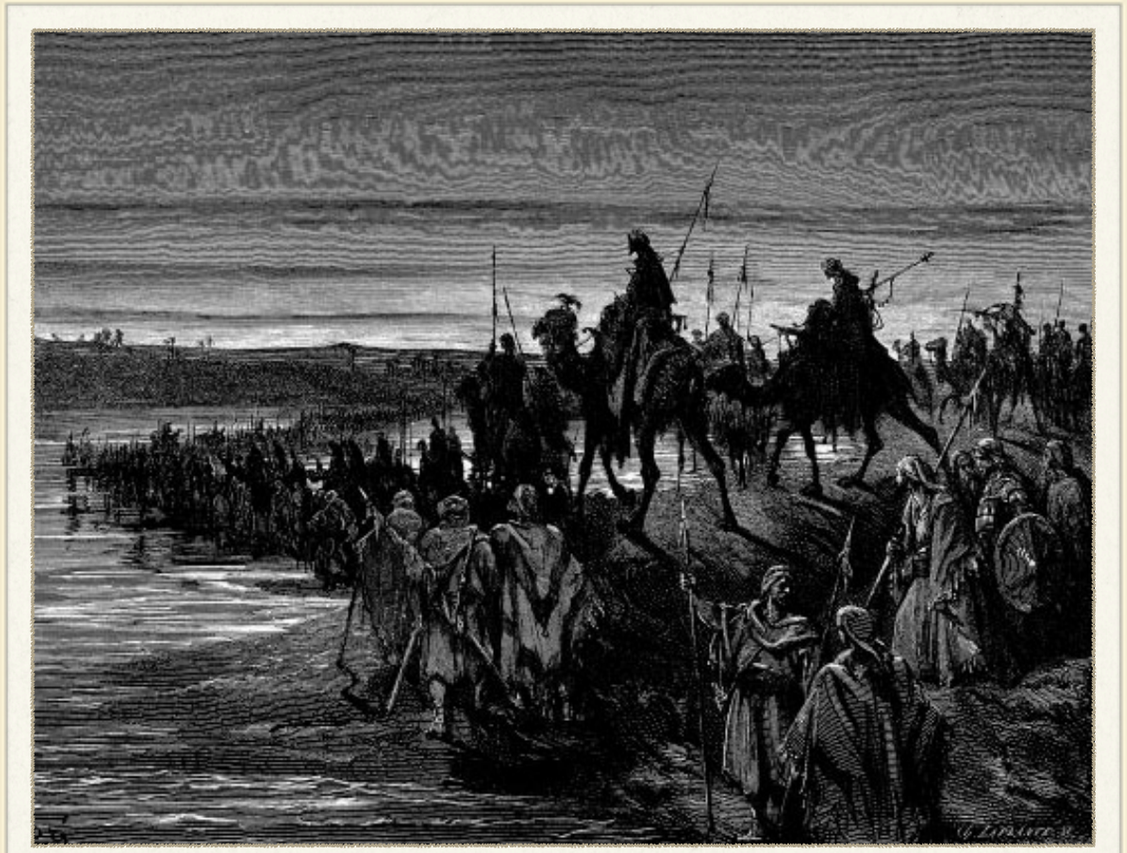
1. How many spies went to scout the land?
2. At whose house did they stay?
3. How is the book of Joshua divided?
4. When the spies return (that Joshua sent), what does their report show?

Crossing the Jordan

Joshua 3:14 - 4:18

The Crossing Begun

14 The people set out from their tents to cross the Jordan, with the priests carrying the ark of the covenant ahead of them. 15 When those bearing the ark came to the Jordan and the feet of the priests bearing the ark were immersed in the waters of the Jordan—which overflows all its banks during the entire season of the harvest—16 the waters flowing from upstream halted, standing up in a single heap for a very great distance indeed, from Adam, a city in the direction of Zarethan; those flowing downstream toward the Salt Sea of the Arabah disappeared entirely. Thus the people crossed over opposite Jericho. 17 The priests carrying the ark of the covenant of the Lord stood on dry ground in the Jordan riverbed while all Israel crossed on dry ground, until the whole nation had completed the crossing of the Jordan.



"The Children of Israel Crossing the Jordan" by Gustave Doré

Memorial Stones

4 After the entire nation had completed the crossing of the Jordan, 2 the Lord said to Joshua:Choose twelve men from the people, one from each tribe, 3 and command them, "Take up twelve stones from this spot in the Jordan riverbed where the priests have been standing. Carry them over with you, and place them where you are to stay tonight."

4 Summoning the twelve men he had selected from among the Israelites, one from each tribe, 5 Joshua said to them:"Go to the Jordan riverbed in front of the ark of the Lord, your God; lift to your shoulders one stone apiece,

Catholic Facts Faith
"Always be ready to give an explanation to anyone who asks you for a reason for your hope"
1 Peter 3:15

so that they will equal in number the tribes of the Israelites. 6 In the future, these are to be a sign among you. When your children ask you, 'What do these stones mean to you? ' 7 you shall answer them, 'The waters of the Jordan ceased to flow before the ark of the covenant of the Lord when it crossed the Jordan. ' Thus these stones are to serve as a perpetual memorial to the Israelites." 8 The twelve Israelites did as Joshua had commanded:they took up twelve stones from the Jordan riverbed as the Lord had said to Joshua, one for each of the tribes of the Israelites. They carried them along to the camp site, and there they placed them. 9 Joshua set up the twelve stones that had been in the Jordan riverbed on the spot where the priests stood who were carrying the ark of the covenant. They are there to this day.

10 The priests carrying the ark stood in the Jordan riverbed until everything had been done that the Lord had commanded Joshua to tell the people, just as Moses had commanded Joshua. The people crossed over quickly, 11 and when all the people had completed the crossing, the ark of the Lord also crossed; and the priests were now in front of them. 12 The Reubenites, Gadites, and half- tribe of Manasseh, armed, marched in the vanguard of the Israelites, as Moses had ordered. 13 About forty thousand troops, equipped for battle, crossed over before the Lord to the plains of Jericho for war.

14 That day the Lord exalted Joshua in the sight of all Israel, and so during his whole life they feared him as they had feared Moses.

15 Then the Lord said to Joshua:16 Command the priests carrying the ark of the covenant to come up from the Jordan. 17 Joshua commanded the priests, "Come up from the Jordan," 18 and when the priests carrying the ark of the covenant of the Lord had come up from the Jordan riverbed, as the soles of their feet regained the dry ground, the waters of the Jordan resumed their course and as before overflowed all its banks.

In "The Ark of the Covenant" by Frans Francken, the Crossing of the Jordan is accomplished as the priests carry the Ark across suspended waters.

Commentary

Just as one of the great miracles which Moses performed is parting the Red Sea, Joshua will part the Jordan River here at the beginning of his leadership. Using the Ark of the Covenant, God stops the flow of water across the Jordan River to allow for the Israelites to safely cross into Jericho. Joshua then instructs 12 men, one from each tribe, to pick up a stone from the riverbed as a memorial of this miraculous event. Once they reach the other side Joshua has all of the men circumcised to renew the covenant of Abraham.

Questions

Assignment #50: Crossing the Jordan

1. What happens when the priests bring the Ark into the river?
2. The drying of the Jordan River remembers what miracle as the Israelites were fleeing from Egypt? What sacrament?
3. What is the significance of the 12 stones?

"The waters of the Jordan ceased to flow before the ark of the covenant of the Lord when it crossed the Jordan."

- Joshua 4:7

WHY DOES GOD ALLOW OTHER NATIONS TO BE DESTROYED?

The Book of Joshua tells how God led His people to reclaim territory from the powers opposed to Him, to establish a nation based on the godly principles of the Ten Commandments and the fear and worship of God. We see His justice here, the flip side of His love, as He punishes the idolatrous and immoral nations who have chosen to go their own ways. And it is not as though they are being blindsided or that they didn't know any better; when spies enter Canaan before taking it, Israel learns that the people already know of God's power and the deeds He performed for Israel, and that the God of Israel "is he who is God in heaven above and on earth below" (Joshua 2:11). They are afraid, they know, and they do not repent.

SECTION 51

Battle of Jericho

Joshua 5:13 - 6:26

Siege at Jericho

13 While Joshua was near Jericho, he raised his eyes and saw one who
stood facing him, drawn sword in hand. Joshua went up to him and asked,
"Are you one of us or one of our enemies?" 14 He replied, "Neither. I am
the commander of the army of the Lord:now I have come." Then Joshua fell
down to the ground in worship, and said to him, "What has my lord to say to
his servant?" 15 The commander of the army of the Lord replied to Joshua,
"Remove your sandals from your feet, for the place on which you are stand-
ing is holy." And Joshua did so.

6 Now Jericho was in a state of siege because of the presence of the Is-
raelites. No one left or entered. 2 And to Joshua the Lord said:I have deliv-
ered Jericho, its king, and its warriors into your power. 3 Have all the soldiers
circle the city, marching once around it. Do this for six days, 4 with seven
priests carrying ram's horns ahead of the ark. On the seventh day march
around the city seven times, and have the priests blow the horns. 5 When
they give a long blast on the ram's horns and you hear the sound of the horn,
all the people shall shout aloud. The wall of the city will collapse, and the
people shall attack straight ahead.

6 Summoning the priests, Joshua, son of Nun, said to them, "Take up
the ark of the covenant with seven of the priests carrying ram's horns in
front of the ark of the Lord." 7 And he ordered the people, "Proceed and sur-
round the city, with the picked troops marching ahead of the ark of the

Lord." 8 When Joshua spoke to the people, the seven priests who carried the ram's horns before the Lord marched and blew their horns, and the ark of the covenant of the Lord followed them. 9 In front of the priests with the horns marched the picked troops; the rear guard followed the ark, and the blowing of horns was kept up continually as they marched. 10 But Joshua had commanded the people, "Do not shout or make any noise or outcry until I tell you, 'Shout! ' Then you must shout." 11 So he had the ark of the Lord circle the city, going once around it, after which they returned to camp for the night.

12 Early the next morning, Joshua had the priests take up the ark of the Lord. 13 The seven priests bearing the ram's horns marched in front of the ark of the Lord, blowing their horns. Ahead of these marched the picked troops, while the rear guard followed the ark of the Lord, and the blowing of horns was kept up continually. 14 On this second day they again marched around the city once before returning to camp; and for six days in all they did the same.

15 On the seventh day, beginning at daybreak, they marched around the city seven times in the same manner; on that day only did they march around the city seven times. 16 The seventh time around, the priests blew the horns and Joshua said to the people, "Now shout, for the Lord has given you the city. 17 The city and everything in it is under the ban. Only Rahab the prostitute and all who are in the house with her are to live, because she hid the messengers we sent. 18 But be careful not to covet or take anything that is under the ban; otherwise you will bring upon the camp of Israel this ban and the misery of it. 19 All silver and gold, and the articles of bronze or iron, are holy to the Lord. They shall be put in the treasury of the Lord."

St. Michael the Archangel

St. Michael the Archangel is believed to be the leader and commander of the forces of Heaven. He is the one that leads the legions of angels against Satan in the great battle in the Book of Revelation. Here

DID YOU KNOW...

The Fall of Jericho

20 As the horns blew, the people began to shout. When they heard the sound of the horn, they raised a tremendous shout. The wall collapsed, and the people attacked the city straight ahead and took it. 21 They observed the ban by putting to the sword all living creatures in the city:men and women, young and old, as well as oxen, sheep and donkeys.

22 To the two men who had spied out the land, Joshua said, "Go into the prostitute's house and bring out the woman with all her family, as you swore to her you would do." 23 The spies entered and brought out Rahab, with her father, mother, brothers, and all her family; her entire family they led forth and placed outside the camp of Israel. 24 The city itself they burned with all that was in it; but the silver, gold, and articles of bronze and iron they placed in the treasury of the house of the Lord. 25 Because Rahab the prostitute had hidden the messengers whom Joshua had sent to reconnoiter Jericho, Joshua let her live, along with her father's house and all her family, who dwell in the midst of Israel to this day.

26 On that occasion Joshua imposed the oath:Cursed before the Lord be the man who attempts to rebuild this city, Jericho. At the cost of his firstborn will he lay its foundation, and at the cost of his youngest son will he set up its gates.

"The Taking of Jericho," c. 1896-1902, by James Tissot

Commentary

The commander of the Army of the Lord, St. Michael, appears to Joshua to give him the battle plan. The battle plan is simple. For six days the Armies of the Lord are to March around the city one time with the Ark of the Covenant. On the seventh day the people are to march around the city with the Ark of the Covenant seven times and the priests are to blow their horns. The Israelites follow this exactly and on the seventh day, as the priests blow their horns, the people shout and the walls of Jericho come tumbling down.

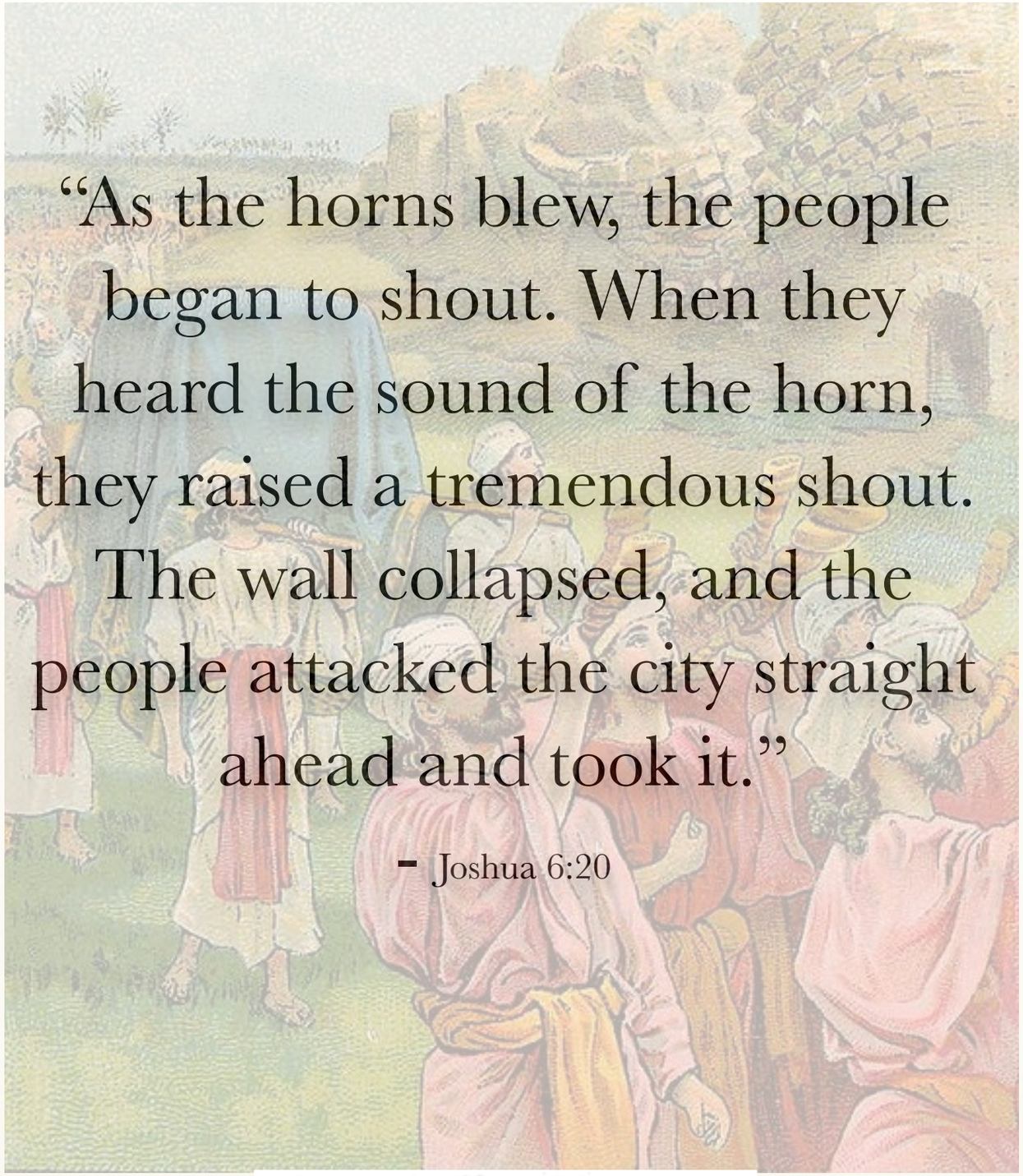
DID YOU KNOW...

Joshua orders that Rahab and her family be saved as the spies had promised. They are welcomed into the nation of Israel and Rahab becomes an extremely important ancestor in the Jewish and Christian faiths.

Questions

Assignment #51: Battle of Jericho

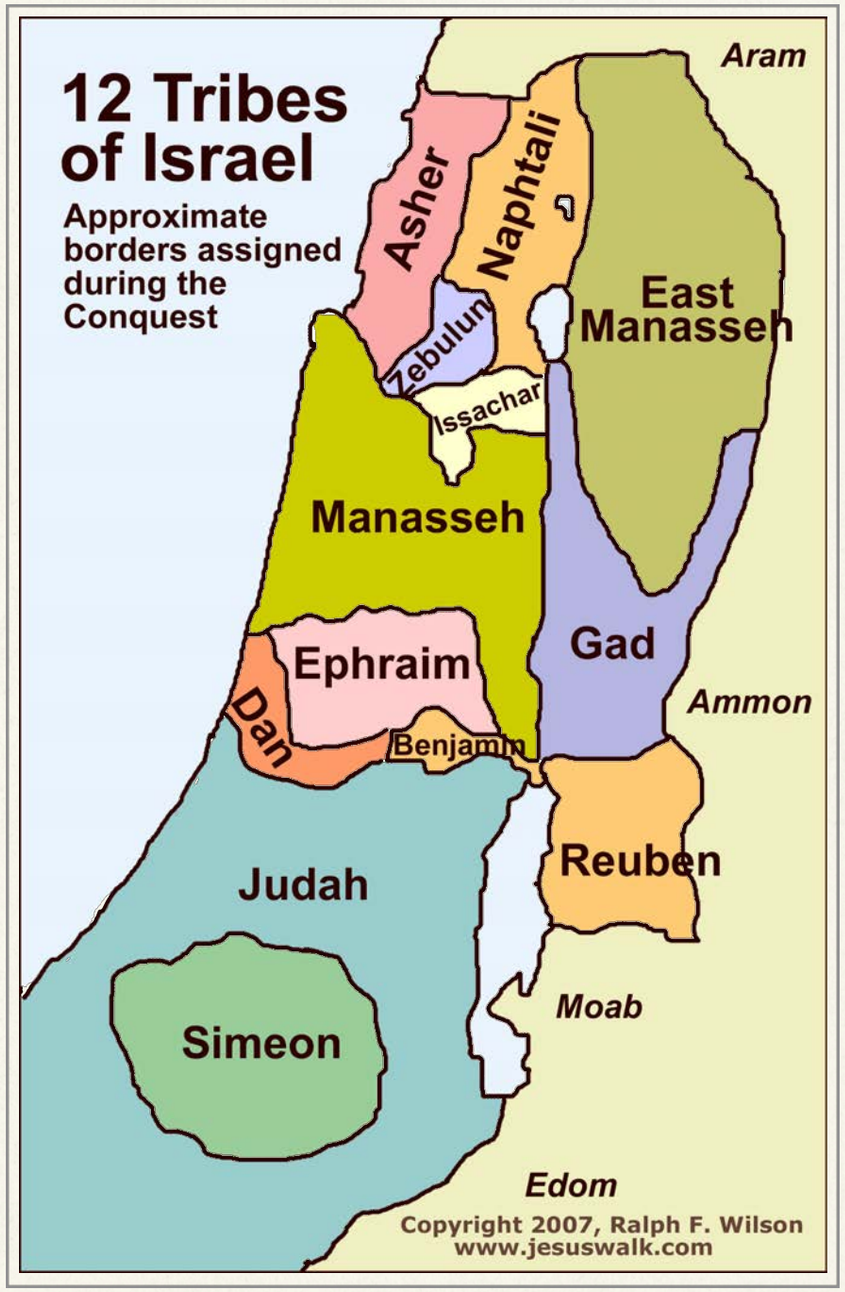
1. List the steps involved in conquering Jericho.
2. Explain why the idolatrous and immoral nations are not being blindsided by God.
3. What does it mean to be "under the Ban (Herem)?"
4. Who is St. Michael the Archangel? How is he involved in the battle of Jericho?
5. What does the number seven depict? How is this shown in the Battle of Jericho?



"As the horns blew, the people began to shout. When they heard the sound of the horn, they raised a tremendous shout. The wall collapsed, and the people attacked the city straight ahead and took it."

- Joshua 6:20

DID YOU KNOW...



After the Battle of Jericho, the Israelites will continue their conquest of the Land of Canaan. These are the geographical borders that Joshua assigns to each tribe once they have conquered the Land.

Battle of Gibeon

Joshua 10:1-15

The Siege of Gibeon

10 Now when Adonizedek, king of Jerusalem, heard that Joshua had captured Ai and put it under the ban, and had done to that city and its king as he had done to Jericho and its king, and that the inhabitants of Gibeon had made their peace with Israel, remaining among them, 2 there was great fear abroad, because Gibeon was a great city, like one of the royal cities, greater even than Ai, and all its men were warriors. 3 So Adonizedek, king of Jerusalem, sent to Hoham, king of Hebron, Piram, king of Jarmuth, Japhia, king of Lachish, and Debir, king of Eglon, with this message:4 "Come and help me attack Gibeon, for it has made peace with Joshua and the Israelites." 5 The five Amorite kings, of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, gathered with all their forces, and marched against Gibeon to make war on it. 6 Thereupon, the Gibeonites sent an appeal to Joshua in his camp at Gilgal:"Do not abandon your servants. Come up here quickly and save us. Help us, because all the Amorite kings of the mountain country have joined together against us."

Joshua's Victory

7 So Joshua marched up from Gilgal with all his army and all his warriors. 8 The Lord said to Joshua:Do not fear them, for I have delivered them into your power. Not one of them will be able to withstand you. 9 After an all- night march from Gilgal, Joshua made a surprise attack upon them, 10 and the Lord threw them into disorder before Israel. The Israelites inflicted a great slaughter on them at Gibeon and pursued them down the Beth- horon slope, attacking them as far as Azekah and Makkedah.

11 While they fled before Israel along the descent of Beth- horon, the Lord hurled great stones from the heavens above them all the way to Azekah, killing many. More died from these hailstones than the Israelites killed with the sword. 12 It was then, when the Lord delivered up the Amorites to the Israelites, that Joshua prayed to the Lord, and said in the presence of Israel:

Sun, stand still at Gibeon,

Moon, in the valley of Aijalon!

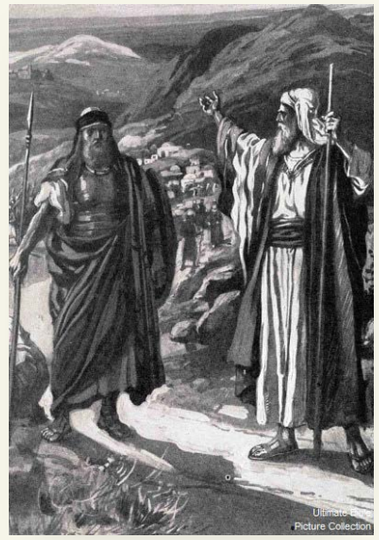
13 The sun stood still,

the moon stayed,

while the nation took vengeance on its foes.

DID YOU KNOW...

So what about Caleb?



Joshua and Caleb were the only two spies to come back with a good report about the Prom-

Joshua Commanding the Sun to Stand Still upon Gibeon by John Martin

This is recorded in the Book of Jashar. The sun halted halfway across the heavens; not for an entire day did it press on. 14 Never before or since was there a day like this, when the Lord obeyed the voice of a man; for the Lord fought for Israel. 15 Then Joshua and all Israel returned to the camp at Gilgal.

Commentary

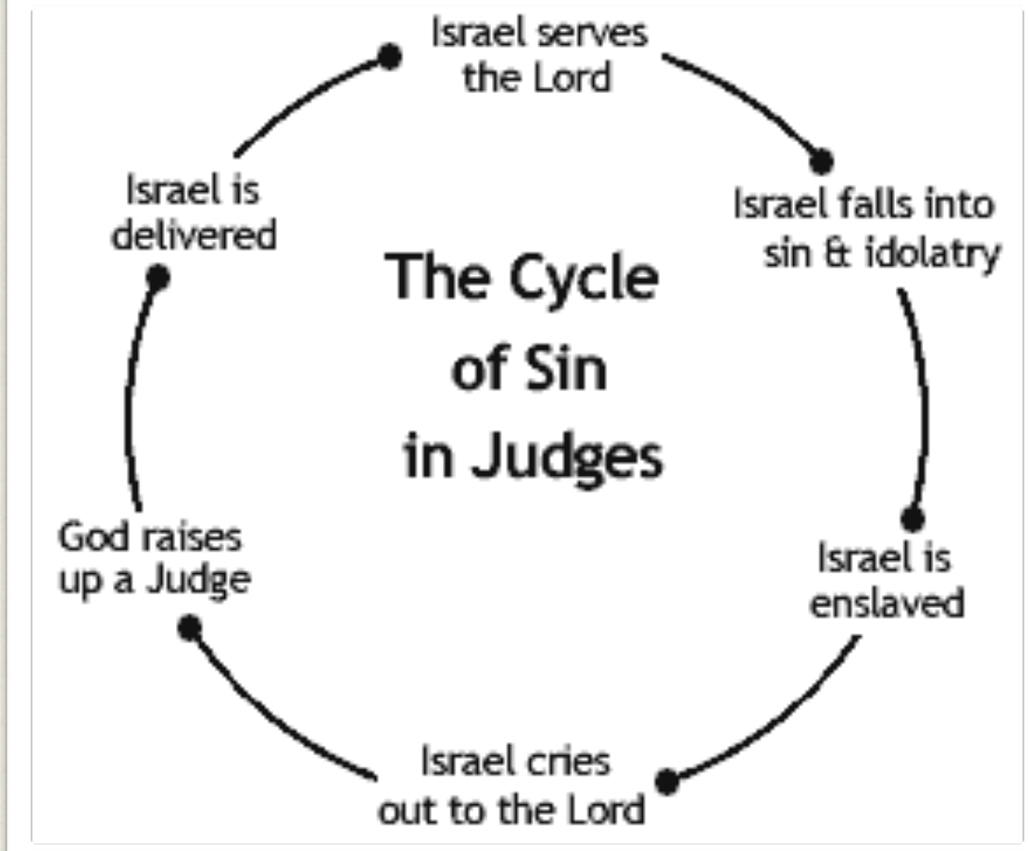
The city of Gibeon has made an alliance with the Israelites out of fear that they would be killed. They recognized the greatness of the Lord and, as a result, their lives are spared. The Lord assists Joshua in the battle in three ways: 1) He causes confusion in the enemies 2) He sent Hailstones down from heaven 3) He made the sun stand still in the sky so that the opposing army would not have the chance to recoup at nightfall. It is in this way that the Lord delivered the enemies of Israel into the hands of Joshua at the Battle of Gibeon.

Questions

Assignment #52: Battle of Gibeon

1. What are the "hornets" promised in Ex 23:28 that help Israel in their victory?
2. What happens to Caleb?
3. What are the three ways God assists Joshua in the battle?

"Sun, stand still at Gibeon..."- Joshua 10:12



Joshua has successfully led the people to live in the Land of Canaan. Once he has died, no distinct leader rises in Israel and so God is going to send Judges to call the people back to the covenant that they made with Him. Remember the lat warning of Moses: "obey and be blessed, disobey and be conquered." That is exactly what happens during the time period of the Judges. The people turn against God so they are conquered; when they ask for forgiveness God sends a Judge that will free them from their bondage.

SECTION 53

Call of Gideon, the Fleece Test & Water Test

Judges 6:1 - 7:22

The Call of Gideon

6 The Israelites did what was evil in the sight of the Lord, who therefore
delivered them into the power of Midian for seven years, 2 so that Midian held
Israel subject. From fear of Midian the Israelites made dens in the mountains, the
caves, and the strongholds. 3 For it used to be that whenever the Israelites had
completed sowing their crops, Midian, Amalek, and the Kedemites would come
up, 4 encamp against them, and lay waste the produce of the land as far as the
outskirts of Gaza, leaving no sustenance in Israel, and no sheep, ox, or donkey. 5
For they would come up with their livestock, and their tents would appear as thick
as locusts. They would be too many to count when they came into the land to lay
it waste. 6 Israel was reduced to utter poverty by Midian, and so the Israelites
cried out to the Lord.

7 When Israel cried out to the Lord because of Midian, 8 the Lord sent a
prophet to the Israelites who said to them:Thus says the Lord, the God of
Israel:I am the one who brought you up from Egypt; I brought you out of the
house of slavery. 9 I rescued you from the power of Egypt and all your oppressors.
I drove them out before you and gave you their land. 10 And I said to you:I, the
Lord, am your God; you shall not fear the gods of the Amorites in whose land you
are dwelling. But you did not listen to me.

11 Then the messenger of the Lord came and sat under the terebinth
in Ophrah that belonged to Joash the Abiezrite. Joash's son Gideon was
beating out wheat in the wine press to save it from the Midianites, 12 and
the messenger of the Lord appeared to him and said:The Lord is with you,
you mighty warrior! 13 "My lord," Gideon said to him, "if the Lord is with
us, why has all this happened to us? Where are his wondrous deeds about
which our ancestors told us when they said, 'Did not the Lord bring us up
from Egypt? ' For now the Lord has abandoned us and has delivered us into
the power of Midian." 14 The Lord turned to him and said:Go with the
strength you have, and save Israel from the power of Midian. Is it not I who
send you? 15 But he answered him, "Please, my Lord, how can I save Is-
rael? My family is the poorest in Manasseh, and I am the most insignificant
in my father's house." 16 The Lord said to him:I will be with you, and you
will cut down Midian to the last man. 17 He answered him, "If you look on
me with favor, give me a sign that you are the one
speaking with me. 18 Please do not depart from
here until I come to you and bring out my offer-
ing and set it before you." He answered:I will
await your return.

19 So Gideon went off and prepared a
young goat and an ephah of flour in the form of unleavened cakes. Put-
ting the meat in a basket and the broth in a pot, he brought them out to
him under the terebinth and presented them. 20 The messenger of God
said to him:Take the meat and unleavened cakes and lay them on this rock;
then pour out the broth. When he had done so, 21 the messenger of the
Lord stretched out the tip of the staff he held. When he touched the meat
and unleavened cakes, a fire came up from the rock and consumed the meat
and unleavened cakes. Then the messenger of the Lord disappeared from
sight. 22 Gideon, now aware that it had been the messenger of the Lord,
said, "Alas, Lord God, that I have seen the messenger of the Lord face to
face!" 23 The Lord answered him:You are safe. Do not fear. You shall not
die. 24 So Gideon built there an altar to the Lord and called it Yahweh- sha-
lom. To this day it is still in Ophrah of the Abiezrites.

25 That same night the Lord said to him:Take your father's bull, the
bull fattened for seven years, and pull down your father's altar to Baal. As
for the asherah beside it, cut it down 26 and build an altar to the Lord, your
God, on top of this stronghold with the pile of wood. Then take the fat-
tened bull and offer it as a whole- burnt sacrifice on the wood from the
asherah you have cut down. 27 So Gideon took ten of his servants and did
as the Lord had commanded him. But he was too afraid of his family and
of the townspeople to do it by day; he did it at night. 28 Early the next
morning the townspeople found that the altar of Baal had been dismantled,
the asherah beside it cut down, and the fattened bull offered on the altar
that was built. 29 They asked one another, "Who did this?" They inquired
and searched until they were told, "Gideon, son of Joash, did it." 30 So the
townspeople said to Joash, "Bring out your son that he may die, for he has
dismantled the altar of Baal and cut down the asherah that was beside it."
31 But Joash replied to all who were standing
around him, "Is it for you to take action for Baal,
or be his savior? Anyone who takes action for him
shall be put to death by morning. If he is a god,
let him act for himself, since his altar has been dis-
mantled!" 32 So on that day Gideon was called
Jerubbaal, because of the words, "Let Baal take ac-
tion against him, since he dismantled his altar."

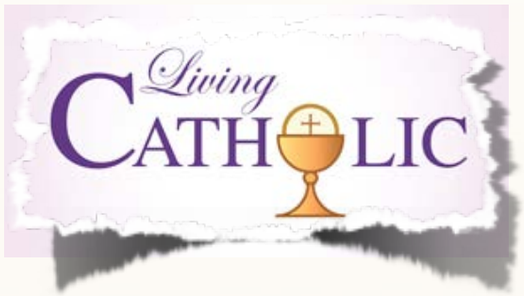
The Fleece Test

33 Then all Midian and Amalek and the Kedemites mustered and crossed
over into the valley of Jezreel, where they encamped. 34 And Gideon was
clothed with the spirit of the Lord, and he blew the horn summoning
Abiezer to follow him. 35 He sent messengers throughout Manasseh, and
they, too, were summoned to follow him; he also sent messengers through-
out Asher, Zebulun, and Naphtali, and they advanced to meet the others.
36 Gideon said to God, "If indeed you are going to save Israel through me,
as you have said, 37 I am putting this woolen fleece on the threshing floor,
and if dew is on the fleece alone, while all the ground is dry, I shall know
that you will save Israel through me, as you have said." 38 That is what hap-

pened. Early the next morning when he wrung out the fleece, he squeezed enough dew from it to fill a bowl. 39 Gideon then said to God, "Do not be angry with me if I speak once more. Let me make just one more test with the fleece. Let the fleece alone be dry, but let there be dew on all the ground." 40 That is what God did that night:the fleece alone was dry, but there was dew on all the ground.

The Water Test

7 Early the next morning Jerubbaal (that is, Gideon) encamped by the spring of Harod with all his soldiers. The camp of Midian was north of him, beside the hill of Moreh in the valley. 2 The Lord said to Gideon:You have too many soldiers with you for me to deliver Midian into their power, lest Israel vaunt itself against me and say, "My own power saved me." 3 So announce in the hearing of the soldiers, "If anyone is afraid or fearful, let him leave! Let him depart from Mount Gilead!" Twenty- two thousand of the soldiers left, but ten thousand remained. 4 The Lord said to Gideon:There are still too many soldiers. Lead them down to the water and I will test them for you there. If I tell you that a certain man is to go with you, he must go with you. But no one is to go if I tell you he must not. 5 When Gideon led the soldiers down to the water, the Lord said to him:Everyone who laps up the water as a dog does with its tongue you shall set aside by himself; and everyone who kneels down to drink raising his hand to his mouth you shall set aside by himself. 6 Those who lapped up the water with their tongues numbered three hundred, but all the rest of the soldiers knelt down to drink the water. 7 The Lord said to Gideon:By means of the three hundred who lapped up the water I will save you and deliver Midian into your power. So let all the other soldiers go home. 8 They took up such supplies as the soldiers had with them, as well as their horns, and Gideon sent the rest of the Israelites to their tents, but kept the three hundred men. Now the camp of Midian was below him in the valley.



The Defeat of Midian

9 That night the Lord said to Gideon:Go, descend on the camp, for I have delivered it into your power. 10 If you are afraid to attack, go down to the camp with your aide Purah 11 and listen to what they are saying. After that you will have the courage to descend on the camp. So he went down with his aide Purah to the outposts of the armed men in the camp. 12 The Midianites, Amalekites, and all the Kedemites were lying in the valley, thick as locusts. Their camels could not be counted, for they were as many as the sands on the seashore. 13 When Gideon arrived, one man was telling another about a dream. "I had a dream," he said, "that a round loaf of barley bread was rolling into the camp of Midian. It came to a certain tent and struck it and turned it upside down, and the tent collapsed." 14 "This can only be the sword of the Israelite Gideon, son of Joash," the other replied. "God has delivered Midian and all the camp into his power." 15 When Gideon heard the account of the dream and its explanation, he bowed down. Then returning to the camp of Israel,

"Gideon Thanks God for the Miracle of the Dew," Maarten van Heemskerck

he said, "Arise, for the Lord has delivered the camp of Midian into your power."

16 He divided the three hundred men into three companies, and provided them all with horns and with empty jars and torches inside the jars. 17 "Watch me and follow my lead," he told them. "I shall go to the edge of the camp, and as I do, you must do also. 18 When I and those with me blow horns, you too must blow horns all around the camp and cry out, 'For the Lord and for Gideon! '" 19 So Gideon and the hundred men who were with him came to the edge of the camp at the beginning of the middle watch, just after the posting of the guards. They blew the horns and broke the jars they were holding. 20 When the three companies had blown their horns and broken their jars, they took the torches in their left hands, and in their right the horns they had been blowing, and cried out, "A sword for the Lord and for Gideon!" 21 They all remained standing in place around the camp, while the whole camp began to run and shout and flee. 22 When they blew the three hundred horns, the Lord set the sword of one against another throughout the camp, and they fled as far as Beth- shittah in the direction of Zeredah, near the border of Abel- meholah at Tabbath.

23 The Israelites were called to arms from Naphtali, from Asher, and from all Manasseh, and they pursued Midian. 24 Gideon also sent messengers throughout the mountain region of Ephraim to say, "Go down to intercept Midian, and seize the water courses against them as far as Beth- barah, as well as the Jordan." So all the Ephraimites were called to arms, and they seized the water courses as far as Beth- barah, and the Jordan as well. 25 They captured the two princes of Midian, Oreb and Zeeb, killing Oreb at the rock of Oreb and Zeeb at the wine press of Zeeb. Then they pursued Midian, but they had the heads of Oreb and Zeeb brought to Gideon beyond the Jordan.

Commentary

After years of occupation by the Midianites, the Lord calls Gideon to save the people and set them free. Gideon, by his own admission, is from a poor family from the tribe of Manasseh and is the most insignificant person in his family. He does not feel worthy to be called by God for so great a task. God is going to provide him with signs to prove that He is calling Gideon. Gideon firsts asks God to perform the Fleece Test, which he changes on God to reassure that the mission which he is receiving from God will be a successful one. After that, the Lord asks Gideon to cut his army down to 300 men by the Water Test. With only 300 men Gideon is able to defeat the Midianites and set Israel free from occupation.

Questions

Assignment #53: Call of Gideon, the Fleece Test & Water Test

1. What happens in Judges that Moses had warned about?
2. Why did God pick Gideon?
3. In Jgs 6, what is the Fleece Test?
4. In Jgs 7, how does God get the army of Gideon from 32,000 to 300 men to go into battle with?

Samson

Judges 13:1-14; Judges 15; Judges 16:4-30

The Birth of Samson

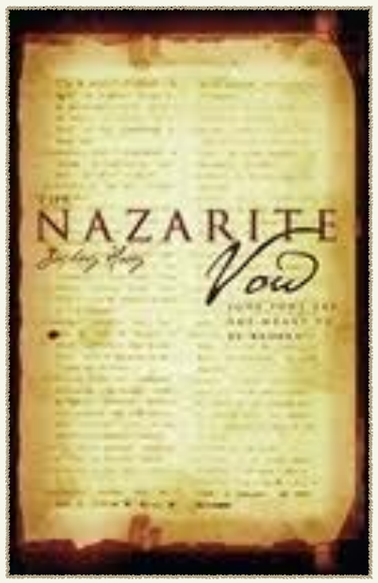
13 The Israelites again did what was evil in the
sight of the Lord, who therefore delivered them into
the power of the Philistines for forty years.

2 There was a certain man from Zorah, of the
clan of the Danites, whose name was Manoah. His
wife was barren and had borne no children. 3 An an-
gel of the Lord appeared to the woman and said to
her:Though you are barren and have had no children,
you will conceive and bear a son. 4 Now, then, be care-
ful to drink no wine or beer and to eat nothing un-
clean, 5 for you will conceive and bear a son. No razor
shall touch his head, for the boy is to be a nazirite for
God from the womb. It is he who will begin to save Is-
rael from the power of the Philistines.

6 The woman went and told her husband, "A
man of God came to me; he had the appearance of an
angel of God, fearsome indeed. I did not ask him where he came from,
nor did he tell me his name. 7 But he said to me, 'You will conceive and
bear a son. So drink no wine or beer, and eat nothing unclean. For the
boy shall be a **nazirite** for God from the womb, until the day of his
death. '" 8 Manoah then prayed to the Lord. "Please, my Lord," he said,
"may the man of God whom you sent return to us to
teach us what to do for the boy who is to be born."

9 God heard the prayer of Manoah, and the angel of
God came again to the woman as she was sitting in the
field; but her husband Manoah was not with her. 10
The woman ran quickly and told her husband. "The
man who came to me the other day has appeared to
me," she said to him; 11 so Manoah got up and fol-
lowed his wife. When he reached the man, he said to
him, "Are you the one who spoke to my wife?" I am,
he answered. 12 Then Manoah asked, "Now, when
what you say comes true, what rules must the boy fol-
low? What must he do?" 13 The angel of the Lord an-
swered Manoah:Your wife must be careful about all
the things of which I spoke to her. 14 She must not eat
anything that comes from the vine, she must not drink
wine or beer, and she must not eat anything unclean.
Let her observe all that I have commanded her.

Numbers 6 outlines the laws for the Nazirite vow:

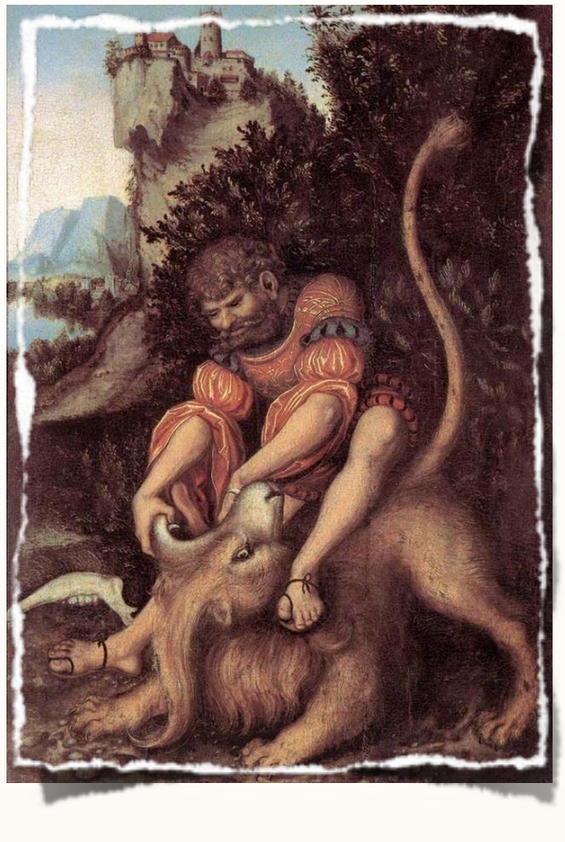


1) Nazirites cannot drink anything made of grapes, especially wine.

2) Nazirites are to remain unshaven.

Samson Defeats the Philistines

15 9 The Philistines went up and encamped in Judah, deploying
themselves against Lehi. 10 When the men of Judah asked, "Why have
you come up against us?" they answered, "To take Samson prisoner; to



do to him as he has done to us." 11 Three thousand men of Judah went down to the cleft of the crag of Etam and said to Samson, "Do you not know that the Philistines are our rulers? Why, then, have you done this to us?" He answered them, "As they have done to me, so have I done to them." 12 They said to him, "We have come down to bind you and deliver you to the Philistines." Samson said to them, "Swear to me that you will not attack me yourselves." 13 "No," they replied, "we will only bind you and hand you over to them. We will certainly not kill you." So they bound him with two new ropes and brought him up from the crag. 14 When he reached Lehi, and the Philistines came shouting to meet him, the spirit of the Lord rushed upon him:the ropes around his arms became like flax that is consumed by fire, and his bonds melted away from his hands. 15 Coming upon the fresh jawbone of an ass, he reached out, grasped it, and with it killed a thousand men. 16 Then Samson said,

"With the jawbone of an ass
I have piled them in a heap;
With the jawbone of an ass
I have slain a thousand men."

17 As he finished speaking he threw the jawbone from him; and so that place was named Ramath- lehi. 18 Being very thirsty, he cried to the Lord and said, "You have put this great victory into the hand of your servant. Must I now die of thirst and fall into the hands of the uncircumcised?" 19 Then God split the cavity in Lehi, and water issued from it, and Samson drank till his spirit returned and he revived. Hence it is called Enhakkore in Lehi to this day.

20 Samson judged Israel for twenty years in the days of the Philistines.

Samson and Delilah

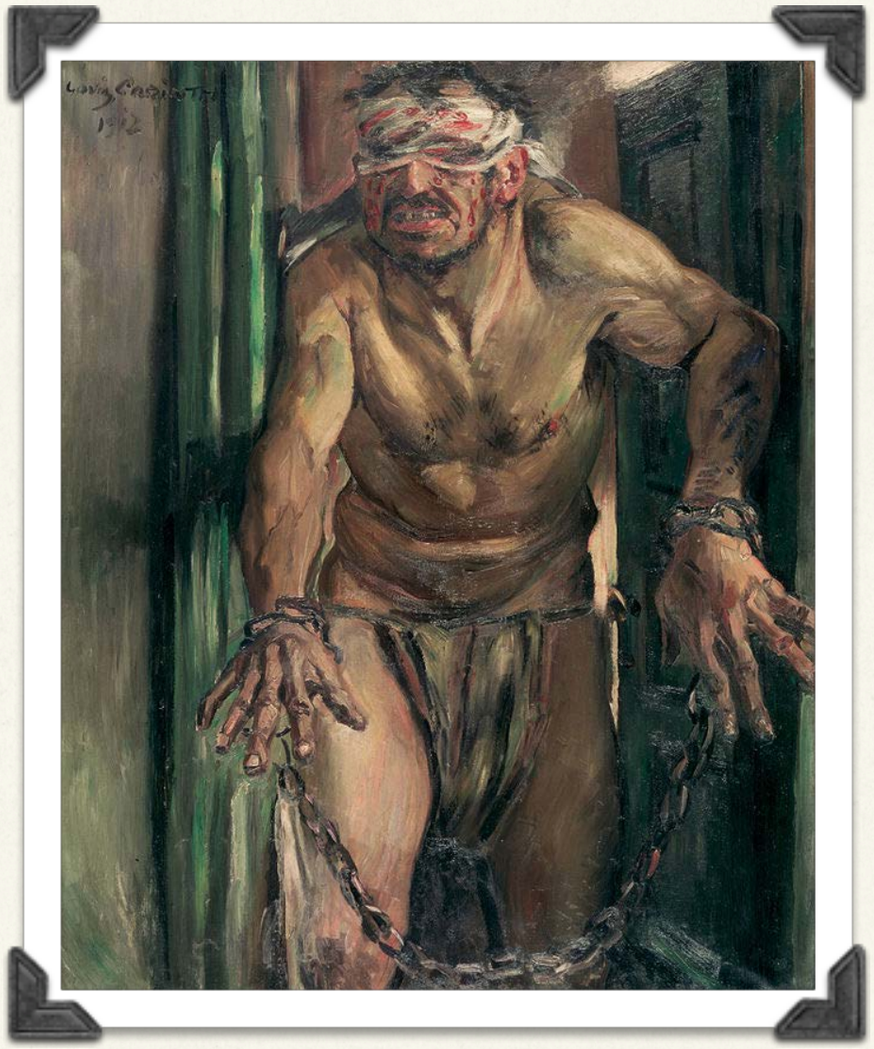
16 4After that he fell in love with a woman in the Wadi Sorek whose name was Delilah. 5 The lords of the Philistines came up to her and said, "Trick him and find out where he gets his great strength, and how we may overcome and bind him so as to make him helpless. Then for our part, we will each give you eleven hundred pieces of silver."

6 So Delilah said to Samson, "Tell me where you get your great strength and how you may be bound so as to be made helpless." 7 "If they bind me with seven fresh bowstrings that have not dried," Samson answered her, "I shall grow weaker and be like anyone else." 8 So the lords of the Philistines brought her seven fresh bowstrings that had not dried, and she bound him with them. 9 She had men lying in wait in the room, and she said to him, "The Philistines are upon you, Samson!" But he snapped the bowstrings as a thread of tow is snapped by a whiff of flame; and his strength remained unexplained.

10 Delilah said to Samson, "You have mocked me and told me lies. Now tell me how you may be bound." 11 "If they bind me tight with new ropes, with which no work has been done," he answered her, "I shall grow weaker and be like anyone else." 12 So Delilah took new ropes and bound him with them. Then she said to him, "The Philistines are upon you, Samson!" For there were men lying in wait in the room. But he snapped the ropes off his arms like thread.

13 Delilah said to Samson again, “Up to now you have mocked me
and told me lies. Tell me how you may be bound.” He said to her, “If
you weave the seven locks of my hair into the web and fasten them with
the pin, I shall grow weaker and be like anyone else.” 14 So when he
went to bed, Delilah took the seven locks of his hair and wove them into
the web, and fastened them with the pin. Then she said, “The Philistines
are upon you, Samson!” Awakening from his sleep, he pulled out both
the loom and the web.

15 Then she said to him, “How can you say ‘I love you’ when your
heart is not mine? Three times already you have mocked me, and not
told me where you get your great strength!” 16 She pressed him continu-
ally and pestered him till he was deathly weary of it. 17 So he told her all
that was in his heart and said, “No razor has touched my head, for I have
been a nazirite for God from my mother’s womb. If I am shaved, my
strength will leave me, and I shall grow weaker and be like anyone else.”
18 When Delilah realized that he had told her all that was in his heart,
she summoned the lords of the Philistines, saying, “Come up this time,
for he has told me all that is in his heart.” So the lords of the Philistines



The Blinded Samson, Lovis Corinth, 1912

came to her
and brought
the money
with them.
19 She put
him to sleep
on her lap,
and called
for a man
who shaved
off the seven
locks of his
hair. He im-
mediately be-
came help-
less, for his
strength had
left him. 20
When she
said “The
Philistines
are upon
you, Sam-
son!” he
woke from
his sleep and
thought, “I will go out as I have done time and again and shake myself
free.” He did not realize that the Lord had left him. 21 But the Philistines
seized him and gouged out his eyes. Then they brought him down to
Gaza and bound him with bronze fetters, and he was put to grinding
grain in the prison. 22 But the hair of his head began to grow as soon as
it was shaved.

The Death of Samson

23 The lords of the Philistines assembled to offer a great sacrifice to
their god Dagon and to celebrate. They said, "Our god has delivered
Samson our enemy into our power." 24 When the people saw him, they
praised their god. For they said,

"Our god has delivered into our power
our enemy, the ravager of our land,
the one who has multiplied our slain."

25 When their spirits were high, they said, "Call Samson that he
may amuse us." So they called Samson from the prison, and he provided
amusement for them. They made him stand between the columns, 26 and
Samson said to the attendant who was holding his hand, "Put me where I
may touch the columns that support the temple, so that I may lean
against them." 27 The temple was full of men and women:all the lords of
the Philistines were there, and from the roof about three thousand men
and women looked on as Samson provided amusement. 28 Samson cried
out to the Lord and said, "Lord God, remember me! Strengthen me only
this once that I may avenge myself on the Philistines at one blow for my
two eyes." 29 Samson grasped the two middle columns on which the tem-
ple rested and braced himself against them, one at his right, the other at
his left. 30 Then saying, "Let me die with the Philistines!" Samson
pushed hard, and the temple fell upon the lords and all the people who
were in it. Those he killed by his dying were more than those he had
killed during his lifetime.

Commentary

The announcement of the birth of Samson to his barren mother is nothing new for the Old Testament. Samson's mother is told that her son will take the Nazirite vow which will set him apart from the rest of the nation. Samson becomes a great judge and warrior of Israel who will help defeat the Philistines. The only catch is that Samson's strength is linked to his hair. When he is seduced and tricked by Delilah, she cuts his hair and he is captured by the Philistines. When Samson realizes the sin which he has committed, he prays to God for forgiveness and asks for one last display of strength. God grants that strength to Samson and he destroys the Philistine temple with himself still inside.

Questions

Assignment #54: Samson

1. What are the three laws for the Nazirite vow?
2. What does the word Nazirite literally mean in Hebrew? What did this mean they did?
3. What is Delilah's mission? What tribe sent Delilah?
4. What is Samson's strength linked to?
5. How does Delilah trick Samson?
6. In Jgs 16:29, how does Samson redeem himself for letting God down?
7. Why is Samson a flawed hero?

"No razor has touched my head, for I have been a nazirite for God from my mother's womb..."

- Judges 16:17

Ruth

Ruth 2:1-20

The Meeting

2 Naomi had a powerful relative named Boaz, through the clan of her husband Elimelech. 2 Ruth the Moabite said to Naomi, "I would like to go and glean grain in the field of anyone who will allow me." Naomi said to her, "Go ahead, my daughter." 3 So she went. The field she entered to glean after the harvesters happened to be the section belonging to Boaz, of the clan of Elimelech. 4 Soon, along came Boaz from Bethlehem and said to the harvesters, "The Lord be with you," and they replied, "The Lord bless you." 5 Boaz asked the young man overseeing his harvesters, "Whose young woman is this?" 6 The young man overseeing the harvesters answered, "She is the young Moabite who came back with Naomi from the plateau of Moab. 7 She said, 'I would like to gather the gleanings into sheaves after the harvesters. ' Ever since she came this morning she has remained here until now, with scarcely a moment's rest."

8 Boaz then spoke to Ruth, "Listen, my daughter. Do not go to glean in anyone else's field; you are not to leave here. Stay here with my young women. 9 Watch to see which field is to be harvested, and follow them. Have I not commanded the young men to do you no harm? When you are thirsty, go and drink from the vessels the young people have filled." 10 Casting herself prostrate upon the ground, she said to him, "Why should I, a foreigner, be favored with your attention?" 11 Boaz answered her:"I have had a complete account of what you have done for your mother- in- law after your husband's death; you have left your father and your mother and the land of your birth, and have come to a people whom previously you did not know. 12 May the Lord reward what you have done! May you receive a full reward from the Lord, the God of Israel, under whose wings you have come for refuge." 13 She said, "May I prove worthy of your favor, my lord. You have comforted me. You have spoken to the heart of your servant — and I am not even one of your servants!" 14 At mealtime Boaz said to her, "Come here and have something to eat; dip your bread in the sauce." Then as she sat near the harvesters, he handed her some roasted grain and she ate her fill and had some left over. 15 As she rose to glean, Boaz in-

Two Lessons from Ruth:

1) God works through the faith lives of ordinary people. There are no great kings, wars, or

These paintings show the three central moments of Ruth: Ruth's adherence to Naomi, her meeting with Boaz, and her son who would become the grandfather of King David (right to left)

structed his young people:"Let her glean among the sheaves themselves without scolding her, 16 and even drop some handfuls and leave them for her to glean; do not rebuke her."

17 She gleaned in the field until evening, and when she beat out what she had gleaned it came to about an ephah of barley, 18 which she took into the town and showed to her mother- in- law. Next she brought out what she had left over from the meal and gave it to her. 19 So her mother- in- law said to her, "Where did you glean today? Where did you go to work? May the one who took notice of you be blessed!" Then she told her mother- in- law with whom she had worked. "The man at whose place I worked today is named Boaz," she said. 20 "May he be blessed by the Lord, who never fails to show kindness to the living and to the dead," Naomi exclaimed to her daughter- in- law. She continued, "This man is a near relative of ours, one of our redeemers." 21 "He even told me," added Ruth the Moabite, "Stay with my young people until they complete my entire harvest." 22 "You would do well, my daughter," Naomi rejoined, "to work with his young women; in someone else's field you might be insulted." 23 So she stayed gleaning with Boaz's young women until the end of the barley and wheat harvests.

Commentary

Ruth is a Moabite woman who commits herself to the Israelite people by an oath to her mother-in-law, Naomi, and becomes the great-grandmother of David by marriage to Boaz of Bethlehem. Thus, she is an ancestor in the Messianic line that leads to Jesus (Mt 1:5). Ruth is so frequently designated "the Moabite" in the book that the audience of the story is constantly reminded of the universality of the embrace of salvation. Ruth will eventually marry Boaz and they become the great grandparents of King David and the ancestors of Jesus.

Questions

Assignment #55: Ruth

1. Where is Ruth originally from?
2. Who is Ruth's mother-in-law? What does Ruth do for her?
3. Who does Ruth eventually marry? Who do they become the great grandparents of?
4. Who is Ruth an ancestor of?
5. What does it mean "to glean a field?"
6. What are two lessons learned from Ruth?

Chapter 6

THE KINGDOM IS ESTABLISHED

The Kingdom is Established Trailer

1 SAMUEL, A FITTING BOOK FOR CURRENT EVENTS?

- *One of the tensions going on in many countries is the role of government. In America, some believe the government interferes too much in their lives while others think the government doesn't do enough. 1 Samuel chronicles a similar tension as the period of Judges ends and the people ask for a king. We will see many struggles and murmurings of the people, much like we see in our own country and other countries around the world.*
- *Samuel has an important role as he transitions Israel from a* ***theocracy*** *to a* ***monarchy****.*

SECTION 56

Hannah's Song

1 Samuel 1:9-2:10

Hannah's Prayer

1 9 Hannah rose after one such meal at Shiloh, and presented herself
before the Lord; at the time Eli the priest was sitting on a chair near the door-
post of the Lord 's temple. 10 In her bitterness she prayed to the Lord, weep-
ing freely, 11 and made this vow:"O Lord of hosts, if you look with pity on
the hardship of your servant, if you remember me and do not forget me, if
you give your handmaid a male child, I will give him to the Lord all the days
of his life. No razor shall ever touch his head." 12 As she continued praying
before the Lord, Eli watched her mouth, 13 for Hannah was praying silently;
though her lips were moving, her voice could not be heard. Eli, thinking she
was drunk, 14 said to her, "How long will you make a drunken spectacle of
yourself? Sober up from your wine!" 15 "No, my lord!" Hannah answered.
"I am an unhappy woman. I have had neither wine nor liquor; I was only
pouring out my heart to the Lord. 16 Do not think your servant a worthless
woman; my prayer has been prompted by my deep sorrow and misery." 17
Eli said, "Go in peace, and may the God of Israel grant you what you have
requested." 18 She replied, "Let your servant find favor in your eyes," and
left. She went to her quarters, ate and drank with her husband, and no
longer appeared downhearted. 19 Early the next morning they worshiped be-
fore the Lord, and then returned to their home in Ramah. When they re-
turned Elkanah had intercourse with his wife Hannah, and the Lord remem-
bered her.

"Samuel Dedicated by Hannah at the Temple," Frank W.W. Topham

Hannah Bears a Son

20 She conceived and, at the end of her pregnancy, bore a son
whom she named Samuel. "Because I asked the Lord for him." 21 The
next time her husband Elkanah was going up with the rest of his household to offer the customary sacrifice to the Lord and to fulfill his vows, 22
Hannah did not go, explaining to her husband, "Once the child is
weaned, I will take him to appear before the Lord and leave him there forever." 23 Her husband Elkanah answered her:"Do what you think best;
wait until you have weaned him. Only may the Lord fulfill his word!"
And so she remained at home and nursed her son until she had weaned
him.

Hannah Presents Samuel to the Lord

24 Once he was weaned, she brought him up with her, along with a
three- year- old bull, an ephah of flour, and a skin of wine, and presented
him at the house of the Lord in **Shiloh**. 25 After they had slaughtered
the bull, they brought the child to Eli. 26 Then Hannah spoke
up:"Excuse me, my lord! As you live, my lord, I am the woman who stood
here near you, praying to the Lord. 27 I prayed for this child, and the
Lord granted my request. 28 Now I, in turn, give him to the Lord; as long
as he lives, he shall be dedicated to the Lord." Then they worshiped there
before the Lord.

2 And Hannah prayed:

"My heart exults in the Lord,
my horn is exalted by my God.
I have swallowed up my enemies;
I rejoice in your victory.
2 There is no Holy One like the Lord;
there is no Rock like our God.
3 Speak boastfully no longer,

Do not let arrogance issue from your mouths.
For an all- knowing God is the Lord,
a God who weighs actions.
4 “The bows of the mighty are broken,
while the tottering gird on strength.
5 The well- fed hire themselves out for bread,
while the hungry no longer have to toil.
The barren wife bears seven sons,
while the mother of many languishes.
6 “The Lord puts to death and gives life,
casts down to Sheol and brings up again.
7 The Lord makes poor and makes rich,
humbles, and also exalts.
8 He raises the needy from the dust;
from the ash heap lifts up the poor,
To seat them with nobles
and make a glorious throne their heritage.
“For the pillars of the earth are the Lord ’s,
and he has set the world upon them.
9 He guards the footsteps of his faithful ones,
but the wicked shall perish in the darkness;
for not by strength does one prevail.
10 The Lord ’s foes shall be shattered;
the Most High in heaven thunders;
the Lord judges the ends of the earth.
May he give strength to his king,
and exalt the horn of his anointed!”
11 When Elkanah returned home to Ramah, the child remained in the service of the Lord under the priest Eli

Commentary

Hannah is very similar to the mother of Samson. Hannah promises the Lord that if He blesses her with a male child, she will consecrate that child to His service. Childlessness was a tragedy for a woman in the ancient near East and the barren wife was likely to be despised by her husband, family and society at large. Hannah becomes

pregnant with Samuel, and after the child is done nursing, she brings him to Shiloh where she will leave him in the care of Eli, the priest. Samuel will grow up in the care of Eli, serving in the presence of the Ark of the Covenant.

Hannah sings a song of joy and rejoicing to the Lord. This song is a foreshadowing of the Magnificat which Mary will say in response to Elizabeth in the New Testament.

Questions

Assignment #56: Hannah's Song

1. In the Song of Hannah, what is Hannah expressing to God?
2. Who is Samuel's father?
3. Whose care is Samuel entrusted to?
4. Samuel is the last what? He is the first what? What does he transition Israel to?
5. Hannah's prayer in 1 Samuel is a foreshadowing of whom?

Samuel, the last Judge and first Prophet!

- **c. 1105 BC**, born to the barren Hannah, wife of Elkanah
- Around the age of three, entrusted to Eli's care

- At about 12, receives his first prophecy, judgment upon Hophni and Phineas, Eli's evil sons
- Begins to recognized by the people as a prophet
- Leads Israel in repentance after losing a bat-

"And Hannah prayed: 'My heart exults in the Lord, my horn is exalted by my God...'" - 1 Samuel 2:1

Revelation to Samuel

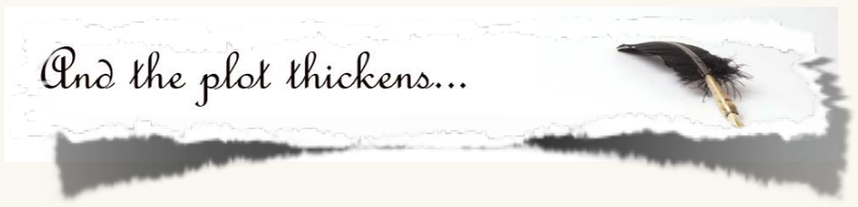
1 Samuel 3:1-21

Revelation to Samuel

3 During the time young Samuel was minister to the Lord under Eli, the word of the Lord was scarce and vision infrequent. 2 One day Eli was asleep in his usual place. His eyes had lately grown so weak that he could not see. 3 The lamp of God was not yet extinguished, and Samuel was sleeping in the temple of the Lord where the ark of God was. 4 The Lord called to Samuel, who answered, "Here I am." 5 He ran to Eli and said, "Here I am. You called me." "I did not call you," Eli answered. "Go back to sleep." So he went back to sleep. 6 Again the Lord called Samuel, who rose and went to Eli. "Here I am," he said. "You called me." But he answered, "I did not call you, my son. Go back to sleep."

7 Samuel did not yet recognize the Lord, since the word of the Lord had not yet been revealed to him. 8 The Lord called Samuel again, for the third time. Getting up and going to Eli, he said, "Here I am. You called me." Then Eli understood that the Lord was calling the youth. 9 So he said to Samuel, "Go to sleep, and if you are called, reply, 'Speak, Lord, for your servant is listening. '" When Samuel went to sleep in his place, 10 the Lord came and stood there, calling out as before:Samuel, Samuel! Samuel answered, "Speak, for your servant is listening." 11 The Lord said to Samuel:I am about to do something in Israel that will make the ears of everyone who hears it ring. 12 On that day I will carry out against Eli everything I have said about his house, beginning to end. 13 I announce to him that I am condemning his house once and for all, because of this crime:though he knew his sons were blaspheming God, he did

Gerbrand van den Eeckhout, Hannah Presenting Her Son Samuel to the Priest Eli," 1665



not reprove them. 14 Therefore, I swear to Eli's house:No sacrifice or offering will ever expiate its crime. 15 Samuel then slept until morning, when he got up early and opened the doors of the temple of the Lord. He was afraid to tell Eli the vision, 16 but Eli called to him, "Samuel, my son!" He replied, "Here I am." 17 Then Eli asked, "What did he say to you? Hide nothing from me! May God do thus to you, and more, if you hide from me a single thing he told you." 18 So Samuel told him everything, and held nothing back. Eli answered, "It is the Lord. What is pleasing in the Lord 's sight, the Lord will do."

Samuel Acknowledged as Prophet

19 Samuel grew up, and the Lord was with him, not permitting any word of his to go unfulfilled. 20 Thus all Israel from Dan to Beer- sheba came to know that Samuel was a trustworthy prophet of the Lord. 21 The Lord continued to appear at Shiloh, manifesting himself to Samuel at Shiloh through his word. Samuel's word spread throughout Israel

Commentary

When Samuel is still a youth, the Lord calls Samuel! God desires the youth to follow Him. Being young is not an obstacle to serving God in our lives. Samuel does not recognize the voice of the Lord because he was not listening carefully enough. Finally Eli realizes that the Lord is calling the young Samuel. It is important to listen to the faith of those people older than us because they are very wise. We must have that person in our life that can help us along the way and guide us to the voice of God calling us to do His will in our lives. Samuel will become the last Judge of the people and the first Prophet.

"Speak, Lord, for your servant is listening..." - 1 Samuel 3:10

Questions

Assignment #57: Revelation to Samuel

1. What is the name of Samuel's mentor?
2. What is Samuel's response to YHWH in 1 Sm 3:9?
3. How does Samuel teach us how to pray in his response to God?

SECTION 58

The Ark Captured

1 Samuel 4:1-6:9

Defeat of the Israelites

4 At that time, the Philistines gathered for an attack on Israel. Israel went out to engage them in battle and camped at Ebenezer, while the Philistines camped at Aphek. 2 The Philistines then drew up in battle formation against Israel. After a fierce struggle Israel was defeated by the Philistines, who killed about four thousand men on the battlefield. 3 When the troops retired to the camp, the elders of Israel said, "Why has the Lord permitted us to be defeated today by the Philistines? Let us fetch the ark of the Lord from Shiloh that it may go into battle among us and save us from the grasp of our enemies."

Loss of the Ark

4 So the people sent to Shiloh and brought from there the ark of the Lord of hosts, who is enthroned upon the cherubim. The two sons of Eli, Hophni and Phinehas, accompanied the ark of God. 5 When the ark of the Lord arrived in the camp, all Israel shouted so loudly that the earth shook. 6 The Philistines, hearing the uproar, asked, "What does this loud shouting in the camp of the Hebrews mean?" On learning that the ark of the Lord had come into the camp, 7 the Philistines were frightened, crying out, "Gods have come to their camp. Woe to us! This has never happened before. 8 Woe to us! Who can deliver us from the power of these mighty gods? These are the gods who struck the Egyptians with various plagues in the desert. 9 Take courage and act like soldiers, Philistines; otherwise you will become slaves to the Hebrews, as they were your slaves. Fight like soldiers!" 10 The Philistines fought and Israel was defeated; everyone fled to their own tents.

Capture of the Ark, Gerrit Bleker. This picture shows Hophni and Phinehas being killed and the Ark being captured by the Philistines.

It was a disastrous defeat; Israel lost thirty thousand foot soldiers. 11 The ark of God was captured, and Eli's two sons, Hophni and Phinehas, were dead.

Death of Eli

12 A Benjaminite fled from the battlefield and reached Shiloh that same day, with his clothes torn and his head covered with dirt. 13 When he

arrived, Eli was sitting in his chair beside the gate, watching the road, for he was troubled at heart about the ark of God. The man, however, went into the city to announce his news; then the whole city cried out. 14 When Eli heard the uproar, he wondered why there was such commotion. Just then the man rushed up to inform him. 15 Eli was ninety- eight years old, and his eyes would not focus. So he could not see. 16 The man said to Eli:"I have come from the battlefield; today I fled from there." He asked, "What happened, my son?" 17 And the messenger answered:"Israel fled from the Philistines; in fact, the troops suffered heavy losses. Your two sons, Hophni and Phinehas, are dead, and the ark of God has been captured." 18 At this mention of the ark of God, Eli fell backward from his chair into the gateway; he died of a broken neck since he was an old man and heavy. He had judged Israel for forty years.

The Ark in the Temple of Dagon

5 The Philistines, having captured the ark of God, transferred it from Ebenezer to Ashdod. 2 They then took the ark of God and brought it into the temple of Dagon, placing it beside Dagon. 3 When the people of Ashdod rose early the next morning, Dagon was lying face down on the ground before the ark of the Lord. So they picked Dagon up and put him back in his place. 4 But early the next morning, when they arose, Dagon lay face down on the ground before the ark of the Lord, his head and hands broken off and lying on the threshold, his trunk alone intact. 5 For this reason, neither the priests of Dagon nor any others who enter the temple of Dagon tread on the threshold of Dagon in Ashdod to this very day.

DID YOU KNOW...

The Ark Is Carried About

6 Now the hand of the Lord weighed heavily on the people of Ashdod, ravaging them and afflicting the city and its vicinity with tumors. 7 On seeing how matters stood, the people of Ashdod decided, "The ark of the God of Israel must not remain with us, for his hand weighs heavily on us and Dagon our god." 8 So they summoned all the Philistine leaders and inquired of them, "What shall we do with the ark of the God of Israel?" The people of Gath replied, "Let them move the ark of the God of Israel to us." So they moved the ark of the God of Israel to Gath. 9 But after it had been brought there, the hand of the Lord was against the city, resulting in utter turmoil:the Lord afflicted its inhabitants, young and old, and tumors broke out on them. 10 The ark of God was next sent to Ekron; but as it entered that city, the people there cried out, "Why have they brought the ark of the God of Israel here to kill us and our kindred?" 11 Then they, too, sent a summons to all the Philistine leaders and pleaded:"Send away the ark of the God of Israel. Send it back to its place so it does not kill us and our kindred." A deadly panic had seized the whole city, since the hand of God lay heavy upon it. 12 Those who escaped death were afflicted with tumors. Thus the outcry from the city went up to the heavens.

The Ark Is Returned

6 1 The ark of the Lord had been in the land of the Philistines seven months 2 when they summoned priests and diviners to ask, "What shall we do with the ark of the Lord? Tell us what we should send back with it." 3 They

replied:"If you intend to send back the ark of the God of Israel, you must not send it alone, but must, by all means, make amends to God through a reparation offering. Then you will be healed, and will learn why God continues to afflict you." 4 When asked further, "What reparation offering should be our amends to God?" they replied:"Five golden tumors and five golden mice to correspond to the number of Philistine leaders, since the same plague has struck all of you and your leaders. 5 Therefore, make images of the tumors and of the mice that are devastating your land and so give glory to the God of Israel. Perhaps then God will lift his hand from you, your gods, and your land. 6 Why should you become stubborn, the way the Egyptians and Pharaoh were stubborn? Was it not after he had dealt ruthlessly with them that the Israelites were released and departed? 7 So now set to work and make a new cart. Then take two milk cows that have not borne the yoke; hitch them to the cart, but drive their calves indoors away from them. 8 You shall next take the ark of the Lord and place it on the cart, putting the golden articles that you are offering as reparation for your guilt in a box beside it. Start it on its way, and let it go. 9 Then watch! If it goes up to Beth- shemesh along the route to the Lord 's territory, then it was the Lord who brought this great calamity upon us; if not, we will know that it was not the Lord 's hand, but a bad turn, that struck us.

Commentary

Hophni and Phineas, the two corrupt sons of Eli, decide to use the Ark of the Covenant as a mascot and bring it into battle against the Philistines. They figure, the Ark has helped our ancestors conquer our neighbors, why not bring the Ark to the battlefield so we too may be victorious. Their lack of faith in God and desire to use the Ark as a "mascot" or "secret weapon" results in the defeat of the Israelites and the loss of the Ark of the Covenant. When Eli hears of the news that the Ark has been captured, he is so taken back that he falls of his chair and dies. With Eli's death, Samuel will take his place as the last Judge and first Prophet of Israel.

The Philistines, now having captured the Ark, hope that it will bring them the same good fortune that it brought the Israelites. They place the Ark in the temple of their god, Dagon. The presence of the Ark in the land of the Philistines begins to cause all sorts of disease to run rampant through the land. It becomes so bad that the Philistines eventually end up returning the Ark. The throne of God is not to be used as a "good luck charm" or a "mascot." It is to be a place of worship for the Israelite people.

Questions

Assignment #58: The Ark Captured

1. Who steals the Ark?
2. In v. 17, what are the two pieces of bad news Eli receives? Which is he more upset about?
3. How does Eli die?
4. What actions of Hophni and Phineas results in the defeat of the Israelites and the loss of the Ark?
5. Who is the Philistine king?
6. What happens to the statue of the Philistine god, Dagon, after the Ark has been in their temple?
7. What other odd things happen to the Philistines when the Ark is in their hands?

History of the Ark of the Covenant

- Made at Mt. Sinai and placed in the Tabernacle
- The Ten Commandments, manna and Aaron's rod are put inside
- Led the Israelites though the wilderness and across the Jordan River
- Led the Israelites' march around Jericho
- During the Judges period, located at Shiloh, Bethel and Gilgal
- Captured and then returned by the

Request for a King

1 Samuel 8:1-22

Request for a King

8 In his old age Samuel appointed his sons judges over Israel. 2 His firstborn was named Joel, his second son, Abijah; they judged at Beer- sheba. 3 His sons did not follow his example, but looked to their own gain, accepting bribes and perverting justice. 4 Therefore all the elders of Israel assembled and went to Samuel at Ramah 5 and said to him, "Now that you are old, and your sons do not follow your example, appoint a king over us, like all the nations, to rule us."

6 Samuel was displeased when they said, "Give us a king to rule us." But he prayed to the Lord. 7 The Lord said:Listen to whatever the people say. You are not the one they are rejecting. They are rejecting me as their king. 8 They are acting toward you just as they have acted from the day I brought them up from Egypt to this very day, deserting me to serve other gods. 9 Now listen to them; but at the same time, give them a solemn warning and inform them of the rights of the king who will rule them.

> "The Lord said: Listen to whatever the people say. You are not the one they are rejecting. They are rejecting me as their king."
>
> - 1 Samuel 8:7

The Governance of the King

10 Samuel delivered the message of the Lord in full to those who were asking him for a king. 11 He told them:"The governance of the king who will rule you will be as follows:He will take your sons and assign them to his chariots and horses, and they will run before his chariot. 12 He will appoint from among them his commanders of thousands and of hundreds. He will make them do his plowing and harvesting and produce his weapons of war and chariotry. 13 He will use your daughters as perfumers, cooks, and bakers. 14 He will take your best fields, vineyards, and olive groves, and give them to his servants. 15 He will tithe your crops and grape harvests to give to his officials and his servants. 16 He will take your male and female slaves, as well as your best oxen and donkeys, and use them to do his work. 17 He will also tithe your flocks. As for you, you will become his slaves. 18 On that day you will cry out because of the king whom you have chosen, but the Lord will not answer you on that day."

Why did the people want a king?

1) Samuel was growing old.
2) Samuel's three sons were corrupt and did not follow Samuel's ways.
3) Other nations that had kings had greater wealth.
4) The Israelites needed a

Persistent Demand

19 The people, however, refused to listen to Samuel's warning and said, "No! There must be a king over us. 20 We too must be like all the nations, with a king to rule us, lead us in warfare, and fight our battles." 21 Samuel listened to all the concerns of the people and then repeated them to the Lord. 22 The Lord said:Listen to them! Appoint a king to rule over them. Then Samuel said to the people of Israel, "Return, each one of you, to your own city."

Commentary

Samuel is extremely upset at the people's demand for a king. The Lord is supposed to be their king, but the Israelites desire to be like the other nations. The only problem is that they aren't like the other nations! The covenant that they established with God is meant to make them a holy nation, a nation set apart, a nation that can reveal YHWH to the rest of the world. Samuel will warn the people of all the repercussions that could come from having a king; he will tithe you, take your crops, take your slaves, take your land, etc. No matter what Samuel says, the people persist, "we want a king!"

Questions

Assignment #59: Request for a King

1. In 1 Sm 8:11- 12, what are some side effects to having a king?
2. Why did the people want a king?

This painting shows two important features: 1) Samuel is very old when he anoints Saul to be the first king 2) the horn pictured here was used to anoint both Saul and David

Saul's Rise and Fall as King

1 Samuel 9:1-27; 10: 1,17-27; 15:1-35

9 1 There was a powerful man from Benjamin named Kish, who was the
son of Abiel, son of Zeror, son of Becorath, son of Aphiah, a Benjaminite.
2 He had a son named Saul, who was a handsome young man. There was
no other Israelite more handsome than Saul; he stood head and shoulders
above the people.

The Lost Donkeys

3 Now the donkeys of Saul's father, Kish, had wandered off. Kish said
to his son **Saul**, "Take one of the servants with you and go out and hunt for
the donkeys." 4 So they went through the hill country of Ephraim, and
through the land of Shalishah. Not finding them there, they continued
through the land of Shaalim without success. They also went through the
land of Benjamin, but they failed to find the animals. 5 When they came to
the land of Zuph, Saul said to the servant who was with him, "Come, let us
turn back, lest my father forget about the donkeys and become anxious
about us." 6 The servant replied, "Listen! There is a man of God in this
city, a man held in high esteem; everything he says comes true. Let us go
there now! Perhaps he can advise us about the journey we have under-
taken." 7 But Saul said to his servant, "If we go, what can we offer the man?
The food in our bags has run out; we have no present to give the man of
God. What else do we have?" 8 Again the servant answered Saul, "I have a
quarter shekel of silver. If I give that to the man of God, he will advise us
about the journey." 9 (In former times in Israel, anyone who went to consult
God used to say, "Come, let us go to the seer." For the one who is now called
prophet was formerly called seer.) 10 Saul then said to his servant, "You are
right! Come on, let us go!" So they headed toward the city where the man
of God lived.

11 As they were going up the path to the city, they met some young
women coming out to draw water and they asked them, "Is the seer in
town?" 12 The young women answered, "Yes, there—straight ahead. Hurry
now; just today he came to the city, because the people have a sacrifice to-
day on the high place. 13 When you enter the city, you may reach him be-
fore he goes up to the high place to eat. The people will not eat until he ar-
rives; only after he blesses the sacrifice will the invited guests eat. Go up im-
mediately, for you should find him right now."

Saul Meets Samuel

14 So they went up to the city. As they entered it—there was Samuel
coming toward them on his way to the high place. 15 The day before Saul's
arrival, the Lord had revealed to Samuel: 16 At this time tomorrow I will
send you a man from the land of Benjamin whom you are to anoint as ruler
of my people Israel. He shall save my people from the hand of the Philis-
tines. I have looked upon my people; their cry has come to me. 17 When
Samuel caught sight of Saul, the Lord assured him:This is the man I told
you about; he shall govern my people. 18 Saul met Samuel in the gateway
and said, "Please tell me where the seer lives." 19 Samuel answered Saul:"I
am the seer. Go up ahead of me to the high place and eat with me today. In
the morning, before letting you go, I will tell you everything on your mind.
20 As for your donkeys that were lost three days ago, do not worry about
them, for they have been found. Whom should Israel want if not you and

your father's family?" 21 Saul replied:"Am I not a Benjaminite, from the smallest of the tribes of Israel, and is not my clan the least among the clans of the tribe of Benjamin? Why say such things to me?"

22 Samuel then took Saul and his servant and brought them into the room. He seated them at the head of the guests, of whom there were about thirty. 23 He said to the cook, "Bring the portion I gave you and told you to put aside." 24 So the cook took up the leg and what went with it, and placed it before Saul. Samuel said:"This is a reserved portion that is set before you. Eat, for it was kept for you until this time; I explained that I was inviting some guests." Thus Saul dined with Samuel that day. 25 When they came down from the high place into the city, a mattress was spread for Saul on the roof, 26 and he slept there.

SAMUEL BLESSING SAUL
And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people . . . (I Samuel 9: 17)

Saul's Anointing

At daybreak Samuel called to Saul on the roof, "Get up, and I will send you on your way." Saul got up, and he and Samuel went outside the city together. 27 As they were approaching the edge of the town, Samuel said to Saul, "Tell the servant to go on ahead of us, but you stay here for a moment, that I may give you a word from God."

10 1 Then, from a flask he had with him, Samuel poured oil on Saul's head and kissed him, saying:"The Lord **anoints** you ruler over his people Israel. You are the one who will govern the Lord 's people and save them from the power of their enemies all around them.Saul Chosen King

17 Samuel called the people together to the Lord at Mizpah 18 and addressed the Israelites:"Thus says the Lord, the God of Israel:It was I who brought Israel up from Egypt and delivered you from the power of the Egyptians and from the power of all the kingdoms that oppressed you. 19 But today you have rejected your God, who saves you from all your evils and calamities, by saying, 'No! You must appoint a king over us. ' Now, therefore, take your stand before the Lord according to your tribes and families." 20 So Samuel had all the tribes of Israel come forward, and the tribe of Benjamin was chosen. 21 Next he had the tribe of Benjamin come forward by clans, and the clan of Matri was chosen, and finally Saul, son of Kish, was chosen. But when they went to look for him, he was nowhere to be found. 22 Again they consulted the Lord, "Is there still someone else to come forward?" The Lord answered:He is hiding among the baggage. 23 They ran to bring him from there; when he took his place among the people, he stood head and shoulders above all the people. 24 Then Samuel addressed all the people, "Do you see the man whom the Lord has chosen? There is no one like him among all the people!" Then all the people shouted out, "Long live the king!"

25 Samuel next explained to the people the rules of the monarchy, wrote them in a book, and placed them before the presence of the Lord. Samuel then sent the people back to their own homes. 26 Saul also went home to Gibeah, accompanied by warriors whose hearts the Lord had touched. 27 But some worthless people said, "How can this fellow save us?" They despised him and brought him no tribute.

Disobedience of Saul

15 1 Samuel said to Saul:"It was I the Lord sent to anoint you king over his people Israel. Now, therefore, listen to the message of the Lord. 2 Thus says the Lord of hosts:I will punish what Amalek did to the Israelites when he barred their way as they came up from Egypt. 3 Go, now, attack

Amalek, and put under the ban everything he has. Do not spare him; kill men and women, children and infants, oxen and sheep, camels and donkeys."

4 Saul alerted the army, and at Telaim reviewed two hundred thousand foot soldiers and ten thousand men of Judah. 5 Saul went to the city of Amalek and set up an ambush in the wadi. 6 He warned the Kenites:"Leave Amalek, turn aside and come down so I will not have to destroy you with them, for you were loyal to the Israelites when they came up from Egypt." After the Kenites left, 7 Saul routed Amalek from Havilah to the approaches of Shur, on the frontier of Egypt. 8 He took Agag, king of Amalek, alive, but the rest of the people he destroyed by the sword, putting them under the ban. 9 He and his troops spared Agag and the best of the fat sheep and oxen, and the lambs. They refused to put under the ban anything that was worthwhile, destroying only what was worthless and of no account.

Samuel Rebukes Saul

10 Then the word of the Lord came to Samuel:11 I regret having made Saul king, for he has turned from me and has not kept my command. At this Samuel grew angry and cried out to the Lord all night. 12 Early in the morning he went to meet Saul, but was informed that Saul had gone to Carmel, where he set up a monument in his own honor, and that on his return he had gone down to Gilgal. 13 When Samuel came to him, Saul greeted him:"The Lord bless you! I have kept the command of the Lord." 14 But Samuel asked, "What, then, is this bleating of sheep that comes to my ears, the lowing of oxen that I hear?" 15 Saul replied:"They were brought from Amalek. The people spared the best sheep and oxen to sacrifice to the Lord, your God; but the rest we destroyed, putting them under the ban." 16 Samuel said to Saul:"Stop! Let me tell you what the Lord said to me last night." "Speak!" he replied. 17 Samuel then said:"Though little in your own eyes, are you not chief of the tribes of Israel? The Lord anointed you king of Israel 18 and sent you on a mission, saying:Go and put the sinful Amalekites under a ban of destruction. Fight against them until you have exterminated them. 19 Why then have you disobeyed the Lord? You have pounced on the spoil, thus doing what was evil in the Lord 's sight." 20 Saul explained to Samuel:"I did indeed obey the Lord and fulfill the mission on which the Lord sent me. I have brought back Agag, the king of Amalek, and, carrying out the ban, I have destroyed the Amalekites. 21 But from the spoil the army took sheep and oxen, the best of what had been banned, to sacrifice to the Lord your God in Gilgal." 22 But Samuel said:

"Does the Lord delight in burnt offerings and sacrifices
as much as in obedience to the Lord 's command?
Obedience is better than sacrifice,
to listen, better than the fat of rams.
23 For a sin of divination is rebellion,
and arrogance, the crime of idolatry.
Because you have rejected the word of the Lord,
the Lord in turn has rejected you as king."

Rejection of Saul

24 Saul admitted to Samuel:"I have sinned, for I have transgressed the command of the Lord and your instructions. I feared the people and obeyed them. 25 Now forgive my sin, and return with me, that I may worship the Lord." 26 But Samuel said to Saul, "I will not return with you, because you rejected the word of the Lord and the Lord has rejected you

Saul's three strikes...
YOU'RE OUT!

1) Saul won a big victory over the Ammonites after becoming king. Power began to go to his head, and he began to want to lead more, and follow God and Samuel less. Saul was pitted in a battle with the Philistines, and did the right thing to ask for God's help when

Saul Reproved by Samuel for Not Obeying the Commandments of the Lord, John Singleton Copley, 1798

as king of Israel." 27 As Samuel turned to go, Saul seized a loose end of his garment, and it tore off. 28 So Samuel said to him:"The Lord has torn the kingdom of Israel from you this day, and has given it to a neighbor of yours, who is better than you. 29 The Glory of Israel neither deceives nor repents, for he is not a mortal who repents." 30 But Saul answered:"I have sinned, yet honor me now before the elders of my people and before Israel. Return with me that I may worship the Lord your God." 31 And so Samuel returned with him, and Saul worshiped the Lord.

Samuel Executes Agag

32 Afterward Samuel commanded, "Bring Agag, king of Amalek, to me." Agag came to him struggling and saying, "So it is bitter death!" 33 And Samuel said,

"As your sword has made women childless,

so shall your mother be childless among women."

Then he cut Agag to pieces before the Lord in Gilgal. 34 Samuel departed for Ramah, while Saul went up to his home in Gibeah of Saul. 35 Never again, as long as he lived, did Samuel see Saul. Yet he grieved over Saul, because the Lord repented that he had made him king of Israel.

Commentary

Once again Samuel will reprove the people and give them one last chance before anointing a king over them. When the people do not listen, Samuel chooses Saul from the tribe of Benjamin. Saul is the exactly what the people would have envisioned when they imagine their king. He is the tallest, strongest, and best looking of all the Israelites. In worldly standards, Saul is fit to be king.

It does not take long for Saul to lose favor in the eyes of God. Saul is first rebuked when he offers a sacrifice to the Lord, a task that is reserved to priests. He fails to wait for Samuel to offer the sacrifice. God rejects Saul as king though when he fails in the Amalekite incident. Samuel will carry out what Saul has failed to do, and go in search of a new king worthy of ruling the nation of Israel.

Questions

Assignment #60: Saul's Rise and Fall as King

1. Where does Saul hide when Samuel is looking for him?
2. What tribe is Saul chosen from?
3. What are Saul's three strikes as king?

WHY BETHLEHEM?

- *Burial place of Rachel (Genesis 35:19)*
- *Ruth settles in Bethlehem (Ruth 1:22)*
- *David's hometown (1 Samuel 16:1)*
- *Captured by the Philistines (2 Samuel 23:14)*
- *Micah prophesies that a great ruler will come from Bethlehem (Micah 5:2)*
- *Birthplace of Jesus (Luke 2:1-7)*

This wall painting shows Samuel anointing David, who is standing with five of his brothers.

SECTION 61

Samuel Sent to Bethlehem

1 Samuel 16:1-13

Samuel Is Sent to Bethlehem

16 The Lord said to Samuel:How long will you grieve for Saul, whom I have rejected as king of Israel? Fill your horn with oil, and be on your way. I am sending you to Jesse of **Bethlehem**, for from among his sons I have decided on a king. 2 But Samuel replied:"How can I go? Saul will hear of it and kill me." To this the Lord answered:Take a heifer along and say, "I have come to sacrifice to the Lord." 3 Invite Jesse to the sacrifice, and I myself will tell you what to do; you are to anoint for me the one I point out to you.

Samuel Anoints David

4 Samuel did as the Lord had commanded him. When he entered Bethlehem, the elders of the city came trembling to meet him and asked, "Is your visit peaceful, O seer?" 5 He replied:"Yes! I have come to sacrifice to the Lord. So purify yourselves and celebrate with me today." He also had Jesse and his sons purify themselves and invited them to the sacrifice. 6 As they came, he looked at Eliab and thought, "Surely the anointed is here before the Lord." 7 But the Lord said to Samuel:Do not judge from his appearance or from his lofty stature, because I have rejected him. God does not see as a mortal, who sees the appearance. The Lord looks into the heart. 8 Then Jesse called Abinadab and presented him before Samuel, who said, "The Lord has not chosen him." 9 Next Jesse presented Shammah, but Samuel said, "The Lord has not chosen this one either." 10 In the same way Jesse presented seven sons before Samuel, but Samuel said to Jesse, "The Lord has not chosen any one of these." 11 Then Samuel asked Jesse, "Are these all the sons

you have?" Jesse replied, "There is still the youngest, but he is tending the sheep." Samuel said to Jesse, "Send for him; we will not sit down to eat until he arrives here." 12 Jesse had the young man brought to them. He was ruddy, a youth with beautiful eyes, and good looking. The Lord said:There—anoint him, for this is the one! 13 Then Samuel, with the horn of oil in hand, anointed him in the midst of his brothers, and from that day on, the spirit of the Lord rushed upon David. Then Samuel set out for Ramah.

Commentary

David is the most unlikely candidate for a king, He is the youngest son of Jesse and ruddy in appearance. The Lord does not look on the appearance of a man, but rather looks into the heart of the man. The Lord knows what type of person David is, and so he is anointed king in secret. He will wait for Saul to be deposed as king or killed before he becomes king.

Questions

Assignment #61: Samuel Sent to Bethlehem

1. Why does YHWH send Samuel to Bethlehem?
2. Write out 1 Sm 16:7. Who is this quote about?
3. Why is Bethlehem so important?
4. How does the anointing of David cause Saul torment? How does David play a role in helping him?
5. What are the symbols of the Jesse Tree?

A Common site during Advent is the Jesse Tree which chronicles the journey to the birth of Jesus...

Symbols of the Jesse Tree

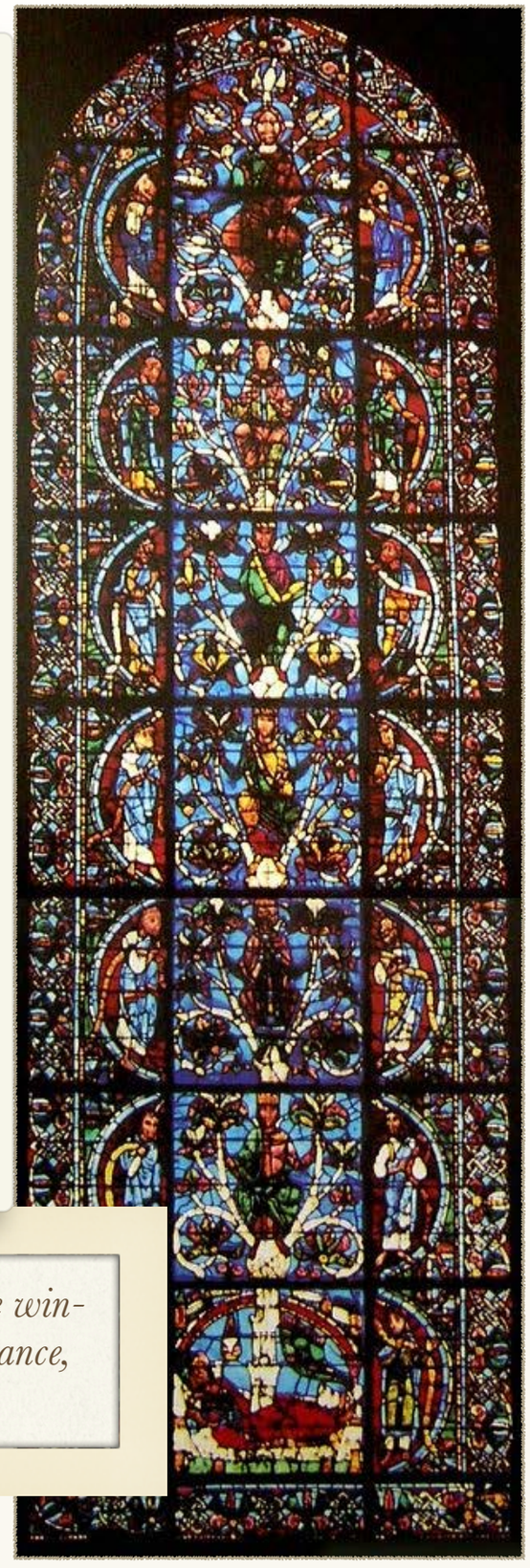
December 1 *Creation*: Gen. 1:1-31; 2:1-4 *Symbols*: sun, moon, stars, animals, earth

December 2 *Adam and Eve*: Gen. 2:7-9, 18-24 *Symbols:* tree, man, woman

December 3 *Fall of Man*: Gen. 3:1-7 and 23-24 *Symbols:* tree, serpent, apple with bite

December 4 *Noah*: Gen. 6:5-8, 13-22; 7:17, 23, 24; 8:1, 6-22 *Symbols*: ark, animals, dove, rainbow

December 5 *Abraham*: Gen. 12:1-3 *Symbols:* torch, sword, mountain



The oldest complete Tree of Jesse window is in Chartres Cathedral, France, created in 1145

The Challenge of Goliath

1 Samuel 17:1-58

The Challenge of Goliath

17 The Philistines rallied their forces for battle at Socoh in Judah and camped between Socoh and Azekah at Ephes- dammim. 2 Saul and the Israelites rallied and camped in the valley of the Elah, drawing up their battle line to meet the Philistines. 3 The Philistines were stationed on one hill and the Israelites on an opposite hill, with a valley between them.

4 A champion named **Goliath** of Gath came out from the Philistine camp; he was six cubits and a span tall. 5 He had a bronze helmet on his head and wore a bronze breastplate of scale armor weighing five thousand shekels, 6 bronze greaves, and had a bronze scimitar slung from his shoulders. 7 The shaft of his javelin was like a weaver's beam, and its iron head weighed six hundred shekels. His shield- bearer went ahead of him. 8 He stood and shouted to the ranks of Israel:"Why come out in battle formation? I am a Philistine, and you are Saul's servants. Choose one of your men, and have him come down to me. 9 If he beats me in combat and kills me, we will be your vassals; but if I beat him and kill him, you shall be our vassals and serve us." 10 The Philistine continued:"I defy the ranks of Israel today. Give me a man and let us fight together." 11 When Saul and all Israel heard this challenge of the Philistine, they were stunned and terrified.

David Comes to the Camp

12 David was the son of an Ephrathite named Jesse from Bethlehem in Judah who had eight sons. In the days of Saul Jesse was old and well on in years. 13 The three oldest sons of Jesse had followed Saul to war; the names of these three sons who had gone off to war were Eliab the firstborn; Abinadab the second; and Shammah the third. 14 David was the youngest. While the three oldest had joined Saul, 15 David would come and go from Saul's presence to tend his father's sheep at Bethlehem.

16 Meanwhile the Philistine came forward and took his stand morning and evening for forty days.

17 Now Jesse said to his son David:"Take this ephah of roasted grain and these ten loaves for your brothers, and bring them quickly to your brothers in the camp. 18 Also take these ten cheeses for the field officer. Greet your brothers and bring home some token from them. 19 Saul and your brothers, together with all Israel, are at war with the Philistines in the valley of the Elah." 20 Early the next morning, having left the flock with a shepherd, David packed up and set out, as Jesse had commanded him. He reached the barricade of the camp just as the army, on their way to the battleground, were shouting their battle cry. 21 The Israelites and

the Philistines drew up opposite each other in battle array. 22 David entrusted what he had brought to the keeper of the baggage and hastened to the battle line, where he greeted his brothers. 23 While he was talking with them, the Philistine champion, by name Goliath of Gath, came up from the ranks of the Philistines and spoke as before, and David listened. 24 When the Israelites saw the man, they all retreated before him, terrified. 25 The Israelites had been saying:"Do you see this man coming up? He comes up to insult Israel. The king will make whoever kills him a very wealthy man. He will give his daughter to him and declare his father's family exempt from taxes in Israel." 26 David now said to the men standing near him:"How will the man who kills this Philistine and frees Israel from disgrace be rewarded? Who is this uncircumcised Philistine that he should insult the armies of the living God?" 27 They repeated the same words to him and said, "That is how the man who kills him will be rewarded." 28 When Eliab, his oldest brother, heard him speaking with the men, he grew angry with David and said:"Why did you come down? With whom have you left those sheep in the wilderness? I know your arrogance and dishonest heart. You came down to enjoy the battle!" 29 David protested, "What have I done now? I was only talking." 30 He turned from him to another and asked the same question; and everyone gave him the same answer as before. 31 The words that David had spoken were overheard and reported to Saul, who sent for him.

David Challenges Goliath

32 Then David spoke to Saul:"My lord should not lose heart. Let your servant go and fight this Philistine." 33 But Saul answered David, "You cannot go up against this Philistine and fight with him, for you are only a youth, while he has been a warrior from his youth." 34 Then David told Saul:"Your servant used to tend his father's sheep, and whenever a lion or bear came to carry off a sheep from the flock, 35 I would chase after it, attack it, and snatch the prey from its mouth. If it attacked me, I would seize it by the throat, strike it, and kill it. 36 Your servant has killed both a lion and a bear. This uncircumcised Philistine will be as one of them, because he has insulted the armies of the living God."

37 David continued:"The same Lord who delivered me from the claws of the lion and the bear will deliver me from the hand of this Philistine." Saul answered David, "Go! the Lord will be with you."

Preparation for the Encounter

38 Then Saul dressed David in his own tunic, putting a bronze helmet on his head and arming him with a coat of mail. 39 David also fastened Saul's sword over the tunic. He walked with difficulty, however, since he had never worn armor before. He said to Saul, "I cannot go in these, because I am not used to them." So he took them off. 40 Then, staff in hand, David selected five smooth stones from the wadi and put them in the pocket of his shepherd's bag. With his sling in hand, he approached the Philistine.

David's Victory

41 With his shield- bearer marching
before him, the Philistine advanced closer
and closer to David. 42 When he sized
David up and saw that he was youthful,
ruddy, and handsome in appearance, he
began to deride him. 43 He said to David,
"Am I a dog that you come against me with
a staff?" Then the Philistine cursed David
by his gods 44 and said to him, "Come
here to me, and I will feed your flesh to the
birds of the air and the beasts of the field."
45 David answered him:"You come against
me with sword and spear and scimitar, but
I come against you in the name of the
Lord of hosts, the God of the armies of
Israel whom you have insulted. 46 Today
the Lord shall deliver you into my hand; I
will strike you down and cut off your head.
This very day I will feed your dead body
and the dead bodies of the Philistine army
to the birds of the air and the beasts of the
field; thus the whole land shall learn that

Israel has a God. 47 All this multitude, too, shall
learn that it is not by sword or spear that the Lord
saves. For the battle belongs to the Lord, who shall
deliver you into our hands."

48 The Philistine then moved to meet David at
close quarters, while David ran quickly toward the
battle line to meet the Philistine. 49 David put his
hand into the bag and took out a stone, hurled it
with the sling, and struck the Philistine on the fore-
head. The stone embedded itself in his brow, and
he fell on his face to the ground. 50 Thus David
triumphed over the Philistine with sling and stone;
he struck the Philistine dead, and did it without a
sword in his hand. 51 Then David ran and stood
over him; with the Philistine's own sword which he
drew from its sheath he killed him, and cut off his
head.

Flight of the Philistines

When the Philistines saw that their hero was dead,
they fled. 52 Then the men of Israel and Judah
sprang up with a battle cry and pursued them to
the approaches of Gath and to the gates of Ekron,

"David now said to the men standing near him: 'How will the man who kills this Philistine and frees Israel from disgrace be rewarded? Who is this uncircumcised Philistine that he should insult the armies of the living God?'"

- 1 Samuel 17:26

and Philistines fell wounded along the road from Shaaraim as far as Gath and Ekron. 53 When they returned from their pursuit of the Philistines, the Israelites looted their camp. 54 David took the head of the Philistine and brought it to Jerusalem; but he kept Goliath's armor in his own tent.

David Presented to Saul

55 As Saul watched David go out to meet the Philistine, he asked his general Abner, "Abner, whose son is that young man?" Abner replied, "On your life, O king, I have no idea." 56 And the king said, "Find out whose son the lad is." 57 So when David returned from slaying the Philistine, Abner escorted him into Saul's presence. David was still holding the Philistine's head. 58 Saul then asked him, "Whose son are you, young man?" David replied, "I am the son of your servant Jesse of Bethlehem."

Commentary

The Israelites are fighting the Philistines once again. This time David's brothers are all at the front lines fighting. Goliath, a giant of a man, comes out to challenge the Israelite army to a one on one fight to the death. No one in the Israelite army wants to fight him. David travels to the front line to bring food to his brothers and he hers the challenge of Goliath. David goes to Saul and asks for the permission to fight Goliath.

David is the only man in Israel with the faith that the Lord will be with him when he fights. He believes that the Lord will deliver this Philistine into his hands this day because Goliath and the Philistines have defiled the armies of the Lord's nation. David does not even take any armor into battle. He only takes a few stones and a slingshot. David is victorious over Goliath when he knocks him unconscious with a stone and cuts off his head.

Questions

Assignment #62: The Challenge of Goliath

1. Why can't David wear the armor or helmet?
2. How does David defeat Goliath? What does he do with his sword after he defeats Goliath?
3. What are some of the modern day "Goliaths" that we are to overcome with faith in God?
4. What does the "underdog" story of David teach us?

David's Life, A Shepherd Turned King

- **c. 1040 BC,** David is born in Bethlehem
- Works as a shepherd in the Judean hills
- Anointed by Samuel the prophet as successor to King Saul
- Brought to royal court as Saul's lyre player
- **c. 1025 BC,** kills the Philistine warrior, Goliath
- Marries Saul's daughter, Michal
- Avoids Saul's attempts to kill him, and Saul's son, Jonathan, helps him

THE JEALOUSY OF KING SAUL

- *"Saul has slain his thousands, David his tens of thousands." These were just some of the statements that King Saul must have heard. Saul was getting resentful and jealous as David's popularity kept rising.*
- *Saul tries to kill David on two occasions (1 Samuel 18:17 and 1 Samuel 19:11). Saul's daughter, Michal, and son, Jonathan, protect David from the jealousy of Saul.*
- *When given the opportunity to kill Saul, David spared Saul's life, recognizing that like himself, Saul was anointed by God.*
- *David Playing the Harp, Jan de Bray, 1670*

SECTION 63

Saul's Jealousy

1 Samuel 18:6-30

Saul's Jealousy

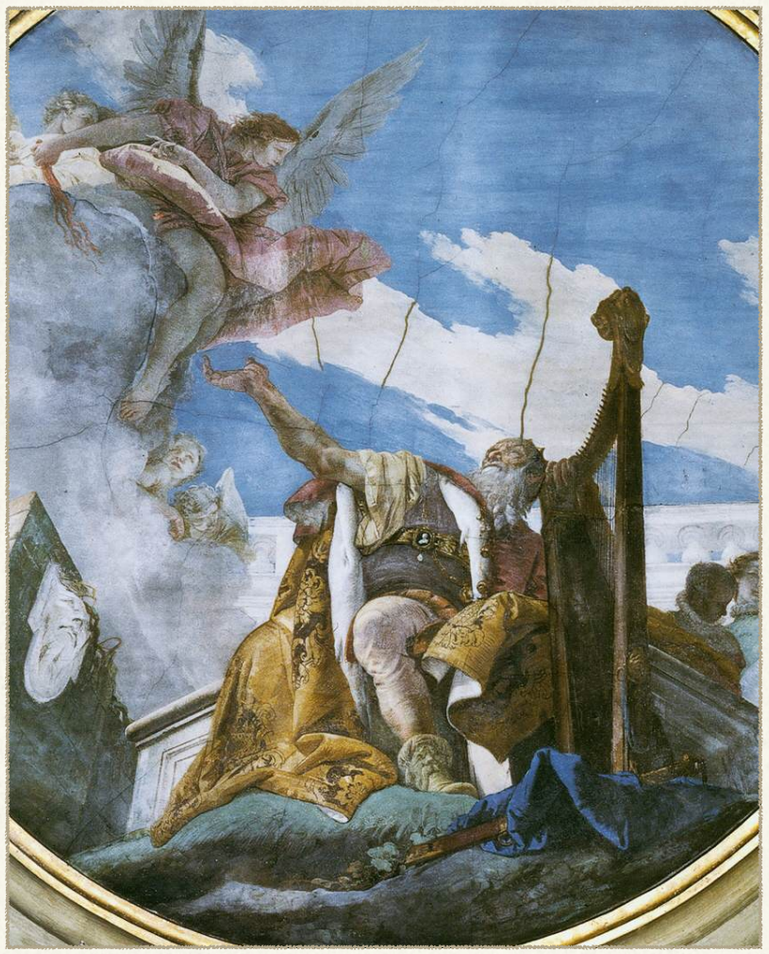
18 6 At the approach of Saul and David, on David's return after striking down the Philistine, women came out from all the cities of Israel to meet Saul the king, singing and dancing, with tambourines, joyful songs, and stringed instruments. 7 The women played and sang:

"Saul has slain his thousands,

David his tens of thousands."

8 Saul was very angry and resentful of the song, for he thought:"They give David tens of thousands, but only thousands to me. All that remains for him is the kingship." 9 From that day on, Saul kept a jealous eye on David.

10 The next day an evil spirit from God rushed upon Saul, and he raged in his house. David was in attendance, playing the harp as at other times, while Saul was holding his spear. 11 Saul poised the spear, thinking, "I will nail David to the wall!" But twice David escaped him. 12 Saul then began to fear David because the Lord was with him but had turned away from Saul. 13 Saul sent him out of his presence and appointed him a field officer. So David led the people on their military expeditions 14 and prospered in all his ways, for the Lord was with him. 15 Seeing how he prospered, Saul feared David. 16 But all Israel and Judah loved David, since he led them on their expeditions.



King David Playing the Harp, Giovanni Battista Tiepolo, c. 1737-1739. The angel is the top corner shows that God was constantly looking over "King" David.

Saul Plots Against David

17 Saul said to David, "Look, I will give you my older daughter, Merob, in marriage if you become my warrior and fight the battles of the Lord." Saul thought, "I will not lay a hand on him. Let the hand of the Philistines strike him." 18 But David answered Saul:"Who am I? And who are my kindred or my father's clan in Israel that I should become the king's son- in- law?" 19 But when the time came for Saul's daughter Merob to be given to David, she was given as wife to Adriel the Meholathite instead.

20 Now Saul's daughter Michal loved David. When this was reported to Saul, he was pleased. 21 He thought, "I will offer her to him as a trap, so that the hand of the Philistines may strike him." So for the second time Saul said to David, "You shall become my son- in- law today."

22 Saul then ordered his servants, "Speak to David privately and say:The king favors you, and all his officers love you. You should become son- in-law to the king." 23 But when Saul's servants mentioned this to David, he said:"Is becoming the king's son- in- law a trivial matter in your eyes? I am poor and insignificant." 24 When his servants reported David's answer to him, 25 Saul commanded them, "Say this to David:The king desires no other price for the bride than the foreskins of one hundred Philistines, that he may thus take vengeance on his enemies." Saul intended to have David fall into the hands of the Philistines. 26 When the servants reported this offer to David, he was pleased with the prospect of becoming the king's son- in- law. Before the year was up, 27 David arose and went with his men and slew two hundred Philistines. He brought back their foreskins and counted them out before the king that he might become the king's son- in- law. So Saul gave him his daughter Michal as wife. 28 Then Saul realized that the Lord was with David and that his own daughter Michal loved David. 29 So Saul feared David all the more and was his enemy ever after.

30 The Philistine chiefs continued to make forays, but each time they took the field, David was more successful against them than any of Saul's other officers, and his name was held in great esteem.

Commentary

As the story of David and Goliath begins to circulate through Israel, David's fame grows. Saul grows extremely jealous of David and plots to kill him. The plot fails because the Lord delivers the Philistines into the hands of David and allows him to be victorious in every endeavor which he undertakes. Saul will continually try to kill David, even making David a fugitive and chasing him throughout the countryside.

Questions

Assignment #63: Saul's Jealous

1. Why was Saul getting resentful and jealous?
2. How many times does Saul try to kill David?
3. Explain how Saul plots against David and how David is saved.

"Saul poised the spear, thinking, 'I will nail David to the wall!' But twice David escaped him."

- 1 Samuel 18:10

Death of Saul

1 Samuel 31:1-13

Death of Saul and His Sons

31 Now the Philistines went to war against Israel, and the Israelites fled before them, and fell, slain on Mount Gilboa. 2 The Philistines pressed hard after Saul and his sons. When the Philistines had struck down Jonathan, Abinadab, and Malchishua, sons of Saul, 3 the fury of the battle converged on Saul. Then the archers hit him, and he was severely wounded. 4 Saul said to his armor- bearer, "Draw your sword and run me through; otherwise these uncircumcised will come and abuse me." But the armor- bearer, badly frightened, refused, so Saul took his own sword and fell upon it. 5 When the armor- bearer saw that Saul was dead, he too fell upon his sword and died with him. 6 Thus Saul, his three sons, and his armor- bearer died together on that same day. 7 When the Israelites on the slope of the valley and those along the Jordan saw that the men of Israel had fled and that Saul and his sons were dead, they abandoned their cities and fled. Then the Philistines came and lived in those cities.

8 On the following day, when the Philistines came to strip the slain, they found Saul and his three sons fallen on Mount Gilboa. 9 They cut off Saul's head and stripped him of his armor; these they sent throughout the land of the Philistines to bring the good news to the temple of their idols and to the people. 10 They put his armor in the temple of Astarte but impaled his body on the wall of Beth- shan.

As enemy forces grew, Saul looked for guidance and asked for Samuel, who had died. This picture shows that Saul went to a witch (Endor) in disguise to call upon Samuel's spirit.

Burial of Saul

11When the inhabitants of Jabesh- gilead heard what the Philistines had done to Saul, 12 all their warriors set out and traveled through the night; they removed the bodies of Saul and his sons from the wall of Beth- shan, and, returning to Jabesh, burned them. 13 Then they took their bones and buried them under the tamarisk tree in Jabesh, and fasted for seven days.

Commentary

Out of fear of being captured by the Philistines, Saul will fall upon his sword in battle after he is wounded by an arrow. Saul's three sons, Jonathan, Abinadab, and Malchishua, are also killed in the battle. When the Philistines find the body of Saul and his three sons, they defile it by cutting off his head and impaling his body on the city wall. When David learns of the death of Saul he weeps because even though Saul tried to kill him, he was still an anointed one of God. Now with Saul gone, David is able to rise to the throne of Israel.

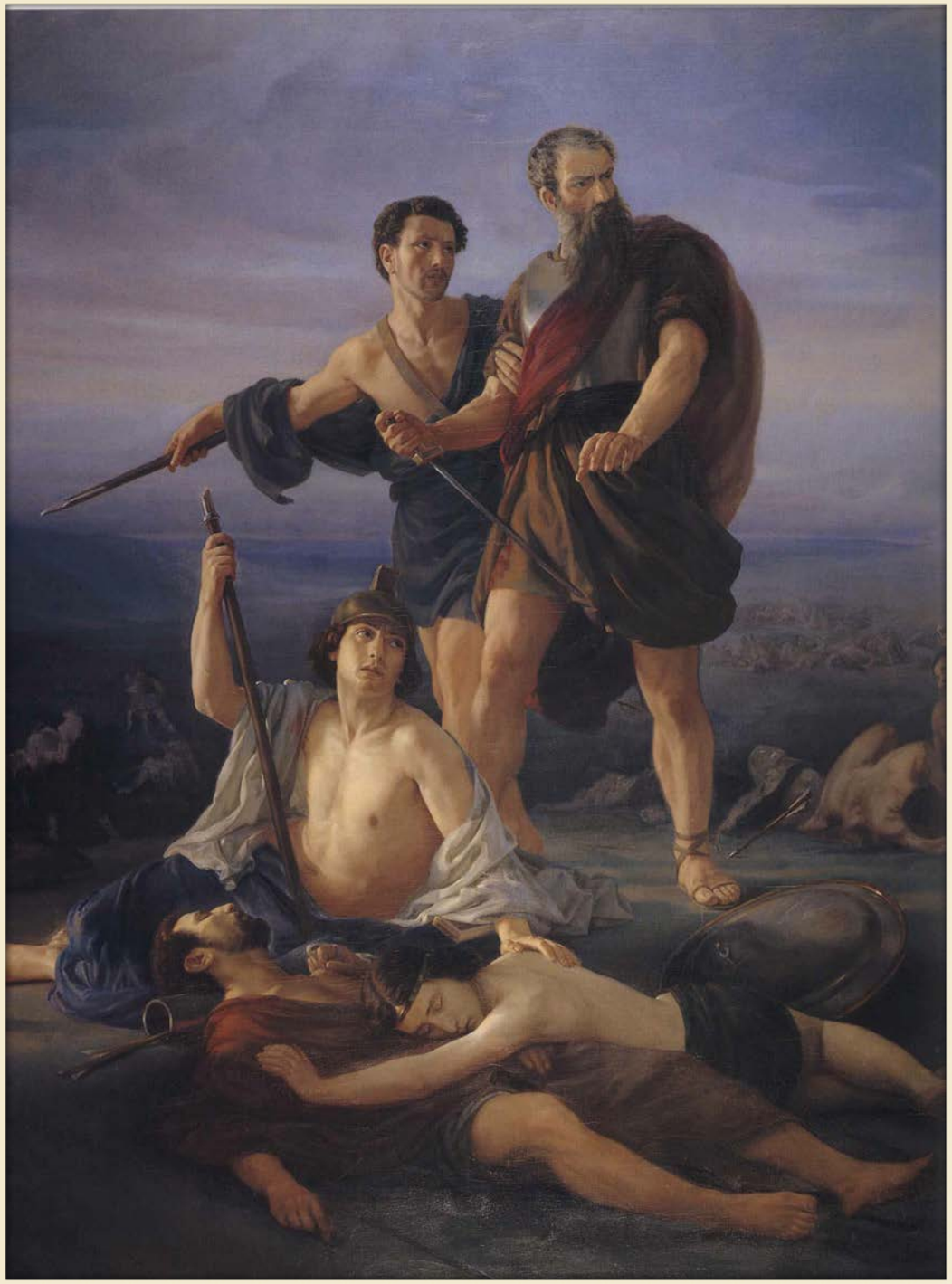
Questions

Assignment #64: Death of Saul

1. How does Saul die?
2. What does David do when he hears of Saul's death?

"But the armor- bearer, badly frightened, refused, so Saul took his own sword and fell upon it."

- 1 Samuel 31:4



Death of Saul, Elie Marcuse, 1848

The Ark Brought to Jerusalem

2 Samuel 2:1-7; 6:1-23

David Is Anointed King

2 After this, David inquired of the Lord, "Shall I go up into one of the cities of Judah?" The Lord replied to him:Go up. Then David asked, "Where shall I go?" He replied:To Hebron. 2 So David went up there, with his two wives, Ahinoam of Jezreel and Abigail, the wife of Nabal of Carmel. 3 David also brought up his men with their families, and they dwelt in the towns of Hebron. 4 Then the men of Judah came there and anointed David king over the house of Judah.

A report reached David that the people of Jabesh- gilead had buried Saul. 5 So David sent messengers to the people of Jabesh- gilead and said to them:"May you be blessed by the Lord for having done this kindness to your lord Saul in burying him. 6 And now may the Lord show you kindness and fidelity. For my part, I will show generosity to you for having done this. 7 So take courage and prove yourselves valiant, for though your lord Saul is dead, the house of Judah has anointed me king over them

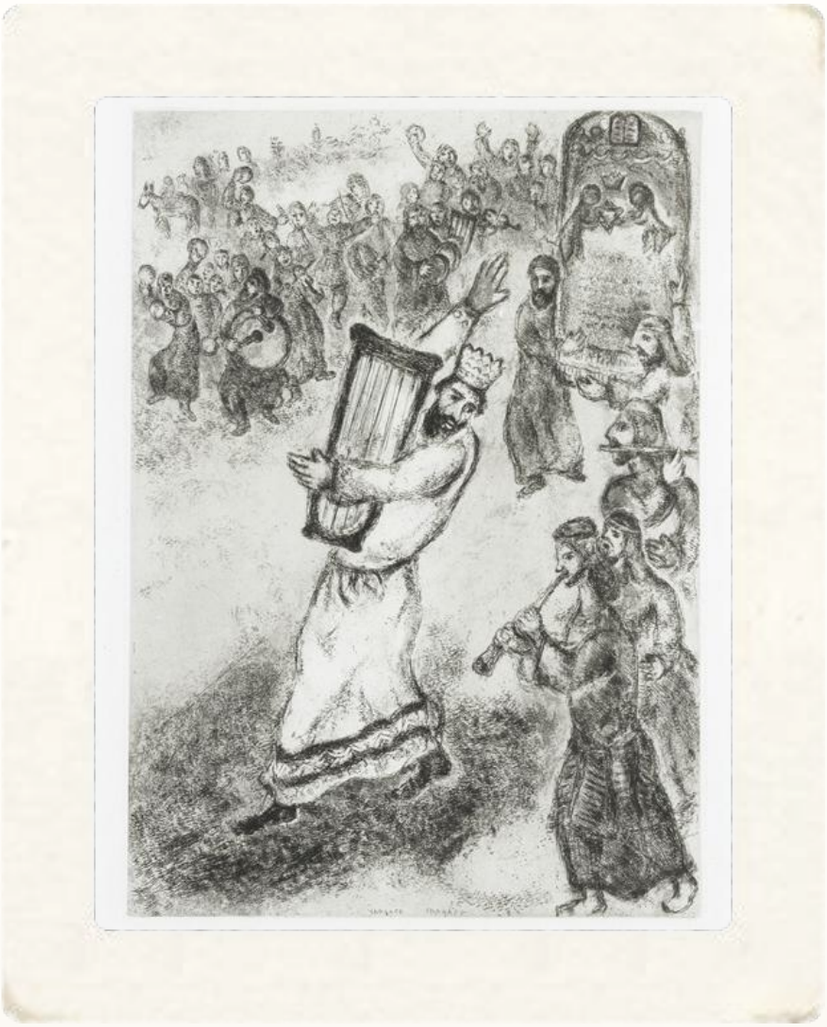
The Ark Brought to Jerusalem

6 David again assembled all the picked men of Israel, thirty thousand in number. 2 Then David and all the people who were with him set out for Baala of Judah to bring up from there the ark of God, which bears the name "the Lord of hosts enthroned above the cherubim." 3 They transported the ark of God on a new cart and took it away from the house of Abinadab on the hill. Uzzah and Ahio, sons of Abinadab, were guiding the cart, 4 with Ahio walking before it, 5 while David and all the house of Israel danced before the Lord with all their might, with singing, and with lyres, harps, tambourines, sistrums, and cymbals. 6 As they reached the threshing floor of Nodan, Uzzah stretched out his hand to the ark of God and steadied it, for the oxen were tipping it. 7 Then the Lord became angry with Uzzah; God struck him on that spot, and he died there in God's presence. 8 David was angry because the Lord 's wrath had broken out against Uzzah. Therefore that place has been called Perez- uzzah even to this day. 9 David became frightened of the Lord that day, and he said, "How can the ark of the

The Warren Shaft

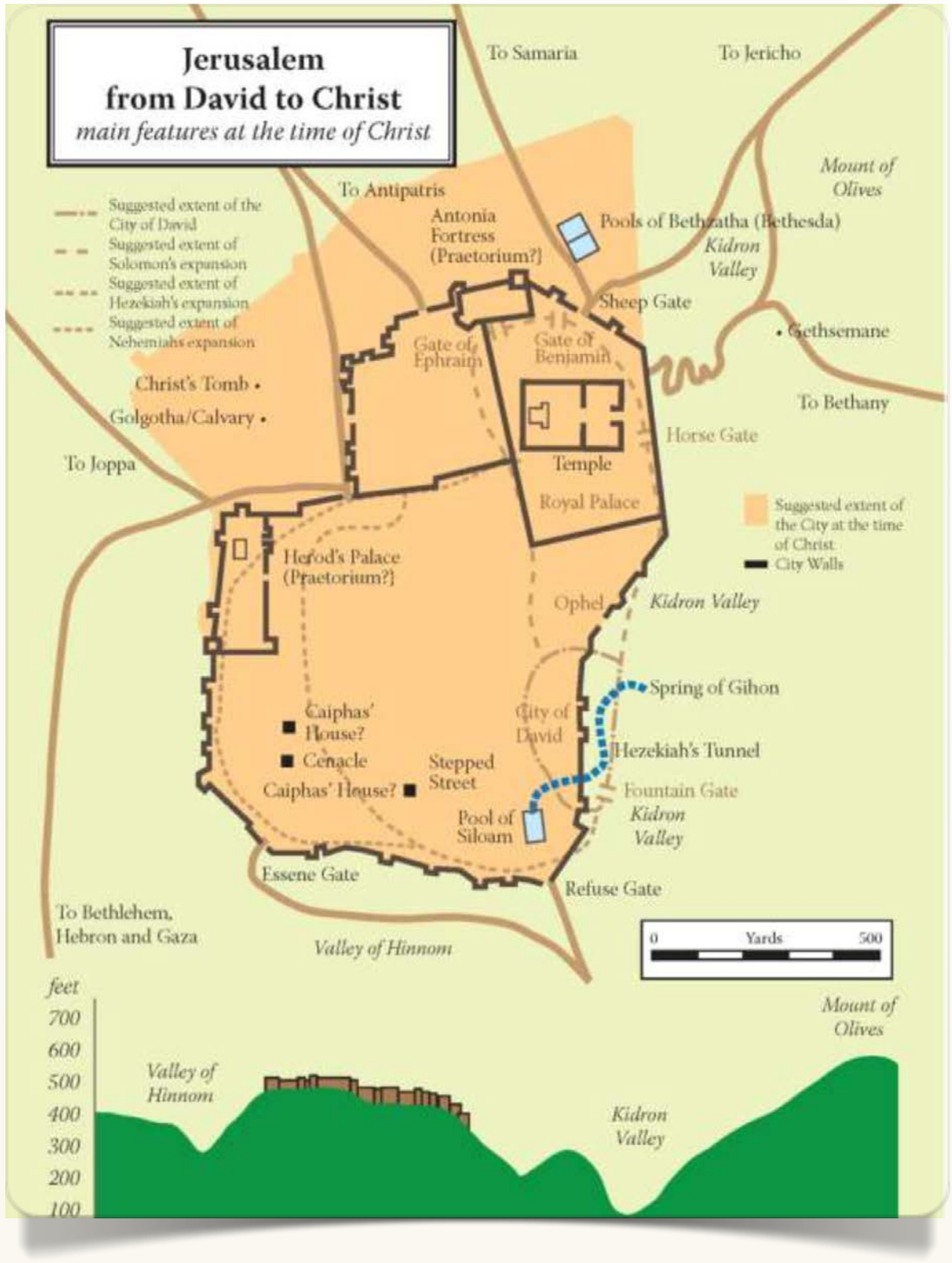
This archaeological feature in Jerusalem, founded by Sir Charles Warren in 1867, helped King David capture Jerusalem.

Jerusalem was on the main east-west trading route, and it was on



Lord come to me?" 10 So David was unwilling to take the ark of the Lord with him into the City of David. David deposited it instead at the house of Obed- edom the Gittite.

11 The ark of the Lord remained in the house of Obed-edom the Gittite for three months, and the Lord blessed Obed-edom and all his household. 12 When it was reported to King David that the Lord had blessed the household of Obed- edom and all that he possessed because of the ark of God, David went to bring up the ark of God from the house of Obed- edom into the City of David with joy. 13 As soon as the bearers of the ark of the Lord had advanced six steps, he sacrificed an ox and a fatling. 14 Then David came dancing before the Lord with abandon, girt with a linen ephod. 15 David and all the house of Israel were bringing up the ark of the Lord with shouts of joy and sound of horn. 16 As the ark of the Lord was entering the City of David, Michal, daughter of Saul, looked down from her window, and when she saw King David jumping and dancing before the Lord, she despised him in her heart. 17 They brought in the ark of the Lord and set it



in its place within the tent which David had pitched for it. Then David sacrificed burnt offerings and communion offerings before the Lord. 18 When David had finished sacrificing burnt offerings and communion offerings, he blessed the people in the name of the Lord of hosts, 19 and distributed among all the people, the entire multitude of Israel, to every man and every woman, one loaf of bread, one piece of meat, and one raisin cake. Then all the people returned to their homes.

20 When David went home to bless his own house, Michal, the daughter of Saul, came out to meet him and said, "How well the king of Israel has honored himself today, exposing himself to the view of the slave girls of his followers, as a commoner might expose himself!" 21 But David replied to Michal:"I was dancing before the Lord. As the Lord lives, who chose me over your father and all his house when he appointed me ruler over the Lord 's people, Israel, not only will I make merry before the Lord, 22 but I will demean myself even more. I will be lowly in your eyes, but in the eyes of the slave girls you spoke of I will be somebody." 23 Saul's daughter Michal was childless to the day she died.

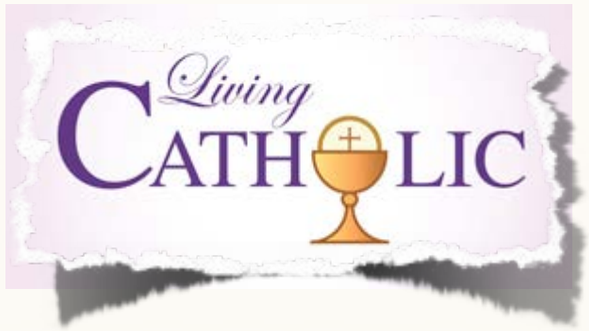
Commentary

After David is crowned king, he makes his mission for the nation of Israel clear. He wants the Lord to be at a place of prominence at the heart of the nation. In order to do that, David, with a great parade, moves the Ark into his capital city of Jerusalem. As the Ark is moved into the city, David dances with joy and sings in jubilation because the Lord is being restored to His rightful place in Israel.

Questions

Assignment #65: The Ark Brought to Jerusalem

1. After being anointed king, where does David bring the Ark?
2. What does David do in 2 Sm 6:16 that Michal "despises?"



"Then David came dancing before the Lord with abandon, girt with a linen ephod. David and all the house of Israel were bringing up the ark of the Lord with shouts of joy and sound of horn."

- 2 Samuel 6:14-15

David's Concern for the Ark

2 Samuel 7:1-29

The Oracle of Nathan

7 After the king had taken up residence in his house, and the Lord had given him rest from his enemies on every side, 2 the king said to Nathan the prophet, "Here I am living in a house of cedar, but the ark of God dwells in a tent!" 3 **Nathan** answered the king, "Whatever is in your heart, go and do, for the Lord is with you." 4 But that same night the word of the Lord came to Nathan:5 Go and tell David my servant, Thus says the Lord:Is it you who would build me a house to dwell in? 6 I have never dwelt in a house from the day I brought Israel up from Egypt to this day, but I have been going about in a tent or a tabernacle. 7 As long as I have wandered about among the Israelites, did I ever say a word to any of the judges whom I commanded to shepherd my people Israel:Why have you not built me a house of cedar?

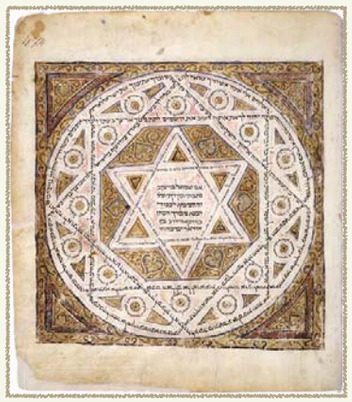
8 Now then, speak thus to my servant David, Thus says the Lord of hosts: I took you from the pasture, from following the flock, to become ruler over my people Israel. 9 I was with you wherever you went, and I cut down all your enemies before you. And I will make your name like that of the greatest on earth. 10 I will assign a place for my people Israel and I will plant them in it to dwell there; they will never again be disturbed, nor shall the wicked ever again oppress them, as they did at the beginning, 11 and from the day when I appointed judges over my people Israel. I will give you rest from all your enemies. Moreover, the Lord also declares to you that the Lord will make a house for you: 12 when your days have been completed and you rest with your ancestors, I will raise up your offspring after you, sprung from your loins, and I will establish his kingdom. 13 He it is who shall build a house for my name, and I will establish his royal throne forever. 14 I will be a father to him, and he shall be a son to me. If he does wrong, I will reprove him with a human rod and with human punishments; 15 but I will not withdraw my favor from him as I withdrew it from Saul who was before you. 16 Your house and your kingdom are firm forever before me; your throne shall be firmly established forever. 17 In accordance with all these words and this whole vision Nathan spoke to David.

David's Thanksgiving

18 Then King David went in and sat in the Lord 's presence and said, "Who am I, Lord God, and what is my house, that you should have brought me so far? 19 And yet even this is too little in your sight, Lord God! For you have made a promise regarding your servant's house reach-

The Star of David

The "Magen David," or the Star or Shield of David, is Israel's most recognized symbol. Its origin has little to do with David, but he



King David at Prayer, Rembrandt, 1652

ing into the future, and giving guidance to the people, Lord God! 20 What more can David say to you? You know your servant, Lord God! 21 For your servant's sake and as you have had at heart, you have brought about this whole magnificent disclosure to your servant. 22 Therefore, great are you, Lord God! There is no one like you, no God but you, as we have always heard. 23 What other nation on earth is there like your people Israel? What god has ever led a nation, redeeming it as his people and making a name by great and awesome deeds, as you drove out the nations and their gods before your people, whom you redeemed for yourself from Egypt? 24 You have established for yourself your people Israel as your people forever, and you, Lord, have become their God. 25 Now, Lord God, confirm the promise that you have spoken concerning your servant and his house forever. Bring about what you have promised 26 so that your name may be forever great. People will say:'The Lord of hosts is God over Israel,' when the house of your servant David is established in your presence. 27 Because you, Lord of hosts, God of Israel, have revealed to your servant, 'I will build you a house,' your servant now finds the courage to make this prayer before you. 28 Since you, Lord God, are truly God and your words are truth and you have made this generous promise to your servant, 29 do, then, bless the house of your servant, that it may be in your presence forever—since you, Lord God, have promised, and by your blessing the house of your servant shall be blessed forever.

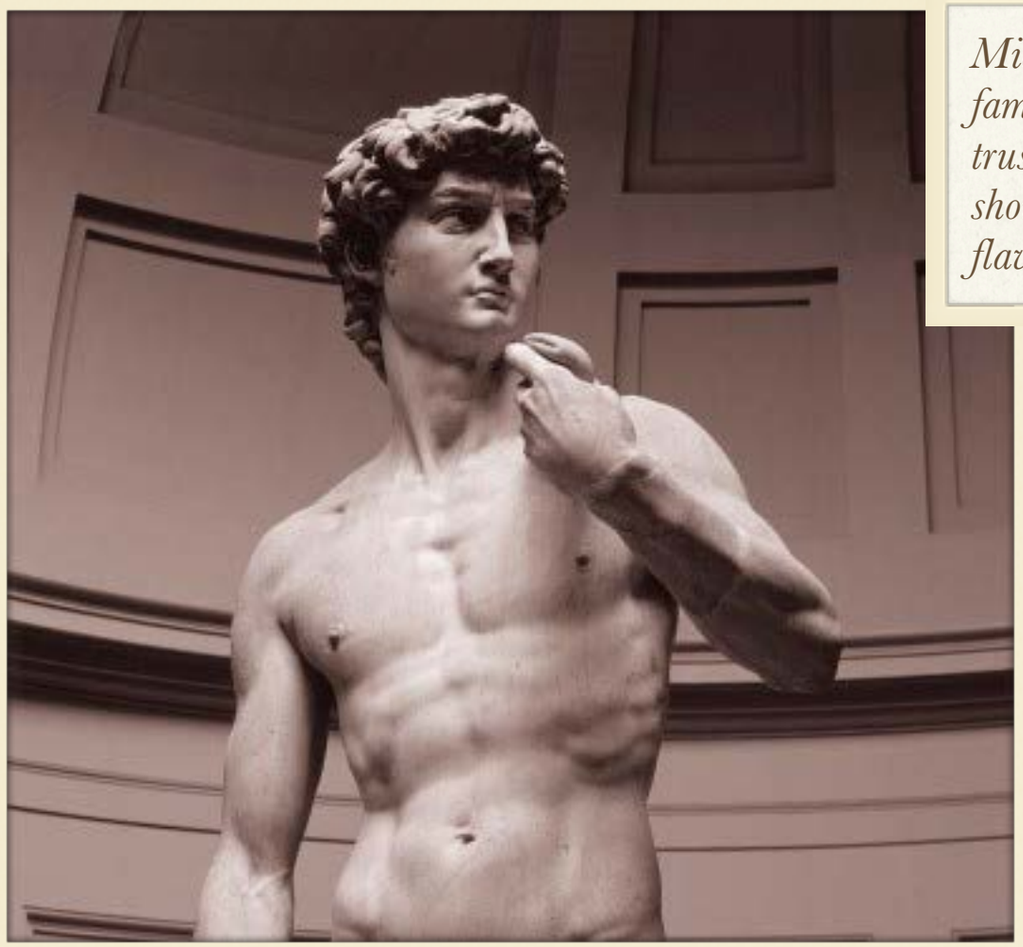
Commentary

David knows that YHWH is the true king of Israel and that it is not right that he, as the king, lives in beautiful palace while the Ark of the Covenant is living in a tent. David expresses his concerns to the prophet Nathan. As far as the Lord is concerned, in this case, it is the thought that counts. The Lord is so pleased that David would desire to build Him a permanent temple that He promises that the Messiah will come from David's line! The Lord promises David that He will never withdraw His favor upon his house. He is also told that David's son would be the one that will build the temple. This is fulfilled by David's son, Solomon.

From Sinai to Zion

THE SINAI COVENANT	THE ZION COVENANT
TENT: the center of worship is a temporary shelter that can be moved as the Israelites move like nomads	TEMPLE: the center of worship is a permanent structure that draws all people to Jerusalem
NATIONAL: the covenant is with Israel only	INTERNATIONAL: the covenant reaches to all nations through Israel
EXCLUSIVE: designed to keep the nations out	INCLUSIVE: designed to invite other nations in
TORAH: a law designed to keep the Israelites separate from other nations	WISDOM LITERATURE: a new Torah designed to speak to all mankind
SIN OFFERING: the most important religious ceremony is an offering to atone for sins	TODAH: the most important religious ceremony is the thank offering ("eucharist" in Greek) in thanksgiving to God

In David's new covenant with God, Jerusalem replaced Sinai as the center of Israel's religion. At Sinai, the law was designed to set them apart from other nations and keep them "separate." Now with the Israelites in the Promised Land, they were to begin the mission God had set out for them: to be a nation of priests leading the other nations to God.



Michelangelo's Statue of David, carved from 1501-1504, is one of the most famous works of the Renaissance period. It shows David's concentration and trust in God, moments before fighting Goliath, with his sling resting on his shoulder. This is one side of David, with his trust and prayer, but he is also a flawed hero, as we will see in the Bathsheba incident.

The next two pages show the new **Zion Covenant** and the many similarities to David's descendant, Jesus Christ, and the Covenant of One, Holy, Catholic, Apostolic Church.

This painting depicting Nathan speaking to David about his sins. This photo shows the other side of David, a flawed man who made mistakes, but still became Israel's greatest king.

Questions

Assignment #66: David's Concern for the Ark

1. Why does David want to build a house for the Ark?
2. In 2 Sm 7:13, who does God say will build Him a house?
3. What is the history of the Star of David?
4. What are the 5 types of Psalms? What do these resemble?

When we look at how the history of David's dynasty developed, we can point out seven primary features of the Davidic covenant:

1. David's line will have a **kingdom**. A kingdom is more than just a nation. The difference between a kingdom and a nation is like the difference between England and Wales, or the United States and Iowa. And David and his descendants will be more than kings; they will be *great* kings.

> And I will make him the first-born,
> the highest of the kings of the earth. (Ps 89: 27)

2. The covenant is made with David's whole **dynasty**.

> Moreover the LORD declares to you that the LORD will make you a house [that is, a dynasty]. When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come forth out of your body, and I will establish his kingdom. He shall build a house [that is, the Temple] for my name, and I will establish the throne of his kingdom forever. (2 Sm 7: 11-13)

3. When the son of David is anointed, he is adopted as **God's own son**.

> I will be his father, and he shall be my son. (2 Sm 7: 14)
>
> I will tell of the decree of the LORD:
> He said to me, "You are my son,
> today I have begotten you." (Ps 2: 7)

Anointing with oil makes the Son of David "messiah" in Hebrew or "Christ" in Greek—that is, the Anointed One. Psalm 110 calls him a priest as well as king: "You are a priest forever after the order of Melchizedek."[15] (Melchizedek was king and priest in the Jerusalem of Abraham's time.)

4. The covenant is **unlimited** in time and space. David's throne will be everlasting, and "the ends of the earth" (Ps 2: 8; Ps 72: 8) his kingdom's boundaries.

> "...His line shall endure for ever,
> his throne as long as the sun before me.
> Like the moon it shall be established for ever;
> it shall stand firm while the skies endure." (Ps 89: 36-37)
>
> Ask of me, and I will make the nations your heritage,
> and the ends of the earth your possession. (Ps 2: 8)
>
> May he have dominion from sea to sea,
> and from the River to the ends of the earth! (Ps 72: 8)

When Jesus tells his disciples to be his witnesses "in Jerusalem and in all Judea and Samaria and to the end of the earth,"[16] he draws a kind of concentric map of David's kingdom, showing that Jesus is the new heir of the Davidic covenant.

5. Jerusalem becomes the spiritual center of the world. Zion, the central mountain of Jerusalem, eclipses Sinai. Now Zion is the holy mountain of God.

> I have set my king
> on Zion, my holy hill. (Ps 2: 6)
>
> For out of Zion shall go forth the law,
> and the word of the LORD from Jerusalem. (Is 2: 3)

The Davidic Covenant: Seven Primary Features, Dr. Scott Hahn, Understanding the Scriptures

King Solomon will be anointed, and will build the Temple which fulfills Primary Feature 6.

"He will be great, and will be called the Son of the Most High; and the Lord God will give him the throne of his father David..." - The Annunciation in Luke's Gospel fulfills in Primary Feature 2 & 3.

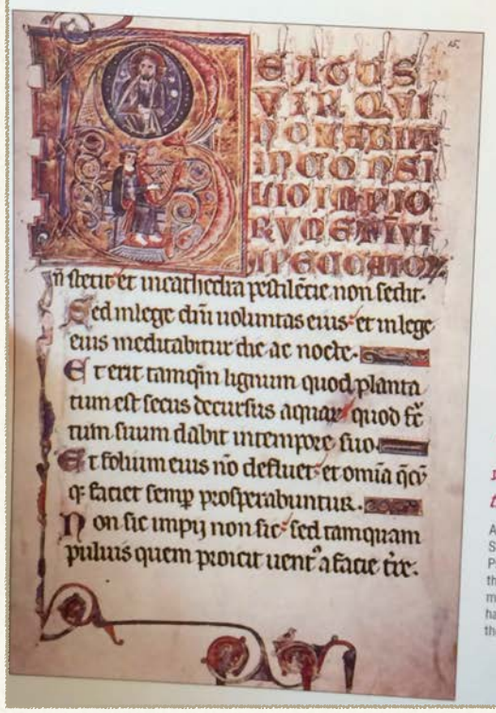
Understanding The Scriptures

The prophets foretold a time when all nations would flock to Zion (see Is 2). In Sirach 24, Wisdom searches the universe for a resting place, but finally rests at Zion by the commandment of God.

In the New Testament, Zion takes on even more meaning. The Temple would be built on the next hill over, but Zion is where the Upper Room was—the room where Christ's Church was born. And the New Testament writers would speak of a new Mount Zion as a "heavenly Jerusalem"[17] welcoming all believers.

6. The **Temple** is the architectural sign of the Davidic covenant, a building where all people of the earth were invited to worship the God of Israel. It is a place of international family reunion. As we'll see in the next chapter, it was even built by Gentiles: the talented Phoenician artists and craftsmen sent by King Hiram of Tyre.

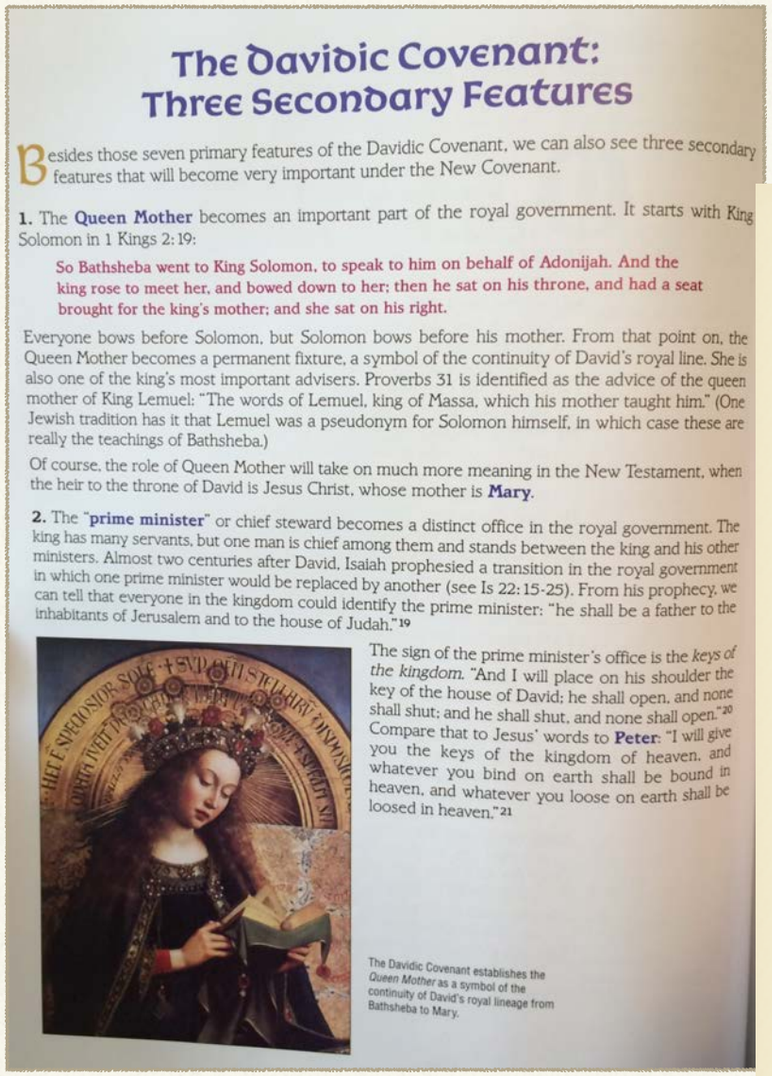
7. Wisdom is the new law of the Davidic covenant. Solomon, David's son, would be given wisdom to govern. Wisdom literature is to the Davidic covenant what the Pentateuch was to the Mosaic covenant. "Thou hast shown me the law for man," David says in 2 Samuel 7: 19,[18] "Law" is "Torah"—the name Jewish tradition gave to the five books of Moses. And "Adam" is used to mean all mankind. In other words, God has revealed to David a Torah for Adam—a law for all mankind. David's son is going to get something more than Moses got: a law for every nation, not just for the people of Israel. We'll read more about that new law in the next chapter of this book.



"Blessed is the man who walks not in the counsel of the wicked,..." (Ps 1: 1f.)

An illuminated page from the Psalter of St. Margaret of Hungary, ca.1261, open to Psalm 1. The first initial B of the text is the most beautifully decorated letter in the manuscript showing Christ in the upper half and King David playing his harp in the lower half.

The Davidic Covenant: Seven Primary Features, Dr. Scott Hahn, Understanding the Scriptures



The Davidic Covenant: Three Secondary Features

Besides those seven primary features of the Davidic Covenant, we can also see three secondary features that will become very important under the New Covenant.

1. The **Queen Mother** becomes an important part of the royal government. It starts with King Solomon in 1 Kings 2:19:

> So Bathsheba went to King Solomon, to speak to him on behalf of Adonijah. And the king rose to meet her, and bowed down to her; then he sat on his throne, and had a seat brought for the king's mother; and she sat on his right.

Everyone bows before Solomon, but Solomon bows before his mother. From that point on, the Queen Mother becomes a permanent fixture, a symbol of the continuity of David's royal line. She is also one of the king's most important advisers. Proverbs 31 is identified as the advice of the queen mother of King Lemuel: "The words of Lemuel, king of Massa, which his mother taught him." (One Jewish tradition has it that Lemuel was a pseudonym for Solomon himself, in which case these are really the teachings of Bathsheba.)

Of course, the role of Queen Mother will take on much more meaning in the New Testament, when the heir to the throne of David is Jesus Christ, whose mother is **Mary**.

2. The "**prime minister**" or chief steward becomes a distinct office in the royal government. The king has many servants, but one man is chief among them and stands between the king and his other ministers. Almost two centuries after David, Isaiah prophesied a transition in the royal government in which one prime minister would be replaced by another (see Is 22:15-25). From his prophecy, we can tell that everyone in the kingdom could identify the prime minister: "he shall be a father to the inhabitants of Jerusalem and to the house of Judah."[19]

The sign of the prime minister's office is the *keys of the kingdom*. "And I will place on his shoulder the key of the house of David; he shall open, and none shall shut; and he shall shut, and none shall open."[20] Compare that to Jesus' words to **Peter**: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."[21]

The Davidic Covenant establishes the *Queen Mother* as a symbol of the continuity of David's royal lineage from Bathsheba to Mary.

The Davidic Covenant: Three Secondary Features, Dr. Scott Hahn, Understanding the Scriptures

The Queen Mother, whom becomes a fixture of the Davidic line, and often a trusted advisor of the king will type Mary, whose Fiat allows for the earthly existence of Jesus (Secondary Feature 1).

This quote from Fulton Sheen shows the power of the Eucharist, our "thanksgiving to Christ" (Secondary Feature 3).

3. The **thank offering** or "sacrifice of thanksgiving" becomes the primary liturgy celebrated at Temple, rather than the sin offering.

> Do I eat the flesh of bulls,
> or drink the blood of goats?
> Offer to God a sacrifice of thanksgiving,
> and pay your vows to the Most High;
> and call upon me in the day of trouble;
> I will deliver you, and you shall glorify me. (Ps 50:13-15)

> For thou hast delivered my soul from death,
> my eyes from tears,
> my feet from stumbling…
> I will offer to thee the sacrifice of thanksgiving
> and call on the name of the LORD.
> I will pay my vows to the LORD
> in the presence of all his people,
> in the courts of the house of the LORD,
> in your midst, O Jerusalem. (Ps 116:8, 17-19)

The thank offering is unleavened bread and wine freely offered to God in gratitude for deliverance. Ancient Jewish teachers predicted that, when the Messiah came, no other sacrifice would be offered: the thank offering alone would continue.

The word for "thank offering" is "**todah**" in Hebrew, which was later translated as "**eucharistia**" by Greek-speaking Jews.

Summary: The Main Features of the Davidic Covenant

Seven Primary Features:

1. God gives David a **kingdom**.
2. God promises David a **dynasty**.
3. The king becomes **God's adopted son** when he is anointed.
4. The covenant is **unlimited** in time and space.
5. **Jerusalem** is the spiritual center of the world.
6. The **Temple** is the architectural sign of the covenant.
7. **Wisdom** literature is the new Torah.

Three Secondary Features:

1. The **Queen Mother** becomes an important figure.
2. The **prime minister** is a permanent feature of the government.
3. The **thank offering** becomes the primary liturgy celebrated at the Temple.

The Davidic Covenant establishes the *prime minister* to stand between the King and the other ministers. The sign of the office is *the keys of the kingdom*.

The Davidic Covenant, Three Secondary Features & Review, Dr. Scott Hahn, Understanding the Scriptures

The keys that adorn the Papal Flag symbolize the keys given to St. Peter. This is first foreshadowed here in the Davidic Covenant.

The Davidic Covenant In Psalm 89

Of old thou didst speak in a vision to thy
faithful one, and say:
"I have set the crown upon one who is mighty,
I have exalted one chosen from the people.
I have found David, my servant;
with my holy oil I have anointed him;
so that my hand shall ever abide with him,
my arm also shall strengthen him.
The enemy shall not outwit him,
the wicked shall not humble him.
I will crush his foes before him
and strike down those who hate him.
My faithfulness and my steadfast love shall be with him,
and in my name shall his horn be exalted.
I will set his hand on the sea
and his right hand on the rivers.
He shall cry to me, 'Thou art my Father,
My God, and the Rock of my salvation.'
And I will make him the first-born,
the highest of the kings of the earth.
My steadfast love I will keep for him for ever,
and my covenant will stand firm for him.
I will establish his line for ever
and his throne as the days of the heavens.
If his children forsake my law
and do not walk according to my ordinances,
if they violate my statutes
and do not keep my commandments,
then I will punish their transgression with the rod
and their iniquity with scourges;
but I will not remove from him my steadfast love,
or be false to my faithfulness.
I will not violate my covenant,
or alter the word that went forth from my lips.
Once for all I have sworn by my holiness;
I will not lie to David.
His line shall endure for ever,
his throne as long as the sun before me.
Like the moon it shall be established for ever;
it shall stand firm while the skies endure."

(Ps 89:19-37)

The Psalms

Pop! Rock! Jazz! Oldies! Hip-hop! Rap! Country! Christian!! Tomlin!!! We each have our own favorite type of music that somehow resonates with us, and we can associate ourselves with. Many times we even hear ourselves say that this is "my music" or "our music," even though we had nothing to do with writing it. Similarly, the Psalms are Israel's music! They are the hymns and songs

Psalm 89 identifies many of the themes of the Davidic Covenant. Because of King Davids's reputation for writing and music, he is named the author of many of the Psalms (whether or not he wrote many of them, we will never know).

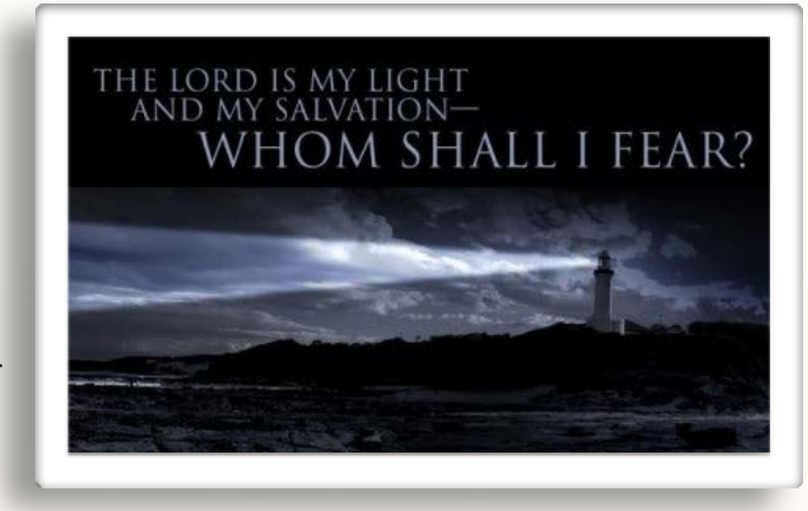
Psalm 22 (Psalm of Petition)

2 My God, my God, why have you abandoned me?
Why so far from my call for help,
from my cries of anguish?
3 My God, I call by day, but you do not answer;
by night, but I have no relief.
4 Yet you are enthroned as the Holy One;
you are the glory of Israel.
5 In you our fathers trusted;
they trusted and you rescued them.
6 To you they cried out and they escaped;
in you they trusted and were not disappointed.
7 But I am a worm, not a man,
scorned by men, despised by the people.
8 All who see me mock me;
they curl their lips and jeer;
they shake their heads at me:
9 "He relied on the Lord —let him deliver him;
if he loves him, let him rescue him."
10 For you drew me forth from the womb,
made me safe at my mother's breasts.
11 Upon you I was thrust from the womb;
since my mother bore me you are my God.
12 Do not stay far from me,
for trouble is near,
and there is no one to help.
13 Many bulls surround me;
fierce bulls of Bashan encircle me.
14 They open their mouths against me,
lions that rend and roar.
15 Like water my life drains away;
all my bones are disjointed.
My heart has become like wax,
it melts away within me.
16 As dry as a potsherd is my throat;
my tongue cleaves to my palate;
you lay me in the dust of death.
17 Dogs surround me;
a pack of evildoers closes in on me.
They have pierced my hands and my feet
18 I can count all my bones.
They stare at me and gloat;
19 they divide my garments among them;
for my clothing they cast lots.
20 But you, Lord, do not stay far off;
my strength, come quickly to help me.
21 Deliver my soul from the sword,
my life from the grip of the dog.
22 Save me from the lion's mouth,
my poor life from the horns of wild bulls.
23 Then I will proclaim your name to my brethren;
in the assembly I will praise you:
24 "You who fear the Lord, give praise!
All descendants of Jacob, give honor;
show reverence, all descendants of Israel!
25 For he has not spurned or disdained
the misery of this poor wretch,
Did not turn away from me,
but heard me when I cried out.
26 I will offer praise in the great assembly;
my vows I will fulfill before those who fear him.
27 The poor will eat their fill;
those who seek the Lord will offer praise.
May your hearts enjoy life forever!"
28 All the ends of the earth
will remember and turn to the Lord;
All the families of nations
will bow low before him.
29 For kingship belongs to the Lord,
the ruler over the nations.
30 All who sleep in the earth
will bow low before God;
All who have gone down into the dust
will kneel in homage.
31 And I will live for the Lord;
my descendants will serve you.
32 The generation to come will be told of the Lord,
that they may proclaim to a people yet unborn
the deliverance you have brought.

My God, My God, Why have you abandoned me? This is the beginning of Psalm 22 and the words which Jesus prayed

Psalm 23 (Psalm of Praise)

1The Lord is my shepherd;
there is nothing I lack.
2 In green pastures he makes me lie down;
to still waters he leads me;
3 he restores my soul.
He guides me along right paths
for the sake of his name.
4 Even though I walk through the valley of the shadow of death,
I will fear no evil, for you are with me;
your rod and your staff comfort me.
5 You set a table before me
in front of my enemies;
You anoint my head with oil;
my cup overflows.
6 Indeed, goodness and mercy will pursue me
all the days of my life;
I will dwell in the house of the Lord
for endless days



Psalm 78 (Historical Psalm)

Attend, my people, to my teaching;
listen to the words of my mouth.
2 I will open my mouth in a parable,
unfold the puzzling events of the past.
3 What we have heard and know;
things our ancestors have recounted to us.
4 We do not keep them from our children;
we recount them to the next generation,
The praiseworthy deeds of the Lord and his strength,
the wonders that he performed.
5 God made a decree in Jacob,
established a law in Israel:
Which he commanded our ancestors,
they were to teach their children;
6 That the next generation might come to know,
children yet to be born.
In turn they were to recount them to their children,
7 that they too might put their confidence in God,
And not forget God's deeds,
but keep his commandments.
8 They were not to be like their ancestors,
a rebellious and defiant generation,
A generation whose heart was not constant,
and whose spirit was not faithful to God.
9 The ranks of Ephraimite archers,
retreated on the day of battle.
10 They did not keep God's covenant;
they refused to walk according to his law.
11 They forgot his deeds,
the wonders that he had shown them

Psalm 128 (Psalm of Wisdom)

1 A song of ascents.
Blessed are all who fear the Lord,
and who walk in his ways.
2 What your hands provide you will enjoy;
you will be blessed and prosper:
3 Your wife will be like a fruitful vine
within your home,
Your children like young olive plants
around your table.
4 Just so will the man be blessed
who fears the Lord.
5 May the Lord bless you from Zion;
may you see Jerusalem's prosperity
all the days of your life,
6 and live to see your children's children.
Peace upon Israel!

Psalm 134 (Liturgical Psalm)

1 O come, bless the Lord,
all you servants of the Lord
You who stand in the house of the Lord
throughout the nights.
2 Lift up your hands toward the sanctuary,
and bless the Lord.
3 May the Lord bless you from Zion,
the Maker of heaven and earth.

David's Sin

2 Samuel 11:1-12:25

David's Sin

11 At the turn of the year, the time when kings go to war, David sent out Joab along with his officers and all Israel, and they laid waste the Ammonites and besieged Rabbah. David himself remained in Jerusalem. 2 One evening David rose from his bed and strolled about on the roof of the king's house. From the roof he saw a woman bathing; she was very beautiful. 3 David sent people to inquire about the woman and was told, "She is Bathsheba, daughter of Eliam, and wife of Uriah the Hittite, Joab's armor- bearer." 4 Then David sent messengers and took her. When she came to him, he took her to bed, at a time when she was just purified after her period; and she returned to her house. 5 But the woman had become pregnant; she sent a message to inform David, "I am pregnant."

6 So David sent a message to Joab, "Send me Uriah the Hittite." Joab sent Uriah to David. 7 And when he came, David asked him how Joab was, how the army was, and how the war was going, and Uriah answered that all was well. 8 David then said to Uriah, "Go down to your house and bathe your feet." Uriah left the king's house, and a portion from the king's table was sent after him. 9 But Uriah slept at the entrance of the king's house with the other officers of his lord, and did not go down to his own house. 10 David was told, "Uriah has not gone down to his house." So he said to Uriah, "Have you not come from a journey? Why, then, did you not go down to your house?" 11 Uriah answered David, "The ark and Israel and Judah are staying in tents, and my lord Joab and my lord's servants are encamped in the open field. Can I go home to eat and to drink and to sleep with my wife? As the Lord lives and as you live, I will do no such thing." 12 Then David said to Uriah, "Stay here today also, and tomorrow I will send you back." So Uriah stayed in Jerusalem that day. On the following day, 13 David summoned him, and he ate and drank with David, who got him drunk. But in the evening he went out to sleep on his bed among his lord's servants, and did not go down to his house. 14 The next morning David wrote a letter to Joab which he sent by Uriah. 15 This is what he wrote in the letter:"Place Uriah up front, where the fighting is fierce. Then pull back and leave him to be struck down dead." 16 So while Joab was besieging the city, he assigned Uriah to a place where he knew the defenders were strong. 17 When the men of the city made a sortie against Joab, some officers of David's army fell, and Uriah the Hittite also died.

> "From the roof he saw a woman bathing; she was very beautiful."
>
> - 2 Samuel 11:2

18 Then Joab sent David a report of all the details of the battle, 19 instructing the messenger, "When you have finished giving the king all the details of the battle, 20 the king may become angry and say to you:'Why did you go near the city to fight? Did you not know that they would shoot from the wall above? 21 Who killed Abimelech, son of Jerubbaal? Was it not a woman who threw a millstone down on him from the wall above, so that he died in Thebez? Why did you go near the wall? ' Then you in turn are to say, 'Your servant Uriah the Hittite is also dead. '" 22 The messenger set out, and on his arrival he reported to David everything Joab had sent him to tell. 23 He told David:"The men had the advantage over us and came out into the open against us, but we pushed them back to the entrance of the city gate. 24 Then the archers shot at your servants from the wall above, and some of the king's servants died; and your servant Uriah the Hittite is also dead." 25 David said to the messenger:"This is what you shall say to Joab:'Do not let this be a great evil in your sight, for the sword devours now here and now there. Strengthen your attack on the city and destroy it. ' Encourage him."

David handing over a letter to Uriah, Lastman, 1619

26 When the wife of Uriah heard that her husband had died, she mourned her lord. 27 But once the mourning was over, David sent for her and brought her into his house. She became his wife and bore him a son. But in the sight of the Lord what David had done was evil.

Nathan's Parable

12 The Lord sent Nathan to David, and when he came to him, he said:"Tell me how you judge this case:In a certain town there were two men, one rich, the other poor. 2 The rich man had flocks and herds in great numbers. 3 But the poor man had nothing at all except one little ewe lamb that he had bought. He nourished her, and she grew up with him and his children. Of what little he had she ate; from his own cup she drank; in his bosom she slept; she was like a daughter to him. 4 Now, a visitor came to the rich man, but he spared his own flocks and herds to prepare a meal for the traveler who had come to him:he took the poor man's ewe lamb and prepared it for the one who had come to him." 5 David grew very angry with that man and said to Nathan:"As the Lord lives, the man who has done this deserves death! 6 He shall make fourfold restitution for the lamb because he has done this and was unsparing." 7 Then Nathan said to David:"You are the man!

Nathan's Indictment

"Thus says the Lord God of Israel:I anointed you king over Israel. I delivered you from the hand of Saul. 8 I gave you your lord's house and your lord's wives for your own. I gave you the house of Israel and of Judah. And if this were not enough, I could count up for you still more. 9 Why have you despised the Lord and done what is evil in his sight? You have cut down Uriah the Hittite with the sword; his wife you took as your own, and him you killed with the sword of the Ammonites. 10 Now, therefore, the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah the Hittite to be your wife. 11 Thus says the Lord:I will bring evil upon you out of your own house. I will take your

wives before your very eyes, and will give them to your neighbor:he shall lie with your wives in broad daylight. 12 You have acted in secret, but I will do this in the presence of all Israel, in the presence of the sun itself."

David's Repentance

13 Then David said to Nathan, "I have sinned against the Lord." Nathan answered David:"For his part, the Lord has removed your sin. You shall not die, 14 but since you have utterly spurned the Lord by this deed, the child born to you will surely die." 15 Then Nathan returned to his house.

The Lord struck the child that the wife of Uriah had borne to David, and it became desperately ill. 16 David pleaded with God on behalf of the child. He kept a total fast, and spent the night lying on the ground clothed in sackcloth. 17 The elders of his house stood beside him to get him to rise from the ground; but he would not, nor would he take food with them. 18 On the seventh day, the child died. David's servants were afraid to tell him that the child was dead, for they said:"When the child was alive, we spoke to him, but he would not listen to what we said. How can we tell him the child is dead? He may do some harm!" 19 But David noticed his servants whispering among themselves and realized that the child was dead. He asked his servants, "Is the child dead?" They said, "Yes." 20 Rising from the ground, David washed and anointed himself, and changed his clothes. Then he went to the house of the Lord and worshiped. He returned to his own house and asked for food; they set it before him, and he ate. 21 His servants said to him:"What is this you are doing? While the child was living, you fasted and wept and kept vigil; now that the child is dead, you rise and take food." 22 He replied:"While the child was living, I fasted and wept, thinking, 'Who knows? The Lord may grant me the child's life. ' 23 But now he is dead. Why should I fast? Can I bring him back again? I shall go to him, but he will not return to me." 24 Then David consoled Bathsheba his wife. He went and slept with her; and she conceived and bore him a son, who was named Solomon. The Lord loved him 25 and sent the prophet Nathan to name him Jedidiah, on behalf of the Lord.

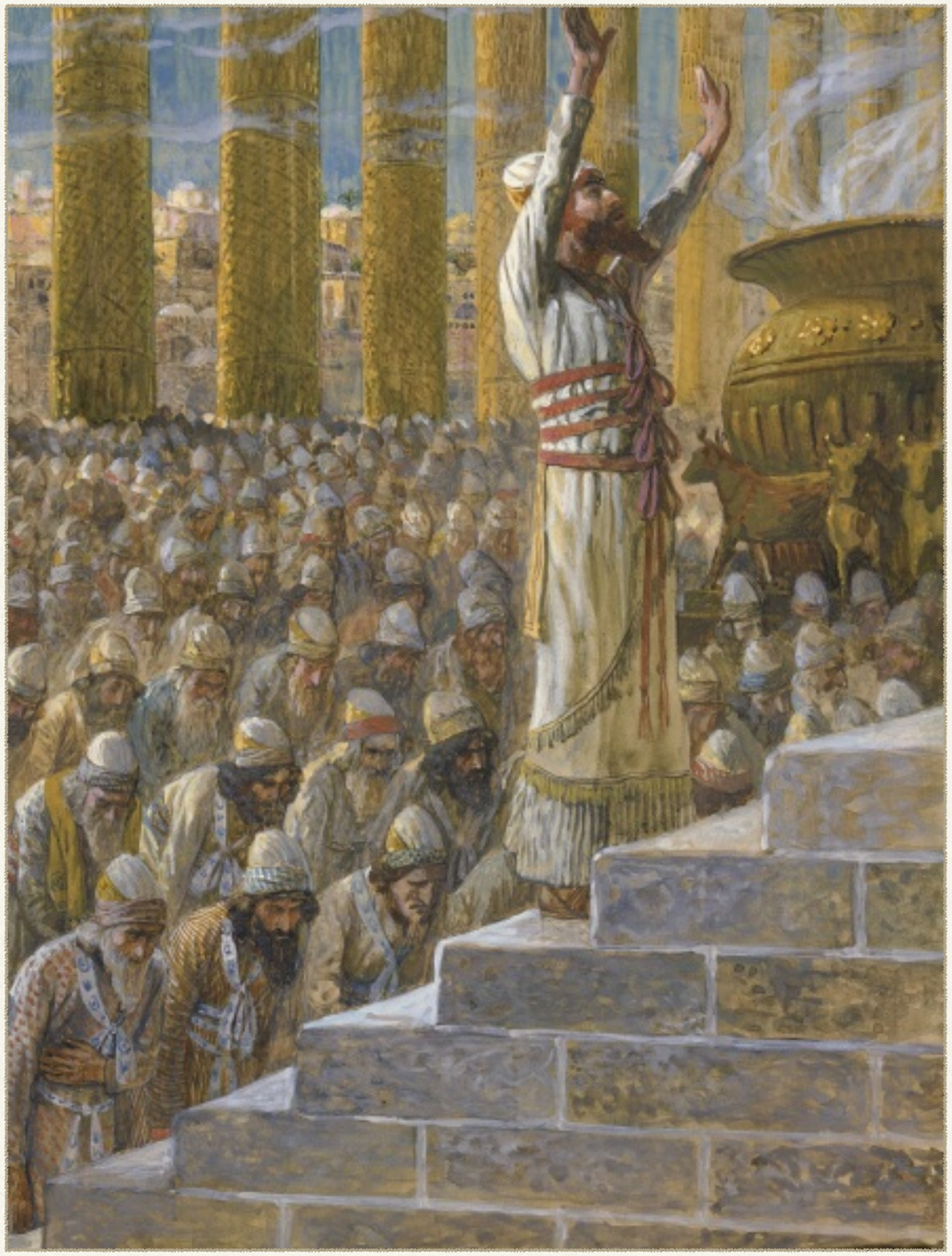
Commentary

The Lord is always slow to anger and quick to forgive. David, after years of sitting on the throne, abuses his power in what is often referred to as "the Bathsheba incident." After he allows his lustful desires to get the best of him, he decides to cover up one mistake with an even great one. He orders the death of Uriah the Hittite, and it is not until Nathan the prophet tells him a parable that he realizes his great sin. What makes David such a great leader is that once he is made aware of his wrongdoing, he immediately repents. He does not try to make excuses for his actions; rather he will offer sacrifices and do penance to make up for his sin. After the child of David and Bathsheba dies, they conceive another child, Solomon, who will become the heir to the throne.

Questions

Assignment #67: David's Sin

1. Who does David see from his roof?
2. Why does David bring Uriah home?
3. What happens to Uriah in battle?
4. What happens to David and Bathsheba's first child? Who had warned of this?
5. Who is David and Bathsheba's second son?
6. What four commandments does David break?
7. What three occasions does Nathan help David?



Solomon Dedicates the Temple at Jerusalem, James Tissot

King Solomon

1 Kings 3:1-28; 1 Kings 11:1-13

Early Promise of Solomon's Reign

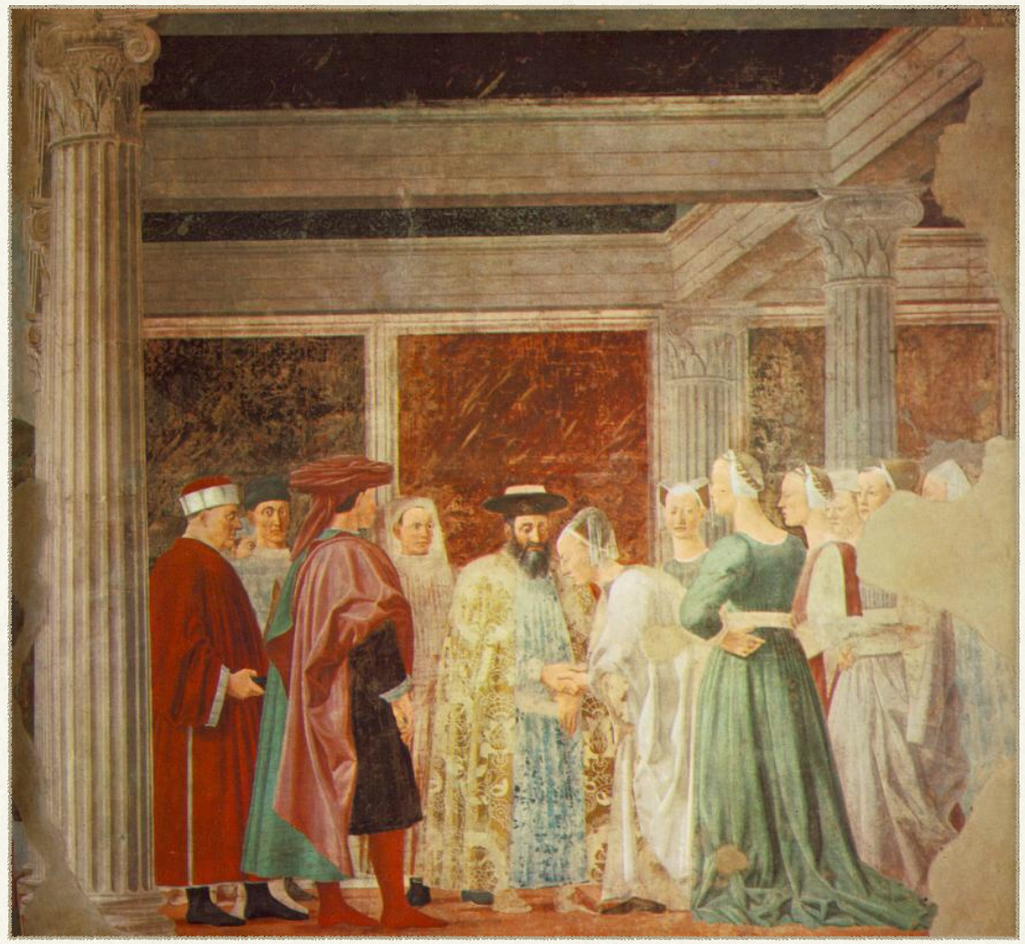
3 Solomon allied himself by marriage with Pharaoh, king of Egypt. He married the daughter of Pharaoh and brought her to the City of David, until he should finish building his own house, and the house of the Lord, and the wall around Jerusalem. 2 The people were sacrificing on the high places, however, for up to that time no house had been built for the name of the Lord. 3 Although Solomon loved the Lord, walking in the statutes of David his father, he offered sacrifice and burned incense on the high places.

4 The king went to Gibeon to sacrifice there, because that was the great high place. Upon its altar Solomon sacrificed a thousand burnt offerings. 5 In Gibeon the Lord appeared to Solomon in a dream at night. God said:Whatever you ask I shall give you. 6 Solomon answered:"You have shown great kindness to your servant, David my father, because he walked before you with fidelity, justice, and an upright heart; and you have continued this great kindness toward him today, giving him a son to sit upon his throne. 7 Now, Lord, my God, you have made me, your servant, king to succeed David my father; but I am a mere youth, not knowing at all how to act— 8 I, your servant, among the people you have chosen, a people so vast that it cannot be numbered or counted. 9 Give your servant, therefore, a listening heart to judge your people and to distinguish between good and evil. For who is able to give judgment for this vast people of yours?"

10 The Lord was pleased by Solomon's request. 11 So God said to him:Because you asked for this—you did not ask for a long life for yourself, nor for riches, nor for the life of your enemies—but you asked for discernment to know what is right— 12 I now do as you request. I give you a heart so wise and discerning that there has never been anyone like you until now, nor after you will there be anyone to equal you. 13 In addition, I give you what you have not asked for:I give you such riches and glory that among kings there will be no one like you all your days. 14 And if you walk in my ways, keeping my statutes and commandments, as David your father did, I will give you a long life. 15 Solomon awoke; it was a dream! He went to Jerusalem, stood before the ark of the covenant of the Lord, sacrificed burnt offerings and communion offerings, and gave a feast for all his servants.

Solomon's Listening Heart

16 Later, two prostitutes came to the king and stood before him. 17 One woman said:"By your leave, my lord, this woman and I live in the same house, and I gave birth in the house while she was present. 18 On the third day after I gave birth, this woman also gave birth. We were alone; no one else was in the house with us; only the two of us were in the house. 19 This woman's son died during the night when she lay on top of him. 20 So in the middle of the night she got up and took my son from my side, as your servant was sleeping. Then she laid him in her bosom and laid her dead son in my bosom. 21 I rose in the morning to nurse my son, and he was dead! But when I examined him in the morning



Meeting between the Queen of Sheba and King Solomon, Piero della Francesca. The visit of the Queen of Sheba and the "Test of Mothers" showed Solomon's concern for women, a rare worry for a king during that time period.

The Queen of Sheba's visit shows the inclusiveness of the new Zion covenant.

light, I saw it was not the son I had borne." 22 The other woman answered, "No! The living one is my son, the dead one is yours." But the first kept saying, "No! the dead one is your son, the living one is mine!" Thus they argued before the king. 23 Then the king said:"One woman claims, 'This, the living one, is my son, the dead one is yours. ' The other answers, 'No! The dead one is your son, the living one is mine. '" 24 The king continued, "Get

me a sword." When they brought the sword before the king, 25 he said, "Cut the living child in two, and give half to one woman and half to the other." 26 The woman whose son was alive, because she was stirred with compassion for her son, said to the king, "Please, my lord, give her the living baby—do not kill it!" But the other said, "It shall be neither mine nor yours. Cut it in two!" 27 The king then answered, "Give her the living baby! Do not kill it! She is the mother." 28 When all Israel heard the judgment the king had given, they were in awe of him, because they saw that the king had in him the wisdom of God for giving right judgment

The End of Solomon's Reign

11 King Solomon loved many foreign women besides the daughter of Pharaoh—Moabites, Ammonites, Edomites, Sidonians, Hittites— 2 from nations of which the Lord had said to the Israelites:You shall not join with them and they shall not join with you, lest they turn your hearts to their gods. But Solomon held them close in love. 3 He had as wives seven hundred princesses and three hundred concubines, and they turned his heart.

4 When Solomon was old his wives had turned his heart to follow other gods, and his heart was not entirely with the Lord, his God, as the heart of David his father had been. 5 Solomon followed Astarte, the goddess of the Sidonians, and Milcom, the abomination of the Ammonites. 6 Solomon did what was evil in the sight of the Lord, and he did not follow the Lord unreservedly as David his father had done. 7 Solomon then built a high place to Chemosh, the abomination of Moab, and to Molech, the abomination of the Ammonites, on the mountain opposite Jerusalem. 8 He did the same for all his foreign wives who burned incense and sacrificed to their gods.

9 The Lord became angry with Solomon, because his heart turned away from the Lord, the God of Israel, who had appeared to him twice 10 and commanded him not to do this very thing, not to follow other gods. But he did not observe what the Lord commanded. 11 So the Lord said to Solomon:Since this is what you want, and you have not kept my covenant

King Solomon Sacrificing to the Idols, Sebastien Bourdon

and the statutes which I enjoined on you, I will surely tear the kingdom away from you and give it to your servant. 12 But I will not do this during your lifetime, for the sake of David your father; I will tear it away from your son's hand. 13 Nor will I tear away the whole kingdom. I will give your son one tribe for the sake of David my servant and for the sake of Jerusalem, which I have chosen.

Catholic Facts Faith
"Always be ready to give an explanation to anyone who asks you for a reason for your hope"
1 Peter 3:15

Commentary

If God told you he would give you whatever you wanted what would you ask for? Money? Popularity? Solomon asks for the wisdom and understanding to be a good king! God is so pleased that Solomon would put the people before his own selfish desires, that He will grant Solomon his gift of wisdom but also power, money, and fame. The story of the two women who are fighting over the child is just one example of the extraordinary wisdom that Solomon possessed.

Although Solomon starts off on the right track, he will let the power and money go to his head. He loses sight of who is the rightful king of Israel. Solomon begins to marry foreign women from nations that the Lord has prohibited. He is going to allow these wives to build altars to their false gods, and he will begin to follow them instead of the Lord. As a result of the unfaithfulness of Solomon, the Lord is going to take the Kingdom away. However, because God is still pleased with David, He will not rip it away from Solomon during his lifetime, but from Solomon's son, and He will allow his son to rule over one tribe. This is going to be the beginning of the Divided Kingdom, where the Northern ten tribes will form a new nation and the Southern tribes of Judah and Benjamin will continue with the line of David, the Messianic line.

Questions

Assignment #68: King Solomon

1. What gift does Solomon ask for?
2. What will God end up giving Solomon?
3. What happens int he story of 1 Kgs 3:16 - 28, "Solomon's Listening Heart (Test of the Two Mothers)?
4. How does Solomon sin?
5. Who is the authorship of the Book of Proverbs usually attributed to?

How did Solomon build the Temple?

Cutting down the Cedars of Lebanon - *"So I intend to build a house for the name of the Lord, my God, as the Lord said to David my father: Your son whom I will put upon your throne in your place shall build the house for my name. Give orders, then, to have cedars from the Lebanon cut down for me..."* (1 Kings 5: 19-20).

Today, the last of the Cedars of Lebanon are protected as a link to the Old Testament. The wood was the finest in the Middle East and used by many nations in building projects. It had an elegant

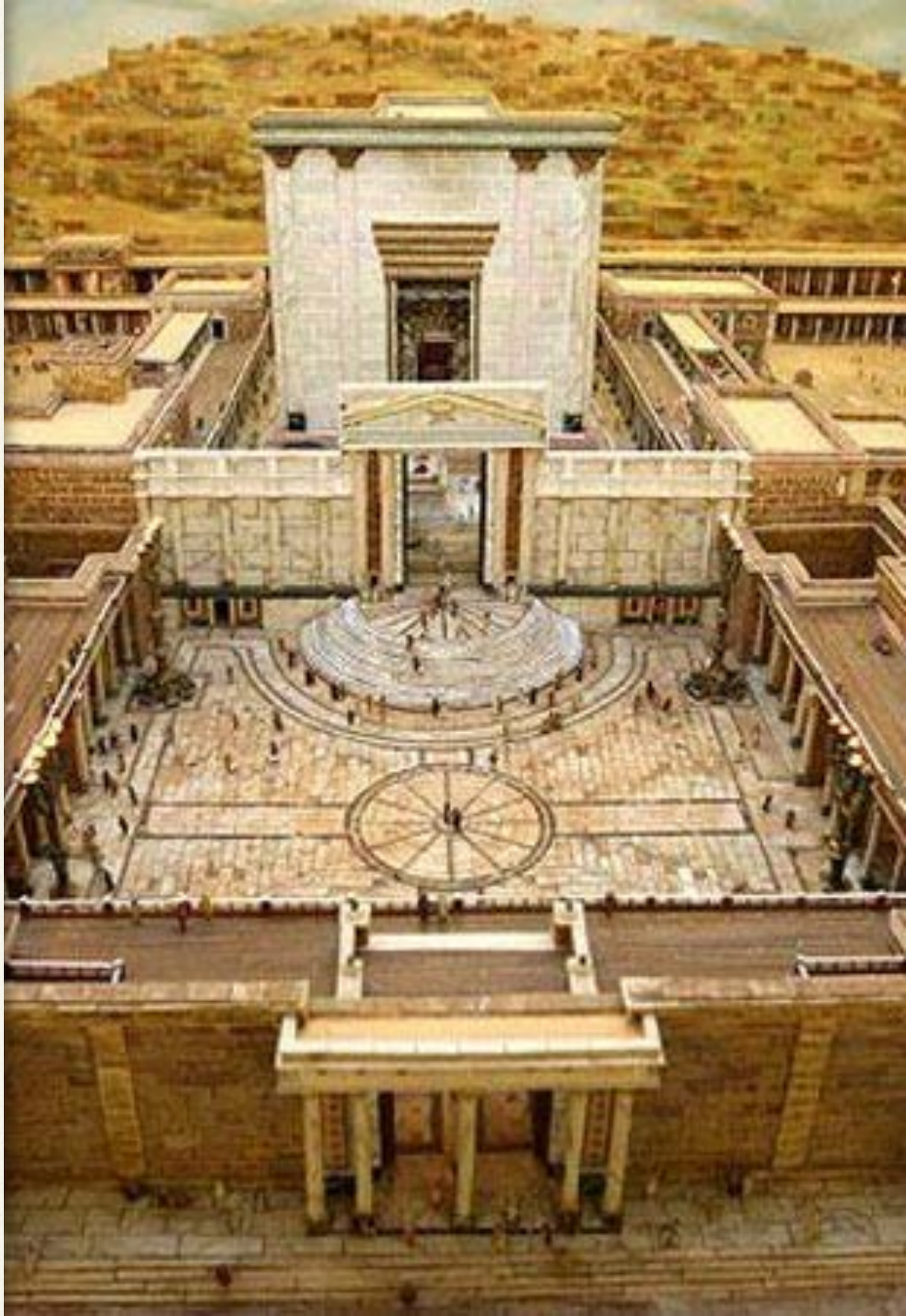
"Give your servant, therefore, a listening heart to judge your people and to distinguish between good and evil. For who is able to give judgment for this vast people of yours?"

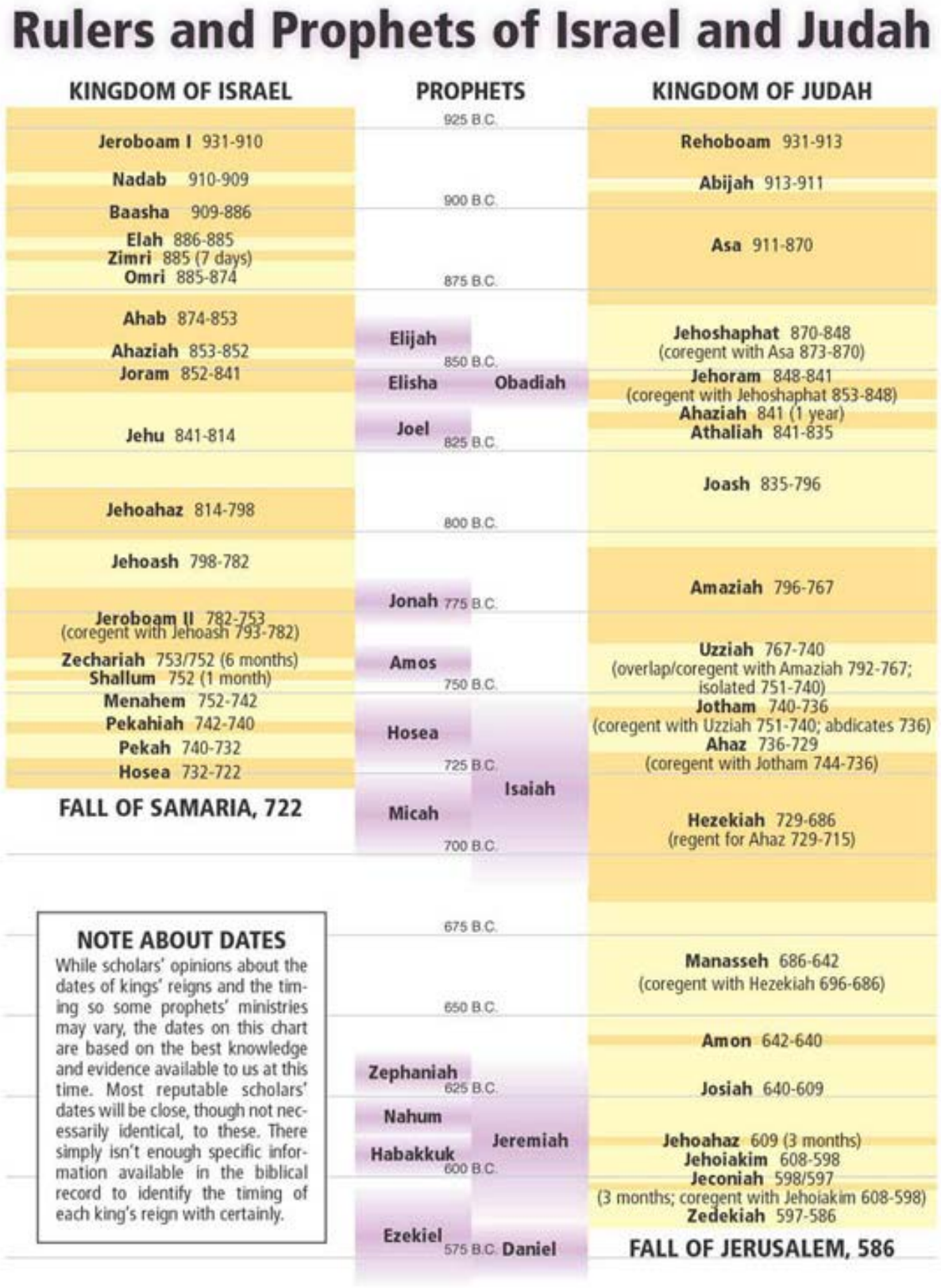
- 1 Kings 3:9

Chapter 7

A KINGDOM DIVIDED

A Kingdom Divided Trailer





SECTION 69

The Kingdom Splits

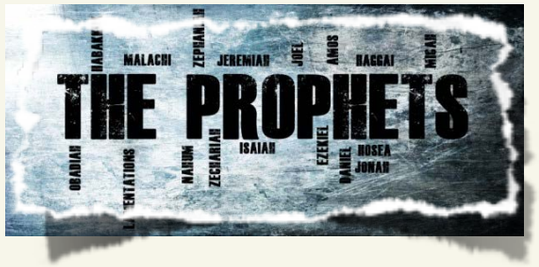
1 Kings 12:1-33

Political Disunity

12 Rehoboam went to Shechem, where all Israel had come to
make him king. 2 When Jeroboam, son of Nebat, heard about it, he
was still in Egypt. He had fled from King Solomon and remained in
Egypt, 3 and they sent for him.

Then Jeroboam and the whole assembly of Israel came and they
said to Rehoboam, 4 "Your father put a heavy yoke on us. If you now
lighten the harsh servitude and the heavy yoke your father imposed
on us, we will be your servants." 5 He answered them, "Come back to
me in three days," and the people went away.

6 King Rehoboam asked advice of the elders who had been in
his father Solomon's service while he was alive, and asked, "How do
you advise me to answer this people?" 7 They replied, "If today you
become the servant of this people and serve them, and give them a
favorable answer, they will be your servants forever." 8 But he ignored
the advice the elders had given him, and asked advice of the young
men who had grown up with him and were in his service. 9 He said
to them, "What answer do you advise that we should give this people,
who have told me, 'Lighten the yoke your father imposed on us'?" 10
The young men who had grown up with him replied, "This is what
you must say to this people who have told you, 'Your father made our
yoke heavy; you lighten it for us. ' You must say, 'My little finger is



The office of the prophet came about as the result of a direct call from God. Unlike that of the priest, the prophetic function was not he-

thicker than my father's loins. 11 My father put a heavy yoke on you, but I will make it heavier. My father beat you with whips, but I will beat you with scorpions.'" 12 Jeroboam and the whole people came back to King Rehoboam on the third day, as the king had instructed them:"Come back to me in three days." 13 Ignoring the advice the elders had given him, the king gave the people a harsh answer. 14 He spoke to them as the young men had advised:"My father made your yoke heavy, but I will make it heavier. My father beat you with whips, but I will beat you with scorpions." 15 The king did not listen to the people, for this turn of events was from the Lord:he fulfilled the word the Lord had spoken through Ahijah the Shilonite to Jeroboam, son of Nebat. 16 When all Israel saw that the king did not listen to them, the people answered the king:

"What share have we in David?

We have no heritage in the son of Jesse.

To your tents, Israel!

Now look to your own house, David."

So Israel went off to their tents. 17 But Rehoboam continued to reign over the Israelites who lived in the cities of Judah.

18 King Rehoboam then sent out Adoram, who was in charge of the forced labor, but all Israel stoned him to death. King Rehoboam then managed to mount his chariot and flee to Jerusalem. 19 And so Israel has been in rebellion against the house of David to this day. 20 When all Israel heard that Jeroboam had returned, they summoned him to an assembly and made him king over all Israel. None remained loyal to the house of David except the tribe of Judah alone.

Divine Approval

21 On his arrival in Jerusalem, Rehoboam assembled all the house of Judah and the tribe of Benjamin—one hundred and eighty thousand elite warriors—to wage war against the house of Israel, to restore the kingdom to Rehoboam, son of Solomon. 22 However, the word of God came to Shemaiah, a man of God:23 Say to Rehoboam, son of Solomon, king of Judah, and to all the house of Judah and to Benjamin, and to the rest of the people:24 Thus says the Lord:You must not go out to war against your fellow Israelites. Return home, each of you, for it is I who have brought this about. They obeyed the word of the Lord and turned back, according to the word of the Lord.

25 Jeroboam built up Shechem in the hill country of Ephraim and lived there. Then he left it and built up Penuel.

Jeroboam's Cultic Innovations

26 Jeroboam thought to himself:"Now the kingdom will return to the house of David. 27 If this people go up to offer sacrifices in the house of the Lord in Jerusalem, the hearts of this people will return to their master, Rehoboam, king of Judah, and they will kill me and return to Rehoboam, king of Judah." 28 The king took counsel, made two calves of gold, and said to the people:"You have been going up to Jerusalem long enough. Here are your gods, O Israel, who brought you up from the land of Egypt." 29 And he put one in Bethel, the other in Dan. 30 This led to sin, because the people frequented these calves in Bethel and in Dan. 31 He also built temples on the high places and made priests from among the common people who were not Levites.

Divine Disapproval

32 Jeroboam established a feast in the eighth month on the fifteenth day of the month like the pilgrimage feast in Judah, and he went up to the altar. He did this in Bethel, sacrificing to the calves he had made. He stationed in Bethel the priests of the high places he had built. 33 Jeroboam went up to the altar he built in Bethel on the fifteenth day of the eighth month, the month he arbitrarily chose. He established a feast for the Israelites, and he went up to the altar to burn incense.

Commentary

The wisdom that Solomon was given by God is not transferred to to his son, Rehoboam. When Jeroboam, Solomon's advisor, asks for forgiveness and promises to be a faithful servant of Rehoboam, the new king does not listen to the Jeroboam's wise advice to relieve the burden on the people. Rather in his youthful arrogance, Rehoboam wishes to assert his power and imposes harder judgement on Jeroboam and his people. The ten tribes of the North rebel against the the house of David and withdraw their support of the king, Rehoboam. They crown Jeroboam as king of the Israel.

As the two nations progress through time the ***Northern Kingdom*** *of Israel will begin to follow foreign gods, forget the commandments of God, forget the poor and the widows. The North will never do what is right in the eyes of the Lord and they will be destroyed by the Assyrians in 722 BC because of their lack of fidelity to God and His covenant.*

The ***Southern Kingdom*** *of Judah will follow the warning of Moses, "obey and be blessed, disobey and be conquered." Throughout the history of the kingdom of Judah, there will be kings that will do what is wicked in the eyes of the Lord, but there will also be kings who are God fearing men and challenge the nation to follow the laws of God. The nation of Judah will eventually be destroyed by the Babylonians in 586 BC and sent into exile.*

This time period will also give rise to prophets. These men were called and sent by God to the king of both the North and the South to call them back to the covenant with the Lord.

Questions

Assignment #69: The Kingdom Splits

1. Who are Rehoboam and Jeroboam?
2. What does Jeroboam have the people do in the cities of Bethel and Dan?
3. How does the office of the prophet come about?
4. When do the nations split?
5. What is the Northern Kingdom called? How many tribes were there? What is the new capital?
6. What is the Southern Kingdom called? How many tribes were there? What is the new capital?
7. Where does the line of King David continue in?

The Split of the Nation

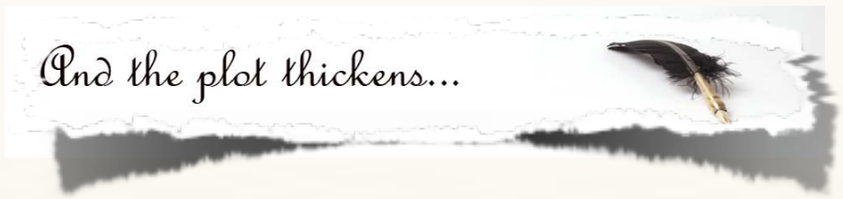
Elijah Proclaims a Drought

1 Kings 16:29 - 17:6

Reign of Ahab

16 29 **Ahab**, son of Omri, became king of Israel in the thirty- eighth year of Asa, king of Judah. Ahab, son of Omri, reigned over Israel in Samaria for twenty- two years.

30 Ahab, son of Omri, did what was evil in the Lord 's sight more than any of his predecessors. 31 It was not enough for him to follow the sins of Jeroboam, son of Nebat. He even married **Jezebel**, daughter of Eth-baal, king of the Sidonians, and began to serve Baal, and worship him. 32 Ahab set up an altar to Baal in the house of Baal which he built in Samaria, 33 and also made an asherah. Ahab did more to provoke the Lord, the God of Israel, to anger than any of the kings of Israel before him. 34 During his reign, Hiel from Bethel rebuilt Jericho. At the cost of Abiram, his firstborn son, he laid the foundation, and at the cost of Segub, his youngest son, he set up the gates, according to the word of the Lord spoken through Joshua, son of Nun.



Elijah Proclaims a Drought

17 Elijah the Tishbite, from Tishbe in Gilead, said to Ahab:"As the Lord, the God of Israel, lives, whom I serve, during these years there shall be no dew or rain except at my word." 2 The word of the Lord came to Elijah:3 Leave here, go east and hide in the Wadi Cherith, east of the Jordan. 4 You shall drink of the wadi, and I have commanded ravens to feed you there. 5 So he left and did as the Lord had commanded. He left and remained by the Wadi Cherith, east of the Jordan. 6 Ravens brought him bread and meat in the morning, and bread and meat in the evening, and he drank from the wadi.

The story of Elijah is in three parts. The first (chap. 17) describes how Elijah proclaimed a drought on God's authority and how he survived during the drought. The sec-

Commentary

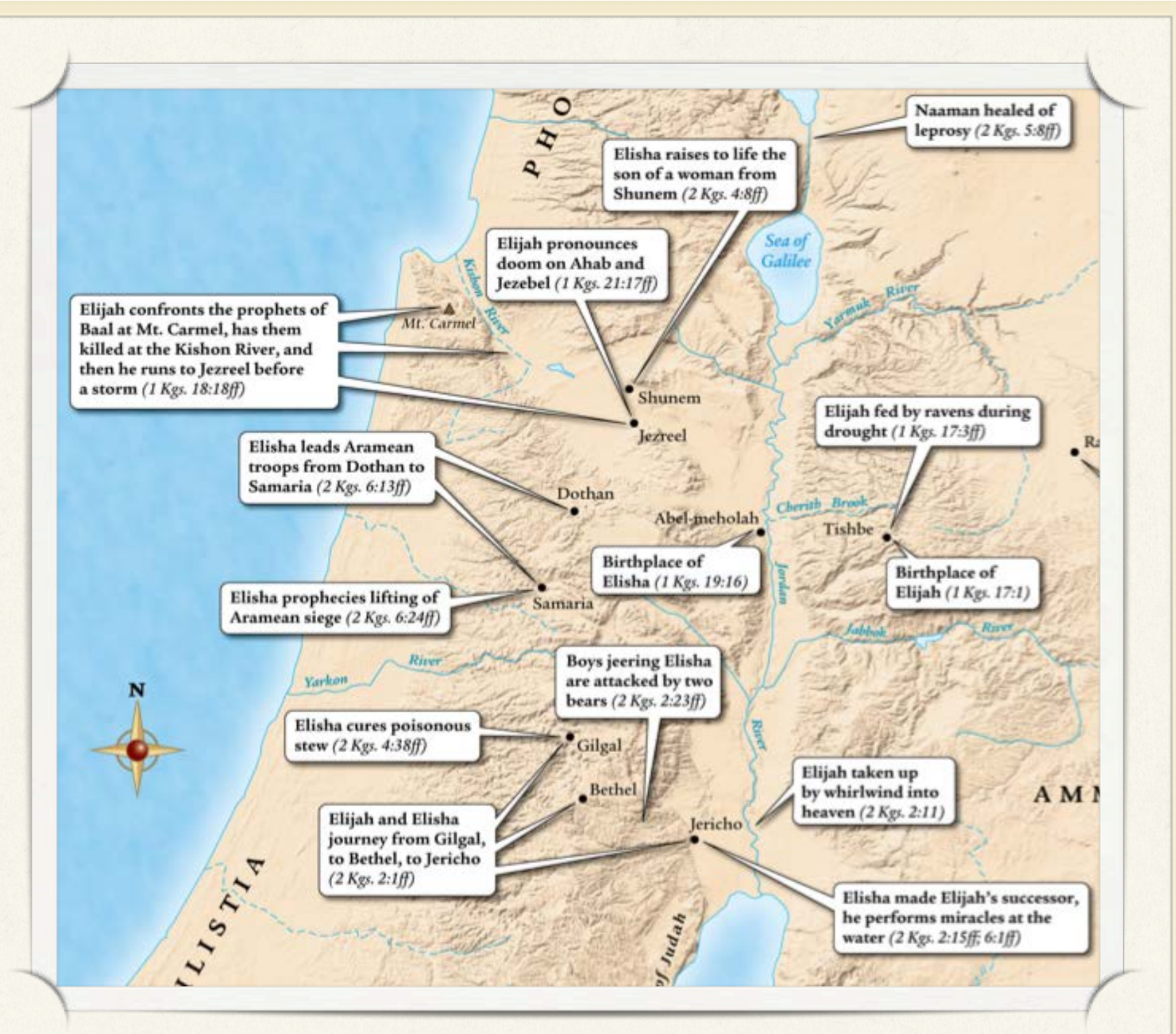
King Ahab of Israel is one of the most wicked of all the kings in the North. Through the influence of Jezebel, Ahab's wife, he builds all sorts of altars to foreign gods. Jezebel was "the daughter of Eth-baal, king of the Zidonians." He was priest of Ashtaroth or Astarte, who, having murdered Philetes, king of Tyre, ascended the throne of that kingdom, being the eighth king since Hiram. Jezebel was the wicked daughter of this regicide and idol priest - and, on her marriage with Ahab, never rested until she had got all the forms of her native Tyrian worship introduced into her adopted country.

The Lord will send Elijah, the great prophet, to go to Ahab to call him to repentance and to remember the covenant with the Lord. Elijah is warning the king how fatal both to himself and people would be the reckless course he was pursuing. Since the king does not respond to the warning of Elijah, he will proclaim a drought throughout the land of Israel in order to show the power of the Lord.

Questions

Assignment #70: Elijah Proclaims a Drought

1. Who are Ahab and Jezebel?
2. What does Elijah predict?
3. What are the three parts of the story of Elijah?



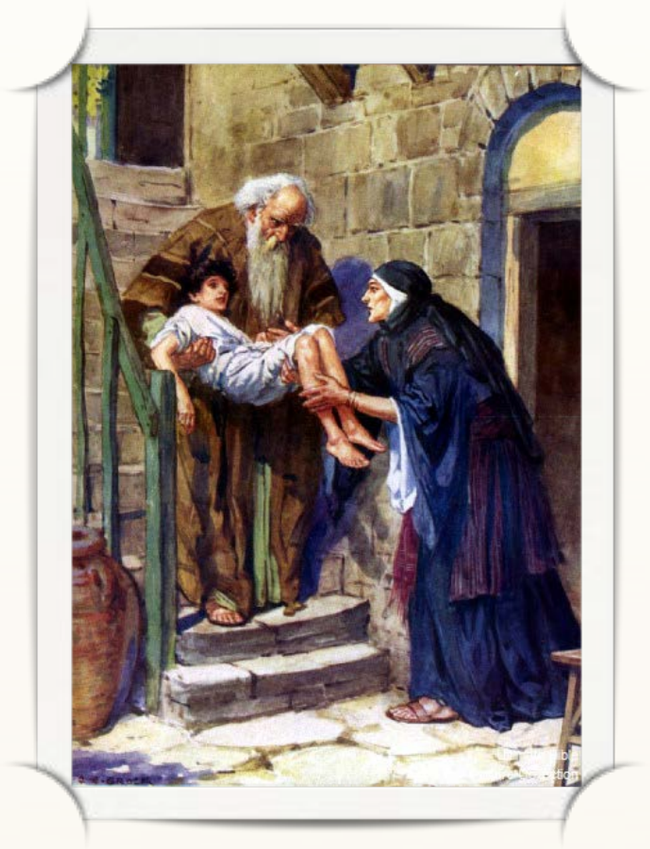
Map of the Life and Miracles of the Prophets Elijah and Elisha

Elijah & the Widow

1 Kings 17:7-24

17 7 After some time, however, the wadi ran dry, because no rain had fallen in the land. 8 So the word of the Lord came to him:9 Arise, go to Zarephath of Sidon and stay there. I have commanded a widow there to feed you. 10 He arose and went to Zarephath. When he arrived at the entrance of the city, a widow was there gathering sticks; he called out to her, "Please bring me a small cupful of water to drink." 11 She left to get it, and he called out after her, "Please bring along a crust of bread." 12 She said, "As the Lord, your God, lives, I have nothing baked; there is only a handful of flour in my jar and a little oil in my jug. Just now I was collecting a few sticks, to go in and prepare something for myself and my son; when we have eaten it, we shall die." 13 Elijah said to her, "Do not be afraid. Go and do as you have said. But first make me a little cake and bring it to me. Afterwards you can prepare something for yourself and your son. 14 For the Lord, the God of Israel, says:The jar of flour shall not go empty, nor the jug of oil run dry, until the day when the Lord sends rain upon the earth." 15 She left and did as Elijah had said. She had enough to eat for a long time—he and she and her household. 16 The jar of flour did not go empty, nor the jug of oil run dry, according to the word of the Lord spoken through Elijah.

17 Some time later the son of the woman, the owner of the house, fell sick, and his sickness grew more severe until he stopped breathing. 18 So she said to Elijah, "Why have you done this to me, man of God? Have you come to me to call attention to my guilt and to kill my son?" 19 Elijah said to her, "Give me your son." Taking him from her lap, he carried him to the upper room where he was staying, and laid him on his own bed. 20 He called out to the Lord:" Lord, my God, will you afflict even the widow with whom I am staying by killing her son?" 21 Then he stretched himself out upon the child three times and he called out to the Lord:" Lord, my God, let the life breath return to the body of this child." 22 The Lord heard the prayer of Elijah; the life breath returned to the child's body and he lived. 23 Taking the child, Elijah carried him down into the house from the upper room and gave him to his mother. Elijah said, "See! Your son is alive." 24 The woman said to Elijah, "Now indeed I know that you are a man of God, and it is truly the word of the Lord that you speak.



Commentary

We are called to do acts of charity and to give to others, even when that may mean adding a little suffering to our own lives. When Elijah meets the widow, she is at the end of her supply of flour and oil. She has two choices: she can either ignore Elijah's request for food and save it all for herself and son, or she can share the little she has been given because Elijah is in need. The widow is rewarded for her generosity and faith that God will provide. Everyday she had just enough flour and oil to provide food for the three of them. Elijah is sent to the widow not so she can just provide him with physical needs, food and water, but also so that he can minister to her on a spiritual level. The widow and her son grow in faith and the knowledge of who God is through the hospitality shown towards Elijah.

Elijah shows his tremendous faith in the Lord when the young boy dies. He seems to believe that the boy dying is an injustice done towards the widow after everything she has done to help him. Once again she is rewarded for her faith and Elijah will raise her son from the dead. This is the third miracle which Elijah has performed.

Prophet Elijah and the Widow of Sarepta, Bernardo Strozzi, 1630

Questions

Assignment #71: Elijah & the Widow

1. What is Elijah's conversation with the widow?
2. What miracle does he perform?
3. What are the two choices the widow has when she meets Elijah? What does she choose?
4. What does the name Elijah mean?

"For the Lord, the God of Israel, says: 'The jar of flour shall not go empty, nor the jug of oil run dry, until the day when the Lord sends rain upon the earth.'"

- 1 Kings 17:14

The statue of Elijah from St. Peter's Basilica depicts the prophet in a striking pose, embodying his calling to declare that "YHWH is my God," the meaning of his name in Hebrew. This pose was most likely how we could imagine Elijah in the Contest at Mt. Carmel (p. 202).

As St. James says, "Elijah was a human being like us; yet he prayed earnestly..." (James 5:17) showing that this man was a great prophet and believed in the power of prayer.

Elijah Restoring the Widow's Son, Ford Madox Brown, 1868

Contest at Carmel

1 Kings 18:1-46

Elijah Ends the Drought

18 Long afterward, in the third year, the word of the Lord came to Elijah:Go, present yourself to Ahab, that I may send rain upon the earth. 2 So Elijah went to present himself to Ahab.

Now the famine in Samaria was severe, 3 and Ahab had summoned Obadiah, master of his palace, who greatly revered the Lord. 4 When Jezebel was slaughtering the prophets of the Lord, Obadiah took a hundred prophets, hid them away by fifties in caves, and supplied them with food and water. 5 Ahab said to Obadiah, "Go through the land to all sources of water and to all the wadis. We may find grass and keep the horses and mules alive, so that we shall not have to slaughter any of the beasts." 6 Dividing the land to explore between them, Ahab went one way by himself, Obadiah another way by himself. 7 As Obadiah was on his way, Elijah met him. Recognizing him, Obadiah fell prostrate and asked, "Is it you, my lord Elijah?" 8 He said to him, "Yes. Go tell your lord, 'Elijah is here! '" 9 But Obadiah said, "What sin has your servant committed, that you are handing me over to Ahab to be killed? 10 As the Lord, your God, lives, there is no nation or kingdom where my lord has not sent in search of you. When they replied, 'He is not here,' he made each kingdom and nation swear they could not find you. 11 And now you say, 'Go tell your lord:Elijah is here! ' 12 After I leave you, the spirit of the Lord will carry you to some place I do not know, and when I go to inform Ahab and he does not find you, he will kill me—though your servant has revered the Lord from his youth! 13 Have you not been told, my lord, what I did when Jezebel was murdering the prophets of the Lord —that I hid a hundred of the prophets of the Lord, fifty each in caves, and supplied them with food and water? 14 And now you say, 'Go tell your lord: Elijah is here! ' He will kill me!" 15 Elijah answered, "As the Lord of hosts lives, whom I serve, I will present myself to him today."

> "If the Lord is God, follow Him; if Baal, follow him..."
>
> - 1 Kings 18:21

16 So Obadiah went to meet Ahab and informed him, and Ahab came to meet Elijah. 17 When Ahab saw Elijah, he said to him, "Is it you, you disturber of Israel?" 18 He answered, "It is not I who disturb Israel, but you and your father's house, by forsaking the commands of the Lord and you by following the Baals. 19 Now summon all Israel to me on Mount Carmel, as well as the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah who eat at Jezebel's table." 20 So Ahab summoned all the Israelites and had the prophets gather on Mount Carmel.

21 Elijah approached all the people and said, “How long will you straddle the issue? If the Lord is God, follow him; if Baal, follow him.” But the people did not answer him. 22 So Elijah said to the people, “I am the only remaining prophet of the Lord, and there are four hundred and fifty prophets of Baal. 23 Give us two young bulls. Let them choose one, cut it into pieces, and place it on the wood, but start no fire. I shall prepare the other and place it on the wood, but shall start no fire. 24 You shall call upon the name of your gods, and I will call upon the name of the Lord. The God who answers with fire is God.” All the people answered, “We agree!”

25 Elijah then said to the prophets of Baal, “Choose one young bull and prepare it first, for there are more of you. Call upon your gods, but do not start the fire.” 26 Taking the young bull that was turned over to them, they prepared it and called upon Baal from morning to noon, saying, “Baal, answer us!” But there was no sound, and no one answering. And they hopped around the altar they had prepared. 27 When it was noon, Elijah taunted them:“Call louder, for he is a god; he may be busy doing his business, or may be on a journey. Perhaps he is asleep and must be awakened.” 28 They called out louder and slashed themselves with swords and spears according to their ritual until blood gushed over them. 29 Noon passed and they remained in a prophetic state until the time for offering sacrifice. But there was no sound, no one answering, no one listening.

30 Then Elijah said to all the people, “Come here to me.” When they drew near to him, he repaired the altar of the Lord which had been destroyed. 31 He took twelve stones, for the number of tribes of the sons of Jacob, to whom the Lord had said:Israel shall be your name. 32 He built the stones into an altar to the name of the Lord, and made a trench around the altar large enough for two measures of grain. 33 When he had arranged the wood, he cut up the young bull and laid it on the wood. 34 He said, “Fill four jars with water and pour it over the burnt offering and over the wood.” “Do it again,” he said, and they did it again. “Do it a third time,” he said, and they did it a third time. 35 The water flowed around the altar; even the trench was filled with the water. 36 At the time for offering sacrifice, Elijah the prophet came forward and said, “ Lord, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel and that I am your servant and have done all these things at your command. 37 Answer me, Lord! Answer me, that this people may know that you, Lord, are God and that you have turned their hearts back to you.” 38 The Lord ’s fire came down and devoured the burnt offering, wood, stones, and dust, and lapped up the water in the trench. 39 Seeing this, all the people fell prostrate and said, “The Lord is God! The Lord is God!” 40 Then Elijah said to them, “Seize the prophets of Baal. Let none of them escape!” They seized them, and Elijah brought them down to the Wadi Kishon and there he slaughtered them. 41 Elijah then said to Ahab, “Go up, eat and drink, for there is the sound of a heavy rain.” 42 So Ahab went up to eat and drink, while Elijah went up to the top of Carmel, crouched down to the earth, and put his head between his knees. 43 He said to his servant, “Go up and look out to sea.” He went up and looked, but reported,

"There is nothing." Seven times he said, "Go look again!" 44 And the seventh time the youth reported, "There is a cloud as small as a man's hand rising from the sea." Elijah said, "Go and say to Ahab, 'Harness up and go down the mountain before the rain stops you. '" 45 All at once the sky grew dark with clouds and wind, and a heavy rain fell. Ahab mounted his chariot and headed for Jezreel. 46 But the hand of the Lord was on Elijah. He girded up his clothing and ran before Ahab as far as the approaches to Jezreel.

Commentary

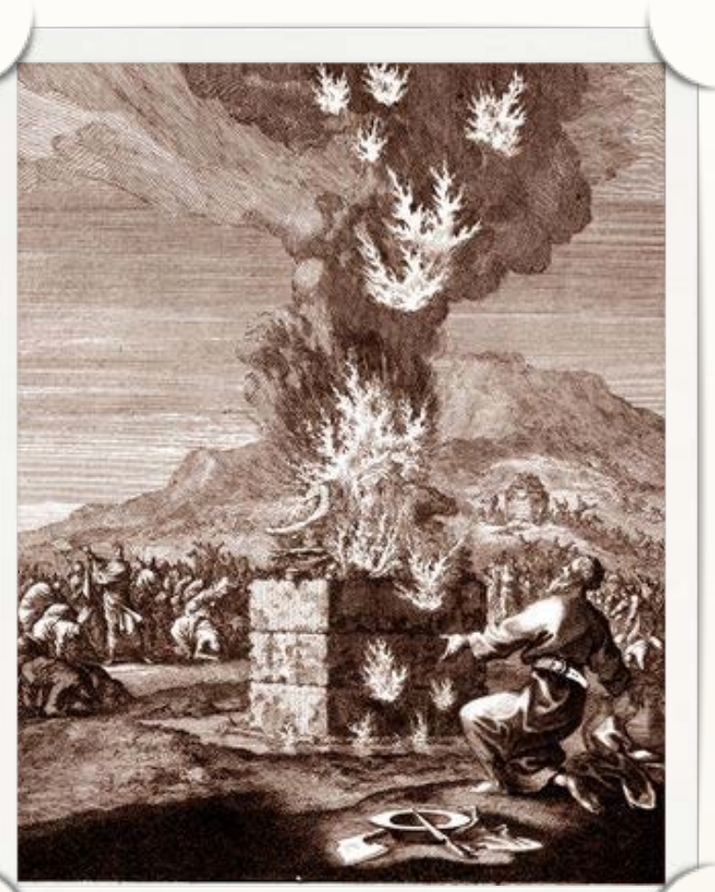
After three and a half years of drought, the Lord commands Elijah to go to Ahab so that the drought may end. When he reaches Samaria he sets for a command to the people: "If the Lord is God then follow Him, is Baal is god then follow him." The people of Israel have started to follow the god of Baal and so Elijah decides to hold a contest between the Lord and Baal. He wants to answer the question of whom is the true God for the people of Israel. The contest is simple, whichever God can send down fire from heaven first and light the sacrifice on fire is the one true God.

Elijah mocks the prophets of Baal as they call upon their god to send down fire. He knows that they are indeed calling upon no one because the Lord is God alone! When it is the Lord's turn, Elijah has them soak the wood in water to make the feat of lighting a fire more improbable. The Lord does not disappoint and He sends down fire from Heaven to consume the sacrifice.

Questions

Assignment #72: Contest at Carmel

1. Describe the contest at Mt. Carmel between Elijah and the gods of Baal.
2. Write out Elijah's quote in 1 Kgs 18:21.
3. Who wins the Contest at Mt. Carmel?
4. Who was the false god Baal?



The false god of Baal

Baal was the name of the supreme god worshiped in ancient Canaan and Phoenicia. The practice of Baal worship infiltrated Jewish religious life during the time of the Judges, became widespread in Israel during the reign of Ahab and also affected Judah. The word baal means "lord." In general, Baal was a fertility god who was believed to enable the earth to produce crops and people to produce children. Before the Hebrews entered the Promised Land, the Lord warned against worshiping Canaan's gods, but Israel turned to idolatry any-

The Despair of Elijah

1 Kings 19: 1-21

Flight to Horeb

19 Ahab told Jezebel all that Elijah had done—that he had murdered all the prophets by the sword. 2 Jezebel then sent a messenger to Elijah and said, "May the gods do thus to me and more, if by this time tomorrow I have not done with your life what was done to each of them." 3 Elijah was afraid and fled for his life, going to Beer- sheba of Judah. He left his servant there 4 and went a day's journey into the wilderness, until he came to a solitary broom tree and sat beneath it. He prayed for death:"Enough, Lord! Take my life, for I am no better than my ancestors." 5 He lay down and fell asleep under the solitary broom tree, but suddenly a messenger touched him and said, "Get up and eat!" 6 He looked and there at his head was a hearth cake and a jug of water. After he ate and drank, he lay down again, 7 but the angel of the Lord came back a second time, touched him, and said, "Get up and eat or the journey will be too much for you!" 8 He got up, ate, and drank; then strengthened by that food, he walked forty days and forty nights to the mountain of God, Horeb.

9 There he came to a cave, where he took shelter. But the word of the Lord came to him:Why are you here, Elijah? 10 He answered:"I have been most zealous for the Lord, the God of hosts, but the Israelites have forsaken your covenant. They have destroyed your altars and murdered your prophets by the sword. I alone remain, and they seek to take my life." 11 Then the Lord said:Go out and stand on the mountain before the Lord; the Lord will pass by. There was a strong and violent wind rending the mountains and crushing rocks before the Lord —but the Lord was not in the wind; after the wind, an earthquake—but the Lord was not in the earthquake; 12 after the earthquake, fire—but the Lord was not in the fire; after the fire, a light silent sound.

Elijah's Flight from Jezreel

13 When he heard this, Elijah hid his face in his cloak and went out and stood at the entrance of the cave. A voice said to him, Why are you here, Elijah? 14 He replied, "I have been most zealous for the Lord, the God of hosts, but the Israelites have forsaken your covenant. They have destroyed your altars and murdered your prophets by the sword. I alone remain, and they seek to

take my life." 15 The Lord said to him:Go back! Take the desert road to Damascus. When you arrive, you shall anoint Hazael as king of Aram. 16 You shall also anoint Jehu, son of Nimshi, as king of Israel, and Elisha, son of Shaphat of Abel- meholah, as prophet to succeed you. 17 Anyone who escapes the sword of Hazael, Jehu will kill. Anyone who escapes the sword of Jehu, Elisha will kill. 18 But I will spare seven thousand in Israel—every knee that has not bent to Baal, every mouth that has not kissed him.

19 Elijah set out, and came upon Elisha, son of Shaphat, as he was plowing with twelve yoke of oxen; he was following the twelfth. Elijah went over to him and threw his cloak on him. 20 Elisha left the oxen, ran after Elijah, and said, "Please, let me kiss my father and mother good- bye, and I will follow you." Elijah answered, "Go back! What have I done to you?" 21 Elisha left him and, taking the yoke of oxen, slaughtered them; he used the plowing equipment for fuel to boil their flesh, and gave it to the people to eat. Then he left and followed Elijah to serve him.

Commentary

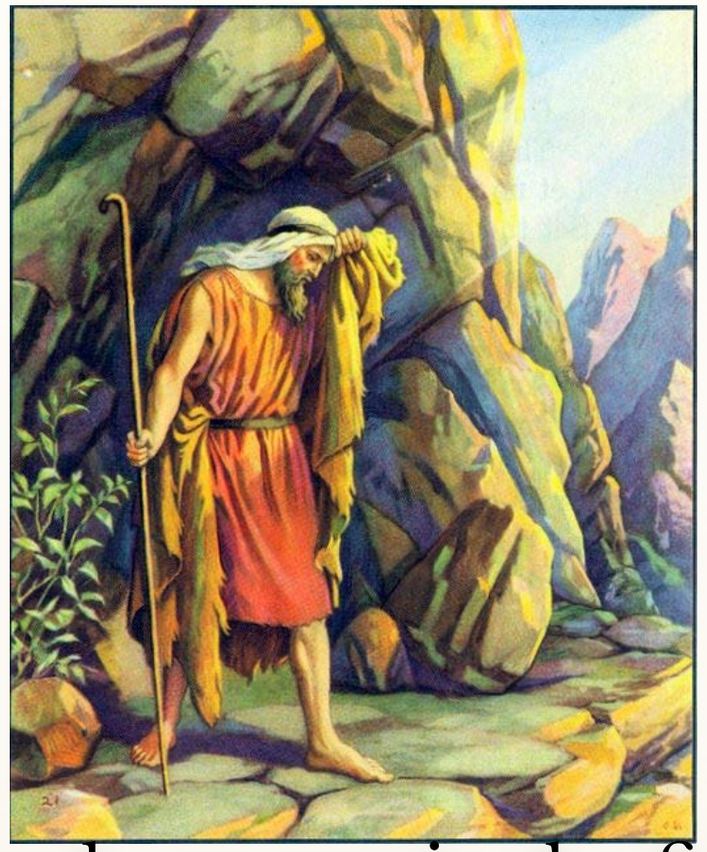
After the Contest at Mt. Carmel, Elijah enters Jezreel full of hope. Soon after being there he receives a message from the hard-hearted queen, Jezebel, vowing vengeance towards Elijah for her slaughtered priests. Out of fear for his life, Elijah flees from Jezreel and goes into the wilderness. In exhaustion and hunger he stops to sleep under a broom tree where he is eventually awakened by an angel. After eating the food which the angel of the Lord provides for him he goes to the Mountain of God (Mt. Horeb also known as Mt.Sinai).

Elijah takes refuge in a cave where he awaits for the Lord. The Lord is not in all of the typical experiences, an earthquake, a violent wind, and fire. Rather the Lord chose to manifest Himself in the quiet and the silence. The Lord immediately asks Elijah, "What are you doing here?" Elijah has been given an urgent message and task to deliver to the nation of Israel. Elijah has run from his mission that God has given since he is afraid for his life. After speaking with God and having his worries eased, Elijah will return to Israel where he will anoint Elisha to be his successor.

Questions

Assignment #73: The Despair of Elijah

1. Why does Elijah flee? Where does Elijah go?
2. After meeting the angel, where does Elijah go?
3. How does the Lord manifest himself to Elijah?
4. Who does Elijah appoint as his successor?



"...the Lord was not in the fire; after the fire, a light silent sound."

- 1 Kings 19:12

Naboth's Vineyard

1 Kings 21:1-29

Seizure of Naboth's Vineyard

21 Naboth the Jezreelite had a vineyard in Jezreel next to the palace of Ahab, king of Samaria. Some time later, 2 Ahab said to Naboth, "Give me your vineyard to be my vegetable garden, since it is close by, next to my house. I will give you a better vineyard in exchange, or, if you prefer, I will give you its value in money." 3 Naboth said to Ahab, "The Lord forbid that I should give you my ancestral heritage." 4 Ahab went home disturbed and angry at the answer Naboth the Jezreelite had given him:"I will not give you my ancestral heritage." Lying down on his bed, he turned away and would not eat. 5 His wife Jezebel came to him and said to him, "Why are you so sullen that you will not eat?" 6 He answered her, "Because I spoke to Naboth the Jezreelite and said to him, 'Sell me your vineyard, or, if you prefer, I will give you a vineyard in exchange. ' But he said, 'I will not give you my vineyard. '" 7 Jezebel his wife said to him, "What a king of Israel you are! Get up! Eat and be cheerful. I will give you the vineyard of Naboth the Jezreelite."

8 So she wrote letters in Ahab's name and, having sealed them with his seal, sent them to the elders and to the nobles who lived in the same city with Naboth. 9 This is what she wrote in the letters:"Proclaim a fast and set Naboth at the head of the people. 10 Next, set two scoundrels opposite him to accuse him:'You have cursed God and king. ' Then take him out and stone him to death."

11 His fellow citizens—the elders and the nobles who dwelt in his city—did as Jezebel had ordered in the letters she sent them. 12 They proclaimed a fast and set Naboth at the head of the people. 13 Two scoundrels came in and sat opposite Naboth, and the scoundrels accused him in the presence of the people, "Naboth has cursed God and king." And they led him out of the city and stoned him to death. 14 Then they sent word to Jezebel:"Naboth has been stoned to death."

15 When Jezebel learned that Naboth had been stoned to death, she said to Ahab, "Go, take possession of the vineyard of Naboth the Jezreelite which he refused to sell you, because Naboth is not alive, but dead." 16 When Ahab heard that Naboth was dead, he started on his way down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 Then the word of the Lord came to Elijah the Tishbite:18 Go down to meet Ahab, king of Israel, who is in Samaria. He will be in the vineyard of Naboth, where he has gone to take possession. 19 Tell him:"Thus says the Lord:After murdering, do you also take possession?" And tell him, "Thus says the Lord:In the place where the dogs licked up the blood of Naboth, the dogs shall lick up your blood, too."

20 Ahab said to Elijah, “Have you found me out, my enemy?” He said, “I have found you. Because you have given yourself up to doing evil in the Lord ’s sight, 21 I am bringing evil upon you:I will consume you and will cut off every male belonging to Ahab, whether bond or free, in Israel. 22 I will make your house like that of Jeroboam, son of Nebat, and like the house of Baasha, son of Ahijah, because you have provoked me by leading Israel into sin.”

23 Against Jezebel, too, the Lord declared:The dogs shall devour Jezebel in the confines of Jezreel.

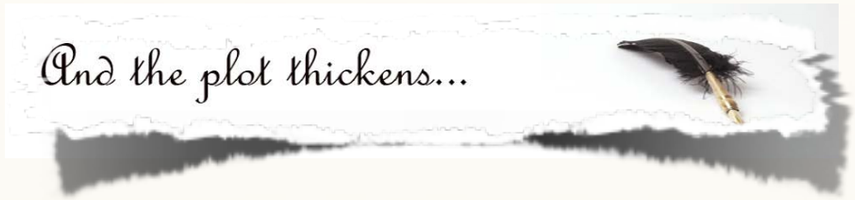
24 Anyone of Ahab’s line who dies in the city,

dogs will devour;

Anyone who dies in the field,

the birds of the sky will devour.

25 Indeed, no one gave himself up to the doing of evil in the sight of the Lord as did Ahab, urged on by his wife Jezebel. 26 He became completely abominable by going after idols, just as the Amorites had done, whom the Lord drove out of the Israelites’ way.



27 When Ahab heard these words, he tore his garments and put on sackcloth over his bare flesh. He fasted, slept in the sackcloth, and went about subdued. 28 Then the word of the Lord came to Elijah the Tishbite, 29 Have you seen how Ahab has humbled himself before me? Since he has humbled himself before me, I will not bring the evil in his time. I will bring the evil upon his house in his son’s time.

Commentary

Fueled by greed, Ahab desires to take ownership of Naboth’s land so that he can use it as his own. When Naboth refuses to sell, Jezebel creates a plan to have Naboth killed so that her husband can have the land. Jezebel has the city elders invite Naboth to a dinner; seated across from Naboth would be two men who would publicly accuse Ahab of blasphemy against God and treason against Ahab. These charges could only result in one punishment: Naboth’s execution. Naboth was stoned to death, and Ahab was able to seize his coveted vineyard.

The Lord will send Elijah to Ahab to reprimand him for his actions. In a twist Ahab is sorry for his actions and proclaims a fast. The Lord, in his mercy, takes back the punishment he has planned for Ahab in his lifetime.

Questions

Assignment #74: Naboth's Vineyard

1. Why is Ahab angry?
2. Describe the seizure of Naboth's vineyard. Who is responsible for his death?
3. What is envy? How is Ahab envious?
4. How does Jezebel die?

"Give me your vineyard to be my vegetable garden, since it is close by, next to my house."

- 1 Kings 21:2

"And the dogs shall eat Jezebel..."

Jehu became King and killed King Joram, son of Ahab and Jezebel. He pursued Jezebel to Jezreel, where fi-

The fertile land of the Jezreel Valley is bordered by Mount Tabor to the east and Mount Carmel to the west. The valley takes its name from the city of Jezreel, the location of Ahab's palace and Naboth's vineyard.

SECTION 75

Elijah & Elisha

2 Kings 2:1-15

Elijah's Journey

2 When the Lord was about to take Elijah up to heaven in a whirlwind, he and Elisha were on their way from Gilgal.

2 Elijah said to Elisha, "Stay here, please. The Lord has sent me on to Bethel." Elisha replied, "As the Lord lives, and as you yourself live, I will not leave you." So they went down to Bethel. 3 The guild prophets who were in Bethel went out to Elisha and asked him,

"Do you know that today the Lord will take your master from you?" He replied, "Yes, I know that. Be still."

4 Elijah said to him, "Elisha, stay here, please. The Lord has sent me on to Jericho." Elisha replied, "As the Lord lives, and as you yourself live, I will not leave you." So they came to Jericho. 5 The guild prophets who were in Jericho approached Elisha and asked him, "Do you know that today the Lord will take your master from you?" He replied, "Yes, I know that. Be still."

6 Elijah said to him, "Stay here, please. The Lord has sent me on to the Jordan." Elisha replied, "As the Lord lives, and as you yourself live, I will not leave you." So the two went on together. 7 Fifty of the guild prophets followed and stood facing them at a distance, while the two of them stood next to the Jordan.

Elisha Succeeds Elijah

8 Elijah took his mantle, rolled it up and struck the water: it divided, and the two of them crossed over on dry ground.9 When they had crossed over, Elijah said to Elisha, "Request whatever I might do for you, before I am taken from you." Elisha answered, "May I receive a double portion of your spirit." 10 He replied, "You have asked something that is not easy. Still, if you see me taken up from you, your wish will be granted; otherwise not."

11 As they walked on still conversing, a fiery chariot and fiery horses came between the two of them, and Elijah went up to heaven in a whirlwind, 12 and Elisha saw it happen. He cried out, "My father! my father! Israel's chariot and steeds!" Then he saw him no longer.He gripped his own garment, tore it into two pieces, 13 and picked up the mantle which had fallen from Elijah. Then he went back and stood at the bank of the Jordan. 14 Wielding the mantle which had fallen from Elijah, he struck the water and said, "The Lord, the God of Elijah—where is he now?" He struck the water:it divided, and he crossed over.

Commentary

As promised by God at Mt. Horeb, Elisha is going to succeed Elijah in continuing his work. Together Elijah and Elisha journey to Bethel, then to Jericho, and then across the Jordan. After Elijah uses his mantle to part the Jordan River, the two cross through the river to the other side. While they are there, Elijah makes it known that he is leaving and asks Elisha what he can do for him before he goes. Elisha asks for a double portion of his spirit. This means that just as the firstborn son inherited a double portion of his father's property, so Elisha asks to inherit from Elijah his spirit of prophecy in the degree befitting his principal disciple. This request was not for the power of working miracles greater than Elijah's. Rather his request was, simply, to be heir to the prophetic office.

After speaking with Elisha, a fiery chariot came down in a whirlwind and took Elijah away. Elisha picks up Elijah's mantle, his prophetic cloak, as a sign that the prophetic spirit has passed from Elijah to Elisha. Elisha will then use the mantle to divide the Jordan River, just as Elijah had just done. Elisha will go on to be a great prophet performing many of the same miracles that Elijah had done (ex. - predicted a drought, multiplies flour and oil, raises someone from the dead).

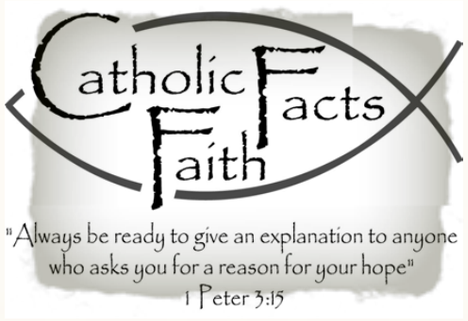
Questions

Assignment #75: Elijah & Elisha

1. What does Elisha ask Elijah for before Elijah leaves?
2. How does Elijah leave?
3. What is Elijah's mantle? What does Elisha use it for?
4. What does Elisha go on to do?
5. What is a guild prophet? What has happened to them during the time of Elijah & Elisha?
6. How were Elijah and Elisha very similar?
7. What is the connection between John the Baptist and Elijah? How can this been seen in the Bible?

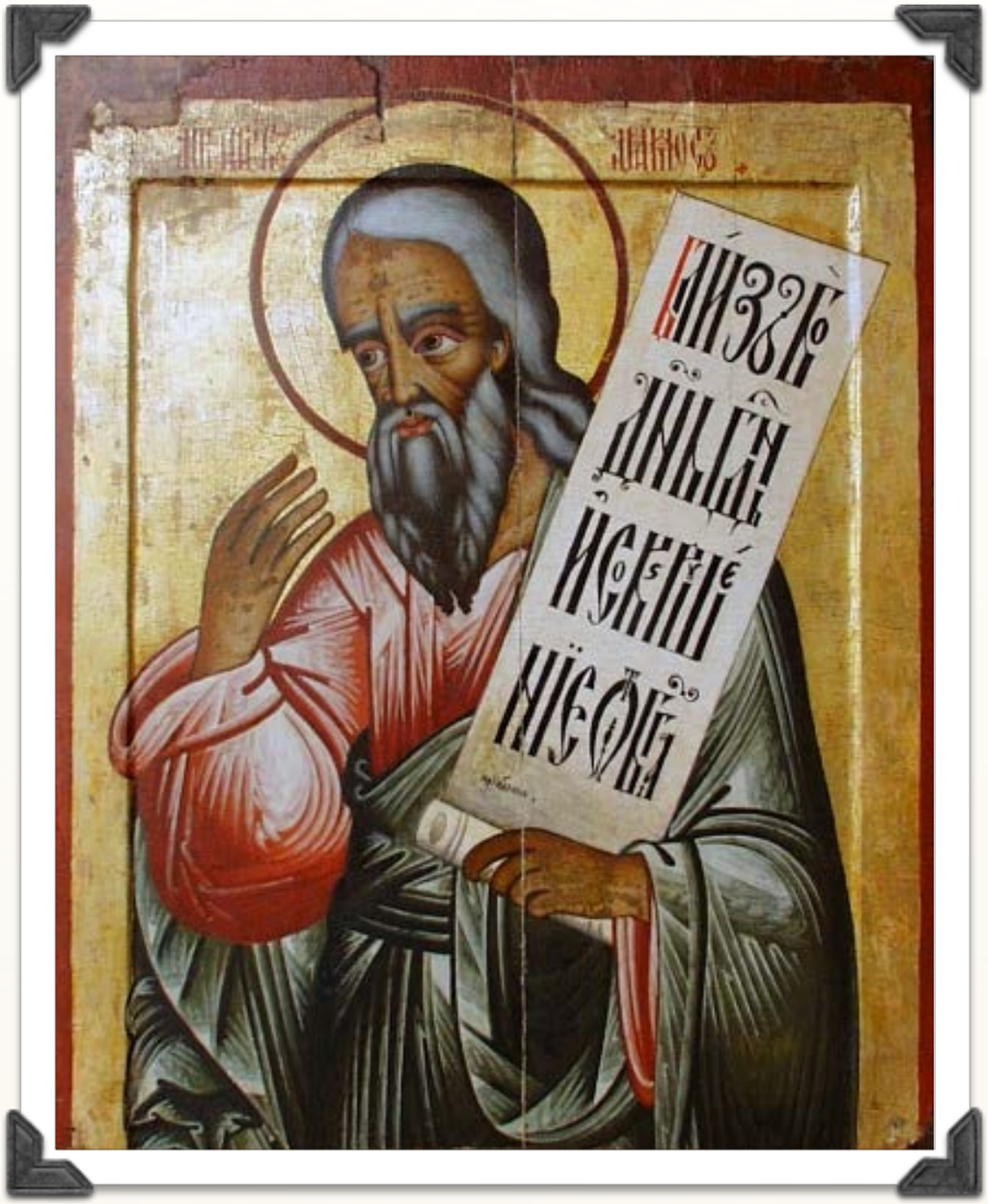
John the Baptist & Elijah

When Elijah is taken away in the fiery chariot the question that must be asked is where did he go and is he coming back? The prophet Malachi will offer an intriguing prophecy: "See, I will send you the prophet Elijah before that great and dreadful day of the Lord comes"(Malachi 4:5). This prophecy will be fulfilled in the Gospel of Matthew 17:



ELIJAH TAKEN UP TO HEAVEN IN A CHARIOT OF FIRE

Notes



"Because they hand over the just for silver, and the poor for a pair of sandals..." - Hosea 2:6

Amos

Amos 2:6-16

Israel

6 Thus says the Lord:

For three crimes of Israel, and now four—
I will not take it back—
Because they hand over the just for silver,
and the poor for a pair of sandals;
7 They trample the heads of the destitute
into the dust of the earth,
and force the lowly out of the way.
Son and father sleep with the same girl,
profaning my holy name.
8 Upon garments taken in pledge
they recline beside any altar.
Wine at treasury expense
they drink in their temples.
9 Yet it was I who destroyed the Amorites before them,
who were as tall as cedars,
and as strong as oak trees.

I destroyed their fruit above

and their roots beneath.

10 It was I who brought you up from the land of Egypt,

and who led you through the desert for forty years,

to occupy the land of the Amorites;

11 I who raised up prophets among your children,

and nazirites among your young men.

Is this not so, Israelites? —

oracle of the Lord.

12 But you made the nazirites drink wine,

and commanded the prophets, "Do not prophesy!"

13 Look, I am groaning beneath you,

as a wagon groans when laden with sheaves.

14 Flight shall elude the swift,

and the strong shall not retain strength;

The warrior shall not save his life,

15 nor shall the archer stand his ground;

The swift of foot shall not escape,

nor shall the horseman save his life.

16 And the most stouthearted of warriors

shall flee naked on that day—

oracle of the Lord.

AMOS

The words of Amos, who was among the herdmen of Tekoa . . .Thus saith the Lord; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof . . . (Amos 1: 1, 3)

Commentary

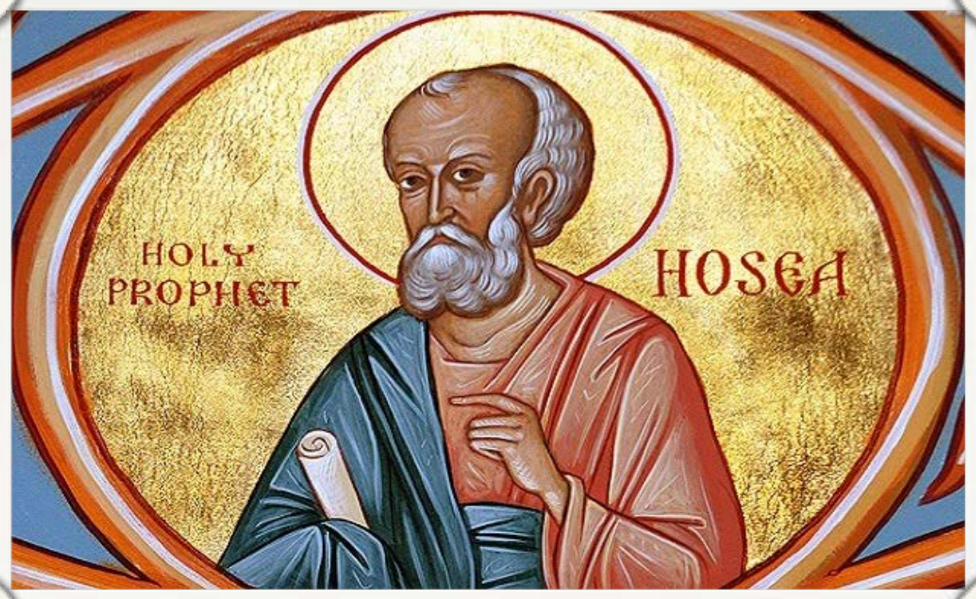
The prophet Amos was a shepherd of Judah (Southern Kingdom) who was called suddenly by God to denounce the social corruption and injustice in the Northern Kingdom of Israel during the reign of Jeroboam II (8th century BC). Amos denounced the people's infidelity towards God as well as the great material luxury and worldly splendor which they sought. As a nation they have forgotten to take care of their poor, their orphans, and their widows. The rich were too busy becoming richer, while the poor became poorer and more oppressed. Amos is commonly known as the prophet of God's justice. He foretells the "day of the Lord," a time of punishment for men's sins, but holds out a hope of God's mercy to those who are faithful. This destruction will ultimately come when the Assyrians conquer the nation of Israel and exile all of its citizens.

Questions

Assignment #76: Amos

1. What was the focus of Amos' prophecy?
2. Who was the prophet Amos?
3. According to Am 2: 6 - 12, how do the rich view the poor?
4. How did Amos "tell it like it was?"
5. Why did Amos have a special anger toward the king and upper class? What was his evidence?

Notes



GO MARRY A PROSTITUTE! WHAT?!?!

- *"Go marry a prostitute!" "What?!?!" God wanted Hosea to be a living picture of Israel's infidelity and God's continuing faithfulness; like a spouse that is continually being cheated on.*
- *Unlike Amos, Hosea was from the Northern Kingdom so he was preaching to his own people. Unlike Amos, Hosea took these peoples' sins personally and passionately; his unfaithful marriage was perfect imagery. He prophesied against his own people with the passion of a scorned lover, and after all the infidelity, he still hoped for Israel's return to God.*

SECTION 77

Hosea

Hosea 1:1-9

1 The word of the Lord that came to Hosea son of Beeri, in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah, and in the days of Jeroboam, son of Joash, king of Israel.

Marriage of Hosea and Gomer

2 When the Lord began to speak with Hosea, the Lord said to Hosea: Go, get for yourself a woman of prostitution and children of prostitution, for the land prostitutes itself, turning away from the Lord.

3 So he went and took Gomer, daughter of Diblaim; and she conceived and bore him a son. 4 Then the Lord said to him: Give him the name "Jezreel," for in a little while I will punish the house of Jehu for the bloodshed at Jezreel and bring to an end the kingdom of the house of Israel; 5 on that day I will break the bow of Israel in the valley of Jezreel.

6 She conceived again and bore a daughter. The Lord said to him: Give her the name "Not- Pitied," for I will no longer feel pity for the house of Israel: rather, I will utterly abhor them. 7 Yet for the house of Judah I will feel pity; I will save them by the Lord, their God; but I will not save them by bow or sword, by warfare, by horses or horsemen.

8 After she weaned Not- Pitied, she conceived and bore a son. 9 Then the Lord said: Give him the name "Not- My- People," for you are not my people, and I am not "I am" for you.

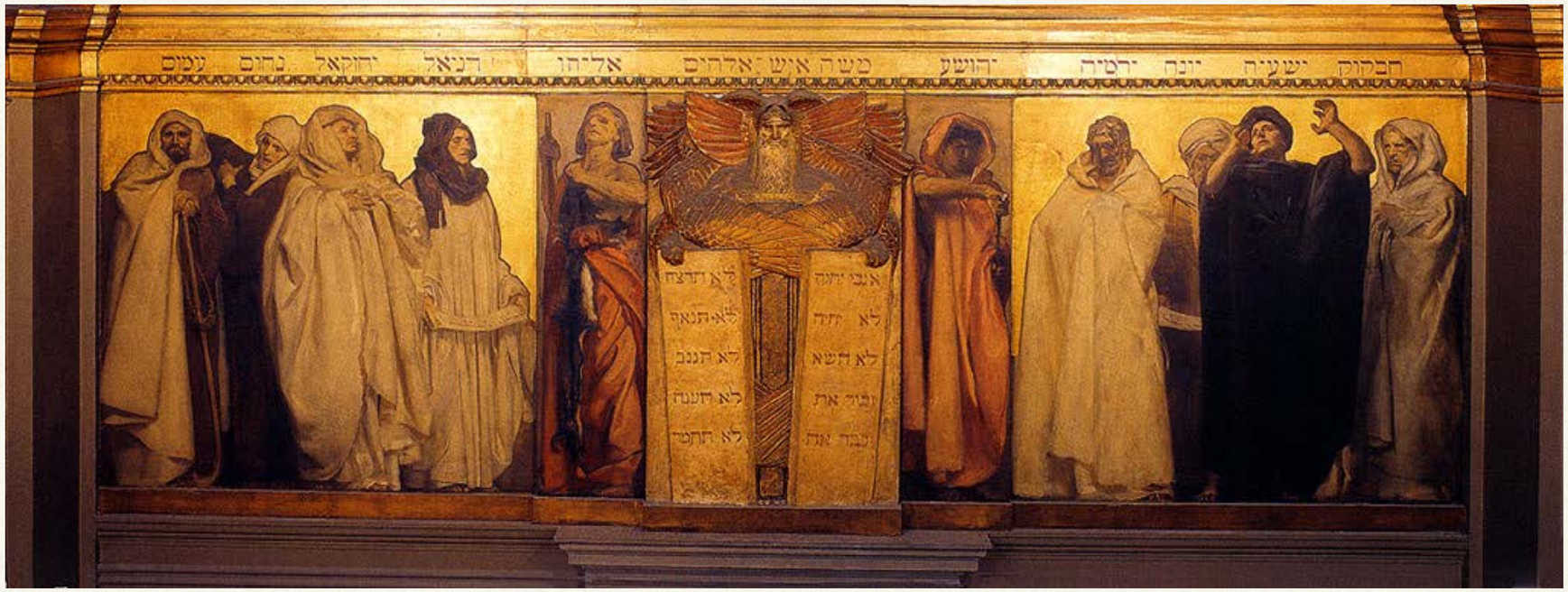
Commentary

The prophet Hosea is from the North preaching to the Northern Kingdom. He preached during the 8th century BC which will bring forth the decline and final destruction of the Northern Kingdom. It was a period of both moral and material dissolution. Hosea uses the imagery of Israel as an adulterous spouse who has not remained faithful to their promises. God has Hosea marry a prostitute, Gomer, to help bring this imagery to life for the people. He uses his own unfaithful spouse to draw a parallel between the relationship of God and His unfaithful spouse, Israel. He attacks passionately the moral evils and the injustice of the society which he lives. Above all, he condemns the idolatry that is rampant everywhere. Israel is going to be punished, but after repentance the people will be welcomed back to their God.

Questions

Assignment #77: Hosea

1. Who does God have Hosea marry to show Israel's unfaithfulness to God?
2. Where was Hosea from? Where did he preach?
3. How does Hosea prophesy against his own people?
4. Who are the Twelve Minor Prophets and what are their themes?



Frieze of Prophets, John Singer Sargent (Those pictured here from left to right - Amos, Nahum, Ezekiel, Daniel, Elijah, Moses, Joshua, Jeremiah, Jonah, Isaiah, Habakkuk)

The Twelve Minor Prophets & Their Themes

1) **Hosea** - God loves Israel despite her sins
2) **Joel** - Israel's revival preceded by judgment
3) **Amos** - God is just and must judge sin
4) **Obadiah** - Judgment follows pride
5) **Jonah** - God's mercy is universal
6) **Micah** - Hypocritical worship will be punished
7) **Nahum** - Wicked Nineveh is doomed

A SATIRE IN THE BIBLE?

The Story of Jonah: Fact or Fiction? Does God use humor? YES!! Think about this comedy...

- *Jonah is called by God and immediately takes off in the opposite direction (Jonah 1:1-3). Who is this guy? Then God tries to get his attention with a storm, but it is the non-Jewish sailors who get the point (v. 14). Just as you are beginning to wonder how God is going to get Jonah to Nineveh, a large fish becomes his taxi (Jonah 2:1). When Jonah reaches Israel's mortal enemies, the people of Nineveh immediately repent (including the animals - Jonah 3:8). Then Jonah becomes upset that the people converted and were not punished. He begins to get upset, and his favorite tree dies. God responds: If Jonah is so concerned about his tree, why shouldn't God be concerned for the city of Nineveh with thousands of people?*

SECTION 78

Jonah

Jonah 1:1 - 4:4

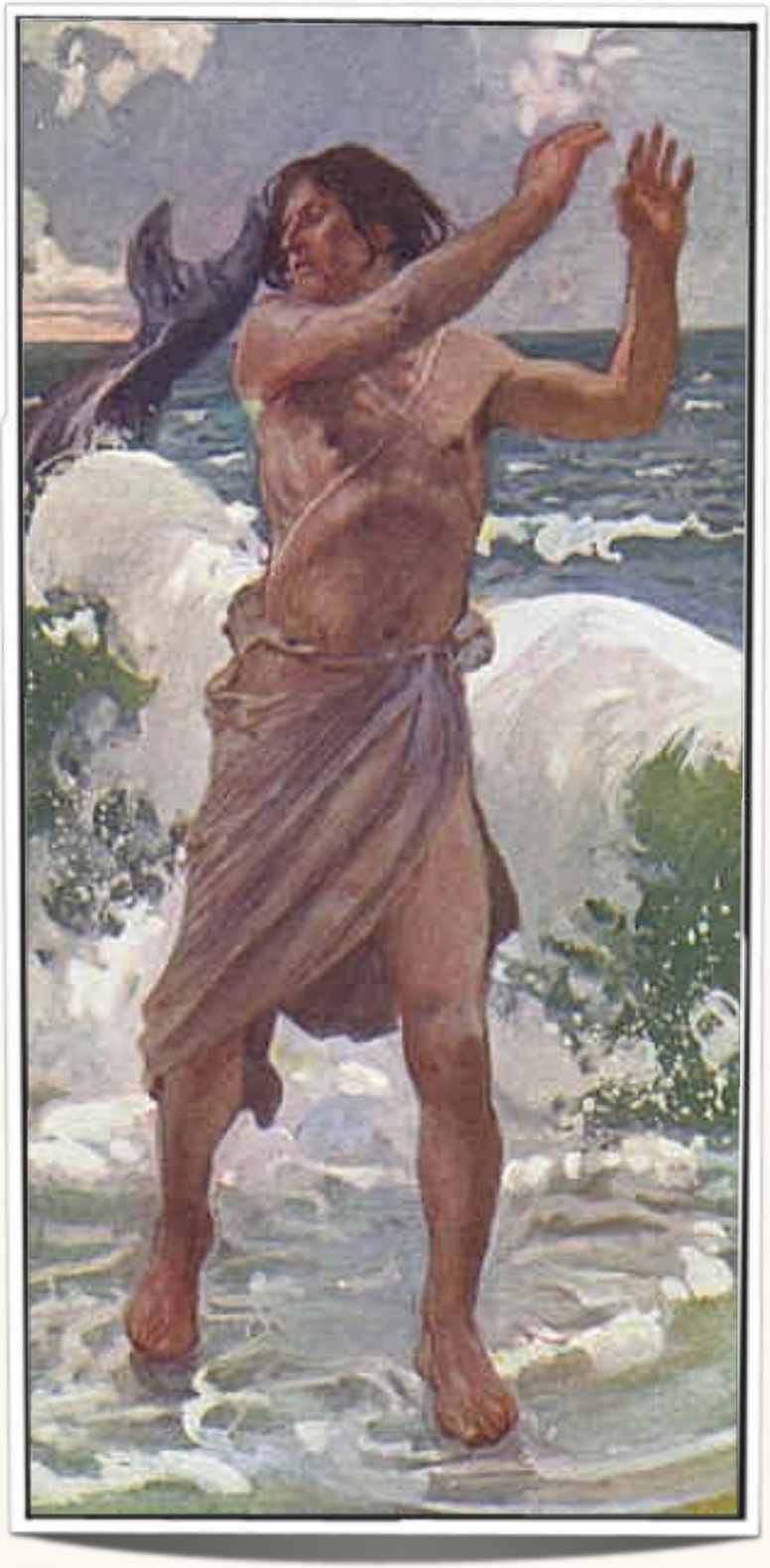
Jonah's Disobedience and Flight

1 The word of the Lord came to Jonah, son of Amittai: 2 Set out for
the great city of Nineveh, and preach against it; for their wickedness has
come before me. 3 But Jonah made ready to flee to Tarshish, away from the
Lord. He went down to Joppa, found a ship going to Tarshish, paid the fare,
and went down in it to go with them to Tarshish, away from the Lord.

4 The Lord, however, hurled a great wind upon the sea, and the storm
was so great that the ship was about to break up. 5 Then the sailors were
afraid and each one cried to his god. To lighten the ship for themselves, they
threw its cargo into the sea. Meanwhile, Jonah had gone down into the hold
of the ship, and lay there fast asleep. 6 The captain approached him and
said, "What are you doing asleep? Get up, call on your god! Perhaps this god
will be mindful of us so that we will not perish."

7 Then they said to one another, "Come, let us cast lots to discover on
whose account this evil has come to us." So they cast lots, and the lot fell on
Jonah. 8 They said to him, "Tell us why this evil has come to us! What is your
business? Where do you come from? What is your country, and to what peo-
ple do you belong?" 9 "I am a Hebrew," he replied; "I fear the Lord, the
God of heaven, who made the sea and the dry land."

10 Now the men were seized with great fear and said to him, "How
could you do such a thing!"—They knew that he was fleeing from the Lord,
because he had told them. 11 They asked, "What shall we do with you, that



the sea may calm down for us?" For the sea was growing more and more stormy. 12 Jonah responded, "Pick me up and hurl me into the sea and then the sea will calm down for you. For I know that this great storm has come upon you because of me."

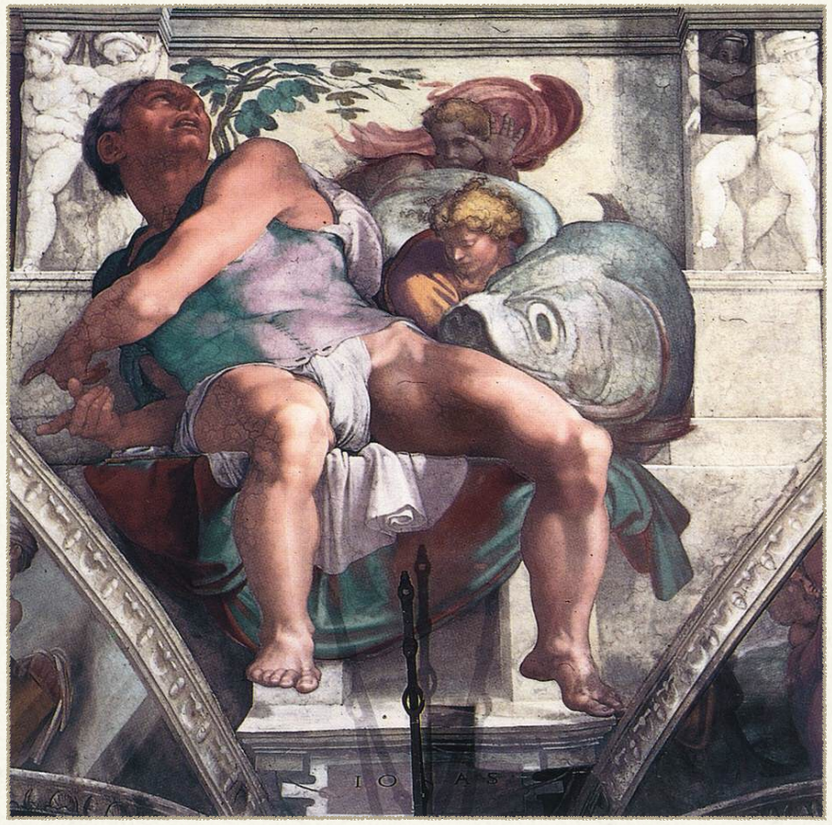
13 Still the men rowed hard to return to dry land, but they could not, for the sea grew more and more stormy. 14 Then they cried to the Lord:"Please, O Lord, do not let us perish for taking this man's life; do not charge us with shedding innocent blood, for you, Lord, have accomplished what you desired." 15 Then they picked up Jonah and hurled him into the sea, and the sea stopped raging. 16 Seized with great fear of the Lord, the men offered sacrifice to the Lord and made vows.

Jonah's Prayer

2 But the Lord sent a great fish to swallow Jonah, and he remained in the belly of the fish three days and three nights. 2 Jonah prayed to the Lord, his God, from the belly of the fish:

3 Out of my distress I called to the Lord,
and he answered me;
From the womb of Sheol I cried for help,
and you heard my voice.
4 You cast me into the deep, into the heart of the sea,
and the flood enveloped me;
All your breakers and your billows
passed over me.
5 Then I said, "I am banished from your sight!
How will I again look upon your holy temple?"
6 The waters surged around me up to my neck;
the deep enveloped me;
seaweed wrapped around my head.
7 I went down to the roots of the mountains;
to the land whose bars closed behind me forever,
But you brought my life up from the pit,
O Lord, my God.
8 When I became faint,

I remembered the Lord;
My prayer came to you
in your holy temple.
9 Those who worship worthless idols
abandon their hope for mercy.
10 But I, with thankful voice,
will sacrifice to you;
What I have vowed I will pay:
deliverance is from the Lord.
11 Then the Lord commanded the fish to vomit Jonah upon dry land.



The Prophet Jonah, Michelangelo, 1511

Jonah's Obedience and the Ninevites' Repentance

3 The word of the Lord came to Jonah a second time:2 Set out for
the great city of Nineveh, and announce to it the message that I will tell
you. 3 So Jonah set out for Nineveh, in accord with the word of the Lord.
Now Nineveh was an awesomely great city; it took three days to walk
through it. 4 Jonah began his journey through the city, and when he had
gone only a single day's walk announcing, "Forty days more and Nineveh
shall be overthrown," 5 the people of Nineveh believed God; they pro-
claimed a fast and all of them, great and small, put on sackcloth.

6 When the news reached the king of Nineveh, he rose from his
throne, laid aside his robe, covered himself with sackcloth, and sat in
ashes. 7 Then he had this proclaimed throughout Nineveh: "By decree of
the king and his nobles, no man or beast, no cattle or sheep, shall taste
anything; they shall not eat, nor shall they drink water. 8 Man and beast
alike must be covered with sackcloth and call loudly to God; they all must
turn from their evil way and from the violence of their hands. 9 Who
knows? God may again repent and turn from his blazing wrath, so that
we will not perish." 10 When God saw by their actions how they turned
from their evil way, he repented of the evil he had threatened to do to
them; he did not carry it out.

Jonah's Anger and God's Reproof

4 But this greatly displeased Jonah, and he became angry. 2 He prayed to
the Lord, "O Lord, is this not what I said while I was still in my own coun-
try? This is why I fled at first toward Tarshish. I knew that you are a gra-
cious and merciful God, slow to anger, abounding in kindness, repenting
of punishment. 3 So now, Lord, please take my life from me; for it is bet-
ter for me to die than to live." 4 But the Lord asked, "Are you right to be
angry?"

Commentary

The story of the prophet Jonah shows you just what can happen when you choose to run from the will of God. The story concerns a disobedient prophet who re-

jected his divine mission, was cast overboard in a storm and swallowed by a great fish, rescued in a marvelous manner, and returned to his starting point. Now he obeys and goes to Nineveh, the capital of Israel's ancient enemy. The Ninevites listen to his message of doom and repent immediately. All, from king to lowliest subject, humble themselves in sackcloth and ashes. Seeing their repentance, God does not carry out the punishment planned for them. At this, Jonah complains, angry because the Lord spares them. Jonah, has lost sight of the overall mercy of God. He gives us an insight into what God's justice really is. God would much rather pardon than punish, but in order to do that, the sinner must as for that forgiveness.

"But the Lord sent a great fish to swallow Jonah, and he remained in the belly of the fish three days and three nights."

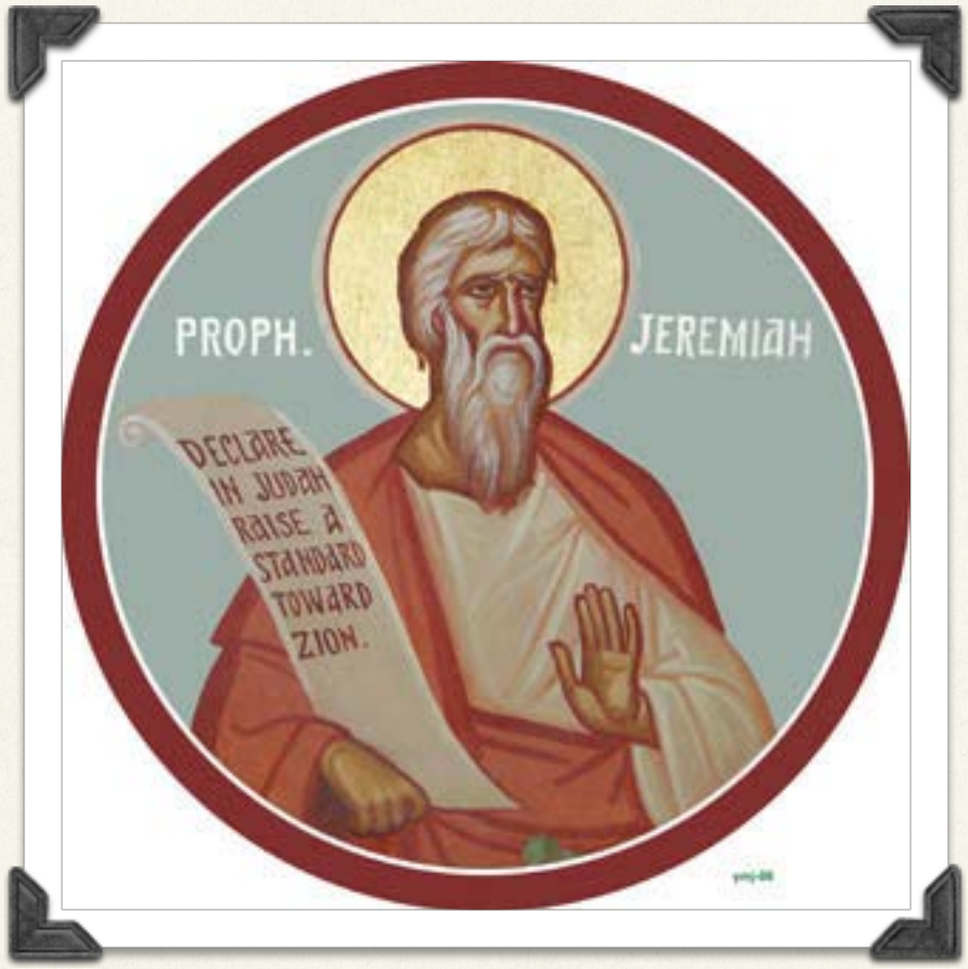
- Jonah 2:1

Questions

Assignment #78: Jonah

1. To what city does Jonah go and preach?
2. What swallows Jonah and how long is he in there?
3. How does Jonah react when the Ninevites repent? Why?
4. How are Jesus and Jonah connected?

Pieter Lastman - Jonah and the Whale



JEREMIAH TALKS THE TALK & WALKS THE WALK!!

❖ *Jeremiah calls for others to endure sacrifice and lives under the same conditions as they do. You know this character is a hero, because heroes practice what they preach. Jeremiah was such a hero; he not only preached a hard message but accepted the trials that came with it.*

Jeremiah

Jeremiah 1:1-19

1 The words of Jeremiah, son of Hilkiah, one of the priests from Anathoth, in the land of Benjamin. 2 The word of the Lord came to him in the days of Josiah, son of Amon, king of Judah, in the thirteenth year of his reign, 3 and again in the days of Jehoiakim, son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah, son of Josiah, king of Judah—down to the exile of Jerusalem, in the fifth month.

Call of Jeremiah

4 The word of the Lord came to me:

5 Before I formed you in the womb I knew you,

before you were born I dedicated you,

a prophet to the nations I appointed you.

6 "Ah, Lord God!" I said,

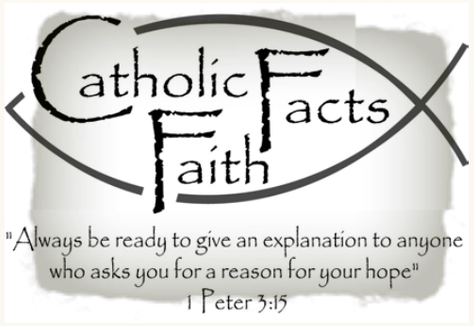
"I do not know how to speak. I am too young!"

7 But the Lord answered me,

Do not say, "I am too young."

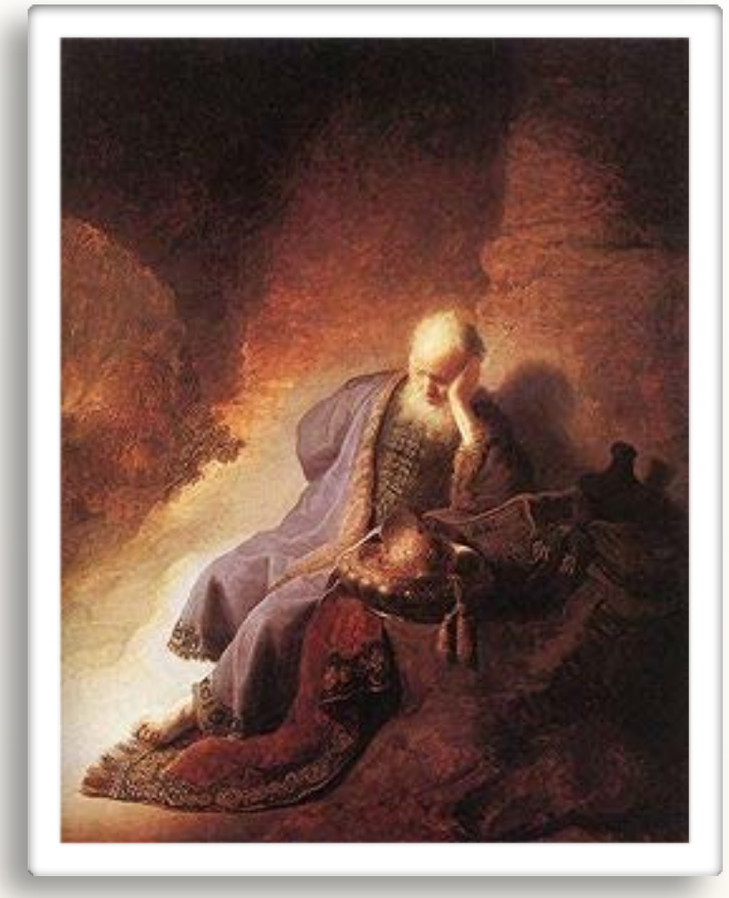
To whomever I send you, you shall go;

whatever I command you, you shall speak.



8 Do not be afraid of them,
for I am with you to deliver you—oracle of the Lord.
9 Then the Lord extended his hand and touched my mouth, saying to me,
See, I place my words in your mouth!
10 Today I appoint you
over nations and over kingdoms,
To uproot and to tear down,
to destroy and to demolish,
to build and to plant.

11 The word of the Lord came to me:What do you see, Jeremiah? "I see a branch of the almond tree," I replied. 12 Then the Lord said to me:You have seen well, for I am watching over my word to carry it out. 13 A second time the word of the Lord came to me:What do you see? I replied, "I see a boiling kettle whose mouth is tipped away from the north."



And the plot thickens...

14 The Lord said to me,
And from the north evil will pour out over all who dwell in the land.
15 Look, I am summoning
all the kingdoms of the north—oracle of the Lord —
Each king shall come and set up his throne
in the gateways of Jerusalem,
Against all its surrounding walls
and against all the cities of Judah.
16 I will pronounce my sentence against them
for all their wickedness in forsaking me,
In burning incense to other gods,
in bowing down to the works of their hands.
17 But you, prepare yourself;
stand up and tell them
all that I command you.
Do not be terrified on account of them,
or I will terrify you before them;
18 For I am the one who today
makes you a fortified city,
A pillar of iron, a wall of bronze,
against the whole land:
Against Judah's kings and princes,
its priests and the people of the land.
19 They will fight against you, but not prevail over you,
for I am with you to deliver you—oracle of the Lord.

Commentary

The prophet Jeremiah is preaching to the Southern Kingdom of Judah at the most tragic period of Israel's history, during which the city of Jerusalem and the temple are destroyed and the people were carried off into captivity by the Babylonians. He is often called a prophet of doom because of the time period and message in which he preached. He was of a priestly family and he makes it clear that he obeyed God's call

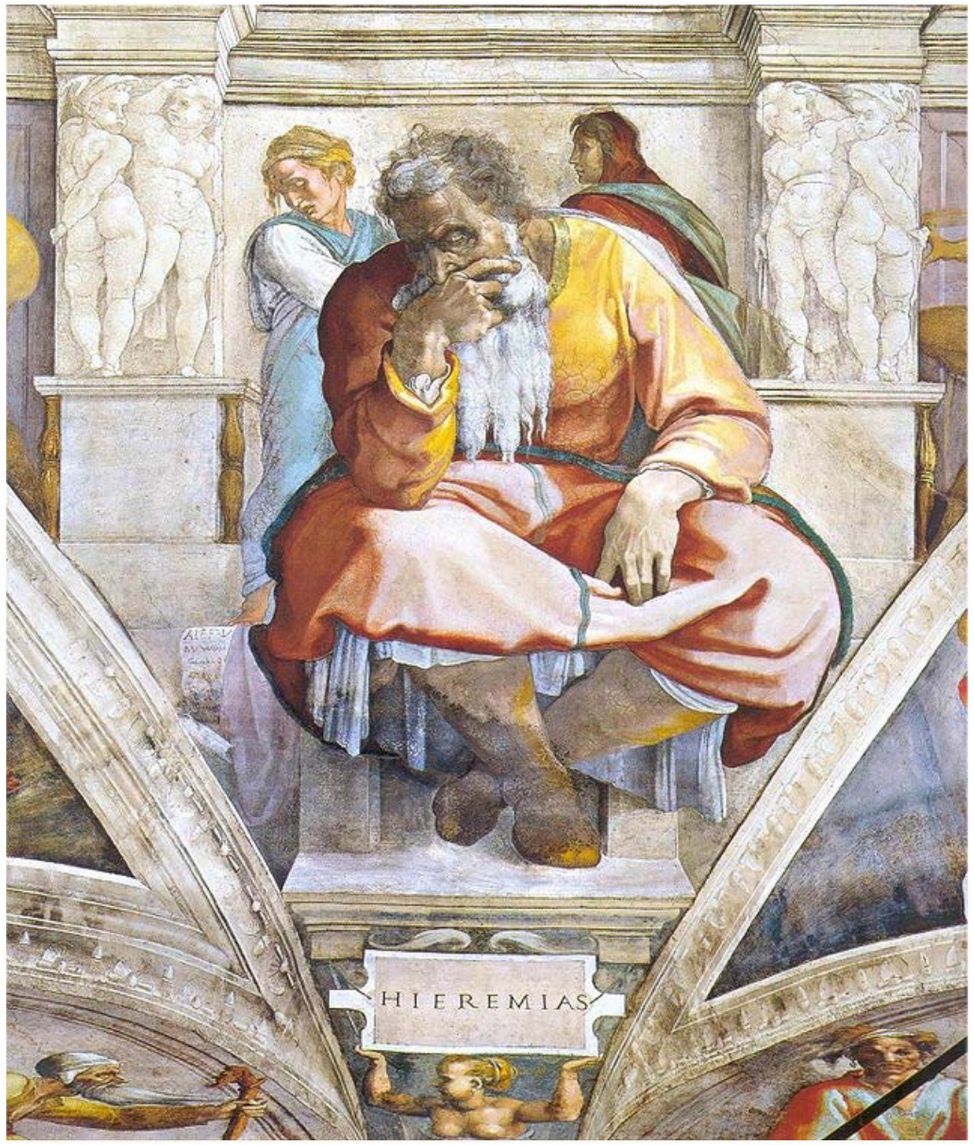
to prophesy most reluctantly. He uses the excuse that he is too young to be a prophet. The Lord wants nothing to hear of his excuse, because He will empower the youth to do great things!

It was his task under the circumstances, to preach repentance and prophesy destruction if repentance was not forthcoming. Unfortunately, his words fell on deaf ears. The people who heard what he had to say resented him and made him suffer. Jeremiah will suffer greatly because of the message which God has sent him to proclaim to the people.

And the plot thickens...

Baruch

Baruch is pictured here, a Jewish aristocrat and friend of the prophet Jeremiah. Baruch wrote down Jeremiah's dictated prophecies.



Jeremiah, Michelangelo, on the ceiling of the Sistine Chapel

Questions

Assignment #79: Jeremiah

1. Where does Jeremiah preach?
2. Why does Jeremiah reluctantly follow God's command to prophesy?
3. What does Jeremiah preach?
4. What are Jeremiah's earliest prophesies? What do these represent?
5. Write out Jeremiah 1:5. Why is this verse to important when talking about the Catholic Church's position on the sanctitiy of life?
6. Recall the four parts of a biblical call. How does Jeremiah experience this?
7. What is the "cup" an image of in the Old Testament? What is the "cup" an image of in the New Testament?
8. Who is Baruch?

"Before I formed you in the womb I knew you..." - Jeremiah 1:5

Notes

Isaiah's Inaugural Vision

Isaiah 6:1-13

The Sending of Isaiah

6 In the year King Uzziah died, I saw the Lord seated on a high
and lofty throne, with the train of his garment filling the temple. 2 Seraphim were stationed above; each of them had
six wings:with two they covered their faces,
with two they covered their feet, and with two
they hovered. 3 One cried out to the other:

"Holy, holy, holy is the Lord of hosts!

All the earth is filled with his glory!"

4 At the sound of that cry, the frame of the door
shook and the house was filled with smoke.

5 Then I said, "Woe is me, I am doomed!
For I am a man of unclean lips, living among a
people of unclean lips, and my eyes have seen the
King, the Lord of hosts!" 6 Then one of the seraphim flew to me, holding an ember which he had
taken with tongs from the altar.

7 He touched my mouth with it. "See," he
said, "now that this has touched your lips, your
wickedness is removed, your sin purged."

8 Then I heard the voice of the Lord saying, "Whom shall I send?
Who will go for us?" "Here I am," I said; "send me!" 9 And he replied:
Go and say to this people:

Listen carefully, but do not understand!

Look intently, but do not perceive!

10 Make the heart of this people sluggish,

dull their ears and close their eyes;

Lest they see with their eyes, and hear with their ears,

and their heart understand,

and they turn and be healed.

11 "How long, O Lord?" I asked. And he replied:

Until the cities are desolate,

without inhabitants,

Houses, without people,

and the land is a desolate waste.

12 Until the Lord sends the people far away,

and great is the desolation in the midst of the land.

13 If there remain a tenth part in it,

then this in turn shall be laid waste;

As with a terebinth or an oak

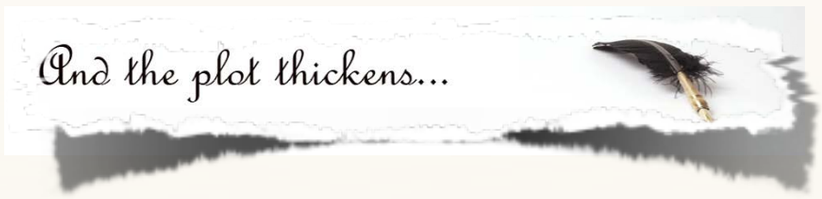
whose trunk remains when its leaves have fallen.

Holy offspring is the trunk.

Commentary

Isaiah, one of the greatest of the prophets, appeared at a critical moment in Israel's history. The Northern Kingdom collapsed, under the blows of Assyria, in 722BC, and in 701BC Jerusalem itself saw the army of Sennacherib drawn up before its walls. In the year that Uzziah, king of Judah, died (742 BC), Isaiah received his call to the prophetic office in the temple of Jerusalem.

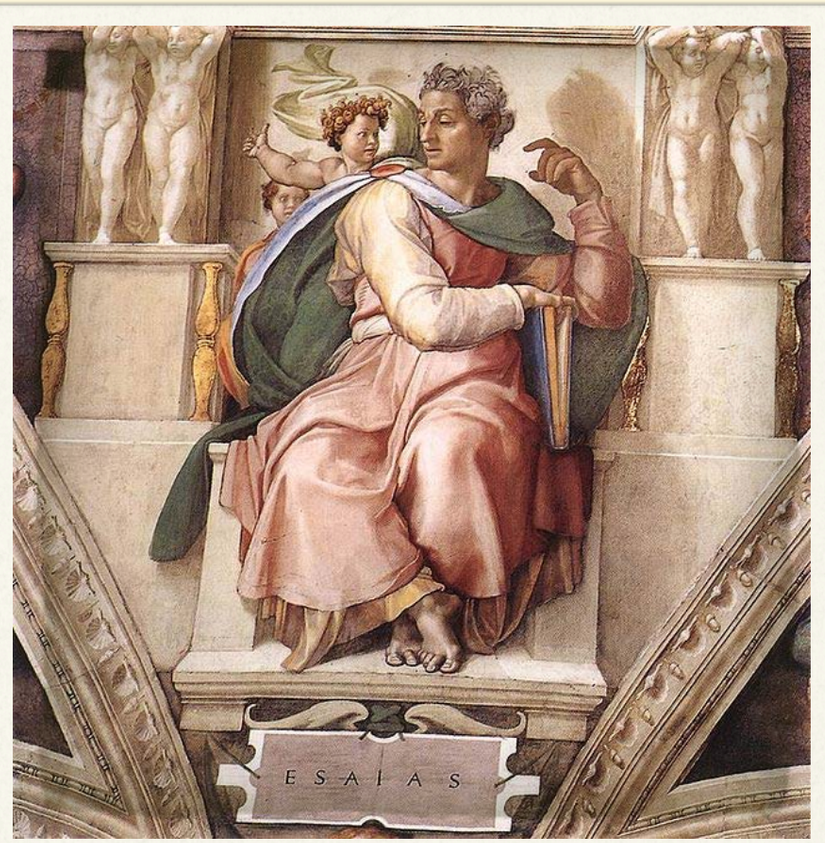
While in the temple, Isaiah's ministry is stamped with an indelible mark that will characterize his message. Isaiah is given new insight to majesty and holiness of the Lord while also seeing the pettiness and sinfulness of human beings. This gap between the holiness of God and the sinfulness of His people overwhelms the prophet to proclaim that he is not worthy because he is a sinful man. It is only after the angels of the Lord touch his lips with the purifying coal that Isaiah is able to proclaim, "Here I am, send me!"



Questions

Assignment #80: Isaiah's Inaugural Vision

1. Describe the Inaugural Vision of Isaiah.
2. How is Isaiah 6:9 fulfilled in the New Testament?
3. Recall the four parts of a biblical call. How does Isaiah experience this?



Isaiah, Michelangelo, on ceiling of the Sistine Chapel

"Here I am," I said; "send me!"

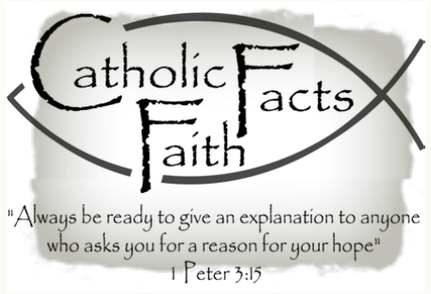
- Isaiah 6:9

The Prophecies of Isaiah

Isaiah 7:10-20; Isaiah 11:1-9; Isaiah 35:1-10; Isaiah 40:1-11; Isaiah 43:1-5; Isaiah 53:1-12; Isaiah 61:1-3; Isaiah 65:17-20

Emmanuel

7 10 Again the Lord spoke to Ahaz:11 Ask for a sign from the Lord,
your God; let it be deep as Sheol, or
high as the sky! 12 But Ahaz answered, “I will not ask! I will not
tempt the Lord!” 13 Then he
said:Listen, house of David! Is it not
enough that you weary human beings? Must you also weary my God?
14 Therefore the Lord himself will
give you a sign; the virgin, pregnant
and about to bear a son, shall name him Emmanuel. 15 Curds and honey
he will eat so that he may learn to reject evil and choose good; 16 for before the child learns to reject evil and choose good, the land of those two
kings whom you dread shall be deserted.



17 The Lord shall bring upon you and your people and your father’s house such days as have not come since Ephraim seceded from Judah (the king of Assyria). 18 On that day

The Lord shall whistle

for the fly in the farthest streams of Egypt,

and for the bee in the land of Assyria.

19 All of them shall come and settle

in the steep ravines and in the rocky clefts,

on all thornbushes and in all pastures.

20 On that day the Lord shall shave with the razor hired from across the River (the king of Assyria) the head, and the hair of the feet; it shall also shave off the beard.

The Ideal Davidic King

11 But a shoot shall sprout from the stump of Jesse,

and from his roots a bud shall blossom.

2 The spirit of the Lord shall rest upon him:

a spirit of wisdom and of understanding,

A spirit of counsel and of strength,

a spirit of knowledge and of fear of the Lord,

3 and his delight shall be the fear of the Lord.

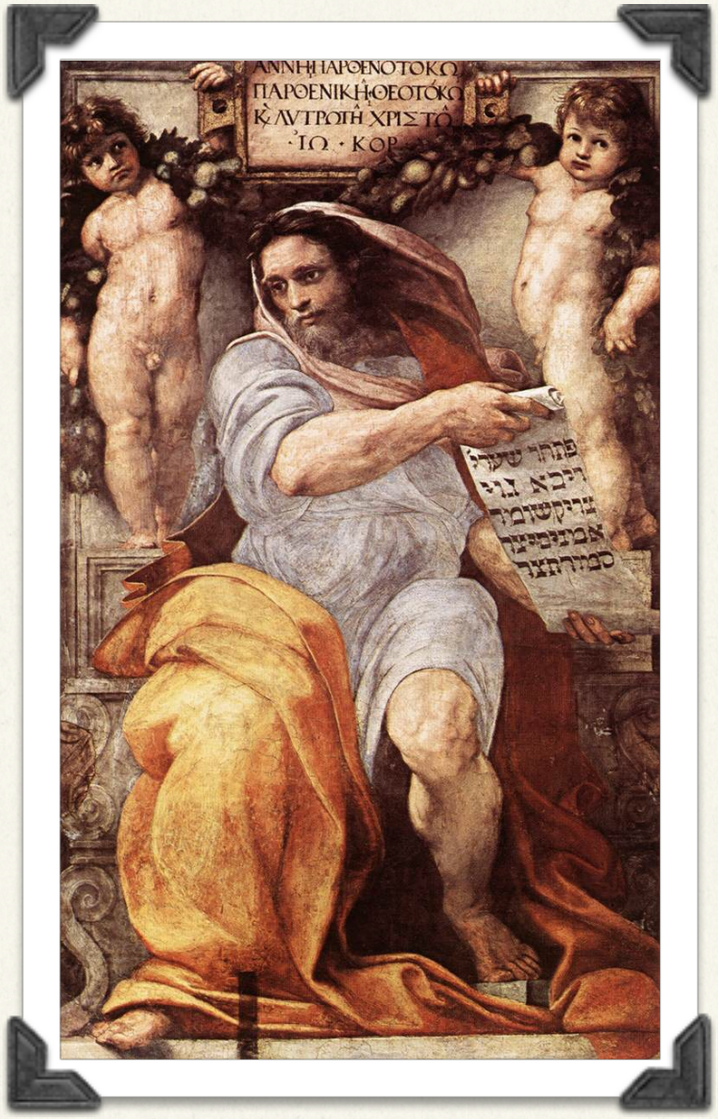
Not by appearance shall he judge,

nor by hearsay shall he decide,

4 But he shall judge the poor with justice,
and decide fairly for the land's afflicted.
He shall strike the ruthless with the rod of his mouth,
and with the breath of his lips he shall slay the wicked.
5 Justice shall be the band around his waist,
and faithfulness a belt upon his hips.
6 Then the wolf shall be a guest of the lamb,
and the leopard shall lie down with the young goat;
The calf and the young lion shall browse together,
with a little child to guide them.
7 The cow and the bear shall graze,
together their young shall lie down;
the lion shall eat hay like the ox.
8 The baby shall play by the viper's den,
and the child lay his hand on the adder's lair.
9 They shall not harm or destroy on all my holy mountain;
for the earth shall be filled with knowledge of the Lord,
as water covers the sea.

Israel's Deliverance

35 The wilderness and the parched land will exult;
the Arabah will rejoice and bloom;
2 Like the crocus it shall bloom abundantly,
and rejoice with joyful song.
The glory of Lebanon will be given to it,



The Prophet Isaiah, Raphael

the splendor of Carmel and Sharon;
They will see the glory of the Lord,
the splendor of our God.
3 Strengthen hands that are feeble,
make firm knees that are weak,
4 Say to the fearful of heart:
Be strong, do not fear!
Here is your God,
he comes with vindication;
With divine recompense
he comes to save you.
5 Then the eyes of the blind shall see,
and the ears of the deaf be opened;
6 Then the lame shall leap like a stag,
and the mute tongue sing for joy.
For waters will burst forth in the wilderness,
and streams in the Arabah.
7 The burning sands will become pools,
and the thirsty ground, springs of water;
The abode where jackals crouch
will be a marsh for the reed and papyrus.
8 A highway will be there,
called the holy way;
No one unclean may pass over it,
but it will be for his people;
no traveler, not even fools, shall go astray on it.

9 No lion shall be there,
nor any beast of prey approach,
nor be found.
But there the redeemed shall walk,
10 And the ransomed of the Lord shall return,
and enter Zion singing,
crowned with everlasting joy;
They meet with joy and gladness,
sorrow and mourning flee away.

Promise of Salvation

40 Comfort,
give comfort to
my people,
says your God.
2 Speak to the
heart of Jerusa-
lem, and proclaim to her
that her service has ended,
that her guilt is expiated,
That she has received from the hand of the Lord
double for all her sins.
3 A voice proclaims:
In the wilderness prepare the way of the Lord!
Make straight in the wasteland a highway for our God!
4 Every valley shall be lifted up,
every mountain and hill made low;
The rugged land shall be a plain,

This stained glass window depicts the Inaugural Vision of the Prophet Isaiah.

the rough country, a broad valley.
5 Then the glory of the Lord shall be revealed,
and all flesh shall see it together;
for the mouth of the Lord has spoken.
6 A voice says, "Proclaim!"
I answer, "What shall I proclaim?"
"All flesh is grass,
and all their loyalty like the flower of the field.
7 The grass withers, the flower wilts,
when the breath of the Lord blows upon it."
"Yes, the people is grass!
8 The grass withers, the flower wilts,
but the word of our God stands forever."
9 Go up onto a high mountain,
Zion, herald of good news!
Cry out at the top of your voice,
Jerusalem, herald of good news!
Cry out, do not fear!
Say to the cities of Judah:
Here is your God!
10 Here comes with power
the Lord God,
who rules by his strong arm;
Here is his reward with him,
his recompense before him.
11 Like a shepherd he feeds his flock;

in his arms he gathers the lambs,
Carrying them in his bosom,
leading the ewes with care.

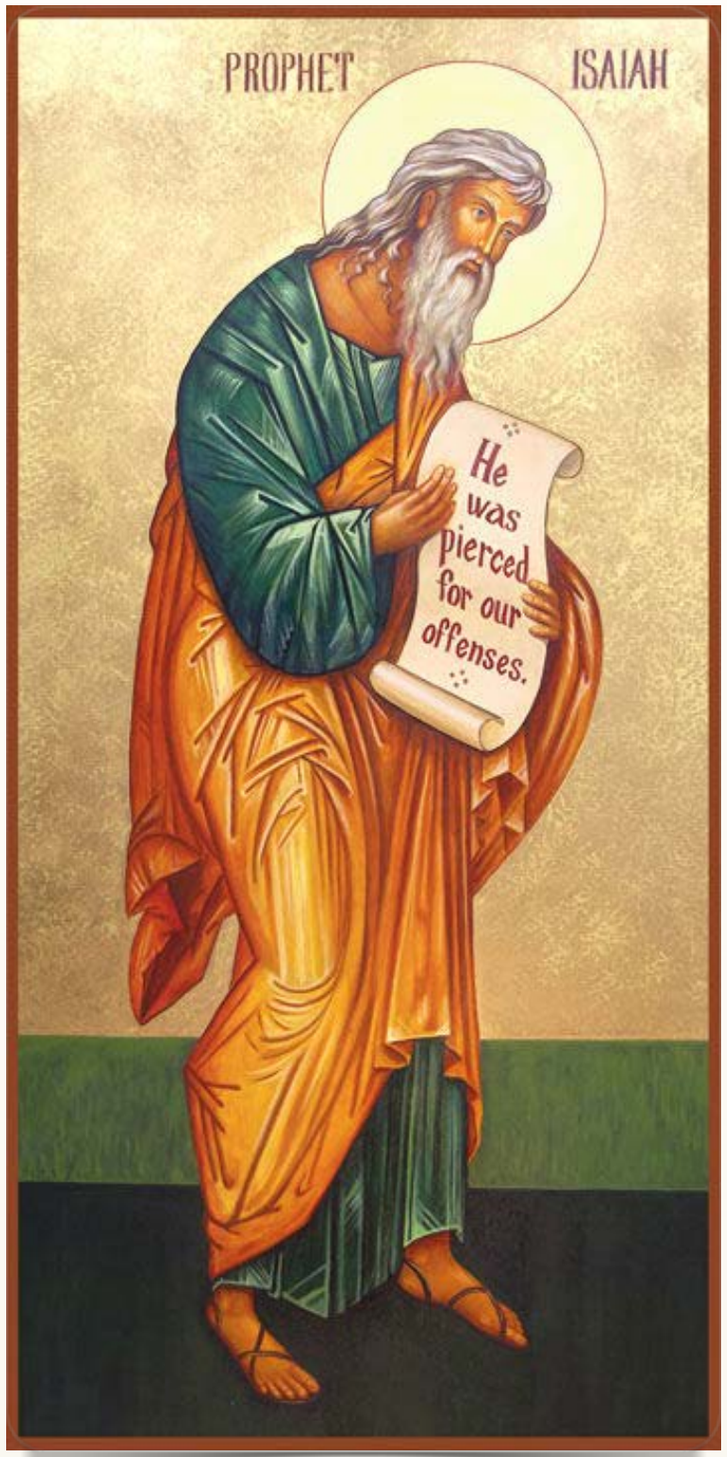
Promises of Redemption and Restoration

43 But now, thus says the Lord,
who created you, Jacob, and formed you, Israel:
Do not fear, for I have redeemed you;
I have called you by name:you are mine.
2 When you pass through waters, I will be with you;
through rivers, you shall not be swept away.
When you walk through fire, you shall not be burned,
nor will flames consume you.
3 For I, the Lord, am your God,
the Holy One of Israel, your savior.
I give Egypt as ransom for you,
Ethiopia and Seba in exchange for you.
4 Because you are precious in my eyes
and honored, and I love you,
I give people in return for you
and nations in exchange for your life.
5 Fear not, for I am with you;
from the east I will bring back your offspring,
from the west I will gather you

The Suffering Servant

53 Who would believe what we have heard?
To whom has the arm of the Lord been revealed?
2 He grew up like a sapling before him,
like a shoot from the parched earth;
He had no majestic bearing to catch our eye,
no beauty to draw us to him.
3 He was spurned and avoided by men,
a man of suffering, knowing pain,
Like one from whom you turn your face,
spurned, and we held him in no esteem.
4 Yet it was our pain that he bore,
our sufferings he endured.
We thought of him as stricken,
struck down by God and afflicted,
5 But he was pierced for our sins,
crushed for our iniquity.
He bore the punishment that makes us whole,
by his wounds we were healed.
6 We had all gone astray like sheep,
all following our own way;
But the Lord laid upon him
the guilt of us all.
7 Though harshly treated, he submitted

and did not open his mouth;
Like a lamb led to slaughter
or a sheep silent before shearers,
he did not open his mouth.
8 Seized and condemned, he was taken away.
Who would have thought any more of his destiny?
For he was cut off from the land of the living,
struck for the sins of his people.
9 He was given a grave among the wicked,
a burial place with evildoers,
Though he had done no wrong,
nor was deceit found in his mouth.
10 But it was the Lord 's will to crush him with pain.
By making his life as a reparation offering,
he shall see his offspring, shall lengthen his days,
and the Lord 's will shall be accomplished through him.
11 Because of his anguish he shall see the light;
because of his knowledge he shall be content;
My servant, the just one, shall justify the many,
their iniquity he shall bear.
12 Therefore I will give him his portion among the many,
and he shall divide the spoils with the mighty,
Because he surrendered himself to death,
was counted among the transgressors,



Bore the sins of many,
and interceded for the transgressors.

The Anointed Bearer of Glad Tidings

61 The spirit of the Lord God is upon me,
because the Lord has anointed me;
He has sent me to bring good news to the afflicted,
to bind up the brokenhearted,
To proclaim liberty to the captives,
release to the prisoners,
2 To announce a year of favor from the Lord
and a day of vindication by our God;
To comfort all who mourn;
3 to place on those who mourn in Zion
a diadem instead of ashes,
To give them oil of gladness instead of mourning,
a glorious mantle instead of a faint spirit.

A World Renewed

65 See, I am creating new heavens
and a new earth;
The former things shall not be remembered
nor come to mind.
18 Instead, shout for joy and be glad forever
in what I am creating.
Indeed, I am creating Jerusalem to be a joy
and its people to be a delight;

19 I will rejoice in Jerusalem

and exult in my people.

No longer shall the sound of weeping be heard there,

or the sound of crying;

20 No longer shall there be in it

an infant who lives but a few days,

nor anyone who does not live a full lifetime;

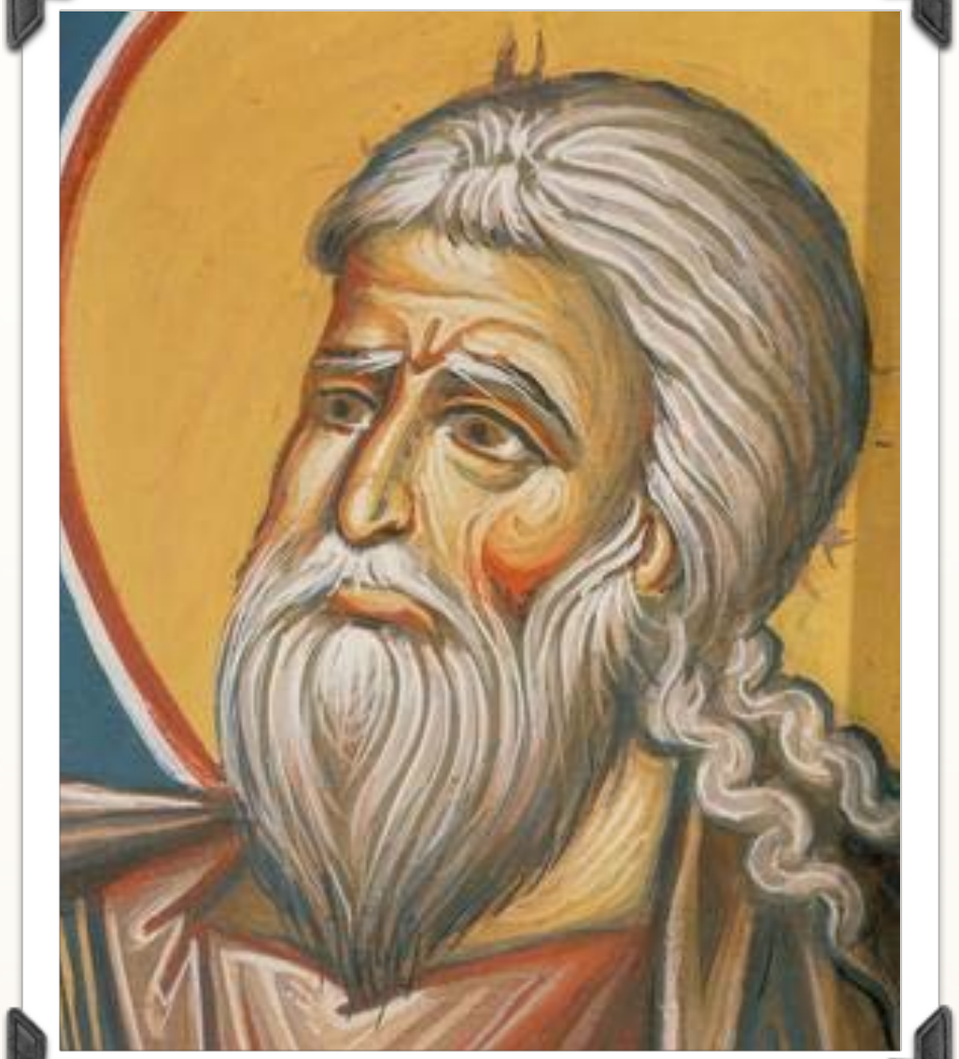
One who dies at a hundred years shall be considered a youth,

and one who falls short of a hundred shall be thought accursed.

Commentary

The prophet Isaiah makes numerous prophecies concerning the coming Messiah which are fulfilled in the person of Jesus Christ. The most famous perhaps are from Isaiah 7 and Isaiah 53. Full list on next page...

In Isaiah 7, he predicts that the sign of the coming of the Messiah will be the virgin becoming pregnant and giving birth to a child. This is fulfilled in the person of Mary who conceives Jesus through the power of the Holy Spirit when she agrees to the message brought to her by the Angel Gabriel.



In Isaiah 53, he gives the image of a suffering servant. A man who is going to take on the sins of the people, be beaten, punished, and killed so that they entire nation will be saved. This is fulfilled in Passion and Death of Christ on the Cross. Jesus dies on the Cross for the salvation of our sins. Christ died once for all people so that they may be saved.

Questions

Assignment #81: The Prophecies of Isaiah

1. What does Isaiah predict in Is 7?
2. What holiday do we see in Is 11?
3. How do scholars believe the book of Isaiah was written?
4. What image does Isaiah use in Is 53?

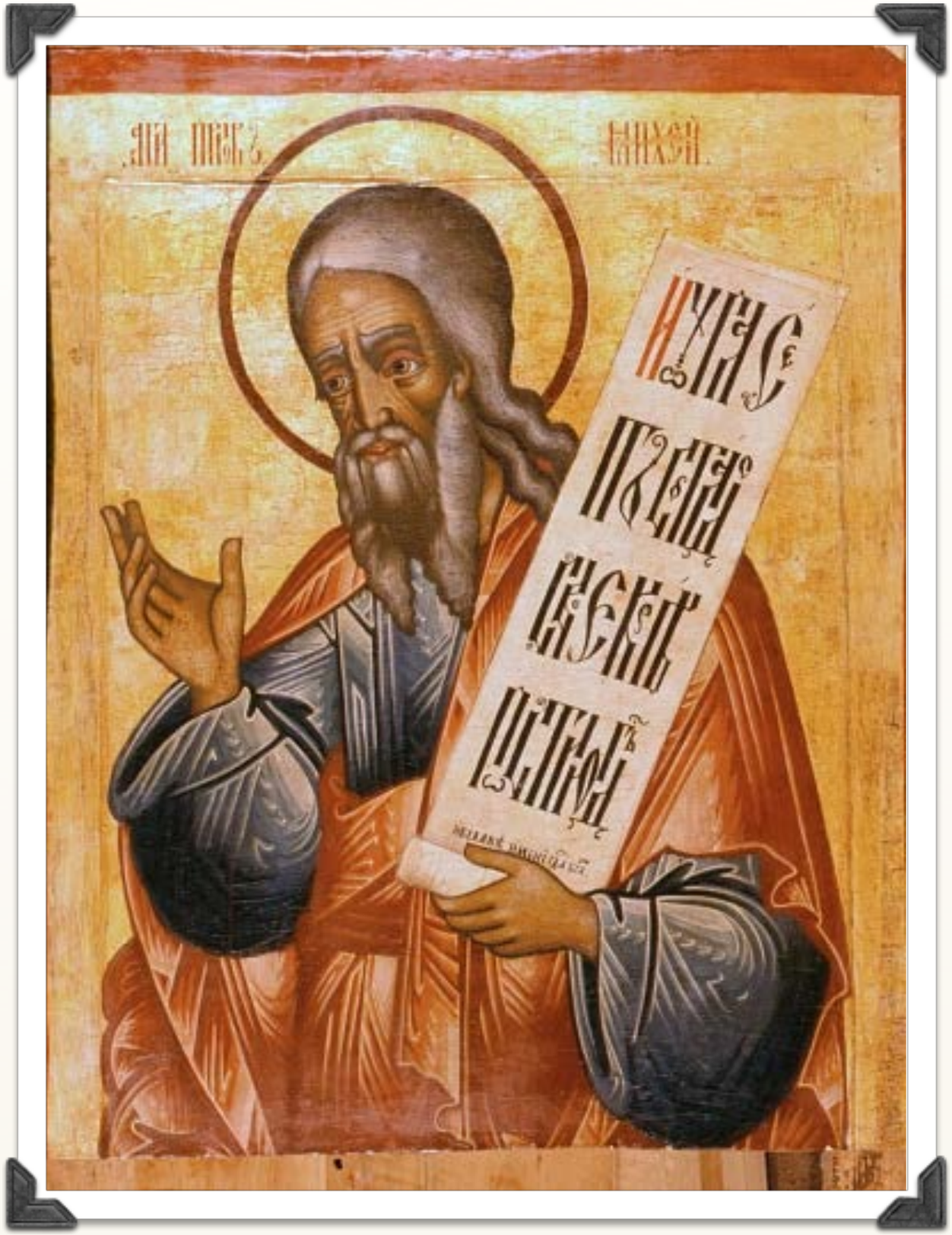
"Therefore the Lord himself will give you a sign; the virgin, pregnant and about to bear a son, shall name him Emmanuel."

- Isaiah 7:14

Prophecies of Isaiah fulfilled in Christ

THE PROPHECY	THE FULFILLMENT
The Messiah:	**Jesus of Nazareth:**
Will be born of a virgin (Isaiah 7:14)	Was born of a virgin named Mary (Luke 1:26-31)
Will have a Galilean ministry (Isaiah 9:1,2)	Ministry began in Galilee of the Gentiles (Matthew 4:13-16)
Will be an heir to the throne of David (Isaiah 9:7; 11:1-10)	Was given the throne of His father David (Luke 1:32,33)
Will have His way prepared (Isaiah 40:3-5)	Was announced by John the Baptist (John 1:19-28)
Will be spat on and struck (Isaiah 50:6)	Was spat on and beaten (Matthew 26:67)
Will be exalted (Isaiah 52:13)	Was highly exalted by God and the People (Philippians 2:9, 10)
Will be disfigured by suffering (Isaiah 52:14; 53:2)	Was scourged by Roman soldiers who gave Him a crown of thorns (Mark 15:15-19)
Will make a blood atonement (Isaiah 53:5)	Shed His blood to atone for our sins (1 Peter 1:2)
Will be widely rejected (Isaiah 53:1,3)	Was not accepted by many (John 12:37,38)
Will bear our sins and sorrows (Isaiah 53:4,5)	Died because of our sins (Romans 4:25; 1Peter 2:24,25)
Will be our substitute (Isaiah 53:6,8)	Died in our place (Romans 5:6, 8; 2 Corinthians 5:21)
Will voluntarily accept our guilt and punishment for sin (Isaiah 53:7,8)	Jesus took on our sins (John 1:29; Romans 6:10; 2 Corinthians 5:21)
Gentiles will seek Him (Isaiah 11:10)	Gentiles came to speak to Jesus (John 12:20,21)
Will be silent before His accusers (Isaiah 53:7)	Was silent before Herod and his court (Luke 23:9)
Will save us who believe in Him (Isaiah 53:12)	Provided salvation for all who believe (John 3:16; Acts 16:31)
Will die with transgressors (Isaiah 53:12)	Was numbered with the transgressors (Mark 15:27,28; Lk 22:37)
Will heal the brokenhearted (Isaiah 61:1,2)	Healed the brokenhearted (Luke 4:18, 19)
God's Spirit will rest on Him (Isaiah 11:2)	The Spirit of God descended on Jesus (Mt 3:16; Mk 1:10)
Will be buried in a rich man's tomb (Isaiah 53:9)	Was buried in the tomb of Joseph, a rich man from Arimathea (Matthew 27:57-60; John 19:38-42)

Notes



SECTION 82

Micah

Micah 5:1-5

5 But you, Bethlehem- Ephrathah
least among the clans of Judah,
From you shall come forth for me
one who is to be ruler in Israel;
Whose origin is from of old,
from ancient times.
2 Therefore the Lord will give them up, until the time
when she who is to give birth has borne,
Then the rest of his kindred shall return
to the children of Israel.
3 He shall take his place as shepherd
by the strength of the Lord,
by the majestic name of the Lord, his God;
And they shall dwell securely, for now his greatness
shall reach to the ends of the earth:
4 he shall be peace.
If Assyria invades our country

and treads upon our land,
We shall raise against it seven shepherds,
eight of royal standing;
5 They shall tend the land of Assyria with the sword,
and the land of Nimrod with the drawn sword;
They will deliver us from Assyria,
when it invades our land,
when it treads upon our borders.

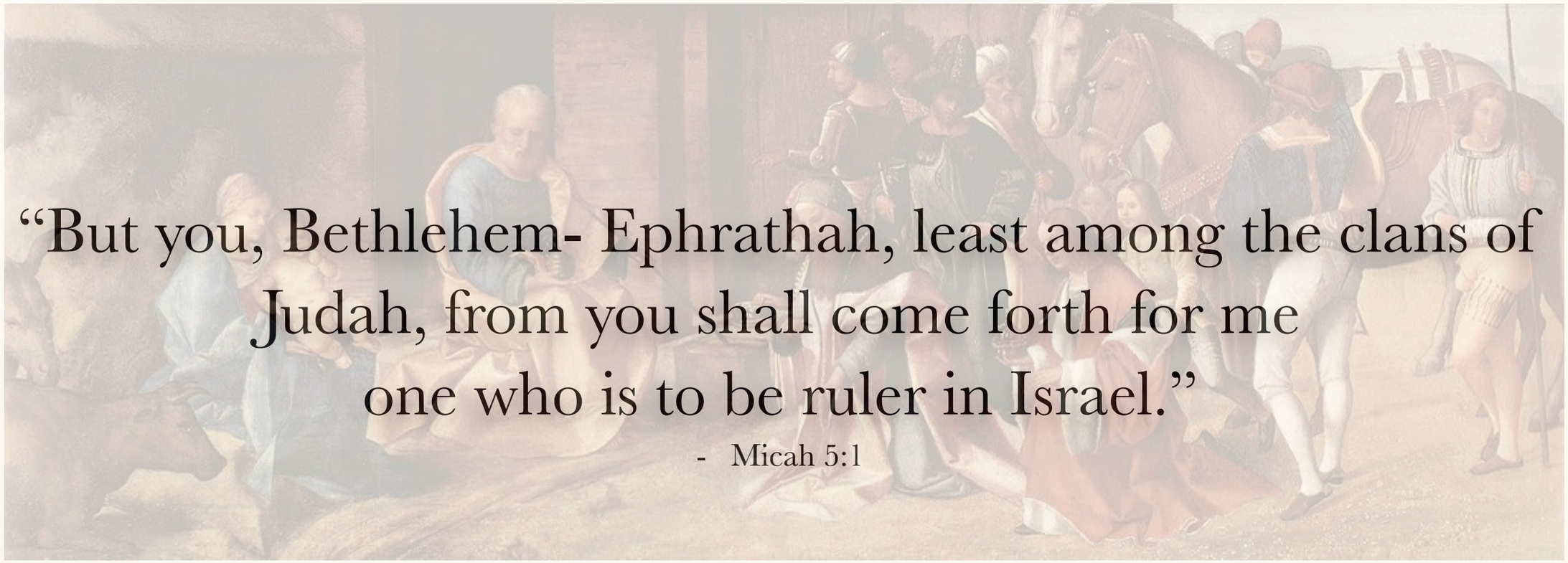
Commentary

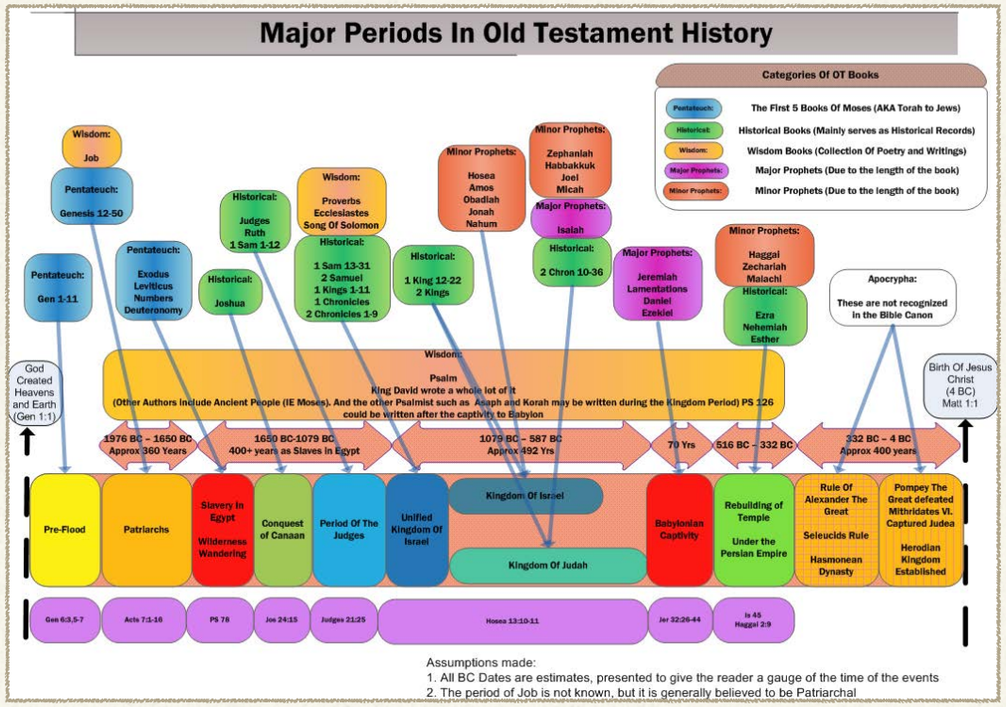
The prophet Micah lived and prophesied at about the same time as Isaiah in the Kingdom of Judah. Like the other prophets, he denounces the evil of his age which he contrasts dramatically with the requirements of God, "to do justice, and to love kindness and to walk humbly" with God. He will foretell God's punishments, even the fall of Jerusalem, but at the same time he says that a remnant of Israel will be saved and speaks of the Messiah to come. Most importantly, he says that the Messiah will be born in the tiny town of Bethlehem.

Questions

Assignment #82: Micah

1. Where did Micah prophesy?
2. What does Micah denounce?
3. What are Micah's requirements?
4. What city does Micah foretell that Jesus will be from?



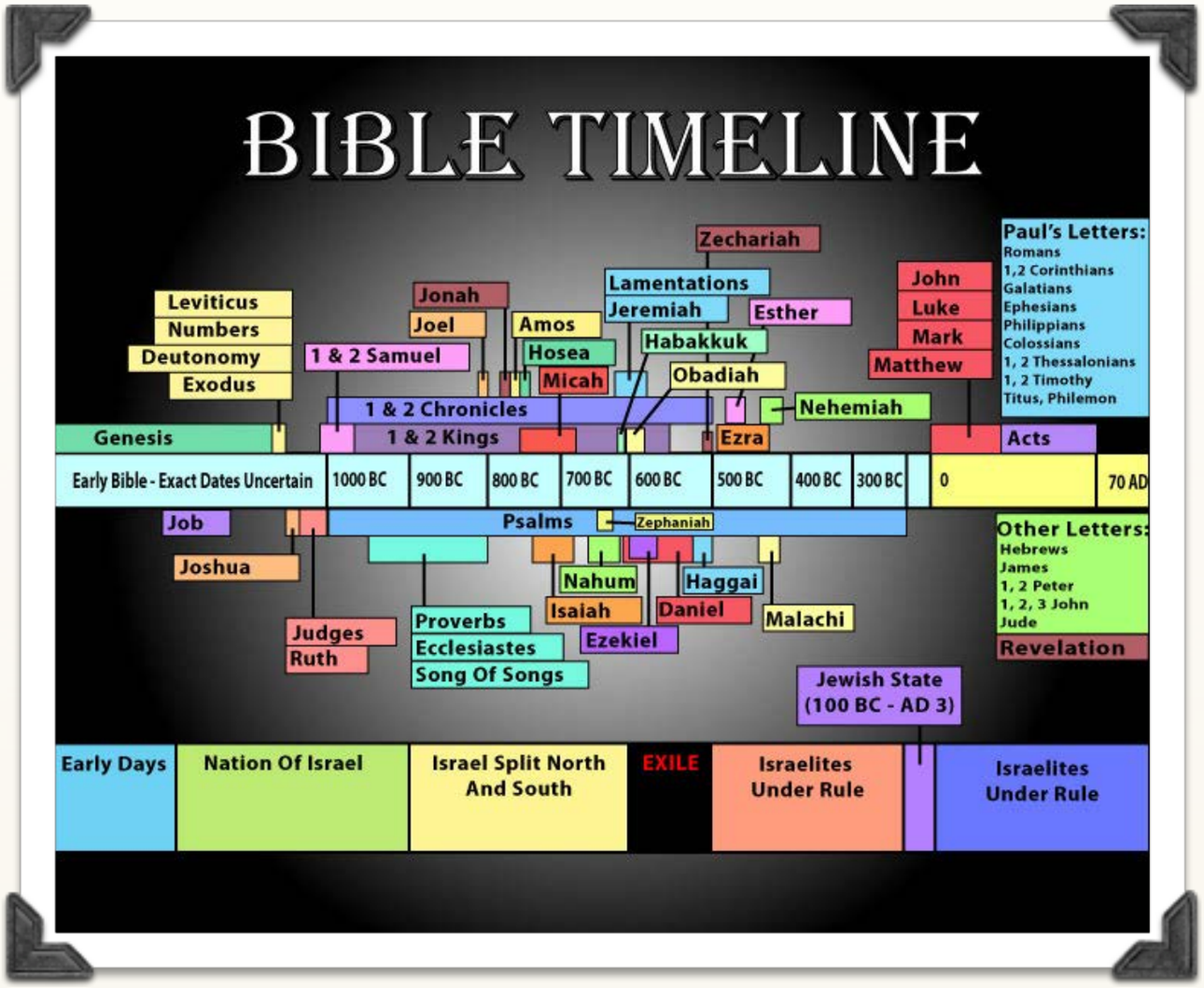


WHAT HAPPENS BETWEEN MICAH AND JESUS?

- *Due to sin, the Kingdom of Israel is conquered by Assyria in 722 BC, and the Kingdom of Judah is exiled to Babylon in 586 BC. This is the time of the prophets Daniel and Ezekiel.*
- *After a period of time in exile, the Jews are allowed to return to the Promised Land under the rule of the Babylonian King, Nebuchadnezzar.*
- *Greek influence eventually gives way to Roman rule...which sets the stage for the birth of the Messiah!*

SECTION 83

Exile, Return, and the Maccabees



Chapter 8

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AHAB

The 7th king of the nation of Israel who is one of the most wicked kings of Israel.

Related Glossary Terms

Drag related terms here

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Chapter 7 - Elijah Proclaims a Drought

ANGELS

Created on the second day of creation, these beings are made of pure intellect. They differ from humans in the sense that they are made up only of a soul, where as humans have both a body and a soul. Many times in scripture God will use angels as messengers to a specific person or group.

Related Glossary Terms

Drag related terms here

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Chapter 2 - Sodom & Gomorrah

ANOINT WITH OIL

The symbol that God has chosen you as one of His own to complete a special task.
It is also a symbol of royalty.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 6 - Saul’s Rise and Fall as King

BETHLEHEM

Where David was born; this will later be the birthplace of Jesus Christ as foretold by the prophet Micah.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 6 - Samuel Sent to Bethlehem

BRONZE SERPENT

Image of healing which Moses makes to save all of the Israelites who had been bitten by the seraph serpents.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 4 - The Bronze Serpent

CANAANITES

The decedents of Ham (son of Noah) who live in the land of Canaan before Israel.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 4 - Spies in Canaan

CENSUS

A count of how many people are part of a particular community or nation. In N
umbers, this census is taken to form an army.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 4 - The Census

CIRCUMCISION

The sign of the covenant between God and Abraham. All male descendants of Abraham, when they are 8 days old, must be circumcised to show their membership in the covenant.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 2 - Circumcision

COVENANT

A solemn agreement between God and human beings.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 1 - Noah & The Flood

DECALOGUE

Literally means “Ten Words.” It refers to the Ten Commandments given to Moses on Mt. Sinai.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 3 - The Ten Commandments

DREAMS

Were believed to have been messages sent by God to a specific person while they sleep. Jacob, Joseph, and the Pharaoh are just a few examples of people who have dreams in the Old Testament.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 2 - Joseph's Temptation & Dreams

FAMINE

The extreme scarcity of food. Seen in the stories of Elijah and Joseph's brothers.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 2 - Joseph's Temptation & Dreams

GENESIS

The “Beginning,” the first book of the Torah.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 1 - First Creation Story

GOLDEN CALF

The false image which Aaron builds for the Israelites to worship while Moses is delayed in coming down the mountain of God.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 3 - The Golden Calf

GOLIATH

A very strong and gruesome soldier for the Philistine army. He was so massive that he instilled fear on the entire Israelite army when they saw him.

Related Glossary Terms

Drag related terms here

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Chapter 6 - The Challenge of Goliath

GREAT COMMANDMENT

The Lord your God is the Lord alone! Therefore, you shall love the Lord, your God, with your whole heart, and with your whole being, and with your whole strength.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 4 - The Great Commandment

HEAVENS

second day of creation

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 1 - Second Creation Story

ISHMAEL

The son of Abraham and his maid servant Ishmael. Even though he is the older son, he will not receive the family blessing because he is not from Abraham's marriage to Sarah.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 2 - Covenant with Abram

JERUSALEM

The capital city of Israel under David. After the split of the two kingdoms Jerusalem remains the capital city of Judah and the place of the Temple the Lord.

Related Glossary Terms

Drag related terms here

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Chapter 6 - The Ark Brought to Jerusalem

JEZEBEL

Wife of Ahab, and Queen of Israel. She is a worshipper of the god Baal who turns Israel away from the Lord.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 7 - Elijah Proclaims a Drought

JUDGE

A charismatic military leader sent by God to call the people back to His covenant and to free them from conquest.

Related Glossary Terms

Drag related terms here

Index Find Term

MANNA

The bread which God provides each morning to the Israelite people as they wander through the desert.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 3 - Bread from Heaven & Water from the Rock

MONARCHY

A form of government where a king is the supreme ruler over the nation. The kingship is passed on from king to his son.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 6 - Hannah's Song

NATHAN

The prophet that advises David after the death of Samuel.

Related Glossary Terms

Drag related terms here

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Chapter 6 - David’s Concern for the Ark

NAZIRITE

Israelites who took a special vow not to cut their hair, drink alcohol, or come in contact with dead bodies. They wished to separate themselves from society to dedicate their lives to God.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 5 - Samson

NORTHERN KINGDOM

Also known as “Israel.” Made up of the 10 Nothern tribes that break away from the Davidic covenant and fail to do what is pleasing in the sight of the Lord.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 7 - The Kingdom Splits

OFFERING

A sacrifice made to God; Abel gives his best while Cain gives his leftovers!

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 1 - Cain & Abel

PETITIONARY (INTERCESSORY) PRAYER

The act of praying to God for a specific person or group.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 2 - Abraham's Prayer

PHARAOH

The ruler of ancient Egypt. Many Pharaohs even claimed that they were divine and were the sole ruler of Egypt.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 2 - Joseph’s Temptation & Dreams

PRIEST

A man who is set apart from the community to offer sacrifice to God for the people. At the time of Moses the tribe of Levi will become the official priests of the Israelite people.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 2 - Abram & Melchizadek

PROPHET

A person regarded as an inspired teacher or proclaimer of the will of God.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 5 - Gideon & the Fleece Test

PROTOEVANGELIUM

Genesis 3:15; the first “Good News;” a future Redeemer will come from the seed of Eve, and He will crush sin.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 1 - First Creation Story

PSALM

The hymns and songs used in worship in Israel. There are 150 of them in total and most are believed to have been written by King David.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 6 - David's Concern for the Ark

RAINBOW

The sign of the covenant between God and Noah. God promises never again to destroy the world by water and the rainbow is the sign of this promise.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 1 - Covenant with Noah

SAUL

The first king of Israel, anointed by Samuel after the people insisted on having a king to rule over them.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 6 - Saul’s Rise and Fall as King

SETH

Third born son of Adam and Eve; is a direct ancestor of Jesus.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 1 - Cain & Abel

SHILOH

The place where the Ark of the Covenant was kept during the time of the judges, Eli and Samuel.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 6 - Hannah's Song

SODOM AND GOMORRAH

Ancient cities which are destroyed for their extreme sinfulness. Lot and his family are the only ones saved from the city because of their righteousness.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 2 - Sodom & Gomorrah

SOLOMON

David's second son with Bathsheba who becomes king after him.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 6 - King Solomon

SOUTHERN KINGDOM

Also known as “Judah.” This is made up of the southern two tribes of Judah and Benjamin and follow line of David.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 7 - The Kingdom Splits

THE ARK OF THE COVENANT

The “throne” of God here on earth. Contained inside of it are the staff of Aaron, Manna, and the Ten Commandments. It is a foreshadowing of Mary, the Virgin Mother.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 3 - Covenant Renewed

THEOCRACY

A form of government where God's laws and the laws of the nation are the same. God is the supreme ruler of the nation.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 6 - Hannah's Song

THEOPHANY

The physical manifestation of God to a person or persons.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 3 - Mount Sinai

TITHE

The belief that a person should give away a tenth (1/10) of everything they own to God or a charity. This is first established when Abraham give Melchizedek a tenth of everything he owns.

Related Glossary Terms

Drag related terms here

Index Find Term

Chapter 2 - Abram & Melchizadek

ZION COVENANT

The covenant that God forms with David. Also known as the Davidic covenant.
This covenant is fulfilled in the person of Jesus Christ and his Church.

Related Glossary Terms

Drag related terms here

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Chapter 6 - David’s Concern for the Ark