

On Love and Sacrifice

As a young twenty-something, I faced what was easily the biggest decision of my life to that point: Should I move from Canada to California to attend Bible College and work with an inner-city mission agency? I had recently become serious about following Jesus and was quite convinced that God wanted me to go. Although I was extremely excited about it, moving away from friends and family is never easy and I struggled for quite a while over what to do. At last, I counted the cost one more time and settled on my course: off to California! Interestingly, just after making my decision, something came up that almost caused me to reconsider. Out of nowhere, I was offered a job on the oil rigs of northern Alberta. Money was scarce for me at the time and this represented a chance to make some really good cash. What should I do? I must admit, I was very tempted to stay in Canada and work. However, after much prayer and thought, I decided to give up the high paying job and go ahead and move. Looking back, it was definitely the right thing to do and I have never regretted my decision for a second.

Since that time, I have had many similar experiences, all of which have reinforced for me the lesson I learned way back then: relationship with God requires sacrifice. Something that I have not always understood very well, though, is why this is the case. Why does God require us to let go of so much good in life? Couldn't we have our cake and eat it, too? As I explain below, the Exodus story helped me find an answer.

The idea of sacrifice is not popular in today's culture. For the most part, we are told that life is all about getting what you can for yourself. This is the case even in many of our churches. Christianity is often presented as an easy way to get all the earthly blessings that God wants to give you. If it is even mentioned at all, sacrifice is seen as an outmoded form of worship that we don't need to bother with today. To the non-religious, the sacrifices required by God in the Bible are often seen as evidence that he is a blood thirsty tyrant, bent on getting his pound of flesh from wherever he can.¹ The idea that God requires sacrifice is used as an excuse for not worshiping him.

This is a sad state of affairs. The fact is that sacrifice has been integral to God's relationship with man since the very beginning and continues to be so today. While it is true that we don't have to sacrifice animals anymore, God has not changed and the

purposes for which God requires sacrifice have not changed. As we examine how God uses sacrifice in the Exodus story, we will see some of those reasons. Before we get there, though, I want to lay a foundation for that discussion by briefly exploring the relationship between love and sacrifice.

Love and Sacrifice

My argument in this chapter is going to be that God requires sacrifice because he loves us and wants us to love him. Sacrifice is integral to that relationship. Before making that case, however, I think we need to define one aspect of what the Bible means by love. It is far different than our common usage.

In our culture, the concept of love centers on emotions and subjective value judgments. It is generally understood that to love someone is to have nice feelings about them. To say, “I love you” is usually to mean, “Thinking about you generates pleasurable feelings inside of me.” However, in the Bible, love does not refer primarily to an emotional state. Rather, to love biblically is to act in a self-sacrificing way for the good of others.

Jesus’ most famous teaching on love took place on the day before his crucifixion. After washing his disciples’ feet and explaining that he was going to be betrayed and would have to leave them, he said, “A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another” (John 13:34-35).

How did Jesus define love? What did he mean when he said the disciples should love each other in the same way that Jesus loved them? The broader context of this passage in John is one in which Jesus, the Creator and King of the Universe, not only stooped to wash his disciples’ feet, but then gave up his very life that they might be saved. To love as Jesus loved, then, is to act self-sacrificially. The disciples were instructed to sacrifice for others. When Jesus repeated the commandment later, he made this plain. “My command is this: Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends” (John 15:12-13). John obviously looks back at this teaching as he explains the meaning of love in the first of his epistles.

This is the message you heard from the beginning: We should love one another. ... This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth. (1 John 3:11, 16-18)

Biblical love is more than nice words and pleasant feelings. It is sacrificial action. When the Bible talks about God loving us, it is primarily speaking of the fact that he acts in a self-sacrificing way for our benefit.

The most famous verse in the Bible, John 3:16, is no exception. When John says, “God so loved the world that he gave his one and only Son,” we shouldn’t read it, “God felt such overwhelming feelings of affection for us that he wanted to do more than just send flowers, so he sent his only son.” Rather, it should read “God loved the world in this extraordinary way: he sent his son to die for us.” The act of sending his son to die is an example of God’s self-sacrificial action for our good. It is not an expression of his emotions. John is saying, “Look at the extent to which God will sacrifice (love)! How amazing!” John is not saying, “Look at how much affection he has for us.”

When Paul writes, “God demonstrates his own love for us in this: While we were still sinners, Christ died for us” (Romans 5:8), he is saying that God demonstrated to what lengths he would go in sacrificial action. He is not saying that God demonstrated how emotional he gets over us.

Does God have affectionate feelings for us? Of course. But we shouldn’t allow our culture’s cheap romanticism override the biblical view of love. Love, according to scripture, is not the emotion high school students feel when they catch sight of their latest flame walking across the parking lot. It is not defined by feelings at all. Rather, love is self-giving action for the good of another. To love someone, then, is to sacrifice for their benefit. If we are unwilling to sacrifice for someone, it is a sign that we do not love them.

To flesh that out a bit more, to sacrifice for someone is to demonstrate that you consider whatever it is that you are sacrificing to be of less value than the person for whom you are sacrificing. On the other hand, if we refuse to sacrifice for someone, it shows that we value whatever it is we refuse to sacrifice to be of greater value than the person.

This principle of reality is something we know instinctively, I think, and those that want to have successful relationships learn to practice it even if they have never articulated it. For example, the other day a recently married friend was telling me about how his life had changed since the nuptials. He explained that he had decided to give up basketball because it took away from the already limited time he got to spend with his wife. (They both worked full time.) Actually, he clarified, he no longer watched regular season basketball. His wife had suggested that he should watch the playoffs because, while she agreed that giving up basketball was good for their relationship, she knew he really enjoyed the games and didn't want him to miss them all. This is an everyday example of love. He sacrificed basketball because he valued his wife; his wife sacrificed some time with him during the playoffs because she valued her husband. When I made this observation to him in the conversation, he replied that it never occurred to him to think of it that way. He was simply loving his wife, not thinking about sacrifice. Indeed.

The principle also holds true in other aspects of family life. My wife and I just had our fourth child, and if getting married is like attending the college of "How to learn to sacrifice," then having kids is like going to graduate school. Parenting is all about sacrifice. From changing dirty diapers to paying for college, parents give of themselves for their children. But like my friend, I don't concentrate on the fact that I am sacrificing. I am just loving my kids. Certainly strong emotions are part of that love, but at a basic level, it is largely about sacrifice.

God, Love, and the Purpose of Life

One more thing before we get to the Exodus. The Bible says not only that God loves us, but that God *is* love. We have talked about how God sacrifices for our good ("loves us"), but what does it mean that he is love?

I think at least part of the answer is the fact that God has existed in a mutually self-giving relationship within the Trinity forever. The Trinity is the three persons of the Godhead giving of themselves to each other. Love is the essence of God's existence. I point this out because that means that love is the most basic "thing" in all of reality. As Danielou writes, "Without a doubt the master-key to Christian theology... is contained in

the statement that the Trinity of Persons constitutes the structure of Being, and that love is therefore as primary as existence”² Because God is love, love is what creation is all about.

Put another way, we exist to love God and love each other. That is our ultimate purpose in life and it is the end for which God works. As Jesus said, all the commandments are summed up in two lines: “Love the Lord your God with all your heart and with all your soul and with all your mind” and “Love your neighbor as yourself” (Matt. 22:37-38).

Given that the purpose of life is love and to love is to give of ourselves for the good of others, we can accurately say that we were created for sacrifice. We were designed to give of ourselves for others.

At its core, sin is a refusal to do that. Mankind’s fall was and is a failure to love. Adam valued himself over God and put his own interests in front of God’s (and, it seems, his wife’s.)³ Traditionally, the base sin of humanity has been understood as pride, and it certainly is. We worship and serve the created thing (primarily ourselves) rather than the creator (Rom 1:25). Practically speaking, we value ourselves above all and, as a result, are unwilling to give of ourselves for God or anyone else because they are beneath us. In other words, proud people do not love. Our foundational problem is that we do not love God. What God needs to do, then, is teach us to love.

Learning to Love

Again, family life gives us a good picture of this process. Children are not naturally self-giving. Quite the opposite in fact; they are born with a penchant for pride and selfishness. They have to learn to love.

From my experience, I think this happens primarily in two ways: 1. by example and 2. through rules. I have wonderful parents and I grew up watching them give and give and give for others. They dedicated their lives to their children and to the spreading of the gospel and I have tried to model their example. As I do, I realize that they are the ones who showed me what it is to love. However, it wasn’t just their example. They also had rules. My sisters and I weren’t given voluntary guidelines about how to play together or

divide our toys: we were forced to share. I am very thankful for that now, and I enforce the same rules on my kids. They either share their toys (and every so often give some of them away to kids who don't have any) or they don't get to play with them. In this way I am trying to guide my children toward being loving people. I don't want them to grow up to be self centered, egotistical brats. More specifically, I don't want them to grow up valuing themselves or their toys and games more than their siblings. One of the main points of being forced to share is that the kids get it in their heads that other people are more important than toys and that we should value the other person's experience more than our own. By forcing them to give up some time with the doll or the race car, I am trying to help them see that the other person is more important than either of those items, as fun as they may be.

God uses the same type of techniques in teaching us how to love. 1. He demonstrates love to us by sacrificing for us and 2. He puts rules in place that are intended to push us toward placing the proper value on things. That is where all the rules about sacrifice come in. They are intended to teach us to love God and break us from our love for everything that is not God. Sacrifice is not commanded because God needs what we have to offer. It is because we need to give it to him. We see clearly how this works in the Exodus story.

Sacrifice and the Exodus

The requirement to sacrifice was the original reason the Israelites were to leave Egypt. When Moses told Pharaoh to let God's people go, he explained that it was so the Hebrews could go sacrifice in the desert (Exo. 7:16). After the plague of flies, Pharaoh said he would allow the Israelites to worship, but only within the land of Egypt. Moses refused the offer, explaining that the sacrifices that the Israelites were going to offer would be detestable to the Egyptians and cause an attack on the Israelites (Exo. 8:25-26). What Moses is saying is that the Hebrews will be sacrificing animals that the Egyptians venerate.

Egypt was a land of many gods, somewhat similar to India today. And also like modern India, certain animals were considered holy. I have travelled to India several

times and one of the first things you notice is that cattle have a lot of freedom to roam. That is because in Hinduism, cattle (and other animals) are venerated. As such, when I am in India, I do not suggest to the people that we lasso a wandering cow and slaughter it for the evening meal. That is the principle that Moses is applying here. He does not want to sacrifice within sight of the Egyptians because he knows that the animals being sacrificed are holy to them.

Why would God command the Israelites to sacrifice animals that were worshiped by the Egyptians? Because the Israelites were worshiping them too and God wanted to break them of their idolatry! Israel had turned away from the one true God to worship foreign powers and now God was attempting to bring them back to him. (See Josh. 24:14-18, 1 Sam. 12 and Exo. 20:7 for explicit references to the fact that the Israelites were idolaters in Egypt.) By commanding the Hebrews to sacrifice the animals that they had previously worshiped, God is 1. Showing them that those beasts are not truly gods and 2. Placing them in a position where they have to give up what is less valuable for what is more valuable. Sacrificing the animals to the one true God puts them back in touch with reality; it orders the universe correctly.

As a bit of a side note here, I want to briefly point out that one of the major reasons for the plagues and the requirement to sacrifice was that God was judging the gods of Egypt. He was showing everyone that they were nothing compared to Him.

For example, the Nile River was viewed as a divine source of life in Egypt. It was worshiped because it was understood to determine the welfare of the people by providing necessary water for man, animals and crops. At God's command, however, it became a source of death (Exo. 17:14-24). God showed that he had authority over the river and that the God of Moses is the ultimate source of life, not the Nile.

As the plagues progressed, the defeat of the Egyptian gods (such as cattle in Exo. 9:1-7) continued and the demarcation between the God of Israel and the gods of Egypt became clearer. With the ninth plague, God brought "darkness that [could] be felt" (Exodus 10:21). Many scholars believe this was to demonstrate God's power over even the highest deity in Egypt, the sun god Ra.

It is important to note here, that God is showing not only the Egyptians that he is God over all other powers; he is showing the Israelites too! To return to the subject of sacrifice, then, we must realize that the reason for God's command to sacrifice is the need of the Israelites to renounce the Egyptian idolatry to which they were attached. This can also be deduced from several episodes in their subsequent wilderness journey.

For instance, soon after crossing the Red Sea, the Israelites complained because they had nothing to eat and God graciously provided them with manna (Exo. 16:1-5). Interestingly, in Exo. 12:28 it says that the Israelites left Egypt with large herds and flocks. Why were they not eating the cattle and sheep? Could it be that they refused to kill them due to the fact that they still considered them holy?

That thesis becomes all the more reasonable when we consider later incidents such as the building of the golden calf. Moses had given the people the Ten Commandments, the first two of which are "You shall have no other gods before me" and "You shall not make for yourself an idol in the form of heaven above or in the earth beneath or in the waters below" (Exo. 20:3-4). The people readily agreed to these rules, but before their vow of obedience has finished echoing around the desert floor, they are back to worshipping Egyptian idols! While Moses was back up on Mt. Sinai, the people convinced Aaron to form for them an idol of gold, which they proceeded to worship (Exo. 32). Many scholars believe this calf represented the Egyptian god Apis. The people had come out of Egypt, but God had not yet got Egypt out of his people.

So what did God do? He gave them specific and mandatory rules for sacrifices which addressed their penchant for loving someone other than God.

We see an example of this in the instructions for the Day of Atonement. Aaron the High Priest was told to make two sin offerings; a young bull for himself (Lev. 16:6; 11) and a goat for the people (Lev. 16:5). The calf for Aaron makes sense because of the golden calf incident. God is specifically making a point to Aaron about worshipping cattle. But what about the requirement of a goat for the rest of the people? Well, we see in the next chapter that God commands the people to stop worshipping "goat idols" (or "goat demons" (Lev 17:7). It seems that while Moses was teaching the priestly code to Levites for 12 weeks (the first half of Leviticus,) the people were making offerings to

some kind of goat idols. While the sacrifice of a goat at Yom Kippur was for all sins (16:16), it would have sent a specific message to the people at the time about not venerating goats.

God's commands about sacrifice were meant to break the people of their love for false gods and lead them to love the one true God. They were to give up something specific that they valued for the sake of someone they should value more. God didn't ask them to sacrifice ants or something else they didn't care about. He wanted them to give up the animal idols they were worshiping.

Again, this is a common principle in relationships. It means nothing to sacrifice something that you don't value. It wouldn't have done my friend any good to give up going to the opera for his wife, because he doesn't enjoy going to the opera anyway. He had to give up something that he valued, basketball, for it to truly be a loving gesture.

As we discussed above, sin is the refusal to love God and to accept his love. It is the refusal to sacrifice to him and to receive his sacrifice. The commandments were given to help reverse that situation. We need to understand, then, that God's interest in asking for sacrifice is part of his overall plan to get us to love him rather than something or someone else. Although this is similar to my friend's basketball situation, it is far more serious: God's commands to Israel were like one spouse asking the other to stop cheating with prostitutes. To God, idolatry is adultery. In fact, that is just the language God used in many places, including Judg. 2:17, 8:27, and 1 Chron. 5:25.

What does this mean to us today? We no longer have to sacrifice animals, but the principle of sacrificing as an act of love still applies. In fact, because of Jesus' example of perfect submission and obedience in giving himself to the Father (Phil. 2:1-11) (doing what the first Adam failed to do), we now see clearly what those sacrifices were supposed to lead us to: presenting our complete selves as a living sacrifice to God (Rom. 12:1). Sacrifice was never about God needing animals. It was about breaking down barriers between man and God, whatever they may be. Sacrificing ourselves to God means that we must give up anything and everything that might get in the way of our relationship with him.

God doesn't just want certain parts of our lives; for example a tithe and a couple of hours on Sunday morning. He wants all of us. As such, he will ask us to sacrifice specific things that are (or might become) idolatrous to us. It's not going to be the same for every person. Therefore, he might ask us for money, time, alcohol, the internet, a boyfriend or girlfriend or, in my experience above, a job and proximity to family.

Jesus exhibited this principle consistently in his ministry, starting with the first disciples:

As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. "Come, follow me," Jesus said, "and I will make you fishers of men." At once they left their nets and followed him. Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, and immediately they left the boat and their father and followed him. (Matthew 4:18-22)

In order to follow Jesus, Peter, James, and John left their nets and their family. That is no small commitment. Why would Jesus ask them to do that? Because even the blessings of job and family can be idolatrous. They can keep us from God. I have been saddened several times in my life by stories of young people who want to become missionaries or work in ministry or study theology but are thwarted at every turn by parents who want them to do something more "success" oriented with their lives. (Never mind that one does not get more success oriented than laying up treasure in Heaven, but again, more on that later.) It is frustrating to think that one's family could come between you and God, but that is exactly what Jesus said would happen:

Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn 'a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law – a man's enemies will be the members of his own household.'

Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me; and anyone who does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it. (Matthew 10:34-39)

Notice that Jesus frames the issues as one of love. Whoever does not give up everything, including family, is showing that they love this world more than they love

God. Loving God is necessary for eternal life: “The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me” (John 12:25-26).

This is the same point Jesus made to the wealthy young ruler when he asked what he needed to do to inherit eternal life. Jesus told him to “Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me” (Luke 18:22). The man refused, and Jesus warned that having money makes it very difficult to enter the kingdom of God. The disciples were astonished at this and Peter, perhaps wanting to confirm that he was not on the same track as the young ruler, blurted out “We have left all to follow you!” (Luke 18:28). Jesus reassured him: “I tell you the truth, no one who has left home or wife or brothers or parents or children for the sake of the kingdom of God will fail to receive many times as much in this age and, in the age to come, eternal life” (Luke 18:29-30). Those who love God will live forever with him. Those that do not will miss out on this blessing. The willingness to sacrifice is a clear sign of which side of that dividing line one is on.

As I mentioned above, there are many Christian “leaders” today who downplay or simply ignore the sacrificial nature of the Christian life. They try to make salvation as simple and easy as possible for people when evangelizing. They make no harsh demands and make no mention of the parts of Jesus’ message that may make a person uncomfortable, instead emphasizing the more “positive” aspects of the gospel.

Jesus did exactly the opposite. Because he knew that sacrifice is essential to salvation, Jesus took care to make sure his listeners understood just how much discipleship would cost them. He didn’t water down the message to make it more appealing. On the contrary, Jesus emphasized the difficulty of the charge. For example, one day “a teacher of the law came to him and said, ‘Teacher, I will follow you wherever you go.’ Jesus replied, ‘Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head.’ Another disciple said to him, ‘Lord, first let me go and bury my father.’ But Jesus told him, ‘Follow me, and let the dead bury their own dead’ (Matthew 8:18-22).

The first man seemed eager to follow Jesus. He was what many would consider an ideal candidate for discipleship, a prototypical seeker. Interestingly, Jesus made sure the man understood that if he followed Jesus, he wouldn't have a place to call home. Jesus emphasized the sacrifice associated with being his disciple.

The second man also seemed interested, but wanted to attend to some family business. In reply, Jesus forbade the man from attending his father's funeral, which seems quite harsh. However, it is unlikely that the man's father was already dead. The man was probably asking to go home and wait for his father to die so that he could get his inheritance and then follow Jesus without having to worry about money. Jesus explained that discipleship does not work that way. You either leave everything and follow or you don't follow at all. Jesus summed up the teaching of this section very clearly in Luke 14:33: "Any of you who does not give up everything he has cannot be my disciple."

The call of Jesus is to take up your cross and lose your life (Mark 8:34). German theologian Dietrich Bonhoeffer wrote, "When God calls a man, he bids him come and die."⁴ By this he meant that a man has to give up everything he holds dear and submit his entire self to the will of God. Bonhoeffer was talking about the spiritual, intellectual and emotional dimension of life, to be sure, but he also meant the physical. We are to love God to the point of not shrinking back even from physical death in the course of following God's call.

Bonhoeffer was not mouthing empty platitudes. He understood the call to death in every sense of the word. An outspoken critic of the Nazis during World War II, Bonhoeffer had plenty of opportunity to safely wait out the war working as an academic in America. However, he decided that God wanted him back in Germany, working with the resistance movement to free his homeland. After being arrested for taking part in an unsuccessful attempt on Hitler's life, Bonhoeffer was hanged in Flossenbug concentration camp on April 9, 1945, just three weeks before it was liberated by the Allies.

The Bible agrees that the call of Christ is a call to die, sometimes even physically. Look at the radical commission Jesus gave Peter. After being asked three times whether

he loved Jesus, “Peter was hurt because Jesus asked him the third time, ‘Do you love me?’ He said, ‘Lord, you know all things; you know that I love you.’

Jesus said, “Feed my sheep. I tell you the truth, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.” Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, “Follow me!” (John 21:15-19)

Three times Jesus asked Peter if he loved Christ more than anything else in the world, and three times Peter was told to work at his pastoral calling. Then the kicker: Jesus told Peter explicitly that this calling is going to lead directly to Peter’s death! The cost of discipleship doesn’t get any more expensive than that.

The writer of Hebrews describes the heroes of the faith this way:

Some faced jeers and flogging, while still others were chained and put in prison. They were stoned; they were sawed in two; they were put to death by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated – the world was not worthy of them. They wandered in deserts and mountains, and in caves and holes in the ground. These were all commended for their faith, yet none of them received what had been promised. God had planned something better for us so that only together with us would they be made perfect. (Hebrews 11:36-40)

What should we do to emulate these brave souls? Notice the race terminology in the conclusion of the passage:

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart. In your struggle against sin, you have not yet resisted to the point of shedding your blood. (Hebrews 12:1-4)

Isn’t that amazing? One of the points of this passage is that those who are struggling along the narrow road should take heart because, after all, they haven’t had to follow the great heroes of the faith and die! At least not yet! They “have not yet resisted to the point” of death. The implication is clear – they might have to do just that.

Of course, as we also see in this passage, the greatest example of self-denial and radical faith was Jesus himself. His submission to the will of the Father was absolute. When faced with nothing less than excruciating torture and death on a cross, Jesus submitted to the will of the Father in the Garden of Gethsemane: “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will” (Matthew 26:39). This is to be our approach to discipleship as well. Our prayer should be “Not my will but yours be done, Father, even if it means death.” In other words, we are to sacrifice whatever is necessary, even if it means our own life:

Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death – even death on a cross! (Phil. 2:5-8)

That is real sacrifice. It is also true love.

¹ Atheist fundamentalists such as Christopher Hitchens and Sam Harris often characterize the God of the Bible this way in an effort to show that he is immoral. See *god is not great* and *Letter to a Christian Nation* as examples.

² Jean Danielou, *God and the Ways of Knowing* (San Francisco: Ignatius Press, 2003), 122

³ For an interesting take on the story of the fall, check out Scott Hahn, *A Father Who Keeps his Promises* (Cincinnati: Servant, 1998), 57-76

⁴ Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Touchstone, 1995), 89.