

THE ISRAELITE SLAVE GIRL : A MODEL OF FAITH IN DEEPEST OBSCURITY pdf

1: Proper 9C Center for Excellence in Preaching

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Prehistory, the rise of civilization, and the ancient Middle East to c. E Prehistory to c. Prehistory and the rise of Civilization to c. Introduction There are three types of evolution that have driven the development of human societies. The first of these is biological evolution where nature very slowly adapts us physically to our changing environment. Whether one believes in the theory of dynamic biological change and evolution or a more static creationist model of biology, one cannot deny we are biological beings with certain characteristics that largely distinguish us from other animals. There are five major characteristics that make humans unique. One is our binocular and color vision that gives us depth perception and a more detailed view of our surroundings respectively. Second we have upright posture, which frees our hands. This brings us to the third factor, our hands with opposable thumbs, which allow us to manipulate various objects and our environment. That in itself would be worth very little if it were not for the fourth characteristic, our brain that allows us to use our hands in intelligent and creative ways. The brain also makes possible the fifth characteristic, speech which allows us to share knowledge and ideas quickly so each generation does not have to rediscover that knowledge on its own, giving it time to discover and develop new knowledge and ideas. This unique combination of biological characteristics is the basis for two other types of evolution: One can see cultural evolution as how people adapt their behavior to the environment. Since these are conscious rather than totally random, or non-existent, changes, they occur at a much faster pace than biological change. However, the force of tradition typically keeps people from rapidly changing long-standing cultural traditions that generally have served society well in the past. This is because people through most of history have barely survived with little or no surplus, giving them little or no margin for error if the new change does not work, and making them reluctant to change cultural norms very rapidly. Technological evolution enables people to adapt or change their environment to meet their needs. This is often something that can be done without immediately changing cultural norms. Therefore, it tends to happen at a much faster rate than cultural change. Not only that, but each new invention, being developed consciously and often based on previous successful inventions, is likely to improve the standard of living. This makes people more likely to develop new inventions, further improving their standard of living, and so on. Typically, if one part of a culture changes, it leads to changes in the other parts of the culture. One can visualize each part of a culture social structure, political structure, technology, the arts, religion, economy, military institutions, etc. If one part e. If any, some, or all the other parts do not move, the rubber bands connecting them stretch as the distance between them increases. If the distance and tension become too great, one or more of the rubber bands snaps, signifying some form of breakdown or dramatic change, such as a revolution. An overview of the flow of history The combination of cultural and technological change along with the Rubber Band Theory helps explain the overall flow of history. The process driving this comes increasingly from technological change. This leads to surpluses that lead, among other things, to wars and conflict since people have typically fought over material wealth. These surpluses and the wars they cause lead to efforts to find new and better technologies. These create even more surpluses and wars, more new technologies, and so on. Since there are more technologies on which to base new ones each time this feedback cycles around, technology growth continually accelerates in speed and intensity. This process has created four successive stages of development in human society, each of which feeds back into the cycle of technological growth, thus leading to the next stage. Such societies were highly mobile as they pursued wild game. They had little or no surplus and therefore virtually no private property since, being mobile, they could carry very little with them. By the same token, they had to be highly cooperative and share freely, since a man or the men as a group did not always bring home any meat and had

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to rely on what the women had gathered. All this made for a somewhat egalitarian society with little difference in status between men and women. At this early stage, with little previous technology to draw upon, new technologies developed slowly. That changed somewhat with the next stage: This forced people to settle down as they generated progressively larger surpluses. For the first time, people could amass private property, which led to different social classes distinguished by wealth. That in turn triggered conflict within the society and wars between societies. Social stratification and conflict accelerated during the next stage, pre-industrial civilization, which started c. Two new inventions especially distinguished this stage. First of all, metallurgy, provided new forms of wealth and weapons with which to fight over that wealth. Writing helped people keep track of and amass larger amounts of wealth. More wealth led to wars of much greater intensity, frequency, and destructiveness. It also further reduced the status of women who had lost virtually all control over property by now. The fourth stage, industrial society, started in Britain c. This period has been especially marked by the rapid acceleration of technological growth. Unfortunately, this has been particularly true of military technology, which has increased the destructive power of warfare by several quantum leaps as seen in the two world wars which dominated the first half of the twentieth century. Ironically, the status of women has risen dramatically in industrial societies, largely because machines have reduced the need for or value of brute muscle, thus making women more competitive for jobs and opportunities, even in the military. The challenges of modern society: This is because, compared to technological growth, all the other aspects of society social structure, religion, morals, etc. This growing gap between the rate technological change and that of other parts of society has created ever mounting stresses and strains, and continues to do so as technological growth continues to accelerate. These problems break down into three main categories. First of all, most aspects of society, being more bounded by traditional rates of cultural change, cannot keep up with and adapt to the rate of technological growth. All too often, new technologies are introduced without studying or trying to anticipate their long-range effects. An example of this is the birth control pill introduced in A second problem lies in the unbelievable destructive power of modern weapons, in particular hydrogen bombs. Before the industrial revolution, the destructiveness of war was largely proportional to the number of men directly engaged in it, and the number of those men was largely determined by the relatively low productivity of the pre-industrial societies that had to support them over time. This put distinct limits on how long and destructive wars could be, thus giving societies time to recover. Modern warfare, however, is by no means limited by such factors. A relatively few men can launch devastating destruction upon the planet totally out of proportion to their numbers. The technology of destruction has grown even faster than the technology of production, making total war as we understand it obsolete. Finally, modern technology has transformed our economy from being mainly concerned with producing enough for everyone to being concerned with selling all it produces. This has spawned a pervasive culture of materialism and consumerism heavily influenced by advertising. Modern economies rely on more sales and consumption and sales to make the money to expand their production, which requires more consumption, and so on. Given the vastly larger population that is involved in this cycle and the ever growing levels of per capita consumption, there is no way the environment can support this level of growth. All this adds up to a fairly grim prospect for the future. However, we are an ingenious and adaptable species that could very well see us successfully through our technological adolescence. For example, during the Cold War the United States and Soviet Union did manage to avoid a catastrophic third world war. While we are not out of the woods yet, there is still hope while there are still some woods left for us. Maybe a good starting point would be some 75,, years ago. This is a mere drop in the bucket of time, but we have a long way to go before reaching anything closely resembling humans. We pick up our story with the lowly tree shrew. The tree shrew, which appears quite similar to a mouse, hardly looks like anything we would like to call our ancestor. Yet scientists think this little creature was our connecting link with the lower forms of mammals. Converting this animal into a human would tax the skills of the most imaginative artist. It lacked binocular and color vision, upright posture, hands with opposable thumbs, a larger better-developed brain, and speech. In other words, it had none of the five characteristics that distinguish humans as a species. It also had

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to lose its tail, fur, and long snout. The first critical step was moving into the trees away from intense competition on the ground. Life in the trees was more three-dimensional, involving accurately judging distances from branch to branch or else taking some nasty falls. This helped the development of binocular vision. Life in the trees also required hanging on to things to keep from falling. As a result, a primitive grasping hand started to evolve. Also, the more three-dimensional world of the trees required more awareness of things in all directions. This stimulated brain size and development. Some 25,, years later some tree shrews have evolved into the prosimians. These included the tarsier and ring-tailed lemur, which are often seen at the zoo and mistaken for monkeys. The prosimians resembled humans much more than the tree shrew, having binocular vision, shorter snouts, hands of a sort, and bigger brains. However, they still lacked erect posture and speech, while their brains, hands, and eyes fell far short of human standards. Some 40,, years ago monkeys evolved from the prosimians. Although showing no obvious new developments toward human characteristics, they were more intelligent than prosimians and had better developed hands and eyes. Next, we come to the apes, our closest cousins. Apes practiced one activity, tree swinging, that helped lead to human evolution in several ways. First of all, since tree swinging put the ape in an upright position, its head had to switch its position in order to see where it was going.

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2: SNIPPITS AND SNAPPITS: GIRLS FOR SALE (ISRAELI SEX SLAVES)

The Israelite Slave Girl: Overcoming Obscurity through Faith Athaliah: From Obscurity to Treachery Conclusion: From Obscurity to Significance: A Concluding Textual Affirmation.

But why were the sons of slave-girls hit? Because they themselves had enslaved the Israelites and rejoiced in their distress. But why the cattle? Because the Egyptians worshipped them, and when the Holy One punished the nation, He punished their gods. The anguished cry of the oppressed is now supplanted by the cry of their oppressors. Because they did not make common cause with the Israelites saying: When they were making the Pesach Offering and singing praises, God divided between the firstborn of Israel and the firstborn of Egypt, so that the blood of the unclean could atone for the blood of the clean. The blood on the doorposts of each Jewish house in Egypt has been said to likewise represent the blood of circumcisionâ€”having been done en masse by gentile male servants and Jewish men as a requirement for attendance at the first sederâ€ v. The story of oppression which opened with this term [Ex1: In matching this commitment, in sanctifying life, in rejoining Abraham, God redeems us as well. Sacrificial blood in In addition, the blood symbolizes the connection between past and living generations. The living and the deceased should not be seen as mutually exclusive, but instead can be considered as part of a chain of human existence connecting ancestors and their descendants. Thus for readers of the story, the Passover sacrifice acts as a link to generations past, a way to recognize the plight of those who first left Egypt and to offer gratitude to God for their liberation. The Passover sacrifice also connects the past to the future, as one generation teaches the next the lessons of the Exodus: Furthermore, the consumption of the communal Passover meal provides a map of the social structure of the family network. Eating the roasted lamb or kid with unleavened bread and bitter herbs determines the boundaries of the people who share in the event, indicating who is inside and outside the group. With all family groups eating their paschal lamb on the same evening vv. Thus, the rite also symbolizes discontinuity and differentiation. In these various ways, the Passover sacrificial ritual is about identity and how we solidify family ties through this ancient rite. Above all, sacrifice is not idea but an act. Prayer and repentance are ideas. They are contemplative actions, of the heart rather than the body. For this reason, rationalists of all times have been delighted by the termination of the sacrifices. Rabbinic, non- Temple Judaism was therefore, however unintentionally, an early form of rationalized Judaism. And yet, the darkness of the sacrificial order must not be ignored. In sacrifice, man alleviates the darkness of his situation. A dumb animal is to be slaughtered. Does it understand the fate that awaits it? Does it realize that at this spot thousands upon thousands like him have perished? The priestly slaughterer approaches the animal with the lethally sharp knife in his hand, yet the animal does not emit a sound of terror because it does not understand the significance of the instrument. This horror is brought into the house of God. What is the bridge that leads from this slaughter to the holy? It does not leave it outside its portals. It does not reserve sacred ground only for silent worship. Instead, the bruited, bleeding, dying animal is brought and shown to God. This is what our fate is. It is not so much, as it is usually said, that we deserved the fate of the dying animal and that we have been permitted to escape this fate by transferring it to the animal. It is rather that our fate and the animals are the same because its end awaits us, since our eyes, too, will soon gaze as blindly as his and be fixated in deathly attention on what only the dead seem to see and never the living. In the Temple, therefore, it is man who stands before God, not man as he would like to be or as he hopes he will be, but as he truly is now, in the realization that he is the object that is his body and that his blood will soon enough flow from his body as well. The subject thus sees himself as dying object. Enlightened religion recoils with horror from the thought of sacrifice, preferring a spotless house of worship filled with organ music and exquisitely polite behavior. The price paid for such decorum is that the worshiper must leave the most problematic part of his self outside the temple, to reclaim it when the service is over and to live with it unencumbered by sanctification. Religion ought not to demand such a dismemberment of man. In light of the centrality of sacrifice in classical Judaism, the route taken by rabbinic Judaism requires clarification. Why

was the sacramental ignored and the word chosen to replace it? We have referred to the prophetic critique of sacrifice and the temptation to interpret the rabbinic attitude as a carrying out of the prophetic thrust by taking advantage of the destruction of the Temple to bring to an end a mode of worship that the religious sensibility of the day had already outgrown. Israel has remained hardhearted; the word of God has not entered into its spirit but only its flesh, and this does not please God. It is difficult not to connect this with the prophetic attitude to sacrifice. There, too, we are dealing with a service of flesh, which the prophets seem not overly impressed with. Circumcision is, after all, the vestigial remains of human sacrifice in Judaism. The knife that cuts into the flesh of the animal in sacrifice cuts into the flesh of man in circumcision. And the prophets have little good to say about either. And yet, circumcision has remained holy to the Jewish people. And the rabbis structured the prayer service around the sacrifices, so that it took the Reform Judaism of the nineteenth century to cleanse the prayer book of its supplications for the return of sacrifices. Still, there seems to be some connection between animal sacrifice and circumcision and the prohibition against sacrifice outside of Jerusalem. We must remember that it is this prohibition that largely explains the noncontinuation in any form of the sacrificial service after the destruction of the Temple. But this is a rationalistic misunderstanding of the worst kind. The essence of the story consists of the praise that is heaped on Abraham for his willingness to carry out the divine command. The divine intervention that saves Isaac is presented as an undeserved act of divine grace neither Abraham nor Isaac had any right to expect and from which it can dearly not be inferred that God in any way lacked the right to demand the sacrifice he did. But it is a very special kind of obedience that is here to be found. Both Abraham and Isaac are obedient, one to the command of God and the other to that of his earthly father. Just as Abraham obeys God, so does Isaac obey his father. And both trust him whom they obey. The obedience is not based on terror but on love. It is as if both knew that they are loved by him who demands and that therefore nothing bad can come of it. But Abraham is caught in a double bind. He, too, trusts God, as Isaac trusts him. It seems that the trust required to inflict harm is greater than that required to permit harm to be inflicted on oneself. God did not formulate a teaching around which he rallied humanity. God declared a particular people the people of God. This is how the Church came to understand its election. As the new Israel, it saw itself as the people of God that had replaced the old Israel. Whereas membership in the old Israel was bestowed by birth, membership in the new Israel was open to anyone who embraced the message of the Church. This election is that of the seed of Abraham. A descendant of Abraham, Isaac, and Jacob is a Jew irrespective of what he believes or how virtuous he is. Being a Jew is therefore not something earned. This reflects the fact that the initial election of Abraham himself was not earned. But none of this is mentioned in the Bible. We are simply told that God commanded Abraham to leave his place of birth and to go to a land that God would show him. He is also promised that his descendants will become a numerous people. But nowhere does the Bible tell us why Abraham rather than someone else was chosen. The implication is that God chooses whom he wishes and that he owes no accounting to anyone for his choices. And to many, this is a scandal. Is it the body that makes someone dear to God or the spirit? These are difficult questions to answer but we cannot evade coping with them. We must first understand that we cannot sit in judgment over God. It is not incumbent on him to justify his actions to man. It is not for us to teach God what is fair but for him to teach us. Having said this—and it is this that remains the fundamental answer—we can also go just a little further. Why do we recoil at a carnal election? Because we have been taught to respect the spirit and to have contempt for the body. The roots of this lie in Greek philosophy, which sought the unchanging and eternal. It contrasted this with the material that was subject to change and therefore not altogether real. Judaism rejects this bifurcation of spirit and matter. Both were created by God and both are good. In the Bible it is not at all clear that the image of God in which man was created refers only to his spirit and not to his body. Man is a unity of spirit and body and it is for this reason that death is real. If the essence of man were his soul and the body only an outer and unessential garment, then the shedding of this garment in death would be no calamity. Because the body is not an extraneous outer garment, Judaism views death as a calamity.

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3: Isaiah - "I am the LORD, and - Verse-by-Verse Commentary

By focusing on the important role of the slave girl, this article retells Naaman's story in order to draw a fresh message that can be used to provide a paradigm for women (and girls) in modern faith communities.

Posted on March 29, by Valerie Tarico Bible believers are beside themselves about the prospect that marriage norms and laws are changing, but let me tell you a secret about Bible believers that I know because I was one. If they did, they would know that the biblical model of sex and marriage has little to do with the one they so loudly defend. Sex in the Bible includes rape, incest, master-slave sexual relations, captive virgins, and more. In fact, he endorses all three to the point of providing detailed regulations. Furthermore, none of the norms that are endorsed and regulated in the Old Testament law – polygamy, sexual slavery, coerced marriage of young girls – are revised, reversed, or condemned by Jesus. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke or a pen, will by any means disappear from the Law [the Old Testament] until everything is accomplished. The list includes patriarchs like Abraham and Isaac. King David, the first king of Israel may have limited himself to eight wives, but his son Solomon, reputed to be the wisest man who ever lived had wives and concubines! Concubines are sex slaves, and the Bible gives instructions on acquisition of several types of sex slaves, although the line between biblical marriage and sexual slavery is blurry. A Hebrew man might, for example, sell his daughter to another Hebrew, who then has certain obligations to her once she is used. Alternately a man might see a virgin war captive that he wants for himself. In the book of Numbers The Law of Moses spells out a purification ritual to prepare a captive virgin for life as a concubine. It requires her owner to shave her head and trim her nails and give her a month to mourn her parents before the first sex act Deuteronomy He must then keep her as one of his wives for as long as she lives. A man might acquire multiple wives whether he wanted them or not if his brother died. In fact, if a brother dies with no children, it becomes a duty to impregnate his wife. In the book of Genesis, Onan is struck dead by God because he fails to fulfill this duty – preferring to spill his seed on the ground rather than providing offspring for his brother Genesis A New Testament story shows that the tradition has survived. Jesus is a rabbi, and a group of scholars called Sadducees try to test his knowledge of Hebrew Law by asking him this question: Now there were seven brothers among us. The first one married and died, and since he had no children, he left his wife to his brother. The same thing happened to the second and third brother, right on down to the seventh. Finally, the woman died. Now then, at the resurrection, whose wife will she be of the seven, since all of them were married to her? Jesus is too clever for them and points out that in Heaven, that place of perfect bliss, there is no marriage. The patriarch Abraham is married to his half-sister Sarah, but the two are childless for the first 75 years or so of their marriage. Go, sleep with my slave; perhaps I can build a family through her. Bible Believers or Simply Change-Averse? These stories might be irrelevant to the question of biblical marriage were it not that Bible believers keep telling us that God punishes people when he dislikes their sexual behavior. And yet, according to the Bible story, both Abraham and Jacob were particularly beloved and blessed by God. The point is that marriage has changed tremendously since the Iron Age when the Bible was written. Today even devout Bible believers oppose sexual slavery. Marriage, increasingly, is a commitment of love, freely given. Gay marriage is simply a part of this broader conversation, and opposition on the part of Bible believers has little to do with biblical monogamy. But many who call themselves Bible believers are simply, congenitally conservative – meaning change-resistant. What really concerns them is protecting the status quo, an ancient hierarchy with privileged majority-culture straight males at the top, which they justify by invoking ancient texts. Freedom to marry will expand, as will other rights related to sexuality, reproduction, and family formation; and these Bible believers will adapt to these changes as they have others:

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4: The Bible In Drag - Queering Scripture & Faith:

Remember, she may well have had Hebrew slave girls as some of her servants (cf. Exod.). With so many Hebrew people in the land of Egypt, it would have been very likely for this woman to have known a few words.

The evangelical community was outraged, and rightly so. Few stories in the Bible are more familiar to us than that of Moses who is set afloat in the waters of the Nile and rescued by the daughter of Pharaoh. As we approach our study, we shall seek to better understand the events of the chapter and then explore the meaning of these events as recorded for our edification and instruction cf. In the first chapter of the Book of Exodus, we saw the hand of God providentially working to fulfill His promises to Abraham, Isaac, and Jacob. While Egypt was being reduced to servitude Gen. The phenomenal numerical growth of Israel continued, even after the rise to power of a new king who established a policy of cruelty and oppression toward the Israelites Exod. First is the birth of Moses and his divinely ordained deliverance vss. The third event is his help being offered the daughters of Reuel at the well which led to his marriage and sojourn in Midian vss. In each of these incidents, there is a common thread showing Moses as a deliverer of the oppressed. Let us look at each of the three events in the life of Moses, and seek to discover the message which God has for us in this divinely inspired record of them. Mosesâ€™“Out of the Water 2: It may seem needless to say, but the account is not only portrayed as history, 30 but it is history and not myth. The fact that both the man and his wife are of the tribe of Levi is a point which Moses wants us to view as significant. The mother is said to have sensed something special about the child which prompted her to hide him for three months. Verse 2 is rendered several ways by translators: In the New Testament we find the child described thus: The two principle explanations of the statement in verse 2 are: The first suggestion seems to be a takeoff on the old song that goes something like this: Does this mean that all of the other parents were justified in casting their ugly and what parent has ever viewed their baby as ugly babies into the Nile? The writer to the Hebrews tells us that the parents of the child acted on faith which must preclude outward appearances such as good looks. His parents, we are told, believed God had a special purpose for the child. The mother saw something special in the child a future savior? But is it commendable to save a child simply because God has certain plans for it? Does not God have a special purpose for every child? Many are the abortions performed with such logic. No, there must be a better explanation. The same sense is suggested by Arndt and Gingrich in their Greek lexicon for the Greek word which refers to the child. I would therefore suggest that Moses is not telling us that God moved his parents to hide him because they were convinced that there was something very special either in appearance or in purpose about him as a particular child, but rather that they saw something special about him as a child, period. You see, the biblical perspective is that children come from God cf. Every child is the product of divine creation cf. This is simply a refusal to see children as God sees them. Thus they hid the child in their home for the first three months of his life Exod. Keeping the boy-child from being discovered eventually became impossible. The result was a feigned obedience to the letter of the Law of Pharaoh. She saw the basket, sent one of her maids to fetch it, and discovered a Hebrew baby boy inside. The Pharaoh could sit upon his throne and pass down edicts which caused untold sorrow, suffering, and death without ever being touched by the consequences of his decisions. Looking into that basket, she saw a Hebrew babyâ€™“there was no mistaking its identity v. The child was crying, perhaps already having been adversely affected by his period of exposure. Nevertheless, this was a pathetic sight, one that tugged at the compassion and maternal instincts of this woman. What her father, the Pharaoh, had commanded was not only unthinkable; it was undoable. How gracious of God to give this child back to his parents for a time and even to pay the mother wages for keeping him. Depending on the age of Moses and the amount of ongoing contact his parents had with him, they must have had some opportunity to instruct him in the ways of the Lord. When Moses was weaned, he was taken into the household of Pharaoh, where he became her son. The deliverance of Moses is significant in several ways. First, his deliverance is a beautiful illustration of the truth which we find declared most clearly in the

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New Testament: God gave the parents of Moses more than they ever thought possible. What a rebuke to our unbelief! What a challenge to the limits of our faith! What a gracious God we serve! The second observation which must be made is that the placing of Moses in the river is not the high point of faith in the lives of his parents. Most often this text has been interpreted romantically rather than realistically. I believe that the reason was to hide the baby from sight. If the parents had cast their son into the Nile, surely no other Hebrew family would want to run the risk of saving the child. My concerns are not a matter of mere conjecture, however, for the New Testament commentary confirms what I have suggested. I urge you to think through the biblical commentary on this event before you reject what I am about to suggest. But this does not go far enough when we take into account the words of Stephen: He dealt treacherously with our people and oppressed our forefathers by forcing them to throw out their newborn babies so that they would die. At that time Moses was born, and he was no ordinary child. Stephen, like the writer to the Hebrews, refers to the three month period when Moses was hidden in the house of his parents. Unlike Hebrews, Stephen does obliquely refer to the placing of the ark in the Nile but in such a way as to suggest a very distressing thought: The point, disturbing as it may be, is this: No wonder the writer to the Hebrews chose not to include the placing of Moses in the River Nile as an example of Old Testament faith, which we should strive to imitate. They were unwilling to put their child to death and thus put him in that woven basket. Think about it for a moment. Once again, God has providentially preserved and prospered His people. Moses has been spared, and so have the other Israelite boy babies; now there is a Hebrew living in the palace, part of the royal family. Mosesâ€™In Hot Water 2: Preceding the events of verses 11 and following is, I believe, a decision which is made by Moses described in the Book of Hebrews: He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time. 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 Heb. We dare not seek to defend Moses in the murder of the Egyptian, no matter how cruel he may have been. Moses sought to defend the oppressed. When he sought to rebuke his Hebrew brother for wrongly mistreating another Hebrew v. What seemed to start out with a bang the deliverance of Moses and his rearing in the palace , appears to have ended with a whimper. Instead of rising to power and delivering his people, Moses ran for his life, away from his people, to the land of Midian. At this well, the character of Moses as a deliverer of the oppressed is once again manifested. Moses did not like what he saw at all. Noting their early arrival, Reuel asked his daughters what had happened. Regardless of his nationality, he should have been extended hospitality, especially due to his kindness. What is significant is the naming of his son. In Midian, a land closer to Canaan than Egypt, Moses thought of himself as an alien and a sojourner. He still thought of his homeland as Egypt, not Canaan. I personally see this as an indication of a rather low point in the spiritual state of Moses. He has fled from Egypt to Midian. He has married a non-Israelite technically, at least, although Zipporah was certainly more closely related than an Egyptian woman would have been. The great faith and commitment to the people of God with which verse 11 began has somehow eroded into something far less. If one were reading this account for the first time, without any knowledge of what was ahead, one would have a great sense of letdown here. Moses fled the country, married into a Midianite family, and seemed to fade out of the picture entirely. In spite of all these appearances, God is very much at work as is stated in the final verses of the chapter: 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 Exod. Humanly speaking, it looks as though everything is working against Israel, but this paragraph reminds us that God is very much informed, involved, and intent upon fulfilling His purposes and promises with respect to Israel. On the other hand, God is mindful of His covenant with Abraham, which is also with his offspring Isaac and Jacob, and the twelve resulting tribes. While these groanings must have been expressed in prayer cf. Conclusion As we conclude this lesson, there are several truths underscored in our text which I would like to highlight. We can easily acknowledge the fallibility of men in general, especially those who do not know or

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serve God. Thus, for example, we are not at all surprised by the cruelty of the Pharaoh or of the Egyptian taskmasters.

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5: Proverbs Devotionals & Sermon Illustrations | Precept Austin

The little Israelite slave girl's faith takes her from obscurity to prominence. Chapter nine concerns Queen Athaliah, the only woman to reign in Israelite history (2 Kgs). Athaliah is the woman who forces herself into the spotlight, an act which will later be called treachery.

This story was published in the collection *Tales of the Grotesque and Arabesque*. In the following excerpt from an essay first published in , Burke explains his theory of the connection between the sublime, pain, and terror. Of the passion caused by the Sublime. The passion caused by the great and sublime in nature, when those causes operate most powerfully, is astonishment; and astonishment is that state of the soul, in which all its motions are suspended, with some degree of horror. In this case the mind is so entirely filled with its object, that it cannot entertain any other, nor, by consequence, reason on that object which employs it. Hence arises the great power of the sublime, that far from being produced by them, it anticipates our reasonings, and hurries us on by an irresistible force. Astonishment, as I have said, is the effect of the sublime in its highest degree; the inferior effects are admiration, reverence and respect. No passion so effectually robs the mind of all its powers of acting and reasoning as fear. For, fear being an apprehension of pain or death, it operates in a manner that resembles actual pain. Whatever therefore is terrible, with regard to sight, is sublime too, whether this cause of terror, be endued with greatness of dimensions or not; for it is impossible to look on any thing as trifling, or contemptible, that may be dangerous. There are many animals, who though far from being large, are yet capable of raising ideas of the sublime, because they are considered as objects of terror. As serpents and poisonous animals of almost all kinds. And to things of great dimensions, if we annex an adventitious idea of terror, they become without comparison greater. A level plain of a vast extent on land, is certainly no mean idea; the prospect of such a plain may be as extensive as a prospect of the ocean; but can it ever fill the mind with any thing so great as the ocean itself? This is owing to several causes, but it is owing to none more than this, that this ocean is an object of no small terror. Indeed terror is in all cases whatsoever, either more openly or latently the ruling principle of the sublime. Several languages bear a strong testimony to the affinity of these ideas. They frequently use the same word, to signify indifferently the modes of astonishment or admiration and those of terror. The Romans used the verb *stupeo*, a term which strongly marks the state of an astonished mind, to express the effect either of simple fear, or of astonishment; the word *attonitus*, thunder-struck is equally expressive of the alliance of these ideas; and do not the French *etonnement*, and the English *astonishment* and *amazement* point out as clearly the kindred emotions which attend fear and wonder? They who have a more general knowledge of languages, could produce, I make no doubt, many other and equally striking examples. How the Sublime is produced. Having considered terror as producing an unnatural tension and certain violent emotions of the nerves; it easily follows, from what we have just said, that whatever is fitted to produce such a tension, must be productive of a passion similar to terror, and consequently must be a source of the sublime, though it should have no idea of danger connected with it. So that little remains towards shewing the cause of the sublime, but to shew that the instances we have given of it in the second part, relate to such things as are fitted by nature to produce this sort of tension, either by the primary operation of the mind or the body. With regard to such things as affect by the associated idea of danger, there can be no doubt but that they produce terror, and act by some modification of that passion; and that terror, when sufficiently violent, raises the emotions of the body just mentioned, can as little be doubted. But if the sublime is built on terror, or some passion like it, which has pain for its object; it is previously proper to enquire how any species of delight can be derived from a cause so apparently contrary to it. I say, delight, because, as I have often remarked, it is very evidently different in its cause, and in its own nature, from actual and positive pleasure. How pain can be a cause of delight. Providence has so ordered it that a state of rest and inaction, however it may flatter our indolence, should be productive of many inconveniencies; that it should generate such disorders, as may force us to have recourse to some labour, as a thing absolutely

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requisite to make us pass our lives with tolerable satisfaction; for the nature of rest is to suffer all the parts of our bodies to fall into a relaxation, that not only disables the members from performing their functions, but takes away the vigorous tone of fibre which is requisite for carrying on the natural and necessary secretions. At the same time, that in this languid inactive state, the nerves are more liable to the most horrid convulsions, than when they are sufficiently braced and strengthened. Melancholy, dejection, despair, and often, self-murder, is the consequence of the gloomy view we take of things in this relaxed state of body. The best remedy for all these evils is exercise or labour; and labour is a surmounting of difficulties, an exertion of the contracting power of the muscles; and as such resembles pain, which consists in tension or contraction, in every thing but degree. Labour is not only requisite to preserve the coarser organs in a state fit for their functions, but it is equally necessary to these finer and more delicate organs, on which, and by which, the imagination, and perhaps the other mental powers act. Since it is probable, that not only the inferior parts of the soul, as the passions are called, but the understanding itself makes use of some fine corporeal instruments in its operation; though what they are, and where they are, may be somewhat hard to settle: Now, as a due exercise is essential to the coarse muscular parts of the constitution, and that without this rousing they would become languid, and diseased, the very same rule holds with regard to those finer parts we have mentioned; to have them in proper order, they must be shaken and worked to a proper degree. Why things, not dangerous, produce a passion like Terror. A Mode of terror, or of pain, is always the cause of the sublime. For terror, or associated danger, the foregoing explication is, I believe, sufficient. It will require somewhat more trouble to shew that such examples, as I have given of the sublime in the second part, are capable of producing a mode of pain, and of being thus allied to terror, and to be accounted for on the same principles. And first of such objects as are great in their dimensions. I speak of visual objects. Immensely popular during the eighteenth century, The Old English Baron remains important for its role in the development of the Gothic genre. Reeve combined literary gothicism with the didactic concerns characteristic of sentimental fiction. The oldest daughter in a family of eight children, Reeve was born in Ipswich, Suffolk. After her father died in , Reeve moved to Colchester with her mother and two of her sisters. It was here that she wrote her first book, Original Poems on Several Occasions, which was published in This collection of poetry received little notice, and it was not until the private publication of The Champion of Virtue: A Gothic Story in that her work gained recognition. While Walpole himself disparaged the work, it was an immediate popular and critical success. Why visual objects of great dimensions are Sublime. Vision is performed by having a picture formed by the rays of light which are reflected from the object, painted in one piece, instantly, on the retina, or last nervous part of the eye. Or, according to others, there is but one point of any object painted on the eye in such a manner as to be perceived at once; but by moving the eye, we gather up with great celerity, the several parts of the object, so as to form one uniform piece. If the former opinion be allowed, it will be considered, that though all the light reflected from a large body should strike the eye in one instant; yet we must suppose that the body itself is formed of a vast number of distinct points, every one of which, or the ray from every one, makes an impression on the retina. So that, though the image of one point should cause but a small tension of this membrane, another, and another, and another stroke, must in their progress cause a very great one, until it arrives at last to the highest degree; and the whole capacity of the eye, vibrating in all its parts must approach near to the nature of what causes pain, and consequently must produce an idea of the sublime. Again, if we take it, that one point only of an object is distinguishable at once; the matter will amount nearly to the same thing, or rather it will make the origin of the sublime from greatness of dimension yet clearer. For if but one point is observed at once, the eye must traverse the vast space of such bodies with great quickness, and consequently the fine nerves and muscles destined to the motion of that part must be very much strained; and their great sensibility must make them highly affected by this straining. Besides, it signifies just nothing to the effect produced, whether a body has its parts connected and makes its impression at once; or making but one impression of a point at a time, it causes a succession of the same; or others, so quickly, as to make them seem united; as is evident from the common effect of whirling about a lighted torch or piece of wood; which if done

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with celerity, seems a circle of fire. By the Editor of The Phoenix. In the following excerpt from an introduction to her novel, which was published in as *The Old English Baron*, Reeve urges her readers to appreciate her novel as part of a Gothic literary tradition, and declares that every reader will find something in her work to enjoy. Address to the Reader. Reader, before you enter upon the history before you, permit the Author to hold a short conference with you, upon certain points that will elucidate the design, and perhaps induce you to form a favourable, as well as a right judgment of the work. Pray did you ever read a book called, *The Castle of Otranto*? But suppose you should dislike or despise them both? I shall catch you some way or other. You delight in the fables of the ancients, the old poets, or story-tellers. Or, you are pleased with the wonderful adventures of modern travellers, such as Gaudentio di Lucca, or Robinson Crusoe. But what say you is all this to the purpose? History represents human nature as it is. Happy the writer who attains both these points, like Richardson! Having, in some degree, opened my design, I beg leave to conduct my reader back again, till he comes within view of the castle of Otranto; a work which has already been observed, is an attempt to unite the various merits and graces of the ancient romance and modern Novel. The book before us is excellent in the two last points, but has a redundancy in the first; the opening excites the attention very strongly; the conduct of the story is artful and judicious; the characters are admirably drawn and supported; the diction polished and elegant; yet with all these brilliant advantages, it palls upon the mind, though it does not upon the ear, and the reason is obvious; the machinery is so violent, that it destroys the effect it is intended to excite. Had the story been kept within the utmost verge of probability, the effect had been preserved, without losing the least circumstance that excites or detains the attention. I was both surprised and vexed to find the enchantment dissolved, that I wished might continue to the end of the book, and several others of its readers have confessed the same disappointment to me; the beauties are so numerous, that we cannot bear the defects, but want it to be perfect in all respects. In the course of my observations upon this singular book, it seemed to me that it was possible to compose a work upon the same plan, wherein these defects might be avoided, and the keeping as in painting might be preserved. But then, said I, it might happen to the writer as it has to the imitators of Shakespeare, the unities may be preserved, but the spirit may evaporate; in short it will be safest to let it alone. During these reflections, it occurred to my remembrance, that a certain friend of mine was in possession of a manuscript in the old English language, containing a story that answered in almost every point to the plan above-mentioned; and if it were modernised, might afford entertainment to those who delight in stories of this kind. Here it is, therefore, at your service; if you are pleased, I am satisfied; I will venture to assure you that it shall not leave you worse than it finds you in any respect. If you despise the work it will go to sleep quietly with many of its contemporaries, and the ghost of it will not disturb your repose. By the Author of the *Chapter of Accidents*. After a long and painful journey through life, with a heart exhausted by afflictions, and eyes which can no longer supply tears to lament them, I turn my every thought toward that grave on the verge of which I hover. Such has been the peculiarity of my fate, that though tortured with the possession and the loss of every tie and hope that exalts or endears humanity, let but this feeble frame be covered with the dust from which it sprung, and no trace of my ever having existed would remain, except in the wounded consciences of those who marked me out a solitary victim to the crimes of my progenitors: For surely I could never merit by my own misery of living as I have done—of dying as I must do. Yet consummate misery has a moral use, and if ever these sheets reach the publick, let the repiner at little evils learn to be juster to his God and himself, by unavoidable comparison. But am I not assuming an insolent consequence in thus admonishing? Alas, it is the dear-bought privilege of the unfortunate to be tedious! My life commenced with an incident so extraordinary as the following facts alone could incline any one to credit. As soon as capable of reflection, I found myself and a sister of my own age, in an apartment with a lady, and a maid older than herself. This Recess could not be called a cave, because it was composed of various rooms; and the stones were obviously united by labor; yet every room was distinct, and divided from the rest by a vaulted passage with many stairs, while our light proceeded from small casements of painted glass, so infinitely above our reach that we could never seek a world beyond; and so dim, that the beams of the sun

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were almost a new object to us when we quitted this retirement. These remarks occurred as our minds unfolded; for at first we were content, through habit and ignorance, nor once bestowed a thought on surrounding objects. The lady I have mentioned called us her children, and caressed us both with parental fondness. Every moment we met in a larger room than the rest, where a very venerable man performed mass, and concluded with a discourse calculated to endear retirement. From him we learnt there was a terrible large place called the world, where a few haughty individuals commanded miserable millions, whom a few artful ones made so; that Providence had graciously rescued us from both, nor could we ever be sufficiently grateful. Young hearts teem with unformed ideas, and are but too susceptible of elevated and enthusiastic impressions. Time gave this man insensibly an influence over us, as a superior being, to which his appearance greatly contributed. Imagine a tall and robust figure habited in black, and marked by a commanding austerity of manners. The fire and nobility of his eye, the gracefulness of his decay, and the heart-affecting solemnity of his voice, While on his reverend temples grew The blossoms of the grave, gave an authority almost irresistible to Father Anthony, as we called him from hearing our mamma, to whom we understood he was brother. The interval we passed in little useful works, or in conversation with our mamma, whose only employment was that of forming our minds, for the world we were taught to dread. Time and sorrow had given a wan delicacy to features exquisitely regular, while the soft symmetry of her person united every common idea of beauty and elegance to a feminine helplessness, which is, when unaffected, the most interesting of all charms. Her temper was equal, and her understanding enriched by a most extensive knowledge, to which she was every day adding by perpetual study. Inclined strongly by nature to serious reflection, and all her favourite employments, I used to pass those hours at her side Ellinor devoted to her play-things, or to Alice, whose memory was overcharged with those marvellous tales children always delight in.

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6: Letter2readersJAN

One of these invasions proved beneficial in bringing back to the Naaman household a girl in spite of her obscurity, not just to role of faith she may not have.

June 2, This is an unedited, uncorrected transcript. But as we reported once before, some of these young women arrive in a new country and find themselves trapped, sold to a brothel owner, becoming part of a thriving international trade in human beings. It is estimated that 1 million women worldwide are bought and sold every year in countries from Europe to Asia to the Middle East. This alleyway leads there, to one of the busiest and most profitable brothels in Israel. Nearly 30, men come here each year for sex. I think that man need to make sex every two, three days, every five days. Jacob Golan bought these women and hundreds like them from an organized crime network, a network that traffics in women from the former Soviet Union. Jacob Golan is a modern day slave owner. He takes their passports, pays them only when he feels like it, prohibits them from leaving him and resells them at will. These shocking undercover tapes, first broadcast on ABCNEWS, document how nearly a quarter of a million young women from the former Soviet Union are being sold into a global sex industry each year. Women are being bought and sold as commodities around the world every single day. Their undercover cameras, the faces of their contacts are obscured, caught a massive criminal network in operation inside Russia. We wanted to see for ourselves how the system actually worked. Our investigation led us to Israel, one of the biggest markets for women from the Eastern Bloc, where we met a 19 year old from Lithuania named Gedriya ph , forced to work as a prostitute until she escaped. They would leave me without any food and water. I was locked in a room. I thought I was going to die there. In many instances, women may be promised jobs as waitresses or au pairs or dancers. Just out of camera range, his men surround our car. The trafficker, who brings the girls from the former Soviet Union through his travel agencies and sells them to Israeli pimps. He readily admitted his role. After they arrive to Israel, they see that they can work for nothing because I know many guys that take everything from the girls, even the tips. Like they are slaves. Show me the rooms. This business belong to other guys from Russia. They bring the girls from airport, and they sell the girls. We pay money, and we buy the girls. Often it takes up to a year. Golan deducts other fees for clothes or breaking the rules so that sometimes he pays them nothing. Frequently owners like Golan resell the girls every few months so they can never pay off their debt. The business is profitable. Because of this reason, we stop to pay. Actually, he is proud of his work. His young women, he says, are not beaten and are treated far better than in most other such establishments. In fact, the mother of his toddler is one of the Russian women who used to work for him. We did our jobs there. I know there was one girl before me who got beaten up pretty badly. It was even worse than what they did to me. They pumped her up with tranquilizers and went at her. Police sources told us there are many other reasons. The young women are in the country illegally and many grew up in the former Soviet Union fearing the police. In addition, sometimes organized crime figures have threatened to harm them or their families if they talk. Last two years, around And the fact that he is buying and selling women? As shocking as it may seem, an Israeli law professor told us Israel has no law specifically prohibiting the sale of humans. And an Israeli prosecutor told us that has crippled his efforts to combat the problem. But being in the country without the proper papers is against the law. So the pimps and traffickers continue to operate and the young women continue to get deported. How does Golan stay in business? He told us about corruption inside the Israeli interior ministry, the very department charged with monitoring this area. We asked Rafi Cohen of the interior ministry about the allegation. I am certainly ready to check this information. One way is to try and prevent their entry. But as a Democratic country, we cannot shut down the borders completely. Those girls who come to Israel have to take the responsibility to find out exactly what they are supposed to be doing in Israel. How could they possibly know before they come here that they are going to essentially be sold into slavery and beaten and forced to work and sleep in the same beds? So that kind of complicity absolutely needs to be investigated and needs to

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be taken very seriously. He spent just one day in jail and the charges were eventually dropped.

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7: Bo | Larchmont Temple Chevra Torah

Isaiah God has a definite life-plan for every human person, girding him, visibly or invisibly, for some exact thing, which it will be the true significance and glory of his life to have accomplished.

Today in the Word April 20, Naaman, commander of the army of Syria, suffered from leprosy. His cure began with the faithful witness of a captured Israelite slave girl 2Kings 5. The girl spoke of the prophet Elisha and the power of the one true God to heal her master. If they do, their children will be blessed Pr In ancient Near Eastern culture, the relationship between king and people was not unlike the relationship between parents and children. The responsibilities of kingship or leadership are another running theme in the book of Proverbs. To be fair and just, he must be responsible, observant, and alert when using his authority Pr The picture of winnowing wheat from chaff shows what he must do Pr The fate of a nation hangs on his ability to discern and decide right from wrong. Ideally this is a relationship of love, loyalty, and trust Pr Apply the Word - While consistently describing and recommending righteousness, Proverbs also acknowledges that the human heart is sinful and cannot claim to be pure Pr Humble self-examination is part of a life of wisdom. But who can truly understand their own heart Pr Only God can see our depths. Our self-examination must include prayer and confession of sin. But for all the significant and many small moments of my life—“he was there. For instance, when I was 8, I had a tiny part in an afternoon play at school. All the mothers came, but only one dad—“mine. In many little ways, he has always let my sisters and me know that we are important to him and that he loves us. And seeing him tenderly caring for my mom in the last few years of her life taught me exactly what unselfish love looks like. At times earthly fathers disappoint or hurt their children. When a dad who loves the Lord corrects, comforts, instructs, and provides for the needs of his children, he models for them our perfect Father in heaven. They had made their special stuffing, spooned it into the turkey, and were preparing to pop it into the oven. They got out the aluminum foil and were ready to cover the meat to help hold in the juices. I found out later that both sisters were right. It makes absolutely no difference which side is out. Paul told Timothy to "avoid foolish and ignorant disputes, knowing that they generate strife" 2Timothy 2: Remember to be "gentle to all" and to practice humility 2Ti 2: No more silly arguments! De Haan When we forget our priorities, we argue about trivialities Proverbs This principle works both ways. Husbands want to be understood as well. Actually, we all do. Everyone, married or not, longs to be understood by others at the deepest possible level. We can and we must. Again, I say, understanding takes time—“one of the most precious gifts we can give to others. How we choose to spend our time is the surest indicator of how much we care for those we love. Ask the Lord today to give you the grace to take the time to understand the important people in your life. To those whose lives we touch in life, To whom our love we would impart, The greatest gift that we can give May be an understanding heart. A family member promises to write, but months go by without a letter. Others tell us they will pray for us but quickly forget our need. Someone promises to do an important task for us but never follows through. We ask ourselves, "Who can find a faithful man? We can do very little about the unfaithfulness of others. But we can do a lot about our faithfulness to others. When we make a promise we must keep it. When we tell someone we will pray for them, we need to follow through and do it. When we proclaim our loyalty and love for others, we can do little things that show them we mean it. The apostle Paul said that one fruit of the Spirit is faithfulness Galatians 5: God will create in us a steadfast spirit if we take seriously what we tell others we will do for them, and if we follow through. Ask God to make you a person whom others can count on—“a person who is tried and true. De Haan Faithfulness in little things is a great thing Proverbs If we walk before the Lord in integrity, we shall do more to bless our descendants than if we bequeathed them large estates. The upright man leaves his heirs his example, and this in itself will be a mine of true wealth. How many me may trace their success in life to the example of their parents! He leaves them also his repute. Men think all the better of us as the sons of a man who could be trusted, the successors of a tradesman of excellent repute. Oh, that all young men were anxious to keep up the family

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name! Above all, he leaves his children his prayers and the blessing of a prayer-hearing God, and these make our offspring to be favored among the sons of men. God will save them even after we are dead. Oh, that they might be saved at once! If they see the truth of our religion proved by our lives, it may be that they will believe in Jesus for themselves. Lord, fulfill this word to my household! What an unpleasant feeling! A while ago I sank into a comfortable chair, tossed some peanuts into my mouth, and began chewing. Suddenly my teeth crunched on something other than a peanut. Like lightning, a stab of pain shot through my mouth. Spitting out the peanuts, I found among them a pebble and a piece of broken tooth! Solomon used this imagery to speak of the bread of deceit. To expect that sin will not be punished is a delusion. He who lives only for pleasure and temporal enjoyment will find himself at last with only a mouthful of gravel. Shady practices and questionable methods in business may seem to pay off at the time, but afterward they bring nothing but regret. If we live truthfully instead of deceptively, we will not end up with a mouthful of gravel. Let worldly minds the world pursue, It has no charms for me; Once I admired its trifles too, But grace has set me free! When he reached in his pocket to hand over his wallet, the robber saw his clerical collar and said: Never mind, you can go. According to the writer of Proverbs, conduct is the best indicator of character. If someone says he is a godly person, his words can only be proven by consistent actions He condemned the Pharisees and exposed their sham for professing godliness but denying that profession with sin in their lives Matt. Appearances and words are deceiving; behavior is the best judge of character. This applies to all of us. As followers of Jesus, we demonstrate our love for Him by what we do, not just by what we say. May our devotion to God, because of His love for us, be revealed in our actions today. Spiritual words are mere distractions If not backed up by our godly actions, And all our good and beautiful creeds Are nothing without God-honoring deeds. When the vault was opened, it appeared to hold a stack of gold bars. But a closer inspection revealed that it contained nothing more than 45 blocks of gold-painted wood. Many innocent investors lost a lot of money. Our heavenly Father lovingly cautions us in His Word about people in this world who come up with deceptive ventures. The writer of Proverbs told us not to believe everything we hear when we buy or sell something Prov. He told us to seek knowledge, understanding, and good counsel in everything we do v. And because we cannot begin to see as the Lord sees v. God sees through the lies of deception in a way that we never could. He can steer us clear of good-sounding bad values. Sometimes we end up learning the hard way. But God cares enough to tell us the right way and to warn us to be careful. Let anger cool down. Say nothing and do nothing to avenge yourself. You will be sure to act unwisely if you take up the cudgels and fight your own battles; and, certainly, you will not show the spirit of the Lord Jesus. It is nobler to forgive, and let the offense pass.

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8: History of slavery - Wikipedia

In the book of Numbers () God's servant commands the Israelites to kill all of the used Midianite women who have been captured in war, and all of the boy children, but to keep all of the virgin girls for themselves.

His work - or our work? September When you identify with a cause, you make that cause your own. This was also how it was for David, who made it his cause to bring back the Ark of the Covenant and build the temple. That was how important the sanctification of the people through Tribulations August How can this be? Here a work which God Himself has established, which He Himself leads and guides, and in which His own Spirit gives direction and instruction, is moving toward completionâ€”and yet we cannot help but notice difficulties and sobering Unnecessary burdens July During a stay in Africa on one occasion I made a notable experience. We were driving along a street in a small truck and saw an elderly woman carrying a heavy burden on her head. The nameless messenger June Naaman, an army captain and presumably the commander of the forces of the King of Aram, was suffering from a skin disease. From his Israelite slave girl, he happened to learn about the Prophet Elisha, who was able to heal him. What am I supposed to do with this? May Coming up with a suitable gift for young girls and boys on their confirmation is not always easy. Resurrection April What does the resurrection of Jesus have to do with my life? This is a question that often occupies the minds of many Christians. Perhaps this is because people always associate resurrection with death: So goes a familiar proverb which refers to the simple fact that one can, as a rule, judge an underlying reality by its outward manifestations. For example, if you make your way through the deepest forest, then smoke is an unmistakable Our responsibility to future generations February Do the churches even have a future anymore? Is the Christian faith in Europe nothing more than a discontinued model? Such questions are on the minds of many people. The answer to this is quite clear: An answer to all questions? January In many Christian circles there is a prevailing view that the Bible contains the answers to all questions and that it is possible to infer specific instructions from it for our conduct in every conceivable situation of life. Anyone who espouses this Let yourself be called into question! December We know that attending the divine services is associated with special blessing. We also know that we can experience the Lord Jesus there in a special way. He offers us the word of God in the sermon, He grants us forgiveness of sins, and He There He told them that He would have to suffer and die. The Lord also told them that He would resurrect a short time later. In Mark we read that the disciples did not understand Him. A small contribution October Harvesting is always a beautiful thing: Some fruit requires a great deal of care and patience, and a Displaying results 37 to 48 out of articles.

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9: Archive: New Apostolic Church International (NAC)

FAITH UNDER FIRE Arab masters raping boy slaves Arabs and former slaves while on a recent "fact-finding trip" in the slave regions of southern Sudan. They would often take a girl or.

Whenever I return home from my travels, I often bring an especially beautiful impression back with me: However, it is not always easy to live in such diversity. We can find New Apostolic believers in almost every part of the world. It is one of the tasks of the church of Christ to bring adoration and praise to God. All believers whom Jesus Christ has called together, and who have become part of His church, have been given the mission to praise and glorify God, each one of us in our own way. When you identify with a cause, you make that cause your own. This was also how it was for David, who made it his cause to bring back the Ark of the Covenant and build the temple. That was how important the sanctification of the people through tribulations is. How can this be? Here is a work which God Himself has established, which He Himself leads and guides, and in which His own Spirit gives direction and instruction, is moving toward completion—and yet we cannot help but notice difficulties and sobering unnecessary burdens. During a stay in Africa on one occasion I made a notable experience. We were driving along a street in a small truck and saw an elderly woman carrying a heavy burden on her head. The nameless messenger Naaman, an army captain and presumably the commander of the forces of the King of Aram, was suffering from a skin disease. From his Israelite slave girl, he happened to learn about the Prophet Elisha, who was able to heal him. What am I supposed to do with this? Coming up with a suitable gift for young girls and boys on their confirmation is not always easy. What does the resurrection of Jesus have to do with my life? This is a question that often occupies the minds of many Christians. Perhaps this is because people always associate resurrection with death: So goes a familiar proverb which refers to the simple fact that one can, as a rule, judge an underlying reality by its outward manifestations. For example, if you make your way through the deepest forest, then smoke is an unmistakable sign of fire. Our responsibility to future generations: Do the churches even have a future anymore? Is the Christian faith in Europe nothing more than a discontinued model? Such questions are on the minds of many people. The answer to this is quite clear: An answer to all questions? In many Christian circles there is a prevailing view that the Bible contains the answers to all questions and that it is possible to infer specific instructions from it for our conduct in every conceivable situation of life. Anyone who espouses this

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