

Radiant and Unfading

A Catholic Journey Through the Book of Wisdom

Session 10: The Unnamed Heroes

Wisdom 10 • 90 minutes • Leader Edition

Part 1: Leader Preparation Guide

Session Overview

Discovery Aim: Participants identify, from clues alone, the unnamed figures of salvation history, seven rescued and one who refused, from Adam to Moses, and discover why the author removed every name: the hero of every story is the Rescuer, and the list has a blank line at the bottom.

Catholic Touchstone: Tonight is the Church's method of typology in action: the flood prefiguring Baptism (CCC 1094); Christ's descent to the dead, confessed in the Creed, freeing the just who had gone before him (CCC 633), with the ancient homily's Adam scene quoted at CCC 635; the Old Testament read as one continuous rescue whose rescuer has a face your group now knows.

What You Need to Know

Chapter 9 ended with the boldest claim in the book: men were saved by wisdom (9:18). Chapter 10 is the author's evidence, and he presents it as one of the strangest and most brilliant chapters in the Old Testament: a sweeping review of salvation history from Eden to the Red Sea in which not one human being is named. Adam is the first-formed father of the world; Cain an unrighteous man; Noah a righteous man steered by a paltry piece of wood; Abraham a blameless man; Lot a righteous man rescued from descending fire; Jacob a fugitive from his brother's wrath; Joseph a righteous man sold; Moses a servant of the Lord. The subject of nearly every sentence is Wisdom: Wisdom protected, Wisdom delivered, Wisdom saved, Wisdom steered, Wisdom recognized, Wisdom rescued, Wisdom guided, Wisdom entered. Strip the names and the pattern stands out like a watermark: history has one hero, and it is not any of us.

Tonight's session structure writes itself: it is a hunt. Your group, Genesis knowledge freshly warmed per last week's Live It, identifies each figure from the clues, and every identification is a small discovery. Run it with energy; let people race a little; the delight is part of the design, because the author of Wisdom plainly wrote for readers who would recognize every figure; the game is built in. But keep two deeper currents under the fun. First, watch the theology smuggled inside the clues. The very first case says Wisdom delivered the first-formed father from his transgression (10:1): the plainest Old Testament voice of the Church's ancient hope that Adam himself was redeemed, the hope painted in the classic Eastern icon of the Resurrection, the Anastasis, where Christ commonly hauls Adam and Eve up out of their graves by the wrist. Noah is saved by a paltry piece of wood (10:4): the wood motif enters the book here and will return with force at 14:7, blessed is the wood by which righteousness comes; beyond the Q4 answer's one notice sentence, say nothing more tonight, and plant it in your own memory. Abraham is kept strong in the face of his compassion for his child (10:5): the Akedah, the binding of Isaac, the Old Testament's most harrowing rehearsal of a Father who would not withhold his Son. Jacob is shown the kingdom of God at Bethel (10:10), the ladder Jesus later claims as himself (Jn 1:51). Joseph descends into the dungeon and is brought the scepter of a kingdom (10:13-14), betrayal, descent, exaltation, salvation of the nations through bread; the Fathers could not read him without seeing Christ. And the Exodus generation, passing through the sea while their enemies drown, becomes the New Testament's own type of Baptism.

Second, prepare the steelman, because tonight's method is the objection. A skeptical friend will say Catholics find the cross under every rock, and the honest answer is that typology is not our invention but the New Testament's own way of reading: St. Paul says outright that the Exodus events happened as patterns for us, the Greek word he uses is *typoi*, which RSV2CE renders warnings (1 Cor 10:1-6, 11). St. Peter calls Baptism the antitype of the flood (1 Pet 3:20-21), and the risen Jesus, on the Emmaus road, interpreted in all the Scriptures the things concerning himself (Lk 24:27). The Church reads this way with discipline, not as a Rorschach test. She teaches that typology rests on the unity of God's plan, discerning in his earlier works the figures of what he accomplished in Christ (CCC 128-130), and she anchors all deeper senses in the literal sense first (CCC 116). In practice this study draws from those principles three guardrails worth naming for the group, practical safeguards rather than a list the Catechism itself enumerates: the figure must be real in the text's own literal sense before it can signify, the correspondence should follow the apostolic pattern rather than private cleverness, and the reading should lead to Christ and the Church's faith. Wisdom 10 matters in that argument more than it first appears: here is an Old Testament author, before Christ, already reading Genesis and Exodus as one continuous pattern with one continuous protagonist. Reading Israel's story as one divine pattern did not start with the Church; she learned it at the feet of Israel's own sages, and perfected it at the feet of the risen Christ.

Old Testament Roots and Fulfillment

Roots. The chapter's raw material is Genesis 2-3 (Adam), Genesis 4 (Cain), Genesis 6-9 (Noah and the wood), Genesis 11-12 and 22 (Abraham, the nations in confusion, the Akedah), Genesis 19 (Lot, the Five Cities, the pillar of salt), Genesis 27-28 and 32 (Jacob the fugitive, Bethel, the wrestling), Genesis 37-41 (Joseph, the pit, the prison, the scepter), and Exodus 1-15 (Moses, the plagues, the sea, the song). Retelling history as praise has precedent in Psalms 105, 106, and 136; Wisdom 10's distinctive stroke is the removed names and the single subject.

Fulfillment. St. Peter reads Noah as the group will: eight persons saved through water, and Baptism, which corresponds to this, now saves you (1 Pet 3:20-21), tonight's fulfillment discovery. St. Paul reads the sea crossing the same way: all were baptized into Moses in the cloud and in the sea, and these things happened as patterns, Paul's *typoi*, RSV2CE's warnings (1 Cor 10:1-6). Jesus claims Jacob's ladder in person: you will see heaven opened, and the angels of God ascending and descending upon the Son of man (Jn 1:51). The Father who did not withhold his own Son (Rom 8:32) answers the Akedah. And Christ's descent to the dead is confessed in the Creed; the Church teaches that he freed the just who had gone before him (CCC 633), and quotes the ancient homily in which he raises Adam (CCC 635).

Voices of the Church

VOICES OF THE CHURCH

An Ancient Homily for Holy Saturday • *Author unknown, ancient; read yearly in the Roman Office of Readings for Holy Saturday*

Something strange is happening, there is a great silence on earth today. In this homily, which the Roman Church still reads every Holy Saturday in the Office of Readings, Christ descends to the dead, finds Adam, takes him by the hand, and says, in the words the Catechism prints: I order you, O sleeper, to awake, rise from the dead (CCC 635). The fuller Office of Readings text continues: I am your God, who for your sake have become your son; rise, let us leave this place (cf. CCC 635). What Wisdom 10:1 dared to say plainly, that the first-formed father was delivered from his transgression, the Church would one day preach over the tomb itself.

VOICES OF THE CHURCH

St. Justin Martyr • *Dialogue with Trypho*, ch. 138 (2nd century)

Debating the Scriptures with a learned Jew little more than a century after the Resurrection, St. Justin pointed to Noah, saved with his household by water and wood. Water, and faith, and wood is his formula for Christian regeneration (*Dialogue with Trypho* 138): in the ark's wood and the flood's water he saw the mystery of the cross and of Baptism sketched in advance, the pattern Christians now pass through into a new world. The Church's oldest apologists were already playing tonight's game, and playing it well.

VOICES OF THE CHURCH

The Syriac tradition on Joseph • **Aphrahat**, *Demonstration 21.9*, with *St. Ephrem's Commentary on Genesis and hymns* (4th century)

Aphrahat's twenty-first *Demonstration* lays the parallel out point by point (21.9): Joseph and Jesus, each the beloved son, each betrayed by his brothers, each brought low and then raised up to save the many. Ephrem's poetry and his *Commentary on Genesis* are filled with the types and symbols that point toward Christ, and the wider Syriac tradition, of which he is the best-loved voice, reads Joseph naturally within that method: the beloved son rejected by his brothers, stripped, sold, unjustly brought low, later exalted, and made the means by which the nations are kept alive in famine. Put in a modern image: to read Genesis without seeing Christ is to read the road signs and never guess there is a city.

Catechism Connection

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CCC 1094. The Church reads the Old Testament by typology, which discloses the newness of Christ from figures announcing him: the flood and Noah's ark prefigured salvation by Baptism, as did the cloud and the crossing of the Red Sea.

CCC 633 and 635. Christ went down into the depths of death so that the dead would hear the voice of the Son of God and live; he descended to free the just who had gone before him (CCC 633). CCC 635 then quotes the ancient Holy Saturday homily in which Christ raises Adam.

Thread Watch

THREAD WATCH • LEADER ONLY

Thread 1, The Face of Wisdom: afterglow with receipts. Every sentence of tonight's chapter now reads differently than it would have three weeks ago: Wisdom protected, Wisdom saved, Wisdom guided. The group knows whose hands those were. Let someone say it rather than saying it yourself; when they do, point back to 7:27, in every generation she passes into holy souls.

Watch the wood. Leader only, plant nothing aloud: the paltry piece of wood at 10:4 begins a motif that resurfaces at 14:7, blessed is the wood by which righteousness comes, in Session 12's text. When the group reaches it there, tonight's Noah discussion is the setup. Say nothing now.

Thread 3, The Missing Book. Fed structurally tonight: an Old Testament book teaching the Church's typological method before the Church existed. If the steelman conversation raises canon questions, park

them, four sessions out now, with a smile.

Session Goals

1. Run the name hunt with energy: seven identifications, each a small discovery, delight included by design.
2. Land the removed-names insight: the subject of history's every sentence is the Rescuer.
3. Handle Adam's deliverance (10:1) with the Church's Holy Saturday hope, and the Akedah (10:5) with reverence.
4. Lead the group to discover 1 Peter 3:20-21 behind Noah, and defend typology as the New Testament's own method.
5. Send everyone home to write their own unnamed verse.

Time Note (90 minutes)

Welcome and opening prayer, 8 minutes. Win questions, 10. The hunt, figures one through seven with their answer boxes, then the Moses finale, 45 (keep it moving). The why-no-names question, 6. Steelman moment, 8. Send and Live It, 6. Closing prayer, 2.

If you are running long, cut in this order: first compress Lot (fold Question 6's second half into a stated note), then drop the second Dig Deeper (on the Akedah) and handle Abraham's clue briefly within the hunt. Do not cut Adam, Noah with the 1 Peter discovery, Joseph, or the why-no-names landing.

Part 2: Discussion Guide

Opening Prayer

Leader prays aloud, all respond Amen.

Father, tonight we read our family history, and we ask for the eyes to see what it has always been: one long rescue, by one Rescuer, generation after generation. Wisdom of God, you protected, delivered, steered, and saved our fathers; you have been doing the same for us. Teach us to find the pattern, and to trust the hand that holds the pen. Through Christ our Lord. Amen.

Win: Opening Questions

1. Is there a family member whose story shaped you even though you never met them? Tell us one scene from it.
2. If the story of your faith so far had a highlight reel, what is one scene that makes the cut?

Transition: Last week ended on the claim that men were saved by wisdom. Tonight the author proves it with a chapter unlike anything else in the Old Testament: the whole story from Eden to the Red Sea, with every single name removed. Your job tonight is to put the names back. You were told to warm up your Genesis. Let us see who did.

The Hunt: Wisdom 10

Read the chapter in segments as marked, and let the group race, politely, to each identification. Confirm each find, then work the answer box's deeper point briefly before moving on. Keep the pace of a game with the weight of a liturgy.

3. **Read 10:1-3. Figure one: the first-formed father of the world, created alone, delivered by Wisdom from his transgression. Figure two: an unrighteous man who, departing from her in anger, perished, for in rage he slew his brother. Name them both, and then face the astonishing clause in verse 1: delivered him from his transgression. What is this verse daring to hope?**

ANSWER • SHARE AFTER THE DISCUSSION

Adam and Cain. And the clause is the plainest Old Testament voice of a hope the Church has never let go: that Adam himself, the man who broke the world, was rescued by the mercy he unleashed the need for. The verse itself gives mercy after the fall and restored dominion; the harrowing hope is the Church's rhyme on it. Genesis already whispers it, God clothing the couple he had every right to abandon (Gen 3:21) and promising the serpent-crusher (Gen 3:15). The Church shouts it every Holy Saturday: in the ancient homily read in her liturgy, Christ descends to the dead, takes Adam by the hand, and says, I order you, O sleeper, to awake, rise from the dead (CCC 635); the fuller Office text continues, rise, let us leave this place. The classic Eastern icon of the Resurrection, the Anastasis, shows it: Christ hauling Adam and Eve out of their graves, in many versions gripping them by the wrist. If Wisdom went back for Adam, there is no one in this room she will not go back for. Cain, Wisdom says, departed from her in anger and perished (10:3); Genesis shows the mercy that met him before the act, the warning at his door (Gen 4:7), and after it, the protecting mark. The difference between the two figures is not the size of the sin but the response to the mercy.

4. Read 10:4. Figure three: when the earth was flooded, Wisdom saved it again, steering the righteous man by a paltry piece of wood. Name him. Then the fulfillment discovery: one of the Apostles reads this exact scene,

the water and the ark and a handful saved, as a picture of something every Christian in this room has been through. Find it near the end of 1 Peter 3.

ANSWER • SHARE AFTER THE DISCUSSION

Noah, and 1 Peter 3:20-21: in the days of Noah, eight persons were saved through water; Baptism, which corresponds to this, now saves you. The apostle's word for corresponds is *antitypon*: the flood was the type, Baptism the fulfillment, judgment passed through by way of water into a new world. Peter himself draws the flood-to-Baptism line and stops there; reading the ark's timber as the wood of the cross is the Fathers' further step, and St. Justin takes it in tonight's Voices box. The Church teaches exactly this reading (CCC 1094). And underline the author's mischievous phrase: a paltry piece of wood. Salvation keeps arriving on embarrassingly humble timber; we will meet it again in a later chapter; for now, notice that the image has entered the story.

5. Read 10:5. Figure four: when the nations were confounded, Wisdom recognized a blameless man and kept him strong in the face of his compassion for his child. Name him, and name the mountain morning behind the second clause.

ANSWER • SHARE AFTER THE DISCUSSION

Abraham, recognized out of Babel's confusion (Gen 11-12), and the second clause is Moriah, the binding of Isaac (Gen 22), the most harrowing morning in Genesis. The text does not celebrate suppressed compassion; it marks the terrible costliness of total trust, and God stops the knife, providing the ram himself. The New Testament reads Moriah from the other side: he who did not spare his own Son but gave him up for us all (Rom 8:32). What Abraham was spared, the Father did not spare himself: he gave his Son, and the Son freely gave himself (Jn 10:18). Every Akedah reader eventually realizes whose story it was rehearsing.

Leader: Handle the Akedah with reverence.

6. Read 10:6-8. Figure five: a righteous man rescued as fire descended on the Five Cities, whose land still smokes, and whose story includes a pillar of salt standing as a monument to an unbelieving soul. Name him, and say what the salt pillar is a monument to.

ANSWER • SHARE AFTER THE DISCUSSION

Lot, pulled out of Sodom (Gen 19). The pillar is his wife, and the text calls her a monument to an unbelieving soul: rescued in body, she never left in heart, and the backward look froze her mid-escape. Jesus made her a one-line homily: remember Lot's wife (Lk 17:32), the shortest verse-sermon in the Gospels. Wisdom can pull anyone out of any burning city; she will not force a heart to stop wanting it. Grace really can heal what we love, but it heals by consent, never by coercion.

Leader: For your own reflection, not for sharing aloud: what is your Sodom, and are you actually leaving, or just relocating while looking backward?

7. Read 10:9-12. Figure six: a fugitive from his brother's wrath, shown the kingdom of God, kept safe from those lying in wait, given victory in an arduous contest so that he might learn that godliness is more powerful than anything. Name him, and name the two nights the clues point to.

ANSWER • SHARE AFTER THE DISCUSSION

Jacob, and the two nights are Bethel, the ladder ablaze with angels while he slept as a fugitive on a stone pillow (Gen 28), which Wisdom 10:10 boldly calls being shown the kingdom of God, and Peniel, the all-night wrestling from which he limped away renamed Israel (Gen 32). Jesus later claims the first night as a preview of himself: you will see heaven opened, and the angels of God ascending and descending upon the Son of man (Jn 1:51); he is the ladder, the traffic between heaven and earth. And Peniel dignifies every believer who has wrestled God in the dark: the limp and the blessing tend to arrive together.

- 8. Read 10:13-14. Figure seven: a righteous man sold, who descended into a dungeon, whom Wisdom did not leave until she brought him the scepter of a kingdom and showed his accusers to be false. Name him, and list every element of his story that sounds like a story you already know from the Gospels.**

ANSWER • SHARE AFTER THE DISCUSSION

Joseph. The beloved son, stripped of his robe, sold for silver by his brothers, falsely accused. He descends into the pit and the prison. Then he is set over Pharaoh's house, with heralds crying Bow the knee before him (Gen 41:40-43). He forgives the brothers who sold him, and he saves the nations, including his own family, with bread. And if Philippians 2 rings in your ears at the bowing knees, that is the point of the exercise. To borrow tonight's modern image for the Syriac way of reading: to read Genesis without seeing Christ is to read the road signs and never guess there is a city. Joseph is the largest sign on the road, and his own summary of the whole mechanism is the Old Testament's finest sentence about providence: you meant evil against me, but God meant it for good (Gen 50:20).

Leader: Let the group build the list themselves before you fill it in.

- 9. Read 10:15-21. The finale: a holy people delivered, a servant of the Lord who withstood dread kings with wonders and signs, a sea crossed on foot, enemies drowned, and then verse 20-21: they sang hymns, and Wisdom opened the mouth of the dumb, and made the tongues of babes speak clearly. Name the servant and the sea, and answer this: why does the chapter end in singing?**

ANSWER • SHARE AFTER THE DISCUSSION

Moses and the Red Sea (Exodus 14), and the singing is Exodus 15, the Song of the Sea, Israel's first recorded worship as a freed people. The chapter ends in singing because rescue does; doxology is what salvation sounds like when it finally exhales. St. Paul reads this crossing as the type of Baptism, all were baptized into Moses in the cloud and in the sea (1 Cor 10:1-2), which means everyone in this room who has been baptized has personally passed through what this verse foreshadowed. Israel went through the sea into freedom, and Christian Baptism carries us through the water into Christ himself. And the tongues of babes made eloquent: God's oldest special effect, glory drawn from the unlikeliest mouths (Ps 8:2; Mt 21:16). Part III of this book, beginning next week, is essentially an extended meditation on this Exodus; tonight was the overture.

The Question Under the Hunt

- 10. Now the question the whole chapter has been asking: why did the author remove every name? You just spent an hour putting them back; what was he doing by taking them out?**

ANSWER • SHARE AFTER THE DISCUSSION

Because the subject of nearly every sentence is Wisdom; look at the grammar. Wisdom protected,

delivered, steered, recognized, rescued, guided, entered, saved. Remove the names and the pattern emerges like a watermark: history has one hero, and it is not any of the humans in it. The patriarchs are not diminished; they are re-described, as the rescued rather than the self-made. And the device has one more effect, the one that sends us home tonight: an unnamed list reads as an open list. There was a righteous person whom Wisdom rescued from troubles, the verse could say next, and it would be about you. Your name qualifies for this chapter precisely by not appearing in it.

A Question Worth Facing

Present this at full strength before answering.

A skeptical friend, having endured tonight cheerfully, finally says: “I have to be honest. You Catholics find the cross under every rock. A piece of wood is a boat, not Calvary; a ladder is a dream, not the Incarnation; Joseph is a Bronze Age success story, not a Gospel preview. Once you allow this kind of reading, a clever person can make any text mean anything. And even a friendlier version of me presses the point: I might grant the types the New Testament itself names, the flood, the sea crossing, the manna, and still refuse the Fathers' extensions, the ark's timber as the cross, Joseph as a Gospel preview. Where the apostles stopped, why don't you? Give me the plain sense of Scripture, and keep the poetry.”

Respond from the text: The concern is legitimate, undisciplined allegory really can make texts mean anything, and the answer is that typology is neither our invention nor undisciplined. It is the New Testament's own method, practiced by its authors on the record: St. Paul says of the Exodus that these things happened to them as patterns, written down for our instruction, the Greek word he uses is *typoi*, which RSV2CE renders warnings (1 Cor 10:6, 11). St. Peter calls Baptism the antitype of the flood (1 Pet 3:21), using the technical term himself. And the risen Jesus, on the Emmaus road, beginning with Moses and all the prophets, interpreted to them in all the Scriptures the things concerning himself (Lk 24:27). To reject typology in principle is to reject the apostles' own exegesis. And it is disciplined, not free association. The Church grounds typology in the unity of God's one plan (CCC 128-130), insists that every deeper sense be founded on the literal one (CCC 116), and asks that every reading attend to the content and unity of the whole Scripture, the living Tradition of the Church, and the analogy of faith (CCC 112-114). From those principles come three working guardrails, offered here as practical safeguards rather than as a list the Catechism spells out: the figure must be real in the text first, the flood is really in the text before it means anything more; the correspondence should follow the apostolic pattern, not private cleverness; and the reading should lead to Christ and the Church's faith, not away. The friendlier objection deserves its own answer, and the apostolic-pattern guardrail is that answer: extensions must run along apostolic lines. And the beloved son betrayed, brought low, exalted, and made salvation for the nations is the apostolic pattern itself (Acts 7:9-14; Rom 8:32). The Fathers' further steps are the Church's lived reading of that pattern, weighed by her rather than required of anyone. One more turn: notice who taught the Church this method. Tonight's chapter is an Old Testament author, before Christ, already reading Genesis as one pattern with one divine protagonist. Reading Israel's story as one divine pattern did not start with the Church; she learned it at the feet of Israel's own sages, and perfected it at the feet of the risen Christ.

DIG DEEPER

The icon of the empty hands. Find an Eastern icon of the Resurrection, often titled the Anastasis or the Harrowing of Hades, and look at the hands: in many versions Christ grips Adam and Eve by the wrists rather than by the hands. Where that detail appears, the iconographic tradition has long read it as deliberate. The wrist-grip is how you lift someone who has no strength left to hold on; the rescued contribute nothing to this rescue but their weight; grace lifts first, and the free yes that follows is itself grace's work (CCC 1993). It is Wisdom 10:1 painted: the first-formed father, delivered, entirely, by someone

else's grip.

DIG DEEPER

The Akedah's other reader. Jewish tradition never stopped meditating on the binding of Isaac; in the traditional lectionary the synagogue reads it on the second day of Rosh Hashanah. Christians should approach it with the same awe and one further vertigo: at Moriah, God halted the sacrifice of the beloved son and provided the ram; at Calvary, no voice called stop, because the Father was providing the Lamb. For God so loved the world that he gave his only Son (Jn 3:16) is Moriah's sentence with the mercy running the other direction.

Send: Closing Questions

11. Rewrite one hard chapter of your own history in the style of Wisdom 10, Wisdom as the subject, you unnamed: Wisdom did what, for a certain person, when what? Say it aloud if you are willing.
12. The ark held eight; the rescue ran through them to a world. Whose rescue might you be positioned to be part of right now, and what is the paltry piece of wood in your hands?

Live It This Week

- **Read ahead, slowly.** Read Wisdom 11 and 12 with a pencil. Mark every verse about how God treats his enemies; you may be surprised who gets mercy.
- **Write your unnamed verse.** Put it on paper this week, third person, no name, Wisdom as subject: There was one whom Wisdom rescued when... Keep it in your Bible at chapter 10.
- **Collect a family rescue.** Ask a parent, grandparent, or elder in faith for one story of a rescue in their life, and receive it the way you received tonight's chapter.
- **Pray for someone mid-rescue.** Someone you know is in the middle of their verse right now, between the pit and the scepter. Pray for them daily this week, by name, even though Wisdom 10 would leave it out.

Closing Prayer

Wisdom of God, you protected the first-formed father and went back for him when he fell; you steered the righteous through the flood on humble wood; you kept faith with the fugitive, the prisoner, and the slave people at the sea. Our names belong on your list in the only way names belong there: unnamed, rescued, and singing. Finish our verses, Lord, and teach us the song on the far shore. Amen.

Memory Verse

“Wisdom rescued from troubles those who served her.” (**Wisdom 10:9**)

Part 3: Leader Reference Card

Every passage used or referenced in Session 10, grouped by role.

Primary Text

- Wisdom 10:1-21 (read in hunt segments: 10:1-3, 10:4, 10:5, 10:6-8, 10:9-12, 10:13-14, 10:15-21)

Identification Passages (found live by the group)

- Genesis 2-3 (Adam); Genesis 4 (Cain); Genesis 6-9 (Noah); Genesis 11-12 and 22 (Abraham); Genesis 19 (Lot); Genesis 27-28 and 32 (Jacob); Genesis 37-41 and 50:20 (Joseph); Exodus 14-15 (Moses, the sea, the song)

Fulfillment Discovery

- 1 Peter 3:20-21 (Baptism, the antitype of the flood; the session's key fulfillment find)

Supporting References (leader's pocket)

- Genesis 3:15, 21 (the promise and the clothing); Genesis 4:7 (sin crouching at Cain's door)
- Luke 17:32 (remember Lot's wife)
- John 1:51 (the ladder claimed)
- Romans 8:32 and John 3:16 (Moriah answered)

Wisdom 9:18 (men were saved by wisdom; the claim tonight proves)

Wisdom 7:27 (she passes into holy souls; Thread 1 callback)

- 1 Corinthians 10:1-6, 11 (*typoi*, RSV2CE warnings; the Exodus as pattern)
- Luke 24:27 (Emmaus: all the Scriptures concerning himself)
- Psalm 8:2 and Matthew 21:16 (out of the mouths of babes)
- Psalms 105, 106, 136 (history retold as praise)

Catechism

- CCC 1094 (typology; flood and sea prefiguring Baptism)
- CCC 633 (freeing the just who had gone before) and CCC 635 (the ancient homily); CCC 128-130 (typology and the unity of God's plan) with CCC 116 (the literal sense) and CCC 112-114 (the criteria for reading in the Spirit, in the steelman)

Voices of the Church

- An Ancient Homily for Holy Saturday (author unknown, ancient; Office of Readings)
- St. Justin Martyr, Dialogue with Trypho, ch. 138
- Aphrahat, Demonstration 21.9 (the Joseph-Christ parallel), with St. Ephrem and the wider Syriac tradition

Memory Verse

- Wisdom 10:9