

The Old Testament: A Shadowy Presence in Christianity

Ann Christine Delgehausen
Dr. Eleanor Beach
Religion Thesis
May 1996

The Old Testament: A Shadowy Presence in Christianity

Part I: Introduction

As a religion of the book, Christianity looks first to the Bible for its identity. Christians associate themselves primarily with the New Testament and Jesus, but this is often done at the expense of the Old Testament whose purpose in the canon then seems to be to play only a minor role in support of the New Testament. Its inclusion in the Christian canon has been problematic since the second century C.E. when Marcion, "a follower of Paul who was expelled from the church at Rome (about 144 C.E.) because of his radical teachings," argued that it should be left out altogether because "the Redeemer revealed in Jesus Christ is not the same God as the Creator-God of the Old

Testament."¹ Since then, Christian approaches to the Old Testament have gone through many changes, particularly during such critical times as the Reformation and the post-Holocaust era. Some of these are respectful and sensitive attempts both at comprehension and appropriation, but others reflect little of this and only continue to propagate stereotypes and misinformation.

Instead of working constructively with the diversity of the Christian Bible or the Old Testament itself, most discussions of the problem choose one of two general but extreme solutions. One of these is along Marcionite lines and it assumes that the differences between the Testaments are incommensurable. This sentiment is usually treated by ignoring the Old Testament, or at least the parts which the readers find disagreeable and going on as if it does not exist. Those people who lean in this direction but do not reach the extreme usually speak in terms of "reconciliation" between the two and find their task a difficult one. The other extreme is the assumption of coherent univocality. Within this idea is the well known concept of supersession which states that the (Christian) Bible is comprised of two parts. The first of these is called the Old Testament after the covenant YHWH made with the people of Israel and takes the form of the external Law. The second part is called the New Testament and it records the second covenant he made with his people which is internal. This second covenant is embodied in the figure of Jesus Christ and it is toward him the Old Testament points and the New Testament glorifies. Supersessionism implies that the Old Testament has been superseded by the New Testament and the Law replaced because the divine savior is the final, complete and singular Word

¹Charlsworth, James H. And Walter P. Weaver. The Old and New Testaments: Their Relationship and the "Intertestamental" Literature. Valley Forge, PA: Trinity Press International, 1993. p.20.

of God. The vocabulary of supersession is one of unity (whether apparent or not) and progress, usually in the form of *Heilsgeschichte*, or redemption history which culminates in Jesus Christ.

Clearly, neither of these extremes or their close relatives are conducive to a healthy appreciation of the Old Testament. Both are attempts to explain decisively and monistically the great diversity of the Old Testament and the Bible as a whole. Insisting on reducing a complex, living conundrum to two opposite approaches—either denying or exaggerating the existent differences whether in style, purpose or message—is a refusal to deal with a vigorous reality which is not tidy as to make religious life simple.

That there is a Christian problem with the Old Testament is hardly unrecognized or in dispute. What is yet unclear is exactly what that problem is and what its causes are. This paper will discuss several approaches and solutions to the problem and construct a more detailed and conclusive description of this problem.

Part II: Brief Examples of Evidence

The evidence that there is a broad Christian problem with the Old Testament comes from a wide range of areas. The rightful association of the Old Testament, or Hebrew Bible with the Jews obviously has connections to anti-Semitism and indeed this is extremely important, but there are other

sources which may not be as visible.² One example of this (which is both disappointing, since it made research difficult, but also interesting, because it supports my thesis) is a distinct lack of solid sources which directly and constructively deal with this subject. There is no small amount of literature devoted to this general idea, but it is rarely accepted. Christians typically address the problem as if the Old Testament were a collection of semi-historical stories, some of which can be nicely appropriated to form a kind of purified prelude to the New Testament, others are decidedly un-Christian and therefore must be reinterpreted, put on the list of imponderables or simply explained away. For example, promising titles along the lines of, "Christians and the Old Testament" or How Does the Christian Confront the Old Testament?³ almost invariably assume that the Old Testament is something which needs to be reconciled with the Christian religion since it is clearly not of the same mind as the New Testament. Jews who, of course, share these scriptures have also written commentaries on the Christian understanding and use of their Hebrew Bible. Although these are usually more intelligent and, it seems, written for a different audience, they are widely disregarded.

The Old Testament is also often not regarded seriously or dealt with thoroughly by most systematic theologians working with Christian issues. Even a cursory glance at an index of biblical references will reveal a distinct imbalance between Old and New Testament sources. No one would insist on requiring writers to cite exactly the same number of verses from each testament, but a discrepancy on this scale certainly suggests that if the Old

² Since I come out of the Lutheran church (ELCA), I am more aware of evidence from this tradition and so some of my examples will reflect this familiarity.

³ Benoit, Pierre et al.

Testament is not represented nearly as much as the New Testament it does not influence the work which is meant as a commentary on Christianity.⁴

Similar proportions of Old to New Testament exist in the lectionary of the (ELCA) Lutheran church at least. Even if this were otherwise, since the order of the service includes a First Lesson (Old Testament), a Second Lesson (New Testament) and a Gospel reading, parishioners would still hear a disproportionate and disembodied representation. "For many Christians today, ministers and laity alike, the Bible is the New Testament for all practical purposes, with perhaps a few excursions into favorite passages such as the Twenty-third Psalm."⁵ This combined with the propensity of pastors to preach only on the Gospel reading allows for very little exposure to the Old Testament and that which the congregations do hear is taken out of both historical and traditional context and is usually intended as "prophetic" support of the New Testament or as a surrogate genealogy intended to legitimize a Christian claim to be the chosen people of God.⁶

It is also interesting that in general, Christians think of their religion and their god as one of love and forgiveness, concepts which they associate with a stereotypical understanding of the New Testament and the god-man, Jesus of Nazareth. Popular criticisms of Christianity, however, dwell not only on its participation in disreputable events in history (e.g. the Crusades, various periods of imperialism and the Holocaust), but also upon conceptions of a fearful god of vengeance who demands sacrifice--a stereotypical understanding of the Old Testament. Obviously these are opposite understandings, but what

⁴ See Appendix A.

⁵ Charlsworth, et al. p.20.

⁶ See Appendix B.

they have in common is an irresponsible, poorly thought-out project of simplistic stereotyping, usually for shallow purposes.

These kinds of stereotypes are also included within the tradition to some extent. The Testaments may be divided along a thick black line which separates polar opposites in the minds and vocabularies of many Christians. Some examples are as follows:

Old Testament	New Testament
law	love
vengeful	forgiving
myth	history
earthly	heavenly
threat	promise
war	peace
punishment	mercy
sacrifice	salvation

This list is not exhaustive by any means, but it does give an adequate idea of the degree of ideological polarization the Christian Bible has undergone.

Part III: The Popular Approach

Pierre Benoit, Roland E. Murphy and Bastiaan van Iersel, editors of volume 30 of the Concilium: Theology in the Age of Renewal series, How Does the Christian Confront the Old Testament?⁷ compiled an anthology intended to answer the question posed in the title. In the preface, they restate the question more clearly: "How does the Christian confront the Hebrew Bible, which he terms the "Old Testament"?"⁸ and provide enough background to place it in context.

This question is a perennial one—in one age Marcion replied by eliminating the Hebrew Bible; in another Augustine wrote the

⁷ Benoit, et al.

⁸ Ibid., 1.

massive dictum that dominated Christian exegesis of the Old Testament for so many years: the New Testament is hidden in the Old, and the Old Testament is made plain in the New. The fact is that the style in which the Church confronts the Hebrew Bible varies in every age. And this is only right; the needs of the times color one's correlation of the Old with the New.⁹

This passage seems harmless enough, since it acknowledges that ideas may change over time and therefore that they may change in the future. The next paragraph, although it begins with the continuation of this apparently open approach, changes tone in the middle.

With the advent of the rigorous historical approach to ancient literature, a more adequate understanding of the Hebrew Bible *on its own terms* has been reached. And the Christian must hear the Word on this level, or he will hopelessly flatten out the divine message.¹⁰

But here already readers might become suspicious of the implicit suggestions both that the Bible, the "Word", is a single, self-identical statement and that the level on which the Hebrew Bible is understood on its own terms is necessarily subordinate to some other level of perception.

Thus, from his prison Dietrich Bonhoeffer wrote of the strong influence which his reading of the Old Testament was having on him—that it was not really Christian to want to get to the New Testament too soon and too directly. On the other hand, the Christian believes that Christ is the fulfillment of Israel's hope; he lives by the spirit of fulfillment of the Scriptures echoed in the pages of the New Testament. The essay in this volume of *Concilium* illustrate several approaches to this question.¹¹

This statement of the Christian problem with the Old Testament is probably the most common among Christians. It shows acknowledgment of the Old Testament as being part of the canon and contrasts this with the belief in Jesus as the fulfillment of the Law, but it does not seem to take very seriously the

⁹ Ibid.

¹⁰ Ibid.

¹¹ Ibid., 1-2.

application of the previously stated idea that the Old Testament must be interpreted on its own. Although the editors of this volume seem to think that the influence of Marcion and Augustine continues to exist only in the past, it seems strange that this contrast with the conceptions of Jesus as the messiah as described the New Testament is the factor which makes the Old Testament a problem.

The essays following this description of the problem are meant, of course, to answer the question asked in the title. The first of these, entitled, "The Values of the Old Testament," by John L. McKenzie¹² completely disregards the statement in the preface that the Old Testament needs to be read on its own when, in the first paragraph, he writes that, "The more interested one becomes in the New Testament, the more clearly one perceives that the New Testament is the second part of a book. What is to be done with the first part?"¹³ He also goes on to say that, "The Christian faithful seek specifically Christian values in the Old Testament"¹⁴ and this is not necessarily supersessionistic since the Old Testament is part of the Christian canon. But if it means that only the passages which are considered "edifying" are chosen and the rest left unread and unChristian it suggests that Christians cannot cope with the Old Testament unless it is legitimized by the New Testament (which often defines Christianity)--another common practice of the supersessionism sometimes implicit in much Christian doctrine and popular understanding.

¹² Ibid., 5-32.

¹³ Ibid., 5.

¹⁴ Ibid., 6.

McKenzie also describes one of the ways the Old Testament may be studied: "as a record of Israelite failures," which he finds "quite interesting."¹⁵ It is at this point that we begin to see concrete evidence of a patronizing variety of understated and perhaps unconscious, though still unacceptable anti-Semitism.

There was really no Israelite institution that endured. The covenant of the tribes, the law of the covenant, the monarchy, even prophecy--all perished in the calamities of Israelite history. The few institutions that were restored after the exile kept Israel in existence as a cult group with a system of animal sacrifices and a religious law. . . . No other people, ancient or modern, has written such a candid and critical record of its own failures. Law, sacrifice and kingship are all the objects of critical narratives and critical prophecies that spare the faults neither of the system nor of the men involved in the system.¹⁶

McKenzie does not attempt to suggest that Christianity is able to evaluate its own institutions without fault either, but by suggesting that the history of Israel "ended" inevitably and after the prophets "predicted" this outcome (betraying a poor understanding of the practice and function of prophecy). In this case, he does little more than contribute fuel to the fire of careless anti-Semitism. His essay does contain some worthy thoughts on the subject, but when laced with this kind of prejudice it becomes highly suspect.

The second essay also reflects the failure to do what was recommended in the preface and introduces one of the most damaging aspects of the method of reading the Old Testament only in light of the New Testament. As part of his section on "The Past Made Present in the Old Testament: The Meeting of God and Man," François Dreyfus uses the example of Abraham's sacrifice of Isaac to show this kind of "making present." He quotes Gerhard von Rad as saying,

¹⁵ Ibid., 28.

¹⁶ Ibid., 28-29.

“With the order to sacrifice Isaac, God seems to annihilate his oft-repeated promise. In Isaac all was embodied, all that God had promised to perform for salvation.”¹⁷ This projection backward from normative New Testament exegesis which sees salvation imagery and meaning throughout the Old Testament is closely related to the well documented concept of *Heilsgeschichte*, the history of redemption which leads to the Christ.¹⁸ Again, this is an example of the tendency of Christian writers always to fall back on an Augustinian method interpretation which denies the Old Testament real intrinsic historical or theological integrity.

Dreyfus continues to minimize the value of the Old Testament when he attempts to make the Israelite history found in this document pertinent to the moderns of 1967.

But here a vital problem arises: is not this existential value found in its perfect and final state in the new Testament, in the person, mystery and work of Christ? Do we need a candle when it is day?

One thing is certain, that for the Christian there is only one living, vital reading of the Old Testament, only one reading that can answer the question of the meaning of his existence: that which starts from Jesus Christ as its center, in relation to whom every element of the Old Testament must be situated. . . . but that is the whole question: from the point of view of their existential value for us Christians of today, have these partial words lost their value, in presence of the total Word which is Christ?¹⁹

To which he answers, “We have still to ask, obviously, which are the Old Testament passages which, in the eyes of the New Testament writers, continue to have vital value for the Christian.”²⁰ Unfortunately, where the New Testament writers are not explicit on this subject, their use of Old Testament

¹⁷ Ibid., 38.

¹⁸ Bright, John, The Authority of the Old Testament. Grand Rapids: Baker Book House, 1967. p.70.

¹⁹ Benoit, Peirre, et al. p.39-40.

²⁰ Ibid. 40.

passages is almost completely polemic. As a result, they do not carry the same meaning they had in their original context.

The redeeming quality of Dreyfus' essay, though shrouded in ideas of salvation and liberal theology, is that he acknowledges one of the most important lessons the Old Testament teaches more effectively than the New: a warning against apathy, returning the concept of salvation from the nebulous beyond to history and human action.

If we had only the New Testament to guide us, we should find it hard to escape the impression that the Christian faith preaches indifference or resignation toward the various forms of political oppression. . . . The episodes of the Exodus and of the Maccabees, read in the light of Christ, prompt us to evaluate the demands for liberation comprised in the Christian message (Exodus), the

lawfulness of struggle and war where human and religious values are flouted (Maccabees).²¹

In all honesty, I think that the Dreyfus' inclusion of the phrase, "read in the light of Christ" is quite unnecessary since the Old Testament and also, in this case, the Apocrypha, speaks quite adequately without this addition of a Christian filter, but his keeping with this tradition of dissolving these works into subordinate roles is hardly surprising.

The issue of the Old Testament is frequently perceived as being a problem of reconciliation as if the New Testament were Christian and the Old Testament must be reconciled to it either by exegetical face-lift or being used to show what Christians have been saved from, Ecclesiastes being the most frequently used example of this. Using this collection of essays as a representative example of the popular method of dealing with the Christian problem of the Old Testament, the readers may conclude that even many educated, non-fundamentalist writers are unable to get past their compulsion to qualify even their progressive ideas by referring to Jesus or the New Testament.

Part IV: Becoming More Sophisticated

Much of the evidence which leads people to the idea that there is an important Christian problem that is the Old Testament comes from the same sources. As part of his prelude to stating why he thinks the Old Testament is a problem, John Bright in, The Authority of the Old Testament, describes a generic scenario which involves the most common complaints of a Christian about the Old Testament beginning with, "It is simply that he is troubled by the

²¹ Ibid., 41-42.

Old Testament." Although the reader in this case does find "much that is noble, profound, and moving, much that speaks to his condition and nurtures his spirit," he also finds things which are

strange to his way of thinking, much that is tedious and seemingly irrelevant, and not a little that offends his moral sensibilities. He comes to these endless genealogical lists, these interminable chapters giving detailed instructions for offering the various kinds of sacrifice, the specifications for the tabernacle drawn out to utter tedium, and he cannot imagine how such things concern him. So he reads, and is bored--and ceases to read. He encounters a narrative of matchless lucidity that captures his interest, but he has to admit that much of it is not especially edifying. Again and again it presents him with instances of immorality and violence, and with customs, attitudes, and conceptions of God that seem to him much less than Christian.²²

This passage reflects many disappointing sensibilities and is made more so because Bright includes pastors in the group of people for whom these thoughts have been a reality.

He then goes on to say that "the Old Testament is a problem because it is in the Bible, and because of what the church declares the Bible to be,"²³ placing its discussion exclusively in the arena of biblical authority which questions the degree to which the Old Testament shares in it. This in turn, points to the larger question of whether or not it should be included in the canon.²⁴ It is reasonably clear that this, although debatable, has an inevitable answer and that it is that the Hebrew Bible will continue to be the Old Testament and so again the real question, I think, falls back on the idea of reconciliation than actually considering removing the Old Testament from the Christian Bible (although its

²² Bright, John. The Authority of the Old Testament. Grand Rapids: Baker Book House, 1967. p.16-17.

²³ Ibid., 17.

²⁴ Ibid., 15.

status in the "theological curriculum," according to Bright, is not something which should be "taken for granted"²⁵).

Although I disagree that the only context in which a discussion of the questionable importance of the Old Testament makes any sense is that of biblical authority partly because I do not think that a vast enough majority of people think of the Bible in such a supernatural, non-human way, Bright's diagnosis of the problem as a canonical one which is made more difficult by the traditional, but seemingly formal, claims the church has made about divine inspiration, etc. This understanding of the problem, however, is incomplete and vague because it does not explain what about the New Testament, the only other section of the Christian Bible (unless the Apocrypha is taken into account) makes it Christian when the Old Testament perhaps is not. This missing information is provided by James Preus when, describing Reformation thought, he writes that "nothing so clearly threatened an effective theological role for the Old Testament in the Church as the Christ in the New Testament."²⁶ I think that this continues to be true at the end of the twentieth century, particularly in the case of Lutherans perhaps, but also in the broader sense of modern Christianity.

Preus describes the task of the medieval hermeneutical tradition as "an authentic attempt to establish the *sensus litteralis* of Scripture as its principal meaning, and to give it a theologically normative role in the formation of Christian theology. In his own way, Luther was trying to do the same thing. One stumbling block in this enterprise was the Old Testament—as it had been

²⁵ Ibid., 7.

since the days of Marcion and still is."²⁷ This stumbling block brought up the same questions which have continued with the problem through time and are also with us today, such as whether or not the Old Testament should be in the canon and what kind of theological or historical meaning it has for Christians. And like the medieval thinkers, one of the epiphenomenal problems brought about by their insistence on this *sensus litteralis* is that "a good solution demands both that justice be done to the Old Testament's grammatical-historical meaning and that the theological and religious appropriateness of its place in the Christian canon of Scripture be shown." And again, as it was during the Reformation, the same result is produced: "What frequently happened to the Old Testament (and perhaps still does happen) was that one of these demands was maintained at the expense of the other."²⁸ Unfortunately, this is still a familiar way to deal with the Old Testament and it fails on several accounts.

First, methodologically, it seems impossible to give the Old Testament its proper place in the canon if it is simply being measured against the New Testament, both being evaluated only on literal meaning, which is certainly inadequate if used as the only criterion. Second, this ideal of literal interpretation does no justice to either Testament and denies both the life they must have in order to have been preserved until now and continue into the future. And third, we are not medieval thinkers. This means not only that we have differently historically located concerns and interests, but also that we

²⁶ Preus, James Samuel. From Shadow to Promise: Old Testament Interpretation from Augustine to the Young Luther. Cambridge: The Belknap Press of Harvard University Press, 1969. p. 4.

²⁷ *Ibid.*, 3.

²⁸ *Ibid.*

have the evolved sophistication of an additional four hundred years of experience, study and reflection from which we can draw much to make our inquiry viable.

Leaving the non-constructive presuppositions behind these descriptions of these authors' conclusions that there is an Old Testament problem and returning to the combined and more solid understanding of the it, we may now restate it. According to Bright and Preus, the Christian difficulties with the Old Testament derive from what the church says the Bible is and the normative conceptions of the christ in the New Testament. Using this diagnosis, the framework within which the Old Testament is incongruent is that of the Christian Bible which has been declared to be the single, coherent Word of God and the understanding of the prophet Jesus of Nazareth to be the inevitable and obvious fulfillment of the Law of the Old Testament, as described in the New Testament. Not surprisingly, this framework sounds quite Augustinian in vocabulary and implication--again, the idea is that the Old Testament is meaningless without the New Testament, but then it loses almost all of its integrity when forcefully strained through this additional filter.

In addition to the already discussed difficulties inherent in this formulation of the problem, it also allows the ubiquitous barb of anti-Semitism to emerge again. Jacob Neusner addresses the most common strain of anti-Jewish Christian thought which comes directly out of this kind of understanding of the "superseded" Old Testament. He sees this attitude contributing to the result that "It is simply part of the systemic statement of

Christianity to address Judaism with the question: Why not?"²⁹ At first glance, this question seems harmless enough and almost simply asked out of curiosity. But, as Neusner interprets the question, it implies a hostile inquisition into why Jews do not accept Jesus as the christ. Even the fact that it is asked negatively implies that the question is less along the lines of, "What do you believe?" than "How could you/your people make such a terrible mistake?" So although the question may be asked innocently enough on the surface, it usually masks not an interest in Judaism, but a negative judgment of it.

Much of this is caused not only by possibly unconscious anti-Semitism, but also by the blackened and artificial picture the church has painted of a fictionally monolithic Judaism since its early days.

"Judaism" served Christianity as a foil, that alone. Invented for the purpose of polemic and apologetic, "Judaism" was so defined as to form a caricature, a mere anti-Christianity, the opposite, the other--the worst possible choice in contrast to the best possible choice. So this "it" was "a narrow, legalistic religion. Pharisees taught a religion of 'works-righteousness,' of salvation earned by merit . . . thus providing a stark foil for the gospel of Jesus and of Paul, who, in contrast, brought a religion of forgiveness and grace."³⁰

These accusations are not unfamiliar to a wide variety of Christians, and they reinforce the assumption that this is a true description of the core of Judaism and it is this conception which prompts Christians to ask "Why not?"

This version of the Christian problem of the Old Testament bears much similarity to the first, but is a more sophisticated way of approaching it from the fairly orthodox and probably ill-informed point of view. The main problem being that the Old Testament is part of the Christian canon and therefore must

²⁹ Neusner, Jacob. "The Absoluteness of Christianity and the Uniqueness of Judaism: Why Salvation Is Not of the Jews," Interpretation. (January 1989) 43:1, p. 30.

be dealt with as scripture is, it is interesting that not only are Bright and Preus more specific about this--explaining that the problem is not really the Bible, but what that Bible is said to be--but that it is not only the Bible as the Word of God, but the christ of the New Testament which is the definitive factor which makes the Old Testament suspect.

Part V: Constructive Comments from a Lutheran Perspective³¹

The events of the Holocaust era of the twentieth century have provided impetus for a renewed interest in both Judaic Studies and Old Testament Studies among Christians whose deafening silence was broken only by a few, including the pastor and theologian Dietrich Bonhoeffer. It would certainly be appropriate to discuss Holocaust and post-Holocaust theology at this point if it were within the scope of this paper, but it is not and this is not the task to which I would like to put Bonhoeffer. He did not write at length specifically on the Christian problem of the Old Testament as such, but he does seem to appreciate it more explicitly than other theologians and Lutherans in general. It is, of course, important to remember that he was writing from a Lutheran perspective to a Lutheran audience and although this tradition has both a more chronic and acute history of difficulties with the Old Testament, his thoughts, I think, are instructive for all Christians. His comments come to us in the form of parts of his theological letters which partially comprise his Letters and Papers

³⁰ Neusner, Jacob. "There Has Never Been a Judaeo-Christian Dialogue--But There Can Be One," Cross Currents. 42:1, p. 7.

³¹ Throughout this section I will quote directly at greater length than usual because of the conditions of the primary source. Because Dietrich Bonhoeffer was writing from prison in the form of letters his thoughts are not in the same form as they might have been had he been writing a paper or other major work. They are somewhat informal and his ideas are quite condensed and therefore longer quotations are necessary.

from Prison³² and it is from some of his most educating observations and suggestions that I will construct Bonhoeffer's understanding of the value and message of the Old Testament for Christians of our time.

The purpose of this section is not to continue defining the Christian problem of the Old Testament so much as to introduce a much more healthy attitude toward it. I intend to use Bonhoeffer as an example of a Christian thinker who was not deterred by the diversity of the Bible, the rigid definitions it has been given by the church, or the supersessionistic understanding of the New Testament. Although I regard his thinking highly and would like to portray it as at least a step in the right direction, I do not mean to suggest that it is the only way or necessarily the best way to reach both an intelligent and a responsible Christian understanding of the Old Testament.

His letter of 5 December 1943, is the first to contain a longer section on his thoughts about the Old Testament and it is this passage to which Benoit et al. referred.

My thoughts and feelings seem to be getting more and more like those of the Old Testament, and in recent months I have been reading the Old Testament much more than the New. It is only when one knows the unutterability of the name of God that one can utter the name of Jesus Christ; it is only when one loves life and the earth so much that without them everything seems to be over that one may believe in the resurrection and a new world; it is only when one submits to God's law that one may speak of grace; and it is only when God's wrath and vengeance are hanging as grim realities over the heads of one's enemies that something of what it means to love and forgive them can touch our hearts. In my opinion it is not Christian to want to take our thoughts and feelings too quickly and too directly from the New Testament.³³

³² Bonhoeffer, Dietrich. Letters and Papers from Prison. Edited by Eberhard Bethge. (Enlarged edition) New York: Collier Books, Macmillan Publishing Company, 1971.

³³ *Ibid.*, 156-157.

Already in this short passage Bonhoeffer has introduced some new ideas. It is clear that he is not endorsing a supersessionist approach to the connection between the Old and New Testaments. His potentially surprising statement that it is not Christian to associate too quickly or too exclusively from the New Testament is supported in an almost dialectical style showing that for the Christian, it is not acceptable to have one aspect of the religion without the other, the most directly important perhaps is the relationship between law and grace (another surprise for those who follow the stereotypical Paul too closely!). Instead of suggesting that the New Testament, which contains the ideas of Jesus Christ, resurrection, grace, love and forgiveness, is superior to or even independent of the Old Testament, with its complementary concepts of the unutterability of the name of God, appreciation of the earth, the law and punishment, Bonhoeffer recognizes that together they form a kind of living system which needs both parts to exist. Quite noticeably absent is the idea that the law of the Old Testament had been fulfilled and therefore negated which leads to the assignment of the Old Testament to a spiritually barren and "legalistic" or superfluous role in the Christian Bible.³⁴ Too often, Christians are expected only to acknowledge only half of the complementary ideas he mentions and this leaves them disembodied and not reflective of the totality of

³⁴ Bonhoeffer, in fact, does address the issue of fulfillment directly in this vein in The Cost of Discipleship. New York: Collier Books, Macmillan Publishing Company, 1959. p.135-146. He begins his chapter on "The Righteousness of Christ" by reproducing Matthew 5:17-20 and then commenting on it this way: "It is not at all surprising that the disciples imagined that the law had been abrogated, when Jesus made promises like this. For these promises reversed all popular notions of right and wrong, and pronounced a blessing on all that was accounted worthless. . . . How tempting then to suppose that Jesus would give the old order its *coup de grâce* by repealing the law of the old covenant, and pronounce his followers free to enjoy the liberty of the Son of God! After all Jesus had said, the disciples might well have thought like Marcion, who accused the Jews of tampering with the text, and altered it to: 'Think ye that I am come to fulfill the law and the prophets? I am not come to fulfill, but to destroy.' Many others since Marcion have read and expounded this saying of Jesus as if that were what he

their experience. It is for these reasons, I think, that Bonhoeffer's thoughts and feelings had been more along the lines of the Old Testament during his imprisonment.

He then goes on to bring up another frequently asked question, and although he does not answer it in this breath, he does refute Marcion and reproach a commonly used explanation.

Why is it that in the Old Testament men tell lies vigorously and often to the glory of God . . . , kill, deceive, rob, divorce, and even fornicate (see the genealogy of Jesus), doubt, blaspheme, and curse, whereas in the New Testament there is nothing of all this? 'An earlier stage' of religion? That is a very naïve way out; it is one and the same God.³⁵

Fortunately, Bonhoeffer apparently had enough of an active mind and attention span not to become incensed or bored by what he read as did the typical Christian of the experience of Bright. I think he over-generalizes by saying that there is none of those kinds of things in the New Testament,³⁶ but he does recognize the inadequacy of that answer to the question.

The second time Bonhoeffer comments on the Old Testament itself as the focus of his thought is in the letter dated 27 June 1944.

Now for some further thoughts about the Old Testament. Unlike the other oriental religions, the faith of the Old Testament isn't a religion of redemption. It's true that Christianity has always been regarded as a religion of redemption. But isn't this a cardinal error, which separates Christ from the Old Testament and interprets him on the lines of the myths about redemption? To the objection that a crucial importance is given in the Old Testament to redemption (from Egypt, and later from Babylon--cf. Deutero-Isaiah) it may be answered that the redemptions referred to here are *historical*, i.e. on

said. But Jesus says: 'You must not imagine that I have come to destroy the law or the prophets. . . .' And so saying he vindicates the authority of the law of the old covenant."

³⁵ Bonhoeffer, Dietrich. Letters and Papers from Prison. Edited by Eberhard Bethge. (Enlarged edition) New York: Collier Books, Macmillan Publishing Company, 1971.

³⁵ *Ibid.*, 157.

³⁶ I also doubt that he would have suggested that there is no grace, love or forgiveness in the Old Testament.

this side of death, whereas everywhere else the myths about redemption are concerned to overcome the barrier of death. Israel is delivered out of Egypt so that it may live before God as God's people on earth. The redemption myths try unhistorically to find an eternity after death. Sheol and Hades are no metaphysical constructions, but images which imply that the 'past', while it still exists, has only a shadowy existence in the present.³⁷

Even though it does not seem that Bonhoeffer had it in mind to question directly the problem of the Old Testament, his comments do contribute to the answer. He touches on two issues which have surfaced before in this discussion. The first is that of the disconnection between the Old and New Testaments with a false contextualization and interpretation of Jesus being the main thrust of the problem. Bonhoeffer certainly does not suggest that Jesus is not the christ, but he does see the unhealthy separation created between him and the Old Testament. The second is that of temporal salvation. François Dreyfus began to approach this idea in the section of his essay called, "The temporal implications of the Christian salvation."³⁸ But although he had noticed this distinction, he was apparently not prepared either religiously or philosophically to extend the implications of this idea to much other than liberationist or supersessionist ends.

If we had only the New Testament to guide us, we should find it hard to escape the impression that the Christian faith preaches indifference or resignation toward the various forms of political oppression. But if we consider the whole of the development of the idea of salvation in the bible, we shall observe, not a lack of interest in the temporal liberation of the oppressed, but a change in the center of gravity. Jesus places the accent on liberation from the slavery of sin, without which all temporal liberation is an illusion, and only changes the mode of oppression. . . . The passionate hope of an imminent Parousia may have led St. Paul to leave this aspect in the shade (cf. 1 Cor. 7, 21-24), but the Old Testament is there to invite us to take very seriously a human history that goes on (even if we are already at the end of the ages, cf. Heb. 1,2), and which is

³⁷ Ibid., 336.

³⁸ Benoit, et al. 41-42.

to culminate in a total liberation of man, in all the dimensions of his humanity.³⁹

Dreyfus continues to see the New Testament as a commentary on the Old in a way which insists upon seeing New Testament constructions in the Old and then using those findings to support previously held opinions about the New. He does not remove any meaning from temporal salvation, but this is only on the condition that the variety which Jesus gives is also accepted which, in the end has the same effect: allowing the Old Testament meaning only if it is used as a supporting work.

Bonhoeffer is not a slave to this sin. His understanding of historical redemption is not entirely subject to affirmation in the resurrection and he is prepared to evaluate this observation and come to the conclusion that it is a mistake, not simply a handy addendum. He continues in this vein in his next paragraph.

The decisive factor is said to be that in Christianity the hope of resurrection is proclaimed, and that that means the emergence of a genuine religion of redemption, the main emphasis now being on the far side of the boundary drawn by death. But it seems to me that this is just where the mistake and the danger lie. Redemption now means redemption from cares, distress, fears, and longings, from sin and death, in a better world beyond the grave. But is this really the essential character of the proclamation of Christ in the gospels and by Paul? I should say it is not. The difference between the Christian hope of resurrection and the mythological hope is that the former sends a man back to his life on earth in a wholly new way which is even more sharply defined than it is in the Old Testament. The Christian, unlike the devotees of the redemption myths, has no last line of escape available from earthly tasks and difficulties into the eternal, but, like Christ himself ('My God, why hast thou forsaken me?'), he must drink the earthly cup to the dregs, and only in his doing so is the crucified and risen Lord with him, and he crucified and risen with Christ. This world must not be prematurely written off; in this the Old and New Testaments are at one. Redemption myths arise from human

³⁹ Ibid.

boundary-experiences, but Christ takes hold of a man at the centre of his life.⁴⁰

This section adds two important ideas to this section of the discussion. The first is a continuation on the theme of historical redemption. He has already stated that it is a mistake to understand redemption only in terms of the defeat of death, but here he explains what it has come to mean: redemption from earthly, human concerns. This is exactly what redemption is not in the Old Testament, which Bonhoeffer acknowledges, but what is new is his suggestion not only that this is not the kind of redemption Christ promises, but that this kind returns humans to their earthly responsibilities and does so more strongly than that of the Old Testament.⁴¹ It is this return which is his second main contribution to our understanding of redemption. The danger he refers to I think, is the pious Christian complacency which seems to be endorsed by this understanding of redemption which limits it to the dubious realm of the after-life and increases the tendency to think of "earthly" matters as being inconsequential and to compartmentalize Christianity by placing it in a position which makes it important only at times of crisis or exception instead of at the focal point: daily existence.

Whether or not Bonhoeffer considered part of the *cause* for these misunderstandings to be disconnection and non-acknowledgment of the Old Testament as I do, I do not know, but he was certainly sensitive to these consequences of an uncritical approach to redemption and fear of the Christian responsibility to "drink the earthly cup to the dregs." By doing so, he also

⁴⁰ Bonhoeffer, Letters and Papers From Prison. p.336-337.

⁴¹ The way I explained this idea may seem somewhat supersessionistic because it seems again to portray the Old Testament as being a lesser contributor to the lessons of ethics for which the Bible is sometimes used. I do not mean to mislead in this direction at all.

creates at least one place for dialogue between the Testaments which does not necessarily subordinate one of them.

Bonhoeffer accomplishes this at least one more time at the same time as he continues his thoughts on Christianity in this world.

You think the Bible hasn't much to say about health, fortune, vigour, etc. I've been thinking over that again. It's certainly true of the Old Testament. The intermediate theological category between God and human fortune is, as far as I can see, that of blessing. In the Old Testament—e.g. among the patriarchs—there's a concern not for fortune, but for God's blessing, which includes in itself all earthly good. In that blessing the whole of the earthly life is claimed for God, and it includes all his promises. It would be natural to suppose that, as usual, the New Testament spiritualizes the teaching of the Old Testament here, and therefore to regard the Old Testament blessing as superseded in the New. But is it an accident that sickness and death are mentioned in connection with the misuse of the Lord's Supper ('The cup of *blessing*', I Cor. 10.16; 11.30), that Jesus restored people's health, and that while his disciples were with him they 'lacked nothing'? Now, is it right to set the Old Testament blessing against the cross? That is what Kierkegaard did. That makes the cross, or at least suffering, an abstract principle; and that is just what gives rise to an unhealthy methodism, which deprives suffering of its element of contingency as a divine ordinance. It's true that in the Old Testament the person who receives the blessing has to endure a great deal of suffering (e.g. Abraham, Isaac, Jacob, and Joseph), but this never leads to the idea that fortune and suffering, blessing and cross are mutually exclusive and contradictory—nor does it in the New Testament. Indeed, the only difference between the Old and New Testaments in this respect is that in the Old the blessing includes the cross, and in the New the cross includes the blessing.⁴²

Bonhoeffer's question, "is it right to set the Old Testament blessing against the cross?", is central here. This stance is popular even to the extent it is what Kierkegaard thought and it is one of the more influential wedges driven between the Testaments and which has, of course, supersessionistic undertones. Christians seem to cling so tightly to the cross that even at its

⁴² Ibid., 374-375.

close range they can see little beyond it.⁴³ The problem this causes is one of a one-sided understanding of the cross and that is that it comes without condition and that it denies suffering. Bonhoeffer's idea that they are not mutually exclusive or contradictory is a great improvement on the idea that one evolves directly into the other (a kind of *Heilsgeschichte*) which is not a close second since its logical conclusion is that the blessing and, by extension the Old Testament, become obsolete. This connection between the blessing and the cross also recalls his advocacy of earthly life—in this case, that which includes suffering as a legitimate human experience and at that, even part of the "divine ordinance".

The final sentence in this passage is extremely important since it brings together much of what Bonhoeffer wrote on the subject of the Old Testament in these selections. His inclusion of the cross in the blessing of the Old Testament and of the blessing in the cross of the New is expressed in terms of an exclusively Christian possibility because for Jews the New Testament is not scripture. Instead of continuing a line of thinking like supersessionism or *Heilsgeschichte* which is not always explicitly supersessionistic or anti-Semitic, but usually shares equally in those qualities, he was able to find meaning in the whole as opposed to one part at the expense of the other. He was not doomed from the start as many of the thinkers previously reviewed were by simplistic obstacles and was therefore able to think of the Testaments and several of their ideologies almost dialectically. In this way he maintained a Christian, even Lutheran discussion without being forced to exclude the Old Testament. Bonhoeffer's approach, in addition to being more sensitive and inclusive also

⁴³ This is a phenomenon which was approached by Neusner's Christians who's first question of

challenges stagnant, monolithic understandings and stereotypes and thereby provides an implicit solution to the problem of the Old Testament which is one of complementarity and open-mindedness.

Again, although it does not appear that Bonhoeffer was intending to comment on the causes for the misunderstandings and mistakes he observed, he sheds some light on another potentially problematic phenomenon. In his statement that "It would be natural to suppose that, as usual, the New Testament spiritualizes the teaching of the Old Testament here, and therefore to regard the Old Testament blessing as superseded in the New," it is not exactly clear which of two possible meanings he intends. The first possibility would be a fairly orthodox reading of this sentence. In this case it would be a reference to the common understanding of one of the fundamental differences between covenants—the new one being internal as opposed to the external, accusedly legalistic old one.⁴⁴ The typical understanding of this conception of the covenants translates quite literally into supersessionism. This "spiritualization," however, is not the purpose of the New Testament and I think that considering the context of this saying which includes an indirect, but immediate refutation of this idea suggests that this reading is not the best one.

Jews is Why not, and will be discussed at greater length below with Sheehan.

⁴⁴ This is a frequent claim for the superiority of the New Covenant/Testament over the Old. This new covenant, understood to be embodied in Jesus as the christ is what many assume Jeremiah to have been prophesying in chapter 31, verses 31-34 which is as follows: "The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more."

The second reading takes this spiritualization to be negative (at least in this case) because it misconstrues the message of the Old Testament by removing most of the importance from the blessing because it is earthly and by this standard, impure. This makes much more sense in light of the rest of the paragraph and even if it were meant only to lead into the subject of his thoughts, it does hint at another possible cause for the Christian problems with the Old Testament. It is the tendency of the New Testament either to spiritualize the Old Testament or appear to be superior because it deals more with comforting things like salvation and redemption which are understood to be heavenly as opposed to earthly. This probable contributor to the problem is a particular form of supersessionism.

Where other readers found contradiction, Bonhoeffer found complementarity. These contradictions were usually treated as opposites which could hardly coexist in the same canon and because of this, only half could be accepted. His complements join together to create not only a more meaningful whole, but a more complete representation of what it is to be a Christian. Part of this commitment is a set responsibilities which are intended to be maintained and taken seriously in this world. By saying that the religion of the Old Testament is not one of redemption, he returns the attention of Christians from some future existence to the one in which they are called to be active participants. Bonhoeffer, then, provides Christians (specifically Lutherans) not only with much more balanced ideas concerning the Old Testament, but also with some insights into why there is such a problem.

Part VI: Jesus Christ as a Cause

Many complaints against the Old Testament, whether supposedly benign difficulty with certain troubling passages or arguing for its removal from the canon, are two-sided. The first and more obvious is based on the contents of Old Testament itself. The anthology, the god of its people and the people themselves have been accused of being violent, bloody, legalistic, tedious, and un-Christian among other things. These problems seem to arise from within the Old Testament and manifest themselves in the reader's or preacher's response to it. But this is an incomplete understanding of this basic cause of the problem because it is not separated into two sections, but is an interaction between two sides of the same coin. Bright first pointed out in this discussion that part of the reason the Old Testament is troubling is because it is in the Bible.

If the Old Testament were not in the Bible, it would be just another body of ancient religious literature (albeit infinitely superior to any other), and it would occasion the Christian no problem whatever. Or if the church regarded the Bible as a book like any other book, there would again be no problem. But the church has *not* regarded the Bible as a book like any other book, and the Old Testament *is* in the bible. It has been there since the church's canon was first formed, indeed was regarded in the church as Holy Scripture before the New Testament was written; and till this day it is bound in our printed Bibles alongside the New Testament. Nor has the mainstream of Christianity ever drawn any formal distinction in value between the Testaments, but has in one way or another always declared the scriptures of both Testaments to be the Word of God and the church's supreme authority in all matters of doctrine and practice. And that sets the problem.⁴⁵

For unknown reasons, however, he never explicitly states the measure by which the Old Testament is called into question, although it now comes out quite clearly, I think, after having been brought up repeatedly. By the way he

⁴⁵ Bright, 17.

writes, it seems that Bright is one of those for whom it is the New Testament that is the Bible and it is this feature of his thoughts which reveals the hidden thing to which the Old Testament, and perhaps all other works are judged: the New Testament. This should be no surprise, but should act as part of the substantiation of the problem of the Old Testament: it is a problem not wholly for what it is, but for what it is not.

To take this one step further, the notion that the New Testament is morally, religiously, spiritually and in apparently many other ways superior to the Old Testament is not an odd one to the ears of Christians. This attitude, which defines supersessionism, stems from the orthodox idea that a prophet, called Jesus of Nazareth, who was the divine Son of God, was sent to earth to fulfill the promises of the Old Testament. Jesus himself states this in Matthew 5:17, although he conspicuously leaves out the claim to divinity. He is now understood as being the messiah, or christ, the savior and the redeemer who is the incarnation of the Word of God and the embodiment of the new covenant. These beliefs cause many Christians to wonder not only what purpose the Old Testament could continue to have, but also, by extension, though perhaps not in such non-pointed or specific terms wondered why Judaism has continued to exist in the face of its clear obsolescence. Unfortunately, these questions do not remain within the minds of the people who are troubled by them (they are not as bored by these questions). They are all too often translated into accusations of failing to recognize and killing Jesus and they have been since even before Matthew put the words, "Be his blood on us and on our children!" into the mouths of "the Jews" present at the public trial of Jesus. It is partly due to the terrible and extreme nature of some of the results of these beliefs and partly

due to the repeated mention or implication of the conceptions of the New Testament and Jesus as one if not the only factor which casts the Old Testament in such a dim and disreputable light that a re-evaluation of the prophet would complement this inquiry into why the Old Testament is a problem for Christians.

Thomas Sheehan, in his book, The First Coming: How the Kingdom of God Became Christianity, systematically reconstructs the self-conception, practice, and death of prophet Jesus of Nazareth in order to examine the process which turned him into the object of his message and the savior of humanity. He begins by placing his work in the context of the beginning of the third millennium and simply stating that "both Protestant and Catholic theologians and exegetes" admit that "as far as can be discerned from the available historical data, Jesus of Nazareth did not think he was divine, did not assert any of the messianic claims that the New Testament attributes to him, and went to his death without intending to found a new religion called 'Christianity.'"⁴⁶ He describes his inquiry this way:

The gap that contemporary Christian exegetes have confirmed between the historical evidence about Jesus and the claims of faith about him is potentially salutary and illuminating. For one thing, this difference, once it is acknowledged, offers believers and nonbelievers alike an opportunity to reevaluate Christianity at its roots, not so as to destroy it out of hand or to salvage it at all costs, but in order to discover what Christianity intends to be about, to probe what it may have missed about Jesus, and to ask what kind of future lies ahead of it.⁴⁷

Sheehan intends his work to be a scientific investigation using the illumination provided by the historical-critical method which now dominates the field of

⁴⁶ Sheehan, Thomas. The First Coming: How the Kingdom of God Became Christianity. New York: Vintage Books, A Division of Random House, 1986. p.5.

⁴⁷ Ibid., 8.

biblical studies, but this and other, more unorthodox statements which may be found if the readers, even if they consider themselves fairly liberal, are willing to read past the introduction, might easily put off most Christians, especially if they are of the popular opinion that belief in the resurrection is what primarily and necessarily constitutes a Christian.

After a brief history of recent conceptions of the Jesus of history and the Christ of faith and contextualizing the prophet (i.e. with respect to first century ideas of eschatology, historical salvation and apocalypticism), Sheehan sets out what Jesus thought of himself and what he had to say.

To put it succinctly, in Jesus' message the offer was the presence of the Father, and the required response was mercy toward one's neighbor. These phrases may sound like tired slogans, and perhaps they are. But they contain the revolution that Jesus unleashed within Judaism: a radically personal eschatology that was fulfilled in a new interpersonal ethic.⁴⁸

These "tired slogans," though they continue to be a familiar part of Christian doctrine were not intended as replacements or absolute revisions to the currently existing Judaism⁴⁹ of the time, but as the call to living a charitable life in the presence of God whose kingdom would be actualized on earth if this were accomplished.

The next examination Sheehan makes which is especially applicable to this discussion is that of the resurrection. Here his purpose is "not to undo the meaning of Easter but precisely to reconstruct it by interpreting the myths that have been used to express that meaning" and to show that "(1) even though Jesus' tomb was probably found empty after his death, that fact says nothing

⁴⁸ Ibid., 59.

⁴⁹ I would like to be clear now that I am aware of the great diversity of the religions of the first century C.E., many of which are anachronistically called Judaism. This issue will be dealt with below.

about a possible resurrection; and (2) the stories about Jesus showing his disciples his crucified-and-risen body are relatively late-arriving legends in the Christian Scriptures and in the final analysis are not essential to the Christian faith." According to Sheehan, not even the church claims that the resurrection was a historical event.⁵⁰

During this scriptural reconstruction of the events of that time, he finds that what was scandalous about "those last days in Jerusalem was not that the prophet was crucified, but that the disciples lost faith in what he had proclaimed."⁵¹ Given the nature of Jesus' message and the turbulent political atmosphere, it was not surprising that he was crucified and given the lack of attention given the *event* of the empty tomb and the proliferation resurrection and appearance vocabulary from Paul to Mark and on through Matthew, Luke and John, he concludes that the first Easter occurred not three days after the death of the prophet, but later in Capernaum when Simon experienced what he interpreted to be an eschatological revelation and caused him to say that Jesus was alive and that he was the Son of Man.⁵² According to Sheehan then, Simon had realized somewhat after the fact that Jesus' death, although tragic in itself, did not mark the end of his teachings because they were alive in the disciples and could continue through their actions and those of other followers of Jesus.

Simon's sin did not lie in abandoning Jesus in Gethsemane or in denying him a few hours later but in following Jesus the courtyard of the Sanhedrin. His fault was not that he denied Jesus but that he affirmed him too much and feared that if Jesus died, God's kingdom would come undone. Simon had focused his attention so intensely on Jesus that he ended up *taking Jesus for the kingdom* and

⁵⁰ Ibid., 98.

⁵¹ Ibid., 103.

⁵² Ibid., 109.

thereby mistaking the kingdom itself. In his desperate effort not to lose Jesus, Simon lost himself and his grip on the presence of God. . . He was turning Jesus into the last thing the prophet wanted to be: a hero and an idol⁵³

From here, the process which would eventually institutionalize Jesus the superstar, began to transform the message into the messenger who was then progressively deified and made distant and it is this misunderstanding of the symbol to be the meaning which has become normative Christianity.

This now elaborate and frequently absolute understanding of Jesus as the awaited christ who is the savior and embodiment of the one true religion has negatively altered what the prophet had to tell his contemporaries. First, where Jesus told them that God had ceased to exist outside of their actions and had become immanent, they reduced the scope of his message and "reified that living presence and narrowed it down to God's incarnation as and in one person, Jesus of Nazareth. Christianity's first sin was idolatry: It turned what Jesus was about into Jesus himself." Second, the church misunderstood and then historicized Jesus' teaching that their Father had already come by making Jesus into the savior and constructing "the mythical past-present-future of a cosmic 'salvation history'" and thereby removing both Jesus and the Father from the present and limiting their presence to the past and the future. And third, the church created a new religion out of what was meant as the end of religion. Where Jesus message was that "God's presence meant God's disappearance--into his people," Christianity "reintroduced religion in a variety of forms: apocalyptic eschatology (Jesus as the future judge), messianic

⁵³ Ibid., 124.

salvation (Jesus as the reigning Redeemer), and cosmic mythology (Jesus as the preexistent, incarnate, and exalted Son of God)."⁵⁴

Sheehan does not try to destroy the church's normative statements as one might think most Christians would assume, but he does contextualize it as one "possible interpretation of the meaning of the kingdom of God."⁵⁵ As his interpretation, he suggests two things. The first is that people hear Jesus' "message of the kingdom of God 'without Christ'" thereby taking

Jesus *at* his word. . . . This most certainly entails not turning Jesus into the Christ or the Son of God or the kingdom incarnate or any other form of religion. Taking Jesus *at* his word means living God's eschatological future in and as the worldly task of human liberation, and doing this in a context where it is no longer possible or necessary to distinguish, as a religion does, between nature and grace, between the worldly and the divine.⁵⁶

The second is that people "hear the message of the kingdom of God 'without Jesus,' that is, without attributing to the prophet any unique or extraordinary powers," and this

means to take Jesus *as* his word. Taking Jesus *as* his word means understanding that he is what every one else is: a finite, fallible, mortal act of interpretation. Every human being is just that and no more: a hermeneusis, a lived interpretation (in action, in play, in language and thought) of what one's existence is and is about. Simply by living, one enacts such an interpretation and expresses it in the words of one's dialect, one's culture, one's moment in history.⁵⁷

If these suggestions were taken seriously, there would clearly be massive changes in church doctrine and Christian concerns. One major shift would be to remove the emphasis from definitional beliefs and return to the idea of being as charitable and loving as the Father. Another would likely be a re-

⁵⁴ Ibid., 221-222.

⁵⁵ Ibid., 222.

⁵⁶ Ibid., 224-225.

⁵⁷ Ibid., 225.

emphasis of the earthly responsibilities and human condition which Bonhoeffer found so lacking in Christians oriented not to living as a Christian is expected to live in this world. For Sheehan,

The major decision Christianity faces today is not how it might continue as before, or even how it might reform itself so as to return to its origins, to the surety of Simon's vision, to the pristine power of his Easter experience. No, the decision is whether or not Christianity can dissolve itself in order to become what it is about.⁵⁸

For many others, however, this would be absolutely abhorrent since the importance of Christianity and Jesus to Christians is salvation-oriented and therefore, the symbol continues to be strongly favored over the meaning.

Sheehan's analysis informs this discussion of the Old Testament by allowing the conclusion that it is not made a problem by Jesus, but by the Jesus Christ of popular Christian legend which is "taken on faith" to be absolutely true. I include Sheehan's investigation, observations, and conclusions not to eliminate what seems to be the main cause of Christian difficulty with the Old Testament, but to add and legitimize the idea that normative understandings of the New Testament and Jesus as the christ are not the limit of possible interpretation. It might be possible that Christians would loosen their death grip upon the constructed symbol of their religion and that this process would allow the Old Testament to return to the light of favor, but I certainly would not expect this to happen soon, especially on a large scale.

Realizing that this is an extreme reevaluation compared to the starting point of normative Christian understandings, I would like to speculate on some possible implications the acknowledgment of Sheehan's Jesus might have for the appreciation of the Old Testament. First there is the question of the

⁵⁸ Ibid., 226.

fulfillment of the Law. It is true that Matthew's Jesus may be quoted as saying that he had come to fulfill the law, but this did not imply the destruction or disregard of the old to make way for the new. His criticism of the Law was not that it was false, but that it could be used inappropriately as an obstruction between the Father and his people. For Jesus, "Charity fulfills the Law--not because it *makes* God present, but because it *is* his presence."⁵⁹ Sheehan may have gone out on a particularly precarious limb by suggesting that Jesus and his message were meant to mark the end of religion, but this, I think, depends upon the definition of religion. In this case, he means that because God had poured himself out into his people, that there was no longer any need for intermediate institutions or people since God was no longer distant, but was present. This Jesus shifted the importance of obedience to the Law to living an ethical life which is an expected outcome of following the Law.

An understanding of Jesus more like this one might also contribute to a closer identification between modern Christians and the ancient people of Israel. By being aware of one's historical existence and the constant human need to interpret and allowing Jesus to be who he was--a real person, like moderns and ancients--Christians may be more willing to see the characters and the god of the Old Testament as part of a process of interpretation and interaction, as we continue to be today.

The ability to place Jesus within his historical context would also enable Christians to think beyond the Sunday school explanation of the gory Old Testament as having taken place "'before God became a Christian!"⁶⁰ The accounts of the life, practice and death of Jesus found in the Gospels were

⁵⁹ Ibid., 63.

written for religiously polemic, not spiritually historical reasons and in these documents, the characters are members of one of three primary groups: the Jews, the Christians and the Romans. Since the authors of the Gospels were pro-Christian and anti-Jewish, the Romans and their occupation fall into the background. The other two terms' meanings are unclear to modern people. Many are now comfortable with the idea that Jesus, the disciples and the other early followers were Jews,

Yet the frequent appearance of *the Jews* in negative contexts of the New Testament has led some readers to wrongly conclude that the Christian Scriptures speak of two categories of people—Christians and Jews, the “good guys” and the “bad guys.” But nothing could be further from the truth.

In most of the New Testament *the Jews* is best understood to mean “the other Jews” or “some of the Jews” or “a few of the Jews” or “the Jewish leaders” or “some of the Jewish leaders” or “a few of the Jewish leaders.” Never does it refer to the nation as a whole.⁶¹

Adding this knowledge to a reading of the Gospels at least hints to the reader that the anachronistic terms “Jews” and “Christians” did not refer to homogeneous groups of people who were partly defined by whether or not they followed Jesus or, in stronger though not less common language, whether they recognized their long awaited god or murdered their savior.

Understanding Jesus to be one prophet and innovator among several, even perhaps a very important one, and being aware that “Judaism” had not been progressing through time consistently until suddenly the messiah came and some chose the right way and others the wrong way, Christians might have a greater capacity to appreciate the diversity of the Old Testament and that of

⁶⁰ Charlsworth and Weaver, 20.

⁶¹ Newman, Barclay M. “Making Peace Between Jews and Gentiles.” Explorations. 10:1, 1996, 7-8.

their entire Bible better and not to see the New Testament being the final statement which negates the original one.

**Part VII: "Accept Jesus and Be Saved!"
"Accept Historical Criticism and Be Objective!"**

Whether it is a facet of human nature or simply an easier way to organize experience, it seems that people prefer a monistic view of the universe. As children of the Enlightenment and contemporaries of the technocracy of late twentieth century America, we continue to wish for and frequently demand one answer to each of our questions. We have seen that this phenomenon can be recognized in the transformation of Jesus' message of an ethical life into the idolatry of modern and even ancient Christianity. This nearly universal monism is usually a subset of the truth duality: yes, the statement is true, or no, it is false. This duality is also present as an either/or statement, an example of which may be, "Either you accept Jesus and are saved, or you deny Him and are damned." This kind of ultimatum has been heard by many and some have chosen between the two, accepting the ultimatum or rejecting it altogether. Others place it in the context of religion and are interested in it perhaps in spite of or because of it and take up biblical studies, some as a profession, others as an important personal project. The field of Old Testament Studies or, Hebrew Bible Studies is not an entirely Christian occupation since the Hebrew Bible of course, is scripture for Jews also and this, because the general approaches come from very different points of view, is both dynamic and problematic.

Jon Levenson, in his book, The Hebrew Bible, the Old Testament, and Historical Criticism: Jews and Christians in Biblical Studies, examines this atmosphere closely. The book is not first and foremost a commentary on the question of the Old Testament as a problem for Christians, but because it is on the interactions between Christians and Jews and between two different methods of study, this problem is woven throughout its text. These two approaches to biblical studies are the traditional and the historical-critical which have distinctly different implications in both the occupations of study and practice. The historical-critical method is the attempt, using such tools as textual criticism and archaeology in an attempt to study the Old Testament more objectively and to cut through centuries of recontextualization and reinterpretation in order to understand what it meant in its original context.

The first problem Levenson sees with this is that

liberal Protestantism, which has always dominated the distinctively modern study of scripture, tends to advocate the *replacement* of traditional interpretation with the historical-critical method. . . . The practical consequence has been the development of a host of historical-critical interpretations that are really only rewordings or recastings of traditional Christian views. this, in turn, has meant that the continuity of the Hebrew Bible with the ongoing Jewish tradition (and not with the church alone) has been denied or, more often, simply ignored. And so, we are too often left with Christianity trying to pass as historical criticism and with historical criticism severely distorted by unacknowledged religious allegiance.⁶²

This is a problem of exegesis and recognition which has different consequences for Jews and Christians. The second problem whose consequences for the Bible are the same for both groups and is the intrinsic failing of the historical-critical method.

⁶² Levenson, Jon D. The Hebrew Bible, the Old Testament, and Historical Criticism: Jews and Christians in Biblical Studies. Louisville: Westminster/John Knox Press, 1993, xiii.

Having decomposed the Bible into its historically diverse constituent sources, its practitioners lack the means to do justice to the Book currently in our possession as a synchronic, systemic entity. . . . This is the dead end to which, in my judgment, the secularization of biblical studies has delivered too many of its practitioners.⁶³

Levenson does not intend to supplant the historical-critical method with the traditional or, literary method, nor does he attempt to combine the two into a third, superior method. "Although the more extreme advocates both of religious traditionalism and of modern rationalism wish it otherwise, neither tradition nor modernity can credibly dispense with the other."⁶⁴ He understands these to be two approaches to the same material, both of which have their own integrity and it is with these ideas in mind that this discussion will continue with Levenson's insights into the Christian problem of the Old Testament.

He begins with a brief description of what the Hebrew Bible is as scripture to Jews and Christians. To the Jews, it is called the Tanakh, or the *Miqra'* and is part of a canon including the Talmud, Midrash and medieval rabbinic commentaries. To the Christian church, it is the Old Testament and is the first volume of their Bible and is read along side the New Testament.⁶⁵ This combined reading means that for Christians, the Old Testament must be read

ultimately in a literary context that includes the New Testament. To read it only on its own would be like reading the first three acts of *Hamlet* as if the last two had never been written. Christian theology cannot tolerate exegesis that leaves the two Testaments independent of each other, lest either the Marcionite Gnostics or the Jews win the ancient debate. But the two anthologies cannot be collapsed into one, either, lest the newness of the New Testament be lost. . . . The thrust of Christian exegesis, thus, is to present the "Old Testament" as somehow anticipating the New, but only

⁶³ Ibid., xiv.

⁶⁴ Ibid.

⁶⁵ Ibid., 1.

anticipating it. The "Old Testament" must be made to appear essential but inadequate.⁶⁶

Since New Testament scholars now say that its authors used Old Testament excerpts in order to portray Jesus as the messiah and today only fundamentalists think of Old Testament as "historical predictions of New Testament narratives" according to Levenson, "The question arises whether a practitioner of historical criticism can speak of an 'Old Testament' at all, whether the concept, like the term (the issue is not merely taxonomic), is not anachronistic."⁶⁷ The problem these changes and questions bring up is that

What is at stake is the very existence of the Christian Bible in nonfundamentalistic minds. The challenge to historical critics of the Old Testament who wish to be Christian and their work to be Christian has been to find a way to read the Old Testament that is historically sound but also lends credibility to its literary context, its juxtaposition to the New Testament to form a coherent book.⁶⁸

Levenson follows this with a section devoted to several Christian scholars of the nineteenth and twentieth centuries who attempted to do this. Although some had the "admirable intention to navigate between the Scylla of fundamentalism and the Charybdis of positivism, in the hope of producing a religious affirmation that is historically accurate and intellectually honest,"⁶⁹ it seems that none were able to construct convincing methods or results. Their specific problems always boiled down to accomplishing one side of the two-fold objective at the expense of the other. For example, one still popular method is to search for an overall unity, whether it is in complementary, Testamental pairs, like promise and Gospel (Luther) or covenant and promise (Bright), or similarities between patterns, like the kerygmatic structure of event

⁶⁶ Ibid., 9.

⁶⁷ Ibid., 9-10.

⁶⁸ Ibid., 10.

and commitment (Benoit et al.) or a *Heilsgeschichte*. As pervasive as their creators might wish them to be, these attempts to find a consistent unity fail because they create what Levenson describes as a "Procrustean bed" which really accommodates only a limited number of examples comfortably.

Another problem related to that of unity is again specific to Christianity.

I suspect that Judaism is somewhat better situated to deal with the polydoxy of biblical theology than is Christianity. Whereas in the church the sacred text tends to be seen as a *word* (the singular is telling demanding to be proclaimed magisterially, in Judaism it tends to be seen as a *problem* with many facets, each of which deserves attention and debate.

The difficulty brought about by the assumed singularity of the Word of God is not unfamiliar to this discussion. Benoit et al., in the preface to their book suggest that the word heard in the Hebrew Bible on its own terms is not on the same level as hearing it contingent to the New Testament. Dreyfus, in the same work, refers to the Old Testament as "partial words" and wonders if they have "lost their value, in presence of the total Word which is Christ?" If Christians are as literal with the singularity of the Word of God as even mainstream liberal Christians are with textual exegesis, it is not surprising that they are troubled by the clear multivocality of the Old Testament which is amplified when the New Testament is added to the interpreted subject. But the New Testament is not a model of univocality itself and so this issue of the singular Word of God must be a serious obstacle.

The historical-critical method is the primary tool of a more secular approach to biblical studies. This (supposed) secularization of the field, which is perceived by many to be more conducive to objectivity and therefore a superior way of seeking the truth, does solve some scholarly and religious

⁶⁹ Ibid., 16.

problems, but it also creates its own. "Indeed, nothing has been more characteristic of the modern study of the Bible than a passion for questions of authorship and dating, and this passion is the outgrowth of a certain very unmedieval skepticism about the divinity, eternity, and immutability of the biblical message."⁷⁰ Although Levenson uses the phrase, "infected with this skepticism," in the next sentence, he is not against skepticism, but against the brand of *unchecked* skepticism which pervades much of secular, historical-critical scholarship and inadequately comprehends the whole and its meaning for modern, practicing Jews and Christians.

I repeat that I am convinced that the restoration of historical context to the Bible can help bring it alive and add vast depth and meaning to our study of it. The problem to which I am pointing is that much of biblical scholarship is not pursuing its historical-critical work as part of any such hermeneutic of retrieval. Instead, its operative technique is too often a trivializing antiquarianism, in which the bath water has become more important than the baby, and the enormous historical and philological labors are not justified by reference to any larger structure of meaning.⁷¹

Here, Levenson identifies another danger of the historical-critical method. By removing itself too far from the religions which give the Bible significance beyond anthropological curiosity, historical critics can easily be caught up in the search for particulars and lose sight of the whole. This concern does not stem from a fundamentalistic point of view which would advocate abusing historical criticism by adulterating the material in order to support a certain interpretation, which is not uncommon and could take place under a "hermeneutic of meaning." In other words, historical critics run the risk of practicing another form of fundamentalism: isolating and reducing texts or sites to a micro level and in the process, losing the ability to resurface and

⁷⁰ Ibid., 89.

operate on the macro level of the anthology which distinguishes what is "biblical studies" from what is ancient history, anthropology and linguistics.

Levenson further describes this problem when he writes that "by concentrating on the period of their composition, critical scholars neglect the assembled Bible and its immeasurable significance in the history of culture."

He also points out an interesting academic phenomenon:

we must confront the salient paradox of historical-critical scholarship on the Bible: it ends precisely when the history of the Bible begins. . . . Without attention to the postbiblical tradition, scripture vanishes before our eyes, for the basis of religion in biblical times was not a Bible: the religion *in* the Book is not the religion *of* the Book.⁷²

Applying these ideas to the question of Christian appreciation of the Old Testament, it appears that where theology is the subject, the context is missing to inform the meaning, but where the subject is history the context becomes the content--idolatry not completely unlike that made of Sheehan's Jesus.

The abilities historical critics have which allow them to discover so much about biblical history and to construct a reasonable idea of what the authors meant and how their audiences understood it in their times and places do not equip them to fit the pieces back together meaningfully for their own contemporaries, a task they prefer to leave to theologians.

To the extent that historical critics restrict themselves to descriptive history and avoid the thorny questions of contemporary appropriation, they contribute, even if inadvertently, to the dismantling of tradition rather than to the healing of the rupture. For historical criticism so restricted subtly fosters an image of the Bible as having once meant a great deal but now meaning little or nothing. It tells us that the current meaning of the text is better discovered by people only minimally involved in the historical investigation of its composition.⁷³

⁷¹ Ibid., 99.

⁷² Ibid., 107.

⁷³ Ibid., 97.

Historical critics then, the scholars one might have thought to look to for an honest appreciation of the Old Testament, though capable and often passionate scholars, are also not unable to contribute the Christian problem of the Old Testament as well as the uncritical troubled believer if they do not allow the text to remain in or return to its context: the Bible. Levenson seems to suggest that the rift between scholars and theologians is to blame for this further devaluation of the Bible (or Old Testament) as a unit and certainly this is a very important problem, but it seems that he thinks the problem lies in a mutual lack of appreciation. This is certainly the case on many occasions, but I wonder if it is also common for the historical critics not only to be simply unconcerned with the appropriation of their knowledge of biblical studies but also feel themselves unqualified to do the job. Perhaps through the process of excavating history, text and earth, these people have lost the ability to see the Bible from the outside. The question of whether the church would really be interested in reappropriation regardless of the many doctrinal decisions made since the Bible was completed. "History continues, and for Christians who read their tradition in light of Nicea, Aquinas, Luther, Trent, or Vatican I and II,

the New Testament has itself long been an 'Old Testament,' in need of reinterpretation and supplementation."⁷⁴

Christians feel distant both in time and culture from the Old Testament and unfortunately, historical criticism, as Levenson repeatedly reminds us, tends to leave the Bible in the past and this does little to improve the Christian opinion of the Old Testament. The means by which the Bible may remain relevant in the present is the necessary appropriation that has already been shown to be a problem. Levenson compares two approaches to Old Testament hermeneutics and endorses one as a positive accomplishment of this task. The first comes from a group within the Anglo-Israelite movement which "argued that the 'British are the true Jews'." The second is an excerpt from Martin Luther King, Jr.'s last speech in which he alludes to himself as Moses and his black audience as the people of Israel. Clearly these two approaches are vastly different. Levenson endorses King's use of the Old Testament for two reasons. First, "King identified with Israel in its suffering and not just in its triumph. His words do not seek to claim a superior status for his own people but rather greater understanding of their affliction." The second is a commentary on the difference between their hermeneutical methods.

I am referring to the all-important difference between *projection* and *appropriation*. The Anglo-Israelites *rewrote history* so as to project themselves into the paradigmatic past: the original Jews were fair and blond, the people presently known by that name being only a decadent and degenerate form of their ancestors. The direction of King's hermeneutical move is the reverse. He does not project his own group into the past; he *brings the past, the story of Israel, to bear upon the present* using the powerful archetype of Moses' life and death to convey the meaning of his own life and times.⁷⁵

⁷⁴ Ibid., 23.

⁷⁵ Ibid., 156-157.

This example of a respectful and meaningful appropriation of the Old Testament should speak clearly to those who think the past, or the Old Testament are dead.

Historical criticism then proves to be a great supporter of the worth of the Old Testament, but it often causes it to appear that it is important only to biblical scholars and not to theologians. It has the ability to provide additional context, other than the modern one, with which to understand and appreciate the Old Testament and it does so on many occasions. But it also tends to be reductionistic to the point of being unable to see it in any than its reduced state and therefore does little for the whole. It is, however, a legitimate and admirable form of scholarship, but in order to be effective its practitioners must understand that it "does not afford us uninterpreted facts, for '[i]t too is a tradition, with its own values and assumptions, derived in large part from the Enlightenment and western humanism.'"⁷⁶ Favoring the historical-critical method too far over the traditional method reflects a common desire for the positivist practice of religious studies and it can be seen as a form of idolatrous scholarly behavior.

Part VIII: Ex Umbra

To be discussing *a* Christian problem of the Old Testament now seems to be inadequate since it is clearly so multifaceted that it can hardly be called a single problem. There are, however, several recurrent themes which contribute larger portions of ideological difficulty. These themes are all in some degree reflective of the two extreme approaches described in the

⁷⁶ Ibid., 119.

introduction which assume either ultimate conflict or ultimate coherence. The search for absolutes has proven futile in other inquiries and this holds true here. Although none of the specific descriptions of the problem are pure examples of one of these extremes, few of them diverge far enough from them to be considered compromises, or actually to exist in the center of the problem where the Old Testament exists in reality.

Most authors were attempting to reconcile two desirable outcomes together. These were to understand the Old Testament on its own and to locate its proper place in the Christian canon. Unfortunately, those who set out to do this were unable to succeed at one without making the other impossible, usually the first and apparently less important objective. The usual outcome of this practice was to legitimize the Old Testament by using the New Testament as the explanation and exclamation point which followed the original statement which, although it does assign a certain meaning to the Old Testament itself, it is not really the accomplishment of the first objective.

The problem itself is related, of course, to this typical procedure. It is usually understood, again, as a problem of reconciliation between the gory and unedifying parts of the Old Testament and the New Testament which is seen to be authentic Christian scripture. A more descriptive formulation is that which points to the Bible as a whole and the Christ of the New Testament as the two things which place the Old Testament place it in a dim light. In this case, the real problem is not really the Old Testament itself, but the necessity to squeeze it into the framework of normative understandings of the Christian religion which revolve around Jesus as the fulfillment of the Law, the savior and redeemer. This structure leaves very little room for anything which does not

fit into it nicely and when taken as a whole, presents a formidable task for the advocate of the Old Testament because if the law has been fulfilled and Jesus will save all those who believe, there is no need whatsoever for the Law. What this construction fails to take into account is that normative descriptions which follow from the Gospels are not the only, and perhaps not the best way to interpret scripture. The Christian fixation on resurrection and salvation, and its reduction of the message of the immanent kingdom of god to the messenger who brought it are grasped so tightly that any attempt to suggest that there might be another way would be laughed or thrown out of the sanctuary. This kind of ecclesiastical idolatry has a cousin in the academic field of historical criticism within biblical studies.

Where Jesus can be used as the answer to all questions of faith, historical criticism can play a similar role in questions of historical truth. But this also is too narrow. If believers seem to have difficulty interpreting the Old Testament without the spiritual crutch of the New, scholars seem to lack the ability or the inclination to step out of the particulars of specific historical or linguistic units and deal with the whole. These are issues of scope: believers have difficulty separating the Old Testament from a larger field of interpretation and scholars are reluctant to fit the pieces they have discovered back together to build a contemporary construction. This fault, like most of those we have discovered, is not intentional or malicious at all, but a result of passions or other human qualities. Another side effect of these upon historical criticism is that it tends to relegate the Old Testament to the past where it can only be appreciated by historians or other scholars which is more detrimental to the popular opinions of the Old Testament than it is positive for those in the field.

These are some of the most influential difficulties Christians have with the Old Testament, but there are also a series of more general ideological contributors. As the questions about Jesus suggest, rigid insistence upon one elaborate interpretation of him and his message is quite limiting. Exclusive focus on belief at the expense of the value of action shows the prevalent inflexibility which causes other problems also. For example, there is not nearly enough communication between or mutual appreciation between believers and scholars. It seems to me that neither occupation can be done responsibly or successfully without at least a willingness to hear the other and appreciate the point of view from which they are coming.

The last two of these general problems exist as part of the same ideology. The first is a desire for positivism. This gives rise to the expectation that there is one answer to each question and therefore is an important influence upon the self-imposed limits which exist regardless of which one answer is given, whether it be Jesus Christ, historical criticism or any other. This and a lack of cultural awareness help to form stagnant, monolithic conceptions of religion which has been exemplified here by the invented, stereotypical understandings of Judaism and Christianity in particular as if they were not living traditions.

Dietrich Bonhoeffer provided a few suggestions for ways to deal with the Christian problem of the Old Testament which attempt to be honest to both. The most important of these is that instead of assuming the Bible to be simply coherent or contradictory, he sees a kind of dialectical complementarity between the general ideas of the Testaments. For the Christian, they are parts of one whole and therefore, to accept only the second half of the pairs is to

misrepresent experience as a human being, but more seriously as a Christian. This idea is not a series of dualities, but an active group of interactions and for Christians, one cannot be fully understood or appreciated without the others. This partial solution to the problem is not the only one by any means and not necessarily the best one, but it provides much more constructive suggestions than any of the others discussed here.

The problems Christians have with the Old Testament are clearly many and varied. They are influenced by numerous preconceptions, assumptions and preferences, like any idea. Many of these run deeply and can be highly emotional issues, but it is clear that there is much positive interest in the subject and the means certainly exist to accomplish the task and this is for Christians to manage some kind of flexible balance which can accommodate more than a monistic view of the Bible and does not require the technical expertise of a theological alchemist.

Appendix A

The "Index to the Three-Year Lectionary" of the Lutheran Book of Worship

INDEX TO THE THREE-YEAR LECTIONARY

Genesis 1:1-5, 26-31.....	St. John A, B, C	Joshua 24:1-2a, 14-18.....	14 Pentecost B
Genesis 1:1-2:3.....	Holy Trinity A	Judges 6:36-40.....	St. Thomas A, B, C
Genesis 2:7-9, 15-17; 3:1-7.....	1 Lent A	Ruth 1:1-19a.....	21 Pentecost C
Genesis 2:18-24.....	20 Pentecost B	Ruth 1:6-18.....	St. Mary Magdalene A, B, C
Genesis 3:9-15.....	3 Pentecost B	1 Samuel 1:21-28.....	Presentation A, B, C
Genesis 11:1-9.....	Pentecost C	1 Samuel 3:1-10.....	2 Epiphany B
Genesis 12:1-8.....	2 Lent A	2 Samuel 7:1-7, 8-11, 16.....	4 Advent B
Genesis 15:1-6.....	12 Pentecost C	2 Samuel 11:26-12:10, 13-15.....	4 Pentecost C
Genesis 18:1-10a (10b-14).....	9 Pentecost C	1 Kings 3:5-12.....	10 Pentecost A
Genesis 18:20-32.....	10 Pentecost C	1 Kings 8:22-23, 27-30, 41-43.....	2 Pentecost C
Genesis 22:1-18.....	1 Lent B	1 Kings 8:22-30.....	Dedication, Anniversary A, B, C
Genesis 28:10-17 (18-22).....	2 Lent B	1 Kings 17:8-16.....	25 Pentecost B
Genesis 32:22-30.....	22 Pentecost C	1 Kings 17:17-24.....	3 Pentecost C
Genesis 45:3-8a, 15.....	7 Epiphany C	1 Kings 19:4-8.....	12 Pentecost B
Genesis 50:15-21.....	17 Pentecost A	1 Kings 19:9-18.....	12 Pentecost A
Exodus 2:1-10.....	St. Mary Magdalene A, B, C*	1 Kings 19:9-18.....	St. James the Elder A, B, C
Exodus 3:1-8b, 10-15.....	3 Lent C	1 Kings 19:14-21.....	6 Pentecost C
Exodus 6:2-8.....	14 Pentecost A	2 Kings 2:1-12a.....	Transfiguration B
Exodus 12:1-14.....	Mundy Thursday A	2 Kings 5:1-14.....	6 Epiphany B
Exodus 15:1-11.....	Resurrection C	1 Chronicles 29:10-13.....	25 Pentecost C
Exodus 16:2-15.....	11 Pentecost B	2 Chronicles 20:20-21.....	Artists, Scientists A, B, C*
Exodus 19:1-6.....	St. Bartholomew A, B, C	2 Chronicles 24:17-22.....	St. Stephen A, B, C
Exodus 19:1-9.....	Vigil of Pentecost A, B, C	Nehemiah 1:4-11a.....	Penitence A, B, C
Exodus 19:2-8a.....	4 Pentecost A	Job 7:1-7.....	5 Epiphany B
Exodus 20:1-17.....	3 Lent B	Job 38:1-11.....	5 Pentecost B
Exodus 24:3-11.....	Mundy Thursday B	Job 38:1-11, 16-18.....	Stewardship of Creation A, B, C
Exodus 24:3-11.....	10 Pentecost B	Psalms 118:14-24.....	Resurrection C*
Exodus 24:12, 15-18.....	Transfiguration A	Proverbs 3:1-7.....	Theologians A, B, C
Exodus 32:7-14.....	17 Pentecost C	Proverbs 8:22-31.....	Holy Trinity C
Exodus 34:5-9.....	24 Pentecost C	Proverbs 9:1-6.....	13 Pentecost B
Leviticus 19:1-2, 15-18.....	23 Pentecost A	Proverbs 9:8-12.....	16 Pentecost C
Leviticus 19:1-2, 17-18.....	7 Epiphany A	Proverbs 25:6-7.....	15 Pentecost C
Numbers 6:22-27.....	Name of Jesus A, B, C	Ecclesiastes 1:2; 2:18-26.....	11 Pentecost C
Numbers 11:4-6, 10-16, 24-29.....	19 Pentecost B	Isaiah 2:1-5.....	1 Advent A
Numbers 21:4-9.....	4 Lent B	Isaiah 2:2-4.....	Unity A, B, C
Deuteronomy 4:1-2, 6-8.....	15 Pentecost B	Isaiah 5:1-7.....	20 Pentecost A
Deuteronomy 4:32-34, 39-40.....	Holy Trinity A*	Isaiah 6:1-8 (9-13).....	5 Epiphany C
Deuteronomy 5:12-15.....	2 Pentecost B	Isaiah 7:10-14 (15-17).....	4 Advent A
Deuteronomy 6:1-9.....	24 Pentecost B	Isaiah 7:10-14; 8:10c.....	Annunciation A, B, C
Deuteronomy 6:4-9.....	Holy Trinity B	Isaiah 9:1b-4.....	3 Epiphany A
Deuteronomy 8:1-10.....	Thanksgiving A, B, C	Isaiah 9:2-7.....	Nativity I A, B, C
Deuteronomy 10:12-22.....	23 Pentecost C	Isaiah 11:1-5.....	Visitation A, B, C
Deuteronomy 11:18-21, 26-28.....	2 Pentecost A	Isaiah 11:1-10.....	2 Advent A
Deuteronomy 18:15-20.....	4 Epiphany B	Isaiah 12:1-6.....	4 Lent C
Deuteronomy 26:1-11.....	Harvest A, B, C	Isaiah 25:6-9.....	Resurrection B
Deuteronomy 26:5-10.....	1 Lent C	Isaiah 25:6-9.....	21 Pentecost A
Deuteronomy 30:9-14.....	8 Pentecost C	Isaiah 26:1-4, 8-9, 12-13, 19-21.....	All Saints' A, B, C
Deuteronomy 30:15-20.....	6 Epiphany A	Isaiah 28:5-6.....	Artists, Scientists A, B, C
Deuteronomy 32:36-39.....	Sunday of the Passion C	Isaiah 30:18-21.....	St. Philip, St. James A, B, C
Deuteronomy 34:1-12.....	Transfiguration C	Isaiah 35:1-10.....	3 Advent A
		Isaiah 35:4-7a.....	16 Pentecost B
		Isaiah 35:5-8.....	St. Luke A, B, C*
		Isaiah 40:1-11.....	2 Advent B
		Isaiah 42:1-7.....	Baptism of Our Lord A, B, C

*diocese

Isaiah 42:1-9 Monday, Holy Week A, B, C
Isaiah 42:5-12 St. Barnabas A, B, C
Isaiah 42:14-21 3 Lent A
Isaiah 43:1-12 St. Luke A, B, C
Isaiah 43:16-21 5 Lent C
Isaiah 43:18-25 7 Epiphany B
Isaiah 44:6-8 9 Pentecost A
Isaiah 45:1-7 22 Pentecost A
Isaiah 45:21-25 Holy Cross A, B, C
Isaiah 45:22-25 1 Christmas B
Isaiah 49:1-6 2 Epiphany A
Isaiah 49:1-6 Tuesday, Holy Week A, B, C
Isaiah 49:13-18 8 Epiphany A
Isaiah 50:4-9a Sunday of the Passion A
Isaiah 50:4-9a Wednesday, Holy Week A, B, C
Isaiah 50:4-10 17 Pentecost B
Isaiah 52:1-6 27 Pentecost C
Isaiah 52:7-10 Nativity 2 A, B, C
Isaiah 52:7-10 St. Mark A, B, C
Isaiah 52:13-53:12 Good Friday A, B, C
Isaiah 53:10-12 22 Pentecost B
Isaiah 55:1-5 11 Pentecost A
Isaiah 55:6-9 18 Pentecost A
Isaiah 55:10-11 8 Pentecost A
Isaiah 56:1-6-8 13 Pentecost A
Isaiah 58:5-9a 5 Epiphany A
Isaiah 60:1-6 Epiphany A, B, C
Isaiah 61:1-3, 10-11 3 Advent B
Isaiah 61:1-6 3 Epiphany C
Isaiah 61:7-11 Mary, Mother of Our Lord A, B, C
Isaiah 61:10-62:3 2 Christmas A, B, C
Isaiah 62:1-5 2 Epiphany C
Isaiah 62:1-7 Missionaries A, B, C
Isaiah 62:10-12 Nativity 3 A, B, C
Isaiah 63:7-9 1 Christmas A
Isaiah 63:16b-17; 64:1-8 1 Advent B
Isaiah 66:1-2 St. Matthias A, B, C
Isaiah 66:10-14 7 Pentecost C
Isaiah 66:18-23 14 Pentecost C
Jeremiah 1:4-10 4 Epiphany C
Jeremiah 1:4-10 Renewers of the Church A, B, C
Jeremiah 7:1-7 (8-15) 8 Epiphany C
Jeremiah 11:18-20 18 Pentecost B
Jeremiah 15:15-21 15 Pentecost A
Jeremiah 17:5-8 6 Epiphany C
Jeremiah 20:7-13 5 Pentecost A
Jeremiah 23:1-6 9 Pentecost B
Jeremiah 23:2-6 Christ the King C
Jeremiah 23:23-29 13 Pentecost C
Jeremiah 24:1-7 New Year's Eve A, B, C
Jeremiah 26:1-6 27 Pentecost A
Jeremiah 26:(1-6) 7-16 St. Simon, St. Jude A, B, C
Jeremiah 26:8-15 2 Lent C
Jeremiah 28:5-9 6 Pentecost A
Jeremiah 29:4-1 National Holiday A, B, C
Jeremiah 31:7-9 23 Pentecost B
Jeremiah 31:10-13 1 Christmas C
Jeremiah 31:15-17 Holy Innocents A, B, C
Jeremiah 31:31-34 5 Lent B
Jeremiah 31:31-34 Maundy Thursday C
Jeremiah 31:31-34 Reformation A, B, C
Jeremiah 33:14-16 1 Advent C
Lamentations 3:22-33 6 Pentecost B
Ezekiel 2:1-5 7 Pentecost B
Ezekiel 2:8-3:11 St. Matthew A, B, C
Ezekiel 3:16-21 St. Andrew A, B, C
Ezekiel 17:22-24 4 Pentecost B
Ezekiel 18:1-4, 25-32 19 Pentecost A
Ezekiel 20:40-42 Marys A, B, C
Ezekiel 33:7-9 16 Pentecost A
Ezekiel 34:11-16 St. Peter, St. Paul A, B, C
Ezekiel 34:11-16 Pastors, Bishops A, B, C
Ezekiel 34:11-16, 23-24 Christ the King A
Ezekiel 37:1-3 (4-10) 11-14 5 Lent A
Ezekiel 37:1-14 Pentecost B
Daniel 7:9-10 27 Pentecost B
Daniel 7:13-14 Christ the King B
Daniel 10:10-14; 12:1-3 St. Michael A, B, C
Daniel 12:1-3 26 Pentecost B
Daniel 12:1c-3 Easter Evening A, B, C
Hosea 2:14-16 (17-18) 19-20 8 Epiphany B
Hosea 2:18-23 Renewers of Society A, B, C

Hosea 5:15-6:2 4 Lent A
Hosea 5:15-6:6 3 Pentecost A
Hosea 6:1-6 Good Friday A, B, C
Hosea 11:1-4, 8-9 25 Pentecost A
Hosea 14:5-8 Artists, Scientists A, B, C
Joel 2:12-19 Ash Wednesday A, B, C
Joel 2:28-29 Pentecost A
Amos 3:1-8 3 Epiphany A
Amos 5:6-7, 10-15 21 Pentecost B
Amos 5:18-24 24 Pentecost A
Amos 6:1-7 19 Pentecost C
Amos 7:10-15 8 Pentecost B
Amos 8:4-7 18 Pentecost C
Jonah 2:2-9 Easter Evening A, B, C
Jonah 3:1-5, 10 3 Epiphany B
Micah 4:1-5 Peace A, B, C
Micah 5:2-4 4 Advent C
Micah 6:1-8 4 Epiphany A
Micah 6:6-8 Saints A, B, C
Habakkuk 1:1-3; 2:1-4 20 Pentecost C
Zechariah 3:14-18a 3 Advent C
Zechariah 9:9-10 Sunday of the Passion B
Zechariah 9:9-12 7 Pentecost A
Zechariah 12:7-10 3 Pentecost C
Malachi 2:1-2, 4-10 26 Pentecost A
Malachi 3:1-4 2 Advent C
Malachi 3:1-4 St. John the Baptist A, B, C
Malachi 4:1-2a 26 Pentecost C
Wisdom 7:7-14 Theologians A, B, C
Matthew 1:18-25 4 Advent A
Matthew 2:1-12 Epiphany A, B, C
Matthew 2:13-15, 19-23 1 Christmas A
Matthew 2:13-18 Holy Innocents A, B, C
Matthew 3:1-12 2 Advent A
Matthew 3:13-17 Baptism of Our Lord A
Matthew 4:1-11 1 Lent A
Matthew 4:12-23 3 Epiphany A
Matthew 5:1-12 4 Epiphany A
Matthew 5:1-12 All Saints A, B, C
Matthew 5:13-20 5 Epiphany A
Matthew 5:20-37 6 Epiphany A
Matthew 5:38-48 7 Epiphany A
Matthew 6:1-6, 16-21 Ash Wednesday A, B, C
Matthew 6:24-34 8 Epiphany A
Matthew 7:(15-20) 21-29 2 Pentecost A
Matthew 9:13 3 Pentecost A
Matthew 9:9-13 St. Matthew A, B, C
Matthew 9:35-10:8 4 Pentecost A
Matthew 10:7-16 St. Barnabas A, B, C
Matthew 10:24-33 5 Pentecost A
Matthew 10:34-42 6 Pentecost A
Matthew 11:2-11 3 Advent A
Matthew 11:25-30 7 Pentecost A
Matthew 13:1-9 (18-23) 8 Pentecost A
Matthew 13:24-30 (36-43) 9 Pentecost A
Matthew 13:24-30 (36-43) Harvest A, B, C
Matthew 13:44-52 10 Pentecost A
Matthew 13:44-52 Artists, Scientists A, B, C
Matthew 13:47-52 Theologians A, B, C
Matthew 14:13-21 11 Pentecost A
Matthew 14:22-23 12 Pentecost A
Matthew 15:21-28 13 Pentecost A
Matthew 16:13-19 Confession of St. Peter A, B, C
Matthew 16:13-20 14 Pentecost A
Matthew 16:21-26 15 Pentecost A
Matthew 17:1-9 Transfiguration A
Matthew 18:15-20 16 Pentecost A
Matthew 18:21-35 17 Pentecost A
Matthew 20:1-16 18 Pentecost A
Matthew 20:17-28 4 Lent A
Matthew 21:1-11 1 Advent A
Matthew 21:28-32 19 Pentecost A
Matthew 21:33-43 20 Pentecost A
Matthew 22:1-10 (11-14) 21 Pentecost A
Matthew 22:15-21 22 Pentecost A
Matthew 22:34-40 (41-46) 23 Pentecost A
Matthew 23:1-12 26 Pentecost A
Matthew 23:1-12 St. Stephen A, B, C
Matthew 24:1-14 27 Pentecost A
Matthew 24:37-41 1 Advent A
Matthew 24:42-47 Pastors, Bishops A, B, C
Matthew 25:1-13 24 Pentecost A

Matthew 25:14-30 25 Pentecost A
Matthew 25:31-46 Christ the King A
Matthew 26:1-27:66 Sunday of the Passion A
Matthew 26:14-25 Wednesday, Holy Week A, B, C
Matthew 27:11-54 Sunday of the Passion A
Matthew 28:1-10 Resurrection A
Matthew 28:16-20 Holy Trinity A
Mark 1:1-8 2 Advent D
Mark 1:1-15 St. Mark A, B, C
Mark 1:4-11 Baptism of Our Lord B
Mark 1:12-15 1 Lent B
Mark 1:14-20 3 Epiphany B
Mark 1:21-28 4 Epiphany B
Mark 1:29-39 5 Epiphany B
Mark 1:40-45 6 Epiphany B
Mark 2:1-12 7 Epiphany B
Mark 2:18-22 8 Epiphany B
Mark 2:23-28 2 Pentecost B
Mark 3:20-35 3 Pentecost B
Mark 4:26-34 4 Pentecost B
Mark 4:35-41 5 Pentecost B
Mark 5:21-24a, 35-43 6 Pentecost B
Mark 5:24b-34 6 Pentecost B
Mark 6:1-6 7 Pentecost B
Mark 6:7-13 8 Pentecost B
Mark 6:30-34 9 Pentecost B
Mark 7:1-8, 14-15, 21-23 15 Pentecost B
Mark 7:31-37 16 Pentecost B
Mark 8:27-35 St. Peter, St. Paul A, B, C
Mark 8:27-35 17 Pentecost B
Mark 8:31-38 2 Lent B
Mark 8:34-38 Marys A, B, C
Mark 9:2-9 Transfiguration B
Mark 9:30-37 18 Pentecost B
Mark 9:38-50 19 Pentecost B
Mark 10:2-16 20 Pentecost B
Mark 10:17-27 (28-30) 21 Pentecost B
Mark 10:35-45 22 Pentecost B
Mark 10:35-45 St. James the Elder A, B, C
Mark 10:35-45 Renewers of the Church A, B, C
Mark 10:46-52 23 Pentecost B
Mark 11:1-10 1 Advent B
Mark 11:13-17 National Holiday A, B, C
Mark 12:28-34 (35-37) 24 Pentecost B
Mark 12:41-44 25 Pentecost B
Mark 13:1-13 26 Pentecost B
Mark 13:24-31 27 Pentecost B
Mark 13:33-37 1 Advent B
Mark 14:1-15:47 Sunday of the Passion B
Mark 14:12-26 Maundy Thursday B
Mark 15:1-39 Sunday of the Passion B
Mark 16:1-8 Resurrection B
Luke 1:1-4; 24:44-53 St. Luke A, B, C
Luke 1:26-38 4 Advent B
Luke 1:26-38 Annunciation A, B, C
Luke 1:39-45 (46-55) 4 Advent C
Luke 1:39-47 Visitation A, B, C
Luke 1:46-55 Mary, Mother of Our Lord A, B, C
Luke 1:57-67 (68-80) St. John the Baptist A, B, C
Luke 2:1-20 Nativity 1 A, B, C
Luke 2:1-20 Nativity 3 A, B, C
Luke 2:21 Name of Jesus A, B, C
Luke 2:22-40 Presentation A, B, C
Luke 2:25-40 1 Christmas B
Luke 2:41-52 1 Christmas C
Luke 3:1-6 2 Advent C
Luke 3:7-18 3 Advent C
Luke 3:15-17, 21-22 Baptism of Our Lord C
Luke 4:1-13 1 Lent C
Luke 4:14-21 3 Epiphany C
Luke 4:21-32 4 Epiphany C
Luke 5:1-11 5 Epiphany C
Luke 6:12-16 St. Matthew A, B, C
Luke 6:17-26 6 Epiphany C
Luke 6:20-23 Saints A, B, C
Luke 6:20-26 Renewers of Society A, B, C
Luke 6:27-38 7 Epiphany C
Luke 6:39-49 8 Epiphany C
Luke 7:1-10 2 Pentecost C
Luke 7:11-17 3 Pentecost C
Luke 7:36-50 Pastors, Bishops A, B, C
Luke 9:18-24 5 Pentecost C

Luke 9:28-36 Transfiguration C
Luke 9:51-62 6 Pentecost C
Luke 10:1-12, 16 (17-20) 7 Pentecost C
Luke 10:17-20 St. Michael A, B, C
Luke 10:25-37 8 Pentecost C
Luke 10:38-42 9 Pentecost C
Luke 11:1-13 10 Pentecost C
Luke 12:1-21 11 Pentecost C
Luke 12:13-21 Stewardship of Creation A, B, C
Luke 12:32-40 12 Pentecost C
Luke 12:49-53 13 Pentecost C
Luke 13:1-9 3 Lent C
Luke 13:6-9 New Year's Eve A, B, C
Luke 13:22-30 14 Pentecost C
Luke 13:31-35 2 Lent C
Luke 14:1, 7-14 15 Pentecost C
Luke 14:25-33 16 Pentecost C
Luke 15:1-3, 11-32 4 Lent C
Luke 15:1-10 17 Pentecost C
Luke 15:11-32 Penitence A, B, C
Luke 16:1-13 18 Pentecost C
Luke 16:19-31 19 Pentecost C
Luke 17:1-10 20 Pentecost C
Luke 17:11-19 21 Pentecost C
Luke 17:11-19 Thanksgiving A, B, C
Luke 18:1-8a 22 Pentecost C
Luke 18:9-14 23 Pentecost C
Luke 19:1-10 24 Pentecost C
Luke 19:11-27 27 Pentecost C
Luke 19:28-40 1 Advent C
Luke 20:9-19 5 Lent C
Luke 20:27-38 25 Pentecost C
Luke 21:5-19 26 Pentecost C
Luke 21:10-19 Conversion of St. Paul A, B, C
Luke 21:25-36 1 Advent C
Luke 22:1-23:56 Sunday of the Passion C
Luke 22:7-20 Maundy Thursday C
Luke 23:1-49 Sunday of the Passion C
Luke 23:35-43 Christ the King C
Luke 24:1-11 Resurrection C
Luke 24:13-35 3 Easter A
Luke 24:13-49 Easter Evening A, B, C
Luke 24:36-49 3 Easter B
Luke 24:44-53 Ascension A, B, C
Luke 24:44-53 Missionaries A, B, C
John 1:1-14 Nativity 2 A, B, C
John 1:1-18 2 Christmas A, B, C
John 1:6-8, 19-28 3 Advent B
John 1:29-41 2 Epiphany A
John 1:35-42 St. Andrew A, B, C
John 1:43-51 2 Epiphany B
John 1:43-51 St. Bartholomew A, B, C
John 2:1-11 2 Epiphany C
John 2:13-22 3 Lent B
John 3:1-17 Holy Trinity B
John 3:14-21 4 Lent B
John 4:5-26 (27-30, 39-42) 2 Lent A
John 6:1-15 10 Pentecost B
John 6:24-35 11 Pentecost B
John 6:41-51 12 Pentecost B
John 6:51-58 13 Pentecost B
John 6:60-69 14 Pentecost B
John 7:37-39a Vigil of Pentecost A, B, C
John 7:37-39a Pentecost B
John 8:31-36 Reformation A, B, C
John 9:1-41 3 Lent A
John 9:13-17, 34-39 3 Lent A
John 10:1-10 4 Easter A
John 10:11-18 4 Easter B
John 10:22-30 4 Easter C
John 10:22-30 Dedication, Anniversary A, B, C
John 11:1-53 5 Lent A
John 11:47-53 5 Lent A
John 12:1-11 Monday, Holy Week A, B, C
John 12:20-33 5 Lent B
John 12:20-33 Holy Cross A, B, C
John 12:20-36 Tuesday, Holy Week A, B, C
John 13:1-17, 34 Maundy Thursday A
John 13:31-35 5 Easter C
John 14:1-7 St. Thomas A, B, C
John 14:1-12 5 Easter A
John 14:8-14 St. Philip, St. James A, B, C

John 14:15-21 6 Easter A
 John 14:21-27 St. Simon, St. Jude A, B, C
 John 14:23-29 6 Easter C
 John 15:1-8 5 Easter B
 John 15:9-12 Peace A, B, C
 John 15:17 6 Easter B
 John 15:26-27; 16:4b-11 Pentecost C
 John 16:12-15 Holy Trinity C
 John 17:1-11 7 Easter A
 John 17:11b-19 7 Easter B
 John 17:15-23 Unity A, B, C
 John 17:18-23 Theologians A, B, C
 John 17:20-26 7 Easter C
 John 18:1-19-42 Good Friday A, B, C
 John 18:33-37 Christ the King B
 John 19:17-30 Good Friday A, B, C
 John 20:1-2, 11-18 St. Mary Magdalene A, B, C
 John 20:1-9 (10-18) Resurrection A, B*, C
 John 20:19-23 Pentecost A
 John 20:19-31 2 Easter A, B, C
 John 21:1-14 3 Easter C
 John 21:15-17 Pastors, Bishops A, B, C
 John 21:20-25 St. John A, B, C
 Acts 1:1-11 Ascension A, B, C
 Acts 1:1-7 8-14 7 Easter A
 Acts 1:15-26 7 Easter B
 Acts 1:15-26 St. Matthias A, B, C
 Acts 2:1-11 Vigil of Pentecost A, B, C
 Acts 2:1-21 Pentecost A, B, C
 Acts 2:14a, 22-32 2 Easter A
 Acts 2:14a, 36-47 3 Easter A
 Acts 3:13-15, 17-26 2 Easter B
 Acts 4:8-12 3 Easter B
 Acts 4:8-13 Confession of St. Peter A, B, C
 Acts 4:23-33 4 Easter B
 Acts 5:12, 17-32 2 Easter C
 Acts 6:1-9; 7:2a, 51-60 4 Easter A
 Acts 6:8-7:2a, 51-60 St. Stephen A, B, C
 Acts 8:26-40 5 Easter B
 Acts 9:1-20 3 Easter C
 Acts 9:1-22 Conversion of St. Paul A, B, C
 Acts 10:34-38 Baptism of Our Lord A, B, C
 Acts 10:34-43 Resurrection A
 Acts 11:19-30 6 Easter B
 Acts 11:19-30; 13:1-3 St. Barnabas A, B, C
 Acts 11:27-12:3a St. James the Elder A, B, C
 Acts 13:13-26 St. John the Baptist A, B, C
 Acts 13:15-16a, 26-33 4 Easter C
 Acts 13:26-33a St. Mary Magdalene A, B, C
 Acts 13:44-52 5 Easter C
 Acts 14:8-18 6 Easter C
 Acts 16:6-10 7 Easter C
 Acts 17:1-15 5 Easter A
 Acts 17:22-31 6 Easter A
 Acts 20:17-35 Pastors, Bishops A, B, C
 Romans 1:1-7 4 Advent A
 Romans 1:1-7 Name of Jesus A, B, C
 Romans 3:19-28 Reformation A, B, C
 Romans 3:21-25a, 27-28 2 Pentecost A
 Romans 4:1-5, 13-17 2 Lent A
 Romans 4:18-25 3 Pentecost A
 Romans 5:1-5 Holy Trinity C
 Romans 5:1-11 2 Lent B
 Romans 5:6-11 Wednesday, Holy Week A, B, C
 Romans 5:6-11 4 Pentecost A
 Romans 5:12 (13-16) 17-19 1 Lent A
 Romans 5:12-15 5 Pentecost A
 Romans 6:1b-11 6 Pentecost A
 Romans 7:15-25a 7 Pentecost A
 Romans 8:1-10 4 Lent A
 Romans 8:11-19 5 Lent A
 Romans 8:14-17 Holy Trinity B
 Romans 8:14-17, 22-27 Vigil of Pentecost A, B, C
 Romans 8:18-25 8 Pentecost A
 Romans 8:26-27 9 Pentecost A
 Romans 8:28-30 10 Pentecost A
 Romans 8:31-39 1 Lent B
 Romans 8:35-39 11 Pentecost A
 Romans 9:1-5 12 Pentecost A
 Romans 10:8b-13 1 Lent C
 Romans 10:10-18 St. Andrew A, B, C
 Romans 10:11-17 Missionaries A, B, C

Romans 11:13-15, 29-32 13 Pentecost A
 Romans 11:33-36 14 Pentecost A
 Romans 12:1-8 15 Pentecost A
 Romans 12:9-16 Visitation A, B, C
 Romans 12:9-21 Renewers of Society A, B, C
 Romans 13:1-10 16 Pentecost A
 Romans 13:1-10 National Holiday A, B, C
 Romans 13:11-14 1 Advent A
 Romans 14:5-9 17 Pentecost A
 Romans 15:4-13 2 Advent A
 Romans 16:25-27 4 Advent B
 1 Corinthians 1:1-9 2 Epiphany A
 1 Corinthians 1:3-9 1 Advent B
 1 Corinthians 1:10-17 3 Epiphany A
 1 Corinthians 1:18, 22-25 4 Lent C
 1 Corinthians 1:18-24 Holy Cross A, B, C
 1 Corinthians 1:18-25 Tuesday, Holy Week A, B, C
 1 Corinthians 1:18-31 4 Lent C
 1 Corinthians 1:22-25 3 Lent B
 1 Corinthians 1:26-31 4 Epiphany A
 1 Corinthians 1:26-31 Saints A, B, C
 1 Corinthians 2:1-5 5 Epiphany A
 1 Corinthians 2:6-10, 13-16 Theologians A, B, C
 1 Corinthians 2:6-13 6 Epiphany A
 1 Corinthians 3:5-11 Theologians A, B, C
 1 Corinthians 3:10-11, 16-23 7 Epiphany A
 1 Corinthians 3:11-23 Renewers of the Church A, B, C
 1 Corinthians 3:16-23 St. Peter, St. Paul A, B, C
 1 Corinthians 4:1-13 8 Epiphany A
 1 Corinthians 5:6-8 Easter Evening A, B, C
 1 Corinthians 6:12-20 2 Epiphany B
 1 Corinthians 7:29-31 3 Epiphany B
 1 Corinthians 8:1-13 4 Epiphany B
 1 Corinthians 9:16-23 5 Epiphany B
 1 Corinthians 9:24-27 6 Epiphany B
 1 Corinthians 10:1-5 Confession of St. Peter A, B, C
 1 Corinthians 10:1-13 3 Lent C
 1 Corinthians 10:16-17 (18-21) Maundy Thursday B
 1 Corinthians 11:17-32 Maundy Thursday A
 1 Corinthians 11:23-26 Maundy Thursday A
 1 Corinthians 12:1-11 2 Epiphany C
 1 Corinthians 12:12-21, 26-27 3 Epiphany C
 1 Corinthians 12:27-31a St. Bartholomew A, B, C
 1 Corinthians 12:27-13:13 4 Epiphany C
 1 Corinthians 14:12b-20 5 Epiphany C
 1 Corinthians 15:1-11 Resurrection C
 1 Corinthians 15:12, 16-20 6 Epiphany C
 1 Corinthians 15:19-28 Resurrection B
 1 Corinthians 15:20-28 Christ the King A
 1 Corinthians 15:35-38a, 42-50 7 Epiphany C
 1 Corinthians 15:51-58 8 Epiphany C
 1 Corinthians 15:54-58 27 Pentecost C
 2 Corinthians 1:18-22 7 Epiphany B
 2 Corinthians 3:1b-6 8 Epiphany B
 2 Corinthians 3:12-4:2 Transfiguration B
 2 Corinthians 4:1-6 St. Philip, St. James A, B, C
 2 Corinthians 4:3-6 Transfiguration C
 2 Corinthians 4:5-12 2 Pentecost B
 2 Corinthians 4:13-18 3 Pentecost B
 2 Corinthians 5:1-10 4 Pentecost B
 2 Corinthians 5:14-21 5 Pentecost B
 2 Corinthians 5:20b-6:2 Ash Wednesday A, B, C
 2 Corinthians 8:1-9, 13-14 6 Pentecost B
 2 Corinthians 9:6-15 Harvest A, B, C
 2 Corinthians 12:7-10 7 Pentecost B
 2 Corinthians 13:11-14 Holy Trinity A
 Galatians 1:1-10 2 Pentecost C
 Galatians 1:11-24 3 Pentecost C
 Galatians 1:11-24 Conversion of St. Paul A, B, C
 Galatians 2:11-21 4 Pentecost C
 Galatians 3:23-29 5 Pentecost C
 Galatians 4:4-7 1 Christmas A
 Galatians 4:7-7 Mary, Mother of Our Lord A, B, C
 Galatians 5:1, 13-25 6 Pentecost C
 Galatians 6:1-10, 14-16 7 Pentecost C
 Ephesians 1:3-6, 15-18 2 Christmas A, B, C
 Ephesians 1:3-14 8 Pentecost B
 Ephesians 1:16-23 Ascension A, B, C
 Ephesians 2:4-10 4 Lent B
 Ephesians 2:4-10 St. Matthew A, B, C
 Ephesians 2:13-18 Peace A, B, C
 Ephesians 2:13-22 9 Pentecost B

Ephesians 3:2-12 Epiphany A, B, C
 Ephesians 3:14-21 Pastors, Bishops A, B, C
 Ephesians 4:1-6 Unity A, B, C
 Ephesians 4:1-7, 11-16 10 Pentecost B
 Ephesians 4:11-16 St. Thomas A, B, C
 Ephesians 4:17-24 11 Pentecost B
 Ephesians 4:30-5:2 12 Pentecost B
 Ephesians 5:8-14 13 Lent A
 Ephesians 5:15-20 13 Pentecost B
 Ephesians 5:18-20 Artists, Scientists A, B, C
 Ephesians 5:21-31 14 Pentecost B
 Ephesians 6:10-20 15 Pentecost B
 Philippians 1:1-5 (6-11) 19-27 18 Pentecost A
 Philippians 1:3-11 2 Advent C
 Philippians 2:1-5 (6-11) 19 Pentecost A
 Philippians 2:5-11 Sunday of the Passion A, B, C
 Philippians 2:9-13 Name of Jesus A, B, C
 Philippians 3:8-14 5 Lent C
 Philippians 3:12-21 20 Pentecost A
 Philippians 3:17-4:1 2 Lent C
 Philippians 4:4-7 (8-9) 3 Advent C
 Philippians 4:4-13 21 Pentecost A
 Philippians 4:6-20 Thanksgiving A, B, C
 Philippians 4:8-9 Artists, Scientists A, B, C
 Colossians 1:1-14 8 Pentecost C
 Colossians 1:13-20 Christ the King C
 Colossians 1:21-28 9 Pentecost C
 Colossians 2:6-15 10 Pentecost C
 Colossians 3:1-4 Resurrection A
 Colossians 3:1-11 11 Pentecost C
 Colossians 3:12-17 1 Christmas B
 1 Thessalonians 1:1-5a 22 Pentecost A
 1 Thessalonians 1:5b-10 23 Pentecost A
 1 Thessalonians 2:8-13 26 Pentecost A
 1 Thessalonians 3:7-13 27 Pentecost A
 1 Thessalonians 3:9-13 1 Advent C
 1 Thessalonians 4:13-14 (15-18) 24 Pentecost A
 1 Thessalonians 5:1-11 25 Pentecost A
 1 Thessalonians 5:16-24 3 Advent B
 2 Thessalonians 1:1-5, 11-12 24 Pentecost C
 2 Thessalonians 2:13-3:5 25 Pentecost C
 2 Thessalonians 3:6-13 26 Pentecost C
 1 Timothy 1:12-17 17 Pentecost C
 1 Timothy 2:1-4 Thanksgiving A, B, C
 1 Timothy 2:1-8 18 Pentecost C
 1 Timothy 3:16 Annunciation A, B, C
 1 Timothy 6:6-16 19 Pentecost C
 1 Timothy 6:7-10, 17-19 Stewardship of Creation A, B, C
 2 Timothy 1:3-14 20 Pentecost C
 2 Timothy 2:8-13 21 Pentecost C
 2 Timothy 3:14-4:5 22 Pentecost C
 2 Timothy 4:5-11 St. Luke A, B, C
 2 Timothy 4:6-8, 16-18 27 Pentecost C
 2 Timothy 4:6-11, 18 St. Mark A, B, C
 Titus 2:11-14 Nativity I A, B, C
 Titus 3:4-7 Nativity 3 A, B, C
 Philimon 1 (2-9) 10-21 16 Pentecost C

Hebrews 1:1-9 Nativity 2 A, B, C
 Hebrews 2:9-11 (12-18) 20 Pentecost C
 Hebrews 2:10-18 1 Christmas C
 Hebrews 2:14-18 Presentation A, B, C
 Hebrews 3:1-6 21 Pentecost B
 Hebrews 4:9-16 22 Pentecost B
 Hebrews 4:14-16; 5:7-9 Good Friday A, B, C
 Hebrews 5:1-10 23 Pentecost B
 Hebrews 5:7-9 3 Lent B
 Hebrews 7:23-28 24 Pentecost B
 Hebrews 9:11-15 Monday, Holy Week A, B, C
 Hebrews 9:24-28 25 Pentecost B
 Hebrews 10:5-10 4 Advent C
 Hebrews 10:11-18 26 Pentecost B
 Hebrews 10:15-39 Maundy Thursday C
 Hebrews 11:1-3, 8-16 12 Pentecost C
 Hebrews 12:1-13 13 Pentecost C
 Hebrews 12:18-24 14 Pentecost C
 Hebrews 13:1-8 15 Pentecost C
 Hebrews 13:20-21 27 Pentecost B
 James 1:17-22 (23-25) 26-27 16 Pentecost B
 James 2:1-5, 8-10, 14-18 17 Pentecost B
 James 3:16-4:6 18 Pentecost B
 James 4:7-12 (13-5:6) 19 Pentecost B
 James 5:7-10 3 Advent A
 1 Peter 1:3-9 2 Easter A
 1 Peter 1:7-21 3 Easter A
 1 Peter 1:22-25 New Year's Eve A, B, C
 1 Peter 2:1-9 Dedication, Anniversary A, B, C
 1 Peter 2:4-10 5 Easter A
 1 Peter 2:19-25 4 Easter A
 1 Peter 3:15-22 6 Easter A
 1 Peter 4:12-17; 5:6-11 7 Easter A
 1 Peter 4:12-19 Holy Innocents A, B, C
 1 Peter 5:1-4 Pastors, Bishops A, B, C
 2 Peter 1:16-19 (20-21) Transfiguration A
 2 Peter 3:8-14 2 Advent B
 1 John 1:1-2:2 3 Easter B
 1 John 1:1-2:2 St. John A, B, C
 1 John 1:5-2:2 Penitence A, B, C
 1 John 3:1-2 4 Easter B
 1 John 3:18-24 5 Easter B
 1 John 4:1-6 St. Simon, St. Jude A, B, C
 1 John 4:1-11 6 Easter B
 1 John 4:13-21 7 Easter B
 1 John 5:1-6 2 Easter B
 Revelation 1:4-18 2 Easter C
 Revelation 1:4b-8 Christ the King B
 Revelation 5:11-14 3 Easter C
 Revelation 6:9-11 Martyrs A, B, C
 Revelation 7:9-17 4 Easter C
 Revelation 12:7-12 St. Michael A, B, C
 Revelation 21:1-5 5 Easter C
 Revelation 21:9-11, 22-27 (22:1-5) All Saints' A, B, C
 Revelation 21:10-14, 22-23 6 Easter C
 Revelation 22:12-17, 20 7 Easter C

Appendix B 1

The "Index of Scripture Texts" of Augustus Hopkins Strong's Systematic Theology

INDEX OF SCRIPTURE TEXTS.

CH. VERSE.	PAGE.	CH. VERSE.	PAGE.
1: 1	35.	3: 20	476, 477.
1: 1	309, 326, 333.	3: 21	728.
1: 2	68, 134, 223.	3: 22	523, 524, 535.
	287, 316, 318.	3: 22, 23	991.
	324, 326, 339.	3: 24	449.
	373, 416.	4: 1	494, 665.
1: 1-3	286.	4: 3	408.
1: 11	418.	4: 3, 4	593, 728.
1: 24	465.	4: 14	476.
1: 26	318, 524.	4: 16	593.
1: 26, 27	514, 991.	4: 17	476.
1: 27	465.	4: 26	311.
1: 27, 28	476, 494.	5: 3	494, 517.
1: 27-31	490.	5: 6	225.
1: 31	450, 488, 514.	5: 24	996.
	521.	6: 1, 2	476.
2: 2	412, 494.	6: 2	445.
2: 3	408.	6: 3	324, 604, 652.
2: 4	295.	6: 6	258, 266.
2: 7	197, 198, 340.	7: 19	223.
	465, 469, 494.	8: 1	258.
	523, 550, 991.	8: 10-12	408.
2: 7, 22	476.	8: 20, 21	725.
2: 8	999.	9: 2, 3	524.
2: 9	526, 527.	9: 6	515.
2: 16	524.	9: 13	396.
2: 17	564, 590, 656.	9: 19	476.
	660, 992.	9: 20-27	230.
2: 19, 20	524.	9: 25	365.
2: 23	797.	10: 6, 13, 15, 16	224.
3: 1	584.	11: 1	896.
3: 1, 4	454.	11: 5	523.
3: 1, 5	455.	11: 7	318.
3: 1-7	582.	13: 15	1044.
3: 1-15	448.	15: 5	888.
3: 3	584, 590.	15: 6	850.
3: 4	461.	15: 13	227.
3: 4, 5, 6	584.	15: 16	638.
3: 5	572.	16: 9-13	319.
3: 8	523, 524, 992.	16: 13	234, 234.
3: 9	582.	17: 1	296.
3: 10	224.	17: 8-13	1044.
3: 12	566.	18: 2	451.
3: 14	450.	18: 2, 13	219.
3: 15	175, 667, 676.	18: 9	443.
3: 16-19	992.	18: 14	257.
3: 17-19	658.	18: 15	523.
3: 19	666.	18: 19	780.
		18: 25	290.

EXODUS.

1: 16	442.
2: 24, 25	789.
3: 2	451.

INDEX OF SCRIPTURE TEXTS.

CH. VERSE.	PAGE.	CH. VERSE.	PAGE.
3: 2, 4, 5	319.	11: 44	369.
3: 4	209.	12: 8	554.
3: 5	319.	13: 45	555.
3: 12	713.	14: 17	732.
3: 14	253, 257, 275.	16: 1-34	725.
4: 4-16	200.	16: 8	448.
4: 16	307.	16: 16, 21	562.
4: 21	421.	16: 21	765.
6: 3	257.	16: 21, 22	720.
7: 1	200, 307.	17: 12	725.
7: 12	733.	20: 27	996.
7: 13	424.	20: 28	995.
8: 8, 15	424.	22: 4-6	934.
9: 27	832.		
10: 28	459.		
12: 36	422.		
12: 40, 41	227.		
13: 2, 13	761.		
14: 14	241.		
14: 23	1050.		
15: 11	268.		
16: 5	408.		
18: 20	630, 644.		
19: 10-16	268.		
20: 1-17	545.		
20: 3	319.		
20: 8	408, 558.		
20: 12	230.		
20: 22	13.		
20: 23	169.		
20: 24	169.		
20: 25	545.		
21: 6	1044.		
22: 28	307.		
23: 7	850.		
23: 9-12	775.		
25: 22	653.		
31: 2, 3	197.		
32: 19	540.		
32: 24	413.		
32: 30, 32	725.		
33: 18	256.		
33: 18, 20	150.		
33: 31, 32	837.		
34: 10	337.		
35: 25	4.		
36: 21, 22	367, 307, 653.		
39: 7	397.		

LEVITICUS.

1: 3	554.
1: 4	725.
4: 14, 20, 31	554.
4: 20, 31, 35	725.
5: 5, 6	554.
5: 10-16	725.
5: 11	554.
5: 17	652, 647, 718.
6: 7	725.
11: 15	932.

NUMBERS.

5: 1	432.
6: 24-26	318.
6: 24, 26	774.
7: 89	209.
8: 1	209.
12: 6-8	203.
14: 34	718.
16: 22	465, 484.
15: 35	907.
16: 29	656.
16: 30	377.
19: 29, 33	994.
23: 5	197, 207.
23: 19	258, 298.
23: 21	454, 856.
25: 9	227.
25: 13	719, 1044.
25: 28	552.
27: 3	657.
27: 16	465.
32: 23	215.
33: 2	169.

DEUTERONOMY.

1: 6, 7	549.
1: 39	661.
4: 19	448.
6: 4	259.
8: 2	423.
8: 3	421.
10: 6	994.
16: 2, 6	719.
17: 3	445.
18: 10, 11	996.
18: 15	130, 711.
21: 1-8	725.
21: 23	718.
23: 3	1044.
25: 1	850.
29: 29	36, 364.
32: 4	260, 290.
32: 40	275.
33: 2	447, 52.

JOSHUA.

2: 1-24	230.
2: 18	234.
7: 20	832.
10: 12, 13	223.
24: 2	1044.

JUDGES.

4: 17-22	230.
5: 24	230.
5: 30	231.
6: 17, 36-40	116.
9: 14, 15	241.
13: 20-22	319.
13: 24, 25	197.
14: 12	408.
20: 18	552.

1 SAMUEL.

1: 1	136.
1: 11	448.
6: 19	226.
9: 27	199.
10: 1	136.
15: 11	258.
15: 24	832.
15: 29	258.
16: 1	421.
18: 1	799.
18: 10	424.
23: 12	232.
24: 18	422.
28: 7-14	995, 996.
28: 19	994.
29: 4	719.

2 SAMUEL.

6: 7	939.
11: 1-4	230.
12: 23	662.
14: 20	445.
16: 10	423.
18: 33	769.
23: 23	206.
24: 1	423, 424.

1 KINGS.

1: 27	278.
8: 27	105, 254, 281.
	523.
8: 46	573.
11: 9	294.
12: 15-24	355.
17: 4, 9	443.
17: 21	683.
18: 26-38	116.
18: 36-38	116, 43.

INDEX OF SCRIPTURE TEXTS.

1143

ISAIAH.

CH.	VERSE.	PAGE.
1: 1	239.	
1: 5	553.	
4: 5	377.	
4: 11	661.	
5: 4	404, 792.	
5: 13	135.	
5: 16	269.	
5: 19	650.	
5: 23	850.	
6: 1	309.	
6: 3	256, 268, 296.	
6: 5	555, 634.	
6: 5, 7	268.	
6: 8	318.	
7: 1	136.	
7: 9	850.	
7: 10-13	437.	
7: 14-16	138, 1007.	
8: 1	136.	
8: 20	114, 440.	
9: 6	322, 680, 697.	
9: 6, 7	797, 811.	
10: 5	138, 310.	
10: 5, 7	442.	
13: 16	136.	
14: 7	221.	
14: 12	518.	
14: 26, 27	355.	
17: 1	136.	
24: 22	139.	
25: 4	668.	
25: 7	668.	
26: 19	995, 996.	
28: 16	795, 850.	
28: 21	126, 1063.	
31: 6	829.	
37: 34-37	136.	
38: 17, 18	657.	
40: 3	309, 506.	
40: 18	119, 238.	
40: 15, 16	399.	
49: 68	239.	
54: 4	275.	
54: 8	136.	
41: 20	377.	
41: 21, 22	285.	
41: 23	135.	
42: 1	138, 485.	
42: 1-7	137, 697.	
43: 9	135.	
43: 16	426, 441.	
43: 19	649.	
43: 21	740, 749.	
43: 7	397.	
44: 6	259.	
44: 24	256.	
44: 28	136, 197, 282.	
	355.	

JEREMIAH.

CH.	VERSE.	PAGE.
1: 4	27.	
1: 5	421.	
3: 15	16.	
3: 20	796.	
3: 25	394.	
9: 9	485.	
9: 23, 24	245.	
9: 24	3.	
10: 10	245, 251.	
10: 23	423.	
10: 24	272, 663.	
13: 21	578.	

CH.	VERSE.	PAGE.
13: 23	810.	
14: 20	694.	
17: 9	553, 578.	
18: 8	136.	
20: 7	240.	
23: 6	943.	
23: 23, 24	105, 280.	
23: 29	811.	
24: 7	4, 825.	
25: 5	833.	
26: 13, 19	136.	
31: 3	788, 1044.	
31: 18	829.	
31: 22	377.	
31: 33	810.	
32: 18	634.	
36: 23	540.	
44: 4	295, 418, 652.	
46: 5	410.	
58: 34, 44	241.	

LAMENTATIONS.

CH.	VERSE.	PAGE.
1: 12	757.	
3: 28-45	634.	
5: 7	718.	
5: 21	829.	

EZEKIEL.

CH.	VERSE.	PAGE.
1: 1	449.	
1: 5, 12	449.	
2: 7	789.	
10: 1	449.	
11: 19	810, 829.	
14: 6	829.	
18: 4	633.	
18: 31	829.	
18: 32	829.	
20: 5	630.	
26: 7-14	136.	
28: 14-19	450.	
28: 22	272.	
29: 17-20	136.	
32: 21	994.	
33: 9, 11	829.	
33: 11	791.	
36: 21, 22	272.	
36: 26	829.	
37: 1-14	995, 998.	
37: 6	449.	
37: 9-14	339.	

DANIEL.

CH.	VERSE.	PAGE.
2: 23, 36	711.	
2: 45	141.	
3: 18	426.	
3: 25, 28	319.	
4: 31	209.	
4: 35	355, 431.	

1144

INDEX OF SCRIPTURE TEXTS.

CH.	VERSE.	PAGE.
6: 22	452.	
7: 10	449.	
7: 13	141, 678, 682.	
9: 27	141.	
10: 14	139.	
10: 19	445.	
11: 31	141.	
11: 36	133, 454.	
12: 1	141.	
12: 2	1000, 1018.	
12: 2, 3, 13	995, 998.	
12: 3	850.	
12: 8, 9	139.	

HOSEA.

CH.	VERSE.	PAGE.
1: 7	313.	
2: 2-5	796.	
2: 8	423.	
4: 17	424, 652, 790.	
4: 19	792.	
6: 7	614.	
8: 1, 2	614.	
11: 1	138, 235.	
11: 8	790, 1053.	
12: 3, 4	463.	
13: 5	780.	
13: 9	1050.	

JOEL.

CH.	VERSE.	PAGE.
2: 12-14	829.	
2: 28	587.	

AMOS.

CH.	VERSE.	PAGE.
1: 1	136.	
1: 2	135.	
2: 1	136.	
3: 2	780, 781.	
6: 8	485.	
9: 9	136.	
9: 14	136.	

JONAH.

CH.	VERSE.	PAGE.
2: 9	137.	
3: 3	241.	
3: 4	136.	
3: 10	253.	
3: 10	136.	
4: 11	661.	

MICAH.

CH.	VERSE.	PAGE.
3: 12	138.	
6: 2	322.	
6: 5	799.	
7: 3	650.	
7: 18	855.	

NAHUM.

CH.	VERSE.	PAGE.
1: 7	780.	
1: 13	418.	
2: 4	850.	
3: 4	143.	
3: 20	713.	

HAGGAI.

CH.	VERSE.	PAGE.
1: 13	319.	

ZECHARIAH.

CH.	VERSE.	PAGE.
3: 1	454.	
3: 1-3	448.	
3: 2	454, 458, 856.	
4: 2, 3	883.	
5: 1	355.	
6: 8	753.	
9: 1-4	239.	
12: 1	469, 483, 491.	
12: 10	991.	
	717.	

MALACHI.

CH.	VERSE.	PAGE.
1: 6	638, 639.	
2: 10	474.	
2: 15	256.	
3: 1	322.	
3: 6	257, 259.	
3: 10	237, 438.	
3: 16	232.	
4: 4	114.	

MATTHEW.

CH.	VERSE.	PAGE.
1: 1	225.	
1: 1-16	687.	
1: 1-17	673.	
1: 12	826.	
1: 20	319, 696.	
1: 22, 23	138.	
2: 15	138, 235.	
2: 22	717.	
3: 1-12	836.	
3: 2, 3, 6	945.	
3: 3	309.	
3: 6	934.	
3: 6-11	934.	
3: 7	981.	
3: 8	835.	
3: 9	287.	
3: 11	237, 935.	
3: 13	940.	
3: 13, 17	932.	
3: 14	674.	

CH.	VERSE.	PAGE.
3: 15	717, 761, 853.	
3: 16	943.	
3: 16, 17	696.	
3: 17	325.	
	148, 209, 216.	
	341, 762.	
4: 1-11	677.	
4: 2	674.	
4: 3	461.	
4: 3, 6, 9	455.	
4: 4	16, 412.	
4: 4, 6, 7	199.	
4: 6, 7	217.	
4: 10	677.	
4: 11	452, 453.	
5: 1	227.	
5: 1-12	554.	
6: 3	689.	
5: 7	37.	
5-8	645.	
5: 8	4, 67, 246.	
5: 10	524, 825.	
5-7	230.	
5: 17	718.	
5: 17, 18	545.	
5: 18	199, 288.	
5: 19	939.	
5: 21, 22	545, 645.	
5: 22	553.	
5: 27, 28	645.	
5: 23, 24	719, 924.	
5: 22, 28	545.	
5: 28	553.	
5: 32	242.	
5: 33, 34	545.	
5: 34	306.	
5: 28, 39	545.	
5: 39-42	546.	
5: 44	264.	
5: 44, 45	239, 475.	
5: 45	421.	
5: 48	260, 290, 302.	
	543, 545.	
6: 8	232, 421.	
6: 9, 10	272.	
6: 10	363, 434, 450.	
	792.	
6: 12	645, 835.	
6: 12-14	573.	
6: 13	256, 450.	
6: 16	283.	
6: 20	981.	
6: 22, 23	486, 501.	
8: 24	311.	
6: 26	421, 440.	
6: 30	421.	
6: 32, 33	421.	
8: 33	239, 401, 810.	
7: 11	573.	
7: 22	117, 780.	

INDEX OF SCRIPTURE TEXTS.

1145

CH. VERSE.	PAGE.	CH. VERSE.	PAGE.	CH. VERSE.	PAGE.
7: 23	780.	12: 43, 45	458.	20: 17-23	932
8: 11	772.	12: 45	806.	20: 22	713.
8: 11, 12	812, 813.	13: 5, 6	589.	20: 28	453, 673, 697.
8: 22	659, 902, 992.	13: 19	27, 450, 506.	20: 30	717, 750.
8: 24	674.	13: 20	231.	21: 2	210, 227.
8: 28	227, 446.	13: 20, 21	837.	21: 21	681.
8: 29	457, 1002.	13: 23	462.	21: 25	437.
8: 31	445.	13: 24	310.	21: 25	931.
9: 2	826.	13: 24-30	354.	21: 42	138.
9: 4	310.	13: 28	585.	22: 3	791.
9: 5	128.	13: 30	234.	22: 21	898.
9: 6	682.	13: 30, 38	1008.	22: 23	131.
9: 12	192.	13: 31, 32	1003.	22: 30	445, 447.
9: 12, 13	574.	13: 33	234.	22: 31, 32	995, 996.
9: 24	1000.	13: 38	592, 887.	22: 32	999, 1017.
9: 38	674.	13: 39	454, 1044.	22: 37	302.
9: 56	129.	13: 52	19, 41.	22: 37-39	572.
10: 1	201.	13: 57	711.	22: 37-40	545.
10: 15	649, 1046.	14: 19	465.	22: 42	669.
10: 17, 19, 20	207.	14: 23	674.	22: 43	314.
10: 20	206.	15: 2	934.	23: 8, 10	898.
10: 26	283.	15: 13, 14	42.	23: 23	658.
10: 28	459, 483, 660.	15: 18	506.	23: 32	648.
10: 29	991, 1055.	16: 15	553, 810.	23: 33	1055.
10: 29	282, 421, 851.	16: 15	851.	23: 35	315.
10: 30	991.	16: 18	837.	23: 37	1005.
10: 32	232, 420, 421.	16: 18, 19	909.	23: 37, 38	1053.
10: 36	645, 889.	16: 25	642.	24:	138.
10: 38	718, 762.	16: 26	717.	24: 2	681.
10: 40	516.	16: 27	1011.	24: 5, 11, 12, 24	1008.
10: 41	951.	16: 27, 28	1023.	24: 14	1008.
10: 42	948.	16: 28	1003.	24: 15	141.
11: 3, 4, 5	158.	17: 1-8	673.	24: 23	1003.
11: 9	710.	17: 2	696.	24: 29, 30	1009.
11: 10	199.	17: 5	210.	24: 30	1003.
11: 12	830.	17: 8	234.	24: 34	138.
11: 19	320.	17: 15, 18	456.	24: 35	350.
11: 21	780.	17: 17	126.	24: 36	445, 1006.
11: 23	282.	17: 20	900.	25:	138.
11: 24	638.	17: 24	1021.	25: 1-13	224.
11: 25, 26	789.	18: 5, 6, 10, 14	661.	25: 10	1001, 1048.
11: 27	163, 246, 334.	18: 10	450, 451, 452.	25: 19	1006.
11: 28	681, 691.	18: 14	954.	25: 24	293.
11: 28	611, 683, 744.	18: 15-17	924.	25: 27	540.
11: 29	791.	18: 17	800, 892, 907.	25: 29	986.
11: 29	838.	18: 18	925.	25: 31	128, 315, 453.
12: 10-13	541.	18: 19	927.	25: 31, 32	1004.
12: 23	129, 316.	18: 19, 20	714.	25: 31-39	310, 683, 775.
12: 31	324.	18: 20	951.	25: 31, 46	1011.
12: 31, 33	464, 650, 1046.	18: 24, 25	749.	25: 31, 46	1023.
12: 32	652.	19: 3-10	242.	25: 32	163.
12: 33	507, 826.	19: 8	545.	25: 34	790.
12: 33-35	810.	19: 14	648, 661, 951.	25: 41	448, 455, 457.
12: 34	578.	19: 17	894.	25: 41-46	464, 660, 790.
12: 34, 35	889.	19: 19	264.	25: 45	992.
12: 36	554.	19: 26	257.	25: 45	648.
12: 37	851.	19: 29	1045.	25: 45, 46	682.
12: 39	128, 137, 438.	20: 3	459.	25: 46	293, 1044, 1045.
12: 41	948.	20: 12-15	779.	26: 24	1055.
12: 42	445.	20: 13, 15	786.	26: 24	365, 1043.
				26: 26, 28	674.

1146

INDEX OF SCRIPTURE TEXTS.

CH. VERSE.	PAGE.	CH. VERSE.	PAGE.	CH. VERSE.	PAGE.
26: 26, 29	901.	7: 14	738.	2: 40, 46, 49, 52	675.
26: 27	960.	7: 15	546.	3: 18	836.
26: 28	210, 719.	7: 34	126.	3: 21, 22	325.
26: 29	959, 960.	8: 4	190.	3: 22	216.
26: 34	681.	8: 27, 29	175.	3: 23-28	673.
26: 37	325.	8: 36, 37	455.	3: 38	474, 475.
26: 38	674.	8: 38	450.	4: 4-12	199.
26: 39	298, 435, 698.	9: 24	848.	4: 13	677.
	719, 762.	9: 25	458.	4: 14	325.
26: 39, 53	677.	9: 29	458.	4: 22	678.
26: 53	448, 703.	9: 43, 46	1046.	4: 26-27	786.
26: 53, 54	755.	10: 2	546.	4: 34	445.
26: 60-75	220.	10: 5	545.	5: 1	27.
26: 63-64	313.	10: 11	242.	5: 6-9	681.
26: 64	141.	10: 18	302.	5: 8	296, 555.
27: 3, 4	852.	10: 21	638, 674.	5: 20, 21	696.
27: 9	256.	10: 21, 22	571.	6: 17	227.
27: 18	310.	10: 23	269.	6: 19	696.
27: 37	223.	10: 32	678, 760.	6: 43-45	573.
27: 42	677, 762.	10: 38	940, 942.	7: 13	130.
27: 46	742, 743, 762.	10: 39	936.	7: 29	851.
27: 50	453.	10: 45	717.	7: 35	320.
28: 1	410.	11: 24	433.	8: 30, 31	456.
28: 2	453.	12: 29, 30	643.	9: 22-24	716.
28: 4	445.	12: 30	485.	9: 24	943.
28: 18	163, 775.	12: 30, 31	543.	10: 17, 18	456.
28: 18-20	708.	13: 19	578.	10: 27	348.
28: 19	219, 316, 895.	13: 27	780.	10: 30-37	574.
	899, 931, 942.	13: 32	314, 446, 677.	10: 31	423.
	945, 948, 951.	14: 15	681.	11: 11	717, 895.
	952.	14: 23	960.	11: 13	573.
29: 10, 20	905, 916, 932.	14: 24	210, 959.	11: 20	118.
29: 20	163, 242, 310.	14: 25	959.	11: 27	448.
	460, 685, 697.	14: 27	199.	11: 27, 28	208.
	699, 801, 846.	15: 23	742.	11: 29	131.
	998.	15: 26	228.	11: 49	320.
29: 29	324.	15: 45	131.	12: 4, 5	1055.
29: 64	1003.	16: 9-20	239, 573, 931.	12: 12	324, 805.
		16: 15	604, 791.	12: 14	241.
		16: 16	573, 662, 931.	12: 47, 48	648, 649, 1050.
		16: 19	708.	12: 48	558.
				12: 49	936.
				12: 50	645, 718, 762.
					923, 936, 940.
					942.
					760.
					630.
					645.
					455.
					1046.
					35.
					711.
					234, 791.
					516, 784.
					515.
					836.
					241, 474.
					572.
					338, 558.
					833.
					858.

MARK.

1: 5, 8	925.
1: 5, 9	934.
1: 9, 10	935.
1: 41	118.
2: 7	682.
2: 27	409, 546.
3: 5	674, 677.
3: 11, 12	456.
3: 17	152.
3: 29	463, 650, 1041.
	1046, 1048, 1055.
4: 15	455.
4: 39	682.
5: 2, 4	456.
5: 9	455.
5: 19	190.
5: 39, 40	659.
5: 41	696.
7: 4	934.
7: 13	199.

LUKE.

1: 1-4	233.
1: 6	852.
1: 34, 35	675.
1: 35	309, 325, 339.
	677, 686, 689.
1: 37	854.
1: 38	934.
1: 46	485.
1: 52	421.
2: 11	778.
2: 13	448, 453.
2: 14	397.
2: 21	943.
2: 21, 22, 23, 24	761.
2: 24	554, 943.
2: 25	1007.
2: 34	789.
12: 56	760.
13: 2, 3	630.
13: 4	645.
13: 11, 16	455.
13: 17	1046.
13: 23, 24	35.
13: 33	711.
14: 23	234, 791.
15: 8	515.
15: 10, 24	836.
15: 11-32	241, 474.
15: 12, 13	572.
15: 17	338, 558.
15: 18	833.
15: 23, 24	858.

INDEX OF SCRIPTURE TEXTS.

1147

CR. VERSES.	PAGE.	CR. VERSES.	PAGE.	CR. VERSES.	PAGE.
15: 32	659, 992.	1: 4	309, 584, 694.	3: 16	245, 254, 258
16: 1-4	241.	1: 4, 9	715.	3: 18	585, 935.
16: 18	242.	1: 5	602.	3: 19	645.
16: 22	242, 999.	1: 6	603, 109, 134.	3: 19, 19	1022.
16: 23	994, 999.	1: 9	157, 571, 603.	3: 19-20	841.
16: 26	994, 999.	3: 18-20	666, 651, 744.	3: 19-36	574, 585.
16: 28	1001, 1042, 1046.	1: 12	475, 630, 925.	3: 21	936.
16: 32	444.	1: 12, 13	474, 759, 825.	3: 23	936.
17: 3	894, 948.	1: 13	455, 595, 642.	3: 33	936.
17: 5	894, 948.	1: 13	722, 811, 819.	3: 36	666.
17: 7-10	233.	1: 14	109, 190, 234.	4: 1	645, 1046.
17: 20	780.	1: 14	222, 341, 673.	4: 1, 2	32.
18: 7	780.	1: 15	684, 686, 687.	4: 1, 2	32.
18: 13	556, 720, 711.	1: 15	310.	4: 6	311, 674.
18: 23	834.	1: 16	256, 804, 805.	4: 9	167.
18: 27	210, 227.	1: 16	282, 518.	4: 10	339.
19: 6	836.	1: 17	14, 246, 306.	4: 11	839.
19: 8, 9	836.	1: 18	222, 225, 227.	4: 11-19, 39	280, 893.
19: 23	641.	1: 18	338, 341, 349.	4: 21	540, 1000.
19: 38	681.	1: 19	109.	4: 22	540, 1000.
20: 13	446, 447.	1: 22	938.	4: 29	116.
20: 26	1009.	1: 23	931.	4: 38	827.
21: 8-23	1009.	1: 25	931.	4: 39	711.
21: 12	1009.	1: 26	931.	4: 48	239.
21: 19	959.	1: 29	647, 719, 723.	5: 3, 4	827.
22: 19	960.	1: 31	744, 757.	5: 17	254, 259, 412.
22: 20	210.	1: 31	935, 944.	5: 17	419, 420.
22: 22	351.	1: 32	935.	5: 17, 19	333.
22: 31	457.	1: 32	157.	5: 18	311.
22: 31, 32	774, 831.	1: 32, 43	651.	5: 19	302.
22: 31, 40	433.	1: 40-50	651.	5: 20-29	1024.
22: 37	720.	1: 50	256.	5: 21	689, 810.
22: 42	695, 936.	2: 1	685, 711.	5: 22	333.
22: 43	445, 453.	2: 1-10	455.	5: 23	311.
22: 44	675.	2: 11, 24, 35	696.	5: 24	659, 811, 812.
23: 15	750.	2: 19, 21	734.	5: 26	992.
23: 16	335, 462, 463.	2: 21	111.	5: 27	245, 251, 309.
23: 18	649, 677, 774.	2: 22, 24	837.	5: 27-29	310.
23: 38	223.	2: 24	837.	5: 28, 29	330.
23: 42	831, 994, 998.	3: 1	837.	5: 30	1006, 1011, 1017.
23: 43	998, 999.	3: 2	837.	5: 31	1006, 1011, 1017.
23: 46	211, 746.	3: 3	837.	5: 32	837.
24	646, 744.	3: 3-5	837.	5: 33	19.
24: 27	114, 157.	3: 5	837.	5: 34	20.
24: 33	996.	3: 5, 6, 10-13	455, 496, 573.	5: 35	841.
24: 36	1018.	3: 6	455, 496, 573.	5: 36	841.
24: 39	131, 674, 691.	3: 7	642, 811, 821.	5: 37	841.
		3: 7, 14	642, 811, 821.	5: 38	841.
		3: 8	822, 827, 945.	5: 39	841.
		3: 8	822, 827, 945.	5: 40	841.
		3: 8	822, 827, 945.	5: 41	841.
		3: 8	822, 827, 945.	5: 42	841.
		3: 8	822, 827, 945.	5: 43	841.
		3: 8	822, 827, 945.	5: 44	841.
		3: 8	822, 827, 945.	5: 45	841.
		3: 8	822, 827, 945.	5: 46	841.
		3: 8	822, 827, 945.	5: 47	841.
		3: 8	822, 827, 945.	5: 48	841.
		3: 8	822, 827, 945.	5: 49	841.
		3: 8	822, 827, 945.	5: 50	841.
		3: 8	822, 827, 945.	5: 51	841.
		3: 8	822, 827, 945.	5: 52	841.
		3: 8	822, 827, 945.	5: 53	841.
		3: 8	822, 827, 945.	5: 54	841.
		3: 8	822, 827, 945.	5: 55	841.
		3: 8	822, 827, 945.	5: 56	841.
		3: 8	822, 827, 945.	5: 57	841.
		3: 8	822, 827, 945.	5: 58	841.
		3: 8	822, 827, 945.	5: 59	841.
		3: 8	822, 827, 945.	5: 60	841.
		3: 8	822, 827, 945.	5: 61	841.
		3: 8	822, 827, 945.	5: 62	841.
		3: 8	822, 827, 945.	5: 63	841.
		3: 8	822, 827, 945.	5: 64	841.
		3: 8	822, 827, 945.	5: 65	841.
		3: 8	822, 827, 945.	5: 66	841.
		3: 8	822, 827, 945.	5: 67	841.
		3: 8	822, 827, 945.	5: 68	841.
		3: 8	822, 827, 945.	5: 69	841.
		3: 8	822, 827, 945.	5: 70	841.
		3: 8	822, 827, 945.	5: 71	841.
		3: 8	822, 827, 945.	5: 72	841.
		3: 8	822, 827, 945.	5: 73	841.
		3: 8	822, 827, 945.	5: 74	841.
		3: 8	822, 827, 945.	5: 75	841.
		3: 8	822, 827, 945.	5: 76	841.
		3: 8	822, 827, 945.	5: 77	841.
		3: 8	822, 827, 945.	5: 78	841.
		3: 8	822, 827, 945.	5: 79	841.
		3: 8	822, 827, 945.	5: 80	841.
		3: 8	822, 827, 945.	5: 81	841.
		3: 8	822, 827, 945.	5: 82	841.
		3: 8	822, 827, 945.	5: 83	841.
		3: 8	822, 827, 945.	5: 84	841.
		3: 8	822, 827, 945.	5: 85	841.
		3: 8	822, 827, 945.	5: 86	841.
		3: 8	822, 827, 945.	5: 87	841.
		3: 8	822, 827, 945.	5: 88	841.
		3: 8	822, 827, 945.	5: 89	841.
		3: 8	822, 827, 945.	5: 90	841.
		3: 8	822, 827, 945.	5: 91	841.
		3: 8	822, 827, 945.	5: 92	841.
		3: 8	822, 827, 945.	5: 93	841.
		3: 8	822, 827, 945.	5: 94	841.
		3: 8	822, 827, 945.	5: 95	841.
		3: 8	822, 827, 945.	5: 96	841.
		3: 8	822, 827, 945.	5: 97	841.
		3: 8	822, 827, 945.	5: 98	841.
		3: 8	822, 827, 945.	5: 99	841.
		3: 8	822, 827, 945.	5: 100	841.
		3: 8	822, 827, 945.	5: 101	841.
		3: 8	822, 827, 945.	5: 102	841.
		3: 8	822, 827, 945.	5: 103	841.
		3: 8	822, 827, 945.	5: 104	841.
		3: 8	822, 827, 945.	5: 105	841.
		3: 8	822, 827, 945.	5: 106	841.
		3: 8	822, 827, 945.	5: 107	841.
		3: 8	822, 827, 945.	5: 108	841.
		3: 8	822, 827, 945.	5: 109	841.
		3: 8	822, 827, 945.	5: 110	841.
		3: 8	822, 827, 945.	5: 111	841.
		3: 8	822, 827, 945.	5: 112	841.
		3: 8	822, 827, 945.	5: 113	841.
		3: 8	822, 827, 945.	5: 114	841.
		3: 8	822, 827, 945.	5: 115	841.
		3: 8	822, 827, 945.	5: 116	841.
		3: 8	822, 827, 945.	5: 117	841.
		3: 8	822, 827, 945.	5: 118	841.
		3: 8	822, 827, 945.	5: 119	841.
		3: 8	822, 827, 945.	5: 120	841.
		3: 8	822, 827, 945.	5: 121	841.
		3: 8	822, 827, 945.	5: 122	841.
		3: 8	822, 827, 945.	5: 123	841.
		3: 8	822, 827, 945.	5: 124	841.
		3: 8	822, 827, 945.	5: 125	841.
		3: 8	822, 827, 945.	5: 126	841.
		3: 8	822, 827, 945.	5: 127	841.
		3: 8	822, 827, 945.	5: 128	841.
		3: 8	822, 827, 945.	5: 129	841.
		3: 8	822, 827, 945.	5: 130	841.
		3: 8	822, 827, 945.	5: 131	841.
		3: 8	822, 827, 945.	5: 132	841.
		3: 8	822, 827, 945.	5: 133	841.
		3: 8	822, 827, 945.	5: 134	841.
		3: 8	822, 827, 945.	5: 135	841.
		3: 8	822, 827, 945.	5: 136	841.
		3: 8	822, 827, 945.	5: 137	841.
		3: 8	822, 827, 945.	5: 138	841.
		3: 8	822, 827, 945.	5: 139	841.
		3: 8	822, 827, 945.	5: 140	841.
		3: 8	822, 827, 945.	5: 141	841.
		3: 8	822, 827, 945.	5: 142	841.
		3: 8	822, 827, 945.	5: 143	841.
		3: 8	822, 827, 945.	5: 144	841.
		3: 8	822, 827, 945.	5: 145	841.
		3: 8	822, 827, 945.	5: 146	841.
		3: 8	822, 827, 945.	5: 147	841.
		3: 8	822, 827, 945.	5: 148	841.
		3: 8	822, 827, 945.	5: 149	841.
		3: 8	822, 827, 945.	5: 150	841.
		3: 8	822, 827, 945.	5: 151	841.
		3: 8	822, 827, 945.	5: 152	841.
		3: 8	822, 827, 945.	5: 153	841.
		3: 8	822, 827, 945.	5: 154	841.
		3: 8	822, 827, 945.	5: 155	841.
		3: 8	822, 827, 945.	5: 156	841.
		3: 8	822, 827, 945.	5: 157	841.
		3: 8	822, 827, 945.	5: 158	841.
		3: 8	822, 827, 945.	5: 159	841.
		3: 8	822, 827, 945.	5: 160	841.
		3: 8	822, 827, 945.	5: 161	841.
		3: 8	822, 827, 945.	5: 162	841.
		3: 8	822, 827, 945.	5: 163	841.
		3: 8	822, 827, 945.	5: 164	841.
		3: 8	822, 827, 945.	5: 165	841.
		3: 8	822, 827, 945.	5: 166	841.
		3: 8	822, 827, 945.	5: 167	841.
		3: 8	822, 827, 945.	5: 168	841.
		3: 8	822, 827, 945.	5: 169	841.
		3: 8	822, 827, 945.	5: 170	841.
		3: 8	822, 827, 945.	5: 171	841.
		3: 8	822, 827, 945.	5: 172	841.
		3: 8	822, 827, 945.	5: 173	841.
		3: 8	822, 827, 945.	5: 174	841.
		3: 8	822, 827, 945.	5: 175	841.
		3: 8	822, 827, 945.	5: 176	841.
		3: 8	822, 827, 945.	5: 177	841.
		3: 8	822, 827, 945.	5: 178	841.
		3: 8	822, 827, 945.	5: 179	841.
		3: 8	822, 827, 945.	5: 180	841.
		3: 8	822, 827, 945.	5: 181	841.
		3: 8	822, 827, 945.	5: 182	841.
		3: 8	822, 827, 945.	5: 183	841.
		3: 8	822, 827, 945.	5: 184	841.
		3: 8	822, 827, 945.	5: 185	

INDEX OF SCRIPTURE TEXTS.

1149

CH. VERSE.	PAGE.	CH. VERSE.	PAGE.	CH. VERSE.	PAGE.
10: 31	839.	6: 8-20	917.	15: 8	282.
21: 6	681.	7: 2	256.	15: 8, 9	782.
21: 17	833.	7: 6	127.	15: 9	770.
21: 19	315, 355, 681.	7: 16	226.	15: 18	282.
		7: 22	169, 994, 995.	15: 23	908.
		7: 28	1004.	15: 23	324.
		7: 38	891.	16: 6, 7	324.
		7: 39, 53	448.	16: 14	810, 819, 825.
		7: 42	448.	16: 15	951.
		7: 51	32.	16: 16	456.
		7: 53	452.	16: 31	843.
		7: 55	708.	16: 33	934.
		7: 59	311, 991, 1000.	16: 33, 34, 40	951.
		7: 60	595, 659.	17: 1	22.
		8: 4	899.	17: 3	110, 760, 761.
		8: 12	821, 945.	17: 4	782.
		8: 13	837.	17: 18	842.
		8: 16	948, 951.	17: 21-28	494.
		8: 25	27.	17: 22	23.
		8: 26	319.	17: 23	27.
		8: 29	324.	17: 25-27	113.
		8: 32, 39	935, 936.	17: 28	115, 355, 421.
		9: 5	209.	17: 27	476, 691, 692.
		9: 15	779.	17: 27, 28	68.
		9: 15, 16	787.	17: 28	105, 280, 571.
		9: 31	891, 892, 912.	17: 28	254, 412, 474.
		10: 19, 20	324.	17: 29	503, 715, 798.
		10: 31-44	843.	17: 30	769.
		10: 34, 35	23.	17: 31	573, 649, 652.
		10: 35	574, 853.	17: 31	333, 405.
		10: 38	315, 316, 325.	18: 8	945.
			455, 696, 700.	18: 9, 10	782.
			703.	18: 10	789.
			780.	18: 14	152.
			10: 42	18: 26	547.
			10: 43	18: 27	896.
			10: 48	19: 1-5	950.
			11: 18	19: 4	836, 901, 932.
			11: 21		945.
			11: 24		948.
			11: 28		27.
			12: 7		910.
			12: 15		981.
			12: 23		410, 894, 960.
			13: 2		914.
			13: 2, 3		916.
			13: 23, 34, 35		836.
			13: 38, 39		137, 894, 914.
			13: 39		915.
			13: 48		1056.
			13: 48, 49		265, 916.
			14: 1		547.
			14: 15		137.
			14: 16		240.
			14: 16, 17		946.
			14: 17		240.
			14: 23		242.
			14: 27		995, 996.
			15: 1-35		240.
			15: 2, 4, 22, 30		998.
			15: 6-11		988, 1024.
			15: 7-20		

1150

INDEX OF SCRIPTURE TEXTS.

CH. VERSE.	PAGE.	CH. VERSE.	PAGE.	CH. VERSE.	PAGE.
26: 6-8	995.	3: 24-30	849.	7: 11, 13, 14, 17,	
26: 7, 8	996.	3: 25	112, 405, 423.	20	553.
26: 9	500.		714.	7: 14	540.
26: 23	646.	3: 25, 26	718, 719, 753.	7: 15	780.
26: 24, 25	31.	3: 26	298, 846.	7: 17	552.
27: 10	137.	3: 28	847, 1001.	7: 18	562, 639, 642.
27: 21-26	137.	3: 31	548.		637.
27: 22-24	364.	4: 4-16	847.	7: 23	581, 639, 646.
27: 24	789.	4: 5	842, 854.	7: 24	555, 578, 842.
		4: 6, 8	851.		983.
		4: 17	287, 376, 377.	8: 1	646, 647, 659.
		4: 20, 21	844.	8: 1-2	983.
		4: 24, 25	15, 657.	8: 1-17	805.
		4: 25	717, 763, 852.	8: 2	316, 548, 590.
		5: 1	854.		804, 811.
		5: 1-2	856.	8: 3	341, 677, 706.
		5: 5	848.		714, 718, 782.
		5: 6-8	720.		943.
		5: 8	290, 726.	8: 3, 10, 11	657.
		5: 10	544, 719.	8: 4	548.
		5: 11	856.	8: 7	562, 571, 573.
		5: 12	39, 210, 490.		580, 639, 819.
		1: 19-21, 28, 32	68.		831.
		1: 19-25	319.	8: 7, 8	645.
		1: 20	26, 32, 68.	8: 9, 10	797, 801.
			69, 1044, 1046.	8: 10	805, 852, 983.
		1: 23	256.		999.
		1: 24	633.	5: 12-14	579.
		1: 24, 28	424.	5: 12-17	657.
		1: 25	238.	5: 12-19	15, 476, 477.
		1: 28	68.		603, 625.
		1: 32	26, 649, 832.	5: 12-21	622, 660, 797.
		2: 4	113, 289, 571.	5: 13	594.
			776, 833.	5: 14	661, 662, 686.
		2: 5	981.	5: 14, 18, 21	660.
		2: 5-6	662, 1025.	5: 15	673.
		2: 6	290, 648.	5: 16	592.
		2: 6-11	773.	5: 16-18	619, 852.
		2: 7	917.	5: 19	593, 614, 718.
		2: 12	558, 649.	5: 20	543.
		2: 14	574, 633.	5: 21	553, 992.
		2: 14, 15	541.	6: 3	940, 941, 951.
		2: 14, 19	538.	6: 3-5	931.
		2: 15	26, 68.	6: 3-6	932.
		2: 10	1022.	6: 4	936, 941.
		2: 28	617, 852.	6: 5	796, 941.
		3: 1, 2	779.	6: 6	824.
		3: 2	833.	6: 7	851.
		3: 4	288.	6: 7, 8	805.
		3: 9	574, 639.	6: 7-10	762.
		3: 10-12	573.	6: 9, 10	657.
		3: 11	810.	6: 11	797, 829.
		3: 12	115.	6: 12	553.
		3: 15	68.	6: 13	910, 945.
		3: 19	645.	6: 13, 13	853.
		3: 19, 20, 23	573.	6: 15-22	509.
		3: 20	543, 832.	6: 17	31, 810.
		3: 22	772.	6: 19	633, 1049.
		3: 23	542, 610.	6: 23	292, 645, 657.
		3: 24-26	855.	7: 4	905.
		3: 25	772.	7: 7, 8	544.
				7: 8, 9, 10	552.
				7: 10-11	941.

INDEX OF SCRIPTURE TEXTS.

1151

CH. VERSE.	PAGE.	CH. VERSE.	PAGE.	CH. VERSE.	PAGE.
9: 11	661.	15: 31	841.	5: 5	157.
9: 11-16	780.	16: 1, 2	913.	5: 9	145, 150.
9: 16	784.	16: 5	890.	5: 13	907, 924, 925.
9: 17	397.	16: 7	909.	5: 21	646, 747.
9: 17, 18	424.	16: 22	1006.	5: 37, 38	426.
9: 17, 22, 23	397.	16: 25, 26	1044.	6: 3	445, 446.
9: 18	296.	16: 26	1045.	6: 11	905.
9: 20	786.	19: 23	662.	6: 13-20	1017.
9: 20, 21	779.	20: 4-10	1011.	6: 15, 19	796.
9: 21	784.			6: 17	798.
9: 22, 23	790.			6: 19	315, 489.
9: 22-25	780.			6: 20	717.
9: 23	256.			7: 10, 12	242.
9: 23, 24	782.			7: 14	597, 609, 661.
9: 23	827.			7: 17	951, 952.
10: 3	952.			7: 23	201, 906.
10: 4	544.			7: 40	242.
10: 6-7	290.			8: 3	620, 780, 781.
10: 6-8	232.			8: 4	259, 446, 457.
10: 7	707.			8: 6	15, 310, 378.
10: 9	809, 839.			8: 12	419, 700.
10: 9, 10	889.			9: 16	501.
10: 9, 12	311.			9: 16-2	919, 1056.
10: 10	810, 948.			10: 1-2	936.
11: 2	780.			10: 2	941.
11: 5-7	773.			10: 3, 4	942.
11: 8	152.			10: 8	227.
11: 13	254.			10: 11	1006.
11: 16	397.			10: 12	948.
11: 18	848.			10: 13	425, 468.
11: 25	668.			10: 16, 17	797.
11: 25, 26	1008.			10: 20	457.
11: 29	198, 782, 791.			10: 31	401.
11: 32	423.			10: 33	892.
11: 33	34, 282.			11: 2	906.
11: 36	275, 337.			11: 3	242, 515, 630.
11: 38	378.			11: 5	647.
12: 1	32, 776.			11: 7	515.
12: 2	40, 260.			11: 8	494.
12: 3	782.			11: 10	452.
12: 5	755.			11: 11, 12	525.
12: 6-8	902.			11: 16	895.
12: 15	615.			11: 23	200.
12: 16	904.			11: 23, 24	906.
12: 19	776.			11: 23-25	959.
13: 1	117, 780.			11: 23-26	895.
13: 5	780.			11: 24	959.
13: 8-10	572.			11: 24-25	311.
13: 10	202.			11: 26	546, 933, 959.
14: 4	899.			11: 27	960.
14: 7	572.			11: 29	952, 960.
14: 8	983.			11: 30	1000.
14: 14	241.			12: 3	309, 782.
14: 17	853, 892.			12: 4, 6	315.
14: 23	32, 553.			12: 4, 8, 11	325.
15: 2	265, 546, 568.			12: 6	419.
15: 3	572, 724.			12: 8-11	324.
15: 19	324, 325.			12: 9	782.
15: 20	910.			12: 11	316.
15: 26	894.			12: 12	796, 893.
16: 30	263, 316, 324.				

1 CORINTHIANS.

1: 2	201, 890, 892.
1: 3	774.
1: 9	238.
1: 10	904.
1: 16	210, 951.
1: 16, 17	916.
1: 18	27.
1: 21	4, 1056.
1: 23	842.
1: 23, 24	746.
1: 23, 24, 26	791.
1: 24-29	782.
1: 28	562.
1: 28	377.
1: 30	710, 781, 805.
	806, 852.
1: 31	152.
2: 4	325.
2: 7	275, 356.
2: 7-16	250.
2: 9	36, 289.
2: 9-13	206.
2: 10	253, 316.
2: 10-12	13, 324.
2: 11	253, 316, 483.
2: 11, 12	40.
2: 13	19, 35.
2: 14	4, 484, 642.
2: 14, 16	203.
2: 23	917.
3: 1, 2	16.
3: 6	574.
3: 6, 7	811.
3: 10	21, 333.
3: 10-15	16.
3: 16	315, 316.
3: 21	40.
3: 21, 23	905.
3: 22	983.
4: 4	851.
4: 5	310, 894.
4: 7	604, 788.
4: 13	894.
4: 15	418.
4: 17	890.
5: 3	483.
5: 3-5	200, 924.
5: 4, 5	907.

1152

INDEX OF SCRIPTURE TEXTS.

CH. VERSE.	PAGE.	CH. VERSE.	PAGE.	GALATIANS.	
12: 13	942.	2: 16	1002.		
12: 23	401, 710, 891.	3: 1	895.	1: 2	200.
	902, 912, 917.	3: 5	643.	1: 4	716, 718.
		3: 6	35, 324.	1: 7	475.
13: 1	35.	3: 15, 16	5.	1: 12	200.
13: 4	325.	3: 17, 18	326, 333, 697.	1: 15, 16	421, 782, 804.
13: 10	981.	3: 18	219, 315, 663.		811.
13: 12	3, 35, 143.		678.	1: 16	12.
		4: 2	822.	1: 22	892.
13: 13	219.	4: 4	517, 518, 827.	2: 7	833.
13: 13	848.	4: 6	286, 336, 337.	2: 10	715.
14: 23	895.	4: 7	213.	2: 11	215, 909.
14: 25	546.	4: 17	256, 402.	2: 15	573.
14: 37	901.	5: 1-3	998.	2: 16-20	850.
14: 37, 38	200.	5: 1-9	659.	2: 19-20	941.
14: 40	895.	5: 3, 4	1002.	2: 20	514, 572, 643.
15: 3, 4	15.	5: 4	235.		797, 801, 805.
15: 6	906.	5: 8	1000.	2: 21	1000.
15: 8	131.	5: 10	1011, 1023.	3: 6	856.
15: 12	942.	5: 11	1056.	3: 7	838.
15: 20, 23	680, 998.	5: 13	31.	3: 10	152.
15: 21	673.	5: 14	622, 623, 805.	3: 11	849.
15: 21, 22	476, 657.		941.	3: 11-13	242.
15: 22	495, 593, 603.	5: 14, 15	766.	3: 13	430, 657, 718.
	622, 942, 998.	5: 15	672, 662, 718.		728.
15: 22, 45	686.	5: 17	793, 797, 804.	3: 17	227.
15: 22, 45, 49	797.		811.	3: 19	448, 452, 463.
15: 24	893.	5: 18, 19	719.	3: 22	573.
15: 25	356, 776.	5: 19	333, 636, 699.	3: 24	544.
15: 26	590.		714, 718, 768.	3: 26	334, 474, 842.
15: 28	314, 397, 698.	5: 21	645, 677, 718.	3: 26, 27	946.
			731, 743, 760.	3: 27	797, 941, 948.
15: 32	989.	5: 21	718, 731, 743.		951.
15: 34	68.		805, 853, 856.	4: 1-7	475.
15: 27, 38	1019.		842.	4: 3	665.
15: 38, 40	563.	6: 17	474.	4: 4	258, 322, 341.
15: 40	806.	7: 1	268, 639, 829.		388, 665.
15: 40, 45	673.	7: 9, 10	832.	4: 4, 5	761.
15: 41	898.	7: 10	836.	4: 5	333, 717.
15: 42, 50	658.	7: 11	294, 907.	4: 6	222, 323, 333.
15: 44	484, 488, 1016.	8: 5	899.		334, 474.
15: 45	318, 333, 527.	8: 6	324.	4: 9	780, 781.
		8: 9	703.	4: 19	13.
15: 45, 46	802, 991.	8: 19	705, 906.	4: 25	310.
15: 46	524.	9: 9	1045.	4: 23	577.
15: 51	653, 1005.	9: 15	754.	5: 6	770, 846, 847.
15: 53, 54	1019.	10: 5	543.	5: 11	746.
15: 54-57	659.	10: 16	910.	5: 14	572.
15: 55	983.	11: 1	210.	5: 19	554.
16: 1, 2	894.	11: 2	796.	5: 22	554, 782, 847.
16: 15	780, 951.	11: 14	450.	6: 1	650.
16: 22	329, 1006.	12: 2	991.	6: 7, 8	1049.
		12: 4	35, 999.	6: 15	810.
		12: 7	438, 453.		
		12: 8, 9	843.		
		12: 9	687.		
		12: 10	10, 317.		
		13: 4	703.		
		13: 11	904.		
		13: 12	201.		
		13: 14	306, 324, 774.		

1: 20	288.
1: 24	205.
2: 6, 7	907.
2: 6-8	925.
2: 11	464.
2: 14	437.
2: 14-17	1056.
2: 15, 16	738.

1: 1	355.
1: 2, 3	685.
1: 3	592.
1: 23	697.

2 CORINTHIANS.	
EPHESIANS.	

2 CORINTHIANS.

1: 20	283.
1: 24	205.
2: 6, 7	907.
2: 6-8	925.
2: 11	464.
2: 14	431.
2: 14-17	1056.
2: 15, 16	782.

EPHESIANS.

1:	355.
1: 2, 3	685.
1: 3	592.
1: 23	697.

INDEX OF SCRIPTURE TEXTS.

1153

CH. VERSE.	PAGE.	CH. VERSE.	PAGE.	CH. VERSE.	PAGE.
1: 4	275, 300, 338.	3: 10, 11	356.	1: 9	265, 297, 440.
1: 4-5	781, 782, 797.	3: 11	353.	1: 10	333.
1: 4-6	778, 805.	3: 12	774.	1: 21, 23	659.
1: 4, 7	771.	3: 14, 15	351, 448, 474.	1: 23	731, 999.
1: 5	334, 325.	3: 16, 17	811.	1: 27	904.
1: 5, 6	474.	3: 17	797, 804, 322.	2: 5	806.
1: 5, 6, 9	391.	3: 18	905.	2: 6	308, 313, 314.
1: 5-8	781.	3: 19	8.	2: 5	326, 326, 703.
1: 6	774.	3: 20	287.	2: 6, 7	718.
1: 7	114, 849, 855.	4: 3	901.	2: 6-11	249, 703.
1: 9	253.	4: 5	758, 941.	2: 7	702, 706.
1: 9-11	780.	4: 5, 6	259.	2: 7	314, 572, 689.
1: 10	444, 450, 690.	4: 6	102, 333.	2: 7, 8	943.
1: 11	253, 237, 353.	4: 7-8	309.	2: 10	283.
1: 11	355, 421.	4: 8	340.	2: 10, 11	314.
1: 12	844.	4: 10	685, 708.	2: 10, 11	311.
1: 14	781.	4: 11	19, 745, 902.	2: 12	829.
1: 17-18	823.	4: 15, 16	915.	2: 12, 13	258, 356, 364.
1: 18	4, 69, 825.	4: 18	796.	2: 13	413, 641, 715.
1: 19	791.	4: 18, 19	639, 820.	2: 16	785, 792, 799.
1: 19, 20	287.	4: 20	647.	2: 16	811, 830.
1: 21, 22	811.	4: 22	281.	2: 16	423, 782, 816.
1: 22	699.	4: 22-24	824.	2: 20	32.
1: 22, 23	776.	4: 23	839.	2: 20	895.
1: 23	109, 685, 708.	4: 23, 24	484, 633.	3: 6	891, 912.
2: 1	796, 887, 888.	4: 24	811.	3: 8	708.
2: 1	163, 310, 418.	4: 26	514, 514.	3: 8, 9	544, 805.
2: 1	521, 643, 659.	4: 26	234, 294, 743.	3: 9	691.
2: 2	810, 983, 992.	4: 30	268, 316, 324.	3: 11	356.
2: 2	448, 451, 455.	4: 32	325.	3: 11	1002.
2: 3	642.	5: 1	791.	3: 14	791.
2: 3	459, 475, 495.	5: 2	574.	3: 15	574.
2: 3	573, 579, 593.	5: 2	895.	3: 18	895.
2: 3	603, 609, 645.	5: 9	806.	3: 20, 21	806.
2: 3	661, 810.	5: 10	673, 1015, 1017.	3: 21	547, 781.
2: 5	811.	5: 14	22.	4: 3	547, 781.
2: 5, 6	805.	5: 14	659, 810, 829.	4: 5	236, 1006.
2: 6	890.	5: 18	922.	4: 13	512.
2: 8	781.	5: 21	464.	4: 19	421.
2: 8-10	643.	5: 21	311.		
2: 10	355, 364, 423.	5: 23	650.		
	475, 521, 598.	5: 24, 25	857.		
	782, 785, 804.	5: 25, 27	717.		
	811, 819, 824.	5: 26	946.		
	826, 831.	5: 27	739.		
2: 12	68.	5: 29	1022.		
2: 12, 16, 18, 19	719.	5: 29, 30	890.		
2: 13	797.	5: 31	706.		
2: 15	545.	5: 31, 32	706.		
2: 16-18, 21, 22	685.	5: 32	801.		
2: 18	774.	6: 11	458.		
2: 20	710, 909.	6: 12	382, 445, 458.		
2: 20-22	795.	6: 16	453.		
3: 1	338.	6: 17	17, 32, 220.		
3: 1	431.		811, 815, 819.		
3: 5	710.	6: 23	782.		
3: 9	27, 113, 373.				
3: 10	282, 446, 450.				
	460, 713, 887.				
	1082.				

COLOSSIANS.

1: 9, 10	440.
1: 13	811.
1: 15	313, 326, 340.
1: 15, 17	341, 515.
1: 16	326.
	16, 310, 326.
	373, 382, 397.
	444, 445, 448.
1: 16, 17	474, 475, 679.
1: 17	109, 377, 464.
	110, 310, 311.
	373, 412, 759.
1: 18	150, 673, 680.
	887.
1: 19	313.
1: 20	109, 310, 333.
	450, 719.
1: 22	717.
1: 23	1008.

PHILIPPIANS.

1: 1	894, 902, 914.
1: 6	999.

1154

INDEX OF SCRIPTURE TEXTS.

CH. VERSE.	PAGE.	CH. VERSE.	PAGE.	CH. VERSE.	PAGE.
1: 24	716.	1: 6-10	1011.	3: 6	659.
1: 27	19, 691, 801.	1: 7	445.	3: 9	898.
	842.	1: 7, 10	1004.	5: 17	915, 917.
1: 28	280.	1: 9	660.	5: 21	447, 450, 452.
2: 2	691.	2: 1, 2	138, 140.	5: 22	919.
2: 2, 3	109.	2: 1, 3	1006.	5: 24	650.
2: 3	28, 310.	2: 2	150, 1005.	6: 4	30.
2: 5	895.	2: 3	137, 138.	6: 13	412.
2: 7	795.	2: 3, 4	572.	5: 15	250, 445.
2: 9	109, 308, 313.	2: 3, 4, 7, 8	1008.	6: 16	14, 246, 262.
	348, 630, 696.	2: 3, 4, 9	454.		275, 444.
	692.	2: 3-5	258.	6: 20	30, 149.
2: 9, 10	32, 253.	2: 7	425, 587.		
2: 10	444.	2: 8	457.		
2: 11, 12	931.	2: 9	132, 133, 457.		
2: 12	821, 822, 936.	2: 10	1024.		
	940, 941.	2: 11, 12	423.		
2: 15	442, 459.	2: 13	730.		
2: 18	446, 452, 453.	2: 14	791.		
2: 20, 21, 22	217.	3: 6	924, 925.		
3: 21	216.	3: 11	140.		
3: 2	941.	3: 14, 15	907.		
3: 3	829.				
3: 3, 4	810.				
3: 10	514, 517.				
3: 11	546.				
3: 12	780.				
4: 16	201.				

1 THESSALONIANS.

1: 1, 2	848.
1: 6	294.
1: 9	251.
2: 10	294.
2: 12	791.
2: 14	890.
2: 18	455.
3: 5	455.
3: 13	268, 303.
4: 2, 8	200.
4: 7	268.
4: 13-17	1017.
4: 14	1000.
4: 14-16	1015.
4: 16	1004, 1005.
4: 14, 17	801.
4: 15-17	137, 225.
4: 16	448, 998, 1004.
	1005.
4: 17	1005.
5: 10	999, 1000.
5: 11	899.
5: 12	916.
5: 12, 13	780, 902.
5: 22	732.
5: 23	484, 485, 806.
5: 24	253.

2 THESSALONIANS.

1: 5-10	773.
---------	------

2 TIMOTHY.

1: 9	771, 781, 794.
1: 10	1044.
1: 12	131, 590.
1: 13	67, 149.
1: 13	18.
1: 14	149.
1: 16-18	1043.
1: 18	318.
2: 3	18.
2: 10	789.
2: 11	805.
2: 15	19.
2: 18	988, 1017.
2: 20	790.
2: 25	17, 451, 783.
	835.
2: 26	445, 835.
3: 2	572, 633.
3: 4	639.
3: 7	814.
3: 13	633, 638.
3: 15	218, 801.
3: 16	197, 200, 205.
4: 2	19.
4: 6	236.
4: 8	1000, 1005.
4: 13	217.
4: 16	594.
4: 18	311, 998.

TITUS.

1: 1	782.
1: 2	238, 1044.
1: 5	906, 914.
1: 6	919.
1: 7	914.
1: 9	19, 919.
1: 12	165, 696.
1: 15	639.
2: 10	333.
2: 11	755, 771.
2: 13	307.
2: 14	717.
3: 4	289.

INDEX OF SCRIPTURE TEXTS.

1155

CH. VERSE.	PAGE.	CH. VERSE.	PAGE.	CH. VERSE.	PAGE.
7: 5	316, 821, 822, 946.	6: 2	1053.	12: 9	465, 474, 483, 491, 495.
HEBREWS.					
1: 1	214, 221.	6: 10	399.	12: 14	296.
1: 5	160, 320, 326, 333, 378.	6: 11	814.	12: 19	209.
1: 2, 3	109, 412, 685.	6: 13	253.	12: 20	234.
1: 3	165, 256, 256, 310, 313, 320, 336, 419, 515, 762, 775.	6: 18, 19	485.	12: 22, 23	446.
1: 5, 6	340.	7: 10	494.	12: 23	333, 367, 483, 509, 887, 998, 1000.
1: 6	307, 311, 1004.	7: 15, 16	680, 694, 816.	12: 29	288, 272, 653.
1: 7	457.	7: 16	309.	13: 7	915, 916.
1: 8	307, 318, 538, 778.	7: 23, 25	773.	13: 8	163, 309, 888, 1003.
1: 9	268.	7: 24, 25	699.	13: 17	916.
1: 10	310, 326.	7: 25	639, 698, 774.	13: 21	311.
1: 11	310.	7: 26	776.	13: 23	680.
1: 14	445, 452, 1000.	8: 2	309, 646, 677.	JAMES.	
2: 2	448, 452.	8: 2	260.	1: 5	265, 440.
2: 2, 3	648.	8: 5	152, 310.	1: 13, 14	562.
2: 3	152.	8: 8, 9	614.	1: 14, 15	562.
2: 4	845.	8: 13	152.	1: 15	573, 585, 633, 981.
2: 6	653.	9: 1	832.	1: 17	256, 257, 359.
2: 6-10	678.	9: 11, 12	718.	1: 18	782, 811, 889.
2: 7	315, 706.	9: 13, 14	724.	1: 21	485.
2: 8, 9	406, 775.	9: 14	238, 415, 816.	1: 23, 24	543.
2: 9	716, 743.	9: 14	317, 326, 338.	1: 23-25	219, 681.
2: 10	675, 745.	9: 27	341, 378, 677, 696, 703, 736, 1045.	1: 27	24.
2: 11	476, 680, 692.	9: 27, 28	1001, 1024.	2: 8	572.
2: 12	891.	9: 28	1023.	2: 10	543.
2: 13	697.	9: 28	718, 1001, 1004.	2: 14-28	816.
2: 14	455, 469, 670, 685.	10: 6-7	234.	2: 19	457, 837.
2: 14, 15	757.	10: 7	830.	2: 21, 23, 24	351.
2: 16	448, 453, 455, 464, 476, 687, 768, 786.	10: 9	539.	2: 23	782.
2: 17	730.	10: 12	936.	2: 25	230.
2: 17, 18	698, 774.	10: 19-25	848.	2: 26	483.
3: 1	791, 909.	10: 22	501, 946.	3: 2	573.
3: 2, 4	310.	10: 25	894, 899.	3: 9	515.
3: 12	553, 639.	10: 26, 29.	350.	3: 17	297, 911.
3: 13	899.	10: 27	1052.	4: 7	458.
3: 14, 16	674.	10: 28	650.	4: 12	543.
3: 18	841.	10: 31	539, 652, 660, 1056.	4: 13-15	423.
4: 4	153.	10: 38	485.	4: 17	542, 553, 642.
4: 6, 11	841.	11: 1	839.	5: 7	1006.
4: 5-9	410.	11: 2	675.	5: 8, 9	1007.
4: 12	484, 485, 811.	11: 3	377.	5: 9	236.
4: 13	262.	11: 4	726.	5: 11	241.
4: 15	677.	11: 4-7	850.	5: 14	902.
4: 15, 18	698, 774.	11: 5	995, 996.	5: 16	834.
5: 7	674.	11: 6	643.	5: 19, 20	850.
5: 8	675.	11: 8	230, 441.	5: 20	680, 992.
5: 14	16.	11: 12	274.	1 PETER.	
6: 1, 3	15.	11: 13-16	995, 996.	1: 1, 2	324, 460, 780, 781.
		11: 31	230, 841.	1: 2	305, 316, 324, 778, 782, 783.
		11: 34, 38	165.	1: 3	418, 811.
		12: 2	266.		
		12: 2, 16	717.		
		12: 6	272, 983.		

1156

INDEX OF SCRIPTURE TEXTS.

CH. VERSE.	PAGE.	CH. VERSE.	PAGE.	CH. VERSE.	PAGE.
1: 5	848.	2: 4	296, 382, 450.	5: 7	261, 238.
1: 10, 11	235.	2: 5, 9	1024.	5: 10	200, 844.
1: 11	134, 137, 137, 206.	2: 9	1000, 1002.	5: 14, 15	818.
1: 11, 12	200.	2: 11	445.	5: 16, 17	650.
1: 12	445, 450.	3: 2	200.	5: 17	553.
1: 16	290, 296, 302.	3: 3-12	1007.	5: 18, 19	450.
1: 18	719.	3: 4	236.	5: 19	571.
1: 19	677.	3: 5	509, 558.	5: 20	260, 308.
1: 19, 20	266.	3: 7, 10	1011, 1021.	2 JOHN.	
1: 20	780.	3: 7, 10, 13	1015.	7	688, 1005.
1: 23	33, 811, 824.	3: 15, 16	201.	8	293.
2: 4, 5	795.	3: 16	200.	3 JOHN.	
2: 5	774.	3: 18	18, 311.	2	483.
2: 5, 9	805.	1 JOHN.		JUDE.	
2: 8	358, 784, 790.	1: 1	674.	3	42, 200, 202, 905.
2: 9	401, 781, 811.	1: 3	797.	4	790.
2: 17	515.	1: 5	250, 269, 273, 344.	6	165, 450, 458, 1046.
2: 21	678, 729, 732.	1: 7	719.	6, 7	1044.
2: 21, 24	717.	1: 7, 8	645.	9	165, 448.
2: 22	677.	1: 8	573.	19	484, 485.
3: 1, 2	914.	1: 9	239, 739.	21	321.
3: 8	904.	1: 12	856.	23	899.
3: 15	311, 739.	2: 1	322, 330, 739, 774.	25	275, 368.
3: 16	501.	2: 1, 2	323.	28	1055.
3: 18	685, 720, 762.	2: 2	720.	REVELATION.	
3: 18, 20	707, 708.	2: 7	40.	1: 1	140.
3: 19	999, 1000.	2: 7, 9	263.	1: 3	1007.
3: 21	501, 776, 821.	2: 18	1006.	1: 6	776, 917.
3: 32	444.	2: 20	805, 897.	1: 7	460, 710, 1004, 1005.
4: 6	657, 762, 983.	3: 1, 2	474.	1: 8	275, 310.
4: 7	236, 1006.	3: 2	524, 663, 705, 806.	1: 10	410.
4: 11	401, 641.	3: 3	678.	1: 10, 11	209.
4: 14	256.	3: 3-8	263.	1: 18	1045.
4: 19	288.	3: 4	552.	1: 20	452.
5: 1	909.	3: 5-7	677.	2:	905.
5: 2	894, 911.	3: 8	459.	2: 1	916.
5: 2, 3	917.	3: 9	418.	2: 6	310.
5: 3	898.	3: 14	660, 992.	2: 7	999.
5: 6	283.	3: 16	309.	2: 8	916.
5: 8	454, 455.	4: 1	440.	2: 11	983.
5: 9	468.	4: 2	674, 684, 689.	2: 12	916.
2 PETER.		4: 7	68, 152, 570.	2: 13	448.
1: 3	289, 842.	4: 7, 8	4.	2: 18	916.
1: 4	475, 515, 592, 685, 693, 797, 811.	4: 8	250, 263, 356, 520.	2: 21	841.
1: 10	311, 791, 844.	4: 9	716.	3: 1	916, 992.
1: 11	776.	4: 10	720, 776.	3: 7	209, 916.
1: 16	157.	4: 13	844.	3: 14	310, 916.
1: 19	112.	4: 16	797.	3: 20	464, 791, 834, 1003.
1: 19, 20	139.	4: 19	694.	5: 21	805.
1: 21	137, 197, 200.	4: 21	460.		
	205, 317, 320, 339.	5: 1	893.		
		5: 4	722.		
		5: 6	943.		

INDEX OF SCRIPTURE TEXTS.

1157

CH. VERSE.	PAGE.	CH. VERSE.	PAGE.	CH. VERSE.	PAGE.
4: 3	272.	13: 8	269, 295, 298,	20: 12	1023.
4: 6-8	449.		762.	20: 12, 13	1023, 1050.
4: 8	296.	14: 10	464.	20: 13	1013.
4: 11	397, 406.	14: 11	660.	20: 14	983, 999.
5: 1, 7, 9	356.	14: 13	999.	20: 15	781.
5: 6	333, 774.	15: 1-4	273, 653.	21: 4, 5	1018.
5: 9	449.	15: 2	274.	21: 5	209, 810, 1004.
5: 10	805.	15: 8	275.	21: 8	983, 1048.
5: 11	447.	15: 12	325.	21: 9	1048.
5: 12	140.	16: 3	485.	21: 10	310.
5: 13, 14	311.	16: 5	273, 653.	21: 11	1049.
5: 20	665.	16: 10	448.	21: 14	909.
6: 9	483, 485.	17: 17	355.	21: 17	781.
6: 9-11	999.	18: 13	445, 516.	21: 22	893.
6: 10, 11	1002.	19: 2	273, 653.	21: 23	256, 712.
6: 16	350.	19: 5	653.	22: 2	914.
7: 1	896.	19: 7	796.	21: 27	790.
7: 18	251.	19: 9	209.	22: 4	67.
7: 16, 17	774.	19: 10	842.	22: 6	200, 465.
8: 28, 29	782.	19: 14	448.	22: 8, 9	319, 453, 515.
10: 8	273.	19: 15, 16	775.	22: 9	446.
10: 9-11	823.	20: 1-5	403, 1015.	22: 11	851, 852, 1001.
11: 11	251.	20: 2	382, 455.		1048.
11: 17	889.	20: 2, 3	425.	22: 12, 20	1007.
12: 9-12	457.	20: 2-10	445.	22: 13, 14	326.
12: 10	454.	20: 4-6	1008.	22: 14	527.
12: 11	732, 751.	20: 6	805.	22: 16	630, 691.
12: 22	450, 461.	20: 10	382, 457, 464,	22: 17	532, 547, 794.
		20: 11-15	1011.		

Appendix B 2

The "Scripture References" of Karl Barth's Ethics

Scripture References

GENESIS

1:28 405
2 184
2:2 218
2:18 182-83
2:25 182
3:1 286
3:5 74, 287-88, 339, 453
3:6 165
4:3f. 405, 414
4:3-5 113
4:9 84, 171, 357
6:5 378
8:21 378, 382
12:1 200
12:4 200
19:26 103
25:29-34 309, 496
32 249
32:27 417
45:24 192

EXODUS

16:19f. 495
16:20f. 106
20:3 81
20:8ff. 223
20:10 195, 375
20:12 241
20:13 143
20:15 168
21:15 242

LEVITICUS

20:9 242
25:8ff. 390
26:12 90-91

DEUTERONOMY

5:12ff. 223
6:4 91
21:18-21 242
27:16 242
30:14 108
30:15ff. 170
33:3 348
33:25 200

JUDGES

4 and 5 149

1 SAMUEL

1:13f. 473
16:23 132

1 KINGS

8:57 406
18 407

2 KINGS

4:40 13, 181

JOB 6

PSALMS

8:5 95

36:9 415

39:4 207

51:4 419

55:22 488

90:12 207

95:7f. 496

110:2 403, 485

119 87, 91, 212

119:105 89

121:1 303

148:12f. 200

PROVERBS

20:20 242

30:17 242

ECCLESIASTES

11:9 199

ISAIAH

1:18 108

8:14 271

45:10 242

50:6 287

53:3 336

53:11 222

54:7f. 286

54:10 92, 286

55:8 320

55:9 414

57:15 408

64:5 171

65:17 223, 508, 510

66:2 408

66:5 408

JEREMIAH

27 193

37 193

38:1-6 193

LAMENTATIONS

3:22 401

EZEKIEL

33:11 412

DANIEL

12:3 374

HOSEA

2:21 91

AMOS

4:11 402, 404, 459

5:21ff. 330

MICAH

6:8 40, 75, 402

MALACHI

4:6 200

JUDITH

8-13 149

TOBIT

4:16 81

MATTHEW

3:15 329

4:17 465

5:3 82

5:14 343, 433

5:20 343

5:44 81

5:45 230

5:48 250

6:9 464, 514

6:10 250, 265, 327, 453, 454,
465, 513, 514

6:11 162

6:12 102

7 84

7:6 464, 477

7:12 81

7:13f. 471

7:17 422

8:5-13 344

8:20 328

8:22 328

13:3-23 340

15:21-28 286

16:22 126

18:3 199

18:23-35 431

19:8 239

22:21 519

22:30 239

24:45-51 465

25 336

25:1-13 255, 465

25:14-30 187, 204, 415

25:18 305, 371

25:31ff. 329

25:31-46 348

25:40 456

28:20 432, 466

MARK

1:15 327, 465

1:17 328, 329

1:18 328

2:1-12 344

2:5 335, 435

2:17 435

2:27f. 223

7:24-30 344

8:34 328

8:35 497

8:36 496

9:4 266

9:5 487

10:17-31 70

10:18 50, 250, 440

10:19 80

10:21 328

10:31 171, 204

10:45 328

12:7 446

12:29ff. 421

12:30f. 329

12:31 191
14:38 76

LUKE

1:78 455
1:79 401
2:41-52 193
6:5 219
9:62 328
10:7 220
10:29 350
10:31f. 423
11:2 327, 465
12:21 433
14:15-24 345
15 341
15:2 106
15:4-7 425
15:7 93
15:25-32 96
16:10 41
17:10 35, 410
18:9-14 339
18:11 96
18:20 80
19:10 341
19:12-27 187, 204
19:20f. 440
22:42 473
23:43 320

JOHN

1:14 323, 327
1:29 340, 433
3:8 105, 106
3:21 38
3:27 106
3:36 466
4:8 460
4:16 460
5:21 468
9:4 224
10:27 483
10:28f. 499
11:25 460
11:50 153
14:6 34, 283, 296
15:3 164
16:13 60, 518

ACTS

2:22 327
5:29 384, 446, 519
9:5 361
16:31 105
17:28 112, 304
20:7 223

ROMANS, 19, 90

1:18 272, 338
2:4 108
2:6 512
2:14f. 263
2:15 477
3:3 101
3:4 296
3:12 99
3:20 93, 98
3:23 99
3:25 412
3:31 91, 288
4:18 515
5:1 102
5:2 416
5:5 295, 455, 460
5:12 207
5:20 91
6:1 295
6:3 329

6:4 329
6:5 329, 413, 419
6:6 329
6:19 503
6:23 468
7 109, 288, 416, 417, 418, 502
7:12 91
7:24 275, 288, 416
7:25 418
8 288, 418, 464, 465
8:2 91
8:3 334
8:14 464
8:17 329, 369
8:18 511
8:19ff. 502
8:21 482
8:22 141
8:22f. 488
8:23 416, 465, 478
8:24 465, 516
8:26f. 473
8:27 358
8:28 511
8:35 288
9:20 75
11 18
11:32 414
12 18, 330, 420
12:1 415, 418, 439
12:1f. 426
12:2 113, 415, 503
13 382, 384, 393, 445
13:4 382, 519
13:10 60, 453, 476, 484
13:11 89
14:4 38, 84
14:23 256

1 CORINTHIANS

2:11 477
4:2 204
4:7 296
8:6 55
10:12 106
11 186
12:31 459
13 173, 462
13:1 459
13:1-3 231
13:2 339
13:4-7 459
13:8 459
13:10 459, 462, 469, 487
13:12 101, 317, 459
13:13 460, 513
14:18 472
15:19 507
15:28 501
15:29 502
16:2 223

2 CORINTHIANS

1:3 453
1:22 478
4:4 342
4:10 329
4:13 35
5:1f. 515
5:5 416, 478
5:7 466
5:10 74, 170, 512
5:19 101, 110, 343
12:1ff. 472
12:9 274, 275
12:15 329

GALATIANS, 90

1:47 319

2:20 291, 296, 433
3:24 91, 308
4:9 35, 317
4:26 469
5:6 275
5:17 288, 416
5:24 329
6:7 319
6:17 329

EPHESIANS

1:14 60, 478
2:3 416
2:14 288
2:19 90
3:15 243
4:15f. 346
4:22-24 503, 506
6:2 241
6:18 76

PHILIPPIANS

1:10 75
2:1-11 330
2:6 340
2:15 432
2:17 329
3:4ff. 41
3:6ff. 287
3:10 329
3:12 35
3:13 486
3:14 366
3:20 369, 503
4:5 465
4:7 288, 305, 415
4:8 393, 394
4:9 394

COLOSSIANS

1:18 346
1:24 330
2:12 329
2:23 407
3:1f. 466
3:3 11, 100, 112, 114, 489
3:5 329, 503

1 THESSALONIANS

5:19 84
5:21 364
5:22ff. 223

2 THESSALONIANS

1:7ff. 223
2:7 209, 268
3:2 105
3:10 217

1 TIMOTHY

1:13 435
1:15 358
1:16 435

2 TIMOTHY

1:10 468
4:6 329

HEBREWS

1:3 123
3:7f. 496
4:1-10 224
4:7 496
4:10 223
6:5 488
9:14 341
9:26ff. 341
9:27 207
10:31 75

JAMES

1:5 342, 343

1:23f. 99

2:14-26 512

2:16 433

4:6 402, 440

1 PETER

1:3 472, 515

1:23 467

2:9 51

4:17 292

5:5 402, 440

2 PETER

1:4 466, 477, 481, 497-98

3:12 475, 487, 488

3:13 223

1 JOHN

3:1 464

3:2 462, 465, 485, 507

3:14 330

3:16 330

3:20 439

4:8 173

4:10 456

4:11 330

4:16 173, 330, 460

4:19 60, 288, 515

4:20f. 330

5:19 432

14:8f. 434

15:5 434

REVELATION

1:8 469

1:10 223

3:20 465

5:5f. 137

13 383

21:1 223

21:5 488

21:22 442, 517

22:13 469

22:20 466

DIDACHE

14:1 223

Bibliography

Books

- Anderson, Bernhard W., ed. The Old Testament and Christian Faith: A Theological Discussion. New York: Harper & Row, Publishers, 1963.
- Armstrong, Karen. A History of God: The 4000-Year Quest of Judaism, Christianity and Islam. New York: Alfred A. Knopf, 1993.
- Barr, James. Holy Scripture: Canon, Authority, Criticism. Philadelphia: The Westminster Press, 1983.
- Barth, Karl. Ethics. (Edited by Dietrich Braun) New York: The Seabury Press, 1978.
- Benoit, Pierre, Roland E. Murphy, Bastiaan van Iersel, eds. How Does the Christian Confront the Old Testament?. Vol. 30 New York; Glen Rock: Paulist Press, 1968.
- Berger, Peter L. A Far Glory: The Quest for Faith in an Age of Credulity. New York: The Free Press, A Division of macmillan, Inc., 1992.
- Bonhoeffer, Dietrich. The Cost of Discipleship. New York: Collier Books, Macmillan Publishing Company, 1959.
- Bonhoeffer, Dietrich. Letters and Papers from Prison. Edited by Eberhard Bethge. (Enlarged edition) New York: Collier Books, Macmillan Publishing Company, 1971.
- Bright, John. The Authority of the Old Testament. Grand Rapids: Baker Book House, 1967.
- Charlsworth, James H. And Walter P. Weaver. The Old and New Testaments: Their Relationship and the "Intertestamental" Literature. Valley Forge, PA: Trinity Press International, 1993.
- Efird, James, M., ed. The Use of the Old Testament in the New and Other Essays: Studies in Honor of William Franklin Stinespring. Durham: Duke University Press, 1972.
- Filson, Floyd V. Which Books Belong in the Bible?. Philadelphia: The Westminster Press.
- Godsey, John D. Preface to Bonhoeffer. Philadelphia: Fortress Press, 1965.
- Harris, Stephen L. Understanding the Bible. (3rd ed.) London; Toronto: Mayfield Publishing Company, 1992.

- Harshbarger, Luther H. & John A. Mourant. Judaism and Christianity: Perspectives and Traditions. Boston: Allyn and Bacon, Inc., 1968.
- Hauerwas, Stanley. Unleashing the Scripture: Freeing the Bible from Captivity to America. Nashville: Abingdon Press, 1993.
- Hultgren, Arland J. The Rise of Normative Christianity. Minneapolis: Fortress Press, 1994.
- Lohfink, Norbert. The Covenant Never Revoked: Biblical Reflections on Christian-Jewish Dialogue. New Jersey: Paulist Press, 1991.
- Lutheran Book of Worship: Ministers Desk Edition. Minneapolis; Philadelphia: Augsburg Publishing House; Board of Publication, Lutheran Church in America, 1978.
- McKnight, Edgar V. Post-Modern Use of the Bible: The Emergence of Reader-Oriented Criticism. Nashville: Abingdon Press, 1988.
- Meeks, Wayne A. The Origins of Christian Morality: The First Two Centuries. New Haven: Yale University Press, 1993.
- Metzger, Bruce M. and Roland E. Murphy. The New Oxford Annotated Bible with the Apocryphal/Deuterocanonical Books. New York: Oxford University Press, 1991.
- Nelson, Kelly. A Testament to Freedom: The Essential Writings of Dietrich Bonhoeffer. San Francisco: Harper, 1990.
- Neusner, Jacob. Judaism in the Beginning of Christianity. Philadelphia: Fortress Press, 1984.
- Novak, David. Jewish-Christian Dialog: A Jewish Justification. New York: Oxford University Press, 1989.
- Preus, James Samuel. From Shadow to Promise: Old Testament Interpretation from Augustine to the Young Luther. Cambridge: The Belknap Press of Harvard University Press, 1969.
- Rothschild, Fritz A., ed. Jewish Perspectives on Christianity. New York: Crossroad, 1990. (Leo Baeck, Martin Buber, Franz Rosenzweig, Will Herbert, and Abraham J. Heschel)
- Sanders, James A. Torah and Canon. Philadelphia: Fortress Press, 1972.
- Sheehan, Thomas. The First Coming: How the Kingdom of God Became Christianity. New York: Vintage Books, A Division of Random House, 1986.

Strong, Augustus Hopkins. Systematic Theology. Philadelphia: The Judson Press, 1907.

Van Buren, Paul M. The Burden of Freedom: Americans and the God of Israel. New York: A Crossroad Book, The Seabury Press, 1976.

This book brings up a few of the issues created because Christianity has been made into a subset of American culture. The author advocates the kind of critical thinking about god on the part of the average Christian which should supplant the usual careless and cursory thinking which is usually done. It pays special attention to the Old Testament as opposed to the New.

Van Buren, Paul, M. Discerning the Way: A Theology of the Jewish Christian Reality. New York: A Crossroad Book, The Seabury Press, 1980.

Vorkink, Peter II. Bonhoeffer in a World Come of Age. Philadelphia: Fortress Press, 1967. (Essays by Paul M. Van Buren, Paul L. Lehmann, Eberhard Bethge, Maria von Wedemeyer-Weller and John D. Godsey--foreward by John C. Bennett)

White, J. Benton. Taking the Bible Seriously: Honest Differences About Biblical Interpretation. Louisville, KY: Westminster/John Knox Press, 1993.

Wilken, Robert L., ed. Aspects of Wisdom in Judaism and Early Christianity. Notre Dame: University of Notre Dame Press, 1975.

Williamson, Clark M. A Guest in the House of Israel: Post-Holocaust Church Theology. Louisville, Westminster/John Knox Press, 1993.

Williamson, Clark M. Has God Rejected His People? Anti-Judaism in the Christian Church. Nashville: Abingdon, 1982.

Williamson, Clark M. & Ronald J. Allen. Interpreting Difficult Texts: Anti-Judaism and Christian Preaching. Philadelphia: Trinity Press International, 1989.

Periodicals

Bullough, Vern L. "Do we have a Judeo-Christian Heritage?" Free Inquiry. (Spring 1992) 12:2, 6-7.

Burrows, Douglas and Gamma Daison. "The Bible's Last Secrets," U.S. News & World Report. (October 7, 1991) 111:15, 64-70.

Clark, Duncan L. "Christian Churches and the Palestine Question," Journal of Palestine Studies. (Summer 1992) 21:4, 67-79.

"A Crossfire of Loyalties." Christianity Today. (March 11, 1991) 34:3, 56(2)

Elon, Amos. "Politics and Archaeology," The New York Review of Books. (September 22, 1994) 41:15, 14-18.

Gilman, James E. "Compassion and Public Covenant: Christian Faith in Public Life," Journal of Church and State. (Autumn 1994) 36:4, 747-771.

Gitin, Seymour. "Perspective on Israel: The Development of Archaeology in Israel: A New Research Agenda--W.F. Albright Institute of Archaeological Research, Jerusalem," The State of Archaeology: An American Perspective. Edited by Mary Ellen Lane. 1993, 43-46.

Jaffe, Martin S. "The Victim-Community in Myth and History: Holocaust Ritual, the Question of Palestine, and the Rhetoric of Christian Witness," Journal of Ecumenical Studies. (Spring 1991) 28:2, 223-238.

Addresses the Christian approaches to historical Antisemitism and the Jewish-Palestinian national problems in the Middle East. Important reference made to the Christian paradigm of "the church as the redemptive body [the victim-community] of the sacrificed Christ." Shows Christian disassociation with the god of the Old Testament.

Johnson, Paul. "God and the Americans," Commentary. (January 1995) 99:1, 25-45.

Juarrero, Alicia. "The Message Whose Message It is That There is No Message," Modern Language Notes. (December 1992) v107, 892-904.

Mitchell, Joshua. "Luther and Hobbes on the Question: Who Was Moses, Who Was Christ?" Journal of Politics. (August 1991) 53:3, 676-700.

Neusner, Jacob. "The Absoluteness of Christianity and the Uniqueness of Judaism: Why Salvation Is Not of the Jews," Interpretation. (January 1989) 43:1, 18-31.

Discussion of textual readings of both Christianity and Judaism. Primarily concerned with the appeal to Judaism to shed light on New Testament interpretation. Also makes a distinction between Christianity as a sect of Judaism and Christianity as a distinct, *sui generis* religion. Fairly philosophical in style, this book addresses the issues brought up by the Christian preoccupation with salvation and why it does not appeal to Jews.

Neusner, Jacob. "Judaism and Christianity--their Relationship then, their Relationship to Come," Cross Currents. (Spring 1989) 39:1, 10-20.

Neusner, Jacob. "There Has Never Been a Judaeo-Christian Dialogue--But There Can Be One," Cross Currents. (Spring 1992) 42:1, 3-25.

Christians and Jews must recognize the integrity of the other group in order actually to create a dialogue.

Noll, Mark A. "The Politician's Bible," Christianity Today. (October 26, 1992) 36:12, 16-17.

O'Connor, John Cardinal. "Catholic-Jewish Relations: the Next 25 Years." USA Today. 120:2558, 75-76.

Schmitt, John J. "The Virgin of Israel: Referent and Use of the Phrase in Amos and Jeremiah," The Catholic Biblical Quarterly. (July 1991) 53:3, 365-387.

Silberman, Neil Asher. "Desolation and Restoration: The Impact of a Biblical Concept on Near Eastern Archaeology," Biblical Archaeologist. (June 1991), 76-87.

This article shows that western archaeologists in the "Holy Land" have been strongly influenced by a biblical conception of how the Near East should be.

Silberman, Neil Asher. "Lure of the Holy Land," Archaeology. (November-December 1990) 43:6, 27-34.

Toulouse, Mark G. "Christianity Today and American Public Life: A Case Study," Journal of Church and State. (Spring 1993) 35:2, 241-284.

Vartanian, Aram. "Democracy, Religion and the Enlightenment," The Humanist. (November-December 1991) 51:6, 9-14, 45.

Williamson, Clark M. "The Christology of Hans Kung: A Critical Analysis," Journal of Ecumenical Studies. (Summer-Fall) 372-388.

Williamson, Clark M. "The Church's Mission and the People of Israel," The Christian Century. (October 13, 1993) 110:28, 974-978.

Brings out points on the need for a Christian idea of Jews in which the Jews might recognize themselves and the fact that Christians can hardly presume to claim the God of Israel and reject or disregard the "Israel of God." Provides insight into Christian dismissal of Jews as being those-who-need-to-be-converted.

Williamson, Clark M. Review of Antisemitism: The Longest Hatred, by Robert S. Wistrich, in Theology Today. (April 1993) 50:1, 152-153.

Williamson, Clark M. Review of Jews and Christians: The Myth of a Common Tradition by Jacob Neusner, in Interpretation. (October 1992) 46:4, 416-417.

Youngblood, Ronald. "The Process: How We Got Our Bible," Christianity Today. (February 5, 1988) 32:2, 24-28

