

GALATIANS

BACKSTORY / CHRISTORY

Phillip A. Ross



Marietta, Ohio

Copyright ©2016 Phillip A. Ross
All rights reserved.

ISBN: 978-0-9820385-6-7
Edition: 2015.11.25

Library of Congress Control Number: 2015958411

Published by

Pilgrim Platform
149 E. Spring St., Marietta
Ohio, 45750
www.pilgrim-platform.org

Biblical quotations are from the English Standard Version, Standard Bible Society, unless otherwise cited. The Net Bible[®], New English Translation (NET), ©1996 by Biblical Studies Press, L.L.C.

Printed in the United States of America

Dedicated to

*Whosoever in the twenty-first
century*

John 3:16-17

BOOKS BY PHILLIP A. ROSS

- The Work At Zion—A Reckoning, Two-volume set, 772 pages, 1996.*
- Practically Christian—Applying James Today, 135 pages, 2006.*
- The Wisdom of Jesus Christ in the Book of Proverbs, 414 pages, 2006.*
- Marking God's Word—Understanding Jesus, 324 pages, 2006.*
- Acts of Faith—Kingdom Advancement, 326 pages, 2007.*
- Informal Christianity—Refining Christ's Church, 136 pages, 2007.*
- Engagement—Establishing Relationship in Christ, 104 pages, 1996, 2008.*
- It's About Time! — The Time Is Now, 40 pages, 2008.*
- The Big Ten—A Study of the Ten Commandments, 105 pages, 2001, 2008.*
- Arsy Varsy—Reclaiming The Gospel in First Corinthians, 406 pages, 2008.*
- Varsy Arsy—Proclaiming The Gospel in Second Corinthians, 356 pages, 2009.*
- Colossians—Christos Singularis, 278 pages, 2010.*
- Rock Mountain Creed—The Sermon on the Mount, 310 pages, 2011.*
- The True Mystery of the Mystical Presence, 355 pages, 2011.*
- Peter's Vision of Christ's Purpose in First Peter, 340 pages, 2011.*
- Peter's Vision of The End in Second Peter, 184 pages, 2012.*
- The Religious History of Nineteenth Century Marietta, Thomas Jefferson Summers, 124 pages, 1903, 2012 (editor).*
- Conflict of Ages—The Great Debate of the Moral Relations of God and Man, Edward Beecher, 489 pages, 1853, 2012 (editor).*
- Concord Of Ages—The Individual And Organic Harmony Of God And Man, Edward Beecher, D. D., 524 pages, 1860, 2013 (editor).*
- Ephesians—Recovering the Vision of a Sustainable Church in Christ, 417 pages, 2013.*
- Poet Tree—Root, Branch & Sap, 72 pages, 2013.*
- Inside Out Woman—Collected Poetry, Doris M. Ross, 195 pages, 2014 (editor).*

TABLE OF CONTENTS

Introduction.....	i
Acknowledgments.....	vii
Preface.....	viii
The Backstory.....	1
1. Not From Nor Through.....	42
2. Ouch!.....	51
3. No Human Source.....	55
4. Counsel Of The Spirit.....	64
5. Discussion.....	69
6. The Gauntlet.....	75
7. Not Through Obedience.....	81
8. Fooled.....	85
9. God's Kids.....	91
10. Faith.....	108
11. Curse Reversed.....	114
12. Not Imposed.....	123
13. In The Midst.....	134
14. The Tutor.....	141
15. Putting On Heirs.....	148
16. Fullness Of Time.....	157
17. Return Not.....	169
18. All Together Now.....	174
19. Doubts.....	179

20. Two Covenants.....	182
21. Enmity.....	188
22. I, Paul.....	198
23. Offensive.....	207
24. Free To Serve.....	216
25. Adverse.....	227
26. Not This.....	230
27. Righteousness.....	242
28. Christ's Law.....	251
29. Doing Good.....	262
30. Big Idea.....	271
31. This Rule.....	279
Postscript.....	291

INTRODUCTION

Galatians—Backstory/Christory articulates a biblically based approach to the metanarrative revealed by the rending of the veil during Jesus’ resurrection, a framework that will challenge church and ministry leaders to discern gospel and law in the light of the history of Israel. One of the things discernible is that there is both a social and a personal dimension of salvation for both Israel and the gentiles inclusively. Ross confirms that the relationship between law and freedom of the gospel is at the heart of Paul’s letter to the Galatians. The very first chapter of Ross’ Galatians provides a brief overview of the history of ancient Israel which sets the context for Christ’s mission. In the light of Old Testament history and Christ’s redemptive mission, Paul’s letter frames the New Testament conflict, which actually continues to manifest even today.

The clearest example of that conflict came in what we call Jesus’ cleansing of the Temple, the purpose of which can be seen only in the light of Israel’s history and Christ’s mission. This act of frustration and justifiable anger preceded His resurrection. Jesus witnessed against the old symbolic, legalistic temple culture and called the whole world to God’s future, drawing all of humanity into what might be called our right future possibilities—the coming Kingdom. Jesus’ cleansing of the temple upturned the tables of those who were holding human history hostage for their own personal benefit, those who thought that God’s blessings were exclusively for themselves, their own group. Thus, Paul’s witness to the Galatians reveals the centrality of the relationship between law and gospel, and shows how they both define and clarify one another in both personal and corporate contexts.

The wholeness of the metanarrative relating the messy contextual backstory of God’s chosen yet disobedient people, who were veiled to the good news of Christ’s story of actually living out the coming

Kingdom, provides an important perspective and inspires imagination to creatively confront with renewed insight and vigor the serious error that continues to echo and resonate yet today. We, God's people, are still in the grip of an error of perspective today, as God's people were in Paul's day. Our problem is that if the Bible is understood too literally, or if its literalism is completely rejected or discounted, then the grand biblical metanarrative story that reveals the wholeness of Christ's mission remains unknown. Ross says again and again that Christ does not contradict or deny the value and veracity of the Old Testament, He fulfills it. He completes it. He brings it to fruition. He makes it real, even for us today in the twenty-first century. The holism of the gospel's call to witness combines "knowing" (faith) with "yielding" to His Holy Spirit (grace) in such a way that it finds worldly, cultural expression in "seeing" (hope) and "doing" (love)—the four gospel elements of the pattern and power for imitating Christ, for identity in and union with Christ.

What then must we do? Ross says that the most important story of the Bible is about the relationship of Jesus Christ to the Old Testament, and about God's enduring relationship with His people. Because it is metanarrative, it is not a story that is found in the Bible. Rather, it is a metastory about the Bible. Ross calls it "metabiblical." As such, it's not in the Bible, it's in history. It's in the moment. It's not about telling the story, but is about actually living the story. It is the meta-stuff of which stories are made. And we must come to understand that the story of the Bible is not about the past, it's about the present, our present right now. Ross works here and now to attune us to God's right future possibilities.

Ross talks about two points that are necessary for humanity to survive. Without clarification of these two points humanity will be lost, or at least confused and conflicted. The two points are necessary in order to plot a path to a sustainable future, and without them we will languish. Jesus was always future oriented, but never lost His historical roots or His foothold in the present. He taught us to pray, "Thy kingdom come," and to live an affective paradigm to love God and neighbor. We are to do justice and love mercy, to live righteously and protect the weak. We must learn how to live wisely, live compassionately, to serve neighbors by responding to our calling. And yet....

The biblical metastory, the Christory, provides the metadata for the foundation of a biblical metaphysics of moral truth that could

bridge the gap between a widening moral conflict between science and religion, between church and state, between Christian and Jew—and Muslim! This enduring conflict is about methodological analysis and impacts both our understanding of the world and our action in the world, our moral judgments and actions. It seems to me as an engineer with thirty-seven years of professional work, including work on the establishment of world-wide production standards, an international scientific patent, and experience as a life-long Christian—a Presbyterian elder, that Ross has put his finger on something significant. If we look at the issues of gospel and law in Galatians as setting moral standards, we can examine some significant premise-nested paradigms relating to methodological analysis leading to the process of standards adoption that has very wide application. The role that standards play in the contemporary world cannot be under-emphasized. Standards creation is, in fact, the role of law in society.

The conflict in the contemporary world has come about because the world is in the midst of rapid social, political, and legal change. Old standards of all sorts are being swept away and new standards are being formed. In actuality, the dispensation from the Old Testament to the New Testament is still in process. Thus, the process of standardization, of normalization, is of critical importance. The most important issue regarding the standardization process is the basis from which standards are proposed and established, the foundation upon which they depend. Thus, the conflict manifests as a conflict between science (reason) and the Bible (faith), between the state (secularism) and the church (religion), and between the historic biblical religions—Judaism, Christianity, and Islam.

Ross has provided an analysis of Galatians, of law and gospel, that speaks to both biblical history and our contemporary situation in a way that I have not heard before, and yet appears to be solidly grounded in the best aspects of faithfulness to historic, biblical Christianity. His analysis may provide a foundation for significant conflict resolution in all of these areas—or at least some interesting ideas for discussion. Yet, there is much work that needs to be done to further evaluate his insights.

My study and analysis of his work suggests that he has shown the biblical roots of a long-standing, religious, philosophical, and historic conflict between human ends and means, between what we ought to do and what we can do, between how we ought to live and how we

can live, between the purpose of humanity (being) and the practice of humanity (doing). The beauty of his work in Galatians is that he brings together Paul's treatment of the abstract, intellectual, philosophical, historic, and biblical dimensions of this issue of changing social standards (Old Testament to New Testament) with the practical, moral issues of everyday life in a refreshing, insightful, and helpful way that opens up a potential path for significant conflict resolution in the light of Christ in our contemporary world. Ross's work comports with my own work in the areas of peace-making and the relationship of corporate sin in terms of monetary policy founded on usury—interest. The setting of financial and monetary standards falls into the same pit, the same problems evidenced in Galatians, because the same methodological analysis is applied to these contemporary standards. It should not be surprising that the same methods produce the same results across the board.

Ross teaches that human society cannot thrive without biblical morality, Trinitarian morality, a morality of mutual understanding and cooperation among all sorts of very different kinds of people. If there is no God, not only is there no right or wrong, but there can be nothing but confusion and conflict regarding law and social, corporate standards, as the history of the world clearly reveals.

A new battle for the Bible is afoot because the wholeness of the Bible has been ill perceived apart from what Ross calls the Back-story/Christory, Paul's understanding of Israel's history in the light of Christ. One of the ways that we see this is from the fact that modern Western culture, which is a child of Christianity, is awash in sin—personal sin, corporate sin, sexual sin, financial sin, etc. Poverty and planetary despoliation are primary examples. We are caught in the grip of an ingrained world-spirit of denial, deceit, jealousy, gossip, theft, fraud, and covetousness that manifest as wide scale personal and social brokenness. Contemporary people have no sense of the holism of the biblical story in the light of Christ. We are in the grip of a divisive narrow-mindedness on both the Right and the Left that is inadequately holistic, among both conservatives and liberals. Whatever understanding we have of biblical morality has been compromised through accommodation into an all-pervasive acedia, an epidemic of religious sloth that is the very first trigger in a causal chain of the seven deadly sins.

There is a battle for the Bible that has been raging for a very long time, but it is a battle that most Christians are not prepared to engage. Average pew sitters are lambs to the slaughter because the self-centeredness of the world trumps the self-centeredness of Christians—their timid identity with Christ, their tentative union with Christ, and their tepid commitment to Christ. Christians are rightly conflicted about their self-centeredness, the world is not. The world is much better positioned to win that argument, as we see daily. What must we do? Read the Bible holistically! Ancient Israel was destined to fail in her wider mission to the world because ancient Israel was a culture in transition, it had one foot in the Old and nothing but hope for the New. Very early in Israel's history she began serving two metaphorical "masters."

Cain was jealous of Abel because God preferred Abel's sacrifice. The jealousy arose because of a religious problem. The whole of the history of the Old Testament is the outworking of this religious problem, this transition and establishment from one culture to another. God blessed Israel and set Israel apart to wander in the desert in order that Israel could worship God rightly. Israel was called out of that old pagan, ancient way of worship, which was based on domination, justice, and revenge—a law-based culture—to become a culture based on mercy and forgiveness—a grace-based culture. Ancient Israel was a culture in transition between the Old and the New. And yet when Jesus further illuminated the truth of the New, Israel, because of her exclusive understanding of God, rejected Jesus' Gospel. Jesus inaugurated a change, a change of law and a change of worship, where His resurrected body is now the Temple of God (John 2:19; Matthew 26:59-64). Jesus inaugurated a new way of worship based on cooperation, mercy, and forgiveness—grace.

The entire story of humanity over the past five to eight thousand years is about replacing the ancient retributive religious habits of domination, justice (understood as vindication against wrongdoing), and revenge. Jesus taught the values and habits of cooperation, justice (understood as the righteousness of not doing wrong), and forgiveness. The New Testament teaches mercy, gracefulness, and forgiveness. The general historical outlines of this issue is coming to a head today through the long-standing conflict between Islam and Christianity, which employ competing systems of culture and morality. In our day, Christianity is in the process of abandoning her historic moral under-

standing, teaching, and commitment, and that abandonment then fuels Islamic hatred of the West. The best thing that Western people can do to extricate themselves from bearing the brunt of Islamic Jihad is to stop being such a prominent target—by repentance. We must repent by claiming biblical moral understanding, teaching, and commitment in the light of Christ, in the light of Ross' Backstory/Christy. Doing that requires both a reaching back to our biblical history and reaching forward with biblical hopefulness to a sustainable future, a future that is only available in the light of Christ.

Ross essentially argues that the holiness of God is the wholeness of God in Christ, that the purpose of God is the establishment of God in Christ in the world, that the end or purpose of history is the reign of Christ, not as some sort of ancient tyrant, but as a loving Father, as a Bridegroom who is madly in love with His bride.

“I declare the end from the beginning, and from long ago what is not yet done, saying: My plan will take place, and I will do all My will” (Isaiah 46:10, Holman Christian Standard Bible).

Ray V. Foss
February 2016
Parkersburg, West Virginia

ACKNOWLEDGMENTS

No one has been a more consistent and faithful reader of my books than my wife, Stephanie, whose love and support make my work possible. It is very helpful to have other people read and respond to your writing because it is also quite easy to read your own words and only see what you *intended* to say, not what you actually said. Thanks also to my many friends who were willing to suffer through the first draft: Eric Brown, Jim Lopreste. Rev. Jim Sallie, Mic Cox, Dr. Paul Krolick, Paul Williams, Dr. David Kimberly, Scott Craig Mooney, and special thanks to Ray V. Foss.

PREFACE

The relationship between law and freedom is at the heart of Paul's letter to the Galatians, at the heart of the original conflict between Catholics and Protestants, and at the heart of the ongoing conflict between conservatives and liberals. For Martin Luther, the essential issue of Christianity was the question of the freedom or bondage of the human will, calling it the "hinge on which all turns." Luther, following Paul, argued that we are all naturally and historically in bondage to sin and Satan until Christ supernaturally frees us.

In a similar way, the relationship between law and freedom is at the heart of the world's most contentious conflict, which has recently blossomed into flower with the proclamation of the Islamic Caliphate known as Islamic State of Iraq and Syria (ISIS), Islamic State of Iraq and the Levant (ISIL), or Da'ish or Daesh, from the Arabic.¹ Islam, which developed out of a faulty understanding of Christianity,² is intent upon imposing Sharia Law upon the world; and at the same time the Western world is intent upon imposing International Law (secularism) upon the world. Shariah Law is based upon a literal reading of the Qu'ran, which misunderstands both Christianity and the Old Testament. In contrast, Western International Law³ is based upon a kind of freedom that issues from the abandonment of religious laws and values, particularly those associated with biblical Christianity. Note that both Islam and Western culture as currently expressed fail to understand God's grace, as did ancient Israel. The insight and foundation of God's grace through Jesus Christ has played a critical role in the foundation of Western society and alone can correct both of these errors. While this book does not deal directly with these contemporary issues, it lays important biblical

1 https://en.wikipedia.org/wiki/Islamic_State_of_Iraq_and_the_Levant

2 Dalrymple, William. *The Holy Mountain: A Journey Among the Christians of the Middle East*, Holt Paperbacks, 1999.

3 <http://www.un.org/en/globalissues/internationallaw/>

groundwork that can contribute to their resolution. The application of this groundwork is left to others, but demonstrating its importance and foundation as Paul's perspective regarding law and gospel is the purpose of this book.

An important point of this book is that Christ came to free people from bondage to the law of Moses, but not through the absolute abandonment of all law. Paul's training as a Pharisee made him the most biblically competent of the Apostles, which is reflected by his dominance as an author of the New Testament letters. My intention here is not to impose a foreign metanarrative upon the text, but to reveal the actual metanarrative of the Old Testament in the light of Christ as Paul presented it to the Galatians. That metanarrative was not what he had been taught as a Pharisee, nor what they had been taught by the Temple establishment. It was shockingly different, but it made undeniable sense of the Old Testament. The Temple establishment version was full of ancient mystery and symbolism that was difficult to understand, and cast the role of Israel as the hero of the story. Paul's version, on the other hand, was clear, simple, and practical—though it required the abandonment of much well-established Temple superstition. And Paul's version cast the role of Jesus Christ as the hero.

While understanding the story of the Old Testament in the light of Christ is not difficult, abandoning our own false presuppositions about it requires some personal tenacity. Jesus continues to challenge our ideas about who we are and our role in history, in God's story. The story that Paul grew up with was the story about the importance and purity of the Temple. But the story that he learned from Jesus was about the corruption and failure of the Temple. Similarly, Christians today are Sunday-schooled in the importance of the institutional church, but the actual ongoing story in the light of Christ is about the corruption and failure of the church as an institution. In the following pages you will see that this story has played out over and again throughout history because of the pertinacity of sin.

We need to know how this story is revealed because it requires familiarity with the story arc or metanarrative of the Old Testament. It's not so much that the story arc of the Old Testament is *in* this or that verse, or even *in* this or that story. Rather, the metanarrative is in the flow of the stories, in the interrelationships of the stories.

To "get" it we must know, trust, and value the story and the source of the story. Stories, being narrations based on a chain of related

events or facts, also provide meta-information about the facts they provide. The biblical story is not merely about this or that event, or this or that fact, but is about how the events and facts are related. All stories issue from reflection about events and facts, but they are not a random stringing together of events and facts. Stories are about cause and effect, about purpose and meaning. Stories convey lessons. Stories endeavor to explain some situation or reality, to explain how or why something is the way it is, based on how it came to be and what happened. By definition, stories are not merely *in* or subjective to the events or facts they reveal, but issue from outside of them. Stories string the facts together. In addition, there are no stories apart from storytellers. Thus, the story of the Bible, the story of humanity, begins with the storyteller—God. If there is no storyteller, there is no story to tell.

What I call *The Backstory*, a brief history of the Old Testament in the light of Christ, provides the context for Paul's understanding of Christ, of his own ministry, and supports his understanding of law and gospel that he shared with the Galatians. Of course, *The Backstory* is not the whole story, but is an integral part of the real story. It is structured to help us understand the major thrust of what Paul understood about the facts of the history of ancient Israel, how they fit together, and the necessity for Christ. It is not an unknown story, but has been little emphasized over the last century or so because of the misunderstanding that it casts ancient Israel and contemporary Jews in a negative light. While the story emphasizes Israel's failure of obedience to God apart from Christ, the great story of the Bible is not intended to cast the people of Israel or the Word of God in any sort of inferior or negative light. No people would have done any better than ancient Israel did. Rather, the story of ancient Israel simply provides a case study and is representative of all humanity. Paul's point was that the Old Testament story is not the whole story, that Christ brings the story to fulfillment.

Nor does *The Backstory* negate or denigrate the value or veracity of God's Word, the Bible. Every word of the Bible is God-breathed, true, trustworthy, and able to teach what God intends it to teach. However, too many theologians of all kinds have traditionally interpreted and understood the Bible in a hyper-literal, wooden way that occludes deeper truths and more subtle lessons. Liberals tend to abandon the truth and teachings of the Bible altogether because they deny

the fundamentalist reading, but they fail to provide an alternative reading that maintains biblical truth. The fundamentalists say that the Bible teaches their fundamentalist perspective, and the liberals say that the Bible is wrong because it teaches the fundamentalist perspective. Note that both believe that the Bible actually teaches fundamentalism. Such belief is a serious error at the foundation of both fundamentalism and liberalism, and our contemporary world is locked in conflict over this error. Following Paul, I find that both sides of this argument make the same error, but in different ways.

The purpose of *The Backstory* as I have laid it out is to highlight the essential purpose and correction⁴ that Christ brings to the Old Testament, an error that was worming its way into the Galatian church. It is not that Christ contradicts or denies the value and veracity of the Old Testament, but that He fulfills it. He completes it. He brings it to fruition. He makes it real.

In these pages you will find a restatement of *The Backstory* several times in different ways and in different contexts in order to demonstrate how it makes better sense of various Bible stories. While it might appear to be overdone, the intent is to emphasize the explanatory value of *The Backstory* for people who are not familiar with it.

This book is concerned with the big picture of the Bible that is revealed by careful, comprehensive study of Scripture. This view of the history of Israel in the Old Testament will be shown to be the biblical view revealed to Paul in the light of Christ. It is not an argument against traditional theology, though it may at first seem to challenge various aspects of traditional theology. Rather, it is an effort to faithfully extend the traditional arc or growth of biblical theology as it unfolds in history. Biblical theology is a conversation about Scripture that has taken place over many centuries. The position articulated here, however successfully, issues out of and speaks to that discussion. Unlike those who seem to be trying to make a splash in the theological pool, this is an effort to gently lead into deep water because that is where Christ led Paul.

4 Christ fulfilled the law of Moses, and part of that fulfillment involved the bringing to completion of the purpose of Moses's law by the Advent and establishment of Christ in history. The Biblical metanarrative teaches that the law of Moses, unlike the Ten Commandments, was never intended to be universally applicable throughout all history in all of its details.

NEW COVENANT

Moses received the Ten Commandments, written by the finger of God on tablets of stone. But in a fit of anger Moses broke the tablets when he came down from the mountain and found His people dancing before a Golden Calf that had been made by his own chosen religious representative, Aaron. Broken! What had been written by God in stone, His didactic commandments in God's original manuscript, were literally broken by God's own prophet. Don't miss the importance of this foundational event in the story of God in human history. When Moses went back up the mountain to replace the broken tablets, God dictated them to him, and he had to carve them in stone himself (Exodus 34:27-28). Nonetheless, the Ten Commandments stand as the essential message of God from the Old Testament.

"The Ten Commandments as the heart of the law express in a most fundamental way our obligations first of all to God (commands 1-4) and next to our neighbor (commandments 5-10). The rest of the law is largely an outworking of the implications of these central obligations."⁵

In the Old Testament God used various kinds of symbolism to help ancient Israel and humanity understand themselves, their proper place in the world, and their proper relationship with Him. These symbols are found everywhere in many different forms. For instance, the design and furniture of the Tabernacle provides a wealth of such symbolic teaching, as do the sacrificial liturgy, and the gifting and division of the land, etc. There is an abundance of literature about this, so I don't need to rehearse it here.

The people were afraid to hear directly from God, so they appointed Moses to hear God for them and then tell them what God said (Exodus 20:19). Here we see the difference between the Ten Commandments, which God initiated and dictated, and the laws and statutes, which Moses requested, received, interpreted, and applied. The Ten Commandments came directly from God—as close as humanly possible, but the law and statutes involved Moses' interpretation and application. I'm not saying that God did not give them to Moses—He did! What I'm saying is that Moses had to write them down, and in that process he could not help but engage his own humanity, his own

5 Poythress, Vern S. *The Shadow of Christ in the Law of Moses*, P&R Publishing, New Jersey, 1991, p.103.

cultural assumptions, and his own personal limitations. This is not saying anything bad about Moses, only that he was human, not divine.

“These words the LORD spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and he added no more. And he wrote them on two tablets of stone and gave them to me. And as soon as you heard the voice out of the midst of the darkness, while the mountain was burning with fire, you came near to me, all the heads of your tribes, and your elders. And you said, ‘Behold, the LORD our God has shown us his glory and greatness, and we have heard his voice out of the midst of the fire. This day we have seen God speak with man, and man still live. Now therefore why should we die? For this great fire will consume us. If we hear the voice of the LORD our God any more, we shall die. For who is there of all flesh, that has heard the voice of the living God speaking out of the midst of fire as we have, and has still lived? Go near and hear all that the LORD our God will say, and speak to us all that the LORD our God will speak to you, and we will hear and do it.’ And the LORD heard your words, when you spoke to me. And the LORD said to me, ‘I have heard the words of this people, which they have spoken to you. They are right in all that they have spoken. Oh that they had such a heart as this always, to fear me and to keep all my commandments, that it might go well with them and with their descendants forever!’ (Deuteronomy 5:22-29).

The Backstory highlights a theme that runs through the law, the Temple, and the liturgy of worship, which were developed to symbolically teach God’s people about their own true identity, function, and purpose in the world. The liturgy of Temple worship and sacrifice served to symbolically teach God’s people how to properly value, venerate, and apply God’s essential message—the Ten Commandments, which were originally housed in the Ark of the Covenant.

And this is precisely what happened. God’s people mastered the symbolism of the law, the Temple, and the liturgy as God continued to unfold the story of the Old Testament. Paul then spoke to the Galatians about how this story had blinded them to the greater truth of the Bible. He taught them that the Bible as a whole, Old and New Testaments as we now understand them, were given to show us how to apply God’s Ten Commandments, God’s essential teaching, in our own lives.

HIS STORY

The history of ancient Israel, like the history of any people, is messy. While there are clear lessons to be drawn from the Old Testament, they are far from neat and tidy. However, the same lessons are presented over and over again, so there are multiple opportunities to connect the dots. It is easy to accuse the ancient Israelites of being hardheaded and stubborn, as the prophets had done again and again. It is easy to charge them with plain old stupidity, and think that we—you and I—would have done much better. But we would not have.

The situations and lessons are repeated in the biblical stories because each generation must learn their own lessons for themselves. Those stories and their accumulated wisdom compose the meat of Scripture. And to complicate things the lessons that each generation needs to learn are similar, but they are not identical. As the story of history grows, it changes. Our historical context is not the same as that of the Ancient Israelites.

The dynamism of growth can be seen more clearly in the modern era because things change so rapidly that the next generation does not experience the same things as the preceding generation. In previous ages the rate of social change and technology was much slower, and then the succeeding generations did actually experience much the same kinds of things. Children could learn from their parents because they had the same kinds of experiences, they experienced the same kinds of situations. Today, the life experiences of my parents were radically different than my own, and my children will experience things that I cannot imagine. Life unfolds today so quickly that the present threatens to overwhelm the past, and in the future the rate of change will threaten to swallow both the past and the present.

Consequently, in order for humanity to persist, for culture to be sustainable in the ensuing tsunami of change we are now experiencing, two things are needed. Two stable points of reference are necessary to plot a faithful path forward. Those two points are located in time, one in the past and one in the future. We must know where we as a people have been, and we must know where we are going. Without these two points of reference, humanity—the current expression of human culture—will be lost. We will languish without direction. How did we come about? Of what are we made? We are explorers, on a journey of exploration, and for the journey to be sustainable we must maintain our biblical supply chain, the resources we

need for the journey. We must know what sustained our great grandparents and project what will sustain our children's children as best we are able.

The clearest and most consistent sustenance of those who have preceded us is God's Word, God's history, His story, the story of His people (Matthew 4:4). God has known this all along and has unfolded His story in such a way as to provide these two points of reference for His people in every generation. The record of that story is the story of the Bible.

It is not a pretty story, not a sweet story of ease and plenty with sappy endings. Rather, it is a real story, cut from the rough and tumble of life in a hostile world among belligerent people. Don't get me wrong, God's story has projected an endpoint of great peace, joy, and satisfaction when He will eliminate evil and "wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away" (Revelation 21:4).

But the question of *our* day is: how do we get there? Quickly or slowly? Magically or meticulously? All at once or little by little? What is the next step forward? That is the question this book endeavors to address, but because the answer must be real it must also be tough enough to last long enough to actually work. Simple answers cannot address hard questions. The hard questions deserve solid answers.

The most important story of the Bible is about the relationship between God and humanity. That story is reconciled by the story about its two testaments, about the relationship of Jesus Christ to the Old Testament, and about His enduring relationship with His people. It is not a story that is found *in* the Bible, but is a metastory *about* the Bible. It is metabiblical, like metaphysics, only biblical. The point of the story is not *in* the Bible, but in human history, not on the page, but in the moment, not in the telling, but in the living. The point or application is the stuff for which biblical stories are made.

The Old Testament teaches this story through various symbols that are full of meaning, connection, and purpose. And the history of the Old Testament reveals that there are two phases to the process. First, people must learn about God, and that is what the Old Testament symbolism is about. But learning is not enough, people must also put that learning into practice—and that is what the New Testament is about.

SYMBOL & REALITY

Law is about learning how to be a good person, and how not to be a bad person. In general, good people obey the law. Ancient Israel failed this lesson. But again, their failure was not about them being inferior, rather it was about the whole of humanity being caught in the grip of something they could not control—something that we still cannot control. The biblical name for that something is *sin*, defined as an *offense* to God. The dictionary defines *offense* as: “1. a lack of politeness; a failure to show regard for others; wounding the feelings of others...” While the biblical definition of sin is much more serious than this, we are nonetheless offensive to God. We treat God shallowly, lightly, casually—and worse!

The resolution of the sin problem comes from knowing who we are and whose we are, knowing our proper place in this world, our proper relationship with God-in-Christ, and with one another. This is the grand historical project of the Bible, which endeavors to both teach this through the stories and symbolism of the Bible, *and* to actually manifest it through Christ’s gift of the Holy Spirit. Both the teaching and the manifesting are necessary.

“The coming of Christ brings a reality and an accomplishment that supersedes Old Testament symbols in depth and finality. Old Testament symbols are fulfilled and replaced by reality.”⁶

Can the reality of the manifestation of Christ in His people be as simple as the practice of common concern and manners? Not completely, of course, but it can help a lot. Yet, even that not as simple as one might imagine. For instance, try practicing common concern and politeness in every situation yourself and you will see that it is easier said than done. Now try to not offend God. In order to do this, we need to know what offends Him, which brings us to His law. And even if these things are not the *sin qua non* of Christian mystic fulfillment, they are most certainly a very good place to begin, and to make much significant headway.

The distinction between symbolism and reality is not hard and fast. There are many subtleties, shades, nuances, overlaps, and traditions that make it obscure. Even so, this distinction grows in importance every day as humanity matures. The point of mentioning

6 Ibid, p.146.

this dilemma is that we must understand that a map is not a landscape, nor is a sign a thing signified.⁷ And while it is relatively easy to distinguish symbol from reality intellectually, it remains difficult to do so in life. For example, highly intelligent scientists and intellectuals commonly mistake computer modeling for reality. Our modeling has gotten so good that we easily mistake our models for the reality. And while the differences are increasingly subtle, they are also increasingly important.

The Old Testament provides many case studies of this general difficulty as the ancient Israelites and their priests and leaders repeatedly mistook the symbolism of worship for the reality of Godly living. They repeatedly mistook the engagement of liturgical symbolism to be a substitute or equivalent for moral living. We do the same thing today when we think that we are good people because we go to church, or because we receive communion or absolution by the priest. I'm not saying that any of these things are bad, only that they are inadequate to the reality of the Bible.

The many stories of the prophets accusing the people, priests, and kings of idolatry provide lessons for us about mistaking symbolism for reality. This error is the very definition of idolatry—thinking that statues have divine power, or that the liturgy of sacrificial substitution provides everything needed for God's forgiveness. The mistaking the map for the geography is also a kind of idolatry.

“What to me is the multitude of your sacrifices? says the Lord?” (Isaiah 1:11), Isaiah proclaimed. The Old Testament is the story of God's people getting stuck in the symbolic teaching that God had given them, of failing to actually engage God in the process. The symbolism was right, and good, and valuable—and God Himself had indeed provided it. But the symbolism is not the reality, and by thinking that the symbolism was sufficient, they kept themselves from the reality of living truly Godly lives, from engaging God fully, wholly.

Jesus came to address this problem, to move people from the symbol to the reality. He came to manifest the character of God that God had called them to imitate. In order to do this, there would need to be

7 https://en.wikipedia.org/wiki/Map-territory_relation. We can see this issue playing out today in the article by Natalie Wolchover, December 16, 2015 “A Fight for the Soul of Science, Quanta Magazine, <https://www.quantamagazine.org/20151216-physicists-and-philosophers-debate-the-boundaries-of-science/>

a significant change in the culture and the lives of God's people, and such a change would need to be authorized by law.

“For when there is a change in the priesthood, there is necessarily a change in the law as well” (Hebrews 7:12).

Jesus changed the law in order to change the people. However, the law was not in error. It was not wrong. In fact, God's law continues to provide much incredibly good, valuable, helpful, truthful, beneficial symbolism—and some valuable insights that are waiting to be discovered. How could Jesus change the law without changing the symbolism the law demonstrated? Jesus didn't abandon the law, not a jot or tittle. So what changed? What changed is the subject of Paul's letter to the Galatians and of this book.

“Thus the distinction between permanent principle and the temporary symbolical form is not merely some artificial idea from a later age or from later revelation; it was embedded already in the original Mosaic revelation to Israel. Israelites would naturally not have all the answers immediately, but they would have a vague, almost subconscious sense of there being a distinction between what was more central and what was less, between what was more permanent and universal and what might possibly be temporary,”⁸

8 Ibid., p. 105.

THE BACKSTORY

Understanding the New Testament apart from an understanding of the general arc of the Old Testament story is a well-worn recipe for misunderstanding the role and purpose of Jesus Christ in the Bible as a whole. Paul's letter to the Galatians is commonly misunderstood because people don't understand the Old Testament as Paul came to understand it in the light of Christ. Paul's understanding of the Old Testament changed radically when he met Christ. Schooled as a Pharisee, he understood it as the Jews had understood it for a thousand years. But after his conversion his views changed and ultimately came into conformity with Jesus' understanding of the Old Testament. To understand Paul's letter to the Galatians we need to understand Paul's new perspective in the light of Christ.

This problem of misunderstanding Scripture is at the heart of the very old argument about Paul's treatment of law and gospel in Galatians. It is also contrasted in his treatment of works and grace (Romans 11:6), letter and spirit (2 Corinthians 3:3-6), and elsewhere in Scripture. Paul was not writing in a vacuum, but was responding to the historical situation of ancient Israel, in which he was well-versed. Paul was a well-educated, high-ranking, well-placed officer of the Temple establishment in his day. So, when he was converted on the road to Damascus he brought all of that training and understanding into his new perspective. This is what made Paul's experience and perspective so important. He was quite different from the other disciples of his time, but not so different than Jesus.

The history of this problem is long and complex. Consequently, my intent here is not to do it academic or historical justice, but to provide a hopefully sufficient but brief overview of the salient events and features of the history of the Temple. Why focus on the Temple? Because it was the heart and focus of Old Testament law and Jewish society. The his-

tory of the Temple reveals the arc or general track of Israel's history. The areas that have not received adequate attention by our contemporary churches will be of special interest, and may seem to be new. But there is nothing new about any of this, other than it has not been broadly taught for many years.

My remarks here must be understood in context. They are not stand-alone, out-of-context snippets for use in ever-popular Internet flame wars. Rather, my hope is that this study will undergird a better understanding of the Bible as a whole, of Jesus Christ, of Galatians, of Paul, and of the New Testament context generally. It is my contention, based on my own history and growth, that nearly everyone in the church has misunderstood something important about Paul's argument centered in Galatians. But where to begin!

Because Paul was not introducing anything new, it is important to see that this issue is as old as Scripture itself. The history of the Bible begins with the introduction of a problem, and that old problem has led to our current problem because it continues to dog humanity. The problem began during the second week of creation in the Garden when the Serpent raised a question for clarification, and reached out to Eve with some "good news" of his own. Eve understood the Serpent right away. The tree that God forbade was actually "good for food, and ... a delight to the eyes, and ... was to be desired to make one wise" (Genesis 3:6), she said, following the Serpent's lead. God had been mistaken about it leading to death, probably because He had some unresolved issues about sharing, or so insinuated the Serpent.

The result of that ancient garden conversation was that from that point forward all humanity for all of human history was off on the wrong foot in our dance with destiny, our moral maturity. The Old Testament story of sin or the Fall teaches that all humanity was caught up in the imitation of Adam, who had followed the serpent—Satan. For this reason people are not guilty because of Adam's sin, but because they imitate Adam through the manifestation of their own sin. This is an important point to remember because it is so easy to forget. It is the driving force behind the arc of the central story that unfolds in the Old Testament, but it is not the only force that plays a role in the story. This particular story paints in primary tones of bleak and dreary because of the sin of Eve and Adam, and that makes it hard for us to hear.

Of course there are genuine highlights of hope in the details, so the details tend to dominate our attention. We tend to focus on the trees, the details, and miss the proverbial forest, the larger story. Scholars, who teach the pastors, who teach the people, who teach their children get so caught up in biblical minutia that we all fail to see the central story of the Bible to one degree or another. We human beings love our stories to be bright and rosy, and our selective memories tend to filter out what is painful, disturbing, and uncomfortable. Disobeying God seems much more pleasant than conforming to the harshness of self-denial. We much prefer to remember and serve only the good as we ourselves define *good*. And that is at the heart of the problem.

The hope found in Scripture is very real, but it exists in a vast sea of historical trouble, struggle, and muddle. The hope is the hope of the coming of Christ prefigured in the Old Testament, and *that* hope will come to dominate the story as it flowers into the New Testament. But not yet.¹ In the Old Testament the power of hope is magnified by the dark, dank blackness of hopelessness without Christ that dominated the people of every nation. Against this dark backdrop the Old Testament hope for Messiah shines.

My intention here is to increase our understanding by using the light of Christ in order to highlight the darkness of the human situation in the Old Testament without Christ, in order to demonstrate the usefulness of that light in our contemporary world. I want to share a reading or perspective of the Old Testament that will provide the necessary backdrop for Paul's teaching about law and gospel, apart from which his teaching—which is really Jesus' teaching—will always be misunderstood.

THE BEGINNING

Murder haunts the biblical story of human history almost immediately. Cain slew Abel, the first human child, over a worship issue. Cain

1 There are two dangers for Christians: 1) to read the Old Testament without the light of Christ, thinking that the most authentic reading is to read it as Old Testament people would have understood it, and 2) to so overemphasize the light of Christ as we read the Old Testament that we fail to appreciate the historical development that was necessary for the manifestation of Christ. The principle used here comes from 1 Corinthians 10:6, where Paul said that events in the Old Testament occurred for the benefit of people in his own time. God was creating lessons that would be useful later in history. The whole Bible is like that for us, so we must see what God has in it for us, for our time.

was jealous, angry, and vengeful—and that is at the heart of the problem! Cain took the law into his own hands, serving as prosecution, defense, jury, judge, and executioner. The whole thing was his idea, his judgment, and his action against his brother.

But God in His astonishing mercy spared Cain in spite of his guilt, and Cain propagated and prospered. One of his more famous sons was Tubal-cain, who “was the forger of all instruments of bronze and iron” (Genesis 4:22)—weapons. Another was Lamech, who said “If Cain’s revenge is sevenfold, then Lamech’s is seventy-sevenfold” (Genesis 4:24). Lamech multiplied Cain’s spirit of murder and revenge, which made him very powerful. Weapons and revenge made for a powerful argument—still do. This basic pattern has been repeated throughout history. Disobedience leads to rebellion, which turns to revenge and violence. Envy grows into jealousy, which grows into pride and greed, which grow into lust, which turns into wrath and violence.

Of course, these were not the only children of Adam and Eve. Seth was born to replace Abel (Genesis 4:25), and so the line of Cain would struggle against the line of Seth evermore. That struggle is the underlying story of the Old Testament. Cain’s lineage seems to have dominated until the Flood, when God flushed the whole thing away, except for Noah and his family. Then there was a new beginning full of new hope, sealed with a rainbow.

Noah was a righteous man when compared to Cain’s lot, yet Noah had his problems conforming to God’s law. His children then inherited his problems. Humanity began again with Noah and his family under an expanded promise/covenant with God. Noah’s clan all spoke one language and in time they moved from the mountains to the plain of Shinar, where they built a city called Babel and a tower intended to reach to the heavens. Over the years they lost their concern about pleasing God, or perhaps they thought that God would be pleased by their accomplishments, their works. But God was not pleased with them nor their effort to build their own way to heaven. So He confused their language, which undermined their project and scattered them across the globe, which accounts for the beginning of the various nations. At this point, then, Noah’s children had universally displeased the Lord.

SCRIPTURE INDEX

OLD TESTAMENT

Genesis 1:27.....	232	Exodus 32:12.....	145	1 Samuel 8:10-16.....	186
Genesis 2:16-17.....	143	Exodus 32:13.....	145	1 Samuel 8:22.....	15
Genesis 2:24.....	116	Exodus 32:19.....	145	2 Samuel 7:7-16.....	19
Genesis 3:6.....	2, 139	Exodus 32:20.....	146	2 Samuel 7:13.....	21
Genesis 3:15.....	138	Exodus 32:30-34.....	146	2 Kings 18:4.....	127
Genesis 4:22.....	4	Exodus 33:3.....	146	2 Kings 18:5.....	127
Genesis 4:24.....	4, 189	Exodus 33:11.....	146	2 Kings 18:14.....	128
Genesis 4:25.....	4	Exodus 33:12-19.....	146	2 Kings 18:19-25.....	128
Genesis 9:9.....	93	Exodus 34:6-7.....	147	2 Kings 22:8.....	129
Genesis 11:31-32.....	5	Exodus 34:9.....	147	2 Kings 22:10-13.....	130
Genesis 12:1.....	93	Exodus 34:10.....	147	2 Kings 22:14.....	130
Genesis 12:1-3.....	27	Exodus 34:14.....	147	2 Kings 22:16-17.....	130
Genesis 12:2.....	5	Exodus 34:17.....	147	1 Chronicles 21:29-30.....	19
Genesis 12:3.....	10, 93, 98, 124	Exodus 34:18-26.....	147	1 Chronicles 22:1-2.....	19
Genesis 15:5.....	265	Exodus 34:27.....	147	1 Chronicles 22:2.....	20
Genesis 15:6.....	89	Exodus 34:27-28.....	iii	1 Chronicles 22:17.....	20
Genesis 16:2.....	188	Leviticus 12:17.....	57	1 Chronicles 23:2-6.....	21
Genesis 16:4.....	189	Leviticus 16:2.....	57	2 Chronicles 30:10.....	128
Genesis 16:5.....	189	Leviticus 19:18.....	32, 33	Ezra 1:2-4.....	24
Genesis 16:6.....	189	Numbers 11:16-17.....	105	Ezra 3:10-13.....	25
Genesis 16:10.....	189	Numbers 21:9.....	127	Ezra 4:3.....	26
Genesis 17:4.....	182	Deuteronomy 1:31.....	125	Ezra 4:11-16.....	27
Genesis 17:7.....	74	Deuteronomy 5:22-29.....	v	Ezra 6:3-10.....	28
Genesis 17:9-10.....	135	Deuteronomy 9:6-7.....	255	Psalms 14:3.....	164
Genesis 17:19.....	190	Deuteronomy 15:18.....	162	Psalms 34:6.....	150
Genesis 18:10.....	183	Deuteronomy 21:18-21.....	255	Psalms 126:5-6.....	264
Genesis 21:10-13.....	195	Deuteronomy 27:9.....	115	Proverbs 3:3.....	145
Genesis 21:18.....	190	Deuteronomy 27:9-10.....	114	Proverbs 7:3.....	145
Exodus 3:1.....	13	Deuteronomy 27:15-26.....	115	Proverbs 21:3.....	205
Exodus 18:18.....	105	Deuteronomy 27:15-26.....	115	Proverbs 21:27.....	205
Exodus 20:12.....	255	Deuteronomy 28.....	130	Proverbs 22:9.....	150
Exodus 20:19.....	iv	Deuteronomy 28:15-ff.....	100	Proverbs 31:20.....	150
Exodus 25:8.....	57	Deuteronomy 28:16-35.....	99	Ecclesiastes 7:20.....	164
Exodus 25:22.....	57	Judges 17:6.....	186	Isaiah 1:10.....	31
Exodus 26:31-35.....	144	1 Samuel 8.....	15		
Exodus 26:33.....	57	1 Samuel 8:4.....	186		
Exodus 31:18.....	145	1 Samuel 8:5.....	15, 21		
Exodus 32:1-4.....	145	1 Samuel 8:7.....	61		
Exodus 32:7-10.....	145				
Exodus 32:11.....	145				

Isaiah 1:11.....	ix, 205	Matthew 16:24.....	280	Romans 2:11.....	211
Isaiah 1:11-17.....	31, 266	Matthew 16:25-26.....	280	Romans 3:10.....	164
Isaiah 29:13.....	277	Matthew 19:3-9.....	103, 106	Romans 3:20.....	100, 254
Isaiah 46:8-11.....	138	Matthew 19:8.....	116	Romans 3:23.....	91, 164
		Matthew 19:21.....	150	Romans 6:11.....	59
Jeremiah 6:16.....	154, 215	Matthew 19:23-30.....	104	Romans 7.....	228
Jeremiah 6:19-21.....	131	Matthew 21:13.....	74	Romans 7:7.....	239
Jeremiah 7:22.....	131	Matthew 22:35-40.....	40	Romans 8:29.....	60
Jeremiah 7:22-23.....	33, 131	Matthew 22:37-40.....	117	Romans 9:6.....	287
Jeremiah 11:3.....	118	Matthew 22:39.....	248	Romans 11:6.....	1
Jeremiah 14:11-15.....	31	Matthew 23:1-12.....	106	Romans 14:1.....	253
Jeremiah 23:16-17.....	31	Matthew 23:27-28.....	76		
Jeremiah 29:4-7.....	34	Matthew 25:35-40.....	167	1 Corinthians 3:4.....	152
Jeremiah 31:33.....	123, 145, 282	Matthew 26: 40.....	70	1 Corinthians 3:9.....	199
		Matthew 27:50.....	59	1 Corinthians 3:16.....	199
Ezekiel 11:19.....	282	Mark 2:22.....	65	1 Corinthians 4:6, 11:1.....	44
Ezekiel 18:31.....	282	Mark 2:27.....	116	1 Corinthians 5:6-7.....	208
Ezekiel 36:26.....	123, 282	Mark 8:34.....	280	1 Corinthians 5:7.....	65
Ezekiel 44:6-8.....	29	Mark 12:28-31.....	199	1 Corinthians 6:9-11.....	241
				1 Corinthians 7:22.....	158
Daniel 4:27.....	150	Luke 5:36-39.....	65	1 Corinthians 9:21.....	198
Daniel 8:1.....	26	Luke 6:31.....	218	1 Corinthians 13.....	203
Daniel 11:5-9.....	26	Luke 6:38.....	263	1 Corinthians 15:8.....	180
		Luke 9:23.....	280		
Hosea 6:6.....	205	Luke 9:54.....	226	2 Corinthians 1:22.....	97
		Luke 10:27.....	50	2 Corinthians 2:15-16.....	203
Habakkuk 2:4.....	110	Luke 24:27.....	289	2 Corinthians 3:3-6.....	1
				2 Corinthians 3:6.....	101, 131
Zechariah 1:2-6.....	29	John 1:1.....	214	2 Corinthians 3:12-18.....	61
Zechariah 3:8.....	30	John 1:13.....	187	2 Corinthians 5:5.....	97
		John 1:29.....	7	2 Corinthians 5:17.....	65
Malachi 1:10.....	205	John 2:13-17.....	36	2 Corinthians 7:4.....	244
		John 2:18-21.....	37, 63, 199	2 Corinthians 11:23-28.....	175
		John 6:46.....	166	2 Corinthians 11:25.....	289
NEW TESTAMENT		John 8:32.....	43	2 Corinthians 12:7.....	174
Matthew 1:1-17.....	162	John 8:34-35.....	40	2 Corinthians 12:9.....	47
Matthew 3:21.....	149	John 14:16.....	67	Galatians 1:1-5.....	42
Matthew 4:4.....	vi	John 14:26.....	67	Galatians 1:6-9.....	51
Matthew 5:3-11.....	264	John 20:21-23.....	67	Galatians 1:10-12.....	55
Matthew 5:17-18.....	40	John 20:22.....	50	Galatians 1:13-17.....	64
Matthew 6:10.....	194	John 21:15-17.....	67	Galatians 1:16.....	79
Matthew 7:5.....	253	Acts 2.....	80, 99	Galatians 1:18-20.....	66
Matthew 7:21.....	86	Acts 6:11.....	217	Galatians 1:21-24.....	68
Matthew 7:21.....	110	Acts 9:11.....	176	Galatians 2:1-3.....	69
Matthew 12:38-42.....	37	Acts 9:18.....	44	Galatians 2:6-10.....	75
Matthew 13:8.....	265	Acts 15.....	74, 94	Galatians 2:10.....	150
Matthew 13:14.....	74	Acts 15:5.....	201	Galatians 2:11-16.....	78
Matthew 13:31.....	265	Acts 15:10.....	200	Galatians 2:13.....	74
Matthew 13:33.....	208	Acts 15:28-29.....	202	Galatians 2:14.....	94
Matthew 14:28-31.....	70	Acts 15:29.....	88	Galatians 2:16.....	80
Matthew 15:7.....	74	Acts 16:3.....	211	Galatians 2:17-21.....	81, 83
Matthew 15:8.....	277	Romans 1:16.....	177	Galatians 2:20.....	59
Matthew 16:6.....	208			Galatians 2:25.....	79
Matthew 16:11-12.....	208			Galatians 3:1-6.....	85
Matthew 16:22-23.....	70				

Galatians 3:7-11.....	91	Galatians 5:22-23...98, 100, 202,	
Galatians 3:11b-12.....	108	203, 230	1 Timothy 5:23.....240
Galatians 3:13-14.....	114	Galatians 5:22-23.....	266, 277
Galatians 3:15-18.....	123	Galatians 5:22-26.....	242
Galatians 3:16.....	152	Galatians 6:1-5.....	251
Galatians 3:19-22.....	134	Galatians 6:2.....	198
Galatians 3:23-26.....	141	Galatians 6:6-10.....	262
Galatians 3:27-29.....	148	Galatians 6:11-13.....	271
Galatians 3:28.....	76	Galatians 6:14-18.....	279
Galatians 4:1-7.....	157	Ephesians 1:13-14.....	97
Galatians 4:4.....	177, 282	Ephesians 2:8-9.....	98
Galatians 4:8-11.....	169	Ephesians 2:20.....	38
Galatians 4:12-16.....	174	Ephesians 2:22.....	38
Galatians 4:17-20.....	179	Ephesians 4:13.....	249
Galatians 4:21-27.....	182	Ephesians 4:15.....	225
Galatians 4:28-31.....	188	Ephesians 4:30.....	97
Galatians 5:1-6.....	198	Ephesians 6:12.....	171, 225
Galatians 5:2.....	212	Philippians 1:6.....	210
Galatians 5:7-12.....	207	Philippians 4:7.....	240
Galatians 5:13-15.....	216	Colossians 2:10.....	82
Galatians 5:14.....	218	2 Thessalonians 2:4.....	207
Galatians 5:16-18.....	227		
Galatians 5:17.....	230		
Galatians 5:19-21.100, 202, 230,	277		
		Hebrews 6:3-12.....	58
		Hebrews 6:19.....	58
		Hebrews 7:12.....	ix
		Hebrews 7:27.....	205
		Hebrews 8:13.....	65
		Hebrews 9:23-28.....	58
		Hebrews 10:20.....	59
		James 2:5.....	150
		1 Peter 2:5.....	38, 199
		1 John 2:7.....	65
		1 John 3:4.....	82
		1 John 3:8.....	139
		Revelation 3:9.....	207
		Revelation 12:9.....	7
		Revelation 20:2.....	7
		Revelation 21:4.....	vi

ALPHABETICAL INDEX

1960s.....	157, 170	argument.....	70	blood sacrifice.....	6, 7
A.D. 70..	26, 33, 48, 107, 132, 133, 139, 142, 170, 193, 211, 276, 283	Aristotle.....	11	bloodline.....	9, 61, 124, 136, 163, 164, 195
Aaron.....	12, 125, 185	Ark of the Covenant...19, 20, 32, 57, 59	23	bloodlines.....	196
Abba, father.....	166	Armenia.....	23	boasting.....	279
Abel.....	7	Arminianism.....	95	brothers.....	212
Abel's offering.....	213	Artaxerxes.....	26, 27	burnt offerings.....	131
Abraham.....	5, 6, 7, 8, 10, 27, 62, 92, 95, 98, 120, 121, 124, 135, 136, 141, 153, 182, 183, 184, 185, 188, 190, 191, 195, 200, 201, 212, 214, 221, 265, 266	Asherah poles.....	147	Cain.....	4, 7, 213, 286
academia.....	194	Assyria.....	23	Cain & Abel.....	3
academics.....	54	atheists.....	220	Cain slew Abel.....	212
accountable.....	234	authoritarianism.....	143	Cain's wounded pride.....	213
acedia.....	203, 231, 247	authority.....	56, 225	Calvin, John.....	33, 79, 262, 288
Adam...10, 11, 72, 100, 163, 175, 196, 214, 259, 281		Babel.....	4	Cana wedding.....	37
Adam, imitation of.....	2	Babylon23, 33, 34, 162, 192, 289	25	Canaan.....	5, 92
Adam, opposes Christ.....	230	Babylonian Captivit.....	25	capitalism.....	284
Adam's transgression.....	135	Babylonian Captivity.....	23, 27	captivity.....	18
administration, change.....	254	Babylonian Exile.....	92	care for the poor.....	150
administrations.....	280	backsliding.....	182	castration.....	213
adoption.....	98, 165, 166	backwards.....	169	cathedrals.....	63, 275, 284
adultery.....	230, 231	baptism...148, 149, 151, 249, 283		central promise of God.....	282
agape.....	243	Barnabas.....	69, 74	ceremonial law.....	117
alcohol.....	240	basic necessities.....	150	ceremonies.....	205
Alexander the Great.....	35,91	bear with others.....	253	changes of the law.....	184
all.....	99	behavior 83, 86, 88, 90, 108, 143, 245, 248, 286		character.....ix, 11, 46, 83, 86, 90, 135, 137, 149, 168, 243, 245, 246, 253, 260, 274	
allegorical interpretation.....	182	behavior, responsible.....	245	character of God.....	257
American Dream.....	178	behaviors.....	227	character of God in Christ.....	203
Ananias.....	176	being.....	46	character, change of.....	148
anarchy.....	143	being in Christ.....	82	character, traits.....	242
ancient paths.....	154, 155	Benjaminites.....	17	charity.....	203, 243
anger.....	237	Bible is alive.....	72	chosen people.....	55
anti-Semitism.....	209	biblical law.....	39, 43, 105	Christ increases.....	160
antinomianism.....	260	biblical literalism.....	172	Christ, bring inline.....	272
Antioch.....	68, 69, 74	biblical scholarship.....	205	Christ's faithfulness.....	264
apocalypse.....	63, 65, 69, 72	big data.....	160, 161	Christ's sacrifice.....	117
apostasy.....	19, 20, 188, 207	biological differences.....	149	Christian identity.....	44, 68
Arabia.....	66	blackballed.....	280	Christian morality.....	203, 204
		blackballing.....	208	Christian unity.....	152
		blending.....	27	Christianity, errant.....	223
		blind obedience.....	221	Christus Victor.....	118
		blindness.....	61, 208	church. 37, 45, 70, 152, 153, 223,	
		blood cult.....	7		

233, 242, 261, 269, 287	cultural.....212	Edison, Thomas.....197
Cilicia.....68	cultural dominance.....287	Edom.....189, 190
circumcised Timothy.....211	cultural regression.....284	Egypt. 11, 12, 14, 141, 186, 209, 288
circumcision.....74, 79, 136, 156, 200, 201, 211, 212, 213, 219, 272, 275, 281	culture..150, 153, 155, 184, 201, 209, 214, 215, 219, 220, 276, 277, 283, 285, 286	Eighth Day.....117
circumcision doesn't matter.204	culture errs.....261	electioneering.....238
circumcision means nothing.280	culture, improvement of.....284	elementary principles.....159
circumcision, as symbol.....212	culture, momolithic.....287	Emden, Jacob.....73
circumcision, returning to...202	curse.....99, 100, 114, 116, 118, 119, 120, 132, 135, 138, 164, 165, 281	emulation.....237
circumcision. culture of.....258	Cyrus.....24, 26, 92, 192	envy.....221, 239, 240
civil government.....261	Damascus.....1	Esarhaddon.....23
Civil Rights Movement.....158	Damascus Road..44, 47, 50, 71, 176, 210, 239	Esau.....8, 9, 10, 136, 139, 195
civil war...23, 35, 142, 275, 276	damnation.....164, 165	eternal life.....267
cleansing of the Temple..36, 37, 38, 63, 272	Daniel's vision.....26	eternal life and death.....164
cognitive dissonance...222, 223	Darius.....27, 34, 289	ethnicity.....149
communication.....225	David. 17, 18, 19, 20, 22, 57, 62, 127, 132, 142, 186, 192, 254, 270, 274, 283, 285	evangelical Christianity...66, 67
communism.....220	David's family.....20	Evangelical Movement.....194
community.....243	David's Temple.....192	evangelism.....212, 242
compartmentalization. 221, 222, 223	Day of Atonement.....57	Eve.....100, 138, 188, 214
compliance.....144	death.....82, 135	Eve's body.....163
compromise.....272	debt to Jesus.....235	Eve's understanding.....139
computer modeling.....viii	den of thieves.....74	evil.....100, 129
conformity.....249, 286	denial.....70	evolution.....106, 193
confusion.....134	denial of Christ.....54	example of.....209
conscience.....260	denominationalism.....45	excommunication.....179, 213
consciousness.....160	denominations.....152	experience.....260
consequences accrue.....165	deny Christ's mission.....278	eyes, gouging.....177
conservatism.....281	depravity.....232	Ezekiel.....282
conspiracy.....220	Deuteronomic Law.....13, 186, 191, 192, 272, 273, 283	Ezra.....25
continuity.....215	Deuteronomic Reform. 130, 132	failure.....197
conversion.....171	dietary laws.....73	faith...87, 91, 98, 109, 111, 122, 205, 247, 269
correction 39, 52, 123, 128, 177, 190, 206, 217, 220, 246, 252	differences, interesting.....236	faith, object of.....246
cosmos.....71	discernment.....194	faithfulness.....204
Council of Jerusalem.....74	disobedience.....21	faithfulness, God's.....209
courtyards.....275	disobedient son.....255	faithfulness, segmented.....223
covenant. 74, 94, 106, 121, 147, 156, 166, 200, 219, 231	disturbed.....291	faithlessness.....29, 136, 209
covenant of circumcision...189, 190	diversity.....48	false brothers.....75
covenant with gentiles.....187	divided kingdom.....23	false ideas.....171
covenant, all humanity.....164	divine community.....214	false prophets.....30
covenant, fulfilled.....201	divisions.....239	family.....93
covenants, eternal.....254	divorce.....103, 125, 126	federal head.....163
covenants, seven.....94	do-gooders.....269	fellowship.....151, 213
covenants, two.....185	doctrine.....89	Fifth Commandment.....255
coveting.....239	doesn't mean.....193	First Amendment.....222
creativity.....260	Downton Abbey.....218	five solas.....193, 194
criminalization.....235	drunkenness.....240	flaming.....238
critical thinking.....224, 225	dual covenant theology...73, 76	flesh and spirit.....155
crucifixion.....82, 249, 280, 289	economy.....167	Flood.....93, 94
cultic purity.....92		Flood, failed.....282
		foolishness.....219
		foreign funding.....192
		foreigners.....26
		forever and eternal.....164, 165
		forgiveness...138, 166, 259, 276,

- 285, 287
 forgiveness, bike story.....267
 fornication.....231
 Fourth Commandment.....116
 frame of reference.....165
 free will.....49, 50
 freedom 120, 150, 151, 161, 171,
 185, 188, 196, 197, 227, 288
 freedom of diversity.....287
 freedom within bounds.....217
 freedom, not free.....216
 freedom, Paul's teaching.....199
 freedom, use of.....218
 freshness date.....119
 fruit.....100
 fruits of the Spirit 248, 259, 265,
 277
 fruits, practiced socially.....243
 fullness of time.....162
 Gamaliel.....64
 genetics.....214
 gentiles. 87, 88, 94, 98, 136, 170,
 177, 192, 201, 219, 275, 287
 Gibeon.....19, 23
 gift of shame.....88
 Gnostic.....86, 110
 God always knew everything
292
 God doesn't change.....191
 God relented.....142
 God responds.....95
 God spared Cain.....213
 God, as Person.....259
 God, unchanging.....214
 God's argument.....208
 God's best plan.....14
 God's blessing.....130
 God's character.....274, 275
 God's companionship.....8
 God's diversity.....260
 God's inability.....144
 God's intent.....136, 161
 God's intention.....105, 116, 131
 God's justice.....246
 God's mercy.....87
 God's mission. 99, 144, 154, 259
 God's people.....203
 God's plan.....192, 275
 God's promise.....137
 God's purpose.....53
 God's Temple mission.....179
 God's time frame.....262
 God's trajectory.....215
 God's unchanging character 215
 God's voice.....256, 259
 golden calf.....12
 Golden Rule.....218, 263
 gospel.....70, 84, 87, 95, 202
 gospel offense.....213
 gospel, original.....215
 gossip.....284
 gotta wanna.....49
 governor of love.....166
 grace. 46, 47, 65, 79, 84, 86, 87,
 91, 94, 95, 96, 123, 132, 137,
 138, 143, 147, 165, 184, 191,
 195, 235, 244, 245, 257, 258,
 268
 grace trumps law.....236
 grace v. karma.....264
 grace, as ticket.....267
 grace, illustration.....196
 grace, son of.....183
 Great Awakening.....258
 Great Commandments 219, 221,
 229, 249
 great writings.....271
 Habakkuk.....110
 habits.....227
 habitual responses.....47
 Hagar.....6, 183, 188, 189, 196
 Haggai.....29, 30
 Hananiah.....31
 Hasmonaean Dynasty.....35
 headship.....139
 healing.....176, 233
 health.....234
 heaven.....59, 72, 187, 194, 267
 Hellenistic philosophy.....35
 helpfulness, spirit of.....252
 herbs and potions.....233
 heresies.....110
 Herod.....57
 Hezekiah.....127, 128
 High Priest.....35, 171
 Hilkiah.....129, 130
 Hillel.....64
 Hiram.....21
 historical consistency.....273
 historical development.....159
 historical hinge.....210
 historical insight.....137
 historical progress.....284
 history. v. 17, 22, 119, 129, 132,
 136, 137, 153, 194, 208, 209,
 268, 276, 282, 283, 285
 history from the future.....138
 history, of Israel.....53
 history, reveal.....258
 holiness.....221, 223, 224
 holiness, denial.....222
 holistic.....201
 Holy Spirit.....11, 14, 18, 44, 66,
 67, 87, 89, 90, 97, 99, 110, 118,
 119, 120, 121, 136, 137, 148,
 163, 166, 170, 191, 202, 209,
 210, 214, 215, 217, 221, 233,
 272
 Holy Spirit to open door.....252
 Holy Spirit, birth.....180
 Holy Spirit, dance with.....250
 Holy Spirit, leadership.....208
 homosexuality.....222, 284
 hope.....3
 Huldah.....130, 131
 human rights.....150
 human sanity.....224
 humanity changes.....214
 humility... 88, 92, 204, 217, 247,
 251, 252
 hypercritical.....253
 hypocrisy.....79, 80, 88, 204
 identity.....243
 identity and behavior.....234
 identity, change of.....171
 idolatry... viii, 19, 22, 23, 29, 32,
 38, 127, 147, 186, 193, 232,
 247, 284
 illusions.....65
 Immaculate Virgin.....163
 immolate.....238
 imprisoned.....143
 individuality.....172
 infinite.....165
 inheritance.....9, 10, 93, 98, 136,
 166, 168, 183, 191, 195
 inheritance of grace.....197
 insanity.....224
 insurrection.....239
 integrity.....222
 intellectual calcification.....268
 Internet.....238
 intertestamental period.....70
 intimidation.....285
 Isaac. 6, 8, 10, 93, 135, 183, 184,
 185, 187, 188, 190, 191, 193,
 197
 Isaac's inheritance.....184
 Isaiah. 23, 31, 76, 107, 129, 175,
 266
 Ishmael.....6, 93, 136, 182, 183,
 184, 188, 189, 190, 191, 193,
 195, 196, 197, 200
 Ishmael to Isaac.....191
 Islam.....i, 5, 8, 189, 190, 265

- Islamic State.....190
 isolation.....23
 Israel.....5, 11, 190, 197
 Israel blinded.....176
 Israel failed.....136
 Israel of God.....287, 288
 Israel's blindness.....144
 Israel's folly.....91
 Israel's kingdom.....21, 91
 Jacob 8, 9, 10, 11, 136, 139, 190, 195
 James.....67, 69, 79
 Jeremiah.23, 32, 33, 76, 94, 107, 118, 132, 154, 155, 175, 282
 Jeremiah and Josiah.....131
 Jeroboam.....23
 Jerusalem...5, 20, 22, 24, 34, 69
 Jerusalem Council.....94, 201
 Jethro.....13, 18, 141, 185
 Jewish blindness.....38
 Jewish bondage.....201
 Jewish culture.....201
 Jewish-lite.....80, 86
 John the Baptist.....149
 Jonah.....38
 Joseph.....11, 12, 163
 Joshua.....141, 185
 Josiah.....129, 130, 131
 joy.....204, 244
 Judaism.....8, 263, 265
 Judaizers, cut off.....213
 Judges.....16, 186
 judgment.....115, 135, 211, 234
 jurisdiction, ultimate.....194
 justice.....8, 91, 109, 117, 147
 justice, giving.....244
 justice, replace.....257
 justification 81, 97, 98, 142, 143, 196
 justified by faith.....80, 142
 karma.....263
 kingdom of God.....59
 kingship...15, 16, 17, 18, 19, 20, 21, 60, 62, 106, 128, 139, 142, 186, 192, 275, 283
 korban.....34
 lamb of God.....6
 Lamech.....189
 language changes.....214
 large idea.....271
 larger picture.....196
 law.....101, 112, 118, 130, 131, 132, 134, 141, 144, 191, 198, 254, 257, 269
 law and gospel.....200, 208
 law and grace.....132, 272
 law of Christ...40, 202, 253, 260
 law, as tutor.....229
 law, change.....195, 196, 201
 law, end of.....235
 law, pedagogical.....254
 law, purpose of.....234
 law, return.....272
 law, three parts.....144
 law, two senses of.....228
 law, violation of.....227
 law, wholeness of.....202
 leadership.....158, 167, 208
 leaven.....208, 209
 legalism.....88, 172, 260
 Liberal Christianity.....218
 liberalism.....281
 libertarianism.....281
 Libertines.....217, 218
 libertinism.....281
 life in nature.....161
 light of Christ.....259
 listening, control of.....225
 liturgy.....222, 274
 liturgy, real.....206
 logic...54, 82, 85, 201, 237, 259
 longsuffering.....245
 Lord's farm.....265
 love.....83, 203, 218, 225, 226
 love and sex.....243
 love of neighbor.....219
 luxury.....232
 Maccabean Revolt.....34
 Maccabees.....35
 magic.....233
 maintenance.....95, 96
 making pickles.....148
 mammon.....38, 53
 manna.....125
 manners.....viii
 manufacturing.....108
 marriage.....126, 149, 231
 marriage, same sex.....218, 222
 mathematical specificity.....99
 maturity.....120, 150, 154, 157, 159, 160, 254, 259
 maturity is progressive.....161
 media.....232, 284
 meekness.....247, 252
 Melchizedek.....5, 65
 membership.....242
 mercy.....257, 285
 Messiah.....14, 101
 metastory.....vii, 196
 Micah.....129
 Middle East.....190
 Midrash.....39
 militarization.....15
 miracles.....88
 miraculous conception.....188
 mirror, bridle, map.....112
 missionary to the gentiles.....62
 missionary travels.....289
 mistakes.....251
 mixed responses.....25
 mocking God.....263
 modern medicine.....233, 234
 Mohammad.....189, 190
 money.....150
 moneychangers.....38
 moral principles.....83, 203
 moral purity.....32
 morality 112, 212, 224, 245, 259
 Moses...iii, 12, 18, 57, 62, 73, 94, 102, 104, 116, 124, 125, 127, 131, 136, 141, 145, 146, 191, 192, 197, 214, 254, 281, 283, 288
 Moses intervened.....162
 Moses to Christ.....191, 196
 Moses, anger.....146
 Moses, chief editor.....105
 Moses, mountaintop.....144
 Moses, new.....117
 Moses' error.....125
 Moses' law.....103, 104, 171
 Moses' Tabernacle.....192
 motivation.....236
 multi-generational.....265
 murder.....240
 naming.....10, 11
 narrative.....99
 narrow way.....221
 nationality.....149
 Nebuchadnezzar.....23
 Nehemiah.....24
 Nehushtan.....127
 networked.....160
 new age.....196
 new creation.....281
 new hear.....282
 new heart.....123, 132
 new national order.....20
 new world order.....197
 Nicander.....148
 Nineveh.....38
 no partiality.....76
 Noah.....4, 7, 93, 94, 282
 Noahic covenant.....120
 Noahite covenant.....88, 93

- nomadic stage.....14
- non-believers.....96
- norm.....48, 111, 155, 168, 199, 240, 286
- not attack people.....150
- obedience.....82, 84, 89, 95, 107, 112, 118, 125, 130, 132, 165, 192, 199, 219
- obedience, not.....209
- offense.....225, 226, 237, 244, 245, 286
- offspring.....124, 138
- offspring, multiply.....145
- old paths.....215
- Old Testament, for Christians.....245
- once saved, always saved.....51
- one human race.....212
- opinion.....224, 237
- opposition of law and grace.....144
- oral traditions.....39
- Oregon baker.....222
- original sin.....145
- Ottoman Empire.....190
- paganism.....12, 13
- Passover.....128
- Paul.....36, 39, 62, 64, 66, 71, 77, 175, 282
- Paul, destiny.....65
- Paul, Second Temple.....273
- Paul, stand alone.....210
- Paul's authority.....42, 56
- Paul's blindness.....176
- Paul's credentials.....71
- Paul's pre-Christian mindset.....65
- peace.....45, 46, 47, 244, 285
- Pelagianism.....95
- perfection.....108, 110, 118
- persecution.....77, 88
- Persian Empire.....24, 27
- Persian kings.....26
- Persian money.....24
- personhood, trifold.....118
- persuasion.....207, 208, 210
- Peter.....50, 67, 68, 69, 70, 74, 76, 77, 79, 82
- pharmacology.....233
- philosophy.....85, 193
- pickled in Christ.....149
- placenta.....107, 163
- Plan B.....276
- Plato.....72
- police others.....252
- polite company.....150
- Pope.....79
- popularity.....221
- population growth.....260
- poverty.....275
- predestination.....48
- prenatal medicine.....163
- preventive grace.....210, 217
- pride.....109, 161, 204, 260, 276
- pride destroys community.....276
- principalities and powers.....234
- principalities not people.....195
- progress made.....284
- progressive.....107, 159
- progressive revelation.....284
- prohibition.....126
- promiscuity.....232
- promise of land.....185
- promised land.....192
- promissory agreement.....124
- proof.....67, 98
- proof is subjective.....259
- prophecy fulfillment.....265
- prophets.....96, 101, 107, 129, 208, 214, 273, 276
- prophets, absence of.....33
- proportion and scale.....164
- proselytes.....94
- protoevangelium.....138
- prototype.....117, 125, 260
- prove.....109, 142, 166, 259, 260, 279
- psychological disorders.....7
- psychology.....214, 242
- punishment.....255
- purity.....92, 95, 127, 129, 136, 195, 196, 275
- purpose.....121, 191, 275
- purpose, different.....132
- purpose, fulfilled.....156
- purpose, greater.....286
- questions, asking.....267
- Rabbis.....102
- Rabshakeh.....128
- reality.....137, 221, 222, 224, 291
- rearranged.....291
- Rebekah.....8, 10
- rebellion.....4, 7
- redemption.....12
- reformation.....127, 128, 129, 154, 155, 214
- reformation, model.....130
- regeneration.....44, 67, 90, 171, 187, 209, 214, 215, 221, 233, 241, 252, 267, 272, 276, 277
- regeneration, fruit of.....166
- Rehoboam.....23
- reinstated animal sacrifices.....25
- religious affiliation.....266
- religious holidays.....172
- renewability.....56
- replacement theology.....287
- respector of persons.....211
- resurrection.....104
- return.....154
- revelation.....62, 63, 65, 69, 72, 285
- revelry.....241
- reversal.....96
- revival.....119, 132, 154, 155
- right relationship.....96
- righteousness.....83, 90, 108, 110, 142, 203, 218, 221, 236
- righteousness, establishment of.....241
- righteousness, lack of.....244
- righteousness, repulsive.....204
- righteousness, true.....204
- rivalry.....238
- Roman Empire.....286
- Roman occupation.....34
- Rome.....91, 192
- Rosh Hashanah.....57
- Sabbath.....116, 147
- Sabbath Commandment.....40
- sacrifices.....131
- salvation.....165, 166, 193
- Samaria.....23
- Samuel.....15, 17, 106, 139, 192
- sanctification.....97, 150, 158
- Sanhedrin.....13, 14, 16, 18, 35, 101, 104
- Sarah.....92, 93, 182, 183, 187, 188, 190, 195
- Sargon.....127
- Satan.....7, 123, 129, 154, 207
- Saul.....17, 18, 22, 186, 192
- scapegoating.....238
- science.....184, 194, 292
- seal.....98
- seasonal patterns.....165
- Second Great Awakening.....96
- Second Great Command.....248
- Second Temple, flawed.....32
- seed.....137, 152, 153, 166, 242, 264, 265, 277
- self-centered.....35, 158, 209
- self-concern.....218, 248
- self-control.....247
- self-focused.....34, 61
- self-policing.....252
- self-righteous.....109, 110
- Sennacherib.....128

- Septuagint.....35
 sermon on the mount.....39
 Serpent.....2, 8, 138, 139
 Set Theory.....152, 164
 Seven Laws of Noah.....73
 sex.....95, 151, 163, 231, 232
 Shammai.....64
 shelf-life.....119
 Shemites.....4, 136
 Shiloh.....16, 18, 19, 23
 shunning.....208
 sin.....6, 12, 30, 62, 81, 88, 100,
 130, 175, 195, 245, 276, 281,
 282, 284, 286
 sin without consequence.....199
 sin, avoid.....223
 sin, end of.....204, 277
 sin, original.....7
 Sinatra, Frank.....50
 singularity.....124
 sins cluster.....223
 slave labor.....21
 slave-become-son.....167
 slavery.....12, 75, 157, 158, 171,
 185, 186, 198, 200, 210, 216,
 288
 slavery, transform.....167
 slaves to imagination.....169
 Social Gospel Movement.....218,
 219, 220
 social inclusion and exclusion
 179
 sociology.....242
 Sodom.....183
 Sodom and Gomorrah.....31
 Solomon 20, 22, 23, 24, 96, 142,
 214, 270, 274, 285
 Solomon's love life.....274
 sorcery.....233, 234
 sovereignty.....171, 192, 196
 spiritual dam.....60, 282, 286
 spiritual help.....252
 standard.....199, 253, 254, 286, 287
 status quo, reject.....208
 Stephen.....217
 stigma.....289
 stoning.....255, 256
 story.....vi
 struggle.....244, 245
 stubborn and rebellious.....255
 success.....56, 60, 61, 170, 221
 suffering.....92
 superiority.....239
 survival.....150
 sustainability.....267
 sustainable.....vi
 symbol and reality.....274
 symbolism.....viii
 Syria.....68
 Tabernacle.....14, 15, 16, 18, 19,
 20, 29, 92, 132, 141, 144, 154,
 185, 186, 200, 209, 274, 283
 Tabernacle languished.....186
 Tabernacle, failure.....142
 Talmud.....39, 73
 tax base.....24
 tax revenue.....92
 technology.....160, 184, 194, 292
 teleology.....137
 Temple.....19, 20, 21, 22, 23, 24,
 26, 27, 29, 30, 37, 52, 55, 92,
 96, 142, 192
 Temple and palace.....285
 Temple and Rome.....170
 Temple error.....274
 Temple history.....277
 temple of Satan.....207
 Temple priests.....31
 Temple redemption.....181
 Temple sacrifices.....81, 240
 Temple sanctions.....207
 Temple worship.....60
 Temple, analogy.....32
 Temple, as Christ.....32
 Temple, Christ.....199
 Temple, corruption.....38
 Temple, no return.....282
 Temple, rebuild.....24
 Temple, restoration.....63
 Temple, Second...25, 26, 28, 32,
 33, 34, 35, 57, 62, 70, 77, 92,
 102, 106, 180, 192, 196, 198,
 199, 205, 209, 219, 238, 272,
 278, 283
 Temple, veil.....59, 60, 61
 Temple, Second.....260
 Ten Commandments...iii, iv, 12,
 13, 18, 39, 40, 57, 59, 94, 99,
 101, 102, 105, 106, 115, 116,
 117, 119, 126, 142, 143, 147,
 154, 155, 161, 162, 185, 191,
 192, 196, 221, 228, 249, 272,
 288
 Ten Commandments,
 application.....229
 Ten Commandments, purpose
 228
 Ten Commandments, refresh
 155
 Tenth Commandment.....239
 Terah.....5, 184, 185, 191, 195,
 196, 200, 201
 testimony.....227
 thankfulness.....236
 theocracy.....170, 261
 thorn in the flesh.....174
 time.....8, 97, 99, 109, 119, 126,
 161, 214
 time, arrow of.....173
 time, transcendence of.....44
 Timothy.....211, 212
 Titus.....69, 74
 tolerance.....171
 top-down imposition.....139
 Torah.....38, 39, 228
 Tower of Babel.....60
 tradition.....102, 121
 trajectory.....111, 155, 273
 transformation.....72, 134
 Trinity.....8, 17, 118, 134, 152,
 153, 172, 173, 187, 214, 232
 truth.....203, 246, 263
 two commandments.....40, 192,
 198
 typology.....124, 132, 153, 164,
 165
 Tyre.....21, 23
 unbelievers.....109
 unified plurality.....151
 uniform.....149
 unity 45, 79, 134, 149, 152, 153,
 154, 188, 229, 287
 Ur.....221
 veil.....57, 60, 61, 69, 103, 144,
 174, 176, 245, 258, 278
 vengeance...138, 259, 276, 286,
 287
 veracity.....iii, 93, 200, 205, 259,
 268, 288, 291
 virgin birth.....163
 virgin Mary.....187
 voice.....131
 voice, whose.....256
 war.....138
 wardrobe.....130
 Washington D.C.....269
 water baptism.....148
 water from a rock.....125
 watershed.....165
 wealth.....150
 wealth and splendor.....60
 weeping.....25, 34
 Wesley, John.....210
 Western Christian heritage..220
 Westminster Catechism.....111

wholeness.....134, 152, 153, 201, 221, 223	witchcraft.....233	worship, changed.....127
wholeness, denial.....222	witnessing.....220	worship, false.....232
wilderness....125, 136, 141, 185, 186, 288	wooned into faithfulness.....179	worship, formal.....274
will power.....49, 217	works.....95, 269	worship, futility.....31
willing submission.....247	world.....71	worship, pedagogical.....222
willing to die.....280	World Factbook.....265	worship, real.....206
willingness.....70, 84, 158, 210	World War I.....190	wrangling.....236
wisdom.....210	world, changed.....283	Yoda.....46
wisdom of angels.....54	worship....15, 50, 137, 151, 205, 275	Yom Kippur.....57, 147
	worship and wedding.....222	zeal.....237
		Zechariah.....29, 30