

**GRACE EPISCOPAL CHURCH**  
Sheboygan, Wisconsin

**Read the Bible in a Year Challenge**

Week 2

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<b>Monday</b>	Genesis 19-21	Psalm 7	Matthew 7
<b>Tuesday</b>	Genesis 22-24	Psalm 8	Matthew 8
<b>Wednesday</b>	Genesis 25-27	Psalm 9	Matthew 9
<b>Thursday</b>	Genesis 28-30	Psalm 10	Matthew 10
<b>Friday</b>	Genesis 31-33	Psalm 11	Matthew 11
<b>Saturday</b>	Genesis 34-36	Psalm 12	Matthew 12

**Sunday:** *Enjoy the lessons from Scripture as they are read aloud in Sunday worship. The Bible study summary for each Sunday of the year is found as a separate document on the parish website, under "Adult Education, Bible Study".*

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**The Genesis readings:**

1. Refer back to the summary for Week 1 for general information on the origin and literary form of Genesis.
2. The story of Abraham and Sarah (which began in ch. 11) continues in chs. 19 to 25. In ch. 25 the story of Isaac and Jacob begins, and this continues until the end of the readings for this week.
3. The rescue of Lot (ch. 19) continues the Genesis theme of new life following destruction (*compare* Gen. 9).
  - a. The Moabites and Ammonites (enemies of Israel) are mocked in the description of their origins in Lot's daughters by incest.
4. The story of Abraham and Abimelech (ch. 20) has parallels to that from Gen. 12.10-13.1. Earlier, in Egypt, Abraham had passed off Sarah as his sister, to escape trouble. Here, the parallels are used to illustrate the justice of God, Abimelech's fear of God, and Abraham's intercessory role.
5. God's promise is fulfilled in the birth of a son (ch. 21). The son by Hagar (Ishmael) is not the heir. The descendants of Ishmael (non-Jews, ancestors of the modern Palestinian Arabs) are therefore characterized as different from the Jews, from the start.
  - a. Abraham's faith is tested (ch. 22) in the command to sacrifice his son. The line is continued in Isaac, which takes us to the saga of Jacob and Esau (to the end of the readings for this week).
  - b. Genesis is concerned with origins. Thus, we learn of the descendants of Abraham, the father of Israel, and how this descent is contrasted to the origins of the Moabites and Ammonites.
    - i. In the saga of Jacob and Esau, we learn further of the distinctions drawn between the Jews and the peoples surrounding them (including of the origins of enmities).
    - ii. The patriarchs are depicted, clearly, as wily sorts. God will use imperfect people for His own purposes, and this may also include choosing the second son over the first.

1. These narratives speak to a central theme of the Pentateuch: God directs all human history.
2. Jacob is blessed with and begets the twelve sons who will become the tribes of Israel.
  - a. In other words, the blessing promised to Abraham (ch. 12) is continued!

**The psalms:** *The psalm numbering and versification system used throughout these study summaries is that found in The Book of Common Prayer (1979).*

1. The psalms encountered this week include:
  - a. 7: An individual lament; a song of innocence of one unjustly accused. Appointed in monastic use for the office of the dead.
    - i. The people of God may pray with confidence that He will vindicate them, and turn the malicious schemes of the wicked back upon the wicked themselves.
  - b. 8: A hymn of praise to the LORD as Creator, with several echoes of Gen. 1. God's greatness is revealed in that He enables mortals to participate in carrying out His plan of creation.
  - c. Psalms 9 and 10 are to be read together. God demonstrates His righteousness in judging the wicked, and in preserving the weak.
    - i. The first is a thanksgiving, followed by the second, an individual lament.
    - ii. Read together, the psalms form an acrostic in Hebrew, in which successive lines of the poetry begin with the letters of the alphabet in their normal sequence.
      1. Thanksgiving being followed by lament comprise an unusual arrangement (the opposite of the expected sequence). (*But see Pss. 44; 89.*)
  - d. 11: A song of trust, appointed for use on Ascension Day. When faced with lawlessness the righteous must stand firm in their faith in the LORD.
  - e. 12: A community lament. God's words are the only true words in a world of tyranny and deception.

### **The Gospel readings:**

1. Refer back to the summary for Week 1 for general information on the composition of the gospels, and for overarching themes.
2. In chs. 7 through 12 of Matthew we encounter:
  - a. Ch. 7: The conclusion of the Sermon on the Mount, including instruction on judging others and on constancy in prayer.
  - b. Pronouns are important. Jesus instructs against judgment of the person (not of the conduct) using a second person plural form of address, but in giving examples of improper judgment gives all of His examples using the second person singular.
  - c. Jesus is focused on judgment in the sense of whether or not a person is in right relationship with God, and with whether or not they may enter the kingdom of heaven. His instruction is not focused, here, on the judgment of acceptable conduct.
    - i. The sermon speaks to the costs of discipleship: to taking up a cross; to entering by the narrow gate.
    - ii. The sermon also enjoins that discipleship must bear fruit, and that not all who confess Jesus as Lord are saved thereby (7.21-23).
3. Chs. 8-9: Authority and invitation:

- a. Jesus exercises His authority (*e.g.*, in numerous healings), and this authority is recognized by another (*e.g.*, the centurion with a sick slave).
  - b. Jesus makes clear that His invitation to follow involves self-sacrifice (taking up a cross).
4. Ch. 10: Teaching about mission: The mission and the commissioning of the disciples is described.
  - a. Jesus describes what discipleship looks like, and how it is rewarded.
5. Chs. 11-12: Jesus is rejected by His generation.
6. Notable stories in these readings include:
  - a. The stilling of the storm (8.23-27).
  - b. The call of Matthew (9.9-13).
  - c. Notable healings.
  - d. In ch. 11, in response to John the Baptist's question regarding Jesus, the Lord identifies Himself as Messiah by citing what happens when the Messiah comes (citing the works of the Messiah described in Isaiah (Is. 29.18-19; 35.5-6; 61.1)).
    - i. Works undertaken in exercising authority over the Law (grain is plucked on the sabbath; Jesus heals a man with a withered hand on the sabbath).