

**Prophets, Posters and Poetry**  
**Joshua Fallik**

**Subject Area:** Torah (Prophets)

**Multi-unit lesson plan**

**Target age:** 5<sup>th</sup> – 8<sup>th</sup> grades, 9<sup>th</sup> – 12<sup>th</sup> grades

**Objectives:**

- To acquaint students with prophets they may be unfamiliar with.
- To familiarize the students with the social and moral message of selected prophets by engaging their analytical minds and visual senses.
- To have students reflect in various media on the message of each of these prophets.
- To introduce the students to contemporary examples of individuals who seem to live in the spirit of the prophets and their teachings.

**Materials:** Descriptions of various forms of poetry including haiku, cinquain, acrostic, and free verse. Poster board, paper, markers, crayons, pencils, erasers. Quotations from the specific prophet being studied. Students may choose to use any of the materials available to create their sketches and posters.

**Class 1 through 3: Introduction to the prophets. The prophet Jonah.**

Teacher briefly talks about the role of the prophets. (See What is a Prophet, below)

Teacher asks the students to relate the story of Jonah. Teacher briefly discusses the historical and social background of the prophet. Teacher asks if they can think of any fictional characters named Jonah. Why is the son in Sleepless in Seattle named Jonah? Teacher briefly talks about different forms of poetry. (see Poetry Forms, below)

Students are asked to write a poem (any format) about the prophet Jonah. Students then draw a sketch that illustrates the Jonah story.

Students create a poster based on the sketch and incorporating the poem they have written.

### **Classes 4 through 8: The prophet Micah.**

Teacher briefly discusses the historical and social background of the prophet, stressing his ethical fervor and love and compassion for the underdog. Alternatively, teacher can pass out material about Micah, divide students into small groups and ask them to present the historical and social background. Hand out quotations from the prophet (see Quotations from Micah, below). Divide the students into chavruta or small groups and have each group lead a discussion of one of the quotations.

Teacher briefly discusses the role of Dr. Martin Luther King, Jr.

Teacher hands out excerpts from the I Have Dream speech to the small groups and each group leads a discussion of one of the quotations. (Material on Dr. King and text of speech, below).

Students are asked to compare the I Have a Dream Speech to Micah 4:3-5 (They shall beat their swords into plowshares...")

Students are asked to reflect on the connection between Dr. King and Micah in poetry and in sketches. Students combine poem and sketches as well as quotations in posters.

To conclude, teach the students the song from Micah 4:2-3: Ki may Tzion, taytzay Torah, u d'var HaShem may Yerushalayem.

### **Classes 9 through 12: The prophet Ezekiel.**

Teacher briefly discusses the historical and social background of the prophet, stressing his message of hope and redemption after the destruction of the Temple as well as his emphasis on universal morality and the connection between ritual and morals.

Alternatively, teacher can pass out material about Ezekiel, divide students into small groups and ask them to present the historical and social background.

The vision of the dry bones: (Text included, below)

Read and discuss the vision of the dry bones (37:1-14). Ask the students if they can think of a contemporary example of the dry bones (the state of Israel):

Ask the students to write a poem about the vision of the dry bones. Have them make a sketch about the vision. Have them combine the poem, the sketch and a quotation from Ezekiel in a poster.

The vision of the chariot. : (Text included, below)

Read and discuss the vision of the chariot. Ask the students to write a poem about the vision of the chariot. Have them make a sketch about the vision. Have them combine the poem, the sketch and a quotation from Ezekiel in a poster.

Ask the students how the vision of the dry bones and the vision of the chariot relate to Ezekiel's message of revival and GOD's universality.

**Class 13:**

Have the students write short presentations about their posters. Hang the posters and create invitation for the parents to come to an art gallery opening.

**Class 14:**

Give parents an opportunity to view all the posters. Each student presents his or her work. Serve light snacks. Celebrate the students' achievement.

## **Some Forms of Poetry**

**A cinquain is a 5 line poem that uses an increasing syllable count in each line in the following pattern: 2, 4, 6, 8, 2.**

**A haiku is a Japanese form of poetry. It has 3 lines and a total of 17 syllables usually in a pattern of 5, 7, 5.**

**An acrostic is a poem in which the first letter of each line makes a words.**

**Free verse is a form of poetry with no meter, rhyme or other musical pattern.**

**Visual poetry is poetry in which the way the poem looks on the page is important to the message of the poem.**

**A couplet is a pair of lines of verse . It usually consists of two lines that rhyme and have the same meter.**

## **What is a Prophet?**

Many people today think of a prophet as any person who sees the future. While the gift of prophecy certainly includes the ability to see the future, a prophet is far more than just a person with that ability.

A prophet is basically a spokesman for GOD a person chosen by G-d to speak to people on G-d's behalf and convey a message or teaching. Prophets were role models of holiness, scholarship and closeness to G-d. They set the standards for the entire community.

The Hebrew word for a prophet, navi (Nun-Beit-Yod-Alef) comes from the term niv sefatayim meaning "fruit of the lips," which emphasizes the prophet's role as a speaker.

The Talmud teaches that there were hundreds of thousands of prophets: twice as many as the number of people who left Egypt, which was 600,000. But most of the prophets conveyed messages that were intended solely for their own generation and were not reported in scripture. Scripture identifies only 55 prophets of Israel. A prophet is not necessarily a man. Scripture records the stories of seven female prophets, listed below, and the Talmud reports that Sarah's prophetic ability was superior to Abraham's.

A prophet is not necessarily a Jew. The Talmud reports that there were prophets among the gentiles (most notably Balaam, whose story is told in Numbers 22), although they were not as elevated as the prophets of Israel (as the story of Balaam demonstrates). And some of the prophets, such as Jonah, were sent on missions to speak to the gentiles.

According to some views, prophecy is not a gift that is arbitrarily conferred upon people; rather, it is the culmination of a person's spiritual and ethical development. When a person reaches a sufficient level of spiritual and ethical achievement, the Shechinah (Divine Spirit) comes to rest upon him or her. Likewise, the gift of prophecy leaves the person if that person lapses from his or her spiritual and ethical perfection.

The greatest of the prophets was Moses. It is said that Moses saw all that all of the other prophets combined saw, and more. Moses saw the whole of the Torah, including the Prophets and the Writings that were written hundreds of years later. All subsequent prophecy was merely an expression of what Moses had already seen. Thus, it is taught that nothing in the Prophets or the Writings can be in conflict with Moses' writings, because Moses saw it all in advance. The Talmud states that the writings of the prophets will not be necessary in the World to Come, because in that day, all people will

be mentally, spiritually and ethically perfect, and all will have the gift of prophecy.

Source: Judaism 101, <http://www.jewfaq.org/prophet.htm>

## **Jonah**

### **Jonah's Flight**

One of the greatest prophets during the time of Jeroboam II was Jonah the son of Amitai, who, as a prophet disciple, had anointed Jehu and who, therefore, enjoyed the king's benevolence. Once G-d commanded Jonah to go to Nineveh, one of the largest cities of that time and foretell its destruction, because the evil of its inhabitants had reached the limit. The mission, however, was not to Jonah's liking. Nineveh was a bitter enemy of Israel, and Jonah would have liked to see its destruction. If he should succeed in his mission and Nineveh would be spared, it would remain a constant threat to Israel. Jonah therefore decided to seek escape. He boarded a ship that sailed for Tarshish, hoping to forget about his mission. Once the prophet was on the high seas, G-d caused a storm to break that threatened to tear the ship asunder. The sailors were frightened and each one prayed to his god. Jonah, however, lay down to sleep. The captain of the ship, seeing the sleeping man, went over to him and reprimanded him for sleeping in that fateful hour, instead of praying to G-d. Meanwhile the sailors drew lots to find out whose fault it was that this misfortune had been brought upon them. The lot fell upon Jonah. When the sailors questioned him as to who he was, whence he had come, and what his business was, he told them that he was a Jew and a servant of G-d, the Creator of heaven and earth. Then the sailors asked what they should do in order to quiet the raging sea and save their ship with all aboard. Jonah replied that all they had to do was to throw him overboard, and the storm would immediately die down, since it had been caused by his refusal to obey G-d's command. At first the sailors did not want to do as Jonah asked. But the storm grew fiercer and the end was seemingly unavoidable. Very reluctantly, the sailors threw Jonah into the water and the storm ceased at once.

As soon as Jonah was in the water, G-d sent a large fish to swallow Jonah alive. Three days and three nights Jonah stayed within the fish. In distress, he prayed to G-d to save him, and G-d ordered the fish to eject Jonah and set him on dry land.

### **Jonah in Nineveh**

Again G-d ordered Jonah to go to Nineveh to convey the Divine

message. This time the prophet traveled to Nineveh to carry out his mission. Upon his arrival in the city, Jonah stepped right into the middle of the busy thoroughfare and announced that the city would perish in forty days. The prophet's solemn warning electrified the city. The residents believed the prophecy and repented. They fasted and wore sackcloth; even the king himself took off his royal robes and put on the garbs of mourning. Everyone in the city honestly and sincerely decided to abandon his evil past. All the people truly tried to mend their ways. Possessions unjustly acquired were returned to their rightful owners, and false judgments were revised. G-d saw that they were sincere in their repentance and accepted it. Nineveh was saved.

Jonah was displeased at this change of events. He had hoped that the doom of Nineveh, had the inhabitants of that city not repented, would forever rid his people Israel of one of its bitter enemies. He built himself a hut outside the city in which to live the life of a recluse. Jonah was anxious to know what the fate of the city would be. It was a very hot day, and G-d made a plant grow to give Jonah shade and protect him from the sting of the hot sun. Jonah was overjoyed with the plant. Then G-d sent a worm that stung the plant and made it wither. When the protection of the plant had been withdrawn, the sun beat mercilessly upon Jonah's head until he became faint, and wished to die. Then the weary prophet heard G-d's words: "You are sorry for the plant for which you have neither labored, nor made it grow; which came up in one night and perished in the next; shall I not then, spare Nineveh, the great city, wherein more than twelve times ten thousand people live who do not know how to discern between their right and their left hand (i.e. children), and many animals in addition?"

Source:

[http://www.chabad.org/library/article\\_cdo/aid/463982/jewish/The-Prophet-Jonah.htm](http://www.chabad.org/library/article_cdo/aid/463982/jewish/The-Prophet-Jonah.htm)

### **Micah: Micah's Message**

During the reign of King Jotham, another great prophet chastised the people of Judea for their sins and predicted the fall of Samaria and Jerusalem. He was Micah from the town of Moresheth.

Micah spoke for the oppressed and the poor. He denounced the usury and degeneracy of the rich and ruling classes. These are the prophet's words:

"Woe to them that devise wickedness, and resolve on evil lying upon their beds; by the first light of the morning they execute it; for it is in their power. They covet fields and take them by violence, and houses and take them away. Thus they defraud the man and his house, the person and his property. Therefore, thus has said the L-rd: 'Behold, I will devise against these families evil, from which you shall not remove your necks; nor shall you go haughtily; for it is an evil time!'"

The prophet bitterly decried the corruption of the leaders and judges. Said he: "Hear this, I pray you, ye heads of the House of Jacob, and princes of the House of Israel, who abhor justice and make crooked all that is straight; who built up Zion with blood-guilt, and Jerusalem with wrong. Her leaders judge for bribe, and her priests teach for hire, and her prophets divine for money. And yet they will lean upon G-d and say: 'Is not the L-rd among us? Evil cannot befall us.' Therefore, for your sake shall Zion be ploughed up like a field, and Jerusalem shall become ruinous heaps, and the mount of the Temple --forest-covered heights."

The prophet entered into an argument with his people, in which he describes G-d's great deeds on behalf of Israel, and their neglect of Him:

"Hear ye now what the L-rd saith: 'Arise, contend thou before the mountains, and let the hills hear thy voice! Hear, O ye mountains, the L-rd's controversy, and ye, enduring rocks, the foundations of the earth: For the L-rd has a controversy with his people, and with Israel will He plead. 'My people, what have I done unto thee? And wherein have I wearied thee? Testify against Me! Have I not

brought you out of the land of Egypt and redeemed you out of the house of slavery! And I sent Moses, Aaron, and Miriam to lead you. Oh, My people, do but remember what Balak, the king of Moab resolved, and what Balaam, the son of Beor, answered him, and what happened from Shittim unto Gilgal, in order that you may know the righteousness of G-d!"

The prophet now answers for the people, who, impressed by the merciful acts of G-d, turn to the prophet with the questions:

"Wherewith shall I come before the L-rd, bow myself before the high G-d? Shall I come before Him with burnt-offerings, with calves of a year old? Will the L-rd be pleased with thousands of rams, with myriads of streams of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"

But the prophet tells them G-d's demands are quite simple:

"He has told thee, man, what is good and what the L-rd requires of thee. Only to do justly, and to love kindness, and to walk humbly with thy G-d!"

Like Isaiah, Micah proclaims the doom of Jerusalem, but he similarly foresees Israel's ultimate triumph among the nations of the world, when their swords should be converted into ploughshares and peace should reign in the world. "Then shall every man sit under his vine and under his fig tree, with none to make them afraid; for the mouth of the L-rd of Hosts has spoken. Though all the people walk each one in the name of his god, we shall walk in the name of G-d, our L-rd, for ever and ever."

Source:

[http://www.chabad.org/library/article\\_cdo/aid/464020/jewish/Micah.htm](http://www.chabad.org/library/article_cdo/aid/464020/jewish/Micah.htm)

#### Quotations from Micah

"He has told thee, man, what is good and what the Lord requires of thee. Only to do justly, and to love kindness, and to walk humbly with thy GOD!"

"Then shall every man sit under his vine and under his fig tree, with none to make them afraid; for the mouth of the Lord of Hosts has spoken. Though all the people walk each one in the name of his god, we shall walk in the name of GOD, our Lord, forever and ever."

“3. And he shall judge between many peoples and reprove mighty nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift the sword against nation; neither shall they learn war anymore.

4. And they shall dwell each man under his vine and under his fig tree, and no one shall make them move, for the mouth of the Lord of Hosts has spoken.

5. For all peoples shall go, each one in the name of his god, but we will go in the name of the Lord, our God, forever and ever.

6. On that day, says the Lord: I will heal the limping one, and the lost one I will gather, and those whom I harmed.

7. And I will make the limping one into a remnant, and the scattered one into a mighty nation, and the Lord shall reign over them on Mount Zion from now and forever.”

“And many nations shall go, and they shall say, "Come, let us go up to the Lord's mount and to the house of the God of Jacob, and let Him teach us of His ways, and we will go in His paths," for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem.”

## **Book of Ezekiel**

From Wikipedia, the free encyclopedia

<http://en.wikipedia.org/wiki/Ezekiel>

The Book of Ezekiel is a book of the Hebrew Bible named after the prophet Ezekiel, a prophet from the sixth-century BC.<sup>[1]</sup> This book records Ezekiel's preaching. His name (Hb. Yekhezqe'l) means "God strengthens" or "May God strengthen". Ezekiel lived out his prophetic career among the community of exiled Judeans in Babylon. He belonged to the priestly class and was married (see Ezk. 24:15-24), but it is doubtful whether he had any children.

The Book of Ezekiel gives little detail about Ezekiel's life. He is mentioned only twice by name: Ezk. 1:3, where he writes that he was a priest, the son of Buzi; and Ezk. 24:24. He was one of the Israelite exiles, who settled in Tel-abib, on the banks of the Chebar, "in the land of the Chaldeans." He was most likely taken captive with King Jehoiachin (Ezk. 1:2; 2 Kings 24:14-16) about 597 BC. The Jewish exiles repeatedly visited him to obtain a divine oracle (Ezk. 8, 14, and 20). However, Ezekiel exerted no permanent influence upon them, and repeatedly called them a "rebellious house" (see Ezk. 2:5-6, 8; 3:9, 26-27). If the enigmatical date, "the thirtieth year" (Ezk. 1:1), is understood to apply to the age of the prophet, then Ezekiel would have been born during the time of the spiritual reform of King Josiah.

Ezekiel lost his wife in the ninth year of his exile, by some sudden and unforeseen stroke (Ezk. 8:1; 24:18). The time and manner of his own death are unknown. Today his tomb is reputed to be located in the neighborhood of Hilla or ancient Babylon, at a place called Al Kifl.<sup>[3]</sup>

#### **Date**



The prophet **Ezekiel** depicted on a Sistine Chapel fresco by Michelangelo in 1510.

Ezekiel's prophecies are more frequently dated than those of other Jewish prophets.<sup>[1]</sup> The first date of the book takes the reader to the summer of 593 BC, five years after the first group of exiles was deported to Babylon by Nebuchadnezzar. The latest-dated oracle comes 22 years after that summer, in April of 571 BC. It can be dated based on the links it records between the rule of King Jehoiachin

(King of Jerusalem) and the other events that the book describes. According to this system, these prophecies were originally written in the 22 years between 593-571 BC.

The following table lists events in the Book of Ezekiel with their dates:

<b>Event</b>	<b>Verse Reference</b>	<b>Date (BC)</b>
Chariot Vision ( <u>Merkabah</u> )	<u>1:1-3</u>	April 5, 593
Call to be a Watchman	<u>3:16</u>	June 13, 593
Temple Vision	<u>8:1</u>	August 23, 592
Discourse with Elders	<u>20:1</u>	July 19, 591
Second Siege of <u>Jerusalem</u>	<u>24:1</u>	December 22, 589
Judgment on <u>Tyre</u>	<u>26:1</u>	March 30, 587
Judgment on <u>Egypt</u>	<u>29:1</u>	December 13, 588
Judgment on Egypt	<u>29:17</u>	March 3, 571
Judgment on Egypt	<u>30:20</u>	April 5, 587
Judgment on Egypt	<u>31:1</u>	May 28, 587
Lament over <u>Pharaoh</u>	<u>32:1</u>	February 18, 586
Lament over Egypt	<u>32:17</u>	April 2, 586
Fall of Jerusalem	<u>33:21</u>	December 13, 586
New Temple Vision	<u>40:1</u>	September 26, 573

## **Content**

1. Inaugural vision (Ezekiel 1:1–3:27)- The first chapter of the Book of Ezekiel begins with Ezekiel's record of his vision of God's spectacular chariot (see Merkabah).<sup>[4]</sup> In this vision, God approaches Ezekiel as a divine warrior, riding in his battle chariot. This chariot appeared to be drawn by four living creatures each having four faces (of a man, a lion, an ox, and

an eagle), and four wings. These living creatures are traditionally known as the fixed signs of the astrology zodiac, namely Aquarius (the man), Leo (the lion), Taurus (the ox), and Scorpio (the eagle is the second symbol of the Scorpio sign). They could travel forward and backward, up and down, and they moved in flashes of lightning. Beside each "living creature" was a beryl-colored wheel, constructed as "a wheel within a wheel," with "tall and awesome" rims that were full of eyes all around. In this appearance of God unto Ezekiel here, he commissions him to be a prophet and a "watchman" in Israel: "Son of man, I am sending you to the Israelites." (2:3)

2. Judgment on Jerusalem and Judah (Ezekiel 4:1–24:27)- Ezekiel makes a series of denunciations against his fellow Judeans (3:22-24), warning them of the certain destruction of Jerusalem, in opposition to the words of the false prophets (4:1-3). The symbolic acts, by which the extremities to which Jerusalem would be reduced are described in Chapters 4 and 5, show his intimate acquaintance with the Levitical legislation. (See, for example, Exodus 22:30; Deuteronomy 14:21; Leviticus 5:2; 7:18,24; 17:15; 19:7; 22:8)
3. Oracles against Foreign Nations (Ezekiel 25:1–32:32)- Ezekiel announced that God would bring devastation to the nations that had troubled his people.<sup>[4]</sup> Against the Ammonites (Ezek. 25:1-7), the Moabites (25:8-11), the Edomites (25:12-14), the Philistines (25:15-17), Tyre and Sidon (26-28), and against Egypt (29-32).
4. After the Fall of Jerusalem (Ezekiel 33:1–39:29)- This is after Nebuchadnezzar II destroys Jerusalem, when Ezekiel explained that the Jewish exile would come to an end. There would be the triumph of Israel.
5. Vision of Restoration(Ezekiel 40:1–48:35)- Ezekiel explained that the temple and Jerusalem would be gloriously restored and the people of God would be gathered and blessed as never before.<sup>[4]</sup> These would be Messianic times, and there would be the establishment and prosperity of the kingdom of God.

### **Historical background**



Monument to Holocaust survivors at Yad Vashem in Jerusalem; the quote is Ezekiel 37:14.

The *Book of Ezekiel* was written for the captives of the tribe of Judah living in exile in Babylon following the Siege of Jerusalem of 597 BC. Up until that exile, their custom had been to worship their God in the Temple in Jerusalem. Exile raised important theological questions. How, the Judeans asked, could they worship their God when they were now in a distant land? Was their God still available to them? Ezekiel speaks to this problem. He first explains that the Judean exile is a punishment for disobedience and he then offers hope to the exiles, suggesting that the exile will be reversed once they return to God.

Unlike their ancestors, who were enslaved and socially marginalized while in exile in Egypt, the Jews of Ezekiel's time were able to become part of the society they found themselves in. The Exiles were told by Jeremiah not to worship the foreign gods, but Jeremiah did tell them that they could become part of the Babylonian culture. They did this well, often being called upon by the Babylonians to complete projects using their skills as artisans. Unlike other enemies, the Babylonians allowed the Jewish people to settle in small groups. While keeping their religious and national identities, many Jewish people did start to settle into their new environment. From building homes to opening businesses, the Jews seemed to settle into their exile land for the long haul.

This growing comfort in Babylon helps to explain why so many Jewish people decided not to return to their land. Many people would have been born in exile and would know nothing of their old land, so when the opportunity came for them to reclaim the land that was taken from them, many decided not to leave the Babylonian land they knew. This large group of people who decided

to stay are known to be the oldest of the Jewish Diaspora communities along with the Jews of Persia.

### **Ezekiel's resurrection of the dead**

Ezekiel's greatest miracle consisted in his resurrection of the dead, which is recounted in Ezekiel 37. There are different traditions as to the fate of these men, both before and after their resurrection, and as to the time at which it happened.

### **Views of Jewish commentators**

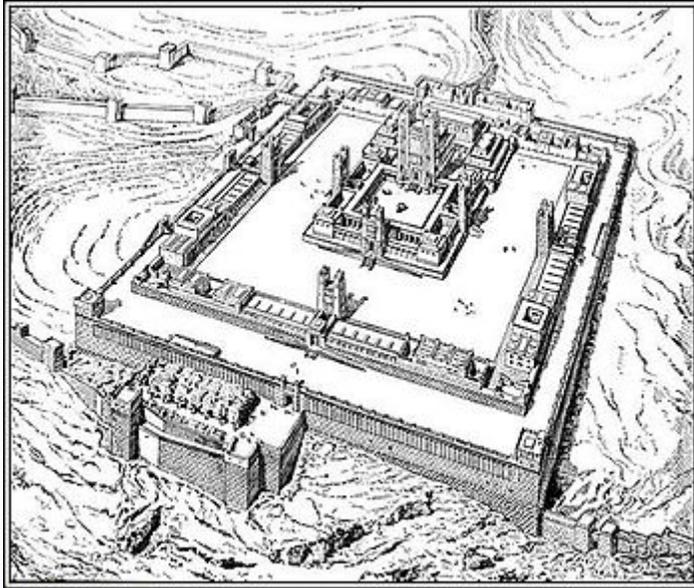
Jewish Bible commentators have been greatly divided on the interpretation of this section, and fall into two categories. One group believes that this event actually took place, while another group believes that Ezekiel was actually recording one of his prophetic visions.

In the former group, some rabbinic Jewish sources say that the resurrected men were godless people who had committed sins. Other rabbinic sources say that they were those Ephraimites who tried to escape from Egypt before Moses, and perished in the attempt. Some state that after Nebuchadnezzar had carried the youths of Judah to Babylon, he had them executed and their bodies mutilated, because their beauty had entranced the Babylonian women, and that it was these youths whom Ezekiel called back to life.

In the rabbinic midrash literature, it is written that the miracle was performed on the same day on which the three men were cast into the fiery furnace; namely, on Shabbat and Yom Kippur, (Cant. Rabbah vii. 9). Nebuchadnezzar, who had made a drinking-cup from the skull of a murdered Jew, was greatly astonished when, at the moment that the three men were cast into the furnace, the bodies of the dead boys moved, and, striking him in the face, cried out: "The companion of these three men revives the dead!" (see a Karaite distortion of this episode in Judah Hadasi's "Eshkol ha-Kofer," 45b, at foot; 134a, end of the section). When the boys awakened from death, they rose up and joined in a song of praise to God for the miracle vouchsafed to them; later, they went to the land of Israel, where they married and reared children.

As early as the second century, however, some authorities declared this resurrection of the dead was a prophetic vision: see the opinion regarded by Maimonides in his Guide for the Perplexed, II:46) This view has been adopted by his followers as the only rational explanation of the Biblical passage.

## Vision of the Temple in Jerusalem



The Visionary Ezekiel Temple plan drawn by the 19th century French architect and Bible scholar Charles Chipiez.

According to Walther Zimmerli, the number twenty-five is of cardinal importance in the Temple Vision of Ezekiel in chapters 40-48:

*In the construction there appears the figure twenty-five and its multiples: the gate (inside measurement) is twenty-five cubits wide; its length (outside measurement) is fifty cubits; a hundred cubits is the distance from gate to gate; the inner court is a hundred cubits square; so that the total measurement of the temple area, as the measurement in 42:15-20 makes quite explicit, is five hundred square cubits. This system of measurement is still effective in the undoubtedly later description of the allocation of land in chapter 48 in the measurement of the terumah [consecrated area] in the narrower sense (48:20) at twenty-five thousand cubits by twenty-five thousand. But that is not all. The measurement of the steps of the ascent at the level of the sanctuary begins with the figure seven, which is again significance here (40:22, 26). The inner court is reached by eight steps (40:31, 34, 37), while the level of the temple building is reached by a further ten steps (40:49, emended text). Thus the measurement of the steps forming the ascent as a whole again comes to the figure twenty-five. From this point of view one cannot suppress the question whether the figure in the date in*

*40:1, the twenty-fifth year, is not also to be evaluated in this context of numerical stylization.* <sup>[5]</sup>

## **Ezekiel 37:1-14 (The Dry Bones)**

- 1.** The hand of the Lord came upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley, and that was full of bones.
- 2.** And He made me pass by them round about, and lo! they were exceedingly many on the surface of the valley, and lo! they were exceedingly dry.
- 3.** Then He said to me; "Son of man, can these bones become alive?" And I answered, "O Lord God, You [alone] know."
- 4.** And He said to me, "Prophecy over these bones, and say to them, 'O dry bones, hear the word of the Lord.'
- 5.** So says the Lord God to these bones; Behold, I will cause spirit to enter into you, and you shall live!
- 6.** And I will lay sinews upon you, and I will make flesh grow over you and cover you with skin and put breath into you, and you will live, and you will then know that I am the Lord."
- 7.** So I prophesied as I was commanded, and there arose a noise when I prophesied, and behold a commotion, and the bones came together, bone to its bone!
- 8.** And I looked, and lo! sinews were upon them, and flesh came upon them, and skin covered them from above, but there was still no spirit in them.
- 9.** Then He said to me, "Prophecy to the spirit, prophecy, O son of man, and say to the spirit, 'So says the Lord God: From four sides come, O spirit, and breathe into these slain ones that they may live.'  
"
- 10.** And I prophesied as He had commanded me, and the spirit came into them, and they lived and stood on their feet, a very great army, exceedingly so.
- 11.** Then He said to me, "Son of man, these bones are all the house of Israel. Behold they say, 'Our bones have become dried up, our hope is lost, we are clean cut off to ourselves.'
- 12.** Therefore, prophecy and say to them, So says the Lord God: Lo! I open your graves and cause you to come up out of your graves as My people, and bring you home to the land of Israel.

**13. Then you shall know that I am the Lord, when I open your graves and lead you up out of your graves as My people.**

**14. And I will put My spirit into you, and you shall live, and I will set you on your land, and you shall know that I, the Lord, have spoken it and have performed it," says the Lord.**

## Ezekiel 1:1-28 (The Merkava or Chariot)

### Chapter 1

**1.** Now it came to pass in the thirtieth year in the fourth [month] on the fifth day of the month, as I was in the midst of the exile by the river Chebar-the heavens opened up, and I saw visions of God.

**2.** "On the fifth of the month"-that is the fifth year of King Jehoiachin's exile.

**3.** The word of the Lord was [revealed] to Ezekiel the son of Buzi, the priest, in the land of the Chaldeans, by the river Chebar, and the hand of the Lord came upon him there.

**4.** And I saw, and behold, a tempest was coming from the north, a huge cloud and a flaming fire with a brightness around it; and from its midst, it was like the color of the chashmal from the midst of the fire.

**5.** And from its midst was the likeness of four living beings, and this is their appearance; they had the likeness of a man.

**6.** And [each] one had four faces, and [each] one had four wings.

**7.** And their legs were straight legs, and the soles of their feet were like a round foot, and they sparkled like the color of burnished copper.

**8.** And human hands were beneath their wings on their four sides, and their faces and their wings were [the same] to all four of them.

**9.** Their wings joined one to the other; they did not turn when they walked; each one would go toward the direction of his face.

**10.** And the likeness of their faces was the face of a man, and the face of a lion was on their right, to the four of them, and the face of an ox to their left, to the four of them, and the face of an eagle [was] to the four of them.

**11.** And so were their faces. And their wings were extended upward; each one had two wings joined to each other, and two covering their bodies.

**12.** Now each one would go toward the direction of his face; wherever would be the will to go, they would go; they did not turn as they walked.

**13.** And the likeness of the living beings; their appearance was like fiery coals, burning like the appearance of firebrands; it was going among the living beings; and there was a brightness to the fire and from the fire came forth lightning.

**14.** And the living beings would run and return, like the appearance of the sparks.

**15.** And I saw the living beings, and behold, one wheel [was] on the ground beside the living beings for its four faces.

**16.** The appearance of the wheels and their work was like the appearance of crystal, and the four of them had one likeness, and their appearance and their workings were as a wheel would be within a wheel.

**17.** When they went, they went toward their four sides; they did not turn when they went.

**18.** And they had backs, and they were very high, and they were dreadful, and their eyebrows were full of eyes round about-[so it was] to the four of them.

**19.** And when the living beings would go, the wheels would go beside them; and when the living beings would lift themselves off the ground, the wheels would lift themselves.

**20.** Wherever there was the will to go, they would go; there was the will to go, and the wheels would lift themselves correspondingly to them, for the will of the living being was in the wheels.

**21.** When they [the living beings] would go, they [the wheels] would go, and when they would stand, they would stand, and when they would lift themselves up from the ground, the wheels would lift themselves correspondingly to them, for the will of the living being was in the wheels.

**22.** And there was a likeness over the heads of the living beings, of

an expanse like the color of the severe frost extended over their heads above.

**23.** And beneath the expanse, their wings were straight, one [pointed] toward the other; this one had two that covered, to here, and that one had two that covered, to here, their bodies.

**24.** And I heard the sound of their wings, like the sound of many waters like the voice of the Almighty-when they went; the sound of stirring, like the sound of a camp; when they would stand, they would let down their wings.

**25.** And there was a voice above the expanse that was over their heads; when they stood still, they would let down their wings.

**26.** And above the expanse that was over their heads, like the appearance of a sapphire stone, was the likeness of a throne, and on the likeness of the throne, was a likeness like the appearance of a man upon it above.

**27.** And I saw like the color of chashmal like the appearance of fire within it round about, from the appearance of his loins and above; and from the appearance of his loins and below, I saw [a thing] like the appearance of fire, and there was a brightness round about it.

**28.** Like the appearance of the rainbow that is in the cloud on a rainy day, so was the appearance of the brightness round about; that was the appearance of the likeness of the glory of the Lord, and when I saw, I fell on my face, and I heard a voice speaking.

## Martin Luther King, Jr.

Excerpted from Wikipedia, the free encyclopedia

Full article available at:

[http://en.wikipedia.org/wiki/Martin\\_Luther\\_King,\\_Jr.](http://en.wikipedia.org/wiki/Martin_Luther_King,_Jr.)

### Martin Luther King, Jr.



*Martin Luther King, Jr.*

<b>Date of birth:</b>	January 15, 1929
<b>Place of birth:</b>	<u>Atlanta, Georgia,</u> <u>United States</u>
<b>Date of death:</b>	April 4, 1968 (aged 39)
<b>Place of death:</b>	<u>Memphis, Tennessee,</u> <u>United States</u>
<b>Movement:</b>	<u>African-American Civil</u> <u>Rights Movement</u> and <u>Peace movement</u>
<b>Major organizations:</b>	<u>Southern Christian</u> <u>Leadership Conference</u> <u>(SCLC)</u>
<b>Notable prizes:</b>	<u>Nobel Peace Prize</u> (1964)

	<u>Presidential Medal of Freedom</u> (1977, posthumous)
	<u>Congressional Gold Medal</u> (2004, posthumous)
<b>Major monuments:</b>	<u>Martin Luther King, Jr. National Memorial</u> (planned)
<b>Alma mater:</b>	<u>Morehouse College</u> <u>Crozer Theological Seminary</u> <u>Boston University</u>
<b>Religion:</b>	<u>Baptist</u>
<b>Influences</b>	<u>Jesus</u> , <u>Abraham Lincoln</u> , <u>Mahatma Gandhi</u> , <u>Benjamin Mays</u> , <u>Hosea Williams</u> , <u>Bayard Rustin</u> , <u>Henry David Thoreau</u> , <u>Howard Thurman</u> , <u>Leo Tolstoy</u>

**Martin Luther King, Jr.** (January 15, 1929 – April 4, 1968) was an American clergyman, activist and prominent leader in the African-American civil rights movement. His main legacy was to secure progress on civil rights in the United States, and he has become a human rights icon: King is recognized as a martyr by two Christian churches.<sup>[1]</sup> A Baptist minister,<sup>[2]</sup> King became a civil rights activist early in his career. He led the 1955 Montgomery Bus Boycott and helped found the Southern Christian Leadership Conference in 1957, serving as its first president. King's efforts led to the 1963 March on Washington, where King delivered his "I Have a Dream" speech. There, he raised public consciousness of the civil rights movement and established himself as one of the greatest orators in U.S. history.

In 1964, King became the youngest person to receive the Nobel Peace Prize for his work to end racial segregation and racial

discrimination through civil disobedience and other non-violent means. By the time of his death in 1968, he had refocused his efforts on ending poverty and opposing the Vietnam War, both from a religious perspective. King was assassinated on April 4, 1968, in Memphis, Tennessee. He was posthumously awarded the Presidential Medal of Freedom in 1977 and Congressional Gold Medal in 2004; Martin Luther King, Jr. Day was established as a U.S. national holiday in 1986.

### **Delivering the message**

*Main article: Sermons and speeches of Martin Luther King, Jr.*

Throughout his career of service, King wrote and spoke frequently, drawing on his experience as a preacher. His "Letter from Birmingham Jail", written in 1963, is a "passionate" statement of his crusade for justice.<sup>[28]</sup> On October 14, 1964, King became the youngest recipient of the Nobel Peace Prize, which was awarded to him for leading non-violent resistance to end racial prejudice in the United States.<sup>[29]</sup>

### **Southern Christian Leadership Conference**

In 1957, King, Ralph Abernathy, and other civil rights activists founded the Southern Christian Leadership Conference (SCLC). The group was created to harness the moral authority and organizing power of black churches to conduct non-violent protests in the service of civil rights reform. King led the SCLC until his death.<sup>[36]</sup> In 1958, while signing copies of his book *Stride Toward Freedom* in a Harlem department store, he was stabbed in the chest by Izola Curry, a deranged black woman with a letter opener, and narrowly escaped death.<sup>[37]</sup>

Gandhi's nonviolent techniques were useful to King's campaign to correct the civil rights laws implemented in Alabama.<sup>[38]</sup> King applied non-violent philosophy to the protests organized by the SCLC. In 1959, he wrote *The Measure of A Man*, from which the piece What is Man?, an attempt to sketch the optimal political, social, and economic structure of society, is derived.<sup>[39]</sup> His SCLC secretary and personal assistant in this period was Dora McDonald. King believed that organized, nonviolent protest against the system of southern segregation known as Jim Crow laws would lead to extensive media coverage of the struggle for black equality and voting rights. Journalistic accounts and televised footage of the daily deprivation and indignities suffered by southern blacks, and of segregationist violence and harassment of civil rights workers and marchers, produced a wave of sympathetic public opinion that convinced the majority of Americans that the Civil Rights

Movement was the most important issue in American politics in the early 1960s.<sup>[43]</sup>

King organized and led marches for blacks' right to vote, desegregation, labor rights and other basic civil rights.<sup>[44]</sup> Most of these rights were successfully enacted into the law of the United States with the passage of the Civil Rights Act of 1964 and the 1965 Voting Rights Act.<sup>[45]</sup>

King and the SCLC applied the principles of nonviolent protest with great success by strategically choosing the method of protest and the places in which protests were carried out. There were often dramatic stand-offs with segregationist authorities. Sometimes these confrontations turned violent.<sup>[46]</sup>



March on Washington for Jobs and Freedom

**March on Washington, 1963**



King is perhaps most famous for his "I Have a Dream" speech, given in front of the Lincoln Memorial during the 1963 March on Washington for Jobs and Freedom.

**Opposition to the Vietnam War**

Starting in 1965, King began to express doubts about the United States' role in the Vietnam War. In an April 4, 1967 appearance at the New York City Riverside Church—exactly one year before his

death—King delivered a speech titled "Beyond Vietnam".<sup>[80]</sup> In the speech, he spoke strongly against the U.S.'s role in the war, insisting that the U.S. was in Vietnam "to occupy it as an American colony"<sup>[81]</sup> and calling the U.S. government "the greatest purveyor of violence in the world today".<sup>[82]</sup> He also argued that the country needed larger and broader moral changes:

A true revolution of values will soon look uneasily on the glaring contrast of poverty and wealth. With righteous indignation, it will look across the seas and see individual capitalists of the West investing huge sums of money in Asia, Africa and South America, only to take the profits out with no concern for the social betterment of the countries, and say: "This is not just."<sup>[83]</sup>

King also was opposed to the Vietnam War on the grounds that the war took money and resources that could have been spent on social welfare services like the War on Poverty. The United States Congress was spending more and more on the military and less and less on anti-poverty programs at the same time. He summed up this aspect by saying, "A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death".<sup>[83]</sup>

Many white southern segregationists vilified King; moreover, this speech soured his relationship with many members of the mainstream media. Life magazine called the speech "demagogic slander that sounded like a script for Radio Hanoi",<sup>[80]</sup> and The Washington Post declared that King had "diminished his usefulness to his cause, his country, his people."<sup>[84]</sup>

King stated that North Vietnam "did not begin to send in any large number of supplies or men until American forces had arrived in the tens of thousands".<sup>[85]</sup> King also criticized the United States' resistance to North Vietnam's land reforms.<sup>[86]</sup> He accused the United States of having killed a million Vietnamese, "mostly children."<sup>[87]</sup>

The speech was a reflection of King's evolving political advocacy in his later years, which paralleled the teachings of the progressive Highlander Research and Education Center, with whom King was affiliated.<sup>[88]</sup> King began to speak of the need for fundamental changes in the political and economic life of the nation. Toward the end of his life, King more frequently expressed his opposition to the war and his desire to see a redistribution of resources to correct racial and economic injustice.<sup>[89]</sup> Though his public language was guarded, so as to avoid being linked to communism by his political enemies, in private he sometimes spoke of his support for

democratic socialism. In one speech, he stated that "something is wrong with capitalism" and claimed, "There must be a better distribution of wealth, and maybe America must move toward a democratic socialism."<sup>[90]</sup>

King also stated in his "Beyond Vietnam" speech that "true compassion is more than flinging a coin to a beggar....it comes to see that an edifice which produces beggars needs restructuring".<sup>[92]</sup>

King quoted a United States official, who said that, from Vietnam to South America to Latin America, the country was "on the wrong side of a world revolution"<sup>[92]</sup> King condemned America's "alliance with the landed gentry of Latin America," and said that the United States should support "the shirtless and barefoot people" in the Third World rather than suppressing their attempts at revolution.<sup>[93]</sup>

King spoke at an Anti-Vietnam demonstration where he also brought up issues of civil rights and the draft.

"I have not urged a mechanical fusion of the civil rights and peace movements. There are people who have come to see the moral imperative of equality, but who cannot yet see the moral imperative of world brotherhood. I would like to see the fervor of the civil-rights movement imbued into the peace movement to instill it with greater strength. And I believe everyone has a duty to be in both the civil-rights and peace movements. But for those who presently choose but one, I would hope they will finally come to see the moral roots common to both."<sup>[94]</sup>

### **Poor People's Campaign, 1968**

In 1968, King and the SCLC organized the "Poor People's Campaign" to address issues of economic justice. The campaign culminated in a march on Washington, D.C. demanding economic aid to the poorest communities of the United States. King traveled the country to assemble "a multiracial army of the poor" that would march on Washington to engage in nonviolent civil disobedience at the Capitol until Congress created a bill of rights for poor Americans.<sup>[95][96]</sup>

King and the SCLC called on the government to invest in rebuilding America's cities. He felt that Congress had shown "hostility to the poor" by spending "military funds with alacrity and generosity". He contrasted this with the situation faced by poor Americans, claiming that Congress had merely provided "poverty funds with miserliness".<sup>[96]</sup> His vision was for change that was more revolutionary than mere reform: he cited systematic flaws of

"racism, poverty, militarism and materialism", and argued that "reconstruction of society itself is the real issue to be faced".<sup>[101]</sup>

## **Assassination**



The Lorraine Motel, where King was assassinated, is now the site of the National Civil Rights Museum.

On March 29, 1968, King went to Memphis, Tennessee in support of the black sanitary public works employees, represented by AFSCME Local 1733, who had been on strike since March 12 for higher wages and better treatment. In one incident, black street repairmen received pay for two hours when they were sent home because of bad weather, but white employees were paid for the full day.<sup>[102][103]</sup>

On April 3, King addressed a rally and delivered his "I've Been to the Mountaintop" address at Mason Temple, the world headquarters of the Church of God in Christ. King's flight to Memphis had been delayed by a bomb threat against his plane.<sup>[104]</sup> In the close of the last speech of his career, in reference to the bomb threat, King said the following:

And then I got to Memphis. And some began to say the threats, or talk about the threats that were out. What would happen to me from some of our sick white brothers? Well, I don't know what will happen now. We've got some difficult days ahead. But it doesn't matter with me now. Because I've been to the mountaintop. And I don't mind. Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the promised land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the promised land. And I'm happy, tonight. I'm not worried about anything. I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord.<sup>[105]</sup>

King was booked in room 306 at the Lorraine Motel, owned by Walter Bailey, in Memphis. The Reverend Ralph Abernathy, King's close friend and colleague who was present at the assassination, swore under oath to the United States House Select Committee on

Assassinations that King and his entourage stayed at room 306 at the Lorraine Motel so often it was known as the 'King-Abernathy suite.'<sup>[106]</sup> King was shot at 6:01 p.m. April 4, 1968 while he was standing on the motel's second floor balcony. After emergency chest surgery, King was pronounced dead at St. Joseph's Hospital at 7:05 p.m.<sup>[111]</sup> According to biographer Taylor Branch, King's autopsy revealed that though only thirty-nine years old, he had the heart of a sixty-year-old man, perhaps a result of the stress of thirteen years in the civil rights movement.<sup>[112]</sup>

Two months after King's death, escaped convict James Earl Ray was captured at London Heathrow Airport while trying to leave the United Kingdom on a false Canadian passport.

### **Martin Luther King Jr. Day**

At the White House Rose Garden on November 2, 1983, President Ronald Reagan signed a bill creating a federal holiday to honor King. Observed for the first time on January 20, 1986, it is called Martin Luther King, Jr. Day. Following President George H. W. Bush's 1992 proclamation, the holiday is observed on the third Monday of January each year, near the time of King's birthday.<sup>[189]</sup> On January 17, 2000, for the first time, Martin Luther King Jr. Day was officially observed in all fifty U.S. states.<sup>[190]</sup>

**I Have a Dream**  
**by Martin Luther King, Jr.**

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves, who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity. But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacle of segregation and the chains of discrimination.

One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languish in the corners of American society and finds himself an exile in his own land So we've come here today to dramatize a shameful condition.

In a sense we've come to our Nation's Capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir.

This note was a promise that all men, yes, black men as well as white men, would be guaranteed the inalienable rights of life liberty and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds."

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of Now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism.

Now is the time to make real the promises of democracy.

Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice.

Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual.

There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds.

Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and They have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality.

We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities.

We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one.

We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "for white only."

We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote.

No, no we are not satisfied and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of your trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecutions and staggered by the winds of police brutality.

You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina go back to Georgia, go back to Louisiana, go back to the

slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed.

Let us not wallow in the valley of despair. I say to you today, my friends, so even though we face the difficulties of today and tomorrow. I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up... live out the true meaning of its creed. We hold these truths to be self-evident that all men are created equal.

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will they be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification; one day right down in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plains and the crooked places will be made straight and the glory of the Lord shall be revealed and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope.

With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood.

With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day, this will be the day when all of God's children be able to sing with new meaning "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the Pilgrim's pride, from every mountainside, let freedom ring!"

And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York.

Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California.

But not only that, let freedom, ring from Stone Mountain of Georgia.

Let freedom ring from Lookout Mountain of Tennessee.

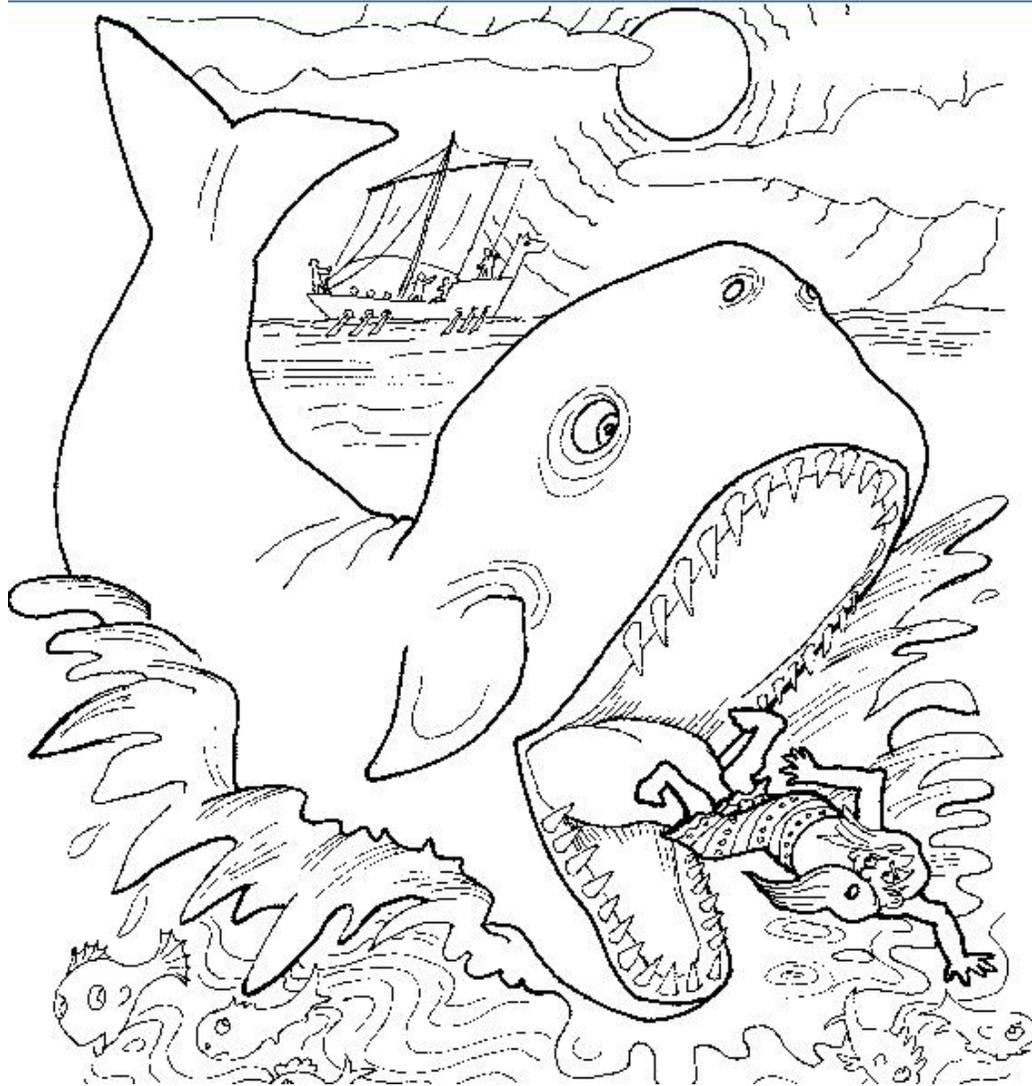
Let freedom ring from every hill and molehill of Mississippi, from every mountainside.

Let freedom ring,

And when this happens, and when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old negro spiritual, "Free at last, free at last. Thank God Almighty, we are free at last."

<http://www.holidays.net/mlk/speech.htm>

**Sample Jonah Poster:**



**Lost, frightened, alone.  
Why did I think God was blind?  
God is everywhere!**

**Image:**

**[http://images.google.com/imgres?imgurl=http://adsg.syix.com/linda/jonathan/coloring/whale.jpg&imgrefurl=http://adsg.syix.com/linda/jonathan/coloring/index.html&usg=\\_\\_Wi2v8FhAG3eMXU2uzyZjslmUypY=&h=600&w=572&sz=89&hl=en&start=5&itbs=1&tbnid=ouAh8o6\\_SCJEjM:&tbnh=135&tbnw=129&prev=/images%3Fq%3Djonah%2Bwhale%26hl%3Den%26gbv%3D2%26tbs%3Disch:1](http://images.google.com/imgres?imgurl=http://adsg.syix.com/linda/jonathan/coloring/whale.jpg&imgrefurl=http://adsg.syix.com/linda/jonathan/coloring/index.html&usg=__Wi2v8FhAG3eMXU2uzyZjslmUypY=&h=600&w=572&sz=89&hl=en&start=5&itbs=1&tbnid=ouAh8o6_SCJEjM:&tbnh=135&tbnw=129&prev=/images%3Fq%3Djonah%2Bwhale%26hl%3Den%26gbv%3D2%26tbs%3Disch:1)**

Sample poster: Ezekiel



“And I saw, and behold, a tempest was coming from the north, a huge cloud and a flaming fire with a brightness around it; and from its midst, it was like the color of the chashmal from the midst of the fire.”

Ezekiel 1:4

[teachinghearts.com/dr0ivisezekiel.gif](http://teachinghearts.com/dr0ivisezekiel.gif)