

*Short
Entries*



faith alone

DANIEL CHO

Treatise

God is perfect in his being so that he cannot be said to be non-existent, nor is it possible for him not to exist, because perfection requires its entity to be perfect, and nothing that is perfect does not have non-existence. It does not not exist. This God made the heavens and the earth. And he did it all for his glory. The bible needs to be thought about next, and the thing that is important here, as a treatise, is that the bible does not suppose the requisite which truth must be true for it to be true, rather, it must not be thought of when one approaches the bible. One must come to the bible already with a priori presuppositions so the person is able to learn like any other from book. The bible is not lesser than other books, and in some ways it kind of is, but it is nevertheless God's inspired word written over a span of many millenia by men who were given the divine light to understand God's holy revelation in act and deed. He is holy, so his words are holy. They ring true when you consider them, and even apart from the recipient it is true, because it is God's word to begin with, and it must be true for truth does not ever have failure as a possibility. It is inspired, and inerrant. And it has inherently a genuine authority stamped by the Holy Spirit who makes it come alive to its hearers and doers of it. The world the bible says was created in six days. It can be that it was a long time coming that it was created, but the bible is silent in mentioning this, and the first man can attest to this, for he knows he was not when he was not. He was but there was to him a moment in time when he was not, so he knows someone made him. This is Adam the representer of all sin fallen humanity and all who strive after God's holy desires and will as one may ask what is God's will for my life. But the real question is what is God's will. The bible mentions "Thus says the lord..." because God's word have real purpose and authority backing the statement. In the beginning God created the heavens and the earth. The spirit of God existed, and the waters above the earth were his realm of hovering over them and at

that time the earth was void and misshapen. God was holy and his presence was alive and well over all of creation for the writer of the epistles to the hebrews says "Jesus is the same yesterday, today, and forever." He does not have the tiniest possibility even possible of ever being something he is not. He did change however, but that was at the resurrection and it was for our sake and for our spirit and humanity and aura (so to speak). Then after the world was formed God made it beautiful and created the days, one from the other, and they were separated by night and day, and after that the land was formed with the seas and rivers and lakes and then the farm lands were instituted by the holy Ghost, and then the animals God formed by the powers of his mighty creative activity. He was creative in making one animal from the other, as he must have planned them to be a certain way somehow. He must have in one sense or another, since they expiate our sins and our guilts transferred to (them) upon repentance and belief in Jesus. It's about Jesus (Christ)! Then after all this God made man, Adam, and Eve from his side, to support him and be his helper. Then later on God rested. In the making of Adam and Eve God told them to recreate each other in their offspring. They did in the form of Cain and Abel. The world was to be multiplied and filled with fruits and vegetation of the harvest for sacrifice and offering. But animals would be required to be offered unto the maker. Too bad that Cain did not obey God and was cast out for it. And too good Abel died for the glory of God his maker. Abel and his descendants has a lineage of Seth who walked with God for 300 years and was no more because God took him (to heaven). Cain and the Caanites formed aliances with the devil and they went south into depravity, and they longed to live on earth forever. But that would be thwarted by the promise of the seed of Christ promised to Eve and Adam for they would no longer have to live under the condemnation and judgment and punishment of God for their disobedience unto their fallen estate. They would have a redeemer promised to them who would come in the fullness of time so they would be able to reenter paradise which was lost to them one day again some day. So with this hope, someday the hebrew tradition is to keep the law of God to be fruitful and multiply and name all of the animals and rule over them in

righteousness, doing the will of the god who made them, to be fruitful and multiply. God is to be their king too. So Adam is to be a lower king, a vassal who stewards his keep stipulated upon the laws of God which God gives later on to people on Mt. Sinai in Egypt. Soon after the world becomes filled with many tribes and peoples of different places. The tower of Babel incident comes to mind. In that story, what occurs is the power of God manifested to reduce the spread of evil by overcoming it with good. The goodness of God always triumphs and how it is done is by God making sure none of them can reach heaven by their own personal gain and strength apart from God's grace the grace of God the special love God has for the seed of his promise and all its kin all over and, in all of the nations. God is to be their God and they are to be his people. The people started to quarrel because they were antsy and in sin so they strove to be build a humongous tower that would reach the highest plateaus until heaven was reached, it as it was was a way to God. But God did not approve. He said no. So he made it impossible for them to reach the very top to God, he cast them down on the land, and then made sure they were confused and dissipated them to different regions where they would no longer be able to communicate with eachother equally, but with their own tribal speech. This is the first time language barriers and the confusion or distinction and separation of languages occurs in the bible. And this is to be taken at face value for God is a good of truth, and truth never can not be true. So we have different languages today and people live with different nations, some forming alliances, some forming treaties, some being enemies of eachother in enmity, as was the woman and the serpent, Eve, and some being good neighbor countries of eachother. Then people grew extremely wicked and God was forming a happy family of God already for this coming. It was Noah. Noah was safe though because out of God's goodness he made sure they would be saved and everyone else would be destroyed. Then the earth would be recreated and repopulated, "Be fruitful and multiply in the earth" God says to Noah and his family so they become the new progenators of the earth where they become the new Adam and the new Eve and the new line of Abel/Cain for the world to go on. And the promised seed is

coming closer. Eventually Abram becomes Abraham and Jacob inherits his grandfather's son's his father's, Isaac's, birthright, and becomes the heir of the promise's Isaac's son who bore twelve tribes, which are now in the old age the old letter of the lands of palestine and its neighbor, israel. Israel wrestles with Jacob and its effects are still seen to the modern era. It continues over and over again. And we know there are vessels which speak much louder than the voice of the faint ark which floats above a gigantic and giant lake on earth. The ark is found and then the story finishes with Joseph as a prince and therefore type of Christ who rules in righteousness and holiness and uprightness and goodness, rather than evil and depravity, malice, sin, and wickedness. Then what follows is the story of the parenthetical plan of God of the history of redemption of God's special love all of the heirs of the promise of Abra'am and the promised seed of the woman, who is to be the coming messiah in the new age. As the new age is recreated God will rescue a people in bondage of slavery and sin and wickedness from an even more wicked people the Egyptians, who out of will cross the red sea, parted by the prayer of Moses with his staff and two outstretched hands, and with the following of chariots engulfed by the power of God's judgment waters, and the coming forth days of living in the wilderness amidst the grace of God who feeds these slaves to train them with manna unto righteousness. God will be their God and they shall be his persons. They are together the nation of israel and they love eachother and follow after the promised seed who is the coming messiah. Soon after a succession is made to follow Moses with Joshua, and the walls of Jericho are next. It is toppled. Then comes plunder. Then Saul is anointed but is failure for he sacrifices rather than obeys in the first place when he keeps the plunder rather than obeying God and having it all destroyed as God is a God who must not be feared but trusted. He must come first. Then David replaces this wicked king Saul and Johnathan is his close comrade. But he and Saul both die by an arrow. This is the sovereignty of God at work... . And then God goes to the land with the story of the israelites to the place where the temple will be built. Before the kings' days had arrived, in the past it parallels them with judges who rule in righteousness. But not all. Some are

wicked. And then what happens is that God redeems Ruth, and then Boaz is in the picture. Then Esther is made queen over her uncle steward of Israel. She is queen for holiness. Then comes the days of the kings on earth again, but eventually with Solomon continuing David's sin, he seeks wisdom for hope, but though the kings eventually degenerate into wickedness and there is hope only in the coming messiah. In the book of Ezra, they are gone to exile. In the book of Daniel the famine and messiah are to come, as well as Ezekiel. Then Nehemiah tells the story of the return of these remnants back to the place of Israel, Benjamin, Judah, Israel. The tribes are split into twelve, but not all return only the remnant of Israel and the faithful Judah. That is why the lion Judah, Jesus, comes out of Judah, because God is faithful, and the people obey such a God who have the divine light of Christ and have the messianic hope in their hearts whilst they are elect of God and truly his chosen. Eventually God wants us to sing his praises and worship him with all our hearts, souls, and strength, so we can be the family of God in earth, looking forward to the new creation of God which has already come forth with the fullness of time, the recreation. Recreation! God put Jesus in a water in the lake of Jordan river and bathed him to make him innocent, for all were doing that at that time, and Jesus would have to impute and in order to do that he would have to be identified with them, in the judgment waters of the red sea which engulfs Jesus and engulfs the chariots of the Egyptians. God judges them and destroys and annihilates them while Jesus is saved, as the slaves of Israel who lived in Egypt are identified therefore with Jesus too. They both are equal in God's eyes, and God recreated them both in union. This is the mystery of the union with Jesus and his people. They are solidaritized so they cannot be separated from each other. Jesus has come, so we can be in union and in solidarity with him. His resurrection makes that real, and it makes our being with the firstfruits, firstborn (in all creation), and justified in the spirit along with Jesus who was justified as the representative head over us and with us, and also was raised for our justification, so we could be raised with Christ, raised with him, so we can mortify our sins and be not the wicked but those who do not live under law as did the slaves of Egypt but

those who daily walk with the lord in newness of life, for we are crucified with christ, and it is no longer we who live, but christ who lives in us. It is he to whom the keys of the kingdom are granted and he is suzerain, whilst we are vassals as a royal priesthood, while adam just like him was a vassal, so we are to obey the lord's commandments if we are to have be justified. Not our works, but the realization of the need of them, and only that, which is what saves, saves. So be saved. amen.

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 eachother, 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 resistless 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 inhabit 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 each other and one's 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 pasttime 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 eachother dearly are privy to. But after he got married the second time we pretty much stopped communicating with eachother. 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 paid 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 (quickened). 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 unto 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 *with* 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 occassions 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. Amen.

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 delusion, 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 than 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 lakera, 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 asleep. 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 lang="el">πνεύμα 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 πνεύμα 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 πνεύμα (justified in the πνεύμα..) 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 Vos, 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: 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, <i>how to place a value on value</i>. 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 <u>truly</u> 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, condescends 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.

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.

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).

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.

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

definingfaithalone

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 principaties 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.</div><div style="font: 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.</div><div style="font: 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.</div><div style="font: 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.</div><div style="font: 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.

font: 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.

font: 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.

font: 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.

font: 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.

font: 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.

font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">1 Kings is the story of the line of kings of the land of Israel.

font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">2 Kings is the culmination of the story of kings, contrasting and comparing good and righteous kings, including King David, a righteous repentant king.

font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Job is a story of redemption of one man amidst misery and persecution by a redeemer, gel.

font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Esther is a story of a holy woman of faith as queen of Israel.

font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Psalms is the book of songs of the church and of course all Israel.

font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Ecclesiastes is the book of sorrows for discipline and judgment and exile of Israel.

font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Proverbs is a book of the collection wise sayings pointing forward to Christ the Lord.

font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">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.

Nehemiah is a story of the return of Israel from their captivity because of their Sin.

Daniel is a story of the prophet who tells the coming of the Son of man.

Ezekiel is a story of ultimate things and prophecy.

Nahum is a story about righteousness.

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.

Micah is a story about a prophet and holiness.

Obadiah is a story about obedience.

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.

Amos is a story of an elected prophet of God.

Joel is a good man who is a prophet of God.

Zephaniah is the story of a brother to Zechariah.

Zechariah is the prophecy book about the coming of Jesus Christ.

style="font: 12.0px 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.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">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.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">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.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">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.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">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.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">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.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">Luke is the story of the doctor disciple of Christ who tells the story of the gospel.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">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.</div><div style="font: 12.0px Helvetica; margin: 0.0px 0.0px 0.0px 0.0px;">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.</div><div 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.

Galatians is the book telling us not to judiaize and rather believe the gospel for our entire lives.

Ephesians is about being an elect saint of God in Christ.

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.

Colossians is the book about putting your mind on things above.

1 Thessalonians is the book about ultimate things and the trumpet of the second coming and the reign of Christ in the millennium.

2 Thessalonians is the book of the culmination of the reign of Christ, the consummation.

1 Timothy is a book that tells of the requirements to be an elder and deacon in the church.

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 plenarily, perspicuous, profitable as to the rule of life and practice for the christian in his life of gospel living.

Titus is a teaching of Paul to Titus to be wise as a pastor of Christ.

James is a book of faith and works cooperating for life in the midst of struggling with sin.

Hebrews is the book of the hall of faith of the giants of the faith and the witness of heaven and its faith.

Philemon is the book that is penultimate to the last book in the bible, Revelation, which teaches perseverance from sin.

1 Peter is the book that

Peter wrote letters to the churches to teach them something valuable.

2 Peter is the summary of Peter to teach the churches something valuable.

1 John is the book about loving one another.

2 John is the book that teaches more than just loving one another.

3 John is the book that prepares the book of Revelation and its point about the love of Christ for his church.

Jude is a book about persevering unto the end.

Revelation is the foretelling of the consummation, and not the final things so much as the ultimate things of God.

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-fulness). 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 of 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

<i>and</i> 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 <i>and</i> your heart go hand in hand so <i>as</i> 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 supplimented 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 *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 gwowy". 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>

Jesus Shows Us God

During our living out of our varied lives we have many a possessions. One of those things are pictures. What a picture does is show us the image in discrete form of what that

person looks like, and by looking like it perhaps what they may be. That's what smiles represent in a mouth of person's face, the look that is personal and unique to the one smiling. Some have crooked teeth whilst others have perfect smiles, and each in its own way kindly reflect the aura of their personal being in a captured moment on film. We even frame and put these images of a person on a wall. Much like this way of capturing a person, an image of God captures his personhood as well. The image shows first of all what God will look like to us, and secondly what his form is. But because, God is invisible we cannot capture his form on film let alone through paintings, though that is attempted in portraits of Christ. And, this image which represents God is Jesus who is that image, the image who unveils the painting so to speak and shows the audience like as in a photo gallery the majesty and personhood of God. It does this with many colors of paint. The canvas on which the image is placed upon through the genius of paintbrushing is the backdrop of home of the image on top of which where it lives. Jesus is the image of God. He is the very look of God. So when Jesus finally came to earth in his incarnation, suffering, death and resurrection, he showed us the very look of God. At birth he looked like God and then he grew. The disciples though lacking strong faith yet as they were not named apostles yet were hesitant to praying to God though asking Jesus "Who is the father?" in not so many words, but the actual words being "Master, show us the father!" to Jesus meaning "reveal to us where God is and/or whence he will cometh?" Jesus said, "oh you of little faith, didn't you know that I am God?" in not so many words when he said, "didn't you know that I and the father are one. When you see me you have seen the father. So how can you ask show us the father when you have seen me already?" Jesus then is not only our teacher who taught these little learned disciples what God's form and looks like is first and second, but the very image of God himself. He is more than just a picture. He IS God. So when you put a picture on the wall and has a dignity of the image of God, you are seeing an image of God. The image of Jesus put on paintings is God himself, and when you see that image you are seeing the image of God displayed before your very eyes. But who can capture the image of

God better than Jesus in real life than the portrait or painting. So the disciples knew God one on one as they had a relationship with Jesus Christ. So the question comes. If in the new covenant in Christ's blood we see Jesus in the crucifix or paintings adorned many christmases, then in the old covenant time how do the Jews see God. The answer is the same as that in the New Covenant, through the image of God Jesus. Jesus is depicted in the giving of the Law at Mt. Sinai, in the form of two tablets as the very Word of God inscripturated to the Hebraic Jew which summarize the message of God of abiding with the image of God to know God itself "I will be your God and you will be my people." Covenantally, to God the people of him are his possession, and to the people (Jew) God is their very existence for existence in their living life until Jesus who is that Word made flesh cometh to show more who God is in that transmission of data to his chosen ones. So the answer is the same. Both in the New and the Old Jesus and the Word of God "I will be your God and you will be my people" is the image of God, capturing the very essence of God as He is revealed throughout the history of redemption. Since Jesus the image of God is the Word the ten commandments themselves are for the people the image of God who show God to the people, his will and his authority and rule over their lives both in redemption and creation unto consummation. The Ten Commandments is Jesus. The New Covenant is Jesus. To those of little faith, for an increase of a measure of faith in God, how can you still say show us God, when Jesus himself is the image of God? In short, Jesus Shows us God.

For Those Who Are Struggling With Justification

Do you ever struggle with justification? Then do not be alarmed for there is salvation for you and it is near you, as the word of God is near you, the bible in which lives the gospel of grace. According to the bible where the gospel lives, Abraham being a key figure in the entirety of the text of holy writ, the application of salvation comes in different ways to the

believer living in the new testament you and me and the disciples and their followers, and the lives of the word of God in the old testament like Joshua and Caleb, who also knew the gospel... To us the gospel is easy for Jesus has Yeshua has already come. We are told to go baptize in his name to all nations and do it for the glory and honor of Christ. When you look at how we hold on to the promises of God we do so holding on to faith so justification is past. It has already happened. Justification happens first, and then we hold on to the promises of God to live out our Christian lives so the world may see we are elect the ones who follow God in Christ, like the Jews of old written about in Holy Writ. But the gospel and the promises of God being hard to the old testament, justification comes after they hold on to the promises of God. When you look at the story of Abraham, how after his name was converted changed from Abram to Abraham along with his wife Sarai to Sarah who would later bear children at an "old" age, would obey and then be justified. Abraham believed in God and it was credited to him as righteousness. When told to leave the land of Ur and follow God in a heartfelt moment he decided to do so, and God seeing his heart justified him. When Abraham despising the shame worshipped God and offered Isaac as an acceptable sacrifice God stopping him accepted it anyway for he was deemed righteous. You see the righteousness he has was credited after he obeyed, via the obedience of faith we may call it. But in the new testament believers, we standing in the opposite side of the history of redemption can obey BECAUSE of faith that already exists. We are justified by the crucified Christ of 2 millennia ago, and look backwards to it in the holding of the promises of God in it, and thus continue in faith. That is the difference, yet the central point of the principle of the bible is the gospel, how merit can be justifying if it is true. And for Abraham it was true. And for Adam it was true. And for us when we look to Christ in the act of obedience it is true. "Whereas Jesus who was tempted in all ways, yet in none did he sin" Hebrews we see that Jesus representing us perfectly as man had to be perfect without sin so we can be accepted as well, proving Adam the first man had to merit perfectly as a man and not a son of God to enter paradise. "For as in the one man, Adam, who fell to sin we all

perish, but in the one man JEsus Christ, who procured salvation by merit we will all be justified." Romans. So it is in the end Jesus Christ who saves his works to be accepted by the Master God who then counts our works as if they were ours with merit just "like" Christ his works are counted as his own. Because of sin for us our works are without merit, but because we have faith our works are counted like Christ. This is faith in Christ alone. So if you believe in the promises of God and amen in Christ his works are applied to our account so we can then produce works. Just like Adam did. Just like Abram did. Just like Christ does. Just like we do. So they all are about meriting eternal life. It is about Christ, and how we accept his works on our behalf and we do our part now in union with him. ...amen.....

End Time Justification

The christian isn't plagued merely with wishes of what he must go through in life to live out the christian life. In his life he desires things for himself and his household and his friends. The love he has for God and so for his closest kin are that which spark an interest for him so his desires long for that which is going to come. The world is in his possession as well. But not that that is unimportant to God and to himself, but rather struggles, trials, tribulations, and hardships arise in his life where the biggest problem begins to dawn on him and his life. The biggest problem that dawns on his life is none other than God himself. God who loves and loved the man he created with his laws made him for communion and fellowship with him. But after the mishap of sin that ushered death for God concerning man's destiny made man a lowly creature who cannot approach God any longer. This reality is our reality. We cannot approach God. At the end of days it will difficult to even find one man who is fit to stand pompously before God and say, "let me in". For when he does he will surely die. Adam thusly died for he lived even after the moment he bit the fruit forbidden about which obedience would have been granted by God to his account. His account is one that is

precious to God and God longs to watch and compare and calculate its net value. This value if you look at life, and all that it really is (in the end), you know that God is behind the value of it. Yet for this reason, when the last days come and Jesus comes to judge mankind we who are wicked who will stand before him in calculation will frail and wither as the grass goes pour destruction because we always fail regularly without room for perfect obedient act. Not one act of ours will be counted righteous. But, in Jesus all of our acts, everything, will be counted righteous, since our acts are really his acts. And thus God will justify us in the end if we are in Jesus and because of his shed blood will accept us into paradise. This is "End Time Justification".

The Eschatological Aspect of Justification

You live your life seeking the Lord with your soul, to the ends of glorifying the creator God who made you and loved you from all eternity in the created order. You live as a finite therefore created being whom God shaped you even before you were born and even before actually you were conceived and thus growing in your mother's womb. The Lord loved you with an everlasting love therefore drew you with cords of kindness. You came to be and started to mature. As a child you loved toys but growing in the religion of your heavenly father you sought and were saved from God's wrath to come. You began to synthesize concepts and went off into the real world. You later comprehended the doctrine of justification. The doctrine upon which you learned that the church stands or falls taught you that apart from your works you can enter paradise having stood before a holy God who only accepts the righteous, and by your faith alone in his righteousness via the merits of Christ you are accepted for he Christ is your righteousness, and thus you were justified you learned. But this kind of acquittal soon you would find out is not enough for the end time eschatological aspect of forgiveness which comes when Jesus returns for his elect. He will

come in the clouds that time not in humiliation as first he did for your righteousness but to judge the world according to their deeds. And this moment being the turning point of all eternity standing on the edge of it you would need to know if you are accepted in the beloved or rejected and thus separated from God for all eternity unto hell for eternal torment unending which you so richly deserve as a person without merits. But if you have merits now in Christ, how is it that you will need another kind of meritoriousness in the eschaton? The answer is that the bible teaches not only are we acquitted in the experience of conversion during our lifespan but when we are resurrected unto judgment day when God will account all of our works to see if we are qualified for heaven. And on that day you will be justified yet again. If you had justification the first time you will have justification the last time. The last time though will be different. The first time you were converted and justified it was in Christ. The last time the second time in judgment day you were justified was because of your works. But the truth of the matter is it was Christ's works you performed that you were eschatologically justified the second and last time. And this is justification of the first time! You may know it partially incorrectly or very well for that matter yet imperfectly, yet in the end you will yet to be justified by perfection, the imputation of Christ's righteousness to your account coming to end. You will be sealed in that day that you completed what Adam did not fulfill and Christ on your behalf completed for God's satisfaction regarding you. So when you see God the last day and fulfill what Adam did not and Christ did the eschatological man you indeed as the new man the new creation unfolding in your very eyes will taste of it for all eternity. You will be that new creation and will be seated in the heavenlies. And the new creation of the second Adam Christ will lead you to live in his happy bosom for the worship of the lamb of God who took away the sins of the world once and for all. Took, not takes. Because in the end works will be completed and only acceptance into eternity will remain. Indeed you will live then for the glory of God alone. In the meantime as you live your life seeking the Lord with your spirit live it to the glory of God. In the end it will be, for, it alone.

The Normal Lutheran Life

Jesus was born of a virgin who married a righteous man named Joseph who fathered him until his ministry would begin. For thirty years this Jesus lived for the sake of preparing his own ministry of gospel proclamation of how sinners can be right with God. God being his father Jesus knew exactly what to do in order to please the God who was his father. And that which pleased his father happened to be the ransoming of Jesus' brothers and sisters for whom he would live a righteous life and die judgmental death. Why? God requires man to pay for their sins and to merit a righteous life equaling the justice of God and his goodness for God is good. But since we are wicked we do not comprehend what that goodness is and also forget what the cross is really about. The cross is not about how to lead a better life here on earth or to be a good neighbor. It is the story about the man Jesus who is son of the Father our father in him who goes the way of death for us so we can be the righteousness of God in his blood. Because of what Christ accomplishes at the cross we are able to call God our father and he is able to love us, in Christ. In Christ, that phrase, means that we have been adopted as sons and daughters by Christ's work and Jesus loves us and has a wonderful plan for our lives to be conformed ever more to the image of the Father who is ours and his father. The normal lutheran ("reformed") life is plagued with many a suffering and the path is a difficult one for we seldom know right from wrong and what pleases God: grace. But the problem we really must deal with in the normal lutheran life is not anything but meriting works approved by God. For in normalcy, we act the way we are in sin, and when not, we act as pompous self-righteous beings who only bear the name of christ: christians. The concept of merit is one that God alone can give to us in the preaching of the word and the proper administration of the sacraments. When this happens the holy spirit revives our soul & spirit so we can heed the voice of the spirit that enables us to

accomplish a good work, which we call when accepted by God (our father), merit. He can only accept it, though, via grace, he must be Father, and we must be adopted son. For if we are not a son then we do not have the benediction of heaven which reigns gospel light into our eternal security and consummation of ultimate things eschatai hemerati. So hallelujah the sons of God so we are able to merit good works, and live in the love of God in Christ, and by so doing have faith. This is the heavenly faith we have once a week in mass communion in church. The faith that justifies is justification by faith alone which is receiving of the gospel: Christ's blood. What? The gospel is justification by faith alone + nothing. Justification is the end time reality of God who comes to judge in the second coming the righteous from the unrighteous and separates the sheep from the goats by who did the good works and who were evil doers on earth whilst God gave us time to keep watch for the master of the house returneth, and namely who withstood the judgment of God and endured it to the end, of which if by faith alone received Christ who in our stead pays that ransomous price of cruel judgment and righteous standing in his merits alone Christ's righteousness & holiness, will be acquitted for all of their sins and welcomed into paradise unto eternity without possibility from falling away from eternal paradise once and for all where God the righteous our father dwelleth: grace. This is what justification by faith alone does. Once you receive the message that Christ alone and having faith in him that recognizes the need for works but apart from it is what saves saves, then you are justified. God's wrath is satisfied and you are declared righteous and should endure the test of time.

Just Faith

There were many kinds of people, and they all wanted to be part of the church. They had differing personalities and used it to show their openness to the church in order for each to be accepted in their own ways. In the end they did not know one thing that they lacked. The

pastor told each of them individually "it's just faith". None understood, and for that they did not believe. Faith is a wonderful thing. It brings heaven to your own world and bridges the gap that separates you and God so you can enter heaven one day. Without this faith of heaven it is impossible, then, to enter heaven. And while you live your life and do not have faith, you will not possess the grace that gets you there. You are saved by grace alone, then, through faith alone. Faith possesses Christ and by doing the grace by which one is saved enters your heart so you are in possession of Christ and he is in possession of you. And if and only if this is the condition of your heart and whole life will you be saved. Only if you have faith will you enter heaven. If you enter heaven, it proves you had faith. In the meantime, it is hard to know if you have faith or not, for it is sin that makes you waver in possession of tight grasping of Christ in your life, which gets you there. You are saved by grace, though, not faith. Faith, is merely an instrument. The pastor will then say to you "you have faith". It turned the statement to each of the many kinds of people from, "it's just faith" to "you have faith". I say to you (as Jesus would), "just faith."

The Actuality Of Rewards Of God Given From God Based On Work That Merit Acceptance By God Progressing From Before Moses To And After Moses Proves That Rewards Based On Work That Merit Acceptance By God Is A Central Aspect For All Believers Living In The Drama Of Redemption

Rewards are based on works that merit acceptance by God, even before when Moses and the republication of the law had occurred. Normally, in Reformed thought the land blessings come upon Israel are thought to be based on their obedience and the result of their works. With their fruits from their labors in adherence to the Law of God as summarized

in the decalogue they receive proportionate grace from God. The more you adhere to God's standard of righteousness the more you are given grace upon grace to live in the land of promise. So was the life of Israel out of Egypt in the wilderness and the land of Canaan which they entered by grace granted by God. But I will venture a stipulation that is hardly recognized in Reformed thought as of yet, as Federal Vision theology is still in the works of being developed more concretely. Blessings are not given by typological merit only during the Mosaic administration of the Covenant of Grace via the adherence to the decalogue by gracious granting on God's part (a la Augustine of Hippo's words not mine), but rather during the time of Abraham, and even before that where it was a non-Covenant of Works era where the republication of the works covenant of the Law of God the decalogue given to Moses to give to the people Israel at Mt. Sinai in some sense to merit goodness that God accepts as work was not yet in formal activity but rather was dormant and asleep until the Law cometh in Moses' time to kick in a theocratic visible holy people of God typifying the eternal Kingdom of God which comes in the New Testament. And, specifically, the giving of the <u>Law from Mt. Sinai at Mt. Sinai rather to give a hard law the people must but cannot obey</u> because they are not perfect people as a people who live after the fall of man into sin (a la thoughts stemming from Federal Vision theology and covenant theology mixed together, sympathy and emphases mine) <u>would make it clearer that the Law-Merit concept was alive though was vague before Moses</u> and was but dormant until Moses would come (and too, Christ, for the New Testament). During, the time of Abraham, we see a type of blessing based on father Abraham and son Isaac presenting a worship PRIOR to offering of Isaac as sacrifice, his son. Merit! It was required before sacrifice was acceptable. And even before those days would be important to see. During, the time of Noah where Noah accepts the mission to build a gigantic boat called the Ark that will last the judgment of earth by God in the flood for forty days and forty nights, Noah is deemed a righteous man based on his righteous heart and attitude towards God and his fellow man. He is a kind man and generous man though people mocked him for his lofty goal of ark building without rain or

flood as of yet, and He obeys God at the drop of a dime. God calls him righteous and his whole family is accepted and chosen via his being a righteous person who obeyed the call to build (the ark). Merit! (But don't forget the Grace of God is working mysteriously behind the merit so their obedience is accepted and counted towards their account. For without Grace merit has no value in God's planet his and his realm and universe.) But even before these two events to name a few in Genesis, during, the time of Cain and Abel and Seth Abel's sacrifice pleases God (merit!) and Seth walking (and listening to and) with God (A work, merit!) is accepted, while Cain the murderer isn't and the descendants not the line of Sons and Daughters of Seth are treated as garbage (for their sin) who make their home on this earth, rather than in the Kingdom of God the city and land of which the architect is God himself. Without the blessings of these examples prior to the decalogue given by Moses to Israel based on human merit meriting acceptable works it is hard to see the whole picture of the Covenant of Works clearly throughout redemptive history, culminating in the coming of Christ in the New Covenant era. Without meritableness, happening before the Law of God, then, given to Israel God's son, then it is impossible for God's people to be culpable before God. **According to Paul, to be clear, the law was given so the trespass will increase.** What he means for us here in this sense, is that the eternal moral will and righteous standard of God which Israel the people of God will live by must be progressively become more clarified eschatologically, and more obscure and vague moving protologically. In essence, the longer before you live before the Law the more obscure God's standard is to you, and the closer to it and to Christ for that matter, the clearer God's standard is to you. So merit again has a point here and by it you are blessed the more you merit. So there is more grace before the law is given then closer to living to it where you are more culpable and responsible to keep it (that is, the law increases trespasses), and when you live before the time of law furthest away in Cain and Abel, Seth and, Adam the closer away from culpability you are and more grace is given so you can obey. Yet you still need to obey! And you still are accepted in God's holy ways based on how WELL you obey. *All redemptive history,*

even covenant history (covenant of works first published era) you are responsible to merit obedience acceptable to God. Thank God we live in the new covenant era where Christ has kept the whole Law of God so we don't have to and so by faith in Him merit his works not ours that are acceptable to God. (A la Federal Vision theological perspective, mainly). In conclusion, you do not need to know justification by faith alone to be saved. But it touches the covenant history and how you live in it. How could it not?!~

How Does Doubt Secure Your Faith?

There will be times in our lives when our faith wavers and wanders all over the place from place to place wherever we are at it doing that. And when it does we think about things that are odd to us. We are at a strange place in our thought life and protrudes serenity in our mind's eye about what may be beautiful. We want to feel God's presence in our life. But then our life is not perfect and we in desperation search our souls and do some soul searching. When this happens we feel the need to love ourselves even more to the point that we reach a certain conclusion. For without concluding something we are left without peace and feel out of touch with truth. Truth is a fortress that guides the weary heart and makes it long for things that are without and not merely within. Heaven where Christ resides many a ways then makes its way in to our thought pattern and begin to have realizations of that which is beautiful. One theologian Johnathan Edwards put the things that are beautiful this way, they have being and proportion. This is one way of thought that make us realize Christ in his wise and most actuality in being to our hearts. But where does doubt come into play when this is our thoughts and our minds are thus begun to feel the need of supreme things concerning ultimate things as Vos may put not so much the quest of eschatology is end things as they are ultimate and final things. Faith is excellent and supreme for it is by it alone that we are secure for eternity. Doubt must somehow touch faith so that we must know

the God who wants to talk with us, and walk with us, and be with us for all eternity as was Seth in the Old Testament before the line of Abram began to form the faithful Abrahamic line of descendants and Hebraic tradition to follow the graciousness filled law of God by which we are to live under in the Cov. of Grace. But this prologue to doubt as touching faith required for our ultimate salvation and ultimate "things" we must think about the eschatological end in which the son of man finds his home. The grace that God gives is not only a system of sacrifice which pointing to the son of man will lead to a destination for the righteousified saints of Christ, but one that intrudes and incarnates the son of God himself into the very life of the Hebraic person. So was the OT, but as for the New Covenant we have Christ breaking his body and shedding his blood so that the Greek too can overcome the obstacle of faithlessness by the passion of the Christ who gives us the gift of "doubt". This doubt illumines the person and work of Christ, so that the person can ACTUALLY be saved. Instantly. As was Abraham. When this doubt occurs in the life's of the christian or unsaved alike, the just for the unjust the doubt also working hand in hand moves the faith of the elect person so that they are talked to by God. And if indeed genuine the doubt, genuine the faith. And if genuine the faith, the person will work out his life in fear and trembling before the God of Grace so the faith of him is not squandered but utilized and so by God and to the point of being most efficiently, if indeed he is elect. Therefore, in essence, doubt secures the elect saint from wavering his faith, in the New Covenant so the elect person should realize the actuality of doubt TOUCHING faith (proving faith). Then, faith proves security. Security proves salvation. Therefore, security proves salvation. If one has salvation, he has eternal life. Amen.

Who is the gospel?

The gospel is not a concept or theological construct. It is a person. It is Christ. Christ is the

gospel and nothing else can replace his worthiness of being so. When you receive the Christ into your person you are receiving gospel. Once that happens you have received Christ's offer of eternal life in essence and are secure for all eternity. As the person proclaims that one was offered up once and for all as a replacing substitute to die instead of another, now, once received him, are replaced with eternal life for you and eternal death for Christ. And this happened at the cross and all you did was receive him to receive his benefit of dying for you. In essence once received forever, you have died with Christ at the cross so Christ DID die for you 2K years ago. All this because you acceptingly joined to the time Christ died for you... which is now once you receive. You will, now, continue to believe.. until he comes back to save the rest of this world from its passing away-ness. Who is the gospel? Christ. He died for you (and your sins, and your sins are no more). When you die, therefore, you will enter heaven for all eternity to be with Christ in peace that the world will never give.

Trinity...

The triune being has a desire within itself and the king in it is the Son. The son delights in His people the Lord's. When we do things on earth the angels with the Son praise the Father and both their Spirit intrudes into our very hearts so we MAY comprehend wise things on earth. "Do not answer a fool with wise sayings, and answer a fool with sayings that are wise." (Proverbs) The LORD of Israel is mysterious to them in many ways but that is because they had a hard time in the wilderness wanderings knowing the Spirit's heart and desires, for the New Covenant had not yet existed as now does in the history of redemption where the Son truly is king. In those days they had a measure of the knowledge of God the Son and God the Spirit that is not even closely comparable today, for in those times they walked greatly in sin so the trespass might increase (Paul) in order that they may see by the Law the greatness of their sin. We see sin being great today by Jesus Christ. Jesus Christ

is God. Trinity. God the Son. Holy Spiritus!~

The Holy Oneity (as per John Calvin)

The Oneity is often misunderstood and needs correcting. The Trinity is thought sometimes by mistake by theologians and others who love God with their souls and think that they are three persons when they are more of a group of three people. Thus, the more proper term should be One-i-ty. In the head of God there are three. And all are in some form of covenanting that is hidden and glorious to mankind as we live after the fall to sin. Before sin there was a Lord in the Oneity which was God the Son, Christ who is the King. We often call Christ Lord and is evidently by created order clear that God is so so kind to us folkies. And this Lord talks and communes in some sense we men can understand to a degree of mystery that they must reign in all spheres of life, including ours. Before the fall and before creation The Oneity decided there must need be a folk to whom its love must adhere and the Son must be glorious in their spirit for He in the end if the lord of all creation so must desire us people and love us people and love eachother because it is evident he loves us for some strange reason to our thinking heads. But this Oneity is not too difficult to comprehend. When we think about the Holy Spirit we think about the goodness of a triune being who listens to eachother and teach eachother what to think. But that is not because we are finite beings who need to be taught the word of God, for that is also his plan, Christ's, but rather our need to delve into the bible more often so we get closer and closer to God, by the Holy Spirit's begetting life in us. Out of Him also the Son and not Him alone proceeds too for the glory of glory so whatever is beautiful is understood. And this is a basic primer knowledge of the Oneity, properly called Trinity, though better to think that Christ proceeds from the Father by using the Holy Spirit for eternal procession for all things that are wise, as is God in His oneness. The Trinity is not God alone, but Jesus who is one with the other members in the

holy existing universe because Jesus is the very image of God though He is not too distant from being told about as being God of very God, the divine being, Deity. God the Son forever existed as well as the Holy Spirit and Their Father for they are one because the Son loves the Father as the Son desires the Spirit's love toward us depraved men, after the fall. So, the right view is to hold to an Infralapsarian view and the eternal generation of the son because God the Father is glorious, and Christ is the head of our bodies on earth where churches are, so the Trinity then mightily reign. In heaven God reigns with the Son living with God's Spirit. They are in effect one person. But we never say that in theology and in practice, but that they are persons, and they form God. They are God. God is trinity and, thusly God is "One-i-ty", functioning as One. Behold all nations the LORD (YAHWEH), God is One. Just uzzzzze Trinity.....

Who Is This Jesus Christ?

There are many a kinds of people all over the world tonight. There are robbers, famous people, scholars, and ordinary folk. But what they have in common is not that they are the same but that they are not Jesus Christ. Unlike them, He is God of very God, light of very light, begotten, not made. He is infinite. Unlike them he offers you salvation by grace alone, through faith alone, on account of Christ alone, to the glory of God alone, on the Word of God, the Bible alone. People have lived for millenia and they know what the truth is in little part. And they learn from God by living their own ways in order to know good from wrong, right from wrong, good from evil, and what goodness is and may entail in their own circumstances. So they know what is partially good in their own culturally synthesized manner. But, there is one man who is not synthesizable, for he is the lord and therefore is good. He is so good in fact He is worthy to be known and knows the way of true goodness, for He is also God. God of very God... became man so that you and I could be the

righteousness of God through Him. That's what the Bible says. It is not nothing. It is something. But if that means very little to you, especially if you being from a culture that has of hardness heard the good news of Him, then you are not in what we call God's "Covenantal Love". His love does cross boundaries though you may not have heard of Him yet in your soul. Your soul has meaning and to Jesus for you to know God means all the world to Him. So... who is this Jesus Christ? Jesus was a man who used to live about two thousand years ago before the 21st century and loved you and I more than Himself in some sense so that you would not taste eternal death but by His own sacrifice (on the cross) would bring alienated sinners to His loving side so you and I could learn and be saved in the "Covenantal Love". Once you are saved and you are learning and growing, you can deepen your knowledge of Jesus Christ to the glory of God then. But first to join a church you SHOULD be saved first. That is because without the knowledge of Christ it is hard to grow into a mature believer. And if not, you will not be accepted in the body of Christ at a local congregation where you would otherwise might grow. That does not mean you should not join the church for God loves you with an everlasting love. But He loves you because of not you but because of Christ's work at the cross. If you accept that message, then you should immediately join the church, for you need to begin to grow in God's covenant and His school. This way, you can learn about Jesus Christ truly and have an actual lasting relationship with Him that does not fleet. All the things fail but if you know Jesus Christ you will have knowledge for all eternity. If you understand the phrase "Jesus loves you" then you can begin your walk with Jesus Christ and begin learning who is Jesus Christ. Before that, you can start by not just listening but hearing me.

How Jesus Dies For You

The atonement is not something to be taken lightly. It is one thing to know it by head

knowledge, it is completely other to know Christ in his death and resurrection internally. We all live in a covenant and those in it besides those out of it are in a better well being and learn of Christ's crown more. But Jesus is not merely a king, he is also the savior. Whenever you were in your times of sinning he was there acquitting you of all of your sins. The atonement did not only happen where you united with him in it so your sins were vanquished once and for all, but experientially your sins are removed because of Jesus' person and work. He lives for you... You went to the movie theater and watched a PG-13 movie thinking there would be edification and not as much badness in it that will stumble you and therefore cause you to think both. But you realized how error prone it was because it moved your affections to repenting. You saw the sexual acts in the movie and decided it was harmful for you for your relationship with Christ mattered more than the fleeting momentary enjoyment that the movie had been. It is fleeting and temporal. Just like much of life. To you. So you are joined to Christ and he moves your heart so you can know forgiveness and true remission. Your sins will actually be pardoned and remitted in your life experientially, moment by moment, year by year, for the rest of your life, as per being united to Christ who is the exalted one, the glorious one, the beautiful eternal one who moves your heart. What the atonement did was when you sin, Christ instantly goes to your scene and removes all evil from it so you are in victory over sin and death. You are white as snow and clothed in the righteousness of Jesus so you are not guilty but rather holy. When God then sees you he sees Christ and sees the righteousness permeating through you and you are thus different from the world which will NOT repent of its sins. You are elected from the foundations of the world, and God delights in you because of Christ and loves and pardons you. But this is not as if he pardons you out of favoritism of any kind. In you of itself there is nothing loveable in sin. But in Christ there is this love towards you. God delights in his covenanting with you. And in that covenant is the covenant love that will last. It lasts... The favoritism you showed was earthly and very sinful, and you crossed the line again, so God condescended to your level and showed you his way, the way the truth and the life in Jesus.

Jesus is your heart and He loves you with an unconditional love. But the love God has for you being in Christ is not unconditional. It depends on how great you are in the covenant. The more you are in the covenant the more often his love spews towards you and shows you everlasting life. The sheep go in and out of the sheep pen and the shepherd makes sure he will not have anyone go astray or be stolen by the wolf who comes in the night sneakingly. God does not love you unconditionally. He loves you IN Christ. When you stumble after being righteous for a while then the atoning love of Jesus will come to your life and guide you to streams of everlasting water and somehow remind you you are struggling with sin basically. But do not turn away from God's covenant his grace so you will seek worldly paths towards your own righteousness. A righteousness you have in the end ultimately is filthy rags you say. But there is Christ in your stead to tell you and remind you that your faith needs strengthening to strengthen your faith not only in him and God his father and our lord and master but because you are walking now in the covenant. Do not walk too much away for the lord cries in his soul and emotions whenever even one sheep goes outside his covenantal love. But even then the atonement applies to you and you will eventually return to the bubble of the covenant. And you will realize your well being dependent upon God who is there with his grace to forgive you and show you righteousness. When the water came out pouring out of the rock at meribah the people were in a state of grumbling and thirst. But God overlooking that puts the hatred on Christ who sheds the water so the people could drink and know true atonement. How much more so for us new testament Jews and believers who are gentiles grafted in to the vine for Jesus is the vine and we are the branches need to heed this atoning Christ who loves us and will never depart from us and even when we die will be right there by our side. Jesus dies for you over and over again every time you sin, and when you turn from your sin by the aid of the holy spirit you come to a knowledge of God in the covenant again and thirst no more. May the third use of the law that spurs your faith to carry on and help you obey the commandments of God give you grace upon grace and light upon light. Be the light of the

world. Brethren, I beseech you therefore by the mercies of God, to present your bodies as living sacrifices pleasing to God, ... and be [therefore] transformed by the renewing of your mind. (Romans 12:1,2) Jesus ALWAYS dies for you. And it is a cruel death in your place so you can know true JOY in him. May tears now roam free from your eyeballs and eyesockets. LOL

Jesus Would Do Everything For You

When you are in sin and did something wrong Jesus will be there ready to forgive you because of the cross. You go to your room and you get angry towards your brother and feel bad thereafter but wallow in your sin. Then you get into an accident and feel different and in a state of alertness. Jesus forgives you because He loves you with an unconditional love because of his shed blood. You somehow realize you have been forgiven and you return and ask your brother's forgiveness and make up. There is another time when you cheated on your taxes and you gained a whole lot of money because of it. You had been at your friend's wedding and came back feeling good but you are a tough little soldier of Christ. And you read the bible and there it is the gospel and you repent and God forgives you of your tax cheating. You see the beauty of Christ and his glory as a foretaste of heaven and realize the deep impact the atonement and vindication of Christ's righteousness for your account has done. You vow never to sin and the Holy Spirit imparts the beauty of what walking humbly with your God is all about. You read the ten commandments and see your faults but wallow in your sin. Soon thereafter see your faults and do good in the community in community service and feel good about it. But read that without faith it is impossible to please God in Hebrews. So you repent of your falling short of the glory of God and ask God's mercy to intervene in your current affairs. God rescues you from your sin and deems you righteous in Christ for the sake of his shed blood on calvary. You return to your church and do some

more good refreshed with a faith strengthened by the Holy Spirit illumining Christ and applying his benefits to your heart because of the finished work of Christ on your behalf. You cheat and commit adultery. You get caught and seems that there is no forgiveness for you. Your pastor counsels you and encourages you to stand firm and forsake your sins. You eventually do after a long time of church discipline and find the gospel again. And this time you live as a normal christian in victory because of Christ and what he has done and does in you. Christ living in you strengthens you and you feel the power of the Holy Spirit so that you are more than conquerors in Christ. Your fellowship has brought new meaning and the verse You were chosen before the foundations of the world brings new excitement and strengthens your assurance and gives pardon to your hearts. Your fellowship doesn't stop with believers there, and it continues with strangers and poor in spirit you meet in the streets as you give them gospel tracts hoping and praying earnestly for their sake for Christ's glory in his shed blood to give them something more than natural but supernatural so you can help redeem them to the honor and glory Christ's holy name. Christ was in the wilderness for 40 days and unlike us who can hardly fast for less than that time surely, Christ completed that victory and lasted. Unlike we who do not last in righteousness Christ can abandon his humanness even for his strength and let it all go so God and his preciousness can remain. He did this to the point of loving people on their way to hell you and me by going to the cross in active and passive obedience so that he could atone for the sins of those he loved because the nature of God being in Him loved them with an electing love, one we can hardly without the Holy Spirit's aid understand. He is in fact so loving he will obey all of the law and give you his righteousness so you can begin to live a changed and transformed life in Christ all of your life. You can honor your parents in his blood. You can honor your children in his blood. You can see no fault in your coworkers but only your own and strive to live godly for the sake of the cross and your own shortcomings to learn the ways of God daily forsaking sin and looking at the cross in double transfer for your pardon and clothing in righteousness of Christ's holiness unto your account and in you by the holy

spirits help. You go to a party and old memories of drinking and smoking come into the back of your mind. You are a participant of heathenness activities. So you see your self changed in Christ and live the right things and see yourself grown and edified with others. You look at the cross and see something more than an example. You see the means by which a sinner can stand righteous before a holy God whom even the seraphim and angels cover their faces with their wings for sake of judgment hiding. They are afraid that the light will penetrate them and break them and make them fall into pieces for God is so pure and holy and different and transcendent than us. He is so perfect we will need the perfect person and work both of Christ and His Spirit the Holy Spirit to impart newness in life and transformed hearts and lives presentable and acceptable to a God who only accepts true belief and true repentance. God's love is not completely unconditional. As we are not loved apart from Christ. We are loved in him. And we in him can show that love one day on the night and after he was betrayed spent nine hours suffering to death so the world entire could be saved from the pits of hell which according to the bible we so richly deserve. The heart that sinneth shall be put to death. So in Christ we are no longer under the condemnation of God, but God loves you and forgives you and has wonderful things ahead in Christ for you. Christ is your king and you will live one who in the back of his heart and soul the cross brightly shines so you can know the atonement and clothing of righteousness good standing before a holy and second Adam righteousness met the claims of the law can, so that you and Christ both present yourself and your deeds, and in the last day are acquitted and held blameless before the courtroom of God the judge who will judge you based on the ten commandments the eternal law of God inscripturated at Mt. Sinai by Moses the decalogue, and find pardon only and through Christ for you. For... you. Christ will do everything for you and does yesterday today and forever!

Meet Jesus

For Jesus' sake and in His name, amen. Jesus was walking one day in the town where he lived after His parents had raised him from birth to youth. He was in his teens and in school. After school he went to the synagouge to pray and thought of all of the people who he had noticed that day. He was growing in stature and in the word of God. He listens to his father in heaven, and not only his earthly father at home. He went out and decided to find these people and tell them how wonderful our heavenly father is. He said, "Look, for there comes a day when the father in heaven will gather all of us into the heavenlies so we can worship him." They listened attentively and they heard his cry of love in his heart. They said, "Who is this kid who speaks like a grown adult?" They did not say much after that but they did want to worship the father in heaven and ours. Jesus thusly grew up. One day he was reading the Law from the Old Testament and the commandments. He wrote the ones that were important so he could remember them for our sake. He obeyed all of them and did everyone that day to perfection. He did not lie. He told the truth. He did not shame his parents, he brought them food from the market in humble submission and obedience. He worshipped the LORD on the sabbath. Thusly, Jesus met the claims of the law of the Covenant of Works we must keep in order to be passed from death to eternity, for us. We do not need to keep any of them for the LORD in his spirit through Christ has done it for us through the man the God-man. Jesus on the night he was to be betrayed broke his body through the bread and shed his blood through the cup of pouring and gave his followers and us in him by the means of communion a way to feast with the everlasting father, the prince of peace of the heavenly realm for all of eternity tasted and foretasted on earth every time we meet with Jesus on the Lord's day in fellowship and service as regular good christians who love God and honor his word to the glory of Christ and Jesus our heart and others' hearts. Jesus was arrested by submitting to God's will and put on the cross to be suffered intensely to become the lamb of God and atone for our sins once and for all and finally accomplish obedience to God to complete the meeting of the Law for us. For you and for me. He does

this by saying, "It is finished." Jesus loves us and forgives us and would have us know him and his father through the spirit who are one in being and purpose though distinct in persons and functions in redemptive history's progression and our personal general and christian life. The christian life is hailed with many a difficulties as the apostle Paul outlines in many of his epistles. And by persevering through them we can be more sanctified before to please God with faith which without we can't and fall out of step from his grace. This Jesus when he was a baby probably went to his father in humble obedience and said like father Abraham when called to leave the land of Ur by God when God called Abraham, "Here I am!" He was ready and willing to do God's holy will, but most importantly to do so for us. Whenever we are joined to Christ by faith we are in union with him by the holy spirit and in this mystical union which is a deep mystery we can fathom holy and invisible things which are transcendent and majestic, just like transcendent and majestic God is. When Christ lived he obeyed fully. When he rose he was the firstborn and firstfruits of all creation and the harvest. In union with him by faith in his work we can be part of the crop and recreation and belong to God's family. And it is all by grace. When Christ died he was a ransom for many. And he did this so we can weep like Christ weeps, and the Lord can remember us and not our trespasses any longer. When we think about Christ do we consider the cost, and do we remember his words before he was betrayed to be part of him and his body the church by the means of the breaking of bread and the drinking of Christ's blood for us? Or do we merely spectate? We should be partaking of in this holy supper so we can become more like Christ and be that recreation God would have us to be. For it is God who sovereignly wills that in his word. So, read the bible and know God in Christ's purpose to reconcile you to himself and himself to you by the person and work of Christ, the gospel which tells us we are saved by faith by grace, and not by works, which God crowns his gifts so we did not ultimately offer anything back to God but rather it was God who gifted us with the works we would perform in time and history in redemptive history. This is our story this is our song, praising our savior all the day long~

Elect Vs. Reprobates

God does not equally love one type of person and hate another which we call elect and reprobate respectively. He does not go extreme as we are prone to as humans. Humanity is under a curse and therefore love to judge one another, while the fact of the matter is for God He cannot and does not. But it does not end there, for it is not God only who loves and hates, but rather Christ. Christ loves and hates the elect and reprobate. But He does not commit what is called the decree of Equal Ultimacy of hating just as strongly as loving one person over against another. This is a dangerous teaching happening in what we call hyper-calvinism and should be avoided in the christian life for God's glory. When Christ loves he loves with a love that is embedded in his being not because you are a certain person or even because you are a certain type of person. He will go to the cross of Calvary to love you and therefore allow his own death to happen so his love seals your place in paradise with him for all eternal life. When you live out your eternal life here now you will see by the cross of Calvary in union with your Lord if you are living the victorious christian life that God loves you and has a wonderful plan not only for you <i>but for others besides you</i>. The kind of God who is worshipped by the christian is an infinite being with many attributes besides love, and so as wide is the array of his attributes so are his capacity for that love. His hate equally not withstanding judges not only those whom he loves but those whom are not his own, Lo 'Ruhama. Those who do not belong to God are also hated because there is something within them not measuring up in some way. Those who do not belong does not mean you are out of step with God's plan for your life as a person or as a certain person in your daily life. But what it does mean is that God's love is not as strong as his goal of hating you. Your end if you are reprobate is destruction and you will experience that hate in this age as well as in the next part of your existence. However, for the elect,

God's love is complacent. It's not merely benevolent kindness directed towards those whom he both loves and hates like the reprobate who will not heed her mother's kind command to take out the trash or be nice to strangers you meet for the first time at your dorm room, near or around it. He loves with not a temporary love towards the people of God, but with rather a continuous steadfast unending love which will transfer on to the age to come. The reason God can do this without messing up his own standard of goodness is because God himself is good. There is no possibility of evil within him to be an outcome towards that contradicts his nature us. He was always like that. How much more so is the good nature of his only begotten Son, very God of very God, very light, begotten, not made... and the list going on for his attributes, when as Son he does the will of His father and does it without grumbling or stumbling. Christ in his incarnation loves you so much that he will overshadow his present existing hatred for sin and sinners by dying an exemplifying death on calvary atoning for sin and its curse. He will spew out his anger in the judgment day at last, but not until then will his Spirit working in the age to come be overcome by principalities and prince of darkness (which He has cast out by his death, which is his at the same time his personal loss for us and personal victory for all those who love Christ back). The difference with the elect and reprobate is this: whilst the reprobate only think about what Christ can offer eternal life and casting out of death and misery from sin's tyranny, the elect concentrate on the exalted Christ and His glory). They being in union with Him mature, edify, grow, and learn that life is more than about ones placement in this world but put themselves in Jesus' shoes and ask "What *would* Jesus do?" Jesus if he were you would you cuss? Jesus if he were you would you die for another person because you were in need of physical healing from ailment, albeit even more so, the curse of sin and shame? Jesus does. He loves people so much he actively obeys his father on your behalf. He walked in your shoes. He talked your words. He spoke when you didn't want to listen to your teachers. He earned good standing in God's eyes. When you walk your shoes or your dog, do you think about your shoes or your dog? Do you think how beneficial the dog collar is and how comfortable it is to him...

possibly a stranger in an alley who has no dinero? Or do you merely want Christ's satisfaction on your behalf? If so, then most possibly you are living as one who is a reprobate and Christ is not yet united to you. Join yourself if so to Him so you know what goodness really is. His father and our God certainly does know and was so for all eternity. This is Christ's omnipotence. Christ is God! But what really matters for us humans is that as a human Christ represents and dies knowing how we feel in our sin. "He who knew no sin was made sin for us so we could be the righteousness of God in Him". Do you want to be made sin? If so, are you Jesus, or are you in union with Him? Christ *would* love you. His shed blood for us all proves it. Hopefully you are part of the "us all". A'men.

The LORD Remembers You

God was in a covenant relationship within the Godhead. He communicated things within Himself and talked to Himself about the realities before, during, and consummation. When the time had fully come He made heaven and earth, having elected Christ Jesus for our creation and union in Him. When the world was good there was no problems. God loved everyone and everything. But then something happened. Something priceless and memorable. God destinated man and woman to fall into sin and become wicked beings. Murders sky rocketed as Abel was killed by Cain. Lies became normative in society as they are so prevalent in daily usage, even in the smallest cases made by "white lies". The fall made man evil and destined to another place away and kicked out of paradise. They had to be recreated thusly, and by Christ's person and work at the cross and his life and resurrection they are. When God remembers it is planned, for He is not man who forgets and must learn for He cannot do that as He is infinite. So this God remembers but to perfection. Whereas man prepares what he has to do in order for chaos to be diminished, God orders His plan so that it will come to pass. And this is the means of consummation.

There is no evil in God's decrees. For He is a God who plans and a LORD who remembers. When Christ told on the night he was betrayed to take and eat of his body and drink of his blood he meant it for a certain end so God would be magnified through communion in remembrance of Him and union with Him in real presence. Christ is remembered by us through this means of grace, but remember that not only we but God remembers us, by remembering what Christ did to save each and every one of us who has been elected by his sovereignty and holiness. We need to be God-centered and live theocentric lives that honor and please the maker of the universe, and love him as he first loved and loves his creation. So when we drink and eat and thus partake of communion, the LORD remembers us and more importantly us in union with Christ specifically as it relates to us having become solidarified by Christ's death and resurrection. When Christ finally became dead hanging on the cross God moved the earth so it shook in remembrance of him so the curtain would rip and ourselves would finally be enter the holy of holies in Christ in his person and work, rather through his person and work. When the Lord's day comes and as christian believers join together in union with Christ's presence we partake of a feast that is and awaits us in heaven as we are seated there now having been united to Christ's death and resurrection as Christ is interceding for us actively in our behalf. When we get to heaven, it will not be so much as the thief implied who died with Jesus that the Lord remember the justified sinner going to heaven to enter the pearly gates, as much as recognizing who he is as the LORD <i>already</i> remembers us and this is key <i>before</i> we enter paradise to be with Christ and in Abraham's bosom. When we think of Jesus Christ and remember the person and work of Christ personally to our hearts, minds, and souls, thought, word, and deed, we will thusly remember the Lord as He most definately is. When we enter heaven after this life is over just as Christ ascended before a cloud of witnesses, we will actually know the LORD as He most <i>actually</i> is. Thanks be to Christ's blood, huh?!! LORD remembers us when Abraham took the knife and struck almost down on Isaac for sacrifice. LORD remembers us when Noah by faith on God's word alone built an ark that is as big as a

football stadium. LORD remembers us when Moses parted the Red Sea. LORD remembers us when the Jews were captivated and exiled in sin. LORD remembers us when the Jews returned to be a remnant of the Church in redemption. LORD remembers us when Jonah nearly drowned but was saved by a giant fish. LORD remembers us when Adam first disobeyed God as a representative head of humanity and God's elect. LORD remembers us when the Law was given at Mt. Sinai to be obeyed perfectly to point to one who would do so on our behalf in our failing as Adam does. LORD remembers Jesus... LORD remembers you. Now... the greatest gift of this remembrance is that now in Christ and his shed blood, via the Spirit who is Christ you can by grace alone by faith apart from works in your heart and soul love and remember LORD too. As the Hebrews remembered the LORD for instance in the building maintenance and protecting of the Ark of the Covenant, Christ is that Ark for us and our safe boathouse for when the flood of judgment comes we will by grace be able to withstand it. Hail the LORD who remembers you for He is worthy and He is a God who does not forget. Don't (Amen) forget!

Why is He a G?

Last time we talked about how Jesus is a G and therefore we live the gospel out of his being very God of very God and the fact He died for us, bringing a wellspring of joy to christian living. But the reason is most important and the thing that that leads us to is to eternal life. Without knowing the reason it is hard to say one is a christian. Jesus is a G because he paid

He's a G

There will be wonderful things that happen in all of our lives, but the most important thing

will be our conversion experience. There are weddings, birthdays, graduations, and social gatherings which we will partake in that we will pleasure in bringing meaning and purpose to our lives and our hearts. But all of these things are fleeting away. Everyone dies. Everyone gets old and forgets. Memory is a temporary thing, even long term memory as evidenced by brain disorders and many a psychiatric conditions which as part of a fallen personhood having plagues our very existence. This existence is therefore plagued with bad things as well as the good things in life. So there needs to be good things to balance out those bad things in our lives to carry on our being into pleasurehood. The problem with that though is that everything, and we mean everything is fleeting away. "The heart is wicked, desperately wicked, who can understand it?" As Jeremiah the prophet put it. So things will be clung on to for there own sake and not for effervescence and imperishability. When you look at what the cross does, it brings a certain state of mindset because it is a hard event to comprehend on your own. You need help understanding that fully (usually...). The reason it is so difficult is that at the cross all of your perishing desires are met by a gigantic force of reality which does not perish but lead towards everlasting life. Only at the cross do you see something truly grandiose occur. This is no ordinary bible study lesson since they can be boring but bible studies are not boring they are fun. When you see your life, do you turn your ordinary heart into one that is broken full of sorrow and contriteness so you understand these imperishable things exchanging at the cross? Or do you merely stand as a bystanderer looking passively as the exchange happens. That too can be remedied, and by the cross. But the problem you most have is that you sin. The only thing keeping you from heaven is your belief that you are greater than the God who made you and therefore keep on doing those perishing fleeting things which only lead people astray in the end ultimately. As humans, we are sinners, who are in desperately need of rescuing from the bondage and curse of sin. And any other human ordained means such as special gatherings will all lead us to our final destination in hell. But that is the problem. What is the solution? With Jesus Christ who was God become man born in the flesh, of a virgin, lived,

suffered, and died, and the third day rose again from the dead. By that we can have true peace because it changes our hearts from objects of wrath to objects of mercy. It transfers us from the kingdom of darkness to the kingdom of light. It brings satisfaction to our lives but not one that is of emotions and psyche and temporal inner bliss and contentment, but inward lasting transformation and renewal. But this renewal alone by itself divorced from the person and work of Jesus Christ is fleeting and temporary. To have its true impact you need the actual person, Jesus Christ. He is a G. He is God of very God, light of very light, begotten not made. He died for you. So when you spend your time looking over your watch to go to your favorite temporal inner bliss thing God has ordained, let it be for God's sake, for He ordained it. And by doing so, know you are going to heaven. Assurance and pardon~

God's Promises Fulfilled In Redemptive History

*For evangelical and (in a sense) reformed church goers only Abraham after his name changed from Abram by God's mercy and called to go to a land God would give as a gift to him and his future sons and daughters obeyed God in the call to sacrifice his only begotten son Isaac pointing to God's only begotten Son Jesus Christ. But Abraham though it pierced his heart having faith that God can provide a means of resurrection obeyed anyway and did perform a work of belief. At that moment God credited it as faith in Jesus Christ who would be THE final sacrifice, and as illustrated by the ram caught in a thicket was released by God who sent an angel and stopped Abraham from finishing the job of sonship sacrifice and used the sacrificial animal the ram instead as a means to sacrifice them. Before this incident occurred at the mountain where the sacrifice was to be performed both Isaac and Abraham his father worshipped God and were in

obedience unto the Lord. This promise that God will save sinners in this case both Isaac and Abraham are fulfilled in Jesus Christ at the cross where he is the lamb who is sacrificed blameless "like" Isaac but even more so since Christ is sinless. So God accepted Abraham's faith and God's promises were bestowed unto Abraham, and also those who are in Abraham his seed, us who are children of Abraham by faith in Jesus Christ and his shed blood.</p>

Jacob and his brother Esau were twins when the time of blessing of the eldest son of the birthright would come to pass from Isaac the father the son of promise in the old covenant and Esau one day was hunting when he lost his birthright by Isaac's swindling because the right to Jacob was more important than the means of getting it by cheating his brother out of it, his brother who was older and the rightful heir. For it says in the epistle in the book of Romans written by Paul to the Roman Christians "the older shall serve the younger", and "Jacob have I loved, but Esau have I hated", and "Before [they] had done any thing good or bad, so that God's purpose in election might stand" God chose Jacob over Esau so God's covenantal promise in Christ would not be overthrown but withstand the test of time. This mediation is what occurs in Jacob and Esau's story. What actually happens is this: Esau after he comes back from his hunting, asks Jacob to cook his dish of repertoire because he says in Genesis, "and Esau said to Jacob, "Please let me have a swallow of that red stuff there, for I am famished." Therefore his name was called Edom."But Jacob said, "First sell me your birthright." Esau said, "Behold, I am about to die; so of what use then is the birthright to me?" And Jacob said, "First swear to me"; so he swore to him, and sold his birthright to Jacob". After the promise between the two brothers were made (Esau eating the red stuff (stew)) Jacob placing the skin of a hairy animal to come to Isaac concerning his eldest brother and eldest heir of the birthright fools Isaac his father into thinking that this Jacob is Esau touching his hairy arm for Isaac is old and hard of having vision seeing out of his eye

physically then fools this blind father into pretense that himself is Esau the son to whom the birthright belongs by the fooling of the hairy arm only Esau has for Jacob doesn't have much hair making Isaac think it really is Esau rather than Jacob who is come to Isaac ready to receive the blessing and therefore birthright. Jacob cheats his brother out of the birthright and then lives his life of covenantal blessing. God even in Jacob's sin by election loves him for the promise and multiplies his family. He lives life, then has 12 sons who become the twelve tribes of Israel and lives their life in the land of Canaan. The 12 tribes will in the old covenant reach the promised land but not without some learning about sin and bondage of sin in slavery in Egypt to know what grace is and the divine mercy of God their father, the God of Abraham, Isaac, and Jacob. Israel is therefore a son. And we as Israel (gentiles included as Paul says "first for the Jew then to the Greek") come to receive those eschatological and covenantal promises the promises of God, God's heavenly promises of redemption by grace through faith, in Christ alone, the mediator of the new covenant who in the old was foreshadowed and made actual in covering by types and shadows of the sacrificial system pointed by the book of Leviticus' laws the Levitical priesthood and the Levitical law. Christ is elected, and through the story of Jacob and Esau, and we in Jacob by Christ are to receive the promises of grace unto eternal life. Just like Jacob is precious to God before the foundations of the world, so too are we, but more so than him in this new covenant era under Christ's reign and dominion in the age to come, are we precious.

Moses said "let my people go" and pharaoh eventually grants his slaves the Jews from leaving their bondage in slavery to reach Canaan the promised land via the wilderness wandering days and then (because of sin) land of promise Canaan. We can live in that story. We like jews are in the desert being edified and built up to the promise of God that we shall enter his rest and his land of rest, heaven. The ten commandments the law is given by God to Moses to the people saying "I am your God and you are my people" and the people said "we shall do all that it says in the

law" and they doing so well would have reaped maintenance in the land of promise and in the midst of wilderness journey where there is mercy of God in the wilderness of God's grace and blessing. They eventually reach the promised land under blessing so they will know what it is like to be a temple of God. Solomon will build the temple. We are in Christ God's temples for Christ said "I will destroy this temple and build it again on the third day" speaking of his death and resurrection. In our death and resurrection in union with Christ's we can be His temple too and live to the glory of God as did Moses' people in type and shadow typologically with typological blessing via obedience of the republication of the covenant of works at Mt. Sinai. We are heirs of these blessings but blessings more so of the heavenly type now that we who believe in another prophet than Moses, Christ, are under His rule and not Moses' and the elders before entering the promised land.

Joshua and Caleb are sent as spies of good Israel to enter this land of promise in Canaan to plunder then as God will be to them their God and they their people and form a theocratic nation Israel in righteousness for by doing obeying God as He is a good and gracious God and King who conquers His enemies with righteousness and holiness. We too are God's army of obedient soldiers, and are so in Christ. We too can be Christians who live in the text of the book of Joshua where heavenly Canaan is fulfilled and reached, but as new covenant believers have reached the kingdom of God via Christ's proclamation and victory with his gospel.

Samuel anoints David rather is anointed by God through Samuel and (Saul is the failed king) David the good king learns a lesson we should all learn that sin reaps discipline as a result of his sin which kills Uriah the Hittite to buy in essence a gorgeous woman to be his wife in lust. The kingdom of Israel eventually undoes and discipline to Israel is bestowed. We should live in this story as well to learn how God corporately disciplines the church when in gross sin and how giants of the faith and regulars can fail too. The main

thrust is the Holy Spirit the Spirit of God in one king versus not being in another king (King Saul), as the principium is on David's repentance and sorrow over his sinning against God and "Him alone" as he is truly contrite. David's psalms are songs of the church which sing sorrow and victory over personal and corporate church's sin so Christ and his kingdom is hailed and Christ is victor ultimately. Praise be to the Son of David!

All of these figures in redemptive history and their story lived and are fulfillings by type and shadow of God's heavenly promises in Christ in redemptive history and they teach us an important lesson that we though are sinners God in Christ has the last say and it's about us living in the Covenant of Grace and the Covenant of Works so we can mature and end up as mature growing and grown new covenant believers. That is the message of the new testament and new covenant in Christ's blood to us believers living 2000 years after the cross, but to the old covenant believers who read these stories and those who lived these stories, and those who lived around the people of these stories share the foreshadowy obscurity and vagueness of living in the old covenant. But we both live in the Covenant of Grace, God's holy chase, and His Covenant of Works which tell us what is required of us in obedience to God to earn eternal life in heaven over against hell which by not obeying it perfectly we would go to, and so we should remember not to divorce ourselves from this lesson of being in the drama of redemption--with the tales of God's mighty redemptive history in his revelatory word which progresses forward and does so historically progressively unfolding revelation of the drama of redemption so we can truly have God's promise (for us at least in the New Covenant especially), Himself. Christ is the king and He forgives and pardons us when we put our trust in Him and His good work. We can do this by trust in Him and faith in Him and receive eternal life through faith alone (... in Him).

When we do this we are put away from the kingdom of darkness and into His holy kingdom of light so we are no longer spiritually

discerned but spiritually awakened by His Spirit who will be with us until the very day we die. If this moves your affections for Christ then you should praise Him and do so for all eternity. Love Him, for He and His father loved you first, with an everlasting love at that, and will do so on the merits of Christ. Stand with Him on the last judgment day so you will have true lasting peace in the finished work of Christ and His loving Spirit who will reside with you all the days of your life. Praise be to the savior!! We can learn therefore of the Holy Spirit. We can do this by Christ alone and by the Church. Other religions are false messages of God's revelation and Truth. The bible is true. And so, the bible does not fail. It will never fail! Revelation is the interpretation of redemption, and so God gets all the glory. Christ loved you first so love Him back please, and know the goodness of His kingdom fulfillment in the promises of God spoken of in the bible mentioned now and forever more. For Christ's sake and in His name, Amen!!

about heavenly promises

In the system of doctrine taught by theonomy there is an existing error of living out the christian life. The drawn conclusion is because God is to be followed whole heartedly in every aspect of our lives as believers we must apply our belief system to the civil magistrate. The political realm is thereby the arena of focus where the hope of the law of God is demanded to be shone out through so this world is affected by God in the political sphere and not only the individual or church life of the christian, that is, all of christian life. The error stems from a misunderstanding of how God works in history of redemption. He is not a God who dwells in the tents of man made housing for God is not arms and hands and torso like we are, but lives in a higher arena, heaven which he created for Himself and His very own glory. We will delve today into a discussion of what God's promises are spoken of in the bible as a system of doctrine for the church throughout history, and what those promises in

their being fulfillment in Jesus Christ entail. Unlike theonomy where you have God being most glorified by the rule of His law in the land, such as in christian reconstruction and school prayer mandated by the state, whilst religious freedom is praised as a Godly virtue, biblical theology triumphs over it by saying God is actually most glorified in His word. This word became flesh and dwelt among us in the person and work of Jesus Christ, which the author of the gospel of John tells the reader, and is meant to be worshipped as a heavenly fulfillment and current reality in this world. Whereas theonomy urges the believer to live in this world and triumph in worldly apportioned means by the rule of God's law in the civil sphere, Jesus Christ would have us along with St. Paul and the other apostles to live by faith and not by sight. That is a verse in the book of Hebrews which accompany the man of God who lives by faith in things not seen that are awaiting us and not by the cares and concerns of this world. This age is passing away and as Paul mentions "The lord became a lifegiving spirit" applies to our whole of selves as we a new creations living in the age to come, already intruded by the Holy Spirit and by the resurrection of the lord Jesus Christ. God's promises then are not worldly but spiritual. They point to a higher reality we cannot see, such as heaven and heavenly realities. And by them we know who we really are, ones in Christ, saved by the blood of his costly sacrifice and justified by his resurrection by his being raised from the dead on the third day. In the old covenant, abraham saw dimly what was held out to him and Adam the goal of earthly life which was seeing God bless his children and posterity respectively so they can be ones who love God with heart, mind, and soul as Matthew teaches us to obey, or rather God through Matthew. Under Moses the promises progressed closer until David the righteous king would come to establish a kingdom of righteousness forever. This kingdom points forward to Christ's kingship and rule in heaven which Jesus mentions to us in the bible that "[his] kingdom is not of this world." The temple is built by his son, Solomon, a man of wisdom and peace, and the tribes of Israel God's theocratic people reign on earth typifying the glory of a good heavenly kingdom in heaven, heaven where God the father of Jesus Christ and our father resides. The promises is that

abraham's kin will be blessed and will be a blessing to many nations and is not a worldly blessing which corresponds or correlates to worldly might and earthly riches and health, but a spiritual heavenly reality of arriving at the destination of faith which justifies Adam's posterity in sin by the bloody sacrifice and imputed righteousness of the lamb of God who takes away the sins of the world. Abraham had faith. Moses had faith. David had faith. Solomon had faith. The elect and remnant of Israel had faith. Then, as Jesus came to be with us "God with us" -- Emmanuel, his incarnation dawning the beginning of the new covenant in which the new creation would arise out of, God's promise to save and redeem "All Israel" (Paul) would finally be fulfilled. This is a heavenly promise and as in all things are yey and Amen in Jesus Christ, it needs one more thing. Application of the promise to our lives. That application occurs by merit which is written by confessions of faith of the reformed faith today and is via the third use of the law, the normative use, which is for the normal christian life. This is not the same as holding to a theonomic positions that God's law applies to the civil magistrate forcefully or principally, but that it is in some sense needed so we may bear fruit and live lives of christian stewardship being faithful to God's promises just as God and his promises were faithful and made sure (and made sure by Christ alone). Do you not wish to partake in this reformed heavenly promise? It is eternal. It is biblical. It is sound. It is what Abraham did. In Christ, we are more than Abraham.

about sufficiency of faith

In Hebrews, it says, "without faith it is impossible to please god." So, we know at least in some sense, one sense at least, that faith is a condition, or, a requirement before the pleasing can occur, and for a pleasing unto God. This faith is different from faith that we in reformed theology call saving or justifying faith. This is a broader faith, even which Jesus had in his life here on earth while he lived under the law and during the time after his death

and resurrection, so when his body was transformed by his resurrection--his life then also counts in some way towards our redemption. But, redemption is not the end of the story, since salvation too is what Jesus accomplished, and His Spirit applies its benefits. This redemption is accompanied with salvation so the whole man is equipped unto the day of salvation, the day of judgment, and in the midst unto individual salvation and eternal life. So in essence this is a heavenly oriented reality (faith) which in the majority functions as a fruit of His Spirit and work. In reformed theology we would call this the fruit of the Holy Ghost. It is fruit that is pleasing as an "aromatic" scent which trusts in the God who redeems His people. But there is another kind of reality of faith. And as mentioned just now, in reformed theology, this being important, in some sense, albeit being the thing upon which the church could possibly stand or fall, is a faith that accomplishes something which heavenly faith does not. While heavenly faith is trusting and abiding in the God and His apportioned means of Godly stewardship in christian living, whilst there is growth unto the full measure of Godliness, this justifying faith is a faith which is not both necessary and sufficient conditions for pleasing God but rather is an act which occurs in the subject exercising it in the moment it is happening for at least one other purpose, deeming righteous a sinner and pardoning of all of his or her personal sins which are both past, present, and future. This one purpose, we want to focus our attention on we will call justification, and is what the next talk is about. The book of Romans uses the verse to describe what this justifying faith does and to whom it does it to. And this is the verse: "God justifies the wicked." The verse teaches that a type of people and individual person has something applied to him or her in spite of him or her being a certain kind of person. He justifies wicked men and women. These are not a good people. These are not people who go to church, do all of the "right" things or all that is required of 'em, but rather ones who sin regularly as fallen men and women do in their fallen estate. The bible also mentioning in Jeremiah that "the heart is deceitful above all things, and desperately wicked, who can understand it?", we are all born under the curse and bondage of sin, and we are born under the law and its blessings and curses as well. But

being under its curse as we are breakers of the law we are mainly sinners, albeit temporally or typologically receive blessings in this world that is both passing away and has and is coming. And because we are both under law and in the curse and bondage of one, we have no means of peace--at least not until there is another way. This is in the bible the way of the mediator, which John Calvin teaches us. The law that God gave to Moses was meant to be kept perfectly and without a single imperfection coming from both outward keeping and inward conformity and performing of it. When one imperfection occurs even if it is merely outward, and the inward is "perfect" which cannot exist while we are sinners who cannot in some sense "merit" a work pleasing to God, we immediately become breakers of the law and if we repeat it to merit curse sanctions of the law become covenant breakers. Without true inward and outward holiness, and, conformity to the law of God, which is holy and just, and also a means of grace in some sense, either by the curse of sin in which we are under and/or by the strictness unrelenting nature of the law of God which we cannot ever completely keep (apart from the second adam -- christ), we are bankrupt and are thus labeled a sinner. Since by the curse of sin our wills are in bondage to and prone to living out a reality of a fallen world and original and actual sin, which we may summarize or title as total depravity or total inability, we need to move on to a way of sufficiency that earns right standing before a holy God so we are released both from these two venues, the curse of sin, and being in bondage to the law, and that is by the way, again, by a mediator. We call Him Christ. There is a means to the mediation between God and man in terms of release from the law and freedom in grace, and this is the new covenant in christ's blood, simply put, the gospel, the good news, which is also for christians, but persons living their lives before their conversion (in the new covenant era in which we now live). In the old covenant era, under Moses especially, the people of God, even the rest of the nations of the gentiles had to obey God's law and merit works both pleasing and acceptable to Him (and through the sacrificial system of bloody sacrifice typifying Christ's bloody death on the cross also), but would be able to do so in a hazy foreshadowy way which only in the new covenant the fulfillment of

true mediatory sacrifice exists in the finished sacrificial work of Christ, His vicarious substitutionary atonement and work, His death on the cross, ransoming the elect of the people of God by and through it, and the payment it satisfies so they are free from God's wrath and condemnation so they can be at peace with God (actually, and not mere inner peace which is fleeting and temporal and passing away in some sense). Let us now unpack what the gospel in its aspect of justifying faith is in relation to works and we shall make a necessary conclusion thereafter. The gospel according to Romans 1:16 is the power of God unto salvation, so that we can have a efficaciousness affecting our salvation and its secure, firm, and imperishable outcome. But also we want to know in what sense the gospel makes us secure in Christ. The gospel is not simply (by the way) Christ or his person and work. It can start there, but the message is centrally or principally or one may put it "sufficiently" faith in another one (who or that is not yourself). This is deemed by many the sufficiency of grace, but let us move onward and forward and label it the "sufficiency of faith". The reformation called this faith alone. How does this alone part make the gospel what it actually is, the gospel (and good news at that). It does this by the content it actually is being. Faith is not merely a generic trust in god in a general sense. for pagans do that and unregenerate do that all the time. But faith is a subjective realization in something concrete. This only happens by the power and efficaciousness of the holy spirit who will indwell the unregenerate (who or that in whom or in them faith is manifested). This faith is not the outward faith that gives credibility when one shares the gospel with one another. That is sharing. This faith is a true knowing that a person under sin without righteousness needs works in order to be at peace from a wrathful god who is holy and just and deserving of all things good while we are deserving the very opposite. It justifies god and not man. It puts god in a pedestal and man in his place under the reality of his personal and original sin. When the person exercises faith so that he or she knows he or she must work for god to have a smile face he is in the category of believing in the gospel as a person who is experiencing the experience of faith. But, if this faith, indeed, is true belief, then repentance

also following, hopefully true repentance at that, this faith is a genuine justifying faith, so he is declared righteous. Then, as romans says, "God justifies the wicked." applies to this person, him or her. This activity can occur at any age. Young or old, sick or healthy, rich or poor, male or female, jew or gentile, saved and unsaved, that is regenerate and unregenerate, and if this justifying faith regularly continues throughout the entirety of the person's life, he is called as calvin, john calvin may call "christian", though the application of the 6 first letters christ to his name is incredible or out of place for we are merely sinners in the end and unprofitable servants as it is mentioned in Isaiah. Now comes the conclusion. Faith in the necessity of works is good. But there is one more step. That is, declaration of righteousness by God, in Christ, alone. If this happens because of and in christ, then we call this justification (by faith) a "sufficient faith." Hence, we have wrapped up the discussion about sufficiency of faith. We are saved because of works as you may be thinking now, but not on the basis of works, but on the realization of the need of them, faith, and, in whom those works are accomplished through. (Christ). Remissions of sins is necessary, and that occurs by Christ's blood (his death on the cross). We are, then, justified by his resurrection, as he is risen indeed and is living forever as the lamb of god who took away the sins of the world and on whom the marks of the scars and nails and suffering are still on him for all eternity. He is forever the lamb! The faith discussed then is called justifying faith. Future justification depends solely upon its existence and not any added works. Sanctification being necessary for final justification is polemical issue which we won't discuss here since it is out of the scope of this talks interest and plain message. Epilogue: what is this <i>other</i> faith we call "heavenly faith" for then? It is for fruit bearing and pleasing god. can works come prior to justifying faith (the other faith (sufficiency of faith) for redemption and salvation)? Yes, and it does. And, I am not a pastor. faith = justification + works, faith = fruit and/or works. The way they both cooperate in the "christian's" life is a mystery, which shall be evident when the substance of things not seen and the evidence of things hoped for come in the end in Hebrews makes mention. In the meantime, for the regenerated awaits

the goodie of eschatology, and semi-eschatology ("already" and "not yet" -- more theological goodies!). As I am not your pastor or officer in ministry I cannot draw deeper conclusions as would a christian who is attending church in good standing who has such interests in theology to make such candid and profound points which are really vital for the christian's life. Can arminians be saved? Yes, absolutely! But for them, what are fruits for then? That is another one that is outside the scope of this talk which I am not interested in discussing at the moment, but is important for the christian life also.

about jesus christ

Jesus christ is the most wonderful figure who has ever existed in the course of history. in the beginning when everything was created god planned for this figure to come into history from his being so we could get to know him and how wonderful he is. we know how wonderful he is because he while we were yet sinners in sin and sinning going to hell as we were hellbound rescued us from the bondage of sin that leads to hell so we could instead end up in heaven. He did this by uniting himself to us so that in solidarity with him by the power and being united to the working in lives and hearts of the holy spirit we could have life more abundantly. this is to know the truth, to know jesus christ and the one who sent him. Before there was life in this world of darkness there was an infinite good light who shines in the darkness so we can know the way truth and life and this is jesus christ who brings tidings of good news so we who accept and receive him can know what the world to come (heaven) has to offer us poor wretched people so that in our drinking and sloth and therefore sin we too can know resurrection joy. Jesus lived a wonderful life so we can imitate his life and after there was a plot to kill jesus for being so good he was arrested, martyred for the good news of the kingdom of god in which by nature from the father was the son, he was delivered to pontius pilate, then was flogged, beaten, ridiculed, suffering all of it, and in scorn not

deserving any of this but rather deserving worship that is far and beyond what we can bestow to him by sheer love of god from our lives, in our hearts mind and souls, he was killed. He was punished for our sins, suffered for our transgressions, was crucified, then by it died a cruel, suffering by it, and then was buried. He descended into hades where he endured the suffering of eternal separation from god for our souls so we can by union with his resurrection can have resurrection life. The third day rising from the dead by the power of the holy spirit from the plan of god the father his father and by adoption now ours who trust in him alone for salvation and a more abundant life rose to be transformed by the holy spirit so he is completely in body and soul changed once and for all so that the lord is now the spirit and christ became a life giving spirit - 'pneuma' in the greek. This pneuma so changes us and transforms us by the spirit of christ who indwells believers who love god and his kingdom and eternal life and forsake sin and put on for eternity seated in the heavenlies righteousness which is infused by the power of the holy spirit go hand in hand with both soteriology and eschatology. In the end times and in the already and not yet we are going to taste what goodness is really like and also get a preview of what it will be for ages to ages without ceasing and without end. When you see yourself in the stories of the bible and see your life within it transformed by the points of the story you see yourself in heaven already, the age to come intruded now on earth so the world that is fleeting away actually fled away from you, and you are a 'new man' in christ. The 'old man' has passed away and in christ we are more than abraham. Abraham saw the day of christ and was glad in it. He by faith took his only son isaac and sacrificed him figuratively so christ would be provided to us, and in abraham we are more than conquerors but his sons and daughters who love this christ and would do anything for christ. For christ, the church, and his gospel. How do we come to know this jesus christ? It is come by joining a faithful word and sacrament church that both fellowships in the sufferings of christ and is faithful to the proclamation of the gospel by both word preached and the gospel made effective to the hearts of the congregation both individually and corporately. wherever the gospel is there there is jesus, in the midst of you

and your entire life. Bask in this eschatological reality, for Christ is real, and he longs for you to know and thereby be saved unto eternity, be therefore redeemed and grow with fruits forever. Do not confuse faith with works or works with faith, but realize it is the need you have for works you know in your converted heart that is called faith, and on that basis alone you are saved. Faith, apart from works. Faith though will accompany works, unless of course your faith is a dead faith in which case it is because you have no works, in which case you do not believe and God is ready to condemn you for you are still in your sins. Repent from your sins and believe. Be pure, love God the Lord with all your heart soul and mind, and your neighbor as yourself. Follow Jesus, taking up the cross daily, and live by the spirit, do this and you shall live. But, live, so you shall *<i>do</i>*. Love Christ, look to him, and love him back. He loved you first.

A Plea for Men: Male Headship --> Live in The New creation

A man is the king God created to serve in the world. Whereas the woman is the glory of man, he is the representative head of new humanity. When a child grows from male infancy to mature adulthood he grows from boyhood to manhood. He leaves his father and mother to join a woman to procreate from whom must spring a family to go on making new families, one after another in succession, in the hopes of glorifying his household to the end of glorifying our Lord. This cultural mandate summarized in Genesis, "be fruitful and multiply" describes man's duty for God's kingdom glory. Christ also, head of the new earth is husband to Israel. If men faithfully steward their keep, then we should steward ourselves imitating Him and bring unworldly honor unto HIS NAME. Then the plea which becomes is: live in the New Creation the Lord Jesus Christ died for, in order to make all things new with his ransoming blood--to make a better place for us in paradise.

How To Be Ready To Receive The Gospel (NO GRACE, ONLY LAW,... THEN GRACE)

In order to be a person who is qualified as an individual to receive the gospel she must understand that the requirements for acceptability is covenantal and typological. It is covenantal in that it is not a nebulous receiving of laws or forsaking of sin but an exact doing of them. It is typological in that the requirements in question are speaking of God's holy attributes so one CAN (in some sense, that is) be saved. Then that person hears the good news that rather than he another he has the ability too, to earn merit, whilst he is not doing so. He must know this as an intrusion (gospel)... and when this happens he is qualified to receive the gospel that he is in sin BECAUSE he does not do the covenantal and typological requirements spoken to him by God, and then must know that it is law-gospel distinction in the receiving of the good news he is qualified to receive now, the gospel, which makes it the gospel to him. If he understood now the law and gospel distinction he can now receive the gospel by faith alone. Law first, then Gospel. Otherwise if the order is confused, he CAN NOT be saved.

Loving One's Neighbor as One's self

Jesus loves one's neighbor as one's self. He is able to accomplish this because he is god. He proves this by his passion on his effort on going towards the cross in grace bestowed unto him by the father. So, Jesus is an example towards us. He shows us what the Father has for us to do, so we can receive rewards on earth as his people, the people of God upon whom God rewards blessings when we obey him perfectly. But Christ already obeyed HIM perfectly. Since HE obeyed HIM perfectly HE IS ABLE TO SHOW US THE FATHER SO WE can OBEY him perfectly. The doing of this by Christ then is for us him ours an example

becomes. So our hearts may move with affection towards him in grace so we can obey with true hearts that welcome Christ the Example. This is not enough to become the gospel. For He is not an example that saves but a God who merits in our place. So he had to earn salvation for us by his works and become the propitiatory ransom so we do not have to die anymore in Adam but live by Christ because of his spirit living in us. When we obey these works perfectly as an God is satisfied, and are no longer under law but under grace.

The gospel is obeying God perfectly (LAW)-Jesus. *-- It saves us two millenia ago in the cross when Christ died.* But wait there is more... If Jesus loves one's neighbor as one's self, you need to love one's neighbor as one's self, IF indeed you are saved.

seated in the Heavenlies

There has been a trend seeking the idea of salvation of the individual to many folks but which is not in accordance with the witness of God's word.

The thought that one is made reconciled individually is not the central point of Paul in the book of Romans and his other epistles and the thought that he viewed God and sinner being united was his focus is just not true.

As a matter of fact he goes on to speak of God redemptive historically rather than what we can deem the *ordo salutis*.

The defining principle of justification is in the corporate aspect rather than the individual, and the view that Jesus reconciles the sinner is outside his mind, whereto he considers more so the idea that the Jew is justified: brought into membership to the covenant community.

He is given the keys of the kingdom and he is brought in union with the one who made him. So to Paul, justification is nothing simpler than simply the mantra that became with his coming "Jesus is Lord".

Jesus doesn't dog eat dog that and neither do the pharisees, and as per the

union of Christ is concerned it is the church unto which the individual become one is made
witness in the corporate dimension of eschatological realities.

Justification is not about individual salvation but is about becoming united to the church and
proclaiming that Jesus *indeed* is Lord. And, the bible doesn't
speak that way. The only thing soteriological about Jesus in the
holy writ is that redemptive historically Jesus is coming *soon*.

Soon is a relative word to the modern Jew of Jesus' disciples' days and so the
understanding of the coming messiah to the old covenant Jew is that in the end of days there
will be one who will bring forth the kingdom so we too can be part of the realities which are in
heaven. In heaven we will be justified, but not yet until we get
there. Live there now and be seated in reality of heaven so you will
be with Christ and his ever enduring gospel, which proclaims *ever more that* "Jesus is
Lord". In other words, Jesus has come!~ Love, the Lord Jesus
Christ