

OLD TESTAMENT SURVEY

Lesson 34 – Part 1

Introduction to the Prophets Hebrew review *Aleph - Ayin*

Should I be writing this lesson for class next Sunday? Is anyone going to be there to read it? I am typing this on Thursday, May 19, 2011, and radio evangelist Harold Camping has declared that the rapture is going to occur Saturday night, May 21, 2011.

Camping is the 89-year-old president of “Family Radio,” a religious broadcasting network of over 140 stations in the United States. A civil engineer by training, Camping has been in religious broadcasting, hosting a weeknight call-in show, since 1961. On his show, on the Family Radio website, in rallies, on billboards, and even on the side of a painted van, Camping has sounded the alarm about the end of the world beginning May 21, 2011 at 6 p.m.



Camping believes that at 6 p.m. in each time zone, earthquakes of a magnitude that make the recent Japanese earthquake “seem like nothing in comparison”¹ will start rolling across the globe. Each region and time zone will have its earthquakes start at 6 p.m. in that time zone. “As each area of the world gets to that point of 6 p.m. on May 21, then it will happen there.”

When pushed as to his level of certainty about his position, Camping is quite insistent:

God has given *sooo* much information in the Bible about this, and so many proofs, and so many signs, that we know it is *absolutely* going to happen without any question at all. There’s ... *nothing* in the Bible that holds a candle to the amount of information to this tremendous truth of the end of the world. I would be absolutely in rebellion against God if I thought anything other than *it is absolutely going to happen without any question*. (Emphasis in original).

¹ This and the succeeding quotes are from the interview with New York Magazine, (5/11/11), at

Since we are handing this lesson out the day *after* the predicted end of things, I suspect as you are reading it, you are acutely aware that Camping was wrong. I also suspect he has some explanation why he was wrong, although when pressed by the New York Magazine on whether he would grant another interview on May 22 if he was still on earth, his response was blunt:

I can't even think about that question because you're thinking that *maybe, maybe* Judgment Day will not happen. But it *will* happen, and I believe the Bible implicitly.

How does Camping compare to the prophets of the Old Testament? Perhaps he would protest being called a prophet, because he bases his confident expectation on his mathematical interpretation of a Peter passage combined with a Noah passage with a bit of the exodus thrown in. Still, one need not look further than the Yellow Pages to find a host of people plying their trade as predictors of the future, whether from reading cards, palms, or other signs and indicators.

Is this what a Biblical prophet was?

As we continue our Old Testament survey, we have reached a point where we need to focus on the prophets. In Kings, the prophets begin to take a central role in the interaction of the Israelites with God and with the world. We will take this lesson to introduce the prophets examining in overview their function in Scripture and the life of Israel and Judah.

WHAT IS A PROPHET?

We are remiss if we think that the first prophets are those we read about once Israel settled in Canaan. In Genesis, Abraham is called a prophet one time as one who would intercede for Abimelech before God (Gen. 20:7). In Exodus, Moses's brother Aaron is a prophet as he speaks the word of God (given through Moses) to Pharaoh (Ex. 7:1). Moses and Aaron's sister Miriam was a prophetess (Ex. 15:20). Later in Numbers we read about 70 elders of Israel who "prophesied" when God's Spirit rested upon them (Num. 11:25). At the same time, two other named men (Eldad and Medad) were prophesying as well (Num. 11:26).

On multiple occasions, Moses delivered instructions to and about those who were prophets. God's directness of communication with Moses was contrasted to the indirect visions and dreams of his brother and sister as prophets (Num. 12:5-7). Prophets who happen to hit on a prediction, yet also advocate following other gods are not to be listened to, but should be executed (Dt. 13:1-6). Moses promised that God would one day raise up a prophet like Moses, one with the very words of

God, evidently gleaned from God more directly as with Moses, than indirectly as with the typical insight of prophets like Miriam and Aaron (Dt. 18:14-22).

Among the judges of Israel, several are included as prophets. Deborah was a prophetess (Jdg. 4:4) and Samuel was a prophet (1 Sam. 3:20). An unnamed prophet spoke to Israel, explaining their failures to follow God in the time of Gideon (Jdg. 6:7-9). We are also told of groups of people who were prophets, using music to accompany their prophesying (1 Sam. 10:4-6). Even Saul joined the ranks of those prophesying in this brief episode of Israel's history (1 Sam. 10).

The Hebrew word for "prophet" is *nabi'* (נָבִיא). The Hebrew root *nb'* (נָבֵא) means, "to prophesy" or "speak by inspiration." This might be an explanation of the present, but it also can convey the idea of a prediction (*nbuw'ah* נְבוּאָה). 1 Samuel 9:8-10 demonstrates that alternate Hebrew terms for "prophet" are the word "seer" and the phrase "man of God."

The servant answered Saul again, "Here, I have with me a quarter of a shekel of silver, and I will give it to the *man of God* to tell us our way." (Formerly in Israel, when a man went to inquire of God, he said, "Come, let us go to the seer," for today's "*prophet*" was formerly called a *seer*.) And Saul said to his servant, "Well said; come, let us go." So they went to the city where the *man of God* was.

We should distinguish the prophet or seer from the diviner. The diviner (also called in some translations a "soothsayer") was in the Old Testament someone who practiced a formal divination, using some method to discern the will of the deity, rather than truly being used by the independent choice of the divine. In this sense we read of Laban learning by divination (Gen. 30:27), Joseph playing the role of an Egyptian with divination abilities to his brothers (Gen. 44), and Balak seeking the help of Balaam son of Beor in cursing the roving Israelites of the exodus (Num. 22).² The nations around Israel sought insight through divination, a sin that God declared abominable:

² In 1967, archaeologists discovered plaster debris from an 9th-8th century BC wall in the ruins of Deir 'Alla, an ancient town about 5 miles east of the Jordan River near the northern banks of the Jabbok River (almost mid-way between the Dead Sea and the Sea of Galilee). The inscription immediately grabbed media and scholastic attention because it referenced "Balaam, son of Beor," a "divine seer." The inscriptions reportedly date from about 800 BC. Scholars differ over aspects of the translation, the dialect of the inscription, and the ethnicity of the people responsible. The age of the original text ("The Book of Balaam") that was the source of the plaster writings is also unknown. Scholars do find in the text, however, the reference to Balaam as a local figure of ancient divining repute, as noted in the Biblical Numbers text. See, generally, Hallo, William and Younger, Lawson, *The Context of Scripture: Monumental Inscriptions from the Biblical World*, (Brill 2000), Vol. 2 at 140ff.

"When you come into the land that the LORD your God is giving you, you shall not learn to follow the abominable practices of those nations. There shall not be found among you...anyone who practices divination or tells fortunes or interprets omens...for whoever does these things is an abomination to the LORD. And because of these abominations the LORD your God is driving them out before you. You shall be blameless before the LORD your God, for these nations, which you are about to dispossess, listen to fortune-tellers and to diviners. But as for you, the LORD your God has not allowed you to do this (Dt. 18:9-14).

We should not think that only our modern age has produced the “Madame Cleo’s” of the world who are willing to tell your future in exchange for a price! The ancient world was filled with those who claimed such power.

As early as the 18th century BC, archives of the palace at Mari (on the Euphrates), have revealed multiple texts of prophets who delivered oracles from the various deities to the Mari king (especially Zimri-Lim). These prophets were diviners reading the entrails of sacrificed animals (typically male lambs, but pigeons would do also!) or receiving prophetic oracles from “ecstatics.” The prophecies covered subjects as bland as the day’s report or as important as instructions on battle. They conveyed ethical encouragement and insight into a person (for which hair and hem of the person helped in the process).³

THE BIBLICAL PROPHETS

A most significant aspect of the large body of prophetic material found in Mari is the evidence that prophecies were written and kept in an ancient near eastern society that predates the monarchy of Israel by almost 1,000 years. Many of these written prophecies were communications to the ruler, not unlike many of the prophecies we have already covered in our Old Testament study. Nathan the prophet spoke to David about his desire to build a temple to the Lord (2 Sam. 7), about his sin with Bathsheba (2 Sam 12), and about the succession to David’s throne (1 Kings 1). The prophet Gad (“David’s seer”) delivered God’s options for punishment to David after David took a census of the Israelites (2 Sam. 24).

It was the prophet Ahijah who declared to Jeroboam both his future as a ruler of ten tribes and his choice of either following the Lord and establishing a dynasty or following idols and coming to naught (1 Kings 11:26-40). The same Ahijah

³ Heimpel, Wolfgang, *Letters to the King of Mari: A New Translation, with Historical Introduction, Note, and Commentary*, (Eisenbrauns 2003) at 173ff.

delivered God's judgment upon Jeroboam's sick son many years later, a judgment he extended to the rest of Jeroboam's lineage. Another prophet (the "Man of God") came to Jeroboam before Ahijah's second encounter also to declare God's judgment for his idolatry (1 Kings 13).

The prophet Jehu came against king Baasha of Israel, announcing his demise (1 Kings 16:7ff). Queen Jezebel was so adamant against the worship of Yahweh and the words of Yahweh's prophets, that she took to killing them, letting prophets of Baal advise the court. Elijah (whose name means, appropriately, "Yahweh is my God") as a prophet dealt both with Jezebel and king Ahab. He delivered judgment, oversaw curses upon the land, and in a grand showdown, confronted the court prophets of Baal (ultimately executing many of them). Elijah delivered God's judgment on Jezebel, on Ahab, and upon the house of Ahab.

In the life of king Ahab, and in the death of king Ahab, we read the interesting story of Micaiah the prophet (1 Kings 22). This story is informative in its reflection of how the king viewed prophets and the power of their words. It is as if the king thought the prophets made the future, as opposed to simply speaking of a pre-determined or optional future.

In the story, the king of Judah, Jehoshaphat, visits Ahab, king of Israel, and they spoke of joining forces to battle the king of Syria and win back the town of Ramoth-gilead (likely near Deir 'Alla mentioned in footnote 2 above). Before Jehoshaphat was willing to commit to battle, he insisted that Ahab first seek the word of the LORD. Ahab assembled 400 prophets (pointedly in the text, it does *not* say they were prophets of "Yahweh") and asked whether he should go battle against Ramoth-gilead. The four hundred unanimously told Ahab exactly what he wanted to hear,

"Go up, for the Lord will give it into the hand of the king."

Jehoshaphat was not persuaded. If we notice carefully, our English translations give us insight into the message of the Hebrew. Jehoshaphat wanted the word of the "LORD," in other words, the word of "Yahweh." Ahab, who spent a good bit of his life watching Jezebel slaughter the prophets of Yahweh, called in his own set of prophets. They did not give the word of Yahweh (in English "the LORD"). Instead they offered up the word of the "lord," the Hebrew word *adonay*. This was any common god, not the word of Yahweh. Jehoshaphat politely insisted a prophet of Yahweh be brought to deliver the word of Yahweh:

But Jehoshaphat said, "Is there not here another prophet *of Yahweh* of whom we may inquire?"

Ahab was stuck. His answer:

"There is yet one man by whom we may inquire of the LORD, Micaiah the son of Imlah, but I hate him, for he never prophesies good concerning me, but evil."

Jehoshaphat declares, "Say it ain't so!" and Ahab then calls Macaiah in for a consult. The messenger who summoned Micaiah warned Macaiah ahead of time that all the prophets were unanimous in their affirmation for the king, and the messenger encouraged Macaiah to fall into line with the others. In reply, Macaiah promised only to speak as God gave him words.

With both kings decked out in the finest robes, Macaiah entered the throne room. The king asked whether he should go fight at Ramoth-gilead. Micaiah answered in what was apparently a mocking voice announcing "Go up and triumph; the Lord will give it into the hand of the king." The insincerity was obvious in the room and Ahab ordered Micaiah to speak truthfully.

Micaiah then delivered the bad news:

"I saw all Israel scattered on the mountains, as sheep that have no shepherd. And the LORD said, 'These have no master; let each return to his home in peace.'"

At this Ahab told Jehoshaphat, "I told you he would speak against me!" at which point Micaiah added on an explanation of why the other prophets declared differently:

"Therefore hear the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing beside him on his right hand and on his left; and the LORD said, 'Who will entice Ahab, that he may go up and fall at Ramoth-gilead?' And one said one thing, and another said another. Then a spirit came forward and stood before the LORD, saying, 'I will entice him.' And the LORD said to him, 'By what means?' And he said, 'I will go out, and will be a lying spirit in the mouth of all his prophets.' And he said, 'You are to entice him, and you shall succeed; go out and do so.' Now therefore behold, the LORD has put a lying spirit in the mouth of all these your prophets; the LORD has declared disaster for you."

Ahab sent Micaiah to jail while he headed to battle. For insurance king Ahab dressed up Jehoshaphat in kingly robes (basically putting a red target on his back) while Ahab disguised himself as an ordinary soldier. The enemies went after Jehoshaphat until they realized he was not king Ahab. They then quit chasing him and in the ensuing battle, a stray arrow wounded Ahab. Before the day was out, he bled to death.

After Elijah, we read of his successor Elisha taking center stage in confronting the problems of Israel and its ruler. Elisha also was a prophet called, like Macaiah, into service when Jehoshaphat was determining whether to ally and fight with Israel's next king Jehoram, Ahab's son (2 King 3). The sheep breeding king of Moab, Mesha, sought to rebel against Israel's control after the death of Ahab. Jehoshaphat again insisted on a word from a prophet of Yahweh, and Elisha was summoned. Although reticent at first to speak for the Lord, Elisha finally relented and promised that God would deliver Moab into their hands. The prophecy was fulfilled the next morning. Israel then pushed the battle further taking cities and land until king Mesha took the extraordinary step of sacrificing his oldest son for a burnt offering. At this point, "great wrath" came upon Israel and they withdrew back to their own borders (2 Kings 3:27).⁴

Elisha as a prophet worked not only in the lives of the kings, but kept his hands in the affairs of ordinary people with ordinary needs. He helped a destitute woman by miraculously supplying enough oil to sell for food and to secure her children (2 Kings 4:1-7). He prophesied a son to a barren woman from Shunem. God then worked through Elisha to raise the Shunammite woman's son from the dead (2 Kings 4:18-37). Elisha even interacted with foreigners, healing the Syrian army commander Naaman from leprosy (2 Kings 5:1-14). Elisha intervened in national affairs when the Syrian king Ben-Hadad set siege to Samaria. Elisha also prophesied the death of Ben-Hadad and declared that his servant Hazael would take the throne.⁵

Hazael wreaked havoc over Israel, injuring their king Joram, son of Ahab and Jezebel. While Joram was recuperating in the town of Jezreel, Elisha sent his servant to anoint a man named Jehu as king over Israel. With a growing measure of popular support, Jehu (famous for his reckless driving) drove toward Jezreel and met with Joram outside the city. Jehu asked whether Joram brought news of

⁴ This is likely the reference in the inscription of Mesha discovered in 1868 often called "the Moabite Stone" or the "Mesha Stele" discussed in earlier lessons. The text dates from about 835 BC, which is likely some 15 years after these events. King Mesha gives credit for Israel's withdrawal to his god Kemosh,

And the king of Israel had built Jahaz, and he stayed there during his campaigns against me, and Kemosh drove him away before my face.

See translation at Hallo and Younger, at 137-138.

⁵ We have Assyrian inscriptions contemporary with Hazael that speak of his ascension to the throne after Ben-Hadad:

Hadad-ezer [Ben-Hadad] passed away. Hazael, son of a nobody, took the throne.

Assur Basalt Statue, translated by Younger, in Hallo and Younger, at 270.

peace, and Joram slammed Jehu, his reign, and the many “whorings and sorceries of your mother Jezebel” (2 Kings 9:22). Recognizing the situation, Joram turned his chariot around and took flight. He was unable to get far before Jehu’s arrow pierced his heart, killing him in his chariot.

Hearing the news, the now old lady Jezebel, “painted her eyes and adorned her head.” Once Jehu got into the city, he went to the house of Queen Jezebel. In all of her finery, she called Jehu a murderer, asking whether he would now be peaceful. Jehu called out for her servants to join him, and they indicated their support by following his order to push Jezebel out of her upper story window. She fell to her death with the results prophesied years earlier by the prophet Elijah.

Once Elisha dies (2 Kings 13:20), we move from an era of “non-literary prophets” (those we read of integrated into historical narrative, but not with their words set out in independent writings) to the “literary prophets,” those whose words are preserved in books that carry their names. Our goal is to study these prophetic writings in their historical context as delivered in the historical books of the Old Testament. The next prophet mentioned in the Old Testament is Jonah! He will be subject of our next lesson on the prophets.

THE ROLE OF PROPHETS

The prophets in Scripture filled a number of roles. As early as Abraham, we see the idea of a prophet as one interceding before God for the sin of another. Likewise Moses interceded over and over for the people of Israel. Samuel interceded on behalf of Saul. Nathan interceded for David, delivering God’s forgiveness over the Bathsheba adultery as well as the confirmation of death for her child.

The prophets also spoke into the history of God’s people as well as pagans. This involved invoking the past, analyzing the present, as well as predicting the future. The past was based on the Mosaic covenant of a people staying faithful to the one true God. Loving God alone was a constant challenge for the Israelites from the time of their exodus throughout the period of judges and through the monarchy as well. Idolatry was in the exodus camp, and it just grew greater as the Israelites intermarried with the local Canaanites.

As the prophets spoke into the current events of their day, they brought social justice where missing, gave encouragement to the needy, declared judgment to the sinner, provided health to the sick and issued insight to the troubled. King Ahab was in full-pout mode over his inability to convince Naboth to sell his vineyard. Jezebel stepped in and had Naboth executed on trumped-up charges of blasphemy and treason. Ahab then took the vineyard, but not without Elijah stepping in with a just punishment, announcing the deaths of Ahab and Jezebel in a most

unpleasant fashion (1 Kings 21). When the impoverished widow was in danger of losing her children, Elisha delivered enough oil to pay off her debts (2 Kings 4:1-7). Elijah declared judgment over Ahab, Jezebel, Ahaziah, and numerous others living sinful lives of idolatry and all its fruit. Elisha brought healing to the leper Naaman, and returned life to the Shunammite woman's dead son. Jehoshaphat received word about his battle issues from Micaiah and Elisha.

The prophets predicted future events with unerring accuracy. Many times the events were firmly fixed, but not always. The prophet Ahijah laid out multiple futures for Jeroboam. If he followed God, his future was like that of David. If he failed to follow God, his future would come to naught.

The prophets were never direct tools of any person. They "worked" for the Lord. While some received pay for their services, pay was also readily rejected when seen as a manipulated effort. Saul sent money to help secure a prophet's aid in finding lost donkeys (1 Sam. 9). Jeroboam sent payment to Ahijah to find out about his son's survival chances from a life-threatening sickness (1 Kings 14). Yet Elisha refused Naaman's payment for healing, and when his servant Gehazi accepted the money, he was struck with leprosy (2 Kings 5).

Most of the time we simply read of the prophets doing the Lord's bidding with no mention or regard of payment. In like regard, Yahweh's prophets were not political appointees, parroting out the king's desires in the form of counsel. The prophets sought no positions of honor, and they did not line up for political power. Most of the time, the prophets stood against the political structures and powers, at least as those powers were rebelling against God and monotheistic faith. Even Nathan spoke out against David over the sin of Bathsheba. As Old Testament scholar Hassell Bullock put it, the prophets represented,

...the irresistible power of God and the vital interests that He had vested in Israel.⁶

Over and over again, through the prophets, the Word of the Lord called for personal and community reform. Rarely would a king use his political authority to lead or enforce piety. It was God's word crying out for it. As Brent Sandy has said,

The prophets hold up a high standard of covenant obedience, which shines brightly on a nation darkened and dirty as a result of idolatry.⁷

⁶ Bullock, C. Hassell, *An Introduction to the Old Testament Prophetic Books*, (Moody 2007), at 22.

⁷ Private correspondence of 20 May, 2011.

The prophets served as conscience both to king and nation. In times of moral or community/political crises, it was the prophets seeing things from the perspective of the Divine, speaking that perspective to the people with power to change things.

Interestingly, there is no set formula for *how* the prophets received the Word of the Lord. At times it seems to have been ecstatic utterances (1 Sam. 10:5-13). Other times the word came in dreams or visions. (2 Sam. 7:17; 1 Kings 22:13-23). Occasionally the word came with music (1 Sam. 10:5). Most of the time, we are simply told the word, with no specification on how the prophet knew it.

In future lessons, as we explore the literary prophets, cast in the context of their day, we will see these same themes unfold, with an added overlay of God's graceful restoration and future promises of a new day.

CONCLUSION

Did the rapture happen May 21? Was Camping's prophetic voice valid? If not, then many in the world have doubtlessly been mocking the Christian faith. Atheists had agreed to set up parties to coincide with the time of the predicted demise of the world.

We do well to remember Deuteronomy 18:22,

When a prophet speaks in the name of the LORD, if the word does not come to pass or come true, that is a word that the Lord has not spoken; the prophet has spoken presumptuously. You need not be afraid of him.

The failure of the world to come to an end May 21 discredits the alleged prophet, not the Lord or the fact that there will be a judgment day. God's promises will not fail. Hand in hand with the promised return of Christ is the assurance that no man knows the time and that,

you also must be ready, because the Son of Man will come at an hour when you do not expect him. (Matthew 24:44).

That passage alone means the odds are against the return at 6 p.m., May 21, 2011.

POINTS FOR HOME

1. "*And the king of Israel went to his house vexed and sullen*" (1 Kings 20:43).

King Ahab was an idolater as was his wife Jezebel. They chased after false gods, seeking to orient their lives around something other than Yahweh. This led them deep into sin, as chasing after other gods will always do.

This idolatry brought the breakdown of their family, their sense of justice and their own ethics. Ahab had cornered the Syrian king Ben-Hadad, and instead of killing him, let him go in return for real estate and business opportunities. A prophet from God explained that this would ultimately cost Ahab his life and that of his family. Ahab's response was to go home "vexed and sullen." He was sulking when he decided that buying Naboth's vineyard might lift his spirit. Naboth's refusal to sell sent Ahab deeper into his funk. His gods were no help in his poor mood. His help came from Jezebel, who simply had Naboth murdered.

Here is our point for home. We may not be worshipping Baal, or some other ancient near eastern idol. Perhaps our idol is something more mundane as Paul had in mind when he wrote of those whose god is their appetite (Phil. 3:19; Rom. 16:18). Our idols are things that captivate us and draw our attention in greater measure than our God. Chasing these idols just as certainly brings destructive results to ourselves, our loved ones, our sense of right and wrong, and our sense of justice. Let us prayerfully and carefully seek by God's Spirit, to rid ourselves of any ungodliness that trumps our desire for and chasing after God.

Just as surely as the prophets spoke of judgment, they also spoke of hope and mercy for those who turned their hearts to God.

2. "*The king of Israel gathered the prophets together, about four hundred of them*" (1 Kings 22:6).

False prophets--droves of false prophets--giving a false message that was exactly what Ahab wanted to hear. One solitary prophet from God stood in opposition and proclaimed the truth. As we examine our own lives, we might consider this from two perspectives. First, what is it about people that drive them to want a special word from the Lord? Is it recognition of our own limited vision? It is because we need to feel a special touch with the divine, perhaps even one that bolsters our faith? Second, what would allow a person *to be a false prophet*? Are we so driven by a desire to participate in relationship with something beyond the ordinary human existence that we will become something we think genuine, even though it is false? Is there something in many people that drives them to find a place of special knowledge that sets them apart as special?

I suspect both of these perspectives meld together. They find a common base both in their dissatisfaction with things as they are (a good thing), yet also in a desire for things to be spectacular, weighed by their own sense of normalcy (a bad thing). It is good to see that there is a need for something beyond our own minds and selves. We do need the spark of God; our lives crave the intimacy of fellowship made possible by his indwelling Spirit.

But it is a bad thing when we want this on our own terms. It is bad when our satisfaction comes from what we think we need or what we think we need to be. Our specialness needs to be found in the simple truth of God's love for us, his sacrifice for us, his indwelling in us, and his progressive work to bring us holy and home. That may not be the flash we want, but we live on God's terms, not our own. Anything less is false.

3. "*The LORD your God will raise up for you a prophet like me*" (Dt. 18:15).

The ultimate declarer of God's word is God's Word incarnate, Jesus Christ. As Peter explained to his audience at Pentecost, Jesus is the coming prophet of whom Moses spoke. But John conveys the gospel truth that Jesus, the Word of God, is greater than Moses. "The law was given through Moses; grace *and* truth came through Jesus Christ" (Jn 1:17). Moses lifted a serpent to heal, Jesus was lifted himself for full healing (Jn 3:14). God gave the people bread from heaven at the time of Moses; Jesus was The Bread of Heaven (Jn. 6:32).

As prophet Jesus intercedes on our behalf. He brings healing; he speaks into our history of sin, our current status, and a promised future of redemption for the believing and judgment for those without faith. Through Jesus, the final word of God, we have the hope and confidence of our eternity.

We can join in the chorus of the ages, singing the song of Moses and understanding it in fulfillment of the work of Christ:

And they sing the song of **Moses**, the servant of God, and the song of the Lamb, saying, "Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! (Rev. 15:3).

WANT MORE?

How is your Hebrew coming along? Let's get our review in shape of *Aleph* through *Ayin*. Next week we hope to add several more letters as we near completion of the Hebrew alphabet. When you think you have it down. Identify the following letters. Then email us at wantmore@Biblical-Literacy.com and let us know if you are ready for more letters!