

Man Created in God's Image

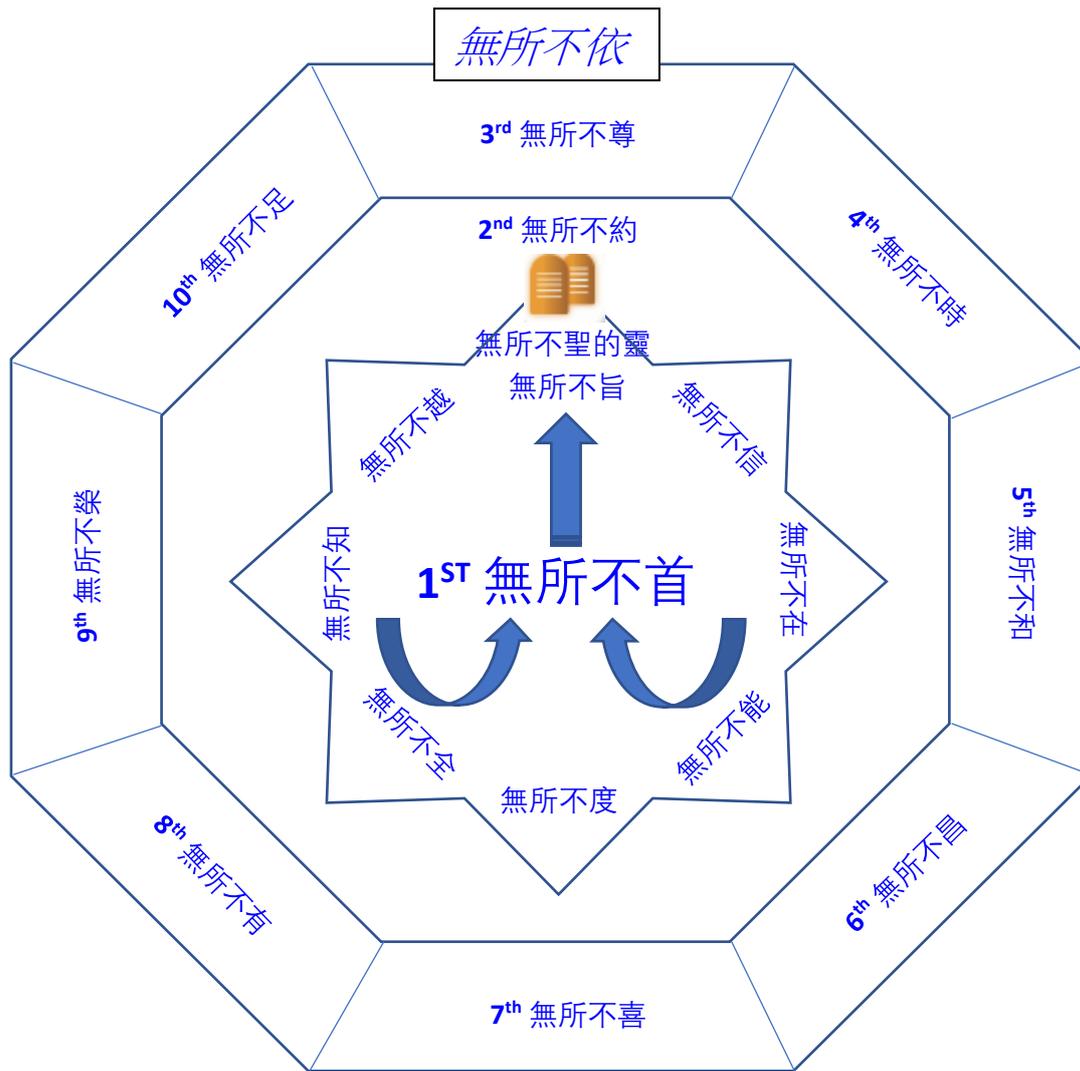
How might this model shape the doctrine of man created in God's image? We look for derivative attributes of each of the omni-attributes.

In image of 1st C: pro-kingdom-priests, a derivative-reflective, becoming "i am",¹ God-dependent, self-aware *creature with spirit-body and moral faculties* (created very good with knowledge of God) *that are preserved in some measure after the fall* (Rom. 2:14-16; 1:20): ability/power, presence, changeable/emotional, will/reason, finite limits, knowable by observation, righteous.

2nd pro-covenantal to relate to him as God defines and to reflect the full interdependence of the moral law:

3rd pro-doxological, *4th pro-theosynchronous*, *5th pro-unity*, *6th pro-life*, *7th pro-marriage* (defined as pro-OH-SSA: pro-one-hetero-spouse-sexual-attraction), *8th pro-stewardship*, *9th pro-veracity*, *10th pro-contentment*.

¹ See (Bavinck, 2019, pp. 118-124) for an interesting discussion of man's self-conscious "I am . . . I" and God as being with man as becoming (Bavinck, 2011, p. 188). Though he doesn't make this connection, I believe we can derive the *omni-I AM Creator* with man as *derivative-"i am" creature* in this commandment.



Introduction: the Structure of this Lecture

I am combining several complexities in this content below. First, I have isolated God's attribute words used in WCF 2:1-3 in order to rename them using a Latin *omni*-prefix using **bold red letters**. *Why rename these attributes?* I want to develop more memorable, taxonomically similar terms to show their unity and emphasize God's supreme greatness. Second, I am attempting a re-organization of those attributes using the structure of the moral law to try to show parallels between the God's glorious attributes and his character reflection in that law, that I also call the *lex Christi*, the law of Christ (1 Cor. 9:21; Gal. 6:2). In this reorganizing process I have developed several new *omni*-attribute names that are derived from descriptions of God in Scripture, but not specifically from WCF 2:1-3. *Why attempt this kind of structural re-organization and develop these new biblically-derived names?* I am working on a new book showing how righteousness, defined by the moral law, is an integrating perspective on Reformed theology. However, the current descriptions of God in the systematic theology books do not help us clearly see connections between all of God's attributes and the moral law, so I propose that the doctrine of God needs to be re-organized to help our finite minds see more reflective similarities between the

glorious, omni-holy Lord and the moral law created in his image.² I was not completely satisfied with my first attempt (Yates, 2017, 101-110) to compare omni-attributes with the *lex Christi* because only the 5th (omni-harmonious) and 8th (omni-sufficient) seemed logically specific, while the other attribute categories seemed indistinctly overlapping. This has led me to look for other types of more obvious attribute terms to show connections between the doctrine of God and the *lex Christi*. Third, I am showing similarities between these new categories and parallel concepts in Proverbs. *Why use Proverbs for these comparisons?* Its wisdom teaching applies the moral law to all of life, making it one of the most significant Bible books defining righteous living. Proverbs is a creation-observation book, founded on an epistemological presupposition of God as Creator, Redeemer-Judge involved with the affairs of men, a theo-socio-psychology book.

I. The entire set of attributes are merely perspectives on the one I AM, Triune Lord: I prefer to call it **omni-interdependence** 無所不依; since this will help us see how each person of the Trinity reveals all attributes in ways specific to each person’s work, and that each attribute is revealed interdependently in coherence with the others in all God’s works in the world, especially in the law of Christ *lex Christi* 相互依存性). In theology, this is usually called the Lord’s *simplicity*, 上帝的单纯性, that he is one Lord who acts with all trinitarian persons and all attributes in all his works (“of one substance” 同實質 WCF 2:3 (no proof texts given); possibly mentioned in WCF as “without parts” 無肢 WCF 2:1, though proof texts mean without likeness to human body parts Deut. 4:15-16; John 4:24; Luke 24:39), we could consider ways to explain how all Trinitarian persons and all attributes are revealed in all the Lord’s works in the created world,³ but for the sake of teaching, I have tried to show parallels with individual commandments and specific types of attributes. The pattern below first provides a link to the words describing God in WCF 2:1-2, then other theological explanation, followed by ways Proverbs illustrates the theme.

² “. . . [T]he law, [God’s] will, the law in its moral core, [is] reflective of his character and of concerns eternally inherent in his person and so of what pleases him” Richard B. Gaffin, “By Faith, Not By Sight”: Paul and the Order of Salvation (Paternoster, 2006), 103, cited in Jones (2013, 54) and endnote 154.

³ Omni-faithful adjectivally defines all other *lex Christi* attributes: most faithful to his covenants; faithful to glorify his own name, faithfully ordering time and eternity, faithful in harmony, faithful to provide for all living creatures, faithful in delighting in his bride, faithful to supply resources for culture making, faithful to honor his saints, faithful to give contentment. So, **4th C=** (Latin: *omni-opportunus*): 無所不時 most-timely (eternal): The Triune Lord is forever and ever supreme (1st), his worship is forever and ever holy (2nd), his name is forever written on our foreheads (3rd) Christ is eternal elder (5th), gives eternal life (6th), joins to us in eternal marriage (7th), we are his eternal treasured possession in place of eternal sufficiency (8th), eternal written testimony of their reputations in the books (9th), eternally satisfied (10th). The complexity of overlapping each category as adjectival descriptors to all the others is a useful task, (I suppose we could call it *interdependent-perspectivalism*), but for a starting point, this initial explanation is merely describes a single, one-to-one correspondence between an omni-attribute and a commandment.

A. Interdependence of Divine Attributes in Proverbs:

1. His **omnipresence** combined with his **omniscience**, mean that he searches and knows all thoughts of all hearts, all words spoken and all actions taken and thus correctly guides, rewards, judges and **omnipotently** intervenes to accomplish his **omni-determinate** will (5:21; 15:3, 11; 16:2-3, 33; 20:24; 21:1; 22:12, 14, 23; 23:10-11; 24:12; 29:26).
2. The Lord by wisdom (*and a complex interdependence of other attributes*) founded and maintains the earth and its cycles of weather [*presumably to feed its inhabitants by giving water to the earth*] as a cause for rejoicing (3:19-20; 8:31; 30:4). He also fills the earth with people, whom he created and who deserve life protection (8:31; 14:31). Reflecting his interdependence of divine attributes in derivative ways on his creatures, they are able to hear and see as ways of gaining knowledge, wisdom, and discernment against oppression (20:12; 29:13), and must seek his words to avoid stupidity (30:1-6).

B. Interdependence of *lex Christi* in WLC and Proverbs

1. *Interdependence* is taught in WLC 99 concerning the rules for interpreting commandments, and supported by these proof texts from Proverbs 1:19; 30:17.
2. *Interdependence* is also taught in WLC 151 explaining that some sins are worse than others, due to multiple interdependence of commands: 10th whether only in heart (with delight in sin, willful foolish presumption, pride, anger, malice), or also includes 1st-9th multiple combined sins against various commandments, and against our promises, contracts or vows related to those commands, (with repeated relapsing, in public view); if against 1st God 2nd his proper worship and 3rd against means whereby he makes himself known and our use of them (prayers, covenants, vows to God), 4th against the purpose of the Lord's Day and during or around that time, 5th if committed by a superior, 5th if sinning against his witnesses whether superiors or equals or inferiors and their lawful restraints, admonitions and discipline; 9th whether the reputations of others are scandalized, whether damage cannot be repaired. The interdependence of *lex Christi* is supported by these WLC 151 proof texts from Proverbs 2:14, 17; 5:8-12; 6:30-35; 7:13; 20:25; 23:35; 27:22; 29:1; 30:17.

II. Omni-Attributes Renamed and Restructured to Parallel Patterns of the Lord's Glory Reflected Derivatively on, in and by the Moral Law

While noting first above that all omni-attributes are interdependent, namely that all attributes adjectivally modify all the other attributes, (I called it the Lord's *omni-interdependence*), in this section I am attempting a kind of logical categorization of attributes for teaching purposes. Why have I organized nine additional omni-attributes (a-i) below under the omni-supreme as mutually interdependent modifying attributes? While not absolutely distinct in my category divisions, these nine other

omni-attributes are more characteristic of the nature of the Lord himself (*ad intra*) that serve to beautify and empower all the other commandment-related omni-attributes, which are more characteristically God as he relates to the world (*ad extra*).

1st C = (**omni-supreme** Latin: *omni-supremus*: 無所不首 most-supreme; “I AM the Lord your God who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before me (Exod. 20:2-3); 「我是耶和華你的神，曾將你從埃及地為奴之家領出來。「除了我以外，你不可有別的神。 the one and only great, supreme Most High Triune Lord (Father, Son and Spirit); ”) “There is but one only, living, and true God” 上帝是獨一的 (申6:4; 林前8:4, 6), 又真又活的 (帖前1:9; 耶10:10) (WCF 2:1) **I AM omni-Lord** . . .).

The Supreme Lord in WCF and Proverbs⁴

The name YHWH is used about 100 times in Proverbs, especially 10:1-22:16. All that is observed in the created world, by fear of the Lord, is submitted to the Lord's wisdom and authority, and all Proverbs' wisdom taught and written by the father/king/Lady Wisdom/virtuous woman is a revelation of his authority.

- a. (**omni-comprehensible** 無所不度 “incomprehensible” 不可測度 (詩 145:3) (WCF 2:1); “It is the glory of the Lord to conceal things” (25:2)
- b. (**omni-finite** 無所不越) “God: who is infinite in being 在其存有...上... 是無限的 (伯11:7-9; 26:14) (WCF 2:1)
- c. (**omni-perfect** 無所不全), God: who is infinite in . . . perfection 在 . . . 完全上 . . . 是無限的 (伯11:7-9; 26:14) (WCF 2:1)
- d. (**omni-faithful** 無所不信) “without . . . passions, 無欲 (徒14:11, 15) immutable” 不變 (雅1:17; 瑪3:6) (WCF 2:1),
- e. (**omni-determinate** 無所不旨) most free, most absolute, working all things according to the counsel of His own immutable and most righteous will, for His own glory” 最自由 (詩115:3)、最絕對 (出3:14), 祂按照自己不改變和至公義的旨意行作萬事 (弗1:11), 為的是榮耀祂自己 (箴16:4; 羅11:36) (WCF 2:1), “and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleaseth” 祂對他們有至高的統治權, 藉著他們, 為著他們, 並在他們身上行祂自己所喜悅的事 (啟 4:11; 提前 6:15; 但4:25, 35) (WCF 2:2); “By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death” 按照上帝的預旨, 為了彰顯祂的榮耀, 上帝預定有些人 and 天使得永生 (提前5:21; 太25:41), 而其餘的人 or 天使則受永死 (羅9:22-23; 弗1:5-6; 箴16:4) (WCF 3:3); Prov. 16:1-9, 33; 19:21; 20:24.

⁴ Note for sections below that compare Proverbs with omni-attributes, in addition to my own study, I have consulted Bruce K. Waltke, *The Book of Proverbs: Chapters 1-15*, introduction section VII. on “theology” for some of the links to Proverbs texts cited below.

- f. (**omnipotent** 無所不能) (“almighty” 全能 (創17:1；啟4:8) WCF 2:1), (Prov. 22:12; 24:12)
- g. (**omniscient** 無所不知) “most wise” 全智 (羅16:27) (WCF 2:1), “In His sight all things are open and manifest; His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent, or uncertain” (WCF 2:2); (Prov. 5:21; 15:3, 11; 21:30; 22:12; 24:12)
- h. (**omnipresent** 無所不在) immense” 無量 (王上8:27；耶23:23-24) (WCF 2:1) (Prov. 5:21; 15:3; 22:12; 24:12)
- i. (**omni-holy** 無所不聖的靈), “a most pure spirit, invisible, without body, parts . . . He is most holy in all His counsels, in all His works, and in all His commands” 祂是至純之靈 (約4:24)，無形 (提前1:17)、無體 (申4:15-16；約4:24；路24:39) . . . 祂的一切預旨、作為和命令都是至聖的 (詩145:17；羅7:12) (WCF 2:1-2); by his own fulfillment of the moral law, and further showing us His specific excellencies in designing the duties of the moral law, law of Christ as reflection of his character and works in the world, the coming of His kingdom of peace (Isa. 9:6-7), and creating man in his righteous, holy image. “but only manifesting His own glory in, by, unto, and upon them” 卻只在他們裡面，藉著他們，向著他們，並在他們身上彰顯祂自己的榮耀；(WCF 2:2).

I have listed this attribute last in the list to propose that it can serve as a gateway attribute to seeing God’s glory reflected in the moral law, the *lex Christi*. The Lord’s holiness or righteousness reveals what he loves and hates as defined by the moral law. The illustration above also tries to illustrate it as the gateway to the outer commandment-related attributes.

Omni-Holy in Proverbs

- A. Knowing the Lord as omni-holy (“the Holy/Righteous One” Prov. 9:10; 21:12; 30:3), he reveals his righteousness by the *lex Christi* to those who seek for it (Prov. 2:1-6). The *supra-morality* model of the *lex Christi* also can be used to define all righteousness (“*by wisdom men learn to walk in the way of righteousness*” Prov. 8:20), and to interpret Proverbs, a book filled with observations on human righteousness and unrighteousness and many commands applying the moral law. Nearly all the Proverbs proof texts in the Westminster Standards are used in WLC 99-151 explaining the moral law and the consequences for sin.⁵ These WLC proof texts using Proverbs will be inserted under each commandment topic below. This indicates that the Westminster Assembly used the moral law as a supra-morality outline under which any related biblical topics of righteous duties or unrighteous prohibitions could be organized.
- B. In the prologue to the book, Solomon through Proverbs tell us we can gain wisdom in righteous living, learning to reject youthful foolishness that comes from lack of moral discernment (Prov. 1:2-5; 7:7; 9:6). The commandments

⁵ <http://www.swrb.com/newslett/actualNLS/index03.htm>

are presuppositions for the comparative analysis done in Proverbs. While most of the second table (4b-10) commandment connections are obvious, the first table of the law (1-4a) is more summarized in the command to fear the Lord and live under the blessed protection of all his commands. When the wise teacher appeals to the benefit of learning wisdom to be delivered from “the way of evil, men of perverted speech, who forsake the paths of uprightness to walk in the ways of darkness, who rejoice in doing evil and delight in the perverseness of evil, men whose paths are crooked, and who are devious in their ways . . . [and] the forbidden woman, . . . the adulteress” (Prov. 2:12-16), we can assume that all Ten Commandments are used to define the evil from which we must be delivered. 在這卷書的序言當中，所羅門透過箴言告訴我們如何得著智慧，活出公義的生活，並學習如何摒棄少年人缺乏道德分辨力的愚昧（箴一 2-5；七 7；九 6）。誡命是針對箴言書進行比較性分析的前提。雖然在第二片石板中，多數誡命（第四誡後半誡至第十誡）的關係是顯而易見的，但是第一片石板中的律法（第一誡至第四誡前半誡）都是總結在此命令下：敬畏神且活在神命令保守的蒙福狀態中。當智慧的師傅呼求人尋求學習智慧的好處，以脫離「惡道，脫離說乖謬話的人。那等人捨棄正直的路，行走黑暗的道，歡喜作惡，喜愛惡人的乖僻，在他們的道中彎曲，在他們的路上偏僻.....脫離淫婦，就是那油嘴滑舌的外女」（箴二 12-16），我們即可假設，所有十條誡命都被用來定義我們必須脫離的惡道。

- C. He delights in the blameless and shows them his favor while he hates those who are crooked in heart (8:35; 10:2-5; 23-27; 32; 11:1, 20; 12:1-14, 22; 15:8; 18:22). He judges his creatures by the moral law (Prov. 17:15; 21:3; 22:22-23; 23:10-11; 29:26).
- D. 1st C explained in WLC 103-106 uses Proverbs 13:13 as proof text.

Again, in my logical arrangement of attributes for teaching purposes, through the gateway of the Lord’s omni-holiness, he relates to all creatures through a second gateway of covenants.

2nd C = (**omni-covenantal**, Latin: *omni-testimente*: 無所不約 most-covenantal; ⁶ BLESSED & CURSED FACES, DUE TO COVENANT RELATION: the Father

⁶ Why have I connected this theme of covenant with the 2nd commandment? The 2nd commandment duties are about proper worship. Westminster Standards (WCF 21-22 about keeping the Sabbath, elements of God-commanded worship, and vows) and current discussion tends to focus on the elements of formal worship in the assembly of the saints, also called the *regulative principle of worship*, and the concerns the Puritan pastors had for reforming Roman Catholic worship practices and the administration of the sacraments. Their primary explanation of the 2nd commandment related to proper assembly worship practices: “What should the elect worshiper do on the Lord’s Day in the worship assembly?” I believe we need to see a broader orientation to the 2nd commandment based on the WCF 7 theme of the covenants the Lord made with man, that is, “How is the worshiper properly related to God’s worship?” and see the answer as the typology of the old covenants fulfilled in the new covenant, also called the Gospel. But we also should extend this orientation to God who makes a covenant in the Trinity, and with angels and with creation. As elect creatures we cannot worship the true God in a way that pleases him except through the new covenant. When these most significant covenant themes are used first to explain the 2nd commandment, then we can explore details of the elements of Sabbath-Lord’s Day practice and assembly worship as a minor subset of the covenant theme.

covenants within the Triune persons *ad extra* to accomplish salvation with Christ as its anointed King and the Spirit as its vivifying comforter, the means of fulfilling his eternal decree (WCF 3:6; Ps. 89:19-37; Zech. 6:12-13; Isa. 42:6; see Wilhelms a Brakel, *A Christian's Reasonable Service*, chapter 7); He determined covenants that define the relations and requirements for his worship; man can only relate to God through His covenants; "The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him as their blessedness and reward, but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant." 上帝是人的創造者，人是有理性的受造物，所以，人本當順服上帝。但是，上帝與受造者之間的不同如此巨大，所以，人絕不能享有祂，以此為自己的福分和賞賜，除非是上帝自願俯就，這俯就乃是祂樂意用立約的方式顯明的（賽 40:13-17；伯 9:32，33；撒下 2:25；詩 100:2-3；113:5，6；伯 22:2，3；35:7-8；路 17:10；徒 17:24，25）(WCF 7:1). The Lord covenants with all creation both the living creatures and the created universe (Gen 9:9-17; Hos. 2:18; Job 38). The Lord also relates to angels by a covenant of works (2 Pet. 2:4; Jude 1:6), without a covenant of redemption. Christ fulfilled the covenant of works and thus all elect angels are subjected to him (1 Pet 3:22) and all fallen angels will be judged by him and by the saints in Christ (Rev. 5:12; 20:10; 2 Tim. 4:1; Acts 17:31; Matt 25:41; 1 Cor. 6:3; Rev. 20:4). "most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him; and withal, most just and terrible in His judgments, hating all sin, and who will by no means clear the guilty" 祂極其慈愛（約壹 4:8，16），有恩典，有憐憫，恆久忍耐，有豐盛的慈愛和信實，赦免罪孽、過犯和罪惡（出 34:6-7）；祂賞賜那般勤尋求祂的（來 11:6）；同時，祂的審判最為公義，極其可畏（尼 9:32-33）；祂憎惡諸惡（詩 5:5-6），斷不以有罪的為無罪（鴻 1:2-3；出 34:7）(WCF 2:1); "To Him is due from angels and men, and every other creature, whatsoever worship, service or obedience He is pleased to require of them" 天使、世人和其它所有受造之物，都當照祂按其美意所吩咐的敬拜祂，侍奉祂，順服祂（啟 5:12-14）(WCF 2:2); *uni-proachable* (my new word); only approach Him in worship in the one way prescribed by the Lord 正確建立關係的唯一方法). As Christ testified, 'I AM the only way to the Father' 耶穌說「我就是道路、真理、生命；若不藉著我，沒有人能到父那裡去。(John 14:6). By his new covenant relation to those elect people united to Christ, he turns his blessed face toward them and imparts power, knowledge, presence, faithfulness and holiness *and all the following derivative attributes below related to the specific commandments*. Those elect properly related to the Lord through the new covenant have the gateway to the knowledge and worship of the omni-supreme Lord (1st C) and his blessed face reveals his omni-righteous, omni-holy, moral glory in each commandment and supplies the means to be recreated into this full *lex Christi* likeness. The Lord turns his cursed face to those outside covenant. Thus the jewel illustration above attempts to show how access to God comes through the second commandment gateway.

Omni-covenantal reflected in Proverbs (contrast in covenant or outside covenant) and inter-dependence (*irreducible complexity*) of all commandments in one final case study in Proverb 31

- A. The name YHWH, used about 100 times in Proverbs, is understood in the Old Testament as the *Lord who makes covenants* with his people through blood sacrifice (Exod. 19:5; 20:1-17; 24:7, 12; 31:18). The Lord's *covenant* determines the nature of our relationship to him and gives knowledge, understanding and wisdom for righteous living, and guarding us from all unrighteousness—enticing words, outward appearances of wealth and pleasure, sinful behaviors (Prov. 2:1-22). We gladly submit to his discipline (Prov. 3:11-12; 6:23), also reflected by discipline through earthly superiors (Prov. 12:1; 13:24; 19:18; 22:15; 23:13; 29:17). The wicked “forget the *covenant* of [their] God” (Prov. 2:17).
- B. The wise who know, trust and fear the omniscient Lord, humbly listen, who internalize and live by the Ten Commandments, fulfilling its duties and heeding its warnings against lawlessness, will be established by the Lord to dwell securely with authority to rule justly, enjoy the honor of a good name, have sufficient resources, bring honor to their superiors and joy to inferiors, cover others offenses, enjoy long life and peace with men and will be guarded from the ways of evil and the false allure of evil people who tempt to disobey.⁷ Those who reject this wisdom will experience God's scorn that gives men up to all manner of moral failure, disasters and chaos to themselves and all their relationships: unsatisfied cravings, poverty, strife, public disgrace by exposed evil, beatings with the rod, shame to superiors, ruin, bad reputation, disappointing those who rely on them, leading others to share sinful ways, worthless speech that harms, and premature death. 智慧人認識、信靠且敬畏無所不知的主，而且謙卑傾聽祂的話；祂會將十誡存留在心中並謹守遵行，行出誡命的要求並留意誡命對不法之事的警語。主將親自建造他，使他安居、以權柄及公義審斷，享有尊榮及美名，祂的供應並不缺乏，敬重長輩，使晚輩喜悅，遮掩人的過犯，得享長壽，與人和睦，祂將遠離惡道，不陷入惡者迷惑人背道的網羅。拒絕此智慧者將被主嗤笑，主將放任他們道德淪喪、遭受禍害，所有的關係混亂無綱：渴望不得滿足、貧困窮乏、惡行昭彰、公開受辱、受杖鞭打、羞辱長輩、名譽掃地、倚靠他們的必沮喪失望、引誘人走偏斜之道、說無益言語使人招損、未足壽而死⁸
- C. The structure of the book begins with a series of case studies in chapters 1-9 that are followed by repeated inter-related proverbs, teaching the wise how to respond to moral evil, how to avoid the ways of the naïve who only sees the immediate benefits of sin, the fool who insists on his own opinions and thinks he can avoid consequences, the mocker who delights in doing evil, the scoffer who hates wise correction, or more broadly, how to engage darkened worldviews. 按照本書編排，開頭的前九章包含了一系列的案例研究，接著便是一系列彼此相關且重複引用的箴言，藉以教導智慧人如何回應道德的罪惡；如何避免走進無知人享受罪中之樂的道路，他們堅持己見，自以為可以趨吉避

⁷ Prov. 2:1-3:26, 32; 4:1-13, 18, 21-23, 25-27; 6:20-23; 8:1-36; 9:1-6, 9-11; 11:6, 10-11, 16; 12:4, 6; 13:13-16, 20-21; 14:11; 15:3, 31-33; 16:3, 7, 9, 17, 20, 23; 17:9; 19:23; 21:21; 28:10, 25; promise of 5th command to live long in the land; 7th command.

⁸ Prov. 1:20-33; 3:32-35; 5:21-22; 6:16; 10:1-32; 11:1, 3, 6, 20; 12:22; 13:21; 14:1, 11; 15:8, 10, 19, 25-26; 16:5; 17:13, 15; 19:5; 20:10; 21:27; 24:9; 28:10

凶；褻慢人喜悅行惡；好譏笑人恨惡智慧人的責備；或從更廣的角度說，如何對抗黑暗的世界觀。⁹

- D. All of the cases are integrally related to a heart filled with foolish pride, sins of rash, harsh, angry, deceptive, manipulating, lying or false speech, rash vows, hypocritical worship or being persuaded by those who so speak, fomenting social chaos, which the Lord hates. 所有案例都與人心有不可分割的關係，這些人內心充斥愚昧人的傲慢；輕率、苛刻、忿怒、欺騙、操弄等罪；謊言或虛偽的言語；草率許願；虛假的敬拜或被講者勸服；挑起社會的動盪。這一切都是神所憎惡。¹⁰
- E. The wise make their ear attentive to wisdom from the Scriptures and those who represent his Word, whether in individual instruction or in corporate worship; The Lord ignores the worship pleas of the wicked in calamity; fools mock the proper way of worship by a guilt offering (Prov. 1:28; 2:2; 14:9; 16:20) 第二誡命中明顯的次要主題（智者使他們的耳朵專心聽取聖經和那些代表聖經的人的智慧，無論是在個人指導中還是在團體敬拜中；主無視邪惡者在災難中的敬拜；愚人嘲笑邪惡者。通過有罪的正確禮拜方式提供（箴言 1:28; 2:2; 14:9; 16:20）。
- E. In the capstone exemplary case study of the virtuous wife in Proverbs 31:10-31, she *remembers* and obeys the covenant of her youth (contrast Prov. 2:17). Proverbs shows the way of wisdom is to fear the Lord, receive the life-enriching instruction of the moral law, and promote human flourishing in marriage, parenting and community. In contrast to each of the earlier warning case studies, the virtuous woman is self-disciplined, working diligently for her income and using her resources wisely to prosper her family and help the poor and needy. She is a faithful wife, exemplifying the all the beauty of one who loves wisdom in speech and behavior. She has authority to teach wisdom and kindness to her children and the community. She resists all the tempting allures offered by fools, scoffers or mockers and refuses to tempt others with her own feminine allures. She is established securely in the protection of the Lord and the community without fear of the future or hardship. She receives her due public honor for the peace she brings to all her relationships. 在箴言書三十一 10-31 中，「才德的婦人」是最高的典範，她記得神的盟約（對比箴言 2:17）。裡面顯示智慧的道路就是敬畏主、接受道德律中可豐富人生的訓誨，並透過結婚、養育子女及周遭信徒團體，促進人類福祉。若與先前每個受警戒的例子相比，才德的婦人自律甚嚴，為了家庭的生計辛勤工作，善用自己的資源，使她的家庭富足，而且還幫助窮乏人。她是一位忠心的妻子，無論在言語與行為上，她都表現出她是喜愛智慧、反映智慧之美的典範。她有權柄將智慧與恩慈教導她的子女及周遭信徒團體；她抵擋愚昧人及好譏笑者所獻、一切引誘人的計謀，並且拒絕以自己女性的魅力誘惑其他人。在

⁹ Prov. 9:4-18; 1:22-23; 21:4

¹⁰ Summary in Prov. 6:16-19; 15:8-11, 26; pride in 8:13; 11:2; 16:18; 21:4, 24; 29:23; sins of speech in 6:12-15; 7:14; 10:31; 12:18-19, 22; 13:3; 14:5, 17, 29; 15:1-2, 4, 18; 17:4, 20; 18:20; 21:6, 23; 25:23; 26:28; 28:23; 29:22; 30:8, 33; sin of being persuaded by evildoers to take rash vows 20:25; sins of hoping in the plans of the wicked 24:20-22

神及家庭的保護下，她穩妥平安，不必擔心未來、不害怕艱難。因她與周遭所有人和睦相處，眾人都稱讚她。

- F. 2nd C explained by WLC 107-110 doesn't cite Proverbs at all.
- F. How do we observe the *lex-Christi* in the virtuous woman narrative?
1. As a case study applying “Whoever pursues *righteousness* and *kindness* will find *life, righteousness, and honor*,” (Prov. 21:21).
 2. She fears the Lord (31:30) =WLC 104 duty of 1st = love, serve & obey (Deut. 10:12), not fearing man or future (Prov 19:23; 31:25)
 - a. Uses sabbaths (4th), festivals hearing Word (Deut. 31:10-13) remembering his works and sovereignty (Ps. 33:6-11, 16-21)
 - b. Learns parallel fear/honor of authorities (5th, Prov 24:21; 15:33)
 - c. Joined with contentment (10th, Prov. 19:23)
 3. She does him good, and not harm, all the days of her life (31:12)
 - a. Cooperative, leadable/teacher (5th, 31:10-11, 26)
 - b. Diligent, skillful worker/steward who labors six days (4th), home econ, agriculture, business provides for family and poor (6th) & multiples resources (8th)
 - c. Marital fidelity, modesty (7th, 31:10-12, 25, 28, 30)
 - d. Speaks kindness (9th 31:26)
 - e. Gets praise & honor for obeying Lex Christi (31:25, 28-31; 22:4)

在《箴言》 31:10-31 中，我們如何使用克里斯蒂（*lex Christi*）來分析這位賢賢的女人？

1. 作為案例研究，應用“求公義仁慈的，就尋得生命、公義，和尊榮。”（箴 21:21）。
2. 她敬畏耶和華（31:30）= WLC 104 第一責任=愛，服侍和服從（申命記 10:12），而不懼怕男人或未來（箴 19:23; 31:25）
 - a. 使用安息日（第 4 天），節日聽見道（申命記 31:10-13）記住他的行為和主權（詩篇 33:6-11，16-21）
 - b. 學習對權威的同時恐懼/榮譽（第五，箴 24:21; 15:33）
 - c. 帶著滿足感加入（第十，省 19:23）
3. 她一生都對他有益，而不是傷害（31:12）
 - a. 合作，順從的/老師（5th，31:10-11，26）
 - b. 勤奮，技術熟練的工人/管家，他們工作六天（第四名），家庭經濟，農業，為家庭和窮人提供的業務（第六名）和多種資源（第八名）
 - c. 婚姻忠貞，謙虛（7th，31:10-12，25，28，30）
 - d. 講善意（9th 31:26）
 - e. 服從 Lex Christi 獲得稱讚和榮譽（31:25，28-31; 22:4）

3rd C = (**omni-blessed**, Latin: *omni-benedictus*; 無所不尊 most-blessed; “God hath all . . . goodness, blessedness, in and of Himself . . . nor deriving any glory from them” 上帝擁有一切 . . . 良善（詩 119:68）和福分（提前 6:15；羅 9:5）(WCF 2:2); the name of the Lord is worthy of all blessing, honor, glory and esteem (Rev. 5:13); source and standard of all blessing, honor, glory; all honor is due Him); by his new covenant

imputes and imparts power, knowledge, presence, faithfulness and holiness to his saints through faith in his name.

- A. **See Proverbs 31 case study above.** “Blessing are on the head of the righteous” 10:6; the wise obtain favor from the Lord 8:35; the Lord’s name is a strong tower; knowing the name of the Lord who created and sustains all things; denying his name in prosperity or blaspheming his name by stealing when in poverty 和第三誡（主的名字是堅固的塔；知道創造和維持萬物的主的名字；否認他的名字 處於繁榮中或在貧窮中偷竊褻瀆自己的名字。（Prov. 15:8; 18:10; 30:4, 9).
- B. 3rd C as explained by WLC 111-114 cites Proverbs 30:9

4th C = (**omni-temporal, omni-historical** Latin: *omni-opportunus*): 無所不時 most-timely; source and standard of all measures of time, co-ordination of universe and space-times, working perfectly according to his decree in time; theosynchrony), in the fully realized eschaton, time structures perfected, no longer any times and seasons markers, no night, the Lord is their light. **Six days labor**, one day of holy rest; festivals, harvests, seasons, years.

Omni-historical in Proverbs

- A. A fourth case study in Proverbs 6 teaches the wisdom-seeker to reject all evil schemes and slothful diversions from diligent labor by taking note of the ruin that comes to the lazy. The wise learn from the internalized industriousness of ants, who, without need of external authority and control, also reflect the Creator’s purposes. 第四個案例教導尋求智慧的人，要謹記懶惰人必招致貧窮匱乏，拒絕所有蠱惑人要怠惰、不辛勤工作的惡謀。智慧人學習螞蟻辛勤工作的本能，它們沒有官長及君王的管理，也反映了造物主創造的目的。¹¹ This is followed by proverbs contrasting the consequences of laziness and diligence reinforcing the theme. 後續的箴言對照了懶惰人與殷勤人的結局，藉以強調此主題。¹²
- B. 4th C as explained by WLC 115-121 doesn’t cite any references from Proverbs.

5th C = (**omni-harmonious**, Latin: *omni-unanimus*: 無所不和 most-harmonious: source and standard of unity and peace; parallels *omni-supremus*: represent the authority of the Most High Lord)

Omni-harmonious in Proverbs

- A. The proverbs also teach those with authority how to persuasively represent this wisdom. 這些箴言也教導在上掌權者如何表現此智慧，使人信服。¹³ They should call the simple or naïve to hear and get wisdom. 他們應當呼籲無知或單純的人前來聽取智慧的言語。¹⁴ They warn against rebuking the proud scoffer,

¹¹ Prov. 6:6-15; 12:11-12; 4th, 6th, 8th and 10th commands

¹² Prov. 10:3-5, 26; 12:11; 13:4, 11, 18, 25; 15:19; 16:26; 18:19; 19:15, 24; 20:4, 13; 21:25; 22:13; 24:30-34

¹³ Prov. 8:16; 9:9; 13:24; 16:23; 17:2; 19:18; 22:15; 23:13; 26:3; 29:15, 17

¹⁴ Prov. 1:4, 20-23; 8:5, 16; 9:4-6; 14:15

the fool wise in his own eyes, because he will abuse and hate you 他們警誡，不要責備傲慢好譏笑的人，以及自以為有智慧的愚昧人，因為他們將辱罵、恨惡你¹⁵ and cause more relational, life-threatening and economic destruction with his reckless speech. 他們狂傲的言語將損毀人際關係、危及性命、造成經濟的困頓。¹⁶ Proverbs also points out vicarious benefits for the observant naïve as a reason to answer the foolish scoffer according to his folly, discipline him or dissociate from him. 箴言也為善於觀察、但未受教的人點出自己可親身體會到的優勢，藉以說服自己，照著愚昧人的愚妄話回答好譏笑的愚昧人、管教他們或離開他們。¹⁷ In some cases where there is no clear moral directive to solve a quarrel, when all constituents believe that the decision is from the Lord, the use of lots is commended. 在某些情況中，如果沒有清楚的道德指示可用來解決爭論，當牽涉爭論的所有當事人，都相信自己的決定是出於神，則建議使用掣籤的方式。¹⁸

- B. “By me kings reign, and rulers decree what is just; by me princes rule, and nobles and all who govern justly” (Prov. 8:15-16). Those in authority who love wisdom will favor and rejoice in those under authority who act wisely (Prov. 14:35; 22:11; 23:15, 24; 31:11, 28-31). When the righteous increase [*under administration of righteous rulers, or by the increase of righteous rulers*], the people rejoice, but when the wicked rule, the people groan (Prov. 28:12, 28; 29:2). The wise also use their authority and power to conquer strongholds (Prov. 21:22).
- C. 5th C as explained by WLC 122-133 cites these verses from Proverbs 4:3-4; 19:26; 23:22, 25; 29:15; 30:11, 17; 31:23, 28.

6th C = (**omni-living**, Latin: *omni-vivificat*: 無所不昌 most-living; “God hath all life, . . . in and of Himself . . . He is the alone fountain of all being, of whom, through whom, and to whom are all things (WCF 2:2; 昌盛 in Gen. 9:7; 17:20; 26:22; 32:12; 41:52; 47:27 *various translations*); source and sustainer of all life) I AM the life (John 14:6); the living God (Acts 14:15).

Omni-living (and omni-sufficient) in Proverbs

- A. The first case study in Proverbs 1 teaches the wisdom-seeker how to respond to speech inviting partnership with covetous thieves and murderers in their plot to get rich quick: ‘just say no!’ because these men will be destroyed themselves. 第一個案例教導尋求智慧的人，如何回覆貪婪的盜賊及殺人者，引誘人同謀一夜致富的奸計。「只需明白地拒絕」，因為這些人將會自我毀滅。¹⁹ This is followed by contrasting wicked plans with righteousness toward neighbors in following related proverbs that reinforce the theme. 接續且相關的箴言強調了此主題，並將惡人的籌算對照「以公義對待鄰舍」的主題。²⁰ We

¹⁵ Prov. 1:22-32; 9:7-8; 13:1; 15:5; 21:24; 23:9; 26:12

¹⁶ Prov. 10:8, 10, 14, 18; 12:15-16; 13:16; 14:16; 15:6, 27; 17:21; 18:2, 6-7; 19:1, 9; 20:3; 29:9, 11, 20

¹⁷ Prov. 19:25; 20:19; 21:11; 22:10; 26:5; 14:7

¹⁸ Prov. 16:33; 18:18

¹⁹ Prov. 1:10-19; 3:29-34; 4:14-17, 19; 12:6, 12; 6th, 8th and 10th commands

²⁰ Prov. 10:2

should promptly do good for those who deserve it (duties of equals, 5th command), rather than plot any evil or stir up trouble against others. 我們應當立即以善行對待那些應得的人（對同輩的責任，第五誡），而不是圖謀惡事或製造混亂。²¹ Proverbs teaches reserve and self-control with respect to neighborly relations, resisting the urge to take advantage of his hospitality. 箴言書教導我們，要謹慎、自守處理與鄰舍的關係，拒絕任何企圖利用鄰舍好意的念頭與慾望。²²

- B. He also **fills the earth with people**, whom he created and especially mentions the poor, who deserve life protection by generosity (8:31; 10:3; 14:31; 17:5).
- C. The wise obtain life and favor from the Lord (3:2, 8; 8:35).
- D. 6th C as explained by WLC 134-136 cites these verses from Proverbs 1:10-11, 15-16; 12:18; 14:30; 15:1; 16:26; 17:22; 23:29; 24:11-12; 25:16, 27; 31:8-9

7th C = (**omni-delightful**, Latin: *omni-delectatio*; 無所不喜 most-delightful; source of all relational delight and pleasure Ps. 16:11; Isa. 62:4-5; Ezek. 16:8)

Omni-delightful in Proverbs

- A. A second case study in Proverb 5-7 teaches the wisdom-seeker how to respond to the sexually immoral temptation (especially flattering, deceptive words) of the seductress: notice that this ruse is a mere appearance of pleasure, since she is a pit of destruction, so flee from her. 第二個案例教導尋求智慧的人，如何回應淫婦的性試探，避免道德敗壞（特別是諂媚的口與虛謊的話）。請注意，這個詭計表面上會帶來快樂，但她是使人敗壞的深坑，所以要速速逃離她。²³ One should be warned not to marry a quarrelsome wife, lest this become like a constantly annoying water leak, driving the husband to leave home to find peace, but opening temptation to listen to the smooth and flattering words of an adulterer (19:13; 21:9; 25:24; 27:15; 2:16; 6:24; 7:5, 21).
- B. Further, the wise find delight in God's ordained institution of one-man-one-woman marriage. Finding an excellent, prudent, virtuous wife from the Lord's provision and she brings honor to her whole family (5:18-20; 12:4; 18:22; 19:14; 31:10-31).
- C. 7th C as explained by WLC 137-139 cites these verses in Proverbs 2:16-20; 5:7-8, 19-20; 7:5, 10, 13, 21-22, 24-27; 23:30-33; 31:11, 27-28.

8th C = (**omni-sufficient**, Latin: *omni-sufficiens*; 無所不有 most-sufficient, "and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He hath made" (WCF 2:2); source of all resources that sustain life, so to preserve, protect and prosper all that is needed for the body in the material world), "I shall not want"

²¹ Prov. 3:21-35; 6:12-18; 16:29-30

²² Prov. 25:17

²³ Prov. 5:1-23; 6:24-35; 7:1-27; 23:27-28; 7th and 10th commands

Omni-sufficient (and omni-contented) in Proverbs

- A. A third case study in Proverbs 6 teaches the wisdom-seeker about how to avoid financial ruin that comes from listening to the swindling speech of the stranger, guaranteeing his debt. 第三個案例教導尋求智慧的人，如何避免聽從外人的饒言並為其作保，導致財產頓失。²⁴
- B. Many of the following proverbs show the importance of making financial transactions with known, trusted people, and using fair and just business and pricing practices. 以下許多箴言都告訴我們，只與熟識且信賴的人有商業往來，並且強調公平、正直的商業定價行為的重要性。²⁵
- C. Just measurements and scales to make business transactions are the Lord's work and delight (16:11; 11:1), who administers righteous business transactions under the righteous king's judgment (16:4, 14). He hates false scales (11:1).
- D. Honor the Lord with your wealth (tithing your fruits) and the Lord will bless your harvests (Prov. 3:10-11).
- E. The **Lord creates** both the rich and the poor (22:2), and all must be treated with dignity, especially the poor who are more easily oppressed or mocked (22:2; 29:13; 17:5; 14:31).
- F. 8th C as explained by WLC 140-142 cites these verses from Proverbs 3:29-30; 6:1-6; 10:4; 11:1, 15, 26; 18:9; 20:10; 21:6, 17, 20; 23:5, 10, 20-21; 27:23-27; 28:19; 29:24

9th C = (**omni-honorable**, Latin: *omni-dignatio*: 無所不榮 most-honored; "God hath all . . . glory, in and of Himself" (WCF 2:2); source of all reputational esteem, praise and honor; parallels 3rd C [*omni-benedictus*: the Lord is the source and standard of all blessing, honor and glory]; the name of the saints shall be blessed, esteemed and honored, his name is declared on man who is blessed with the Lord's shining countenance, grace, peace and protection (Num. 6:24-27) I AM the truth

- A. (See Proverbs 31 case study above). She receives her due public honor for the peace she brings to all her relationships. As a case study it applies "Whoever pursues *righteousness* and *kindness* will find *life, righteousness, and honor*," 作為案例研究，應用“求公義仁慈的，就尋得生命、公義，和尊榮。”（箴 21:21）。（Prov. 21:21). She gets praise & honor for obeying *lex Christi* (31:25, 28-31; 22:4) 服從 *Lex Christi* 獲得稱讚和榮譽（31:25，28-31; 22:4）。
- B. 9th C as explained by WLC 143-145 cites these verses from Proverbs 5:8-9; 6:16, 19, 33; 14:5, 25; 17:9, 15; 19:5; 22:1; 25:9-10, 23; 26:24-25; 28:13; 29:11-12; 30:20; 31:8-9.

10th C = (**omni-contented**, Latin: *omni-contentus*: 無所不足 most-content; source and standard of satisfaction and contentment; fully satisfied in the Lord and all that

²⁴ Prov. 6:1-5; 8th, 9th, 10th commands

²⁵ Prov. 11:1, 15; 17:18; 20:14, 16; 21:16; 22:26-27; 27:13

he provides, “in your presence is fulness of joy; at your right hand are pleasures forevermore” (Ps. 16:11)

Omni-contented in Proverbs

A. Texts related to contentment:

A tranquil heart gives life to the flesh, but envy makes the bones rot (14:30).

A joyful heart is good medicine, but a crushed spirit dries up the bones (17:22).

The fear of the LORD leads to life, and whoever has it *rests satisfied*; he will not be visited by harm (19:23).

From the fruit of his mouth a man is satisfied with good, and the work of a man's hand comes back to him (12:14).

From the fruit of a man's mouth his stomach is satisfied; he is satisfied by the yield of his lips (18:20).

Better is a little with the fear of the LORD than great treasure and trouble with it (15:16).

Better is a little with righteousness than great revenues with injustice (16:8).

The righteous has enough to satisfy his appetite, but the belly of the wicked suffers want (13:25).

B. 10th C as explained by WLC 146-148 doesn't cite any verses from Proverbs.

Do the Proverbs promise too much?

From an historic perspective, the Proverbs are written during the climactic flourishing of righteousness and resistance against evil in Israel due to the King Solomon's wise administration (1 Kings 4-10). Within this kind of environment, indeed, the righteous prosper and the wicked are judged. However, during times and places of unrighteous leadership within social contexts supporting the expansion of evil (Prov. 28:15-16; 29:12), the social flourishing, economic reward and familial blessings promised in Proverbs will shift to eschatological promises. Also some proverbs have balancing perspectives that need to be read together to realize that wisdom also chooses the appropriate response for the situation (see Prov. 26:4-5).

Christ fulfills Proverbs

“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them” (Matt. 5:17). “Therefore, as one trespass led to condemnation for all men, so *one act of righteousness* leads to justification and life for all men” (Rom. 5:18). “Christ, in whom are hidden all the treasures of wisdom and knowledge” (Col. 2:3).

Summary Conclusion

Thus, we can deductively show that Solomon's moral law wisdom engages the representative speech and immorality of darkened worldviews, showing that human flourishing begins with the First Commandment to fear and know the one true God and receive instruction in his law given by the representative wise community who have internalized the wisdom of Proverbs. We can integrate any kind of sociological

knowledge that submits to the *lex Christi*. The Lord's wisdom teachers and their students reject integration of anti or a-moral-law worldviews, opinions, philosophies, principles and those persuasively promoting such views. Those who exemplify and have gifts to discerningly apply this wisdom in its new covenant Gospel context are qualified to counsel the simple. Biblical counselors who identify foolish scoffers or mockers through the counseling process will dissociate from them and teach wisdom to family members who frequently face their manipulation and abuse. 因此我們可以推論說，所羅門道德律的智慧，反對那些代表黑暗世界觀的言語與放蕩行為，證明人類社會的興盛與發達始於第一誡，就是敬畏並認識唯一真神，並且領受祂律法中的訓誨，這律法乃是透過那些將箴言存於心中的智慧群體所賜下來的。我們可以整合順服基督律法的知識。凡屬主的智慧教師及學生，都要拒絕接受反律法和不道德律法的世界觀、意見、哲學、原則，以及說服人接受此類觀點的鼓吹者。凡是有恩賜且能透過舉例的方式，在新約福音處境下，明智地應用此智慧的人，都有資格輔導愚蒙人。聖經輔導者若在輔導過程中，看出對方是好譏笑、嘲弄者，就要離開他們，並將智慧教導其他經常要面對這等人操弄與虐待的家庭成員。

A “Clearly Perceived” *lex Christi* Apologetic Evident in Creation

Romans 1 proclaims that God's eternal power and divine nature have been reflected in the creation, “clearly perceived . . . in the things that have been made” (Rom. 1:20; 2:14-16). I believe one legitimate way to read Paul's meaning here is that the righteousness of God has been revealed in the things that have been made. Specifically, God embedded the righteousness of a moral law structure into the original creation, showing his eternal power to perform that moral law and reflecting his divine moral-law nature by those same things. Indeed, He demonstrated that moral-law structure in his works in the creation narrative. Those things remain “clearly perceived . . . in the things that have been made” even in our generation. In contrast, the itemized list of God wrath-revealing reprobation of man gives them up to opposition against everything about himself revealed in his creation works and embedded into the creation structure, namely direct contradiction against and failure to obey the moral law (Rom 1:21-3:19). Below I draw out the ways that the eternal power and divine nature are embedded in the *lex Christi* image reflected on the creation.

Paul's apostolic commission is exemplified and partially fulfilled in his Acts 17 ministry. By combining explicit phrases of his apostolic commission in Acts 9:15; 18:6; 22:21; 26:17-18 with his amplified self-understanding that he was fulfilling Isaiah 42, we can paraphrase that his ministry in Athens was to ‘not grow faint or be discouraged until Christ opens the eyes of and turns the coastlands’ Gentiles from darkness to light, since they are bruised with false teachers and faintly burning with minimal light from his moral law, waiting for his law to be proclaimed with clarity. So through my apostolic ministry, for the Lord's righteousness' sake, he will magnify his

law and make it glorious' (Isa. 42:3-4, 10, 12, 16, 21; see its first application to Christ in Matt. 12:15-21).²⁶

Further, Paul draws his Acts 17 message from Isaiah 42:1-25²⁷ where, if we rearrange and adapt it to parallel Acts 17, it says, "declare his praise in the coastlands" (12) for "the coastlands [of the nations] wait for his law," (4) (*Athens is a coastal city*). "For a long time I have held my peace!" (14) because of your darkened blindness to my illuminated paths that you have not known (16). Now, the one true Lord who "created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it and spirit to those who walk in it," (5) this Lord demands a moral-law-loving people from among the nations for his own name and glory and abhors glory given to carved idols (8, 21). His chosen righteous servant is a covenant for the people, for all nations (1, 6). He will not grow faint or be discouraged until he brings "justice to the *nations*," (4) [like Athenian Gentiles] turning you away from shameful trust in carved idols to establishing his moral law on the earth, since many in national Israel will not walk in the ways of this chosen servant or obey his law.

While many have observed Paul's apologetic skill in adapting his message to his Athenian audience's cultural knowledge, we come to a better grasp of Acts 17 by contextually synchronizing the Isaiah 42 background with his teaching in Romans 1:20.²⁸ In the context of observing humanity's moral law failure in Romans 1:18-3:19, Paul teaches that the Gentiles, who by nature and conscience fulfill some aspects of the moral law (Rom. 2:14-16), clearly perceive God's eternal power and divine nature *in the things that have been made* (Rom. 1:20). Paul's likely meaning is that the created world is embedded with the evidences of the moral law, even as the natural man can discern some aspects of that law written on their hearts. God's eternal power and divine nature are seen in the ways the moral law reflects God power and nature in the created world. This interpretation is confirmed by analyzing Paul's apologetic contact points²⁹ for evangelizing the Athenians (Acts 17:22-31), where he gives a practical example of how to "magnify his law and make it glorious" (Isa. 42:21), showing how multiple, interdependent *lex Christi* commandments are "clearly perceived . . . in the things that have been made."

By way of introduction, he has done his apologetic research of the Athenian culture (by which he is not simply a wise apologete, but is obeying the 9th commandment to give truthful witness)—their literature and poetry, their temples and altars—to reflect their own cultural representatives as proof that they have no excuse for failing to see God's eternal power and divine nature in the things that have been made (Rom.

²⁶ Here we can also note that Paul's summary description of his primarily Mediterranean coastal ministry "all the way around to Illyricum" and his future desire to go to Rome and then hopefully to Spain were also Mediterranean coastlands (Rom. 15:18-24).

²⁷ (Bahnsen, 2011, p. loc. 4830), though Bahnsen only cites Paul's dependence on Isaiah 42:5-8.

²⁸ (Bahnsen, 2011, p. loc. 4906); Bahnsen alerts that Romans 1 themes of creation, providence, man's dependence, man's sin and future judgment parallel Paul's Acts 17 sermon. This section develops my explicit comparison with Romans 1:20 and my specific comparisons with the moral law.

²⁹ The creation of mankind in God's image and the suppressed truth of the moral law impressed on the natural man's heart is the point of contact for apologetics (Bahnsen, 2011, pp. loc. 730, citing Van Til, loc. 891).

1:20). As an attention-grabbing introduction, he quotes their own altar inscription “to the unknown god” showing they “clearly perceive” that there might be gods they don’t know about, but should and are responsible to worship anyway.

First, he proclaims this God, “unknown” to them, yet can be “clearly perceived . . . in the things that have been made” starting with 1st commandment truths interwoven with other interdependent commandments. The one true Lord of heaven and earth, self-sufficient Creator of the world and all it contains, creating mankind as *offspring* of God (meaning a living likeness of that living God), *giving to all mankind life and breath and everything* (6th implies 8th material resources, implies 10th we should be satisfied), *from one man* (7th implies marriage as source of being fruitful and multiplying) *creating all the nations* (5th so from superior-inferior in families, creating authorities and subjects), sovereignly determining their allotted periods in history (4th implies his rule over history) and their dwelling boundaries (6th, 8th implies his sovereignty over clans, languages, resources, lands and nations; see Gen. 10:5, 20, 31-32; 11:7-9). These truths are “clearly perceived . . . in the things that have been made.”

Second, he proclaims 2nd commandment truths that should have been “clearly perceived . . . in the things that have been made.” God doesn’t live in temples made by man, nor is a Living God who created living “*offspring*” who ‘live, move and have their being in him’ (1st, 6th proclaims *living* parallels) “like gold or silver or stone, an image formed by the art and imagination of man.” Here he rebukes their idolatry for failure to “clearly perceive” living-God-creating-living-mankind parallels (see Hab. 2:19; 1 Cor. 12:2; Rev. 9:20 rebuking idolaters that these inanimate materials do not breath, live, move, have their being as offspring of a living God, so they cannot see, hear, talk, teach or walk). These truths are “clearly perceived . . . in the things that have been made.”

Their passive acknowledgment that there may be a unknown god, their historic “times of ignorance” of these “clearly perceived” truths, all are inexcusable. These “clearly perceived” testimonies should have led them to ‘seek the true God, and perhaps feel their way toward him [through noticing other clearly perceived *lex Christi* reflections in the things that have been made] and find him [the Omni-righteous origin of *lex Christi*] who is not far away,’ but omnipresent and near as provider of life and breath and all we need (6th C).

Their moral law breaking will be judged in righteousness by the standard of the moral law (Rev. 21:8; Gal. 5:19-21; 1 Cor. 6:9-10). Christ, that Righteous One who fulfilled the moral law, proven by his resurrection from the dead, will administrate that judgment. His resurrection, a historical fact attested to by the apostles, over 500 witnesses, and by Paul on the Damascus Road, is definitive “assurance to all” (1 Cor. 15:3-11).

In other related creation-revelation: developed from general revelation texts listed in (Bavinck, 2011, p. 70): The Lord uses created realities of snow, rain, thunder and lightning, righteous king’s swords [and spears] to accomplish various purposes from teaching men to fear him, to disciplining correction of his people, to providing food by the land, or to show his love or to judge unrighteous peoples (Job 36-37 context for **37:13**, 24; 36:31, 6-7, 12-14 “their life ends among the cult prostitutes” is

a possible allusion to Phineas ending the plague on Israel by spear-judgment, Num. 25). The Lord is King is glorious and holy, worthy of worship for his rule over these weather elements of rain, thunder, lightning, tornadoes, tsunamis, typhoons, floods, earthquakes, and his rule over the animals and his people (Ps. 29). The Lord as creator-sustainer fills the earth with reflections of his steadfast love to his righteous people who fear and trust him, but brings [war] plans of the nations to nothing (Ps. 33:5).

Ps 65, 67:7; **90**; 107; 145; 147; Isa 59:17-19; Matt 5:45; Acts 14:16-17; Rom 1:18
History of nations and persons (Deut. 32:8; Ps 33:10; 67:4; 115:16; Prov. 8:15-16; Acts 17:26); revealed in heart and conscience of individual (Job 32:8; 33:4; Prov. 20:27; John 1:3-5, 9-10; Rom. 2:12-15; 8:16)
God speaks by the rainbow (Gen. 9:12-17)

Bavinck (2019, pp. 460-472) notes that moral character, morality, virtue, family, household, friendship, occupation, physical health and nurture, property, science seeking knowledge of reality in order to govern it, art as expressions of reality, good and beauty, and the state to promote love and fraternity and defend against its attackers—all these are products of natural morality and on this “terrain” of man’s natural awareness of morality, God may work by his grace to prepare and renew the natural man.

***Lex Christi* as a subset of the Doctrine of Scripture, itself reflects and performs the righteousness it commands**

1st the law is pure, perfect, clean, supreme as epistemic truth criterion for all other knowledge, the law is God-breathed, God-written on tablets of the human heart and conscience

2nd The law is the covenant that the Lord makes with man

3rd The law uses the name of the Lord properly and is a true witness to men about God’s honor and blessedness

4th The law is used for reading-hearing-resting on the Sabbath and for working on the six days of labor.

5th the law is the authority that all human authorities must use to teach, reprove, correct and train in righteousness

6th the law is life-giving and protecting, the bread by which we live,

7th the law is a marriage license between God and his people

8th the law is provided by the Lord on written tablets, scrolls and hearts he created, preserved in all eternity

9th the law is the witness of truth to men about themselves and one another

10th the law is soul-satisfying, causing men to love, rejoice and meditate on it day and night

The Lord Fulfills the *lex Christi* in creation and Eden

The Lord-King defines His righteous self-identity to Adam by the *righteous duties* of Adam as image; no other Self-introduction is given by the Lord. He is the righteous Lord-King in whose righteous image man was created to reflect. *Key verses: (Gen 1:28) ADAM WAS BLESSED AS REFLECTING-RIGHTEOUS KING TO . . .*

1st 2nd 3rd “In the beginning God . . .” spoke and it happened, and he providentially maintains all the created order, requiring us to give proper worship (2nd) in submission to his commands (proper fear, worship, integrity), and proper honor of his name (3rd). The only true LORD LIMITS/PROHIBITS requiring epistemic submission to his authoritative word: he prohibits Adam and Eve from eating of the tree of the knowledge of good and evil (Gen. 2:17). Adam was commanded to limit/prohibit himself and Eve from the tree of the knowledge of good and evil (Gen. 2:16). Everything the Lord does and commands shows his supreme authority as sovereign King, to whom is due all honor and thanks to his holy name (Rom. 1:21). By his works in creation and providence, we have “clearly perceived . . . in the things that have been made” that the one sovereign Lord has decreed and commanded all these creation realities, so that men are without excuse (Rom. 1:20).

4th The Lord created patterns of time by heavenly lights, a light for the day and a light for the night “*for signs and for seasons and for days and years*” (Gen. 1:14). The Lord created in six days and rested on the seventh and blessed the seventh day (Gen. 1:31-2:3). The Lord created these by his “clearly perceived” eternal power (they remain visible to this day), and reveals his omni-historical divine nature so that men are without excuse for failure to honor him or give him thanks (Rom. 1:21), or to rest on the seventh day.

4th 6th 8th WORK/CULTIVATE & KEEP/GUARD (*for food*):

“The LORD God took the man and put him in the garden of Eden *to work it and keep it*,” (Gen. 2:15) or to work/cultivate and guard/watch over. “And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. *You shall have them for food*,” (Gen. 1:29). *The Lord does these things* by calling the universe and the earth into existence, the earth to bear vegetation, giving the fruit-bearing vegetation for food, creating the environments for work, life-sustenance and stewardship, the Lord himself planting a garden of trees pleasant to the sight and good for food in Eden and putting the man in it (Gen. 2:8-9). The Lord shows his eternal power in creating these things that are “clearly perceived . . . in the things that have been made” (Rom. 1:20), and embeds in the created world the revelation of his divine 4th, 6th and 8th commandment nature, that man is given work to be done in stewarding the world to provide life sustenance with six days of weekly labor.

6th 5th BE FRUITFUL & MULTIPLY; SUBDUE & GOVERN: “Be fruitful and multiply and fill the earth and *subdue* it, and have *dominion* [rule/govern] over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” (Gen. 1:28). *The Lord does these things* by blessing the creatures to “be

fruitful and multiply” (Gen. 1:22), by creating the sun & moon to “rule” day and night (Gen. 1:16-18), and especially by creating and ruling over a life-sustaining world of irreducible astronomical-atmospheric-environmental-vegetational-living creature complexities, so embedding his “clearly perceived” eternal power and divine 5th-6th commandment life-giving, ruling and multiplying nature into the creation.

7th But for Adam there was not found a helper fit for him. So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said, “This at last is bone of my bones and flesh of my flesh; *she shall be called Woman*, (9th C naming, gender binary) because she was taken out of Man,” (Gen. 2:19-23). Creating gender binary, singular sexual orientation to one’s own spouse, and heterosexual marriage between one man and one woman to “be fruitful and multiply” is embedded into the creation, showing his eternal power to create male and female, and reflects his divine nature in the delight he will have in his perfected bride, the church (Eph. 5:25-27; Isa 62:4-5), all 7th commandment realities, so that men are without excuse (Rom. 1:20).

9th BLESS & GIVE NAMES DEFINING IDENTITIES: Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the *man called* every living creature (binary male-female for all the creatures Gen. 6:19-20; 7:2-3), that was its name. The *man gave names* to all livestock and to the birds of the heavens and to every beast of the field. . . . Then the man said, “This at last is bone of my bones and flesh of my flesh; *she shall be called Woman*, (9th C naming gender binary, “male and female”) because she was taken out of Man,” (Gen. 2:19-23; 1:27). *The Lord does these things* by calling forth the creation, blessing and naming the things he created: “heaven” “earth” “seas” “man” ‘the first to the seventh day’ (Gen. 1:8, 10, 26). Thus the Lord showed his eternal power to create as he truthfully bears witness to the names of things, and revealed his divine nature in epistemic authority to call into existence, name and bless what he names, names of male and female, that we still have today, so that men are without excuse (Rom. 1:20).

10th The Lord’s satisfaction, joy and contentment in the world he had created: “And the Lord saw everything that he had made, and behold, it was very good” (Gen 1:31). He created a world and a garden for Adam and Eve with fruit that was pleasant to the sight and good for food (Gen. 2:9) that they also would reflect God and be content in the very good world. Thus the Lord showed his eternal power to create a satisfying world for man to live in, and reflected his divine benediction of satisfaction on it, which today we only see in dim images due to the curse on the world and the trouble the world brings to us. Yet we still have an abundance of created pleasures in this generation to satisfy the human heart, leaving men without excuse for failure to “honor him as God or give thanks to him” (Rom. 1:21).

These are stewardship actions that the righteous Lord-King does in his created world that Adam was to imitate, with parallels in the response to all the commandments,

namely, *a kingly stewardship that cultivates and guards, subdues and governs, names creation according to its purposes*, the relationships defined by each of the commandment duties.

The Lord Fulfills the *lex Christi* in the post fall world

1. 1st commandment: the Triune righteous King's own zeal for the supremacy of his person, existence, identity, authority to commission and forbid. (Isa. 43:10-11); He fulfills the desire [10th C] of those who fear him [1st C]; he also hears their cry and saves them" (Ps. 145:19)
2. 2nd commandment: the Triune righteous King's own zeal for his pure worship (Deut. 32:21)
3. 3rd commandment: the Triune righteous King's own jealousy for his name and reputation (Ezek. 39:25)
4. 4th commandment: the Triune righteous King's own jealousy for ordered time patterns=sabbath & work (Gen 1:31-2:3); "And he said, "My presence will go with you, and I will give you rest" (Exod. 33:14). "Come to me, all who labor and are heavy laden, and I will give you rest" Matt. 11:28).
5. 5th commandment: the Triune righteous King's own jealousy for harmony among his representative ruling kings, their subjects and their equals in conformity to his Trinitarian harmony (Eph. 4:3-6; 1 Cor. 15:28; Rom. 8:27); Using the metaphor of shepherd and sheep, the Lord himself will feed his people by means of his appointed leaders (Ezek. 34:13-14, 16, 23).
6. 6th commandment: the Triune righteous King's own jealousy for preserving man's life who bears his kingship-image, in conformity to his life-giving and preserving character, and his omni-sufficiency. (Acts 17:24-25; Deut. 32:29; Matt. 6:26; Rom. 8:11; Eph 5:29; Ps. 136:25). "The eyes of all look to you, and you give them their food in due season. You open your hand; you satisfy the desire of every living thing (Ps. 145:15-16).
7. 7th commandment: the Triune righteous King's own jealousy for his kingdom cultivating institution=marriage, in conformity to his own marriage covenant-keeping character with his people and his decrees within the Trinity (Mal. 2:15; 3:6; Lam. 3:22-23; Ezek. 16:8; Matt. 19:6). OH-SSA (One Hetero Spouse Sexual Attraction) as physical sexual attraction in human marriage is merely a type, a shadow of this first existence that will be dissolved (Matt. 22:30), pointing to a singular spiritual desire for and holy affection for Christ (Eph. 5:23-33).
8. 8th commandment: the Triune righteous King's own jealousy to protect man's "loanership" of kingdom cultivation products (property, goods), in conformity to his ownership of all things he created and stewards (Ps. 50:10-12; Acts 17:24-26; Deut. 8:18).
9. 9th commandment: the Triune King's own jealousy to protect the name or reputation of his representative kings, in conformity to his protection of his own name and reputation in the 3rd commandment. (Num. 6:24-26; 1 Sam. 12:22; Ezek. 39:7; Dan. 9:19)
10. 10th commandment: the Triune King's own jealousy to protect his representative kings' heart-desires in thankfulness to the King and contentment in his sovereign providence over their situations, first seeking righteousness, in conformity to his own omni-attributes that make

the Lord most content and joyful in his omnipresence, omni-righteousness, omni-sufficiency, omniscience, omni-harmoniousness, omnipotence, omni-faithfulness and omni-historicity. (Job 41:11; Rom. 11:33-36; Acts 17:25; Job 1:21; Matt. 6:24-33; 1 Cor. 3:21-23)

The Lord Fulfills the *lex Christi* in the Eschaton: theo-teleological application of *lex Christi* “Behold, I am making *all things new*” (Rev. 21:5). (Rev 21:1-22:5)

I. What are the purposes of John’s eschatological vision?

The purpose of this heavenly vision is to **encourage all to overcome . . .** even as John was partner in suffering on Patmos, to receive what is promised. (Rev. 1:9);

A. . . . By faith in the greatness of Christ as King

FEAR NOT: the majestic powerful King, the first and the last, holding the keys of death and hell *is bigger than all your sorrows* (Rev. 1:17-18). **He is worthy to take the scrolls**, (Rev. 4-5) he is holy, righteous, first overcomer, so we can overcome in him!

B. . . . by faith in the promises of reward in Christ

to the one who overcomes I will give . . . right to eat from tree of life, not hurt by second death, authority over the nations the morning star, clothed in white garments, name permanently in book of life, confess his name before my Father, **pillar in temple, God’s name written on him, sit on my throne** (Rev. 2:7, 11, 17, 26; 3:5, 12, 21)

C. . . . By teaching us how to overcome in chapters 2-3 . . .

1. Zealous faith, hope, and love for God and neighbor until the end.
2. Those who are suffering and discouraged should patiently endure. Do not fear persecution (cowardly are condemned with judgment)—persecutors attack all commandments and try to get God’s people to disobey the commandments (Rev. 2:2-3, 10; 19, 3:10; 21:8).
3. Repent and practice self or church discipline when disobeying *lex Christi* either personally or corporately. The Lord will discipline those who do not heed his counsel (Rev. 3:19).

II. How is the *lex Christi* revealed in the heavenly vision? Time for judgment and reward (Rev. 11:18)

A. General descriptions:

1. *The righteous judgment (written in books according to what they had done Rev. 20:12-13):* “But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death” (Rev. 21:8).
2. ***The one who overcomes will inherit these things (Rev. 21:7).***
OPPOSITES OF THE JUDGMENT THEMES: **bold-unafraid, faith to the end, holy, love life, honor marriage, worship in God’s**

decreed ways, speak truth, *The new home of righteousness for those whose names were written in the slain Lamb's book of life before the foundation of the world (Phil. 4:3; Rev. 3:5; 13:8; 17:8; 20:15; 21:27)*

The commandments have an eschatological Christotelic perfection that indicates various commandments are human relational shadows of love the Lord, love to man

B. Specific comparisons with lex Christi and Christotelic fulfillments that make all things new

“Behold, I am making *all things new*” (Rev. 21:5).

All anti lex-Christi will be removed by judgment. “No longer will there be anything accursed” Rev. 22:3). Christ will fulfill the duties of both tables of the law.

. . Listed in approximate textual order, except moved 5th to front, to keep general 2nd table order

5th commandment: Christ will be king and reign forever. With him, the saints will reign forever and ever (Rev. 22:5). Genetic families are dissolved and the spiritual family of God fulfills the father-children 5th commandment (Matt. 22:30; Matt 12:50). Tree of life with twelve different monthly fruits, with leaves for healing of nations (Rev 22:2). We don't need teachers, preachers and pastors in the new earth since **faith and hope and are fulfilled and will pass away**, we will attain unity of the faith in the knowledge of the Son of God, since all will know the Lord; love will remain and be the greatest and enduring virtue (Heb 8:11; Eph. 4:13; 1 Cor. 13:13).

anti lex-Christi (5th C) will be removed by judgment: all false prophets and prophetesses (Rev. 2:14, 20); the wicked kings of the earth, the dragon and beasts who feign authority and power and utter blasphemies (Rev. 13; 17:17-18).

6th commandment: it is fulfilled since the Lord Jesus Christ prepares “a new heaven and a new earth” (Rev. 21:1) the new place of life for elect humanity. He prepares a New Jerusalem as their physical home (Rev. 21:2-3). **The Lord Jesus Christ provides the means of life sustenance.** To the thirsty I will give from the spring of the water of life without payment. . . . the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb” (Rev. 21:6b; 22:1). [I will give them the] Tree of life with twelve different monthly fruits, with leaves for healing of nations (Rev. 22:2). The Lord will cast death and hades into the lake of fire (Rev. 20:14);

anti lex-Christi (6th C) will be removed by judgment: the dragon who made war on the people of God will be cast into the lake of fire (Rev. 12:17; 13:7)

“He will wipe away every tear from their eyes, and *death shall be no more*, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away” (Rev. 21:4).

7th Commandment: Brother-sister relationships will be the eternal one-another status of the elect in the new heaven and earth, and the shadow typology of marriage

will be fulfilled in marriage to Christ. Matthew 22:30, “For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven” In traditional interpretation means that in the resurrection of the body, the human institution of marriage passes away, being fulfilled in marriage to Christ, and the redeemed elect are like the angels, who do not reproduce or form nuclear families, but are all servants of the exalted Christ. “And I saw the holy city, new Jerusalem, coming down out of heaven from God, **prepared as a bride adorned for her husband**” (Rev. 21:2, 9-27). The people are the bride of Christ and no more children are needed to fill the new earth. The Edenic institution of marriage to be fruitful, multiply and fill the earth is fulfilled (Gen 1:28). The **righteous kingdom begun in Eden will have reached its fulfillment: the Lord is fruitful and multiplies and fill the new earth with his renewed people**, the final and unchanging number of the true Israel, the elect of God (symbolized in the 144,000 renewed as virgins to be married to and follow the Lamb (Rev. 14:1-5; 19:7-9) and the definite but innumerable nations before the throne Rev. 7:9 as the innumerable sand on the seashore and the stars in the heavens (Gen. 15:5; 22:17; 32:12).

anti lex-Christi (7th C) will be removed by judgment: the false prophets/prophetesses in Balaam’s and Jezebel’s likeness, and Babylon the harlot will be destroyed, along with nations, kings, merchants and culture-makers who indulged in immoralities, profited from immoralities, promoted the culture of immorality and persecuted the prophets and saints for resisting their immoralities (Rev. 2:14, 20-21; 9:21; 14:8; 17:2; 18:1-24; 19:2). All sexually immoral will be thrown into the lake of fire, the second death (Rev. 21:8).

8th commandment: The Lord prepares and provides “a new heaven and a new earth” (Rev. 21:1), **the new place of resources provided for elect humanity. The people are the holy city, the dwelling place of God, fulfilling the 8th commandment with her beauty signified by precious jewels.** “And I saw the *holy city*, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “Behold, the *dwelling place* of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God” (Rev 21:2-3). The elect, dwelling with God in the holy city, also will be allotted land and cities in the new earth as typified in the Canaan conquest, not strictly in terms of population, but also in proportion to gracious reward for sacrifices for Christ’s name and faithfulness in use of gifts and resources (The meek have now inherited the earth (Matt. 5:5) one hundred-fold (Matt. 19:29) and been given cities to rule (Luke 19:16-19). “the kings of the earth will bring their glory, [the glory and honor of the nations] into [the holy city Jerusalem]” (Rev. 21:24, 26). There are no more lack of resources. *anti lex-Christi (8th C) will be removed by judgment: the dragon and the beast from the earth who made war on all the saints by controlled economics for purposes of false worship, controlled all buying and selling, will be cast into the lake of fire (Rev. 12:17; 13:17), the great prostitute who economically profited from endorsing covetous commandment breaking (dwelling place for demons, blasphemy, deceitful sorcery, murder, slavery, immoralities (Rev. 17:1-6; 18:1-24).*

9th commandment: “The one who conquers will have this heritage, and I will be his God and he will be my son” (Rev. 21:7). Because the name of God and the Lamb are

written on them (Rev. 3:12; 14:1; 22:4), the saints' names (testimony and reputation of faith and good works) are also written in the Lamb's book of life and truthful testimony about them is given for proof of their salvation (Rev. 3:5; 20:15). No lie is found in their mouths (Rev. 14:5).

anti lex-Christi (9th C) will be removed by judgment All without a good name and reputation, breakers of the moral law, liars, the Lord will judge with eternal death (Rev. 21:8), *the dragon and beasts who falsely accuse the saints, who deceive with lies* (Rev. 3:9; 12:9-10; 20:3, 10; 21:27)

10th commandment: "To the thirsty I will give from the spring of the water of life without payment" (Rev. 21:6). **All thirsts are satisfied in abundance**, with no lack of purchase power to limit drinking. No need of sun or moon SATISFIED in the HOLY CITY; (Rev. 21:22). Kings of earth and nations will bring their glory and honor to the people of the holy city (Rev. 21:24, 26) and they shall be satisfied in abundance.

anti lex-Christi (10th C) will be removed by judgment: the Lord will judge all covetous people with eternal death (allusion to Eden "The fruit for which your soul longed has gone from you" Rev. 18:14; [interesting to note that none of the previous list of luxuries included fruit; 21:8]).

Christ will eschatologically fulfill the first table of the law, loving the Lord

2nd commandment: Christ fulfills the location and means of worship and communion with God by dwelling among them: "for [the] temple [of the new Jerusalem] is the Lord God the Almighty and the Lamb" (Rev 21:22). "the throne of God and of the Lamb will be in it, and his servants will worship him" (**Rev. 22:3**). "Its gates will never be shut by day—and there will be no night there" (Rev. 21:25). "Only those who are written in the Lamb's book of life [will enter the holy city, the new Jerusalem] (Rev. 21:27). **The people are the holy city** where **God dwells, fulfilling the 2nd commandment.** . "And I saw the *holy city*, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "Behold, the *dwelling place* of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God" (Rev 21:2-3). They never worship the beast or its image (Rev. 20:4).

anti lex-Christi (2nd C) will be removed by judgment: all images of worship and those who worship those images (Rev 13:14-15; 14:9-11; 15:2; 16:2; 19:20), all unclean dwellings for demons (Rev. 18:2), all who blaspheme the dwelling of God (Rev. 13:6).

1st commandment: They will see his face (**Rev. 22:4, knowing, loving the one true God**). "And God himself will be with them as their God" (Rev. 21:3). "Write this down, for these words are trustworthy and true. And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end." (Rev 21:5b-6a). "for the glory of God gives it light, and its lamp is the Lamb" (Rev. 21:23).

anti lex-Christi (1st C) will be removed by judgment "No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him" (**Rev 22:3**). Those who rise up against the Lord and his anointed will be

destroyed with fire (Rev. 16:13-14; 20:7-10). The cowardly and faithless will be judged by casting them into the lake of fire (Rev. 21:8).

3rd commandment: The Lord Jesus writes his name on our foreheads. “His name will be on their foreheads(Rev. 22:4) **Our reward for testifying to his name is his giving us his name as our identity.**

anti lex-Christi (3rd C) will be removed by judgment: all who received the mark of the beast or its number will be judged (Rev. 14:9-11; 16:2; 19:20).

4th commandment: The Lord Jesus Christ gives them rest. “And I heard a voice from heaven saying, “Write this: Blessed are the dead who die in the Lord from now on.” “Blessed indeed,” says the Spirit, “that they may rest from their labors, for their deeds follow them!” (Rev. 14:13; 6:11). Christ fulfills and does away with the old patterns of time (day, night, seasons, though months are still marked by new fruit Rev. 22:2) “And night will be no more. They will need no light of lamp or sun, for the [glory of the] Lord God will be their light,” (Rev. 22:5; 21:23-24); **indicating the time-patterns and signs of stars, seasons, day and night and years will be altered, and the sun and moon will no longer rule the sky** (Gen 1:14-18), but instead will be fulfilled with a new heavenly light of the Lord who will rule the sky.

anti lex-Christi (4th C) will be removed by judgment: those who bought, sold and traded without rest are now tormented forever and ever with no rest, day and night (Rev. 13:16-17; 14:11; 18:3).

III. Concluding Applications

- A. The *lex Christi* is a recurring theme in biblical history from the attributes of God to Adam in the Garden to the restoration of that likeness in the new heavens and new earth. Learn to interpret the Bible using this tool.
- B. By the grace of Christ through faith we get this inheritance. He first overcame so we can overcome in him. The names of the redeemed have been written in the Lamb’s book of life before the foundation of the world (Rev. 13:8).
- C. The *lex Christi* is our duty now. Learn it and obey it with zeal. Repent of all non-conformity.
- D. The goal of the redeemed life is a home of righteousness, the fulfillments of the *lex Christi*. Hope for this fulfillment and endure to the end. This will be the reward of the saints.