

Faith Alone

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From Adam To Noah To Christ To Heaven

Why does God command to Noah again "Be fruitful" and multiply as he told Adam in the Garden of Eden? What happens is which the people had become really wicked and it repented the Lord that He made man. So because of this God planned for Noah his chosen elect vessel of mercy to remake the people of God. God decided to make people again, and out of them eventually would come the promised messiah, who would be God's son who would declared to be the son of God in righteousness and in holiness, who would save like God did Noah and his posterity, a people who out of God's special love would receive his mercy as well as Noah. Then the flood comes and washes away all of the wicked families on earth. And what is left is the righteous families of God, in Christ who is their rescue boat, for when the flood comes, it will wash away all of those God did not specially love, and all that remains is the recreated creation, the people who will inherit God in a new earth and, eventually, a new heaven.

This story on its own if not followed up by a desire to mortify ones wicked deeds is of no use because God is holy and expects his creation to be holy. God first created man to be upright and fruitful and relational and walk with God all of the

days of his life. He was meant to love the lord his God with all of his heart and soul and mind. For when he strays he will surely die. He was not meant to live alone and do whatever it is he wants for his own ends, but for God's ends. He was supposed to glorify God and enjoy him forever. He was supposed to love his lord. But because of the entrance of sin and the consequential wickedness of man God needed to recreate the world he made in six days and make it anew. Recreate he would the heart of man so it sought God once again as in the second Adam who would make all new and we could walk in newness of life. So we must rely upon the goodness of God and not our own wickedness on earth while we live our lives. Lest we end up like those God destroyed in the story where they did not follow the precepts of God and become like those who commit murder, lie, steal, commit adultery, fornicate, get drunk, have lewd conduct, speak falsely of those who are good to them, live lives of deceit and malice, live lives for their own personal gain, and disobey their parents, and disobey and dishonor the God who made them for his eternal unending special love, these people will end up washed away by the flood, and their end is their destruction in hell in eternal torment, for they did not obey the lord their God, who made them to be the servants of the only one who deserves all of the glory, for God is good, and kind, and peaceful, not a vengeful God, and not a God of war, but a God of love, who made the world in six days, so God would be glorified and man would be kept low. If we are to live unto God we must obey the Ten Commandments, for he gave it to man to be the servants of God who uphold his divine will and eternal moral will which is to glorify Him who is uncreated and is like the majesty of the heavens and the most high heavens and the stars upon the written skies. God is to be sought as followed by the apostles

who for despising the shame followed Christ so they would live not for wickedness but for loving ones neighbor and loving the lord who made them and instructed them to be peace makers on earth. If we are not those peacemakers we will surely die, as Adam.

How do we live rightly before God? There are many things in the Ten Commandments. First, we must keep our houses in routine order. Our spouses must be homemakers and love the lord their God as they love the community in which they live their lives. They must be humble and love the lord with their whole hearts. Second, we must love our neighbor, not speak falsely about them nor have lewd behavior spoken about by them. Third we must go to church on the new Sabbath, the day of the new recreation of God. Fourth, we must keep and follow and obey all of the Ten Commandments, as not merely a covenant of works, but as a law of God God teaches us to conform us unto the image of His Son, Jesus Christ, and not a worldly adherence of laws which if we compare to man's laws we follow mundanely and out of being duty bound as sojourners tired on earth from worldly cares and wantonness. We must be diligent in striving after the works Christ gives us to obey and obey without grumbling, and not be like our own philistines who live according to the flesh, and like Sodom and Gomorrah who are destroyed, and like the people in Noah's story who are washed away because they are wicked and it repented the lord for having made them. Not so with Noah, and, His family, because they are in the end, in the end, the family of God (on earTh). We must not though, follow, all of these Ten Commandments, but be enabled enlivened by the renewing work of the Holy Spirit so we can endeavor to walk in

newness of life and not be like the sodomites, nor the wicked people God always punishes with his holiness and holy attributes.

Thus saith The Lord, "Be holy, for I AM holy". We should.....

An Opposing Perspective: Covenant With Adam In The Garden Of Eden

When God existed in the trinity he was opera ad intra in a relationship of perfect reciprocity within the Godhead before uniting himself to Adam. When Adam was created he being a finite being God made him to relate together with him and so he could have the eschatological realities of deserving the tree of life as a gift to him God would then hold out the eschatological realities in front of Adam. God is so in love with himself that he will make a people who love themselves like he loves themselves together in perfect union unto the glory of his name so God is glorified and man is drawn to him by the power of his righteous hand. The Old Testament mentions that "The just shall live by faith" and it is faith that Adam needs to possess in order to attain right standing before God and grants him eternal life. It is once God weighs what Adam has done and everyone who lives after him that they will have by God Himself a final judgment of approval that all his works are met with God's satisfaction and they have lived a life of compliance to God's standards and not the standards of those who do not belong to the fold of God. The view that Adam is supposed to earn a reward approved by works that is satisfactory, inhering merit, is not in accordance to the witness of the bible, for the bible declares God to be a good and kind God who looks out not for external adherence to a nebulous

law Adam is supposed to somehow deserve to follow but rather live a life of pleasing and being holy unto God with an obedient heart. When Adam finally has an obedient faith he will have received that which is held out to him, the eschatological realities held out to him for him to live by until God approves his heart and says "You had faith!" and your works are yours! You deserve them. So, the covenant of works view of God somehow giving a hard law Adam must but cannot keep but should not follow and somehow that Adam is able merit something from God is not biblical, foreign to the the witness of scripture, and essentially contradictory to God's nature and economic identity as the God of those who shall live by faith. As Adam is "able" to live by faith, so too all of God's elect and non-elect who are in the church shall live by faith. It is God who decides who does or does not have a heart of faith that will endure unto all eternity and is of eternal value to God and to His whole God Head, and, especially to God the Son. The important thing is to know and be faithful to Scripture, not to a man-established tradition which fades away with time. The only way is to remain faithful, and we have the bible and the Westminster Standards that have stood the time to be forever thankful for that.

What Is Heaven Like?

When you get there, it will be a place words will not be able to describe sufficiently. It will be so filled with infinities your hear will explode with new emotions that are new. It is as if you will be a being from another realm, from those times you played world of warcraft and chose a type of player which you chose

because you were down and out. You were in a sorrowful mood. But when you are there you see that your frown is turned 181% upside down, you are more than happy. It is not a new emotion, it is as if you are experiencing a new life. You are so experiencing eternal bliss you cannot contain yourself, but wait there's more... you do not experience the effects of working being applied to your being. Your being itself is not what it was when you were playing that game on that sad day of yours. But you are so happy it is like your favorite thing gets created again and again over and over again at your whim. When you were thinking you did not hold on to the promises of God enough, you are shown by Jesus himself how much you really do hold on to his promises, how he is so telling you how good you are, how beautiful you are, how infinitely valuable you are (to him). You are so excited and ecstatic you can't contain yourself, but God shows you that you are even more valuable than that, that you are even more valuable than Him, yet you reject that completely and say "you are more valuable than me". The angels then come to your side and give to you your next favorite thing that you do not imagine as it approaches from afar but never arrives. You receive a measure of infinitely complex simplicities so full and surpassing joy it overwhelms you yet it does not hurt you one little bit. It is better than orgasm... You lived your life feeling the effects of that and now you are in a state of perfection and something transpires that you will not comprehend more than God that God is always higher than you. You will not comprehend that...

What do you do in order to become saved so you get there? That is an interesting question, but you may need to be thinking about how to be someone you are not.

You need to be vindicated in the spirit as Jesus was justified in the spirit. He was justified in our behalf and all you have to do is be the person who holds on to the promises of God, whence before the moment of your conversion you did not. You need to be converted. You "need" in a sufficient condition manner to understand the covenant of works, then the covenant of grace applied directly to you adjacently. Then after you are converted..)you will be in a state of comprehension of the gospel. You must not subscribe to Federal Vision theology consequently. Afterwards, well that is outside the scope of what heaven is like.

To come to pass the promises made to the fathers

Romans 15:8-9 is of enduring importance when thinking about how Jesus fits redemptive historically as the promised seed by whom the nations would be blessed. At first, the promises were gifted to Abraham, and his heir Isaac and his posterity would be a blessing to other nations and the gospel would stem out of this line, out of redemptive history. But in the new covenant Jesus has come to come to pass the promises made to the fathers as he is the actual seed God meant to promise to Adam. (8) He has become a servant to the circumcision for the truth of God, as the old line of God's people were circumcised as a sign to be God's choice of selected love. And (9) verse 9, in order that God would be most glorified, he made the seed come out to glorify not only Abraham, Isaac, and Jacob, and their posterity as the chosen people of God, but the gentiles who might glorify God for his mercy (gospel). The gentiles would see as in verse (9b) "For this reason I will confess to You among the Gentiles, and sing to your name." Because God has become not only the God of his chosen people but the God of the gentiles who are

thankful because Jesus Christ has become their God, and God in heaven is praised together with the gentiles, and not only first for the jews. Verse 10 says rejoice o gentiles with his people because Christ has shown his mercy to them as well, and so now as part of the church can glorify together with Israel the people of God and be one body together. Verse 7 says "therefore receive one another, just as Christ also received us, to the glory of God", meaning to God's redeeming grace out of thanks towards that reality we should be loving one another and fellowship together and not be apart since the gentiles have joined the people of God now and the promises made to Abraham, Isaac, and Jacob, first given to Adam to be fruitful and multiply, the one who would long for Jesus to come and be the head of all creation be the testator of the will of God who is also our God and our redeemer. These two verses, verse 8, and verse 9, therefore, is of enduring importance because it shows us the importance of the gentiles joining the people of God written all about in the old covenant era. In here, the now, in the new covenant we are one body, and Israel and the church of the gentiles are not separate identities as much as they are one body of one lord, one faith, and one baptism.

How to know you are saved or not

You start out in your faith as someone who met the lord and grew rapidly. But then you slowed down in your daily walk with Christ and troubles assailed you and grew further apart from the one you promised to dedicate your life to. You thought about the end times and how no one will be able to withstand in their right minds the

perfect righteousness God expects one who is to be approved by him. You did that many times. And you still grew unrelated to those times. You were elect and one God chose before the foundations of the world. But then your assurance became lax and fear overtook you and you departed from your devotion to your master whom you vowed to serve all of your days. You know he is so much of a master that your works are so undeserving of him because you know you are not good enough. But then you know Christ is all the fitness he requires is to know and believe in your need of him deep in your very being. The only way this person will be saved in the end of days is if he really was meant to possess Christ, and if he was truly his lord. Him being your savior is not enough, and you really need him to be the one who IS your lord because he meant what he said, "come follow me".

Naming some examples of kinds of faith

Despite the kinds of faith that the people of God had in the Bible, they all entered the pearly gates because of grace. Since in the end it is not by faith we are saved but by grace. There are a couple of views of kinds of faith we may detail below, and there are many more, but as an exercise in faithful discipline let us focus on the ones we have decided to list and show below for the person who cares to do so: 1) Believing Faith: this is the faith a person exercises to assert in himself he believes something about salvation to be true that leads to them to eternal life. It is usually the view that Jesus has died for him and so believing that gives him a measure of assurance he will be saved in the last days. 2) Faithful Faith: this is the faith by which the person who lives out his life of service unto God continues to

serve God out of a converted heart so that he is a person who is said about is of great character and others in his circle would love to be around because he is person God too would trust as well as them. He does what he is told to do, and he does it without grumbling or mumbling too much. He reaches for the highest goal and wishes to serve Jesus rather than his friends and pastor. 3) Holding on to the promises of God Faith: this is the faith that a person has alive in his life so that whatever troubles may assail, in the final analysis, is holding on to the promises of God, so their faith is not washed away in the sand, and passes the probation test of God, because his faith his house was built on a rock, upon which the church is built, and Jesus Christ is his Lord and Savior since he loves him, and his whole life was for the purpose of the glory of Jesus Christ. 4) Righteous Faith: this is the kind of faith that someone who knows for sure right from wrong and is peculiarly vested in doing that which is right and so learns what is wrong too and does the opposite so that he and his service to God is useful, adored, and unashamedly professes Jesus Christ as his lord and master. He does things as if they are counted before the eyes of his heart and is being watched by God from afar, so what he does is holy and acceptable before God and his lord. 5) Foreign Faith: this is the faith you possess that is justifying faith because you place your trust on someone else to be faith for you and be the faithful one who is the person and worker who is unlike you in that you are imperfect and unable like him to do and to will that which is pleasing to a God who made all things to be a probationary test as a Covenant of Works so that works belong in the sphere of the person of faith. But since this is not you, you rely upon another to have faith and to be the one who is said about his person and work is satisfactory to be counted for you in the final analysis. This is the

requirement to the person of foreign faith for entrance into the pearly gates for not losing heavenly status and for lastingness into eternal life. 6) Heavenly Faith: this is the faith that witnesses the kingdom of God and the glory of the kingdom so that your worship of God is akin and kindled and fired up and is what the man of God practices and witnesses to whenever he worships the lord and has already entered the holy of holies and desires, righteousness, holiness, and godliness, and do away with wickedness, all of the things the Apostle condemns as being akin to those "who practice lawless deeds" and whose end is "destruction" and "their god is their belly", since those are already perishing away because they have no true faith. 7) Jesus Faith: this kind of faith is practiced only by Jesus Christ as he sweated tears of blood in Gethsemane doing the will of God that only he as God-Man is allowed to perform. Lest anyone desire therefore perish in trying this kind of faith, only they will find out in the last analysis even Jesus could not have had Jesus Faith, and it was only their own imagination and they are unsure of anything to be real. Only Jesus. All of the kinds of faith without grace in the picture do not possess Christ so you need grace in order to be saved.

Be Fruitful and Multiply

When God gave the cultural mandate to his people in the garden he meant it for all people from all nations. He did not mean it to be applied so only a select group of people would be blessed in all the nations, for as in God's promise to Abraham, the "many nations will be blessed through you". His seed will come through from a line that God has predestined but nevertheless God is a God of all people and all

nations. Had Adam obeyed God and passed the probation test of the Covenant of Works he would have been the father out of whom the nations would have risen out and God would have been glorified through all of them and been in the midst of all of them rather than only Israel. But because of the confusion of languages started in the revelatory act of God in the Tower of Babel where people all tried to reach God through their own ways God confused them all and blocked them from reaching the tree of life as a sacrament after the fall, again. So God decided in his mercy to choose a group of people the semitic people the Jews out of whom the line of the promised messiah would come forth and lead the people to God and their father, our God and our father. God blessed Abraham and said to him, "see all the stars if you can count them, so shall the number of your offspring be, and all of the nations will be blessed through you." He meant that the world would be blessed through his being the father of all the nations, and that he would be the father of the nation who would corporately be the elect son of God, Israel, to represent lost humanity to bring them back to the land where God meant for all of the nations to dwell together in fruitfulness and in great numbers. When Christ comes finally in the new testament, He actually brings all of the peoples back together from after being separated from the tower of babel incident that separated the nations and caused strife among each other, and be that head of the new creation who is the promised seed who will be that line to Israel God's chosen elect Son to represent Him so they can minister to the world and bring everyone back together again. So the Be Fruitful and Multiply command of God first having started to represent and apply to everyone and every nation became applied to Israel and Christ so that everyone indeed would be represented and applied to and

would then represent and apply it for themselves so Christ would be the head of not only Israel, God's Son, but be the savior and Lord of all nations, from all the nations, blessed as they were promised first to Abraham. It is then a prelude command prior to Abraham and His story of ministering to all nations. Moses is parenthetical. But the law of God still continues. Though it is renewed as living through the laws of Christ to the believers who have the old law abrogated, and the laws of Christ and nomos of the old covenant reestablished then rewritten in their hearts, along with the law of Christ, which honors God, rather than the old way of the letter of the law of the old Covenant.

Living through the laws of Christ

It may be way overstated to say that living through the laws of Christ breaks with reformed tradition and its longstanding view of the law as it applies to both the individual and as a corporate reality, but nevertheless it is biblical and the correct view and therefore must be defined and encapsulated into digestible format so the biblical student can exercise his faith more properly. The definition: The laws of Christ are those laws Christ gave his followers not excluding his disciples who later become apostles of the New Covenant which instruct the believers in terms of their relation to one another and life in the new age of the Spirit to live by the way of the God who accepts their obedience as an acceptable sacrifice rather than a strict hard law which no one can perfectly pass to perfect obedience as in the age of the Old Covenant under the Covenant of Works, which only Jesus obeyed to satisfaction and more~ What place the laws of Christ have is not that they regulate

the life of the believers or the people of God as do the Covenant of Works of the Law given at Mt. Sinai under the covenant mediator Moses, but that they are a good rule of thumb for the people of God in the New Testament era, especially now, to do all that Jesus taught. This is what Paul taught, and what the other apostles go along with. Not sure how to prove or back that up though Biblically or by irresistible logic or even something otherwise possible may it even possibly be... When Christ taught pray for your enemies we do that because we do not want to be like the heathens who make their prayers long, or the pharisees who stand in the corners well dressed to be seen by others with long prayers in order for God to hear their needs... or when... he said to not look after a woman with lust he meant not only not to be promiscuous but be one who would think of not being promiscuous at all, and live under the direction of the Holy Spirit and seek ones future spouse, and those whom you love with purity and not sexual lust or desire. When he taught also to the followers to come after him, take up their cross and follow him he wants them to let go of what they dearly possess idolatries of the heart and seek instead the kingdom of god. He also taught to seek first the kingdom of god and its righteousness. All of these and more and the manner in which you approach Christ are living through the laws of Christ so that you can see the kingdom of god and its righteousness and live by the holy laws of Christ which Christ first gave recorded in sacred New Testament history and then after during the course of modern redemptive history, and also, and now in some sense, in our modern lives here in the 21st century where we look towards the return of Christ so all of Christ's law appliers can be with Christ finally throughout all of the rest of eternity in peace and everlasting righteousness and holiness. The law according

to Paul was faltering in that it was weak in the flesh because it was rigid and hard and it was a stepping stone towards a new law that would eventually abrogate it, a new Law. This new law is the law of Christ, and we are thus bound to it, and not to the old law to which we are not married, and are now married to this Christ, and his new law which our hearts it writes so we can experience life as believers and gentiles and true Israelites who have been grafted in and regrafted in after having been broken off to make new room for us gentiles so we can have the true knowledge of God once and for all and for all eternity. To do this we must be diligent at studying the word of God, and good stewards of biblical correctness, meaning we know the old law has been abrogated, and in its place we have the laws according to Christ, his means of grace towards us, and the gracious administration of these laws not as a rigid Covenant of Works as was the old law, but a gracious Covenant of Grace administered by Jesus himself and Spirit of the LORD himself directly who is omnipresent and ever so real in reality and in our hearts, and lives.

Joshua, the successor to Moses as a new Covenant Successor

After the covenant mediator Moses had passed away, the children of Israel needed a new mediator to succeed him, who needed to be elected out of the leaders of Israel. They needed to choose someone who would be unbiased and have the ratified law of God as a covenant of works be properly enforced so that no one person who became popular or gained good standing in the eyes of Israel would be above the law. No one is above the law of God except the God who made it

and would use it as a conduct of life by which those who were in gross continual sin by having grossly broken the covenant of works the law of god in one or more of its commandments and use it as a means of gaining favor with God in obedience unto it in strict adherence to it and not loose effort and attempts at trying to only earn favor before God by or through it. The people selected Joshua to be the covenant mediator to lead the people of Israel who came out of Egypt and walked through the wilderness, had the manna of God as their grace received meal of the covenant of grace god delves unto the people as they want, and live in a land that they would habitate so that they would continue on going towards the promised land where in the time of King Saul they would reach a land where they would have permanent stay and live under a sort of new covenant of grace where the means of grace would be increased and the law of god would be relaxed somewhat, since for by that time David would be the promised seed who would have succeeded Joshua and be that king to rule Israel in the land of promise where God's land would be the land where there would be a desire to rule in righteousness but also serve eachother and ones neighbor as oneself since they would have available the oracles and traditions of Israel passed on from Rehoboam, the other judges, and Josiah, and other covenant mediators succeeded earlier on who all enforce and ratify the covenant law of God as a covenant of works and have the covenant of grace to shine for until the new time of the dawn of the new age in Jesus the promised covenant mediator of the new covenant for enforcing the covenant of works on the people's behalf as not a covenant mediator/lawgiver but as the one whom the Father promised to give his inheritance to only if he asked, the lamb slain before the foundation of the world,

and the true hope of Israel.

Transfiguration of the Lord Jesus Christ

In ages past God spoke through angels and prophets, but in these last days he has spoken through Jesus Christ. That verse in Hebrews is of enduring importance as regards the fulfillment of the revelation of Jesus Christ as the fulfiller of the law and the prophets, the letter of the law met by the spirit of the new age, through whom the ends of the age has come. The spirit is no minor actor in the activities of redemption throughout sacred history, the history that has been blessed of god so that the newness of the life of the spirit is made available to all of God's true children. The students of the teachers' of the law and pharisees wanted to claim abraham as their father and their progeneator, but true followers wanted to worship the lord most high through the spirit which shows forth the redemptive fulfilling of Jesus Christ the true witness of god in sacred history. So sacred blessed history has been culminated by jesus christ himself and the new age has come upon him and been ushered by the spirit who opened up the heavens so the way of the old letter that killed would be thrown out and transformed by the new way of the new letter of the law as defined by christ. He is more than a new Moses, and a witness of the god who writes his wills upon the hearts of true believers who follow jesus christ and worships him from even afar. Jesus on one occasion after having come from a distant with the disciples in ceasarea to proclaiming the good news of the kingdom, stopped by a grassy field and took a nap with them. But when he woke he found no one had been awake and told them, "Why are you still asleep? You

should have been praying so the lord would be happy and extolled to his emotions!" He went then up a hill taking James, John, and Peter where he would unveil a most glorious revelatory act of God in sacred history, the transfiguration. Jesus would be transfigured and along with him would be other witnesses of God of sacred history. Moses was transfigured. Elijah was transfigured. And Jesus was transfigured. Moses signifies the culmination of the law and its testimony to the ever enduring old letter of the law. Elijah signifies the preaching and ministry of the prophets throughout the history of Israel in the times of the monarchy of king david and deliverance of Israel from both sin and idolatry by deliverance from Egypt and return from exile and idolatry of syncretism of the nation and people and symbolism of Israel. Jesus transfigured signifies that these two ages have been met by him and he is the testator of sacred history by whom through the spirit the new age has finally arrived and the way of the old letter and the prophets have been replaced and thwarted so the new way of the spirit would be victor and triumphal so that the coming lord is made revealed and manifested and Jesus would be the vessel through whom the lord would be truly worshipped. On one occasion Jesus talking with the woman at the well, describing her promiscuity of having slept with 5 husbands and not 1 teaches her "in the days of old the jews worshipped in israel, and samaritans worshipped whom they do not know, but in the last days all will worship in spirit and in truth" speaking about the oneness of the ministry of the spirit that triumphs over against the old letter which was weak in that it only lead worship by the people of israel, rather than all nations under the way of the spirit of the new testator jesus Christ, who is more than moses, more than the prophets, and more than a law giver but redeemer and more than merely a

prophet, a person who testifies to the ministry of the Spirit of the living God. In these last days, then means, that we now are filled with the spirit of Christ and thus are able to know the law of god because it is written directly to our hearts by the efficacy of the testimony and redemptive acts of the finished work of Jesus Christ in his person and work, in his having met and done away with the old way of the letter of the law, and ushered in the new way of the spirit of the new age of the new aeon in which righteousness and peace and the gospel can shine forth and save a people and tribe from any part and all over the part of the world and glorify and enjoy God forever and ever. So to do this Israel had to be married to another, the new messenger in the new covenant who has abrogated the old covenant and given rise to the new age where the church will finally reign in the new eschatological spirit who had dwelt all along in ages past about whom the prophetic ministry of the prophets and the angels who dwelt with Israel at Mt. Sinai had ministered with Jesus Christ.

Do not touch the ark

The old testament is filled with many wonderful mysteries and great and exciting tales and stories. They were written by more than one person over a span of fifteen hundred years thereabouts. They are multivaried and have moral lessons for all of us in our different places where we are to tune into. Like a television station when we are flipping the channel from golf or witty Saturday morning cartoons for our children. Let me tell you a story. My best friend was married not so long ago. Before that we used to spend a lot of time together. Our favorite pastime was

going to the golf course out there in the San Gabriel valley where we drink a cup of joe together always before teeing off. At the end of the day we would talk about who did what and how well we did and how our home lives were going for us. It would help remind us each time where we were at as brothers who need to be leading our homes our wives and our children, and to just have the good ol' time brothers who love each other dearly are privy to. But after he got married the second time we pretty much stopped communicating with each other. Let me tell you a story... The old testament begins for us in exciting storytelling fashion, but not all of it is good. A lot of it is filled with mystery and dread. That is the tale for us today. It can't be all good for us, can it? One of those events are the story of the maintenance of the ark. God says we must not touch the ark, for upon doing so we will die. We must not even come near and tickle it slightly. Even if we accidentally touch it we will die. One may ask why is God so strict? Is he this vengeful in his ontological being? He is not. He is a gracious and everloving God who sends Jesus to live a wonderful life with his brethren. But we must realize that God means what he says even when we do not understand it. Even when it is a rainy day drinking a cup of joe and we do not understand the mysteries of life and are in a way a crisis in our lives. It could be a midlife crisis, a tragedy, or simply depression that besets us, but regardless of what it is, we must remember that God has his final word and he means what he says... Such was the case with the people two of them carrying the ark of the covenant. One of them accidentally touched it and he immediately died. On another occasion, when plunder has come Saul did not get rid of all of the wealth accumulated but retained some of it. God was most displeased with his king he selected. Eventually God would disown him for his

insubordination as king, since God means what he says... But without the grace of God it is impossible to understand the commandments of God that lead us to understand the goodness of God and his holiness. We must not understand his holiness apart from his good graces, and especially if you are elect, not apart from Jesus Christ. In the old testament such was the dry and rough ways God dealt with his people for he was a God of Holiness. And in the new testament more or less he is a God of Love. But without having grace backing the works or obedience of commandments/laws it is impossible to be a child of God in pleasing a God who means what he says. If you take the grace of God too lightly on the one hand, you will be struck dead. If you on the other hand take it too literally and seriously, you are not living with God but paying lip service unto him. Saul did not understand this. He and Jonathan died by the arrow. The Philistines did not understand this, they were demolished by God's and David's armies the anointed king of Israel elected by God to have a heart after God himself and Christ. The exiles did not understand it when they were removed out of Israel and Judah because of idolatrous hearts that did not believe the law of God as God regulated, they only payed lip service in the end. They did not endure. However, the remnant who value God so that they "do not touch the ark" when simply told to do so, grace backing their beings, they as elect endure and go onto Christ's side and Abram's bosom. Both in the old covenant and the new. The disciples eventually repent of their betrayal of Jesus not staying by his side until the end. Samson dies with the heathens and learns that vengeance is of the lord as he dies, a type of Christ's strength and victory and obedience and purity. He was pure once again and payed his dues... Jonah finally repents and goes to nineveh after being rescued by

the gospel of a son of man typified by himself living in "dark" of the belly of fish for 3 days and nights, and rising out of his stomach on the 3rd day and living that life of preaching to an evil culture that does not know the grace or law of God. So you must have a story that fits in the story of God or else you too will end up like those ark holders who accidentally touched the ark dared to question God why such an accident merits condemnation/death because of breaking god's commandment in question. This lesson in the old testament still applies to us in the new covenant because God is unchangeable, he is our rock, and our fortress, our might, and our most high reward, just like Abra'am.

Raised with christ According to Paul

What does St. Paul mean when he uses "raised with christ"? First, to understand this we need to unpack some preliminary thoughts of what Paul does with that phrase when he is preaching to his audience. When St. Paul is preaching to his audience, he is not slack in using or mincing words. He means what he says absolutely and does not mean things nebulously or vaguely. He wants to be as concrete as he can be. He is thinking concretely about certain things when he preaches. And when he preaches he means what he says. He preaches about being steadfast and listening to ones elders. He says that we should strive to be good stewards in our service to them as they serve christ. He teaches us that we should walk by faith and not by sight as we perform good works profitable for our souls and acceptable as a reward that god crowns. He teaches us we must obey our parents, discipline our children, love our spouse, and love one another. He

wants us to do what he has taught: to live by the spirit and walk according to the spirit of the new aeon, the spirit of the world to come. To live by this spirit we can sense what St. Paul is trying to convey to us. It is not only redemptive historical but soteriological. Not only salvific, but for our entire lives. He wants us to apply the gospel not only to our faith but to our whole life as not only believers but as individuals, friends, brothers, and as a church. Christ was indeed redemptive historically raised from the dead. But when he rose, he didn't rise alone, he rose with *us* **[emphasis mine]**. The resurrection is not a historical reality that simply occurred with temporal eminence, but a dynamic event which ushered in a new era of peace and grace and heavenly penetration of the world to come. It is about us being with him if he rises. But more importantly, it is Christ who is raised *with us* in our daily walk of normalcy. It first happened when the disciples seeing Christ at their home they were raised with him in his presence (quickenened). It then happened when St. Paul on the damascus road conversion experience met the risen lord (converted). It happened then when the normal person in back in the days of the disciples and Jesus' resurrection were praying and hoping for the messiah to be in victory, before they were actually praying (raised). They were raised, and were raised to be able to pray and be able to obey and be able to live lives filled with the Holy Spirit which Jesus promised he would send, but already the new aeon of the spirit has come. They were raised with christ. When we 2000 years after the cross on calvary are walking in newness of life in the new age whence heaven intrudes as the already and not yet of the consummation;final end of all things when christ will raise the dead physically those who have fallen asleep from a state of intermediateness (physical death), we

can join the new aeon where Christ is for our entire lives and not just for our redemption/salvation from the reality and effects and end of sin and do so all for the glory of god and live lives to christ's fullest for his glory alone. When we are joined to this new aeon we cannot do it in our own strength and willingness; we must do it by the creative working of the holy spirit which regenerates us and makes us alive together with him who is raised from the dead, and be raised with Christ again and again in our experiences of faith. We must be according to St. Paul "raised with christ" in order to be enabled to do this, because otherwise we do not have the power to even pray. If we are "raised with christ" we are able to say "lord", and if we are "raised with christ" we are able to conquer death and hell, and if we are "raised with christ" so that we were enlivened with him when we were in a state of sinfulness, we can now look back and move forward and mortify our sins, despise our shame, quit sinful habits, offer a praise onto christ, and give alms of thanksgiving by being also "united to christ" and say because of the death of christ on the Cross, "it is no longer I who live; but christ who lives in me." 19For through the Law I died to the Law so that I might live to God. I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave Himself up for me. I do not set aside the grace of God. For if righteousness comes through the Law, Christ died for nothing." (Galatians 2:19-20) So... what are we now to do with this phrase "raised with christ" if we preach? We are to use it to mean that we have been enlivened with christ to be enabled to see and hear the kingdom of christ or

god and use it to describe our existential having been risen together with the son of god or god the son whose and whose father's Spirit raised not only him with us at the cross, but Who raised us with him when it was time for us to be raised from our being dead in sins and trespasses. Because, we have been "raised with christ", we should preach, we have become from objects of wrath to objects of mercy, objects of mercy who live out our lives to be equipped by the desires of the Holy Spirit, goodness, mercy, peace, meekness, gentleness, and joy. Not a joy like worldly joy, but a joy of an object of mercy~.

So... also; it is quite nice to say "raised <i>with</i> christ".

Raised With Christ Redemptive Historically

There is a stringent debate going on in modern era's reformed theological circles called reformed biblical theology over the issue of being resurrected with the risen Lord, our Lord Jesus Christ. This debate has been going on during the being of midst of several faculty members within Westminster West and Westminster East seminaries. It has been such a hot topic in those days and so now that during that time it had spilled over to other seminaries that are conservative and reformed and even across denominational lines in the churches' communal lives at the moment. At the moment it is not much spoken of since the unity of the and peace of the church is of higher value and importance than fisting by debate intellectually over impractical matters that would divide and cause great harm to the peace of the body of Christ. The issue in question is whether or not believers have been redemptive historically raised with Christ or if christ only has risen from the dead.

This is not a light matter and theological issue that cannot be resolved easily as our traditions have placed historical ties to certain positions so that no trivial matter can ever whince and become king over against matters of greater import in the communal life of the church and the stances of or doctrines of our heritage in the Church. My position is one with that parts ways with Westminster West seminary so that the resurrection of Christ is not only a single event, but is instead an event occurring in two episodes, one in the life of Jesus Christ, the elect and beloved son of the Father, and one in the life history of the believer who experiences the effects of regeneration, redemption, sanctification, and glorification. First, the resurrection defined. The resurrection is defined as that activity of the Father sending the Spirit to transform the dead body of the shed blood life and body of Christ so that he is quickened bodily and transformed immediately unto a heavenly corpse who is equipped with the power of the Spirit of the Father who loved him, condigned with him, and decided to give to him his elect. Second, the resurrection as two events or two episodes of the one event of Christ's rising. Christ is risen in the history after his death on the cross and comes out of the tomb so that he will be at the right session of Almighty God. Then, when the believer in his life history will regularly at momentous occasions rise from the grave "with" Christ and be quickened by the Holy Spirit so that the believer can be said of to be raised with Christ again and again as he grows into spiritual maturing. Third, how the raised with christ is redemptive historically conditioned. When Christ is raised by the Father through the Spirit of the Father to be seated in the heavens and most high heavens, he is the lord of the age who ushers in the spirit as according to Vos and makes the new age already and not yet actualized in greatest degrees unlike in the old Covenant.

In being the new Covenant, the lord of the age raised us believers to be with Him for all eternity to be in the right hand of God the Father almighty from whence shall come the quickening of the dead. But how do we belong to this Christ at his side next to our Father and His? We do that by being experientially raised with Christ by the Father from the dead. The spirit applies Christ to our very lives so we rise experientially, sometimes with passion, sometimes with heart, and sometimes with tears, such that we actually rose with Christ at the moment of the cross! We rose when he rose. We died when he died. When Christ arose, I arose! When Christ died, I died. So too, when we are raised with Christ experientially we are joined to the new age that the lord of the new age ushered in by the spirit of the new age of the new Covenant and so made us alive together with Christ once and forever more. Christ first rose from the tomb, then we rose with him in the life history of our very existence after having physically become born of our female parent. Our mother. This position or similar positions have made it the crux upon which "true" fellowship between these beloved brothers so impractical that prayer and peace and spiritual unity alone would be the driving force so that only some day by the power of the Holy Spirit alone can it be said of them that our fellowships can be restored once again. Fellowship is no unimportant heart matter, and it must and shall prevail, but not much with much prayer, and not much without the help of the holy-Spirit. A 'men.

What are works FOR??

When you first go on from your realization of something to something new you

really need to be elect. For not being elect, the subsequent does not apply and has no actuality for the person. We are all in sin. We live broken imperfect erring and God-displeasing and offending lives. But be wary if you are one who is elect and want to not offend God. You first must realize your state of grace and what it really is. For you do not need to know it this way in order to BE in a state of grace (ordinarily I presume). What are works really for?... The next thought is out of bounds for growth, for longing, for living a good life, for having salvation once and for all, for building up the kingdom, for building up a sine qua non state for your life so you enter the pearly gates one day. All of these are non-sequiturs. What works are for isn't even the question. The first question is related to the following conception: The child of God awakened or regenerated by the Spirit of God has his eyes opened and ears receptive so he can see and hear the kingdom of righteousness and Christ. He knows what matters, and how to place value on God. He first; realizes the need of works and that it is because he knows of the necessity of them for himself to enter heaven, he can sense what he is like. Then he must realize that this necessity is met in Christ, and have a humble reliance and trust in him that he will meet this necessity, faith alone, so that he is qualified and impossible for him to ever again lose salvation definitively. But later on, he "should" though not ordinarily know in his heart and mind and soul and his whole being that works are not FOR himself, but that works were created for to exist in order to please a God of no imperfections so that works are not alone from faith, and faith is not alone from works, but faith apart from works the realization of the fact that works exist outside of you for the merits of Christ and to serve ones neighbor a requirement to enter heaven, is what alone can save. It is because you know

works is not for you but works were always there so that you were meant to walk in them to please the God who made them for you, and loved, you, washed you, remitted your guilt and sins, and decided to love you regardless of them, so you can be loved because you are loveable to him. In fact... he is loveable [to you].

Davidic King That Dies..

Faith in its infancy is thought to be undeveloped and small. But one good aspect of faith in infancy or in its starting phase is that it is pure and innocent. It is of such a kind but also of such a quality that it is real and has effects that the angels will glory in. But what happens when faith grows and something happens to it. If it grows good. But if it grows, and, it gets diluted, poisoned, and becomes depraved it needs to be thrown out and given a new faith so the individual can be rescued from the punishment that awaits such a condition in his existence. Such was the case of the story of Israel. First, Abram was called out to go to the land of promise and have a small faith that would develop many nations, pure in its infancy it would last for ages, for it was the faith of another, the faith of Jesus Christ in pre-new-testamental phase where it can not only grow but effect the sons of God for all of their life unto eternity. If this faith does not grow, that is, is not followed up with works, it is a dead faith and of no use (as James says in the New Testament). But if it grows and it is followed up with not works (or works but) with impurity, then it can be dangerous and have an effect that poisons not only the person who has this impure faith, but those in his midst and the world surrounding him. Such was the case with the faith of Abram's descendants. Jacob grew and wrestled with God it

says and had 12 sons who formed the land of Israel who first was become rich in egypt, then slaves because of sin and other things, and tested in the wilderness for 40 years, and then received into the land where they would have a king who would "reign forever". But this wishing of a king to rule in steadfastness, this righteous and good urge, became twisted. It became in such a kind of dilution, infiltration with other kinds of desires, that it no longer was faith. It was idolatry. The twelve tribes that formed Israel during and after David's "sin" were in prosperity for long time typologically speaking--but soon after their wrong kind of faith condition was in effect they turned to idolatry. They started worshipping other gods in the temple and what's worse they mixed with other religions and formed syncretic worship the lord in his law would have always had forbidden. In essence they had forgotten the law of god and had the law moved away from their hearts. Their faith needed rekindling again, but better it would have to be thrown out and given a new faith. And so, Jesus comes to the rescue in the New Covenant age to choose a followers who would have pure faith undiluted, kindled by righteousness, and fervor for the kingdom of god and the kingdom of David upon whom the son of man has finally come to sit in. The only difference is that because of this faith not enduring Jesus would have to be not only a king to Israel, but the only king of Israel who would have to die for Israel. And he did. And so we... see that.

I've Tried Everything

To the person who has tried everything, the only left thing is they cherish the reality that is within their grasp to hold on to, the reality of heaven for them. They have

lived their life thinking they will not fall out of heaven because they are already there. They are believers of the only one sure of eternal life having lived outside the realm of salvation before they became followers of Christ. And after they became followers their life was so transformed they do not even think about the possibility that they will not enter the pearly gates some day. But it is worth note to them they need reminders that they should hold on to the promises of God, since for those who are not continuously in effort trying to reach for the things that are not seen, and the things by faith they can call to existence, sure of things that are hoped for, and certain for things that they cannot see, they must grasp onto the God who makes himself available to them when they truly are seeking him. When they are truly drawn near to God they can taste the foretaste of heaven even before they are already there, and thus this makes them in terms of the reality of heaven for all eternity more actual then before they are drawn to it. This already and not yet aspect is central to the pilgrim life of the believer who wishes to know what "I've tried everything" life entails, because they want assurance of pardon and relief once again, made sure they will not fall victim to wantonness and losing the feeling of being accepted in the beloved, our Lord and our Maker, who in 6 days made the heavens and the earth, and who for the joy set before him parted the red sea for outting bondage of sin, and for the saints dreamt dreams in the lives of his selected leaders called prophets for our sake who spectate from afar what it must have been like to be preparing for us the way of the way of eternal life, because of the unending gracious administration of God and covenant so that they can know true peace and peace everlasting so they will not fall out of step at the whils of the devil and the cares of this world, and even more so fall prey to the depravity of the heart

that longs for the world and uses the law of god as a covenant of works by which to be justified or even worse for personal gain and resacrificing the god who already accomplished redemption for us once and for all on our behalf for it to be applied. What's left then (if you've tried everything) is making the resurrection and resurrection life of Jesus Christ central, and focusing thereafter on Christ and him crucified so that your life now one with the risen savior is hid with him so you can go living that heaven centered life so you do it to the glory and enjoyment of God rather than for the cares and wantonness of this world, so your cares for the desires of the heart of this world rather than the desires and wants of the heart of the world that is the world of heaven and eternal bliss are done for the glory of God, that is, when you are--at your worst, or feeling your worst you've ever been. But trying everything is not what God wants for you and your life. What he wants for you and your life is for you to love the lord your god with all your heart, your soul, and strength. He wants you to love him in such a way he is pleased, and is the god of your heart. He wants you to draw near to him and worship at his side and kneel slowly down to his knees and wash his feet as he washes yours. One time if you recall, he washed your feet. Now is it not your turn to wash his? He accepts your worship for he is the god of eternity, the god of the universe, the god who does not perish, the god of love and majesty. He is transcendent, the prince of peace, the lord of lords, the alpha and the omega, the first and the last, he who shall be last shall be first, the beginning and end, the end of all things, the one who makes all things new, the one who restores the old creation, who makes old wineskins into new, who replenishes your spirit and soul, who lives forever more, who has conquered death and the tomb, who rises from the earth and ascends into heaven,

he who is standing on your behalf making intercession for you where all of the saints are praying for your souls, he who knows all things, who loves you dearly to the point of your tears being shed so that even the last shed tear is counted to him precious, he who cries when you cry, he who weeps when you weep, he who sympathizes with your pain, he who joins himself to your suffering and moment of anguish and fear, he who accepts your joyous praise, he who rises from the death, he who loves like no one else can love, he who went to the mount of olives and the garden of gethsemane and sweated drops of blood to begin the via de la rosa, he who accepted your sin and guilt to release you from the bondage of sin and the terror of law and of god, he who satisfies your sins and reconciles god to yourself, he who brings you then neigh to god, he opens up the heavens and highest of heavens and atones for you and joins himself to your story, he who becomes your god, he who always was your maker, he who created the heavens and the earth, he who destroys wickedness, and rewards righteousness, he who rewards those who humbly seek him with all of their heart, he who knows all things, he who creates evil for his own good pleasure and his son, he who desires truth and the way of the cross, he who begets himself to let him die so you won't have to suffer even for a second, he who tears the curtains of the temple and ushers in a new age of grace and mercy and everlasting unity with the triune maker of all things visible and invisible, to make things that are invisible more visible so the kingdom of heaven can arrive in your bubble of your covenanting, he who despises the wicked and cherishes the poor and poor in spirit, he who loves for the sake of love, he who raises up a song of praise for his son, he accepts jesus as the son declared to be of himself by the power of the holy spirit, who was crucified, dead,

and buried, he who loves with an unending love, he who is not untrue and is unlike anyone else, he who adores, he who desires, he who breathes, he who endures, he who is patient, he who pleases, he who smiles, he who laughs, he who jokes, he who understands your inner gusto, he who knows you from your womb, he who plans out the rest of your days, he who wishes the best for you, he plans out every moment of your life, he who is with you every day, he who is with you every day, he who is with you every day even when you are ignorant, he who desires the best for your life, he who cherishes Jesus, he who knows the comforter, he who sends the comforter, he who joins him to your heart, he who makes your heart content, he who is your joy and your most high reward, he who is your peace and your rock, he who is your high tower and your strength, he who is the beginning of all created things, he who is firstborn, he who is firstfruits of the harvest, he who is the Lord the Spirit, he who is the living Spirit, he who becomes your life giving Spirit by faith in him who is raised from the dead, he who by which when you have faith not in him but in him as resurrected from the dead who brings those things that are unseen or yet to come come to pass so that we are more than by faith Abraham, he who desires all good to come to pass, he who culminates and progresses time and history to reach the Lord Jesus born in a manger and later goes on to call the disciples to walk the way of the cross who though they deny him repent and are restored to newness of life because of his work on the cross once and for all for righteousness alone and heaven, he who made the invisible angels to sing praises when a sinner comes home his side and sings praises to his holy majesty and indelible grace, he who lambastes his bounty upon his banqueting table, remits sins, and pardons him of all wrongdoing, he who forgives the wicked, raises up the

righteous, desires evil to be overcome by good, he who sends evil to restore peace, he who writes covenants throughout redemptive history for our salvation, he who is the rock of ages cleft for [me], he who does not fail but prevails, he who is victor and our sole comfort in life and death, he who brings messengers of gospel and law to those who desire him and his laws, he who gives law to the proud, and gospel to the humble, he who endures, he who writes the songbook of the church, he who sings along with you when you are teary, he who would feed you one more time if you were non-elect, he who would give you water to drink so you would not thirst, he who is the water through which you will not be thirsty ever again, he who is the bread of life come down from heaven, he who passed the test in the wilderness of 40 days and 40 nights, he who was with Noah when he was in that boat told about long ages ago, he who filled the world with the waters of his holy wrath yet saved a remnant for his enduring mercy and everlasting mercy (the sign of the covenant spoken of which being the rainbow), he who draws rainbows on the skies of our earth, he who makes the flat world round, he who teaches us science, he who humbles the proud, and gifts those who most deserve it, he who brings the holy spirit to the unregenerate soul, he who destroys and casts out all evil, he who pays for your sins, he condemns you therefore no more, he in whom there is no evil, he in whom there is no shadow of turning, he in whom there is no wickedness, our hightower, and our strength, our might, and our most holy god, our lord, our rock, him in whom we rely, he in whom we delight, he who is forever our lord and our rock, he who is strong when we are weak, he who does not stumble but overcomes, he who does not fail at his word, he who brings promises to pass, he who keeps his word and promise, he who obeys on our behalf, he who is holy

and a god of no imperfections, he who can make a triangle or a square, he who made that big fish who swallowed "jesus", he who is said about for all ages, he who makes all things new, he who restores peace, he who lives with us, he who is the god who is with us, he who shines his light when all other lights have gone dark, he is the light of the world, he who does not end but ever continues, he who longs for joy and peace in the kingdom of righteousness, he who loves jesus his son, he who loves you and your son, he who loves sons and daughters because of the finished work of jesus christ, he who desires for desires, he who is the strange one, the beautiful one, he who is the celebrated one at christmas, he who accepts the praise of the humble and the poor in spirit, he who is rich in heart, he who owns everything, he who to whom all things belong and have their starting point, he to whom begins and must end with, he who is the lord of lords, the king of kings, the king of the kings, and even the king of the lakers, he who describes heaven for our lowly sinful selves who have darkened understanding, he who casts out sin by the power of his spirit, he who uses jesus to indwell our hearts, he restores right understanding in our souls, he who lives in our memories and the memories of our beloved victorious dead. Hail the victorious dead One day the people of Israel were walking by faith on their way to the promised land. They were in the wilderness and already had strayed. So as punishment because they were going to be there wandering for 40 years they were going to need faith and lots of it. They needed the God of no imperfection who keeps his word and brings the unforeseen country of his to realization and glory. They were seeking a land that was made by men though. God did not want that. What God expected of them was to love the lord their god with all their heart, but they would not. They kept failing and

stumbling. So for that God gave them the law already prepared for them to use on their way. With that they would find newness of life and holiness in the wilderness. They would have heaven be typified before their very eyes and give them hope for the coming and age to come. They would this way thirst and thirst no more. They would see a typing of Christ in their midst and by it be encouraged so they can keep on going to the promised land where God is their fruit and they are the vine and branches, and without fruit there is no purpose. They will do this in a barren land where crops will hardly grow and where water is seldom a norm of earthly element. They will be reminded of the creation times when the earth was filled with much sea and the fish swam in schools of schools so that the whale was even their friends and their fellowship was a sight to see. But this too gave them desires of the flesh so they longed to go back to bondage in slavery where at least to them they would have water, and would have fish to eat, and not only manna in a dry desert where many perish in atrophy because of lack of nourishment. They would rather have an earthly type of heaven on earth rather than have a heavenly type of heaven in earth and perish in or might they in this life and thereby not succumb to the limits and inevitability of the frailty or lackness of man. But God would be their God and they should be His people. He promised to be their source and their protector and most high reward. If only their faith would be enough. But that too God decides to remedy with water from the rock, the rock of ages. cleft for me.. Then there is the entrance unto the promised land of canaan where they will continue on towards heaven and live life that is sealed having passed the test of probation of the wilderness a republishment by God (inscripturation, again...) to show the Covenant of Works with Adam in the garden life prefiguring the

wilderness life. So these people need Christ. And then Christ makes his dwelling in the land of Canaan so they will forever be in the dwelling place of Christ and see all that they have done through His strength in which case is made strong in our weakness. He is our most high reward. Our blessing and our shepherd. Our lord most high. The one to whom deliverance belongs. Having been delivered from egypt and their own misery Israel then must remain elect to see the day of Christ to appear in the land. Then comes the New Testament time where the disciples will typify Israel and their twelve tribes and disciple the nations. Reaching out for the lost and the hungry, giving to the poor and needy, loving ones neighbor as oneself, obeying ones mother, giving alms to God out of grateful hearts, and going to church on Sundays (only :)). Now, if you look at Memento, you will realize that our lives are backwards, we are in sin. But in heaven there is not.

The Law, the Psalms, and the Prophets As a Law Under Christ before the New Covenant

It is many a times thought within reformed doctrine the law is an old covenant dispensation, psalms are gracious, and the prophets are about the coming of the messiah to displace the old covenant aeon. The Law, the Psalms, and the Prophets all have extrinsic value and as times had been changed over and over again their place in the doctrinal system of God's children had been fickle and seldom consistent (as was with the pharisees...). One view: The Law, the Psalms, and the Prophets are thought of as one system of the "Law" given to God's children as a Covenant of Works, to live to keep and go on keeping to merit favor from God

and live under the age that at that time is according to what God has revealed, the Regulative Principle God used for Scripture (i.e. not worship). Once upon a time Jesus was out in the whereabouts outside of his house preaching the via de la gratia and was on fire with the measure of God's spirit from his baptism there on out. He was so full of the spirit at one moment at a time the pharisees took notice and realizing that their popularity was being transferring from themselves to Jesus decided to take action. Things got so out of hand and "unfair" to them they plotted against Jesus to the point of allowing Judas the betrayer to lead them to Jesus for a measly 30 pieces of silver they plotted with so they could maintain and prolong their fame and popularity indefinitely. They were schemers these "pharisees". If you read the sayings of Jesus it is quite strange. You see how everything he says is like someone had planned for him to accomplish the thing he is telling the people about that is in his speech. People gather and listen attentively wanting and awaiting for what next he is going to say next. He says things like, "The son of man did that come to the world to be served, but to serve." And, things like, according to the synoptics, "From then on... the pharisees, teachers of the law, and the high priest plotted against him to kill him..." It is as if the writer of the synoptics, and, the sayings or speech of Jesus is telling to the reader that something is "going" to happen as if it was meant to be. When in reality, it was planned by the Father always to occur, for Jesus to become a propitiatory sacrifice in our place so God's justice is satisfied, and his peace is guaranteed to the believer. The Christ who was crucified for us, had errors in himself, because as you can tell when he says things like "didn't you know that I was going to be in my father's house"; Jesus had learned what to do and said things that were inconsistent or were not accurate.

When Jesus came to the person he was going to heal he said things not matching the Law the pharisees were preaching. Why couldn't he just say everything he meant all at once? rather than percolating and delaying the inevitable. The inevitable ignored proves conclusively Jesus was not without errors. Then, the verse, "He who knew no sin was made sin for us..." teaches that the father who is God sent himself as Jesus without sin, as one who would have error and be a sinner. Jesus the sinner! So Jesus sinned throughout his life and went on earning points to give to his elect his righteousness one of God's and obey to the point of death on a cross going to the cross to justify these "other" sinners. In a word, Jesus was reinterpreting the Law and the prophets. But what he was doing was when the teachers of the law were preaching and teaching salvation they were doing it as a covenant of works they wanted to bring back in the purview as of the times of old in the republication of the law as it so they could "feel good about themselves", second view, and they did this so that their kingdom would be of this world and endure forever and ever, like the prophecy given to king David. Jesus evidently, had a problem with that and dealt with it thusly: When after his resurrection he appeared before two of his disciples, they at first who did not know it was the master, were confronted by him and given a clear message of what to know. "And beginning with Moses, Jesus explained to them the meanings of the Law and the prophets, everything concerning Him." That it was, really all about pointing to Christ and not what the teachers of the law were teaching would be correct. They had errors, of course, but their big error was that they did not know "You search the scriptures and try to find a way of everlasting life, but do not realize that they are all about me [Christ]." That is the big error. The problem in missing the next error is

that, the third view, the pharisees finally "got it" and understood the republication thesis of the covenant of works the reinstitution of the adamic covenant of a hard law we must try to keep always (under the old aeon), but yet they did not realize the time had passed for them to reinstituted doctrine that the law was strict and not loose and it was a way of life and not a matter of opinion (as they actually practiced (at times...)), for they missed the mark: The New Covenant started "really" before Matthew when the exile and the remnant would return and try to see Christ in the Psalms, the Prophetic books, and themselves actually, so they had to be in expectancy of the coming Lord for they themselves needed to be the ones living in the "already" and "not yet", for the age of the disciples after Jesus was already incarnated and had been born would not be the "real" starting point of the "already" and "not yet" (remnant theology: fourth point). The covenant of works as a republication of the law was not for the time after this remnant era, it up to and including the time of Moses, and prophets (excluding the era of covenant of grace a "new covenant" of the davidic era of kingship & dynasty). So... then what must we or those pharisees (or teachers of the law) believe in our time and place as we currently are at? We must believe that we are saved by grace, not by law. For we must also be of those who are in the already and not yet. If we are to believe and thus be saved, we must know Jesus was justified in the pneuma, in order for us to be justified in the pneuma (in him). Without Jesus being justified in the pneuma (the spirit) we would not be able to be justified as well. So only as Jesus is justified reckoned innocent can we be deemed innocent, blameless, and righteous so we can enter paradise, unlike "the teachers of the law and the pharisees..."

Holy and Pleasing Unto God

In the Old Testament we see many a stories. The life of Noah for example or the life of Abram or Jacob. We see the story of the Israelites crossing the Red Sea. David escapes his enemies directed by the decree of Saul. We see Daniel dreaming about the famine to dawn in the coming days which are according to Vos the latter days to the OT congregation. The Old Testament has many a stories. One of those stories are of significance to understand Christ. That is the story that relates to sacrifice and atoning. Without it the Lord will not come. The offering the congregation meets is one that points to a sacrifice that atones sin. And when this offering occurs there is guilt that is transferred from the sinner to the innocent offering. When an offering is made with the shedding of blood in the backdrop of the congregation's holy life, the offering is normative and ever lasting. But it is for the saints one that is holy and pleasing unto God as they made it normative way of worshiping their lord, the lord who is to come. What this knowledge teaches us is for the NC which we ourselves become the element in worship that is pleasing to a holy God. And by this we are ourselves individually accepted by God. As a NC congregation who lives a congregational life here on earth we live lives which are holy and pleasing unto God so that everything that happened in the OT is pointing to our activity as saints in the New, giving ever lasting continuance that is continuity between the O and the N of the Old and the New Testament, and bringing forth a new era of life and recreated resurrection living. For in the end, it is Christ who ushered in a new era and it is he to whom these offerings and people

were holy and pleasing unto God for to which the saints who go marching in offered their lives--unto the unending intimacy with a God who relates with his people who draws near to the person's heart--gives renewal, resurrection life, forgiveness of sins, the means by which to become justified and have right understanding in order to enter paradise, and live with the savior who made his appearance throughout all of redemptive history.

Firstfruits of those who have fallen asleep [1 Corinthians 15:20]

"But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep (1 Cor. 15:20)." The firstfruits in this verse has an implication that warrants consideration when reading and studying this verse. It initially may give rise to remembrance of the offerings made in the Old Testament period in history when fruits of the harvest the choicest of which are representative of the whole were a tradition that Old covenant saint used to practiced. But is there a difference now in the New Covenant era for the New covenant saint who has not yet fallen asleep? There is no difference in the main. Next to follow what is the relation of giving the firstfruits to God in relation to those who become in such a transformed state of being that they are in high expectancy of the Lord to return and described in the end of the verse as those who have fallen asleep. It is not that they are those who offer offerings to God as a tradition themselves, but as those who are eschatologically in a state of longing for the coming Lord they are themselves "the firstfruits". And what that pleonasm is defined definitively is not as important as knowing what the verse entails with that word and

its signification. Firstfruits derived from Paul who derove it from the Old Covenant Law where ceremonially offerings of firstfruits were given to God now eschatologically as the Christ will and has come mean that the saints who are not only asleep but in expectancy "alive" are they themselves firstfruits, the portions about it God is going to providentially make manifest the end of things in the new age which shall never end, being them the initial portion of the whole of the harvest, so that they are not simply identifying with Christ as having temporal priority before others who will also "fall asleep" in a state of being physically dead, but also that they are representative of the whole sum of the harvest of believers throughout the history of creation who will be redeemed and received end time redemption, having been justified by Christ's blood in his imputed righteousness of God in Christ because of solely person and work of Christ, our surety. It is because they are in Christ first in temporal priority that they themselves can be said of that they are firstfruits and coheirs with Christ of those who have fallen alseep. And the conclusion is that Christ himself is firstfruits of them. So without Christ being the representative of the whole sum of the harvest of believers in union with Christ, firstfruits of those who have fallen asleep, there will be no resurrection, and no one in the harvest who have fallen asleep in a state of grace will awake with Christ who again is the representative of them so they are part in whole with Christ, rather than Christ is part in whole with them. It is Christ who is firstfruits, and head, and only as he is those things is there meaning of being represented ones, who are of the one who represents them and will be accepted. It is only as Christ is the accepted offering firstfruit that they themselves will be accepted as belonging ones who have been attached and grafted in (those who have fallen asleep). Then "those who

have fallen asleep" defines those gentiles who have been grafted into the covenant of grace in the era of the new covenant and will remain so throughout unto the end redemptive history when time culminates and Christ returns for his elect.

Firstborn over all creation

Whereas all of the main characters in the bible throughout redemptive history are males who are either firstborn or of older age than their peers or siblings, Christ is firstborn over all things that are his creation. He is our eldest brother and he is the one whom the birthright of the rights to the kingdom belong. Jacob was the heir of the promise in that he was the firstborn to receive the blessings of the Covenant, and abraham was the righteous man out of whom many would be blessed and would find righteousness throughout the many places and regions his sons would sprout from. That is the old age. But, in the new age not only is Christ prefigured he is arrived as the one who is actually showing he is firstborn. He does this by who he is and by what he accomplishes. He is that man of God who is tested in the wilderness of whom all things are promised to him but refuses like a true son should. He goes to the regions like Paul and heals and preaches the good news of the kingdom of god, and ushers in the new era in redemptive history. This era is filled with peace and righteousness and the glory of God, and because he is the king who has finally become the son of god he is able to say father forgive these for they know not what they do. He is head over all of the fish in the sea, over all of the wild in the wilderness, and over all mankind he is the head unto whom gifts are brought and worship belong. He is hailed as king as prince of the wonders of

god's mighty hand. He is the lord of lords and the king of kings. He is the first and the last. He is the first in all of creation. He is the Christ. The savior of the light of the world. He is unending goodness, our shield and our rock, our fortress and our hightower, our strength, and our unending might, our most high reward. Abram saw the day of Christ and was most glad in it. For in that day would the righteous finally be prevailing and the victory would be of the lord most guaranteed. David who was the prophesied one of whom out of the seed of the new covenant would be ushered in unto an everlasting kingship and as the heir of the promise of god he would be that righteous man who after god's own heart would cherish the lord, protect the humble and the weak, give tithes to the poor, and rescue the widow from their poverty. Just like David, the work of Christ would be to protect the humble and weak, give tithes to the poor, heal the sick and dying, rescue the widow from their misery, and overcome the world with the sovereign father who becomes our father through faith in this firstborn who has the right to say "All is mine, and out of them, I have lost not one." The keys of the kingdom belong to the disciples, and the lord will then tarry because they have relied upon the sovereign lord who alone forgives sin, pardons unto forgiveness, brings newness of life in the spirit, and justifies the wicked.

Justified in the πνεύμα

When Paul tells his audience of the reality of their being justified, we must forego all encyclopaedic notions of the *ordo salutis* and replace them with a view that aligns with the systematic bent of Paul and his intent as a thinker. For his mind is

one of astronomically gifted peculiarity and sharpness it becomes absurd not to follow suit in his reasoning and train of thought if one is truly a child of the Spirit of God. When he preaches the gospel to us and talks about us being justified, he is not talking about our being saved from wrath by a justifying faith, and although not denying that reality, his system is rather a focus on the activity of our being in the πνεῦμα so that it is impossible to see otherwise what else he could mean. What he means when uses justified in the spirit he means that for us we are justified because christ is justified. And without knowing that in some form it is hard to know how christ is justified himself. Being justified in the πνεῦμα as relating to christ means christ is vindicated and no longer thought of as being a sinner but rather one whom guilt does not belong to his existential reality and thus he is innocent, acquitted, and rather righteous heavenly being. He was declared to be the Son of God in glory Rom. 1:3a says, and because this ties to the fact he is a body that rose from death to life, he can walk in newness of life. Only because redemptive-historically he can walk in newness of life having been raised from death to life by the πνεῦμα (justified in the πνεῦμα..) can it be said of us to have become objects of mercy from objects of wrath. Since we are no longer because of the resurrection of christ become objects of mercy because christ can walk in newness of life having been vindicated and declared innocent as the declared son of god can it be said of us that we are ones who may walk in newness of life. Otherwise, we cannot be ones who are justified in the spirit. First, Jesus is justified in the spirit, and next are we justified in the spirit. the order salutis application can only be true if this eschatological or redemptive-historical reality is true of us IN

christ, otherwise the encyclopaeding and soteriological aspects can not have and true meaning, as Paul to his reader teach that Christ is justified in the πνεύμα, and not we are justified by faith. Not justified by faith but union with Christ by faith, is the central motif of Paul to his readers, so that his focus is not our salvation but the glory of God in the aspects of the person and work of christ. The traditional justification, adoption, sanctification, glorification chain of salvation of the ordo in the ordo salutis are not so much as <i>distinct processes</i> of salvation in the life of the individual believer as they are <i>different aspects</i> experientially in the course of the life of the one act of already having been united to the christ as already raised from the dead.

Zeph. 3:14-15

"Sing, O daughter of Zion! Shout, O Israel! Be glad and rejoice with all your heart, O daughter of Jerusalem! The LORD has taken away your judgments, He has cast out your enemy. The King of Israel, the LORD, is in your midst; You shall see disaster no more." This verses in the OT teach us that the old age in the future will have passed away where it says ... He has cast out your enemy. This the prince of the air of the old aeon. The reason they will be singing praises as a daughter of Zion, the Israelites, is because they will be in the new age where judgments and sin will have been all done away with in Christ who assures in the new age, the new aeon (with his resurrection). It teaches that they will be in a semi-glorified state where it says The King of Israel, that is Christ, [will be in] your midst--speaking of the reality of the presence of Christ with those who are joined to the new age in

which the saved or remnant of Israel will be manifested as they themselves will also have been joined to Christ and the new aeon at last.

The Promise Keeping God

The beauty and majesty of the Covenant of Grace is that the thrust of it is enabled by the prevailing of the promise keeping nature of a promise keeping God who does not fail but makes all things work together for good to those who love him (Ro. 8:28). If you look at all of the major covenants, and couple that with how God works throughout the history of time and space, you can see that it is apparent God keeps his promise because by nature the gracious covenant is a monergistic God-centered and God-prevailing means of coming to pass what God has decreed. It is both bilateral and unilateral, but even when it is bilateral, God is the actor while we are passive or lesser participants and recipients. Starting with the bible where Moses gives his law for a people who cannot keep it for they are shown it so the trespass might increase they live out under God's grace until the coming of Jesus who will consummate all things in time and space and history, we see the prequel of the life of Abraham unfold before our eyes who lives before the land of the promise way before the promise is given to Jesus Christ, the gospel in pre-eungelion form so the clarity of the good news is not as apparent yet the true starting point even before the time of the law is come. Whether it is the story of Abraham with a unilateral covenant of grace so he is given the promise of everlasting life by way of holding on to the promises of God, since God is the primary actor, or, it is the story of the Israelites who are under law, and not under

grace, who are under a bilateral covenant of works, in order that they typify Christ who will meet the law we are unable to keep, or then later on as it moves to the story of David who is under a unilateral gracious covenant who loves to keep the law of God and God graciously accepts it, for since, he birthed this righteous man, nurtured him in his youth, trained him in warfare, established him to his side in kingship after the fall of the failure of Saul as King, gave him the keys to eternal life, the heavenly realm the kingdom of God on earth while in its pre-eschatological form, until the time of the church age where Christ and his followers (we) will finally rule as king, they are all under the stewardship of the Spirit of God who monergistically is the means by which the administration of the Covenant of Grace of which the primary actor is God, show forth the ever strong ability of the Covenant keeping God who acts never to fail and never to fail in our place. The thrust of the administration of the covenant of grace of which the participants of the then God-constructed story of these people the people of Israel, Israel, God's Son, is that as they live out their worship in the midst of being in the history of redemption backed by the influence and contribution of God, is the God who keeps his promise, the promise aspect shining forth out of the monergistic activity of God. Except for two covenants, the Adamic and Mosaic, which are covenants of works, all of the story of God is a description of the covenant of grace in which the recipients are mainly walking in God's laws. It is mainly unilateral. ...only Adam & Moses is bilateral.

Law

The ten commandments are well known throughout our society and people at least

know it in part, being able to name a few if not most. But wouldn't you like to know how this famous artifact came to be and what it entails for humanity? If the answer is yes, then continue on to listen. If not, you may tune out at your ease. The ten commandments are not just any plain old artifact that we all have heard of from our growing up or is an archeological find of note for the scholar or intellect. It starts way back during the time of Israel from the holy bible where you find them the Jews living out according to a standard of righteousness and goodness that is better than the people in the world we live in. They have the keys of the kingdom and for that reason too it is written and inscripturated so that we can find great use of it. The great use of it is not to abuse it by which most people do to use it for personal gain or fame or for attaining a righteousness that is our very own from our own strength, rather it is a standard of goodness by which God measures all things so humanity can see how far we do not measure up to God's goodness, revealing our struggling with existing in this life or the next to come in heaven, and for revealing how one is able to be like God, what God knows and has always adhered to, for He is holy and the God of no imperfection. So when you get to this point of knowing the God of no imperfection and how you are incapable but someone in your place should be able to be this God, then you are ready (somewhat I guess...) to receive the good news of the gospel, that you can be good in the beloved and Jesus Christ who is very God of very God, God who became flesh, the one who because you aren't able to keep the good law and ten commandments to perfection like the God of no imperfection, kept the ten commandments which is called in the bible God's Holy Law, then you know you are no longer needing to keep that law because someone was able to do it finally and therefore know that there is eternal life for

you and there is hope for you. Since, because, you won't go to hell now because Jesus Christ went to hell instead of you. This is a hard law a covenant of Works we should but are incapable of keeping, and only Jesus and Adam has the ability to keep and do so we can have eternal life and live life more and more abundantly. The verse says it all: "God justifies the ungodly" and helps us come to Christ because it shows us that we are dead in trespasses and yet saves humanity like us normal people, not righteous people who abuse the law the ten commandments and/or try to attain a righteousness of your own or by your own strength, or worse your own personal gain; it supposed to stir you to Christ because you see your self not being the God of no imperfection, like we should be if you are convicted or are a christian... or one we must know and love to begin with in our normal condition. The gospel is : God justifies normal people. He is that good. After all that the law makes you know something you realize deep inside, you finally can have peace with God, because peace with God was exchanged with sacrifice in your stead, by Christ. This is sin, and that is what you must repent and believe of and in, otherwise there is no salvation. The gospel is received : by faith, and faith alone, but not a faith that is alone. Faith;apart from works~:)

The Eschatological Man

Why Jesus must be the replacement of Adam is a priori provable because He is the eschatological man who came to be the last man of all time and space culminated in the New Creation as new creation in which Adam was only a living soul. But, a posteriori we can prove this too. The verse 1 Corinthians 15:45: <span

class="st">New International Version -- So it is written: "The first man Adam became a living being; the last Adam, a life-giving spirit".

Duties of Men And Duties of Women

While we live, there are certain behaviors men and women possess differing from one another. The christian bound by the law of Christ must obey him so he lives out his personal duty to God and fellow man. The Man must preach the gospel because it is his God-given covenant in order that he meets the claims of the law and submits to the lord that created him. The Woman must keep the household clean in order that I don't know you died eung u fuck hiuokay todo no malo. She must learn in humble submission lest other evil come upon her and strike her dead. Let her husband preach to her the gospel and wash her daily so she is clean and approvable before God, whom he as over her head represents her. Besides that there are duties men and women that are mundane outside the scope gospel living and in the scope of vocation they must each live under.

Commandment or Laws?

"And the LORD said to Moses, "How long do you refuse to keep My commandments and My laws? (Ex. 16:28) This verse in Exodus teaches us how Moses is asked a question from God. We do not know if the main focus of God in asking Moses in expectancy of an answer or solution is a command or more like a strict law. But if

you turn to the previous verse, you can see that it is directed definitely corporately to all Israel, not only to Moses as a question asked to him. The previous verse states, "Now it happened that some of the people went out on the seventh day to gather, but they found none. (27)" What did they not find? The previous before *that verse* says they will not find "it". There is a connection with a verse earlier in the chapter that is of note with this verse. There is some kind of relation between the two, that is the point to be had. "Then the LORD said to Moses, "Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not. (4)" Notice the word "go out", it is repeated (in differing form but meaning is the same) in verse 27, the verse we do not want to make a connection, when it says "went out", both telling of that the people are in the outlook or purview of not being inside by outside." This connection, **certainly**, proves that God is speaking to Israel in verse 4 individually to Moses, and in verse 28 corporately, to Israel. Therefore, the law or commandments brought unto Israel are about testing Israel as a whole and not individually, as a gracious law the people are tested or to **walk in them and try**, rather than "keep". The bread from heaven is Jesus. <- Gospel in pre-incarnate (perhaps protological Adamic) pre-eschatological form. Since; it is grace, not law, Israel is under, as are we. ...Laws...of Christ :)

The major covenants throughout bible history

The major covenants are in the bible and show us the importance of God's grace and unending love for his elected people, the nation and church of Israel. The first

covenant was instituted in creation. It is the Adamic covenant. This covenants where Adam entered upon by God's mercy Adam adhered to keep while the animals in creation were already plentiful in God's green earth. Adam meant to obey God with all his might and if he passed then God would give him all the world to be his possession. "Be fruitful and multiply." "I am your God and You will be my People." The second covenant was instituted in the land God gave to the pre-Israel nomadic children of the promise, before one who would receive God's pre-promised grace and salvation from sin. This was the Noahic covenant. In it God would demolish a people living outside of God's grace and in their stead keep a selected family of God's chosen mercy to float about on the safe waters of the oceans of serenity and peace on earth and mercy mild, representing a messiah of sorts to these folk who were specially loved by God's one eternal gracious covenant, the covenant, that is. The third covenant was instituted with a man who God chose to save and give him a land of promise where the messiah would arise out of, Abram. It is the Abrahamic covenant, in which the messiah would come out of and be with his people for all eschaton. This man would be changed his name and God would be his God and he would be his chosen beloved son. This son would beget one after another families upon the earth to multiply and complete the cultural mandate "Be fruitful and multiply." "I am your God and You will be my People." "I am your reward most high. ... see all of the land that I am giving you if you can count them. Look up at the stars in the sky if you can count them... as many as they are so shall be the number of persons in your lineage." "Abraham trusted in God and God counted it to him as righteousness." This is the first sign of the covenant, as a covenant of grace, a covenant that is administered with grace

as the main thrust in God's person and activity. The next covenant is the Davidic covenant. In which God chooses a man after his own heart to be the hier and ruler of his own people to live in a land foreshadowing paradise which the first man lost by his fall out of covenant because in God's great mercy to show the messiah to come in pre-incarnate form David needed to be ruler and steward as a type of a king ruling a kingdom that would come and belong/endure forever and ever where the angels would continually sing "Holy, holy, holy". The next covenant is the Mosaic covenant. A republication of God's first agreement with the first covenant's creation represented by Adam, to give a hard law a person can but will be unable to keep because of personal sin and fear of God, of the wrong sort, he must therefore go after its heart which is the prophesied messiah who will save people out of this covenant, "the law" as "the apostle" calls it, and give to them to be "under grace", so they will actually be able to keep God's eternal love and live out their holy life of covenantal relationshiping and worship of Jesus Christ. The sixth covenant is the creation of an era more than a covenant, but yet called the New Covenant, which is instituted by Christ himself, and given unto the disciples to hold the keys of the kingdom to showing forth God's one unending covenant of grace so that God's grace in the end is victor and the covenant of a hard **law** "we are not under LAW, but under grace" is overshadowed. It is overshadowed by the messiah who became redeemer, who was person to come who became a king who gave his spirit, as a life-giving spirit, so a people could actually be happy happy forever and ever and with everlasting unending eternal glorious unsinning majestic and peace-abiding and spirit-filled life in heaven. *selah* All of these covenants have the main covenant of God's one eternal gracious covenant in the

backdrop and its force so that God is glorified and man is humiliated and kept low...
what for... 4 Christ dot dot dot dot dot dot

Realization into Gratitude

When you really think about it, we humans for long live out our existence giving and receiving with gratefulness and out of duty. Many times this duty is accompanied by a feeling of being indebted; whence we owe something to our friend more so, neighbor less so, and family member almost not so. But, why is it that when it comes to God we do not give to him out of indebtedness and a sense desire rather than not thinking about him and avoiding him and in the normal case ignoring him to the point of slandering him? You may never have thought about this but it is true if you hear this: We feel we are not indebted to him, because we do not have the realization that the Holy Spirit's regenerating work does to the new convert so he can finally see God "in"-visibly as those we see and thus deal with because they are "visible". Simply stated, we do not have hearts which have feelings of being indebted to God because we cannot see him; since he is invisible. So, if he becomes visible to us finally we would give and receive to and from him out of gratefulness and out of duty, accompanied with(rather than by) a feeling of being indebted, because we know the true meaning of value and who is truly valuable. In short, *how to place a value on value*. This is a sufficient condition of a state of being in a state of realization. If you move from realization into gratitude, even more than merely the aforementioned awakening of placing value on God as he truly deserves, then you can get to the state of grace.

You will need to continue to place value on value in your works to God as a servant (who has gratitude) thereafter throughout the entirety of your life as a servant of this awakening God who would place value on value as the disciples did and as did Martin Luther.

Covenant of Works, Covenant of Grace, New Covenant

The Eternal covenant of God in time was split into three dispensational units for the glory of His Holy work. His work was to be revealed in progression from redemption to consummation in order that Christ's glory the redeemer would prevail in the pages of scripture as he was theophanized over and over all throughout time and space in the history of the God's world so his name would be forever placed in a pedestal elevated to the n-th degree so the cherubim and seraphim would cry glory, glory, glory, to the lord god almighty for eternity from since the beginning of time when they after their created glory's estate started to sing god's praises antes de la creacion en el mundo que dios mando tambien para su magnificacion. The first unit in time and space the Covenant of Works was the probationary test God made with Adam to merit the impossible and receive approval from God in his state of innocence unto glory. The second and following unit in time the Covenant of Grace following works was the result of sin and death in the world where for all the saint who from their labors rest God by faith before the world confessed the name of Jesus. They lived once and they are a witness to us 2000 years after the New Covenant unit in time and space. The third unit in time the New Covenant was the time of Jesus and days of Paul and the other Apostles

of Christ who preached the good news of salvation by grace rather than works, for in those days, at least according to the Gospel of Paul, Apostle Paul said to us sinner who need forgiveness by remission by the blood of Christ enough to pardon us from death and hell and grant us forgiveness once and for all, and receive the imputed righteousness of God by Christ's person and work, "Do not present the parts of your body to sin as instruments of wickedness, but present yourselves to God, as those who have been brought from death to life; and present the parts of your body to Him as instruments of righteousness. For sin shall not be your master, because you are not under law, but under grace." (Ro. 6:14) "For God loved so the world he gave his only son so those who believe in him will not sin but have ever lasting life" (John 3:16)

Forgiveness

Forgiveness is possible. It is programmed so it can be practiced, received, and instituted. First, it is instituted, and it is instituted at the cross. Second, it is received, and it is received in many a places and methods/ perspectives&ways. Third, it is practiced, given to the humble who know the LORD so there is eschatological forgiveness available to them in the end.

Forgiveness is possible because the savior died for their sins and imputed his righteousness to their account. Forgiveness is programmed. It is made of use in the hidden/revealed mystery of the historia redempcion in order that Jesus will receive all of the glory in the end. It is practiced by broken people, those who sin whilst living in mysery in the created world God made in six days, it is received by

them by Christ's blood by faith not apart from works, apart from works. It is instituted so not only at the cross is pardon available to Elect saints but made available by the work of the Holy Spirit wrought in sinner's hearts for the ordo salutis, what we deem here the experiential aspect of forgiveness. When the cross forgives, it forgives once and for all by sacrifice and expiation, and, experientially in the experiences of the believing broken hearted humble individual. That person has forgiveness applied to him by faith alone through the mediatory work of the Holy Spirit by union with Christ happening all in mysterious way (mystical union so that faith is prior to regeneration; like arminianism.). Otherwise these people are still in their sins and they do not have forgiveness; for they know not merit, nor, Christ. You need the ordo salutis in order to be in a state of grace; saved! Forgive me.

Election Out Of Hell By The Surety

When considering the cost of following Jesus Christ in everyday holiness, as the thought of whether we are part of the elect or of the lost, contemplates the providential working of God for our sake so we can grow in the knowledge of Him more than we already possess in our God-created souls. The souls we possess were made for the glory of the creator, who is in heaven, and who for our deliverance, was made a propitiation, unbeknownst our knowledge of God and the person and work of the Prophet, Priest, and King, our surety the Lord Jesus Christ, during the course portion of our existence in the created world order when we did not yet know the lord.<div> </div><div>When we know the lord unpartially and

categorically, we learn the meaning of walking with him, and having eyes and ears to hear and see oppositely that is, and when our lives become something unexpected the lord like in the Jews of Old seeks out and saves lost men whom out of the world he arbitrarily with his love decreed and ordered to have elected-to give to the Surety. The Surety the firstborn of all creation (the firstfruits of harvest of non-famine "heaven" typological realm), cried for sure! and in while at that he when in was heaven where he covenanted in a holy permanent everlasting relationship.</div><div></div><div>The God our father gave in that era (before time and world's existence) in eternity the mandate to the Surety to get by the side of those for whom he would lose his life in order for their justification and redemption, and all for our sake would suffer, and pay the price of the claims of the law, and meet all of the requirements God had for him to make them come to fruition and then some!

THIS IS JESUS <-- he is an arrow. He is a double edged sword like the word of god holy bible who penetrates our hearts not unlike penetration of penis into vagina for penetration and incarnation of procreating holy ones (us). Jesus knew us always and he made us come to know him, dragging us out of our beds, from our life of sin, and the grips and whils of the devil its tyranny and the fruits being depravity of which we manifest in our lives our total depraved identity as livers not of the word but livers of the world also showcase our being plunged into world selves so that we can know the savior our redeemer and maker even more than we knew before when we were chosen before the foundation of the world and too after the world's (entire) being made unto its redemption/consummation.</div><div></div><div></div><div>But in, some sense, we, were out of hell elected unto redemption and consummation, and all for the sake of the giving of us to a surety by the father for

the glory of him and the wonders of his magnificence and sinless purity to the honor of his attributes and his resurrection from the bondage and reality of sin in the creation so it is not for Jesus but for us that he shed his blood and died for us. I know nothing but to preach Christ AND him crucified for this is the gospel through which alone we shant be saved, unless Rod says otherwise (Rod = God).</div>

What Reformed Theology Is

God not only created heavens/earth yet too reformed men. Because knowing him is important we devised laws endowed from the bible God's Word to know and cherish reformed men. Chiastically? Then, beliefs arose in the world of men and consequently societies developed and Jesus Christ made his appearing so the light of God would shine in the liveliness of man. Reformed theology is more than gospel , it is about Jesus in the OT as he reveals himself in covenant revealing more and more what God requires of men and expects out of them. When they know merit they learn about heaven a little tiny incy whincy more in order for their own development into holy city whose maker and architect is the Spirit of Christ who dwells in the midst of society. The providence of God made all of this possible, and not only that yet too the gospel of grace. You are not saved by works but by grace through faith, and this not of yourselves, it is the gift of God, so no one can boast... I forgot how the rest goes. Reformed Theology is more than about faith-it is about grace... the sufficiency of grace. The Law is not administered as a covenant of works at mount sinai, but as a covenant of grace so God can continually be redeeming his people redeeming them from their sin, redeeming

them from their self, redeeming them from the devil and his whils, and bringing forth a paradise Adam was not able to redeem himself. It is Jesus Christ.

Reformed Theology IS Covenant Theology: it is about the covenant--the covenant God gave Adam personally about which to pass the test and live with eyes of understanding *because he would finally merit the impossible* and be sealed unto eternity because he met the law Christ would later on after the fall of man into sin meet HimSelf.

defining faith alone

There is a modern day heresy in the church going on today that is rampant which is called Federal Vision. It is spread throughout all of our churches and have something in common that is of repute needed to be mentioned. It is important because it spreads heresy and arminianism, misinterprets the gospel of grace and produces thorns and thistles in the hearts of fellow congregants who are loved by the savior who paved the way in passive and active obedience to love them to death on a pointy cross, and all paid for by his shed blood, for those who would receive its eternal life by faith-and faith alone. Somehow these churches think it is by being personally good in order to receive faith that is apart from works. And even when it is faith alone that they think is the gospel they believe as the Federal Visionists believe also. Federal Vision teaching salvation by works, anathema, false gospel, cell group ministries teach that somehow it is an "amening" that saves an individual, or--prepares the individual for well being unto eternal life as federal

vision justification by faith--faith in another. Neither of these movements, Federal Vision, and, Word of Faith teach the way of eternal life, since both miss the importance of being saved because of faith, and faith alone. Faith is not apart from works. It is with works. But not a works that is needed to be saved, but ONLY the realization of the need of your works to God-- that will save. It is not past but future tense, "He WILL save you", not "He already saved you", and "He saved me from my sins". Salvation requires one to define faith alone and a faith that IS alone; in order to be saved. In other words, the Covenant of Works comes prior to Covenant of Grace in order for salvation to even be possible at all. That is why the world is going to hell in a handbasket. (...Because it will not believe nor turn from their sins in knowing the God of Jesus Christ who will pay for your sins when you confess your sins and have true belief that will define faith alone for others that does not fade but spreads truth, RATHER THAN HERESY.) **for** the sake of the glory of God.

Reformed Thinking

When in the fullness of time came one person for the sake to ransom ones who needed forgiveness from their fallen estate, for whom he would give his life away, yet time was still a creation of God in his ever progressing mind where he decreed all things that were coming to pass. Unless the fullness of time would arrive with Jesus, some *thing* would not be possible. All creation was longing to receive the end of things so Jesus would make all things new. Those two sentences prove to mean Jesus as the Son is the Federal Head of those he must,

by *resistless logic*, represent. But in another sense he does represent. If he isn't Federal Head, then and only then can Adam not be that federal representative for us being the righteous man God wanted him to be in the place representing heaven the probationary period place where he must pass the test to earn personal salvation ("eternal reward") from God. Therefore Adam had to federally represent us. Sin came into existence in the garden and it confused us all. But because Adam failed we must fail too. But, we failed on our own volition and it was our own fault not Adam's. Though as a federal head, in him, it is our fault. But there is some thing we know about Adam described about in the bible that Covenant Theology teaches that is the sine qua non going on here (that which without, Federal Headship cannot be what it is). That Adam must be able to merit eternal life. And... because he is able to earn a meritorious reward of eternal life, then and only then can Christ merit eternal life at all. Only then when Christ can merit eternal life (at all)... can he merit eternal life *for us*. Otherwise He cannot save us. So Christ had to be the federal head of all creation, so we could have salvation even possible for us, to enjoy God and glorify Him forever.

law & Gospel Distinction

Before knowing salvation you need to arrive to the Covenant of Works. If this surely shows you Jesus, "He will take away your sins", which is His Name, then you need to be shown the Covenant of Grace by your Pastor. To receive it you need to have faith, receive justification by faith, faith that is not alone but with a sincere repentant heart, and a faith that justifies saving faith, but which sine qua non-ly is not a faith

that is alone but <u>with an understanding/sincere heart</u>. To believe <-- is to have "The law & gospel" distinction. Grace & Peace~

What do the gospels of the new testament teach?

There are 4 gospels in the bible and in the new testament, Matthew, Mark, Luke, and John. They all teach the life story of Jesus Christ as a central figure of the whole bible within a context of grace and mercy and covenant love. John unlike the other three gospels deal with a thematic treatment of the gospel message "so that we may believe". Whereas the synoptic gospels teach specifically the life, death, and resurrection of Jesus Christ. But if asked "what is the message of these gospels as a whole in the context of the bible and as a message to the world?", the answer is centrally "the gospel". It is a message of redemption of God's beloved elect who have failed miserably to live up to god's standards of goodness yet in god's love as romans says "while we were yet sinners, christ died for us", and he did this to "demonstrate his love". Thus were the gospels <i>written</i>, so that by them the world of believers would be saved. The message of Matthew, Mark, Luke, and John are all about the prediction of Jesus' suffering and death, and to be specific under pontius pilate, the governor of Jerusalem in Israel so that under this providential act of god placing Jesus in the hands of the rulers and principalties of this world, and rather than the world to come, the heavenly kingdom of goodness, Jesus would meet at last actually, the claims of the law, in active and passive obedience, to the point of death on a cross. This message is so boldly proclaimed in the gospels, that the disciples at last are martyred and gave the message of the

good news that Jesus dying saves to the whole world and by their witness and their blood of sacrifice as good men the whole world weeping can know the love and mercy of god and the fellowship of his suffering by the death of The Savior on a cross. Whereas the law condemns and brings the marks of sin in the forefront of the person who embarks a life in this world, the gospel relieves the sinner and gives him the "way, truth, and the life" so he has received the ability to actively relinquish his bondage from sin and find the way not leading to destruction, and eternal life in the kingdom of god which Jesus in these 4 gospels paved the way. The gospel is the good news that Jesus Christ was born of a virgin, being incarnated to be with humanity as the way to god, lived a life of active and passive obedience for the sake of the kingdom of god and its message to the world, died a death that forgives sin, and was raised on the third day for our justification. In short, the gospel is the person and work of Christ. It takes faith to live it out and be believing in it though.

The Holy Bible, The Inerrant and Infallible Word of God

<div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">The Holy Bible, The Inerrant and Infallible Word of God</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px; min-height: 14.0px;"> </div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Genesis is a story of the life of Abraham, his life of justification by faith alone.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Exodus is a story of redemption of the Jews before entering the promised land.</div><div style="font:

12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Leviticus is a rule of faith and practice of which point to Christ of the sacrificial system.

12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Numbers is the book about the line of faith that will reach the land of promise, heaven.

12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Deuteronomy is the book of God's law told to the Jews in a covenant of grace administration.

12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Joshua is a story of the entrance of the people of God into the promised land, Canaan, the land of milk and honey God keeps his oath and promises to give to his faithful children his first and only son, Israel.

12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Judges is the story of governors before kingship is progressed in the drama of redemption.

12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Ruth is a story about a woman and her mother in law regarding the concept of kinsman redeemer, a story of redemption by grace alone through faith alone on account of Christ alone all to the glory of God alone, the five solas of the reformation of the 16th century.

12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">1 Samuel is the story of Samuel as a prophet preparing the way for the king of Israel God's son and land.

12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">2 Samuel is the story of anointing both King Saul and King David one unrighteous, one righteous as king of all of Israel.

12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">1 Chronicles is the acts of the judges and kings of the Israelites.

12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">2 Chronicles is the story of exile of Israel for their sin and this is a judgment and discipline from God to

his beloved son Israel.

1 Kings is the story of the line of kings of the land of Israel.

2 Kings is the culmination of the story of kings, contrasting and comparing good and righteous kings, including King David, a righteous repentant king.

Job is a story of redemption of one man amidst misery and persecution by a redeemer, gel.

Esther is a story of a holy woman of faith as queen of Israel.

Psalms is the book of songs of the church and of course all Israel.

Ecclesiastes is the book of sorrows for discipline and judgment and exile of Israel.

Proverbs is a book of the collection wise sayings pointing forward to Christ the Lord.

Lamentations is a book of sorrow for the people of God.

Song of Solomon is the book about the midpoint of redemption in time and history by the telling of the love between two lovers and holy matrimony under the blessing of heaven's benediction, King Solomon, and his beloved wife.

Isaiah is a story foretelling the coming suffering servant, Christ the Lord, the messiah of God.

Ezra is the story of Israel being split up to being exiled for their Sin.

Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Nehemiah is a story of the return of Israel from their captivity because of their Sin.

Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Daniel is a story of the prophet who tells the coming of the Son of man.

Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Ezekiel is a story of ultimate things and prophecy.

Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Nahum is a story about righteousness.

Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Habakkuk is the story of the people of God who live by faith as it says in there that "the just shall live by faith", a doctrinal teaching on justification by faith alone.

Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Micah is a story about a prophet and holiness.

Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Obadiah is a story about obedience.

Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Jonah is a story about preaching repentance to a wicked nation, and has a typifying of Christ who will rise from the dead on the third day.

Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Amos is a story of an elected prophet of God.

Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Joel is a good man who is a prophet of God.

Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Zephaniah is the story of a brother to Zechariah.

Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Zechariah is the prophecy book about the coming of Jesus Christ.

Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Jeremiah is a story about a maturing of a prophet conceived from the womb who was conceived in sin like everyone is but is maintained to persevere

until the end; a story about perseverance as a saint of God.

Hosea is a book about marrying a harlot if you are a man who is a prophet of God to show the love that is indelible and the grace that endures for his elect and remnant of God; remnant theology.

Haggai is an instruction for righteousness in the midst of the fact that one should know their background as it relates to redemption history in his life.

Malachi is a book of the time right before the inter testimonial period before the coming of Christ and prepares the way to the new testament.

Matthews is the book of the genealogy, life, death, and resurrection of Christ and his command to his disciples to disciple all the nations baptizing them in the triune God.

Mark is the eschatological, christological, and soteriological book about the kingdom of God being at hand through signs and wonders, miracles of God, and the deity of Christ.

Luke is the story of the doctor disciple of Christ who tells the story of the gospel.

John is the story of love of God to his elect and hate for his reprobate, which is a non-synoptic gospel, out of Matthews, Mark, Luke, and John; a telling of how to get saved.

Acts is the story of the acts of the apostles after the disciples become a step above and become apostles, the life story of the church in the new testament era.

style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Romans is the book about justification by faith alone.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">1 Corinthians is the book about keeping peace in the church of Christ.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">2 Corinthians is the book about love and heaven's reality.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Galatians is the book telling us not to judiaize and rather believe the gospel for our entire lives.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Ephesians is about being an elect saint of God in Christ.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Phillippians is a book about joy by being persevering in the midst of being jailed for the gospel, a telling of how to be slaves to righteousness as in Romans 7.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Colossians is the book about putting your mind on things above.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">1 Thessalonians is the book about ultimate things and the trumpet of the second coming and the reign of Christ in the millennium.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">2 Thessalonians is the book of the culmination of the reign of Christ, the consummation.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">1 Timothy is a book that tells of the requirements to be an elder and deacon in the church.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">2 Timothy is the teaching of Paul to Timothy that God's word is god-breathed, inerrant, and infallible; that is, that it is inspired plenary, perspicuous, profitable as to the rule of life and practice for the christian in his life of gospel

living.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Titus is a teaching of Paul to Titus to be wise as a pastor of Christ.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">James is a book of faith and works cooperating for life in the midst of struggling with sin.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Hebrews is the book of the hall of faith of the giants of the faith and the witness of heaven and its faith.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Philemon is the book that is penultimate to the last book in the bible, Revelation, which teaches perseverance from sin.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">1 Peter is the book that Peter wrote letters to the churches to teach them something valuable.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">2 Peter is the summary of Peter to teach the churches something valuable.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">1 John is the book about loving one another.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">2 John is the book that teaches more than just loving one another.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">3 John is the book that prepares the book of Revelation and its point about the love of Christ for his church.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Jude is a book about persevering unto the end.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Revelation is the foretelling of the consummation, and not the final things so much as the ultimate things of God.</div>

How does justifying faith and the faith Jesus exercised which believers possess cooperate?

In the life of the believer, during the course of his life, there is a mistaken assumption many a times regarding the activity of faith happening all the time. This assumption occurs because of sin and ignorance and lack of understanding of the biblical witness regarding the whole counsel of god about faith. Faith is not simply justifying trust on the one hand, and, simply the reaching for things that are far away (a kind of faith-ful-ness). They are both. One kind of faith is not exactly corresponding to the other kind of faith with exactness. But they do come from one source, the faith and witness of the cloud of witnesses, the saints of both the old testament, and even Jesus, the Christ. The first kind of faith we will discuss is called justifying faith. This is the trust a believer possesses at the moment he is converted when by trust outside of his own ability looks onward and upward to the grace and its sufficiency of God and both acknowledges his shortcoming and spiritual need of it in the work of Christ and His person for his salvation and redemption unto entrance into eternal life. This trust is a genuine trust that moves the affections of the heart in such a way that his heart values the necessity of works which in him he realizes are both shortcomings and not enough to enter into heaven. This faith in the necessity of actual works and apart from those works for salvation and redemption puts his heart and mind in the venue of reaching upward and onward to the promises of God in His grace and its sufficiency alone for salvation. Then this faith is called justifying. The recipient receives salvation and is redeemed instantaneously and is sealed for eternity.

forever, albeit he must continue in this justifying faith in *some sense* as the whole counsel of god and biblical witness brings forth its witness to him. The second kind of faith we will discuss is differing from justifying faith and is called heavenly faith. It is different from justifying faith in that it is not a forgiving faith of sins and putting on the righteousness jesus alone credits by mere trust and genuine belief and repentance in and of christ, but because it looks towards god as someone who can bring something unseen to pass, it is actually a work. This work is necessary for salvation with the justifying faith and is a fruit of the believer who has the holy spirit. They both cooperate, and I don't know why or how. Both are necessary conditions for salvations. Works added *in some sense* for justifying faith that is faith alone but not a faith that *is* alone make faith *s* + works a sufficient condition for salvation, though not redemption, which is simply justifying faith alone *apart from works.* You are going to need works to get to heaven, but it won't be on the basis of those works to enter paradise, where Jesus is now and when Jesus took *one* of the thieves on the cross who exercised faith *s* to enter with Him.

How do faith and work cooperate?

Faith and work cooperate by them cooperating with one another so faith is developed fuller than it previously is, to the hopes of heaven, for the sake of christ and his good name, and the glory of the father; and this is mysteriously done in union with christ the firstfruits of the resurrection harvest of believers through the person and work of the holy spirit, who illumines christ and makes faith in him grow

and mature in the life of the believing person in whom faith and work is being worked on. As faith and work is not possible to exist without a god ordained means for the hopes of eternal life escape from hell and death and the torment and punishment through it for the hopes of a new heavens and a new earth, eschatological realities via and unto and for and because of the person and work of christ which to the believer is received by faith and faith alone, a faith of christ that is justifying apart from works, god delivers the good news of the gospel to the recipient so he can live out the reality of the gospel, and do so in union with christ. (If the question be posed how can we have this union with christ, the pre-requisite is having faith once and for all delivered to the saints, genuine belief in the gospel) But faith and work do not only cooperate for the purpose of strengthening faith in christ for the whole life of the believer, they work hand in hand mysteriously but logically consistently in order that the cooperating aspect of them produce fruit of good works and a life filled with the holy spirit preparing the recipient, nay, the justified saint for the last day of acquittal, pardon by god from this passing away temporal world where sin and misery are mixed with goodness and civic righteousness together until "the" day the judgment of god towards believers and unbelievers alike, righteous and unrighteous alike, the hearers only and the doers of the law, the breakers and the keepers of the covenant god made with abraham, justification by faith alone, the provision of grace for the whole man of god for propitiating satisfying the wrath of god towards the offending sinner, so that in the end god and god alone is glorified by the goodness of christ we have clothed in us and in our account. Merit is a created thing of god for the person in whom faith and work cooperate so a good work is actually performed and accepted by god.

The work in itself under the covenant of grace may be imperfect and not meritable without in some sense god's grace being involved, his condescension and approval, his blessing, but it is nevertheless accepted because christ purchased the work by his life and blood, christ's righteousness and condemnation, his person and reconciliatory work ahead of time even before we are going to experience either and/or both justification and sanctification (unto glorification). Merit is thus created by the sovereign god who gives both life and death in the world he created and righteously governs in order to crown his own gifts of labor, work. This is done in order that when perform a good work, it is meritorious and has value (use) whereby its activity which is accomplished will be able to be used effectively by god for his good will and pleasure alone, societal justice and cultic righteousness. Without then merit being in the picture, there is no possibility of a works principle to shine in the course of the history of redemption in which the believing saint lives triumphing mere performance and duty bound works which can and does by god's grace typify an eschatological higher reality atmospheric and mysterious an upper register heaven that exists in the believer's life (by way of intrusion and penetration) and the coming of the world to come, not in this age, but in the hereafter, which awaits all true genuine believers (in and/or of or of and/or in christ). Ultimately speaking, and honestly, if a genuine believer is honest with himself during the course of his life, he will find times (usually existing), when he will declare salvation is mysterious, and the way in which faith and work cooperate for the sake of the believer is also mysterious. This mystery which is virtually incomprehensible for the genuine believer does not however do away with the reality that it is true that faith and work cooperate for the sake of the believer during

the course of his life. As this is the via of sanctification, growth and maturity for him he may and does by the holy spirit's indwelling live out the reality of heaven here on earth, for the sake of both the gospel and christ (his savior and lord). The gospel is "he delivers".

This Is Theology: Christ

Jesus loves us so much he would give up his own life and place himself under god's curse which we so richly deserve and owe him everything. This is to love someone who deserves it and to give credit where credit is due unto him. Women and men are different. Women, unlike men share and play with each other lovingly, rather than trade like men do as is customary in normative society. This is normalcy in heavenly hope. Credit is given by Christ though because it is inherently worthy rather than worldly and ephemeral and fleeting, sinful and imperfect tainted rags of lesser worth, which we can name unrighteousness, or, unholiness. When this Christ Jesus dies upon the cross he procures your righteousness and your forgiveness of your sins by his blood his sacrificial death in your place, and makes ready righteousness procured to be transferred or credited to your account upon receipt by faith alone. Jesus is the son of god who was part of the ontological triune being who had existed from ages past from before even the beginning of time. He was always the light who has wisdom in his being and he was a beautiful person in the godhead. When the time had fully come in the history of redemption the son of god was incarnated so emmanuel "god with us" could be the reality in history, as revelation unfolds and brings a new redeemed

progression into time and space. But, Jesus having both then god and man natures means for us that he is god himself stooping down to our world our tiny world to rescue and redeem us from the curse and reality of sin in this world. This world is not worthy of having such a loving person come and die in our place, for he is worthier than this world is of the things in it and also worthier of the things that are meant to be in it, lovely things. Lovely thing is this: that while we were yet sinners Christ died for us. When we think and feel about god, we in a sense communicate by means of study the god who loves his children, as the father of lights, the King. This sense is not relinquished or done away with by the usage of our mind in deep investigation into the definition and meaning that is being consumed when we study the scriptures to learn god. Theology teaches god, studies god, and draws god near. But we must as god's children never forget to use our hearts in worship of god or our studies are become vain wants of mere heady intellectual rationalizing and speculating. Theology devoid of heart in itself is useless. It is vanity among vanity, if one may put it this way. But, when theology is done by *both* mind *and* heart, we glorify god and praise his holy majestic name to the blessing of our well being; it is a way of living out our citizenship in heaven as a royal priesthood, who have been purchased by the blood of our savior most cherished and praised. However, theology is not an end in itself. When you do theology, what do you think of? Do thoughts of the glory of god alone dominate with his attributes for mere speculation? Do your desires escape worship and reach the idol factory that are our hearts in forming a god in our own image? Or, do your thoughts *and* your heart go hand in hand so *as* you do theology you worship the triune god who has worthiness in his

being, ontologically, but also in his revelation of himself economically in the history of redemption. Does god in theology move your affections? Also, if so, how and for what? Is it for soli deo gloria, or is it for your own selfish desires and hidden motives. In this lifetime, in the course of this world, we being imperfect as we are, will not be able to unmix these to states of relating when doing theology as christian theologians who are <i>good</i> christians. But if we want to grow, and truly know god more, in both his death and resurrection, and the power of his holy spirit, or holy ghost, we must do one more thing, gaze and fix our eyes on Jesus, because he is our theology, he is our study of god, and he is the reason we do theology, the reason every breath that we take says I love you. The question is posed, "why do theology?" What is the reason for it or its existence in the first place? There are many a ways people who are christians try to answer this question. Some may give you intellectual answers that try to at least make sense. Others will give you more watered down wishy washy sugary answers but ones that are sincere and affectionate. Still, others will either answer it with another question or answer or state something that is an answer to another question, perhaps something like, "What came first the chicken or the egg? Does it matter? We all eat eggs." That way of thinking should at least be supplemented with a trustworthy motive behind it, otherwise we do not honor the LORD who gave us theology in the first place. Christ is the word. He is theology, so when you read the bible especially from the old testament to consume a story in it, what comes to your mind? What kinds of other stories or events in redemptive history appear in the back of your mind? Do they at all? If they do not, this should at least raise some warning lights so you do not study god's word in vanity, or simply put in sin. A good

christian is one who studies god's word for the glory of god by actively being affectionate towards Christ, because of what he has done and who he is and therefore who we are in him, his person and work. To do otherwise, is not to do theology at all but rather squander the precious time god gave good christians to spend on earth reading and meditating upon his word for he wants to talk with us since Jesus loves us so much. Shall we not return *that* love?

Jesus

Jesus loves you and has a wonderful plan for you. He loves you so much he will decide to die instead of you if you are going to be dead soon. The curse of the law is this: by sin we earn death and *will* die. So anyone who is alive will eventually taste death, unless of course, he intervenes and prevents your death. Jesus did that. He was so holy and righteous he loved you with an everlasting love so that even your tears which is other than normative pain you feel in sorrow in your fallen estate is sought with tender affection, and Jesus loves to show his compassion towards you. No other man in the planet has ever had this kind of compassion filled with love and righteousness before all of mankind, and this being the one who was very god of very god decided to share that love inside your heart by means of the gospel. Jesus is the mediator between god and man so your sins are forgiven and you may have life to the fullest. His wonderful plan for your life though is not what you may be thinking of. Jesus does not promise us he will give us a happy and blessed life in this world, but rather the opposite a wonderful plan indeed, one of redemption and eternal security. When Jesus loves you, it is

for eternity. He may love you temporarily if you are scum of the earth as his name still is love for he is the mediator between all men, for *<i>all</i>* have sinned, and not the many or some or few. And in eternity you will know this love to the n-th degree. Now, you have a foretaste of that love which Jesus teaches us by Paul who writes epistles to the new testament and that church how we are already saved and not yet saved. This is known as the semi-eschatological aspect of our salvation. We are in some sense already in heaven, and yet waiting to be there. Heaven will be a wonderful place, filled with amazing grace, and the peace of god which transcends all understanding will reign in your hearts now and unto eternity. Although we are not there yet we do have this "wonderful plan" out of which we live. Thanks be to god we live new covenant administration, the covenant of grace, god's wonderful chase. If you believe this message, all of it, Jesus indeed loves you and you are in the covenant, but if you reject this message you are condemned already. "For God so loved the world that he gave his only begotten son so that whoever believes in him shall not perish but have everlasting life." (John 3:16) The next verse in the bible speaks of our being condemned *<i>already</i>* if we have apostatized and heretically denied that truth, for to do so is to deny and speak blasphemy over against the son of man. But there is a greater sin, blasphemy, which denies not Jesus, who is able to forgive most sins, but the Holy Ghost who reveals Christ to us in our hearts, and blesses us with special graces so we can live life to the honor of the Lord and our God. Blessed children, believe in the lord, repent, and come to Jesus, for his arms are open wide, his yoke is easy and his burden is light. The gospel is Jesus died for sin. Now have faith in him alone as the sole means of your redemption in the god who redeems us by

grace alone, through faith alone, on account of christ alone. May you richly be blessed by this message. May you not keep then your love Christ gave and gives you to yourself. Go live a little! Spend that love on your fellow man. It is what... Jesus did. And God (in his good pleasure and holiness) still does, and does to this day. Soli Deo Gloria. Do not go to hell where you belong for being law breakers of God's ten commandments his moral law and eternal moral will and for disobedience of God and him alone and your sin, which is what makes you sin, rather than saying you sin and so you are a sinner. Sinner, be righteous!

Covenant

In the beginning was the word and god entered into a covenant relationship with the first man adam who federally represents all mankind including women and men, children, rich and poor, learned and unlearned, wise and foolish, good and unrighteous. He did this in order that his love would outshine the dark and evil in the cosmos that exists now so that his sovereign plan would be untarnished and commence unto fulfillment unto the end for his own good pleasure and will. For god is a wise and righteous god who will forever know good from wrong which we erring humans in adam in this fallen world of sin and misery need of his condescending complacency and benevolence, his blessing and grace and tender mercies. He knows how to form a right relationship which we do not know and do so unto completion. This is precisely the reason and way that god uses to bring to pass what he promises by way of covenant a binding oath he makes with all who are loved of him in this sinful world and do so all for his glory alone. If the

question be posed, "why did god make you?" The answer is in the affirmative, "for his glory". You see we humans are in sin and like babies to this "adult" god who is larger and bigger than we are and more awesome and holy than we can ever dream of imagining, and as this being the reality for angels and seraphim who cover their faces from god's light of glory with their large wings to prevent being destroyed by his infinite holiness and possibly goodness after evil entered the world, we too know a reality that is larger and bigger than us. This is covenant. In covenant we fellowship and dine with a god who is larger and condescends to us and brings himself to us by sheer grace just because he arbitrarily feels like it because the distance between god and man is so far he must do so out of his ontological free will which we do not have being in bondage to sin as fallen creatures. But when grace enters into our lives we begin to understand and live out the reality of being in union with the father of lights the god of heaven and earth and of course the highest heavens in which he is enthroned with his eternal glory we receive blessings and learn experientially what living really is. The loci of the adamic covenant is the graciousness and his condescending to our level so we can bear god's image and do so learningly step by step unto maturity in the garden of eden from which we were kicked out in adam to reap death after sin and misery being condemned for our disobedience which did not exist before the loci was trampled upon by this disobedience. How did this disobedience happen will be a mystery for all eternity since we do not know why the urge to go against a righteous covenanting god who with us we being in union and fellowship with him covenantally decided to rebel and join the forces of darkness with the serpent, satan who has been the power of evil and principalities throughout the history of

time after the fall and the entrance of sin into the world and evil entering creation. Nevertheless god is good and we are not and because his grace outshines his justice we so richly deserve discipline from being rebels he uses all he has got to pour blessing in our cups of living so we can go on and not taste death until we have reached a proper age, the days he has numbered of our lives that will end in death which he has planned being justice, though not reaping instantaneous death. Unlike this kind of relationship we call covenant god establishes another relationship which he binds not us to keep to learn be fruitful and multiply and fill the earth with righteousness and growth into blessedness and union with god our holy god and maker most gracious of all things created visible and invisible and not simply to eat of the tree of knowledge that has both good and evil in it a sacrament of probation in the garden of eden but of pure free unmeriting oath binding unilateral keeping which is by means of promise rather than command keeping by one party and command giving by another by grace and condescension. This covenant is a covenant that is administered throughout history so his eternal covenant of redemption proves victor and christ gets his crown the king of everything. The covenant is mysterious for it requires nothing of the receiving party but to be still and accept it and live under it. There is a works principle therefore to live under it but grace cooperates with the accepting of this administrations of the covenant so that to the jew first and then the greek so all israel will be saved will be redeemed in the end the ultimate things, eschatological consummation. Semi-eschatologically during the midpoint and culmination of redemption at the cross which is one episode out of two of the resurrection event of the final state of redemptive history the great white throne judgment of christ the

king of everything of both heaven and hell is a state of covenant which gives opportunity to grasp things that are not, believe things that are distant or invisible, have faith in things that are awaiting the redeemed and those who are around the redeemed and or elect and not reprobate, and learn the goodness of god, for this is the purpose of the promise and also the covenant. Learning the goodness of god so we can taste of the world to come which adam therefore all his federally represented posterity forfeited by disobedience unto condemnation for original and actual sin being kicked out permanently from sealing their blessed estate by eating also not only the tree of knowledge of good and evil both but also the tree of life which they should have done instead as they were both learning and growing, that is, maturing as covenanted creatures of a condescending gracious complacent god who loves both adam and his posterity in him. We who learn this in our being, are under the covenant and its blessings. If we break this covenant by not living under it by the sufficiency of grace, that is by the terms it represents which god alone prints in the bible his inspired word the word of god to sinful man we forfeit also eternal life and thus will never taste of the true tree of life of eternal blessedness and in this day in age the tree of life the re-creation the new creation of god after the flood of noah for gross evil and sin in the world during redemptive history jesus christ who is the alpha and omega, first and last, beginning and end, the glorious one, the beautiful one, the prince of peace, the lord of lords, the savior of sinners from sin, misery, condemnation, then eternal hell both after the intermediate state and the lake of fire for the unrighteous and condemned the non-elect who are not chosen before the foundation of the world by pure grace alone through faith alone on account of christ alone and its torment and eternal

punishment for god's glory alone too, the lover of covenanted souls, and the lord the pneuma. Praise him in the morning, praise him in the evening, love him, he too loves you first, and will eternally love you, but in the meantime enjoy the blessing of your semi-eschatological state and especially if you are in a state of grace, hopefully this is ALL of adam's posterity, but better yet, this is all of christ's posterity, the gift god gave to jesus as the good god's present to a deserving king who therefore opened up the present and ate the present: redeemed the loved ones in his covenant love thrice eternally before the beginning of time, during redemptive history by means of the cross the culmination of redemptive history, and experientially in the life of the individual believer, who loves christ back. So, therefore... love him. Read the bible and believe all that the WCF says, though you may disagree at certain exceptioned points you may find incompatible with the rule of life and faith, the bible. This is too love christ, or better yet, to love christ in God. Praise be to the father and do so in christ for christ's sake and in his name I pray. A'men.

Last Time: Righteousness Died. This Time: Righteousness Lived. Righteousness Lives. Christ And His Elect Live Forever To God's Glory Alone

<div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;"> Last time we talked about how Righteousness died. Jesus the messiah was God who became man on earth to become the righteous one who would make it possible for

God in him to reconcile the world to himself. For it says, "I and the Father are one". Jesus is one with the father in heaven, so he cannot be separated from his righteousness so that when Jesus becomes a sacrificial lamb and dies atoning for his people the people of God righteousness does not die but lives. But it can be said that righteousness died in one sense, because it was the man Jesus who was righteous who lived a perfect life meeting the claims of the law and obeying to the point of death on the cross that in this sense Jesus the righteous one died; righteousness died. So where are we now? Righteousness dying for us leaves us in the grave so that our sins are gone and done away by Christ's blood and atoning work, his sacrifice, but we have no righteousness of our own for we are mortal men who are not God of very God, light of very light, not begotten like he is before the foundation of the world of the father in heaven, but rather creatures made in his image marred and plunged into sin and misery by the fall of Adam into sin. We must have a positive righteousness and meet the claims of the law like Christ to be accepted into God's good kingdom, the kingdom of the good news the gospel, Christ is lord! So how do we attain this positive goodness and righteousness that meets the claims of the good and holy and right law of God. We do this by being united to Christ through faith in his work and death, Christ's blood, and receive forgiveness once and for all eternity through faith alone. When this happens we who receive the resurrection of Christ, the vindication that Christ died, but then rose from the dead for our justification we are instantly deemed righteous just like he is deemed to be the son of God in righteousness as it says in Rom. 1:3,4. "He was declared to be the son of God." So he was deemed righteous in his resurrection, and we through faith are united to him to his resurrection, and

become ones in union with him. So salvation is first forgiveness from sins by Christ's death and resurrection, and union with him follow by being united to the risen and raised Christ by our faith alone. When faith comes in our hearts we are sealed forever unto the second coming when it will be like a thief in the night that Jesus calls all the risen ones the righteous in Christ, who also cannot die, for righteousness does not die, it lives, imaging, rather imitating God, and the Son of God, very God of very God, very light of very light, begotten not made, suffered under Pontius Pilate, was crucified, dead, and buried. The good news is this: the third day God raised Christ who suffered in our place from the dead so that we too may live in him in union with him by his person and work because of the sufficiency of God's grace to give his only begotten son to over to sin being made sin for us so that we may be free once and for all from the bondage and slavery of sin to the hopes of heaven and eternal life and to a state of grace and blessedness until he returns again as the one who is the resurrected one the one who lived in our place, died in our place for our sins, is perfect for our righteousness, and met the claims of the law of a holy God so that by that meriting we too can stand on Judgment day and be acquitted. When we see God coming to judge us on the last day we shall hide behind Jesus, for he alone is guiltless and righteous enough to stand the judgment of God. God was in Christ reconciling the world to himself, and he will come looking for the redeemed he sought and paid for by death on the cross becoming punished for us in our place so that he will make us finally righteous and right with God. And now, righteousness lives. The resurrected one, Jesus Christ lives, and those who are in him will also live, and forever more righteousness lives on. That is where we are now, for those of us who need him

or those of us who love him. "He who loveth not, knoweth not God for God is love."

The letter of John to the church and his message of sacrificial love is also to love one another, just as Christ loved the church, gave himself up for it, and died for it, and also, was raised by the Father by the Spirit for it, love. Let Christ who is Jesus the Lord, Christ the Lord! and the Spirit of Christ who dwells in the hearts and lives of believers now in this world, as his disciples, go proclaiming and making disciples of all nations the gospel of indelible grace and bask in that indelible grace, now and forever more, to the glory of God, because of the person and work of Christ alone, and obey the command forevermore from now unto the end of time to love God and to love your fellow man. Let us pray... and all the people of God who are believers said: in Jesus' name and for his/His sake, amen!!</div>