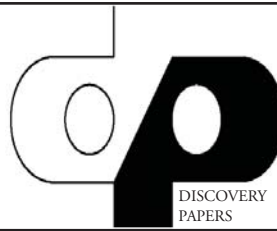


WHAT ARE YOU DOING?

SERIES: ONE NECESSARY THING



Catalog No. 20120805
Judges 18:1-31
23rd Message
Scott Grant
August 5, 2012

Having grown up in the Santa Clara Valley (that's what the Silicon Valley was called back then), I've had a front-row seat for all of its well-chronicled changes. Here's one of the changes I've observed: the advent of storage lockers. They're everywhere. It used to be that whatever stuff you owned fit into your dwelling. I guess we reasoned that we needed more stuff, or maybe we got to the place where we could afford more stuff—and the monthly payments for the extra space to store the stuff.

The so-called Great Recession, which we may or may not have come out of, depending on which economist or politician you listen to, is attributable in large measure to our desire to possess more than we have—and to our willingness to go into debt to get it. What are we doing? The Scriptures would have us take into account what not many of us seem to consider: the new creation is coming. Today, at least, let's take it into account, beginning with Judges 18.

The chapter constitutes the conclusion to the story that began in Judges 17, which featured a man named Micah and an anonymous Levite—that is, a member of the Israelite tribe of Levi. In Judges 18, the tribe of Dan joins the story. Together, the two chapters make up part one of the two-part epilogue to the book of Judges.

Looking for land

Judges 18:1-10:

¹In those days Israel had no king.

And in those days the tribe of the Danites was seeking a place of their own where they might settle, because they had not yet come into an inheritance among the tribes of Israel. ²So the Danites sent five of their leading men from Zorah and Eshtaol to spy out the land and explore it. These men represented all the Danites. They told them, “Go, explore the land.”

So they entered the hill country of Ephraim and came to the house of Micah, where they spent the night. ³When they were near Micah's

house, they recognized the voice of the young Levite; so they turned in there and asked him, “Who brought you here? What are you doing in this place? Why are you here?”

⁴He told them what Micah had done for him, and said, “He has hired me and I am his priest.”

⁵Then they said to him, “Please inquire of God to learn whether our journey will be successful.”

⁶The priest answered them, “Go in peace. Your journey has the LORD's approval.”

⁷So the five men left and came to Laish, where they saw that the people were living in safety, like the Sidonians, at peace and secure. And since their land lacked nothing, they were prosperous. Also, they lived a long way from the Sidonians and had no relationship with anyone else.

⁸When they returned to Zorah and Eshtaol, their fellow Danites asked them, “How did you find things?”

⁹They answered, “Come on, let's attack them! We have seen the land, and it is very good. Aren't you going to do something? Don't hesitate to go there and take it over. ¹⁰When you get there, you will find an unsuspecting people and a spacious land that God has put into your hands, a land that lacks nothing whatever.”

The narrative in Judges 18 is introduced with an abbreviated form of the refrain that summarizes not only the epilogue of the book of Judges (Judges 17-21) but also the entire book. The refrain in its full form first appeared in Judges 17:6: “In those days Israel had no king; everyone did as they saw fit.” The refrain highlights the need for a king in Israel—mostly, the need for the divine king, especially in light of the failure of human kings. If the Israelites had submitted to the rule of the Lord, then everyone would not have done as he or she saw fit. The abbreviated form in Judges 18:1 leads into the next story and lets us draw our own conclusion as to whether everyone did as he or she saw fit in Judges 18.

The northward journey of Danites parallels that of the young Levite in Judges 17:7. As a member of the tribe of Levi, the Levite had no inheritance—that is, land; he was supposed to reside in a designated city and live off the offerings of the people. The Danites, on the other hand, were granted an inheritance by the Lord, but they failed to drive out the Amorites, who resided there (Joshua 19:40-48, Judges 1:34). Therefore, they are seeking land that is easier to occupy, even if it hasn't been granted to them by the Lord, and they commission five scouts to find it for them.¹ The Danites are doing not what the Lord dictates but as they see fit.

The spies come to the territory of the Israelite tribe of Ephraim and, like the Levite before them, to the house of Micah, the thief and idolater who hired the Levite to be his priest in disregard of the law of Israel: the Levite was too young, he hailed from the wrong family, and he facilitated idolatrous worship. The Levites were not priests per se, but they fulfilled priestly functions—and that was good enough for Micah. When the Danites meet the Levite, they recognize his voice, perhaps his accent, and, instead of being horrified by what he has done, they make use of him, just like Micah before them. They ask the Levite to peer in to the future for a word from “God” (*Elohim*), a generic designation and not necessarily the God of Israel (*YHWH*, the Lord). The God of Israel, however, has already spoken, loud and clear, in Joshua 19:40-48; the Danites, on the other hand, either don't know or don't like that word. The Levite accommodates them while leaving himself a little wiggle room by telling them that their way is literally “before the Lord.” Did the Levite inquire of the Lord? If so, how? The narrator doesn't say. In any event, the priest misrepresents the Lord, violating the third commandment by using the name of the Lord in vain. The opportunistic Levite tells the scouts what they want to hear, not what they need to hear.

Hearing what they want to hear, the scouts see what they want to see when they come to Laish. The land is bountiful—it “lacks nothing”—and its inhabitants are defenseless. Upon their return, they urge their tribesmen to attack the unsuspecting residents of Laish, even saying that God has given the land to them (like the Levite, they use a generic designation for deity). The God of Israel has not given them the land they covet; on the contrary, he has given them different land—land they refused to trust him for.

The stuff of this world

From the perspective of the New Testament, the Promised Land is a picture of the new creation: the new heaven and the new earth (Matthew 5:5, Romans 4:13,

2 Peter 3:13, Revelation 21:1). One day, the Lord Jesus Christ will return to consummate the kingdom of God, whereupon God will remake everything so that, as the old hymn goes, “earth and heav'n be one” (“This is My Father's World”). Believers in Jesus Christ will populate the new creation, delighting in the presence of God and serving him with full hearts. Indeed, the new creation is worth waiting, hoping, and praying for. Still, it takes faith to wait, hope, and pray for what you can't see. The New Testament book of Hebrews, especially Hebrews 11, was written to encourage such faith.

On the other hand, it doesn't take nearly as much faith, or in many cases any faith at all, to explore, seek, and take what you can see. The Danites capitulated, abandoned the fight for the Promised Land, and sought land that was easier to take. The stuff of this world, which you can see now, is easier to take—easier to take and put in storage lockers.

The Danites, convinced by their scouts of easy pickings elsewhere, hit the road. Along the way, they meet the Levite, who asks them—and, by extension, us—a provocative question.

Stealing the idols, paying the Levite

Judges 18:11-20:

¹¹Then six hundred men of the Danites, armed for battle, set out from Zorah and Eshtaol. ¹²On their way they set up camp near Kiriath Jearim in Judah. This is why the place west of Kiriath Jearim is called Mahaneh Dan to this day. ¹³From there they went on to the hill country of Ephraim and came to Micah's house.

¹⁴Then the five men who had spied out the land of Laish said to their fellow Danites, “Do you know that one of these houses has an ephod, some household gods and an image overlaid with silver? Now you know what to do.” ¹⁵So they turned in there and went to the house of the young Levite at Micah's place and greeted him. ¹⁶The six hundred Danites, armed for battle, stood at the entrance of the gate. ¹⁷The five men who had spied out the land went inside and took the idol, the ephod and the household gods while the priest and the six hundred armed men stood at the entrance of the gate.

¹⁸When the five men went into Micah's house and took the idol, the ephod and the household

gods, the priest said to them, “What are you doing?”

¹⁹They answered him, “Be quiet! Don’t say a word. Come with us, and be our father and priest. Isn’t it better that you serve a tribe and clan in Israel as priest rather than just one man’s household?” ²⁰The priest was very pleased. He took the ephod, the household gods and the idol and went along with the people.

The Danites heed the urgings of their scouts, not the word of the Lord, and send an army of six hundred to attack and dispossess the residents of Laish. On their way, they stop off at Micah’s house, and the scouts alert their tribesmen to Micah’s collection of idols. The scouts tell them, “Now you know what to do.” What do the scouts expect their tribesmen to “know” and to “do”? First, what *should* they know and do? They should know Deuteronomy 12:1-2, which tells them what to do: “These are the decrees and laws you must be careful to follow in the land that the Lord, the God of your ancestors, has given you to possess—as long as you live in the land. Destroy completely all the places on the high mountains, on the hills, and under every spreading tree, where the nations you are dispossessing worship their gods.” Instead of destroying the idols, however, the Danites steal them! Presumably, they expect the idols to serve them in their quest for land. With one stroke, the Danites violate the second and eighth commandments, committing idolatry and theft. Worse, they steal from a fellow Israelite.

The spies had advised their tribesmen that they knew what to do, but now the Levite asks the Danites, “What are you doing?” It’s a good question for a Levite, a supposed teacher of the law of Israel, to ask of fellow Israelites who are breaking the law. Earlier, the scouts asked the Levite to inquire of God and speak to them, and he endorsed their disobedience. Now they urge him to be quiet so that they can break the law of God without interference. Moreover, the scouts offer the Levite a more prestigious job as priest to an entire tribe. The Levite jumps at the offer; abandons Micah, who had taken him in; and goes off with the thieves. What are the Danites doing? We might ask of the Levite, “What are *you* doing?”

What are you doing? It’s a good question. Much of what we do, we do not reflectively but reflexively, without thinking. Take time to ask yourself what you’re doing and why you’re doing it. Whatever it is you’re doing, are you doing it in consideration of what counts in the new creation, or are you governed by what you can gain and possess here and now for however many years you have left? Picture yourself on your deathbed asking yourself

the question in the past tense, “What did I do?” Orient yourself now in consideration of how you expect to answer that question then.

Micah realizes that his idols and priest have flown. What will he do?

Tracking down the Danites

Judges 18:21-26:

²¹Putting their little children, their livestock and their possessions in front of them, they turned away and left.

²²When they had gone some distance from Micah’s house, the men who lived near Micah were called together and overtook the Danites. ²³As they shouted after them, the Danites turned and said to Micah, “What’s the matter with you that you called out your men to fight?”

²⁴He replied, “You took the gods I made, and my priest, and went away. What else do I have? How can you ask, ‘What’s the matter with you?’”

²⁵The Danites answered, “Don’t argue with us, or some of the men may get angry and attack you, and you and your family will lose your lives.” ²⁶So the Danites went their way, and Micah, seeing that they were too strong for him, turned around and went back home.

When the Danites leave Micah’s house, they do so in such a way that the warriors bring up the rear. Therefore, if Micah attempts to track down the thieves, he’ll have to deal with the warriors first, and the children will be protected. Indeed, Micah, along with an entourage, pursues the Danites and catches up with them, provoking a confrontation.

On the one hand, Micah accurately accuses the Danites of theft, but on the other hand, Micah himself was guilty of stealing from his own mother (Judges 17:1-2). Methinks he doth have a log in his eye. And what kind of “gods” did the Danites steal, anyway? Gods that couldn’t keep themselves from being stolen from the man they were made to serve. And what kind of service was the “priest” rendering to Micah, anyway? The reason the Levite agreed to stay with Micah is the same reason that Micah can’t retain him: money. In Micah’s mind, the idols and the priest were supposed to protect him. His gods

fail, however, as will all gods made by human hands or imagined by human minds. His priest also fails, as will all efforts to secure divine protection with human payouts.

Pathetically, Micah pleads, “What else do I have?” He built his life around his gods and his priest, and now his gods and his priest have flown. Without his gods and his priest, Micah feels naked, vulnerable to all manner of calamity. What else does Micah have? Nothing? If so, then he has exactly what he needs to find what he’s been missing: the Lord. It could be argued, therefore, that the Danites did him a favor by stealing his idols and his priest. They took from him idols and a “priest” who were exacerbating his spiritual corruption. Without them to lean on, perhaps he will lean on the Lord. Sooner or later, the gods and the Levite will also fail the Danites, who will also be left to plead, “What else do we have?”

After being threatened by the Danites, Micah realizes he’s outgunned, so he turns tail and returns home. What becomes of Micah? Does he return to idolatry, or does he repent of idolatry and seek the Lord? We don’t know. Micah leaves for home, and we never hear from him again, which makes us wonder, perhaps, what will become of us.

How you get the stuff

The Danites assumed that the gods they obtained would help them obtain the land they sought. What sort of god helps us obtain the stuff of this world? Is it not the god of Mammon, the god of money? Join the right startup, get the right stock options, time it just right; attend the right seminar, invest in the right way, make your money work for you, and *viola*, you can get what you want! Or so you’re told. Believers in Jesus Christ, informed by the word of God, should denounce such idolatry; instead, in the quest for the stuff of this world, we become idolaters ourselves. There’s nothing wrong with stuff per se; God created this world, and he created it good. The desire for stuff becomes idolatrous when it overtakes desire for God and when reliance on possessions replaces reliance on God. Idolatry is not so much the love of possessions as it is the love of possessing, the love of being a possessor, the love of how possessing makes one feel.

Let’s face it: no matter what you do, your money is never safe, governmental promises notwithstanding, even if you hide it under the mattress. Moreover, if people start hiding their money under their mattresses, then we’re all sunk. Your dollars, wherever they are, are about as reliable as Micah’s idols, which he lost to the more powerful Danites, who stood to lose them to the next taker.

Furthermore, there are plenty of pseudo priests in this

world who will service you as well, as the Levite serviced the Danites: pitchmen, schemers, and charlatans, not to mention fortune tellers, astrologists, and even, sad to say, preachers, who predict that your way will be successful, telling you not what you need to hear but what you want to hear and, in some cases, even promising God’s blessing, contrary to the instruction of his word. Such pseudo priests make the easy way even easier and reinforce your sinful, wayward quest, especially if you, like the Danites, line their pockets and give them the credibility they covet.

The shape-shifting pseudo priests, however, are just as reliable as our money. Men and women who tell you what you want to hear, not what you need to hear, in order to line their pockets and raise their profiles, so that more people will believe them and pay them, simply can’t be trusted.

One day, if we put our trust in money, which counts for nothing in the end, and in pseudo priests, who can’t bring themselves to speak the truth, we will find ourselves pleading, as they slip through our grasp, just as they slipped through the grasp of the Levite and, eventually, the Danites, “What else do I have?” If that day arrives before our death, we can thank God, for when you have nothing, then you can find everything—that is, you can find the Lord.

Oscar Wilde observed: “In this world, there are only two tragedies. One is not getting what one wants, and the other is getting it.” Along the same lines, but more to the point, Theresa of Avila said, “Thank God for the things I do not own.”

Wrestling with stuff

I used to pride myself on being an anti-materialist, but as I’ve gotten older, I’ve found myself more susceptible to the lure of money and what money can get. When I was in my early twenties, some buddies and I conceived of ourselves as blue-collar fly-fishermen in a white-collar sport. We prided ourselves on out-fishing the rich people who came to the stream armed with all their expensive equipment. Then, as we started to make a little money ourselves, we began thinking that some of that expensive equipment might be nice to have. Year by year, we upgraded, until the day that one of my friends, toting his graphite fly rod, garbed in his neoprene waders, motoring upstream in his new aluminum boat, observed, “Everything we once laughed at, we now are.”

Several years later, before moving back to California in 1993, I shed many possessions. I looked at items one by one and asked myself, “Why would I keep this?” I came to

a box of trophies, mostly from my days in youth sports, and asked the question. Why would I keep this? Immediately, a one-word answer came to mind: “pride.” Pride, I reasoned, was no reason to keep something. The trophies, as I carted them from dwelling to dwelling, were a burden, not a blessing. I threw them out. (Now I’m proud of myself for throwing out my trophies!) When I returned to California, I fit all my earthly possessions (including my graphite fly rod and neoprene waders!) into a 1988 two-door Mazda hatchback. Let’s just say I couldn’t do that today.

Four years ago, for the first time, I purchased a house. Or, I should say, my wife and I purchased a house together. Or, I should say, the bank purchased the house and we borrowed from the bank. Or, I should say, the bank purchased us and we ... Anyway, before beginning our search for a house, I never bothered with the real estate section of the newspaper or noticed for-sale signs in front of houses. Four years later, I still find myself thumbing through the real estate section and peering behind for-sale signs, wondering what’s out there and what it’s worth. Before shopping for a new car last year, I never much noticed other cars on the road other than to make sure I didn’t crash into one. Six months after purchasing a new car (a *four-door* Mazda hatchback!), I still find myself ogling other cars on the road. If I start ogling storage lockers, I’ll really be worried!

A few years ago, I attended a meeting on retirement accounts, during which the presenter told us, “You want a fabulous retirement!” And I thought, “Yeah, a fabulous retirement!” Then a few minutes later I thought, “What am I doing? Doggone it! I don’t want a fabulous retirement! I want to serve Jesus until my dying breath!”

Last Sunday, my family and I traveled north to join others from our church at Camp PBC on the banks of Lake Siskiyou. Before leaving, I had made a list of last-minute items to put into my duffel bag, and I proceeded to adhere to the list. You wouldn’t think that I would have needed to include on that list a note to put the duffel bag into the car before leaving, but such a note might have helped me, for as we approached the camp, some three hundred and twenty miles from home, I had realized that I couldn’t remember putting my duffel bag into the car. Sure enough, when we unloaded at the camp, my duffel bag was nowhere to be found. I arrived for six days of camping in mounds of red dust with nothing but the clothes on my back. You know what? I had a great time. In no time I forgot all about all the stuff I had forgotten. I discovered, over the course of the week, that I need a lot less than I thought I needed. Since returning, a compulsion to throw things out has overtaken me.

What am I doing? To be honest, I’m not sure. But Judges 18 is making me ask the question.

What are the Danites doing? Having warded off the threat of their pursuer, they resume their quest.

Twists in the tail

Judges 18:27-31:

²⁷Then they took what Micah had made, and his priest, and went on to Laish, against a people at peace and secure. They attacked them with the sword and burned down their city. ²⁸There was no one to rescue them because they lived a long way from Sidon and had no relationship with anyone else. The city was in a valley near Beth Rehob.

The Danites rebuilt the city and settled there. ²⁹They named it Dan after their ancestor Dan, who was born to Israel—though the city used to be called Laish. ³⁰There the Danites set up for themselves the idol, and Jonathan son of Gershom, the son of Moses, and his sons were priests for the tribe of Dan until the time of the captivity of the land. ³¹They continued to use the idol Micah had made, all the time the house of God was in Shiloh.

The Danites, meeting no resistance, sack the city of Laish, rebuild it for their purposes, and rename it after their namesake. In Judges 18:1, they were “seeking a place of their own where they might settle,” and now, at the end of the chapter, they find such a place, even if they defied the will of the Lord each step of the way.

When they set up shop in the new Dan, it looks a lot like the old Laish. When the Lord commanded the Israelites to dispossess the pagans of Canaan, he commanded them to destroy the idols of the land. The Danites may or may not have destroyed the idols of Laish. In any event, they don’t destroy the image that Micah made. In fact, they make it a centerpiece of worship in their new city. Things go from bad to worse in Israel: earlier, one man and his family bowed before an idol; now an entire tribe bows before it. Moreover, it’s not just Jonathan, one corrupt Levite serving the shrine; it’s Jonathan, one corrupt Levite, *and* his corrupt sons.

Wait, the Levite has a name? Jonathan? The son of who? Of Gershom? And Gershom was the son of Moses? Moses? You mean the corrupt Levite is a descendant of Moses, the lawgiver? That’s exactly what you—er, the narrator—

means. Idolatry has even overtaken the family of one of the most revered households in all of Israel.²

The Danites reject the will of the Lord and, by all appearances, profit by doing so. They asked the Levite to inquire of God concerning their prospects, the Levite told them what they wanted to hear, contrary to the word of the Lord, and they nevertheless succeeded. They sin, they prosper, and they get away with it, right? Not quite. Eventually, there came a day of reckoning, “the time of the captivity of the land,” when the Lord raised up Assyria, under Tiglath Pileser III, to conquer the northern kingdom of Israel in 734 B.C. (2 Kings 15:29).

The narrator twists the tail one more time, noting that while the Danites worshiped their idols in Laish, er, Dan, the Lord was being worshiped in Shiloh, where the tabernacle, or possibly a more permanent structure, housed the ark of the covenant. The Danites, however, chose to worship in their own way, not the Lord’s way. Verses 30-31, revealing the Levite’s relationship to Moses and the location of the house of God in Shiloh, are, as they say, the rest of the story.

Day of reckoning

Like the Danites, who in the end looked a lot like the pagans they displaced, believers who covet the stuff of this world fail to distinguish themselves from those who have no interest in the new creation. They demonstrate that they value the stuff of this world over the God of this world, who both gives and takes away, blessed be his name. And the idol that helps us get the stuff, money, has a corrupting influence beyond ourselves, the way the idols that the Danites stole from one family had a corrupting influence on an entire tribe.

Like the Danites, you can invest in the things of this world and prosper in this world, but you might want to ask yourself if your soul is prospering. A systematic study of the home life of thirty-two middle-class families in Los Angeles, published July 1, concluded that items purchased ostensibly to make life happier actually had the opposite effect, with the accumulation of possessions, and the refusal to part with them, actually increasing the stress levels of some of the participants.³ Then there’s the so-called “ten hammer syndrome,” the victims of which own way more hammers than they need because every time they look for their hammer, they can’t find it because it’s buried in all their other stuff. Thus, they are forced to purchase another hammer, or whatever, then another, and so on.

Furthermore, as the Danites faced a day of reckoning in

734 B.C., the apostle Paul reminds us that a day is coming beyond the deathbed: “For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad” (2 Corinthians 5:10). When you stand naked before Jesus, the Lord of creation, without all your money and all your pseudo priests and all your stuff, you don’t want to say to him, like Micah, “What else do I have?” No, on that day, you’ll want to hear something like this from the Master: “Well done, good and faithful servant,” and “Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world” (Matthew 25:21, 23, 34). Hear those words from the future in the present, and they will ring in your ears and even grow stronger, not fainter, until the day you hear them in real time.

A taste of the new creation

Judges 18 asks two questions. The first is implicit, the second explicit. 1) Did everyone in Judges 18 do as he or she saw fit? The answer is obvious: yes. 2) What are *you* doing? The Danites abandoned the fight for the Promised Land and sought land that was easier to take. They listened to their scouts, who challenged them, “Aren’t you going to *do* something?” and prompted them, “Now you know what to *do*.” Indeed, the Danites *did* as they saw fit, not as God sees fit. How about you? What are you doing? For many of us, attachment to possessions is a complex issue, with sentiment often playing a significant part. Is the stuff helping us follow Jesus or hindering us from following Jesus? The answer isn’t always straightforward. Maybe Judges 18 can help you ask such questions. Here’s another relevant question: Are you taking into account the new Promised Land, the coming new creation? And how might you take it into account, anyway?

Listen to the apostle Paul: “When you believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession—to the praise of his glory (Ephesians 1:13-14). See also 2 Corinthians 1:22 and 5:5, where Paul also says that God gives the Holy Spirit as a deposit, or down payment, to those who believe in his Son. A down payment guarantees that there’s more to come and at the same time is part of what’s to come. That means that we already possess part of our inheritance, the new creation, in the person of the Holy Spirit. Put another way, the Holy Spirit, as the first fruits of the new creation, has come from the future into the present to give us a taste of the future (Romans 8:23).

Can you taste the new creation? Sure you can! You can taste the new creation in your deepest longings. Your

deepest longings are never satisfied, are they? Oh, you may get a taste of bliss here and there, but that's all you get, isn't it? Furthermore, a mere taste of bliss makes you ache for more, doesn't it? Do you know what that means? It means that a new creation is coming, and that you're tasting the first fruits of it, even in your fiercest but unmet longings. Paul says that we who have the Holy Spirit, who have tasted the first fruits, "groan inwardly" for the new creation and even that the Holy Spirit groans from within us (Romans 8:23, 26).

What are you doing? In your deepest longings, you're tasting the first fruits of the new creation, and rest assured, the full meal is coming. What distinguishes the new creation, more than anything, is the presence of the Lord, whose glory will cover the earth as the waters cover the sea, making even sun and moon unnecessary. The apostle John, given a vision of the new creation, saw no temple for God to inhabit. Why? Because the new creation is a temple! (Revelation 21:22-23). Seek the Lord, therefore—taste him!—in your deepest but unappeased longings. "And the things of earth will grow strangely dim / In the light of his glory and grace."⁴

NOTES

¹After the Lord liberated the Israelites from Egypt, he commissioned scouts to explore the land of Canaan, but the Danites commission scouts apart from his direction (Numbers 12:16-14:45, Deuteronomy 1:19-46).

²In some manuscripts, the name Manasseh appears instead of Moses. Many scholars think that a later copyist, in the interest of protecting the name of Moses or believing that an earlier copyist must have gotten it wrong, changed the name from Moses to Manasseh.

³"Life at Home in the Twenty-First Century: Thirty-two Families Open Their Doors" (UCLA Center for Everyday Lives of Families, 2012).

⁴Helen H. Lemmel, "Turn Your Eyes Upon Jesus" (British National Sunday School Union, 1922).