

Eugen Rosenstock-Huessy: From Then to Now: Reflections

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I first encountered Eugen Rosenstock-Huessy in about 1971. I had graduated with a degree in Comparative Literature, with "minors" in Music and Political Philosophy, and was doing a stint in the Air Force, serving as an historian in the area of Special Operations (fighting with minimal tools and minimal infliction of casualties). In my spare time I had been reading in the works of conservative neo-Calvinist thinker Rousas J. Rushdoony, and I had noticed references to Rosenstock in the footnotes.

I was in correspondence with Rushdoony, and asked him about Rosenstock and what else along similar lines he thought I should read. He told me to be sure to get *Out of Revolution*, and to read in Kantorowicz, Sorokin, Van Til, and Dooyeweerd. So, I bought some books and began to be overwhelmed.

I found Rosenstock interesting, and wrote a brief paper on him when I went to seminary a few years later, but after that I was consumed by other concerns. It was in the early 1990s that my friend and associate, the Rev. Richard Bledsoe of Boulder, Colorado, told me he had discovered that there were taped lectures by Rosenstock available, and was profiting from them immensely. He and I had both been readers of Rushdoony early on, so we had that connection. I began sending for the cassettes, and at this time in my life, I found them tremendously helpful. Right away I put Peter Leithart onto Rosenstock, and in our circles Rosenstock has been a major influence ever since.

My own field of endeavor centers on what is called "Biblical Theology." This is a term of art that actually means the study of the revelation of God in history and the rise of the kingdom of God in history as centered on the core people of the Bible and now extended to all humanity. That is, Biblical Theology centers on historical change and transformation, from Adam to Jesus and beyond.

I found stimulation provided by Rosenstock that proved very helpful in my work. I write "stimulation" because it appears to me that a good deal of what Rosenstock was doing in his lectures was designed to shock students out of their dogmatic American slumbers. He contradicts himself at places, and employs hyperbole frequently. I also have to write "stimulation" because I simply do not have access to the kind of German prose Rosenstock employs in his earlier works, which seem to be foundational in terms of his Biblical and theological thought. Hence, what I can offer is what Rosenstock has contributed to the field of Biblical Theology insofar as I and my colleagues have labored therein.

Accordingly, let me offer some avenues of thought that Rosenstock has provoked for me as a Biblical theologian, especially as regards the question of how "then" becomes "now."

Death and Resurrection

Jesus said, "Unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit" (John 12:24). Death, in this most fundamental sense, is not something fearful, a form of judgment, but simply a stage of life on the way to more glorious life. For Rosenstock, the tomb is the womb of time.

Learning to think this way opens up a great deal of the Bible. Why, for instance, must there be a return to darkness between each day of creation? There cannot be a new and better day without the "death" of the preceding one. Yesterday God saw was "good," but after a time of darkness, God needs to change things and then the situation is "good," day after day, from glory to glory.

Similarly, when making the woman from the man, why does God put Adam into "deep-sleep"? -- a special term in Hebrew (*tardema*), unrelated to the usual word for sleep (*yashen*), that means a sleep next to death, "death-sleep." When Adam awakens, is resurrected in a sense, he is glorified, for the woman is the glory of the man (1 Corinthians 11:7). Indeed, his name is changed from '*adam*, man of earth (Dirtbag?!) to '*ish*, man on fire, from '*esh*, fire. (Here is the first pentecost.) Adam had been alone; now he was two, and soon from the woman would come more "fruit," born because he went through death.

The fact that a new and better life comes only after a kind of death to the old life is displayed over and over in the Bible. It is after the sacrifice of Isaac, surely a death to Abraham, and then the death of Sarah, that Abraham marries again and now has many sons (Genesis 22-25). It is after the Israelites undergo death in Egypt that they come forth able to conquer a new land, one that flows with milk and honey.

Indeed, each new creation in Biblical history comes after a cultural death. The trauma of the destruction of the Tabernacle in the days of Eli leads to the building of the Temple (1 Samuel 1-2 and 2 Samuel 24, the bookends of the book of Samuel). The massacre of the prophets by Jezebel sends Elijah back to Sinai to receive a new covenant, one that begins to extend Yahweh's claim to other nations (1 Kings 18:13 and 19:2, 10, 15). The death of Israel -- indeed of the whole world (Ezekiel 32:17-32) -- leads to a new world in which God's people are spread abroad as prophets throughout a large new land, an *oikumene* ruled by a succession of imperial governments.¹

Examples could be multiplied. Every section of the book of Daniel, for instance, is a death-and-resurrection story.² One last must suffice: In Acts 12 Herod puts James to death and imprisons Peter. Peter, guarded by soldiers, is miraculously delivered by an angel in the same way as Jesus had been raised from the tomb. He goes to visit the

¹ The need for Israel to die and then be resurrected to glory is found throughout the prophets. An excellent study is Donald E. Gowan, *Theology of the Prophetic Books: The Death and Resurrection of Israel* (Louisville, KY: Westminster John Knox Press, 1998).

² James B. Jordan, *The Handwriting on the Wall: A Commentary on the Book of Daniel* (Powder Springs, GA: American Vision, 2007), chap. 4, "Death and Resurrection in Daniel."

disciples and is met by a woman, who tells the disciples that Peter has come. As before, they do not believe the woman. As with Jesus, after Peter visits them he departs. Now, this death and resurrection event is followed right away by the sending of Barnabas and Paul to the Oikumene (Acts 13:1-3). That is, the death experience of the original twelve apostles to Israel, signified by the events of Acts 12, leads to a resurrection and the expansion of the Kingdom into its next phase.

Relocation

Rosenstock also comments that each new resurrected iteration of the Kingdom seems to come in a new place. There is a shift of location. This is also found in the Bible each time there is a new creation. After the judgment at the Tower of Babel comes the call of Prince Abram to leave Ur and move to a land of promise, which turns out to be a Land of Famines but also Promise. The death of the third famine causes Jacob to relocate "down" to an Edenic Egypt (Genesis 13:10), which eventually becomes a place of death leading to the exodus of Israel "up" to the Land of Milk and Honey. Then, after the wreck of the Tabernacle in the days of Eli, eventually the center moves to Jerusalem, and a glorious Temple is built.

It is with the Babylonian Sojourn that Rosenstock's insight becomes pregnant, for it is often argued whether or not the Israelites (now "Jews," all counted as members of the tribe of Judah) "returned" to the land or not. The argument is moot, for there can be no return. There is rather relocation after resurrection. The land to which a core returned was not the Land of Milk and Honey, but the "Holy Land," a smaller but more potent location (Ezekiel 47). This place was the holy zone within the new kingdom of Yahweh of Hosts (His new name), the Imperium or Oikumene. The people actually came to a "Jerusalem without walls" and were spread out as "the four spirits of heaven" within this imperial area (Zechariah 2).

The center of this relocated world was Jerusalem, now called the "Holy City" (a term never used before), a new city built on the ashes of the old. Later, the judgment on this now-unholy city pronounced by Jesus meant that the center of the Kingdom shifted for a time to Antioch, and then after the destruction of the entire old world from Abel forward (Matthew 23:35), a shift of the center to heaven, to the Control Room of the world, so that "neither in this mountain, nor in Jerusalem" nor in Rome nor in Constantinople "will you center your worship of the Father" (John 4:21). Rather, it is wherever two or three are gathered in Jesus' name that He is in their midst.

As Rosenstock has pointed out, the deaths and resurrections, the "revolutions," of Christendom have moved from place to place in history, and clearly things are now moving to the "global south."

The Crossroads of Reality

"In Him we live and move and have our being" said Paul to the dead timelessness-seeking "philosophers" of Athens. Look far enough into the past and you come to God the Father Creator. Look far enough out into the heavens and you come to God the Son Judge. Look far enough within and you come to God the Spirit Lifegiver. And look far enough into the future and you come to the Triune Glorifier of Humanity.

I have found that this model is helpful for the church and her life as center of tribe and kingdom. I should like to place here some parts of an essay I published in 1994, "Human Life in Four Directions."³ From here to the end of this section is from this essay.

Eugen Rosenstock-Huessy has pointed out throughout his many fascinating and occasionally quixotic writings and lectures that human life exists in four directions. These four directions are inward, outward, backward, and forward. In this article I want to explore these as they relate to the work of the Church.

Each of us relates to various in-groups, which are balanced by out-groups. Since human beings are made in the image of God, and particularly in the image of the Second Person of God, the Word, this fundamental dimension of our existence is revealed in our language. We speak of I and you, of we and they; and in some languages we have the you-familiar form used for the in-group, and the you-formal form used for the outgroup.

One in-group is me, myself, with everyone else in the out-group. Equally fundamental is the group of my wife and me, with everyone else outside. Another fundamental group is the church to which I am covenanted, with all others in various out-groups, such as other churches like mine, other Christian churches, and heathens. Another in-group is my circle of friends, while another is my circle of associates at work or school. We relate inwardly, introvertedly, and subjectively to our in-groups, while we relate outwardly, extrovertedly, and objectively to our out-groups.

Also, each of us relates to the past and to the future, and we do so by creating something called the "present." In the sense of physics, the present is a razor-edge of time that has passed before we can even speak of it. But in human life, we create a span of time that we call the present, in terms of which we define the past and the future.

We exist in various different "presents." We may presently be in a lecture that lasts an hour; or we may be presently in a course of study that lasts one semester. We may think of the 20th century as the present age, or the post-9/11 event as the present era. In every case, the present is something defined by human consciousness; it does not have a "scientific" reality outside of human life.

What defines the boundaries of the present is what lies on either side of it: the past and the future. We don't live in the Middle Ages, nor do we live in the age of space travel. We don't live in the pre-Christian time of the First Creation, nor do we live in the glory of the resurrection age to come. You are not reading this essay yesterday or tomorrow, but today.

³ *Biblical Horizons* 63 (July, 1994).

Here again, as human “words of God,” our languages express this by having a way of expressing past and future, generally in the form of verbal tenses.

Thus, here are four modes of human speech, speech that reveals these qualities of human life:

Inward - I am coming
Outward - He is coming
Past - I came
Future - I shall come

If we fail in our in-group relationships, we shall have anarchy.

If we fail in our out-group relationships, we shall have war.

If we fail the past, we shall reject the past and have revolutions.

If we fail the future, we shall ignore the future and have decadence.

We *see* what is outside of us. Sight tells us nothing very significant about other people and God.

We *hear* the experience of the inner group. It is by listening that we learn about the inner lives of others; the in-group consists of those we listen to. God and the saints reveal themselves through words, not through pictures.

We *touch* the past, in that the motions of our physical life and activities reflect the patterns and structures (cities, houses, churches, etc.) put in operation or place before us.

We “sense” or *smell* what is coming in the future.

Now, because God is Three & One, human society reveals the same principles as human individuals do. Let us consider the business factory. In any such business there are four kinds of people: managers, salesmen, workers, and engineers & entrepreneurs. The manager oversees relations in the in-group. The salesman presents the product to the out-group. The engineer and/or entrepreneur looks to the future and designs new products. The worker routinely performs in terms of what has been established in the past.

Let us consider the local church. Every local church must perform each of these functions in such a way as to restore human life from imbalance, overcoming anarchy, war, revolution, and decadence.

The pastoral function of the church deals with the in-group.

The evangelistic function of the church deals with the out-group.

The liturgical function of the church, in the broad sense, deals with the past. Under liturgy I include law: customs of worship and of law change very slowly and gradually, and come to us from our fathers. This is more properly called the apostolic function.

The prophetic function of the church deals with the future.

Paul writes of four gifts to the Church: Apostles, Prophets, Evangelists, and Pastor-Teachers (Ephesians 4:11). In the fullest sense of the terms, both Apostles and Prophets are gone, because the New Testament completes the Whole Bible Deposit of liturgy-law (apostolic) and future revelation (prophecy). In a general sense, however, some men are naturally going to be more apostolic (oriented to liturgy and law,

conserving the past), or more prophetic (challenging for change), or more evangelistic (ministering to the outsider), or more pastoral (ministering to the church).

Within any church, and within human life generally, some people are more dissatisfied, more full of inner conflict, and more easily depressed. They want change. They, because of their suffering, are most open to the future. We can call them melancholic.

Within human society, some people are very easy-going. They are happy with things as they are. "Why fix it, if it is not really broken?" is their attitude. These past-present oriented people can be called phlegmatic.

Within human society, some people are very outgoing. These friendly, evangelistic types we can call sanguine.

And of course, some people are concerned to help others get their lives shaped up. They'll help you get regular with your daily devotions by phoning you every morning at 6:00 a.m. to remind you. We can call them choleric.

When these natural human gifts are perverted by sin, they produce distorted counterfeits of the Church. During the Imperial-Oikumenical Era, four fundamental denominations appeared in Judaism, which are still with us today.

The Sadducees compromised with the out-group and meshed with Greek philosophy. Today, they are the liberals.

The Essenes retreated from the world into the in-group. Historically they are the anabaptists, and today various pietistic groups.

The Pharisees conserved the past to the point of absolutizing and perverting tradition. They in are in a general way the Eastern Orthodox, Roman Catholics, and Anglo-Catholics of today, along with many conservative Baptists and Presbyterians.

The Zealots became so future-oriented that they rejected God's methods of bringing the future to pass. Various revolutionary groups at the time of the Reformation were like this, as are some pro-life extremists today.

Churches often become overbalanced in one of these areas. God's way of correcting this imbalance is suggested in the Bible.

The Hebrews of Moses' day were past-oriented. They were tribalistic, and looked to the fathers. God corrected this first of all by claiming that He was their ultimate ancestor, the God of Abraham, Isaac, and Jacob. He shifted their attention by telling them to look up and out. The Tabernacle, an image of the heavenly glory-cloud, caused them to look up. The central offering of the ritual was the Ascension (mistranslated "Burnt Offering"). The law and liturgy focused Israel on their God, to the exclusion of all other gods; yet also continually reminded them of their setting and mission in the wider world: treat the stranger well; include the stranger at the feasts; etc. God, the Ultimate Out-group, included others as well, but these others were to be brought to Him; the Israelites were not to go after their gods.

The Israelites of David's day had acquired a vision of Yahweh as King in Heaven and of the world outside. What they needed as a corrective was an emphasis on the in-group. This was accomplished by the psalter and the Temple, which is an architectural image of the psalter, a halo of Levitical choir and orchestra gathered around God in the

midst. The psalter provides both personal inwardness and the corporate "tribal" in-groupness of gathered praise. Vigorous singing with warlike instruments focussed Israel on a word-centered religion, against the temptation to consult iconic talismans on high places.

The Jews of the Prophetic and Imperial eras had become very inwardly oriented. They had internalized the message of the psalter, but were in danger of becoming too isolated. What they needed was a vision of judgment and of the future, which the prophets provided. Such a vision would open them up to the other three dimensions of life. Pietistic inward-oriented people may not hear a message of cultural involvement and world transformation -- they will perceive it as compromise. What they can hear, however, is that if they repent, God will transform the world and bring blessing.

Finally, the Christians of the early church had become so future-oriented that they expected all to end soon. What they needed was a solid dose of the past. Jesus provided this by constantly referring to the Old Testament. The Apostles did the same, as we see in their epistles, which constantly argue from the past to the present.

Language and Biblical History

The Christian view of God is that He exists in three persons, a plural "elohim" who takes a singular verb. God is Father, Son, and Spirit; or Person, Language, and Music. John begins his gospel "in the beginning was the Word," and whatever *logos* might mean in Greek culture and/or philosophy, in John's very tabernacle-centered gospel it means the language God gave to Moses enshrined in the Most Holy. That Word has become flesh and "tabernacled" among us (John 1:1-14).

The Christian God speaks. He talks. Indeed, at Mount Sinai, He wrote. Human beings, images of this God, speak and write. No one learns to speak without being spoken to: *respondeo, etsi mutabor*. The parent speaks to the child. But who spoke to the first man? Who initiated speech? According to Genesis, God Himself did.⁴

It is unclear to me whether Rosenstock himself accepted the historical Christian view in this matter, because he seems almost if not wholly exclusively to focus on God's stimulation of men to speak and come to understand reality. In Christian thought, such stimulation is the work of the Spirit in calling humans to respond to God and world. Whatever the case, this paper is a display of implications of his thought for the field of Biblical Theology, and to that we now return.

According to Rosenstock, language comes in four stages of heat from imperative to past indicative. Imperatives galvanize us to action: Go! Lyricism is our response: we march forth singing as we go: We're going! The narrative or epical language summarizes where we (with more coolness called "they") have gone: They went. Finally, the coolest

⁴ For an interesting study of this necessity for someone to speak first, see anthropologist Arthur C. Custance, "Who Taught Adam To Speak?" Doorway Papers No. 1 (1957). Available today online at Custance.org/Library/Volume 2.

and most objective, logical, or classifying tells us what is meant: This is what going is all about.

Now, of course Rosenstock develops this at vast length and in wonderful detail and insight. My observation here is simple: That the Biblical history as a whole sweep conforms to this pattern. After an introduction (Genesis) we get the law, spoken by God through Moses. Here are the imperatives: Start making the world right by establishing a beachhead in Canaan and living justly, or else! According to the Biblical history, it is several centuries after the book of Joshua that the second group of writings is given: again introductions (Judges, Ruth, Samuel) and then the lyrics of the Psalter and of the wisdom poetry. Again there is a span of time until we come to the prophets, who review the history and call attention to Israel's failures, both religiously and particular in terms of how they treated one another. "This is what they did, and you are no better!" There is no call for reform, but an announcement of judgment but also of resurrection: the just man who holds to God by faith will come to new life after it is over (Habakkuk 2:4). Finally, again after an "intertestamental period" come the Gospels and Epistles. Jesus is the last Prophet of the old time, announcing the end of the whole old world and the coming of the new. The Epistles, though they contain commands, exhortations, lyrics, and historical judgments, are also concerned with describing what it has all meant.

Cultures and Biblical History

Let me now share some of what I have gleaned from Rosenstock's rich discussions of the course of cultures and civilizations. Far more could be said than I have space for here, but here are some summaries.

First is a very brief introduction to Rosenstock's four patterns of civilization as he has presented them here and there over his entire life, and the second is a brief presentation of my own work in seeing three true/corrected/redeemed patterns of civilization as presented in the Bible. As I summarize Rosenstock, I shall use the invaluable work of George Allen Morgan in his *Speech and Society: The Christian Linguistic Social Philosophy of Eugen Rosenstock-Huessy* (Gainesville: University of Florida, 1987), with additional thoughts gleaned from my years of listening to Rosenstock's lectures.

Rosenstock posits four typical kinds of civilization that emerged in the ancient world and that are flowing together in a corrected and redeemed fashion in Christ and in Christendom. These are tribes, cosmic empires, Israel, and Greece.

The tribe is bound by death. For Rosenstock this is its achievement: to bury and honor the dead, unlike animals. But this is also its pitfall, for the dead rule from beyond the grave. Their eyes on totem poles or in houses of masks watch to make sure nothing changes, that there is no future. The tribe has no land and individuals surely have none, and hence it moves from place to place taking little dominion. Tribes are closely ingrown, and hence love language, each tribe making its own and multiplying tongues. Tribes torture their young men by initiations, culminating in the tribal tattoo cut into the arm or face. The shock of this experience binds the youth into the past of the tribe, its ancestors

and animal spirit. Women are only on the periphery. When the tribe meets to make decisions, only the men utter real speech (as opposed to mere talk), for women have little or nothing to say.

The other original form of life in the ancient world was the cosmic empire. People found flooding rivers and became agricultural. People in Egypt, Mesopotamia, India, China, and the Americas settled down and traded in large areas under the stars. The same stars run from horizon to horizon, so the empire reached from horizon to horizon. Instead of the dead's ruling the living, the empire was based on the unchanging cycles of the heavens' ruling the earth. Neither form of culture allowed for a future. The empire is centered on a pyramid, a temple, a priesthood that knows the stars. It is surrounded by a wall, the Great Wall of China, or the similar wall that went around the Roman Empire (Hadrian's wall in England). Whether with a physical structure or a series of fortresses, empires are walled. Tattoos are not carved on bodies but on the walls of the temple as pictographs. Calendar is all-important and enslaving. The emperor connects heaven and earth via strict ritual, unlike the tribal shaman who links one to the ancestors through enthusiasm and possession.

For Rosenstock, the true God invaded this world of tribes and empires by setting up Israel as a nation of priests whose laws and ways of life would be a model for all the rest (Deuteronomy 4:8). From the beginning, Israel was to be a nation oriented to the future. It was to be a people of whom it could be said *respondeo etsi mutabor*: I will respond to what God brings across my path, even though it means I will change. Abraham was told to be patient, for the good things promised would only come after 400 years (Genesis 15). The tribal tattoo was on the genitals, a promise of things to come, hidden from view, and done in infancy, so that loyalty to the kingdom was not a matter of being torture-shocked into it but a matter of faith alone. The people of God would be recognized not by a visible icon on the skin but by their use of language in prayer and witness. The king might rule in a palace with a temple that he built, but "church" and "state" were separate, and if the king invaded the temple he would be struck with leprosy (2 Chronicles 26). Nathan, prophetic ambassador of heaven, could rebuke the king, as could Elijah. And if the king dared to number "his" people, God would strike him (2 Samuel 24; compare Luke 2:1). Israel's tribal times and kingdom times were the true versions of tribe and empire.

For Rosenstock there is one other ancient form of culture, and that form came into being when tribes encountered empires in a strong way. The continually warring tribes that ran into the empire were the Greeks. Being seafarers, the Greeks encountered other diverse ways of life. Comparisons resulted, and generalizations from comparisons. Specific personal local deities were absorbed into philosophical concepts. Rosenstock argues that the destruction of faith led to a culture of play, or spare time, play time, theater-going leisure, philosophy (often merely another kind of play), and the like. In short, perpetual adolescence that meant a subtle homosexual drift. The Greek evasion of death and the gods meant that the divine world was separate from the real world. The Greeks could become a spectator public composed of detached individuals who felt no duties to gods or men.

God's placement of Israel in the midst of tribes, empires, and "Greeks" meant that these "pure" forms of culture as Rosenstock describes them began to change. As mentioned, the nations around Israel admired her laws, which laws were available to other cultures after around 1400 BC. The amazing chorus and orchestra that filled the valleys around Jerusalem with praise became a wonder of the world -- nobody else had anything like this (Psalm 137; 1 Kings 10:1-10). After Elijah, Israelites under the Prophetic Covenant began extending Yahweh's claim on the nations round about and communicating His word to them (1 Kings 19:15; 2 Kings 5; 8:7-9; Amos 1-2; etc.). After the Babylonian Captivity, God's people were sent as missionary invaders throughout the empires.

To a brief look at Biblical cultures.⁵ To begin with, God created the world, and various lands and then a sanctuary garden in one land, Eden. Garden; land; world. The issue before our first parents in the garden was worship: would they harken to the word of their true Father, or find another "ancestor." Their sin was against the "past" in this large way, and hence their future was cast into doubt.

The issue before the first brothers was cooperation. Could they live together in peace in the land? Or would they engage in fratricide, ultimately striking at the true Brother? Cain's sin was against the ingroup, and though he went out and formed his own walled city and ingroup, he ultimately had no future.

The issue once there were two cultures is how they might interact. How does one land interact with another in the wider world? How are boundaries negotiated? One culture develops strength early, developing experts in agriculture, metallurgy, and music, and based on violence and the enslavement of hordes of people (Genesis 4). The other culture, refusing such sins and resting one day in seven, develops slowly. The temptation arises: the sons of God saw that the daughters of men (Cain) wore beautiful clothes, were trained singers, and were lovely, and they married in with them. They sinned in regard to the outgroup. They apostatized until only Noah was left. Their sin was against the striving Spirit, the Spirit who connects Father and Son, the marital Spirit (Genesis 6). So, they had no future; only the Flood.

Noah looked to the future. He was told to work and look forward 120 years. He did not sin against the future, and was allowed to begin a new age.

The book of Genesis now gives us three great stories that show how fallen men managed to do right in their small cultures. Abram, a powerful prince (his sister was named Princess) from Mesopotamia with his own army and with whom Pharaoh of Egypt tried to force a political alliance, set aside his glory and looked only to the True Father (Genesis 14:14; 12:10-20). Abraham's story is one of building altars. At the end he was "God's prince in our midst," a man of spiritual influence (23:6). And he had a future.

⁵ What is given here is found in more detail in Jordan, *Crisis, Opportunity, and the Christian Future* (Auburn, LA: Athanasius Press, [1994] 2008); and Jordan, *Primeval Saints: Studies in the Patriarchs of Genesis* (Moscow, ID: Canon Press, 2001).

Jacob had to wrestle with his ungodly brother, starting in the womb; and then with his father, and then with Laban, and finally with the Divine Brother, who joyfully told him that he had prevailed and was now ready to enter the land. Jacob's story is one of ruling flocks and trying to rule sons. Despite his own eventual trusting success with his father and brother -- for God has changed Esau by Genesis 33 -- Jacob's sons would not live in peace with others or with their own brother. They betrayed the ingroup and murdered covenant brothers (Genesis 49:5-7). Unless rescued, they had no future.

Joseph and Judah move out into pagan lands. Judah does so by choice, intermarrying with the daughters of men, eventually engaging in sex with a cult prostitute. It is only because the pretend-prostitute is desperate to enter the people of God that Judah is brought up short and delivered from destruction (Genesis 38).

Meanwhile, Joseph refuses to have sex with a daughter of men. He is willing to be thrown into a second pit rather than do so. But God converts the Pharaoh and his people (Genesis 41:38-39), and Joseph is able to marry a converted Egyptian noblewoman (v. 45, "priest" *kohen* of On means here "royal governor").

We have moved from altar-garden ("tribe") to land (ingroup) to empire (outgroup). This essay is too long already, so I shall only mention Moses as new Noah (Exodus 2:3) who brings a new age.

Very briefly, then, the first age of Israel is what the Bible calls "tribal." Look back into the past to Abraham and you find Yahweh, God of Abraham, Isaac, and Jacob, the true ancestor. But tribes need to be cured of past-orientation (Numbers 16). Build a tabernacle that is a symbolic cloud so that you look up and out; and obey sun, moon, and stars in your times or worship. Harken to laws that provide stability in social relations to your ingroup. Obey the laws of war and marriage in Deuteronomy and deal properly with outgroups. Become a New Tribe.

During the Judges, they kept breaking the First Word and going after other gods. They were oppressed by other tribal peoples. Eventually, however, they learned their lessons, at least partly, and were ready to be a kingdom.

The kingdoms have kings and capital cities. Tyre and Hiram. Damascus and Ben-Hadad. Samaria and Israel. &c. In Israel this became a time of brother-brother strife, starting in David's family. Soon the kingdom was divided. The worship at the Temple, full of vigor and enthusiasm, might have united the people, but Jeroboam forbade his people from going there. The psalms of David, which deal constantly with troublemakers within and enemies from without, were to key the people into the correct mindsets. Such was also the purpose of the wisdom literature written by Solomon.

During the period of the Kings, they kept breaking the Second Word and setting up images supposedly of Yahweh and his family and court. Those who talk to icons only talk to themselves and learn nothing about how to deal with other real (annoying) people. And during this period they were oppressed by other nations: Aram, Assyria, Sidon, and the like. Eventually, however, they learned their lessons, at least partly, and were ready to function in an empire.

It was after Babylon, of course, that Israel was spread about as a host of witnesses; but also set at the right hands of emperors and rulers as advisors. Everybody knew that

the Jews were the wisest. In Apostolic times, Herod was frequently in Rome to advise the Emperor, and we see right away in Acts 13 that as soon as Paul reaches his first city, the Jewish advisor Elymas seeks to turn the proconsul Sergius Paulus against Paul. The proconsul switched his advisor from evil Elymas to Paul and his words from God.

Sadly, Israel (now the Jews) during this time kept committing the sin of intermarriage. That is the message of the last chapters of Ezra and Nehemiah, and of the whole of Malachi. But it was not just women. It was intermarriage with the culture of the Greeks and Romans, which came to an initial head when wicked priests took over the high priesthood and converted Jerusalem into a Greek city and invited the Greek Syrian King Antiochus IV Epiphanes to come and take over.⁶ The Jews had come to love the Cainite culture of city Enoch and king Lamech. They broke the Third Word, carrying God's Name in an empty fashion. Hence they had no future.

All this comes to a head in the gospels, of course. Jesus tells them that they must repent of hypocrisy, the sin against the Third Word. They must move into the future, as the book of Hebrews says. If they don't, a new Flood will come and then a new world.

These forms of civilization and culture, as illuminated by Rosenstock and by the Bible, continue today in new ways. As Rosenstock has argued, an age of forming the Church and settling who God is was superseded by an age of Church and Christian State, which since the Protestant era has gradually been becoming an era of worldwide exchange.

I must, however, turn to one last observation.

Eucharist

Anyone who visits various churches can notice that though Holy Communion is supposed to be the universal table for Christians and the point of ritual unity, there are two problems. One is that almost every church excludes most other kinds of Christians for ideological reasons, making mature doctrinal understanding more important than universal infant baptism (indeed, usually keeping children from Christ's meal altogether). The other is that almost every church does the ritual differently, and virtually none do what Jesus actually said to do.

"Do *this!*" He said. Do what? Jesus had people sit down every time He fed anyone.⁷ Jesus prescribed two rites and two separate prayers. Only after all had eaten bread was the prayer for the cup made. There is a temporal sequence here that is overlooked whenever bread is stuffed into a cup of wine, or a wafer dipped into a chalice, or even when there is one prayer and people are served in groups.

⁶ For more, see Jordan, *Handwriting on the Wall*, ch. 22.

⁷ Matthew 14:19; 15:35; 26:20; Mark 6:39; 8:6; 14:18; Luke 9:14-15; 22:14; 24:30; John 6:10; Ephesians 2:6.

The movement is from bread to wine, and this is in fact an historical progression. I'm discussing this because I do not think I would have been able to see all its ramifications apart from the inspiration of Rosenstock.

Bread is alpha food. You have toast at breakfast. Wine is omega food. You have wine at night.

When Adam left the garden for the field, he learned to make bread using knife and fire, the flaming sword he acquired at the gate of Eden as he left. It takes far more skill to make wine, and we only see wine with Noah centuries later.

Bread is priestly. Priests manipulate bread in the "Grain Offering" (Leviticus 2) and the Table of Facebread, but they are forbidden to drink wine in the sanctuary (Leviticus 10). Wine is for kings, a picture especially provided in Esther when the king sits down on his throne. The priest never sits (Hebrews 10:11-12).

The move from priest to king is a move from child to adult. As Leviticus makes clear, the priest's duties were completely spelled out for him. As Solomon's first wise act as king makes clear, the king must rule by wisdom, offering to cut a baby in half to discern the true mother.

The ritual that Jesus left displays the whole course of history, from Adamic childhood to the complete maturity of the enthroned Bride at the end. It is a sad mistake not to notice this, and not to plug the people of God into this reality by the Spirit week by week.⁸

⁸ For more, see Jordan, *From Bread to Wine: Toward a More Biblical Liturgical Theology* (Niceville, FL: Biblical Horizons, 2001).