
Steeped in Faith

A Devotional Theology

Series Plan: Volumes 2–9

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The following represents the current planned architecture for Volumes 2–9 of Steeped in Faith. Entry titles, movements, and content are subject to revision as each volume is written. The goal in each case is the best possible devotional treatment of the doctrine, not mechanical adherence to a predetermined outline.

VOLUME 2: CHRISTOLOGY

The One Mediator — God With Us

Key verse: 1 Timothy 2:5 — For there is one God and one mediator between God and men, the man Christ Jesus.

Movement One: Promise and Presence — God Moving Toward Us

1. In the Beginning, the Word
— *John reads Genesis and establishes that Christ's story begins in eternity not Bethlehem*
2. Elohim and Yahweh
— *The shift from Genesis 1 to Genesis 2 reveals God as sovereign creator becoming covenant partner*
3. The Garden as Sanctuary
— *Adam is placed in the first temple as the first priest of divine presence*
4. Exile from Presence
— *The expulsion is fundamentally banishment from the divine presence not merely punishment*
5. The Meal on the Mountain
— *God eating with the seventy elders on Sinai establishes the pattern of divine fellowship*
6. I Am Your Shield, I Am With You
— *The covenant presence formula runs through the OT as God's primary commitment*
7. A Man After God's Own Heart
— *David models what it looks like to live as if God is genuinely near*
8. Prophet, Priest, and King
— *Israel's three offices are three forms of mediated presence designed to close the distance sin created*
9. Psalm 110 and the Convergence
— *Jesus's favorite psalm points to a single figure who holds all three offices simultaneously*
10. The Law Cannot Cash Its Own Checks
— *Hebrews demonstrates that the OT system was always structurally provisional*

Movement Two: Who Do You Say That I Am — Meeting Jesus in the Narrative

1. The Word Became Flesh
— *John 1:14 marks the hinge between the promise and its fulfillment*
2. The Announcement and the Virgin
— *The Incarnation is an event of new creation as Luke's genealogy back to Adam reveals*
3. The Baptism and the Voice
— *The Trinity appears at the launch of Jesus's ministry as he stands with sinners*
4. The Second Adam
— *The temptation in the wilderness recapitulates and reverses the failure in the garden*
5. The Light of the World
— *John 9 establishes Jesus as the cosmological principle by which everything is seen rightly*
6. Who Is This Man
— *The nature miracles reveal Jesus exercising the dominion Adam was supposed to have*
7. Your Sins Are Forgiven
— *Jesus's claim to forgive sins is a Christological statement before it is a soteriological one*
8. Prophet, Priest, and King — Fulfilled and Exceeded

— *Jesus fills the three offices so completely they become inadequate descriptions*

9. You Are the Christ

— *Peter's confession is right about the title and wrong about what the title means*

10. The Transfiguration

— *The glimpse behind the veil reveals that Jesus is always more than the disciples think*

11. The Cross

— *The cross is the most unexpected way the check gets cashed and yet the only way that makes sense*

12. Holy Saturday

— *God in a tomb is the moment every category fails and the necessary precondition for what follows*

13. He Is Not Here

— *The resurrection is the gradual dawning recognition that the story is not over when it looks over*

14. My Lord and My God

— *Thomas is overwhelmed into the confession that movement three exists to unpack*

Movement Three: What Must Be True — Understanding the One We Worship

1. The Explanation Demanded by the Encounter

— *Thomas's confession demands precision because worship without understanding is vulnerable*

2. The Word Revisited — Incarnation as Invasion

— *John 1 returns with the full weight of movement two behind it*

3. Fully Human — And Why It Matters

— *A Jesus who isn't fully human cannot be the second Adam or the sympathetic high priest*

4. The Error of the Costume — Docetism

— *The reverent impulse behind docetism destroys the gospel it tries to protect*

5. Fully God — And Why It Matters

— *A Jesus who isn't fully God cannot forgive sins defeat death or mediate between God and humanity*

6. The Error of the Creature — Arianism and Its Descendants

— *The humble impulse behind Arianism produces a savior who cannot save*

7. One Person — And Why It Matters

— *A divided Christ gives you a divided mediator and a divided atonement*

8. The Error of the Divided Christ — Nestorianism

— *There is no gap between the Jesus of history and the Christ of faith*

9. The Kenosis — What Did It Cost Him

— *Philippians 2 reveals that the self-emptying is the measure of the love*

10. Chalcedon — The Church Thinks Carefully

— *The council is a fence around something precious not a cage around something wild*

11. The Pauline Christ — Colossians and Philippians

— *Paul's cosmic Christology shows that high Christology is present from the earliest documents*

12. Eternal Life Is This — John 17:3 as the Payoff

— *The precision of Christology is in service of actually knowing him*

Movement Four: The Living Mediator — Where Is He Now

1. He Took Our Humanity With Him

— *The Incarnation is permanent and the ascended Christ has a glorified human body*

2. The Ascension as Enthronement

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- *The ascension is a coronation not a departure*
3. He Sat Down
— *The seated Christ signals that the work is finished in a way the standing Levitical priests could never signal*
4. One Mediator — 1 Timothy 2:5
— *The key verse given its own entry as the volume's central claim*
5. A High Priest Who Sympathizes
— *The interceding Christ knows your condition from the inside*
6. He Ever Lives to Intercede
— *The intercession is continuous active and effective and independent of your faithfulness*
7. The Spirit as the Presence of the Ascended Christ
— *The Spirit is the universalization of the presence that was localized in Jesus*
8. Christ as the Vine — John 15
— *Abiding in Christ is the present experiential reality of union with the living mediator*
9. Praying Toward the Mediator
— *Christian prayer is participation in the Son's own communion with the Father*
10. The Return — Mediation Completed
— *The mediator who ascended will bring the divine presence back to humanity permanently*

VOLUME 3: SOTERIOLOGY

The Giver of Life — From Disintegration to Participation

Key verse: Romans 5:10 — For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

Movement One: The Problem and Its Depth — Death and Disintegration

1. The Tree of Life
— *Human existence is constitutively dependent on the Giver of Life not self-generated*
2. The Anatomy of Every Sin
— *Genesis 3 is the paradigmatic structure of every sin not merely the first one*
3. The Comprehensive Unraveling
— *The fall fractures every constitutive relationship simultaneously not just the vertical one*
4. Death in Its Full Register
— *Biblical death is the progressive unraveling of life not merely biological cessation*
5. Sin Begets Sin, Death Begets Death
— *David and Bathsheba dramatizes James 1 and shows that moral reformation cannot stop the spiral*
6. Sin Is Never Just Personal
— *Judges demonstrates that sin disintegrates communities by the same logic it disintegrates individuals*
7. Salvation Is of the Lord
— *Every human attempt to arrest the disintegration fails consistently and structurally*
8. It Was Always By Faith
— *Abraham believed before circumcision and law existed establishing faith as the constant*
9. What the Law Actually Does
— *The law is the most honest mirror available but it was never designed to be the medicine*
10. The Covering That Couldn't Finally Cover
— *The Levitical system maintained the conditions for divine presence but could not establish them permanently*
11. The Dry Bones and the New Heart
— *The prophets envision a solution that is life from outside not law from above*
12. The Question Movement One Leaves Open
— *Who can finally fix this comprehensive problem that every human solution has failed to address*

Movement Two: The Solution Prepared — The Giver of Life Refuses to Stop Giving

1. Abraham and the Paradigm of Faith
— *Faith as the turn back toward the Giver restores the posture Adam abandoned*
2. Salvation Is Never Merely Spiritual
— *The exodus as paradigmatic salvation addresses the full creaturely existence not just the spiritual dimension*
3. Choose This Day
— *The genuine offer of life in Joshua and Isaiah establishes that the call to repentance is not theater*
4. The Leopard Cannot Change Its Spots
— *Jeremiah diagnoses the human heart and identifies the need for transformation not just reformation*
5. Ruth — Salvation Has Always Been Wide
— *A Moabite enters through hesed and ends up in the genealogy of the Messiah*

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6. A King Forever — The Davidic Promise
— *The solution is narrowing toward a specific royal and permanent figure*
 7. The Psalms of Lament
— *Lament is faith operating in the dark not the absence of faith*
 8. The New Covenant — A Different Kind of Solution
— *Jeremiah 31 and Ezekiel 36 promise internal transformation not external compliance*
 9. The Suffering Servant — Isaiah 53
— *The sacrificial and covering imagery focuses on a specific person with a specific vocation*
 10. Psalm 22 — The Cry That Becomes a Song
— *The fullest OT convergence point points with precision at the cross and resurrection*

Movement Three: The Solution Accomplished — Death Meets the Giver of Life

1. The Lamb of God
— *John 1:29 marks the arrival of the one every entry in movement two was pointing toward*
2. Aaron's Censer — Standing Between the Living and the Dead
— *Numbers 16 gives the most visceral OT atonement image*
3. The Cross as Covering
— *The death of Christ permanently establishes what the Levitical system could only temporarily approximate*
4. Christus Victor — The Defeat of Death
— *The cross defeats the principle of disintegration not merely discharges legal liability*
5. It Is Finished
— *The cry from the cross is the completion of new creation not merely the end of suffering*
6. Faith as the Righteous Act
— *Faith is the one genuinely right human act because it restores the posture Adam abandoned*
7. Made Righteous — Not Declared
— *The righteousness is real because the relationship is real and no legal fiction is required*
8. In Christ — Union with the Giver of Life
— *Union with Christ is the ground of everything not merely one benefit among many*
9. Partaking of the Divine Nature
— *2 Peter 1:4 describes participation in the self-giving love that the Trinity eternally is*
10. He Is Risen — The First Fruit
— *The resurrection is the first installment of the new creation not merely the reversal of death*
11. Saved by His Life
— *Romans 5:10 establishes that the resurrection life is what we are saved into not just saved by*

Movement Four: The Solution Lived — Saved Unto Life

1. Saved Unto — Ephesians 2:10
— *Salvation has a destination not just a departure point*
2. The Maximalist Kerygma
— *The NT never asks the minimalist question of how little is required to get to heaven*
3. Repentance — The New Heart Actually Works
— *The new heart can do what the old heart consistently failed to do*
4. Baptism — Entering the Body
— *Baptism is the bodily public enactment of what faith has already said with the heart*

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5. Communion — The Corporate Dramatization
— *The Lord's table is the community enacting what it lives on and lives for*
 6. Abiding — The Condition of Fruitfulness
— *Fruitfulness is contingent on abiding not on salvation*
 7. The Parable of the Soils — Fruitless but Not Hopeless
— *Soils two and three are genuinely saved and genuinely fruitless*
 8. Sin Is Unhealthy — Not Just Illegal
— *Sin reintroduces the disintegration principle into a life made for flourishing*
 9. Walking in the Spirit — Galatians as Charter
— *The Christian life is Spirit-walking in a new regime not law-keeping under new management*
 10. Love One Another — The Law of Liberty Fulfilled
— *Love is the shape of the life the Giver of Life lives and is restoring us to*
 11. The Tree of Life — Almost
— *The first fruits are real and the harvest is guaranteed but the fullness is not yet*
 12. Saved — The Full Word
— *Sozo in its full biblical register encompasses everything the disintegration destroyed*

VOLUME 4: THEOLOGY PROPER

The God Who Is — Knowing the One Who Names Himself

Key verse: John 17:3 — And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.

Movement One: The God Who Names Himself — The Foundational Self-Disclosure

1. The Weather Before the Wardrobe
— *The ANE polytheistic context makes the Shema's claim radically countercultural*
2. The Burning Bush — I Will Be There
— *The divine name is a relational commitment before it is a metaphysical claim*
3. Hear O Israel — The Shema
— *The summary of the Pentateuchal project is a call to singular devotion not just monotheism*
4. The Name Above All Names — Exodus 34
— *God's own self-description leads with mercy not sovereignty*
5. The Transitional Entry — Introducing the Gallery
— *The wardrobe methodology introduced before the gallery begins*

Movement Two: The Wardrobe Gallery — Who God Is Through How People Responded to Him

1. HeseD — The Quality That Drives Everything
— *Steadfast love is the inner character from which everything in the gallery flows*
2. The Weight of Glory — Transcendence and Immanence
— *The one who is categorically other is also the one who chooses to come near*
3. I Am What I Make — Creatorial Freedom and Aseity
— *God specializes in barren wombs and fallen idols that cannot carry themselves*
4. Where Were You — Wisdom and the Order of Things
— *Job's whirlwind reveals the ordering intelligence behind everything that exists*
5. Great Is Your Faithfulness — Covenant and Immutability
— *God holds the covenant from his side even when Israel shreds it from theirs*
6. I Know the End from the Beginning
— *The naming of Cyrus establishes that the promise is backed by knowledge*
7. The Hidden Hand — Providence Without the Name
— *Esther and Joseph reveal a God who governs without needing to be named*
8. Holy Holy Holy — The Consuming Fire
— *Isaiah 6 shows the God who is categorically other from everything creaturely*
9. My God Is a Consuming Fire — Zeal Jealousy and Judgment
— *Divine jealousy is the fierce commitment of the covenant God not petty insecurity*
10. Moses Intercedes — The Responsive God
— *God genuinely relents when Moses intercedes establishing that he is genuinely present*
11. Has God Really Said — The Weight of the Problem
— *The problem of evil is a relational crisis not primarily an intellectual puzzle*
12. Where Is God — The Problem Met by Encounter
— *Job's restoration shows that the answer to suffering is presence not explanation*

Movement Three: The Face Behind the Wardrobe — The Trinitarian Revelation

1. Where Is God — The First Century Question
— *Four hundred years of silence ends with the most unexpected possible answer*
2. The Word Made Flesh — Recapitulation Begins
— *The Incarnation is both the answer to the first century question and the recapitulation of Israel's story*
3. If You Have Seen Me — The Father Revealed
— *Jesus does not give us a different God from the OT but the same God with a face*
4. Before Abraham Was — The Eternal Son
— *The I AM claims of John identify Jesus with the divine name of Exodus 3*
5. The Cross as Theodicy
— *The God who allowed suffering enters it and the hesed of the gallery costs everything*
6. It Is Finished — The Son's Completed Work
— *The resurrection vindicates the cross and confirms everything the gallery showed about God*
7. My Lord and My God — The Church Thinks Carefully
— *Thomas's confession drives the church toward precise Trinitarian reflection*
8. Abba Father — The Son's Relationship as Our Invitation
— *The eternal intimacy of the Son with the Father is now our invitation*
9. The Same Spirit — Continuity and Pentecost
— *The Spirit who hovered over the waters is the Spirit who indwells believers*
10. One God — The Trinity and the Shema
— *The Trinitarian disclosure fulfills the Shema rather than contradicting it*

Movement Four: Given This, How Do We Dress — The Doxological Life

1. We Have Peace With God
— *Romans 5:1-2 gives us access to the presence of the God the gallery revealed*
2. Clothed in Righteousness
— *The answer to how we dress for this climate is with the righteousness of Christ we already have*
3. The Fear of the Lord
— *Awe and reverence are the appropriate response to the one before whom the seraphim cover their faces*
4. He Disciplines Those He Loves
— *Divine discipline is the consistent expression of the same character the gallery revealed*
5. The Shema as Response
— *Singular devotion to the God of the gallery is not a burden but the natural response of the encountered creature*
6. The Idols We Still Carry
— *The ANE temptation has not gone away but only changed its names and forms*
7. Prayer as Genuine Encounter
— *The responsive God of the gallery is genuinely present and genuinely hears*
8. Worship as Comprehensive Orientation
— *Romans 12:1 establishes that worship is the shape of the whole life not just Sunday morning*
9. Knowing God — John 17:3 as the Volume's Destination
— *The entire volume has been building toward actually knowing him not just knowing about him*

VOLUME 5: PNEUMATOLOGY

The Breath of God — The Divine Life Made Available

Key verse: Ephesians 5:18 — And do not get drunk with wine, for that is debauchery, but be filled with the Spirit.

Movement One: The Breath of Life — The Spirit in Creation and the Old Testament

1. The Hovering Spirit — Genesis 1
— *The Spirit is present on the first page doing what he will always do bringing life out of chaos*
2. The Breath in the Nostrils — Genesis 2
— *Human life exists because God breathed the divine breath into the human creature*
3. The Spirit for the Task — Bezalel
— *The first filling of the Spirit in Scripture is for craftsmanship not prophecy*
4. The Spirit Upon the Judges
— *The episodic and task-specific character of the OT Spirit is established*
5. The Spirit and the Prophets
— *The prophetic word is a pneumatological reality before it is a textual one*
6. Take Not Thy Holy Spirit From Me
— *The OT condition is honestly assessed by the OT's own testimony*
7. The Spirit and the King — Messianic Anticipation
— *Isaiah 11 anticipates the permanently Spirit-rested Messiah*
8. I Will Pour Out My Spirit
— *Joel Ezekiel and Isaiah envision the universalization of the Spirit's presence*
9. Within Rather Than Upon
— *Ezekiel 36 promises the qualitative shift from episodic to permanent indwelling*

Movement Two: The Spirit and the Son — The Pneumatology of the Gospels

1. Conceived by the Spirit
— *The Incarnation is a pneumatological event following the same pattern as Genesis 1*
2. The Baptism — The Spirit Resting Upon the Son
— *Isaiah 11's permanent resting is fulfilled at the Jordan*
3. Led by the Spirit — The Temptation
— *The Spirit leads Jesus into difficulty not away from it*
4. The Spirit of the Lord Is Upon Me
— *The Spirit-empowered vocation is as comprehensive as the disintegration it reverses*
5. By the Spirit of God — The Exorcisms and the Kingdom
— *The kingdom arrives through the Spirit's active power over disintegration*
6. Convicting and Refused
— *The Spirit presses the claims of divine life and can be finally refused*
7. Another Helper — The Paraclete Promise
— *The Spirit is another of the same kind as Jesus not a lesser substitute*
8. He Will Guide You Into All Truth
— *The Spirit's revelatory work always glorifies the Son not itself*
9. It Is Better For You That I Go

— *The localized presence must give way to the universal indwelling*

Movement Three: Pentecost and After — The Spirit Poured Out on All Flesh

1. Wait in Jerusalem — The Threshold Moment
— *The disciples in the gap between promise and fulfillment model receptive waiting*
2. The Day of Pentecost
— *The Joel 2 vision becomes present reality and the priestly vocation is universalized*
3. Repent and Receive
— *The gift of the Spirit is the immediate consequence of new covenant relationship*
4. The Fruit of the Spirit
— *The fruit is organic produce of indwelling life not a checklist to achieve*
5. The Gifts of the Spirit
— *The OT vocational empowerment pattern is now distributed across the whole body*
6. The Spirit Intercedes — Romans 8:26-27
— *The divine life itself prays within the creature when the creature has no words*
7. The Spirit as Down Payment
— *The arrabon guarantees the full inheritance that is still coming*
8. The Spirit and the Word
— *The Spirit who produced the word illuminates it for every generation*
9. Temples of the Holy Spirit
— *The indwelling Spirit transforms how the creature inhabits its own body*

Movement Four: Walking in the Spirit — The Vocation of the Spirit-Empowered Life

1. Walk by the Spirit — Galatians 5 as Charter
— *Spirit-walking is not law-keeping under new management but life in a new regime*
2. Led by the Spirit — Sons and Daughters of God
— *The Spirit of adoption replaces the spirit of slavery with the Abba cry*
3. The Groaning and the Glory — Romans 8
— *Three harmonized groans move toward the same eschatological destination*
4. Keep in Step with the Spirit
— *The means of grace are channels not causes of the Spirit's work*
5. The Spirit and the Body — Seed for Ecclesiology
— *The Spirit constitutes the church as the community he forms not a human institution*
6. The Spirit and the Word — Seed for Bibliology
— *The same Spirit who breathed the word illuminates it for the community that reads it*
7. The Spirit and the Age to Come — Seed for Eschatology
— *The Spirit is the new creation's presence within the old age already*
8. The Spirit and the Image — Seed for Anthropology
— *2 Corinthians 3:18 establishes that the Spirit is restoring the Imago Dei*
9. Filled With the Spirit — The Ongoing Invitation
— *Ephesians 5:18's present continuous imperative means keep on receiving what you have*

VOLUME 6: ECCLESIOLOGY

The Royal Priesthood — The People of God and Their Vocation

Key verse: 1 Peter 2:9 — But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

Movement One: The Original Priest — The Priestly Vocation and Its Failure

1. The Image and the Vocation
— *The Imago Dei is a vocational appointment to mediate the divine ordering principle to creation*
2. The Garden as Temple
— *Adam is placed in the original sanctuary as its original priest*
3. The Priestly Failure
— *The fall is the abandonment of the mediatorial post not merely a moral violation*
4. The Protoevangelium and the Priestly Promise
— *God announces the reconstitution of the priestly project before the expulsion*
5. The Covenant With Noah
— *The Noahic covenant preserves the human priestly vocation within a cosmic framework*
6. The Call of Abraham
— *In you all the families of the earth shall be blessed is a mission statement not a personal promise*
7. The Covenant Confirmed — Genesis 15
— *God passes through alone establishing that the priestly project depends on him not Abraham*
8. A Kingdom of Priests — The Sinai Commission
— *Exodus 19:6 formally establishes the priestly nation with its double outward orientation*

Movement Two: The Priestly Nation — Vocation, Failure, and Vision

1. A Kingdom of Priests — The Sinai Vision
— *The priestly nation exists for the world's benefit not its own*
2. Election as Vocation
— *Amos 3:2 establishes that election increases accountability not status*
3. The Covering That Makes Dwelling Possible
— *The Day of Atonement solves a presence problem not primarily a guilt problem*
4. The Divine Liturgy
— *God has something at stake in how he is approached as Nadab and Abihu demonstrate*
5. The Inward Failure — Idolatry and Covenant Breaking
— *The golden calf begins the pattern of the priest abandoning the post*
6. Jonah — The Outward Failure
— *Jonah dramatizes Israel's refusal of the outward priestly vocation in a single biography*
7. Ruth and the Outsider Who Came In Anyway
— *The blessing flows through individual hesed even when the national vocation is dormant*
8. A House of Prayer for All Nations
— *Jesus's anger in the temple is about the outward priestly failure not commercial exploitation*
9. The Servant Who Will Succeed
— *The servant songs envision the one who will do what Israel repeatedly failed to do*

10. The Prophetic Vision — A Restored and Universalized Priesthood

— *Malachi's pure offering from east to west is the outward vocation finally accomplished*

Movement Three: The Universalized Priesthood — From Particular to Universal

1. The Inciting Incident

— *The rejection of Jesus is the culmination of the vocational failure not an isolated event*

2. Pentecost — The Birth of the Church

— *The Spirit's outpouring universalizes the priestly vocation to all flesh*

3. The True Priest and His Body

— *The risen priest continues his priestly work through the community that bears his name*

4. The New Temple

— *The divine presence now permanently indwells a people not a building*

5. A Royal Priesthood — 1 Peter 2

— *The Exodus 19:6 commission is directly applied to the new covenant community*

6. Peter's Sheet — The Restructured Community

— *Acts 10 requires direct divine intervention to overcome even the most faithful Jewish Christian's resistance*

7. The Gates of Hades — Matthew 16

— *Death cannot hold what belongs to the community of the risen king*

8. Not Plan B

— *Ephesians 3 establishes the church as the eternal purpose of God not an improvisation*

9. Grafted In — Romans 11

— *The Gentiles share Israel's root rather than having their own*

10. Provoking to Jealousy

— *The church's faithful priestly living is one of God's means of provoking Israel*

11. The Two Bodies

— *The church's existence as the body of Christ is temporally bounded and eschatologically oriented*

Movement Four: The Priestly Community in Practice — What the Church Actually Is and Does

1. The Organism Not the Organization

— *The church is a living organism before it is an institution and every structural question flows from that*

2. The Prophetic Diagnosis

— *Paul would not recognize most contemporary Western churches and not because of denomination*

3. The Servant Leader

— *The leader who serves most embodies the authority of the one who washed feet*

4. Elders Deacons and the Fivefold

— *The offices are the Spirit's functional equipping for the organism's priestly life*

5. Baptism — Immersion Into the Death and Resurrection of Christ

— *Baptism is the bodily public enactment of union with Christ's death and resurrection*

6. The Lord's Table — The Priestly Community's Central Act

— *One bread one cup one body — the Sinai meal fulfilled and universalized*

7. The Gathered Community

— *The organism assembling for worship is irreplaceable by informal fellowship*

8. Participatory Worship

— *The congregation offers worship together rather than consuming it as an audience*

9. The Beloved — Song of Solomon

— *The bride-bridegroom relationship captures the intimacy Christ desires with his people*

10. Discipline as Healing

— *Discipline is the organism's treatment of infection not its punishment of dissidents*

11. The Great Commission

— *The scattered church does what Jesus did reaching people and forming them into bodies*

12. The Maximalist Church

— *The full expression of the priestly community is the maximalist kerygma embodied*

VOLUME 7: BIBLIOLOGY

The Word That Does What It Says — The Living Word of the Living God

Key verse: Isaiah 55:11 — So shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.

Movement One: In the Beginning Was the Word — The Constitutive Word in Creation and Covenant

1. The Symphony Begins — The Diversity of Voices
— *The canon is a performed symphony with each genre as a distinct instrument*
2. God Speaks and It Is — Genesis 1
— *The divine word is constitutive not descriptive*
3. The Breath That Animates
— *The ruach that breathed into Adam is the same breath that produces Scripture*
4. The Word That Covenants
— *Each covenant is the constitutive word speaking a relationship into existence*
5. Torah as Instruction
— *Torah means instruction before it means law and orients the priestly community's whole life*
6. The Word Written Down
— *Inscription makes the constitutive word permanently available across time and space*
7. When the Word Is Violated
— *Has God really said is the first hermeneutical question and the serpent asks it*
8. Life and Death — Deuteronomy 30
— *The word sets life and death before the creature and demands a choice*

Movement Two: Thus Says the LORD — The Prophetic Word and Its Authentication

1. Thus Says the LORD — The Prophetic Claim
— *The prophetic formula claims that the constitutive power of creation is speaking again*
2. The Many Forms of the Prophetic Claim
— *Torah history prophecy wisdom epistle and apocalyptic are all forms of the one constitutive word*
3. The Historians as Prophets
— *The Former Prophets are covenant enforcers reading history through the covenant lens*
4. The Word That Judges — Amos and the Covenant Lawsuit
— *The escalation from narrative interpretation to direct oracle when history wasn't heard*
5. Why Should I Believe You — The Authentication Question
— *The reason-faith framework handles the question without either fideism or rationalism*
6. Fire from Heaven — Elijah and the Prophets of Baal
— *The false gods cannot speak because they cannot act and Yahweh answers by fire*
7. Prophecy and Fulfillment
— *The naming of Cyrus authenticates the word that predicts it*
8. The Word Recognized — Josiah and the Book of the Law
— *The canon is not created by the community's recognition but recognized by it*
9. Ezra and the Public Reading
— *The community is formed by receiving the word publicly not just individually*

10. My Word Shall Not Return Empty — Isaiah 55

— *The OT's bibliological thesis statement*

11. A New Word on Hearts

— *The new covenant promises the word internalized rather than merely external*

Movement Three: The Word Became Flesh — The Incarnate Word and the Apostolic Witness

1. The Word That Was Always Coming — John 1

— *The creative word of Genesis 1 has become personally present*

2. The Resurrection — The Bibliological Hinge

— *The resurrection vindicates Jesus's identity and therefore his bibliological judgments*

3. How Jesus Read Scripture

— *Jesus's own use of the OT is the norming hermeneutic for the Christian community*

4. New Community New Revelation

— *The new covenant community requires constitutive revelation for its life*

5. The Apostolic Witness

— *The apostolic word is the Spirit-breathed extension of the incarnate Word's own teaching*

6. God-Breathed — The Inspiration of Scripture

— *2 Timothy 3:16 is the retrospective apostolic reflection on what the word has always been*

7. The Word Fulfills the Word

— *The earlier themes are not canceled but fulfilled and completed in the final movement*

8. The Canon Exists — God Has Officially Spoken

— *The existence of a canon means God has officially spoken and demands faithful assent*

9. The Tests of Canonicity

— *Historical use prophetic-apostolic authority and orthodoxy recognize what inspiration has produced*

10. The Word Preserved

— *The God whose word does not return empty has preserved the text through which it accomplishes its purpose*

11. Without Error in All That It Affirms — Inerrancy as Conclusion

— *The character of the one who breathed the word guarantees the word's faithfulness*

Movement Four: Your Word Is a Lamp — The Word Received and Inhabited

1. The Spirit and the Word — Illumination

— *The same Spirit who produced the word illuminates it for every generation that receives it*

2. Sola Scriptura Not Solo Scriptura

— *Scripture is the final court of appeal not the only input into theological reasoning*

3. Let the Text Speak

— *Every voice must be allowed to speak before it is harmonized with the others*

4. Genre Is Meaning

— *The form of the speech act is constitutive of its meaning not merely packaging*

5. The Word in the Individual

— *Daily Bible reading is the ongoing reception of the constitutive word not religious duty*

6. The Word in Every Language

— *The constitutive power is not imprisoned in Hebrew and Greek*

7. The Word in the Community

— *The preacher's job is to let the word do what it does not to make it interesting*

8. The Whole Bible

— *The symphony is most fully itself when all the movements are heard in order*

9. When the Word Is Hard

— *Difficulty is the depth calling not permission to stay on the surface*

10. The Word That Does Not Return Empty — Isaiah 55 Returns

— *The word that has been doing what it says for seven volumes is still doing it*

VOLUME 8: ESCHATOLOGY

Where the Story Was Always Going — The Consummation of All Things

Key verse: Revelation 21:5 — "Behold, I am making all things new." Also he said, "Write this down, for these words are trustworthy and true."

Movement One: Creation Was Always Eschatological — The Goal Was Always Glory

1. The Bible Is an Eschatological Book
 - *You need sixty-six books not to learn how to go to heaven but to understand what God is doing with everything he made*
2. What Must Be Said and What Can Be Said
 - *The distinction between first and second order eschatological claims governs the entire volume*
3. Made for Glory — The Eschatological Imago Dei
 - *The creature made in the image of God is the creature made for a glorified destiny not just a good beginning*
4. In the Beginning — Genesis as Eschatological Book
 - *The sabbath rest built into creation's structure points to a destination that is always ahead*
5. The Tree Not Yet Reached
 - *The tree of life is present but not yet accessible establishing the garden as origin not destination*
6. The Fall as Eschatological Complication
 - *The fall complicates the journey to the consummation but does not change its destination*
7. Working All Things — Providence as Eschatological Confidence
 - *Joseph Judas and Israel all show God working through catastrophic choices toward the consummation*
8. The Sabbath Rest That Remains
 - *The pneumatological rest of faith in the present points toward the eschatological rest still coming*

Movement Two: The Eschatological Thread Through the OT — The Story Moving Toward Its Destination

1. The Covenants as Eschatological Trajectory
 - *Each covenant narrows the eschatological promise and moves the story closer to its consummation*
2. The Covenants Require Resurrection
 - *The land promises require Abraham's resurrection to be fulfilled as Hebrews argues*
3. I Know That My Redeemer Lives
 - *Job's bodily resurrection hope is the pastoral ground of endurance in comprehensive suffering*
4. You Will Not Abandon My Soul
 - *Psalm 16 is a resurrection text as Peter and Paul both demonstrate*
5. Many Who Sleep Shall Awake — Daniel
 - *Daniel 12 is the OT's most explicit resurrection text placed appropriately at the end of the corpus*
6. The Intermediate State
 - *The Witch of Endor establishes there is an intermediate state that is not for you to access*
7. Not Greek but Hebrew — The Body Matters
 - *The Greek soul escaping the body and the Hebrew person being raised are fundamentally different hopes*
8. The Day of the LORD
 - *The day is not primarily judgment but the decisive enactment of God's purpose for creation*
9. New Heavens and New Earth — Isaiah

— *The OT's clearest statement of the consummation as transformation not replacement*

10. Israel's Eschatological Vocation

— *The OT promises to Israel require literal fulfillment and have not been transferred or canceled*

11. The OT Sees the Destination — But Not Yet the Full Path

— *The two advents are not clearly distinguished leaving the OT leaning forward*

Movement Three: The Eschatological Inauguration — The Kingdom Has Come and Is Coming

1. The Kingdom of God — Jesus Names the Destination

— *Jesus's own theological interpretation of the OT narrative names what it was always pointing toward*

2. The Rightful Heir

— *The cross is the eschatological path to the throne not an interruption of it*

3. Where Is the Kingdom — The Olivet Discourse

— *The signs describe the normal condition of the present age not triggers for prophetic speculation*

4. The First Fruit — The Resurrection as Eschatological Event

— *The resurrection inaugurates the new creation as Daniel 12 begins to be fulfilled*

5. Already and Not Yet

— *Both the genuine presence and the genuine incompleteness of the consummation must be held*

6. The Ascension — The King Is on the Throne

— *The ascension is a coronation not a departure and the king reigns actively now*

7. The Spirit as Down Payment — The Eschatological Guarantee

— *The arrabon legally commits the Giver to delivering the full eschatological inheritance*

8. Gates of Hades Cannot Prevail

— *Death cannot hold what belongs to the community of the one who broke through its gates*

9. Life from the Dead — Romans 9-11

— *Israel's acceptance of her king triggers the resurrection according to Paul*

10. The Urgency of the Present Moment

— *The present age is the period of the kingdom's advance and every moment of it matters*

11. Comfort One Another — 1 Thessalonians 4-5

— *The dead in Christ are not at a disadvantage and the whole community will be gathered*

12. Something Eternal to Work For

— *The judgment seat of Christ evaluates vocational faithfulness not eternal destiny*

Movement Four: The Consummation — Where the Story Was Always Going

1. The Return — The King Is Coming

— *The physical personal visible return is the non-negotiable first order claim of the entire movement*

2. What Must Be Said — The Non-Negotiables and Full Preterism

— *Full preterism denies the first order claims and must be named and ruled out*

3. The Millennium — The King Reigns in Person

— *The premillennial view stated with its biblical theology rationale and alternatives respected*

4. Israel's Yes — The Vocational Completion

— *Israel's recognition of the pierced one triggers the resurrection Paul promised*

5. The Resurrection of the Body

— *The whole person body and soul is raised not the soul extracted from the body*

6. The Great White Throne

— *The books demonstrate universal condemnation and the Book of Life is the only escape*

7. The Eternal State — The Blessed and the Damned

— *There are the damned and the nature of their experience is a second order question handled with pastoral honesty*

8. New Heavens and New Earth — The Destination Finally Reached

— *Revelation 21-22 is transformation not replacement and every series thread converges here*

9. The Tree of Life — Every Thread Resolved

— *The tree barred in volume three is now fully accessible and every series thread is gathered and resolved*

10. We Are Eschatological Beings

— *The eschatological destination tells us what kind of creature is heading there*

11. Behold I Am Making All Things New

— *The composer's final chord is trustworthy and true*

VOLUME 9: ANTHROPOLOGY

Made for Love — The Human Person in the Image of God

Key verse: 1 John 3:2 — Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.

Movement One: What You Were Made To Be — The Human Person in the Beginning

1. The Question the Series Has Been Asking
— *Eight volumes have been the theological context for the anthropological question now finally asked directly*
2. In the Image of God — The Organizing Category
— *The Imago Dei is the vocational appointment that defines every dimension of the human person*
3. Made for God — The Vertical Dimension
— *The creature is constitutively oriented toward the Giver of Life not toward self-generated fulfillment*
4. It Is Not Good to Be Alone — The Horizontal Dimension
— *The creature's need for human relationship is the creator's own testimony before the fall*
5. Naming the Animals — Made for Creation
— *Adam's naming of the animals establishes the creature's priestly vocational authority over the created order*
6. The Teleological Creature — Made for a Telos
— *The Westminster answer compresses the biblical claim that the creature has a chief end built into its nature*
7. The Priestly Creature — Made for Vocation
— *The priestly vocation is the anthropological expression of the Imago Dei not a religious specialty*
8. Not Yet — The Garden Was the Starting Point
— *The not good of Genesis 2:18 establishes that even before the fall the creature is moving toward a destination*

Movement Two: What Went Wrong — The Disordering of the Human Person

1. Disordered Loves — The Fall as Fundamental Misdirection
— *The Shema establishes love as the primary vocation and the fall as its fundamental disorder*
2. A Gallery of Brokenness
— *The biblical vocabulary gives us pictures of sin not just a word for it*
3. The Anatomy of the Fall — Genesis 3 as Anthropological Diagnosis
— *The trust fails before the love fails and the love fails before the act occurs*
4. The Vertical Fracture — Hiding from God
— *The creature made to walk with God in the cool of the day now hides from his presence*
5. The Horizontal Fracture — Blaming the Other
— *The first human sentence addressed to God after the fall is a blame sentence*
6. The Environmental Fracture — The Cursed Ground
— *The creation that was ordered under the creature's authority now resists it*
7. The Internal Fracture — Shame and the Disordered Self
— *The creature that inhabited its own nature freely now hides its nakedness*
8. The Image Distorted but Not Destroyed
— *Genesis 9:6 confirms the Imago Dei survives the fall though the functioning is comprehensively distorted*
9. Every Dimension Affected
— *Every dimension of the human person is affected though none is obliterated*

10. Death — The Trajectory of the Disordered Creature

— *Death is the progressive unraveling of the creature moving away from the Giver of Life*

11. The Scope of What Needs Restoring

— *The restoration must be as comprehensive as the brokenness addressing every dimension simultaneously*

Movement Three: What Is Being Restored — The Human Person in Christ

1. New Creation — The Already of the Restored Human Person

— *2 Corinthians 5:17 establishes that the restoration is genuinely underway not merely promised*

2. The Image of the Son — The Christological Anchor for Sanctification

— *The image being restored is specifically the glorified humanity the second Adam already inhabits*

3. Received Not Achieved

— *The restored human person receives life from the Spirit rather than generating it by effort*

4. The Vertical Restored — Abba Father

— *The Spirit of adoption replaces the fear of hiding with the confidence of the beloved child*

5. That They May Be One — John 17

— *The Trinitarian communion is extended to the creature as the expression of restored humanity*

6. Lovingly Honest — The Love-Truth Integration

— *The restored image bearer integrates *hesed* and *emet* as the God of the gallery always has*

7. The Jubilee Person

— *The permanent Jubilee Jesus announces is the anthropological vision applied to the present age*

8. The Interrupted Life — Ephesians 2:10

— *The restored human person is responsive to the prepared works not imprisoned by their own agenda*

9. The Restored Body — Temple Not Prison

— *The Spirit indwells the body sanctifying it as the instrument of the priestly vocation*

10. Work and Rest Restored — The Vocation Renewed

— *Work is priestly participation in creation's ordering and rest is trusting the Giver with what cannot be self-completed*

11. The Already and Not Yet of the Restored Human Person

— *The restoration is genuinely underway and genuinely incomplete and the tension is the normal condition*

Movement Four: What You Will Finally Be — The Human Person in the Consummation

1. The Resurrection Body — The Whole Person Glorified

— *The whole person body and soul is raised to the glorified life it was always made for*

2. The Glorified Imago Dei — Finally Functioning as Designed

— *The image bearer finally and fully functions as it was designed to function*

3. The Vertical Perfected — Seeing His Face

— *The unmediated permanent presence of the one the creature was always made for*

4. The Horizontal Perfected — The Community of the New Creation

— *The John 17 prayer finally and fully answered in the redeemed community*

5. The Environmental Perfected — Reigning Over the New Creation

— *Revelation 22:5's they will reign forever fulfills the cultural mandate permanently*

6. The Internal Perfected — No More Shame

— *The creature finally knows itself as it is known with no distortion of pride or shame*

7. Song of Solomon — The Creature's Capacity for Love Celebrated

— *The wisdom literature's celebration of human love in its proper order near the climax of the series*

8. Ecclesiastes 12 — The Whole Duty of Man

— *Fear God and keep his commandments is the telos in its most compressed biblical form*

9. We Will Be Like Him — The Christological Closure

— *The series that began with who the mediator is ends with what you are in light of who he is*

10. Made for Love — The Series' Final Word

— *You were made for love now go by faith and in the power of Christ and love*