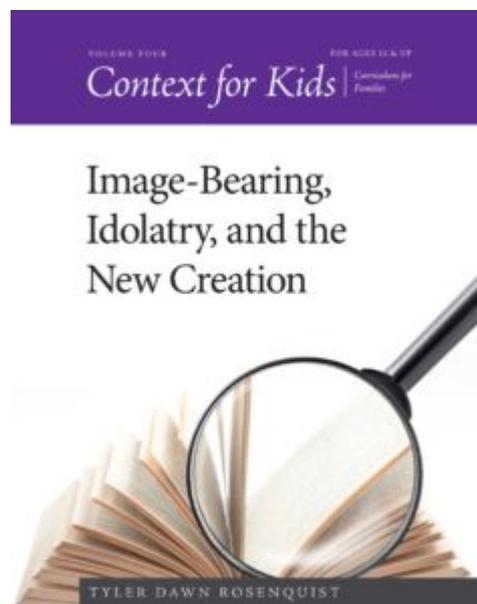


Context for Kids Volume 4 Now Available!



Context for Kids Volume 4 is now available at Amazon.com so I am giving you a sneak peak at the first two chapters. This book is, from start to finish, one big lesson on how we are to be true image-bearers of God through following His Messiah, Yeshua/Jesus. The first half of the book talks about our original function, how that was corrupted by the sin of Adam and Eve, and how God directed the rest of the history towards the New Creation on the

Cross and what that means in our lives. The last half of the book is an exploration of what the Fruit of the Spirit should look like in our lives based on the life of our Master.

From the back cover: Do you know why Jesus had to come in human form and die a terrible death at the hands of the Roman Empire? We all know the easy answers, but are they too easy? What do the life, death, burial, and resurrection of the Son of God have to do with humankind's original mission in the Garden? Was Jesus plan B, or was He always the only plan? What does the Law given at Sinai have to do with the ongoing story of redemption? What happened to mankind when idolatry entered the picture, and how did Jesus reverse that damage? Finally, what exactly is this New Creation referred to by Paul in his second epistle to the Corinthians, and why is it one of the central, while least understood, themes of Scripture? New Creation studies is one of the hottest topics among scholars today—one that is radically transforming our concept of what it means to be a disciple of Christ. Arming kids with this knowledge will equip them to live out their faith as adults.

Join me as we discover exactly why Jesus had to die by crucifixion—and why that death and resurrection took the polytheistic world by storm. Learn God’s plan for humanity as it existed from the beginning, how humankind corrupted their status as image-bearers, and how the New Creation – inaugurated on the Cross – literally changed everything.

[Order here <—](#)

LESSON 1

God Is Not Like Us

“For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.” (Isaiah 55:8–9, ESV)

What was God telling the prophet Isaiah when He inspired him to write this Scripture? The children of Israel were in terrible trouble; they were divided into two different countries: Israel in the north and Judah in the south. These were the descendants of those who, seven hundred years earlier, were united around the base of Mt Sinai, received the commandments and heard the voice of God speaking from the Mountain, and were sprinkled with the blood of the Covenant. Their children had gone their own ways, and, under bad leadership, were falling into more and more idol worship and cruelty. Isaiah, and all the Bible prophets, called out to Israel and Judah to persuade them to return to God with all their heart, mind, and strength. Sometimes a good king would rise up and lead the kingdom of Judah into more righteous living for a while; but all too often, as soon as he died, a wicked king would take his place and make things even worse.

So, what happened? Well, what always happens – people decide for themselves what God wants and believes instead of listening to what He says He wants and believes. When we do that, we are treating our own thoughts and ways with more

respect than His. We are saying that our thoughts are actually the same as, or better than, His thoughts; we are insisting that our ways are the same as, or better than, His ways.

Throughout our lives, people will tell us that the Bible was written by men who were just giving us their opinions; they might even say that those men made up God entirely! Why do they say such things? Well, the Bible presents an incredibly challenging way of life; it tells us to love God first and to love our neighbors in some very self-sacrificing ways. The Scriptures command us to care for the widowed, poor, orphaned, hungry and oppressed. That deprives us of our time and money. We are commanded to kindness and compassion – to honor others more highly than ourselves. God’s Word teaches us which things are abominable – completely unacceptable – to Him. But if those things appeal to us, personally, we might convince ourselves that they really are acceptable to God. In some cases, we may not want to do forbidden things, but because other people do, we might feel so guilty or embarrassed about what the Bible says that we ignore or discount it.

He says, *“For I the Lord, do not change.”* (Malachi 3:6a, ESV)

Unfortunately, we try to change Him whenever He tells us something that we don’t want to hear. We also try to change Him when we claim that He is like us. Have you ever heard anyone say, “Jesus was a Conservative”? A Republican? A Liberal? How about a Democrat? There are even books on the market claiming such things, but that is a big mistake. What Jesus was, and is, is the very image of the Living God. We will discuss what that means in later lessons. In a nutshell, it is saying that the only entity Jesus is like is God the Father. Sometimes Conservatives and Liberals, Republicans and Democrats, get something right, but it isn’t because Jesus is like them; it’s because they decided to act like Jesus. That’s a HUGE difference. Our job is to become like Jesus because He is like God; He is the only flesh and blood perfect example that we have. Jesus’s example, referred to throughout this

book, is going to teach us the differences between true worship and idolatry, true images and false images, and good fruit and bad fruit. Jesus is going to teach us about why He died – and that is to make each of us into a New Creation.

HOMEWORK

This is a really short lesson because I have given you a lot to think about in one day. Did you know that many people, especially adults, go through their entire lives without it ever occurring to them that God disagrees with them on anything? Can you think of an instance where the Bible says one thing but people claim that the opposite is true? Do God's churches always agree with Him and His Word? Read Isaiah 55:8–9 again, and then read what King Solomon wrote:

"What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun." (Ecc 1:9, ESV)

Do you think we are any different than the people in the Bible, or do we need to be careful not to fall into the same exact traps?

LESSON 2

Made in His Image

There is a weird and mysterious verse in the first chapter of Genesis that tells us God's intentions in making humans: *"Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." So God created man in his own image, in the image of God he created him; male and female he created them."* (Gen 1.26–27 ESV)

People often ask, "What does that mean? Does it mean

that God has a body as we do? Is God a human that looks like us, or is He male and female at the same time?" Well, to answer those questions we need to look at what the word "image" means throughout the Bible.

There are two main kinds of images in the Scriptures – true images and false images. Let's talk about false images first so we can get a better idea what a true image might be.

We don't really see it in our modern world, but in Bible days the world was full of false images or idols. Idols were carved or molded figurines of imaginary gods; people would set small ones up in their homes, and priests would set large ones up in temples. Now, contrary to what a lot of people believe, no one thought that these were the gods themselves. They believed that an idol served as an intermediary.

Intermediary – a person or thing that acts as a link between a person and their God/god; a type of mediator.

In the case of idolatry, the idols themselves were just regular clay, wood, or metal – although sometimes they would make them from special "sacred" wood or of metal that "fell from heaven" (a meteorite). What made every idol special in the eyes of the worshiper was the mouth opening ceremony. To make an idol functional, the idol maker or the priest would chant a special incantation and touch a sacred dagger (or some other item) to the mouth of the idol. This was done to fill the idol with the life essence of the god – temporarily or permanently.

Now, why would they do that? Were they trying to trap the god in that idol? Nope.

You see, their gods were nothing like the One True God of the Bible. Their gods needed to eat, sleep, and take baths! It may

seem funny, but they really believed that – and still do in some religions even today. They didn't have one God who created and ran the entire universe single-handedly; they had a whole bunch of gods in charge of specific things. They had a god in charge of the sun and another in charge of the moon, and it was obvious to them that the same god couldn't do both of those things! They had a god of storms, a god of agriculture, a god of fertility, and...well, they had gods for everything! Their gods weren't good at multitasking; they could only handle one job!

So what does that mean? Well, it means that each god had a vitally important cosmic function.

Cosmic Function: a heathen god's area of responsibility, e.g. the sun, agriculture, fertility, etc.

Now here is where this became stressful for ancient idol worshipers: they believed their gods had very important jobs but that they also had to eat, sleep and bathe. If the gods were expected to find food for themselves or take care of their own needs, they might get distracted. Distracted gods weren't going to do their jobs well: the sun might not come up, the rain might not fall, and the crops might die. Not only that, but the people believed that distracted gods got angry and sometimes meddled with humans just for fun. That was almost never a good thing. People wanted their gods to stay as far away from them as possible – doing their jobs and not making trouble!

So, what to do? Well, they made an idol to represent the god, performed a ceremony to put the life spirit of that god into the idol, and then cared for it. They "fed" the idol, clothed the idol, bathed it, oiled and perfumed it, and put it to bed at night (or during the day). What does that sound like to you? To me, it sounds an awful lot like they were treating the idol as a king or queen, and that is exactly what they were doing. Heathen priests were very much like a palace staff, and

ancient temples were palaces for gods. As the palace staff cares for the king or queen so that they can do the hard work of running the kingdom and protecting the people, idols were similarly cared for in order to keep the world functioning properly.

You might be wondering how they fed the idol when an idol obviously cannot eat. Well, they would prepare the best food they could find and set it before the idol. The god would then “spiritually” eat the food while leaving the food itself behind. The priests got to eat the leftovers, of course, but feeding the god through an idol was the only way the people believed the god would not starve to death. They really didn’t think very highly of their gods in a lot of ways.

HOMEWORK/ART PROJECT

This week, I want you to think about false images. We are going to spend the entire curriculum talking about the second commandment and what it means in our everyday lives. In fact, I would like for you to make a poster of Exodus 20:4–6, and throughout the lessons I am going to encourage you to memorize it. It is a verse that a lot of people misunderstand (or don’t fully understand), but by the end of these lessons, you won’t be one of those people!

**FREE e-book 9/18 thru 9/22 –
King, Kingdom, Citizen: His
Reign and Our Identity**

King Kingdom Citizen

His Reign and Our Identity
From the Ancient Near Eastern
And First Century Perspective

Tyler Dawn Rosenquist

So, the Fall Feasts are upon us and particularly, the Coronation Festival of Rosh HaShanah/Yom Teruah. What better time to give this book away again? I only do this once a year, so act now! And if you read the whole thing, please review it.

No Kindle required – all you need is any online device – PC, Mac or android!! Read all the instructions, the links are in blue. PLEASE read all the directions as I will not be able to help you beyond that. Absolutely everything you need is here.

If the country you live in has an amazon platform, this will still be free for you, but my links will only work in America. Just do a search for my name – Tyler Dawn Rosenquist and you will hopefully see the book listed.

From the description: “How well do you know the Bible? For too long we have read through the Scriptures as though they were composed in a timeless vacuum – but the peoples of the Ancient Near East and the First-Century knew things that we are no longer aware of, and saw the world in ways that are foreign to modern readers. The last 100 years of archaeology have upended much of what we thought we knew about the most important Book ever composed – the Bible.

Archaeology, far from detracting from Biblical credibility – has solidified it. The sixty-six witnesses to the ministry of the God of Abraham, Isaac, and Jacob were written to specific people and were composed in specific languages in the recognized literary styles of the time. That we have strayed from those ways of thinking and writing in no way invalidate

the legitimacy of Scripture, but it does provide us with the unique challenge of needing to go back in order to see the Scriptural accounts from the eyes of the ancients.

What did Covenant mean in the ancient world? What were the Kingly mandates of Justice and Righteousness? How do we know that the Land of Israel belongs to the sons of Abraham, Isaac, and Jacob forever and that the Levitical Priesthood will and must be reinstated in the future? How do we know that the Messiah of Israel has already come and will return? What was the real debate raging in the First-Century Assemblies – was it about Grace versus Law or the Identity of the incoming Gentiles? King, Kingdom, Citizen is a book written to reintroduce God as our King, the Kingdom of Heaven as a real-world entity, and who we are in Messiah – through the eyes of those to whom this information was originally presented. Let me show you what Moses, the Prophets, and the Apostles knew about the Kingdom of Heaven.”

If you want the book for free:

1. If you don't already have it, and you already have a kindle or the free app, just get it free [here](#) or do a search if you are from another country on your respective amazon platform.



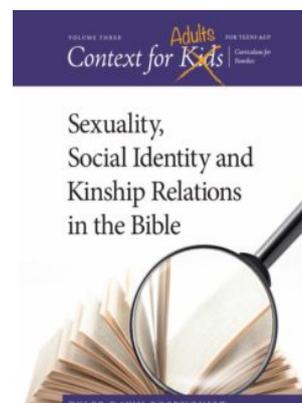
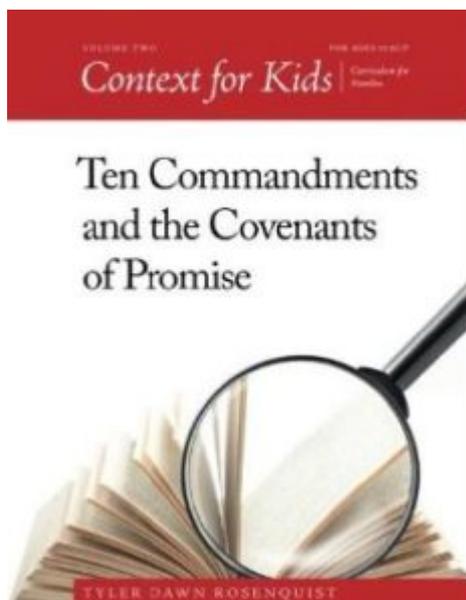
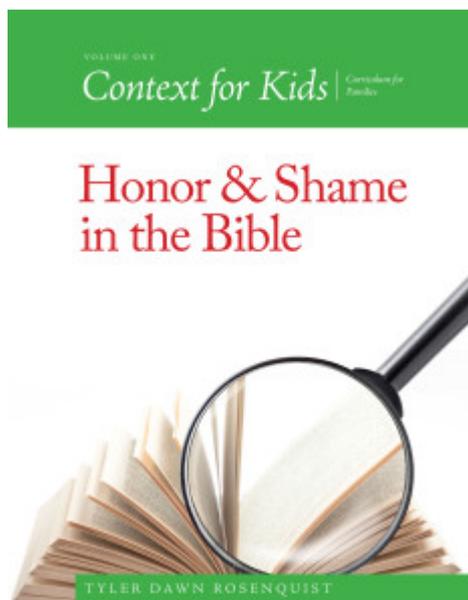
Hit the **“Buy it now with 1-click”** before Friday at midnight PST.

2. If you don't have a kindle, download this app first

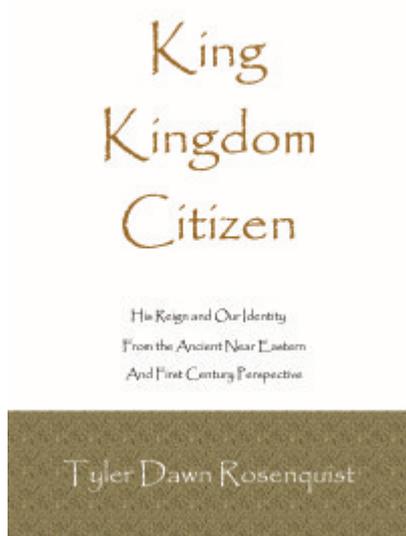
on [PC](#), [Mac](#), or [android](#). When that is done, download the [book](#), but make sure you do it before midnight PST on Friday, September 22, 2017.

You can also buy it in paperback [here](#) if you are like me and hate reading things on Kindle.

You can help me by getting the word out about the free offer, and once you have read it, I would appreciate reviews. If you like it, then check out the apologetic I wrote as a prequel, [The Bridge: Crossing Over Into the Fulness of Covenant Life](#). You can also check out the first book in my family curriculum series [Context for Kids, Vol I: Honor and Shame in the Bible](#) and [Volume II, The Ten Commandments and the Covenants of Promise](#) – I believe in teaching children the same things I teach adults, within reason, I don't dumb it down, I just teach it more slowly. I've had kids from 7 to 62 go through Volume I with no problems, and a University professor as well (Volume II is better suited for 10 and up). Volume III is just out, [Context for Adults: Sexuality, Social Identity, and Kinship Relations in the Bible](#). If you haven't caught my weekly youtube teachings for kids, check out my Context for Kids youtube channel linked on the sidebar. Coming Soon! [Context for Kids Volume 4: Image-Bearing, Idolatry, and the New Creation in the Bible](#).



Praising Yeshua: Why We Need the Heir to the Kingdom



There is a disturbing tendency that has come out of some facets of Messianic Judaism and the Hebrew Roots Movement to label any praise of Yeshua/Jesus as a sin – and yet few people know that has its source, not in the Bible, which clearly presents two divine figures in Daniel 7 to sit on the two thrones mentioned in verse 9 (the great Rabbi Akiva, post Yeshua, even mentioned it). But this devastating doctrine is a trap laid by the Jewish scholars of the Middle Ages, not to

convert gentiles, but to prevent Jews from believing in Yeshua as Messiah – as though Judaism had always agreed uniformly on these principles. In the 12th century, Maimonides (RAMBAM) wrote the famous 13 articles of faith that *modern Judaism* is

founded on, and it is easy to see that they were written as a response to a Christianity that was increasingly hostile towards Judaism, shamefully so. The way these were written up makes charges of idolatry inevitable (yet without merit) when we praise and even worship Yeshua – but, the idea that we are bound by the writings of RAMBAM, regardless of his brilliance (I greatly value his insights into the Mishnah), is misguided. RAMBAM was reacting to a clear and present danger, and we cannot blame him for it – what was being done to Jews in the Name of their Messiah was clearly not of the character of God and it is no wonder they could not see their King. In this chapter from my book [King, Kingdom, Citizen: His Reign and Our Identity](#), I tackle the faulty doctrine of not being permitted to praise Yeshua head on, of it being enough to simply acknowledge the Father. For a while, I followed that doctrine, and the anti-missionaries (people who used to believe in Yeshua and who have denied him or Jews who actively try and keep other Jews from coming to their Messiah) almost nabbed me four years ago by approaching me through the underhanded schemes of someone who presented himself as a friend. Refusing to acknowledge Messiah as my Lord and Master was an unwittingly treacherous step towards denying Him altogether – quite ungracious when I consider His sacrifice on our behalf.

Bottom line: Yeshua is the absolute image of God on earth. When we look at Him we see the Father, and I for one am not capable of looking at the image of the Father and not falling to my knees in devotion. If a human saved my life, I would certainly praise him (I just wouldn't worship him), but when the divine son of God saves the lives of all the world who look to Him – I have to do more than praise Him. Literally no amount of praise is enough. Yeshua only did whatever He saw the Father doing, and so I have to respond to that with worship – because in so doing, I also heap even more worship and honor on His Father. Make no mistake, how we treat someone's son is how we are treating them, and we cannot fool ourselves into thinking we can all but ignore Messiah,

withhold the honors due to Him, and be pleasing to God.

Why Do We Need the Heir?

The Father is Spirit, unseen, [1] and does not directly interact with humanity in human form. He is the great Suzerain in the Heavens and He has always interacted with His people through the Word. Through Scripture, we see the Word made manifest as the Angel of the LORD or YHVH who spoke with Moses face to face; but most recently and profoundly, we see the Word made flesh as Yeshua ben Joseph. We need Him. The Kingdom of Heaven *needs* a flesh and blood monarch, an heir to the Kingdom of God; we have already proven that in the absence of physical, godly leadership we are easily corrupted.

That's fine, you may say – but why do we need to acknowledge Him now? Isn't it enough to just worship God the Father? Why is it important to understand the concepts of King and Kingdom and to recognize the legitimate Heir? In summary of the first three sections and giving a short introduction for the fourth:

Messiah was born into a pre-existing Kingdom; He did not have to die and resurrect to create a new one. This Kingdom was not the Kingdom of the Jews but the Kingdom of God and it had been closed off – made exclusive. Contrary to Torah law, the House of Shammai Pharisees made it virtually impossible not only for the lost tribes of Israel to return from exile and divorce, but also for the Gentile Nations to enter in.

Matthew 23:13 “But woe to you, scribes and Pharisees (of the House of Shammai), hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in.”

That's why it was so important for the Heir to the Kingdom to show up and “lay down the law,” so to speak. Preaching on behalf of the Father, and using only His Father's words, Yeshua deflated the importance of the traditions of the elders (now found recorded in the Talmud) and elevated the original

laws of the Kingdom. He promoted His Father as the great King who alone had the right to determine the rules and regulations, the legal Constitutional requirements placed upon the citizens of His own Kingdom. By upholding His Father's ways, by showing Himself to be righteous and just towards the poor, sick, widows, orphans and oppressed, through signs and wonders, and through a renewal of the original Kingdom Covenant by His own blood ratification, He proved that He was indeed the Son of the Father. Yeshua, through His words and actions, showed us the character of His Father, the Great King. When we look at His character and say, "I do not recognize YHVH in the works of Yeshua," we are refusing to acknowledge the most excellent character of our King.

Yeshua was more than a prophet, He was a living, breathing, dare – "Tell me that you know My Father and do not see Him in my every righteous action! If you don't recognize Him when you see Me, then you do not know Him – we are One."

*John 14:9 Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? **Whoever has seen me has seen the Father.** How can you say, 'Show us the Father'?"*

Why can't we have the Father without the Son?

*John 14:6 Jesus said to him, "I am the way, and the truth, and the life. **No one comes to the Father except through me.**"*

Why can't we be in good standing in the Kingdom of God without recognizing the Son? When we refuse to acknowledge the Son, not only are we failing to recognize the righteousness and justice of our King, but we are refusing to recognize His Heir to the kingdoms of the world. If I were a righteous Queen, and I sent my son out among my own people to represent me – and if he was a good and righteous man, if no fault could be found with him, if there was no sin (violation of my kingdom laws) to be found in him, if he not only upheld my every law but also taught others to follow them, if he restored the original

intentions of my laws, if he railed against those who set up their own laws and illegitimate kingdoms within my kingdom, if he showed my character by having mercy upon the “least of these” ... and if you turned around and said that you “didn’t see the resemblance” then it would not matter what you did – there would be no intimacy between us. You would be insulting me. If you claimed to know me, and to represent me, but you didn’t know me well enough to see me in my own son – then although you might live without going to jail because you kept my laws and were otherwise a good citizen, you would have no part in his coming reign.

Yeshua’s coming reign is a big deal; His reign is about eternal life here on earth.

When someone rejects Messiah, even if they keep the laws and live a blessed life because of it (because obedience to the laws of a kingdom will always result in blessing, it’s just simple logic), they will have no part in the Kingdom when it passes into His hands.

Rev 11:15 Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.”

Messiah, coming in the mercy of the Father, reopened the gates of the Kingdom of Heaven to all those from around the world who would recognize the heir and desire to live as good citizens in His Kingdom. This was the original intent at Sinai, “one law for all, the native and the foreigner.”

Ex 12:49 There shall be one law for the native and for the stranger who sojourns among you.” (see also Lev 24:22 You shall have the same rule for the sojourner and for the native, for I am the LORD your God.)

The world was meant to see the righteousness and justice of God, His mercy and kindness, through those laws that were so

different from the laws of men – the world was meant to desire to live under those laws, to recognize the wisdom of the citizens of the Kingdom of God.

Deut 4:6-8 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

The pagan nations were supposed to look at their own laws and see how burdensome they were, how unrighteous and unjust – and by extension how lacking their own gods were. Israel was meant to be a light – attracting the world to the King of kings. But they hid that light under a bushel basket, and they greedily kept it for themselves. Messiah came to change that. He is the light; He is the perfect representation of the perfection of the Father and of His goodness and justice and righteousness.

Matt 5:15 Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house.

We were created to desire that righteousness, but we were trained by the world to resent it. We were meant to desire His rule, but we were taught to fear it. We have been conditioned to want a King who has no ability to rule us – but a King without laws is a King without dominion, authority, or power. From the beginning, God has been looking for good citizens for His Kingdom so that it can shine like a gleaming city on a hill. We owe it to Him to draw people to His righteousness by exemplifying who He is, by following the example of the Son.

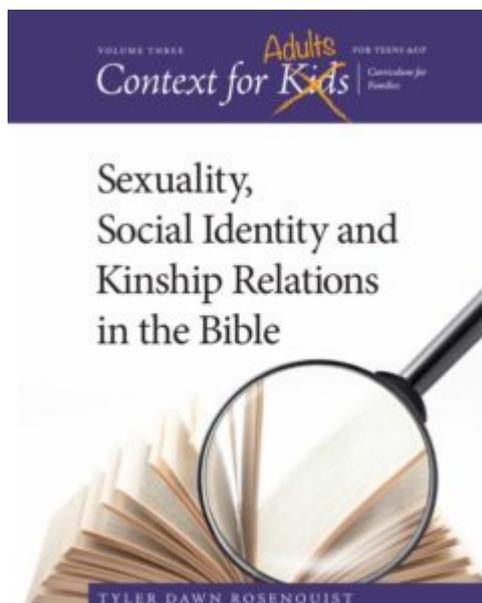
We owe it to Him to become citizens of the Kingdom of Heaven – not in the future, but now – establishing His dominion across

the face of the earth. This was the original plan in the Garden, renewed again at Mt Sinai with the blood of animals, and then finalized with the righteous blood of Yeshua.

We all owe Him everything, but in the first century, something very serious was happening that kept some from giving Him anything at all. We see glimpses of this problem in the gospels, and we see Paul fighting it tooth and nail in the epistles. Between the return of the Jews from exile and the ministry of Yeshua, something had gone terribly wrong. That something was preventing people from entering into the Kingdom of Heaven, and if we don't understand what that was, we will never fully understand what Yeshua came to fulfill or what Paul was writing to the assemblies about.

[\[1\]](#) John 1:18; Col 1:15; I John 4:12, etc.

**Now Available! Context for
Adults: Sexuality, Social
Identity and Kinship
Relations in the Bible**



Although it still falls under the umbrella of the “Context for Kids” curriculum series, this book ain’t for kids. I recommend it for older teens and up, but only with parental guidance. The first ten and last five chapters are G-rated and very valuable for any age group, and probably the most important material that I teach – on the ancient group social identity that, in and of itself, unravels many mysteries in the behavior of Bible

people. The chapters on the inside, however, are a real mixed bag – not much different than the Bible itself. Like all my books, this is for families to go through together, as appropriate, and never to be simply handed to kids.

What is this book about? Well, this is the book I wish I had available for me – the book that explains, from the ancient Near Eastern perspective, the sections of Scripture that make the Bible so hard to defend and support – not only to our kids, but also to our unbelieving friends and relatives. Marrying a rapist? Marrying female POW’s? Why are terrible subjects like bestiality, and incest even mentioned? Why did Peter refer to Lot as righteous?

[ORDER HERE](#) ←

Although these subjects seem strange to us, they were not strange in the ancient world that served as the context of the everyday lives of the Exodus generation. Some questions, like the marrying of a “rapist”, boil down to bad translations – but others are related to the ancient notion of what righteousness means, what behaviors were the norm in the outside world, and what it meant to be part of a group, instead of an individualistic, social dynamic. God was creating a new paradigm in a world driven mad with sin. Living in the aftermath of the Resurrection, we really have no

appreciation for how bad things truly were before Messiah changed everything.

I am going to take you into the world of group-centered dynamics where you will learn a form of kinship relations that is foreign to the western world. I will introduce you to the horrifying realities of the laws of the ancient Near East. Life for the Patriarchs was akin to walking through a minefield of depravity and injustice, the likes of which we can barely imagine – but in order to understand and defend God’s laws, and answer the tough questions, the really good questions, we really need to know what the Biblical authors knew. It isn’t enough to shrug and say, “Well, I just know that God is good” when our lack of context makes Him look bad to the very people we were commanded to reach with His love. Remember – without a concrete salvation experience, we cannot simply expect people to ignore the stuff about the Bible that sometimes seems insanely disturbing. Compassion should compel us to seek out better answers – for unbelievers, our kids, and ourselves.

So, if you are tired of shrugging and saying, “Well, I just know that God is good,” I hope you will allow me to illuminate many of the Bible’s most uncomfortable subjects.

From the back cover:

Are you tired of being asked tough questions, both by kids and skeptics, about some of the terrible things in the Bible? Are you tired of not having real answers? Don’t you wish you understood why Bible people sometimes did terrible things?

No one is satisfied with pat answers like, “Well, I know God is good,” or “Jesus came to change all that.” If we truly believe that God is good and that Jesus is the exact image of the Father, then those answers won’t satisfy us – much less anyone else.

What if I told you that we can learn the answers to the hard

questions by studying ancient Near Eastern law codes and sociology?

What if I told you that Western Christianity fundamentally misunderstands the meaning of words like righteous and has misconstrued concepts like kinship? What would you say if I told you that the ancients' concept of family, loyalty, honor, shame, and community was completely different than ours is today?

What if, by understanding these ancient beliefs, you could provide concrete answers instead of platitudes to people's questions? And what if by doing so you could offer hope and the reassurance that God is loving and good?

When people ask what kind of God would allow slavery, require women to marry their "rapists," or tell parents to stone their children, wouldn't you like to clear up their misconceptions instead of sidestepping the issues? Good questions deserve real answers, and that's why I am here.

As I have explored [Honor and Shame culture](#) and [ancient covenants](#) in previous volumes, this curriculum will be dedicated to the subjects of ancient law, social identity, and kinship relations. This information is going to change forever the way you read your Bible. What you learn here will equip you to answer those "skeptics" whose only real crime is that they are honest about some of the situations in the Bible that are, or seem to be, very disturbing.

[ORDER HERE](#) 