

I. Learn Three Patterns of RKD-*lex Christi*

- A. **Reformed life: A pattern of *supra-morality*** (WLC 100-148): 8th Command as prohibition and duty: [Eph 4:28](#) Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.
1. **Ten Commandments as Duties to Obey:** “Do . . .”: Worship only the true God; Worship God in the way he defines; God’s ambassador with integrity; Honor 6-1 work-rest-worship pattern; Honor your appointed role-relationships; Honor human life; Honor marriage and family; Honor property rights; Honor reputations; Be thankful & content
 2. **Ten Commandments as Dangers to avoid:** “Do not . . .”: Do not worship any other gods; Do not worship idols; Do not misuse God’s name; Do not corrupt the 6-1 work-rest-worship pattern; Do not dishonor your appointed role-relationships; Do not murder; Do not dishonor marriage; Do not steal; Do not lie; Do not lust
- B. **Reformed Life: A pattern of the *interdependence* of each commandment on the others** (WLC 99): Westminster Larger Catechism 99 shows patterns of using each commandment as a way of interpreting other commandments. For example, the heart sin of coveting (10th commandment) is a root of many other sins. Those in authority (5th commandment) are to model, explain and use their authority to represent and apply the all the righteous commands. There are many inter-connections and parallels in meaning between the first four commands and the last six commands.
- C. **Reformed Faith: *Lex Christi* (the law of Christ) as an integrating perspective on a Reformed theology:** The moral law in-total can be integrated with various categories of historical, systematic and practical theology, what I call *the Righteous King’s Dominion* (RKD) meta-narrative.
1. Scripture teaches righteousness, the righteousness of God in whose image man is made, Christ as the propitiation for unrighteousness and accomplisher of righteousness, with the Spirit as the applier of that righteousness in justification, sanctification until final glorification when we see Christ in his righteousness and are transformed, body and soul to live in the home of righteousness, and the Last Judgment of the unrighteous.

II. Details of Reformed Faith: structured with recurring theme of righteousness: in order that the righteous requirement of the law might be fulfilled in us, who walk . . . according to the Spirit. (Rom. 8:4)

- A. **Doctrine of Scripture:** WCF 1:2 “All [66 books of the OT/NT] are given by inspiration of God to be the rule of faith and life.” (2 Tim 3:15-16 profitable for doctrine, for reproof, for correction and for instruction in *righteousness*)
- B. **Doctrine of God: WCF 2:1 “most holy** (Isa. 6:3; Rev. 4:8), . . . working all things according to the counsel of his own immutable and **most righteous will**, (Eph. 1:11) . . . **most just and terrible in his judgments.**” The Lord uses language of the *lex Christi* to describe his own attributes and righteous works: He loves righteousness and hates lawlessness (Heb. 1:9). Righteous are you, O LORD, and right are your rules (Ps. 119:137)
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)
 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)

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)
 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)
 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)
 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)
- C. **Doctrine of 1st Adam's Creation:** WCF 4:2 "**endued with knowledge, righteousness, and true holiness, after his own image, having the law of God written in their hearts, and power to fulfil it**" WCF 19:1-2 "**GOD gave to Adam a law, . . . a perfect rule of righteousness**"
1. authority of the Lord-Creator to be loved above all else, to believe and obey his Word regarding all the commands, (**1st commandment**)
 2. worshiped in his defined ways, to be thankful and bless the Lord for all his good gifts of the Garden, a wife (**2nd commandment**)
 3. truthful witness of Adam and Eve to each other about the Lord's creation commands; feared as just judge for any disobedience (**3rd commandment** in in Gen. 1:26, 28; 2:17)
 4. Sabbath and labor (**4th commandment** in Gen. 2:3; 1:26, 28)
 5. authority of Adam over Eve (**5th commandment** in Gen. 2:20)
 6. procreation (**6th commandment** in Gen. 1:28)
 7. marriage (**7th commandment** in Gen. 2:24)
 8. stewardship of the Garden and the world (**8th commandment** in Gen. 1:26, 28; 2:15, 19)
 9. truthful witness of Adam and Eve to each other, names (**9th commandment** in Gen. 1:27; 2:19)
 10. contentment by not eating from the forbidden tree (**10th commandment** in Gen. 1:29; 2:9, 16-17; 3:6)
- D. **Doctrine of 1st Adam's fall:** WCF 6:2 "By this sin they fell from their **original righteousness**"
1. One command not to eat from the tree represented all Ten Commandments. (*compare how eating disobeyed all the above responsibilities, starting with 1st and 10th*)

- E. **Doctrine of 2nd Adam (Christ)**, 1st Adam was a type of representative head and all united to him share his destiny (Rom. 5:14): “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). WCF 8:3 “The Lord Jesus, in His human nature thus united to the divine, was **sanctified, and anointed with the Holy Spirit**, . . . being **holy, harmless, undefiled**,” WCF 8:4 “He was **made under the law, and did perfectly fulfill it**”
1. WLC Q 43: **How does Christ execute the office of a prophet?**
Answer: Christ executes the office of a prophet, in his revealing to the church, in all ages, by his Spirit and Word, in divers ways of administration, the whole will of God, in all things concerning their edification and salvation. [*lex Christi* summarizes the Lord’s will]
 2. WLC Q 44: **How does Christ execute the office of a priest?**
Answer: Christ executes the office of a priest, in his once offering himself a sacrifice without spot to God, to be a reconciliation for the sins of his people [*against the moral law*]; and in making continual intercession for them. (also the basis of the **perseverance** of the elect WCF 17:2)
 3. WLC Q 45: **How does Christ execute the office of a king?**
Answer: Christ executes the office of a king, in calling out of the world a people to himself, and **giving them officers, laws, and censures, by which he visibly governs them**; in bestowing saving grace upon his elect, rewarding their obedience, and correcting them for their sins, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies, and powerfully ordering all things for his own glory, and their good; and also in taking vengeance on the rest, who know not God, and obey not the gospel.
- F. **Doctrine of the Spirit working salvation by the Scriptures**
1. Elect effectually called, renewed in righteousness (WCF 3:6; 10:1)
 2. Saving faith for justification: WCF 14:2; 11:2 “Faith, thus receiving and resting on **Christ and his righteousness**”
 3. Saving faith for sanctification and good works: WCF 14:2; 13:1, **to the practice of true holiness** [*or righteousness*]. WCF 16:2 “These **good works, done in obedience to God’s commandments**” WCF 19:6 “[the moral law is] **a rule of life informing them of the will of God, and their duty, it directs and binds them to walk accordingly**”
 4. Saving faith for repentance: WCF 15:2 [hates] **his sins, as contrary to the holy nature, and righteous law of God; . . . purposing and endeavouring to walk with Him in all the ways of His commandments.**
 5. Saving faith for assurance: WCF 18:3 “in **love and thankfulness to God**, and in **strength and cheerfulness in the duties of obedience**” [righteousness expressed by obedience to both tables of the law] (Rom. 14:17; Ps. 119:32).
- G. **Doctrine of Last Things**
1. WCF 33:1 “God hath appointed a day, wherein He will **judge the world, in righteousness**, by Jesus Christ” WCF 33:2 For **then shall the righteous go into everlasting life, . . . : but the wicked, who know not God, and obey not the Gospel of Jesus Christ**, [*they did not come to saving faith and its purpose to renew them in the likeness of the moral law*] shall be cast into eternal torments, . . . and be punished with everlasting destruction. (Ps. 37:29; Rev 21:8; 1 Cor. 6:9-10)
- III. **Reformed Life**
- A. **Interdependent morality model: the Moral Law’s Individual Commands Interpret the Other Commands:** The irreducible complexity of these commands

received together is a test for balanced maturity. Structured with recurring theme of righteousness: in order that the righteous requirement of the law might be fulfilled in us, who walk . . . according to the Spirit. (Rom. 8:4)

1. **Obedience to every law is required as a total system of righteousness. Breaking one law is breaking them all (Jas. 2:10).**
2. The 10th commandment not to covet but to be content, reaches the understanding will and affections related to all the other commandments. Each commandment has a heart as well as behavioral requirement. Coveting, greed and love of worldly things is the root of all evils and thus contentment and love for and trust in God is part of each commandment.
3. The 5th commandment applies to all the others, in that superiors, equals and inferiors each have influence on others to keep all the other commandments. It also relates to the individual's circumstances in life, in that some may be own property and have material possessions, some may not, but each has different obligations to the 4th, 6th, 8th and 10th commandments.
4. One who claims to love God with all his heart, cannot be double-hearted, friends with the world (Jas. 1:8; 4:1-4).
5. One who holds the faith of the Lord Jesus cannot be partial to the rich (Jas. 2:1-9).
6. Faith in God (commands 1-4a) must be shown by good works to men (commands 4b-10) (Jas. 1:25; 2:8-14).
7. One who claims to love God cannot also hate his brother (1 John 4:20-21).
8. The love of money is the root of all evil, so coveting is the root of all material greed and idolatry (1 Tim 6:9-10; Eph 5:5; Col 3:5).

B. Supra-morality model: the Moral Law as the Topical Outline for all Biblically defined Duty and Sin. Structured with recurring theme of righteousness: in order that the righteous requirement of the law might be fulfilled in us, who walk . . . according to the Spirit. (Rom. 8:4)

First, the Westminster interpretation of the moral law defines all biblical righteousness and unrighteousness under the outline of the Ten Commandments. All biblically relevant teachings for new covenant believers about righteousness (duty) and unrighteousness (sin) can be integrated under various commandments. This is largely the task of WLC 99-150 with its catalog of terms and proof-texts from all over Scripture.

The commands to love God and neighbor are the ways to fulfill or carry into effect the moral law as a motive and active principle, not as a NT substitute for the Ten Commandments. "On these two commandments hang all the law and the prophets" means that the law is something other than these two commands. Love is not equal to the whole law, nor does this motive let us experiment and reason our way to what it means to love. Instead, the Lord revealed to Adam what that law was, that law that love was to fulfill, then restated those laws in the Ten Commandments given to Moses.

Specific Development of Each Commandment

1st commandment: a brief summary of duties and prohibitions in WLC 104-105

DUTY: Whole-hearted love and obedience for God as the only true God, our God, knowing him as he reveals himself, with humility, trust, fear, joy, worship and honor in all our thoughts and choices, showing zeal to please him by doing his will, and sorrow at all sins against him. [in this command, the 1st table of the law includes the Gospel of the new covenant]

SINS: Resist, oppose and remove ignorance, forgetfulness, false opinions, resisting self-love and self-seeking, lukewarmness and deadness, trying to discover God's unrevealed secrets, heresy, distrust, despair, making men the lords of our faith and conscience, slighting and despising God

and his commands, discontent and impatience at his dispensations, ascribing the praise of any good, we either are, have, or can do to fortune, idols, ourselves or any other creature.

2nd commandment: a brief summary of duties and prohibitions in WLC 108-109

DUTY: All that pertains to biblically defined worship and ordinances must be received, observed and kept pure (fasting & prayer, ministry of the Word, administration of sacraments, oaths and vows, church government and discipline). [in this command, the 1st table of the law includes faith in the Gospel of the new covenant]

SINS: Resist, oppose and remove all false worship, human-devised traditions of worship, visible or mental idols, superstitions, simony, sacrilege, contempt for, hindering of and neglect of true worship.

3rd commandment: a brief summary of duties and prohibitions in WLC 112-113

DUTY: Holy and reverent use of God's names, titles, attributes, worship, Word and ordinances and living with integrity as an ambassador of his reputation and glory. [in this command, the 1st table of the law includes faithful witness to the Gospel of the new covenant]

SINS: Resist, oppose and remove all misuse of God's names, titles, attributes, worship, Word and ordinances, hypocrisy, or the neglect of proper uses of God's name, reputation and glory.

4th commandment: a brief summary of duties and prohibitions in WLC 116-120

DUTY: Prepare for set apart times established by God in his Word, namely, the Lord's Day, by resting from our employments and recreations and spent it in worship with works of necessity and mercy. [in this command, the 1st table of the law includes the Gospel of the new covenant]

SINS: Resist, oppose and remove negligence, laziness, weariness in observing, and distractedness, as this command to worship one day in seven through worship, prayer and ministry of the Word, is at the root of reinforcing all other commands.

NOTE: When we consider themes that still need to be developed, we could note that the exposition of the Fourth Commandment only explains the ways to observe the Lord's Day, but omits the importance of observing six days of labor. This is partially covered in the Eighth Commandment to work to supply our own needs and the needs of those we are responsible for.

5th commandment: a brief summary of duties and prohibitions in WLC 127-132

DUTY: Delight in, practice and promote the proper relations of superiors, inferiors and equals.

Inferiors to Superiors: honor them from the heart, and with words and behaviors, praying for and giving thanks for them, imitating their virtues and graces, obeying their lawful counsels and commands, submitting to their corrections, allegiance to and defense of their persons and offices, bearing with their infirmities and covering them with love.

Superiors to Inferiors: love, pray for, bless, instruct, counsel, admonish, rewarding those who do well, discouraging and correcting those who do evil, providing for their souls and bodies, and being an example of integrity to preserve the honor due to your authority.

Equals: serve, give honor, praise and thanks to others above yourself

SINS: Resist, oppose and remove all improper relations of superiors, inferiors and equals:
Inferior to Superior: envy and contempt of, cursing, mocking, rebellion against authorities

Superior to Inferior: neglect of duties to, self-seeking by them, unlawful commands, unable to perform, encouraging evil, discouraging good, excessive correction, carelessly exposing them to sin, temptation and danger, provoking them to anger, or giving a bad example.

Equals: neglect of duties, undervaluing, envying, grieving at advancement of others, putting yourself above others

6th commandment: a brief summary of duties and prohibitions in WLC 135-136

DUTY: Increasing knowledge and lawful actions (sober use of foods, drinks, medicines, sleep, work and rest) to preserve our own and other's lives, protection of innocent life by just authorities, humble, patient submission to God's difficult providences, cheerfulness, thinking the best of others and showing the fruits of the Spirit to them, willing to reconcile and forgive, paying back good for evil, and comforting the distressed.

SINS: Resist, oppose and remove all thoughts purposes, passions, opportunities, temptations to or practices that lead to unjust taking of life (not including just execution, lawful war or necessary defense), sinful anger, provoking, fighting, hatred, envy, revenge, hitting, wounding, oppression, distracting cares, immoderate use of foods, drinks, medicines, sleep, work and rest.

7th commandment: a brief summary of duties and prohibitions in WLC 138-139 about

DUTY: Sexual purity of and protection of affections, mind, words behavior and body, and helping others to this goal, associating with pure examples, dressing modestly, getting married to enjoy sexual pleasure with spouse by living together (if no gift of singleness), and staying busy with six days of labor to avoid idleness and opportunities for immorality.

SINS: Resist, oppose and remove adultery, fornication, rape, incest, sodomy, bestiality, and any other unnatural lusts, unclean fantasies, affections, thoughts, purposes or ways of speaking, or listening to or associating with others unclean imaginations or exploits, lustful looking at people, or seductively portraying yourself, immodest dress, prohibiting lawful marriage, unlawful divorce, prostitution, unnecessary vows of singleness, delaying marriage unduly, polygamy,

desertion, idleness, use of any sexually seductive entertainment (adult stores, nude bars, pornography or sexually explicit movies).

8th commandment: Here is a brief summary of duties and prohibitions in WLC 141-142

DUTY: Protecting of the value and use of each person's private property, rendering to each what has been promised or what is due: contracts, taxes, making restitution for damage or theft, giving and lending freely according to our ability and other's needs, moderating our affections, judgments and will towards worldly goods, choosing a calling and faithfully working to supply our own needs and those we are responsible for, frugality, and encouraging others to do the same.

SINS: Resist, oppose and remove, neglect of duties, theft, kidnapping, use of stolen goods, fraud, cheating, bribery, breaking contracts, taking interest from brothers, unnecessary lawsuits and taking on unnecessary debts, oppression, hostile take-overs, inflating prices, coveting, love of the world's goods, distracted by getting keeping and using them, envy, idleness, wastefulness, gambling.

9th commandment: a brief summary of duties and prohibitions in WLC 144-145

DUTY: Preserve, stand for and promote truth between people, our own and our neighbor's good reputation, speaking the whole truth clearly and truthfully from the heart in matters of justice and judgment, and having as a positive of a view as possible of our neighbor and rejoicing in any good, gifts, graces and innocence we observe in their reputation. We keep our promises and focus on whatever is true, honest, lovely and of good report. We are ready to receive good reports, while discouraging evil reports, gossip, flattery, slander We sorrow for and cover their infirmities.

SINS: Resist, oppose and remove all prejudice against the truth and our own and the good name of our neighbors, (especially in courts of law), false evidence, false witnesses, knowingly defending an evil cause, calling evil good, speaking wrongly and suppressing the truth, unjust legal sentencing or discipline based on faulty evidence, breaking contracts, rewarding the wicked, forgery, hiding the truth, undue silence on a just cause, not speaking up for justice or correcting evil, speaking truth without love, with malice or for other sinful purposes, altering the meaning by doubtful and equivocal expressions to prejudice the truth and justice, lying, slander, back biting, gossip, scoffing, reviling, rash or harsh statements, willfully misinterpreting the plain meaning of another person's motives, words and actions, flattery, boasting, thinking or speaking too highly of ourselves, denying that these are all God's gifts and graces, making a small matter too big, hiding, excusing, or over-emphasizing others sins, acting like a police-sin inspector to all faults, starting rumors, receiving and accepting evil reports, preventing just defense and truthful speaking, evil suspicion, envy or grief or suppression of another's deserved credit, rejoicing in their disgrace, contempt for others.

10th commandment: a brief summary of duties and prohibitions in WLC 147-148

DUTY: Full contentment with our own condition and a loving, gracious positive attitude to all that rightfully belongs to our neighbor, wanting him to receive all good that is due him.

SINS: Resist, oppose and remove all discontentment, envy, grief at our neighbor's prosperity or good.

IV. Integration of Reformed faith & Life

A. Also note that these 14 new words don't mean biblical counselors are sin-inspectors, or that we lack compassion for those in suffering or merely condemn those feeling helpless to change, or that we think change is simple. If that were the case, and we merely wanted to translate the secular manual of disorders into a Christianized form, our Christian manual might be called *Diagnostic Standard of Moral Chaos* (DSMC), only focused on mankind's sinful failure to flourish. As most comprehensively developed in Romans or the virtuous wife (Prov. 31:10-31) in the context of Proverbs, we do not do diagnoses without a manual also defining mankind's righteous flourishing. We are *ambassadors of righteousness*, testifying to God's righteousness in Christ, the blessed ways the Spirit transforms his people in righteousness and his cursed ways he will give up the non-elect unrighteous to temporal judgments and patiently endures for final judgment. So we should properly call our "manual" the *Diagnostic Standard of Moral Flourishing and Chaos* (DSMFC).

B. How can we use lex Christi to analyze the virtuous woman in Proverbs 31:10-31?

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)

C. How to get *lex Christi* virtues? Forgiven, Christ's Righteousness imputed, imparted

D. Ephesians and book of Romans use these *lex Christi* patterns and the theme of righteousness to show the integrated Reformed faith and life.

V. RKD Summary Catechism

Q. 1: Elect believer, what do you believe about the meta-narrative of the righteous king's dominion (RKD)?

A. 1: That the righteous triune King has graciously given his self-breathed *Scripture* for establishing his dominion of righteousness on the earth among mankind: **to us** for revealing his righteous election, and in his time, in us teaching us to *pray* with saving faith by the Spirit, uniting us to Christ, the righteous Savior-Lord-King, to know our unrighteousness unto repentance for forgiveness of our sins by the propitiation of his cross and applying the dominion of his righteousness to us by Christ's resurrection, credited in justification, written on the heart for daily sanctification, joining us to his righteous assembly to bless us with edifying gifts, and to enduring hope in the finalization of his kingdom by bringing us body and soul into his newly prepared creation, the home of righteousness and representing, sealing and applying these truths by the *sacraments* of baptism and the Lord's Supper; **to others**, by the mystery of his sovereign will, these same means are used to provoke his enemies' unrighteousness, to blind and harden them unto religious pluralism, laziness, worldly wealth, cares of this world, fear of those who can kill the body, ignorance, superstition, idol worship,

false religion, atheism, humanism, national and political pride, hatred and persecution, passing them by and leaving them in their sins, providing for their physical needs, administering temporal judgments, patiently enduring until he finally executes his unrestrained, eternal wrath in his prepared hell, and representing his judgment by barring them from profaning the sacraments.

God reflects his glory by forming the moral law in the elect assembly. The Spirit writes the moral law on our hearts (Heb 10:16), so we can engage the assembly, creation and diaspora using RKD *lex Christi* 14R's.

WLC 45 "Christ executes the office of a king, in calling out of the world a people to himself, and **giving them officers** [*elders & deacons* 1 Tim. 3:1-15, *teachers, parents*], **laws, and censures, by which he visibly governs them . . .**

A. 2: That all last days¹ practical theology is the Father-decreed² ministry of the risen Lord Jesus Christ³ to Spirit-indwell and send⁴ his linguistically and culturally adapted ambassadors⁵ to exemplify,⁶ respectfully proclaim⁷ and skillfully administrate⁸ the past,⁹ present¹⁰ and promised¹¹ dominion of the Righteous King by the *lex Christi* (law of Christ) in their realms (heavenly¹² & earthly) and places (assembly, creation, diaspora)¹³ to their subjects¹⁴ using fourteen "**R**" methods (**14Rs**) of redemptive engagement: **research-** revealed- reality to accurately **reckon**, choosing appropriate ways to build up the subject (**remind**, **reassure**, **redirect**, **restrain**, **reform**, **restore**, **reject** and **remove**) in such a way that the engagement is **received** by the subjects with the intended **results**.

V. Download these notes and more at <http://www.bethoumyvision.net/english.html>

¹ Ministry post-ascension of Christ and sending of the Spirit (Acts 2:17; Heb. 1:2).

² Fulfills the purposes decreed by the Father for the good works prepared in advance for his elect united to Christ (Eph. 1:9-11; 2:10).

³ What the Lord Jesus Christ (as fully God-fully man) continues to do and teach through us (Acts 1:1; 2 Cor. 13:3).

⁴ The Spirit teaches us the things of God that natural man cannot understand (1 Cor. 2:12) so his Spirit-taught ambassadors can be sent as his representatives (2 Cor. 5:20).

⁵ Language and culture adaptation is a fundamental responsibility of the followers of Christ as they obey the Great Commission to make disciples of all nations (Matt. 28:18-20; Acts 2:1-11; 1 Cor. 9:17-21), and is part of the meaning of the sign of Jonah that the Gospel will go to the Gentiles in their languages and they will repent (Matt. 12:39-41).

⁶ Our model of life among those we serve must conform to the RKD-*lex Christi* patterns (Acts 20:32-35; 1 Tim. 4:12).

⁷ Though the Athenians' excessive idolatry grieved Paul, he still was able to complement their general desire to worship a god, while pointing them to the true Lord God (Acts 17:22-30). Proclaiming includes the written text and all forms of media.

⁸ Administration of all the following biblical themes and principles in our various realms and places requires mentoring by mature leaders who already do these things, as well as coherent theological and biblical knowledge combined with wisdom to apply that knowledge to people, delegation and reforming cultural influences against the *lex Christi*. Biblical examples would be like the administrative gifts of Joseph in Egypt (Gen. 37-50), Moses in Sinai (Exod. 18:1-27), Solomon in Israel (1 Kings 3-10), Ezra in the post captivity rebuilding of Jerusalem (Ezra 7:6-10:44), Nehemiah's stewardship over post-captivity Jerusalem (Neh. 4:1-7:4; 12:44-13:31) the apostles' appointment of deacons to care for the Hellenistic widows in Jerusalem (Acts 6:1-7) and Paul and Barnabas appointing elders and deacons in every city of their church planting ministry and training their disciples to do the same (Acts 14:23; Tit. 1:5).

⁹ All the past redemptive history fulfilled in Christ and providentially applied by the Spirit in our own salvation history.

¹⁰ We apply the righteous kingdom rule of Christ to our present realms, places and roles as professionals in the workplace, parents, church members, teachers, pastors, students, neighbors in the local community, and citizens of the nation.

¹¹ Like Paul did by rebuking the darkened worldview of the Athenian idolaters as commandment breakers, revealing the one true Lord and commanding their repentance (Acts 17:24-30), we reflect the *promised* dominion of the Lord in the present, when on the last day the Lord "will judge the world in righteousness," (Acts 17:31).

¹² Ambassadors are already raised up to heavenly realms with Christ (Eph. 2:7; Col. 3:1-4; Heb. 12:22-24)

¹³ See Yates (2017, pp. 165-174).

¹⁴ I use the term "subject" here in the widest sense, meaning a wide variety of people, including readers/viewers in literature and media, anyone who is willing to observe, listen to teaching/instruction or read, but also including eager students of a teacher, or sharing among those with equal authority, or one under authority to his leaders.