

*The*  
**OLD TESTAMENT**  
**Challenge**

**GENESIS THROUGH RUTH**



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## ***WELCOME TO THE OLD TESTAMENT CHALLENGE!***

Dear Eastside Family,

I'm thrilled that you're embarking on this incredible 8-week adventure through the foundational stories that set the stage for everything we believe. From the moment God speaks creation into existence in Genesis to Ruth's beautiful demonstration of loyal love, we'll discover together how these ancient narratives reveal timeless truths that still shape our lives today.

This journey is about more than learning Bible history, it's about discovering your place in God's grand story. You'll meet the God who creates with purpose, calls ordinary people to extraordinary faith, delivers His people from bondage, and remains faithful even when we fail. These aren't just stories about people who lived long ago; they're portraits of the same God who is actively writing your story today.

What excites me most is that we're experiencing this together as one church family. Whether you're brand new to faith or have walked with Jesus for decades, whether you're diving in through weekend services, daily readings, small groups, or our Public Reading of Scripture gatherings, we're all hearing the same story unfold. My heart's desire isn't just that we'll learn about God's character during these 8 weeks, but that understanding His faithfulness in the past will deepen our trust in Him for whatever we're facing right now.

As you journey through these pages, you'll find everything you need: the complete Scripture text with helpful bridging commentary, daily reading plans, discussion questions for your family and small group, and space to capture what God is teaching you. This Bible has been crafted specifically for our church family to make God's Word accessible, relevant, and deeply personal.

I believe that as we open our hearts to these foundational stories together, God is going to strengthen our faith, transform our perspectives, and draw us closer to Him and each other. The same God who spoke to Abraham, delivered Israel through Moses, gave victory to Joshua, and redeemed Ruth is ready to speak into your life today.

Ready for the journey? Turn the page and let's begin. Your story is about to intersect with God's story in powerful ways.

A handwritten signature in black ink that reads "Gene".

**Gene Appel**

Senior Pastor

# ***PURPOSE AND VISION OF THE OLD TESTAMENT CHALLENGE***

The Old Testament Challenge is designed to help you discover your place in God's incredible story. Over the course of these next eight weeks - from Creation through Ruth, we believe that you'll discover the true character of God and establish the framework for understanding His relationship with humanity.

**Our Vision:** That every person in our church family would experience the transformative power of God's Word as we journey together through these life-changing stories. We believe that understanding God's faithfulness in the past builds unshakeable trust for whatever you're facing today.

**Our Purpose:** To make the Old Testament accessible, relevant, and deeply personal. Rather than feeling overwhelmed by ancient history, you'll discover how these stories speak directly into your daily life, relationships, and faith journey. Each week reveals more of God's character - His creativity, faithfulness, justice, mercy, and relentless love for His people.

This isn't just about learning Bible facts; it's about encountering the living God who is still writing your story today through His word.

# ***HOW TO USE THIS BIBLE EFFECTIVELY***

This resource is designed to be your complete guide for the 8-week journey. Here's how to get the most out of your experience:

## **What's Included in Each Week**

**Complete Scripture Text:** Each week features the full biblical narrative with bridging commentary (marked with ★) that connects the stories and highlights key themes. No need for a separate Bible, everything you need is right here.

**Daily Reading Plan:** Monday through Friday Scripture portions that break down the weekly content into manageable daily readings, allowing you to go deeper into specific passages.

**Weekend Message Notes:** Space to capture insights from weekend services, with prompts for key points, application, and prayer requests.

**Small Group Materials:** Complete discussion questions designed to foster meaningful conversation and personal application.

**Family Discussion Questions:** Age-appropriate questions for both elementary-age children and teenagers to engage the whole family in God's Word.

## **Daily Engagement**

- **Morning or Evening:** Choose a consistent time that works for your schedule
- **Read Thoughtfully:** This isn't about speed but about encountering God
- **Use the Tools:** Work through the daily readings and discussion questions
- **Connect the Dots:** Look for how each story connects to your story
- **Share Your Journey:** Discuss insights with family, friends, or small group

## **Making It Stick**

**Start with Prayer:** Ask God to speak to you through His Word before each reading.

**Look for Patterns:** Notice recurring themes about God's character, human nature, and redemption throughout the Bible.

**Apply Personally:** Don't just read about, for example, Abraham's faith - ask what step of faith God is calling you to take as you experience Abraham's experience.

**Journal Your Journey:** Use the note sections to record what God is teaching you.

**Celebrate Progress:** Each completed week is a victory - you're building a lifetime habit!

# ***DIFFERENT WAYS TO ENGAGE***

The beauty of The Old Testament Challenge is that there are multiple ways to participate, allowing you to engage at whatever level works for your season of life:

## **Primary Engagement Options**

**Individual Journey:** Perfect for personal devotions and spiritual growth. Use the complete Scripture text with bridging commentary, daily readings, and reflection questions to deepen your understanding and relationship with God. The weekly structure provides a consistent plan while the narrative format makes it engaging.

**Family Experience:** Transform your family's spiritual life by reading scripture together while using the age-appropriate discussion questions to deepen your family's faith. Read the narrative sections at dinner or bedtime. The bridging commentary (★) helps parents explain the context of the text. Both elementary and teen questions create meaningful conversations meant to build faith in your home.

**Small Group Community:** Join others for deeper discussion and mutual encouragement. Each week includes complete discussion questions that move from observation to application. The shared experience creates lasting friendships and personal spiritual growth as you discover together how these ancient stories apply today.

**Church-Wide Participation:** Attend weekend messages that unpack each week's theme, participate in Public Reading of Scripture gatherings, and engage with others who are experiencing the Bible as you are... There's power in knowing your entire church family is engaging with the same story.

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## **Important Note**

*This Old Testament Challenge Bible contains selected portions of Scripture from Genesis through Ruth, arranged in a continuous narrative format to help readers engage with the overarching story of God’s people. While all Scripture text is taken directly from the New International Version (NIV), this resource does not include the complete biblical text of these books.*

*Passages have been carefully curated and woven together to present the foundational stories in an accessible, story-driven format. Chapter and verse numbers have been removed to enhance narrative flow, and transitional bridges (marked with ★) have been added to provide context between passages. These bridges are not Scripture but are provided to help readers understand the connections between selected texts.*

*For comprehensive study of the complete biblical text of Genesis through Ruth, readers are encouraged to consult a full NIV Bible. This resource is designed as a companion guide for the 8-week Old Testament Challenge and should be used alongside regular Bible study and worship.*



## DAY 01 READING

★ *Before time began, before anything existed, there was God. This is where our story begins - with the Creator bringing order from chaos and breathing life into existence.*

In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

And God said, “Let there be light,” and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning—the first day.

And God said, “Let there be a vault between the waters to separate water from water.” So God made the vault and separated the water under the vault from the water above it. And it was so. God called the vault “sky.” And there was evening, and there was morning—the second day.

And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so. God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good.

Then God said, “Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds.” And it was so. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. And there was evening, and there was morning—the third day.

And God said, “Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, and let them be lights in the vault of the sky to give light on the earth.” And it was so. God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. God set them in the vault of the sky to give light on the earth, to govern the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening, and there was morning—the fourth day.

And God said, “Let the water teem with living creatures, and let birds fly above the earth across the vault of the sky.” So God created the great creatures of the sea and every living thing with which the water teems and that moves about in it, according to their kinds, and every winged bird according to its kind. And God saw that it was good. God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.” And there was evening, and there was morning—the fifth day.

And God said, “Let the land produce living creatures according to their kinds: the livestock, the creatures that move along the ground, and the wild animals, each according to its kind.” And it was so. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.”

So God created mankind in his own image, in the image of God he created them; male and female he created them.

God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”

Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food.” And it was so.

God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. Then God blessed the seventh day and made it

holy, because on it he rested from all the work of creating that he had done.

★ *The creation story establishes something crucial: humans are made in God's image, designed for relationship with their Creator. But now we zoom in from the cosmic view to focus on the first humans in a specific place - a perfect garden where this relationship would be tested.*

This is the account of the heavens and the earth when they were created, when the Lord God made the earth and the heavens.

Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the Lord God had not sent rain on the earth and there was no one to work the ground, but streams came up from the earth and watered the whole surface of the ground. Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed. The Lord God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

A river watering the garden flowed from Eden; from there it was separated into four headwaters. The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. (The gold of that land is good; aromatic resin and onyx are also there.) The name of the second river is the Gihon; it winds through the entire land of Cush. The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates.

The Lord God took the man and put him in the Garden of Eden to work it and take care of it. And the Lord God commanded the man, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die."

The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him."

Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he

would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds in the sky and all the wild animals.

But for Adam no suitable helper was found. So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man.

The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."

That is why a man leaves his father and mother and is united to his wife, and they become one flesh. Adam and his wife were both naked, and they felt no shame.

## DAY 02 READING

★ *Paradise doesn't last. Enter the antagonist of our story, a cunning serpent who plants seeds of doubt about God's goodness. What follows is the moment that changes everything: humanity's first act of rebellion against their Creator.*

Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?"

The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

"You will not certainly die," the serpent said to the woman. "For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord

God among the trees of the garden. But the Lord God called to the man, "Where are you?"

He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid."

And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it."

Then the Lord God said to the woman, "What is this you have done?"

The woman said, "The serpent deceived me, and I ate."

So the Lord God said to the serpent, "Because you have done this, cursed are you above all livestock and all wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

To the woman he said, "I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you."

To Adam he said, "Because you listened to your wife and ate fruit from the tree about which I commanded you, 'You must not eat from it,' cursed is the ground because of you; through painful toil you will eat food from it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

Adam named his wife Eve, because she would become the mother of all the living.

The Lord God made garments of skin for Adam and his wife and clothed them. And the Lord God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever." So the Lord God banished him from the Garden of Eden to work the ground from which he had been taken. After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

★ *Cast out of paradise, Adam and Eve begin life in a broken world. They have children, but the poison of sin spreads quickly. The very next generation*

*brings humanity's second great tragedy - brother murdering brother.*

Adam made love to his wife Eve, and she became pregnant and gave birth to Cain. She said, "With the help of the Lord I have brought forth a man." Later she gave birth to his brother Abel.

Now Abel kept flocks, and Cain worked the soil. In the course of time Cain brought some of the fruits of the soil as an offering to the Lord. And Abel also brought an offering—fat portions from some of the firstborn of his flock. The Lord looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.

Then the Lord said to Cain, "Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it."

Now Cain said to his brother Abel, "Let's go out to the field." While they were in the field, Cain attacked his brother Abel and killed him.

Then the Lord said to Cain, "Where is your brother Abel?"

"I don't know," he replied. "Am I my brother's keeper?"

The Lord said, "What have you done? Listen! Your brother's blood cries out to me from the ground. Now you are under a curse and driven from the ground, which opened its mouth to receive your brother's blood from your hand. When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth."

Cain said to the Lord, "My punishment is more than I can bear. Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me."

But the Lord said to him, "Not so; anyone who kills Cain will suffer vengeance seven times over." Then the Lord put a mark on Cain so that no one who found him would kill him. So Cain went out from the Lord's presence and lived in the land of Nod, east of Eden.

Cain made love to his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son Enoch. To Enoch was born Irad, and Irad was the father of Mehujael, and Mehujael was the father of Methushael, and Methushael was the father of Lamech.

Lamech married two women, one named Adah and the other Zillah. Adah gave birth to Jabal; he was the father of those who live in tents and raise livestock. His brother's name was Jubal; he was the father of all who play stringed instruments and pipes. Zillah also had a son, Tubal-Cain, who forged all kinds of tools out of bronze and iron. Tubal-Cain's sister was Naamah.

Lamech said to his wives, "Adah and Zillah, listen to me; wives of Lamech, hear my words. I have killed a man for wounding me, a young man for injuring me. If Cain is avenged seven times, then Lamech seventy-seven times."

Adam made love to his wife again, and she gave birth to a son and named him Seth, saying, "God has granted me another child in place of Abel, since Cain killed him." Seth also had a son, and he named him Enosh. At that time people began to call on the name of the Lord.

## DAY 03 READING

★ *Generations pass. Humanity multiplies across the earth, but so does wickedness. What started as one act of disobedience in a garden has become a world saturated with evil. God's heart breaks over what His creation has become, and He makes a devastating decision - to start over with the one righteous man He can find.*

When human beings began to increase in number on the earth and daughters were born to them, the sons of God saw that the daughters of humans were beautiful, and they married any of them they chose. Then the Lord said, "My Spirit will not contend with humans forever, for they are mortal; their days will be a hundred and twenty years."

The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown.

The Lord saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time. The Lord regretted that he had made human beings on the earth, and his heart was deeply troubled. So the Lord said, "I will wipe from the face of the earth the human race I have created—and with them the animals,

the birds and the creatures that move along the ground—for I regret that I have made them." But Noah found favor in the eyes of the Lord.

This is the account of Noah and his family. Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God. Noah had three sons: Shem, Ham and Japheth.

Now the earth was corrupt in God's sight and was full of violence. God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth. So make yourself an ark of cypress wood; make rooms in it and coat it with pitch inside and out. This is how you are to build it: The ark is to be three hundred cubits long, fifty cubits wide and thirty cubits high. Make a roof for it, leaving below the roof an opening one cubit high all around. Put a door in the side of the ark and make lower, middle and upper decks. I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish. But I will establish my covenant with you, and you will enter the ark—you and your sons and your wife and your sons' wives with you. You are to bring into the ark two of all living creatures, male and female, to keep them alive with you. Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive. You are to take every kind of food that is to be eaten and store it away as food for you and for them."

Noah did everything just as God commanded him.

The Lord then said to Noah, "Go into the ark, you and your whole family, because I have found you righteous in this generation. Take with you seven pairs of every kind of clean animal, a male and its mate, and one pair of every kind of unclean animal, a male and its mate, and also seven pairs of every kind of bird, male and female, to keep their various kinds alive throughout the earth. Seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made."

And Noah did all that the Lord commanded him.

Noah was six hundred years old when the floodwaters came on the earth. And Noah and his

sons and his wife and his sons' wives entered the ark to escape the waters of the flood. Pairs of clean and unclean animals, of birds and of all creatures that move along the ground, male and female, came to Noah and entered the ark, as God had commanded Noah. And after the seven days the floodwaters came on the earth.

In the six hundredth year of Noah's life, on the seventeenth day of the second month—on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened. And rain fell on the earth forty days and forty nights.

On that very day Noah and his sons, Shem, Ham and Japheth, together with his wife and the wives of his three sons, entered the ark. They had with them every wild animal according to its kind, all livestock according to their kinds, every creature that moves along the ground according to its kind and every bird according to its kind, everything with wings. Pairs of all creatures that have the breath of life in them came to Noah and entered the ark. The animals going in were male and female of every living thing, as God had commanded Noah. Then the Lord shut him in.

For forty days the flood kept coming on the earth, and as the waters increased they lifted the ark high above the earth. The waters rose and increased greatly on the earth, and the ark floated on the surface of the water. They rose greatly on the earth, and all the high mountains under the entire heavens were covered. The waters rose and covered the mountains to a depth of more than fifteen cubits. Every living thing that moved on land perished—birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind. Everything on dry land that had the breath of life in its nostrils died. Every living thing on the face of the earth was wiped out; people and animals and the creatures that move along the ground and the birds were wiped from the earth. Only Noah was left, and those with him in the ark.

The waters flooded the earth for a hundred and fifty days.

## DAY 04 READING

★ *As the rain stops and waters recede, God hasn't given up on humanity. He's providing a second chance; a do-over for the human race through one faithful family.*

But God remembered Noah and all the wild

animals and the livestock that were with him in the ark, and he sent a wind over the earth, and the waters receded. Now the springs of the deep and the floodgates of the heavens had been closed, and the rain had stopped falling from the sky. The water receded steadily from the earth. At the end of the hundred and fifty days the water had gone down, and on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat. The waters continued to recede until the tenth month, and on the first day of the tenth month the tops of the mountains became visible.

After forty days Noah opened a window he had made in the ark and sent out a raven, and it kept flying back and forth until the water had dried up from the earth. Then he sent out a dove to see if the water had receded from the surface of the ground. But the dove could find nowhere to perch because there was water over all the surface of the earth; so it returned to Noah in the ark. He reached out his hand and took the dove and brought it back to himself in the ark. He waited seven more days and again sent out the dove from the ark. When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf! Then Noah knew that the water had receded from the earth. He waited seven more days and sent the dove out again, but this time it did not return to him.

By the first day of the first month of Noah's six hundred and first year, the water had dried up from the earth. Noah then removed the covering from the ark and saw that the surface of the ground was dry. By the twenty-seventh day of the second month the earth was completely dry.

Then God said to Noah, "Come out of the ark, you and your wife and your sons and their wives. Bring out every kind of living creature that is with you—the birds, the animals, and all the creatures that move along the ground—so they can multiply on the earth and be fruitful and increase in number on it."

So Noah came out, together with his sons and his wife and his sons' wives. All the animals and all the creatures that move along the ground and all the birds—everything that moves on land—came out of the ark, one kind after another.

Then Noah built an altar to the Lord and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it. The Lord smelled the pleasing aroma and said in his heart: "Never again will I curse the ground because of humans, even though every inclination of the human heart is evil from childhood. And never again will I destroy all living creatures, as I have

done. As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease.”

## DAY 05 READING

★ *God makes a promise - not just to Noah, but to all creation. This is the first formal covenant in Scripture, and it comes with a sign that still appears in our skies today.*

Then God blessed Noah and his sons, saying to them, “Be fruitful and increase in number and fill the earth. The fear and dread of you will fall on all the beasts of the earth, and on all the birds in the sky, on every creature that moves along the ground, and on all the fish in the sea; they are given into your hands. Everything that lives and moves about will be food for you. Just as I gave you the green plants, I now give you everything.

“But you must not eat meat that has its lifeblood still in it. And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each human being, too, I will demand an accounting for the life of another human being. Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind. As for you, be fruitful and increase in number; multiply on the earth and increase upon it.”

Then God said to Noah and to his sons with him: “I now establish my covenant with you and with your descendants after you and with every living creature that was with you—the birds, the livestock and all the wild animals, all those that came out of the ark with you—every living creature on earth. I establish my covenant with you: Never again will all life be destroyed by the waters of a flood; never again will there be a flood to destroy the earth.”

And God said, “This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth. Whenever I bring clouds over the earth and the rainbow appears in the clouds, I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. Whenever the rainbow appears

in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth.”

So God said to Noah, “This is the sign of the covenant I have established between me and all life on the earth.”

★ *Even after the flood’s fresh start, human nature hasn’t changed. Noah’s own family shows that sin still lurks in the human heart, leading to shame, curse, and division that will echo through the generations.*

The sons of Noah who came out of the ark were Shem, Ham and Japheth. (Ham was the father of Canaan.) These were the three sons of Noah, and from them came the people who were scattered over the whole earth.

Noah, a man of the soil, proceeded to plant a vineyard. When he drank some of its wine, he became drunk and lay uncovered inside his tent. Ham, the father of Canaan, saw his father naked and told his two brothers outside. But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father’s naked body. Their faces were turned the other way so that they would not see their father naked.

When Noah awoke from his wine and found out what his youngest son had done to him, he said, “Cursed be Canaan! The lowest of slaves will he be to his brothers.”

He also said, “Praise be to the Lord, the God of Shem! May Canaan be the slave of Shem. May God extend Japheth’s territory; may Japheth live in the tents of Shem, and may Canaan be the slave of Japheth.”

After the flood Noah lived 350 years. Noah lived a total of 950 years, and then he died.

Join us for Public Reading of Scripture this week! We offer weekly sessions where we read Scripture together and reflect on God’s Word. Check your church communications for times and locations.

## Weekend Message Notes:

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## Discussion Questions for Small Groups

1. Genesis 1:27 says we're made in God's image. In what ways can you see God's image in yourself? In what ways do you see God's image in others in the group or in your life?
2. In Genesis 3, humanity chose independence from God. Where do you see the effects of that choice in your daily life?
3. God grieved over humanity's sin but provided a way forward through Noah. When have you experienced God's grace after a personal failure?
4. The rainbow represents God's faithfulness to His promises. What "rainbows" has God shown you in your life as a reminder of His faithfulness?
5. How can our group better reflect God's image to each other and in our community?

## Family Discussion Questions Week 1

### For Families with Elementary-Age Children:

- What's your favorite thing God created? Why?
- How do you think Adam and Eve felt when they had to leave the garden?
- What does the rainbow mean when we see it?

### For Families with Teens:

- How does knowing you're made in God's image affect your self-worth?
- What consequences of the Fall do you see most clearly in our world?
- How can we be good stewards of God's creation?
- How has week one of your reading been going? As a family, how can we encourage each other during this reading challenge?



## DAY 01 READING

★ *Generations after the flood, humanity has spread across the earth. But God's rescue plan for creation begins with one man in ancient Mesopotamia. God calls Abram (later Abraham) to leave everything familiar and trust in promises that seem impossible. This is where the story of faith really begins.*

The Lord had said to Abram, “Go from your country, your people and your father’s household to the land I will show you. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”

So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he set out from Harran. He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Harran, and they set out for the land of Canaan, and they arrived there.

Abram traveled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land. The Lord appeared to Abram and said, “To your offspring I will give this land.” So he built an altar there to the Lord, who had appeared to him.

From there he went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the Lord and called on the name of the Lord. Then Abram set out and continued toward the Negev.

★ *Even heroes of faith make mistakes. When famine strikes, Abram's trust wavers. Instead of relying on God's protection, he concocts a deceptive plan that nearly ends in disaster.*

Now there was a famine in the land, and Abram went down to Egypt to live there for a while because the famine was severe. As he was about to enter Egypt, he said to his wife Sarai, “I know what a beautiful woman you are. When the Egyptians see you, they will say, ‘This is his wife.’ Then they will kill me but will let you live. Say you are my

sister, so that I will be treated well for your sake and my life will be spared because of you.”

When Abram came to Egypt, the Egyptians saw that Sarai was a very beautiful woman. And when Pharaoh’s officials saw her, they praised her to Pharaoh, and she was taken into his palace. He treated Abram well for her sake, and Abram acquired sheep and cattle, male and female donkeys, male and female servants, and camels.

But the Lord inflicted serious diseases on Pharaoh and his household because of Abram’s wife Sarai. So Pharaoh summoned Abram. “What have you done to me?” he said. “Why didn’t you tell me she was your wife? Why did you say, ‘She is my sister,’ so that I took her to be my wife? Now then, here is your wife. Take her and go!” Then Pharaoh gave orders about Abram to his men, and they sent him on his way, with his wife and everything he had.

So Abram went up from Egypt to the Negev, with his wife and everything he had, and Lot went with him. Abram had become very wealthy in livestock and in silver and gold.

From the Negev he went from place to place until he came to Bethel, to the place between Bethel and Ai where his tent had been earlier and where he had first built an altar. There Abram called on the name of the Lord.

Now Lot, who was moving about with Abram, also had flocks and herds and tents. But the land could not support them while they stayed together, for their possessions were so great that they were not able to stay together. And quarreling arose between Abram’s herders and Lot’s. The Canaanites and Perizzites were also living in the land at that time.

So Abram said to Lot, “Let’s not have any quarreling between you and me, or between your herders and mine, for we are close relatives. Is not the whole land before you? Let’s part company. If you go to the left, I’ll go to the right; if you go to the right, I’ll go to the left.”

Lot looked around and saw that the whole plain of the Jordan toward Zoar was well watered, like the garden of the Lord, like the land of Egypt. (This was before the Lord destroyed Sodom and Gomorrah.) So Lot chose for himself the whole plain of the Jordan and set out toward the east. The two men parted company: Abram lived in the land of Canaan, while Lot lived among the cities

of the plain and pitched his tents near Sodom. Now the people of Sodom were wicked and were sinning greatly against the Lord.

The Lord said to Abram after Lot had parted from him, “Look around from where you are, to the north and south, to the east and west. All the land that you see I will give to you and your offspring forever. I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted. Go, walk through the length and breadth of the land, for I am giving it to you.”

So Abram went to live near the great trees of Mamre at Hebron, where he pitched his tents. There he built an altar to the Lord.

## DAY 02 READING

★ *Years pass, and still no child. God’s promise of countless descendants seems impossible when Abraham doesn’t even have one son. In a profound moment, God makes a formal covenant with Abraham, and Abraham’s response becomes the foundation of what it means to have faith.*

After this, the word of the Lord came to Abram in a vision: “Do not be afraid, Abram. I am your shield, your very great reward.”

But Abram said, “Sovereign Lord, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?” And Abram said, “You have given me no children; so a servant in my household will be my heir.”

Then the word of the Lord came to him: “This man will not be your heir, but a son who is your own flesh and blood will be your heir.” He took him outside and said, “Look up at the sky and count the stars—if indeed you can count them.” Then he said to him, “So shall your offspring be.”

Abram believed the Lord, and he credited it to him as righteousness.

He also said to him, “I am the Lord, who brought you out of Ur of the Chaldeans to give you this land to take possession of it.”

But Abram said, “Sovereign Lord, how can I know that I will gain possession of it?”

So the Lord said to him, “Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon.”

Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half. Then

birds of prey came down on the carcasses, but Abram drove them away.

As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. Then the Lord said to him, “Know for certain that for four hundred years your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. You, however, will go to your ancestors in peace and be buried at a good old age. In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure.”

When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces. On that day the Lord made a covenant with Abram and said, “To your descendants I give this land, from the Wadi of Egypt to the great river, the Euphrates—the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites and Jebusites.”

★ *Waiting is hard. After ten years in Canaan with no child, Sarai (later Sarah) takes matters into her own hands with a culturally acceptable but spiritually disastrous plan. The consequences will ripple through history.*

Now Sarai, Abram’s wife, had borne him no children. But she had an Egyptian slave named Hagar; so she said to Abram, “The Lord has kept me from having children. Go, sleep with my slave; perhaps I can build a family through her.”

Abram agreed to what Sarai said. So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian slave Hagar and gave her to her husband to be his wife. He slept with Hagar, and she conceived.

When she knew she was pregnant, she began to despise her mistress. Then Sarai said to Abram, “You are responsible for the wrong I am suffering. I put my slave in your arms, and now that she knows she is pregnant, she despises me. May the Lord judge between you and me.”

“Your slave is in your hands,” Abram said. “Do with her whatever you think best.” Then Sarai mistreated Hagar; so she fled from her.

The angel of the Lord found Hagar near a spring in the desert; it was the spring that is beside the road to Shur. And he said, “Hagar, slave of

Sarai, where have you come from, and where are you going?”

“I’m running away from my mistress Sarai,” she answered.

Then the angel of the Lord told her, “Go back to your mistress and submit to her.” The angel added, “I will increase your descendants so much that they will be too numerous to count.”

The angel of the Lord also said to her: “You are now pregnant and you will give birth to a son. You shall name him Ishmael, for the Lord has heard of your misery. He will be a wild donkey of a man; his hand will be against everyone and everyone’s hand against him, and he will live in hostility toward all his brothers.”

She gave this name to the Lord who spoke to her: “You are the God who sees me,” for she said, “I have now seen the One who sees me.” That is why the well was called Beer Lahai Roi; it is still there, between Kadesh and Bered.

So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne. Abram was eighty-six years old when Hagar bore him Ishmael.

When Abram was ninety-nine years old, the Lord appeared to him and said, “I am God Almighty; walk before me faithfully and be blameless. Then I will make my covenant between me and you and will greatly increase your numbers.”

Abram fell facedown, and God said to him, “As for me, this is my covenant with you: You will be the father of many nations. No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. I will make you very fruitful; I will make nations of you, and kings will come from you. I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. The whole land of Canaan, where you now reside as a foreigner, I will give as an everlasting possession to you and your descendants after you; and I will be their God.”

Then God said to Abraham, “As for you, you must keep my covenant, you and your descendants after you for the generations to come. This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. You are to undergo circumcision, and it will be the sign of the covenant between me and you. For the generations to come every male among you who is eight days old must be circumcised, including those born in your

household or bought with money from a foreigner—those who are not your offspring. Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant.”

God also said to Abraham, “As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah. I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her.”

Abraham fell facedown; he laughed and said to himself, “Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?” And Abraham said to God, “If only Ishmael might live under your blessing!”

Then God said, “Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him. And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation. But my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year.” When he had finished speaking with Abraham, God went up from him.

On that very day Abraham took his son Ishmael and all those born in his household or bought with his money, every male in his household, and circumcised them, as God told him. Abraham was ninety-nine years old when he was circumcised, and his son Ishmael was thirteen; Abraham and his son Ishmael were both circumcised on that very day. And every male in Abraham’s household, including those born in his household or bought from a foreigner, was circumcised with him.

## DAY 03 READING

★ *Finally, after twenty-five years of waiting, the impossible happens. The promise becomes reality. But the arrival of Isaac creates painful family dynamics that lead to heartbreaking separation.*

Now the Lord was gracious to Sarah as he had said, and the Lord did for Sarah what he had

promised. Sarah became pregnant and bore a son to Abraham in his old age, at the very time God had promised him. Abraham gave the name Isaac to the son Sarah bore him. When his son Isaac was eight days old, Abraham circumcised him, as God commanded him. Abraham was a hundred years old when his son Isaac was born to him.

Sarah said, "God has brought me laughter, and everyone who hears about this will laugh with me." And she added, "Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."

The child grew and was weaned, and on the day Isaac was weaned Abraham held a great feast. But Sarah saw that the son whom Hagar the Egyptian had borne to Abraham was mocking, and she said to Abraham, "Get rid of that slave woman and her son, for that woman's son will never share in the inheritance with my son Isaac."

The matter distressed Abraham greatly because it concerned his son. But God said to him, "Do not be so distressed about the boy and your slave woman. Listen to whatever Sarah tells you, because it is through Isaac that your offspring will be reckoned. I will make the son of the slave into a nation also, because he is your offspring."

Early the next morning Abraham took some food and a skin of water and gave them to Hagar. He set them on her shoulders and then sent her off with the boy. She went on her way and wandered in the Desert of Beersheba.

When the water in the skin was gone, she put the boy under one of the bushes. Then she went off and sat down about a bowshot away, for she thought, "I cannot watch the boy die." And as she sat there, she began to sob.

God heard the boy crying, and the angel of God called to Hagar from heaven and said to her, "What is the matter, Hagar? Do not be afraid; God has heard the boy crying as he lies there. Lift the boy up and take him by the hand, for I will make him into a great nation."

Then God opened her eyes and she saw a well of water. So she went and filled the skin with water and gave the boy a drink.

God was with the boy as he grew up. He lived in the desert and became an archer. While he was living in the Desert of Paran, his mother got a wife for him from Egypt.

At that time Abimelek and Phicol the commander of his forces said to Abraham, "God is with you in everything you do. Now swear to me here before God that you will not deal falsely

with me or my children or my descendants. Show to me and the country where you now reside as a foreigner the same kindness I have shown to you."

Abraham said, "I swear it."

Then Abraham complained to Abimelek about a well of water that Abimelek's servants had seized. But Abimelek said, "I don't know who has done this. You did not tell me, and I heard about it only today."

So Abraham brought sheep and cattle and gave them to Abimelek, and the two men made a treaty. Abraham set apart seven ewe lambs from the flock, and Abimelek asked Abraham, "What is the meaning of these seven ewe lambs you have set apart by themselves?"

He replied, "Accept these seven lambs from my hand as a witness that I dug this well."

So that place was called Beersheba, because the two men swore an oath there.

After the treaty had been made at Beersheba, Abimelek and Phicol the commander of his forces returned to the land of the Philistines. Abraham planted a tamarisk tree in Beersheba, and there he called on the name of the Lord, the Eternal God. And Abraham stayed in the land of the Philistines for a long time.

**★ What comes next is the ultimate test of faith. God asks Abraham to do the unthinkable - sacrifice the very son through whom all the promises were to be fulfilled. This moment will define what it means to trust God completely.**

Some time later God tested Abraham. He said to him, "Abraham!"

"Here I am," he replied.

Then God said, "Take your son, your only son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you."

Early the next morning Abraham got up and loaded his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. On the third day Abraham looked up and saw the place in the distance. He said to his servants, "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you."

Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, Isaac spoke up and said to

his father Abraham, “Father?”

“Yes, my son?” Abraham replied.

“The fire and wood are here,” Isaac said, “but where is the lamb for the burnt offering?”

Abraham answered, “God himself will provide the lamb for the burnt offering, my son.” And the two of them went on together.

When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. Then he reached out his hand and took the knife to slay his son. But the angel of the Lord called out to him from heaven, “Abraham! Abraham!”

“Here I am,” he replied.

“Do not lay a hand on the boy,” he said. “Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son.”

Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. So Abraham called that place The Lord Will Provide. And to this day it is said, “On the mountain of the Lord it will be provided.”

The angel of the Lord called to Abraham from heaven a second time and said, “I swear by myself, declares the Lord, that because you have done this and have not withheld your son, your only son, I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed, because you have obeyed me.”

Then Abraham returned to his servants, and they set off together for Beersheba. And Abraham stayed in Beersheba.

Some time later Abraham was told, “Milkah is also a mother; she has borne sons to your brother Nahor: Uz the firstborn, Buz his brother, Kemuel (the father of Aram), Kesed, Hazo, Pildash, Jidlaph and Bethuel.” Bethuel became the father of Rebekah. Milkah bore these eight sons to Abraham’s brother Nahor. His concubine, whose name was Reumah, also had sons: Tebah, Gaham, Tahash and Maakah.

## DAY 04 READING

★ *The story now shifts to Abraham’s grandson Jacob, who will become Israel. But first, he must face the consequences of his deception and wrestle*

*- literally - with God himself. This encounter will transform him from Jacob the deceiver to Israel, the one who struggles with God and overcomes.*

Jacob also went on his way, and the angels of God met him. When Jacob saw them, he said, “This is the camp of God!” So he named that place Mahanaim.

Jacob sent messengers ahead of him to his brother Esau in the land of Seir, the country of Edom. He instructed them: “This is what you are to say to my lord Esau: ‘Your servant Jacob says, I have been staying with Laban and have remained there till now. I have cattle and donkeys, sheep and goats, male and female servants. Now I am sending this message to my lord, that I may find favor in your eyes.’”

When the messengers returned to Jacob, they said, “We went to your brother Esau, and now he is coming to meet you, and four hundred men are with him.”

In great fear and distress Jacob divided the people who were with him into two groups, and the flocks and herds and camels as well. He thought, “If Esau comes and attacks one group, the group that is left may escape.”

Then Jacob prayed, “O God of my father Abraham, God of my father Isaac, Lord, you who said to me, ‘Go back to your country and your relatives, and I will make you prosper,’ I am unworthy of all the kindness and faithfulness you have shown your servant. I had only my staff when I crossed this Jordan, but now I have become two camps. Save me, I pray, from the hand of my brother Esau, for I am afraid he will come and attack me, and also the mothers with their children. But you have said, ‘I will surely make you prosper and will make your descendants like the sand of the sea, which cannot be counted.’”

He spent the night there, and from what he had with him he selected a gift for his brother Esau: two hundred female goats and twenty male goats, two hundred ewes and twenty rams, thirty female camels with their young, forty cows and ten bulls, and twenty female donkeys and ten male donkeys. He put them in the care of his servants, each herd by itself, and said to his servants, “Go ahead of me, and keep some space between the herds.”

He instructed the one in the lead: “When my brother Esau meets you and asks, ‘Who do you belong to, and where are you going, and who owns all these animals in front of you?’ then you are to say, ‘They belong to your servant Jacob. They are a

gift sent to my lord Esau, and he is coming behind us.”

He also instructed the second, the third and all the others who followed the herds: “You are to say the same thing to Esau when you meet him. And be sure to say, ‘Your servant Jacob is coming behind us.’” For he thought, “I will pacify him with these gifts I am sending on ahead; later, when I see him, perhaps he will receive me.” So Jacob’s gifts went on ahead of him, but he himself spent the night in the camp.

That night Jacob got up and took his two wives, his two female servants and his eleven sons and crossed the ford of the Jabbok. After he had sent them across the stream, he sent over all his possessions. So Jacob was left alone, and a man wrestled with him till daybreak. When the man saw that he could not overpower him, he touched the socket of Jacob’s hip so that his hip was wrenched as he wrestled with the man. Then the man said, “Let me go, for it is daybreak.”

But Jacob replied, “I will not let you go unless you bless me.”

The man asked him, “What is your name?”

“Jacob,” he answered.

Then the man said, “Your name will no longer be Jacob, but Israel, because you have struggled with God and with humans and have overcome.”

Jacob said, “Please tell me your name.”

But he replied, “Why do you ask my name?” Then he blessed him there.

So Jacob called the place Peniel, saying, “It is because I saw God face to face, and yet my life was spared.”

The sun rose above him as he passed Peniel, and he was limping because of his hip. Therefore to this day the Israelites do not eat the tendon attached to the socket of the hip, because the socket of Jacob’s hip was touched near the tendon.

★ *After wrestling with God, Jacob must face his past. The reunion with Esau becomes a powerful picture of forgiveness and reconciliation - a reminder that God can heal even the deepest family wounds.*

Jacob looked up and there was Esau, coming with his four hundred men; so he divided the children among Leah, Rachel and the two female servants. He put the female servants and their children in front, Leah and her children next, and Rachel and Joseph in the rear. He himself

went on ahead and bowed down to the ground seven times as he approached his brother.

But Esau ran to meet Jacob and embraced him; he threw his arms around his neck and kissed him. And they wept. Then Esau looked up and saw the women and children. “Who are these with you?” he asked.

Jacob answered, “They are the children God has graciously given your servant.”

Then the female servants and their children approached and bowed down. Next, Leah and her children came and bowed down. Last of all came Joseph and Rachel, and they too bowed down.

Esau asked, “What’s the meaning of all these flocks and herds I met?”

“To find favor in your eyes, my lord,” he said.

But Esau said, “I already have plenty, my brother. Keep what you have for yourself.”

“No, please!” said Jacob. “If I have found favor in your eyes, accept this gift from me. For to see your face is like seeing the face of God, now that you have received me favorably. Please accept the present that was brought to you, for God has been gracious to me and I have all I need.” And because Jacob insisted, Esau accepted it.

Then Esau said, “Let us be on our way; I’ll accompany you.”

But Jacob said to him, “My lord knows that the children are tender and that I must care for the ewes and cows that are nursing their young. If they are driven hard just one day, all the animals will die. So let my lord go on ahead of his servant, while I move along slowly at the pace of the flocks and herds before me and the pace of the children, until I come to my lord in Seir.”

Esau said, “Then let me leave some of my men with you.”

“But why do that?” Jacob asked. “Just let me find favor in the eyes of my lord.”

So that day Esau started on his way back to Seir. Jacob, however, went to Sukkoth, where he built a place for himself and made shelters for his livestock. That is why the place is called Sukkoth.

After Jacob came from Paddan Aram, he arrived safely at the city of Shechem in Canaan and camped within sight of the city. For a hundred pieces of silver, he bought from the sons of Hamor, the father of Shechem, the plot of ground where he pitched his tent. There he set up an altar and called it El Elohe Israel.

Then God said to Jacob, “Go up to Bethel and settle there, and build an altar there to God,

who appeared to you when you were fleeing from your brother Esau.”

So Jacob said to his household and to all who were with him, “Get rid of the foreign gods you have with you, and purify yourselves and change your clothes. Then come, let us go up to Bethel, where I will build an altar to God, who answered me in the day of my distress and who has been with me wherever I have gone.” So they gave Jacob all the foreign gods they had and the rings in their ears, and Jacob buried them under the oak at Shechem. Then they set out, and the terror of God fell on the towns all around them so that no one pursued them.

Jacob and all the people with him came to Luz (that is, Bethel) in the land of Canaan. There he built an altar, and he called the place El Bethel, because it was there that God revealed himself to him when he was fleeing from his brother.

Now Deborah, Rebekah’s nurse, died and was buried under the oak outside Bethel. So it was named Allon Bakuth.

After Jacob returned from Paddan Aram, God appeared to him again and blessed him. God said to him, “Your name is Jacob, but you will no longer be called Jacob; your name will be Israel.” So he named him Israel.

And God said to him, “I am God Almighty; be fruitful and increase in number. A nation and a community of nations will come from you, and kings will be among your descendants. The land I gave to Abraham and Isaac I also give to you, and I will give this land to your descendants after you.” Then God went up from him at the place where he had talked with him.

Jacob set up a stone pillar at the place where God had talked with him, and he poured out a drink offering on it; he also poured oil on it. Jacob called the place where God had talked with him Bethel.

★ *Life brings both joy and sorrow. As Jacob’s family grows, he experiences the heartbreak of losing his beloved Rachel in childbirth, and later, the passing of his father Isaac. These twelve sons will become the twelve tribes of Israel.*

Then they moved on from Bethel. While they were still some distance from Ephrath, Rachel began to give birth and had great difficulty. And as she was having great difficulty in childbirth, the midwife said to her, “Don’t despair, for you have another son.” As she breathed her last—for she

was dying—she named her son Ben-Oni. But his father named him Benjamin.

So Rachel died and was buried on the way to Ephrath (that is, Bethlehem). Over her tomb Jacob set up a pillar, and to this day that pillar marks Rachel’s tomb.

Israel moved on again and pitched his tent beyond Migdal Eder. While Israel was living in that region, Reuben went in and slept with his father’s concubine Bilhah, and Israel heard of it.

Jacob had twelve sons: The sons of Leah: Reuben the firstborn of Jacob, Simeon, Levi, Judah, Issachar and Zebulun. The sons of Rachel: Joseph and Benjamin. The sons of Rachel’s servant Bilhah: Dan and Naphtali. The sons of Leah’s servant Zilpah: Gad and Asher. These were the sons of Jacob, who were born to him in Paddan Aram.

Jacob came home to his father Isaac in Mamre, near Kiriath Arba (that is, Hebron), where Abraham and Isaac had stayed. Isaac lived a hundred and eighty years. Then he breathed his last and died and was gathered to his people, old and full of years. And his sons Esau and Jacob buried him.

## DAY 05 READING

★ *The New Testament writers help us understand that these ancient stories aren’t just history - they’re the foundation of faith itself. Paul and the author of Hebrews show us that Abraham’s trust in God’s promises is the pattern for all who would follow God.*

What then shall we say that Abraham, our forefather according to the flesh, discovered in this matter? If, in fact, Abraham was justified by works, he had something to boast about—but not before God. What does Scripture say? “Abraham believed God, and it was credited to him as righteousness.”

Now to the one who works, wages are not credited as a gift but as an obligation. However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness. David says the same thing when he speaks of the blessedness of the one to whom God credits righteousness apart from works: “Blessed are those whose transgressions are forgiven, whose sins are covered. Blessed is the one whose sin the Lord will never count against them.”

Is this blessedness only for the circumcised,

or also for the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness. Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them. And he is then also the father of the circumcised who not only are circumcised but who also follow in the footsteps of the faith that our father Abraham had before he was circumcised.

It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. For if those who depend on the law are heirs, faith means nothing and the promise is worthless, because the law brings wrath. And where there is no law there is no transgression.

Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all. As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not.

Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be." Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah's womb was also dead. Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what he had promised. This is why "it was credited to him as righteousness." The words "it was credited to him" were written not for him alone, but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead. He was delivered over to death for our sins and was raised to life for our justification.

Now faith is confidence in what we hope for and assurance about what we do not see. This is what the ancients were commended for.

By faith we understand that the universe was formed at God's command, so that what is

seen was not made out of what was visible.

By faith Abel brought God a better offering than Cain did. By faith he was commended as righteous, when God spoke well of his offerings. And by faith Abel still speaks, even though he is dead.

By faith Enoch was taken from this life, so that he did not experience death: "He could not be found, because God had taken him away." For before he was taken, he was commended as one who pleased God. And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that is in keeping with faith.

By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God. And by faith even Sarah, who was past childbearing age, was enabled to bear children because she considered him faithful who had made the promise. And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore.

All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had embraced the promises was about to sacrifice his one and only son, even though God had said to him, "It is through Isaac that your offspring will be reckoned." Abraham reasoned that God could even raise the dead, and so in a manner of speaking he did receive

Isaac back from death.

By faith Isaac blessed Jacob and Esau in regard to their future.

By faith Jacob, when he was dying, blessed each of Joseph's sons, and worshiped as he leaned on the top of his staff.

By faith Joseph, when his end was near, spoke about the exodus of the Israelites from Egypt and gave instructions concerning the burial of his bones.

By faith Moses' parents hid him for three months after he was born, because they saw he was no ordinary child, and they were not afraid of the king's edict.

By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. He chose to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin. He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward. By faith he left Egypt, not fearing the king's anger; he persevered because he saw him who is invisible. By faith he kept the Passover and the application of blood, so that the destroyer of the firstborn would not touch the firstborn of Israel.

By faith the people passed through the Red Sea as on dry land; but when the Egyptians tried to do so, they were drowned.

By faith the walls of Jericho fell, after the army had marched around them for seven days.

By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient.

And what more shall I say? I do not have time to tell about Gideon, Barak, Samson and Jephthah, about David and Samuel and the prophets, who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions, quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies. Women received back their dead, raised to life again. There were others who were tortured, refusing to be released so that they might gain an even better resurrection. Some faced jeers and flogging, and even chains and imprisonment. They were put to death by stoning; they were sawed in two; they were killed by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated—the world was not worthy of them. They wandered in deserts and

mountains, living in caves and in holes in the ground.

These were all commended for their faith, yet none of them received what had been promised, since God had planned something better for us so that only together with us would they be made perfect.

Join us for Public Reading of Scripture this week! We offer weekly sessions where we read Scripture together and reflect on God's Word. Check your church communications for times and locations.

## Weekend Message Notes:

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## Discussion Questions for Small Groups

1. Abraham left everything familiar to follow God's call. What might God be calling you to leave behind or step into?
2. Abraham waited 25 years for Isaac. How do you maintain faith when God's promises seem delayed?
3. God tested Abraham by asking him to sacrifice Isaac. What (or who) has God asked you to surrender that revealed your level of trust?
4. Jacob wrestled with God and received a new name. How has your struggle with God changed you?
5. What are some ways that others can encourage you to take steps of faith when you can't see an outcome?

## Family Discussion Questions Week 2

### For Families with Elementary-Age Children:

- What would be hard about moving to a new place where you don't know anyone?
- How do you think Abraham felt waiting so long for baby Isaac?
- What does it mean to trust God even when it's hard?

### For Families with Teens:

- Who are the Christian examples in your life that you see make big steps of faith?
- What's the biggest step of faith you've ever taken or seen someone take?
- How do you handle waiting on God's timing versus growing impatient and making things happen yourself?
- What should we learn from Abraham's story about the relationship between faith and obedience?



## DAY 01 READING

★ *Jacob's family has settled in Canaan, but peace doesn't last long. Family dysfunction reaches new depths when favoritism, jealousy, and prophetic dreams collide. What happens next will take one brother from a pit to a palace, and ultimately save the entire family from starvation.*

Jacob lived in the land where his father had stayed, the land of Canaan.

This is the account of Jacob's family line.

Joseph, a young man of seventeen, was tending the flocks with his brothers, the sons of Bilhah and the sons of Zilpah, his father's wives, and he brought their father a bad report about them.

Now Israel loved Joseph more than any of his other sons, because he had been born to him in his old age; and he made an ornate robe for him. When his brothers saw that their father loved him more than any of them, they hated him and could not speak a kind word to him.

Joseph had a dream, and when he told it to his brothers, they hated him all the more. He said to them, "Listen to this dream I had: We were binding sheaves of grain out in the field when suddenly my sheaf rose and stood upright, while your sheaves gathered around mine and bowed down to it."

His brothers said to him, "Do you intend to reign over us? Will you actually rule us?" And they hated him all the more because of his dream and what he had said.

Then he had another dream, and he told it to his brothers. "Listen," he said, "I had another dream, and this time the sun and moon and eleven stars were bowing down to me."

When he told his father as well as his brothers, his father rebuked him and said, "What is this dream you had? Will your mother and I and your brothers actually come and bow down to the ground before you?" His brothers were jealous of him, but his father kept the matter in mind.

Now his brothers had gone to graze their father's flocks near Shechem, and Israel said to Joseph, "As you know, your brothers are grazing the flocks near Shechem. Come, I am going to send you to them."

"Very well," he replied.

So he said to him, "Go and see if all is well with your brothers and with the flocks, and bring word back to me." Then he sent him off from the Valley of Hebron.

When Joseph arrived at Shechem, a man found him wandering around in the fields and asked him, "What are you looking for?"

He replied, "I'm looking for my brothers. Can you tell me where they are grazing their flocks?"

"They have moved on from here," the man answered. "I heard them say, 'Let's go to Dothan.'"

So Joseph went after his brothers and found them near Dothan. But they saw him in the distance, and before he reached them, they plotted to kill him.

"Here comes that dreamer!" they said to each other. "Come now, let's kill him and throw him into one of these cisterns and say that a ferocious animal devoured him. Then we'll see what comes of his dreams."

When Reuben heard this, he tried to rescue him from their hands. "Let's not take his life," he said. "Don't shed any blood. Throw him into this cistern here in the wilderness, but don't lay a hand on him." Reuben said this to rescue him from them and take him back to his father.

So when Joseph came to his brothers, they stripped him of his robe—the ornate robe he was wearing—and they took him and threw him into the cistern. The cistern was empty; there was no water in it.

As they sat down to eat their meal, they looked up and saw a caravan of Ishmaelites coming from Gilead. Their camels were loaded with spices, balm and myrrh, and they were on their way to take them down to Egypt.

Judah said to his brothers, "What will we gain if we kill our brother and cover up his blood? Come, let's sell him to the Ishmaelites and not lay our hands on him; after all, he is our brother, our own flesh and blood." His brothers agreed.

So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels of silver to the Ishmaelites, who took him to Egypt.

When Reuben returned to the cistern and saw that Joseph was not there, he tore his clothes. He went back to his brothers and said, "The boy isn't

there! Where can I turn now?"

Then they got Joseph's robe, slaughtered a goat and dipped the robe in the blood. They took the ornate robe back to their father and said, "We found this. Examine it to see whether it is your son's robe."

He recognized it and said, "It is my son's robe! Some ferocious animal has devoured him. Joseph has surely been torn to pieces."

Then Jacob tore his clothes, put on sackcloth and mourned for his son many days. All his sons and daughters came to comfort him, but he refused to be comforted. "No," he said, "I will continue to mourn until I join my son in the grave." So his father wept for him.

Meanwhile, the Midianites sold Joseph in Egypt to Potiphar, one of Pharaoh's officials, the captain of the guard.

*★ Sold as a slave in a foreign land, Joseph could have given up. Instead, God's presence transforms every situation Joseph enters, until a false accusation lands him in prison. Even there, God is working out a plan that will save nations.*

Now Joseph had been taken down to Egypt. Potiphar, an Egyptian who was one of Pharaoh's officials, the captain of the guard, bought him from the Ishmaelites who had taken him there.

The Lord was with Joseph so that he prospered, and he lived in the house of his Egyptian master. When his master saw that the Lord was with him and that the Lord gave him success in everything he did, Joseph found favor in his eyes and became his attendant. Potiphar put him in charge of his household, and he entrusted to his care everything he owned. From the time he put him in charge of his household and of all that he owned, the Lord blessed the household of the Egyptian because of Joseph. The blessing of the Lord was on everything Potiphar had, both in the house and in the field. So Potiphar left everything he had in Joseph's care; with Joseph in charge, he did not concern himself with anything except the food he ate.

Now Joseph was well-built and handsome, and after a while his master's wife took notice of Joseph and said, "Come to bed with me!"

But he refused. "With me in charge," he told her, "my master does not concern himself with anything in the house; everything he owns he has entrusted to my care. No one is greater in this house than I am. My master has withheld nothing

from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?" And though she spoke to Joseph day after day, he refused to go to bed with her or even be with her.

One day he went into the house to attend to his duties, and none of the household servants was inside. She caught him by his cloak and said, "Come to bed with me!" But he left his cloak in her hand and ran out of the house.

When she saw that he had left his cloak in her hand and had run out of the house, she called her household servants. "Look," she said to them, "this Hebrew has been brought to us to make sport of us! He came in here to sleep with me, but I screamed. When he heard me scream for help, he left his cloak beside me and ran out of the house."

She kept his cloak beside her until his master came home. Then she told him this story: "That Hebrew slave you brought us came to me to make sport of me. But as soon as I screamed for help, he left his cloak beside me and ran out of the house."

When his master heard the story his wife told him, saying, "This is how your slave treated me," he burned with anger. Joseph's master took him and put him in prison, the place where the king's prisoners were confined.

But while Joseph was there in the prison, the Lord was with him; he showed him kindness and granted him favor in the eyes of the prison warden. So the warden put Joseph in charge of all those held in the prison, and he was made responsible for all that was done there. The warden paid no attention to anything under Joseph's care, because the Lord was with Joseph and gave him success in whatever he did.

*★ Years pass in prison. Then Pharaoh has troubling dreams that none of his wise men can interpret. Suddenly, a former prisoner remembers the Hebrew slave who accurately interpreted dreams. In one day, Joseph goes from the dungeon to the palace.*

When two full years had passed, Pharaoh had a dream: He was standing by the Nile, when out of the river there came up seven cows, sleek and fat, and they grazed among the reeds. After them, seven other cows, ugly and gaunt, came up out of the Nile and stood beside those on the riverbank. And the cows that were ugly and gaunt ate up the seven sleek, fat cows. Then Pharaoh

woke up.

He fell asleep again and had a second dream: Seven heads of grain, healthy and good, were growing on a single stalk. After them, seven other heads of grain sprouted—thin and scorched by the east wind. The thin heads of grain swallowed up the seven healthy, full heads. Then Pharaoh woke up; it had been a dream.

In the morning his mind was troubled, so he sent for all the magicians and wise men of Egypt. Pharaoh told them his dreams, but no one could interpret them for him.

Then the chief cupbearer said to Pharaoh, “Today I am reminded of my shortcomings. Pharaoh was once angry with his servants, and he imprisoned me and the chief baker in the house of the captain of the guard. Each of us had a dream the same night, and each dream had a meaning of its own. Now a young Hebrew was there with us, a servant of the captain of the guard. We told him our dreams, and he interpreted them for us, giving each man the interpretation of his dream. And things turned out exactly as he interpreted them to us: I was restored to my position, and the other man was impaled.”

So Pharaoh sent for Joseph, and he was quickly brought from the dungeon. When he had shaved and changed his clothes, he came before Pharaoh.

Pharaoh said to Joseph, “I had a dream, and no one can interpret it. But I have heard it said of you that when you hear a dream you can interpret it.”

“I cannot do it,” Joseph replied to Pharaoh, “but God will give Pharaoh the answer he desires.”

Then Pharaoh said to Joseph, “In my dream I was standing on the bank of the Nile, when out of the river there came up seven cows, fat and sleek, and they grazed among the reeds. After them, seven other cows came up—scrawny and very ugly and lean. I had never seen such ugly cows in all the land of Egypt. The lean, ugly cows ate up the seven fat cows that came up first. But even after they ate them, no one could tell that they had done so; they looked just as ugly as before. Then I woke up.

“In my dream I saw seven heads of grain, full and good, growing on a single stalk. After them, seven other heads sprouted—withered and thin and scorched by the east wind. The thin heads of grain swallowed up the seven good heads. I told this to the magicians, but none of them could explain it to me.”

Then Joseph said to Pharaoh, “The dreams

of Pharaoh are one and the same. God has revealed to Pharaoh what he is about to do. The seven good cows are seven years, and the seven good heads of grain are seven years; it is one and the same dream. The seven lean, ugly cows that came up afterward are seven years, and so are the seven worthless heads of grain scorched by the east wind: They are seven years of famine.

“It is just as I said to Pharaoh: God has shown Pharaoh what he is about to do. Seven years of great abundance are coming throughout the land of Egypt, but seven years of famine will follow them. Then all the abundance in Egypt will be forgotten, and the famine will ravage the land. The abundance in the land will not be remembered, because the famine that follows it will be so severe. The reason the dream was given to Pharaoh in two forms is that the matter has been firmly decided by God, and God will do it soon.

“And now let Pharaoh look for a discerning and wise man and put him in charge of the land of Egypt. Let Pharaoh appoint commissioners over the land to take a fifth of the harvest of Egypt during the seven years of abundance. They should collect all the food of these good years that are coming and store up the grain under the authority of Pharaoh, to be kept in the cities for food. This food should be held in reserve for the country, to be used during the seven years of famine that will come upon Egypt, so that the country may not be ruined by the famine.”

The plan seemed good to Pharaoh and to all his officials. So Pharaoh asked them, “Can we find anyone like this man, one in whom is the spirit of God?”

Then Pharaoh said to Joseph, “Since God has made all this known to you, there is no one so discerning and wise as you. You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you.”

So Pharaoh said to Joseph, “I hereby put you in charge of the whole land of Egypt.” Then Pharaoh took his signet ring from his finger and put it on Joseph’s finger. He dressed him in robes of fine linen and put a gold chain around his neck. He had him ride in a chariot as his second-in-command, and people shouted before him, “Make way!” Thus he put him in charge of the whole land of Egypt.

Then Pharaoh said to Joseph, “I am Pharaoh, but without your word no one will lift hand or foot in all Egypt.” Pharaoh gave Joseph the

name Zaphenath-Paneah and gave him Asenath daughter of Potiphera, priest of On, to be his wife. And Joseph went throughout the land of Egypt.

Joseph was thirty years old when he entered the service of Pharaoh king of Egypt. And Joseph went out from Pharaoh's presence and traveled throughout Egypt. During the seven years of abundance the land produced plentifully. Joseph collected all the food produced in those seven years of abundance in Egypt and stored it in the cities. In each city he put the food grown in the fields surrounding it. Joseph stored up huge quantities of grain, like the sand of the sea; it was so much that he stopped keeping records because it was beyond measure.

Before the years of famine came, two sons were born to Joseph by Asenath daughter of Potiphera, priest of On. Joseph named his firstborn Manasseh and said, "It is because God has made me forget all my trouble and all my father's household." The second son he named Ephraim and said, "It is because God has made me fruitful in the land of my suffering."

The seven years of abundance in Egypt came to an end, and the seven years of famine began, just as Joseph had said. There was famine in all the other lands, but in the whole land of Egypt there was food. When all Egypt began to feel the famine, the people cried to Pharaoh for food. Then Pharaoh told all the Egyptians, "Go to Joseph and do what he tells you."

When the famine had spread over the whole country, Joseph opened all the storehouses and sold grain to the Egyptians, for the famine was severe throughout Egypt. And all the world came to Egypt to buy grain from Joseph, because the famine was severe everywhere.

## DAY 02 READING

★ *The famine reaches Canaan, forcing Jacob's sons to travel to Egypt for grain. They don't recognize the powerful Egyptian official before them as the brother they sold into slavery twenty years earlier. But Joseph recognizes them, and he has a choice to make: revenge or redemption?*

When Jacob learned that there was grain in Egypt, he said to his sons, "Why do you just keep looking at each other?" He continued, "I have heard that there is grain in Egypt. Go down there and buy some for us, so that we may live and not

die."

Then ten of Joseph's brothers went down to buy grain from Egypt. But Jacob did not send Benjamin, Joseph's brother, with the others, because he was afraid that harm might come to him. So Israel's sons were among those who went to buy grain, for there was famine in the land of Canaan also.

Now Joseph was the governor of the land, the person who sold grain to all its people. So when Joseph's brothers arrived, they bowed down to him with their faces to the ground. As soon as Joseph saw his brothers, he recognized them, but he pretended to be a stranger and spoke harshly to them. "Where do you come from?" he asked.

"From the land of Canaan," they replied, "to buy food."

Although Joseph recognized his brothers, they did not recognize him. Then he remembered his dreams about them and said to them, "You are spies! You have come to see where our land is unprotected."

"No, my lord," they answered. "Your servants have come to buy food. We are all the sons of one man. Your servants are honest men, not spies."

"No!" he said to them. "You have come to see where our land is unprotected."

But they replied, "Your servants were twelve brothers, the sons of one man, who lives in the land of Canaan. The youngest is now with our father, and one is no more."

Joseph said to them, "It is just as I told you: You are spies! And this is how you will be tested: As surely as Pharaoh lives, you will not leave this place unless your youngest brother comes here. Send one of your number to get your brother; the rest of you will be kept in prison, so that your words may be tested to see if you are telling the truth. If you are not, then as surely as Pharaoh lives, you are spies!" And he put them all in custody for three days.

On the third day, Joseph said to them, "Do this and you will live, for I fear God: If you are honest men, let one of your brothers stay here in prison, while the rest of you go and take grain back for your starving households. But you must bring your youngest brother to me, so that your words may be verified and that you may not die." This they proceeded to do.

They said to one another, "Surely we are being punished because of our brother. We saw how distressed he was when he pleaded with us

for his life, but we would not listen; that's why this distress has come on us."

Reuben replied, "Didn't I tell you not to sin against the boy? But you wouldn't listen! Now we must give an accounting for his blood." They did not realize that Joseph could understand them, since he was using an interpreter.

He turned away from them and began to weep, but then came back and spoke to them again. He had Simeon taken from them and bound before their eyes.

Joseph gave orders to fill their bags with grain, to put each man's silver back in his sack, and to give them provisions for their journey. After this was done for them, they loaded their grain on their donkeys and left.

At the place where they stopped for the night one of them opened his sack to get feed for his donkey, and he saw his silver in the mouth of his sack. "My silver has been returned," he said to his brothers. "Here it is in my sack."

Their hearts sank and they turned to each other trembling and said, "What is this that God has done to us?"

When they came to their father Jacob in the land of Canaan, they told him all that had happened to them. They said, "The man who is lord over the land spoke harshly to us and treated us as though we were spying on the land. But we said to him, 'We are honest men; we are not spies. We were twelve brothers, sons of one father. One is no more, and the youngest is now with our father in Canaan.'

"Then the man who is lord over the land said to us, 'This is how I will know whether you are honest men: Leave one of your brothers here with me, and take food for your starving households and go. But bring your youngest brother to me so I will know that you are not spies but honest men. Then I will give your brother back to you, and you can trade in the land.'"

As they were emptying their sacks, there in each man's sack was his pouch of silver! When they and their father saw the money pouches, they were frightened. Their father Jacob said to them, "You have deprived me of my children. Joseph is no more and Simeon is no more, and now you want to take Benjamin. Everything is against me!"

Then Reuben said to his father, "You may put both of my sons to death if I do not bring him back to you. Entrust him to my care, and I will bring him back."

But Jacob said, "My son will not go down

there with you; his brother is dead and he is the only one left. If harm comes to him on the journey you are taking, you will bring my gray head down to the grave in sorrow."

Now the famine was still severe in the land. So when they had eaten all the grain they had brought from Egypt, their father said to them, "Go back and buy us a little more food."

But Judah said to him, "The man warned us solemnly, 'You will not see my face again unless your brother is with you.' If you will send our brother along with us, we will go down and buy food for you. But if you will not send him, we will not go down, because the man said to us, 'You will not see my face again unless your brother is with you.'"

Israel asked, "Why did you bring this trouble on me by telling the man you had another brother?"

They replied, "The man questioned us closely about ourselves and our family. 'Is your father still living?' he asked us. 'Do you have another brother?' We simply answered his questions. How were we to know he would say, 'Bring your brother down here?'"

Then Judah said to Israel his father, "Send the boy along with me and we will go at once, so that we and you and our children may live and not die. I myself will guarantee his safety; you can hold me personally responsible for him. If I do not bring him back to you and set him here before you, I will bear the blame before you all my life. As it is, if we had not delayed, we could have gone and returned twice."

Then their father Israel said to them, "If it must be, then do this: Put some of the best products of the land in your bags and take them down to the man as a gift—a little balm and a little honey, some spices and myrrh, some pistachio nuts and almonds. Take double the amount of silver with you, for you must return the silver that was put back into the mouths of your sacks. Perhaps it was a mistake. Take your brother also and go back to the man at once. And may God Almighty grant you mercy before the man so that he will let your other brother and Benjamin come back with you. As for me, if I am bereaved, I am bereaved."

So the men took the gifts and double the amount of silver, and Benjamin also. They hurried down to Egypt and presented themselves to Joseph. When Joseph saw Benjamin with them, he said to the steward of his house, "Take these men to my house, slaughter an animal and prepare a

meal; they are to eat with me at noon.”

The man did as Joseph told him and took the men to Joseph’s house. Now the men were frightened when they were taken to his house. They thought, “We were brought here because of the silver that was put back into our sacks the first time. He wants to attack us and overpower us and seize us as slaves and take our donkeys.”

So they went up to Joseph’s steward and spoke to him at the entrance to the house. “We beg your pardon, our lord,” they said, “we came down here the first time to buy food. But at the place where we stopped for the night we opened our sacks and each of us found his silver—the exact weight—in the mouth of his sack. So we have brought it back with us. We have also brought additional silver with us to buy food. We don’t know who put our silver in our sacks.”

“It’s all right,” he said. “Don’t be afraid. Your God, the God of your father, has given you treasure in your sacks; I received your silver.” Then he brought Simeon out to them.

The steward took the men into Joseph’s house, gave them water to wash their feet and provided fodder for their donkeys. They prepared their gifts for Joseph’s arrival at noon, because they had heard that they were to eat there.

When Joseph came home, they presented to him the gifts they had brought into the house, and they bowed down before him to the ground. He asked them how they were, and then he said, “How is your aged father you told me about? Is he still living?”

They replied, “Your servant our father is still alive and well.” And they bowed down, prostrating themselves before him.

As he looked about and saw his brother Benjamin, his own mother’s son, he asked, “Is this your youngest brother, the one you told me about?” And he said, “God be gracious to you, my son.” Deeply moved at the sight of his brother, Joseph hurried out and looked for a place to weep. He went into his private room and wept there.

After he had washed his face, he came out and, controlling himself, said, “Serve the food.”

They served him by himself, the brothers by themselves, and the Egyptians who ate with him by themselves, because Egyptians could not eat with Hebrews, for that is detestable to Egyptians. The men had been seated before him in the order of their ages, from the firstborn to the youngest; and they looked at each other in astonishment. When portions were served to them from Joseph’s

table, Benjamin’s portion was five times as much as anyone else’s. So they feasted and drank freely with him.

## DAY 03 READING

★ *Joseph isn’t ready to reveal himself yet. He devises one final test to see if his brothers have changed. Will they abandon Benjamin as they once abandoned him?*

Now Joseph gave these instructions to the steward of his house: “Fill the men’s sacks with as much food as they can carry, and put each man’s silver in the mouth of his sack. Then put my cup, the silver one, in the mouth of the youngest one’s sack, along with the silver for his grain.” And he did as Joseph said.

As morning dawned, the men were sent on their way with their donkeys. They had not gone far from the city when Joseph said to his steward, “Go after those men at once, and when you catch up with them, say to them, ‘Why have you repaid good with evil? Isn’t this the cup my master drinks from and also uses for divination? This is a wicked thing you have done.’”

When he caught up with them, he repeated these words to them. But they said to him, “Why does my lord say such things? Far be it from your servants to do anything like that! We even brought back to you from the land of Canaan the silver we found inside the mouths of our sacks. So why would we steal silver or gold from your master’s house? If any of your servants is found to have it, he will die; and the rest of us will become my lord’s slaves.”

“Very well, then,” he said, “let it be as you say. Whoever is found to have it will become my slave; the rest of you will be free from blame.”

Each of them quickly lowered his sack to the ground and opened it. Then the steward proceeded to search, beginning with the oldest and ending with the youngest. And the cup was found in Benjamin’s sack. At this, they tore their clothes. Then they all loaded their donkeys and returned to the city.

Joseph was still in the house when Judah and his brothers came in, and they threw themselves to the ground before him. Joseph said to them, “What is this you have done? Don’t you know that a man like me can find things out by divination?”

“What can we say to my lord?” Judah replied. “What can we say? How can we prove our innocence? God has uncovered your servants’ guilt. We are now my lord’s slaves—we ourselves and the one who was found to have the cup.”

But Joseph said, “Far be it from me to do such a thing! Only the man who was found to have the cup will become my slave. The rest of you, go back to your father in peace.”

Then Judah went up to him and said: “Pardon your servant, my lord, let me speak a word to my lord. Do not be angry with your servant, though you are equal to Pharaoh himself. My lord asked his servants, ‘Do you have a father or a brother?’ And we answered, ‘We have an aged father, and there is a young son born to him in his old age. His brother is dead, and he is the only one of his mother’s sons left, and his father loves him.’

“Then you said to your servants, ‘Bring him down to me so I can see him for myself.’ And we said to my lord, ‘The boy cannot leave his father; if he leaves him, his father will die.’ But you told your servants, ‘Unless your youngest brother comes down with you, you will not see my face again.’ When we went back to your servant my father, we told him what my lord had said.

“Then our father said, ‘Go back and buy a little more food.’ But we said, ‘We cannot go down. Only if our youngest brother is with us will we go. We cannot see the man’s face unless our youngest brother is with us.’

“Your servant my father said to us, ‘You know that my wife bore me two sons. One of them went away from me, and I said, “He has surely been torn to pieces.” And I have not seen him since. If you take this one from me too and harm comes to him, you will bring my gray head down to the grave in misery.’

“So now, if the boy is not with us when I go back to your servant my father, and if my father, whose life is closely bound up with the boy’s life, sees that the boy isn’t there, he will die. Your servants will bring the gray head of our father down to the grave in sorrow. Your servant guaranteed the boy’s safety to my father. I said, ‘If I do not bring him back to you, I will bear the blame before you, my father, all my life!’

“Now then, please let your servant remain here as my lord’s slave in place of the boy, and let the boy return with his brothers. How can I go back to my father if the boy is not with me? No! Do not let me see the misery that would come on my father.”

★ *Judah’s willingness to sacrifice himself for Benjamin - the same brother who replaced Joseph as their father’s favorite, proves the brothers have changed. Joseph can no longer contain his emotions. The moment of revelation has come.*

Then Joseph could no longer control himself before all his attendants, and he cried out, “Have everyone leave my presence!” So there was no one with Joseph when he made himself known to his brothers. And he wept so loudly that the Egyptians heard him, and Pharaoh’s household heard about it.

Joseph said to his brothers, “I am Joseph! Is my father still living?” But his brothers were not able to answer him, because they were terrified at his presence.

Then Joseph said to his brothers, “Come close to me.” When they had done so, he said, “I am your brother Joseph, the one you sold into Egypt! And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you. For two years now there has been famine in the land, and for the next five years there will be no plowing and reaping. But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance.

“So then, it was not you who sent me here, but God. He made me father to Pharaoh, lord of his entire household and ruler of all Egypt. Now hurry back to my father and say to him, “This is what your son Joseph says: God has made me lord of all Egypt. Come down to me; don’t delay. You shall live in the region of Goshen and be near me—you, your children and grandchildren, your flocks and herds, and all you have. I will provide for you there, because five years of famine are still to come. Otherwise you and your household and all who belong to you will become destitute.’

“You can see for yourselves, and so can my brother Benjamin, that it is really I who am speaking to you. Tell my father about all the honor accorded me in Egypt and about everything you have seen. And bring my father down here quickly.”

Then he threw his arms around his brother Benjamin and wept, and Benjamin embraced him, weeping. And he kissed all his brothers and wept over them. Afterward his brothers talked with him.

When the news reached Pharaoh’s palace that Joseph’s brothers had come, Pharaoh and all his officials were pleased. Pharaoh said to Joseph, “Tell your brothers, ‘Do this: Load your animals

and return to the land of Canaan, and bring your father and your families back to me. I will give you the best of the land of Egypt and you can enjoy the fat of the land.’

“You are also directed to tell them, ‘Do this: Take some carts from Egypt for your children and your wives, and get your father and come. Never mind about your belongings, because the best of all Egypt will be yours.’”

So the sons of Israel did this. Joseph gave them carts, as Pharaoh had commanded, and he also gave them provisions for their journey. To each of them he gave new clothing, but to Benjamin he gave three hundred shekels of silver and five sets of clothes. And this is what he sent to his father: ten donkeys loaded with the best things of Egypt, and ten female donkeys loaded with grain and bread and other provisions for his journey. Then he sent his brothers away, and as they were leaving he said to them, “Don’t quarrel on the way!”

So they went up out of Egypt and came to their father Jacob in the land of Canaan. They told him, “Joseph is still alive! In fact, he is ruler of all Egypt.” Jacob was stunned; he did not believe them. But when they told him everything Joseph had said to them, and when he saw the carts Joseph had sent to carry him back, the spirit of their father Jacob revived. And Israel said, “I’m convinced! My son Joseph is still alive. I will go and see him before I die.”

## DAY 04 READING

★ *The family that was torn apart by jealousy and betrayal is reunited by forgiveness and God’s providence. Jacob’s clan moves to Egypt, setting the stage for their growth into a nation and their eventual exodus.*

So Israel set out with all that was his, and when he reached Beersheba, he offered sacrifices to the God of his father Isaac.

And God spoke to Israel in a vision at night and said, “Jacob! Jacob!”

“Here I am,” he replied.

“I am God, the God of your father,” he said. “Do not be afraid to go down to Egypt, for I will make you into a great nation there. I will go down to Egypt with you, and I will surely bring you back again. And Joseph’s own hand will close your eyes.”

Then Jacob left Beersheba, and Israel’s

sons took their father Jacob and their children and their wives in the carts that Pharaoh had sent to transport him. So Jacob and all his offspring went to Egypt, taking with them their livestock and the possessions they had acquired in Canaan. Jacob brought with him to Egypt his sons and grandsons and his daughters and granddaughters—all his offspring.

These are the names of the sons of Israel (Jacob and his descendants) who went to Egypt:

Reuben the firstborn of Jacob. The sons of Reuben: Hanok, Pallu, Hezron and Karmi. The sons of Simeon: Jemuel, Jamin, Ohad, Jakin, Zohar and Shaul the son of a Canaanite woman. The sons of Levi: Gershon, Kohath and Merari. The sons of Judah: Er, Onan, Shelah, Perez and Zerah (but Er and Onan had died in the land of Canaan). The sons of Perez: Hezron and Hamul. The sons of Issachar: Tola, Puah, Jashub and Shimron. The sons of Zebulun: Sered, Elon and Jahleel. These were the sons Leah bore to Jacob in Paddan Aram, besides his daughter Dinah. These sons and daughters of his were thirty-three in all.

The sons of Gad: Zephon, Haggi, Shuni, Ezbon, Eri, Arodi and Areli. The sons of Asher: Imnah, Ishvah, Ishvi and Beriah. Their sister was Serah. The sons of Beriah: Heber and Malkiel. These were the children born to Jacob by Zilpah, whom Laban had given to his daughter Leah—sixteen in all.

The sons of Jacob’s wife Rachel: Joseph and Benjamin. In Egypt, Manasseh and Ephraim were born to Joseph by Asenath daughter of Potiphera, priest of On. The sons of Benjamin: Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim and Ard. These were the sons of Rachel who were born to Jacob—fourteen in all.

The son of Dan: Hushim. The sons of Naphtali: Jahziel, Guni, Jezer and Shillem. These were the sons born to Jacob by Bilhah, whom Laban had given to his daughter Rachel—seven in all.

All those who went to Egypt with Jacob—those who were his direct descendants, not counting his sons’ wives—numbered sixty-six persons. With the two sons who had been born to Joseph in Egypt, the members of Jacob’s family, which went to Egypt, were seventy in all.

Now Jacob sent Judah ahead of him to Joseph to get directions to Goshen. When they arrived in the region of Goshen, Joseph had his chariot made ready and went to Goshen to meet his father Israel. As soon as Joseph appeared

before him, he threw his arms around his father and wept for a long time.

Israel said to Joseph, “Now I am ready to die, since I have seen for myself that you are still alive.”

Then Joseph said to his brothers and to his father’s household, “I will go up and speak to Pharaoh and will say to him, ‘My brothers and my father’s household, who were living in the land of Canaan, have come to me. The men are shepherds; they tend livestock, and they have brought along their flocks and herds and everything they own.’ When Pharaoh calls you in and asks, ‘What is your occupation?’ you should answer, ‘Your servants have tended livestock from our boyhood on, just as our fathers did.’ Then you will be allowed to settle in the region of Goshen, for all shepherds are detestable to the Egyptians.”

Joseph went and told Pharaoh, “My father and brothers, with their flocks and herds and everything they own, have come from the land of Canaan and are now in Goshen.” He chose five of his brothers and presented them before Pharaoh.

Pharaoh asked the brothers, “What is your occupation?”

“Your servants are shepherds,” they replied to Pharaoh, “just as our fathers were.” They also said to him, “We have come to live here for a while, because the famine is severe in Canaan and your servants’ flocks have no pasture. So now, please let your servants settle in Goshen.”

Pharaoh said to Joseph, “Your father and your brothers have come to you, and the land of Egypt is before you; settle your father and your brothers in the best part of the land. Let them live in Goshen. And if you know of any among them with special ability, put them in charge of my own livestock.”

Then Joseph brought his father Jacob in and presented him before Pharaoh. After Jacob blessed Pharaoh, Pharaoh asked him, “How old are you?”

And Jacob said to Pharaoh, “The years of my pilgrimage are a hundred and thirty. My years have been few and difficult, and they do not equal the years of the pilgrimage of my fathers.” Then Jacob blessed Pharaoh and went out from his presence.

So Joseph settled his father and his brothers in Egypt and gave them property in the best part of the land, the district of Rameses, as Pharaoh directed. Joseph also provided his father and his brothers and all his father’s household with food,

according to the number of their children.

★ *As the famine continues, Joseph’s administrative genius not only saves Egypt but consolidates Pharaoh’s power. Meanwhile, Israel’s family flourishes in Goshen, protected and provided for.*

There was no food, however, in the whole region because the famine was severe; both Egypt and Canaan wasted away because of the famine. Joseph collected all the money that was to be found in Egypt and Canaan in payment for the grain they were buying, and he brought it to Pharaoh’s palace. When the money of the people of Egypt and Canaan was gone, all Egypt came to Joseph and said, “Give us food. Why should we die before your eyes? Our money is all gone.”

“Then bring your livestock,” said Joseph. “I will sell you food in exchange for your livestock, since your money is gone.” So they brought their livestock to Joseph, and he gave them food in exchange for their horses, their sheep and goats, their cattle and donkeys. And he brought them through that year with food in exchange for all their livestock.

When that year was over, they came to him the following year and said, “We cannot hide from our lord the fact that since our money is gone and our livestock belongs to you, there is nothing left for our lord except our bodies and our land. Why should we perish before your eyes—we and our land as well? Buy us and our land in exchange for food, and we with our land will be in bondage to Pharaoh. Give us seed so that we may live and not die, and that the land may not become desolate.”

So Joseph bought all the land in Egypt for Pharaoh. The Egyptians, one and all, sold their fields, because the famine was too severe for them. The land became Pharaoh’s, and Joseph reduced the people to servitude, from one end of Egypt to the other. However, he did not buy the land of the priests, because they received a regular allotment from Pharaoh and had food enough from the allotment Pharaoh gave them. That is why they did not sell their land.

Joseph said to the people, “Now that I have bought you and your land today for Pharaoh, here is seed for you so you can plant the ground. But when the crop comes in, give a fifth of it to Pharaoh. The other four-fifths you may keep as seed for the fields and as food for yourselves and your households and your children.”

“You have saved our lives,” they said. “May

we find favor in the eyes of our lord; we will be in bondage to Pharaoh.”

So Joseph established it as a law concerning land in Egypt—still in force today—that a fifth of the produce belongs to Pharaoh. It was only the land of the priests that did not become Pharaoh’s.

Now the Israelites settled in Egypt in the region of Goshen. They acquired property there and were fruitful and increased greatly in number.

Jacob lived in Egypt seventeen years, and the years of his life were a hundred and forty-seven. When the time drew near for Israel to die, he called for his son Joseph and said to him, “If I have found favor in your eyes, put your hand under my thigh and promise that you will show me kindness and faithfulness. Do not bury me in Egypt, but when I rest with my fathers, carry me out of Egypt and bury me where they are buried.”

“I will do as you say,” he said.

“Swear to me,” he said. Then Joseph swore to him, and Israel worshiped as he leaned on the top of his staff.

## DAY 05 READING

★ *As Jacob nears death, he adopts Joseph’s sons as his own and gives them the blessing of the firstborn. Once again in this family’s story, the younger receives the greater blessing - God’s ways are not man’s ways.*

Some time later Joseph was told, “Your father is ill.” So he took his two sons Manasseh and Ephraim along with him. When Jacob was told, “Your son Joseph has come to you,” Israel rallied his strength and sat up on the bed.

Jacob said to Joseph, “God Almighty appeared to me at Luz in the land of Canaan, and there he blessed me and said to me, ‘I am going to make you fruitful and increase your numbers. I will make you a community of peoples, and I will give this land as an everlasting possession to your descendants after you.’

“Now then, your two sons born to you in Egypt before I came to you here will be reckoned as mine; Ephraim and Manasseh will be mine, just as Reuben and Simeon are mine. Any children born to you after them will be yours; in the territory they inherit they will be reckoned under the names of their brothers. As I was returning from Paddan, to my sorrow Rachel died in the land of Canaan while we were still on the way, a little distance

from Ephrath. So I buried her there beside the road to Ephrath” (that is, Bethlehem).

When Israel saw the sons of Joseph, he asked, “Who are these?”

“They are the sons God has given me here,” Joseph said to his father.

Then Israel said, “Bring them to me so I may bless them.”

Now Israel’s eyes were failing because of old age, and he could hardly see. So Joseph brought his sons close to him, and his father kissed them and embraced them.

Israel said to Joseph, “I never expected to see your face again, and now God has allowed me to see your children too.”

Then Joseph removed them from Israel’s knees and bowed down with his face to the ground. And Joseph took both of them, Ephraim on his right toward Israel’s left hand and Manasseh on his left toward Israel’s right hand, and brought them close to him. But Israel reached out his right hand and put it on Ephraim’s head, though he was the younger, and crossing his arms, he put his left hand on Manasseh’s head, even though Manasseh was the firstborn.

Then he blessed Joseph and said, “May the God before whom my fathers Abraham and Isaac walked faithfully, the God who has been my shepherd all my life to this day, the Angel who has delivered me from all harm—may he bless these boys. May they be called by my name and the names of my fathers Abraham and Isaac, and may they increase greatly on the earth.”

When Joseph saw his father placing his right hand on Ephraim’s head he was displeased; so he took hold of his father’s hand to move it from Ephraim’s head to Manasseh’s head. Joseph said to him, “No, my father, this one is the firstborn; put your right hand on his head.”

But his father refused and said, “I know, my son, I know. He too will become a people, and he too will become great. Nevertheless, his younger brother will be greater than he, and his descendants will become a group of nations.” He blessed them that day and said, “In your name will Israel pronounce this blessing: ‘May God make you like Ephraim and Manasseh.’” So he put Ephraim ahead of Manasseh.

Then Israel said to Joseph, “I am about to die, but God will be with you and take you back to the land of your fathers. And to you I give one more ridge of land than to your brothers, the ridge I took from the Amorites with my sword and my

bow.”

★ *Jacob dies and is buried with his fathers in Canaan. The brothers fear Joseph’s revenge now that their father is gone, but Joseph’s response reveals the profound truth of this entire saga: what humans intend for evil, God can transform for good.*

Joseph threw himself on his father and wept over him and kissed him. Then Joseph directed the physicians in his service to embalm his father Israel. So the physicians embalmed him, taking a full forty days, for that was the time required for embalming. And the Egyptians mourned for him seventy days.

When the days of mourning had passed, Joseph said to Pharaoh’s court, “If I have found favor in your eyes, speak to Pharaoh for me. Tell him, ‘My father made me swear an oath and said, ‘I am about to die; bury me in the tomb I dug for myself in the land of Canaan.’ Now let me go up and bury my father; then I will return.’”

Pharaoh said, “Go up and bury your father, as he made you swear to do.”

So Joseph went up to bury his father. All Pharaoh’s officials accompanied him—the dignitaries of his court and all the dignitaries of Egypt—besides all the members of Joseph’s household and his brothers and those belonging to his father’s household. Only their children and their flocks and herds were left in Goshen. Chariots and horsemen also went up with him. It was a very large company.

When they reached the threshing floor of Atad, near the Jordan, they lamented loudly and bitterly; and there Joseph observed a seven-day period of mourning for his father. When the Canaanites who lived there saw the mourning at the threshing floor of Atad, they said, “The Egyptians are holding a solemn ceremony of mourning.” That is why that place near the Jordan is called Abel Mizraim.

So Jacob’s sons did as he had commanded them: They carried him to the land of Canaan and buried him in the cave in the field of Machpelah, near Mamre, which Abraham had bought along with the field as a burial place from Ephron the Hittite. After burying his father, Joseph returned to Egypt, together with his brothers and all the others who had gone with him to bury his father.

When Joseph’s brothers saw that their father was dead, they said, “What if Joseph holds

a grudge against us and pays us back for all the wrongs we did to him?” So they sent word to Joseph, saying, “Your father left these instructions before he died: ‘This is what you are to say to Joseph: I ask you to forgive your brothers the sins and the wrongs they committed in treating you so badly.’ Now please forgive the sins of the servants of the God of your father.” When their message came to him, Joseph wept.

His brothers then came and threw themselves down before him. “We are your slaves,” they said.

But Joseph said to them, “Don’t be afraid. Am I in the place of God? You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives. So then, don’t be afraid. I will provide for you and your children.” And he reassured them and spoke kindly to them.

Joseph stayed in Egypt, along with all his father’s family. He lived a hundred and ten years and saw the third generation of Ephraim’s children. Also the children of Makir son of Manasseh were placed at birth on Joseph’s knees.

Then Joseph said to his brothers, “I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob.” And Joseph made the Israelites swear an oath and said, “God will surely come to your aid, and then you must carry my bones up from this place.”

So Joseph died at the age of a hundred and ten. And after they embalmed him, he was placed in a coffin in Egypt.

★ *Joseph’s story ends with a coffin in Egypt, but his faith looks forward to a promise yet to be fulfilled. The family of seventy that came to Egypt will become a nation of millions. And though they will face slavery and suffering, God will indeed come to their aid, just as Joseph believed. The story of redemption continues.*

Join us for our Public Reading of Scripture this week! We offer weekly sessions where we read Scripture together and reflect on God’s Word. Check your church communications for times and locations.

## Weekend Message Notes:

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## Discussion Questions for Small Groups

1. Joseph's dreams caused family conflict. How do you handle moments when God gives you a vision for something that others don't understand?
2. Joseph maintained his integrity in Potiphar's house and prison. What helps you stay faithful when life is unfair?
3. Joseph said, "You meant it for harm, but God meant it for good." Looking back, when have you seen God bring good out of a hard or painful experience?
4. Joseph forgave his brothers completely. Who might God be calling you to forgive?
5. How is God currently using your gifts to redemptively bless others like Joseph did, even in difficult circumstances?

## Family Discussion Questions Week 3

### For Families with Elementary-Age Children:

- How do you think Joseph felt when his brothers were mean to him?
- What helped Joseph do the right thing even when things were hard?
- How did God use something bad to do something good?

### For Families with Teens:

- How do you prioritize integrity when no one is watching?
- What's the difference between forgiveness and reconciliation? How did Joseph demonstrate both?
- How does Joseph's story help you trust God's sovereignty (supreme power or authority) over your circumstances?
- This story highlights family dynamics. What's one practical takeaway for our family?



## DAY 01 READING

★ *Centuries have passed since Joseph's death. The family of seventy has exploded into a nation of millions. But prosperity has turned to slavery, and the Israelites cry out under Egyptian oppression. God hears their groaning and remembers His covenant. The time for deliverance has come.*

These are the names of the sons of Israel who went to Egypt with Jacob, each with his family: Reuben, Simeon, Levi and Judah; Issachar, Zebulun and Benjamin; Dan and Naphtali; Gad and Asher. The descendants of Jacob numbered seventy in all; Joseph was already in Egypt.

Now Joseph and all his brothers and all that generation died, but the Israelites were exceedingly fruitful; they multiplied greatly, increased in numbers and became so numerous that the land was filled with them.

Then a new king, to whom Joseph meant nothing, came to power in Egypt. "Look," he said to his people, "the Israelites have become far too numerous for us. Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country."

So they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh. But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites and worked them ruthlessly. They made their lives bitter with harsh labor in brick and mortar and with all kinds of work in the fields; in all their harsh labor the Egyptians worked them ruthlessly.

The king of Egypt said to the Hebrew midwives, whose names were Shiphrah and Puah, "When you are helping the Hebrew women during childbirth on the delivery stool, if you see that the baby is a boy, kill him; but if it is a girl, let her live." The midwives, however, feared God and did not do what the king of Egypt had told them to do; they let the boys live. Then the king of Egypt summoned the midwives and asked them, "Why have you done this? Why have you let the boys live?"

The midwives answered Pharaoh, "Hebrew women are not like Egyptian women; they are vigorous and give birth before the midwives arrive."

So God was kind to the midwives and the people increased and became even more numerous. And because the midwives feared God, he gave them families of their own.

Then Pharaoh gave this order to all his people: "Every Hebrew boy that is born you must throw into the Nile, but let every girl live."

★ *In the midst of genocide, one Hebrew mother refuses to surrender her baby to death. Her desperate act of faith - floating her son down the very river meant to kill him, becomes God's instrument of deliverance. The baby drawn from the water will one day draw his people through it.*

Now a man of the tribe of Levi married a Levite woman, and she became pregnant and gave birth to a son. When she saw that he was a fine child, she hid him for three months. But when she could hide him no longer, she got a papyrus basket for him and coated it with tar and pitch. Then she placed the child in it and put it among the reeds along the bank of the Nile. His sister stood at a distance to see what would happen to him.

Then Pharaoh's daughter went down to the Nile to bathe, and her attendants were walking along the riverbank. She saw the basket among the reeds and sent her female slave to get it. She opened it and saw the baby. He was crying, and she felt sorry for him. "This is one of the Hebrew babies," she said.

Then his sister asked Pharaoh's daughter, "Shall I go and get one of the Hebrew women to nurse the baby for you?"

"Yes, go," she answered. So the girl went and got the baby's mother. Pharaoh's daughter said to her, "Take this baby and nurse him for me, and I will pay you." So the woman took the baby and nursed him. When the child grew older, she took him to Pharaoh's daughter and he became her son. She named him Moses, saying, "I drew him out of the water."

One day, after Moses had grown up, he went out to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, one of his own people. Looking

this way and that and seeing no one, he killed the Egyptian and hid him in the sand. The next day he went out and saw two Hebrews fighting. He asked the one in the wrong, “Why are you hitting your fellow Hebrew?”

The man said, “Who made you ruler and judge over us? Are you thinking of killing me as you killed the Egyptian?” Then Moses was afraid and thought, “What I did must have become known.”

When Pharaoh heard of this, he tried to kill Moses, but Moses fled from Pharaoh and went to live in Midian, where he sat down by a well. Now a priest of Midian had seven daughters, and they came to draw water and fill the troughs to water their father’s flock. Some shepherds came along and drove them away, but Moses got up and came to their rescue and watered their flock.

When the girls returned to Reuel their father, he asked them, “Why have you returned so early today?”

They answered, “An Egyptian rescued us from the shepherds. He even drew water for us and watered the flock.”

“And where is he?” Reuel asked his daughters. “Why did you leave him? Invite him to have something to eat.”

Moses agreed to stay with the man, who gave his daughter Zipporah to Moses in marriage. Zipporah gave birth to a son, and Moses named him Gershom, saying, “I have become a foreigner in a foreign land.”

During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. So God looked on the Israelites and was concerned about them.

**★ For forty years, Moses lives as a shepherd in the wilderness - a prince became a nobody. But God hasn't forgotten His people or His promises. At a burning bush on a holy mountain, the shepherd receives a call that will shake empires.**

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. So Moses thought, “I will go over and see this strange sight—why the

bush does not burn up.”

When the Lord saw that he had gone over to look, God called to him from within the bush, “Moses! Moses!”

And Moses said, “Here I am.”

“Do not come any closer,” God said. “Take off your sandals, for the place where you are standing is holy ground.” Then he said, “I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.” At this, Moses hid his face, because he was afraid to look at God.

The Lord said, “I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.”

But Moses said to God, “Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?”

And God said, “I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain.”

Moses said to God, “Suppose I go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ Then what shall I tell them?”

God said to Moses, “I am who I am. This is what you are to say to the Israelites: ‘I am has sent me to you.’”

God also said to Moses, “Say to the Israelites, ‘The Lord, the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.’ This is my name forever, the name you shall call me from generation to generation.

“Go, assemble the elders of Israel and say to them, ‘The Lord, the God of your fathers—the God of Abraham, Isaac and Jacob—appeared to me and said: I have watched over you and have seen what has been done to you in Egypt. And I have promised to bring you up out of your misery in Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites—a land flowing with milk and honey.’”

“The elders of Israel will listen to you. Then you and the elders are to go to the king of Egypt and say to him, ‘The Lord, the God of the Hebrews, has met with us. Let us take a three-day journey into the wilderness to offer sacrifices to the Lord our God.’ But I know that the king of Egypt will not let you go unless a mighty hand compels him. So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go.

“And I will make the Egyptians favorably disposed toward this people, so that when you leave you will not go empty-handed. Every woman is to ask her neighbor and any woman living in her house for articles of silver and gold and for clothing, which you will put on your sons and daughters. And so you will plunder the Egyptians.”

Moses answered, “What if they do not believe me or listen to me and say, ‘The Lord did not appear to you?’”

Then the Lord said to him, “What is that in your hand?”

“A staff,” he replied.

The Lord said, “Throw it on the ground.”

Moses threw it on the ground and it became a snake, and he ran from it. Then the Lord said to him, “Reach out your hand and take it by the tail.” So Moses reached out and took hold of the snake and it turned back into a staff in his hand. “This,” said the Lord, “is so that they may believe that the Lord, the God of their fathers—the God of Abraham, the God of Isaac and the God of Jacob—has appeared to you.”

Then the Lord said, “Put your hand inside your cloak.” So Moses put his hand into his cloak, and when he took it out, the skin was leprous—it had become as white as snow.

“Now put it back into your cloak,” he said. So Moses put his hand back into his cloak, and when he took it out, it was restored, like the rest of his flesh.

Then the Lord said, “If they do not believe you or pay attention to the first sign, they may believe the second. But if they do not believe these two signs or listen to you, take some water from the Nile and pour it on the dry ground. The water you take from the river will become blood on the ground.”

Moses said to the Lord, “Pardon your servant, Lord. I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue.”

The Lord said to him, “Who gave human

beings their mouths? Who makes them deaf or mute? Who gives them sight or makes them blind? Is it not I, the Lord? Now go; I will help you speak and will teach you what to say.”

But Moses said, “Pardon your servant, Lord. Please send someone else.”

Then the Lord’s anger burned against Moses and he said, “What about your brother, Aaron the Levite? I know he can speak well. He is already on his way to meet you, and he will be glad to see you. You shall speak to him and put words in his mouth; I will help both of you speak and will teach you what to do. He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him. But take this staff in your hand so you can perform the signs with it.”

Then Moses went back to Jethro his father-in-law and said to him, “Let me return to my own people in Egypt to see if any of them are still alive.”

Jethro said, “Go, and I wish you well.”

Now the Lord had said to Moses in Midian, “Go back to Egypt, for all those who wanted to kill you are dead.” So Moses took his wife and sons, put them on a donkey and started back to Egypt. And he took the staff of God in his hand.

The Lord said to Moses, “When you return to Egypt, see that you perform before Pharaoh all the wonders I have given you the power to do. But I will harden his heart so that he will not let the people go. Then say to Pharaoh, ‘This is what the Lord says: Israel is my firstborn son, and I told you, ‘Let my son go, so he may worship me.’ But you refused to let him go; so I will kill your firstborn son.”

At a lodging place on the way, the Lord met Moses and was about to kill him. But Zipporah took a flint knife, cut off her son’s foreskin and touched Moses’ feet with it. “Surely you are a bridegroom of blood to me,” she said. So the Lord let him alone. (At that time she said “bridegroom of blood,” referring to circumcision.)

The Lord said to Aaron, “Go into the wilderness to meet Moses.” So he met Moses at the mountain of God and kissed him. Then Moses told Aaron everything the Lord had sent him to say, and also about all the signs he had commanded him to perform.

Moses and Aaron brought together all the elders of the Israelites, and Aaron told them everything the Lord had said to Moses. He also performed the signs before the people, and they believed. And when they heard that the Lord was concerned about them and had seen their misery,

they bowed down and worshiped.

## DAY 02 READING

★ *Moses' first confrontation with Pharaoh doesn't go as planned. Instead of freedom, the Israelites get harder labor. Sometimes following God's call makes things worse before they get better.*

Afterward Moses and Aaron went to Pharaoh and said, "This is what the Lord, the God of Israel, says: 'Let my people go, so that they may hold a festival to me in the wilderness.'"

Pharaoh said, "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."

Then they said, "The God of the Hebrews has met with us. Now let us take a three-day journey into the wilderness to offer sacrifices to the Lord our God, or he may strike us with plagues or with the sword."

But the king of Egypt said, "Moses and Aaron, why are you taking the people away from their labor? Get back to your work!" Then Pharaoh said, "Look, the people of the land are now numerous, and you are stopping them from working."

That same day Pharaoh gave this order to the slave drivers and overseers in charge of the people: "You are no longer to supply the people with straw for making bricks; let them go and gather their own straw. But require them to make the same number of bricks as before; don't reduce the quota. They are lazy; that is why they are crying out, 'Let us go and sacrifice to our God.' Make the work harder for the people so that they keep working and pay no attention to lies."

Then the slave drivers and the overseers went out and said to the people, "This is what Pharaoh says: 'I will not give you any more straw. Go and get your own straw wherever you can find it, but your work will not be reduced at all.'" So the people scattered all over Egypt to gather stubble to use for straw. The slave drivers kept pressing them, saying, "Complete the work required of you for each day, just as when you had straw." And Pharaoh's slave drivers beat the Israelite overseers they had appointed, demanding, "Why haven't you met your quota of bricks yesterday or today, as before?"

Then the Israelite overseers went and appealed to Pharaoh: "Why have you treated your

servants this way? Your servants are given no straw, yet we are told, 'Make bricks!' Your servants are being beaten, but the fault is with your own people."

Pharaoh said, "Lazy, that's what you are—lazy! That is why you keep saying, 'Let us go and sacrifice to the Lord.' Now get to work. You will not be given any straw, yet you must produce your full quota of bricks."

The Israelite overseers realized they were in trouble when they were told, "You are not to reduce the number of bricks required of you for each day." When they left Pharaoh, they found Moses and Aaron waiting to meet them, and they said, "May the Lord look on you and judge you! You have made us obnoxious to Pharaoh and his officials and have put a sword in their hand to kill us."

Moses returned to the Lord and said, "Why, Lord, why have you brought trouble on this people? Is this why you sent me? Ever since I went to Pharaoh to speak in your name, he has brought trouble on this people, and you have not rescued your people at all."

Then the Lord said to Moses, "Now you will see what I will do to Pharaoh: Because of my mighty hand he will let them go; because of my mighty hand he will drive them out of his country."

God also said to Moses, "I am the Lord. I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my name the Lord I did not make myself fully known to them. I also established my covenant with them to give them the land of Canaan, where they resided as foreigners. Moreover, I have heard the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered my covenant."

"Therefore, say to the Israelites: 'I am the Lord, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the Lord your God, who brought you out from under the yoke of the Egyptians. And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the Lord.'"

Moses reported this to the Israelites, but they did not listen to him because of their discouragement and harsh labor.

Then the Lord said to Moses, "Go, tell

Pharaoh king of Egypt to let the Israelites go out of his country.”

But Moses said to the Lord, “If the Israelites will not listen to me, why would Pharaoh listen to me, since I speak with faltering lips?”

★ *God’s response to Moses’ doubts is a genealogy, a reminder that this story is bigger than one man’s inadequacies. Moses and Aaron come from the priestly line of Levi, chosen for this moment in history.*

Now the Lord spoke to Moses and Aaron about the Israelites and Pharaoh king of Egypt, and he commanded them to bring the Israelites out of Egypt.

These were the heads of their families:

The sons of Reuben the firstborn son of Israel were Hanok and Pallu, Hezron and Karmi. These were the clans of Reuben.

The sons of Simeon were Jemuel, Jamin, Ohad, Jakin, Zohar and Shaul the son of a Canaanite woman. These were the clans of Simeon.

These were the names of the sons of Levi according to their records: Gershon, Kohath and Merari. Levi lived 137 years.

The sons of Gershon, by clans, were Libni and Shimei.

The sons of Kohath were Amram, Izhar, Hebron and Uzziel. Kohath lived 133 years.

The sons of Merari were Mahli and Mushi.

These were the clans of Levi according to their records.

Amram married his father’s sister Jochebed, who bore him Aaron and Moses. Amram lived 137 years.

The sons of Izhar were Korah, Nepheg and Zikri.

The sons of Uzziel were Mishael, Elzaphan and Sithri.

Aaron married Elisheba, daughter of Amminadab and sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar.

The sons of Korah were Assir, Elkanah and Abiasaph. These were the Korahite clans.

Eleazar son of Aaron married one of the daughters of Putiel, and she bore him Phinehas.

These were the heads of the Levite families, clan by clan.

It was this Aaron and Moses to whom the Lord said, “Bring the Israelites out of Egypt by their divisions.” They were the ones who spoke to Pharaoh king of Egypt about bringing the Israelites

out of Egypt—this same Moses and Aaron.

Now when the Lord spoke to Moses in Egypt, he said to him, “I am the Lord. Tell Pharaoh king of Egypt everything I tell you.”

But Moses said to the Lord, “Since I speak with faltering lips, why would Pharaoh listen to me?”

Then the Lord said to Moses, “See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet. You are to say everything I command you, and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country. But I will harden Pharaoh’s heart, and though I multiply my signs and wonders in Egypt, he will not listen to you. Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions, my people the Israelites. And the Egyptians will know that I am the Lord when I stretch out my hand against Egypt and bring the Israelites out of it.”

Moses and Aaron did just as the Lord commanded them. Moses was eighty years old and Aaron eighty-three when they spoke to Pharaoh.

## DAY 03 READING

★ *The battle for Israel’s freedom begins. What follows is not just a contest between Moses and Pharaoh, but between the God of Israel and the gods of Egypt. Each plague targets a specific Egyptian deity, proving who truly rules creation.*

The Lord said to Moses and Aaron, “When Pharaoh says to you, ‘Perform a miracle,’ then say to Aaron, ‘Take your staff and throw it down before Pharaoh,’ and it will become a snake.”

So Moses and Aaron went to Pharaoh and did just as the Lord commanded. Aaron threw his staff down in front of Pharaoh and his officials, and it became a snake. Pharaoh then summoned wise men and sorcerers, and the Egyptian magicians also did the same things by their secret arts: Each one threw down his staff and it became a snake. But Aaron’s staff swallowed up their staffs. Yet Pharaoh’s heart became hard and he would not listen to them, just as the Lord had said.

Then the Lord said to Moses, “Pharaoh’s heart is unyielding; he refuses to let the people go. Go to Pharaoh in the morning as he goes out to the river. Confront him on the bank of the Nile, and take in your hand the staff that was changed into a snake. Then say to him, ‘The Lord, the God of the

Hebrews, has sent me to say to you: Let my people go, so that they may worship me in the wilderness. But until now you have not listened. This is what the Lord says: By this you will know that I am the Lord: With the staff that is in my hand I will strike the water of the Nile, and it will be changed into blood. The fish in the Nile will die, and the river will stink; the Egyptians will not be able to drink its water.”

The Lord said to Moses, “Tell Aaron, ‘Take your staff and stretch out your hand over the waters of Egypt—over the streams and canals, over the ponds and all the reservoirs—and they will turn to blood.’ Blood will be everywhere in Egypt, even in vessels of wood and stone.”

Moses and Aaron did just as the Lord had commanded. He raised his staff in the presence of Pharaoh and his officials and struck the water of the Nile, and all the water was changed into blood. The fish in the Nile died, and the river smelled so bad that the Egyptians could not drink its water. Blood was everywhere in Egypt.

But the Egyptian magicians did the same things by their secret arts, and Pharaoh’s heart became hard; he would not listen to Moses and Aaron, just as the Lord had said. Instead, he turned and went into his palace, and did not take even this to heart. And all the Egyptians dug along the Nile to get drinking water, because they could not drink the water of the river.

★ *Plague after plague devastates Egypt, each one more severe than the last. The Nile turns to blood. Frogs overrun the land. Gnats and flies swarm. Livestock die. Boils afflict the Egyptians. Hail destroys crops. Still Pharaoh’s heart remains hard. Then comes the locusts.*

Then the Lord said to Moses, “Go to Pharaoh, for I have hardened his heart and the hearts of his officials so that I may perform these signs of mine among them that you may tell your children and grandchildren how I dealt harshly with the Egyptians and how I performed my signs among them, and that you may know that I am the Lord.”

So Moses and Aaron went to Pharaoh and said to him, “This is what the Lord, the God of the Hebrews, says: ‘How long will you refuse to humble yourself before me? Let my people go, so that they may worship me. If you refuse to let them go, I will bring locusts into your country tomorrow. They will cover the face of the ground

so that it cannot be seen. They will devour what little you have left after the hail, including every tree that is growing in your fields. They will fill your houses and those of all your officials and all the Egyptians—something neither your parents nor your ancestors have ever seen from the day they settled in this land till now.’” Then Moses turned and left Pharaoh.

Pharaoh’s officials said to him, “How long will this man be a snare to us? Let the people go, so that they may worship the Lord their God. Do you not yet realize that Egypt is ruined?”

Then Moses and Aaron were brought back to Pharaoh. “Go, worship the Lord your God,” he said. “But tell me who will be going.”

Moses answered, “We will go with our young and our old, with our sons and our daughters, and with our flocks and herds, because we are to celebrate a festival to the Lord.”

Pharaoh said, “The Lord be with you—if I let you go, along with your women and children! Clearly you are bent on evil. No! Have only the men go and worship the Lord, since that’s what you have been asking for.” Then Moses and Aaron were driven out of Pharaoh’s presence.

And the Lord said to Moses, “Stretch out your hand over Egypt so that locusts swarm over the land and devour everything growing in the fields, everything left by the hail.”

So Moses stretched out his staff over Egypt, and the Lord made an east wind blow across the land all that day and all that night. By morning the wind had brought the locusts; they invaded all Egypt and settled down in every area of the country in great numbers. Never before had there been such a plague of locusts, nor will there ever be again. They covered all the ground until it was black. They devoured all that was left after the hail—everything growing in the fields and the fruit on the trees. Nothing green remained on tree or plant in all the land of Egypt.

Pharaoh quickly summoned Moses and Aaron and said, “I have sinned against the Lord your God and against you. Now forgive my sin once more and pray to the Lord your God to take this deadly plague away from me.”

Moses then left Pharaoh and prayed to the Lord. And the Lord changed the wind to a very strong west wind, which caught up the locusts and carried them into the Red Sea. Not a locust was left anywhere in Egypt. But the Lord hardened Pharaoh’s heart, and he would not let the Israelites go.

Then the Lord said to Moses, “Stretch out your hand toward the sky so that darkness spreads over Egypt—darkness that can be felt.” So Moses stretched out his hand toward the sky, and total darkness covered all Egypt for three days. No one could see anyone else or move about for three days. Yet all the Israelites had light in the places where they lived.

Then Pharaoh summoned Moses and said, “Go, worship the Lord. Even your women and children may go with you; only leave your flocks and herds behind.”

But Moses said, “You must allow us to have sacrifices and burnt offerings to present to the Lord our God. Our livestock too must go with us; not a hoof is to be left behind. We have to use some of them in worshiping the Lord our God, and until we get there we will not know what we are to use to worship the Lord.”

But the Lord hardened Pharaoh’s heart, and he was not willing to let them go. Pharaoh said to Moses, “Get out of my sight! Make sure you do not appear before me again! The day you see my face you will die.”

“Just as you say,” Moses replied. “I will never appear before you again.”

*★Nine plagues have failed to break Pharaoh’s will. Now comes the final, terrible judgment - one that will echo through history. The Passover is born from tragedy, but it becomes Israel’s defining moment of salvation.*

Now the Lord had said to Moses, “I will bring one more plague on Pharaoh and on Egypt. After that, he will let you go from here, and when he does, he will drive you out completely. Tell the people that men and women alike are to ask their neighbors for articles of silver and gold.” (The Lord made the Egyptians favorably disposed toward the people, and Moses himself was highly regarded in Egypt by Pharaoh’s officials and by the people.)

So Moses said, “This is what the Lord says: ‘About midnight I will go throughout Egypt. Every firstborn son in Egypt will die, from the firstborn son of Pharaoh, who sits on the throne, to the firstborn son of the female slave, who is at her hand mill, and all the firstborn of the cattle as well. There will be loud wailing throughout Egypt—worse than there has ever been or ever will be again. But among the Israelites not a dog will bark at any person or animal.’ Then you will know that the Lord makes a distinction between Egypt and Israel. All these officials of yours will come to

me, bowing down before me and saying, ‘Go, you and all the people who follow you!’ After that I will leave.” Then Moses, hot with anger, left Pharaoh.

The Lord had said to Moses, “Pharaoh will refuse to listen to you—so that my wonders may be multiplied in Egypt.” Moses and Aaron performed all these wonders before Pharaoh, but the Lord hardened Pharaoh’s heart, and he would not let the Israelites go out of his country.

The Lord said to Moses and Aaron in Egypt, “This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. Do not eat the meat raw or boiled in water, but roast it over a fire—with the head, legs and internal organs. Do not leave any of it till morning; if some is left till morning, you must burn it. This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord’s Passover.

“On that same night I will pass through Egypt and strike down every firstborn of both people and animals, and I will bring judgment on all the gods of Egypt. I am the Lord. The blood will be a sign for you on the houses where you are, and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.

“This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the Lord—a lasting ordinance. For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all

on these days, except to prepare food for everyone to eat; that is all you may do.

“Celebrate the Festival of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. For seven days no yeast is to be found in your houses. And anyone, whether foreigner or native-born, who eats anything with yeast in it must be cut off from the community of Israel. Eat nothing made with yeast. Wherever you live, you must eat unleavened bread.”

Then Moses summoned all the elders of Israel and said to them, “Go at once and select the animals for your families and slaughter the Passover lamb. Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. None of you shall go out of the door of your house until morning. When the Lord goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down.

“Obey these instructions as a lasting ordinance for you and your descendants. When you enter the land that the Lord will give you as he promised, observe this ceremony. And when your children ask you, ‘What does this ceremony mean to you?’ then tell them, ‘It is the Passover sacrifice to the Lord, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.’” Then the people bowed down and worshiped. The Israelites did just what the Lord commanded Moses and Aaron.

At midnight the Lord struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead.

During the night Pharaoh summoned Moses and Aaron and said, “Up! Leave my people, you and the Israelites! Go, worship the Lord as you have requested. Take your flocks and herds, as you have said, and go. And also bless me.”

The Egyptians urged the people to hurry and leave the country. “For otherwise,” they said,

“we will all die!” So the people took their dough before the yeast was added, and carried it on their shoulders in kneading troughs wrapped in clothing. The Israelites did as Moses instructed and asked the Egyptians for articles of silver and gold and for clothing. The Lord had made the Egyptians favorably disposed toward the people, and they gave them what they asked for; so they plundered the Egyptians.

The Israelites journeyed from Rameses to Sukkoth. There were about six hundred thousand men on foot, besides women and children. Many other people went up with them, and also large droves of livestock, both flocks and herds. With the dough the Israelites had brought from Egypt, they baked loaves of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves.

Now the length of time the Israelite people lived in Egypt was 430 years. At the end of the 430 years, to the very day, all the Lord’s divisions left Egypt. Because the Lord kept vigil that night to bring them out of Egypt, on this night all the Israelites are to keep vigil to honor the Lord for the generations to come.

The Lord said to Moses and Aaron, “These are the regulations for the Passover meal: No foreigner may eat it. Any slave you have bought may eat it after you have circumcised him, but a temporary resident or a hired worker may not eat it. It must be eaten inside the house; take none of the meat outside the house. Do not break any of the bones. The whole community of Israel must celebrate it. A foreigner residing among you who wants to celebrate the Lord’s Passover must have all the males in his household circumcised; then he may take part like one born in the land. No uncircumcised male may eat it. The same law applies both to the native-born and to the foreigner residing among you.”

All the Israelites did just what the Lord had commanded Moses and Aaron. And on that very day the Lord brought the Israelites out of Egypt by their divisions.

## DAY 04 READING

The Lord said to Moses, “Consecrate to me every firstborn male. The first offspring of every womb among the Israelites belongs to me, whether human or animal.”

Then Moses said to the people, “Commemorate this day, the day you came out

of Egypt, out of the land of slavery, because the Lord brought you out of it with a mighty hand. Eat nothing containing yeast. Today, in the month of Aviv, you are leaving. When the Lord brings you into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites—the land he swore to your ancestors to give you, a land flowing with milk and honey—you are to observe this ceremony in this month: For seven days eat bread made without yeast and on the seventh day hold a festival to the Lord. Eat unleavened bread during those seven days; nothing with yeast in it is to be seen among you, nor shall any yeast be seen anywhere within your borders. On that day tell your son, ‘I do this because of what the Lord did for me when I came out of Egypt.’ This observance will be for you like a sign on your hand and a reminder on your forehead that this law of the Lord is to be on your lips. For the Lord brought you out of Egypt with his mighty hand. You must keep this ordinance at the appointed time year after year.

“After the Lord brings you into the land of the Canaanites and gives it to you, as he promised on oath to you and your ancestors, you are to give over to the Lord the first offspring of every womb. All the firstborn males of your livestock belong to the Lord. Redeem with a lamb every firstborn donkey, but if you do not redeem it, break its neck. Redeem every firstborn among your sons.

“In days to come, when your son asks you, ‘What does this mean?’ say to him, ‘With a mighty hand the Lord brought us out of Egypt, out of the land of slavery. When Pharaoh stubbornly refused to let us go, the Lord killed the firstborn of both people and animals in Egypt. This is why I sacrifice to the Lord the first male offspring of every womb and redeem each of my firstborn sons.’ And it will be like a sign on your hand and a symbol on your forehead that the Lord brought us out of Egypt with his mighty hand.”

★ *Freedom at last! But the journey to the Promised Land won't be easy. God doesn't lead them by the shortest route, He knows they're not ready for war. Instead, He guides them toward a divine appointment at the Red Sea, where He will deliver them once and for all.*

When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter. For God said, “If they face war, they might change their minds and return to Egypt.” So God led the people around by the desert road toward the Red Sea. The Israelites

went up out of Egypt ready for battle.

Moses took the bones of Joseph with him because Joseph had made the Israelites swear an oath. He had said, “God will surely come to your aid, and then you must carry my bones up with you from this place.”

After leaving Sukkoth they camped at Etham on the edge of the desert. By day the Lord went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people.

Then the Lord said to Moses, “Tell the Israelites to turn back and encamp near Pi Hahiroth, between Migdol and the sea. They are to encamp by the sea, directly opposite Baal Zephon. Pharaoh will think, ‘The Israelites are wandering around the land in confusion, hemmed in by the desert.’ And I will harden Pharaoh’s heart, and he will pursue them. But I will gain glory for myself through Pharaoh and all his army, and the Egyptians will know that I am the Lord.” So the Israelites did this.

When the king of Egypt was told that the people had fled, Pharaoh and his officials changed their minds about them and said, “What have we done? We have let the Israelites go and have lost their services!” So he had his chariot made ready and took his army with him. He took six hundred of the best chariots, along with all the other chariots of Egypt, with officers over all of them. The Lord hardened the heart of Pharaoh king of Egypt, so that he pursued the Israelites, who were marching out boldly. The Egyptians—all Pharaoh’s horses and chariots, horsemen and troops—pursued the Israelites and overtook them as they camped by the sea near Pi Hahiroth, opposite Baal Zephon.

As Pharaoh approached, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the Lord. They said to Moses, “Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? Didn’t we say to you in Egypt, ‘Leave us alone; let us serve the Egyptians’? It would have been better for us to serve the Egyptians than to die in the desert!”

Moses answered the people, “Do not be afraid. Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today you will never see again. The Lord will fight for you; you need only to be still.”

Then the Lord said to Moses, “Why are you crying out to me? Tell the Israelites to move on. Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground. I will harden the hearts of the Egyptians so that they will go in after them. And I will gain glory through Pharaoh and all his army, through his chariots and his horsemen. The Egyptians will know that I am the Lord when I gain glory through Pharaoh, his chariots and his horsemen.”

Then the angel of God, who had been traveling in front of Israel’s army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them, coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long.

Then Moses stretched out his hand over the sea, and all that night the Lord drove the sea back with a strong east wind and turned it into dry land. The waters were divided, and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.

The Egyptians pursued them, and all Pharaoh’s horses and chariots and horsemen followed them into the sea. During the last watch of the night the Lord looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion. He jammed the wheels of their chariots so that they had difficulty driving. And the Egyptians said, “Let’s get away from the Israelites! The Lord is fighting for them against Egypt.”

Then the Lord said to Moses, “Stretch out your hand over the sea so that the waters may flow back over the Egyptians and their chariots and horsemen.” Moses stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing toward it, and the Lord swept them into the sea. The water flowed back and covered the chariots and horsemen—the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived.

But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. That day the Lord saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore. And when the Israelites saw the mighty hand of the Lord displayed against the Egyptians, the people feared the Lord and put their trust in him and in Moses his servant.

★ *On the far shore of the Red Sea, with their enemies destroyed behind them, Israel breaks into song. This is the first recorded song in Scripture, a celebration of God’s victory that will echo through generations.*

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

“I will sing to the Lord, for he is highly exalted. Both horse and driver he has hurled into the sea. The Lord is my strength and my defense; he has become my salvation. He is my God, and I will praise him, my father’s God, and I will exalt him. The Lord is a warrior; the Lord is his name. Pharaoh’s chariots and his army he has hurled into the sea. The best of Pharaoh’s officers are drowned in the Red Sea. The deep waters have covered them; they sank to the depths like a stone. Your right hand, Lord, was majestic in power. Your right hand, Lord, shattered the enemy.

“In the greatness of your majesty you threw down those who opposed you. You unleashed your burning anger; it consumed them like stubble. By the blast of your nostrils the waters piled up. The surging waters stood up like a wall; the deep waters congealed in the heart of the sea. The enemy boasted, ‘I will pursue, I will overtake them. I will divide the spoils; I will gorge myself on them. I will draw my sword and my hand will destroy them.’ But you blew with your breath, and the sea covered them. They sank like lead in the mighty waters. Who among the gods is like you, Lord? Who is like you—majestic in holiness, awesome in glory, working wonders?

“You stretch out your right hand, and the earth swallows your enemies. In your unfailing love you will lead the people you have redeemed. In your strength you will guide them to your holy dwelling. The nations will hear and tremble; anguish will grip the people of Philistia. The chiefs of Edom will be terrified, the leaders of Moab will be seized with trembling, the people of Canaan will melt away; terror and dread will fall on them. By the power of your arm they will be as still as a stone—until your people pass by, Lord, until the people you bought pass by. You will bring them in and plant them on the mountain of your inheritance—the place, Lord, you made for your dwelling, the sanctuary, Lord, your hands established.

“The Lord reigns for ever and ever.”

When Pharaoh’s horses, chariots and horsemen went into the sea, the Lord brought the waters of the sea back over them, but the Israelites walked through the sea on dry ground. Then

Miriam the prophet, Aaron's sister, took a timbrel in her hand, and all the women followed her, with timbrels and dancing. Miriam sang to them:

"Sing to the Lord, for he is highly exalted. Both horse and driver he has hurled into the sea."

★ *Freedom brings its own challenges. In the wilderness, without Egypt's resources, the people quickly learn that liberation requires learning to trust God for everything - water, food, protection. Their complaints begin almost immediately.*

Then Moses led Israel from the Red Sea and they went into the Desert of Shur. For three days they traveled in the desert without finding water. When they came to Marah, they could not drink its water because it was bitter. (That is why the place is called Marah.) So the people grumbled against Moses, saying, "What are we to drink?"

Then Moses cried out to the Lord, and the Lord showed him a piece of wood. He threw it into the water, and the water became fit to drink.

There the Lord issued a ruling and instruction for them and put them to the test. He said, "If you listen carefully to the Lord your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the Lord, who heals you."

Then they came to Elim, where there were twelve springs and seventy palm trees, and they camped there near the water.

## DAY 05 READING

The whole Israelite community set out from Elim and came to the Desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had come out of Egypt. In the desert the whole community grumbled against Moses and Aaron. The Israelites said to them, "If only we had died by the Lord's hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death."

Then the Lord said to Moses, "I will rain down bread from heaven for you. The people are to go out each day and gather enough for that day. In this way I will test them and see whether they will follow my instructions. On the sixth day they are to prepare what they bring in, and that is to be twice as much as they gather on the other days."

So Moses and Aaron said to all the Israelites,

"In the evening you will know that it was the Lord who brought you out of Egypt, and in the morning you will see the glory of the Lord, because he has heard your grumbling against him. Who are we, that you should grumble against us?" Moses also said, "You will know that it was the Lord when he gives you meat to eat in the evening and all the bread you want in the morning, because he has heard your grumbling against him. Who are we? You are not grumbling against us, but against the Lord."

Then Moses told Aaron, "Say to the entire Israelite community, 'Come before the Lord, for he has heard your grumbling.'"

While Aaron was speaking to the whole Israelite community, they looked toward the desert, and there was the glory of the Lord appearing in the cloud.

The Lord said to Moses, "I have heard the grumbling of the Israelites. Tell them, 'At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am the Lord your God.'"

That evening quail came and covered the camp, and in the morning there was a layer of dew around the camp. When the dew was gone, thin flakes like frost on the ground appeared on the desert floor. When the Israelites saw it, they said to each other, "What is it?" For they did not know what it was.

Moses said to them, "It is the bread the Lord has given you to eat. This is what the Lord has commanded: 'Everyone is to gather as much as they need. Take an omer for each person you have in your tent.'"

The Israelites did as they were told; some gathered much, some little. And when they measured it by the omer, the one who gathered much did not have too much, and the one who gathered little did not have too little. Everyone had gathered just as much as they needed.

Then Moses said to them, "No one is to keep any of it until morning."

However, some of them paid no attention to Moses; they kept part of it until morning, but it was full of maggots and began to smell. So Moses was angry with them.

Each morning everyone gathered as much as they needed, and when the sun grew hot, it melted away. On the sixth day, they gathered twice as much—two omers for each person—and the leaders of the community came and reported this to Moses. He said to them, "This is what the Lord commanded: 'Tomorrow is to be a day of sabbath

rest, a holy sabbath to the Lord. So bake what you want to bake and boil what you want to boil. Save whatever is left and keep it until morning.”

So they saved it until morning, as Moses commanded, and it did not stink or get maggots in it. “Eat it today,” Moses said, “because today is a sabbath to the Lord. You will not find any of it on the ground today. Six days you are to gather it, but on the seventh day, the Sabbath, there will not be any.”

Nevertheless, some of the people went out on the seventh day to gather it, but they found none. Then the Lord said to Moses, “How long will you refuse to keep my commands and my instructions? Bear in mind that the Lord has given you the Sabbath; that is why on the sixth day he gives you bread for two days. Everyone is to stay where they are on the seventh day; no one is to go out.” So the people rested on the seventh day.

The people of Israel called the bread manna. It was white like coriander seed and tasted like wafers made with honey. Moses said, “This is what the Lord has commanded: ‘Take an omer of manna and keep it for the generations to come, so they can see the bread I gave you to eat in the wilderness when I brought you out of Egypt.’”

So Moses said to Aaron, “Take a jar and put an omer of manna in it. Then place it before the Lord to be kept for the generations to come.”

As the Lord commanded Moses, Aaron put the manna with the tablets of the covenant law, so that it might be preserved. The Israelites ate manna forty years, until they came to a land that was settled; they ate manna until they reached the border of Canaan.

(An omer is one-tenth of an ephah.)

The whole Israelite community set out from the Desert of Sin, traveling from place to place as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. So they quarreled with Moses and said, “Give us water to drink.”

Moses replied, “Why do you quarrel with me? Why do you put the Lord to the test?”

But the people were thirsty for water there, and they grumbled against Moses. They said, “Why did you bring us up out of Egypt to make us and our children and livestock die of thirst?”

Then Moses cried out to the Lord, “What am I to do with these people? They are almost ready to stone me.”

The Lord answered Moses, “Go out in front of the people. Take with you some of the elders of Israel and take in your hand the staff with which you struck the Nile, and go. I will stand

there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink.” So Moses did this in the sight of the elders of Israel. And he called the place Massah and Meribah because the Israelites quarreled and because they tested the Lord saying, “Is the Lord among us or not?”

★ *The journey to Mount Sinai isn't just about reaching a destination - it's about becoming a people. When the Amalekites attack, Israel learns to fight. But the real victory comes not from military might, but from Moses' raised hands in prayer, supported by his community.*

The Amalekites came and attacked the Israelites at Rephidim. Moses said to Joshua, “Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands.”

So Joshua fought the Amalekites as Moses had ordered, and Moses, Aaron and Hur went to the top of the hill. As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning. When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up—one on one side, one on the other—so that his hands remained steady till sunset. So Joshua overcame the Amalekite army with the sword.

Then the Lord said to Moses, “Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the name of Amalek from under heaven.”

Moses built an altar and called it The Lord is my Banner. He said, “Because hands were lifted up against the throne of the Lord, the Lord will be at war against the Amalekites from generation to generation.”

★ *From slaves to a free people. From Egypt to the wilderness. From Pharaoh's control to God's care. The exodus is complete, but the journey has just begun. Next stop: Mount Sinai, where this liberated multitude will become a covenant nation.*

Join us for our Public Reading of Scripture this week! We offer weekly sessions where we read Scripture together and reflect on God's Word. Check your church communications for times and locations.

## Weekend Message Notes:

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## Discussion Questions for Small Groups

1. God heard Israel's groaning and remembered His covenant. How does it encourage you that God sees and recognizes your struggles?
2. Moses felt inadequate for God's call. When has God asked you to do something beyond your natural abilities? What was it? How did you respond and what happened ultimately?
3. The plagues demonstrated God's power over Egypt's gods. What "gods" or loyalties in your life need to bow to the true God?
4. The Passover required the Israelites to be faithful and remember. What step of faith is God asking you to take currently? How have you remembered these steps in your life or with your family?
5. Israel had to go through the Red Sea, not around it. What impossible/difficult situation is God wanting to lead you through?

## Family Discussion Questions Week 4

### For Families with Elementary-Age Children:

- Why do you think Moses was scared to do what God asked?
- What was special about the night of Passover?
- How did God protect His people at the Red Sea?

### For Families with Teens:

- What stood out to you most from this week's reading?
- What excuses do you make when God calls you to do something difficult? What can you do to try to overcome those?
- How does the Passover point forward to Jesus?
- When have you had to trust God in an impossible situation?



## DAY 01 READING

★ *Three months after leaving Egypt, Israel arrives at Mount Sinai. This is the destination God had promised Moses at the burning bush. Here, this crowd of former slaves will become a covenant nation, bound to God by law and love.*

On the first day of the third month after the Israelites left Egypt—on that very day—they came to the Desert of Sinai. After they set out from Rephidim, they entered the Desert of Sinai, and Israel camped there in the desert in front of the mountain.

Then Moses went up to God, and the Lord called to him from the mountain and said, “This is what you are to say to the descendants of Jacob and what you are to tell the people of Israel: ‘You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.’ These are the words you are to speak to the Israelites.”

So Moses went back and summoned the elders of the people and set before them all the words the Lord had commanded him to speak. The people all responded together, “We will do everything the Lord has said.” So Moses brought their answer back to the Lord.

The Lord said to Moses, “I am going to come to you in a dense cloud, so that the people will hear me speaking with you and will always put their trust in you.” Then Moses told the Lord what the people had said.

And the Lord said to Moses, “Go to the people and consecrate them today and tomorrow. Have them wash their clothes and be ready by the third day, because on that day the Lord will come down on Mount Sinai in the sight of all the people. Put limits for the people around the mountain and tell them, ‘Be careful that you do not approach the mountain or touch the foot of it. Whoever touches the mountain is to be put to death. They are to be stoned or shot with arrows; not a hand is to be laid on them. No person or animal shall be permitted to live.’ Only when the ram’s horn sounds a long blast may they approach the mountain.”

After Moses had gone down the mountain to the people, he consecrated them, and they washed their clothes. Then he said to the people, “Prepare yourselves for the third day. Abstain from sexual relations.”

On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled. Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain. Mount Sinai was covered with smoke, because the Lord descended on it in fire. The smoke billowed up from it like smoke from a furnace, and the whole mountain trembled violently. As the sound of the trumpet grew louder and louder, Moses spoke and the voice of God answered him.

The Lord descended to the top of Mount Sinai and called Moses to the top of the mountain. So Moses went up and the Lord said to him, “Go down and warn the people so they do not force their way through to see the Lord and many of them perish. Even the priests, who approach the Lord, must consecrate themselves, or the Lord will break out against them.”

Moses said to the Lord, “The people cannot come up Mount Sinai, because you yourself warned us, ‘Put limits around the mountain and set it apart as holy.’”

The Lord replied, “Go down and bring Aaron up with you. But the priests and the people must not force their way through to come up to the Lord, or he will break out against them.”

So Moses went down to the people and told them.

★ *Then comes the moment that defines not just Israel, but all of Western civilization. God speaks directly to the entire nation, giving them the Ten Commandments, the foundation of morality and law for billions of people throughout history.*

And God spoke all these words:

“I am the Lord your God, who brought you out of Egypt, out of the land of slavery.

“You shall have no other gods before me.

“You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I,

the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments.

“You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name.

“Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.

“Honor your father and your mother, so that you may live long in the land the Lord your God is giving you.

“You shall not murder.

“You shall not commit adultery.

“You shall not steal.

“You shall not give false testimony against your neighbor.

“You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor.”

When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear. They stayed at a distance and said to Moses, “Speak to us yourself and we will listen. But do not have God speak to us or we will die.”

Moses said to the people, “Do not be afraid. God has come to test you, so that the fear of God will be with you to keep you from sinning.”

The people remained at a distance, while Moses approached the thick darkness where God was.

Then the Lord said to Moses, “Tell the Israelites this: ‘You have seen for yourselves that I have spoken to you from heaven: Do not make any gods to be alongside me; do not make for yourselves gods of silver or gods of gold.

“Make an altar of earth for me and sacrifice on it your burnt offerings and fellowship offerings, your sheep and goats and your cattle. Wherever I cause my name to be honored, I will come to you and bless you. If you make an altar of stones for

me, do not build it with dressed stones, for you will defile it if you use a tool on it. And do not go up to my altar on steps, or your private parts may be exposed.’

## DAY 02 READING

★ *The covenant is sealed with blood and a sacred meal. The leaders of Israel actually see God and live to tell about it. Then Moses ascends the mountain for forty days to receive detailed instructions for building God’s dwelling place among his people.*

Then the Lord said to Moses, “Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. You are to worship at a distance, but Moses alone is to approach the Lord; the others must not come near. And the people may not come up with him.”

When Moses went and told the people all the Lord’s words and laws, they responded with one voice, “Everything the Lord has said we will do.” Moses then wrote down everything the Lord had said.

He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel. Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the Lord. Moses took half of the blood and put it in bowls, and the other half he splashed against the altar. Then he took the Book of the Covenant and read it to the people. They responded, “We will do everything the Lord has said; we will obey.”

Moses then took the blood, sprinkled it on the people and said, “This is the blood of the covenant that the Lord has made with you in accordance with all these words.”

Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up and saw the God of Israel. Under his feet was something like a pavement made of lapis lazuli, as bright blue as the sky. But God did not raise his hand against these leaders of the Israelites; they saw God, and they ate and drank.

The Lord said to Moses, “Come up to me on the mountain and stay here, and I will give you the tablets of stone with the law and commandments I have written for their instruction.”

Then Moses set out with Joshua his aide, and Moses went up on the mountain of God. He

said to the elders, “Wait here for us until we come back to you. Aaron and Hur are with you, and anyone involved in a dispute can go to them.”

When Moses went up on the mountain, the cloud covered it, and the glory of the Lord settled on Mount Sinai. For six days the cloud covered the mountain, and on the seventh day the Lord called to Moses from within the cloud. To the Israelites the glory of the Lord looked like a consuming fire on top of the mountain. Then Moses entered the cloud as he went on up the mountain. And he stayed on the mountain forty days and forty nights.

The Lord said to Moses, “Tell the Israelites to bring me an offering. You are to receive the offering for me from everyone whose heart prompts them to give. These are the offerings you are to receive from them: gold, silver and bronze; blue, purple and scarlet yarn and fine linen; goat hair; ram skins dyed red and another type of durable leather; acacia wood; olive oil for the light; spices for the anointing oil and for the fragrant incense; and onyx stones and other gems to be mounted on the ephod and breastpiece.

“Then have them make a sanctuary for me, and I will dwell among them. Make this tabernacle and all its furnishings exactly like the pattern I will show you.

“Have them make an ark of acacia wood—two and a half cubits long, a cubit and a half wide, and a cubit and a half high. Overlay it with pure gold, both inside and out, and make a gold molding around it. Cast four gold rings for it and fasten them to its four feet, with two rings on one side and two rings on the other. Then make poles of acacia wood and overlay them with gold. Insert the poles into the rings on the sides of the ark to carry it. The poles are to remain in the rings of this ark; they are not to be removed. Then put in the ark the tablets of the covenant law, which I will give you.

“Make an atonement cover of pure gold—two and a half cubits long and a cubit and a half wide. And make two cherubim out of hammered gold at the ends of the cover. Make one cherub on one end and the second cherub on the other; make the cherubim of one piece with the cover, at the two ends. The cherubim are to have their wings spread upward, overshadowing the cover with them. The cherubim are to face each other, looking toward the cover. Place the cover on top of the ark and put in the ark the tablets of the covenant law that I will give you. There, above the cover between the two cherubim that are over the ark of the covenant law,

I will meet with you and give you all my commands for the Israelites.

“Make a table of acacia wood—two cubits long, a cubit wide and a cubit and a half high. Overlay it with pure gold and make a gold molding around it. Also make around it a rim a handbreadth wide and put a gold molding on the rim. Make four gold rings for the table and fasten them to the four corners, where the four legs are. The rings are to be close to the rim to hold the poles used in carrying the table. Make the poles of acacia wood, overlay them with gold and carry the table with them. And make its plates and dishes of pure gold, as well as its pitchers and bowls for the pouring out of offerings. Put the bread of the Presence on this table to be before me at all times.

“Make a lampstand of pure gold. Hammer out its base and shaft, and make its flowerlike cups, buds and blossoms of one piece with them. Six branches are to extend from the sides of the lampstand—three on one side and three on the other. Three cups shaped like almond flowers with buds and blossoms are to be on one branch, three on the next branch, and the same for all six branches extending from the lampstand. And on the lampstand there are to be four cups shaped like almond flowers with buds and blossoms. One bud shall be under the first pair of branches extending from the lampstand, a second bud under the second pair, and a third bud under the third pair—six branches in all. The buds and branches shall all be of one piece with the lampstand, hammered out of pure gold.

“Then make its seven lamps and set them up on it so that they light the space in front of it. Its wick trimmers and trays are to be of pure gold. A talent of pure gold is to be used for the lampstand and all these accessories. See that you make them according to the pattern shown you on the mountain.

## DAY 03 READING

★ *While Moses communes with God on the mountain, disaster strikes below. The people, impatient and afraid, demand visible gods. Aaron caves to their pressure, and Israel's first act after pledging loyalty to God is to break the very first commandment.*

When the people saw that Moses was so long in coming down from the mountain, they

gathered around Aaron and said, “Come, make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don’t know what has happened to him.”

Aaron answered them, “Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me.” So all the people took off their earrings and brought them to Aaron. He took what they handed him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, “These are your gods, Israel, who brought you up out of Egypt.”

When Aaron saw this, he built an altar in front of the calf and announced, “Tomorrow there will be a festival to the Lord.” So the next day the people rose early and sacrificed burnt offerings and presented fellowship offerings. Afterward they sat down to eat and drink and got up to indulge in revelry.

Then the Lord said to Moses, “Go down, because your people, whom you brought up out of Egypt, have become corrupt. They have been quick to turn away from what I commanded them and have made themselves an idol cast in the shape of a calf. They have bowed down to it and sacrificed to it and have said, ‘These are your gods, Israel, who brought you up out of Egypt.’

“I have seen these people,” the Lord said to Moses, “and they are a stiff-necked people. Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation.”

But Moses sought the favor of the Lord his God. “Lord,” he said, “why should your anger burn against your people, whom you brought out of Egypt with great power and a mighty hand? Why should the Egyptians say, ‘It was with evil intent that he brought them out, to kill them in the mountains and to wipe them off the face of the earth’? Turn from your fierce anger; relent and do not bring disaster on your people. Remember your servants Abraham, Isaac and Israel, to whom you swore by your own self: ‘I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance forever.’” Then the Lord relented and did not bring on his people the disaster he had threatened.

Moses turned and went down the mountain with the two tablets of the covenant law in his hands. They were inscribed on both sides, front and back. The tablets were the work of God; the

writing was the writing of God, engraved on the tablets.

When Joshua heard the noise of the people shouting, he said to Moses, “There is the sound of war in the camp.”

Moses replied: “It is not the sound of victory, it is not the sound of defeat; it is the sound of singing that I hear.”

When Moses approached the camp and saw the calf and the dancing, his anger burned and he threw the tablets out of his hands, breaking them to pieces at the foot of the mountain. And he took the calf the people had made and burned it in the fire; then he ground it to powder, scattered it on the water and made the Israelites drink it.

He said to Aaron, “What did these people do to you, that you led them into such great sin?”

“Do not be angry, my lord,” Aaron answered. “You know how prone these people are to evil. They said to me, ‘Make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don’t know what has happened to him.’ So I told them, ‘Whoever has any gold jewelry, take it off.’ Then they gave me the gold, and I threw it into the fire, and out came this calf!”

Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies. So he stood at the entrance to the camp and said, “Whoever is for the Lord, come to me.” And all the Levites rallied to him.

Then he said to them, “This is what the Lord, the God of Israel, says: ‘Each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor.’” The Levites did as Moses commanded, and that day about three thousand of the people died. Then Moses said, “You have been set apart to the Lord today, for you were against your own sons and brothers, and he has blessed you this day.”

The next day Moses said to the people, “You have committed a great sin. But now I will go up to the Lord; perhaps I can make atonement for your sin.”

So Moses went back to the Lord and said, “Oh, what a great sin these people have committed! They have made themselves gods of gold. But now, please forgive their sin—but if not, then blot me out of the book you have written.”

The Lord replied to Moses, “Whoever has sinned against me I will blot out of my book. Now go, lead the people to the place I spoke of, and my

angel will go before you. However, when the time comes for me to punish, I will punish them for their sin.”

And the Lord struck the people with a plague because of what they did with the calf Aaron had made.

★ *The relationship is broken. God will keep his promise to give them the land, but He won't go with them. The people mourn this devastating news. Moses sets up a tent outside the camp where he meets with God, and there he intercedes desperately for his people.*

Then the Lord said to Moses, “Leave this place, you and the people you brought up out of Egypt, and go up to the land I promised on oath to Abraham, Isaac and Jacob, saying, ‘I will give it to your descendants.’ I will send an angel before you and drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites and Jebusites. Go up to the land flowing with milk and honey. But I will not go with you, because you are a stiff-necked people and I might destroy you on the way.”

When the people heard these distressing words, they began to mourn and no one put on any ornaments. For the Lord had said to Moses, “Tell the Israelites, ‘You are a stiff-necked people. If I were to go with you even for a moment, I might destroy you. Now take off your ornaments and I will decide what to do with you.’” So the Israelites stripped off their ornaments at Mount Horeb.

Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the “tent of meeting.” Anyone inquiring of the Lord would go to the tent of meeting outside the camp. And whenever Moses went out to the tent, all the people rose and stood at the entrances to their tents, watching Moses until he entered the tent. As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the Lord spoke with Moses. Whenever the people saw the pillar of cloud standing at the entrance to the tent, they all stood and worshiped, each at the entrance to their tent. The Lord would speak to Moses face to face, as one speaks to a friend. Then Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tent.

Moses said to the Lord, “You have been telling me, ‘Lead these people,’ but you have not let me know whom you will send with me. You have said, ‘I know you by name and you have found favor with me.’ If you are pleased with me, teach

me your ways so I may know you and continue to find favor with you. Remember that this nation is your people.”

The Lord replied, “My Presence will go with you, and I will give you rest.”

Then Moses said to him, “If your Presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?”

And the Lord said to Moses, “I will do the very thing you have asked, because I am pleased with you and I know you by name.”

Then Moses said, “Now show me your glory.”

And the Lord said, “I will cause all my goodness to pass in front of you, and I will proclaim my name, the Lord, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. But,” he said, “you cannot see my face, for no one may see me and live.”

Then the Lord said, “There is a place near me where you may stand on a rock. When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by. Then I will remove my hand and you will see my back; but my face must not be seen.”

## DAY 04 READING

★ *God gives Israel a second chance. New tablets replace the broken ones. The covenant is renewed. And in one of the Bible's most important moments, God reveals his character - compassionate, gracious, slow to anger, abounding in love.*

The Lord said to Moses, “Chisel out two stone tablets like the first ones, and I will write on them the words that were on the first tablets, which you broke. Be ready in the morning, and then come up on Mount Sinai. Present yourself to me there on top of the mountain. No one is to come with you or be seen anywhere on the mountain; not even the flocks and herds may graze in front of the mountain.”

So Moses chiseled out two stone tablets like the first ones and went up Mount Sinai early in the morning, as the Lord had commanded him; and he carried the two stone tablets in his hands. Then the Lord came down in the cloud and stood there

with him and proclaimed his name, the Lord. And he passed in front of Moses, proclaiming, “The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation.”

Moses bowed to the ground at once and worshiped. “Lord,” he said, “if I have found favor in your eyes, then let the Lord go with us. Although this is a stiff-necked people, forgive our wickedness and our sin, and take us as your inheritance.”

Then the Lord said: “I am making a covenant with you. Before all your people I will do wonders never before done in any nation in all the world. The people you live among will see how awesome is the work that I, the Lord, will do for you. Obey what I command you today. I will drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites. Be careful not to make a treaty with those who live in the land where you are going, or they will be a snare among you. Break down their altars, smash their sacred stones and cut down their Asherah poles. Do not worship any other god, for the Lord, whose name is Jealous, is a jealous God.

“Be careful not to make a treaty with those who live in the land; for when they prostitute themselves to their gods and sacrifice to them, they will invite you and you will eat their sacrifices. And when you choose some of their daughters as wives for your sons and those daughters prostitute themselves to their gods, they will lead your sons to do the same.

“Do not make any idols.

“Celebrate the Festival of Unleavened Bread. For seven days eat bread made without yeast, as I commanded you. Do this at the appointed time in the month of Aviv, for in that month you came out of Egypt.

“The first offspring of every womb belongs to me, including all the firstborn males of your livestock, whether from herd or flock. Redeem the firstborn donkey with a lamb, but if you do not redeem it, break its neck. Redeem all your firstborn sons.

“No one is to appear before me empty-handed.

“Six days you shall labor, but on the seventh day you shall rest; even during the plowing season and harvest you must rest.

“Celebrate the Festival of Weeks with the firstfruits of the wheat harvest, and the Festival of Ingathering at the turn of the year. Three times a year all your men are to appear before the Sovereign Lord, the God of Israel. I will drive out nations before you and enlarge your territory, and no one will covet your land when you go up three times each year to appear before the Lord your God.

“Do not offer the blood of a sacrifice to me along with anything containing yeast, and do not let any of the sacrifice from the Passover Festival remain until morning.

“Bring the best of the firstfruits of your soil to the house of the Lord your God.

“Do not cook a young goat in its mother’s milk.”

Then the Lord said to Moses, “Write down these words, for in accordance with these words I have made a covenant with you and with Israel.” Moses was there with the Lord forty days and forty nights without eating bread or drinking water. And he wrote on the tablets the words of the covenant—the Ten Commandments.

When Moses came down from Mount Sinai with the two tablets of the covenant law in his hands, he was not aware that his face was radiant because he had spoken with the Lord. When Aaron and all the Israelites saw Moses, his face was radiant, and they were afraid to come near him. But Moses called to them; so Aaron and all the leaders of the community came back to him, and he spoke to them. Afterward all the Israelites came near him, and he gave them all the commands the Lord had given him on Mount Sinai.

When Moses finished speaking to them, he put a veil over his face. But whenever he entered the Lord’s presence to speak with him, he removed the veil until he came out. And when he came out and told the Israelites what he had been commanded, they saw that his face was radiant. Then Moses would put the veil back over his face until he went in to speak with the Lord.

## DAY 05 READING

★ *Nearly a year after the exodus, the tabernacle is complete. Every detail follows God’s blueprint. This portable temple will be God’s dwelling place among His people, a constant reminder that the holy God chooses to live with sinful humans.*

Then the Lord said to Moses: “Set up the tabernacle, the tent of meeting, on the first day of the first month. Place the ark of the covenant law in it and shield the ark with the curtain. Bring in the table and set out what belongs on it. Then bring in the lampstand and set up its lamps. Place the gold altar of incense in front of the ark of the covenant law and put the curtain at the entrance to the tabernacle.

“Place the altar of burnt offering in front of the entrance to the tabernacle, the tent of meeting; place the basin between the tent of meeting and the altar and put water in it. Set up the courtyard around it and put the curtain at the entrance to the courtyard.

“Take the anointing oil and anoint the tabernacle and everything in it; consecrate it and all its furnishings, and it will be holy. Then anoint the altar of burnt offering and all its utensils; consecrate the altar, and it will be most holy. Anoint the basin and its stand and consecrate them.

“Bring Aaron and his sons to the entrance to the tent of meeting and wash them with water. Then dress Aaron in the sacred garments, anoint him and consecrate him so he may serve me as priest. Bring his sons and dress them in tunics. Anoint them just as you anointed their father, so they may serve me as priests. Their anointing will be to a priesthood that will continue throughout their generations.” Moses did everything just as the Lord commanded him.

So the tabernacle was set up on the first day of the first month in the second year. When Moses set up the tabernacle, he put the bases in place, erected the frames, inserted the crossbars and set up the posts. Then he spread the tent over the tabernacle and put the covering over the tent, as the Lord commanded him.

He took the tablets of the covenant law and placed them in the ark, attached the poles to the ark and put the atonement cover over it. Then he brought the ark into the tabernacle and hung the shielding curtain and shielded the ark of the covenant law, as the Lord commanded him.

Moses placed the table in the tent of meeting on the north side of the tabernacle outside the curtain and set out the bread on it before the Lord, as the Lord commanded him.

He placed the lampstand in the tent of meeting opposite the table on the south side of the tabernacle and set up the lamps before the Lord, as the Lord commanded him.

Moses placed the gold altar in the tent of meeting in front of the curtain and burned fragrant incense on it, as the Lord commanded him.

Then he put up the curtain at the entrance to the tabernacle. He set the altar of burnt offering near the entrance to the tabernacle, the tent of meeting, and offered on it burnt offerings and grain offerings, as the Lord commanded him.

He placed the basin between the tent of meeting and the altar and put water in it for washing, and Moses and Aaron and his sons used it to wash their hands and feet. They washed whenever they entered the tent of meeting or approached the altar, as the Lord commanded Moses.

Then Moses set up the courtyard around the tabernacle and altar and put up the curtain at the entrance to the courtyard. And so Moses finished the work.

Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. Moses could not enter the tent of meeting because the cloud had settled on it, and the glory of the Lord filled the tabernacle.

In all the travels of the Israelites, whenever the cloud lifted from above the tabernacle, they would set out; but if the cloud did not lift, they did not set out—until the day it lifted. So the cloud of the Lord was over the tabernacle by day, and fire was in the cloud by night, in the sight of all the Israelites during all their travels.

★ *The God who thundered from the mountain now dwells in the midst of His people. His glory fills the tabernacle. His presence guides their journey. Despite their rebellion, despite the golden calf, God’s covenant love prevails. He will be their God, and they will be His people.*

Join us for our Public Reading of Scripture this week! We offer weekly sessions where we read Scripture together and reflect on God’s Word. Check your church communications for times and locations.

## Weekend Message Notes:

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## Discussion Questions for Small Groups

1. The Israelites were afraid when God came down on Sinai because He came in a bold and frightening manner. How do you balance reverence and intimacy with God in the face of His power?
2. The Ten Commandments share important boundaries for healthy living. Which one challenges you most? Why? Which one has benefited you most in life?
3. Israel made the golden calf just 40 days after promising obedience. What “golden calves” compete for your worship?
4. In Exodus 34:6-7, God reveals His character. Which aspect of His character do you need to experience the most right now?
5. The tabernacle showed God dwelling among His people. Read: 1 Corinthians 6:19-20. Now that we are His tabernacle/temple, how do you cultivate awareness of God’s presence within you and around you?

## Family Discussion Questions Week 5

### For Families with Elementary-Age Children:

- Why did God give the Ten Commandments?
- What happened when the people made the golden calf?
- How did God show He was with His people?

### For Families with Teens:

- What questions arose as you were reading this week?
- How do God’s commands protect and guide us rather than restrict us?
- What modern idols are most tempting for your generation? What about you personally?
- How does Jesus fulfill what the tabernacle represented?



## DAY 01 READING

★ *After nearly a year at Mount Sinai, it's time to move. God has given them His law, His presence dwells among them in the tabernacle, and the Promised Land awaits. The journey should take just eleven days. Instead, it will take forty years.*

The Lord said to Moses: “Make two trumpets of hammered silver, and use them for calling the community together and for having the camps set out. When both are sounded, the whole community is to assemble before you at the entrance to the tent of meeting. If only one is sounded, the leaders—the heads of the clans of Israel—are to assemble before you. When a trumpet blast is sounded, the tribes camping on the east are to set out. At the sounding of a second blast, the camps on the south are to set out. The blast will be the signal for setting out. To gather the assembly, blow the trumpets, but not with the signal for setting out.

“The sons of Aaron, the priests, are to blow the trumpets. This is to be a lasting ordinance for you and the generations to come. When you go into battle in your own land against an enemy who is oppressing you, sound a blast on the trumpets. Then you will be remembered by the Lord your God and rescued from your enemies. Also at your times of rejoicing—your appointed festivals and New Moon feasts—you are to sound the trumpets over your burnt offerings and fellowship offerings, and they will be a memorial for you before your God. I am the Lord your God.”

On the twentieth day of the second month of the second year, the cloud lifted from above the tabernacle of the covenant law. Then the Israelites set out from the Desert of Sinai and traveled from place to place until the cloud came to rest in the Desert of Paran. They set out, this first time, at the Lord's command through Moses.

The divisions of the camp of Judah went first, under their standard. Nahshon son of Amminadab was in command. Nethanel son of Zuar was over the division of the tribe of Issachar, and Eliab son of Helon was over the division of the tribe of Zebulun. Then the tabernacle was taken down, and the Gershonites and Merarites, who carried it, set out.

The divisions of the camp of Reuben went

next, under their standard. Elizur son of Shedeur was in command. Shelumiel son of Zurishaddai was over the division of the tribe of Simeon, and Eliasaph son of Deuel was over the division of the tribe of Gad. Then the Kohathites set out, carrying the holy things. The tabernacle was to be set up before they arrived.

The divisions of the camp of Ephraim went next, under their standard. Elishama son of Ammihud was in command. Gamaliel son of Pedahzur was over the division of the tribe of Manasseh, and Abidan son of Gideon was over the division of the tribe of Benjamin.

Finally, as the rear guard for all the units, the divisions of the camp of Dan set out under their standard. Ahiezer son of Ammishaddai was in command. Pagiël son of Okran was over the division of the tribe of Asher, and Ahira son of Enan was over the division of the tribe of Naphtali. This was the order of march for the Israelite divisions as they set out.

Now Moses said to Hobab son of Reuel the Midianite, Moses' father-in-law, “We are setting out for the place about which the Lord said, ‘I will give it to you.’ Come with us and we will treat you well, for the Lord has promised good things to Israel.”

He answered, “No, I will not go; I am going back to my own land and my own people.”

But Moses said, “Please do not leave us. You know where we should camp in the wilderness, and you can be our eyes. If you come with us, we will share with you whatever good things the Lord gives us.”

So they set out from the mountain of the Lord and traveled for three days. The ark of the covenant of the Lord went before them during those three days to find them a place to rest. The cloud of the Lord was over them by day when they set out from the camp.

Whenever the ark set out, Moses said, “Rise up, Lord! May your enemies be scattered; may your foes flee before you.”

Whenever it came to rest, he said, “Return, Lord, to the countless thousands of Israel.”

★ *The honeymoon is over. Almost immediately, the people begin complaining. God's patience wears thin, and judgment falls. This pattern of complaint, judgment, intercession, and mercy -*

*will define the wilderness years.*

Now the people complained about their hardships in the hearing of the Lord, and when he heard them his anger was aroused. Then fire from the Lord burned among them and consumed some of the outskirts of the camp. When the people cried out to Moses, he prayed to the Lord and the fire died down. So that place was called Taberah, because fire from the Lord had burned among them.

The rabble with them began to crave other food, and again the Israelites started wailing and said, “If only we had meat to eat! We remember the fish we ate in Egypt at no cost—also the cucumbers, melons, leeks, onions and garlic. But now we have lost our appetite; we never see anything but this manna!”

The manna was like coriander seed and looked like resin. The people went around gathering it, and then ground it in a hand mill or crushed it in a mortar. They cooked it in a pot or made it into loaves. And it tasted like something made with olive oil. When the dew settled on the camp at night, the manna also came down.

Moses heard the people of every family wailing at the entrance to their tents. The Lord became exceedingly angry, and Moses was troubled. He asked the Lord, “Why have you brought this trouble on your servant? What have I done to displease you that you put the burden of all these people on me? Did I conceive all these people? Did I give them birth? Why do you tell me to carry them in my arms, as a nurse carries an infant, to the land you promised on oath to their ancestors? Where can I get meat for all these people? They keep wailing to me, ‘Give us meat to eat!’ I cannot carry all these people by myself; the burden is too heavy for me. If this is how you are going to treat me, please go ahead and kill me—if I have found favor in your eyes—and do not let me face my own ruin.”

The Lord said to Moses: “Bring me seventy of Israel’s elders who are known to you as leaders and officials among the people. Have them come to the tent of meeting, that they may stand there with you. I will come down and speak with you there, and I will take some of the power of the Spirit that is on you and put it on them. They will share the burden of the people with you so that you will not have to carry it alone.

“Tell the people: ‘Consecrate yourselves in preparation for tomorrow, when you will eat meat.

The Lord heard you when you wailed, ‘If only we had meat to eat! We were better off in Egypt!’ Now the Lord will give you meat, and you will eat it. You will not eat it for just one day, or two days, or five, ten or twenty days, but for a whole month—until it comes out of your nostrils and you loathe it—because you have rejected the Lord, who is among you, and have wailed before him, saying, ‘Why did we ever leave Egypt?’”

But Moses said, “Here I am among six hundred thousand men on foot, and you say, ‘I will give them meat to eat for a whole month!’ Would they have enough if flocks and herds were slaughtered for them? Would they have enough if all the fish in the sea were caught for them?”

The Lord answered Moses, “Is the Lord’s arm too short? Now you will see whether or not what I say will come true for you.”

So Moses went out and told the people what the Lord had said. He brought together seventy of their elders and had them stand around the tent. Then the Lord came down in the cloud and spoke with him, and he took some of the power of the Spirit that was on him and put it on the seventy elders. When the Spirit rested on them, they prophesied—but did not do so again.

However, two men, whose names were Eldad and Medad, had remained in the camp. They were listed among the elders, but did not go out to the tent. Yet the Spirit also rested on them, and they prophesied in the camp. A young man ran and told Moses, “Eldad and Medad are prophesying in the camp.”

Joshua son of Nun, who had been Moses’ aide since youth, spoke up and said, “Moses, my lord, stop them!”

But Moses replied, “Are you jealous for my sake? I wish that all the Lord’s people were prophets and that the Lord would put his Spirit on them!” Then Moses and the elders of Israel returned to the camp.

Now a wind went out from the Lord and drove quail in from the sea. It scattered them up to two cubits deep all around the camp, as far as a day’s walk in any direction. All that day and night and all the next day the people went out and gathered quail. No one gathered less than ten homers. Then they spread them out all around the camp. But while the meat was still between their teeth and before it could be consumed, the anger of the Lord burned against the people, and he struck them with a severe plague. Therefore the place was named Kibroth Hattaavah, because

there they buried the people who had craved other food.

From Kibroth Hattaavah the people traveled to Hazeroth and stayed there.

★ *Even Moses' own family turns against him. Miriam and Aaron challenge his unique relationship with God, and God makes it clear that Moses stands alone as His chosen prophet. The lesson is swift and severe.*

Miriam and Aaron began to talk against Moses because of his Cushite wife, for he had married a Cushite. “Has the Lord spoken only through Moses?” they asked. “Hasn’t he also spoken through us?” And the Lord heard this.

(Now Moses was a very humble man, more humble than anyone else on the face of the earth.)

At once the Lord said to Moses, Aaron and Miriam, “Come out to the tent of meeting, all three of you.” So the three of them went out. Then the Lord came down in a pillar of cloud; he stood at the entrance to the tent and summoned Aaron and Miriam. When the two of them stepped forward, he said, “Listen to my words:

“When there is a prophet among you, I, the Lord, reveal myself to them in visions, I speak to them in dreams. But this is not true of my servant Moses; he is faithful in all my house. With him I speak face to face, clearly and not in riddles; he sees the form of the Lord. Why then were you not afraid to speak against my servant Moses?”

The anger of the Lord burned against them, and he left them.

When the cloud lifted from above the tent, Miriam’s skin was leprous—it became as white as snow. Aaron turned toward her and saw that she had a defiling skin disease, and he said to Moses, “Please, my lord, I ask you not to hold against us the sin we have so foolishly committed. Do not let her be like a stillborn infant coming from its mother’s womb with its flesh half eaten away.”

So Moses cried out to the Lord, “Please, God, heal her!”

The Lord replied to Moses, “If her father had spit in her face, would she not have been in disgrace for seven days? Confine her outside the camp for seven days; after that she can be brought back.” So Miriam was confined outside the camp for seven days, and the people did not move on till she was brought back.

After that, the people left Hazeroth and encamped in the Desert of Paran.

★ *Now comes the turning point, the catastrophic failure of faith that will define a generation. They stand at the edge of the Promised Land, but fear proves stronger than faith. Twelve spies go in; only two believe God can deliver on His promise.*

The Lord said to Moses, “Send some men to explore the land of Canaan, which I am giving to the Israelites. From each ancestral tribe send one of its leaders.”

So at the Lord’s command Moses sent them out from the Desert of Paran. All of them were leaders of the Israelites. These are their names:

from the tribe of Reuben, Shammua son of Zakkur; from the tribe of Simeon, Shaphat son of Hori; from the tribe of Judah, Caleb son of Jephunneh; from the tribe of Issachar, Igal son of Joseph; from the tribe of Ephraim, Hoshea son of Nun; from the tribe of Benjamin, Palti son of Raphu; from the tribe of Zebulun, Gaddiel son of Sodi; from the tribe of Manasseh (a tribe of Joseph), Gaddi son of Susi; from the tribe of Dan, Ammiel son of Gemalli; from the tribe of Asher, Sethur son of Michael; from the tribe of Naphtali, Nahbi son of Vophsi; from the tribe of Gad, Geuel son of Maki.

These are the names of the men Moses sent to explore the land. (Moses gave Hoshea son of Nun the name Joshua.)

When Moses sent them to explore Canaan, he said, “Go up through the Negev and on into the hill country. See what the land is like and whether the people who live there are strong or weak, few or many. What kind of land do they live in? Is it good or bad? What kind of towns do they live in? Are they unwalled or fortified? How is the soil? Is it fertile or poor? Are there trees in it or not? Do your best to bring back some of the fruit of the land.” (It was the season for the first ripe grapes.)

So they went up and explored the land from the Desert of Zin as far as Rehob, toward Lebo Hamath. They went up through the Negev and came to Hebron, where Ahiman, Sheshai and Talmai, the descendants of Anak, lived. (Hebron had been built seven years before Zoan in Egypt.) When they reached the Valley of Eshkol, they cut off a branch bearing a single cluster of grapes. Two of them carried it on a pole between them, along with some pomegranates and figs. That place was called the Valley of Eshkol because of the cluster of grapes the Israelites cut off there. At the end of forty days they returned from exploring the land.

They came back to Moses and Aaron and the whole Israelite community at Kadesh in the Desert of Paran. There they reported to them and to the whole assembly and showed them the fruit of the land. They gave Moses this account: "We went into the land to which you sent us, and it does flow with milk and honey! Here is its fruit. But the people who live there are powerful, and the cities are fortified and very large. We even saw descendants of Anak there. The Amalekites live in the Negev; the Hittites, Jebusites and Amorites live in the hill country; and the Canaanites live near the sea and along the Jordan."

Then Caleb silenced the people before Moses and said, "We should go up and take possession of the land, for we can certainly do it."

But the men who had gone up with him said, "We can't attack those people; they are stronger than we are." And they spread among the Israelites a bad report about the land they had explored. They said, "The land we explored devours those living in it. All the people we saw there are of great size. We saw the Nephilim there (the descendants of Anak come from the Nephilim). We seemed like grasshoppers in our own eyes, and we looked the same to them."

That night all the members of the community raised their voices and wept aloud. All the Israelites grumbled against Moses and Aaron, and the whole assembly said to them, "If only we had died in Egypt! Or in this wilderness! Why is the Lord bringing us to this land only to let us fall by the sword? Our wives and children will be taken as plunder. Wouldn't it be better for us to go back to Egypt?" And they said to each other, "We should choose a leader and go back to Egypt."

Then Moses and Aaron fell facedown in front of the whole Israelite assembly gathered there. Joshua son of Nun and Caleb son of Jephunneh, who were among those who had explored the land, tore their clothes and said to the entire Israelite assembly, "The land we passed through and explored is exceedingly good. If the Lord is pleased with us, he will lead us into that land, a land flowing with milk and honey, and will give it to us. Only do not rebel against the Lord. And do not be afraid of the people of the land, because we will devour them. Their protection is gone, but the Lord is with us. Do not be afraid of them."

But the whole assembly talked about stoning them. Then the glory of the Lord appeared at the tent of meeting to all the Israelites. The

Lord said to Moses, "How long will these people treat me with contempt? How long will they refuse to believe in me, in spite of all the signs I have performed among them? I will strike them down with a plague and destroy them, but I will make you into a nation greater and stronger than they."

Moses said to the Lord, "Then the Egyptians will hear about it! By your power you brought these people up from among them. And they will tell the inhabitants of this land about it. They have already heard that you, Lord, are with these people and that you, Lord, have been seen face to face, that your cloud stays over them, and that you go before them in a pillar of cloud by day and a pillar of fire by night. If you put all these people to death, leaving none alive, the nations who have heard this report about you will say, 'The Lord was not able to bring these people into the land he promised them on oath, so he slaughtered them in the wilderness.'

"Now may the Lord's strength be displayed, just as you have declared: 'The Lord is slow to anger, abounding in love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished; he punishes the children for the sin of the parents to the third and fourth generation.' In accordance with your great love, forgive the sin of these people, just as you have pardoned them from the time they left Egypt until now."

The Lord replied, "I have forgiven them, as you asked. Nevertheless, as surely as I live and as surely as the glory of the Lord fills the whole earth, not one of those who saw my glory and the signs I performed in Egypt and in the wilderness but who disobeyed me and tested me ten times—not one of them will ever see the land I promised on oath to their ancestors. No one who has treated me with contempt will ever see it. But because my servant Caleb has a different spirit and follows me wholeheartedly, I will bring him into the land he went to, and his descendants will inherit it. Since the Amalekites and the Canaanites are living in the valleys, turn back tomorrow and set out toward the desert along the route to the Red Sea."

The Lord said to Moses and Aaron: "How long will this wicked community grumble against me? I have heard the complaints of these grumbling Israelites. So tell them, 'As surely as I live, declares the Lord, I will do to you the very thing I heard you say: In this wilderness your bodies will fall—every one of you twenty years old or more who was counted in the census and who has grumbled against me. Not one of you will enter the land I swore with uplifted hand to make your home,

except Caleb son of Jephunneh and Joshua son of Nun. As for your children that you said would be taken as plunder, I will bring them in to enjoy the land you have rejected. But as for you, your bodies will fall in this wilderness. Your children will be shepherds here for forty years, suffering for your unfaithfulness, until the last of your bodies lies in the wilderness. For forty years—one year for each of the forty days you explored the land—you will suffer for your sins and know what it is like to have me against you.’ I, the Lord, have spoken, and I will surely do these things to this whole wicked community, which has banded together against me. They will meet their end in this wilderness; here they will die.”

So the men Moses had sent to explore the land, who returned and made the whole community grumble against him by spreading a bad report about it—these men who were responsible for spreading the bad report about the land were struck down and died of a plague before the Lord. Of the men who went to explore the land, only Joshua son of Nun and Caleb son of Jephunneh survived.

When Moses reported this to all the Israelites, they mourned bitterly. Early the next morning they set out for the highest point in the hill country, saying, “Now we are ready to go up to the land the Lord promised. Surely we have sinned!”

But Moses said, “Why are you disobeying the Lord’s command? This will not succeed! Do not go up, because the Lord is not with you. You will be defeated by your enemies, for the Amalekites and the Canaanites will face you there. Because you have turned away from the Lord, he will not be with you and you will fall by the sword.”

Nevertheless, in their presumption they went up toward the highest point in the hill country, though neither Moses nor the ark of the Lord’s covenant moved from the camp. Then the Amalekites and the Canaanites who lived in that hill country came down and attacked them and beat them down all the way to Hormah.

## DAY 02 READING

★ *Forty years pass in the wilderness. The generation that refused to trust God dies off one by one. Near the end, even Moses and Aaron fail God’s test at the waters of Meribah, sealing their fate outside the Promised Land.*

In the first month the whole Israelite community arrived at the Desert of Zin, and they stayed at Kadesh. There Miriam died and was buried.

Now there was no water for the community, and the people gathered in opposition to Moses and Aaron. They quarreled with Moses and said, “If only we had died when our brothers fell dead before the Lord! Why did you bring the Lord’s community into this wilderness, that we and our livestock should die here? Why did you bring us up out of Egypt to this terrible place? It has no grain or figs, grapevines or pomegranates. And there is no water to drink!”

Moses and Aaron went from the assembly to the entrance to the tent of meeting and fell facedown, and the glory of the Lord appeared to them. The Lord said to Moses, “Take the staff, and you and your brother Aaron gather the assembly together. Speak to that rock before their eyes and it will pour out its water. You will bring water out of the rock for the community so they and their livestock can drink.”

So Moses took the staff from the Lord’s presence, just as he commanded him. He and Aaron gathered the assembly together in front of the rock and Moses said to them, “Listen, you rebels, must we bring you water out of this rock?” Then Moses raised his arm and struck the rock twice with his staff. Water gushed out, and the community and their livestock drank.

But the Lord said to Moses and Aaron, “Because you did not trust in me enough to honor me as holy in the sight of the Israelites, you will not bring this community into the land I give them.”

These were the waters of Meribah, where the Israelites quarreled with the Lord and where he was proved holy among them.

Moses sent messengers from Kadesh to the king of Edom, saying: “This is what your brother Israel says: You know about all the hardships that have come on us. Our ancestors went down into Egypt, and we lived there many years. The Egyptians mistreated us and our ancestors, but when we cried out to the Lord, he heard our cry and sent an angel and brought us out of Egypt. Now we are here at Kadesh, a town on the edge of your territory. Please let us pass through your country. We will not go through any field or vineyard, or drink water from any well. We will travel along the King’s Highway and not turn to the right or to the left until we have passed through your territory.”

But Edom answered: “You may not pass through here; if you try, we will march out and attack you with the sword.”

The Israelites replied: “We will go along the main road, and if we or our livestock drink any of your water, we will pay for it. We only want to pass through on foot—nothing else.”

Again they answered: “You may not pass through.”

Then Edom came out against them with a large and powerful army. Since Edom refused to let them go through their territory, Israel turned away from them.

The whole Israelite community set out from Kadesh and came to Mount Hor. At Mount Hor, near the border of Edom, the Lord said to Moses and Aaron, “Aaron will be gathered to his people. He will not enter the land I give the Israelites, because both of you rebelled against my command at the waters of Meribah. Get Aaron and his son Eleazar and take them up Mount Hor. Remove Aaron’s garments and put them on his son Eleazar, for Aaron will be gathered to his people; he will die there.”

Moses did as the Lord commanded: They went up Mount Hor in the sight of the whole community. Moses removed Aaron’s garments and put them on his son Eleazar. And Aaron died there on top of the mountain. Then Moses and Eleazar came down from the mountain, and when the whole community learned that Aaron had died, all the Israelites mourned for him thirty days.

★ *As they journey around Edom, the people’s complaints reach a breaking point. Venomous snakes bring death to the camp. But God provides a strange remedy - a bronze snake on a pole. All who look at it in faith will live.*

When the Canaanite king of Arad, who lived in the Negev, heard that Israel was coming along the road to Atharim, he attacked the Israelites and captured some of them. Then Israel made this vow to the Lord: “If you will deliver these people into our hands, we will totally destroy their cities.” The Lord listened to Israel’s plea and gave the Canaanites over to them. They completely destroyed them and their towns; so the place was named Hormah.

They traveled from Mount Hor along the route to the Red Sea, to go around Edom. But the people grew impatient on the way; they spoke against God and against Moses, and said, “Why

have you brought us up out of Egypt to die in the wilderness? There is no bread! There is no water! And we detest this miserable food!”

Then the Lord sent venomous snakes among them; they bit the people and many Israelites died. The people came to Moses and said, “We sinned when we spoke against the Lord and against you. Pray that the Lord will take the snakes away from us.” So Moses prayed for the people.

The Lord said to Moses, “Make a snake and put it up on a pole; anyone who is bitten can look at it and live.” So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, they lived.

The Israelites moved on and camped at Oboth. Then they set out from Oboth and camped in Iye Abarim, in the wilderness that faces Moab toward the sunrise. From there they moved on and camped in the Zered Valley. They set out from there and camped alongside the Arnon, which is in the wilderness extending into Amorite territory. The Arnon is the border of Moab, between Moab and the Amorites. That is why the Book of the Wars of the Lord says:

“...Zahab in Suphah and the ravines, the Arnon and the slopes of the ravines that lead to the settlement of Ar and lie along the border of Moab.”

From there they continued on to Beer, the well where the Lord said to Moses, “Gather the people together and I will give them water.”

Then Israel sang this song: “Spring up, O well! Sing about it, about the well that the princes dug, that the nobles of the people sank—the nobles with scepters and staffs.”

Then they went from the wilderness to Mattanah, from Mattanah to Nahaliel, from Nahaliel to Bamoth, and from Bamoth to the valley in Moab where the top of Pisgah overlooks the wasteland.

★ *Finally, the new generation begins to taste victory. They defeat Sihon and Og, powerful kings who stand in their way. These victories prove that God is still with them, preparing them for the greater conquest ahead.*

Israel sent messengers to say to Sihon king of the Amorites: “Let us pass through your country. We will not turn aside into any field or vineyard, or drink water from any well. We will travel along the King’s Highway until we have passed through your territory.”

But Sihon would not let Israel pass through his territory. He mustered his entire army and marched out into the wilderness against Israel. When he reached Jahaz, he fought with Israel. Israel, however, put him to the sword and took over his land from the Arnon to the Jabbok, but only as far as the Ammonites, because their border was fortified. Israel captured all the cities of the Amorites and occupied them, including Heshbon and all its surrounding settlements. Heshbon was the city of Sihon king of the Amorites, who had fought against the former king of Moab and had taken from him all his land as far as the Arnon.

That is why the poets say: "Come to Heshbon and let it be rebuilt; let Sihon's city be restored. Fire went out from Heshbon, a blaze from the city of Sihon. It consumed Ar of Moab, the citizens of Arnon's heights. Woe to you, Moab! You are destroyed, people of Chemosh! He has given up his sons as fugitives and his daughters as captives to Sihon king of the Amorites. But we have overthrown them; Heshbon's dominion has been destroyed all the way to Dibon. We have demolished them as far as Nophah, which extends to Medeba."

So Israel settled in the land of the Amorites.

After Moses had sent spies to Jazer, the Israelites captured its surrounding settlements and drove out the Amorites who were there. Then they turned and went up along the road toward Bashan, and Og king of Bashan and his whole army marched out to meet them in battle at Edrei.

The Lord said to Moses, "Do not be afraid of him, for I have delivered him into your hands, along with his whole army and his land. Do to him what you did to Sihon king of the Amorites, who reigned in Heshbon."

So they struck him down, together with his sons and his whole army, leaving them no survivors. And they took possession of his land.

★ *On the edge of the Promised Land, the Moabites try a different strategy, spiritual warfare through seduction. The plague that follows kills 24,000 - a final purging before entering Canaan.*

While Israel was staying in Shittim, the men began to indulge in sexual immorality with Moabite women, who invited them to the sacrifices to their gods. The people ate the sacrificial meal and bowed down before these gods. So Israel yoked themselves to the Baal of Peor. And the Lord's anger burned against them.

The Lord said to Moses, "Take all the leaders of these people, kill them and expose them in broad daylight before the Lord, so that the Lord's fierce anger may turn away from Israel."

So Moses said to Israel's judges, "Each of you must put to death those of your people who have yoked themselves to the Baal of Peor."

Then an Israelite man brought into the camp a Midianite woman right before the eyes of Moses and the whole assembly of Israel while they were weeping at the entrance to the tent of meeting. When Phinehas son of Eleazar, the son of Aaron, the priest, saw this, he left the assembly, took a spear in his hand and followed the Israelite into the tent. He drove the spear into both of them, right through the Israelite man and into the woman's stomach. Then the plague against the Israelites was stopped; but those who died in the plague numbered 24,000.

The Lord said to Moses, "Phinehas son of Eleazar, the son of Aaron, the priest, has turned my anger away from the Israelites. Since he was as zealous for my honor among them as I am, I did not put an end to them in my zeal. Therefore tell him I am making my covenant of peace with him. He and his descendants will have a covenant of a lasting priesthood, because he was zealous for the honor of his God and made atonement for the Israelites."

The name of the Israelite who was killed with the Midianite woman was Zimri son of Salu, the leader of a Simeonite family. And the name of the Midianite woman who was put to death was Kozbi daughter of Zur, a tribal chief of a Midianite family.

The Lord said to Moses, "Treat the Midianites as enemies and kill them. They treated you as enemies when they deceived you in the Peor incident involving their sister Kozbi, the daughter of a Midianite leader, the woman who was killed when the plague came as a result of that incident."

★ *In a progressive moment that echoes through history, five daughters challenge inheritance laws that favor only sons. God sides with them, establishing new precedents for women's rights in Israel.*

The daughters of Zelophehad son of Hopher, the son of Gilead, the son of Makir, the son of Manasseh, belonged to the clans of Manasseh son of Joseph. The names of the daughters were Mahlah, Noah, Hoglah, Milkah and Tirzah. They

came forward and stood before Moses, Eleazar the priest, the leaders and the whole assembly at the entrance to the tent of meeting and said, “Our father died in the wilderness. He was not among Korah’s followers, who banded together against the Lord, but he died for his own sin and left no sons. Why should our father’s name disappear from his clan because he had no son? Give us property among our father’s relatives.”

So Moses brought their case before the Lord, and the Lord said to him, “What Zelophehad’s daughters are saying is right. You must certainly give them property as an inheritance among their father’s relatives and give their father’s inheritance to them.

“Say to the Israelites, ‘If a man dies and leaves no son, give his inheritance to his daughter. If he has no daughter, give his inheritance to his brothers. If he has no brothers, give his inheritance to his father’s brothers. If his father had no brothers, give his inheritance to the nearest relative in his clan, that he may possess it. This is to have the force of law for the Israelites, as the Lord commanded Moses.’”

Then the Lord said to Moses, “Go up this mountain in the Abarim Range and see the land I have given the Israelites. After you have seen it, you too will be gathered to your people, as your brother Aaron was, for when the community rebelled at the waters in the Desert of Zin, both of you disobeyed my command to honor me as holy before their eyes.” (These were the waters of Meribah Kadesh, in the Desert of Zin.)

Moses said to the Lord, “May the Lord, the God who gives breath to all living things, appoint someone over this community to go out and come in before them, one who will lead them out and bring them in, so the Lord’s people will not be like sheep without a shepherd.”

So the Lord said to Moses, “Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him. Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. Give him some of your authority so the whole Israelite community will obey him. He is to stand before Eleazar the priest, who will obtain decisions for him by inquiring of the Urim before the Lord. At his command he and the entire community of the Israelites will go out, and at his command they will come in.”

Moses did as the Lord commanded him. He took Joshua and had him stand before Eleazar the

priest and the whole assembly. Then he laid his hands on him and commissioned him, as the Lord instructed through Moses.

## DAY 03 READING

★ *Now Moses, knowing his time is short, delivers three final sermons to the new generation. These aren’t just history lessons, they’re passionate pleas from a dying leader who has seen both God’s glory and Israel’s rebellion. His message is simple: Learn from the past. Choose life. Love God with everything you have.*

These are the words Moses spoke to all Israel in the wilderness east of the Jordan—that is, in the Arabah—opposite Suph, between Paran and Tophel, Laban, Hazereth and Dizahab. (It takes eleven days to go from Horeb to Kadesh Barnea by the Mount Seir road.)

In the fortieth year, on the first day of the eleventh month, Moses proclaimed to the Israelites all that the Lord had commanded him concerning them. This was after he had defeated Sihon king of the Amorites, who reigned in Heshbon, and at Edrei had defeated Og king of Bashan, who reigned in Ashtaroth.

East of the Jordan in the territory of Moab, Moses began to expound this law, saying:

The Lord our God said to us at Horeb, “You have stayed long enough at this mountain. Break camp and advance into the hill country of the Amorites; go to all the neighboring peoples in the Arabah, in the mountains, in the western foothills, in the Negev and along the coast, to the land of the Canaanites and to Lebanon, as far as the great river, the Euphrates. See, I have given you this land. Go in and take possession of the land the Lord swore he would give to your fathers—to Abraham, Isaac and Jacob—and to their descendants after them.”

At that time I said to you, “You are too heavy a burden for me to carry alone. The Lord your God has increased your numbers so that today you are as numerous as the stars in the sky. May the Lord, the God of your ancestors, increase you a thousand times and bless you as he has promised! But how can I bear your problems and your burdens and your disputes all by myself? Choose some wise, understanding and respected men from each of your tribes, and I will set them over you.”

You answered me, “What you propose to do is good.”

So I took the leading men of your tribes, wise and respected men, and appointed them to have authority over you—as commanders of thousands, of hundreds, of fifties and of tens and as tribal officials. And I charged your judges at that time, “Hear the disputes between your people and judge fairly, whether the case is between two Israelites or between an Israelite and a foreigner residing among you. Do not show partiality in judging; hear both small and great alike. Do not be afraid of anyone, for judgment belongs to God. Bring me any case too hard for you, and I will hear it.” And at that time I told you everything you were to do.

Then, as the Lord our God commanded us, we set out from Horeb and went toward the hill country of the Amorites through all that vast and dreadful wilderness that you have seen, and so we reached Kadesh Barnea. Then I said to you, “You have reached the hill country of the Amorites, which the Lord our God is giving us. See, the Lord your God has given you the land. Go up and take possession of it as the Lord, the God of your ancestors, told you. Do not be afraid; do not be discouraged.”

Then all of you came to me and said, “Let us send men ahead to spy out the land for us and bring back a report about the route we are to take and the towns we will come to.”

The idea seemed good to me; so I selected twelve of you, one man from each tribe. They left and went up into the hill country, and came to the Valley of Eshkol and explored it. Taking with them some of the fruit of the land, they brought it down to us and reported, “It is a good land that the Lord our God is giving us.”

But you were unwilling to go up; you rebelled against the command of the Lord your God. You grumbled in your tents and said, “The Lord hates us; so he brought us out of Egypt to deliver us into the hands of the Amorites to destroy us. Where can we go? Our brothers have made our hearts melt in fear. They say, ‘The people are stronger and taller than we are; the cities are large, with walls up to the sky. We even saw the Anakites there.’”

Then I said to you, “Do not be terrified; do not be afraid of them. The Lord your God, who is going before you, will fight for you, as he did for you in Egypt, before your very eyes, and in the wilderness. There you saw how the Lord your God carried you, as a father carries his son, all the way you went until you reached this place.”

In spite of this, you did not trust in the Lord

your God, who went ahead of you on your journey, in fire by night and in a cloud by day, to search out places for you to camp and to show you the way you should go.

When the Lord heard what you said, he was angry and solemnly swore: “No one from this evil generation shall see the good land I swore to give your ancestors, except Caleb son of Jephunneh. He will see it, and I will give him and his descendants the land he set his feet on, because he followed the Lord wholeheartedly.”

Because of you the Lord became angry with me also and said, “You shall not enter it, either. But your assistant, Joshua son of Nun, will enter it. Encourage him, because he will lead Israel to inherit it. And the little ones that you said would be taken captive, your children who do not yet know good from bad—they will enter the land. I will give it to them and they will take possession of it. But as for you, turn around and set out toward the desert along the route to the Red Sea.”

Then you replied, “We have sinned against the Lord. We will go up and fight, as the Lord our God commanded us.” So every one of you put on his weapons, thinking it easy to go up into the hill country.

But the Lord said to me, “Tell them, ‘Do not go up and fight, because I will not be with you. You will be defeated by your enemies.’”

So I told you, but you would not listen. You rebelled against the Lord’s command and in your arrogance you marched up into the hill country. The Amorites who lived in those hills came out against you; they chased you like a swarm of bees and beat you down from Seir all the way to Hormah. You came back and wept before the Lord, but he paid no attention to your weeping and turned a deaf ear to you. And so you stayed in Kadesh many days—all the time you spent there.

★ *Moses recounts the long wilderness wanderings, reminding them how God provided even when they rebelled. Then he gives them the heart of God’s law - the Shema, the call to love God completely.*

Then we turned back and set out toward the wilderness along the route to the Red Sea, as the Lord had directed me. For a long time we made our way around the hill country of Seir.

Then the Lord said to me, “You have made your way around this hill country long enough; now turn north. Give the people these orders: ‘You are about to pass through the territory of your

relatives the descendants of Esau, who live in Seir. They will be afraid of you, but be very careful. Do not provoke them to war, for I will not give you any of their land, not even enough to put your foot on. I have given Esau the hill country of Seir as his own. You are to pay them in silver for the food you eat and the water you drink.”

The Lord your God has blessed you in all the work of your hands. He has watched over your journey through this vast wilderness. These forty years the Lord your God has been with you, and you have not lacked anything.

So we went on past our relatives the descendants of Esau, who live in Seir. We turned from the Arabah road, which comes up from Elath and Ezion Geber, and traveled along the desert road of Moab.

Then the Lord said to me, “Do not harass the Moabites or provoke them to war, for I will not give you any part of their land. I have given Ar to the descendants of Lot as a possession.”

(The Emites used to live there—a people strong and numerous, and as tall as the Anakites. Like the Anakites, they too were considered Rephaites, but the Moabites called them Emites. Horites used to live in Seir, but the descendants of Esau drove them out. They destroyed the Horites from before them and settled in their place, just as Israel did in the land the Lord gave them as their possession.)

And the Lord said, “Now get up and cross the Zered Valley.” So we crossed the valley.

Thirty-eight years passed from the time we left Kadesh Barnea until we crossed the Zered Valley. By then, that entire generation of fighting men had perished from the camp, as the Lord had sworn to them. The Lord’s hand was against them until he had completely eliminated them from the camp.

Now when the last of these fighting men among the people had died, the Lord said to me, “Today you are to pass by the region of Moab at Ar. When you come to the Ammonites, do not harass them or provoke them to war, for I will not give you possession of any land belonging to the Ammonites. I have given it as a possession to the descendants of Lot.”

(That too was considered a land of the Rephaites, who used to live there; but the Ammonites called them Zamzummites. They were a people strong and numerous, and as tall as the Anakites. The Lord destroyed them from before the Ammonites, who drove them out and settled

in their place. The Lord had done the same for the descendants of Esau, who lived in Seir, when he destroyed the Horites from before them. They drove them out and have lived in their place to this day. And as for the Avvites who lived in villages as far as Gaza, the Caphtorites coming out from Caphtor destroyed them and settled in their place.)

“Set out now and cross the Arnon Gorge. See, I have given into your hand Sihon the Amorite, king of Heshbon, and his country. Begin to take possession of it and engage him in battle. This very day I will begin to put the terror and fear of you on all the nations under heaven. They will hear reports of you and will tremble and be in anguish because of you.”

From the Desert of Kedemoth I sent messengers to Sihon king of Heshbon offering peace and saying, “Let us pass through your country. We will stay on the main road; we will not turn aside to the right or to the left. Sell us food to eat and water to drink for their price in silver. Only let us pass through on foot—as the descendants of Esau, who live in Seir, and the Moabites, who live in Ar, did for us—until we cross the Jordan into the land the Lord our God is giving us.” But Sihon king of Heshbon refused to let us pass through. For the Lord your God had made his spirit stubborn and his heart obstinate in order to give him into your hands, as he has now done.

The Lord said to me, “See, I have begun to deliver Sihon and his country over to you. Now begin to conquer and possess his land.”

When Sihon and all his army came out to meet us in battle at Jahaz, the Lord our God delivered him over to us and we struck him down, together with his sons and his whole army. At that time we took all his towns and completely destroyed them—men, women and children. We left no survivors. But the livestock and the plunder from the towns we had captured we carried off for ourselves. From Aroer on the rim of the Arnon Gorge, and from the town in the gorge, even as far as Gilead, not one town was too strong for us. The Lord our God gave us all of them. But in accordance with the command of the Lord our God, you did not encroach on any of the land of the Ammonites, neither the land along the course of the Jabbok nor that around the towns in the hills.

Now, Israel, hear the decrees and laws I am about to teach you. Follow them so that you may live and may go in and take possession of the land the Lord, the God of your ancestors, is giving you. Do not add to what I command you and do not

subtract from it, but keep the commands of the Lord your God that I give you.

You saw with your own eyes what the Lord did at Baal Peor. The Lord your God destroyed from among you everyone who followed the Baal of Peor, but all of you who held fast to the Lord your God are still alive today.

See, I have taught you decrees and laws as the Lord my God commanded me, so that you may follow them in the land you are entering to take possession of it. Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, “Surely this great nation is a wise and understanding people.” What other nation is so great as to have their gods near them the way the Lord our God is near us whenever we pray to him? And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?

Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them. Remember the day you stood before the Lord your God at Horeb, when he said to me, “Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children.” You came near and stood at the foot of the mountain while it blazed with fire to the very heavens, with black clouds and deep darkness. Then the Lord spoke to you out of the fire. You heard the sound of words but saw no form; there was only a voice. He declared to you his covenant, the Ten Commandments, which he commanded you to follow and then wrote them on two stone tablets. And the Lord directed me at that time to teach you the decrees and laws you are to follow in the land that you are crossing the Jordan to possess.

You saw no form of any kind the day the Lord spoke to you at Horeb out of the fire. Therefore watch yourselves very carefully, so that you do not become corrupt and make for yourselves an idol, an image of any shape, whether formed like a man or a woman, or like any animal on earth or any bird that flies in the air, or like any creature that moves along the ground or any fish in the waters below. And when you look up to the sky and see the sun, the moon and the stars—all the heavenly array—do not be enticed into bowing down to them and worshiping things the Lord your God

has apportioned to all the nations under heaven. But as for you, the Lord took you and brought you out of the iron-smelting furnace, out of Egypt, to be the people of his inheritance, as you now are.

The Lord was angry with me because of you, and he solemnly swore that I would not cross the Jordan and enter the good land the Lord your God is giving you as your inheritance. I will die in this land; I will not cross the Jordan; but you are about to cross over and take possession of that good land. Be careful not to forget the covenant of the Lord your God that he made with you; do not make for yourselves an idol in the form of anything the Lord your God has forbidden. For the Lord your God is a consuming fire, a jealous God.

After you have had children and grandchildren and have lived in the land a long time—if you then become corrupt and make any kind of idol, doing evil in the eyes of the Lord your God and arousing his anger, I call the heavens and the earth as witnesses against you this day that you will quickly perish from the land that you are crossing the Jordan to possess. You will not live there long but will certainly be destroyed. The Lord will scatter you among the peoples, and only a few of you will survive among the nations to which the Lord will drive you. There you will worship man-made gods of wood and stone, which cannot see or hear or eat or smell. But if from there you seek the Lord your God, you will find him if you seek him with all your heart and with all your soul. When you are in distress and all these things have happened to you, then in later days you will return to the Lord your God and obey him. For the Lord your God is a merciful God; he will not abandon or destroy you or forget the covenant with your ancestors, which he confirmed to them by oath.

Ask now about the former days, long before your time, from the day God created human beings on the earth; ask from one end of the heavens to the other. Has anything so great as this ever happened, or has anything like it ever been heard of? Has any other people heard the voice of God speaking out of fire, as you have, and lived? Has any god ever tried to take for himself one nation out of another nation, by testings, by signs and wonders, by war, by a mighty hand and an outstretched arm, or by great and awesome deeds, like all the things the Lord your God did for you in Egypt before your very eyes?

You were shown these things so that you might know that the Lord is God; besides him there is no other. From heaven he made you hear

his voice to discipline you. On earth he showed you his great fire, and you heard his words from out of the fire. Because he loved your ancestors and chose their descendants after them, he brought you out of Egypt by his Presence and his great strength, to drive out before you nations greater and stronger than you and to bring you into their land to give it to you for your inheritance, as it is today.

Acknowledge and take to heart this day that the Lord is God in heaven above and on the earth below. There is no other. Keep his decrees and commands, which I am giving you today, so that it may go well with you and your children after you and that you may live long in the land the Lord your God gives you for all time.

Then Moses set aside three cities east of the Jordan, to which anyone who had killed a person could flee if they had unintentionally killed a neighbor without malice aforethought. They could flee into one of these cities and save their life. The cities were these: Bezer in the wilderness plateau, for the Reubenites; Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites.

This is the law Moses set before the Israelites. These are the stipulations, decrees and laws Moses gave them when they came out of Egypt and were in the valley near Beth Peor east of the Jordan, in the land of Sihon king of the Amorites, who reigned in Heshbon and was defeated by Moses and the Israelites as they came out of Egypt. They took possession of his land and the land of Og king of Bashan, the two Amorite kings east of the Jordan. This land extended from Aroer on the rim of the Arnon Gorge to Mount Sirion (that is, Hermon), and included all the Arabah east of the Jordan, as far as the Dead Sea, below the slopes of Pisgah.

## DAY 04 READING

These are the commands, decrees and laws the Lord your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, so that you, your children and their children after them may fear the Lord your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life. Hear, Israel, and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as the Lord, the God of your ancestors, promised you.

Hear, O Israel: The Lord our God, the Lord

is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.

When the Lord your God brings you into the land he swore to your fathers, to Abraham, Isaac and Jacob, to give you—a land with large, flourishing cities you did not build, houses filled with all kinds of good things you did not provide, wells you did not dig, and vineyards and olive groves you did not plant—then when you eat and are satisfied, be careful that you do not forget the Lord, who brought you out of Egypt, out of the land of slavery.

Fear the Lord your God, serve him only and take your oaths in his name. Do not follow other gods, the gods of the peoples around you; for the Lord your God, who is among you, is a jealous God and his anger will burn against you, and he will destroy you from the face of the land. Do not put the Lord your God to the test as you did at Massah. Be sure to keep the commands of the Lord your God and the stipulations and decrees he has given you. Do what is right and good in the Lord's sight, so that it may go well with you and you may go in and take over the good land the Lord promised on oath to your ancestors, thrusting out all your enemies before you, as the Lord said.

In the future, when your son asks you, "What is the meaning of the stipulations, decrees and laws the Lord our God has commanded you?" tell him: "We were slaves of Pharaoh in Egypt, but the Lord brought us out of Egypt with a mighty hand. Before our eyes the Lord sent signs and wonders—great and terrible—on Egypt and Pharaoh and his whole household. But he brought us out from there to bring us in and give us the land he promised on oath to our ancestors. The Lord commanded us to obey all these decrees and to fear the Lord our God, so that we might always prosper and be kept alive, as is the case today. And if we are careful to obey all this law before the Lord our God, as he has commanded us, that will be our righteousness."

Be careful to follow every command I am giving you today, so that you may live and increase and may enter and possess the land the Lord

promised on oath to your ancestors. Remember how the Lord your God led you all the way in the wilderness these forty years, to humble and test you in order to know what was in your heart, whether or not you would keep his commands. He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your ancestors had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of the Lord. Your clothes did not wear out and your feet did not swell during these forty years. Know then in your heart that as a man disciplines his son, so the Lord your God disciplines you.

Observe the commands of the Lord your God, walking in obedience to him and revering him. For the Lord your God is bringing you into a good land—a land with brooks, streams, and deep springs gushing out into the valleys and hills; a land with wheat and barley, vines and fig trees, pomegranates, olive oil and honey; a land where bread will not be scarce and you will lack nothing; a land where the rocks are iron and you can dig copper out of the hills.

When you have eaten and are satisfied, praise the Lord your God for the good land he has given you. Be careful that you do not forget the Lord your God, failing to observe his commands, his laws and his decrees that I am giving you this day. Otherwise, when you eat and are satisfied, when you build fine houses and settle down, and when your herds and flocks grow large and your silver and gold increase and all you have is multiplied, then your heart will become proud and you will forget the Lord your God, who brought you out of Egypt, out of the land of slavery. He led you through the vast and dreadful wilderness, that thirsty and waterless land, with its venomous snakes and scorpions. He brought you water out of hard rock. He gave you manna to eat in the wilderness, something your ancestors had never known, to humble and test you so that in the end it might go well with you. You may say to yourself, “My power and the strength of my hands have produced this wealth for me.” But remember the Lord your God, for it is he who gives you the ability to produce wealth, and so confirms his covenant, which he swore to your ancestors, as it is today.

If you ever forget the Lord your God and follow other gods and worship and bow down to them, I testify against you today that you will surely be destroyed. Like the nations the Lord destroyed before you, so you will be destroyed for

not obeying the Lord your God.

Hear, Israel: You are now about to cross the Jordan to go in and dispossess nations greater and stronger than you, with large cities that have walls up to the sky. The people are strong and tall—Anakites! You know about them and have heard it said: “Who can stand up against the Anakites?” But be assured today that the Lord your God is the one who goes across ahead of you like a devouring fire. He will destroy them; he will subdue them before you. And you will drive them out and annihilate them quickly, as the Lord has promised you.

After the Lord your God has driven them out before you, do not say to yourself, “The Lord has brought me here to take possession of this land because of my righteousness.” No, it is on account of the wickedness of these nations that the Lord is going to drive them out before you. It is not because of your righteousness or your integrity that you are going in to take possession of their land; but on account of the wickedness of these nations, the Lord your God will drive them out before you, to accomplish what he swore to your fathers, to Abraham, Isaac and Jacob. Understand, then, that it is not because of your righteousness that the Lord your God is giving you this good land to possess, for you are a stiff-necked people.

Remember this and never forget how you aroused the anger of the Lord your God in the wilderness. From the day you left Egypt until you arrived here, you have been rebellious against the Lord. At Horeb you aroused the Lord’s wrath so that he was angry enough to destroy you. When I went up on the mountain to receive the tablets of stone, the tablets of the covenant that the Lord had made with you, I stayed on the mountain forty days and forty nights; I ate no bread and drank no water. The Lord gave me two stone tablets inscribed by the finger of God. On them were all the commandments the Lord proclaimed to you on the mountain out of the fire, on the day of the assembly.

At the end of the forty days and forty nights, the Lord gave me the two stone tablets, the tablets of the covenant. Then the Lord told me, “Go down from here at once, because your people whom you brought out of Egypt have become corrupt. They have turned away quickly from what I commanded them and have made an idol for themselves.”

And the Lord said to me, “I have seen this people, and they are a stiff-necked people indeed! Let me alone, so that I may destroy them and blot out their name from under heaven. And I will make

you into a nation stronger and more numerous than they.”

So I turned and went down from the mountain while it was ablaze with fire. And the two tablets of the covenant were in my hands. When I looked, I saw that you had sinned against the Lord your God; you had made for yourselves an idol cast in the shape of a calf. You had turned aside quickly from the way that the Lord had commanded you. So I took the two tablets and threw them out of my hands, breaking them to pieces before your eyes.

Then once again I fell prostrate before the Lord for forty days and forty nights; I ate no bread and drank no water, because of all the sin you had committed, doing what was evil in the Lord’s sight and so arousing his anger. I feared the anger and wrath of the Lord, for he was angry enough with you to destroy you. But again the Lord listened to me. And the Lord was angry enough with Aaron to destroy him, but at that time I prayed for Aaron too. Also I took that sinful thing of yours, the calf you had made, and burned it in the fire. Then I crushed it and ground it to powder as fine as dust and threw the dust into a stream that flowed down the mountain.

You also made the Lord angry at Taberah, at Massah and at Kibroth Hattaavah.

And when the Lord sent you out from Kadesh Barnea, he said, “Go up and take possession of the land I have given you.” But you rebelled against the command of the Lord your God. You did not trust him or obey him. You have been rebellious against the Lord ever since I have known you.

I lay prostrate before the Lord those forty days and forty nights because the Lord had said he would destroy you. I prayed to the Lord and said, “Sovereign Lord, do not destroy your people, your own inheritance that you redeemed by your great power and brought out of Egypt with a mighty hand. Remember your servants Abraham, Isaac and Jacob. Overlook the stubbornness of this people, their wickedness and their sin. Otherwise, the country from which you brought us will say, ‘Because the Lord was not able to take them into the land he had promised them, and because he hated them, he brought them out to put them to death in the wilderness.’ But they are your people, your inheritance that you brought out by your great power and your outstretched arm.”

## DAY 05 READING

★ *Moses renews the covenant with this new*

*generation, giving them one final choice: life or death, blessing or curse. His song warns of future rebellion but promises God’s ultimate faithfulness. Then he blesses each tribe and prepares to die.*

These are the terms of the covenant the Lord commanded Moses to make with the Israelites in Moab, in addition to the covenant he had made with them at Horeb.

Moses summoned all the Israelites and said to them:

Your eyes have seen all that the Lord did in Egypt to Pharaoh, to all his officials and to all his land. With your own eyes you saw those great trials, those signs and great wonders. But to this day the Lord has not given you a mind that understands or eyes that see or ears that hear. Yet the Lord says, “During the forty years that I led you through the wilderness, your clothes did not wear out, nor did the sandals on your feet. You ate no bread and drank no wine or other fermented drink. I did this so that you might know that I am the Lord your God.”

When you reached this place, Sihon king of Heshbon and Og king of Bashan came out to fight against us, but we defeated them. We took their land and gave it as an inheritance to the Reubenites, the Gadites and the half-tribe of Manasseh.

Carefully follow the terms of this covenant, so that you may prosper in everything you do. All of you are standing today in the presence of the Lord your God—your leaders and chief men, your elders and officials, and all the other men of Israel, together with your children and your wives, and the foreigners living in your camps who chop your wood and carry your water. You are standing here in order to enter into a covenant with the Lord your God, a covenant the Lord is making with you this day and sealing with an oath, to confirm you this day as his people, that he may be your God as he promised you and as he swore to your fathers, Abraham, Isaac and Jacob. I am making this covenant, with its oath, not only with you who are standing here with us today in the presence of the Lord our God but also with those who are not here today.

You yourselves know how we lived in Egypt and how we passed through the countries on the way here. You saw among them their detestable images and idols of wood and stone, of silver and gold. Make sure there is no man or woman, clan or tribe among you today whose heart turns away from the Lord our God to go and worship the gods

of those nations; make sure there is no root among you that produces such bitter poison.

When such a person hears the words of this oath and they invoke a blessing on themselves, thinking, “I will be safe, even though I persist in going my own way,” they will bring disaster on the watered land as well as the dry. The Lord will never be willing to forgive them; his wrath and zeal will burn against them. All the curses written in this book will fall on them, and the Lord will blot out their names from under heaven. The Lord will single them out from all the tribes of Israel for disaster, according to all the curses of the covenant written in this Book of the Law.

Your children who follow you in later generations and foreigners who come from distant lands will see the calamities that have fallen on the land and the diseases with which the Lord has afflicted it. The whole land will be a burning waste of salt and sulfur—nothing planted, nothing sprouting, no vegetation growing on it. It will be like the destruction of Sodom and Gomorrah, Admah and Zeboyim, which the Lord overthrew in fierce anger. All the nations will ask: “Why has the Lord done this to this land? Why this fierce, burning anger?”

And the answer will be: “It is because this people abandoned the covenant of the Lord, the God of their ancestors, the covenant he made with them when he brought them out of Egypt. They went off and worshiped other gods and bowed down to them, gods they did not know, gods he had not given them. Therefore the Lord’s anger burned against this land, so that he brought on it all the curses written in this book. In furious anger and in great wrath the Lord uprooted them from their land and thrust them into another land, as it is now.”

The secret things belong to the Lord our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law.

When all these blessings and curses I have set before you come on you and you take them to heart wherever the Lord your God disperses you among the nations, and when you and your children return to the Lord your God and obey him with all your heart and with all your soul according to everything I command you today, then the Lord your God will restore your fortunes and have compassion on you and gather you again from all the nations where he scattered you. Even if you have been banished to the most distant land under

the heavens, from there the Lord your God will gather you and bring you back. He will bring you to the land that belonged to your ancestors, and you will take possession of it. He will make you more prosperous and numerous than your ancestors. The Lord your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live. The Lord your God will put all these curses on your enemies who hate and persecute you. You will again obey the Lord and follow all his commands I am giving you today. Then the Lord your God will make you most prosperous in all the work of your hands and in the fruit of your womb, the young of your livestock and the crops of your land. The Lord will again delight in you and make you prosperous, just as he delighted in your ancestors, if you obey the Lord your God and keep his commands and decrees that are written in this Book of the Law and turn to the Lord your God with all your heart and with all your soul.

Now what I am commanding you today is not too difficult for you or beyond your reach. It is not up in heaven, so that you have to ask, “Who will ascend into heaven to get it and proclaim it to us so we may obey it?” Nor is it beyond the sea, so that you have to ask, “Who will cross the sea to get it and proclaim it to us so we may obey it?” No, the word is very near you; it is in your mouth and in your heart so you may obey it.

See, I set before you today life and prosperity, death and destruction. For I command you today to love the Lord your God, to walk in obedience to him, and to keep his commands, decrees and laws; then you will live and increase, and the Lord your God will bless you in the land you are entering to possess.

But if your heart turns away and you are not obedient, and if you are drawn away to bow down to other gods and worship them, I declare to you this day that you will certainly be destroyed. You will not live long in the land you are crossing the Jordan to enter and possess.

This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live and that you may love the Lord your God, listen to his voice, and hold fast to him. For the Lord is your life, and he will give you many years in the land he swore to give to your fathers, Abraham, Isaac and Jacob.

Then Moses went out and spoke these words

to all Israel: "I am now a hundred and twenty years old and I am no longer able to lead you. The Lord has said to me, 'You shall not cross the Jordan.' The Lord your God himself will cross over ahead of you. He will destroy these nations before you, and you will take possession of their land. Joshua also will cross over ahead of you, as the Lord said. And the Lord will do to them what he did to Sihon and Og, the kings of the Amorites, whom he destroyed along with their land. The Lord will deliver them to you, and you must do to them all that I have commanded you. Be strong and courageous. Do not be afraid or terrified because of them, for the Lord your God goes with you; he will never leave you nor forsake you."

Then Moses summoned Joshua and said to him in the presence of all Israel, "Be strong and courageous, for you must go with this people into the land that the Lord swore to their ancestors to give them, and you must divide it among them as their inheritance. The Lord himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged."

So Moses wrote down this law and gave it to the Levitical priests, who carried the ark of the covenant of the Lord, and to all the elders of Israel. Then Moses commanded them: "At the end of every seven years, in the year for canceling debts, during the Festival of Tabernacles, when all Israel comes to appear before the Lord your God at the place he will choose, you shall read this law before them in their hearing. Assemble the people—men, women and children, and the foreigners residing in your towns—so they can listen and learn to fear the Lord your God and follow carefully all the words of this law. Their children, who do not know this law, must hear it and learn to fear the Lord your God as long as you live in the land you are crossing the Jordan to possess."

The Lord said to Moses, "Now the day of your death is near. Call Joshua and present yourselves at the tent of meeting, where I will commission him." So Moses and Joshua came and presented themselves at the tent of meeting.

Then the Lord appeared at the tent in a pillar of cloud, and the cloud stood over the entrance to the tent. And the Lord said to Moses: "You are going to rest with your ancestors, and these people will soon prostitute themselves to the foreign gods of the land they are entering. They will forsake me and break the covenant I made with them. And in that day I will become angry with them and forsake

them; I will hide my face from them, and they will be destroyed. Many disasters and calamities will come on them, and in that day they will ask, 'Have not these disasters come on us because our God is not with us?' And I will certainly hide my face in that day because of all their wickedness in turning to other gods.

"Now write down this song and teach it to the Israelites and have them sing it, so that it may be a witness for me against them. When I have brought them into the land flowing with milk and honey, the land I promised on oath to their ancestors, and when they eat their fill and thrive, they will turn to other gods and worship them, rejecting me and breaking my covenant. And when many disasters and calamities come on them, this song will testify against them, because it will not be forgotten by their descendants. I know what they are disposed to do, even before I bring them into the land I promised them on oath." So Moses wrote down this song that day and taught it to the Israelites.

The Lord gave this command to Joshua son of Nun: "Be strong and courageous, for you will bring the Israelites into the land I promised them on oath, and I myself will be with you."

After Moses finished writing in a book the words of this law from beginning to end, he gave this command to the Levites who carried the ark of the covenant of the Lord: "Take this Book of the Law and place it beside the ark of the covenant of the Lord your God. There it will remain as a witness against you. For I know how rebellious and stiff-necked you are. If you have been rebellious against the Lord while I am still alive and with you, how much more will you rebel after I die! Assemble before me all the elders of your tribes and all your officials, so that I can speak these words in their hearing and call the heavens and the earth to testify against them. For I know that after my death you are sure to become utterly corrupt and to turn from the way I have commanded you. In days to come, disaster will fall on you because you will do evil in the sight of the Lord and arouse his anger by what your hands have made."

And Moses recited the words of this song from beginning to end in the hearing of the whole assembly of Israel:

Listen, you heavens, and I will speak; hear, you earth, the words of my mouth. Let my teaching fall like rain and my words descend like dew, like showers on new grass, like abundant rain on tender plants. I will proclaim the name of the Lord. Oh,

praise the greatness of our God! He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he.

They are corrupt and not his children; to their shame they are a warped and crooked generation. Is this the way you repay the Lord, you foolish and unwise people? Is he not your Father, your Creator, who made you and formed you?

Remember the days of old; consider the generations long past. Ask your father and he will tell you, your elders, and they will explain to you. When the Most High gave the nations their inheritance, when he divided all mankind, he set up boundaries for the peoples according to the number of the sons of Israel. For the Lord's portion is his people, Jacob his allotted inheritance.

In a desert land he found him, in a barren and howling waste. He shielded him and cared for him; he guarded him as the apple of his eye, like an eagle that stirs up its nest and hovers over its young, that spreads its wings to catch them and carries them aloft. The Lord alone led him; no foreign god was with him. He made him ride on the heights of the land and fed him with the fruit of the fields. He nourished him with honey from the rock, and with oil from the flinty crag, with curds and milk from herd and flock and with fattened lambs and goats, with choice rams of Bashan and the finest kernels of wheat. You drank the foaming blood of the grape.

Jeshurun grew fat and kicked; filled with food, they became heavy and sleek. They abandoned the God who made them and rejected the Rock their Savior. They made him jealous with their foreign gods and angered him with their detestable idols. They sacrificed to false gods, which are not God—gods they had not known, gods that recently appeared, gods your ancestors did not fear. You deserted the Rock, who fathered you; you forgot the God who gave you birth.

The Lord saw this and rejected them because he was angered by his sons and daughters. "I will hide my face from them," he said, "and see what their end will be; for they are a perverse generation, children who are unfaithful. They made me jealous by what is no god and angered me with their worthless idols. I will make them envious by those who are not a people; I will make them angry by a nation that has no understanding. For a fire will be kindled by my wrath, one that burns down to the realm of the dead below. It will devour the earth and its harvests and set afire the

foundations of the mountains.

"I will heap calamities on them and spend my arrows against them. I will send wasting famine against them, consuming pestilence and deadly plague; I will send against them the fangs of wild beasts, the venom of vipers that glide in the dust. In the street the sword will make them childless; in their homes terror will reign. The young men and young women will perish, the infants and those with gray hair. I said I would scatter them and erase their name from human memory, but I dreaded the taunt of the enemy, lest the adversary misunderstand and say, 'Our hand has triumphed; the Lord has not done all this.'"

They are a nation without sense, there is no discernment in them. If only they were wise and would understand this and discern what their end will be! How could one man chase a thousand, or two put ten thousand to flight, unless their Rock had sold them, unless the Lord had given them up? For their rock is not like our Rock, as even our enemies concede. Their vine comes from the vine of Sodom and from the fields of Gomorrah. Their grapes are filled with poison, and their clusters with bitterness. Their wine is the venom of serpents, the deadly poison of cobras.

"Have I not kept this in reserve and sealed it in my vaults? It is mine to avenge; I will repay. In due time their foot will slip; their day of disaster is near and their doom rushes upon them."

The Lord will vindicate his people and relent concerning his servants when he sees their strength is gone and no one is left, slave or free. He will say: "Now where are their gods, the rock they took refuge in, the gods who ate the fat of their sacrifices and drank the wine of their drink offerings? Let them rise up to help you! Let them give you shelter!

"See now that I myself am he! There is no god besides me. I put to death and I bring to life, I have wounded and I will heal, and no one can deliver out of my hand. I lift my hand to heaven and solemnly swear: As surely as I live forever, when I sharpen my flashing sword and my hand grasps it in judgment, I will take vengeance on my adversaries and repay those who hate me. I will make my arrows drunk with blood, while my sword devours flesh: the blood of the slain and the captives, the heads of the enemy leaders."

Rejoice, you nations, with his people, for he will avenge the blood of his servants; he will take vengeance on his enemies and make atonement for his land and people.

Moses came with Joshua son of Nun and spoke all the words of this song in the hearing of the people. When Moses finished reciting all these words to all Israel, he said to them, "Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law. They are not just idle words for you—they are your life. By them you will live long in the land you are crossing the Jordan to possess."

On that same day the Lord told Moses, "Go up into the Abarim Range to Mount Nebo in Moab, across from Jericho, and view Canaan, the land I am giving the Israelites as their own possession. There on the mountain that you have climbed you will die and be gathered to your people, just as your brother Aaron died on Mount Hor and was gathered to his people. This is because both of you broke faith with me in the presence of the Israelites at the waters of Meribah Kadesh in the Desert of Zin and because you did not uphold my holiness among the Israelites. Therefore, you will see the land only from a distance; you will not enter the land I am giving to the people of Israel."

This is the blessing that Moses the man of God pronounced on the Israelites before his death. He said:

"The Lord came from Sinai and dawned over them from Seir; he shone forth from Mount Paran. He came with myriads of holy ones from the south, from his mountain slopes. Surely it is you who love the people; all the holy ones are in your hand. At your feet they all bow down, and from you receive instruction, the law that Moses gave us, the possession of the assembly of Jacob. He was king over Jeshurun when the leaders of the people assembled, along with the tribes of Israel.

"Let Reuben live and not die, nor his people be few."

And this he said about Judah: "Hear, Lord, the cry of Judah; bring him to his people. With his own hands he defends his cause. Oh, be his help against his foes!"

About Levi he said: "Your Thummim and Urim belong to your faithful servant. You tested him at Massah; you contended with him at the waters of Meribah. He said of his father and mother, 'I have no regard for them.' He did not recognize his brothers or acknowledge his own children, but he watched over your word and guarded your covenant. He teaches your precepts to Jacob and your law to Israel. He offers incense before you and whole burnt offerings on your altar. Bless all

his skills, Lord, and be pleased with the work of his hands. Strike down those who rise against him, his foes till they rise no more."

About Benjamin he said: "Let the beloved of the Lord rest secure in him, for he shields him all day long, and the one the Lord loves rests between his shoulders."

About Joseph he said: "May the Lord bless his land with the precious dew from heaven above and with the deep waters that lie below; with the best the sun brings forth and the finest the moon can yield; with the choicest gifts of the ancient mountains and the fruitfulness of the everlasting hills; with the best gifts of the earth and its fullness and the favor of him who dwelt in the burning bush. Let all these rest on the head of Joseph, on the brow of the prince among his brothers. In majesty he is like a firstborn bull; his horns are the horns of a wild ox. With them he will gore the nations, even those at the ends of the earth. Such are the ten thousands of Ephraim; such are the thousands of Manasseh."

About Zebulun he said: "Rejoice, Zebulun, in your going out, and you, Issachar, in your tents. They will summon peoples to the mountain and there offer the sacrifices of the righteous; they will feast on the abundance of the seas, on the treasures hidden in the sand."

About Gad he said: "Blessed is he who enlarges Gad's domain! Gad lives there like a lion, tearing at arm or head. He chose the best land for himself; the leader's portion was kept for him. When the heads of the people assembled, he carried out the Lord's righteous will, and his judgments concerning Israel."

About Dan he said: "Dan is a lion's cub, springing out of Bashan."

About Naphtali he said: "Naphtali is abounding with the favor of the Lord and is full of his blessing; he will inherit southward to the lake."

About Asher he said: "Most blessed of sons is Asher; let him be favored by his brothers, and let him bathe his feet in oil. The bolts of your gates will be iron and bronze, and your strength will equal your days.

"There is no one like the God of Jeshurun, who rides across the heavens to help you and on the clouds in his majesty. The eternal God is your refuge, and underneath are the everlasting arms. He will drive out your enemies before you, saying, 'Destroy them!' So Israel will live in safety; Jacob will dwell secure in a land of grain and new wine, where the heavens drop dew. Blessed are you,

Israel! Who is like you, a people saved by the Lord? He is your shield and helper and your glorious sword. Your enemies will cower before you, and you will tread on their heights.”

★ *The great prophet’s work is done. From the top of Mount Nebo, Moses sees the land he’ll never enter. His death marks the end of an era, but his legacy - the law, the covenant, the example of faith - will guide Israel forever.*

Then Moses climbed Mount Nebo from the plains of Moab to the top of Pisgah, across from Jericho. There the Lord showed him the whole land—from Gilead to Dan, all of Naphtali, the territory of Ephraim and Manasseh, all the land of Judah as far as the Mediterranean Sea, the Negev and the whole region from the Valley of Jericho, the City of Palms, as far as Zoar. Then the Lord said to him, “This is the land I promised on oath to Abraham, Isaac and Jacob when I said, ‘I will give it to your descendants.’ I have let you see it with your eyes, but you will not cross over into it.”

And Moses the servant of the Lord died there in Moab, as the Lord had said. He buried him in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is. Moses was a hundred and twenty years old when he died, yet his eyes were not weak nor his strength gone. The Israelites grieved for Moses in the plains of Moab thirty days, until the time of weeping and mourning was over.

Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. So the Israelites listened to him and did what the Lord had commanded Moses.

Since then, no prophet has risen in Israel like Moses, whom the Lord knew face to face, who did all those signs and wonders the Lord sent him to do in Egypt—to Pharaoh and to all his officials and to his whole land. For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel.

★ *Forty years of wandering are over. The generation of slaves has died in the wilderness. Their children, born free, stand ready to claim their inheritance. Moses is gone, but his successor Joshua waits in the wings. The Promised Land beckons. The real journey is about to begin.*

Join us for our Public Reading of Scripture this week! We offer weekly sessions where we read Scripture together and reflect on God’s Word. Check your church communications for times and locations.

## Weekend Message Notes:

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## Discussion Questions for Small Groups

1. Israel complained constantly over God's provision in the wilderness. What's the difference between honestly talking to God and grumbling?
2. Ten spies saw giants; two saw God's promises fulfilled. How does fear keep you from experiencing the depth of God's love and provision for you?
3. Even Moses faced consequences for his disobedience. Describe a moment when the consequences of your choices kept you from realizing a goal or experiencing God's grace.
4. God provided daily manna. What are some specific ways you've experienced God's daily provision?
5. The wilderness revealed Israel's hearts. What is a current "wilderness" teaching you about your relationship with God?

## Family Discussion Questions Week 6

### For Families with Elementary-Age Children:

- Why did the people have to wander in the desert for 40 years?
- How did God take care of them even when they disobeyed?
- What can we learn from making mistakes?

### For Families with Teens:

- Spoiler alert, the Israelite's stories can be a mirror and show us how we are with God. If you are honest with yourself, what similarities do you see in yourself?
- What's the cost of letting fear make your decisions?
- How has God used difficult seasons to shape your character?



## DAY 01 READING

★ *Moses is dead. The mantle of leadership falls on Joshua, the spy who believed, the warrior who never doubted. Now he must lead a new generation across the Jordan River into a land of fortified cities and fierce warriors. But God's promise remains: "Be strong and courageous."*

After the death of Moses the servant of the Lord, the Lord said to Joshua son of Nun, Moses' aide: "Moses my servant is dead. Now then, you and all these people, get ready to cross the Jordan River into the land I am about to give to them—to the Israelites. I will give you every place where you set your foot, as I promised Moses. Your territory will extend from the desert to Lebanon, and from the great river, the Euphrates—all the Hittite country—to the Mediterranean Sea in the west. No one will be able to stand against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you nor forsake you. Be strong and courageous, because you will lead these people to inherit the land I swore to their ancestors to give them.

"Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful. Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the Lord your God will be with you wherever you go."

So Joshua ordered the officers of the people: "Go through the camp and tell the people, 'Get your provisions ready. Three days from now you will cross the Jordan here to go in and take possession of the land the Lord your God is giving you for your own.'"

But to the Reubenites, the Gadites and the half-tribe of Manasseh, Joshua said, "Remember the command that Moses the servant of the Lord gave you after he said, 'The Lord your God will give you rest by giving you this land.' Your wives, your children and your livestock may stay in the land that Moses gave you east of the Jordan, but

all your fighting men, ready for battle, must cross over ahead of your fellow Israelites. You are to help them until the Lord gives them rest, as he has done for you, and until they too have taken possession of the land the Lord your God is giving them. After that, you may go back and occupy your own land, which Moses the servant of the Lord gave you east of the Jordan toward the sunrise."

Then they answered Joshua, "Whatever you have commanded us we will do, and wherever you send us we will go. Just as we fully obeyed Moses, so we will obey you. Only may the Lord your God be with you as he was with Moses. Whoever rebels against your word and does not obey it, whatever you may command them, will be put to death. Only be strong and courageous!"

★ *Before the conquest begins, Joshua sends spies into Jericho. There they meet an unlikely ally, Rahab - a prostitute who recognizes the hand of Israel's God. Her faith will save not only her life but earn her a place in the lineage of kings.*

Then Joshua son of Nun secretly sent two spies from Shittim. "Go, look over the land," he said, "especially Jericho." So they went and entered the house of a prostitute named Rahab and stayed there.

The king of Jericho was told, "Look, some of the Israelites have come here tonight to spy out the land." So the king of Jericho sent this message to Rahab: "Bring out the men who came to you and entered your house, because they have come to spy out the whole land."

But the woman had taken the two men and hidden them. She said, "Yes, the men came to me, but I did not know where they had come from. At dusk, when it was time to close the city gate, they left. I don't know which way they went. Go after them quickly. You may catch up with them." (But she had taken them up to the roof and hidden them under the stalks of flax she had laid out on the roof.) So the men set out in pursuit of the spies on the road that leads to the fords of the Jordan, and as soon as the pursuers had gone out, the gate was shut.

Before the spies lay down for the night, she went up on the roof and said to them, "I know that the Lord has given you this land and that a great fear of you has fallen on us, so that all who live in

this country are melting in fear because of you. We have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt, and what you did to Sihon and Og, the two kings of the Amorites east of the Jordan, whom you completely destroyed. When we heard of it, our hearts melted in fear and everyone's courage failed because of you, for the Lord your God is God in heaven above and on the earth below.

"Now then, please swear to me by the Lord that you will show kindness to my family, because I have shown kindness to you. Give me a sure sign that you will spare the lives of my father and mother, my brothers and sisters, and all who belong to them—and that you will save us from death."

"Our lives for your lives!" the men assured her. "If you don't tell what we are doing, we will treat you kindly and faithfully when the Lord gives us the land."

So she let them down by a rope through the window, for the house she lived in was part of the city wall. She said to them, "Go to the hills so the pursuers will not find you. Hide yourselves there three days until they return, and then go on your way."

Now the men had said to her, "This oath you made us swear will not be binding on us unless, when we enter the land, you have tied this scarlet cord in the window through which you let us down, and unless you have brought your father and mother, your brothers and all your family into your house. If any of them go outside your house into the street, their blood will be on their own heads; we will not be responsible. As for those who are in the house with you, their blood will be on our head if a hand is laid on them. But if you tell what we are doing, we will be released from the oath you made us swear."

"Agreed," she replied. "Let it be as you say."

So she sent them away, and they departed. And she tied the scarlet cord in the window.

When they left, they went into the hills and stayed there three days, until the pursuers had searched all along the road and returned without finding them. Then the two men started back. They went down out of the hills, forded the river and came to Joshua son of Nun and told him everything that had happened to them. They said to Joshua, "The Lord has surely given the whole land into our hands; all the people are melting in fear because of us."

## DAY 02 READING

★ *The first city to fall is Jericho, but not through conventional warfare. God's strategy is strange: march, blow trumpets, and shout. The walls that have stood for centuries collapse in an instant. This is God's battle, not man's.*

Now the gates of Jericho were securely barred because of the Israelites. No one went out and no one came in.

Then the Lord said to Joshua, "See, I have delivered Jericho into your hands, along with its king and its fighting men. March around the city once with all the armed men. Do this for six days. Have seven priests carry trumpets of rams' horns in front of the ark. On the seventh day, march around the city seven times, with the priests blowing the trumpets. When you hear them sound a long blast on the trumpets, have the whole army give a loud shout; then the wall of the city will collapse and the army will go up, everyone straight in."

So Joshua son of Nun called the priests and said to them, "Take up the ark of the covenant of the Lord and have seven priests carry trumpets in front of it." And he ordered the army, "Advance! March around the city, with an armed guard going ahead of the ark of the Lord."

When Joshua had spoken to the people, the seven priests carrying the seven trumpets before the Lord went forward, blowing their trumpets, and the ark of the Lord's covenant followed them. The armed guard marched ahead of the priests who blew the trumpets, and the rear guard followed the ark. All this time the trumpets were sounding. But Joshua had commanded the army, "Do not give a war cry, do not raise your voices, do not say a word until the day I tell you to shout. Then shout!" So he had the ark of the Lord carried around the city, circling it once. Then the army returned to camp and spent the night there.

Joshua got up early the next morning and the priests took up the ark of the Lord. The seven priests carrying the seven trumpets went forward, marching before the ark of the Lord and blowing the trumpets. The armed men went ahead of them and the rear guard followed the ark of the Lord, while the trumpets kept sounding. So on the second day they marched around the city once and returned to the camp. They did this for six days.

On the seventh day, they got up at daybreak and marched around the city seven times in the same manner, except that on that day they circled

the city seven times. The seventh time around, when the priests sounded the trumpet blast, Joshua commanded the army, “Shout! For the Lord has given you the city! The city and all that is in it are to be devoted to the Lord. Only Rahab the prostitute and all who are with her in her house shall be spared, because she hid the spies we sent. But keep away from the devoted things, so that you will not bring about your own destruction by taking any of them. Otherwise you will make the camp of Israel liable to destruction and bring trouble on it. All the silver and gold and the articles of bronze and iron are sacred to the Lord and must go into his treasury.”

When the trumpets sounded, the army shouted, and at the sound of the trumpet, when the men gave a loud shout, the wall collapsed; so everyone charged straight in, and they took the city. They devoted the city to the Lord and destroyed with the sword every living thing in it—men and women, young and old, cattle, sheep and donkeys.

Joshua said to the two men who had spied out the land, “Go into the prostitute’s house and bring her out and all who belong to her, in accordance with your oath to her.” So the young men who had done the spying went in and brought out Rahab, her father and mother, her brothers and sisters and all who belonged to her. They brought out her entire family and put them in a place outside the camp of Israel.

Then they burned the whole city and everything in it, but they put the silver and gold and the articles of bronze and iron into the treasury of the Lord’s house. But Joshua spared Rahab the prostitute, with her family and all who belonged to her, because she hid the men Joshua had sent as spies to Jericho—and she lives among the Israelites to this day.

At that time Joshua pronounced this solemn oath: “Cursed before the Lord is the one who undertakes to rebuild this city, Jericho: At the cost of his firstborn son he will lay its foundations; at the cost of his youngest he will set up its gates.”

So the Lord was with Joshua, and his fame spread throughout the land.

## DAY 03 READING

★ *Victory follows victory as Israel sweeps through Canaan. The conquest isn’t immediate, it takes years of hard fighting. But city after city falls*

*before Joshua’s army. The key to success remains the same: obedience to God’s commands.*

Then the Lord said to Joshua, “Do not be afraid; do not be discouraged. Take the whole army with you, and go up and attack Ai. For I have delivered into your hands the king of Ai, his people, his city and his land. You shall do to Ai and its king as you did to Jericho and its king, except that you may carry off their plunder and livestock for yourselves. Set an ambush behind the city.”

So Joshua and the whole army moved out to attack Ai. He chose thirty thousand of his best fighting men and sent them out at night with these orders: “Listen carefully. You are to set an ambush behind the city. Don’t go very far from it. All of you be on the alert. I and all those with me will advance on the city, and when the men come out against us, as they did before, we will flee from them. They will pursue us until we have lured them away from the city, for they will say, ‘They are running away from us as they did before.’ So when we flee from them, you are to rise up from ambush and take the city. The Lord your God will give it into your hand. When you have taken the city, set it on fire. Do what the Lord has commanded. See to it; you have my orders.”

Then Joshua sent them off, and they went to the place of ambush and lay in wait between Bethel and Ai, to the west of Ai—but Joshua spent that night with the people.

Early the next morning Joshua mustered his army, and he and the leaders of Israel marched before them to Ai. The entire force that was with him marched up and approached the city and arrived in front of it. They set up camp north of Ai, with the valley between them and the city. Joshua had taken about five thousand men and set them in ambush between Bethel and Ai, to the west of the city. So the soldiers took up their positions—with the main camp to the north of the city and the ambush to the west of it. That night Joshua went into the valley.

When the king of Ai saw this, he and all the men of the city hurried out early in the morning to meet Israel in battle at a certain place overlooking the Arabah. But he did not know that an ambush had been set against him behind the city. Joshua and all Israel let themselves be driven back before them, and they fled toward the wilderness. All the men of Ai were called to pursue them, and they pursued Joshua and were lured away from the city. Not a man remained in Ai or Bethel who did

not go after Israel. They left the city open and went in pursuit of Israel.

Then the Lord said to Joshua, “Hold out toward Ai the javelin that is in your hand, for into your hand I will deliver the city.” So Joshua held out toward the city the javelin that was in his hand. As soon as he did this, the men in the ambush rose quickly from their position and rushed forward. They entered the city and captured it and quickly set it on fire.

The men of Ai looked back and saw the smoke of the city rising up into the sky, but they had no chance to escape in any direction; the Israelites who had been fleeing toward the wilderness had turned back against their pursuers. For when Joshua and all Israel saw that the ambush had taken the city and that smoke was going up from it, they turned around and attacked the men of Ai. Those in the ambush also came out of the city against them, so that they were caught in the middle, with Israelites on both sides. Israel cut them down, leaving them neither survivors nor fugitives. But they took the king of Ai alive and brought him to Joshua.

When Israel had finished killing all the men of Ai in the fields and in the wilderness where they had chased them, and when every one of them had been put to the sword, all the Israelites returned to Ai and killed those who were in it. Twelve thousand men and women fell that day—all the people of Ai. For Joshua did not draw back the hand that held out his javelin until he had destroyed all who lived in Ai. But Israel did carry off for themselves the livestock and plunder of this city, as the Lord had instructed Joshua.

So Joshua burned Ai and made it a permanent heap of ruins, a desolate place to this day. He impaled the body of the king of Ai on a pole and left it there until evening. At sunset, Joshua ordered them to take the body from the pole and throw it down at the entrance of the city gate. And they raised a large pile of rocks over it, which remains to this day.

Then Joshua built on Mount Ebal an altar to the Lord, the God of Israel, as Moses the servant of the Lord had commanded the Israelites. He built it according to what is written in the Book of the Law of Moses—an altar of uncut stones, on which no iron tool had been used. On it they offered to the Lord burnt offerings and sacrificed fellowship offerings. There, in the presence of the Israelites, Joshua wrote on stones a copy of the law of Moses. All the Israelites, with their elders, officials and judges, were standing on both sides

of the ark of the covenant of the Lord, facing the Levitical priests who carried it. Both the foreigners living among them and the native-born were there. Half of the people stood in front of Mount Gerizim and half of them in front of Mount Ebal, as Moses the servant of the Lord had formerly commanded when he gave instructions to bless the people of Israel.

Afterward, Joshua read all the words of the law—the blessings and the curses—just as it is written in the Book of the Law. There was not a word of all that Moses had commanded that Joshua did not read to the whole assembly of Israel, including the women and children, and the foreigners who lived among them.

## DAY 04 READING

★ *In one of Scripture’s most dramatic moments, God makes the sun stand still so Joshua can complete a battle. The God who created time itself suspends it for His people. Nothing is impossible when the Lord fights for Israel.*

Now Adoni-Zedek king of Jerusalem heard that Joshua had taken Ai and totally destroyed it, doing to Ai and its king as he had done to Jericho and its king, and that the people of Gibeon had made a treaty of peace with Israel and had become their allies. He and his people were very much alarmed at this, because Gibeon was an important city, like one of the royal cities; it was larger than Ai, and all its men were good fighters. So Adoni-Zedek king of Jerusalem appealed to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish and Debir king of Eglon. “Come up and help me attack Gibeon,” he said, “because it has made peace with Joshua and the Israelites.”

Then the five kings of the Amorites—the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon—joined forces. They moved up with all their troops and took up positions against Gibeon and attacked it.

The Gibeonites then sent word to Joshua in the camp at Gilgal: “Do not abandon your servants. Come up to us quickly and save us! Help us, because all the Amorite kings from the hill country have joined forces against us.”

So Joshua marched up from Gilgal with his entire army, including all the best fighting men. The Lord said to Joshua, “Do not be afraid of them; I have given them into your hand. Not one of them

will be able to withstand you.”

After an all-night march from Gilgal, Joshua took them by surprise. The Lord threw them into confusion before Israel, so Joshua and the Israelites defeated them completely at Gibeon. Israel pursued them along the road going up to Beth Horon and cut them down all the way to Azekah and Makkedah. As they fled before Israel on the road down from Beth Horon to Azekah, the Lord hurled large hailstones down on them, and more of them died from the hail than were killed by the swords of the Israelites.

On the day the Lord gave the Amorites over to Israel, Joshua said to the Lord in the presence of Israel: “Sun, stand still over Gibeon, and you, moon, over the Valley of Aijalon.”

So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jashar.

The sun stopped in the middle of the sky and delayed going down about a full day. There has never been a day like it before or since, a day when the Lord listened to a human being. Surely the Lord was fighting for Israel!

Then Joshua returned with all Israel to the camp at Gilgal.

Now the five kings had fled and hidden in the cave at Makkedah. When Joshua was told that the five kings had been found hiding in the cave at Makkedah, he said, “Roll large rocks up to the mouth of the cave, and post some men there to guard it. But don’t stop; pursue your enemies! Attack them from the rear and don’t let them reach their cities, for the Lord your God has given them into your hand.”

So Joshua and the Israelites defeated them completely, but a few survivors managed to reach their fortified cities. The whole army then returned safely to Joshua in the camp at Makkedah, and no one uttered a word against the Israelites.

Joshua said, “Open the mouth of the cave and bring those five kings out to me.” So they brought the five kings out of the cave—the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon. When they had brought these kings to Joshua, he summoned all the men of Israel and said to the army commanders who had come with him, “Come here and put your feet on the necks of these kings.” So they came forward and placed their feet on their necks.

Joshua said to them, “Do not be afraid; do not be discouraged. Be strong and courageous. This is what the Lord will do to all the enemies you

are going to fight.” Then Joshua put the kings to death and exposed their bodies on five poles, and they were left hanging on the poles until evening.

At sunset Joshua gave the order and they took them down from the poles and threw them into the cave where they had been hiding. At the mouth of the cave they placed large rocks, which are there to this day.

That day Joshua took Makkedah. He put the city and its king to the sword and totally destroyed everyone in it. He left no survivors. And he did to the king of Makkedah as he had done to the king of Jericho.

Then Joshua and all Israel with him moved on from Makkedah to Libnah and attacked it. The Lord also gave that city and its king into Israel’s hand. The city and everyone in it Joshua put to the sword. He left no survivors there. And he did to its king as he had done to the king of Jericho.

Then Joshua and all Israel with him moved on from Libnah to Lachish; he took up positions against it and attacked it. The Lord gave Lachish into Israel’s hands, and Joshua took it on the second day. The city and everyone in it he put to the sword, just as he had done to Libnah. Meanwhile, Horam king of Gezer had come up to help Lachish, but Joshua defeated him and his army—until no survivors were left.

Then Joshua and all Israel with him moved on from Lachish to Eglon; they took up positions against it and attacked it. They captured it that same day and put it to the sword and totally destroyed everyone in it, just as they had done to Lachish.

Then Joshua and all Israel with him went up from Eglon to Hebron and attacked it. They took the city and put it to the sword, together with its king, its villages and everyone in it. They left no survivors. Just as at Eglon, they totally destroyed it and everyone in it.

Then Joshua and all Israel with him turned around and attacked Debir. They took the city, its king and its villages, and put them to the sword. Everyone in it they totally destroyed. They left no survivors. They did to Debir and its king as they had done to Libnah and its king and to Hebron.

So Joshua subdued the whole region, including the hill country, the Negev, the western foothills and the mountain slopes, together with all their kings. He left no survivors. He totally destroyed all who breathed, just as the Lord, the God of Israel, had commanded. Joshua subdued them from Kadesh Barnea to Gaza and from

the whole region of Goshen to Gibeon. All these kings and their lands Joshua conquered in one campaign, because the Lord, the God of Israel, fought for Israel.

Then Joshua returned with all Israel to the camp at Gilgal.

★ *The northern kings unite against Israel with horses, chariots, and armies “as numerous as the sand on the seashore.” But numbers mean nothing when God fights for His people. The conquest continues until the land rests from war.*

When Jabin king of Hazor heard of this, he sent word to Jobab king of Madon, to the kings of Shimron and Akshaph, and to the northern kings who were in the mountains, in the Arabah south of Kinnereth, in the western foothills and in Naphoth Dor on the west; to the Canaanites in the east and west; to the Amorites, Hittites, Perizzites and Jebusites in the hill country; and to the Hivites below Hermon in the region of Mizpah. They came out with all their troops and a large number of horses and chariots—a huge army, as numerous as the sand on the seashore. All these kings joined forces and made camp together at the Waters of Merom to fight against Israel.

The Lord said to Joshua, “Do not be afraid of them, because by this time tomorrow I will hand all of them, slain, over to Israel. You are to hamstring their horses and burn their chariots.”

So Joshua and his whole army came against them suddenly at the Waters of Merom and attacked them, and the Lord gave them into the hand of Israel. They defeated them and pursued them all the way to Greater Sidon, to Misrephoth Maim, and to the Valley of Mizpah on the east, until no survivors were left. Joshua did to them as the Lord had directed: He hamstrung their horses and burned their chariots.

At that time Joshua turned back and captured Hazor and put its king to the sword. (Hazor had been the head of all these kingdoms.) Everyone in it they put to the sword. They totally destroyed them, not sparing anyone that breathed, and he burned Hazor itself.

Joshua took all these royal cities and their kings and put them to the sword. He totally destroyed them, as Moses the servant of the Lord had commanded. Yet Israel did not burn any of the cities built on their mounds—except Hazor, which Joshua burned. The Israelites carried off for themselves all the plunder and livestock of these

cities, but all the people they put to the sword until they completely destroyed them, not sparing anyone that breathed. As the Lord commanded his servant Moses, so Moses commanded Joshua, and Joshua did it; he left nothing undone of all that the Lord commanded Moses.

So Joshua took this entire land: the hill country, all the Negev, the whole region of Goshen, the western foothills, the Arabah and the mountains of Israel with their foothills, from Mount Halak, which rises toward Seir, to Baal Gad in the Valley of Lebanon below Mount Hermon. He captured all their kings and put them to death. Joshua waged war against all these kings for a long time. Except for the Hivites living in Gibeon, not one city made a treaty of peace with the Israelites, who took them all in battle. For it was the Lord himself who hardened their hearts to wage war against Israel, so that he might destroy them totally, exterminating them without mercy, as the Lord had commanded Moses.

At that time Joshua went and destroyed the Anakites from the hill country: from Hebron, Debir and Anab, from all the hill country of Judah, and from all the hill country of Israel. Joshua totally destroyed them and their towns. No Anakites were left in Israelite territory; only in Gaza, Gath and Ashdod did any survive.

So Joshua took the entire land, just as the Lord had directed Moses, and he gave it as an inheritance to Israel according to their tribal divisions. Then the land had rest from war.

## DAY 05 READING

★ *Years pass. Joshua grows old. The conquest is largely complete, but pockets of resistance remain. In his farewell address, Joshua challenges Israel with the same choice Moses gave: Choose this day whom you will serve.*

After a long time had passed and the Lord had given Israel rest from all their enemies around them, Joshua, by then a very old man, summoned all Israel—their elders, leaders, judges and officials—and said to them: “I am very old. You yourselves have seen everything the Lord your God has done to all these nations for your sake; it was the Lord your God who fought for you. Remember how I have allotted as an inheritance for your tribes all the land of the nations that remain—the nations I conquered—between the

Jordan and the Mediterranean Sea in the west. The Lord your God himself will push them out for your sake. He will drive them out before you, and you will take possession of their land, as the Lord your God promised you.

“Be very strong; be careful to obey all that is written in the Book of the Law of Moses, without turning aside to the right or to the left. Do not associate with these nations that remain among you; do not invoke the names of their gods or swear by them. You must not serve them or bow down to them. But you are to hold fast to the Lord your God, as you have until now.

“The Lord has driven out before you great and powerful nations; to this day no one has been able to withstand you. One of you routs a thousand, because the Lord your God fights for you, just as he promised. So be very careful to love the Lord your God.

“But if you turn away and ally yourselves with the survivors of these nations that remain among you and if you intermarry with them and associate with them, then you may be sure that the Lord your God will no longer drive out these nations before you. Instead, they will become snares and traps for you, whips on your backs and thorns in your eyes, until you perish from this good land, which the Lord your God has given you.

“Now I am about to go the way of all the earth. You know with all your heart and soul that not one of all the good promises the Lord your God gave you has failed. Every promise has been fulfilled; not one has failed. But just as all the good things the Lord your God has promised you have come to you, so he will bring on you all the evil things he has threatened, until the Lord your God has destroyed you from this good land he has given you. If you violate the covenant of the Lord your God, which he commanded you, and go and serve other gods and bow down to them, the Lord’s anger will burn against you, and you will quickly perish from the good land he has given you.”

Then Joshua assembled all the tribes of Israel at Shechem. He summoned the elders, leaders, judges and officials of Israel, and they presented themselves before God.

Joshua said to all the people, “This is what the Lord, the God of Israel, says: ‘Long ago your ancestors, including Terah the father of Abraham and Nahor, lived beyond the Euphrates River and worshiped other gods. But I took your father Abraham from the land beyond the Euphrates and led him throughout Canaan and gave him many

descendants. I gave him Isaac, and to Isaac I gave Jacob and Esau. I assigned the hill country of Seir to Esau, but Jacob and his family went down to Egypt.

“Then I sent Moses and Aaron, and I afflicted the Egyptians by what I did there, and I brought you out. When I brought your people out of Egypt, you came to the sea, and the Egyptians pursued them with chariots and horsemen as far as the Red Sea. But they cried to the Lord for help, and he put darkness between you and the Egyptians; he brought the sea over them and covered them. You saw with your own eyes what I did to the Egyptians. Then you lived in the wilderness for a long time.

“I brought you to the land of the Amorites who lived east of the Jordan. They fought against you, but I gave them into your hands. I destroyed them from before you, and you took possession of their land. When Balak son of Zippor, the king of Moab, prepared to fight against Israel, he sent for Balaam son of Beor to put a curse on you. But I would not listen to Balaam, so he blessed you again and again, and I delivered you out of his hand.

“Then you crossed the Jordan and came to Jericho. The citizens of Jericho fought against you, as did also the Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites and Jebusites, but I gave them into your hands. I sent the hornet ahead of you, which drove them out before you—also the two Amorite kings. You did not do it with your own sword and bow. So I gave you a land on which you did not toil and cities you did not build; and you live in them and eat from vineyards and olive groves that you did not plant.’

“Now fear the Lord and serve him with all faithfulness. Throw away the gods your ancestors worshiped beyond the Euphrates River and in Egypt, and serve the Lord. But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the Lord.”

Then the people answered, “Far be it from us to forsake the Lord to serve other gods! It was the Lord our God himself who brought us and our parents up out of Egypt, from that land of slavery, and performed those great signs before our eyes. He protected us on our entire journey and among all the nations through which we traveled. And the Lord drove out before us all the nations, including

the Amorites, who lived in the land. We too will serve the Lord, because he is our God.”

Joshua said to the people, “You are not able to serve the Lord. He is a holy God; he is a jealous God. He will not forgive your rebellion and your sins. If you forsake the Lord and serve foreign gods, he will turn and bring disaster on you and make an end of you, after he has been good to you.”

But the people said to Joshua, “No! We will serve the Lord.”

Then Joshua said, “You are witnesses against yourselves that you have chosen to serve the Lord.”

“Yes, we are witnesses,” they replied.

“Now then,” said Joshua, “throw away the foreign gods that are among you and yield your hearts to the Lord, the God of Israel.”

And the people said to Joshua, “We will serve the Lord our God and obey him.”

On that day Joshua made a covenant for the people, and there at Shechem he reaffirmed for them decrees and laws. And Joshua recorded these things in the Book of the Law of God. Then he took a large stone and set it up there under the oak near the holy place of the Lord.

“See!” he said to all the people. “This stone will be a witness against us. It has heard all the words the Lord has said to us. It will be a witness against you if you are untrue to your God.”

Then Joshua dismissed the people, each to their own inheritance.

★ *Joshua dies at 110, the same age as Joseph. A generation passes. The promise has been kept - Israel possesses the land. But Joshua's final words echo through time: “Choose this day whom you will serve.” That choice will define Israel's future.*

After these things, Joshua son of Nun, the servant of the Lord, died at the age of a hundred and ten. And they buried him in the land of his inheritance, at Timnath Serah in the hill country of Ephraim, north of Mount Gaash.

Israel served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who had experienced everything the Lord had done for Israel.

And Joseph's bones, which the Israelites had brought up from Egypt, were buried at Shechem in the tract of land that Jacob bought for a hundred pieces of silver from the sons of Hamor, the father of Shechem. This became the inheritance of Joseph's descendants.

And Eleazar son of Aaron died and was buried at Gibeah, which had been allotted to his son Phinehas in the hill country of Ephraim.

★ *The conquest is complete, but the story is far from over. Israel has the land, but keeping it will require the same faith and obedience that won it. The pattern is set: when Israel serves the Lord, they prosper and when they turn away, they suffer. The land of promise will become a land of testing, where every generation must choose anew whom they will serve.*

Join us for our Public Reading of Scripture this week! We offer weekly sessions where we read Scripture together and reflect on God's Word. Check your church communications for times and locations.

## Weekend Message Notes:

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## Discussion Questions for Small Groups

1. God tells Joshua, “be strong and courageous” three times, highlighting the importance of these character traits. Considering your own struggles, where might you need God’s courage right now?
2. Rahab was an unlikely hero. How has God used an unexpected person in your life story?
3. Jericho’s walls fell through obedience, not might. What “walls” is God asking you to march around in faith so they will fall too?
4. Achan’s sin affected everyone. How do our private choices impact our loved ones and even our community?
5. Joshua challenged Israel to choose whom they would serve. What choice is God putting before you in this season of your life?

## Family Discussion Questions Week 7

### For Families with Elementary-Age Children:

- What made Joshua brave enough to lead God’s people?
- How did God knock down Jericho’s big walls?
- What does it mean to choose to follow God?

### For Families with Teens:

- When you need some extra courage, what do you do?
- What’s the relationship between God’s promises and our obedience?
- How does Rahab’s inclusion encourage you about God’s grace?
- How does this week’s reading encourage your faith?
- How can we help each other finish strong in The Old Testament Challenge reading?



## DAY 01 READING

★ *Joshua is dead. The elders who remembered the conquest are gone. A new generation rises that knows neither the Lord nor what He has done for Israel. What follows is one of the darkest periods in Israel's history - a repeating cycle of rebellion, oppression, repentance, and deliverance.*

The angel of the Lord went up from Gilgal to Bokim and said, "I brought you up out of Egypt and led you into the land I swore to give to your ancestors. I said, 'I will never break my covenant with you, and you shall not make a covenant with the people of this land, but you shall break down their altars.' Yet you have disobeyed me. Why have you done this? And I have also said, 'I will not drive them out before you; they will become traps for you, and their gods will become snares to you.'"

When the angel of the Lord had spoken these things to all the Israelites, the people wept aloud, and they called that place Bokim. There they offered sacrifices to the Lord.

After Joshua had dismissed the Israelites, they went to take possession of the land, each to their own inheritance. The people served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who had seen all the great things the Lord had done for Israel.

Joshua son of Nun, the servant of the Lord, died at the age of a hundred and ten. And they buried him in the land of his inheritance, at Timnath Heres in the hill country of Ephraim, north of Mount Gaash.

After that whole generation had been gathered to their ancestors, another generation grew up who knew neither the Lord nor what he had done for Israel. Then the Israelites did evil in the eyes of the Lord and served the Baals. They forsook the Lord, the God of their ancestors, who had brought them out of Egypt. They followed and worshiped various gods of the peoples around them. They aroused the Lord's anger because they forsook him and served Baal and the Ashtoreths. In his anger against Israel the Lord gave them into the hands of raiders who plundered them. He sold them into the hands of their enemies all around, whom they were no longer able to resist. Whenever

Israel went out to fight, the hand of the Lord was against them to defeat them, just as he had sworn to them. They were in great distress.

Then the Lord raised up judges, who saved them out of the hands of these raiders. Yet they would not listen to their judges but prostituted themselves to other gods and worshiped them. They quickly turned from the ways of their ancestors, who had been obedient to the Lord's commands. Whenever the Lord raised up a judge for them, he was with the judge and saved them out of the hands of their enemies as long as the judge lived; for the Lord relented because of their groaning under those who oppressed and afflicted them. But when the judge died, the people returned to ways even more corrupt than those of their ancestors, following other gods and serving and worshiping them. They refused to give up their evil practices and stubborn ways.

Therefore the Lord was very angry with Israel and said, "Because this nation has violated the covenant I ordained for their ancestors and has not listened to me, I will no longer drive out before them any of the nations Joshua left when he died. I will use them to test Israel and see whether they will keep the way of the Lord and walk in it as their ancestors did." The Lord had allowed those nations to remain; he did not drive them out at once by giving them into the hands of Joshua.

★ *The pattern is set: Israel sins, God sends oppressors, Israel cries out, God raises up a deliverer. First comes Othniel, then Ehud with his secret left-handed blade, then Shamgar with his oxgoad. Each judge is more unusual than the last.*

These are the nations the Lord left to test all those Israelites who had not experienced any of the wars in Canaan (he did this only to teach warfare to the descendants of the Israelites who had not had previous battle experience): the five rulers of the Philistines, all the Canaanites, the Sidonians, and the Hivites living in the Lebanon mountains from Mount Baal Hermon to Lebo Hamath. They were left to test the Israelites to see whether they would obey the Lord's commands, which he had given their ancestors through Moses.

The Israelites lived among the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. They took their daughters in marriage

and gave their own daughters to their sons, and served their gods.

The Israelites did evil in the eyes of the Lord; they forgot the Lord their God and served the Baals and the Asherahs. The anger of the Lord burned against Israel so that he sold them into the hands of Cushan-Rishathaim king of Aram Naharaim, to whom the Israelites were subject for eight years. But when they cried out to the Lord, he raised up for them a deliverer, Othniel son of Kenaz, Caleb's younger brother, who saved them. The Spirit of the Lord came on him, so that he became Israel's judge and went to war. The Lord gave Cushan-Rishathaim king of Aram into the hands of Othniel, who overpowered him. So the land had peace for forty years, until Othniel son of Kenaz died.

Again the Israelites did evil in the eyes of the Lord, and because they did this evil the Lord gave Eglon king of Moab power over Israel. Getting the Ammonites and Amalekites to join him, Eglon came and attacked Israel, and they took possession of the City of Palms. The Israelites were subject to Eglon king of Moab for eighteen years.

Again the Israelites cried out to the Lord, and he gave them a deliverer—Ehud, a left-handed man, the son of Gera the Benjamite. The Israelites sent him with tribute to Eglon king of Moab. Now Ehud had made a double-edged sword about a cubit long, which he strapped to his right thigh under his clothing. He presented the tribute to Eglon king of Moab, who was a very fat man. After Ehud had presented the tribute, he sent on their way those who had carried it. But on reaching the stone images near Gilgal he himself went back to Eglon and said, "Your Majesty, I have a secret message for you."

The king said to his attendants, "Leave us!" And they all left.

Ehud then approached him while he was sitting alone in the upper room of his palace and said, "I have a message from God for you." As the king rose from his seat, Ehud reached with his left hand, drew the sword from his right thigh and plunged it into the king's belly. Even the handle sank in after the blade, and his bowels discharged. Ehud did not pull the sword out, and the fat closed in over it. Then Ehud went out to the porch; he shut the doors of the upper room behind him and locked them.

After he had gone, the servants came and found the doors of the upper room locked. They said, "He must be relieving himself in the inner

room of the palace." They waited to the point of embarrassment, but when he did not open the doors of the room, they took a key and unlocked them. There they saw their lord fallen to the floor, dead.

While they waited, Ehud got away. He passed by the stone images and escaped to Seirah. When he arrived there, he blew a trumpet in the hill country of Ephraim, and the Israelites went down with him from the hills, with him leading them.

"Follow me," he ordered, "for the Lord has given Moab, your enemy, into your hands." So they followed him down and took possession of the fords of the Jordan that led to Moab; they allowed no one to cross over. At that time they struck down about ten thousand Moabites, all vigorous and strong; not one escaped. That day Moab was made subject to Israel, and the land had peace for eighty years.

After Ehud came Shamgar son of Anath, who struck down six hundred Philistines with an oxgoad. He too saved Israel.

★ *Then comes Deborah, the only female judge, a prophet who holds court under a palm tree. When Israel's general refuses to fight without her, she prophesies that the honor of victory will go to a woman - and it does - to Jael, who drives a tent peg through the enemy commander's skull.*

Again the Israelites did evil in the eyes of the Lord, now that Ehud was dead. So the Lord sold them into the hands of Jabin king of Canaan, who reigned in Hazor. Sisera, the commander of his army, was based in Harosheth Haggoyim. Because he had nine hundred chariots fitted with iron and had cruelly oppressed the Israelites for twenty years, they cried to the Lord for help.

Now Deborah, a prophet, the wife of Lappidoth, was leading Israel at that time. She held court under the Palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites went up to her to have their disputes decided. She sent for Barak son of Abinoam from Kedesh in Naphtali and said to him, "The Lord, the God of Israel, commands you: 'Go, take with you ten thousand men of Naphtali and Zebulun and lead them up to Mount Tabor. I will lead Sisera, the commander of Jabin's army, with his chariots and his troops to the Kishon River and give him into your hands.'"

Barak said to her, "If you go with me, I will

go; but if you don't go with me, I won't go."

"Certainly I will go with you," said Deborah. "But because of the course you are taking, the honor will not be yours, for the Lord will deliver Sisera into the hands of a woman." So Deborah went with Barak to Kedesh. There Barak summoned Zebulun and Naphtali, and ten thousand men went up under his command. Deborah also went up with him.

Now Heber the Kenite had left the other Kenites, the descendants of Hobab, Moses' brother-in-law, and pitched his tent by the great tree in Zaanannim near Kedesh.

When they told Sisera that Barak son of Abinoam had gone up to Mount Tabor, Sisera summoned from Harosheth Haggoyim to the Kishon River all his men and his nine hundred chariots fitted with iron.

Then Deborah said to Barak, "Go! This is the day the Lord has given Sisera into your hands. Has not the Lord gone ahead of you?" So Barak went down Mount Tabor, with ten thousand men following him. At Barak's advance, the Lord routed Sisera and all his chariots and army by the sword, and Sisera got down from his chariot and fled on foot.

Barak pursued the chariots and army as far as Harosheth Haggoyim, and all Sisera's troops fell by the sword; not a man was left. Sisera, meanwhile, fled on foot to the tent of Jael, the wife of Heber the Kenite, because there was an alliance between Jabin king of Hazor and the family of Heber the Kenite.

Jael went out to meet Sisera and said to him, "Come, my lord, come right in. Don't be afraid." So he entered her tent, and she covered him with a blanket.

"I'm thirsty," he said. "Please give me some water." She opened a skin of milk, gave him a drink, and covered him up.

"Stand in the doorway of the tent," he told her. "If someone comes by and asks you, 'Is anyone in there?' say 'No.'"

But Jael, Heber's wife, picked up a tent peg and a hammer and went quietly to him while he lay fast asleep, exhausted. She drove the peg through his temple into the ground, and he died.

Just then Barak came by in pursuit of Sisera, and Jael went out to meet him. "Come," she said, "I will show you the man you're looking for." So he went in with her, and there lay Sisera with the tent peg through his temple—dead.

On that day God subdued Jabin king of

Canaan before the Israelites. And the hand of the Israelites pressed harder and harder against Jabin king of Canaan until they destroyed him.

## DAY 02 READING

★ *Gideon's story shows how God delights in using the weak to shame the strong. A frightened farmer hiding in a winepress becomes a mighty warrior. But God reduces his army from 32,000 to 300, armed only with torches, jars, and trumpets to defeat an army "as numerous as locusts."*

The Israelites did evil in the eyes of the Lord, and for seven years he gave them into the hands of the Midianites. Because the power of Midian was so oppressive, the Israelites prepared shelters for themselves in mountain clefts, caves and strongholds. Whenever the Israelites planted their crops, the Midianites, Amalekites and other eastern peoples invaded the country. They camped on the land and ruined the crops all the way to Gaza and did not spare a living thing for Israel, neither sheep nor cattle nor donkeys. They came up with their livestock and their tents like swarms of locusts. It was impossible to count them or their camels; they invaded the land to ravage it. Midian so impoverished the Israelites that they cried out to the Lord for help.

When the Israelites cried out to the Lord because of Midian, he sent them a prophet, who said, "This is what the Lord, the God of Israel, says: I brought you up out of Egypt, out of the land of slavery. I rescued you from the hand of the Egyptians. And I delivered you from the hand of all your oppressors; I drove them out before you and gave you their land. I said to you, 'I am the Lord your God; do not worship the gods of the Amorites, in whose land you live.' But you have not listened to me."

The angel of the Lord came and sat down under the oak in Ophrah that belonged to Joash the Abiezrite, where his son Gideon was threshing wheat in a winepress to keep it from the Midianites. When the angel of the Lord appeared to Gideon, he said, "The Lord is with you, mighty warrior."

"Pardon me, my lord," Gideon replied, "but if the Lord is with us, why has all this happened to us? Where are all his wonders that our ancestors told us about when they said, 'Did not the Lord bring us up out of Egypt?' But now the Lord has abandoned us and given us into the hand of

Midian.”

The Lord turned to him and said, “Go in the strength you have and save Israel out of Midian’s hand. Am I not sending you?”

“Pardon me, my lord,” Gideon replied, “but how can I save Israel? My clan is the weakest in Manasseh, and I am the least in my family.”

The Lord answered, “I will be with you, and you will strike down all the Midianites, leaving none alive.”

Gideon replied, “If now I have found favor in your eyes, give me a sign that it is really you talking to me. Please do not go away until I come back and bring my offering and set it before you.”

And the Lord said, “I will wait until you return.”

Gideon went inside, prepared a young goat, and from an ephah of flour he made bread without yeast. Putting the meat in a basket and its broth in a pot, he brought them out and offered them to him under the oak.

The angel of God said to him, “Take the meat and the unleavened bread, place them on this rock, and pour out the broth.” And Gideon did so. Then the angel of the Lord touched the meat and the unleavened bread with the tip of the staff that was in his hand. Fire flared from the rock, consuming the meat and the bread. And the angel of the Lord disappeared. When Gideon realized that it was the angel of the Lord, he exclaimed, “Alas, Sovereign Lord! I have seen the angel of the Lord face to face!”

But the Lord said to him, “Peace! Do not be afraid. You are not going to die.”

So Gideon built an altar to the Lord there and called it The Lord Is Peace. To this day it stands in Ophrah of the Abiezrites.

That same night the Lord said to him, “Take the second bull from your father’s herd, the one seven years old. Tear down your father’s altar to Baal and cut down the Asherah pole beside it. Then build a proper kind of altar to the Lord your God on the top of this height. Using the wood of the Asherah pole that you cut down, offer the second bull as a burnt offering.”

So Gideon took ten of his servants and did as the Lord told him. But because he was afraid of his family and the townspeople, he did it at night rather than in the daytime.

In the morning when the people of the town got up, there was Baal’s altar, demolished, with the Asherah pole beside it cut down and the second bull sacrificed on the newly built altar!

They asked each other, “Who did this?”

When they carefully investigated, they were told, “Gideon son of Joash did it.”

The people of the town demanded of Joash, “Bring out your son. He must die, because he has broken down Baal’s altar and cut down the Asherah pole beside it.”

But Joash replied to the hostile crowd around him, “Are you going to plead Baal’s cause? Are you trying to save him? Whoever fights for him shall be put to death by morning! If Baal really is a god, he can defend himself when someone breaks down his altar.” So because Gideon broke down Baal’s altar, they gave him the name Jerub-Baal that day, saying, “Let Baal contend with him.”

Now all the Midianites, Amalekites and other eastern peoples joined forces and crossed over the Jordan and camped in the Valley of Jezreel. Then the Spirit of the Lord came on Gideon, and he blew a trumpet, summoning the Abiezrites to follow him. He sent messengers throughout Manasseh, calling them to arms, and also into Asher, Zebulun and Naphtali, so that they too went up to meet them.

Gideon said to God, “If you will save Israel by my hand as you have promised—look, I will place a wool fleece on the threshing floor. If there is dew only on the fleece and all the ground is dry, then I will know that you will save Israel by my hand, as you said.” And that is what happened. Gideon rose early the next day; he squeezed the fleece and wrung out the dew—a bowlful of water.

Then Gideon said to God, “Do not be angry with me. Let me make just one more request. Allow me one more test with the fleece, but this time make the fleece dry and let the ground be covered with dew.” That night God did so. Only the fleece was dry; all the ground was covered with dew.

Early in the morning, Jerub-Baal (that is, Gideon) and all his men camped at the spring of Harod. The camp of Midian was north of them in the valley near the hill of Moreh. The Lord said to Gideon, “You have too many men. I cannot deliver Midian into their hands, or Israel would boast against me, ‘My own strength has saved me.’ Now announce to the army, ‘Anyone who trembles with fear may turn back and leave Mount Gilead.’” So twenty-two thousand men left, while ten thousand remained.

But the Lord said to Gideon, “There are still too many men. Take them down to the water, and I will thin them out for you there. If I say, ‘This one shall go with you,’ he shall go; but if I say, ‘This one

shall not go with you,' he shall not go."

So Gideon took the men down to the water. There the Lord told him, "Separate those who lap the water with their tongues as a dog laps from those who kneel down to drink." Three hundred of them drank from cupped hands, lapping like dogs. All the rest got down on their knees to drink.

The Lord said to Gideon, "With the three hundred men that lapped I will save you and give the Midianites into your hands. Let all the others go home." So Gideon sent the rest of the Israelites home but kept the three hundred, who took over the provisions and trumpets of the others.

Now the camp of Midian lay below him in the valley. During that night the Lord said to Gideon, "Get up, go down against the camp, because I am going to give it into your hands. If you are afraid to attack, go down to the camp with your servant Purah and listen to what they are saying. Afterward, you will be encouraged to attack the camp." So he and Purah his servant went down to the outposts of the camp. The Midianites, the Amalekites and all the other eastern peoples had settled in the valley, thick as locusts. Their camels could no more be counted than the sand on the seashore.

Gideon arrived just as a man was telling a friend his dream. "I had a dream," he was saying. "A round loaf of barley bread came tumbling into the Midianite camp. It struck the tent with such force that the tent overturned and collapsed."

His friend responded, "This can be nothing other than the sword of Gideon son of Joash, the Israelite. God has given the Midianites and the whole camp into his hands."

When Gideon heard the dream and its interpretation, he bowed down and worshiped. He returned to the camp of Israel and called out, "Get up! The Lord has given the Midianite camp into your hands." Dividing the three hundred men into three companies, he placed trumpets and empty jars in the hands of all of them, with torches inside.

"Watch me," he told them. "Follow my lead. When I get to the edge of the camp, do exactly as I do. When I and all who are with me blow our trumpets, then from all around the camp blow yours and shout, 'For the Lord and for Gideon.'"

Gideon and the hundred men with him reached the edge of the camp at the beginning of the middle watch, just after they had changed the guard. They blew their trumpets and broke the jars that were in their hands. The three companies blew the trumpets and smashed the jars. Grasping

the torches in their left hands and holding in their right hands the trumpets they were to blow, they shouted, "A sword for the Lord and for Gideon!" While each man held his position around the camp, all the Midianites ran, crying out as they fled.

When the three hundred trumpets sounded, the Lord caused the men throughout the camp to turn on each other with their swords. The army fled to Beth Shittah toward Zererah as far as the border of Abel Meholah near Tabbath. Israelites from Naphtali, Asher and all Manasseh were called out, and they pursued the Midianites. Gideon sent messengers throughout the hill country of Ephraim, saying, "Come down against the Midianites and seize the waters of the Jordan ahead of them as far as Beth Barah."

So all the men of Ephraim were called out and they seized the waters of the Jordan as far as Beth Barah. They also captured two of the Midianite leaders, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb at the winepress of Zeeb. They pursued the Midianites and brought the heads of Oreb and Zeeb to Gideon, who was by the Jordan.

★ *After victory, Gideon refuses to be king but makes a golden ephod that becomes a snare to Israel. His son Abimelech has no such scruples - he murders his seventy brothers to seize power. The judges grow progressively worse, showing Israel's moral decline.*

The Israelites said to Gideon, "Rule over us—you, your son and your grandson—because you have saved us from the hand of Midian."

But Gideon told them, "I will not rule over you, nor will my son rule over you. The Lord will rule over you." And he said, "I do have one request, that each of you give me an earring from your share of the plunder." (It was the custom of the Ishmaelites to wear gold earrings.)

They answered, "We'll be glad to give them." So they spread out a garment, and each of them threw a ring from his plunder onto it. The weight of the gold rings he asked for came to seventeen hundred shekels, not counting the ornaments, the pendants and the purple garments worn by the kings of Midian or the chains that were on their camels' necks. Gideon made the gold into an ephod, which he placed in Ophrah, his town. All Israel prostituted themselves by worshiping it there, and it became a snare to Gideon and his

family.

Thus Midian was subdued before the Israelites and did not raise its head again. During Gideon's lifetime, the land had peace forty years.

Jerub-Baal son of Joash went back home to live. He had seventy sons of his own, for he had many wives. His concubine, who lived in Shechem, also bore him a son, whom he named Abimelek. Gideon son of Joash died at a good old age and was buried in the tomb of his father Joash in Ophrah of the Abiezrites.

No sooner had Gideon died than the Israelites again prostituted themselves to the Baals. They set up Baal-Berith as their god and did not remember the Lord their God, who had rescued them from the hands of all their enemies on every side. They also failed to show any loyalty to the family of Jerub-Baal (that is, Gideon) in spite of all the good things he had done for them.

## DAY 03 READING

★ *Then comes Samson, the most famous and flawed of all the judges. Set apart from birth as a Nazirite, given supernatural strength, he squanders his gifts on personal vengeance and Philistine women. His story is both triumph and tragedy.*

Again the Israelites did evil in the eyes of the Lord, so the Lord delivered them into the hands of the Philistines for forty years.

A certain man of Zorah, named Manoah, from the clan of the Danites, had a wife who was childless, unable to give birth. The angel of the Lord appeared to her and said, "You are barren and childless, but you are going to become pregnant and give birth to a son. Now see to it that you drink no wine or other fermented drink and that you do not eat anything unclean. You will become pregnant and have a son whose head is never to be touched by a razor because the boy is to be a Nazirite, dedicated to God from the womb. He will take the lead in delivering Israel from the hands of the Philistines."

Then the woman went to her husband and told him, "A man of God came to me. He looked like an angel of God, very awesome. I didn't ask him where he came from, and he didn't tell me his name. But he said to me, 'You will become pregnant and have a son. Now then, drink no wine or other fermented drink and do not eat anything

unclean, because the boy will be a Nazirite of God from the womb until the day of his death.'"

Then Manoah prayed to the Lord: "Pardon your servant, Lord. I beg you to let the man of God you sent to us come again to teach us how to bring up the boy who is to be born."

God heard Manoah, and the angel of God came again to the woman while she was out in the field; but her husband Manoah was not with her. The woman hurried to tell her husband, "He's here! The man who appeared to me the other day!"

Manoah got up and followed his wife. When he came to the man, he said, "Are you the man who talked to my wife?"

"I am," he said.

So Manoah asked him, "When your words are fulfilled, what is to be the rule that governs the boy's life and work?"

The angel of the Lord answered, "Your wife must do all that I have told her. She must not eat anything that comes from the grapevine, nor drink any wine or other fermented drink nor eat anything unclean. She must do everything I have commanded her."

Manoah said to the angel of the Lord, "We would like you to stay until we prepare a young goat for you."

The angel of the Lord replied, "Even though you detain me, I will not eat any of your food. But if you prepare a burnt offering, offer it to the Lord." (Manoah did not realize that it was the angel of the Lord.)

Then Manoah inquired of the angel of the Lord, "What is your name, so that we may honor you when your word comes true?"

He replied, "Why do you ask my name? It is beyond understanding." Then Manoah took a young goat, together with the grain offering, and sacrificed it on a rock to the Lord. And the Lord did an amazing thing while Manoah and his wife watched: As the flame blazed up from the altar toward heaven, the angel of the Lord ascended in the flame. Seeing this, Manoah and his wife fell with their faces to the ground. When the angel of the Lord did not show himself again to Manoah and his wife, Manoah realized that it was the angel of the Lord.

"We are doomed to die!" he said to his wife. "We have seen God!"

But his wife answered, "If the Lord had meant to kill us, he would not have accepted a burnt offering and grain offering from our hands, nor shown us all these things or now told us this."

The woman gave birth to a boy and named him Samson. He grew and the Lord blessed him, and the Spirit of the Lord began to stir him while he was in Mahaneh Dan, between Zorah and Eshtaol. Samson went down to Timnah and saw there a young Philistine woman. When he returned, he said to his father and mother, "I have seen a Philistine woman in Timnah; now get her for me as my wife."

His father and mother replied, "Isn't there an acceptable woman among your relatives or among all our people? Must you go to the uncircumcised Philistines to get a wife?"

But Samson said to his father, "Get her for me. She's the right one for me." (His parents did not know that this was from the Lord, who was seeking an occasion to confront the Philistines; for at that time they were ruling over Israel.)

Samson went down to Timnah together with his father and mother. As they approached the vineyards of Timnah, suddenly a young lion came roaring toward him. The Spirit of the Lord came powerfully upon him so that he tore the lion apart with his bare hands as he might have torn a young goat. But he told neither his father nor his mother what he had done. Then he went down and talked with the woman, and he liked her.

Some time later, when he went back to marry her, he turned aside to look at the lion's carcass, and in it he saw a swarm of bees and some honey. He scooped out the honey with his hands and ate as he went along. When he rejoined his parents, he gave them some, and they too ate it. But he did not tell them that he had taken the honey from the lion's carcass.

Now his father went down to see the woman. And there Samson held a feast, as was customary for young men. When the people saw him, they chose thirty men to be his companions.

"Let me tell you a riddle," Samson said to them. "If you can give me the answer within the seven days of the feast, I will give you thirty linen garments and thirty sets of clothes. If you can't tell me the answer, you must give me thirty linen garments and thirty sets of clothes."

"Tell us your riddle," they said. "Let's hear it."

He replied, "Out of the eater, something to eat; out of the strong, something sweet."

For three days they could not give the answer.

On the fourth day, they said to Samson's wife, "Coax your husband into explaining the

riddle for us, or we will burn you and your father's household to death. Did you invite us here to steal our property?"

Then Samson's wife threw herself on him, sobbing, "You hate me! You don't really love me. You've given my people a riddle, but you haven't told me the answer."

"I haven't even explained it to my father or mother," he replied, "so why should I explain it to you?" She cried the whole seven days of the feast. So on the seventh day he finally told her, because she continued to press him. She in turn explained the riddle to her people.

Before sunset on the seventh day the men of the town said to him, "What is sweeter than honey? What is stronger than a lion?"

Samson said to them, "If you had not plowed with my heifer, you would not have solved my riddle."

Then the Spirit of the Lord came powerfully upon him. He went down to Ashkelon, struck down thirty of their men, stripped them of everything and gave their clothes to those who had explained the riddle. Burning with anger, he returned to his father's home. And Samson's wife was given to one of his companions who had attended him at the feast.

★ *What follows is a cycle of personal revenge that escalates into war. Samson's rage over his wife leads to burning fields, which leads to more killing, which leads to his own people trying to hand him over. Each victory showcases God's power but also Samson's selfishness.*

## DAY 04 READING

Later on, at the time of wheat harvest, Samson took a young goat and went to visit his wife. He said, "I'm going to my wife's room." But her father would not let him go in.

"I was so sure you hated her," he said, "that I gave her to your companion. Isn't her younger sister more attractive? Take her instead."

Samson said to them, "This time I have a right to get even with the Philistines; I will really harm them." So he went out and caught three hundred foxes and tied them tail to tail in pairs. He then fastened a torch to every pair of tails, lit the torches and let the foxes loose in the standing grain of the Philistines. He burned up the shocks and standing grain, together with the vineyards

and olive groves.

When the Philistines asked, "Who did this?" they were told, "Samson, the Timnite's son-in-law, because his wife was given to his companion."

So the Philistines went up and burned her and her father to death. Samson said to them, "Since you've acted like this, I swear that I won't stop until I get my revenge on you." He attacked them viciously and slaughtered many of them. Then he went down and stayed in a cave in the rock of Etam.

The Philistines went up and camped in Judah, spreading out near Lehi. The people of Judah asked, "Why have you come to fight us?"

"We have come to take Samson prisoner," they answered, "to do to him as he did to us."

Then three thousand men from Judah went down to the cave in the rock of Etam and said to Samson, "Don't you realize that the Philistines are rulers over us? What have you done to us?"

He answered, "I merely did to them what they did to me."

They said to him, "We've come to tie you up and hand you over to the Philistines."

Samson said, "Swear to me that you won't kill me yourselves."

"Agreed," they answered. "We will only tie you up and hand you over to them. We will not kill you." So they bound him with two new ropes and led him up from the rock. As he approached Lehi, the Philistines came toward him shouting. The Spirit of the Lord came powerfully upon him. The ropes on his arms became like charred flax, and the bindings dropped from his hands. Finding a fresh jawbone of a donkey, he grabbed it and struck down a thousand men.

Then Samson said, "With a donkey's jawbone I have made donkeys of them. With a donkey's jawbone I have killed a thousand men."

When he finished speaking, he threw away the jawbone; and the place was called Ramath Lehi.

Because he was very thirsty, he cried out to the Lord, "You have given your servant this great victory. Must I now die of thirst and fall into the hands of the uncircumcised?" Then God opened up the hollow place in Lehi, and water came out of it. When Samson drank, his strength returned and he revived. So the spring was called En Hakkore, and it is still there in Lehi.

Samson led Israel for twenty years in the days of the Philistines.

One day Samson went to Gaza, where he

saw a prostitute. He went in to spend the night with her. The people of Gaza were told, "Samson is here!" So they surrounded the place and lay in wait for him all night at the city gate. They made no move during the night, saying, "At dawn we'll kill him."

But Samson lay there only until the middle of the night. Then he got up and took hold of the doors of the city gate, together with the two posts, and tore them loose, bar and all. He lifted them to his shoulders and carried them to the top of the hill that faces Hebron.

★ *Samson's weakness for women proves his downfall. Delilah's persistent nagging finally breaks him. He reveals the secret of his strength, and the Philistines capture him, gouge out his eyes, and make him a grinding slave. But God gives him one last moment of strength.*

Some time later, he fell in love with a woman in the Valley of Sorek whose name was Delilah. The rulers of the Philistines went to her and said, "See if you can lure him into showing you the secret of his great strength and how we can overpower him so we may tie him up and subdue him. Each one of us will give you eleven hundred shekels of silver."

So Delilah said to Samson, "Tell me the secret of your great strength and how you can be tied up and subdued."

Samson answered her, "If anyone ties me with seven fresh bowstrings that have not been dried, I'll become as weak as any other man."

Then the rulers of the Philistines brought her seven fresh bowstrings that had not been dried, and she tied him with them. With men hidden in the room, she called to him, "Samson, the Philistines are upon you!" But he snapped the bowstrings as easily as a piece of string snaps when it comes close to a flame. So the secret of his strength was not discovered.

Then Delilah said to Samson, "You have made a fool of me; you lied to me. Come now, tell me how you can be tied."

He said, "If anyone ties me securely with new ropes that have never been used, I'll become as weak as any other man."

So Delilah took new ropes and tied him with them. Then, with men hidden in the room, she called to him, "Samson, the Philistines are upon you!" But he snapped the ropes off his arms as if they were threads.

Delilah then said to Samson, "All this time

you have been making a fool of me and lying to me. Tell me how you can be tied.”

He replied, “If you weave the seven braids of my head into the fabric on the loom and tighten it with the pin, I’ll become as weak as any other man.” So while he was sleeping, Delilah took the seven braids of his head, wove them into the fabric and tightened it with the pin.

Again she called to him, “Samson, the Philistines are upon you!” He awoke from his sleep and pulled up the pin and the loom, with the fabric.

Then she said to him, “How can you say, ‘I love you,’ when you won’t confide in me? This is the third time you have made a fool of me and haven’t told me the secret of your great strength.” With such nagging she prodded him day after day until he was sick to death of it.

So he told her everything. “No razor has ever been used on my head,” he said, “because I have been a Nazirite dedicated to God from my mother’s womb. If my head were shaved, my strength would leave me, and I would become as weak as any other man.”

When Delilah saw that he had told her everything, she sent word to the rulers of the Philistines, “Come back once more; he has told me everything.” So the rulers of the Philistines returned with the silver in their hands. After putting him to sleep on her lap, she called for someone to shave off the seven braids of his hair, and so began to subdue him. And his strength left him.

Then she called, “Samson, the Philistines are upon you!”

He awoke from his sleep and thought, “I’ll go out as before and shake myself free.” But he did not know that the Lord had left him.

Then the Philistines seized him, gouged out his eyes and took him down to Gaza. Binding him with bronze shackles, they set him to grinding grain in the prison. But the hair on his head began to grow again after it had been shaved.

Now the rulers of the Philistines assembled to offer a great sacrifice to Dagon their god and to celebrate, saying, “Our god has delivered Samson, our enemy, into our hands.”

When the people saw him, they praised their god, saying, “Our god has delivered our enemy into our hands, the one who laid waste our land and multiplied our slain.”

While they were in high spirits, they shouted, “Bring out Samson to entertain us.”

So they called Samson out of the prison, and he performed for them.

When they stood him among the pillars, Samson said to the servant who held his hand, “Put me where I can feel the pillars that support the temple, so that I may lean against them.” Now the temple was crowded with men and women; all the rulers of the Philistines were there, and on the roof were about three thousand men and women watching Samson perform. Then Samson prayed to the Lord, “Sovereign Lord, remember me. Please, God, strengthen me just once more, and let me with one blow get revenge on the Philistines for my two eyes.” Then Samson reached toward the two central pillars on which the temple stood. Bracing himself against them, his right hand on the one and his left hand on the other, Samson said, “Let me die with the Philistines!” Then he pushed with all his might, and down came the temple on the rulers and all the people in it. Thus he killed many more when he died than while he lived.

Then his brothers and his father’s whole family went down to get him. They brought him back and buried him between Zorah and Eshtaol in the tomb of Manoah his father. He had led Israel twenty years.

## DAY 05 READING

★ *But in the midst of this dark period comes a story of redemption. During a famine, a woman named Naomi loses everything - her husband, her sons, her hope. But her Moabite daughter-in-law, Ruth - refuses to abandon her, making one of Scripture’s most beautiful declarations of loyalty.*

In the days when the judges ruled, there was a famine in the land. So a man from Bethlehem in Judah, together with his wife and two sons, went to live for a while in the country of Moab. The man’s name was Elimelek, his wife’s name was Naomi, and the names of his two sons were Mahlon and Kilion. They were Ephrathites from Bethlehem, Judah. And they went to Moab and lived there.

Now Elimelek, Naomi’s husband, died, and she was left with her two sons. They married Moabite women, one named Orpah and the other Ruth. After they had lived there about ten years, both Mahlon and Kilion also died, and Naomi was left without her two sons and her husband.

When Naomi heard in Moab that the Lord had come to the aid of his people by providing

food for them, she and her daughters-in-law prepared to return home from there. With her two daughters-in-law she left the place where she had been living and set out on the road that would take them back to the land of Judah.

Then Naomi said to her two daughters-in-law, “Go back, each of you, to your mother’s home. May the Lord show you kindness, as you have shown kindness to your dead husbands and to me. May the Lord grant that each of you will find rest in the home of another husband.”

Then she kissed them goodbye and they wept aloud and said to her, “We will go back with you to your people.”

But Naomi said, “Return home, my daughters. Why would you come with me? Am I going to have any more sons, who could become your husbands? Return home, my daughters; I am too old to have another husband. Even if I thought there was still hope for me—even if I had a husband tonight and then gave birth to sons—would you wait until they grew up? Would you remain unmarried for them? No, my daughters. It is more bitter for me than for you, because the Lord’s hand has turned against me!”

At this they wept aloud again. Then Orpah kissed her mother-in-law goodbye, but Ruth clung to her.

“Look,” said Naomi, “your sister-in-law is going back to her people and her gods. Go back with her.”

But Ruth replied, “Don’t urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me.” When Naomi realized that Ruth was determined to go with her, she stopped urging her.

So the two women went on until they came to Bethlehem. When they arrived in Bethlehem, the whole town was stirred because of them, and the women exclaimed, “Can this be Naomi?”

“Don’t call me Naomi,” she told them. “Call me Mara, because the Almighty has made my life very bitter. I went away full, but the Lord has brought me back empty. Why call me Naomi? The Lord has afflicted me; the Almighty has brought misfortune upon me.”

So Naomi returned from Moab accompanied by Ruth the Moabite, her daughter-in-law, arriving in Bethlehem as the barley harvest was beginning.

★ *Providence guides Ruth to the field of Boaz, a relative who can redeem Naomi’s family line. His kindness to the foreign widow reveals the heart of God’s law - to protect the vulnerable and show mercy to the outsider.*

Now Naomi had a relative on her husband’s side, a man of standing from the clan of Elimelek, whose name was Boaz.

And Ruth the Moabite said to Naomi, “Let me go to the fields and pick up the leftover grain behind anyone in whose eyes I find favor.”

Naomi said to her, “Go ahead, my daughter.” So she went out, entered a field and began to glean behind the harvesters. As it turned out, she was working in a field belonging to Boaz, who was from the clan of Elimelek.

Just then Boaz arrived from Bethlehem and greeted the harvesters, “The Lord be with you!”

“The Lord bless you!” they answered.

Boaz asked the overseer of his harvesters, “Who does that young woman belong to?”

The overseer replied, “She is the Moabite who came back from Moab with Naomi. She said, ‘Please let me glean and gather among the sheaves behind the harvesters.’ She came into the field and has remained here from morning till now, except for a short rest in the shelter.”

So Boaz said to Ruth, “My daughter, listen to me. Don’t go and glean in another field and don’t go away from here. Stay here with the women who work for me. Watch the field where the men are harvesting, and follow along after the women. I have told the men not to lay a hand on you. And whenever you are thirsty, go and get a drink from the water jars the men have filled.”

At this, she bowed down with her face to the ground. She asked him, “Why have I found such favor in your eyes that you notice me—a foreigner?”

Boaz replied, “I’ve been told all about what you have done for your mother-in-law since the death of your husband—how you left your father and mother and your homeland and came to live with a people you did not know before. May the Lord repay you for what you have done. May you be richly rewarded by the Lord, the God of Israel, under whose wings you have come to take refuge.”

“May I continue to find favor in your eyes, my lord,” she said. “You have put me at ease by speaking kindly to your servant—though I do not have the standing of one of your servants.”

At mealtime Boaz said to her, “Come over here. Have some bread and dip it in the wine vinegar.”

When she sat down with the harvesters, he offered her some roasted grain. She ate all she wanted and had some left over. As she got up to glean, Boaz gave orders to his men, “Let her gather among the sheaves and don’t reprimand her. Even pull out some stalks for her from the bundles and leave them for her to pick up, and don’t rebuke her.”

So Ruth gleaned in the field until evening. Then she threshed the barley she had gathered, and it amounted to about an ephah. She carried it back to town, and her mother-in-law saw how much she had gathered. Ruth also brought out and gave her what she had left over after she had eaten enough.

Her mother-in-law asked her, “Where did you glean today? Where did you work? Blessed be the man who took notice of you!”

Then Ruth told her mother-in-law about the one at whose place she had been working. “The name of the man I worked with today is Boaz,” she said.

“The Lord bless him!” Naomi said to her daughter-in-law. “He has not stopped showing his kindness to the living and the dead.” She added, “That man is our close relative; he is one of our guardian-redeemers.”

Then Ruth the Moabite said, “He even said to me, ‘Stay with my workers until they finish harvesting all my grain.’”

Naomi said to Ruth her daughter-in-law, “It will be good for you, my daughter, to go with the women who work for him, because in someone else’s field you might be harmed.”

So Ruth stayed close to the women of Boaz to glean until the barley and wheat harvests were finished. And she lived with her mother-in-law

**★ Following Naomi’s bold plan, Ruth approaches Boaz at the threshing floor. His response shows true nobility, he protects her reputation and follows the law precisely, ensuring that the nearer kinsman has first rights of redemption.**

One day Ruth’s mother-in-law Naomi said to her, “My daughter, I must find a home for you, where you will be well provided for. Now Boaz, with whose women you have worked, is a relative of ours. Tonight he will be winnowing barley on the threshing floor. Wash, put on perfume, and

get dressed in your best clothes. Then go down to the threshing floor, but don’t let him know you are there until he has finished eating and drinking. When he lies down, note the place where he is lying. Then go and uncover his feet and lie down. He will tell you what to do.”

“I will do whatever you say,” Ruth answered. So she went down to the threshing floor and did everything her mother-in-law told her to do.

When Boaz had finished eating and drinking and was in good spirits, he went over to lie down at the far end of the grain pile. Ruth approached quietly, uncovered his feet and lay down. In the middle of the night something startled the man; he turned—and there was a woman lying at his feet!

“Who are you?” he asked.

“I am your servant Ruth,” she said. “Spread the corner of your garment over me, since you are a guardian-redeemer of our family.”

“The Lord bless you, my daughter,” he replied. “This kindness is greater than that which you showed earlier: You have not run after the younger men, whether rich or poor. And now, my daughter, don’t be afraid. I will do for you all you ask. All the people of my town know that you are a woman of noble character. Although it is true that I am a guardian-redeemer of our family, there is another who is more closely related than I. Stay here for the night, and in the morning if he wants to do his duty as your guardian-redeemer, good; let him redeem you. But if he is not willing, as surely as the Lord lives I will do it. Lie here until morning.”

So she lay at his feet until morning, but got up before anyone could be recognized; and he said, “No one must know that a woman came to the threshing floor.”

He also said, “Bring me the shawl you are wearing and hold it out.” When she did so, he poured into it six measures of barley and placed the bundle on her. Then he went back to town.

When Ruth came to her mother-in-law, Naomi asked, “How did it go, my daughter?”

Then she told her everything Boaz had done for her and added, “He gave me these six measures of barley, saying, ‘Don’t go back to your mother-in-law empty-handed.’”

Then Naomi said, “Wait, my daughter, until you find out what happens. For the man will not rest until the matter is settled today.”

Meanwhile Boaz went up to the town gate and sat down there just as the guardian-redeemer he had mentioned came along. Boaz said, “Come

over here, my friend, and sit down.” So he went over and sat down.

Boaz took ten of the elders of the town and said, “Sit here,” and they did so. Then he said to the guardian-redeemer, “Naomi, who has come back from Moab, is selling the piece of land that belonged to our relative Elimelek. I thought I should bring the matter to your attention and suggest that you buy it in the presence of these seated here and in the presence of the elders of my people. If you will redeem it, do so. But if you will not, tell me, so I will know. For no one has the right to do it except you, and I am next in line.”

“I will redeem it,” he said.

Then Boaz said, “On the day you buy the land from Naomi, you also acquire Ruth the Moabite, the dead man’s widow, in order to maintain the name of the dead with his property.”

At this, the guardian-redeemer said, “Then I cannot redeem it because I might endanger my own estate. You redeem it yourself. I cannot do it.” (Now in earlier times in Israel, for the redemption and transfer of property to become final, one party took off his sandal and gave it to the other. This was the method of legalizing transactions in Israel.)

So the guardian-redeemer said to Boaz, “Buy it yourself.” And he removed his sandal.

Then Boaz announced to the elders and all the people, “Today you are witnesses that I have bought from Naomi all the property of Elimelek, Kilion and Mahlon. I have also acquired Ruth the Moabite, Mahlon’s widow, as my wife, in order to maintain the name of the dead with his property, so that his name will not disappear from among his family or from his hometown. Today you are witnesses!”

Then the elders and all the people at the gate said, “We are witnesses. May the Lord make the woman who is coming into your home like Rachel and Leah, who together built up the family of Israel. May you have standing in Ephrathah and be famous in Bethlehem. Through the offspring the Lord gives you by this young woman, may your family be like that of Perez, whom Tamar bore to Judah.”

★ *The story ends with redemption and restoration. Ruth bears a son who will become the grandfather of King David. The foreign widow who chose the God of Israel becomes part of the royal line that will one day produce the Messiah.*

So Boaz took Ruth and she became his wife.

When he made love to her, the Lord enabled her to conceive, and she gave birth to a son. The women said to Naomi: “Praise be to the Lord, who this day has not left you without a guardian-redeemer. May he become famous throughout Israel! He will renew your life and sustain you in your old age. For your daughter-in-law, who loves you and who is better to you than seven sons, has given him birth.”

Then Naomi took the child in her arms and cared for him. The women living there said, “Naomi has a son!” And they named him Obed. He was the father of Jesse, the father of David.

This, then, is the family line of Perez: Perez was the father of Hezron, Hezron the father of Ram, Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, Salmon the father of Boaz, Boaz the father of Obed, Obed the father of Jesse, and Jesse the father of David.

★ *The period of the judges ends as it began - with everyone doing what was right in their own eyes. Israel has no king, no central government, and no unity. The tribes war against each other. Moral chaos reigns. But God is preparing something new. In the little town of Bethlehem, through the faithfulness of a foreign widow and the kindness of a righteous man, the line of kings is being established. From darkness, God is bringing light. From chaos, He will bring a kingdom.*

Join us for our Public Reading of Scripture this week! We offer weekly sessions where we read Scripture together and reflect on God’s Word. Check your church communications for times and locations.

## Weekend Message Notes:

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## Discussion Questions for Small Groups

1. The cycle in Judges was sin, suffering, supplication, salvation. Where have you seen this cycle in your life?
2. God used unlikely judges (Gideon hiding, Deborah as a woman). How might God use you right now, despite your perception?
3. Samson had great gifts but poor character. How do you guard against letting your gifts - or the things you are praised for - outgrow your character?
4. Ruth showed “hesed” (Hebrew for faithful, loyal love) to Naomi. Who might you give loyal love to in this season of your life? How do you see it blessing that person in the same way that Ruth blessed Naomi?
5. Even in dark times, God was working (Ruth became David’s great-grandmother). How could God be working currently through your difficulties?

## Family Discussion Questions Week 8

### For Families with Elementary-Age Children:

- Why did the people keep forgetting about God?
- What made Ruth such a good friend to Naomi?
- How does God use ordinary people to do special things?

### For Families with Teens:

- What do these legendary stories from the Bible teach you about living a committed life of faith?
- How does Ruth’s story show that small acts of faithfulness matter?
- What does this period teach us about the danger of doing “what’s right in our own eyes”?
- How can you keep prioritizing Bible reading to grow in your life? What do you want to read next?

## ***Congratulations! You Did It!***

### **You've Completed the Old Testament Challenge!**

Over these eight weeks, you've journeyed through the foundational stories of faith that have shaped God's people for thousands of years. You've witnessed creation and fall, covenant and rebellion, deliverance and wandering, conquest and compromise. You've seen ordinary people: Abraham, Moses, Joshua, Ruth - respond to God's extraordinary call. You've discovered that the God of the Old Testament is the same yesterday, today, and forever.

But this isn't really the end, it's just the beginning. These ancient stories aren't just history; they're your story. The God who spoke creation into existence, who delivered Israel from slavery, who remained faithful through every rebellion - this same God is calling you today.

### **What's Your Next Step?**

As we approach Easter, the ultimate fulfillment of these Old Testament promises, God may be calling you to take specific steps forward. That next step could be to:

#### **BE BAPTIZED AT EASTER**

The Old Testament is filled with water moments - creation hovering over waters, Noah's flood bringing new beginning, Israel crossing the Red Sea to freedom, Joshua crossing the Jordan into promise. If you've never publicly declared your faith in Jesus, Easter is the perfect time for baptism. There's no better way to celebrate Jesus's resurrection than by declaring your own new life in Him. **Sign up at [eastside.com/baptism](http://eastside.com/baptism)**

#### **INVITE YOUR "ONE" TO EASTER**

Throughout these eight weeks, you've seen how God used unlikely people to change history - a prostitute named Rahab, a foreign widow named Ruth, a hiding farmer named Gideon. Who is the "unlikely" person in your life who needs to hear about Jesus? Easter services are designed for guests. Make the invitation and trust God with the results. **Share a digital invite at [eastside.com/easter](http://eastside.com/easter)**

#### **JOIN A SMALL GROUP**

You've spent eight weeks studying God's Word with a community. Don't let it end here! The Israelites needed each other as they survived the wilderness and entered the Promised Land. You need community too. Find a group that will help you continue growing in faith. **Find a group at [eastside.com/groups](http://eastside.com/groups)**

## CONTINUE THE JOURNEY

You've read Genesis through Ruth—but the story continues! Consider:

- **Joining a Summer Small Group**
- **Reading through the Psalms** (One Psalm each day for continued spiritual growth)
- **Jumping into our Summer of Serving** (Kicking off in June)
- **Sharing your story** ([eastside.com/stories](http://eastside.com/stories))

## SERVE LIKE RUTH

Ruth's loyal love (hesed) transformed Naomi's bitter story into a blessing. Where can you show this kind of faithful love? Consider serving in:

- Next Gen
- Guest Services
- Cafe / Grill
- Creative Team
- And many more opportunities at [eastside.com/volunteer](http://eastside.com/volunteer)

## GIVE GENEROUSLY

The Israelites gave freely to build the tabernacle, so much that Moses had to tell them to stop! As we prepare for Easter, consider how God might be calling you to give generously to advance His kingdom work in our community and beyond. **Learn more at [eastside.com/give](http://eastside.com/give)**

## Keep Building

The Israelites spent 40 years in the wilderness learning to trust God daily. You've spent 8 weeks building habits that can last a lifetime:

- **Daily Scripture Reading** - You've proven you can do it!
- **Weekly Community** - You've experienced the power of doing faith together
- **Regular Reflection** - You've learned to see your story in God's story
- **Faithful Obedience** - You've seen how saying "yes" to God changes everything

Don't let these eight weeks be just a moment in time. Let them be the foundation for a lifetime of walking with God.

The journey through the wilderness is complete. The Promised Land awaits. But remember - every ending in God's story is really a new beginning.

## ***Personal Reflection***

Take a few moments to reflect on your Old Testament Challenge journey:

Which Old Testament character's story most resonated with your own journey? Why?

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What is the most significant thing God has taught you about His character during these eight weeks?

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Like Joshua's call to arms "choose this day whom you will serve," what specific choice is God calling you to make?

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Who would you like to invite to an Easter service?

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What habit from these eight weeks do you most want to continue?

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## ***A Prayer for Your Journey Forward***

*Lord, thank You for preserving these ancient stories for us. Thank You for showing us that You are the same God who created, called, delivered, and sustained Your people. As we move from Old Testament foundations toward Easter celebration, help us see Jesus in every story, every promise, every sacrifice. Give us Abraham's faith, Joseph's integrity, Moses's courage, Joshua's strength, Ruth's loyalty, and most of all, hearts that choose You above all else. In Jesus' name, Amen.*

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