

Radiant and Unfading

A Catholic Journey Through the Book of Wisdom

Session 11: You Love All Things That Exist

Wisdom 11-12 • about 100 minutes • Leader Edition

Part 1: Leader Preparation Guide

Session Overview

Discovery Aim: Participants discover the most tender theology of mercy in the Old Testament: God loves everything he has made, spares because he is sovereign, corrects little by little so that sinners may repent, and even his hardest judgments in history were slower, more patient, and more purposeful than we assumed.

Catholic Touchstone: The Church teaches that the Old Testament books, containing matters imperfect and provisional, display God's loving pedagogy (CCC 122), and the Catechism's meditation on providence quotes the saints' confidence, in Julian's words, that all manner of thing shall be well (CCC 313). Tonight's chapters are where that confidence learned to talk.

What You Need to Know

Tonight the study walks straight into the hardest room in the Old Testament, and it does so on purpose. Chapters 11 and 12 begin Part III's retelling of the Exodus with a principle: by the things through which their enemies were punished, they themselves received benefit in their need (11:5). Water becomes the hinge: the Nile turned to blood for Egypt, the rock poured water for Israel; same element, opposite verdicts. Then a second principle with teeth: one is punished by the very things by which he sins (11:16). Egypt worshiped animals; animals became her plagues. Sin, in this book's physics, tends to become its own sentence, a truth St. Augustine compressed into one line in the Confessions (Book 1, chapter 12): every disordered soul is its own punishment.

Then, without warning, the text opens into the widest sky in the book. You are merciful to all, for you can do all things, and you overlook men's sins, that they may repent. For you love all things that exist, and you loathe none of the things which you have made, for you would not have made anything if you had hated it. How would anything have endured if you had not willed it? You spare all things, for they are yours, O Lord who love the living (11:23-26). Read that slowly in your preparation and let it do to you what it will do to your group. Three claims stand up in it. First, mercy is grounded in omnipotence, not in weakness: because God can do all things, he can afford patience; insecure power turns cruel. Second, existence itself is a love letter: nothing continues to exist except by being loved into the next moment, which means the least lovable person your group can think of is, at this instant, being actively loved by God or would not be there at all. Third, the delay of judgment is purpose, not neglect: that they may repent. St. Peter will sound the same note, and the group will find him.

Chapter 12 then does something astonishing: it applies all this to the Canaanites, the hardest case in Israel's memory, and tonight's steelman moment takes the conquest objection at absolutely full strength, so prepare it with care. Watch what the sage says God actually did: judged little by little, sent wasps as forerunners (12:8), the very creatures Exodus calls hornets (23:28), rather than annihilation, gave place for repentance though their wickedness was inbred (12:8-10), because even these you spared, since they were but men (12:8). The group will discover that this is not pious revisionism but exegesis: Genesis 15:16 shows God delaying the whole judgment to the fourth generation, the span 15:13 counts as four hundred years, because the iniquity of the

Amorites is not yet complete, and Exodus 23:28-30 uses the sage's exact phrase, little by little, for the conquest's designed slowness. Then the chapter's summit: you who are sovereign in strength judge with mildness, and with great forbearance you govern us (12:18), and its moral, which is the whole session folded into seven words: the righteous man must be kind (12:19). God's restraint is a curriculum; his people are supposed to graduate from it kind. This edition reads both chapters complete: 12:12-14, God's unanswerable sovereignty, closes the little-by-little movement, and 12:20-27, graduated punishment and the enemies' recognition of the true God, closes the night, so nothing in the chapter goes unheard.

Old Testament Roots and Fulfillment

Roots. The mercy hymn stands on Exodus 34:6-7, the LORD, merciful and gracious, slow to anger, the Old Testament's most-quoted self-description of God, and on Ezekiel 18:23, which this study discovered in Session 1: no pleasure in the death of the wicked, but rather that he turn from his way and live; the same chapter widens it at 18:32, no pleasure in the death of anyone. Genesis 15:16 and Exodus 23:28-30 are tonight's discoveries: the four-century delay and the little-by-little conquest. Jonah is the theme in narrative form, God sparing Nineveh over his prophet's objections, and should not I pity Nineveh, that great city...? (Jon 4:11). And 11:20's serene line, you have arranged all things by measure and number and weight, was beloved of medieval theologians and natural philosophers: a cosmos ordered by love invites measurement.

Fulfillment. 2 Peter 3:9 sounds 11:23's exact note: the Lord is forbearing, not wishing that any should perish, but that all should reach repentance. Same patience, same universal reach, same stated purpose, an apostle who reads as though this book had formed him; tonight's fulfillment find. St. Paul warns against presuming on the riches of his kindness and forbearance and patience, since God's kindness is meant to lead you to repentance (Rom 2:4), the exact mechanism of 11:23 and 12:10. Jesus reveals the Father who makes his sun rise on the evil and on the good (Mt 5:45) and who commands a kindness modeled on it (Lk 6:35-36). And Rahab, the Canaanite grafted into the Messiah's own family tree (Josh 2; Mt 1:5), is the living proof that the door 12:10 describes was real and used.

Voices of the Church

VOICES OF THE CHURCH

St. Faustina Kowalska • Diary: Divine Mercy in My Soul (20th century)

The Polish mystic through whom the Church received the Divine Mercy devotion recorded what she understood from the Lord: that mercy is the greatest of his attributes (Diary 301), and that he longs for the most hardened sinners to appeal to it before all others (Diary 1146). Her witness meets an older principle, as the Roman Missal prays in the Collect for the Twenty-Sixth Sunday in Ordinary Time, that God shows his almighty power above all by sparing and having mercy, and both land on Wisdom 11:23: merciful to all, because he can do all things. The Church now keeps a whole Sunday, the octave day of Easter, under that banner. Read her, as the Church does, as a witness in harmony with Scripture and the deposit of faith, not an addition to it (CCC 67): mercy is not a part of God that cancels his justice.

VOICES OF THE CHURCH

Julian of Norwich • Revelations of Divine Love (14th century); quoted in the Catechism at CCC 313

The English anchoress, whose words the Catechism itself quotes, was shown a little thing in the palm of her hand, the size of a hazelnut, and understood it to be all that is made. She marveled that it endured at

all, so small and frail, and received the answer: it lasts, and ever shall, because God loves it. That is Wisdom 11:25 in a vision: nothing would have endured had you not willed it. And her most famous sentence, all shall be well, and all manner of thing shall be well, is 12:18's sovereign mildness spoken as comfort. Julian's confidence is hope, not a guarantee that none will be lost.

VOICES OF THE CHURCH

St. Gregory of Nazianzus • Fifth Theological Oration, Or. 31.25-27 (4th century)

Explaining why God unveiled himself in stages, and above all why the mystery of the Trinity was disclosed by degrees, St. Gregory taught that God leads his people by gradual additions and ascents. Light given in portions the eyes can bear, the way dawn does not blind: that is this study's image of his point. His subject there was the unfolding revelation of Father, Son, and Spirit; the Church applies the same pedagogical principle to the whole of the Old Testament, whose severities and shadows belong to a pedagogy in motion, not to a different God (CCC 122). It is the theology behind Wisdom 12:2, you correct little by little: the divine Teacher paces the curriculum to the students, and the curriculum's final page is Christ.

Catechism Connection

CATECHISM CONNECTION

CCC 122. The Old Testament's books, even those containing matters imperfect and provisional, show forth God's loving pedagogy: the divine education of a people, step by step, toward the fullness revealed in Christ.

CCC 313. The Catechism gathers the saints' confidence in providence, everything comes from love and is directed to our salvation, and quotes Julian of Norwich: all manner of thing shall be well. Tonight's chapters are a headwater of that confidence.

Thread Watch

THREAD WATCH • LEADER ONLY

Thread 1, The Face of Wisdom: afterglow. Two glints tonight: 12:1, your immortal spirit is in all things, and 11:26's address, O Lord who love the living, some translations render it lover of souls. The group knows the face now; let them enjoy recognizing it in the text's turns of phrase without you narrating it.

Watch the wood: still silent. Nothing tonight; the payoff comes next session in chapter 14. Say nothing.

Thread 3, The Missing Book. Fed strongly and quietly: 2 Peter 3:9 echoing Wisdom 11:23 adds another apostle to the list of New Testament writers who sound steeped in this book, and tonight's honest handling of the conquest shows the deuterocanon doing serious theological work the Church needs. Session 14 is NEXT-plus-two; begin telling the group plainly: three weeks from tonight, the question we sealed in Session 1 gets its full answer. Anticipation is now an asset; build it.

Session Goals

1. Establish Part III's two principles: benefit through the enemies' punishments, and sin punished by its own instruments.

2. Let 11:23-26 land at full weight: mercy grounded in omnipotence, existence as ongoing love.
3. Lead the group to discover Genesis 15:16 and Exodus 23:28-30 behind the sage's little-by-little reading of the conquest.
4. Take the conquest objection at absolutely full strength in the steelman moment, and answer it honestly, with hedges where the Church has not defined.
5. Land 12:19's moral on the room: the righteous man must be kind.

Time Note (about 100 minutes)

Welcome and opening prayer, 8 minutes. Win questions, 10. Build on 11:1-19, 18. Build on 11:20-26, 20. Build on 12:1-14 with both discoveries, 17. Steelman moment, 12, tonight's is weighty; protect the time. Build on 12:15-27, 11. Send and Live It, 4. Closing prayer, 1.

If you are running long, cut in this order: first tighten Question 4 to its final move (keep the reading of 11:15-19 aloud), then drop the first Dig Deeper (on measure, number, and weight). Do not cut 11:23-26, the two discoveries, or the steelman; tonight the steelman is half the point of the session.

Part 2: Discussion Guide

Opening Prayer

Leader prays aloud, all respond Amen.

O Lord who love the living, you spare all things because all things are yours, and nothing we can name would still exist if you had stopped loving it. Give us tonight the courage to bring you our hardest questions about your judgments, and the humility to hear your answers. Sovereign in strength, judging in mildness: teach us what you have been teaching your people all along, that the righteous must be kind. Through Christ our Lord. Amen.

Win: Opening Questions

1. What is the hardest why-would-God question you have ever been asked, or asked yourself? You do not have to answer it; just name it.
2. Describe a time someone had every right, and all the power, to come down hard on you, and chose patience instead. What did their restraint do to you?

Transition: Tonight the author walks into the hardest room in the Old Testament, the room where God judges nations, and turns the lights on. What we find there is not what most of us were braced for. But first, he lays down the physics of Part III.

Build: Wisdom 11:1-19, The Physics of the Exodus

Have someone read 11:1-14 aloud, then 11:15-19.

3. Verse 5 states Part III's master principle: by the things through which their enemies were punished, they themselves received benefit. Trace it with water: what did the same element do to Egypt and for Israel? What is the principle claiming about creation?

ANSWER • SHARE AFTER THE DISCUSSION

The Nile, Egypt's god and lifeline, turned to blood; the desert rock, where no water should be, poured it out for Israel. Same element, opposite verdicts. The claim: creation is not neutral machinery; it is the Lord's ally, and it takes sides with his purposes, comfort to his people, resistance to their oppressors. We first met this idea in Session 5, when the Lord armed all creation; Part III is that armory opened.

Leader: Watch for the elements switching sides all the way to chapter 19.

4. Verses 15 and 16: Egypt worshiped animals, and animals became her plagues, for one is punished by the very things by which he sins. Where have you seen sin become its own punishment, in history or in a life? Verses 17 to 19 make the point from the other side: the all-powerful hand that created the world out of formless matter could have sent bears, bold lions, or newly created terrors whose mere sight could kill, and did not. Egypt received frogs and gnats from a God who could have sent far worse. What does the choice of small plagues already tell you, before 11:20 says it outright?

ANSWER • SHARE AFTER THE DISCUSSION

The greedy end up owned by what they own; the vain are tyrannized by the mirror they worship; the addict is scourged by the comfort he enthroned. (Culpability differs from person to person, and habit, fear, and illness can diminish it, CCC 1735. The structure is the point, not a verdict on anyone in the room.) St. Augustine compressed it into one line (Confessions, Book 1, chapter 12): every disordered soul is its own

punishment. Much of what we call God's wrath in Scripture has this structure: not lightning from outside, but the sin itself, allowed to mature into its own sentence. God's mercy, as we are about to see, often takes this shape: interrupting our sins before they finish sentencing us. One guard for the restored verse: formless matter (11:17) is the tohu of Genesis 1:2, the world God shapes; it is not a second, eternal thing beside him. Creation is from nothing, and the matter itself is his (CCC 296-298).

Leader: Let the group generate examples first; they will not struggle.

Build: Wisdom 11:20-26, The Widest Sky in the Book

Have your best reader read 11:20-26 aloud, slowly. Then let it be quiet for a moment before Question 5.

5. Verse 23: you are merciful to all, FOR you can do all things. Most people assume mercy is what power looks like when it goes soft. What is this verse claiming instead about the relationship between omnipotence and mercy?

ANSWER • SHARE AFTER THE DISCUSSION

That mercy is grounded in omnipotence: because God can do all things, he can afford patience. He has no insecurity to defend, no scarcity to hoard, no rival who might exploit his forbearance. Threatened power turns cruel; cruelty is what weakness does when it gets a turn on the throne. Sovereign in strength, judging in mildness (12:18) is not a paradox but a proof: the mildness is the evidence of how absolute the strength is. This also quietly reframes every human authority in the room: your patience is the most accurate public measurement of your strength.

6. Verses 24 to 26: you love all things that exist... how would anything have endured if you had not willed it?... you spare all things, for they are yours, O Lord who love the living. Follow the logic to its edge: what does this passage say about the least lovable person you can think of, right now, at this moment? Then, live discovery: an apostle sounds this very note, explaining why the Lord delays. Find it in 2 Peter 3.

ANSWER • SHARE AFTER THE DISCUSSION

That they exist, and therefore, on this text's logic, they are being loved by God at this very instant, actively willed into their next moment, or they would not be there. Existence is not a neutral fact awaiting God's opinion; existence IS his opinion. This is one of the most consequential paragraphs in the Old Testament: it forbids the Christian, forever, from believing in a person God has stopped loving. Hatred of any human being is therefore always a theological error, a disagreement with God about the facts. Julian of Norwich saw the whole universe as a hazelnut in God's palm and asked how so small a thing could endure; the answer she received is this verse: it lasts, because God loves it.

Leader: Let that sit before you go on.

Build: Wisdom 12:1-14, Little by Little

7. Chapter 12 applies all this to the hardest case in Israel's memory: the Canaanites. Read 12:1-14. The sage claims God judged them little by little, sending wasps as forerunners (12:8), Exodus's hornets (23:28), giving place for repentance. Live discovery, in two parts: first, find the verse in Genesis 15 where God delays this entire judgment and says why (the why is in verse 16); second, find the passage in Exodus 23 that uses the sage's exact phrase, little by little, for the conquest. Verses 12 to 14 close the movement on sovereignty: who will say, What have you done, or resist your

judgment? No king or monarch can confront God about those he has punished. Hold that; the next verses make this absolute sovereignty the very ground of mildness.

ANSWER • SHARE AFTER THE DISCUSSION

Genesis 15:16: God tells Abraham his descendants will return in the fourth generation, for the iniquity of the Amorites is not yet complete. The stay is the span 15:13 counts as four hundred years of sojourning: Genesis presents this judgment as held back until the iniquity of the Amorites was complete, which is Scripture's own way of saying that God's delay here was patience, not indifference. And Exodus 23:28-30: I will not drive them out from before you in one year... little by little I will drive them out, with the hornets sent ahead (23:28). The sage of Wisdom is not spin-doctoring; he is exegeting texts that were always there. The Old Testament's own account of the conquest contains a four-century delay, a designed slowness, and, in Rahab, a Canaanite door out that was really used, she stands in the genealogy of Christ himself (Mt 1:5). Two clauses in what we just read also need naming. 12:3-4 says God hated the land's inhabitants for their detestable practices, sorcery and child-killing among them: hatred of persons on account of their deeds, which St. Thomas reconciles with 11:24 by distinguishing the nature God loves from the sin he opposes (ST I.20.2 ad 4). And the accursed race whose way of thinking would never change (12:10-11) is the narrative's verdict on wickedness bred in by generations of practice, not a sentence of genetic destiny. The text holds it together with 11:24's love for all that exists, 12:2's little-by-little correction, and the door Rahab actually used.

Leader: Hold all these finds; the hard question is next, and it needs them.

A Question Worth Facing

Tonight's is the heaviest in the study. Present it at absolutely full strength, without flinching, and give the answer the time the schedule protects for it.

A serious friend, believer or skeptic, says: "I appreciate the poetry, but let us be honest about what we are poeticizing. The Old Testament has God commanding the destruction of whole peoples, men, women, and children, in Deuteronomy 20 and the book of Joshua. You cannot perfume that with hornets and little by little. Either the God of the Old Testament did something monstrous, or the Old Testament and the New describe different Gods, or the Bible is simply wrong. This gentle chapter does not solve the problem; it exposes how badly a solution is needed."

Respond honestly, from the text and the Church: First, refuse the escape hatches. The Church condemned Marcion, who split the Testaments into two Gods, in the second century: one God, both Testaments, no exceptions, and Wisdom 11:24 is the Old Testament itself declaring that this God loves everything he has made. Nor may we simply shrug the texts away; they are Scripture. Now build what can honestly be built. One: tonight's discoveries are not decoration; they are the Old Testament's own testimony that this judgment was delayed to the fourth generation, four hundred years in 15:13's count, until evil had fully ripened (Gen 15:13-16), executed gradually by design (Ex 23:29-30), and preceded by warning. Jericho had heard, the Red Sea forty years before, Sihon and Og just now, and her hearts had melted (Josh 2:9-11); the news was warning enough for Rahab to act on. And it was porous to repentance: Rahab and her family walked out through the door (Josh 2; 6:22-25) and into the Messiah's family tree (Mt 1:5). Two: the standard was not ethnic; Israel was told the land would vomit her out too for the same abominations (Lev 18:24-28), and eventually it did, at Assyrian and Babylonian hands; this is judgment on entrenched evil, child sacrifice among it (Deut 12:31), not racial destruction. Three: many careful readers today, and the biblical text itself, which reports the same peoples alive afterward (Josh 10-11 versus Judg 1), treat the total-destruction language as the stylized war rhetoric of its age. The Fathers took other routes: Origen read the conquest spiritually, and Augustine and Aquinas treated the commands as unique judgments of the

Lord of life. The Church has not defined a single required reading here, and honesty says so plainly. Four, and deepest: the Church reads these pages inside a divine pedagogy (CCC 122; St. Gregory of Nazianzus's gradual additions), books containing matters imperfect and provisional within a revelation whose full light is Christ. He told Peter to put up his sword (Mt 26:52), told his disciples to love their enemies, and absorbed the world's violence rather than commanding it. And say the boundary out loud: these pages give no private person, and no modern nation or movement, authority to harm another people in God's name, and no child bears guilt for the sins of a people or a parent (Ezek 18:20; CCC 1700-1702). What tonight's chapter contributes is the point the whole answer turns on: before the Church was born, Israel's own sage was already reading the conquest through mercy, patience, and purpose. If the objection is that the Bible's God is casually cruel, Wisdom 11-12 is the Bible's own rebuttal. And if the friend rejects Wisdom's authority altogether, invite them to read it tonight simply as an ancient Jewish witness to how these texts were heard. The argument itself stands on Genesis 15, Exodus 23, and Leviticus 18, books we both accept. What remains dark, and some darkness honestly remains, waits under the same patience that waited four hundred years, and it is permitted to wait; the righteous man, meanwhile, must be kind.

Build: Wisdom 12:15-27, The Curriculum of Kindness

Have someone read 12:15-19 aloud.

8. Verses 18 and 19: sovereign in strength, judging with mildness, and then the moral: through such works you have taught your people that the righteous man must be kind. God's restraint is called a curriculum. What is the final exam, and how is the room doing on it?

ANSWER • SHARE AFTER THE DISCUSSION

The exam is our treatment of the people we have power over and the people we believe deserve worse: God's forbearance toward us was never meant to terminate in us; it was teaching by demonstration. Jesus grades the same exam: be merciful, even as your Father is merciful (Lk 6:36), and the unforgiving servant fails it in one parable (Mt 18:23-35). The most Godlike thing available to anyone in this room this week is not power well used but power deliberately gentled. And 12:19's second clause hands out the hope: you have filled your sons with good hope, because you give repentance for sins. The door 12:10 held open for Canaanites is open tonight, in every confessional in the diocese.

9. Read 12:20-27, the end of the chapter. If God punished with such care even the enemies of his sons, giving them time and opportunity to give up their wickedness (12:20), while scourging our enemies ten thousand times more than he chastens us, so that when we judge we may meditate on his goodness, and when we are judged we may expect mercy (12:22), then even the last plague of the chapter has a purpose: tormented through their own abominations, they saw and recognized the true God whom they had before refused to know (12:23, 27). Judgment itself aims at recognition; and yet the utmost condemnation follows (12:27), because recognizing who judges you is not the same as repenting before him. Both are in the text: patient correction, and a judgment that is final. What changes when you learn that even the punishments were meant to lead people to recognize God?

ANSWER • SHARE AFTER THE DISCUSSION

Missionary is the right word, with one correction the text itself makes. The punishments were graduated (12:20, little by little again), they were meant to give time and opportunity to repent, and they were calibrated: enemies scourged ten thousand times more than God's sons are chastened, so that his people learn how to judge and how to expect mercy (12:22). Even the last plague was a teacher: tormented by the

very animals they had called gods, the Egyptians saw and recognized the true God whom before they had refused to know (12:27). Then the sober clause: therefore the utmost condemnation came upon them. Recognition arrived; repentance did not, and recognizing your judge is not the same as turning to him. God's patience really was aimed at their repentance, and a judgment finally refused is final. That is why 12:19 hands the hope to us now, while it is still today: you give repentance for sins.

Leader: Hold both halves in the discussion: the patience and the finality.

DIG DEEPER

Measure, number, and weight. Wisdom 11:20's serene aside, you have arranged all things by measure and number and weight, became one of the Middle Ages' favorite verses on cosmic order, beloved of its theologians and natural philosophers. If the cosmos is ordered by measure, then measuring it is reverence, and the sciences are possible precisely because love, not chaos, wrote the specifications. It is Session 7's knowledge of creation restated as metaphysics: the universe is countable because it is loved coherently.

DIG DEEPER

Jonah, the argument in story form. God spares Nineveh, that great city of the empire that would shred Israel, and his own prophet is furious about it. The book ends on God's unanswered question: and should not I pity Nineveh, that great city...? (Jon 4:11). Wisdom 11-12 is the theology; Jonah is the test case; and the prophet sulking outside the city is every believer who has ever resented the width of the mercy that saved him. Israel kept in her canon a book that ends with God defending Nineveh against her own prophet. That fact alone tells you whose idea this mercy was.

Send: Closing Questions

10. **Existence is God's ongoing opinion. Who is the person you have quietly decided God must be finished with, and what does 11:24-26 require you to do with that verdict this week?**
11. God corrects little by little, that they may repent. Where has God been patiently, gradually correcting you, and have you been mistaking his patience for his absence?

Live It This Week

- **Read ahead, slowly.** Read Wisdom 13, 14, and 15 with a pencil, three chapters, they read fast. Mark every reason people give for worshiping what they worship.
- **Pray for your Nineveh.** Daily this week, pray by name for the person or group you find hardest to want mercy for. Use the text: Lord, you love all that exists; you have made and kept them; teach me your opinion of them.
- **Gentle one use of power.** Pick one place you hold leverage, at work, at home, online, and deliberately answer with mildness where you had the right to come down hard. Sovereign in strength, judging with mildness, at your scale.
- **Use the open door.** You give repentance for sins (12:19). If Session 5's invitation to Confession is still pending, this is the week; go as someone the Lord waited for on purpose.

Closing Prayer

O Lord who love the living, you spare all things because all things are yours. Thank you for every judgment you delayed for our sake, every correction that came little by little, every hornet sent ahead instead of the flood. Make us graduates of your curriculum: sovereign over little, mild in all of it, kind because we finally understand who has been kind to us. Through Christ our Lord. Amen.

Memory Verse

“You spare all things, for they are yours, O Lord who love the living.” **(Wisdom 11:26)**

Part 3: Leader Reference Card

Every passage used or referenced in Session 11, grouped by role.

Primary Text

- Wisdom 11:1-12:27 (read complete, in movements: 11:1-19, 11:20-26, 12:1-14, 12:15-27)

Discovery Passages (found live by the group)

- Genesis 15:16 (the iniquity of the Amorites is not yet complete)
- Exodus 23:28-30 (the hornets; little by little)

Supporting References (leader's pocket)

- Exodus 34:6-7 (merciful and gracious, slow to anger)
- Ezekiel 18:23 and 18:32 (Session 1's discovery, returning)
- 2 Peter 3:9 (not wishing that any should perish)
- Romans 2:4 (kindness meant to lead to repentance)
- Matthew 5:45 and Luke 6:35-36 (the Father's indiscriminate sun; be merciful)

Deuteronomy 20 (the conquest commands; steelman)

Wisdom 13-15 (next week's reading; Live It)

St. Augustine, Confessions I.12 (the disordered soul; Q4 answer)

- Joshua 2 and Matthew 1:5 (Rahab, and Rahab in the genealogy)
- Leviticus 18:24-28; Deuteronomy 12:31 (the non-ethnic standard; the abominations)
- Joshua 10 with Judges 1 (conquest rhetoric and surviving peoples; steelman)
- Matthew 26:52; Matthew 18:23-35 (the sword sheathed; the unforgiving servant)
- Jonah 4:11 (should I not pity that great city; Dig Deeper 2)

Catechism

- CCC 122 (the Old Testament's divine pedagogy)
- CCC 313 (all manner of thing shall be well)

Voices of the Church

- St. Faustina Kowalska, Diary: Divine Mercy in My Soul
- Julian of Norwich, Revelations of Divine Love (quoted at CCC 313)
- St. Gregory of Nazianzus, Fifth Theological Oration (Or. 31.25-27)

Memory Verse

- Wisdom 11:26