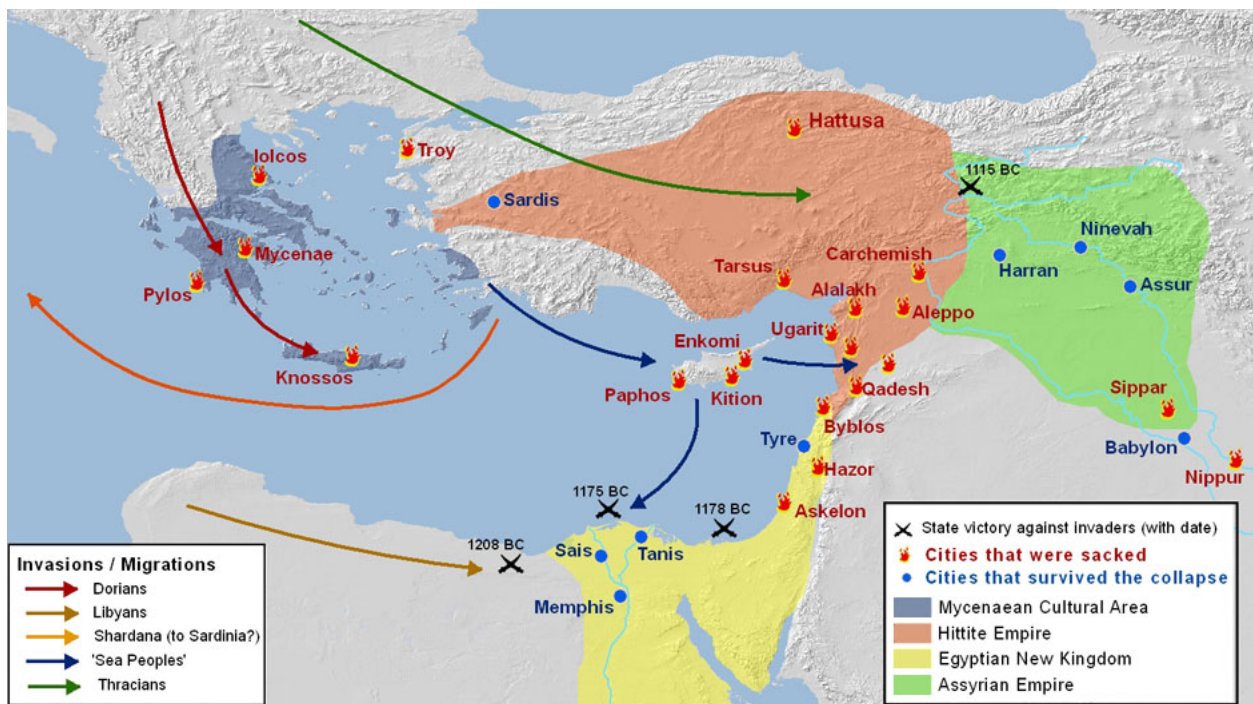


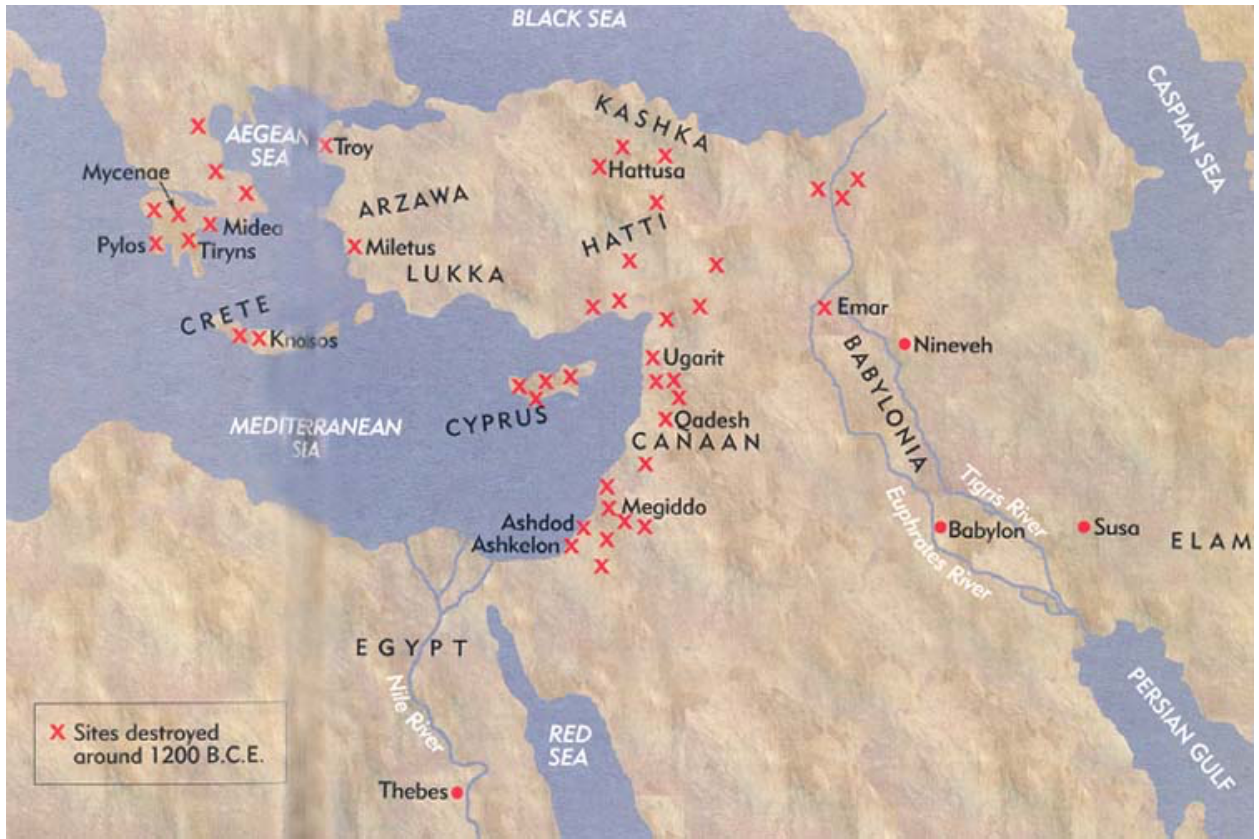
Bible Jam  
Tuesday, October 5, 2021

General Notes for Class:

- Sea Peoples – 12 minutes Video
- Summary
- Joshua 20 & 21
- Sanctuary Cities; Cities of the Priests
- Bishop Shelby Spong - *Unbelievable*

Late Bronze Age & Sea Peoples





## **Joshua - Title and Theological Theme**

Joshua is a story of conquest and fulfillment for the people of God. After many years of slavery in Egypt and 40 years in the desert, the Israelites were finally allowed to enter the land promised to their fathers. Abraham, always a migrant, never possessed the country to which he was sent, but he left to his children the legacy of God's covenant that made them the eventual heirs of all of Canaan. Joshua was destined to turn that promise into reality

Where Deuteronomy ends, the book of Joshua begins.

In the story the book tells, three primary actors play a part: "the Lord" (as Israel's God), his servant Joshua, and his people Israel (the last a collective "character" in the story).

The role of the central human actor in the events narrated here is reinforced by the name he bears. Earlier in his life Joshua was called simply Hoshea, meaning "salvation." But later Moses changed his name to Joshua, meaning "The Lord saves" (or "The Lord gives victory"). When this same name (the Greek form of which is Jesus) was given to Mary's first born son, it identified him as the servant of God who would complete what God did for Israel in a preliminary way through the first Joshua, namely, overcome all powers of evil in the world and bring God's people into their eternal "rest".

## **Author and Date**

In the judgment of many scholars Joshua was not written until the end of the period of the kings, some 800 years after the actual events. But there are significant reasons to question this conclusion and to place the time of composition much earlier. The earliest Jewish traditions (Talmud) claim that Joshua wrote his own book except for the final section about his funeral, which is attributed to Eleazar son of Aaron (the last verse must have been added by a later editor).

## **The Life of Joshua**

Joshua's remarkable life was filled with excitement, variety, success and honor. He was known for his deep trust in God and as "a man in whom is the spirit". As a youth he lived through the bitter realities of slavery in Egypt, but he also witnessed the supernatural plagues and the miracle of Israel's escape from the army of the Egyptians when the waters of the sea opened before them. In the Sinai peninsula it was Joshua who led the troops of Israel to victory over the Amalekites. He alone was allowed to accompany Moses up the holy mountain where the tablets of the law were received. And it was he who stood watch at the temporary tent of meeting Moses set up before the tabernacle was erected.

Joshua was elected to represent his own tribe of Ephraim when the 12 spies were sent into Canaan to look over the land. Only Joshua and Caleb, representing the tribe of Judah, were ready to follow God's will and take immediate possession of the land. The rest of the Israelites of that generation were condemned to die in the desert. Even Moses died short of the goal and was told to turn everything over to Joshua. God promised to guide and strengthen Joshua, just as he had Moses.

Joshua was God's chosen servant to bring Moses' work to completion and establish Israel in the promised land. To that special divine appointment, he was faithful -- as the leader of God's army, as the administrator of God's division of the land and as God's spokesman for promoting Israel's covenant faithfulness. In all this he was a striking OT type (foreshadowing) of Christ (see notes on [Heb 4:1,6-8](#)).

### **Historical Setting**

At the time of the Israelite migration into Canaan the superpowers of the ancient Near East were relatively weak. The Hittites had faded from the scene. Neither Babylon nor Egypt could maintain a standing military presence in Canaan, and the Assyrians would not send in their armies until centuries later.

Biblical archaeologists call this period the Late Bronze Age (1550-1200 BCE). Today thousands of artifacts give testimony to the richness of the Canaanite material culture, which was in many ways superior to that of the Israelites.

Much of the data from archaeology appears to support a date for Joshua's invasion c. 1250 BCE. This fits well with an exodus that would then have taken place 40 years earlier under the famous Rameses II.

On the other hand, a good case can be made for the traditional viewpoint that the invasion occurred c. 1406 BCE. The oppression would have taken place under Amunhotep II after the death of his father Thutmose III, who is known to have used slave labor in his building projects.

## Outline of Joshua

- I. The Entrance into the Land (1:1;5:12)
  - A. The Exhortations to Conquer (ch. 1)
    - B. The Reconnaissance of Jericho (ch. 2)
    - C. The Crossing of the Jordan (chs. 3-4)
    - D. The Consecration at Gilgal (5:1-12)
  - II. The Conquest of the Land (5:13;12:24)
    - . The Initial Battles (5:13;8:35)
      - 1. The victory at Jericho (5:13;6:27)
      - 2. The failure at Ai because of Achan's sin (ch. 7)
      - 3. The victory at Ai (8:1-29)
    - A. The covenant renewed at Shechem (8:30-35)
    - The Campaign in the South (chs. 9-10)
      - 1. The treaty with the Gibeonites (ch. 9)
      - 2. The long day of Joshua (10:1-15)
      - 3. The southern cities conquered (10:16-43)
    - B. The Campaign in the North (ch. 11)
    - C. The Defeated Kings of Canaan (ch. 12)
  - III. The Distribution of the Land (chs. 13-21)
    - . The Areas Yet to Be Conquered (13:1-7)
      - A. The Land Assigned by Moses to the Tribes in Transjordan (13:8-33)
      - B. The Division of the Land of Canaan (chs. 14-19)
        - 1. Introduction (14:1-5)
        - 2. The town given to Caleb (14:6-15)
        - 3. The lands given to Judah and "Joseph" at Gilgal (chs. 15-17)
        - 4. The allotments for Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali and Dan at Shiloh (18:1;19:48)
        - 5. The town given to Joshua (19:49-51)
      - C. The Cities Assigned to the Levites (chs. 20-21)**
        - 1. The 6 cities of refuge (ch. 20)**
        - 2. The 48 cities of the priests (ch. 21)**
  - IV. Epilogue: Tribal Unity and Loyalty to the Lord (chs. 22-24)
    - . The Altar of Witness by the Jordan (ch. 22)
      - A. Joshua's Farewell Exhortation (ch. 23)
      - B. The Renewal of the Covenant at Shechem (24:1-28)
      - C. The Death and Burial of Joshua and Eleazar (24:29-33)



April 8, 1966, cover of *Time*

"**Is God Dead?**" was an April 8, 1966, cover story for the news magazine *Time*. A previous article, from October 1965, had investigated a trend among 1960s theologians to write **God** out of the field of **theology**. The 1966 article looked in greater depth at the problems facing modern theologians, in making God relevant to an increasingly secular society. Modern science seemed to have had eliminated the need for religion to explain the natural world, and God took up less and less space in people's daily lives. The ideas of various scholars were brought in, including the application of contemporary philosophy to the field of theology, and a more personal, individual approach to religion.

The issue drew heavy criticism, both from the broader public and from clergymen. Much of the criticism was directed at the provocative magazine cover, rather than the content of the article. The cover—all black with the words "Is God Dead?" in large red text—marked the first time in the magazine's history that text with no accompanying image was used. In 2008, the *Los Angeles Times* named the "Is God Dead?" issue among "12 magazine covers that shook the world".

~Wikipedia

Book Introduction:

“Unbelievable: Why Neither Ancient Creeds Nor the Reformation Can Produce a Living Faith Today”

By John Shelby Spong, Bishop

Part I: Setting the Stage:

1. “Dad, the questions the church keeps trying to answer, we don’t even ask anymore.”
2. “Why are you studying theology?” “Because I want to be a priest in my church”. “Why do you want to spend your life dealing with a medieval superstition?”
3. Sunday after Sunday in the church I had to deal with our traditional Christianity, which I represented, interacted or failed to interact with brilliant, educated graduate and undergraduate university students.
4. I also learned in the church and from the congregation that there was, and I suspect continues to be, a yearning for a meaningful religious experience or, at least, a way to have one’s life enhanced by something beyond itself. The desire to believe in this something or to feel oneself to be embraced by a sense of transcendent wonder appears to be well-nigh universal. On this frontier that seems to exist between contemporary knowledge and religious yearning, I was destined to spend most of my ordained life. I keep recalling the words of the 17<sup>th</sup> century French philosopher and theologian Blaise Pascal, who wrote: “The heart has its reasons that reason knows not of.”
5. I learned first that a bishop exercises little leadership over local congregations. His or her influence is guided mostly by example over a long period of time.
6. I also learned that most clergy are either unable or unwilling to engage the great theological issues of the day because of their perception that to do so will “disturb the “faith and beliefs” of their people.
7. There was nothing (in either of my books) that had not been discussed openly in my theological training; this was my first awareness of the gap between the Academy and the pew, to say nothing of a gap in honesty between what clergy both knew and believed in what they were willing to say.

8. When one steps outside the circle of one's own religious history to engage another's religious history, the pious religious clichés of the past simply do not work. How can we present the typical Christian claim that Jesus is "God's only son" to a congregation of Jews who believe that God is so awesomely one and holy that to suggest a God had a son seems like blasphemy?
9. My attempts to speak to a non-traditionally religious body of people - was seized upon or attacked by church representatives who were not sure they wanted someone who violated traditional boundaries to serve as one of their bishops. Apparently, my positions, all of which were widely taught and understood by the theological seminaries—including the one that had trained me for ordination—had challenged, frightened and threatened the religious world.
10. My critics could not see that the faith they wanted to define in the most traditional forms appealed not at all to those who had left organized religion and who had no desire to return to antiquated forms of worship
11. Controversy in the Christian church is seldom just about biblical exegesis and theological formulations. By and large people do not want to engage these issues publicly, perhaps because they know deep down that their religious convictions cannot stand much public scrutiny. So most church fights and even divisions are on social issues such as racial prejudice, equality for women or members of the lesbian, gay, bisexual and transgender community, or issues of human sexuality like birth control, abortion and the ordination of women to be priests and bishops. Those issues in which the church has little expertise, have splintered "the body of Christ" into competing groups, rival hierarchies, each with mutually exclusive claims to be the "true church".
12. Observing these events in church life was a little like watching Humpty Dumpty being lived out in history. The theological consensus of the past was being broken into thousands of pieces "and all the churches horses and all the churches men" could not put it back together again. At first the response of institutional Christianity was to seek a Renaissance in security-offering churches, with the old-time religion which was offered together with modern music and charismatic, show-boating Evangelicals who had more volume than conviction and were content to say to people: "You do not have to think about these things; you only have to trust and obey." The just-under-the-surface-crisis in faith will soon go away, they assured their increasingly large audiences. That movement



however, proved not to be the wave of the future.

13. The great expansion of evangelical religion, with its rise of mega churches, has now crested and it has actually begun it's an evitable retreat. The second generation of leaders has not been as compelling as the first. Some of those churches have morphed into feel good places that avoid controversy and critical thought to concentrate on easing their peoples way through life. The biggest sign of the demise of organized religion in our generation, however, has been a statistical downward spiral of mainline churches.
14. If Christianity is to survive it must undergo so radical the transformation that people may well see no continuity between the Christianity of yesterday and the Christianity of tomorrow.
15. I vote for a radical rethinking of our religious symbols. I vote for a reformation that will be so total that many people will think that Christianity has already died.
16. I am not ready to surrender Christianity to a secular future. I am not willing to abandon the Christ experience, which I still find real, simply because the words traditionally used to describe that experience no longer translate meaningfully into the language of our day. I *am willing* to sacrifice all claims to possessing a literal Bible, literal creed or historical liturgies in the Christianity that I seek to create, but I am not willing to sacrifice my conviction that there is something real the draws me beyond myself, which I call "God." I am not willing to see us being a member of a church that has not the courage to seek after the truth of God. I search in the motto of the seminary I attended for the truth of God, "come once it may, cost what it will." I claim today and will in the foreseeable future claim for myself the title "Christian," but I reserve the right to define what that title means. I am not willing to allow the word "Christian" to be claimed or defined exclusively by the voices of the past. I invite you, my readers to journey with me into this new arena.

## Part II – Stating the Problem: *How the First Reformation Began*

On October 31, 1517, so the story goes, a solitary monk named Martin Luther approached the great door of All Saints Church in Wittenberg Germany on which he planned to post a document entitled "The Dispute over the Power and Efficiency of Indulgences." History has renamed that document "The Ninety-Five Theses." It was designed to call the entire Christian church into debate

What Luther was supposedly doing on that day was not particularly unusual. In academic circles throughout Europe, it was normal to post topics for public debate in public places. This was the way theological exploration was conducted. What flowed from that posting, however, was a surprise to Luther. He had touched a match to a massive amount of incendiary material, creating an explosion and lighting a fire that Luther himself could never have controlled, much less extinguished.

Wittenberg's All Saints Church, known then as the "Castle Church," was uniquely qualified to be the place where this place was ignited. It was also called the "Church of Relics," claiming among its treasures vials of milk supposedly drawn from the breasts of the Virgin, straw allegedly taken from the manger of Jesus and even the body of one of the "Holy Innocents," those male babies said to have been murdered by Herod in an attempt to destroy the infant Jesus, God's promised deliverer!

In Luther's mind it was clear that institutional Christianity has ceased to be the "body of Christ" serving the world. It had instead become a profitable business, designed in such a way as to increase and even enhance the church's worldly power. In order to finance its institutional needs, which included the building of a new basilica at Saint Peter's in Rome, the Vatican had endorsed the practice of selling "indulgences." A "sinner" could purchase one such indulgence and thereby forgo the need to repent. By challenging his practice, Martin Luther was striking a blow to the economic well-being of the Christian church of his time. Beneath the debate, however, was a deeper challenge to all of the authority claims being made by the church on its journey through history.

By the 16th century the power of the Christian church was so deeply entrenched in the life of Europe's culture that for anyone to challenge its claimed authority to define truth was regarded as an act of heresy. That which was named "Mother Church" was the vehicle through which the "Father God" spoke to the world of men and women. An all-male ordained hierarchy, which stretched from the local priest all the way to the papal office, was acknowledged as the only proper channels through which the will of God could be discerned by human beings. That claim is what Luther was challenging.

Over the centuries a hierarchy had in fact defined the content of Christianity. The Nicene creed had been adopted by Christian leaders at the council of Nicaea in 325 CE, and it was believed to have summarized the "essence of the Christian faith" *for all time*. The church claimed for itself the sole right to interpret the sacred scriptures. That was not a difficult claim for a church to maintain in that day, for a few people, other than clergy, could either read or write. Most of the great universities of Europe existed primarily to train the clergy. The average person learned the stories of the Bible, not by reading the biblical text, but by looking at pictures painted by the world's great artists, whose actual knowledge of the Bible was minimal. Almost every church has something called "the stations of the cross on its walls. This was a pictorial display of the final scenes of the life of Jesus. How closely those stations follow the biblical narrative was of little concern. No one bothered to check. The images along with those in the stained-glass windows, were simply absorbed.

The 16th century was also an age of almost unchallenged belief in a literal final judgment. God was regularly portrayed as a supernatural, all-seeing figure who lived above the clouds, watching human behavior. God wrote down, it was said, the deed and misdeeds of all the people in the "Book of Life," which would determine the eternal destiny of each individual soul. The difference between heaven and hell was enormous, so the bliss of heaven and the peril of hell were regularly made quite vivid, both in the service of the clergy, to which the people listened week after week, and in paintings depicting "Judgment Day" that they regularly saw. The fires of hell quite literally terrified the masses. Guilt was the coin of the church's realm and it permeated the emotions of every "sinner" with whom the church had to deal. Being able to buy an indulgence provided security, for the indulgence assured them of the forgiveness that was, they were certain, the only doorway into heaven. Time in purgatory could also be shortened for loved ones by the purchase of an indulgence. A strict behavior controlling system was held in place by these practices. Unbeknownst to Luther, he was about to pull the linchpin on this entire way of life, causing it to come crashing down in ruins.

For at least 200 years after Luther, Europe was roiled by this reformation conflict. Traditional circles tried valiantly to re-establish the religious authority of the past and to impose it anew on the entire social order. At the same time those who had been the repressed victims of this religious control system reveled in their new-found freedom and rejoiced in the future opportunities they were opening to them. They, therefore resisted any attempt to harness or stop the winds of change. Conflict between yesterday and tomorrow engulfed the Western world. A thirty-year war raged across Europe as traditionalists and reformers fought to impose their understanding of God on their opponents. The sinking of the ships of the Catholic Spanish Armada sailing toward Protestant England was even said to prove that God was on the side of the reformers.

The traditionalists had the power of history and authority on their side. They could quote "the doctrines and dogmas" of the church, which they believed reflected God's will. The reformers needed a counterclaim, and they found it in the authority of the Bible, almost always literally understood and called the "word of God". So "the church teachers" became the claim of one side and "the Bible says" became the claim of the other. When both sides in any conflict believe that they speak for God, the result is that each side demonizes the other. That was the backdrop through which each side, in that moment of history, endured a bitter and destructive struggle that we call the Reformation.

Martin Luther, the almost-accidental originator of this sixteenth-century reform movement, opened the doors for changes that he had never imagined. Those doors would never close again in the same way. Feelings were destined to reach an emotional intensity not seen before in human history. Was Luther talking about the pope or the devil when he wrote: "The prince of darkness grim, we travel not for him. His rage we can endure, for lo his doom is sure. One little word shall fell him." That one little word was "alone." It was by faith "alone," not by works or deeds, that salvation was accomplished. Indulgences were works! The result of this struggle was, therefore, always inevitable. In time, Martin Luther was condemned by the church, excommunicated as a heretic and driven into hiding. His life in danger, he was protected by certain political princes of Germany, who saw in Luther's upheaval a way to break the power and control of the Vatican and thus to allow both nation states of Europe and their wealth to develop independent of religious control. It was a tumultuous time in European history.

For so much anger, hostility, war and bloodshed to be displayed and for so many people to be persecuted, incarcerated and killed seems strange today when we seek to identify the substance of the debate that broke Catholic hegemony in the past apart. Just as today's church controversies tend not to be rooted in doctrinal issues, the battles of the reformation were not about real issues of faith or belief. The reformation ultimately was not fought over what a Christian must believe to be a Christian, but over issues of institutional authority and power.

Both sides of this movement of conflict still read the same Bible, still recited the same creed and still sang the same hymns. Liturgical patterns did change, but for the most part the ancient liturgy of the church were not only still recognizable but they were also conducted in the same churches. Protestant polity became more democratic and less hierarchical. The people in Protestantism had more decision-making involvement, while Catholicism continued to operate under the slogan: "Father knows best." For the most part, despite the intensity of the struggle, the essence of Christian faith continues to be talked about in traditional and recognizable ways. The primary change was that doctoral

debate was no longer controlled by the church hierarchy; in other words, the church was no longer acknowledged as the final arbiter of truth.

In reality this single change opened up other vast readers for transformation. From the leaders of science, free now from ecclesiastical control, came a new understanding of how the world operated, which challenged the Christian formulas of antiquity. Changes began to come in unceasing waves, each building on the last. The result of these and so many other cascading insights was that the traditional Christian concepts became less and less intelligible to more and more people. Those are the facts that are still today building pressure for a radically new kind of reformation. This one will not be about issues of authority; it must focus on the substance of Christianity itself. The questions which Christians are forced to ask today are qualitatively different from those that the Christians of the 16th century were asking. We want to know whether the idea of God still has meaning. We ask whether the historical creeds commit to us things that we cannot possibly still believe. We wonder how or if we can still use those creedal words with integrity. Can those 4th-century documents still be authoritative? Can there still be a definition of ultimate truth? Are not the claims of an infallible pope or an inherent Bible both ridiculous in today's world?

That is the place where we must begin the process of finding new words for our faith. The old words have lost their ability to serve in this way. This journey will go beyond the clichés of yesterday and will call us to a new Faith for tomorrow, it will be an exciting adventure. This may be the theological ride of a lifetime.

## **Joshua 20**

### **The Message**

Then GOD spoke to Joshua: “Tell the People of Israel: Designate the asylum-cities, as I instructed you through Moses, so that anyone who kills a person accidentally—that is, unintentionally—may flee there as a safe place of asylum from the avenger of blood.

“A person shall escape for refuge to one of these cities, stand at the entrance to the city gate, and lay out his case before the city’s leaders. The leaders must then take him into the city among them and give him a place to live with them.

“If the avenger of blood chases after him, they must not give him up—he didn’t intend to kill the person; there was no history of ill-feeling. He may stay in that city until he has stood trial before the congregation and until the death of the current high priest. Then he may go back to his own home in his hometown from which he fled.”

They set apart Kedesh in Galilee in the hills of Naphtali, Shechem in the hills of Ephraim, and Kiriath Arba (that is, Hebron) in the hills of Judah.

On the other side of the Jordan, east of Jericho, they designated Bezer on the desert plateau from the tribe of Reuben, Ramoth in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of Manasseh. These were the designated cities for the People of Israel and any resident foreigner living among them, so that anyone who killed someone unintentionally could flee there and not die by the hand of the avenger of blood without a fair trial before the congregation.

## **Joshua 21**

### **The Message**

The ancestral heads of the Levites came to Eleazar the priest and Joshua son of Nun and to the heads of the other tribes of the People of Israel. This took place at Shiloh in the land of Canaan. They said, “GOD commanded through Moses that you give us cities to live in with access to pastures for our cattle.”

So the People of Israel, out of their own inheritance, gave the Levites, just as GOD commanded, the following cities and pastures:

The lot came out for the families of the Kohathites this way: Levites descended from Aaron the priest received by lot thirteen cities out of the tribes of Judah, Simeon, and Benjamin. The rest of the Kohathites received by lot ten cities from the families of the tribes of Ephraim, Dan, and the half-tribe of Manasseh.

The Gershonites received by lot thirteen cities from the families of the tribes of Issachar, Asher, Naphtali, and the half-tribe of Manasseh in Bashan.

The families of the Merarites received twelve towns from the tribes of Reuben, Gad, and Zebulun.

So the People of Israel gave these cities with their pastures to the Levites just as GOD had ordered through Moses, that is, by lot.

They assigned from the tribes of Judah, Simeon, and Benjamin the following towns, here named individually (these were for the descendants of Aaron who were from the families of the Kohathite branch of Levi because the first lot fell to them):

Kiriath Arba (Arba was the ancestor of Anak), that is, Hebron, in the hills of Judah, with access to the pastures around it. The fields of the city and its open lands they had already given to Caleb son of Jephunneh as his possession.

To the descendants of Aaron the priest they gave Hebron (the asylum-city for the unconvicted killers), Libnah, Jattir, Eshtemoa, Holon, Debir, Ain, Juttah, and Beth Shemesh, all with their accompanying pastures—nine towns from these two tribes.

And from the tribe of Benjamin: Gibeon, Geba, Anathoth, and Almon, together with their pastures—four towns.

The total for the cities and pastures for the priests descended from Aaron came to thirteen.

The rest of the Kohathite families from the tribe of Levi were assigned their cities by lot from the tribe of Ephraim: Shechem (the asylum-city for the unconvicted killer) in the hills of Ephraim, Gezer, Kibzaim, and Beth Horon, with their pastures—four towns.

From the tribe of Dan they received Eltekeh, Gibbethon, Aijalon, and Gath Rimmon, all with their pastures—four towns.

And from the half-tribe of Manasseh they received Taanach and Gath Rimmon with their pastures—two towns.

All told, ten cities with their pastures went to the remaining Kohathite families.

The Gershonite families of the tribe of Levi were given from the half-tribe of Manasseh: Golan in Bashan (an asylum-city for the unconvicted killer), and Be Eshtarah, with their pastures—two cities.

And from the tribe of Issachar: Kishion, Daberath, Jarmuth, and En Gannim, with their pastures—four towns.

From the tribe of Asher: Mishal, Abdon, Helkath, and Rehob, with their pastures—four towns.

From the tribe of Naphtali: Kedesh in Galilee (an asylum-city for the unconvicted killer), Hammoth Dor, and Kartan, with their pastures—three towns.

For the Gershonites and their families: thirteen towns with their pastures.

The Merari families, the remaining Levites, were given from the tribe of Zebulun: Jokneam, Kartah, Dimnah, and Nahalal, with their pastures—four cities.

From the tribe of Reuben: Bezer, Jahaz, Kedemoth, and Mephaath, with their pastures—four towns.

From the tribe of Gad: Ramoth in Gilead (an asylum-city for the unconvicted killer), Mahanaim, Heshbon, and Jazer, with their pastures—a total of four towns.

All these towns were assigned by lot to the Merarites, the remaining Levites—twelve towns.

The Levites held forty-eight towns with their accompanying pastures within the territory of the People of Israel. Each of these towns had pastures surrounding it—this was the case for all these towns.

\* \* \*

And so GOD gave Israel the entire land that he had solemnly vowed to give to their ancestors. They took possession of it and made themselves at home in it. And GOD gave them rest on all sides, as he had also solemnly vowed to their ancestors. Not a single one of their enemies was able to stand up to them—GOD handed over all their enemies to them.

Not one word failed from all the good words GOD spoke to the house of Israel. Everything came out right.

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