Adapting the Westminster Standards' moral law motif to integrate systematic theology, apologetics and pastoral practice

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PREFACE

The LORD was pleased, for his righteousness' sake,

to magnify his law and make it glorious.

Isaiah 42:21

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ABSTRACT

Current loci of Reformed systematic theology and applications to pastoral practice are fragmented from each other creating a dualism between faith (what is believed) and life (how we should live) that impacts pastoral practice at all levels. For example, Reformed biblical counsellors' dual use counselling-apologetic motif for pastoral practice (exposit truth, negate error, capture reinterpreted extra-biblical knowledge) refined by Powlison is highly generalized, requiring more explicit integration with the controlling beliefs of Reformed systematic theology, better clarification of derivative epistemic foundations and new formulations of taxonomic specificity to prevent mixing theology and psychology as equals. While the doctrines of Reformed systematic theology are fairly stable, believers do not quickly grasp their inter-relatedness or their practical importance, particularly with reference to God's attributes. Reformed authors with various practical theology specialties propose myriads of partial frameworks and practical principles based on smaller sets of biblical data that believers can quickly appreciate and apply, but lack vital connectivity with the full scope of Reformed doctrines. The Westminster Standards' motif of righteousness as defined by the moral law, also called the Decalogue, integrates its systematic theology and pastoral practice. This thesis will adapt that motif to create a memorable summary phrase of the law of Christ (Latin: *lex Christi*) with 6 engagement verbs that begin with the letter "R", derived from ways that the Lord's covenant-relation attributes engage humanity, that can help us build a Grand Unifying Theory (GUT), called the *Lex Christi Dominion of the Righteous Lord* (*lex Christi*-DRL$^{6R's}$) together with a new definition of practical theology that helps readers see the interrelationships. This adapted Westminster *lex Christi* model, proposes a decalogical perspective to integrate systematic theology loci, with a particular contribution to reorganizing and renaming God's attributes that make more obvious God's parallel reflections in the moral law, then seeing other integrating connections in the doctrine of Scripture, Christ and man. *Lex Christi* will be used to integrate other systematic theology loci such as creation-fall (Gen. 1-3), consummation (Rev. 21-22), Wisdom literature and apologetics (Acts 17:22-31). *Lex Christi*-DRL$^{6R's}$ will be used to integrate pastoral practice for parent training. In relation to extra-biblical knowledge, *lex Christi*-DRL$^{6R's}$ will be used as way to engage worldviews, as those who can both adapt secular knowledge and culture as well as critique it under Christ's law (1 Cor. 9:17-21), with particular focus on dissociative identity disorder in relation to trauma and the conscience in the psychologies. This adapted motif also challenges believers as well as those who teach biblical truth to all ages and levels of maturity to consider the Westminster Larger Catechism 101-151 as a micro-scalable, *supra-pedagogical* perspective structured under the rubric of Exodus 20:1-17, giving an example of how to reorganize the truths of Reformed systematic theology and practical principles of pastoral practice under its perspectival rubric.

Key terms

Westminster Standards, Westminster Confession of Faith, Westminster Larger Catechism, metanarrative, redemptive history, unified-morality perspective, supra-morality perspective, symphonic *lex Christi* motif, supra-pedagogical perspective, integration of Christianity and psychology, biblical counselling, fragmentation, integration of Reformed theology, systematic theology, practical theology, pastoral practice, moral law, law of Christ (*lex Christi),* doctrine of God, doctrine of Scripture, taxonomy, hermeneutics, God's attributes, worldview, neo-Calvinism, Abraham Kuyper, David Powlison, common grace, general revelation, sin, righteousness, seminary curriculum, Genesis 1-3; Revelation 21-22, presuppositional apologetics, evangelism of Gentiles, missions, Romans 1-2, Acts 17, Proverbs, Ecclesiastes, Job, Psalms, parenting, conscience, Ten Commandments, law of Moses, Dissociative Identity Disorder, Borderline Personality Disorder, sexual orientation, gender identity

New *lex Christi* taxonomy for God's supremacy attributes: (all the attributes are unified in one Lord, indivisible from each other) The Lord is supremely . . . determinate, faithful, present, mysterious, powerful, independent, eternal, perfect, knowing, boundless, (these called *supra-valency* attributes), and reveals his righteousness by 1stC superior, 2ndC holy, 3rdC blessed, 4thC dynamic, 5thC harmonious, 6thC living, 7thC beautiful, 8thC sufficient, 9thC truthful, 10thC contented (these called *supra-lex Christi* attributes that cohere with the moral law), and engages with the world and the creatures by loving//hating, gracious//jealous, merciful//wrathful, patient to save//patient to judge, good//just, forgiving//condemning, rewarding//penalizing, self-controlled//angry, disciplining//abandoning, rejoicing//grieving (these called ten pairs of *covenant-relational* attributes, depending on the creature's relationship to covenant, the first word of the pairs for those in covenant, the second for those outside covenant).

New *lex Christi* taxonomy for man's likeness to God: 1st pro-LORD, 2nd pro-covenantal, 3rd pro-blessing, 4th pro-theosynchrony, 5th pro-harmony, 6th pro-life, 7th pro-marriage, 8th pro-stewardship, 9th pro-truthful, 10th pro-contentment

OPSOMMING

Die loci wat tans in Gereformeerde sistematiese teologie en die toepassings op die pastorale praktyk gebruik word, is gefragmenteer en skep 'n dualisme tussen geloof (wat geglo word) en die lewe (hoe ons moet leef) wat die pastorale praktyk op alle vlakke beïnvloed. As voorbeeld hiervan kan genoem word dat Gereformeerde Bybelse beraders se tweeledige gebruik van ’n berading-apologetiese motief in die pastorale praktyk soos dit deur Powlison verfyn is (bring die waarheid na vore, verwerk foute, gebruik buite-Bybelse kennis wat herinterpreteer is), geweldiig veralgemenend is. Dit vereis ’n duidelike en eksplisiete integrasie met die oortuigings van die gereformeerde sistematiese teologie, ’n beter verduideliking van afgeleide epistemologiese grondslae, asook nuwe formulerings van taksonomiese spesifikasies om te verhoed dat teologie en psigologie as gelykes vermeng word.

Hoewel die leerstellings van die gereformeerde sistematiese teologie redelik stabiel is, is gelowiges nie bewus van hulle verhouding tot mekaar of hulle toepaslikheid, veral nie ten opsigte van God se eienskappe, nie. Gereformeerde outeurs met verskillende prakties-teologiese kundigheid, gebruik beperkte raamwerke en praktiese beginsels, gebaseer op kort Bybelse waarhede, wat gelowiges vinnig kan waardeer en toepas, maar maak nie die noodsaaklike verbinding met die volle omvang van Gereformeerde leerstellings nie. Die motief van geregtigheid soos gedefinieer deur die morele wet (dekaloog) in die Westminster Standaarde, integreer sistematiese teologie en pastorale praktyk.

In die proefskrif word hierdie motief gebruik om die wet van Christus (Latyn: lex Christi) op te som met 6 werkwoorde (wat in Engels almal met die letter "R" begin), verkry van die maniere waarop die Here se verbondsverhouding-eienskappe die mensdom betrek, wat dan gebruik word om 'n Groot Universele Teorie (GUT) te bou, genaamd die *Lex Christi Dominion* van die regverdige Here (lex Christi-DRL^{6Rs}), tesame met 'n nuwe definisie vir praktiese teologie wat lesers help om die onderlinge verwantskappe te sien.

Hierdie aangepaste Westminster *lex Christi*-model stel 'n dekalogiese perspektief voor om die loki van sistematiese teologie te integreer, saam met 'n besondere fokus op die herorganisering en benoeming van God se eienskappe wat die parallelle refleksies van God in die morele wet duideliker maak, en dan ander integrerende verbande in die leer van die Skrif sien, Christus en die mens. *Lex Christi* word gebruik om ook ander sistematiese teologiese loki te integreer, soos skepping-sondeval (Gen. 1-3), voleinding (Op. 21-22), wysheidsliteratuur, sowel as apologetiek (Hand. 17: 22-31).

Vir die integrering van die pastorale praktyk vir oueropleiding is *Lex Christi*-DRL6R's gebruik. Met betrekking tot buite-Bybelse kennis is lex Christi-DRL6R's gebruik om wêreldbeskouings wat sekulêre kennis en kultuur aanpas sowel as kritiek lewer onder die wet van Christus (1 Kor. 9: 17-21) te gebruik – met spesifieke fokus op dissosiatiewe identiteitsversteuring ten opsigte van trauma en die gewete in die psigologie.

Hierdie aangepaste motief daag gelowiges, sowel as hulle wat Bybelse waarhede aan verskillende ouderdomsgroepe en volwassenheidvlakke leer, uit om die Westminster Groter Kategismus 101-151 te sien as 'n superpedagogiese perspektief op ’n mikroskaal, wat gestruktureer is onder die rubriek van Eksodus 20: 1-17, en wat 'n voorbeeld gee van hoe om die waarhede van die gereformeerde sistematiese teologie en praktiese beginsels van die pastorale praktyk onder sy perspektief-rubriek te herorganiseer.

ABBREVIATIONS

4^{th} a C, 4^{th} b C Divides the 4^{th} commandment into (a) Sabbath rest and (b) six days of labour portions

BC Biblical counselling

BPD Borderline Personality Disorder

C Commandment

CRA *Covenant-relational* attributes are derivative reflections of the Lord's *covenant-relational* attributes expressed in the following righteous ways. Believers engage those under covenant and seekers in ways that are loving, gracious, merciful, patient to save, good, forgiving, rewarding, self-controlled, disciplining and rejoicing while they engage those in rebellious enmity against the Lord and his people in ways that are hating, jealous, wrathful, patient to judge, just, condemning, penalizing, angry, abandoning and grieving.

Cs Commandments

DID Dissociative Identity Disorder

ESV English Standard Version, used for all Scripture citations unless otherwise noted.

GUT Grand Unifying Theory: a way to see perspectival connections between various details in systematic theology and pastoral practice.

KJV King James Version (old English Bible translation)

Lex Christi-DRL$^{6R's}$ *Lex Christi* (law of Christ in Latin) **D**ominion of the **R**ighteous **L**ord using 6 words that begin with the letter "R" to engage people, ideas, worldviews, psychology, etc: **r**esearch- (what is revealed) -to accurately **r**eckon, **(**choosing appropriate ways to build up the subject): **r**eassure, **r**eform, **r**emove, with evaluation of the **r**esults.

PT Practical Theology

SLCA *Supra-lex Christi* attributes of the Lord (ten transcendent, ad intra attributes, one associated with each commandment: 1^{st} C superior, 2^{nd} C holy, 3^{rd} C blessed, 4^{th} C

dynamic, 5th C harmonious, 6th C living, 7th C beautiful, 8th C sufficient, 9th C, truthful, 10th C contented)

SOGI Sexual Orientation and Gender Identity is the common use, but for this thesis, a new meaning is proposed as Soul Orientation to Gender Interactions

SVA *Supra-valency attributes* of the Lord (for pedagogical purposes, ten transcendent, ad intra attributes that can all modify, explain or be paired in luxuriantly enriching ways with the specific *lex Christi* related attributes without blurring the perspective of each commandment: determinate, faithful, present, mysterious, powerful, independent, eternal, perfect, knowing, and boundless)

WCF Westminster Confession of Faith

WLC Westminster Larger Catechism

WS Westminster Standards

WSC Westminster Shorter Catechism

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CHAPTER 1

INTRODUCTION

1.1 Introduction

The resurgence of the field of biblical counselling (BC) in the church and seminary since the 1970s has attempted to persuade church workers and pastors to reclaim the pastoral care of the saints from psychology[1] using the means of grace, such as Scripture, prayer and the sacraments.[2] While there have been many areas of development needed to re-establish its pastoral authority and credibility, BC journals, booklets and books have been mostly published related to pastoral issues about matters of the Christian life and sanctification (Lambert, 2011:211, note 48). Powlison, (2010: 278, 281-283, 299), who passed away in 2019, was one of the most articulate, as historian, visionary and apologist of the BC movement, emphasizing that BC's first priority should be "articulating biblical truth and developing our systematic theology of care for the soul," and ultimately developing a "Grand Unifying Theory (GUT)" that "will cohere intellectually and structurally with every other form of the church's ministry: worship, preaching, teaching, discipleship, child-rearing, friendship, evangelism, mercy works, missions and pastoral leadership." BC authors have proposed various systematic and practical theological foundations upon which to build its model for counselling and worldview engagement (Adams, 1973, Adams, 1979:97, Kellemen, 2014, Johnson, 2017, Lambert, 2016:32, Yates, 2017, Macedo's 2018 PhD dissertation explaining W.M. Gomes' Portuguese Redemptive Counselling model). As far as can be determined by this author, patterns have not been derived from the Westminster Standards to develop a GUT. Powlison (2010:255-258, 278) noted that BC's second priority should be "exposing, debunking and reinterpreting alternative

[1] Freudian therapist applied psychological theories that deny personal sinfulness and repentance from sin as a way to deal with moral issues and call biblically defined sin problems "neurosis," "disorders" or "mental illnesses", blame family of origin for all personal problems, absolve the individual from personal responsibility due to unconscious and unidentifiable impulses (Adams, 1970).

[2] My purpose is not to review the debates about five possible ways that Christians have tried to integrate psychology and Christianity (Johnson, 2012, Macedo, 2018:22-31), but review the specific representatives of the BC movement and propose an alternate Westminster Standards based model that would answer claims about science and epistemology. In parallel with Henry's (2003:loc. 176-224) critique regarding fundamentalism's rejection of social improvement without Gospel-oriented heart transformation, the early BC movement took similar trajectories of rejecting psychology's attempts to improve mental health except for illustrative case studies or when describing medical conditions to improve physical life (Powlison, 2010:148, 151).

models." BC research and development needs to demarcate the difference between biblical pastoral care under the guidance of the Spirit and most of the psychologies that do not consider biblical truth as normative, as well as showing the errors of the psychological worldviews and methodologies. BC also needs to teach counsellors and believers how to engage those alternate worldviews. Powlison (2010:279) proposed a third priority of BC should be "learning what we can from other models. . . . We learn, critique, reinterpret, convert, apply. We are able to traffic in the extrabiblical constructively when we know what we ought to know that reorients and controls our gaze (the first and second priorities)." In this third proposal, Powlison is proposing a profitable dialogue with extra-biblical knowledge that is dependent on adequate development of the first two priorities. Powlison (2010:301, note 14) also sees these same three global BC priorities as a model for personal counselling: "the truth of the mind of Christ (priority one) critiques us (priority two) and remakes us, folding and reinterpreting all of life's particular learning and experience (priority three) into God's patterns and story (priority one)." Though Powlison has theorized a GUT possibility that could serve dual apologetic-transformative purposes, there do not seem to be any BC or Redemptive counselling authors who have developed one model for both purposes.

1.2 Background to study

The author's academic degrees in the Bible and biblical counselling and teaching of various Old Testament (OT), New Testament (NT), practical theology (PT), and systematic theology (ST) courses as well as biblical counselling in a small, East Asian Reformed seminary for twenty-two years have required him to do cross-department study and teaching. He has enjoyed the challenges and enrichment from teaching a broad spectrum of courses in the seminary's curriculum. Since his fascinating first exposure to teachers practicing Christian integration at Geneva College (1980-84, Beaver Falls PA, USA), he has had a long-term interest in researching the GUT behind Christian grade school and college liberal arts education, deducing or inducing what theory teachers were using in specific departments integrate their fields of college teaching under the Lordship of Christ. The author has presented a few preliminary GUT teacher-training seminars for his local Christian international school in Taiwan. His main seminary teaching ministry since 2002 has focused on biblical counselling, a more recently popular field of study around the world that trains church leaders and believers to bring pastoral help to personal and family related problems. As the Dean of Biblical Counselling, under the authority of the faculty and seminary board, the author has had the privilege of determining the four core and four elective courses in the degree, teaching them in a two year cycle while constantly revising them. This has allowed him to develop a class called "Counselling Theology" based initially on his Doctor of Ministry project (Yates, 1997) trying to synthesize systematic theology and biblical counselling and teach the concepts using illustrations. This trajectory of

teaching and research continued for twenty years until he was able to start a publishing company and self-publish a book building a GUT around the Westminster Confession 2:1-2 that *God's glory is defined as various attributes, manifested in, by, unto and upon his creatures*. The author adapted and renamed a motif of eight omni-attributes of God, revealed in both blessing and cursing (depending on relation to the covenant) to us, on us, in us and by us, in a book called *Foundations: God's Glory as an Integrating Perspective on Reformed Theology* (2017). Since his seminary revised its curriculum in 2014, he has also had the privilege of teaching a new core course called "Reformed Faith and Life" exploring anew the canons, confessions and catechisms that define Reformed beliefs and our fundamental practices. While he developed an initial GUT using Westminster's patterns, including his initial attempt to connect the eight omni-attributes to the moral law (Yates, 2017:101-110), the author felt that improvements were needed. He has continued his exploration to build on those structural patterns, discovering that "righteousness" is another integrative theological motif in the Westminster Standards. This integrating motif coheres with Scripture. Powlison (2010:279) notes that "[t]he Bible's demonstrated second priority, criticizing untruths, is one logical implication of the demonstrated first priority, revealing truth." The author's goal in this thesis is to identify and expand on the unifying "righteousness" motif in the Westminster Standards as a proposed GUT, a truth-revealing/untruth-criticizing model/redemptive integrating model, useful for all practical theology, including personal counselling and apologetic engagement with psychology. This model can be used as an interpretive and evaluative tool to 'take every thought captive to Christ' (2 Cor. 10:5).

Though Powlison hoped a GUT would serve to unify BC theology and practice, his challenge to develop a GUT is an appeal to see unifying theoretical connections between Reformed systematic theology and all the sub-topics of practical theology. Integration concerns are evident among educators in general as college curricula are showing evident concern for cross-curriculum integration (Mansilla, 2008). Biblical counselling also needs a better approach to respond to the integration of Christian theology with psychology. To modernize the old parable of the four blind men who encounter different parts of an elephant and come up with fragmented descriptions of their tactile discoveries, today's seminary instruction is more akin to four PhD's who study elephants from very specialized sub-disciplines (general veterinary care including nutrition and virology, training for circus entertainment, zoo management, history of elephant-human relationships) without themselves relating their sub-disciplines to a Grand Unifying Theory of Creator-creature epistemology and a taxonomic motif that links all the elephant sub-disciplines in the creation under the kingdom of God. My point is not to suggest dissolving these specializations, but to ask how will seminaries truly develop an integrative *theological* model when the published dialog about *integration* is mostly centred on integrative *educational technique* models such as those proposed under the Association of Theological Schools D.Min. pedagogy (Brown, 1992). This thesis proposes that integration can only be achieved *within* the

biblical disciplines of systematic theology, biblical apologetics and biblically developed practical theology. After such an integrative approach is identified, then biblical counsellors can consider how to use the integrative perspectives within our own Christian disciplines to *apply* what might be valuable in psychology, while reforming or rejecting what is not valuable. This thesis rejects the term "integration" as an accurate description of how to relate to extra-biblical knowledge. All useful extra-biblical knowledge must be an *application* of biblical epistemology and biblical ethics and cannot form any part of our essential faith and life principles.

The fragmentation of the Reformed seminary curriculum is evident in the pedagogy for the doctrine of God. The Reformed (Van Tillian) epistemic foundation for all knowledge is thinking God's thoughts after him, in analogical ways. Yet the Reformed systematic theology texts generally reveal a *taxonomic disarray* of attribute classifications: the attribute naming system is diverse, some words using omni- and many other words to describe God's character. Though we confess with Scripture that man is made in God's image (Gen. 1:27), the Reformed systematic theology texts reveal a *functional disconnection* of some attributes from reflective, image-of-God capacities in Adam, Christ's humanity and the elect. The commonly accepted term *incommunicable* attributes perpetuates the disconnect (Yates, 2017:33, 38-39) and the definitions of God's image in man tend to mute a one-to-one correspondence between God's attributes and the human image, primarily focusing on the moral image (Reymond, 1998:loc. 8865-8937). A GUT that relies on Westminster's integrating motif of righteousness will need to consider ways to reform the taxonomy of God's attributes specifically to show that we analogically live and move and have our being in God (Acts 17:28), so that we exemplify, proclaim and administrate as a functional reflection of God's righteousness in Christ by the Spirit. This GUT of righteousness is not legalistic, but conforms to the biblical description of the kingdom of God as "righteousness, peace and joy in the Holy Spirit" and leads the disciples of Christ to "seek first the kingdom of God and his righteousness" (Rom. 14:17; Matt. 6:33). This thesis will propose an integration of the moral law with the historical meta-narrative, showing that the model is thoroughly grounded in Gospel themes, and in no way represents use of the moral law for legalistic purposes. The moral law is only applied by faith-union with Christ as the renewing Spirit writes that law on the heart.

1.3 Problem statement

Teacher-authors in Reformed colleges and seminaries have proposed useful and creative, God-reflective, integrative motifs that can help orient us to patterns used to assemble a possible GUT. Below is a representative selection of God-centred teacher-authors with their various specialties—taxonomy, epistemology, systematic theology and practical theology (*related to apologetics and biblical counselling*). Each sub-discipline exists in fragmentation from the others, but can be assembled to guide our GUT formation.

1.3.1 Foundational motif for systematic theology and pastoral practice: Taxonomy

Naming—its formal use develops taxonomies of various loci of life—is part of the creation mandate. Naming provides a way of seeing reality and ruling over it in the Lord's name. Nosology, the science of classifying and naming diseases of body, and the need to classify the afflictions of the soul, are part of that task! Roberts (1997:6) notes that we are "verbivores (word-digesters) . . . . since we become what we are by virtue of the stories, categories, the metaphors and explanations in terms of which we construe ourselves . . . ." This is a work to be done by those related to God by his covenants, defining ourselves and our diseases and afflictions in biblical categories, adapting biblical words in our own languages crafted to develop a taxonomy of reality or augment existing vocabulary. "In the Bible a name . . . reveals the very essence of a thing, or rather its essence as God's gift. . . . To name a thing is to manifest the meaning and value God gave it, to know it as coming from God and to know its place and function within the cosmos created by God. To name a thing, in other words, is to bless God for it and in it." (Schmemann, 1973:15).

As creatures, we must start with the Lord as the primary starting point for all existence. We trust his providence and his engagement with reality, as he creates and defines our secondary body-soul existence. He gives us abilities to interpret the world using categories in his image. Poythress (1976:30, 44, 77, 164-198) critiques Dooyeweerd's taxonomy and offers an excellent proposal for a taxonomy biblically derived from the creation narrative (under God there are heavenly domains with their created structures and angels along with four earthly domains: human, animal, plant, inorganic) with the human domain sub-divided into man's prophet, king and priest offices and the most obvious creation ordinances of sabbath and work, marriage-family, essentially the 4th and 5th/7th commandments. Poythress (1976:48-54) critiques the epistemic idolatry of exclusive reductionism, the tendency in non-Christian philosophies to explain all things through a single category while insisting that this category is the only way to explain things (materialists explain everything physically, evolutionists explains everything biologically, Marxists explain everything economically). Poythress proposes that we see various biblical categories as nonreducible, or as luxuriantly rich, though we may emphasize some categories as perspectives on the whole. His categories are biblically derived, but more of a memorable cohesion to popularize the concepts would be helpful. I propose that we build on these obvious creation ordinances to more clearly express the luxuriant, nonreducible moral law embedded in the creation narrative, and create a decalogical taxonomy using the entire moral law, while including some new word formulations. This will add memorable cohesion and luxuriant interdependence of a larger scope of nonreducible perspectives. These theological categories can reform a biblical taxonomy for the tasks of exercising moral-law stewardship over the creation by engaging, naming, integrating, reforming or rejecting extra-biblical knowledge,

such as scientific language and psychological research. In the image of the Lord, whom we analogically reflect, we have received a prophet-priest-king stewardship that proclaims, intercedes and administrates our God-given domains. We serve according to our God-intended purposes to honour His supremacy, covenant, reputation, synchronic patterns of time, and purposes to honour his representative human authorities, lives, marriages, ownership of products, reputations, and heart desires (respectively, the *moral law* in order). Yates (2017:165-174, 203) has also developed some biblical, locational taxonomy of *realms* (heavenly and earthly) and *places* (assembly, creation, diaspora), a taxonomy of interdependent moral law duties, called *mandates* (assembly, commission, investment, cultural, frustration, ambassador, emigration, reformation, discipline, warfare) according to our various daily *titles* (disciple, student, parent, spouse, church member, deacon, neighbour, employee, employer, citizen, etc.). All extra-biblical knowledge that can be used to honour the Lord, human authority, life, marriage, property, reputation and that promotes joy and contentment can and should be integrated under the authority of a moral-law worldview.

1.3.2 Foundational motif for systematic theology and pastoral practice: Epistemology

Meek (2011:400-403, 408-409, 411, 417, 425-468) does a wonderful job integrating a Polanyian epistemological etiquette with interpersonal covenant knowing and discovering of reality, such that reality responds favourably to this kind of etiquette with self-disclosure: **desire** (passive longing, active loving); personal qualities relating to self that are required to know (called **composure**: knowing and being ourselves as beautiful before God, knowing and comfortable with our healthy self-differentiated virtue, skilfully developing use of our five bodily senses to engage reality and appreciating how body senses confirm correct perception of reality, fidelity to our renewed nature, openness to learn, and embracing pain); personal qualities needed to engage or relate to the yet-to-be-known (called **comportment** or **candidacy**: a pledge to invest in, care about learning, trust that the investment is worthwhile, responsible submission-obedience to the reality revealed, humility to receive what is revealed, patience to slowly learn, alert to reflections of God in the reality we find); methods to learn (called **strategy:** pursue the best means of knowing from the life and words of authoritative guides, developing foundational competencies and skilled use of tools to grasp new patterns of reality, creative-value-assigning-attention-to the subject, collaboration and active listening, integrate a subsidiary range of knowledge or academic fields looking for unrealized or unexpressed integrative possibilities or

interpretations of the reality,[3] indwelling the knowledge to use as a lens to seeing more patterns, as a connected knower, seeing with delight as God sees; and **consummation**: (in the likeness of the covenant the Creator established and sustains with all creation, developing new loving, creation-caring, transforming friendships and shalom-healing communions with the constitution of reality—blessing all the created world, including ourselves and other people, to be more fully itself/ourselves/themselves, and responsibly voicing or characterizing its/their self-disclosure into the known world, to a cloud of witnesses that accord interpretive value to our efforts—that lead us to ultimate conversation-communion with the Lord, knowing and being known, seeking and being sought out, through the "sacramental" eating and drinking of all reality). All claims to neutral, scientific objectivity in learning are excluded and damaging to the researcher since we should be learning everything to enhance a friendship-communion relationship with the covenant Lord (Meek, 2011:165, 181, 183 note 27, 415). Though not explicitly written as such, many of the themes in Meek's model could work well for defining what biblical counsellors do in knowing their counselees, as well as looking for integrative possibilities to teach other counsellors. However, Meek's epistemology needs a better structural cohesion that substantiates why all these sub-categories of learning are biblically valid. I propose that many of Meek's taxonomic categories and details of epistemological etiquette correspond with categories and details of the moral law, transforming her epistemological proposal into applications of moral duty:

1st knowing self as creature before the one true Lord God with created reflective capacities to experience all things in reference to Him and in communion with Him in all situations of his fatherly providence and that I am present in the created world, with will, reason, and physical abilities to engage the world. Learning without connection to covenantal communion is sinful.

2nd living under God's new covenant with curious, holy desire to integrate subsidiary knowledge of the world under the authority of the moral law, using this lens to see more moral-law patterns as a connected knower, seeing as God sees,

3rd for the honour of God's name and naming (value-assigning) in relation to degrees of His self-reflections (Rom. 1:20-21),

[3] Powlison (2010:279) concurs that we can augment our study of man by learning from a wide range of knowledge sources, such as news stories, fiction, biography, history, case studies, sociology or psychology.

4th working with and learning new tools relevant to our earthly roles and enjoying the fruits of work as rest-worship *coram Deo*,

5th learning under authoritative guides in collaboration with equals to teach those under our authority,

6th using knowledge to bless human life for shalom,

7th enjoying marriage and procreation in family partnerships to

8th steward earthly resources and

9th responsibly and truthfully voice our witness to realities in the creation and in man to a cloud of witnesses that accord interpretive value to our efforts with

10th contented, thankful, "sacramental" eating and drinking of all reality.

Further, when Meek's *Loving to Know* (2011) epistemic proposal for covenantal knowing is reorganized under a moral law motif, we also notice that her proposal needs to be balanced using a moral-vision filter before we can be 'open to delight in the reality of things'! Does this reality that I am studying comport with the moral vision of the original creation designed for the display of the royal law of Christ (Gal. 6:2; Jas. 2:8; particularly, the Ten Commandments, with each command as showing us both duties and prohibitions, as the Westminster Larger Catechism develops in Q&A 99-151)? Whatever reality that comports with the moral vision of Christ's righteousness and his coming righteous kingdom should be reflectively delighted in, because it reflects his character. But we also need wisdom to choose a proper comportment to the reality of evil (and evil people): we hate it (Heb. 1:9; Rev. 2:6; Prov. 6:16-19), repent of it (Eph. 4:22), remain ignorant of it (Rom. 16:19) separate from it (1 Cor. 5), flee from it (2 Tim. 2:22), expose it (Eph. 5:11; 2 Cor. 2:11), show unexpected mercy to them, bless them, pray for them (Rom. 12:17-21) entrust judgment to God (1 Pet. 2:23), or we seek to reform them by the Great Commission and the cultural mandate to its/their Creator-intended, beautiful reality, in whom we can delight with even greater joy. The reality of things we see in the created world now do not fully show their final harmony with the future kingdom of righteousness, including the natural world and its creatures (Gen. 3:15-19; 9:2; Eccles, Rom. 8:17-39; Isa. 11:1-11). Thus, a biblical model cannot enjoin uninhibited delight in things as they are now, though amazing that they be, and though much of the glory of the Lord's reflective righteousness can still be seen in them. Copperheads bite, hurricanes destroy, cancer invades, viruses kill, foods poison, rust corrupts, hearts covet, car mechanics cheat, relatives abuse, neighbours kill, nations rage, Satan prowls. We mix delight with disgust in our engagement with all things, since all things

have the shadow of both the eschatological future and the present fallen world upon them, in them and reflected by them.

1.3.3 Systematic theology

Probably the most well-known, God-reflective, integrative, Reformed motif on Scripture is God's *covenants*. Robertson's (1987) well-recognized work can summarize this motif noting diversity through God's different covenants with Adam (commencement), Noah (preservation), Abraham (promise), Moses (law), David (kingdom) and Christ (consummation). The covenants motif helps unify the shorthand GUT phrase *creation-fall-redemption-consummation*. Robertson (1987:42-46) also observes the structural unity of the covenants, citing Ezekiel 34:24-26 as a uniting text:

> "my servant David will be king over them, and they will have one shepherd [an allusion to the Davidic covenant], and they will walk in my ordinances, and keep my statutes, and observe them [an allusion to the Mosaic covenant]. And they shall live on the land that I gave to Jacob My servant, in which your father's lived [an allusion to the Abrahamic covenant] . . . and I will make a covenant of peace with them; it will be an everlasting covenant with them [an allusion to the new covenant] (Roberson, 1987:58).

Robertson (1987:46-72) also observes a thematic unity in the covenants, that he calls the "Immanuel principle," that God is with us and we are called his people. Thus we could summarize the uniting motifs in a way that coheres with the NT Gospels as "an eternal king dwelling in a kingdom realm, with kingdom laws and a kingdom people."[4] Biblical theology organized around the covenant motif, highlighting the Davidic king-kingdom-law-people themes, is being published as a GUT.

God's covenantal way of relating to man and to the created world, and even within the Trinity in the counsel of peace (Zech. 6:13), is not generally considered to be one of his attributes (aBrakel, 1995:chapt. 7), such that attribute lists for God do not define him as "covenantal". Yet WCF 2:1 links the covenants with God "working all things according to the counsel of his own immutable and most righteous *will*" (compare God's decree to elect WCF 3:6 with his covenant

[4] Beale (2011:890-891) unites King, kingdom, covenant and faithful kingdom citizens commissioned to advance his new creational reign, and adds the perspective of judgment on the unbelieving non-kingdom citizens. Schreiner (2013) also supports this unifying thesis with a full biblical theology of all Old and New Testament books explored from this perspective and a work of *New Testament Theology* (Schreiner, 2008) that organizes the loci of systematic theology around the motif of God's promises made and fulfilled. Summarizing his massive three volume work *From Creation to Consummation,* Van Groningen's (2006) Covenant Theological Seminary "Biblical Theology" course notes proposed a GUT using kingdom, covenant and mediator, another valid tri-perspective on integrating the biblical data.

of grace WCF 7:3). WCF links God's covenantal patterns to the attribute of God's supremely determinate will and locates this specifically within the preface to the Ten Commandments (WLC 101, citing Gen. 17:7) that "he is a God in covenant, as with Israel of old, so with all his people." Further, the Ten Commandments themselves are called a covenant (Deut. 4:13 in WLC 98 proof text). WLC 107-110 exposition of the second commandment focuses exclusively on the elements of proper worship in the assembly, usually called the regulative principle of worship (*of course due to the urgent need to reform those unbiblical elements in Roman Catholic liturgy*), while neglecting what could be a potentially larger meaning of the commandment, that all proper worship must conform to the requirements of the covenant under which they lived. The 2nd C also could be explained as a duty to submit to the requirements of the new covenant and the demands of the Gospel, that Christians are called to be pro-covenantal. Developing clearer connections between the attribute of God's supremely determinate will, covenant themes woven throughout the confessional Westminster Standards and more luxuriant understanding of the second commandment, could contribute one more element to a more persuasive, integrated instructional model.

Herman Bavinck has recently been re-examined by Eglinton (2012:loc. 2539-2630, 3208) for both rejecting speculative (non-Scripture based) search for patterns of threes in nature, but affirming his integrative motif of *ad intra* Trinity reflected in *ad extra* organism, God's trinitarian simplicity revealed in a diversity of names and attributes, repeated patterns of unity-in-diversity, both in the cosmos and in man as created in God's trinitarian image (derived from Augustine's *vestigia trinitatis*): "The mind of the Christian is not satisfied until every form of existence has been referred to the triune God and until the confession of the trinity has received the place of prominence in our thought and life." The sequential structure of his Reformed Dogmatics thus reflects the unity-in-diversity principle through the economic works of the Trinity:

> "the Father is the 'principle of origination', the Son is the 'principle of operation', the Spirit is the 'principle of consummation' . . . . All 'outgoing works' have *one* Author, namely God; but they are produced by means of the cooperation of the *three* persons; and in the works of creation, redemption, and sanctification, a definite place and order is assigned to each of these three" (Eglinton, 2012:loc. 2798).

> "All the doctrines treated in dogmatics—whether they concern the universe, humanity, Christ, and so forth—are but the explication of the one central dogma of the knowledge of God. All things are considered in the light of God, subsumed under him, traced back to him as the starting point. Dogmatics is always called upon to ponder and describe God and God alone, whose glory is in the creation and re-creation, in nature and grace, in the world and in the church" (Eglinton, 2012:loc. 2904-2936).

He also shows that God's glory is revealed in the unified simplicity of the Trinity and the diversity of attributes shared by the Trinity. Bavinck (2019:145-158) applies the unity-in-diversity motif to the moral law, unity in giving a single law inseparably joining both tables, coming from one lawgiver, based on the one principle of faith working through love with the goal of love for God, even in loving our neighbour for God's sake, so that *morality* is part of religious worship (*religion*). But the law is diverse summarized by two great commandments, given in two tables (the first defining *religion* the second defining *morality*). Bavinck presents a God-reflective model whose trinitarian unity-in-diversity likeness can be seen in all his works, so Bavinck uses this motif to explain other theological themes, above, specifically how he applies it to the moral law. Bavinck is consistent with WCF 2:1-3 that all the works of the Trinity reveal his glory, yet he chooses a singular God-reflective motif derived from the Trinity to integrate his GUT. With the Westminster Standards, we will explore righteousness, defined by the moral law as another possible integrating motif to assemble a GUT, the reflection of the Trinity in the organism of the law.

John Frame is a well-respected, Reformed seminary teacher, theologian and author who has demonstrated requisite exegetical and integrative vision by developing a tri-perspectival motif applied to written works in epistemology (Frame, 1987, Frame, 2010), systematic theology (Frame, 2002, Frame, 2006), and practical theology like ethics (both general and medical) (Frame, 2008, Frame, 1989), worship (Frame, 2012), church unity (Frame, 1991) and worldview-engagement topics like apologetics (Frame, 2015, Frame, 2018, Frame, 1995, Frame, 2018), philosophy (Frame, 2019, Frame, 2015) and the cultural mandate (Frame, 2012). His influence is large enough to see other theologians reflecting on his theology and influence (Hughes, 2009), including Gomes' redemptive counselling approach using triadic patterns (Macedo, 2018) as well as his own autobiography of his life work (Frame, 2017). His expansive written works are not easily assimilated by Reformed seminary teachers, authors and practitioners. Frame is most-known for developing an integrating motif for Reformed theology and ethics called tri-perspectivalism using the terms authority, control and presence as a kind of shorthand description of the economic Trinity.

> To say that God is Lord, for example, is to say that he rules the world by his **authority** (parallel to the Father's authoritative plan), his powerful **control** (parallel to the Son's accomplishment), and his intimate **presence** with his creatures (parallel to the Spirit's application of redemption. I [John Frame] find it valuable to apply these triads to ethics (*Doctrine of the Christian Life),* epistemology *(Doctrine of the Knowledge of God*), and indeed the doctrine of God itself (*The Doctrine of God),* and other theological doctrines (*Salvation Belongs to the Lord)* (Sandlin, 2009:82).

Yates (2017:17) proposes that Frame's integrating tri-perspectival motif is better understood as three of the Triune God's shared divine attributes (rather than attempting to trace distinct Trinitarian roles throughout theology's systematic and practical loci), namely, omni-harmonious (*authority*), omnipotence (*control*) and omnipresence (*presence*). Building on Frame's life work, and corresponding to WCF 2:1 that God's glory is revealed as distinct attributes (see Rom. 1:20), we accept a model that attributes can be used as an integrative motif for a GUT. Yates (2017:16-31) already has proposed eight omni-attributes (called *octo-perspectivalism*) with blessed and cursed faces that are revealed *to us, on us, in us and by us* (Westminster Confession 2:1) as a motif that integrates systematic and practical theology. Yates hopes to improve on the concepts developed in his first book, chapter 7, (2017:101-110) that showed possible relationships between the eight omni-attributes and their derivative reflections in the moral law. This thesis will contribute a renamed and reorganized set of God's attributes, adapted from the entire list of attributes in WCF 2:1-3, that more clearly show His analogical reflections in the moral law. This pattern will also show how they are reflected in derivative ways in the doctrine of Scripture, the righteousness of the pre-fall Adam, Christ as second Adam, and the renewed man in Christ. This format for God's attributes integrates Reformed theology around the righteousness motif as defined by the moral law.

Vern Poythress is another well-respected Reformed author-teacher who has made extensive use of perspectivalism. Poythress (1981)[5] organized Romans 9:1-12:2 into a set of 12 themes related to holiness,[6] then explored how those 12 themes might serve to integrate the loci of systematic theology and other smaller theological topics.[7] Poythress (1981:200-204, 1991:13-14) defines his method as follows:

> . . . One can start with any important motif and use it to explain the rest by exploiting connections with the rest.
>
> . . . Let us compare Paul's theology to a geographical territory. Themes within Paul's theology can be likened to mountain peaks within the territory. The traditional way of doing

[5] See also (Poythress, 1991) in a simplified version of that Th.D. thesis, an unpublished manuscript sold at Westminster Bookstore, which this summary is based upon.

[6] Belonging to God, separation from sin, God calls a thing or person holy (Rom. 9:6-18), faith as the means of union with the holy God (Rom. 10:8-17), holy people reveal God's character (Rom. 12:1-2), Christ as the root represents the whole (Rom. 11:16), declared holiness in election become revealed in history (Rom. 9:6-25), a part transmits holiness to the whole (Rom. 11:16-18), cut off the visibly unclean of unholy (Rom. 11:21-22), permanently considered holy (Rom. 11:28-29), ethical purity (Rom. 11:20; 12:1), and fear of God (Rom. 11:20; 9:20).

[7] Christology and the doctrine of God, missiology, sin, justification, the law, eschatology, life in the Spirit, union with Christ, typology, already-not yet, covenant, fulfilment, future of Israel, and election.

> biblical theology is to seek for the one highest mountain, the one most important motif. Only from this mountain can the whole territory be surveyed. My approach still acknowledges that some mountains are higher than others; that is, some themes are more important than others. But it also says that the whole territory can be surveyed from *any* of the mountain tops. Paul's epistles unveil multidimensional "territory," so that any theme can be used as a starting point. Alternatively, we can say that Paul's theology is like a jewel with many facets. Each facet represents one motif. Some facets may be bigger than others, but the whole of the jewel can be seen through any one facet if one looks carefully enough.
>
> . . . My approach differs in principle from the normal biblical theological approaches only in that I admit a subjective contribution to the structure at the beginning. That is, I admit that the choice of holiness as a starting point is *mine.* Other choices could have been made which would have been equally fruitful, but would have resulted in a different over-all organization of the material. The over-arching organization that one finds is dialectically related to the investigator's viewpoint and presuppositions, rather than being given objectively once and for all independent of any observer.

Several comments on this quote are in order. Theology has a connectedness that is not often observed when we teach different courses on seemingly isolated topics. Also notice that Poythress does not suppose that it is wrong to teach one 'facet of the jewel' or one 'mountain top' but is opposed to absolutizing a single facet in isolation from the other facets. Because facets of theology are dialectically related to one's presuppositions, we must constantly enrich our understanding of the whole geography of theology by seeing it from different organizing centres. On this idea of dialectical relationships in theology, Poythress (1994, 3) clarifies his meaning: "This path [of knowing God better] includes a hermeneutical circle, actually a spiral. Knowing God better leads to reading the Bible better, and reading the Bible better leads to knowing God better." In other words, we decide that certain facets are larger than other facets by reading the Bible and by presuppositions learned from others who have read the Bible. Then we make reformed (dialectical) judgments about the meaning of each facet in connection to the largest facets.

Poythress (2001:chapter 7) notes a few guiding principles in *Symphonic Theology:*

3. Technical terms in systematic theology can almost always be defined in more than one way. Every technical term is selective in the features it includes. . . .
4. Boundaries [of word meanings and technical terms] are fuzzy. . . .
5. No category or system of categories gives us ultimate reality. . . .
8. Any motif of the Bible can be used as the single organizing motif. . . .

9. We use different motifs not to relativize the truth but to gain truth. . . . to set truths in more and more complex relationships to other truths. There is harmony and not contradiction in truth. . . .
10. We see what our tools enable us to see. . . . By deliberately using a motif that may have been noticed and developed by others, we appropriate their gifts. And we can thereby free ourselves from some of the limitations that tend to confine us when we constantly read the Bible in terms of what is most familiar to us.

Hasel (1991:113-114) affirms a similar theory of accepting a multiplex of themes that emerge from a canonical approach to OT theology, starting with themes derived from the Biblical materials themselves, tracing the longitudinal unity of those themes, then observing a dynamic unity that binds all theologies and themes together.

This thesis accepts these principles and has chosen the *symphonic moral law motif* as a perspective to gain truth by seeing truth in more and more complex relationships to other truths. Applying Hasel, this thesis will show the organic unity of the moral law derived from the Genesis creation narrative, reaffirmed in Exodus and Deuteronomy, woven throughout the Wisdom Literature, expressed in fulfilment of Isaiah 42:21 and 42:4 as the apostle to the Gentiles makes the law great and glorious along the waiting Mediterranean coastlands, and finds its christotelic climax in Revelation 21-22. It proposes a decalogical perspective on truth, one way to define some technical terms in systematic and practical theology, not the only or ultimate perspective. It is hoped that the gifts of the Westminster Divines adapted by this author will help others see what may not have been noticed and free us from some fragmenting limitations and enable work towards developing a perspectival GUT.

1.3.4 Pastoral practice: Apologetics

The most commonly affirmed Reformed approach to apologetics is that credited to Cornelius Van Til, called presuppositional apologetics, and later popularized by Frame (2015), Pratt (1979) and Bahnsen (1998, 2011). Van Til posits that the creation of mankind in God's image and the supressed truth of the moral law impressed on the natural man's heart is the point of contact for apologetics (Bahnsen, 2011:loc. 730, citing Van Til, 891, Frame, 2015:62). Man's rebellion against this awareness is primarily a moral rejection of the truth, sinful foolishness rather than intellectual weakness (Frame, 2015:228). Coupled with this, Van Til holds that the apologist's first presupposition is the existence of the Triune God, by which all logic, ethics and scientific research are analogical reflections of his nature and work in the world, and without which none of these would be possible (Frame, 2015:68-72). From this basis we have freedom to adapt our approach to individuals using any variety of biblical texts that critique error or state truth, showing reflective parallels between who God is in his Triune persons and attributes and the works of God we see in the created world, and in particular, parallels of his image in man,

adding *reductio* arguments that negate contrasting non-biblical thought, worldviews or theories as unable to explain or account for what we experience: “For besides proving that God is the author of meaning, we must (or may in some cases) prove that God is personal, sovereign, transcendent, immanent, and Trinitarian, not to mention infinite, eternal, wise, just, loving, omnipotent, omnipresent, and so forth” (Frame, 2015:79, example of personal proof, 90, interpreting nature to reveal God by the Scriptures, 92). Moral values are usually thought to be objectively true, learned in personal, relational, social contexts (families, communities, schools, religious organizations, laws), with some values having hierarchical priorities over others, but ultimately they originate from a personal covenant Lord whose authority is over all and whose moral law he has revealed in the created world and impressed on the consciences of all men (Rom. 1:20) (Frame, 2015:95-103). This practical theology model is biblically sound and resonates well with Westminster’s GUT, but the average reader of presuppositional apologetic books sees few clear connections to the larger Westminster Standards’ motif of righteousness that can be linked with historical, systematic and practical theology. Presuppositional apologetics, as a sub-discipline of practical theology, develops its own detailed themes, only hinting at connections to a larger integrative perspective. Its purpose is to develop its own sub-discipline as it draws support from related theological themes that show its analogical character to think in ways parallel to God’s character and person. Those analogical connections between God and his moral-law likeness in man show us an existing integrative motif that needs explicit clarification and connectivity to the larger loci of historical, systematic and practical theology.

1.3.5 Pastoral practice: Biblical counselling’s apologetic engagement of psychology

The BC models developed to do transformative biblical counselling are Christ-centred, deriving many biblical themes of Christlikeness from Scripture. However, BC is a subset of the practical theology department, and tends to participate in the embedded fragmentation of the seminary curriculum, lacking theological integration, or a GUT of systematic and pastoral practice (Yates, 2017:11-18). Similarly, original BC principles for engaging the psychologies were *ad hoc*, biblically intuitive and highly generalized, developed in the early days of the movement by Jay Adams and refined by David Powlison. The Association of Biblical Counsellors (Association of Biblical Counselors, n.d.) also has basically adopted these principles.

David Powlison (2010:148, 151-152) summarizes Jay Adams’ four ways of engaging the psychologies:

a. *Co-belligerent*: borrow the criticisms of psychology by those within the secular profession itself.

b. *Descriptive*: proper psychology should only be a descriptive science studying human functioning, illustrating or describing what man does, but not prescriptive, telling man what to do.
c. *Medical***:** psychiatry should limit its field to finding medical solutions to truly physical problems such as neurophysiological or brain related studies.
d. *Provocative*: psychology should lead us to better interpretation of the Bible, and better awareness of pastoral ministry.

Powlison (2010:256-257, 275-277) emphatically notes that we should not try to integrate psychology and Christianity as equals. ". . . Other sources of knowledge must be submitted to the authority of Scripture. The sciences, personal experience, literature, and so forth, may be useful, but may not play a constitutive role in counselling" (Powlison, 1994:57). Powlison (2010:277-279) proposed his own list in Appendix 4 entitled "Cure of Souls (and the Modern Psychotherapies)" that parallel ways the Bible engages worldviews and extrabiblical knowledge.

a. *Exposition* of truth: psychologies act as a *catalyst* for seeing what the Bible really says.
b. *Negation* of error: psychologies are enemies whose false teachings need to be opposed/rejected.
c. *Capture* of reinterpreted extrabiblical knowledge (alluding to 2 Corinthians 10:5 to 'take every thought *captive* to Christ'): psychologies are a source for *vocabulary and concepts* that need to be reframed and reinterpreted to function within a biblical worldview and sometimes used to do apologetics to the psychological culture that adopts error. Biblical examples of this extrabiblical-knowledge-capture pattern are linked to Acts 17:22-31 where a Greek poet's line is recaptured within a God created, man-imaging universe, borrowing cultural sayings about Cretans as liars, evil beasts and lazy gluttons in Titus 1:12, ancient Near Eastern political treaties recaptured in Deuteronomy's structure, and some biblical proverbs that borrow formally identical Egyptian sayings recaptured within a God-fearing faith context. Moses in Egypt, Daniel in Babylon and Saul in Tarsus were educated in the learning of their day (Acts 7:22; Dan. 1:17; Acts 22:3; 26:24) but each one reinterpreted life through God's redemptive grid.[8]

Powlison's rationale for the legitimacy of exposition, negation and recapturing as patterns for ways Christians can integrate extrabiblical knowledge comes from the way the Bible itself

[8] Perhaps we could better say, each received, by God's omnipotent regenerative initiative, special revelation of the truth as a new lens by which to reinterpret all things (Paul in Acts 9:4-12; Phil. 3:4-11; Colossians).

exposits truth by interaction with error, negates error and provides numerous biblical examples of recapturing. Powlison's "Cure of Souls" is a visionary chapter with generalized directives. In other articles and books he gives numerous examples of how to do this.[9] For example, Powlison (2012)

a. *exposits* an example of first person thinking, feeling, wisdom and God-forgiven and God-renewed moral agency in relationship to God and community in Psalm 31.
b. uses its themes to *negate* what's wrong with psychology: failure to acknowledge God's relational presence and providential control over our lives as the central theme of true psychology, and that this suppression of truth about God's existence is what divides the human race; individualistic psychologies that depersonalize with research, theories and therapies while failing to see real people in community with others; reductionistic theories of behavioural causality due to environmental, physical (genetic or brain chemistry) or hard-wired motivational theories (desire for love, meaning, attachments, self-esteem, or self-actualization).
c. *captures* what's good about psychology when seen within a Christian worldview: significant facts about people and problems, their strengths and weaknesses, answering crucial questions and hard problems and embodying helpful skills in knowing, loving and speaking.

However, all the principles for psychological engagement by Adams and Powlison are highly generalized, such that Christians with theological commitments differing from theirs, specifically in relation to biblical sufficiency (Lambert, 2011:121-138, Lambert, 2016:29-31), and in relation to the supremacy of biblical epistemology over all extrabiblical knowledge (Poythress, 2006:13-47, Poythress, 2011:301-302) will come to different conclusions about how the principles apply to various psychological theories and research. What one person captures might be another's negated enemy. Further, the examples of capturing and reframing extrabiblical knowledge are themselves illustrative rather than imperative. The problem-solution method of formulating BC's engagement with the psychologies is not adequate to represent biblical righteousness in light of Westminster's unified and supra-morality perspectives (see Figure 1.1 below). The BC movement needs a theologically and exegetically based working model for engaging any extra-biblical knowledge that is applied to how we might actually use or appropriate what the psychologies teach, in a way that adequately accounts for the legitimacy of Scripture ruling over the psychologies. Joining these BC accepted methods of psychological engagement with more

[9] (Powlison, 2005, Powlison, 2003, Powlison, 2017)

explicit Reformed theological presuppositions found in the Westminster Larger Catechism's exposition of the moral law (WLC 99-151) would add significant unifying strength to the entire worldview engagement process. Also, we can improve the taxonomy for worldview engagement by capturing the parallels between the ways counsellors engage counselees and the ways biblical counselling engages psychology above. This thesis will use the term "integration" as the model for harmonizing intra-biblical knowledge, as in the thesis title, the moral law motif integrates systematic theology apologetics and pastoral practice. This thesis will use "engagement" (or interaction) with the psychologies by the moral law to "apply" only what conforms to that law (see 9.5 below, Johnson (2009:chapter 7) uses the word "translation"). Thus, even the valid psychologies cannot have a constitutive role to play in the Christian worldview but serve only as applications of existing moral law categories. Special revelation must control the interpretation of any knowledge observed in general revelation.

1.3.6 Pastoral practice: Biblical counselling's moral-law model of sanctification

While many of the BC authors taught in Presbyterian Reformed denominations and seminaries and have published in their popular *Journal of Biblical Counseling (JBC),* the JBC's articles evidence little explicit connection to the Westminster Standards (Yates, 2017:19, note 29). The moral law has been highlighted in some influential BC books and *JBC* articles in relation to sanctification, but it's not sourced for apologetic engagement with psychology. For example, a recent BC book by David Powlison called *Good and Angry* (2016) shows biblical morality, connecting morality texts with their correlative moral law command. Amidst pastoral treatment of different types of anger, he shows that good anger is shaped by indignation against disregard for the moral law (chapter 9). He clarifies that true guilt or anger at self should be shaped by these same moral standards, not simply cultural or social standards (chapter 16). He notes that the commandments prohibit any types of life-destructive anger (6th) sexual immorality (7th) or theft (8th). Another book by Powlison called *Making All Things New: Restoring Joy to the Sexually Broken* (2017) offers biblical counselling related to the entire second table of the law, not just the 7th commandment, since he deals with both sexual lust and sexual abuse. The *Journal of Biblical Counseling* (1992-present) viewed over its twenty-eight-year existence repeatedly presents a moral law emphasis for the Christian life, most notably in the articles by David Powlison.[10] Only one BC training book, *How People Change* (Lane & Tripp, 2008:153-

[10] Though seldom citing the Westminster Confession and Catechisms as its expositional source, the following articles do show a moral law orientation: (Welch, 1992) gives a general orientation to the purposes of the moral law in response to the case study of legalism; (Adams, 1993) believers are governed by the moral law (but not developed); (Spurgeon, et al., 1994) the first JBC under Powlison's new editorial management, a full article reprinting a Spurgeon sermon about the law written on the heart, and Powlison adds some insightful application

160, 180-181, 190, 196-198, 203) puts the whole moral law front and centre, showing how heart idolatries displacing God in the first three commandments lead to breaking the other commands, how Jesus fulfilled those commands from his heart, suffered the curse for lawbreaking that we deserve, and sends the Spirit to write that law on our hearts by the new covenant so we can obey the commands such as those listed in Ephesians 4-6. Most BC books will highlight the currently overused metaphor of spiritual idolatry derived from the Second and Tenth Commandments (Eph. 5:5; Col. 3:5) as its main definition of sin, but tend to overlook other commandments as ways of defining sin (Yates, 2017:109), such as "spiritual rebellion against authority, failure to rule well, spiritual adultery, spiritual theft, bearing false witness, disordered work-rest." Since BC has appropriated the moral law for defining sin, sanctification and pointing to Christ as the one who fulfils and applies the moral law to us by the Spirit, conforming to WCF 19:6 and WLC 95-97 definitions, I propose that BC theory needs to bring the moral law into full engagement with the psychologies to reinforce its current highly generalized engagement approach. Further, the moral law motif should be expanded beyond Christ's active righteousness and Christian ethics to include integration with taxonomy, epistemology, and the doctrine of God.

Also, the moral law can incorporate BC's current apologetic approach while enriching it. For example, Adams (1993:9) affirms that medical knowledge in psychology can be used, and this thesis proposes that this is correct because good medical knowledge is an application of the 6th C to honour human life. Properly descriptive psychology can be applied to our working knowledge because it submits to the 9th C to bear true witness to man about man. Affirming psychotherapists criticisms of problems in their theories and practices is a function of truthful witness (co-belligerent, 9th C), but could involve their astute perceptions that can be related to any of the commandments. Recapturing psychological ideas to submit to the biblical worldview or rejecting false ideas is a function of the 1st C related to honouring the Lord's supremacy,

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questions at the end of the article, though not addressing the specific individual commandments; (Welch, 1996) showing that obedience to the moral law is required of ADD kids as well; (Keller, 2007) the moral law as a standard to condemn us; (Powlison, 1999) shows how Ephesians echoes Ten Commandment issues in sanctification; (Welch, 2001) identifies addictions with the Second Commandment; (Smallman, 2001) develops an attractive portrayal of how the Ten Commandments are for human relational flourishing, pointing to the 5th commandment as an example; (Smith, 2004) gives a nice orientation to the relationship of the two Great Commandments as the essence of worship and love for God that should be expressed in loving relationships; (Powlison, 2004) points to the moral-law-righteousness structure of the Westminster Standards then shows the relevance of Psalm 119 for honest sufferers; (Powlison, 2005) connects the 10th commandment about coveting to all the commandments; (Powlison, 2007) highlights that unruliness is defined by NT sins lists, including the Ten Commandments; (Powlison, 2017:8) the moral law condemns sin, shows us our need of a Saviour and defines the image into which God is recreating us. One recent article references the Westminster Standards to show its dual emphasis on both sin and virtue (Gembola, 2020).

reflecting his epistemology and interpretation of the world, and all theories must comport with faith in his new covenant redemption (2nd C). Psychology provokes us to better study of Scripture to find better answers than psychology provides, as a global application of 1st-10th C's (example in 9.7.3 on the human conscience related to trauma).

1.3.7 Answering an objection: A moral law motif is not theonomy

Conservative Reformed clusters of pastors and members, seminary teachers and students may need to overcome a resistance to using the moral law as motif for practical theology due to fears about structural similarities with theonomy. What is theonomy and what is different about this proposed GUT? Theonomy as represented by Bahnsen (2010:142) proposes that Christians use regeneration, re-education and gradual legal reform (not revolution) to change the political order of civil law in modern governments into conformity with OT standing judicial laws and only those laws (no others may be added), including its moral standards and civil penalties, since these should be applied not only to personal, family or ecclesiastical ethics but also to socio-political ethics. Poythress (1991:Appendix A, B) critiques the theonomic view that Deuteronomy 13:1-18 and 17:2-7 require civil governments to punish false worship with the refutation that these instructions pertain to holy war within the holy boundaries of Canaan alone (not against those peoples outside Canaan) by the whole holy people of Israel (not just its civil leaders). Such instructions to fight holy war in the NT are spiritual, against demonic spirits of wickedness, and fulfilled by Christ, and now applied to the organized church assembly (Col. 2:15; Matt. 18:15-19; Eph. 6:12). Modern civil governments are responsible to punish for crimes that harm people, their persons, relationships, reputations or their property, essentially violations of the 5th-9th commandments (Rom. 13:4). The civil government should entrust to God the direct judgement of those who have sinned against his holiness in heart or outward actions because Christ taught that his kingdom was not of this world (John 18:36-37). It should be left to church discipline to correct false worship in the church assembly as those united with the holy Christ in heaven, or through prayer and evangelism by the believers, to eradicate false worship by leading people to faith in Christ as a substitutionary sacrifice of atonement on their behalf. Christians are scattered as a diaspora among the nations to proclaim the Gospel and make disciples who obey all that Christ commanded (1 Pet. 1:1; 2:9; Matt. 28:18-20). The way to begin eradication of false worship is also the way it should continue, through evangelism that reproves sin and commands faith and repentance, even if there are a majority of Christians with influence in civil government. Poythress's critique of theonomy conforms to the revised American version of WCF 23 about the duties of civil magistrates to make no laws interfering with church government or discipline, and to protect the freedoms of the church and her leaders to manage their own ministries without suffering disturbance, indignity, violence, abuse, injury or danger (1 Tim. 2:2). In agreement with Poythress, this study will reject the theonomic agenda to

conform modern law penalties to the Mosaic civil law, and instead will conform to the principles and teachings of WCF 23, and WCF 19:4 where the judicial laws expired with the end of the Jewish state and are now only useful for considering the general equity of the law to help our understanding of modern applications (citing Paul's use of the law for letting oxen eat from what they thresh to support ministerial rights to economic support of their work among the believers 1 Cor. 9:8-10). In agreement with Casselli (2016:loc. 2425) who cites Anthony Burgess's explanation from *Vindiciae Legis,* this study will affirm that "the moral law is 'a foundation of the other lawes, and they are reduceable to it.' The ceremonial law is an expression of the first table of the law while the judicial law is an expression of the second table of the law in the context of ancient Israel." For example, (Casselli, 2016:loc. 2612) "the entire sacrificial system is an application of and is commanded by the second commandment (i.e., God must be worshiped only in the way he prescribes in His Word)." Both tables are fulfilled and perfected in Christ, with both the ceremonial and judicial passing away as shadows of the reality of the new covenant and applying the moral law to the elect in Christ by the Spirit (Rom. 8:4; Heb. 10:16).

1.3.8 Westminster Standards' structural patterns neglected

Conservative Reformed and Presbyterian seminaries that affirm the Westminster Standards have a set of existing integrating motifs in the Westminster Standards to assemble a GUT. Since all faculty must subscribe to these standards as a common integrative core of theology and practice, it should also have persuasive value. However, based on the author's limited experience as a seminary student and seminary faculty member, these Standards tend to be used as a hidden operating system useful for evaluating the theological health of faculty applicants, or used in classes to provide isolated definitions of various theological topics. Its GUT and its integrative structural patterns haven't been identified in the literature, thus, is it likely that Reformed faculty are neglecting its potential value to reformat the seminary's epistemic, taxonomic and pedagogic system.

While the Reformed authors above have applied biblical motifs to taxonomy, epistemology, covenant, tri-perspectivalism, Trinity-organism (unity-diversity), apologetics and biblical counselling to integrate a GUT, what needs to be examined is how the Westminster Standards' greater specificity of righteousness, defined by the moral law, can form an integrating motif for systematic theology and pastoral practice. The Westminster Standards can provide fruitful connections between the interdependent loci of systematic theology and their applications to practical theology. Creative expansion of divine attribute names connected with moral law duties can also incorporate those other motifs. Covenant themes can be located under the way the holy Lord proclaims and administrates by his moral law in all ages, and in particular through proposing a new way to define the second commandment as requiring us to be pro-covenantal in its most important worship duty. Trinity-derived perspectives will be located under the self-

defined identity and attributes of the one true Lord, in connection with the duties of the first commandment.

The Westminster Standards use of the moral law as an existing integrative motif in the old and new covenants holds great potential to reorient Reformed theology to its GUT. Frame (2012:online source), (2008:397-399) in defining Christian ethics, names this "deca-perspectivalism" asserting that the "Ten Commandments provide ten perspectives on human life. It is not that each commandment deals with a *part* of Christian ethics; rather, each commandment deals with the whole, from a particular perspective." Though his use of the word is intended to mean that each commandment is a perspective on the other commandments, his term can be adapted for a different sense to show how the Westminster Standards use a rudimentary *decalogical* perspective, the moral law motif connected with righteousness for its definitions of Reformed theology. Starting with those patterns, there is a need to propose some additional biblical themes that enrich the definition the moral law, and then use that adapted moral law motif as a hermeneutical tool to integrate the loci of systematic and practical theology, producing a GUT.

1.3.9 The need for "stickiness"

Further, for the best impact, any proposed GUT and its integrating motifs need to be combined into an understandable and memorable (called *portable*) phrase, to attain what sociologist Gladwell (2006:89-132) called the "stickiness factor".[11] The model also needs to be *scalable*, meaning that it can be taught in simple form to parents and children, but is complex enough to contain the entire seminary curriculum, with potential to organize all Christian college liberal arts and sciences under its rubric. This will make its dissemination more influential on the broad variety of assembly ministries like families, workplaces, churches and Christian educational institutions. The created phrase below, "*Lex Christi*-DRL$^{6R's}$," attempts to improve "stickiness".

1.3.10 The concise problem statement

Summarizing the above sub-points, how can the problem of scattered and fragmented Reformed sub-disciplines be remedied? By adapting the Westminster Standards' moral law motif to integrate systematic theology and pastoral practice.

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[11] Gladwell also identifies the importance of effective messengers (socially connected leaders, persuasive knowledge specialists and promotional advertisers) and well-functioning work groups of under 150 people (a seminary or teaching ministry group) who share the same vision and work together to apply the GUT to their areas of teaching, preaching, writing and ministry.

1.4 Paradigmatic Perspective

1.4.1 Meta-theoretic assumptions: Any GUT more closely aligned with Scripture and Reformed confessions should have persuasive power in conservative Reformed theological education

While no biblically-derived GUT can claim to be the only true or correct perspective, the premise of this study is that those motifs and perspectives that can be most clearly demonstrated from biblical exegesis, published by respected Reformed teacher-authors and supported by Reformed confessions should have persuasive power to influence conservative Reformed theological education. Taxonomy and epistemology that conforms to translated biblical languages and the normal uses of those words in the English lexicon will have more persuasive power to influence conservative theological education.

1.4.2 Theoretic assumptions: Westminster Standards' symphonic motif of righteousness defined by the moral law is the core concept of this thesis

For the purposes of this research, I will assume that the theological content of the Westminster Standards, including its *unified structural themes*, accurately represents what the Scriptures teach,[12] even as many denominations (Office of the Stated Clerk, 2019:21-5) have required their ordained elders and deacons to take this vow in explicit agreement: "Do you sincerely receive and adopt the *Confession of Faith* and the *Catechisms* of this Church, as containing the system of doctrine taught in the Holy Scriptures?"

The Westminster Standards give us the core concept of this thesis using the motif of righteousness. This core concept can be used to develop a GUT of systematic theology and pastoral practice. Within this meta-narrative, the moral law[13] as defined by WLC 99-151 provides a core concept definition of the righteousness motif that is used by the Westminster divines to integrate with their explanations of systematic theology and pastoral practice.

As a sub-set of pastoral practice, also called practical theology, this righteousness model can adequately serve as a highly specific framework for doing apologetics with psychological

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[12] See Casselli's (2016:loc. 4062-4078) "Summary Findings" that demonstrates how the theological formulation methods of Anthony Burgess, one of the Westminster Divines, whose published work *Vindiciae Legis* directly influenced the Confession's wording on the moral law (chapter 19), was based on careful original language exegesis of key biblical texts, study of the history of how those texts were interpreted, interaction with contemporary interpretation, ecclesiastical and pastoral concerns for the church in that day, and sensitivity to the progress of revelation that led to fulfilment in Christ.

[13] Also called the law of Christ (1 Cor. 9:21; Gal. 6:2) or the royal-kingdom law (Jas. 2:8).

worldviews, theories and methods. All mankind is bound under the moral law and will be judged by it (Gal. 5:19-21; Rev. 21:8). “God gave to Adam a law, as a covenant of works, by which *he bound him and all his posterity, to personal, entire, exact, and perpetual obedience*. . . . This law, after his fall, *continued to be a perfect rule of righteousness*; and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables: the first four commandments containing our duty towards God; and the other six, our duty to man. . . . The moral law does *forever bind all*, . . . , to the obedience thereof.” (WCF 19:1-2, 5). Thus, the *Lex Christi*-DRL$^{6R's}$ model is expected to do apologetic engagement with the non-Christian world and its epistemologies and its claims to knowledge. That which conforms to or can be taken captive in submission to this *lex Christi* vision can be integrated with our knowledge. That which doesn’t conform to this vision should be rejected and exposed as false or ignored as useless for Christian living.

As such, the theoretic assumptions of this thesis supports a theology-based approach to Christian scholarship (contra Coletto, 2009). While admitting that all Christian scholars must develop maturity in reading and applying the Bible for themselves and develop their own Christian principles in every academic field of study, this never negates the need for pastor-teacher-theologians to assist the growth of Christian scholars into the stature of Christ, no matter what their academic field of study (Eph. 4:11-13). Both are synergistically needed in the growth of the Christian university and seminary faculty (vanderWalt, 2014:113).

Stoker (1970:11, 41, 142) identified the question that Philosophy seeks to answer, “How does the radical diversity in cosmic totality cohere?” and finds the answer in “the Scriptural revelation of God [as] an external-cosmic key that can unlock the cosmos for us in light of the fact that God is the origin of everything. . . . [C]osmic totality (of matter, plant, animal and human being) [must] first be viewed in its theocentricity.” Reformed Christian scholars in every department need consider the Westminster Assembly’s proposal for philosophical totality, for a grand unifying theory. Its proposal is that, based on the Reformation’s *principium cognoscendi*, that the foundation of all knowing is Scripture, from which is revealed the *principium essendi* that the foundation of all being is God himself (Muller, 2003:125-129), all created things analogically reflect the glory of God, his being and character, to us, on us, in us and by us, and should lead the creature to give him praise and thanks (WCF 2:2; Rom. 1:20-21; Yates, 2017: 22-31). The perspectival direction of God’s glory-revelation is centred in righteousness as defined by the moral law and this motif used as a hermeneutical lens to interpret the historical metanarrative presented by Scripture, and replicated throughout its definitions of systematic theology. Starting from the revelation of God himself as the Righteous-Holy One, his glory is reflected in creation (the cosmos, the creatures and man), contrasted in the fall to place creation under consequent curses for Adam’s unrighteousness, restored in Christ’s human moral perfection as Second

Adam, propitiating the elect by his death, proving his righteousness by his resurrection, and sending the Spirit to the elect to regenerate them to faith that receives forgiveness, credits Christ's righteousness and writes moral law righteousness on the heart, applied in the final righteous judgment of the wicked, perfected in the consummation of the restored righteous elect dwelling with God forever. God's righteous glory defined by the moral law also is applied to pastoral practice in church censures, lawful oaths and vows (see Figures 1.1, 1.2 below for the four Westminster patterns, and Figure 1.3 for the cosmic totality perspective).

The moral law is the archetypical creation-recreation design to which all men must submit, and the queen presuppositions that Christian scholars need to integrate with their research fields. Social psychologist Paul Ackerman (1988) is one of the few authors who points in this direction for taking "psychology or any other discipline" captive to Christ by requiring the discipline to submit to the moral law:

> Viewed in their New Testament context, the Ten Commandments provide an encapsulation of the Christian's "model" for approaching psychology or any other discipline. Commandments six through ten — against murder, adultery, stealing, lying and coveting — provide the framework for moral and ethical professional conduct. For the scientist, the ninth commandment — against bearing false witness—is especially significant in that it rules out lying about or misrepresentation of data. Love of truth is foundational to all scientific endeavour and, indeed, all Christian life.
>
> The spirit of the fifth commandment—to honor thy father and mother — mandates in the present context an appropriate deference and respect for one's cultural heritage and social institutions. Commandment four — to remember the sabbath —warns us not to neglect our moment by moment walk with God through the gospel of our Lord Jesus Christ. Commandment three —´´Thou shalt not take the name of the Lord thy God in vain" —would in the present context adjure against the presumptuous use of Scripture or God Himself, as in some private vision or word of knowledge, to prop up a pet theory or model.
>
> The first two commandments—"Thou shalt have no other gods before me" and "Thou shalt not make unto thee any graven image" among other things embody the principal argument of this paper which is that the products of human research and reasoning, however well-established they may appear, cannot be placed on the same level as the revelations of Scripture. This is true because (1) scientific models are, in contrast to Scripture, human creations and thus beneath us; (2) the data on which they are based emanate from the creation and are thus affected by the Fall; and (3) man is fallen and therefore all theories he produces are fallible.

Conclusion

Through His Word, God has provided a framework in which there is both structure and freedom. If we stand in firm, childlike faith in its clear declarations, refusing to be impressed by our own works and speculations, we will be blessed and enjoy the fruits of a productive and godly psychology. In the freedom of Christ's Kingdom we will discover all the good and true things He has for us in the domain of psychology. As we research and discover, the sure truths of God's revelation can never be merely integrated with psychology's theories and models but rather provide a fixed, encompassing structure for advancing the science in godly captivity [2 Cor. 10:4-6].

Westminster's moral law model also satisfies Johnson's (1992) proposal for eight roles or functions the Bible should have within psychological science: *experiential* (applied to self in relationship to God), *foundational* (giving us presuppositions), *contextual* (situating us in God's created world with our given tasks), *axiological* (providing moral guidelines), *anthropological* (seeing man's connection to the creation, fall, redemption, consummation narrative, modelled in the perfect man, Christ), *canonical* (using the authority of Scripture to measure the truth or falsity of psychology), *dialogical* (to listen to the research and theories of psychology that may permit transforming some of its theories), and *creative* (finding Scriptural themes that enrich the field of psychology).

This thesis intends to demonstrate that the moral law rules as queen over all observational sciences, even as the Westminster Divines use of the moral-lens-observations of Proverbs are almost exclusively cited as proof-texts for their Larger Catechism's 99-151 exposition of the moral law (Orthodox Presbyterian Church, 2007:419-420).

Yet this thesis also discerns that the Westminster Assembly envisioned a *supra-morality* perspective, such that the parameters and definitions organized under the WLC outline of the Ten Commandments is a perspectival direction inviting further exploration and organization of biblical data of all duties and all prohibitions under its headings, as we process and compare approved or rejected methods of operating in our respective fields of research. In other words, Westminster's moral law rubric is not simply about ethical norms for all fields of research, but a perspective on the coherence of cosmic totality. This thesis will not simply reiterate the WLC 99-150 as the definition of the moral law, but explore its use as a potential hermeneutical lens to various fields of research, and then consider if that research can help us see aspects of the moral law that we neglected or help us re-organize biblical data that links to valid research. For example, this thesis will develop a new taxonomy of God's attributes to show better connections to the ways God's nature is reflected in the moral law, develop a taxonomy of each commandment that captures its God-reflecting essence (see Figure 4.1) and explore how the

non-human creation reflects or provides an environment to honour that essence. With this hermeneutical lens, this integrating motif helping to integrate disconnected spheres of research as exemplified in the reorganization of Meek's epistemology in 1.3.2 above, we could consider how to reorganize Dooyeweerd's fifteen modal aspects under the new taxonomy of each commandment's essence as a God-reflecting aspect in the creation.[14] This thesis aims to develop the basic trajectories of that cosmic totality, but the details will be a task for Reformed Christian scholars in their own departments, to 'take every thought captive' to the philosophical totality of the moral vision of righteousness (2 Cor. 10:5).

1.4.3 Methodological assumptions

The wealth of Reformed theological authors who provide luxuriant written perspectives on the biblical text are often isolated in their sub-disciplines and fail to show connections to the integrative theological themes that unify systematic theology and pastoral practice. If a motif can be identified that explains and connects each one's valuable perspectives, we may have found a paradigm that can be offered to theological educators as a possible Grand Unifying Theory (GUT).

In keeping with the title, this thesis avoids extensive point-counterpoint arguments throughout, such as engaging a source, then considering alternative viewpoints of other authors. After identifying the integrative patterns in the Westminster Standards, each chapter explores some current concepts from respected Reformed authors related to biblical texts or topics and then reframes the text or topic under the adapted *lex Christi*-DRL^{6Rs} categories. Chapter 9 adds more research related to psychological concepts, combined with Reformed biblical counselling author evaluations, with this thesis contributing a creative look at how the conscience influences responses to trauma and abuse, shaped by dim awareness of *lex Christi,* and reshaping a counselling approach under the moral law motif. The whole structure of the thesis demonstrates how to adapt the Westminster moral law motif to integrate various texts of Scripture or topics as subsets of systematic theology, apologetics and pastoral practice.

By explicating the Westminster Standards' rudimentary righteousness-moral law motif, this thesis will explore ways to adapt and apply that motif as a taxonomic structuring device to "reform" the taxonomy of systematic theology (God's attributes, man created in God's reflective image, fallen, and Christ's perfection of that image), to show its validity as a hermeneutical tool

[14] See Basden (2018) for summary of the fifteen aspects, other helpful ways to explain and categorize them and Basden (2006) for a series of guidelines in identifying other possible aspects.

to interpret texts (Gen. 1-3; Rev. 21-22; Wisdom literature, Paul's Gentile apologetic theory), to develop a new definition of practical theology, including a new taxonomy of 6 "R" words adapted from Scripture's functional purposes, that can show the theoretical similarities between a biblical counsellor's pastoral counselling and his or her apologetic engagement with psychological theories.

1.5 Research aim and objectives

1.5.1 Research aim

My purpose will be to show that existing integrating motifs can be assembled to produce a more effective GUT. By demonstrating the patterns of the Westminster Standards model, then expanding on that model to develop the *Lex Christi*-DRL$^{6R's}$ model as an interpretive tool to observe scriptural epistemology and taxonomy, and as a repeated theme defining righteousness that integrates Reformed historical, systematic and practical theology, I will apply it as a dual purpose application to two practical theology topics, namely, to show theoretical similarities between a model of biblical counselling and a model of apologetic engagement with several psychological theories and their distinctive vocabularies.

The central research question to be considered is as follows: How do the Westminster Standards provide a moral law motif that integrates systematic theology and pastoral practice? What are some of the rudimentary structural patterns of the Westminster Standards' systematic theology that can provide fundamental components for a unifying practical theology model, with the goal to construct a *scalable*[15] GUT with new taxonomy that can be used both as a BC model and for apologetic worldview engagement? The name I have developed for the Westminster derived patterns is the *lex Christi* (derived from Latin, meaning law of Christ) Dominion of the Righteous Lord (*Lex Christi*-DRL$^{6R's}$) In short form, the GUT shall be called *Lex Christi.*

1.5.2 Research objectives

The purpose is to demonstrate how the Westminster Standards evidence a three-fold *structural* pattern for interpreting the moral law.[16] First Westminster proposes a *unified-moral-law* model where each of the Ten Commandments depends on, interprets and forms an irreducible

[15] Simple to teach, remember and apply to practical theology topics while integrating the full complexity of systematic theology.

[16] This is not the same as the three-fold *purpose* of the law to teach us our duty, discover sinful pollutions or our nature, hearts and lives leading to repentance, show us Christ's righteousness and our need of his work to transform us (WCF 19:6).

complexity with the other commandments (WLC 99 on principles for interpreting the moral law and WLC 151 on levels of sin's seriousness). Second, Westminster develops a *supra-morality* perspective where all the duties of righteousness and all the sins of unrighteousness are connected to the moral law (WLC 100-150 expositing the duties and sins against each of the commandments). Third, Westminster develops a *symphonic lex Christi* model where all the themes of systematic theology and pastoral practice have a relationship to righteousness as defined by the moral law. This study will elaborate and build on these three patterns with other taxonomic, epistemic, biblical and theological insights. A concise definition of practical theology will be proposed that answers the identified problem statement sections by integrating existing motifs under an *Lex Christi*-DRL$^{6R's}$ GUT. The meta-narrative of the *righteous Lord's dominion by his kingdom law* serves as a model for biblical counselling applied to parenting and as filtering system for either rejecting, reforming or adopting any kind of extra-biblical knowledge. This study will conclude using *Lex Christi*-DRL$^{6R's}$ to evaluate psychological constructs with their specific vocabularies in relation to dissociative identity disorder (DID) and use the Westminster patterns as a filtering system for either rejecting, reforming or adopting various psychological concepts.

Research questions that will be answered as objectives:

1. How can we build on Westminster's righteousness meta-narrative model to form DRL by *lex Christi* (chapter 2)?
2. What new *lex-Christi*-shaped taxonomy can be developed to integrate systematic theology's names for God's attributes that also have analogical derivations showing the reflective *lex Christi* likeness in Scripture, Christ's humanity and the renewed people of God (chapter 3)?
3. How do God's attributes engage the world in parallel with the ways Scripture engages people and their worldviews that will help us construct a new taxonomy of engagement verbs (proposing 6 words that start with the letter "R") that can be applied to *any* practical theology tasks, thus enlarging our model name to be called *Lex Christi*-DRL$^{6R's}$ (chapter 4)?
4. How can *lex Christi* be used as a decalogical hermeneutic to demonstrate that it can integrate creation-fall in Genesis 1-3 as well as the consummation in Revelation 21-22 (chapter 5)?
5. How can *lex Christi* be used as a decalogical hermeneutic to observe its authority over sociological observation in Wisdom literature, showing that *lex Christi* has authorial power over scientific epistemology (chapter 6)?
6. How does *Lex Christi*-DRL$^{6R's}$ practical theology definition integrate pastoral practice in relation to various parenting topics (chapter 7)?

7. How can *lex Christi* be used as a hermeneutical tool to observe NT preaching to Gentiles, showing that *lex Christi* should control apologetics and provide an authoritative controlling rubric over application of any kind of extra-biblical knowledge (chapter 8)?
8. How does *Lex Christi*-DRL$^{6R's}$ three patterns (*unified, supra-morality, symphonic lex Christi* approach to attributes in God reflected in man) provide a comparative standard for the accusing-excusing patterns of the natural man's conscience in Romans 2:15 and how might this illuminated understanding of conscience suggest R's (reassure, reform or remove) of engagement for the psychological theory and vocabulary used in defining dissociative identity disorder (DID), formerly called schizophrenia (chapter 9)?

1.5.3 Study design: Outline of the following chapters[17]

2. How Westminster Standards' uses the righteousness motif
3. Situating the symphonic *lex-Christi* perspective in Westminster's doctrine of the Triune God to integrate doctrines of Scripture, Christ's humanity and man
4. Adapting Westminster's motif as *Lex Christi*-DRL$^{6R's}$
5. *Lex-Christi* integrates systematic theology: Creation-fall (Gen. 1-3) and consummation (Rev. 21:1-22:5)
6. *Lex-Christi* integrates Wisdom literature and critiques faulty derivative epistemology
7. *Lex Christi*-DRL$^{6R's}$ integrates pastoral practice for parent training
8. *Lex-Christi* integrates pastoral practice for apologetics
9. *Lex Christi*-DRL engages psychological theories with 6R's

1.6 Research methodology

The general research strategy for this thesis included use of NWU library ebscohost account, particularly the Atla Religion Database with AtlaSerials, APA PsychArticles, JSTOR Journals, OpenDisserations, online articles, websites, and the *Journal of Biblical Counseling* to research about two-hundred sixty journal articles, and a few dissertations and theses related to search strings on the above topics, browsing footnotes and bibliographies that led to other books and articles. Approximately one hundred Kindle books were purchased related to this research and the China Reformed Theological Seminary (CRTS) library in Taipei, Taiwan was used to access about twenty other printed books that were not available in Kindle. The William Perkins Library Primo account available to CRTS through Puritan Reformed Theological Seminary provided

[17] The extent of the research is necessarily broad to show that the motif can adequately serve as a Grand Unifying Theory (GUT).

access to exlibrisgroup, Cambridge Journals, Edinburgh Research Archive, Proquest Religion and Dissertations databases, Theological Libraries Ebook Lending Project for other articles, theses, dissertations and ebooks, which also has a helpful “browse shelf” function that shows all library books catalogued next to a selected book on a virtual shelf. Only English resources have been used since the Westminster Standards were originally written in English and since much of the material adapts patterns discerned in this primary English resource.

The original search for articles and books started with a broad look at how various evangelical and Reformed Christian authors viewed the topic of integrating Christianity with psychology. However, this thesis is focused primarily on conservative Reformed authors for its foundational presuppositions, since the purpose of this thesis is to persuade Reformed believers with teaching authority to reconsider their Christian family, church, school, college and seminary pedagogy. The research revealed that even the conservative Reformed biblical counselling representatives had only developed their apologetic engagement principles with psychology on a very generalized level and failed to show any particular dependence on Reformed confessional patterns of world-view engagement. Interrelated topics of Reformed epistemology, learning theory, taxonomy, views of science, apologetics, systematic theology and pastoral practice were also explored, looking for a way to develop an integrating motif that could help Reformed disciple-making in its various contexts. Research then focused on the Westminster Standards to look for a possible integrating motif that might answer the problem statement of topical fragmentation. When this motif become evident in the Westminster Standards’ interdependence on the unique Larger Catechism definition of the moral law and the theme of righteousness, this led to further research on modern articles, books or dissertations on the moral law, and some exploration of historic Puritan catechism authors, such as Archbishop James Ussher (1648), who were known to have influenced the Westminster Assembly’s doctrinal and catechetical formulations (Perkins, 2019). The researcher’s personal interaction with Dr. Chad VanDixhoorn, research scholar on the Westminster Assembly and its theology, while teaching his May, 2019 Th.M. class on the Westminster Standards at CRTS, and access to books and articles written or edited by him (VanDixhoorn, 2012), also contributed valuable insights and research ideas.

The methodology of this study will begin with study of original source documents in the Westminster Standards, discerning four structural patterns that illuminate how the Westminster authors integrated the various chapters and topics (see Figures 1.1, 1.2 below). These discerned structural patterns shall be compared with similar biblical patterns seen in Westminster Standards’ proof texts and confirmed as valid. Based on a limited review of related English Reformed sources on the moral law, these discerned patterns are original to this thesis, and will form the core presuppositions of the entire thesis.

Using the four structural patterns linked with the unifying motif of righteousness, this set of ideas will be used as a hermeneutical lens to notice similar patterns in systematic theology, a selected range of important biblical texts, pastoral practice and seminary pedagogy. A symphonic attributes perspective will be developed, showing ways that God reveals his attributes in his works. In this paradigm, the scripturally derived symphonic perspective is used to interpret other Scriptures, also in conformity to WCF 1:9: “The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.” In many sections below, extensive Scripture citations are used in the text or the footnotes as the primary research basis for Scripture interpreting Scripture.

To connect these structural patterns to pastoral practice, a series of six verbs beginning with the letter “R” (to aid memory and teachability) will be derived from some of the ways the Lord, through his *covenant-relational* attributes reflected in Scripture, engages man. For example, Scripture is profitable for “rebuking” (2 Tim. 3:16), and this “rebuke” verb can be generalized to a method for all pastoral practice as one possible way to engage people or worldviews. Based on a limited review of related English Reformed biblical counselling sources, these discerned verbs of engagement have functional similarities with proposed methods of counselling (ways a counsellor should engage with a counsellee), and with proposed principles for engaging psychology, but the 6R’s are original to this thesis, and will be used as a proposed method of pastoral practice, the verbs of engagement with people, ideas and worldviews.

Finally, research of this thesis will examine a prominent psychological topic in the modern world, looking at various ways the literature defines and seeks to resolve those problems. The Westminster derived moral law motif will then be applied to evaluate how worldviews, principles and solutions to those topics either conform to or deny the moral law, forming a more detailed filter for how Christians can engage the psychologies. The basic presupposition of this thesis is that *integration* is a method reserved for intra-biblical and theological data (how *lex Christi* integrates systematic theology and pastoral practice), while *engagement* using 6R verbs is the main principle used with extra-biblical data and people, “**R**eckoning” with data that may or may not be applicable to a Christian worldview. Thus the author denies that integration is the main task for Christians studying the psychologies, but rather proposes a limited Christian engagement related to career calling (whether one works in the church or parachurch or secular mental health institutions) and cultural apologetics (how to help Christians evaluate the cultural prevalence and social-medical-scientific prestige granted to the psychologies). We may “**R**eassure” the usefulness of principles that already conform to *lex Christi,* or “**R**eform” principles to conform, or “**R**emove” those that do not.

The research methodology is based on an extensive scope of research, including depth of research on specific topics, the use of trusted Reformed sources, and conformity with historic Reformed doctrinal standards and the comparison of all research with biblical truth.

However, since the purpose of the thesis is cross-disciplinary, a decalogical perspectivalism, creatively adapting Westminster's moral law motif as a perspective on systematic theology, apologetics and pastoral practice, the availability of supporting resources is rather limited throughout the thesis. Most of the research will be by way of contrast between existing definitions of doctrines and exegesis of key texts compared with the thesis themes, rather than citing material in support. Since the chapter perspectives are often developing some unique insights, derived from the author's own observations on the Westminster Standards, perspectival use of these insights become tools to integrate theological themes and interpret biblical texts. This fulfils the thesis title to "adapt Westminster's moral law motif" as its organizing method, a method which is not commonly used in the literature surveyed by the author.

1.7 Ethical considerations

As this will be a literature study, there are no ethical risks to study subjects. The researcher is committed to the 5th commandment that enjoins submission to authority, thus agreement of the researcher to abide by the NWU authority's detailed code of conduct for researchers. The researcher is committed to the 9th C for truthful testimony about use of any sources in citations, and for gracious, objective evaluation of sources in the thesis text. There are no financial or other conflicts of interest that would compromise the trustworthiness of this research. As a seminary professor teaching many biblical, theological and practical theology courses for 22 years, the researcher will evaluate all research based on professional expertise of study and teaching in a Chinese confessionally Reformed context.

1.8 Executive Summary

Current loci of systematic theology and applications to pastoral practice are fragmented from each other. There are many Reformed authors whose proposed integrating motifs can help us build a GUT. The BC dual use counselling-apologetic motif (exposit truth, negate error, capture reinterpreted extra-biblical knowledge) refined by Powlison is highly generalized, requiring epistemic foundations and taxonomic specificity to prevent mixing theology and psychology as equals. This dissertation will take it formals cues from the Westminster Standards' rudimentary motif of righteousness defined by the moral law. I will adapt it to create a meta-narrative phrase called the **D**ominion of the **R**ighteous **L**ord's by the law of Christ (Latin: *lex Christi*) that I will name *Lex Christi*-DRL$^{6R's}$ to show that this model serves as a taxonomic reform tool for systematic theology loci, a hermeneutical reform tool to illuminate *lex Christi* patterns in

significant biblical texts and helps create a new definition of practical theology that serves as a reforming model for biblical counselling, for apologetic worldview engagement with the psychologies and reorganizing the seminary curriculum.

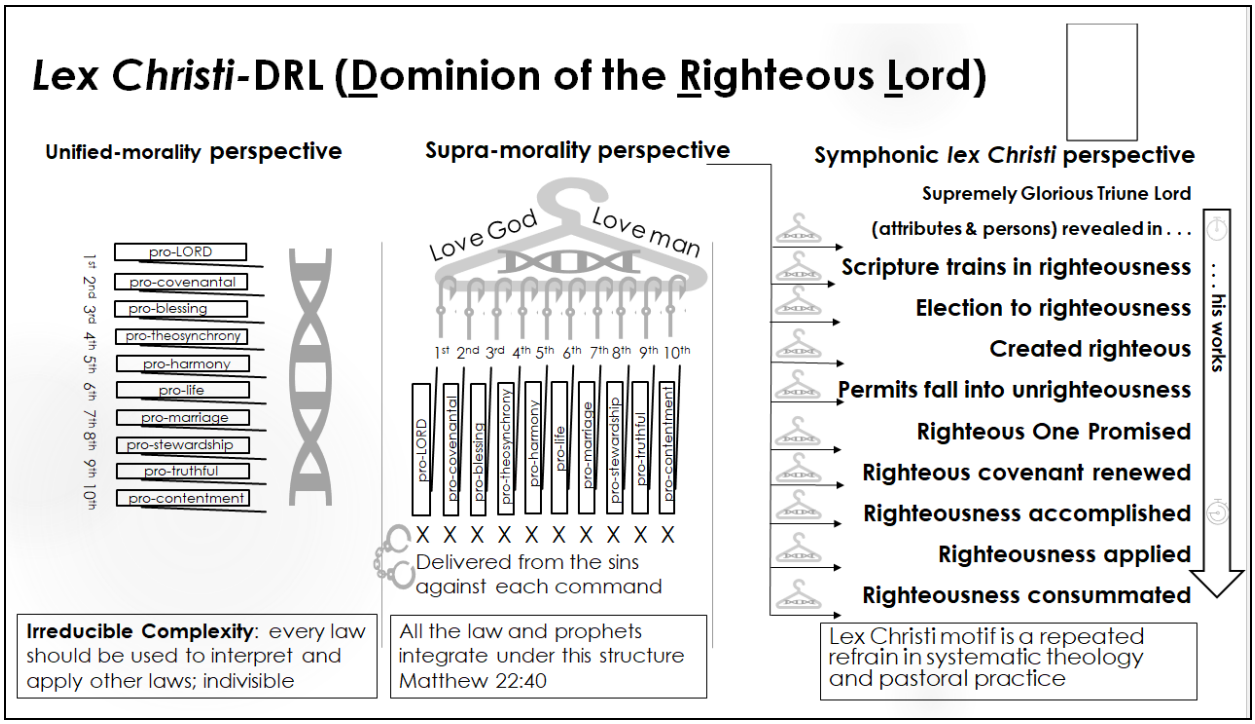

Figure 1-1: Westminster Standards uses of the moral law: *Lex Christi*-DRL (unified, supra-morality and symphonic *lex Christi* perspectives)

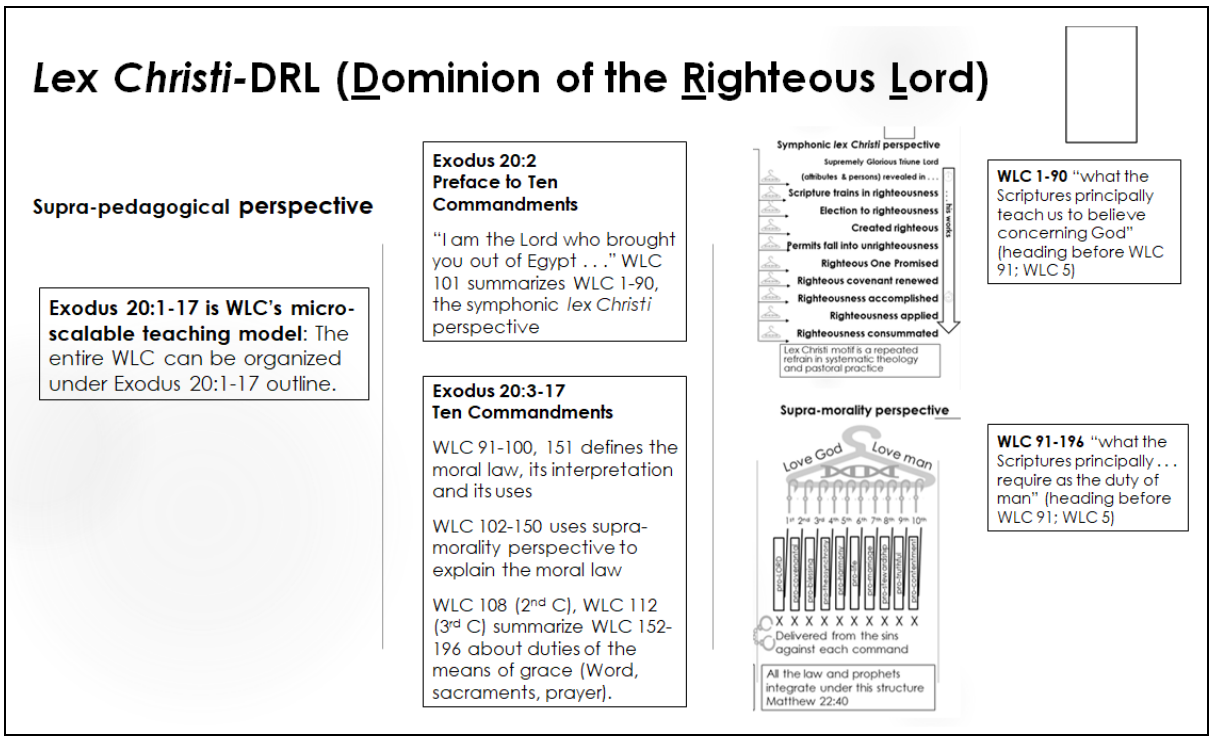

Figure 1-2: Westminster Standards uses of the moral law: *Lex Christi*-DRL (supra-pedagogical perspective)

Figure 1-3: ***Symphonic attributes*** **perspective on the** ***lex Christi*****-DRL[6R's]**

CHAPTER 2

HOW WESTMINSTER STANDARDS USE THE RIGHTEOUSNESS MOTIF

2.1 Introduction

This chapter fulfils the initial design of this thesis to first deductively observe four interpretive uses of Westminster's moral law motif. It answers the first research question of 1.5.2: How can we build on Westminster's righteousness meta-narrative model to form DRL by *lex Christi*? These four patterns will be adapted throughout later chapters of the thesis in creative and expansive ways to demonstrate how the Westminster Standards integrate systematic theology and pastoral practice. In order to allow the reader to see these actual patterns developed by dozens of theologians and affirmed by thousands of pastors and seminary faculty and millions of believers since it was written in the 1640's, chapter 2 will diverge from standard practice, and instead, quote at length in several sections rather than summarizing. Interpretive comments will be place in footnotes to maintain the visual and cohesive unity of the Westminster text, and allow the reader to consider whether the thesis observations are consistent with the actual text. These four patterns are larger and more encompassing than WCF 19:6, where the moral law has three uses: a) to know our duty to God, b) to know our sin and the threatened curses for disobedience, and c) to know our need of moral righteousness of Christ applied to us through faith in the Gospel, granting us gracious rewards for doing our duty and freedom from fear of the law's curses. These uses a) & b) fit under the #2 supra-morality perspective above and use c) is a small part of #3 pattern of the *lex Christi* repeated within topics of systematic and practical theology. Figure 1-1 above illustrates these three uses of the moral law.

2.2 Four interpretive perspectives of moral-law righteousness

The following four interpretive patterns will be creatively named by the author and demonstrated within the Westminster text: *unified* morality perspective (all commandments form an indivisible set of righteousness, with each moral law interpreting and applying other commands), *supra-morality* perspective (all new covenant duties and prohibitions from anywhere in Scripture can be organized under one of the commandments), a *symphonic lex Christi* perspective repeating its motif like a chorus throughout stanzas of systematic theology and pastoral practice (all the major doctrines of systematic theology have integral sub-definitions using the motif of moral-law

righteousness to properly understand their meaning and importance), and a *supra-pedagogical* perspective (all the fundamental doctrines of Scripture are micro-scalable under an Exodus 20:1-17 outline, the preface to the 10C's and the 10C's themselves). The *unified* perspective is useful for maintaining a total spiritual health check on individuals and families as well as comparing with the partial morality of the nations. The *supra-morality* perspective is useful to reorganize the principles of practical theology under its outline. It also serves as an interpretive principle, a hermeneutical tool to discern applications in biblical texts. The *symphonic lex Christi* motif is useful to see the repeated refrain of the moral law definition of righteousness or unrighteousness throughout biblical history and future fulfilments. However, it also surfaces an incongruity, an undeveloped area, where the moral law motif doesn't seem to clearly originate from Westminster's doctrine of God. This thesis adapts Westminster's symphonic motif in chapter 4 to reorganize a new taxonomy of God's attributes that reflect the moral law. The *supra-pedagogical* perspective is useful to reorient Christian instruction in the assembly, whether family, home school, schools, church, institutions, ministries, mission groups, colleges or seminaries. The identification of the 'Lord who led Israel out of Egypt' in the preface to the 10C's, as defined by WLC 101, invites a curricular revision, that all doctrines of the Reformed faith can be micro-scaled under Exodus 20:2, followed by our duties to this God in the 10C's. The conclusion of chapter 2 will provide a more detailed proposal for how these four perspectives will be adapted in later chapters.

2.2.1 Unified-morality perspective[18]

Westminster Larger Catechism (WLC) 99 orients the reader to its own rules for interpreting the Ten Commandments. These eight rules show that individual commandments can be used to interpret and apply other commandments.[19] Ussher (1648:189) on whose work the WLC moral law section was based (Warfield, 1908) noted that the first and second tables of the law go hand in hand, "that no man can perform the one unless he accomplish the other" (1 John 4-5) and notes that hypocrites will pretend to serve God without love for neighbours, while profane politicians and atheists will care for neighbours without love for God. In order to list the entire set of eight rules as a set (Orthodox Presbyterian Church, 2007:234-237), comments related to how other commands interpret each rule are footnoted.

[18] The metaphor to aid memory of this pattern is illustrated by the DNA symbol in Figure 1.1:32, since DNA is a complete irreducible complexity such that removal of any one part will result in death of the organism.

[19] See Rosner (2013:loc. 3539) for similar development of interdependence of each law for interpreting the others.

Q. 99. What rules are to be observed for the right understanding of the ten commandments?

A. For the right understanding of the ten commandments, these rules are to be observed:

1. That the law is perfect, and bindeth everyone to full conformity in the whole man unto the righteousness thereof, and unto entire obedience forever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin.[20]

2. That it is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures.[21]

3. That one and the same thing, in divers respects, is required or forbidden in several commandments.[22]

4. That as, where a duty is commanded, the contrary sin is forbidden; and, where a sin is forbidden, the contrary duty is commanded: so, where a promise is annexed, the contrary threatening is included; and, where a threatening is annexed, the contrary promise is included.[23]

5. That what God forbids, is at no time to be done; what he commands, is always our duty; and yet every particular duty is not to be done at all times.[24]

6. That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.[25]

7. That what is forbidden or commanded to ourselves, we are bound, according to our places to endeavour that it may be avoided or performed by others, according to the duty of their places.[26]

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[20] *Complete-maturity unity*: Obedience to every law is required as a total system of righteousness. Breaking one law is breaking them all (Jas. 2:10).

[21] *Affection-behavioural unity*: 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 behavioural requirement.

[22] *Core-theme unity*: WLC proof-texts show that 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.

[23] *Thesis-antithesis unity*: Some commandments are positive duty, "Do this . . ."; others are negative sins, "Do not do that . . .". But the pattern of positive or negative in various commandments are combined into a double pattern "positive duty/negative sin" that applies to all the commandments.

[24] *Situational unity*: Some commands are more relevant for the immediate circumstances and life situations, so the total package of commands has a weighting priority upon some commands over others at certain times, and the ethics cannot be divided from the situational application.

[25] *Directional unity*: Each command has clusters of duties and sins for the heart, behaviour, combined with directional tendencies of the individual, relationships and circumstances, walking in the path of righteousness or evil, so the ethics cannot be divided from the directional intentions and choices.

[26] *Role-Influence unity*: The rule is related to how the 5th commandment applies to all the others, in that superiors, equals and inferiors all have their own duties and prohibitions and should use their influence on others to help

8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them; and to take heed of partaking with others in what is forbidden them.[27]

Unity is also taught in WLC 151 explaining that some sins are worse than others, due to multiple interdependence of commands: 10th C whether only in heart (with delight in sin, wilful foolish presumption, pride, anger, malice), or also includes 1st-9th C's 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 C God 2nd C his proper worship and 3rd C against means whereby he makes himself known and our use of them (prayers, covenants, vows to God), 4th C against the purpose of the Lord's Day and during or around that time, 5th C if committed by a superior, 5th C if sinning against his witnesses whether superiors or equals or inferiors and their lawful restraints, admonitions and discipline; 9th C whether the reputations of others are scandalized, whether damage cannot be repaired. The interdependence of the moral law 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.

The significance of interpretive interdependence is evident in various biblical examples. Those so trained to recognize this interpretive use develop discernment of false witnesses or immature believers: legalists often boast in their doctrine but neglect loving those in need, while social justice types may care for the needy without love for God. The irreducible complexity of these commands received together is a test for balanced maturity in the various ministries of pastoral practice (preaching, Christian education, counselling, apologetics, evangelism, worship). James highlights numerous mutually interdependent commandment themes. One who claims to love God with all his heart, cannot be double-hearted as a friend with the world (Jas. 1:8; 4:1-4). One who holds the faith of the Lord Jesus cannot be partial to the rich (Jas. 2:1-9). Faith in God (commands 1-4a) must be shown by good works to men (commands 4b-10, Jas. 1:25; 2:8-14).[28] John also highlights the interdependence of both tables of the law: one who claims to love God cannot also hate his brother (1 John 4:20-21). Paul notes the interdependence of heart

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them submit to similar duties and prohibitions. It also relates to the individual's circumstances in life, in that some may be married, some may be single, and each has different obligations to the 7th commandment.

[27] *Role-Influence unity*: This rule also is related to how the 5th commandment applies to all the others, in that superiors, equals and inferiors each have influence on others to keep their duties and refuse to participate in their prohibitions. 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.

[28] For purposes of dividing between duties to God and duties to man, the 4th C is divided into 4a, meaning Sabbath/Lord's Day observance, and 4b, meaning six days of labour.

loves in relation to all behavioural sins: 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). He shows the mutual dependence of moral law maturity in defining the qualifications for elders and deacons (1 Tim. 3; Tit. 1). The total set of moral law maturities are required for church leadership, and by application, required for healthy leadership in any place (assembly, creation, diaspora) with any role (workplace, family, parachurch ministries).

In the following chapters of this thesis the practical application of the interdependent model will be demonstrated as a interdependent set of criteria for critiquing error (defining abuse 9.6.4) or measuring maturity and directing growth. For example, in parenting (see chapter 7), the husband/father may have a very fastidious concern for detailed attention to financial production, faithfulness and stewardship (duties of 4th 6th 8th C's) while showing great neglect of family harmony, relational peace, and marital satisfaction (prohibitions of 5th 6th 7th C's) while the wife/mother may be mostly concerned for family harmony, relational peace and marital satisfaction (duties of 5th 6th 7th C's), while showing great neglect of financial faithfulness and stewardship (prohibitions of 4th 6th 8th C's). Their typical family arguments will usually be centred around their proud selective moralism, critical of the partial failures of other family members (see various categories of a selective-morality conscience based on Rom. 2:15 in section 9.7.3 below). The full set of all commandments is essential for healthy Christian family life, and each person needs to repent of pride and judging other family members based on his/her strengths while ignoring or rationalizing neglected areas of decalogical balance. The knowledge of the whole law humbles everyone, points everyone to a righteous, law-keeping Saviour, and teaches all to seek greater conformity to its entire demands by grace through faith within a community of exemplary witnesses, while partial moralists are quite satisfied with themselves and quite typically critical of others who lack their partial morality (also see chapter 8 on the partial morality of the nations).

2.2.2 Supra-morality perspective[29]

The supra-morality use of the moral law means that the Westminster Divines defined *all* biblical righteousness and unrighteousness starting with the outline of the Ten Commandments, then expanding each command into a comprehensive list of related duties and prohibitions. Warfield (1908) notes that the WLC exposition of the moral law was derived from Ussher's *A Body of*

[29] The metaphor to aid memory of this pattern is illustrated by the hangar symbol in Figure 1.1:32, since all the law and the prophets depend on the two Great commandments and thus depend on (KJV "hang on") the whole moral law, the Ten Commandments.

Divinity (1648) who notes “that everyone should have a warrant for all his doings out of the law of God . . . .” Vos (2002:loc. 3207) in expositing the WLC 98 says, “Rightly interpreted [the Ten Commandments] include every moral duty enjoined by God.” Their trajectory pattern was to indicate that 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 catalogue of terms and proof-texts from all over Scripture. Due to the length of this section of the catechism, a summary is provided below (Orthodox Presbyterian Church, 2007:239-294),.

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 honour in all our thoughts and choices, showing zeal to please him by doing his will, and sorrow at all sins against him.

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 keep pure (fasting & prayer, ministry of the Word, administration of sacraments, oaths and vows, church government and discipline).

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.

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.

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.[30]

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*: honour them from the heart, and with words and behaviours, 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 defence 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 honour due to your authority.
>
> *Equals*: serve, give honour, 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,

[30] Considering themes that still need to be developed, 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 labour. This is partially covered in the Eighth Commandment to work to supply personal needs and the needs of others.

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 defence), 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 behaviour 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 labour 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 [such as modern day 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 neighbour'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 neighbour 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 neighbours, (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, wilfully 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 rumours, receiving and accepting evil reports, preventing just defence 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 neighbour, wanting him to receive all good that is due him.

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

The supra-morality perspective subsumes the commanded responses to the Gospel under the moral law. Notice that the duties of faith, fear, worship of the Triune God is commanded in the first table of the law, while the duties to man are organized under the second table. WLC's moral law arranges the Gospel under its headings (especially the 2nd and 3rd C's).

The supra-morality use of the moral law is essential to wise pastoral practice: to revive the soul, make wise the simple, rejoice the heart, enlighten the eyes, guard against the counsel of the wicked, or from joining those who walk in the paths of unrighteousness, or sit in the seat of scoffers (Ps. 19:7-8; 1:1). In terms of biblical counselling, the specific details of what needs to change and what needs to be strengthened is revealed here. The moral law shows Christians what to put off as unrighteousness and what to put on as righteousness, in the heart affections (loves and hates), in the mind in terms of thinking, and in individual and corporate worship of the Lord in family and community relationships (Eph. 4:20-6:9). Believers are to assist others in that process according to our location, callings, roles and gifts (Eph. 4:11-16; 5:11, 25-27; 6:4, 18-20; WLC 99:7-8). When careful readers observe the WLC proof texts for the various duties and sins defined under each commandment, they realize that the Westminster Assembly intended to exposit a comprehensive biblical ethic, linking all the heart and behavioural duties and sins of Scripture under the various commandments. In metaphorical terms, the pattern encourages us to use the moral law as a type of filing cabinet with ten drawers to reorganize all useful data of Christian duties and prohibitions coming from any biblical source or as a filter on whether to file duties and prohibitions from any extra-biblical source. If that extra-biblical duty or prohibition generally conforms to the duties and prohibitions of a particular commandment, then Christians may integrate it, or "file it" in that cabinet drawer. This is evident in the way the Westminster Larger Catechism (Orthodox Presbyterian Church, 2007:419-420) derives proof texts for the moral law: the primary use for the entire book of Proverbs in WLC is to categorize its various moral-immoral, life-observation topics under categories of the moral law. The Westminster Divines have demonstrated that the entire book of Proverbs can be "filed" under the outline of the moral law.

This exposition is an excellent foundation for the Christian life! It is also the nature of the renewed reflection of God in man, the goal to which all human change should conform (Eph. 4:24). Counsellors must know what they are dealing with, what they should comfort for or what issues merit seeking reconciliation for being sinned against, what they can encourage as righteous strengths and what they need to confront as unrighteous sins, what specifics Christ died to propitiate, rose to declare morally justified, sent the Spirit to transform, gave the assembly to support and comes again in glory to perfect.

Murray (1957:21-26) gives a word of caution that the commands to love God and neighbour are the ways to fulfil or carry into effect the moral law as a motive and active principle, *not as a New Testament 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, the law that love was to fulfil, then restated those laws in the Ten Commandments given to Moses.

The WLC 99-151 catalogue is a suggestive trajectory that invites further development. If the Westminster Divines intended a supra-morality perspective, then all the duties and prohibitions contained in the Bible or legitimately derived from the Bible can be organized under one of the commandment headings. Most of the Reformed treatments of Christian ethics or the duties and prohibitions of the Christian life use this same Ten Commandment structure.[31] However, the observation of this trajectory in WLC exceeds these common expositions of ethics and expands to include potentially all duties and prohibitions described under any practical theology topics, such as counselling, preaching, Christian education at all levels, (from Sunday school to universities), marketplace ministry,[32] worship, evangelism and apologetics. In other words, if Christians are supposed to do or not do something, then it should have some classifiable connections to headings of the moral law. Some of its potential to function as a hermeneutical tool to recognize its themes in narrative, Wisdom literature and apostolic apologetics will be explored in later chapters (5, 6, 8.2, 8.3). Some of this potential to integrate pastoral practice by "filing" any valid duties and prohibitions in Westminster's moral law "cabinets" will be explored in later chapters (1.3.2; 7.1-5, 8.4, 9.5.2.1-3, 9.6.4). Further, using the 6R's process, this thesis will explore how the moral law has potential *reckon researched* worldviews and principles in written works and in counselees (9.4, 9.7.3, 9.6.5.1-6), and to *reassure* about the compatibility of words and actions that conform to the moral law, *reform* words and actions that can be translated to conform to the moral law or *remove* any words and actions that as incompatible with it or attempt to set any other "filing" system in equal authority to it or in place of it (6.7).

In the following section 2.2.3, the various theological topics of the WCF Gospel can be defined in part using a repeated symphonic moral law perspective, or in the language of hymnody, each stanza or verse of the confession's various theological topics has a refrain or chorus using a phrase pointing to the whole moral law.

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[31] (Frame, 2008, Grudem, 2018), and an online summary of J. Douma's *The Ten Commandments: Manual for the Christian Life* (DeJong, 2015) all organize ethics under a Ten Commandment outline.

[32] Such as books published by the Center for Christian Business Ethics Today, (Clements, 2011, Clements, 2011).

2.2.3 A symphonic moral law motif repeating its chorus in topics of systematic theology and pastoral practice[33]

The Westminster Standards use the moral law, defined as "a perfect rule of *righteousness*," (WCF 19:2), together with a related set of synonyms or closely related words "righteous," "holy," "holiness," "godly," "godliness," "sanctified" "just," "justice," "justified" "good works" "duties of obedience" and its opposites, "sin" "ungodliness" "unrighteousness" "fallen" "offenders" "wicked" throughout its exposition of topics of systematic theology and pastoral practice. Below, a sampling of supporting examples will be cited from the WCF (1647), noting chapter and verse. Italicized words in each chapter intend to prompt the reader to make deductive and inductive connections between those words and the entire motif of the moral law, as either its definition of sin or its definition of righteousness (WLC 99-151). Further, several chapters of WCF are focused on specific commandments (22 Of Religious Worship and the Sabbath Day, 4th C; 24 Of Marriage and Divorce, 7th C).

Topics of Systematic Theology (Orthodox Presbyterian Church, 2007:8-150),

Of God, and of the Holy Trinity

2:1 The living and true God is "most *holy* . . . working all things according to his most *righteous* will . . . and most *just* . . . in his judgments.[34]

Of God's Eternal Decree

3:1 "God from all eternity did, by the most wise and *holy* counsel of His own will, freely, and unchangeably ordain whatsoever comes to pass . . . ."

3:6 Wherefore they who are elected, being *fallen* in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His Spirit working in due season, are *justified*, adopted, *sanctified*, and kept by His power through faith unto salvation.[35]

3:7 The rest of mankind God was pleased . . . to pass by; and to ordain them to dishonour and wrath, for their *sin.*

Of Creation

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[33] The metaphor to aid memory of this pattern is illustrated by the DNA symbol inside the hangar symbol on timeline in Figure 1.1. p. 32, since the unified, supra-morality motif of the moral law is a repeated refrain throughout the doctrines of biblical history, explaining the meaning of righteousness and unrighteousness.

[34] This invites the reader to explore more parallels between the moral law and the "holy, righteous" character of God, his ordained purposes to accomplish his moral will and his judgments that accord with his moral law.

[35] The definition of sin and the "fall" is anti-moral law, failing to obey the duties and breaking the prohibitions of the moral law. Redemption is restoration to the original moral law righteousness of Adam in various stages or promising, imputing, imparting and completing moral-law righteousness.

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”[36]

Of Providence

5:4 The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in His providence, that it extendeth itself even to the first *fall*, and all other *sins* of angels and men . . . to His own *holy* ends; yet so, as the *sinfulness* thereof proceedeth only from the creature, and not from God, who, being most *holy and righteous*, neither is, nor can be, the author or approver of *sin*.[37]

Of the Fall of Man, of Sin, and of Punishment Thereof

6:2 By this *sin* they *fell from their original righteousness* and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

6:6 Every *sin*, both original and actual, being a *transgression of the righteous law of God*, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner; whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.[38]

Of Christ, the Mediator

8:3. The Lord Jesus, in His human nature thus united to the divine, was *sanctified, and anointed with the Holy Spirit*, above measure, having in Him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fulness should dwell; to the end that, being *holy, harmless, undefiled*, and full of grace and truth, He might be thoroughly furnished to execute the office of a Mediator and Surety. Which office He took not unto Himself, but was thereunto called by His Father, who put all power and judgment into His hand, and gave Him commandment to execute the same.

8:4. This office the Lord Jesus did most willingly undertake; which that He might discharge, He was *made under the law, and did perfectly fulfill it*;[39] endured most grievous torments immediately in His soul, and most painful sufferings in His body; was crucified, and died, was buried, and remained under the power of death, yet saw no corruption. On the third day He arose from the dead, with the same body in which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession, and shall return, to judge men and angels, at the end of the world.

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[36] Unmistakably clear, that the WS doctrine of man at creation is in the Lord’s moral-law image. Everything that follows in redemptive history in directly related to this lost and, for the elect, restored moral image, see 5.1-3 below.

[37] Here note the source of sin comes from the creatures (fallen angels and fallen man), but that God orders all events of history for his holy, moral-law conforming purposes.

[38] Clearly, the WS definition of sin is violating the moral law. Every comparison with “ungodliness” “unrighteousness” “fallen” “offenders” “wicked” in the WCF is related to this moral law motif. Those outside his covenants are under God’s wrath and subject to earthly miseries and eternal judgment.

[39] Both WCF 8.3-4 emphasize Christ’s holiness, with the detailed meaning as perfect fulfilment of the ceremonial law (abrogated for the elect under the New Covenant) and the moral law.

8:5. The Lord Jesus, *by His perfect obedience,*[40] *and sacrifice*[41] of Himself, which He through the eternal Spirit, once offered up unto God, hath *fully satisfied the justice of His Father*; and *purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven*, for all those whom the Father hath given unto Him.

Of Justification

11:2 Faith, thus receiving and resting on *Christ and his righteousness*,[42] is the alone instrument of justification; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but *worketh by love*.[43]

Of Sanctification

13:1 They who are effectually called and *regenerated*, *having a new heart and a new spirit created in them*,[44] are further *sanctified*, really and personally, through the virtue of Christ's death and resurrection,[45] by his Word and Spirit dwelling in them;[46] the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened, in all saving graces*, to the practice of true holiness* [*or righteousness*],[47] without which no man shall see the Lord.

Of Saving Faith

14:2 By this faith a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself speaking therein; and acteth differently upon that which each particular passage thereof containeth; *yielding obedience to the commands*, trembling at the threatenings, and embracing the promises of God for this life and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone *for justification, sanctification,* and eternal life, by virtue of the covenant of grace.[48]

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[40] Usually called Christ's *active* obedience to the law.

[41] Usually called Christ's *passive* obedience, a sinless propitiator submitting to the imputation of the law's curses and judgments in the place of the elect.

[42] Faith in God is obedience to the 1st C, and looking to Christ in the New Covenant is obedience to the 2nd C. Justification is the imputation of Christ's moral law obedience to the sinner who believes God raised him from the dead (Rom. 4:25; 10:9), since the resurrection is proof of his righteousness (1 Tim 3:16 "vindicated by the Spirit", see Rom. 1:4).

[43] The moral law is summarized by love for God and love for man. Thus the evidence of true justification is faith working to live out the moral law (Gal. 5:6, 13-14).

[44] This regeneration to a new heart/spirit enables a change in affections: love for God and man as defined by his moral law, together with hatred for all that violates his moral law (Heb. 1:9).

[45] By the Spirit, the elect are united with Christ in his death to moral-law defined sin and made alive to moral-law defined righteousness (Rom. 6:1-13; 8:1-13).

[46] The Word "trains in [moral-law defined] righteousness" (2 Tim. 3:16).

[47] Meaning practicing the duties of the moral law (WLC 100-149).

[48] Saving faith is a requirement of the 1st, 2nd and 3rd C's, activated by the Spirit's renewal upon hearing the Gospel (Gal. 3:2, 5), especially in the Lord's Day assembly (4th C), trusting in God through the blessed name of Christ

Of Repentance unto Life

15:2 By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of *his sins, as contrary to the holy nature, and righteous law of God*;[49] and upon the apprehension of His mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, *purposing and endeavouring to walk with Him in all the ways of His commandments.*

Of Good Works

16:2 These *good works, done in obedience to God's commandments*,[50] are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that, having their *fruit unto holiness*, they may have the end, eternal life.

Of the Perseverance of the Saints

17:2 This perseverance of the saints depends, not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the *efficacy of the merit* and intercession *of Jesus Christ*;[51] the abiding of the Spirit and of the seed of God within them;[52] and the nature of the covenant of grace: from all which ariseth also the certainty and infallibility thereof.

Of Assurance of Grace and Salvation

18:3 This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it: yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore it is the duty of everyone to give all diligence to make his calling and election sure; that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in *love and thankfulness to God, and in strength and cheerfulness in the duties of obedience* (Rom. 14:17; Ps. 119:32), the proper fruits of this assurance: so far is it from inclining men to looseness.[53]

Of the Law of God (with proof texts listed in footnotes)

Jesus the Lord as he is revealed in the covenant of grace. However, the justification and sanctification referred to are intimately related to the moral law (see above WCF 11:2; 13:1).

[49] As above in 6:2, 6, the moral law is the standard to define sin, thus, it's a motif that integrates with repentance, and turning away from moral law defined unrighteousness to live daily in moral law defined righteousness.

[50] Good works are moral-law defined works that include saving faith (WCF 14:2) that acts on all the commandments. Those who evidence moral law conformity are entitled to healthy assurance of salvation.

[51] The merit of Christ is his perfect moral-law merit, and his perfect life offered as propitiation.

[52] The Spirit and the seed of God have a common purpose to remake the elect in moral law righteousness.

[53] True assurance is increased by greater degrees of conformity to the moral law.

19:5 *The moral law does forever bind all*,[54] as well justified persons as others, to the obedience thereof;[55] and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it.[56] Neither does Christ, in the Gospel, any way dissolve, but much strengthen this obligation.[57]

19:6 Although true believers be not under the law, as a covenant of works, to be thereby justified, or condemned;[58] yet is it of great use to them, as well as to others; in that, as *a rule of life informing them of the will of God, and their duty, it directs and binds them to walk accordingly;[59] discovering also the sinful pollutions of their nature, hearts and lives;[60] so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin,[61] together with a clearer sight of the need they have of Christ, and the perfection of His obedience.[62]* It is likewise of use to the regenerate, *to restrain their corruptions, in that it forbids sin*:[63] and the threatenings of it serve to show what even their sins deserve; and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law.[64] *The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof*:[65] although not as due to them by the law as a covenant of works.[66] So as, a man's doing good, and refraining from evil, because the law encourages to the one and deters from the other, is no evidence of his being under the law: and not under grace.[67]

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[54] The Westminster Standards holds all men accountable to the moral law, thus it can be inferred that the Reformed position understands it as the supreme apologetic tool for engaging worldviews. The universal apologetic usefulness of the moral law to engage worldviews is further developed in WCF 19:6.1-2 below, informing all men, “true believers . . . as well as others,” of their duty to obey the will of God, their sins against God, and their need of Christ as Saviour. The moral law is also a significant way that God, through his servant-ambassadors, engages the darkened worldviews of the Gentile nations, since it will be the standard by which he judges the nations (Rev. 21:8; Gal. 5:19-21; 1 Pet. 4:3-5; Rom. 1:28-2:2; 1 Cor. 5:10-13; 6:9-10), but beginning at his own house (1 Pet. 4:15-17; Rom. 2:17-24; 9:31-10:3; 1 Cor. 10:6-10). This indicates that the moral law can be integrated with practical theology topics like apologetics, evangelism and missions, telling all men that God will hold them accountable to the moral law. WCF 24:1-6 explains the obligations of all men, both Christians and non-Christians, to obey the 7th commandment.

[55] Rom. 13:8-10; Eph. 6:2; 1 John 2:3-4, 7-8

[56] Jas. 2:10-11

[57] Matt. 5:17-19; Jas. 2:8; Rom. 3:31

[58] Rom. 6:14; Gal. 2:16; 3:13; 4:4-5; Acts 13:39; Rom. 8:1

[59] The moral law shows believers their duty. Rom. 7:12, 22, 25; Ps. 119:4-6; Gal. 5:14, 16, 18-23

[60] The moral law shows believers their sins. Rom. 7:7; 3:20

[61] Jas. 1:23-25; Rom. 7:9, 14, 24

[62] The moral law shows believers their need to be united with Christ in justification, sanctification and obtaining eternal life. Gal. 3:24; Rom. 7:24-25; 8:3-4

[63] Jas. 2:11; Ps. 119:101, 104, 128

[64] The moral law contains threats of judgment, but for believers, are disciplinary warnings, rather than eternal damnation threats. Ezra 9:13-14; Ps. 89:30-34

[65] The moral law contains promises and rewards for obedience. Lev. 26; 2 Cor. 6:16; Eph. 6:2-3; Ps. 37:11; Matt. 5:5; Ps. 19:11

[66] Gal. 2:16; Luke 17:10

[67] Rom. 6:12, 14; 1 Pet. 3:8-12; Ps. 34:12-16; Heb. 12:28-29

19:7 Neither are the forementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it;[68] *the Spirit of Christ subduing and enabling the will of man to do that freely, and cheerfully, which the will of God, revealed in the law, requires to be done*.[69]

Of the Last Judgment

33:1 God hath appointed a day, wherein He will *judge the world, in righteousness*,[70] by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to *give an account of their thoughts, words, and deeds*; and to receive according to what they have done in the body, whether good or evil.

33:2 The end of God's appointing this day is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the damnation of the reprobate, who are wicked and disobedient.[71] For *then shall the righteous go into everlasting life*, and receive that fullness of joy and refreshing, which shall come from the presence of the Lord: *but the wicked, who know not God, and obey not the Gospel of Jesus Christ*, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

Topics of Pastoral Practice

Of Christian Liberty

20:4 And because the powers which God has ordained, and the liberty which Christ has purchased[72] are not intended by God to destroy, but mutually to uphold and preserve one another, they who, *upon pretense of Christian liberty, shall oppose any lawful power, or*

[68] Gal. 3:21

[69] The law as defined by WLC 101-121 defines terms of the Gospel. The law contains the Gospel and the Gospel must explain the moral law motif woven throughout all its doctrines. Ezek. 36:27; Heb. 8:10; Jer. 31:33

[70] The righteous standard of judgment is the moral law (Rev. 21:8).

[71] Both eternal salvation and eternal damnation manifest the glory of the Lord through the standard of the moral law. Those to whom the righteous moral law is imputed and imparted will enter into a home of eternal righteousness (Gal. 5:5). Those who were passed by and left in their sins will receive eternal torments promised in the threats of the moral law: “visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me . . . . the LORD will not hold him guiltless who takes his name in vain,” (Exod. 20:5, 7).

[72] A liberty under the law of Christ is the best design for human flourishing 1 Cor. 9:21; Eph. 6:3; 1 Tim. 4:8 (Dixon, 2016:42-47)

the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.[73] And, for *their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature,[74] or to the known principles of Christianity (whether concerning faith, worship,[75] or conversation[76]), or to the power of godliness*; or, such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ has established in the Church, *they may lawfully be called to account,[77] and proceeded against, by the censures of the Church* [and by the power of the civil magistrate].[78]

Of Lawful Oaths and Vows

22:2 The name of God only is that by which men ought to swear, and therein it is to be *used with all holy fear and reverence*.[79] Therefore, to swear vainly, or rashly, by that

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[73] The lawful power of the church is to exercise church discipline on those who disobey the moral law and refuse to repent, including any who resist legitimate powers, which is a sin against the 5th commandment.

[74] Likely, because of the law written on the human heart, this means socially common laws that affirm the second table of the law Romans 2:14-16 and later references to second table examples of adultery and stealing 2:21-22, with specific reference to 7th commandment such as homosexuality giving up "natural relations" Rom 1:26-27, also 6th commandment malice and murder, 9th commandment such as strife, deceit, gossip, slanderers, since Rom 1:32 is cited in #16 proof text, 8th and 10th commandments such as covetousness, envy, evil, and 5th commandment such as insolent, haughty, boastful, disobedient to parents.

[75] First table of the law 1st-4a commandments

[76] Second table of law 4b-10th commandments

[77] Rom. 1:32; 1 Cor. 5:1, 5, 11, 13; 2 John 1:10-11; 2 Thess. 3:14; 1 Tim. 1:19-20; 6:3-5; Tit. 1:10-11, 13; Matt 18:15-17; Rev. 2:2, 14-15; 3:9

[78] This phrase deleted from the American revision, but it might still be maintained if understood that, while not involving itself in internal church discipline, a righteous civil government and police force does protect the church from disruptive protesters, frivolous lawsuits, destruction of property and violence from her enemies. This meaning is part of the American revision of WCF 23: "Civil magistrates may not assume to themselves the administration of the Word and sacraments; or the power of the keys of the kingdom of heaven; or, in the least, interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And, as Jesus Christ hath appointed a regular government and discipline in his church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretense of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance." Deut. 13:6-11; Rom. 13:3-4; 2 John 1:10-11; Ezra 7:23, 25-28; Rev. 17:12, 16-17; Neh. 13:15, 17, 21-22, 25, 30; 2 Kings 23:5-6, 9, 20-21; 2 Chron. 34:33; 15:12-13, 16; Dan. 3:29; 1 Tim. 2:2; Isa. 49:23; Zech. 13:2-3. There was disagreement in the Netherlands with Kuyper's deleting Heidelberg Catechism Q&A 36 defining a similar requirement that civil rulers remove and prevent idolatry and false worship and support true preaching of the Word. Apparently Kuyper did this under the rubric of common grace without citing Scriptural warrant or having public assembly debate and in the process started another denomination, see *Article 36 of the Belgic Confession Vindicated against Dr. Abraham Kuyper: A Critique of His Series on Church and State in Common Grace* by P.J. Hoedemaker, (Wordbridge Publishing 2019).

[79] This is an application of the 3rd C, to use the name of God with reverent fear within our vows to do things required by the moral law. Today in some Presbyterian churches, lawful vows in God's name are administered or taken

glorious and dreadful Name; or, to swear at all by any other thing, is sinful, and to be abhorred. Yet, as in matters of weight and moment, *an oath is warranted by the Word of God*, under the new testament as well as under the old; so a lawful oath, being imposed by lawful authority, in such matters, ought to be taken.

22:4 An oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation. It cannot oblige to *sin*; but in any thing *not sinful*, being taken, *it binds to performance*, although to a man's own hurt.

22:7 No man may vow to do any thing *forbidden in the Word of God, or what would hinder any duty therein commanded*, or which is not in his own power, and for the performance whereof he hath no promise of ability from God.

Of Church Censures[80]

30:2 To these officers the keys of the kingdom of heaven are committed; by virtue whereof, they have power, respectively, *to retain, and remit sins*; to shut that kingdom against the *impenitent*, both by the Word, and censures; and to open it unto *penitent* sinners, by the ministry of the Gospel; and by absolution from censures, as occasion shall require

30:3 Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from like *offenses, for purging out of that leaven* which might infect the whole lump, for vindicating the honour of Christ, and the *holy* profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer His covenant**,** and the seals thereof, to be *profaned by notorious and obstinate offenders*.

Of Synods and Councils[81]

31:3 It belongeth to synods and councils, ministerially to determine *controversies of faith and cases of conscience, to set down rules and directions for the better ordering of the public worship of God, and government of His Church; to receive complaints in cases of*

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in marriage (7th C), infant baptism (5th C), believer baptism (all 10 C's), church membership (all 10 C's), coming under care of Presbytery to pursue ordination (5th C), licensure to preach the Gospel (5th C), ordination to church office of elder (5th C) or deacon (6th C), installation of teaching elders to whom is generally promised financial support (4th 6th 8th 10th C's), organization of a particular church (all 10 C's), and infliction and removal of church censures related to moral law sins (Office of the Stated Clerk, 2019). All these vows are related to the duties of the moral law as noted.

[80] Censures are a public form of church discipline (suspension from the Lord's Supper, removal from church membership, removal from church office) by godly elders in the church (5th C) to protect the holy name of God from blasphemy (3rd C) among the nations by those not living according to the moral law (1st-10th C's), involving specific proof of sinful behaviour that the sinner wilfully continues to do, after at least three kinds of warnings over a period of time (Matt 18:15-20; 1 Cor. 5). Removal of censures is a public pronouncement that the church recognizes Christ's mercy, forgiveness and restoration to the full privileges of church membership upon those who were formerly publicly censured (2 Cor. 2:5-11).

[81] All the matters decided by synods and councils are related to the moral law: controversies of faith (1st-4th C's), cases of conscience compared to the entire moral law, worship (2rd C) government of the church (5th C).

> *maladministration, and authoritatively to determine the same: which decrees and determinations, if consonant to the Word of God*, are to be received with reverence and submission; not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto in His Word.

Westminster's moral law motif is integrated with various categories of systematic theology and pastoral practice. Even where the related words are not specifically mentioned (such as chapter 7 "Of God's covenant with man"), the moral law motif is still woven through the meaning of it. For example, the covenant grace is one covenant under various dispensations (WCF 7:3-6), but all integrated with the moral righteousness of the Messiah, making his propitiation efficacious and requiring his resurrection as proof of his righteousness that will be credited and imparted to believers. Saving faith knows the righteous God through this story, and believers understand themselves in light of this biblical narrative, from election to creation (who were they created to be?), fall (what did they lose? explains why life is difficult, why sin is so destructive and entangling), redemption (what is in process of restoration?) and consummation (what is their hope for eternity?). The Lord's promise to change his elect is joined with the command to yield themselves as instruments or slaves of righteousness (Rom. 6:13, 19; 8:1-4; Heb. 10:16). Westminster's topics of pastoral practice share this symphonic moral law motif in common with topics in systematic theology.

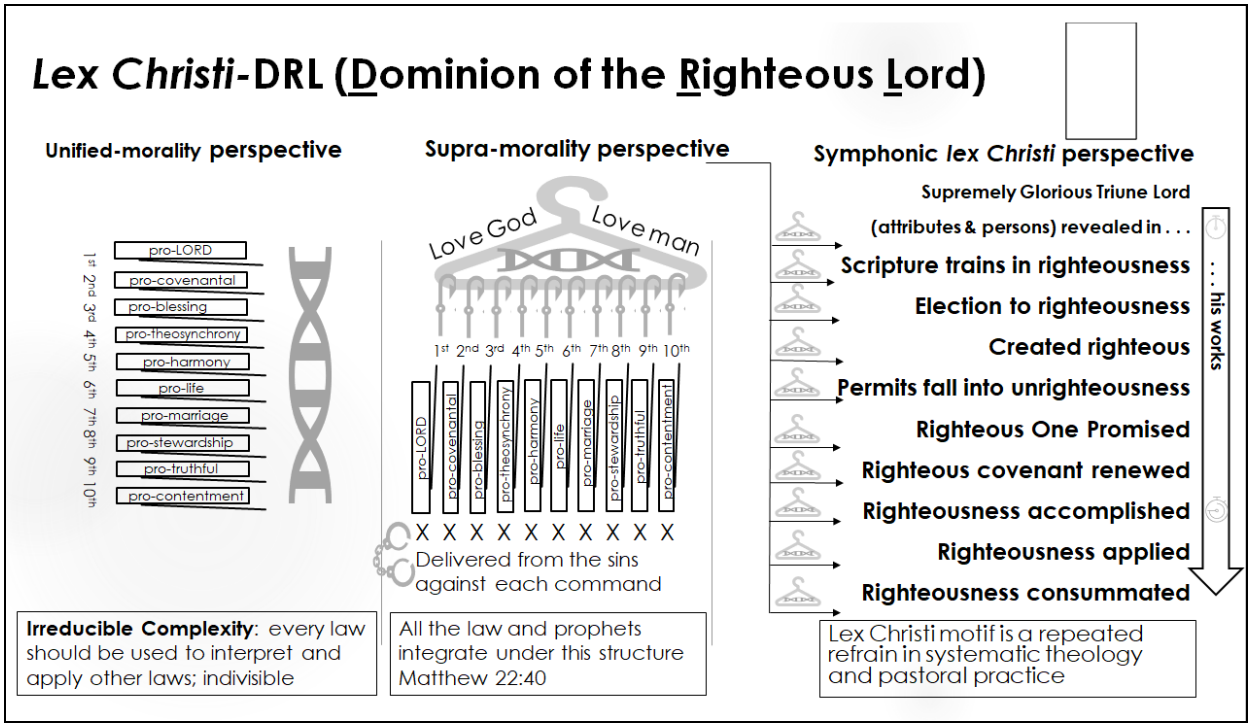

Figure 2-1: Westminster Standards uses of the moral law: *Lex Christi*-DRL (unified, supra-morality and symphonic *lex Christi* perspectives)

2.2.4 Supra-pedagogical perspective

The *supra-pedagogical* perspective means that all the fundamental doctrines of Scripture are micro-scalable under an Exodus 20:1-17 outline, the preface to the 10C's that identifies the Lord and his work (Exod. 20:2) and the 10C's themselves. The identification of the 'Lord who led Israel out of Egypt' in the preface to the 10C's, as defined by WLC 101, invites a curricular revision, that all doctrines of the Reformed faith can be micro-scaled under Exodus 20:2, followed by our duties to this God and his work in the 10C's.

Today's catechists need to attribute greater significance to this perspective[82] on WLC 101 as Westminster's model of joining the Lord's self-identity and covenantal engagement to the preface to the Ten Commandments, "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery," (Exod. 20:2).[83] WLC 101 restates a shorthand version about the attributes of God (WCF 2:1-2; WLC 7) and that the Lord relates to man by covenants (WCF 7:1-6; WLC 30-35).

> ". . . Wherein God manifesteth his sovereignty, as being [the L_{ORD}], the eternal, immutable, and almighty God; having his being in and of himself, and giving being to all his words and works: and that he is a God in covenant, as with Israel of old, so with all his people; who, as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thraldom; and that therefore we are bound to take him for our God alone, and to keep all his commandments." (Orthodox Presbyterian Church, 2007:238)

WLC 101 specifically reminds that the Lord, in his covenant-making identity with an abbreviated list attributes, created, sustains and delivers his people from slavery and false worship, recreating them as his holy people. WLC 101 leads us to a rather remarkable conclusion! By here repeating a few summary statements of major portions of WCF and WLC, WLC 101 functions as nested thesis statement of the whole catechism up to that point, a micro-scalable condensation, inviting the catechist of Westminster's theology to insert all the knowledge of WLC 1-100 under the heading of 101. What is necessary for man to know? Man must know the identity of this Triune Lord and what he has done in creation, providence and redemption, what he promises to do in the future and to know and do their duty to him under his covenant administration, namely to glorify and enjoy him forever, as taught in the Bible as illuminated by the Spirit (WLC 1-5 provides summary topical headings of the entire structure). This is a pedagogical epiphany for the scalability of the symphonic *lex Christi* motif contained within the

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[82] Vos (2002:loc. 3407-3453) explains each phrase of WCL 101 but doesn't note any pedagogical significance or micro-scalability. Ridgley (1815:432-433) is even more compressed in his explanation of WLC 101.

[83] The Jewish Talmud counts Exodus 20:2 as the 1st C, with Exodus 20:3-6 as the 2nd C (Anon., 2020).

biblical text of Exodus 20:1-17. WLC 101 invites the catechist to organize the doctrines of God, creation, man, providence, and redemption in Christ under the preface to the moral law, using the biblical text, "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery."

Further, the pedagogical scalability of the symphonic *lex Christi* motif is evident in what follows after the WLC exposition of the moral law in WLC 101-151. While WLC 152-196 develops the details of man's duty to God for repentance and faith and use of the means of grace (Word, sacraments and prayer) to produce conformity to Christ, these have already been micro-scaled into the duties outlined in the first four commandments (see WLC 104 faith and sorrow for sin, and WLC 108, 112 describing proper, reverent use of the means of grace).

Our models of seminary education, whose graduates tend to shape the patterns used in other assembly models of education (family, Christian school, home school, church small groups, Sunday school, seminars) could greatly benefit from re-examining the Westminster pedagogy. The *supra-pedagogical* perspective is useful to reorient Christian instruction in the assembly, whether family, home school, schools, church, institutions, ministries, mission groups, colleges or seminaries and should serve as the core of a biblical-apologetic engagement with the world.

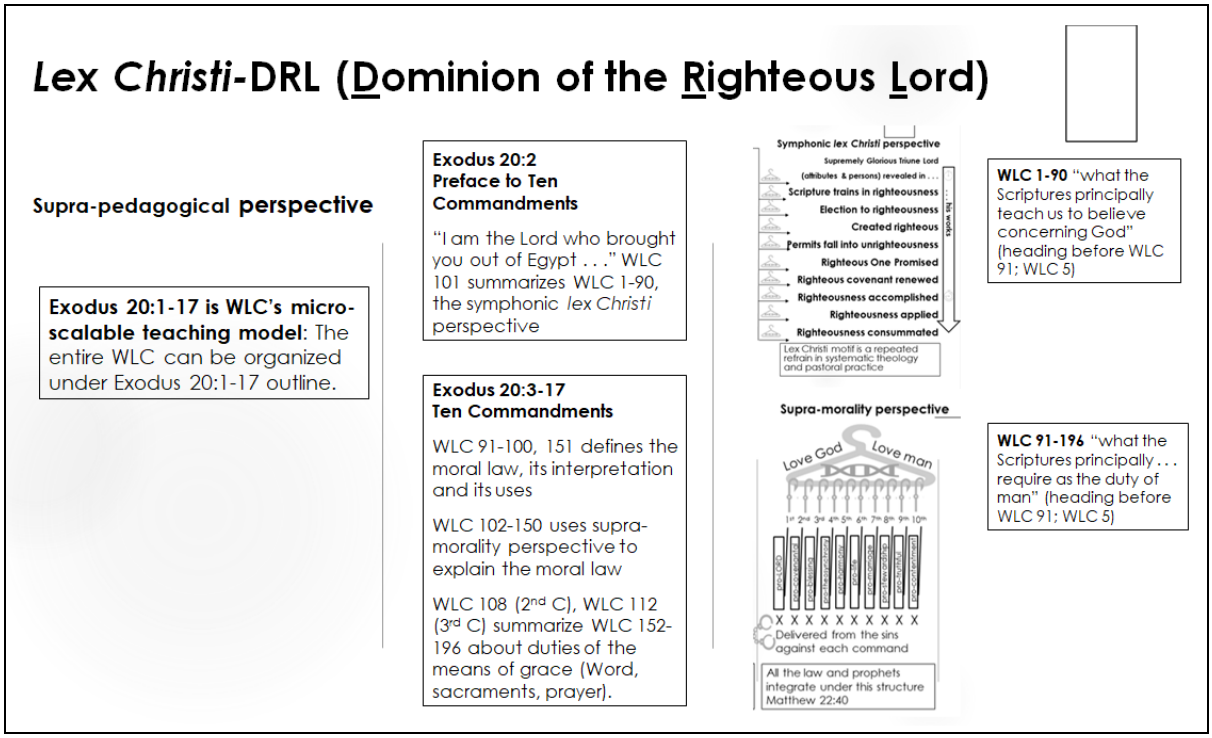

Figure 2-2: Westminster Standards uses of the moral law: *Lex Christi*-DRL (supra-pedagogical perspective)

2.3 Conclusion

The chapter has answered the first research question of 1.5.2: How can we build on Westminster's righteousness meta-narrative model to form DRL by *lex Christi*? In this chapter three moral law perspectives have been discerned in the WS: *unified morality* (all commands are inseparably and mutually dependent on other commands to interpret and apply them), *supra-morality* (the moral law is a meta-outline under which all moral duties and prohibitions required of believers can be organized) and the *symphonic moral law* (the moral law—its righteous duties and sinful prohibitions—is woven throughout its definitions of systematic theology and pastoral practice).

Why are these significant for the integrative task? On several levels, Westminster's model provide a substantial GUT. The purpose of the following chapters of this thesis is to adapt these three patterns to further enrich the integration of Reformed systematic theology and pastoral practice in the pursuit of a GUT that can aid Bible teachers, ministers and seminary professors in presenting a persuasive, scalable, memorable model for Reformed faith and life.

The *lex Christi* itself has its own *unified* integrative technique, requiring the entire Ten Commandments to be applied in mutually reinforcing meanings. In parenting (chapter 7) this enables a "complete spiritual health check-up," for children to reassure areas of righteous strength, while using other commands to reform areas of weakness or remove unrighteousness. The significance of this model becomes quite evident in chapter 8 in understanding the bruised reed metaphor, the partial moral standards of the nations than need to be corrected with the entire moral law.

The *supra-morality* perspective invites us to try to organize any commands or prohibitions of any topics under its outline, providing another way to integrate the disarray created by multiple topical approaches to practical theology. The *supra-morality* perspective also provides a hermeneutical tool to interpret texts: if all righteousness is defined by the moral law, and all unrighteousness is prohibited by the moral law, then the human *application* of any biblical text should be able to make connections under the *lex Christi* outline. This is the task of chapters 5-7. The *supra-morality* perspective also provides a hermeneutical tool to interpret worldviews: these are the tasks of chapter 8 (apologetics) and chapter 9 (evaluating psychological theories).

The *symphonic lex Christi* perspective is a wonderful motif to enrich systematic theology topics. Like the repeated refrain of a very long symphony, the *lex Christi* motif provides an integrating perspective on systematic theology and pastoral practice. One of the minor tasks of chapter 4 is to answer the law-Gospel debates: Westminster's moral law exposition contains the Gospel; the Gospel is proclaimed by Westminster's exposition of the moral law. The major task of the next

chapter is to show another detail of Westminster's symphonic *lex Christi* motif, namely that the moral law reflects God's attributes (supra-*lex Christi* attributes) and those attributes are embedded within a set of attributes of his being (supra-valency attributes) and determine how God responds to his creatures (covenant-relational attributes). This *symphonic* perspective remedies what seems to be a missing symphonic link, namely, improving our pedagogy to enable believers to discern closer connections between the moral law and the taxonomy for the attributes of God. These new terms for God's attributes will then be used to propose derivative reflections in the doctrine of Scripture and the doctrine of man.

CHAPTER 3

SITUATING THE *SYMPHONIC LEX-CHRISTI* PERSPECTIVE IN WESTMINSTER'S DOCTRINE OF GOD TO INTEGRATE DOCTRINES OF SCRIPTURE AND MAN

3.1 Introduction

This chapter approaches one of the most difficult topics in this thesis, namely applying the *symphonic lex Christi* perspective of chapter 2.2.3 to the WCF descriptions of God's character and attributes in ways that situate the *lex Christi* motif more evidently within the doctrine of God. This chapter answers the second research question of 1.5.2: What new *lex-Christi*-shaped taxonomy can be developed to integrate systematic theology's names for God's attributes that also have analogical derivations showing the reflective *lex Christi* likeness in Scripture, Christ's humanity and the renewed people of God? The chapter will propose that man created with the moral law written on his heart is actually embedded within other derivative attribute sets that fully reflect God's supremacy attributes.[84] As such, the use of the *symphonic lex Christi* perspective will not diminish the other ways of naming and defining God's attributes, but seek to add an enriching perspective on what is already well-developed by systematic theologians.

The chapter continues to explore Westminster's *lex Christi* oriented patterns, and, in addition to the four patterns noted in chapter 2, finds the *symphonic lex Christi* is situated in the doctrine of God within three interrelated perspectives on the Triune Lord's dominion in WCF 2 entitled "Of God and of the Holy Trinity": an *attributes* perspective, a *works* perspective, and a *persons* perspective. The *attributes* perspective on the Lord's dominion is related to WCF 2:2, "manifesting his own glory in, by, unto, and upon them," where his glory is defined by various attributes in WCF 2:1, alerting believers to pay attention to how Westminster defines the Lord 's dominion by attributes functionally revealed to, and activated on, in and by his creatures in his works by his Triune persons. The *works* perspective on the Lord's dominion is related to WCF

[84] In terms of research related to these new taxonomies and organizational outlines, the reader can see from the bibliography that the research scope and depth has been extensive, yet the researcher hasn't found much support from other authors to substantiate the endeavour. Several sections of this thesis are based on adaptation of the new patterns discerned in the Westminster Standards, compared with Scripture to validate the approach, in an attempt to make some creative contributions to Reformed theological education.

2:2, “[He] . . . hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth,” alerting believers to pay attention to how Westminster explains the systematic theology themes related to his sovereign works of salvation and judgment. The *persons* perspective on the Lord’s dominion is related to WCF 2:3, “In the unity of the Godhead there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost,” alerting believers to pay attention to the operations of each person of the Trinity in the Westminster Standards descriptions of his works in salvation and judgment. This chapter will focus on situating the *lex Christi* within the *attributes* perspective of the Lord’s righteous dominion.

One of the research questions of this thesis is to consider how to relate a long list of attributes (WCF 2) to his moral law, defined as the likeness of God’s righteous, holy nature in man (WCF 4:2) and connect those attributes to pastoral practice. The Westminster Standards description is that the elect in Christ are created-fallen-recreated in the righteous image of God, an image whose detail is defined by the moral law. The current descriptions of God in WCF 2:1-3 and in the systematic theology books do not help us clearly see connections between *all* of God’s attributes and the moral law. The most obvious connection between the *lex Christi* and the WCF 2 list of attributes is “most holy”, or even more explicit, WLC 95 (Orthodox Presbyterian Church, 2007:230): “The moral law is of use to all men, to inform them of the holy nature and will of God.” Does this mean the moral law is only a reflection of his holiness, while the other attributes are unrelated? To this question, the answer is found in this chapter 3 title, “situating *lex Christi* within Westminster’s doctrines of the Triune God. . . and Man.” This chapter derives its enriching motivation from another biblical Westminster theme, that man is created in the image of God (Gen 1:26-28; WCF 4:2):

> “male and female, [“formed the body of the man of the dust of the ground, and the woman of the rib of man” (WLC 17)] with reasonable and immortal souls, 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, . . . being left to the liberty of their own will, which was subject to change, ... happy in their communion with God, and had dominion over the creatures” (Orthodox Presbyterian Church, 2007:18).

Mankind was created with ‘gendered physical bodies (*availability* with *limitability, dependency)* made from the dust and the rib, reasonable and immortal (*endurability*) souls, endued with knowledge (*teachable*) and power (*ability)* to fulfil [the moral law] (reliability) . . . the liberty of their own will (*decidability*), which was subject to change (*perfectibility)* as a nearly complete list of man’s reflective attributes derived from what this chapter will expand in greater detail as ten of the Lord’s *supra-valency* attributes, that section 3.6 below will apply in derivative reflections as the substantive or structural nature of man. Mankind was created in “*righteousness*, and true holiness, after his own image; having the *law of God written in their hearts*, . . . happy (pro-

contented 10th C) in their communion with God, and had dominion (pro-*theosynchrony 4th C, pro-life 6th C, pro-stewardship 8th C*) over the creatures" as a brief summary of the moral law derived from what this chapter will expand in greater detail as ten *supra-lex Christi* attributes, that section 3.6 below will apply in derivative reflections as the functional or moral nature of man. The concluding list of WCF 2:1 attributes of love and mercy to the elect and wrath and justice to those he passes by are related to the divine will or decree, and are exercised in relation to his covenant and man's relation to the moral law (WCF 3, 7, 19) that this chapter will expand into ten pairs of *covenant-relational* attributes, that section 3.6 below will apply in derivative reflections as the relational nature of man. Westminster supplies the parallels for noticing how the *symphonic lex Christi* is roughly sketched within the *attributes* perspective that this chapter seeks to adapt and enrich.

The design of this chapter is to show consistent parallels with WCF attributes vocabulary, while proposing a unified taxonomy under the *attributes* perspective of the Lord's supremacy, using three new *attributes* sub-categories: *supra-valency* attributes (attributes of God's supreme identity that can be combined with moral *lex Christi* attributes and *covenant-relational* attributes), *supra-lex Christi* attributes (attributes showing how his character is reflected in the moral law) and *covenant-relational* attributes (attributes showing how God relates to or engages with those in covenant or outside covenant, those who believe and obey his moral law, shaping pastoral practice), identifying in total, forty different attributes. Further, where no obvious parallels are seen between WCF 2 attributes and the individual *lex Christi* commandments, some new attribute words with biblical support are proposed. These forty attributes are all shared by each person of the Trinity, and demonstrate the mutual co-working, unity of the Trinity in reflecting these attributes in the work of salvation and judgment (WCF 3:6-7 related to the *works* and *persons* perspectives).

Renaming attributes and situating them in relation to *lex Christi* allows immediate derivations related to the God-reflective attributes of Scripture, Christ's humanity and man recreated in Christ's *lex Christi* likeness. These newly developed reflective attributes can be compared with existing ways of defining the doctrines of Scripture and man and shown to luxuriantly enrich existing systematic theology loci. Thus in keeping with the thesis title, this is another way to *adapt* Westminster's moral law motif to integrate systematic theology's doctrine of God, Scripture, man, leading to later chapters that show the applications to pastoral practice in biblical counselling and apologetics. As such the symphonic *lex Christi* motif repeats its glorious refrain and is useful to provide an integrating *attributes* perspective on theological construction and reshape seminary pedagogy. This chapter shows that Westminster's answer to the research question to find a GUT, or a coherence of cosmic totality, is located in the doctrine of Scripture as it reveals God. In the Westminster Standards (Orthodox Presbyterian Church,

2007:11) everything is derivative from a proper conception of the being and attributes of God (WCF 2:2): “He is the alone fountain of all being, of whom, through whom, and to whom are all things (footnoted with Rom. 11:36).”

3.2 Various methods of organizing God’s attributes compared to this thesis’ method

As defined by Muller (2003:73-74, 125-129) the Westminster Standards were written in the context of the era of high orthodoxy (1640-1685), a theological system that is not built on one single doctrine, but developed based on the Scriptures (the foundation of knowing) and upon God himself (foundation of being). The Westminster Standards reflect these foundations from the very beginning, WCF 1 “Of the Holy Scripture” and WCF 2 “Of God, and of the Holy Trinity” and WLC 5 (Orthodox Presbyterian Church, 2007:156), summarizing that the Scriptures principally teach “what man is to believe concerning God, and what duty God requires of man.” In WCF 2:1-3 God has graciously revealed himself, his Triunity and his attributes, also called his glory, “in, by, unto and upon” his creatures (Orthodox Presbyterian Church, 2007:11). WCF 1 sets out describing Scripture as the foundation of knowing, then describes God’s essence and attributes (WCF 2:1-2) and Triunity (WCF 2:3) that are expressed by his decree (WCF 3), a general format adopted by Muller’s (all four volumes published in 2003) latter three of four volumes: *Holy Scripture: The Cognitive Foundation of Theology vol 2, The Divine Essence and Attributes vol. 3,* and *The Triunity of God vol. 4.*

Muller’s (2003:216-226) classic study on the high orthodox Reformed classifications and explanations of *The Divine Essence and Attributes,* notes that there was great diversity among the various authors’ classification systems. For organizing his thorough comparison of many post-Reformation authors, Muller (2003:227-589) uses the following classification system. The divine essence (independence, unity) including names (especially *YHWH* translated as L_{ORD} in ESV signifying his unique self-existence and being) and *essential attributes* (simplicity, spirituality, immutability, perfection, infinity, eternity), *attributes of life, intellect and will* (life, omnisufficiency, blessedness, understanding, knowledge, wisdom, truthfulness, faithfulness, decreed will), and *attributes related to the manifestation and exercise of the divine will* (righteousness, holiness, goodness, truth, faithfulness, justice, power, dominion, majesty, glory, and divine affections and virtues of love, grace and favor, mercy, anger and hatred). Muller’s ordering largely conforms to the order used by WCF 2:1.

> There is but one only, living, and true God: who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of His own immutable and most righteous will, for His own glory; 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.

Further, related to a generally accepted classification of attributes, God's incommunicable and communicable attributes are typically separated in standard Reformed systematic theology books (Berkhof, 2011). Though Berkhof uses these distinctions for his ordering of attributes, he also admits that no attributes are incommunicable as all have some traces in man, and no attributes are fully communicable of the divine nature (Berkhof, 2011:55-56). Frame and Grudem have correctly stated that all attributes have a reflective capacity in man made in God's image (Yates, 2017:38-39) and suggested a new taxonomy to make that reflective capacity more explicit. Reymond (1998:loc. 3314) prefers to omit the incommunicable-communicable distinctions altogether and uses the Westminster Shorter Catechism (WSC) 4 definition as his ordering, the three transcendent adjectives of God as infinite, eternal and unchangeable spirit each modifying seven condescendent nouns of being, wisdom, power, holiness, justice, goodness and truth. Reymond's WSC.4-derived schematic provides a useful parallel for this thesis, using transcendent attributes to modify condescendent attributes.[85] However, a new taxonomy is proposed below, that *supra-valency* attributes modify *supra-lex Christi* attributes, since they are both transcendent, *ad intra* attributes with earthly condescension and reflection. This thesis proposes that the doctrine of God can be understood from the perspective of *lex Christi* analogical categories to enable our systematic theology and pastoral practice to see more reflective similarities between the glorious, supremely holy Lord, the moral law created in his image[86] and man created in, fallen from and renewed again into this image through Christ, the second Adam, whose humanity perfectly fulfilled the *lex Christi*.

Another parallel to the *supra-valency-lex Christi* attributes perspective of this chapter is the tri-perspectivalism of John Frame. Primarily for pedagogical purposes, Frame (2002:394-399) uses his triadic taxonomy of control-authority-presence to organize the attributes under sub-themes of goodness, knowledge and power, rather than dividing attributes between transcendence *ad intra* (God in his essential being and nature) and immanence *ad extra* (God in his relation to the creatures). The reaction of the classical Christian theist to Frame would likely be similar in reaction to this thesis. Thomas (2009:353-356) notes that while Frame avoids the categories and terms of historical theology in favour of biblical theology, often creating his own new terms,

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[85] Feinberg (2006) distinguishes the attributes as non-moral (aseity, infinity, immensity, omnipresence, eternity, immutability, omnipotence, sovereignty, omniscience, wisdom) or moral (holiness, righteousness, love, grace, mercy, longsuffering, goodness, lovingkindness, truth).

[86] ". . . [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.

which could be perceived on a surface analysis as ahistorical theology, novel and therefore suspect, his work is steeped in complex and nuanced traditions of church history. Since, for Frame, all attributes can be a perspective on all the others, and any can be taken as fundamental in any given context, his choice of ethical attributes such as goodness to show God's covenantal, relational primacy could be viewed as anthropocentric which may not accord well with Ephesians patterns of presenting transcendent theology followed by relational ethics. His "philosophical-apologetic commitment to triads may sometimes get in the way of what he wants to say" (Thomas, 2009:368).

Indeed, anticipating possible criticisms of this chapter in a similar way, the new names of this thesis may appear to be ahistorical, novel and therefore suspect, but are derived from Westminster's complex and nuanced vocabulary. The arrangement blends ten *supra-valency* attributes as perspectives on ten *supra-lex Christi* attributes, engaging with the angels and mankind by ten pairs of *covenant-relational* attributes according to his divine will and eternal decree to elect or pass by and leave in sin, while admitting that all three sets of attributes can be a perspective on all the others. Situating *lex Christi* attributes (Westminster's main pattern used to describe God's image in man) in relation to a set of *supra-valency* attributes (some overlap with transcendent or essential attributes of the divine essence), and engaging with creatures and the world with *covenant-relational* attributes (determined by his decreed will to either save or pass by and leave in sins, overlaps with *attributes related to the manifestation and exercise of the divine will*) is not an arbitrary choice, but one suggested by the framework of the Westminster Standards, namely that the Triune Lord reveals his glory "in, by, unto and upon" his creatures (WCF 2:2) (Orthodox Presbyterian Church, 2007:11). Since Westminster defines the whole duty of man under *lex Christi* categories, today's catechist has a puzzle to solve about how to relate *all* the attributes of the Triune God's glory (WCF 2:1-3) to the ways that glory is reflected upon, in and by Christ and those united to him (WCF 2:2; 8:3; 19:1-6).

The Westminster Confession itself uses a *symphonic attributes* perspective from WCF 2:2 throughout its development of the various doctrines. It does so using representative patterns of attributes (in *italics* below) rather than repeating all the WCF 2 attributes in every doctrine. Westminster's list of God's *works* (as perspectives) are intertwined with his Trinitarian *persons* (as perspectives) and are in continuity with the *attributes* perspectives developed in WCF 2 that differentiate to his creatures based on his decree (WCF 3). Scripture reveals God's *holiness* (called *Holy* Scriptures), *authority, truthfulness, unity of his unchanging, righteous will* ("consent of all the parts", interprets itself, WCF 1:4, 5, 9). God's eternal decree reveals the glory of his *eternal, wise, holy and unchangingly determinate will*, showing *grace* and *love* to the elect, and his *sovereign power, wrath and justice* to those he passes by and leaves in their sins unto eternal judgment (WCF 3:1, 3, 5, 7). Creation reveals God's *eternal power, wisdom, and*

goodness (WCF 1:1; 4:1). Providence reveals his *perfection, righteousness, wisdom, power, justice, goodness, graciousness and mercy in the unchanging decisions of his governing will* (WCF 5:1, 2, 4, 5) including his permission of sin and his *wrath* and *justice* on sinners outside of Christ (WCF 6:1, 6). God reveals his *grace* in the covenants (WCF 7:1-6) and his *authority* over all men by requiring them to obey his moral law (WCF 19:5). In God's *eternal purpose* he chose Christ as mediator of the covenant of *grace*, dwelling in him with all fulness to reveal his *wisdom, knowledge, holiness, power, grace and truth* in redeeming his elect, satisfying the Lord's *justice* at the cross for the them (WCF 8:3, 5, 8). The Lord reveals his *almighty power* through the visible church as she properly proclaims the Word, administers the sacraments and vows, leads in worship, exercises discipline and meets in local, regional and national assemblies to determine how to best govern (WCF 25:1-6; 27:1-5; 28:1-7; 29:1-8; 30:1-4; 31:1-4) in effectually calling the elect into saving faith through his Word and Spirit (WCF 10:1; 14:1-3), crediting his satisfaction in propitiation to reveal his exact justice and his obedience in justification to reveal his free grace (WCF 11:1, 3), freeing their consciences to live unto moral law righteousness as defined only by his Word and submit to his ordained authorities who represent his righteousness (WCF 19:1-6; 20:1, 4; 23:1-4), adopting them as beloved children to show his pity, protection, provision and discipline (WCF 12:1), sanctifying them to overcome to sin and grow in righteousness (WCF 13:1, 3), graciously granting them repentance from sin unto eternal life (WCF 15:1) to do good works (WCF 16:3) especially in communion with the saints (WCF 26:1-3) and persevering until the end of this life by his unchanging decree to elect them by his love in the covenant of grace, though for a time the elect may displease him and grieve his Spirit through falling into sins (WCF 17:1-3). The Lord reveals his *perfect truth and powerful grace* in confirming, by the Word and Spirit, his election to the saints, by their recognition of the evidences of faith, hope, love and repentance in themselves, thus granting them assurance in peace, joy, thankfulness and cheerfulness in duties (WCF 18:2-3). By his *power* Christ will raise the dead bodies at the last righteous judgment to be reunited to their souls (the souls of the wicked already tasting torments while the souls of the elect have been in God's presence), revealing his *justice* to the wicked in condemning them to everlasting torment while revealing his *mercy* to the righteous blessing them to enter into the new earth in perfected righteousness (WCF 32:1-2; 33:1-3).

The Westminster Confession samples various representative attributes as perspectives to integrate his various *works* or doctrines with the rubric established in WCF 2. When described using the adapted taxonomy of this thesis below, WCF selects from among a sampling of *supra-valency*, *supra-lex Christi* and *covenant-relational* attributes in its descriptions of how God reveals himself in various works or doctrines, with an emphasis on *supra-valency* attributes in describing God's decree, then emphasizing *covenant-relational* attributes as God's decree is revealed in works of salvation to the elect or judgment to those he passes by and leaves in their

sins. However, as noted above, it is not obvious, even after careful study, how the details of the moral law are reflections of his attributes, except with its integrated uses of the term *righteousness* as an overall description, and uses of *authority, holiness, unity* and *truthfulness* as having connections to the 1st, 2nd, 5th and 9th commandments, respectively. This thesis will adapt the WCF *symphonic attributes* perspective already present in WCF with a revised and expanded taxonomy below that attempts to define and situate the *supra-lex Christi attributes* more clearly in relation to the other more common descriptions of attributes. This adaptation can add enriching nuances to the understanding of how the moral law is the covenant standard that shapes God's engagement with his creatures. Further, when the attributes-perspective is used to develop a model for reflections in man, creative insights will be gleaned for explaining pastoral practice related to biblical counselling and apologetics in later chapters.

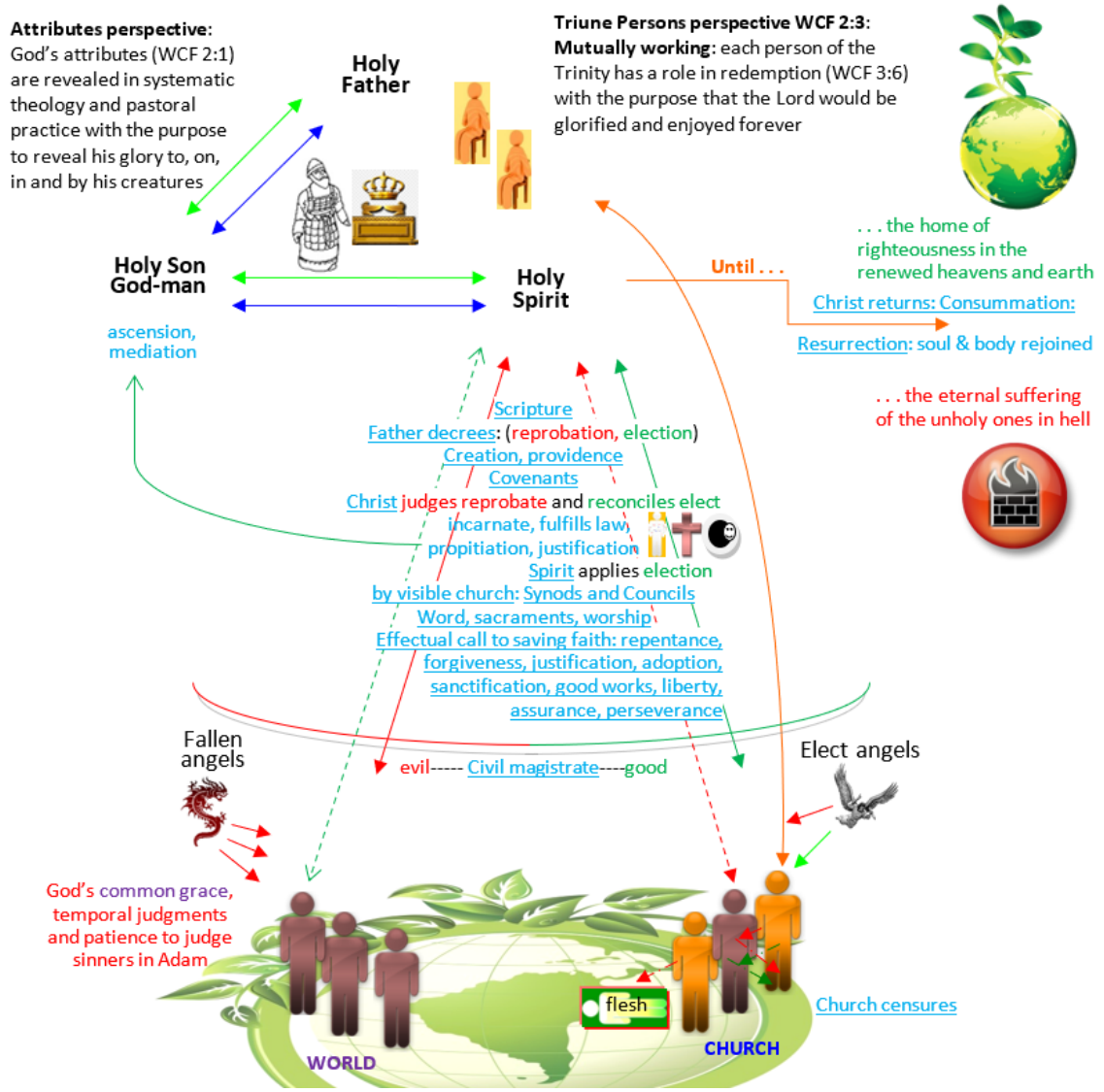

Figure 3-1: Westminster's persons and attributes perspectives on systematic theology and pastoral practice

In this thesis, since the Lord's identity is required to know his real person in comparison with any other false gods, the Lord's *supra-valency*[87] attributes (SVA) will be organized under the preface to the Ten Commandments (Exod. 20:2; as organized in WLC 101, see 2.2.4 above), the name and self-identity of the Lord. This thesis creates the term *supra-valency* attributes, meaning, their ability to combine with all the supra-*lex Christi* specific attributes in multiple modifying ways *without blurring the distinctive lex Christi categorical perspective*. Thus, for example, the ten *supra-valency* attributes (SVA10) of determinate, faithful, present, mysterious, powerful, independent, eternal, perfect, knowing, and boundless can all modify, explain, or be paired in luxuriantly enriching ways, with a new set of ten *supra-lex-Christi* related attributes of 1st C superior, 2nd C holy, 3rd C blessed, 4th C dynamic, 5th C harmonious, 6th C living, 7th C beautiful, 8th C sufficient, 9th C, truthful, 10th C contented. They can be paired, such as, the Lord is faithfully beautiful, mysteriously sufficient, eternally dynamic. But all ten *supra-valency* attributes (^{SVA10}) can also all modify each supra-*lex Christi* attribute (SLCA10). Thus, borrowing mathematical superscript, this thesis renders it as SLCA10^{SVA10}. In the details of each commandment, the definition can be written as 1st C superior ^{SVA10}, 2nd C holy ^{SVA10}, 3rd C blessed ^{SVA10} 4th C dynamic ^{SVA10} and so on.[88] The *covenant-relational* attributes (CRA) noted in the latter section of WCF 2:1 are applied by WLC 101 preface as the Lord in covenant with his people. This list will be adapted with additional attributes to form ten pairs of contrasting relational attributes, revealed differentially depending on the creature's covenant relationship (CRA10+10). The *covenant-reconciliation* attributes of loving, gracious, merciful, patient to save, good, forgiving, rewarding, self-controlled, disciplining and rejoicing are paired respectively with *covenant-enmity* attributes of hating, jealous, wrathful, patient to judge, just, condemning, penalizing, angry, abandoning and grieving. These immanent *ad extra* attributes provide a pattern for how the Lord's *supra-valency* and *supra-lex-Christi* attributes engage with his creatures. Though each set can be a starting perspective, this thesis will maintain SLCA10 as the primary perspective, using SVA10 and CRA10+10 as modifying attributes, yielding a mathematical representation of SLCA10^{SVA10}+$^{CRA10+10}$. The three sets of *supra-valency*, *supra-lex-Christi* and *covenant-relational* attributes provide analogical, patterns for the way Christ's humanity and man renewed by the Spirit and the Word do all practical theology and pastoral practice, reflectively in man as *valency* abilities, *lex Christi* virtues and *covenant relational*

[87] Related "valency" definition categories: in biology as "a relative capacity to unite or react or interact;" in linguistics, "the number and type of different clauses that a word, [especially verbs] can be used with;" In chemistry, "a measurement of the ability of a chemical element to combine with other elements." https://www.onelook.com/?loc=olthes1&w=valency

[88] Of course, due to the Lord simplicity, or unity of all the attributes, all attributes modify all other attributes; they are all supra-valent ($^{SVA20+}$). But to pedagogically attempt that perspectival approach would blur the distinctive *lex Christi* categorical perspective as a hermeneutical, symphonic and pedagogical tool.

affections. These are the ways Christ's ambassadors engage with people, the creation and worldviews.

Section 3.4 will compare the new taxonomy and reorganization of the Lord's attributes with a new taxonomy for the attributes of Scripture and the law itself. Following that, 3.5 combines all the derivative reflections listed at the end of each supremacy attribute in 3.3.1-3 into a condensed taxonomy to describe that righteous reflection in Christ and renewed man that parallels the new attributes of God list and compares that new list with common systematic theology descriptions of the doctrine of man.

3.3 A new taxonomy aids in integrating systematic theology and pastoral practice

One key contribution of this thesis is to reorganize the structure and develop a new taxonomy names for God's supremacy attributes adapted from WCF 2:1-3, together with new names for his derivative reflections in man.[89] The Westminster theological taxonomy forms the foundational reference points, but this thesis suggests that the Lord's attributes can be organized with a unified vocabulary using a single adverb of "supremely . . ." followed by a descriptive attribute name, such as determinate, boundless, blessed, etc. The vocabulary also eliminates the negation type of attribute names and suggests a positive name instead (mysterious replaces incomprehensible; faithful replaces immutable; spirit, invisible, without body, parts . . . immense replaced by boundless).

At the start, it should be noted that these new supremacy attribute names are topical motifs filled with luxuriant richness with more potential for detailed description. In other words, the taxonomy is a representative taxonomy, intended to serve as a draft structure that can organize all descriptive attributes of God as perspectives. If the reader finds that the list is not comprehensive enough, more names could be added to account for the missing taxonomy. The taxonomy is also developed as a decalogical perspective on the attributes, meaning the Decalogue, the law of Christ (*lex Christi)* is situated in relation to *supra-valency* attributes and ten pairs of differential *covenant* (reconciliation or enmity) *relational* attributes of engagement. However, the pairing of one attribute name with a specific commandment is also a perspectival

[89] Yates (2017:40-42) began to use the "omni-" prefix to rename five attributes: omni-holy, omni-sufficient, omni-harmonious, omni-faithful, and omni-historical. In this thesis, by the suggestion of Dr. Vern Poythress interacting with this thesis in emails exchanges in October 2020, Yates modifies "omni" to "supremely," and expands the list to try to cover all the attributes or ideas found in WCF 2, 3 and 7 under a revised decalogical outline, completely reworking a previous decalogical list (Yates, 2017:101-110) that he did not find adequately accounted for all the thematic connections. Dr. Poythress recommended other attribute names that have been adopted below: indivisibility, determinate, boundless, holy, dynamic, as well as encouraging the most reader-friendly English where possible.

choice of the author for pedagogical purposes. Due to the unity of the attributes of God within his total person (also called his simplicity), *all* the attribute names could be considered as having reflective capacities within each of the individual commandments. In other words, the attribute word boundaries are fuzzy and should not be understood as in a one-attribute-to-one-commandment, univocal, static form for all time. Rather, in order to limit unbounded complexity in this thesis, a one-attribute-to-one-commandment format (see attributes illustration Figure 3.4 below) has been chosen as a suggested perspective inviting further exploration of how a model of multi-attributes-to-one-commandment might look in future theological creativity. Further, perspectives can be luxuriantly multiplied due to the infinite nature of God, that all descriptive vocabulary in Scripture could be explored as having some analogical, reflective capacity that is derived from attributes of God that could potentially be organized under *lex Christi* categories.

Supremely unified: God's simplicity; each person of the Trinity reveals all attributes in ways specific to each person's work, and each attribute is revealed indivisibly in coherence with the others in all God's works in the world, especially in the interdependence of the *lex Christi*. *Derivative reflections in Christ's humanity and renewed man*: mutual dependencies of body and soul, of indivisible application of all *lex Christi,* the entire, inseparable law and all its details, upon each man.

3.3.1 *Supra-valency* attributes

"I am the Lord your God," (**preface** to the Ten Commandments in Exodus 20:1-2 and the model of WLC 101 allows us to arrange a set self-identity, *supra-valency* attributes listed by WCF 2:1 under this heading. The true God, I AM, introduces himself—he who is incomparable to other gods), **thus, I AM is supremely . . .** (all the bold attribute words in 3.3.1 below are modified by "supremely")

. . . **determinate:** "most free, most absolute, working all things according to the counsel of His own immutable and most righteous will, for His own glory" (WCF 2:1, also 2:2; 3:3)

. . . **faithful:** "without . . . passions, immutable" (WCF 2:1)

. . . **present: "**immense" (WCF 2:1)

. . . **mysterious**: "incomprehensible" (WCF 2:1)

. . . **powerful:** "almighty" (WCF 2:1); [he] hath most sovereign dominion over [the creatures], to do by them, for them or upon them whatsoever himself pleaseth" (WCF 2:2)

. . . **independent:** “most free” (WCF 2:1); “and is alone unto himself all sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them” (WCF 2:2)

. . . **eternal:** “eternal” (WCF 2:1, without beginning or end)

. . . **perfect:** “God: who is infinite in . . . perfection” (WCF 2:1)

. . . **knowing: “**most wise**”** (WCF 2:1); “his knowledge is infinite, infallible and independent upon the creature, so as nothing is to him contingent, or uncertain” (WCF 2:2)

. . . **boundless: “**God: who is infinite in being . . . a most pure spirit, invisible, without body, parts or passions . . . immense” (WCF 2:1)

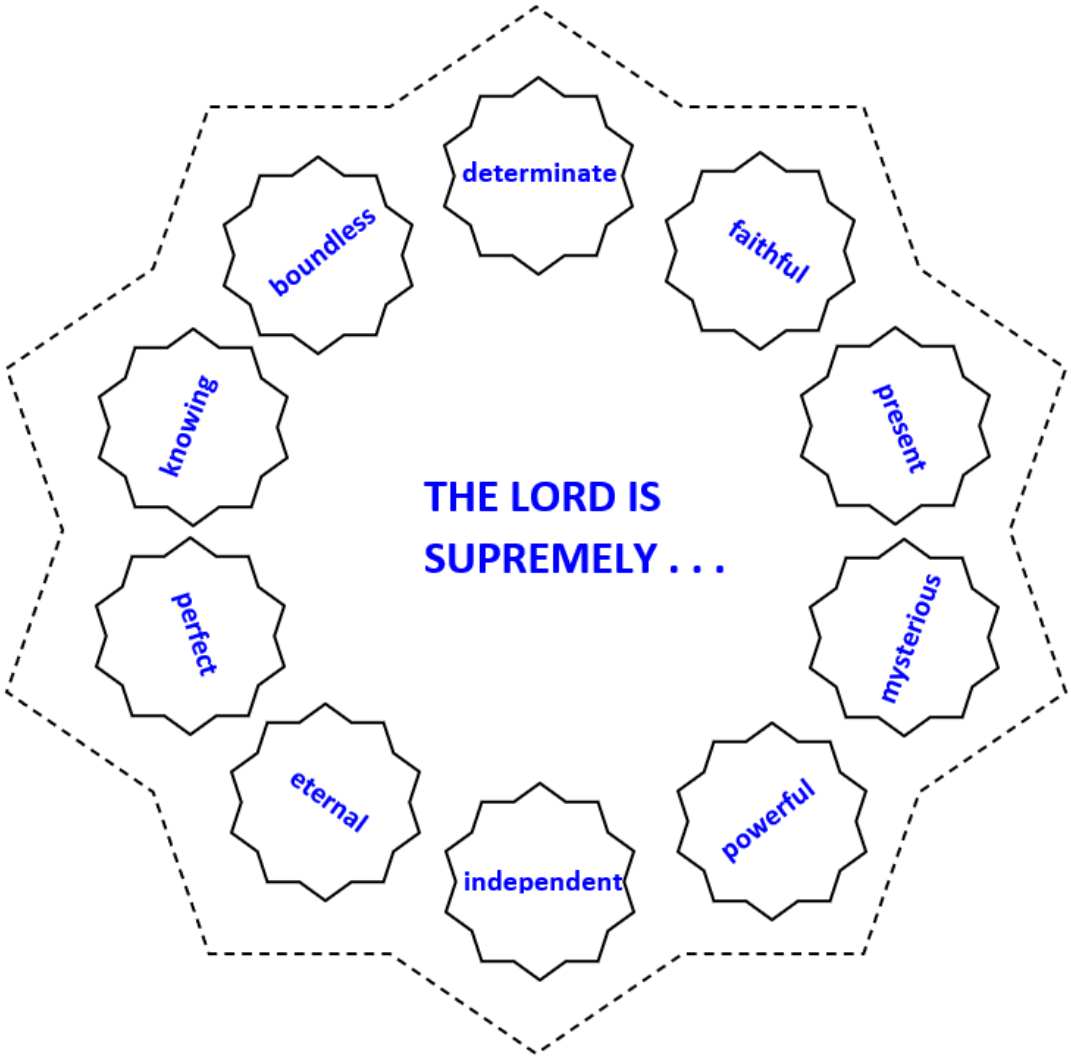

Figure 3-2: A new taxonomy of the Lord’s supra-valency attributes

Derivative reflections in man (man's valency **abilities**): self-identity, in the likeness of his "I AM" supremacy, a *derivative* body-soul "i am" (self-consciousness)[90] *ruling over the creation after the fall*: **decidability** (able to make decisions)**, reliability** (habitual)**, availability** (personal presence in daily life)**, complexity** (man's body-soul is filled with mysteries)**, ability** (able to accomplish tasks), **dependency** (dependent on God and society, family)**, endurability** (desire to live, destined for eternal life or death)**, perfectibility** (able to increase competence in all abilities, virtues and affections)**, teachability** (able to learn)**, luxuriance** (symphonic abilities, virtues and affections in immeasurable diversity and complexity beyond these 40 terms).

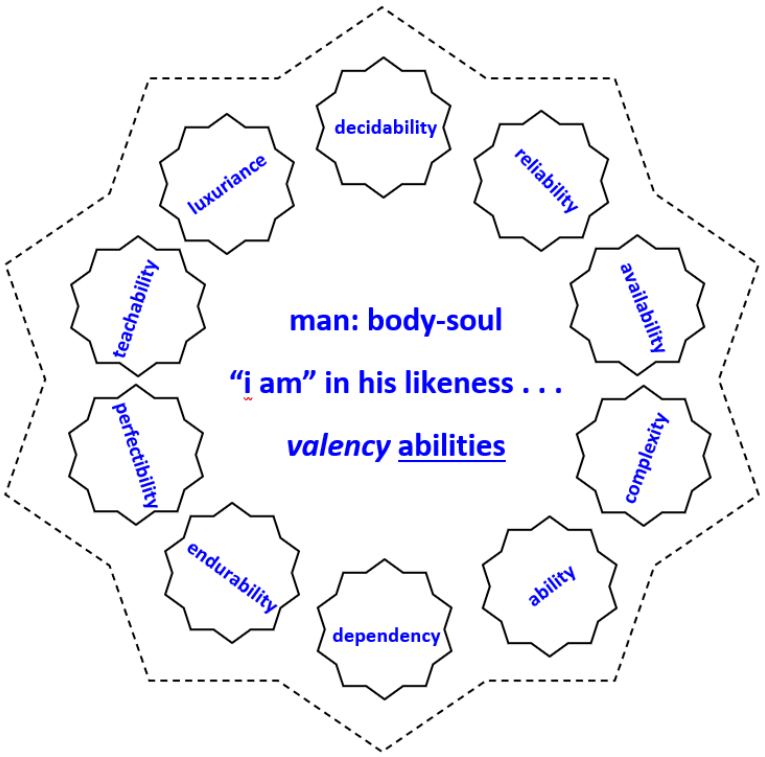

Figure 3-3: A new taxonomy of the valency abilities reflected in man

[90] See VanTil (1980:192) "The Christian view of inwardness rests upon the fact that the triune God is inwardly sufficient to himself. He is in himself the full expression of the law of his being. He is the full expression of the law of love of himself as the highest, the only ultimate, the only self-sufficient one. He it is that has created man in his image. He it is that renews man, his image bearer, into a relation of obedient love to himself. Here and here only, is exhaustive person-to-person confrontation. Here the *I-it* dimension is not set over against the *I-thou* and the *I-Thou* dimensions. For here all rests upon the one who alone says *I am*. On this basis human personalit y has unity within itself. To be sure, on this basis human personality does not know itself in terms of itself. It does not say *I am* until it has heard God say *I am* about himself, and *thou-art* to man."

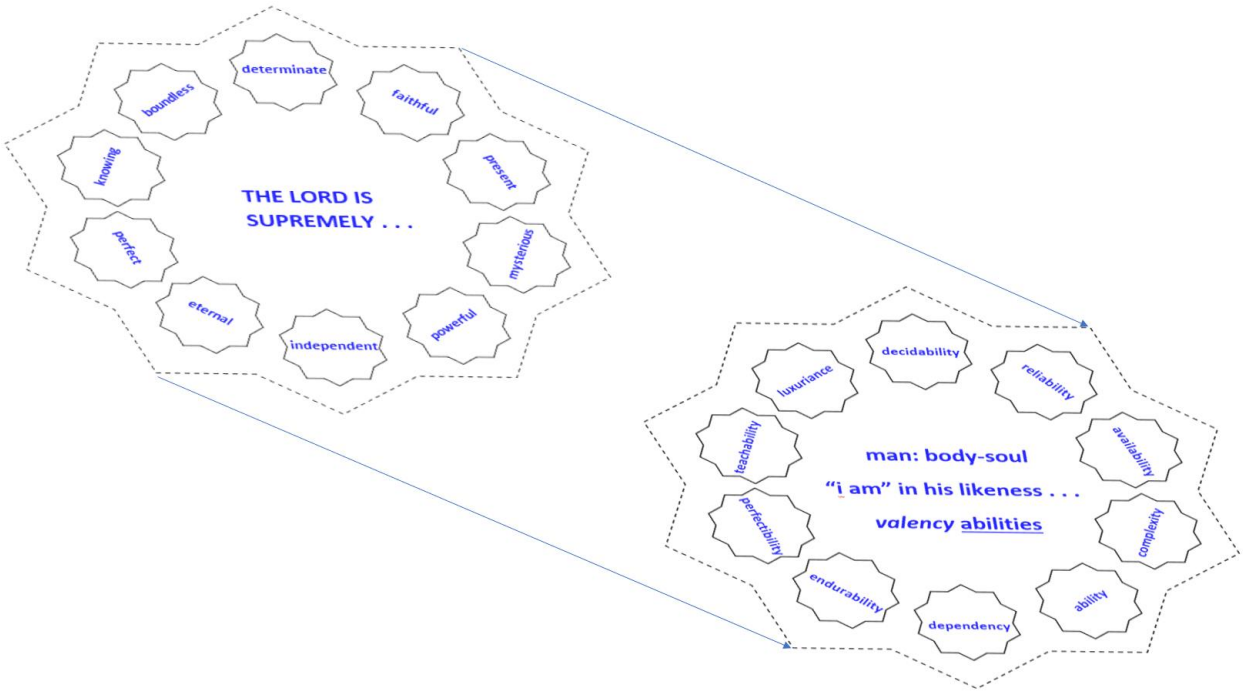

Figure 3-4: A new taxonomy combining the Lord's supra-valency attributes as reflected in man's valency abilities

3.3.2 *Supra-lex Christi* attributes

1st C . . . superior: "There is but one only, living, and true God, . . . most absolute" WCF 2:1; linked with his reflection in the 1st commandment, requiring faith and obedience to this Triune God[91]: "You shall have no other gods before me (Exod. 20:3). The Triune righteous Lord has zeal for the supremacy of his own person, existence, identity, and his authority to commission and forbid, in conformity with his supremacy (Isa. 43:10-11). He fulfils the desire [10th C] of those who fear him [1st C]; he also hears their cry and saves them" (Ps. 145:19). *Derivative lex Christi virtue reflections in Christ's humanity and renewed man*: **pro-Lord,** highest allegiance belongs to his majesty, he is preeminent in all our thoughts and all our worship, being jealous for his glory.

2nd C . . . holy: "a most pure spirit . . . He is most holy in all His counsels, in all His works, and in all His commands" (WCF 2:1-2). The Lord's holiness is only approachable by way of his

[91] "In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding: the Son is eternally begotten of the Father: the Holy Ghost eternally proceeding from the Father and the Son," (WCF 2:3).

condescension in covenant.[92] His is uni-proachable (we may only approach Him in worship in the way he commands) linked with his reflection in the 2nd C requiring the proper way to worship God. 'You shall not make or bow down to or serve images, idols for I am jealous to guard the worship of those who love me, but will punish those who forsake me' (Exod. 20:4-6). The Triune righteous Lord has zeal for his own covenant law and his pure worship, in conformity with his supremely holy nature (Deut. 4:13; 32:21). *Derivative lex Christi virtue reflections in Christ's humanity and renewed man*: **pro-covenantal** meaning the elect can only approach his holiness through his covenants**.**

3rd C . . . blessed: "God hath all . . . goodness, blessedness, in and of Himself . . . nor deriving any glory from them" (WCF 2:2). Most-blessed, linked with his reflection in the 3rd C requiring the proper use of the name of the Lord, that he is worthy of all blessing, honour, doxology, glory and esteem; source and standard of all blessing, honour, glory. "You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain," (Exod. 20:7). The Triune righteous Lord has jealousy for his own name and reputation, in conformity with his supremely blessed nature (Ezek. 39:25). *Derivative reflections in Christ's humanity and renewed man*: **pro-blessing,** meaning the elect receive blessings from the Lord, in his name (Gen. 12:2; Num. 6:24-27; Ps. 5:12; 29:11), honour and bless his holy name (Ps.

[92] Why does this thesis connect this theme of covenant with the 2nd commandment as a new contribution? The WLC 2nd commandment duties concern 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 pastors and worshippers do on the Lord's Day in the worship assembly?" This thesis takes a broader orientation to the 2nd commandment based on the WCF 7 theme of the covenants the Lord made with man, starting with Adam as federal head of the first covenant ((Muller, 1994:90) citing a whole complex array of interdependent Scriptures Genesis 1:26-27; Leviticus 18:4-5; Matthew 19:16-17; 22:37-39; Romans 1:17; 2:14-15; 5:12-21; 7:10; 8:3-4; 10:5; Galatians 3:11-12; 4:4-5, with Hosea 6:7 and Job 31:33 offered only as collateral arguments). The larger question of the 2nd C duties should be, "How is the worshipper properly related to God's worship?" and sees the answer as the typology of the old covenants fulfilled in the new covenant, also called the Gospel. This thesis also extends this orientation to an attribute of God, the Father making a covenant in the Trinity *ad extra* to accomplish salvation with the Lord Jesus Christ as its anointed King and the Holy Spirit as its vivifying comforter, these being the means of fulfilling his eternal decree (WCF 3:6; Ps. 89:19-37; Zech. 6:12-13; Isa. 42:6) (aBrakel, 1995:chapter 7 on covenant of redemption between Father and Son). The Triune God also made a covenant of works with angels, giving them a proper dwelling and authority to perform tasks, some elect, but damning those who rebelled (1 Tim. 5:21; Heb. 1:13-14; 2 Pet. 2:4; Jude 1:6; Matt. 25:41) and covenants with creation (Gen 9:9-17; Hos. 2:18; Job 38). Thus, is seems appropriate to develop the Lord's covenantal character since he relates to everything by covenants, and the entire plan of redemption is organized under God's covenant-making nature (Muller, 1994). The theology of God's holiness guarded by covenant should define the major duties of the 2nd commandment requirement of holiness to approach God. The details of the elements of Sabbath-Lord's Day practice and assembly worship can be developed as a minor subset of the covenant theme, such as the regulative principle of worship.

16:7; 103:1-2; Rev. 5:11-14), pray and worship in his name (John 14:13-14; Eph. 5:20), and give blessings in his name to others (Gen. 27:7; 28:1-4; 49:28; Deut. 33; Ps. 72:17)**.**

4th C . . . dynamic: "eternal" (WCF 2:1). "It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good" (WCF 4:1). All of WCF 5 "Of Providence" proclaims the supremely dynamic Lord who accomplishes his will in time, but especially WCF 5:1: "God the great Creator of all things doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy." The Lord is the source and standard of all measures and cycles of time, co-ordination of universe and space-times and all their variations, working perfectly according to his decree in time. He established the pattern in creation and rest (Gen 1:31-2:3). In the fully realized *eschaton*, time structures appear to be perfected and in some sense, since there are no longer need of them, for night will be dissolved and the Lord will be their light (though months are still measured Rev. 22:2, 5). The Lord is most-timely, linked with his reflection in the 4th C requiring our submission to his appointed times for work and Sabbath rest, as well as submission to his providential times (Eccles. 3:1-14; Jas. 4:15). "Remember the Sabbath day, to keep it holy. Six days you shall labour, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy," (Exod. 20:9-11). The Triune righteous Lord has jealousy for his ordered time patterns of sabbath & work in conformity to his supremely dynamic nature (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 labour and are heavy laden, and I will give you rest" (Matt. 11:28). *Derivative lex Christi virtue reflections in Christ's humanity and renewed man*: **pro-theosynchrony.**[93]

[93] By looking for parallels between God's attributes and each commandment, this thesis contributes another insight to derivative attributes of God reflected in man's *theosynchrony* related to the 4th C that hasn't received much biblical exploration and exegetical development. Yates (2017:61, 63-64, 85, 144-147, 219) had previously developed this term, defined as "viewing and using time in *sync* with the ways [God in] Scripture defines sweeping scopes of time and my own life (past, present, future)."

5th C . . . harmonious: most-harmonious:[94] **"**As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted, sanctified, and kept by His power through faith unto salvation," (WCF 3:6). The Lord is the source and standard of unity and peace, linked with his reflection in the 5th C requiring our preservation of harmonious role relationships between those in authority, submission and equals. "Honour your father and your mother, that your days may be long in the land that the LORD your God is giving you," (Exod. 20:12).). The Triune righteous Lord has jealousy for harmony among his representative ruling kings, their subjects and their equals, in conformity to his Trinitarian supremely harmonious nature (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). *Derivative lex Christi virtue reflections in Christ's humanity and renewed man*: **pro-harmony.**

6th C . . . living: 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). In this giving and sustenance of human life is included God's patience and merciful kindness to all mankind, including his enemies (Matt. 5:44-45; Acts 14:16-17; 17:25, 30; Rom. 9:22-23). This is linked with his reflection in the 6th C requiring protection of human life from conception to death (so against abortion and euthanasia), and, for those who are married and able, to bear and raise children. "You shall not murder," (Exod. 20:13). The Triune righteous Lord has jealousy for preserving man's life who bears his kingship-image, in conformity to his supremely living nature (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). *Derivative lex Christi virtue reflections in Christ's humanity and renewed man*: **pro-life.**

7th C . . . beautiful: implied beauty and splendour in "abundant in goodness" **"**God hath all life, glory, goodness, blessedness, in and of Himself.**"** (WCF 2:1, 2). The Lord is the source of all relational delight, intimacy and pleasure in sexual love and attraction to beauty, mysteriously

[94] Though the idea has no explicit link to the WCF 2 attribute list, the idea is clearly present in Westminster's understanding of God's trinitarian cooperation, more related to WCF 3 and God's eternal decree. The term omni-harmonious has already been coined by Yates (2017:41) by the suggestion of Dr. Vern Poythress in a personal meeting in June 2017.

working to mutually attract and join together one man to one woman in lifelong companionship (Matt. 19:6), guarding oneself from all other sexual attractions (Prov. 6:25; Job 31:1; 1 Tim 3:2), especially used in Scripture of a bride's splendorous wedding garments, and ultimately of the beautiful church desired by Christ and prepared for the wedding day (Exod. 28:2, 40; Ps. 45:11; Prov. 5:19; Song 1:16; Isa. 62:4-5; Ezek. 16:8, 14; Eph. 5:27; Rev. 4:2-3; 21:2, 9-21) and the church's attraction to the beauty and splendour of Christ (Ps. 16:11; 27:4; 29:2; 96:6). This is linked with his reflection in the 7th C requiring preservation of one-man-one-woman heterosexual attraction within the marriage covenant. "You shall not commit adultery," (Exod. 20:14). The Triune righteous Lord has jealousy for his kingdom cultivating institution of marriage, in conformity to his own supremely beautiful nature to recreate a beautiful bride attractive to him (Mal. 2:15; 3:6; Lam. 3:22-23; Ezek. 16:8; Matt. 19:6; Rev. 21:2, 9-27). One Hetero-Spouse Sexual Attraction (OH-SSA) 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). *Derivative lex Christi virtue reflections in Christ's humanity and renewed man*: **pro-marriage.** "What God hath joined together let not man separate," (Matt. 19:6; WCF 24:6).

8th C . . . sufficient: 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). The Lord is the supremely generous giver, the source of all resources that sustain life, linked with his reflection in the 8th C requiring man to preserve, protect and prosper all that is needed for the body in the material world, including family, Gospel ministers, fellow believers and neighbours in need (1 Tim. 5:3, 8; Gal. 6:6, 9-10). "You shall not steal," (Exod. 20:15). The Triune righteous Lord has jealousy to protect man's "loanership" of kingdom cultivation products (property, goods), in conformity to his ownership of all things he created and stewards, derived from his supremely sufficient nature (Ps. 50:10-12; Acts 14:17; 17:24-26; Deut. 8:18). *Derivative lex Christi virtue reflections in Christ's humanity and renewed man*: **pro-stewardship.**

9th C . . . truthful: most-truthful; "abundant in . . . truth," (WCF 2:1). "I AM the . . . truth" (John 14:6). The Lord deserves all reputational esteem, praise and honour from men (parallels 3rd C). The Lord is the source and standard of all truthful blessing, honour and glory among men, reflected in the 9th C requiring truthful witness. "You shall not bear false witness against your neighbour,"(Exod. 20:16).). The Triune righteous Lord has jealousy to protect the name or reputation of his kingdom-representative citizens, in conformity to his supremely truthful nature (Num. 6:24-26; 1 Sam. 12:22; Ezek. 39:7; Dan. 9:19). *Derivative lex Christi virtue reflections in Christ's humanity and renewed man*: **pro-truthful.**

10th C . . . contented: most-content. The Lord is the source and standard of satisfaction and contentment. **"**God hath all life, glory, goodness, blessedness, in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He hath made, nor deriving any glory from them" (WCF 2:2). This is linked with his reflection in the 10th C requiring contentment and thankfulness for his goodness and mercy. **"**You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbour's," (Exod. 20:17).). The Triune righteous Lord has jealousy to protect his representative kings' heart-desires in thankfulness to the Lord and contentment in his sovereign providence over their situations, first seeking righteousness, in conformity to his own supremely contented nature that makes the Lord most content and joyful in himself and all he does (Job 41:11; Rom. 11:33-36; Acts 17:25; Job 1:21; Matt. 6:24-33; 1 Cor. 3:21-23). *Derivative lex Christi virtue reflections in Christ's humanity and renewed man*: **pro-contentment,** fully satisfied in the Lord and all that he provides: "I shall not want . . . surely goodness and mercy shall follow me all the days of my life (Ps. 23:1, 6).

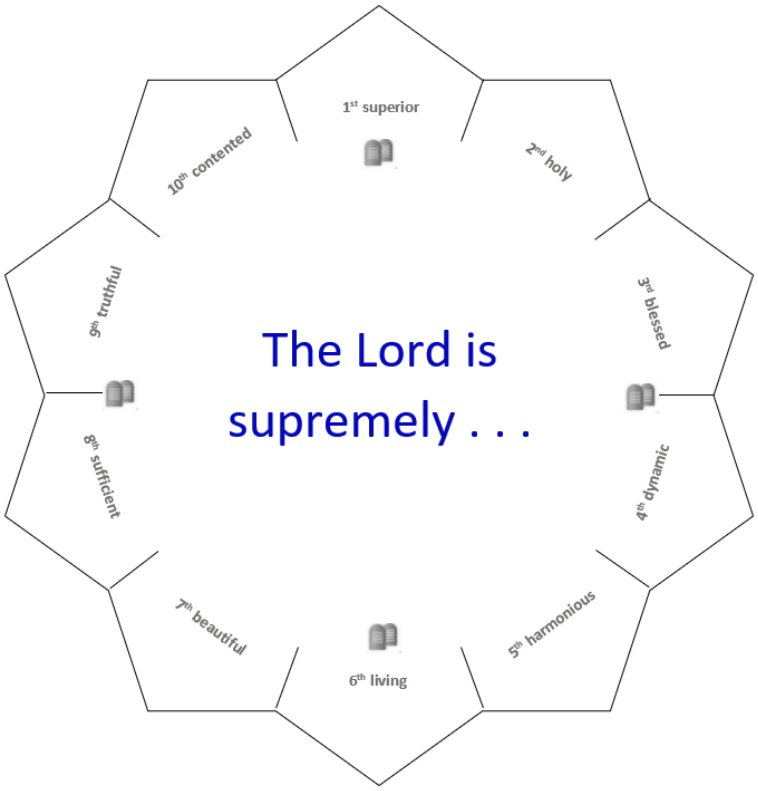

Figure 3-5: A new taxonomy of the Lord's *supra-lex Christi* attributes

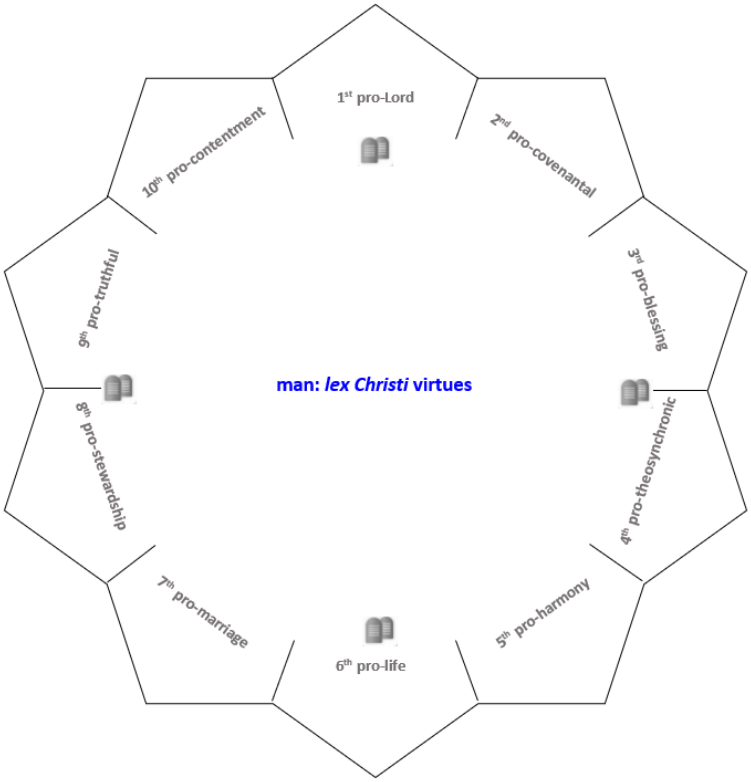

Figure 3-6: **A new taxonomy of the Lord's *supra-lex Christi* attributes as reflected in man's *lex Christi* virtues**

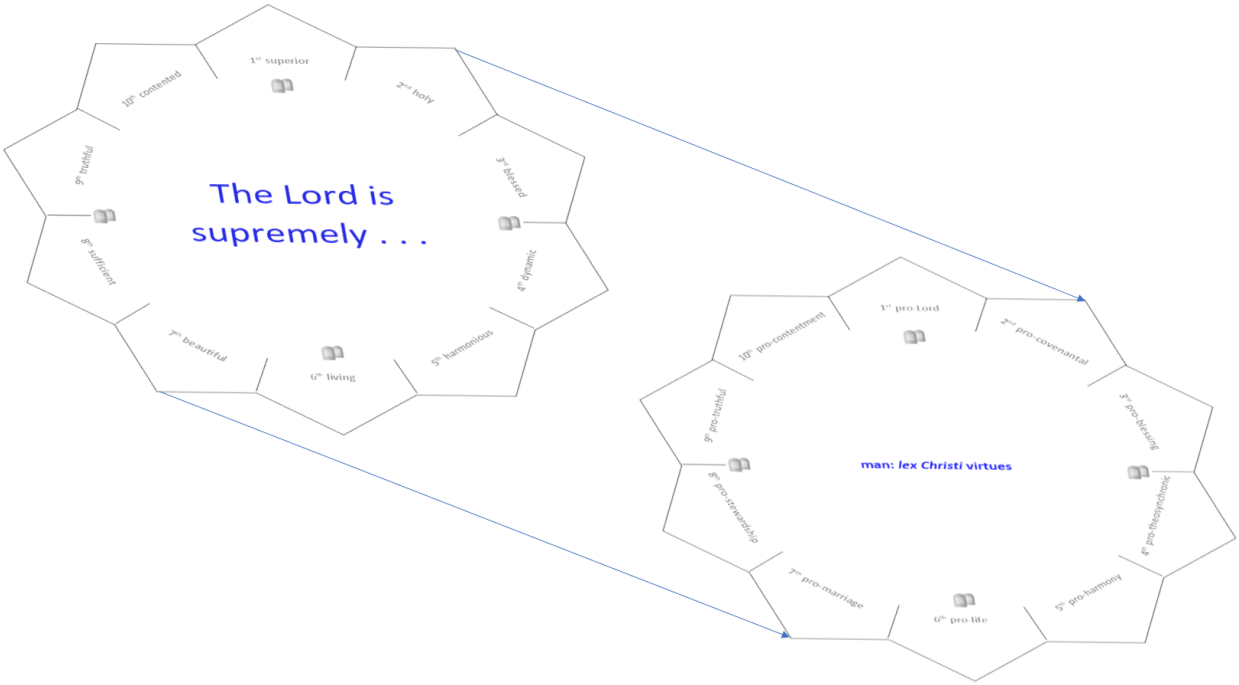

Figure 3-7: **A new taxonomy combining the Lord's supra *lex Christi* attributes reflected in man's *lex Christi* virtues**

3.3.3 *Covenant-relational* attributes[95]

The arrangement above blends ten *supra-valency* attributes (all can logically combine with all of the supra-*lex Christi* attributes without dissolving the *lex Christi* categories) as perspectives on ten *supra-lex Christi* attributes (ten attributes that show the Lord's likeness to the moral law). In this section, ten pairs of *covenant-relational* attributes reveal ways that the Lord engages with the angels and mankind according to his divine will and eternal decree to elect or pass by and leave in sin (WCF 3). Because of the Lord's unified nature, all attributes can be perspectives on all the others. But for pedagogical and illustrational purposes, this arrangement adapts WCF 2 by expanding that attribute list into two sets of ten, and this section with ten pairs of contrasting relational engagement attributes. This covenant-relational set of attributes is expressed variously depending on one's relation to the *lex Christi* new covenant. Each attribute has a blessed or cursed "face" toward mankind, the created world and angels, depending on their covenantal relation to the Lord. To those under covenant, each *supra-valency* and *supra-lex Christi* attribute is turned to bless and bring about greater attribute conformity, meaning the Lord is merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin," (Exod. 34:6-7). To those outside covenant, or who fail to comply with the terms of the covenant with God, each *supra-valency* and *supra-lex Christi* attribute is turned to curse and give up to their attribute non-conformity, meaning the Lord "will by no means clear the guilty," showing his condemnation by giving up the non-elect to their lusts, to experience his justice and wrath (Exod. 34:7).

They are derivative from the concluding list of WCF 2:1 attributes (Orthodox Presbyterian Church, 2007:9-10).

> " working all things according to the counsel of his own immutable and most righteous will, for his own glory; 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."

The ten pairs of *covenant-relational* attributes are listed below. The first word in the pair represents the Lord's engagement with those in-covenant, revealed to those in a *covenant-*

[95] See Muller (Muller, 2003:476-589) for a thorough discussion of the early and scholastic Reformed authors' explanations of various "attributes relating to the manifestation and exercise of the divine will:" justice, holiness, goodness, truth, faithfulness, power, dominion, majesty, glory, and the divine affections and virtues of love, grace and mercy. The model of this thesis divides them up differently to show the Lord's supremacy attributes in perspectival relation to the moral law.

reconciliation to the Lord. The second word of each pair represents the Lord's engagement with those out-of-covenant, revealed to those in *covenant-enmity* to the Lord.[96] WCF 2:1 supporting quotes are inserted, along with additional attributes names found elsewhere in WCF (Orthodox Presbyterian Church, 2007:9-10, 16, 23-25, 57, 64-65, 100, 106, 244).

Loving **//** hating: "most loving" . . . **//** . . . "hating all sin" (WCF 2:1), hating wickedness (Heb. 1:9). The Lord holds [rebellious rulers] in derision (Ps. 2:4; also hold the nations, the enemies of God's people in derision, see Ps. 59:8).

Gracious **//** jealous: "gracious" (WCF 2:1). **//** "jealous" (cited in WCF 21:1 with Exodus 20:5 as proof text in support of God demanding worship only in ways he prescribes).

Merciful **//** wrathful: "merciful" . . . **//** . . . "terrible in his judgments" (WCF 2:1); "to ordain them to dishonour and *wrath* for their sin, to the praise of his glorious justice" WCF 3:7

Patient to save // patient to judge: "long-suffering" (WCF 2:1); biblical support, the Lord is patient toward believers, wishing that they would come to repentance for their sins and walk in holiness, ready for his return (2 Pet. 3:9, 14-15). **//** the Lord is patient, awaiting the appointed time for the judgment of the wicked (Rom 9:22; Matt 13:29-30).

Good **//** just: "The Lord has all . . . goodness . . . in and of himself" . . . **//** . . . "most just" (WCF 2:2; 2:1)

Forgiving **//** condemning: "forgiving iniquity, transgression, and sin" . . . **//** . . . "who will by no means clear the guilty" (WCF 2:1)

Rewarding **//** penalizing: "the rewarder of them that diligently seek him" (WCF 2:1). **//** to pass by; and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice" (WCF 3:7)

Self-controlled **//** angry: "slow to anger" (cited in Joel 2:12-13 as proof text for why we can turn in hatred against sins with sorrow and repentance to God, WCF 15:2). **//**

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[96] For discussion of God's *ad extra covenant-enmity-relational* attributes of hatred, aversion, disapproving, displeasure, withholding blessings, punishing, scorning, derision, jealousy and sorrow, that flow from his ultimate attributes of justice, holiness and truthfulness in relation to sinful man, all of which are expressed against Christ on the cross for the propitiation of the elect, see Muller (2003:586-589).

> "Pour out thy *fury* upon the heathen that know thee not, and upon the families that call not on thy name" (Jer. 10:25 cited as proof text in WCF 21:6)

Disciplining **//** abandoning: "to *chastise* them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled" (WCF 5:5, citing Deut. 8:2-3, 5, being tested and disciplined by the Lord in the wilderness); "are pitied, protected, provided for, and *chastened* by him, as by a father" (WCF 12:1). **//** "*to pass by;* and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice" (WCF 3:7); "God, as a righteous Judge, . . . *gives them over* to their own lusts, the temptations of the world, and the power of Satan" (WCF 5:6)

Rejoicing **//** grieving: biblical support: "May the Lord rejoice in his works" (Ps. 104:31); "[The Lord] will rejoice over you with gladness" (Zeph. 3:17); "enter into the joy of the Lord" (Matt 25:21). **//** "resisting and *grieving* his Spirit" (WLC 105; Eph. 4:30).

We can see from the language of the Decalogue that the Lord's covenant-relational attributes are both directly stated or implied.

> "I am the LORD your God, *who brought you out of the land of Egypt, out of the house of slavery*" (Exod. 20:2).[97]
>
> 2nd C: "You shall have no other gods before me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, *for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments*.[98]

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[97] Here we see the Lord's blessed face in covenant, according to his decree to save some in Israel (*covenant-reconciliation* attributes), while executing justice and wrath on Egypt (*covenant-enmity* attributes), thus implying the revelation of all the *covenant-relational* attributes by this exodus deliverance through Egyptian judgment in Exodus 20:2.

[98] Note the Lord's jealousy to guard and protect the honour of his name by remembering and judging the iniquity evident in those who hate him, implying all the *covenant-enmity* attributes above. His steadfast love will be displayed to those who conform to his *lex Christi* covenant, implying all the in-covenant reconciliation words in the list above).

3rd C: “You shall not take the name of the LORD your God in vain, *for the LORD will not hold him guiltless who takes his name in vain*” (Exod. 20:7).[99]

4th C: “Remember the Sabbath day, to keep it holy. Six days you shall labour, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. *Therefore the LORD blessed the Sabbath day and made it holy*. (Exod. 20:8-11).[100]

5th C: “Honour your father and your mother, *that your days may be long in the land that the LORD your God is giving you*” (Exod. 20:12).[101]

[99] The Lord will execute his enmity-justice on all 3rd C lawbreakers, or on a propitiating substitute, implying all the *covenant-enmity* attributes above.

[100] Notice the blessed face of the Lord revealed in blessing a cycle of seventh days. How much more will he bless his people who conform to his covenant, and observe his 4th C!

[101] The blessing of long life on the earth for honouring superiors is part of his being a “rewarder of them that diligently seek him” (WCF 2:1), displaying that he is “abundant in goodness and truth” (WCF 2:1), to those who obey his commands.

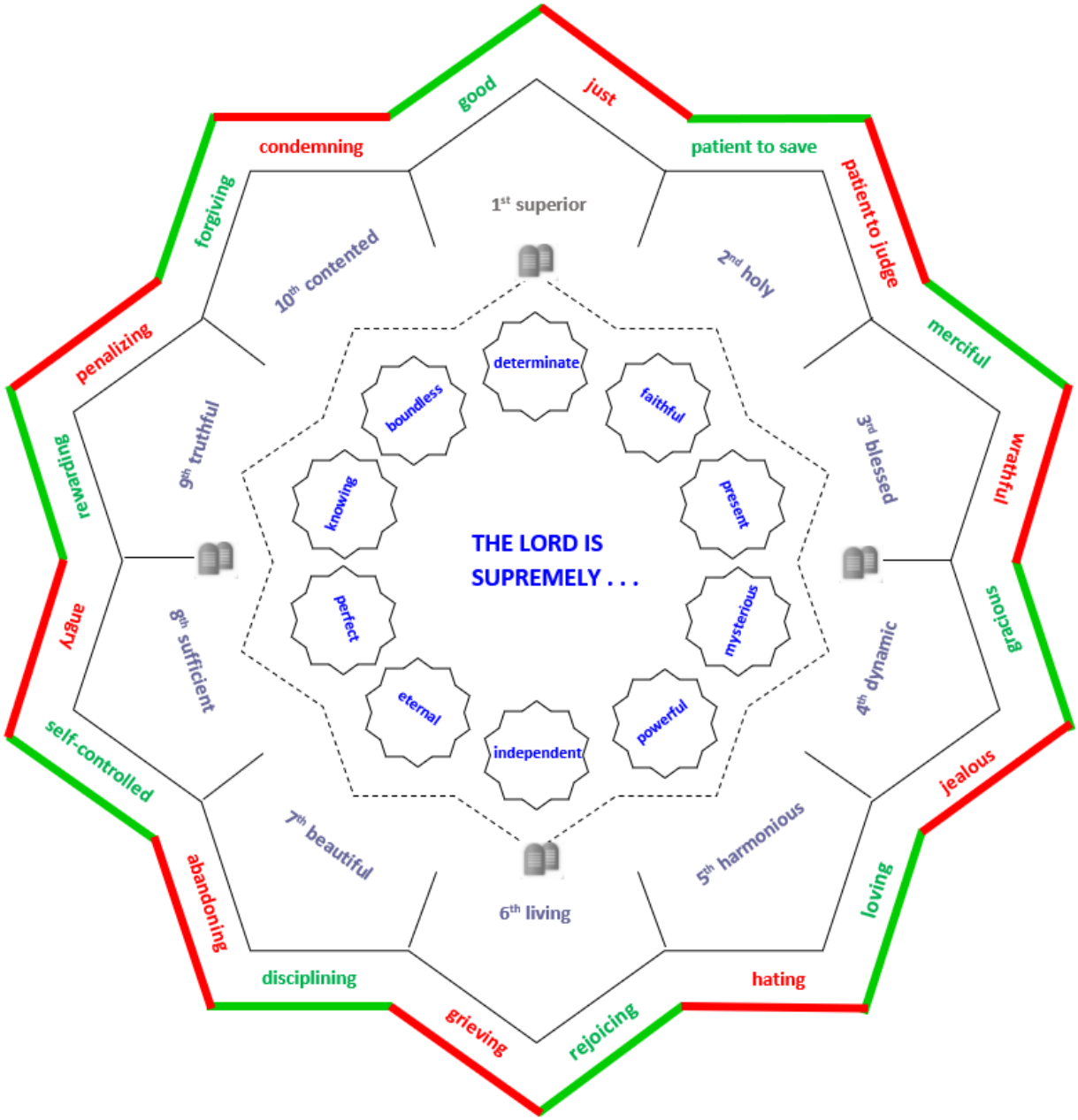

Figure 3-8: A new symphonic attributes perspective on the *lex Christi*

Explanatory note on the illustration above: The list of four sets of ten attributes is suggestive, not exhaustive. Because of the unity or indivisibility of God's person, *all* his attributes have a relation to *all* the commandments. For pedagogical purposes, the structure of the illustration structures ten self-identity, *supra-valency* attributes in the internal ten-pointed star-crystal, as part of his "I am the Lord" preface to the Ten Commandments, and these supremacy attributes can be logically related to and reflected in *all* of the external facets. Further the inner star of ten attributes can be rotated to pair with any of the outer ten; it is not intended to indicate that the aligned external star-crystal attribute is the only connection (e.g. the inner "determinate" is aligned with the external "superior", but it also can pair with holy, blessed, dynamic, etc.). The middle star-crystal decagon recommends names for *supra-lex Christi* attributes originating in God himself that are reflected in the individual commandments. The external star-crystal represents the Lord's *covenant-relational* attributes, using red to represent his enmity to those

outside covenant, thus in disobedience to his *lex Christi*, and green to represent reconciliation to those in covenant, thus those under propitiation for sins against *lex Christi*, justification crediting *lex Christi* righteousness, sanctification writing *lex Christi* righteousness on the heart while awaiting glorified perfection of the *lex Christi*. All the external facets can be paired with internal facets. The goal is to recommend additional ways that the attributes of God can be understood to have related reflections in each of the commandments. The external *lex Christi* attribute list is suggestive, rather than exhaustive. The pairing of attributes with commandments is also suggestive as a pedagogical emphasis, but not to be understood as univocal; no one attribute is singularly related to only one commandment. Mankind under covenant also reflects all these attributes in analogical ways, blessing the world and other submissive believers with attribute conformity, while to those rejecting the covenant, representing God's curse and giving up to non-conformity.

All these *covenant-relational* attributes have derivative reflections in Christ's humanity and renewed man, called *covenant-relational affections*. Most of these *covenant-relational affections* are multi-valent, meaning they apply to ways believers exemplify, proclaim, intercede and administer *all* the *lex Christi* commands to, on, in, by all mankind. They also cohere with the functions of the means of grace (the Word, sacraments and prayer), to reveal the Lord's in-covenant-reconciliation and out-of-covenant-enmity, the proper use of which are embedded in the WLC duties of the 2nd and 3rd C's. This means these pairs of attributes also have a relation to self, the conscience and memory of personal history: the red enmity attributes engage the old sinful nature, and the green reconciliation attributes engage the new created nature in union with Christ. In 9.7.3 these attributes will be shown to have parallels with the partially formed *lex Christi* conscience noted in Romans 2:15, thus based on a faulty evaluation, the conscience has conflicting excusing//accusing thoughts. In this way the CRA's function in distorted and chaotic ways outside of the *lex Christi* perspectives to hate, condemn and penalize self (accusing self due to condemning manipulation by abusers, or turning terrible feelings generated by abuse to self-doubt, self-blame) or love, rejoice in and reward self (excuses for sin, celebrating sin under sterile-sounding names: "pro-choice" as a touted name for abortion, "gay-pride marches" to celebrate ungodly sexuality).

After the Lord revealed these *covenant-relational* attributes to Moses in Exodus 34:6-7, these became the basis of his mediatorial prayer for Israel (Num. 14:18-19). Reconciliation attributes correspond to Christian engagement with the Lord's people. Enmity attributes correspond to Christian engagement with those outside the visible church: themes of common grace, justice and wrath attributes cohere with reflective patterns in the assembly of God's people and her administration of the WLC teaching about the 10C's covenant.

On another level, the human reflections of these *covenant-relational affections* are most evident in the duties of various relational commandments.

“Patience, covering in love, love, pray for,” “countenancing, commending and rewarding those who do well” (5th C duties of superiors and inferiors to each other, WLC 127, 129).

“By charitable thoughts, love, compassion, meekness, gentleness, kindness; peaceable, mild, and courteous speeches and behaviour; forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; comforting and succouring the distressed” (6th C duties WLC 135).

“Rendering others their due, . . . avoiding unnecessary lawsuits, . . . procure, preserve, and further the wealth and outward estate of others, as well as our own” (8th C duties *reflect the Lord’s abounding in goodness & truth* WLC 141).

“Preserving and promoting of truth between man and man, . . . sorrowing for, and covering of their infirmities, . . . keeping of lawful promises” (9th C duties *reflect the Lord’s abounding in goodness & truth,* WLC 144).

“such a full contentment with our own condition, such a charitable frame of the whole soul toward our neighbor, as that all our inward motions and affections touching him, tend unto, and further all that good which is his” (10th C duties reflecting the Lord’s character, that he is loving, gracious, abounding in goodness and truth, WLC 147)

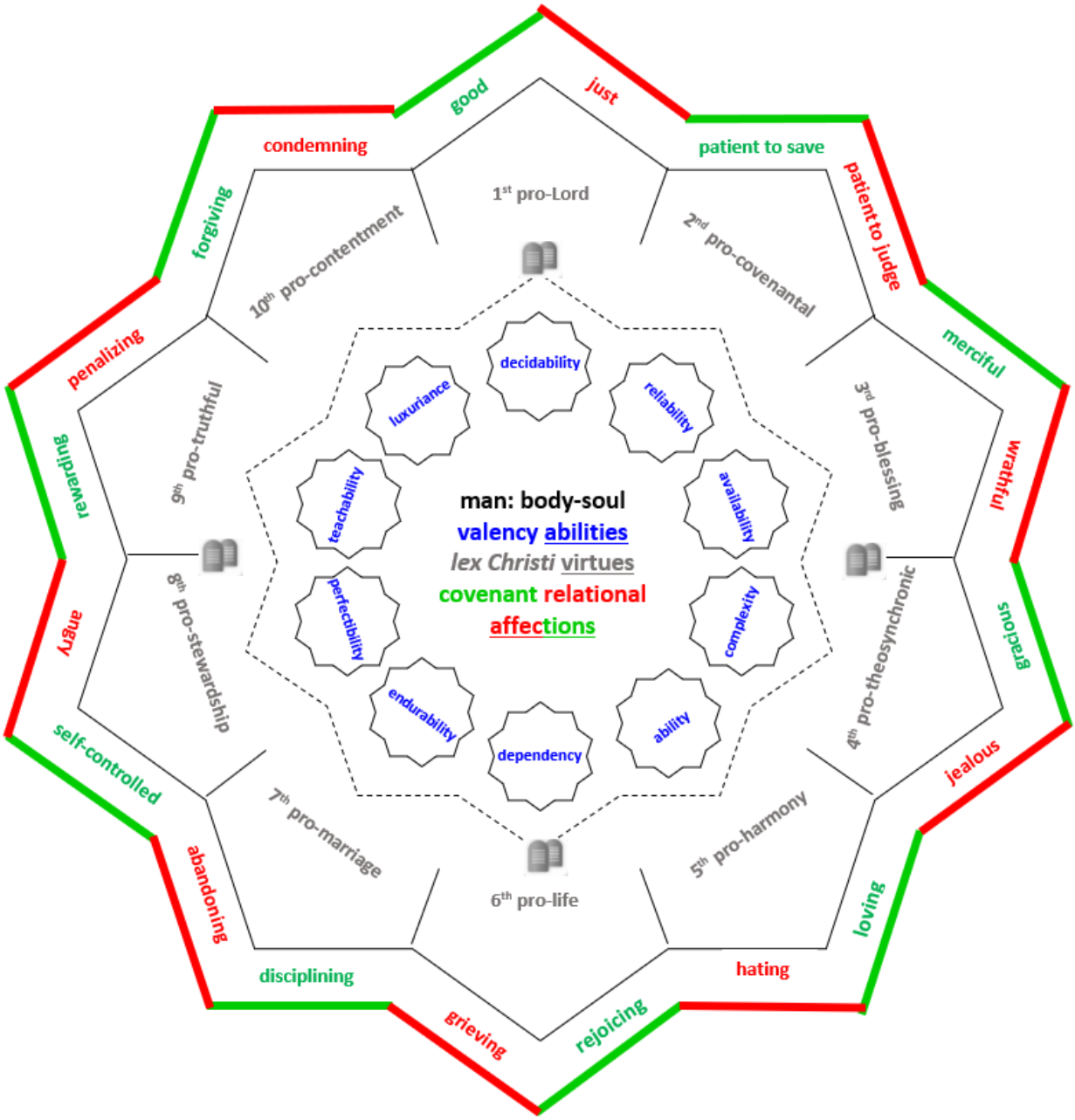

Figure 3-9: The Lord's *symphonic attributes* perspective reflected in man

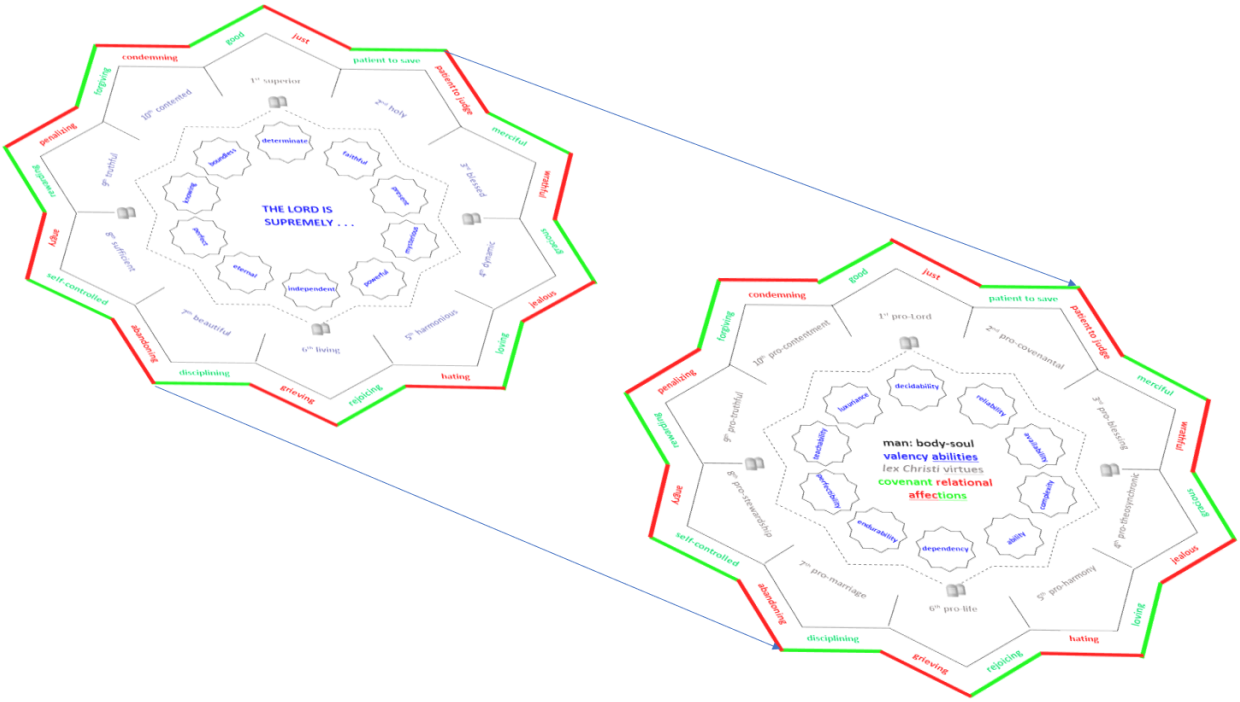

Figure 3-10: A new taxonomy combining the Lord's unified attributes reflected in man's *valency* abilities, *lex Christi* virtues and *covenant relational affections*

In chapter 4.8 both the *supra-valency* and the *covenant-relational* attributes will be will be used to derive a more memorable shorthand of six verbs that begin with the letter "R" as man-creation engagement verbs contained within a new definition of pastoral practice: research, reckon, results, (derived from *supra-valency* attributes) and reassure, reform, remove (derived from *covenant-relational* attributes).

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3.4 The lex Christi-DRL by Scripture

The new taxonomy of God's supremacy attributes and the derivative "pro-" reflections can be used as a hermeneutical tool to integrate other topics in systematic theology, such as the doctrine of Scripture, particularly the attributes of Scripture. Below the new taxonomy of God's attributes is applied to notice how some common names reflect God and to develop some new names for Scripture's derivative reflections. The outline is a suggested way to connect the doctrine of God to WCF 1 and biblical texts about the doctrine of Scripture, showing that the doctrine of Scripture is created in the image and likeness of God.

The entire outline below shows how the *lex Christi* motif integrates with the doctrine of Scripture, even as other topics of systematic theology. As that central ministry written on stone which was

contained in the ark of the covenant, the stone tablets are but a shadow of the new covenant reality, the law of Christ written on the heart (1 Cor. 9:21; Gal. 6:2; Heb. 10:16; 2 Cor. 3:3). By comparing a larger list of God's attributes with the doctrine of Scripture, we can become aware of more direct parallels between all the attributes of God and the doctrine of Scripture, more than the five attributes (*authoritative, inerrant, clear, necessary, sufficient*) that are commonly presented in systematic theology textbooks (Grudem, 1994:73-138). As a result of these comparisons with the WCF 1, the moral law and the attributes of God, additional attributes could be added to the formal doctrine of Scripture within a systematic theology class or textbook: *unified, complex, luxuriance, reliable, determinate, powerful, wise, availability, superior, holy, covenantal, blessing, theosynchronic, harmonious, living, beautiful, truthful, satisfying.* With these categorical adaptations, the reader can observe that Westminster's doctrine of Scripture (WCF 1:1-10) has many reflective qualities that align with God's attributes.

Many churches and Christian educational institutions (colleges, seminaries) operate with a doctrine of Scripture conforms to the nature of fallen, sinful Adam (meaning Scripture shares in all the qualities of man's historically limited, fallen, faulty, blind nature; it's a book similar to any other book written by man and liable to criticism and correction). Westminster's doctrine of Scripture (and those churches and educational institutions that adhere to it) conforms to the nature of the second Adam, Christ, the righteous one, not needing redemption, but active in redeeming.[102] As such the list below is also quite similar to the doctrine of Christ's human derivative attributes. He is the Word made flesh, the one who had the law written on his heart as the goal for perfected humanity. Though we recognize that minor textual variants have been observed in copied manuscripts, and some linguistic variation is evident in good scholarly translations, these do not negate Scripture's reflective attributes.

Sections below include the **supreme-attribute** list, and the *derivative attribute* revealed **on/in** Scripture (meaning the qualities of the Scriptures themselves), and **by** (meaning the parallel effects the Scriptures have on renewed man).[103] Within this outline the specific quotes from the entire chapter of WCF 1:1-10 are reorganized under each heading to compare the WCF doctrine of Scripture with parallels in the WCF 2 doctrine of God attributes (quoted above), while rearranging it all into a *lex Christi* ordered format.

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[102] see Chicago Statements on Inerrancy and Hermeneutics (Anon., 1978, 1982) for the comparisons between the critical views that are rejected and the conservative views that are confessed.

[103] This prepositions (to, on, in, by) are adapted from WCF 2:2 as part of Westminster's way of integrating of God's attributes with the rest of systematic theology and pastoral practice, see Yates (2017:26-31).

Unified:

A derivative attribute revealed on/in Scripture: all parts of Scripture are *indivisible*, requiring the entire 66 book canon. WCF 1:2-3 defines the canonical texts of Scripture, (rejecting the Apocrypha) and cites Luke 24:44-49. WCF 1:5: " [A whole composite of reflective attributes in the Word itself] are arguments whereby it doth abundantly evidence itself to be the Word of God."

3.4.1 The Lord's Word reflects his *supra-valency* attributes

I AM THE LORD, SUPREMELY . . .

Determinate:

A derivative attribute revealed **on/in** Scripture-*determinate*: the word of the Lord reveals his determined counsels (Eph. 1:3-6). WCF 1:1 "to declare; that His will unto His Church."

A derivative attribute effected **by** Scripture-*decidability*: causing us to make decisions to believe, exemplify, intercede, proclaim and administrate as those who submit to his determined will.

WCF 1:6 "and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed."

Faithful:

A derivative attribute revealed **on/in** Scripture-*faithful*: the Lord's word will be accomplished (Isa. 55:10-11).

A derivative attribute effected **by** Scripture-*reliability:* causing us to become reliable in faith, example, intercession, proclamation and administration, our Amen! to his promises (2 Cor. 1:20).

Present:

A derivative attribute revealed **on/in** Scripture-*present*: the word of the Lord fills the universe (Ps. 19:1-4).

A derivative attribute effected **by** Scripture-*availability*: making the ever-present word available to our minds, shaping our thoughts, words and behaviours (Ps. 119:98).

Mysterious:

A derivative attribute revealed **on/in** Scripture-*mysterious*: some things are hidden (Deut. 29:29). WCF 1:7 “All things in Scripture are not alike plain in themselves, nor alike clear unto all.”

A derivative attribute effected **by** Scripture-*mysterious*: causing us to believe, exemplify, intercede, proclaim and administrate how it humbles us to praise (Rom. 11:33-36).

Powerful:

A derivative attribute revealed **on/in** Scripture-*powerful* to accomplish (Isa 55:10-11; Rom. 1:16) his unfailing word of election (Rom. 9:6-8; John 10:27-29). WCF 1:5 “the efficacy of the doctrine [contained in Scripture].”

A derivative attribute effected **by** Scripture-*powerful*: causing us to believe, exemplify, intercede, proclaim and administrate by its powerful, necessary qualities (WCF 1:1; Matt. 4:1-10; Rom. 1:16).

Independent:

A derivative attribute revealed **on/in** Scripture-dependent on the decree of the Father by the incarnate Word through the Spirit to create the Word (2 Tim. 3:16-17; 2 Pet. 1:21; John 1:14)

A derivative attribute effected **by** Scripture-dependent on decree of the Father by the incarnate Word through the Spirit to understand and apply the Word (John 6:63-65; 1 Cor. 2:12)

Eternal:

A derivative attribute revealed **on/in** Scripture- enduring forever (Ps. 119:160).

A derivative attribute effected **by** Scripture- remains unfailing, abiding, standing against all forces and powers throughout time, until all is accomplished (Matt. 5:18; 1 Pet. 1:23; 1 John 2:14).

Perfect:

A derivative attribute revealed **on/in** Scripture-*perfect*: inerrancy, WCF 1:5 “the many other incomparable excellencies, and the entire perfection thereof.”

A derivative attribute effected **by** Scripture-*perfect*: causing us to believe, exemplify, intercede, proclaim and administrate it as inerrant.

Knowing:

A derivative attribute revealed **on/in** Scripture-*wise*: reveals wisdom in Christ (Col. 2:3); (*clear*).

WCF 1:7 “yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.”

A derivative attribute effected **by** Scripture- *wise*: causing us to believe, exemplify, intercede, proclaim and administrate the wisdom it gives (1 Cor. 2:1-14). We are made wise for salvation (2 Tim. 3:15; Ps. 19:7-11).

Boundless:

A derivative attribute revealed **on/in** Scripture-*luxuriance*: all other Scriptural attributes have a superlative infinitude WCF 1:5 “the heavenliness of the matter.”

A derivative attribute effected **by** Scripture-*luxuriance*: causing us to believe, exemplify, intercede, proclaim and administrate its limitless, endless, superlative infinitude.

3.4.2 The Lord’s Word reflects his *supra-lex Christi* attributes

1st C Superior:

necessary:

WCF 1:10 “The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined; and in whose sentence we are to rest; can be no other but the Holy Spirit speaking in the Scripture.”

WCF 1:5 “the scope of the whole (which is, to give all glory to God).”

WCF 1:1 “which maketh the Holy Scripture to be most necessary.”

authoritative:

WCF 1:4 “The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man, or Church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received because it is the Word of God.”

WCF 1:5 “yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.”

WCF 1:6 “Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word.” His Word is our supreme authority over life; causing us to believe, exemplify, intercede, proclaim and administrate his supremacy (Heb. 1:1-2; 2:1-4).

2nd C Holy:

A derivative attribute revealed **on/in** Scripture-*holy*: the law is holy (Rom. 7:12).

A derivative attribute effected **by** Scripture-*holy*: causing us to believe, exemplify, intercede, proclaim and administrate the sanctifying word (John 17:17).

A derivative attribute revealed **on/in** Scripture-*covenantal*, the word is the covenant, and reveals it (Ps. 105:8), remembering his covenant, his word, in context of the whole Psalm 105. WCF 1:5 “the full discovery it makes of the only way of man's salvation.”

A derivative attribute effected **by** Scripture-*covenantal*: causing us to believe, exemplify, intercede, proclaim and administrate the covenant it reveals (Heb. 9:15; Rom. 10:15-17).

3rd C Blessed:

A derivative attribute revealed **on/in** Scripture-*blessing*: filled with praise (Isa. 42; Ps. 103, Rom. 11:33-36).

A derivative attribute effected **by** Scripture-*blessing:* causing us to believe, exemplify, intercede, proclaim and administrate its praise (Ps. 103).

4th C Dynamic:

A derivative attribute revealed **on/in** Scripture-*theosynchronic*: abiding forever, preserved in history (Isa. 40:8; 1 Pet. 1:25), revealing determined times (Gal. 4:4).

A derivative attribute effected **by** Scripture-*theosynchronic*: causing us to believe, exemplify, intercede, proclaim and administrate its theosynchronic purposes, such as discerning the historical thoughts and intents of hearts (Heb. 4:12), or giving encouragement to hope (Rom. 15:4). WCF 1:8 “that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.”

5th C Harmonious:

A derivative attribute revealed **on/in** Scripture-*harmonious*, having a unified message, without contradictions. Scripture’s twenty-seven NT books have authority over thirty-nine OT books (Heb. 8:1-13). Law has authority over wisdom. WCF 1:5 “the consent of all the parts.” WCF 1:9 “The infallible rule of interpretation of Scripture is the Scripture itself . . . .”

A derivative attribute effected **by** Scripture-*harmonious*: causing us to believe, exemplify, intercede, proclaim and administrate it as his whole inerrant word. WCF 1:5 “ We may be moved and induced by the testimony of the Church to a high and reverent esteem of the Holy Scripture.” WCF 1:9 “and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly.”

6th C Living:

A derivative attribute revealed **on/in** Scripture-*living*: has a living quality of doing what God does to men: revealing, establishing, comforting, discerning, exposing (Heb. 4:12-13). WCF 1:1 “and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world [he put the Word in written form].”

A derivative attribute effected **by** Scripture-*living*: causing us to believe, exemplify, intercede, proclaim and administrate its living qualities.

7th C Beautiful

A derivative attribute revealed **on/in** Scripture-*delightful*, beautiful. WCF 1:5 “the majesty of the style” (Pss. 1:1-3; 19, 119:16, 47; Ps. 40:8 in Heb. 10:5).

A derivative attribute effected **by** Scripture-*delightful*: causing us to believe, exemplify, intercede, proclaim and administrate delight in his Word or law (Rom. 7:22).

8th C Sufficient:

A derivative attribute revealed **on/in** Scripture-*sufficient*: forming a completely self-sufficient corpus of revelation for faith and good works (Rev. 22:18-19; Matt. 4:4).

WCF 1:6 “The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.”

A derivative attribute effected **by** Scripture-*sufficient*: causing us to believe, exemplify, intercede, proclaim and administrate scriptural sufficiency (2 Tim 3:15-17). WCF 1:1 “those former ways of God's revealing His will unto His people being now ceased.”

9th Truthful:

A derivative attribute revealed **on/in** Scripture- *truthful*: clarity, that includes the need to do linguistic adaptation (2 Pet. 1:16-21). “Rightly handling the word of truth . . . .” (2 Tim. 2:15). “The rules of the Lord are true,” (Ps. 19:9).

WCF 1:1 “for the better preserving and propagating of the truth . . . to commit the same wholly unto writing.” WCF 1:8 “The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentical; so as, in all controversies of religion, the Church is finally to appeal unto them.”

A derivative attribute effected **by** Scripture-*truthful*: causing us to believe, exemplify, intercede, proclaim and administrate its truthfulness.

WCF 1:5 “yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.” WCF 1:8 “ But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come . . . .”

10th C Contented:

A derivative attribute revealed **on/in** Scripture-*satisfying*, content/thankful: for the luxuriant, soul-satisfying qualities and genres of the Word.

Psalm 19:7-11: The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple; [8] the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes; [9] the fear of the LORD is clean, enduring forever; the rules of the LORD are true, and righteous altogether. [10] More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. [11] Moreover, by them is your servant warned; in keeping them there is great reward.

A derivative attribute effected **by** Scripture-*satisfying*: causing us to believe, exemplify, intercede, proclaim and administrate its luxuriant, soul-satisfying qualities.

3.4.3 The Lord’s Word reflects his *covenant-relational* attributes

Since the *covenant-relational* attributes are differentially expressed to those reconciled to or in enmity against God, the Scriptures themselves functionally actuate God’s *covenant-relational* attitudes as the Spirit powerfully acts by the Word (Isa. 55:11). Thus by the reading and hearing of the Word with faith, in-covenant believers really experience the Lord’s reconciliation attributes, that he is loving, gracious, merciful, patient to save, good, forgiving, rewarding, self-controlled, disciplining and rejoicing to them. By the reading and hearing of the Word with faith, in-covenant believers really observe the Lord’s enmity attributes to his enemies, that he is hating, jealous, wrathful, patient to judge, just, condemning, penalizing, angry, abandoning and grieving.

3.5 *Lex Christi,* as a subset of Scripture, derivatively reflects the Lord’s supremacy-attributes

In chapter 2, this thesis identified four of Westminster’s interpretive perspectives of moral law righteousness: *unity* of each commandment with the others, *supra-morality* (that all duties and prohibitions required for NT believers can be organized under the outline of the Ten

Commandments), a *symphonic motif* integrating systematic theology and pastoral practice and a *supra-pedagogical* perspective using Exodus 20:1-17 as a micro-scalable catechetical model for the entire Larger Catechism. Upon further comparison of these first three patterns with the new taxonomy of *supra-valency* and *supra-lex Christi* attributes (3.3.1, 3.3.2 above) and their derivative reflections in the doctrine of Scripture (3.4 above), we can see that the three patterns are actually analogical derivations of the Lord's supremacy attributes. ***Unity*** of each commandment of the *lex Christi* with all the other commandments is a derivative reflection of the Lord's **supreme unity** (all the attributes cohere as one Lord—his simplicity). *Supra-morality* of the *lex Christi* is a ***holy*** derivative reflection of the Lord's supreme holiness (the Lord is the supra-moral One under whose authority all men must give account for their righteousness and unrighteousness). *Lex Christi* reflects the total set of attributes, thus reveals an irreducible complexity of unified attributes**,** and this entire set constitutes the ***motif*** integrating systematic theology and pastoral practice. Thus every loci of systematic theology and pastoral practice will have demonstrable Scriptural validations and applications of these newly identified *lex Christi* patterns, since all theology and practice are analogical reflections of the Lord himself. The question is, "How do these forty reflective *lex Christi* patterns help integrate our systematic theology loci, apologetic themes and practical theology applications?" A series of texts related to the reflective attributes of the law are inserted below. Especially Psalm 19 and Psalm 119 show direct parallels with some of the reflective attributes related to the law below.

Unified attributes of lex Christi

3.5.1 I AM THE LORD (*supra-valency* attributes) whose word compared to other words is SUPREMELY . . .

determinate (Ps. 119:89 Forever, O LORD, your word is firmly fixed in the heavens. Jer. 31:33 For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people)

faithful (Ps. 37:31 The law of his God is in his heart; his steps do not slip. Ps. 119:89 Forever, O LORD, your word is firmly fixed in the heavens. Matt. 5:17-18 Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished)

present (Ps. 40:8 I delight to do your will, O my God; your law is within my heart)

mysterious (Deut. 29:29 The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law. Ps. 119:18 Open my eyes, that I may behold wondrous things out of your law. Ps. 119:96 I have seen a limit to all perfection, but your commandment is exceedingly broad.)

powerful (Jer. 31:33 For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. Rom. 8:4 in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit)

eternal (Ps. 119:160 . . . every one of your righteous rules endures forever.)

perfect (inerrant, Ps. 19:7 The law of the LORD is perfect)

wise (clear, Ps. 19:7 he testimony of the LORD is sure, making wise the simple. Ps. 19:8 the commandment of the LORD is pure, enlightening the eyes. Ps. 119:98-100 Your commandment makes me wiser than my enemies, for it is ever with me. I have more understanding than all my teachers, for your testimonies are my meditation. I understand more than the aged, for I keep your precepts)

luxuriant (Ps. 1:2-3 but his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. Ps. 119:18 Open my eyes, that I may behold wondrous things out of your law. Ps. 119:96 I have seen a limit to all perfection, but your commandment is exceedingly broad. Matt. 7:12 So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets. Matt. 22:40 On these two commandments depend all the Law and the Prophets)

3.5.2 The Lord's law reflects his *supra-lex Christi* nature

1st C superior (necessary, authoritative, Exod. 24:12; Deut. 17:18-19; 27:1-8; 28:58; 31:11-12; Ps. 78:5 He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers to teach to their children. Ps. 119:163 I hate and abhor falsehood, but I love your law. Matt. 22:40 On these two commandments depend all the Law and the Prophets. Rom. 3:19-20 Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable

to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.)

2nd C holy (Rom. 7:12 So the law is holy, and the commandment is holy and righteous and good. Rom. 7:14 For we know that the law is spiritual. Deut. 31:26; 33:10; Josh. 1:7-8; 22:5; 1 Kings 2:3; Ezra 10:3; Neh. 10:28-29; Ps. 119:34 Give me understanding, that I may keep your law and observe it with my whole heart. Ps. 119:80 May my heart be blameless in your statutes, that I may not be put to shame! Ps. 119:107 I have sworn an oath and confirmed it, to keep your righteous rules. Jer. 31:33 For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people)

3rd C blessing (Ps. 19:8 The precepts of the LORD are right, rejoicing the heart. Ps. 119:13 With my lips I declare all the rules of your mouth. Ps. 119:54 Your statutes have been my songs in the house of my sojourning. Ps. 119:172 My tongue will sing of your word, for all your commandments are right. Isa. 42:21 The LORD was pleased, for his righteousness' sake, to magnify his law and make it glorious)

4th C theosynchronic (Ps. 1:2 on his law he meditates day and night. Ps. 19:9 the fear of the LORD is clean, enduring forever. Ps. 119:44 I will keep your law continually, forever and ever. Ps. 119:153 I do not forget your law)

5th C harmonious (Ps. 119:165 Great peace have those who love your law; nothing can make them stumble)

6th C living (Ps. 19:7 The law of the LORD is perfect, reviving the soul. Ps. 119:93 I will never forget your precepts, for by them you have given me life.)

7th C beautiful (Ps. 19:10 More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. Ps. 119:70; 1:2 his delight is in the law of the LORD; Ps. 119:111 Your testimonies are my heritage forever, for they are the joy of my heart.)

8th C sufficient (Ps. 19:11 in keeping [your laws] there is great reward. Ps. 119:72 The law of your mouth is better to me than thousands of gold and silver pieces)

9th C truthful (Ps. 19:9 the rules of the LORD are true, and righteous altogether. Ps. 119:13 With my lips I declare all the rules of your mouth. Ps. 119:142 Your righteousness is righteous forever, and your law is true)

10th satisfying (Ps. 19:10 More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. Jas. 1:25 But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing)

The following chapters of the thesis will continue to explore patterns by which the *lex Christi* reflects the Lord's supremacy-attributes.

3.6 *Lex Christi*-DRL reflections in renewed man compared with current doctrine of man categories

The reflective model developed above reforms and integrates the doctrine of Christ's humanity and renewed man in God's image. Derivative attributes of each of the supremacy-attribute are situated in relation to the central *lex Christi* format.

Derivative valency reflections in man (man's *valency abilities*): **"i am"** (self-consciousness) *primacy of humanity over the creation***,** *creatures with unified mind-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): **decidability, reliability, availability, complexity, ability, dependency, endurability, perfectibility, teachability, luxuriance.**

Derivative reflections of the Lord's *supra-lex Christi* attributes are expressed in the following *lex Christi virtues*: 1st **pro-LORD,** *2nd* **pro-covenantal**, 3rd **pro-blessing**, 4th **pro-theosynchronous**, 5th **pro-harmony**, 6th **pro-life**, 7th **pro-marriage** (defined as pro-OH-SSA: pro-one-hetero-spouse-sexual-attraction), 8th **pro-stewardship**, 9th **pro-truthful**, 10th **pro-contentment.**

Derivative reflections of the Lord's *covenant-relational* attributes are expressed in the following *covenant-relational affections*. Believers engage those under covenant and seekers in **loving, gracious, merciful, patient to save, good, forgiving, rewarding, self-controlled, disciplining** and **rejoicing** ways while they engage those in rebellious enmity against the Lord and his people in **hating, jealous, wrathful, patient to judge, just, condemning, penalizing, angry, abandoning** and **grieving** ways.

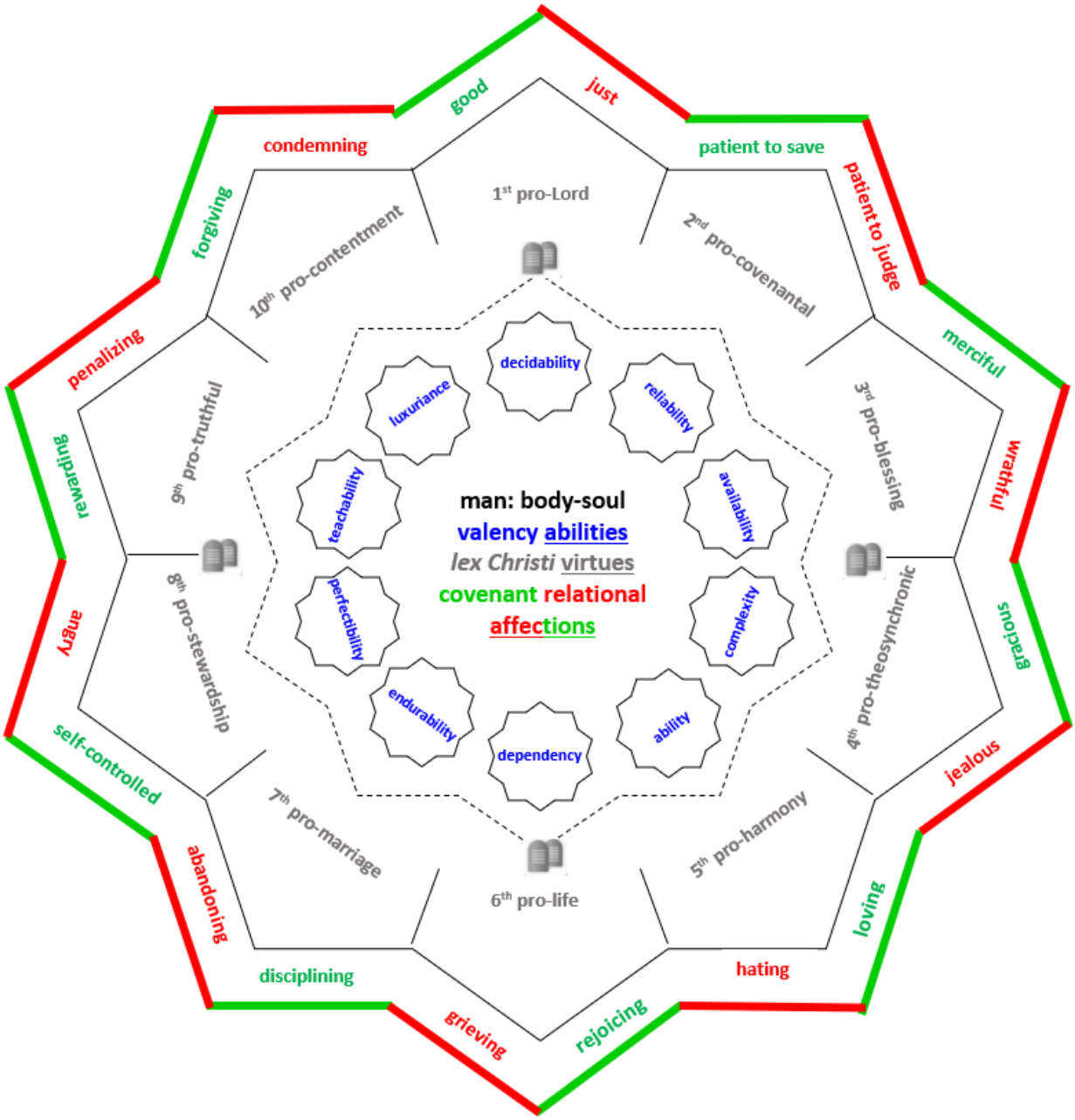

Figure 3-11: The Lord's *symphonic attributes* perspective reflected in man

Reformed systematic theology definitions of man in God's image include the following. Hughes (1989:51-64) identifies personality, spirituality, rationality, morality, authority and creativity as the imprint of God image. Hoekema (1986:71-73) notes both structural and functional aspects to the image, in that man is *structurally* endowed with gifts and capacities like reason, a conscience with moral sensitivity to discern right and wrong, capacity for fellowship with God and other humans, ability to make decisions, a sense of beauty and ability to create beautiful works of art and music, a gift of speech and communication, and man is *functionally* endowed (before the fall) with righteousness to live in love to God and neighbour, but lost the functional capacity with the fall. Grudem (1994:442-450) notes the history of the doctrine as developed using three

categories (*substantive* view that some quality about man is the image such as reason or spirituality; the *relational* view that interpersonal relationships as male and female are part of the image; *functional* view that duties entrusted to man are the main meaning of the image, like dominion over the creation) but proposes his own doctrine of man's attributes using *moral* aspects related to right and wrong, *spiritual* aspects related to spiritual life, worship, prayer and eternal fellowship with God, *mental* aspects related to man's ability to think, reason logically, learn, formulate complex language that successfully achieves the goal of communication and cooperation, anticipate the future, be creative, express emotions, *relational* aspects of community in marriage, family and church fellowship, as well as ruling over the created world, and *physical* aspects of our five senses having likeness to God's engagement of the world, physical movement and skill to accomplish tasks, bearing children in our own image and likeness. All these capacities can experience growth.

Within the *lex Christi* doctrine of man proposed above, the reader can discern that a new awareness of God-reflecting capacities develop when first naming many of the attributes of God and looking for derivative attributes in man. The *valency abilities* reflected in man most closely correspond to the substantive or structural aspects (Grudem's spiritual, mental, physical), capacities that remain in man after the fall. The *lex Christi virtues* most closely correspond to the functional aspects (Grudem's moral). *Covenant-relational affections* most closely correspond to the relational aspects (Grudem's relational). Thus the new *lex Christi* taxonomy proposed fits clearly within existing frameworks for the doctrine of man, but adds more specific derivative comparison with God's attributes that enrich the current models for the doctrine of man.

The definition of Christ and renewed man in God's likeness are connected with the catechism question about practical theology (pastoral practice) developed in 4.8 below. Our pastoral practice is by the decree of the Father to exalt the ministry of Christ in the power of the Spirit as those who exemplify the *lex-Christi,* and engage in pastoral practice as prophets who proclaim, priests who intercede and kings who administrate by the 6R's. That Christ is the perfection of the moral law as the second Adam is clearly affirmed by the Westminster Standards (WCF 8) and the abundant testimony of Scripture confirmed in our hearts by the Spirit.

The illustration below adapts the Westminster persons and attributes perspectives on systematic theology and pastoral practice using the new taxonomy of attributes illustrations within the overview of the doctrines of systematic theology and pastoral practice. This illustration is a major revision of the diagram developed by Yates (Yates, 2017:212) to show how the *lex Christi* motif can function as an integrating perspective within the total framework of theological education.

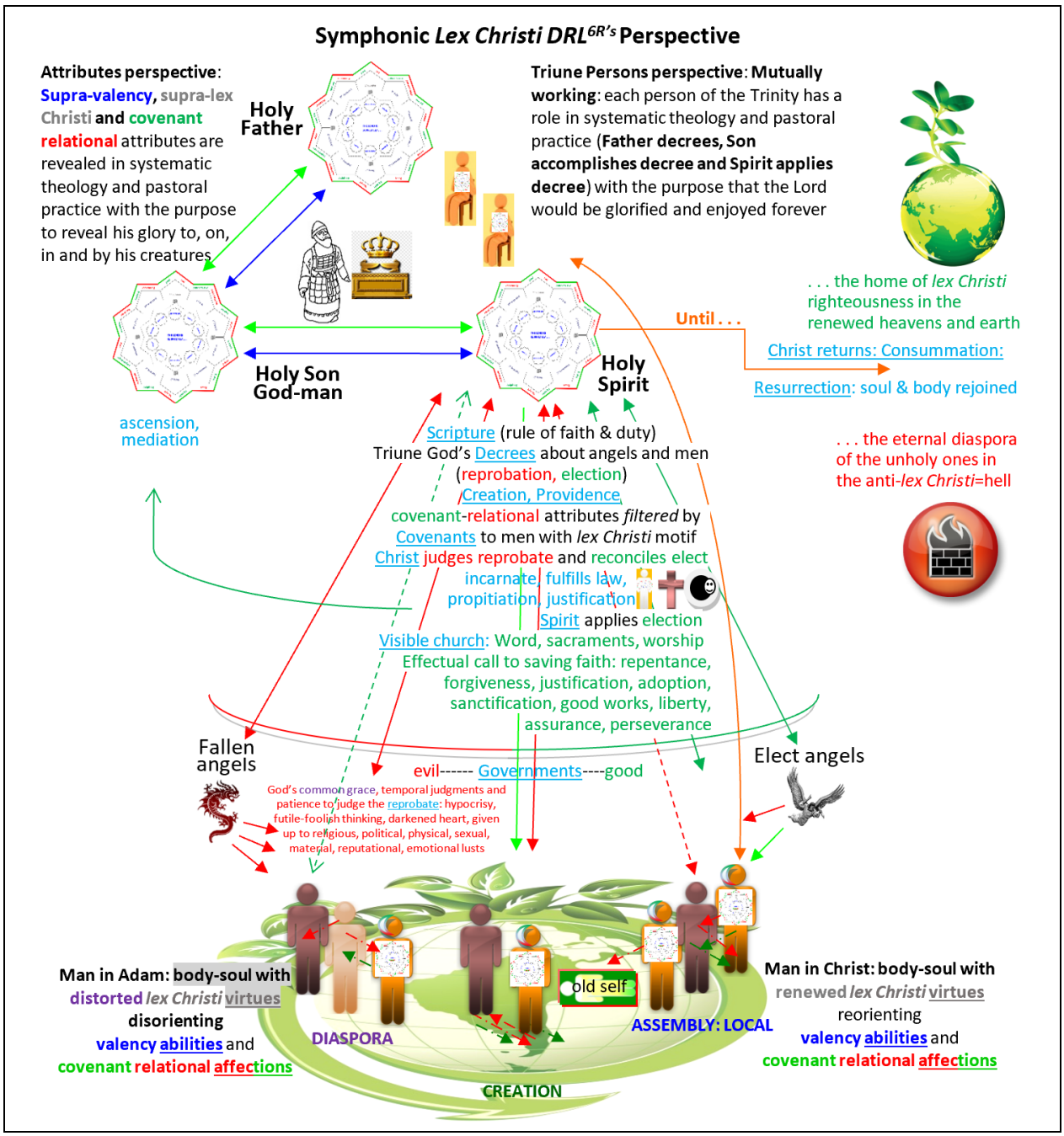

Figure 3-12: Adapting Westminster's symphonic persons & attributes perspectives on systematic theology and pastoral practice

3.7 Summary conclusions

This chapter has answered the second research question of 1.5.2: What new *lex-Christi*-shaped taxonomy can be developed to integrate systematic theology's names for God's attributes that also have analogical derivations showing the reflective *lex Christi* likeness in Scripture, Christ's humanity and the renewed people of God? This chapter is foundational to the thesis that follows, a unique contribution adapting Westminster's doctrine of God using the *symphonic lex*

Christi to develop the *attributes* perspective. The *lex Christi* perspective is clearly the framework for Westminster's pastoral practice (WLC 91-151), but this perspective is not so evident in its naming of God's attributes or Scripture's attributes. This chapter has attempted to relate the *symphonic lex Christi* motif more clearly and logically to Westminster's *attributes* perspective, while comparing with standard systematic theology explanations. The new taxonomy for the Lord's supremacy-attributes and the derivative reflections in Scripture, Christ and renewed man are situated around a decalogical perspective. The terms themselves are intended to be pedagogically flexible or open to creative adaptation and explanation, if the Lord's ambassadors might consider using the terms or developing their own.

This chapter can also be used to reflect on chapter 2 again, looking for Westminster's symphonic attributes perspective in greater detail, beyond the theme of *lex Christi* righteousness. For example, careful readers can notice the mention of the *supra-valency attributes* of his being, his glorious wisdom, power, goodness, and especially the prominence of the *covenant-relational attributes* in the recurring themes that his mercy and grace would be praised by his elect (WCF 3:5; 5:1; 10:1; 11:3) and his glorious justice would be executed on all the enemies of his law and his church (WCF 3:7; 5:1) and especially revealed in Christ (WCF 8:3, 5, 8; his cross executed the exact justice due to the elect in their place, and reveals his rich grace in justification WCF 11:3). However, this thesis focuses on developing the *supra-lex Christi* attributes reflected in derivative *lex Christi virtues* to minimize the complexity of using all the attributes throughout as an integrating perspective.

This proposed model creates some tension with a typical desire for stability in systematic theology presentations of God's attributes, particularly where linguistic challenges to communicating the Gospel and training ambassadors in cross-cultural contexts are already formidable enough. As the author has laboured in Chinese speaking contexts, these terms will be translated and continue to undergo creative adaptation and translation adjustments to try to improve communication clarity. The purpose is not the change the doctrine of God, but to show that Westminster's orthodoxy can be creatively adapted with a luxuriant number of organizing perspectives and vocabulary terms that aim for better pedagogy and *lex Christi* transformation, in short, 'secondary descriptions that reinterpret and reproclaim Scripture to meet the human need for better understanding of the Bible' (Wagner, 2009:335). If this model is memorable enough to make for better pedagogy, and readers find it taxonomically and biblically persuasive, then perhaps it can enable biblical instructors to adapt it into some useful ways to integrate systematic theology and pastoral practice.

CHAPTER 4

ADAPTING WESTMINSTER'S MOTIF AS *LEX CHRISTI*-DRL$^{6R'S}$

4.1 Introduction

This chapter answers the third research question of 1.5.2: How do God's attributes engage the world in parallel with the ways Scripture engages people and their worldviews that will help us construct a new taxonomy of engagement verbs (proposing 6 words that start with the letter "R") that can be applied to *any* practical theology tasks, thus enlarging our model name to be called *Lex Christi*-DRL$^{6R's}$?

The first step in adapting Westminster's patterns is to name the adapted motif and explain those naming choices. Second, it remains to develop and explain many specific implications and details of the *unified* and *supra-morality* perspectives observed in chapter 2. Third, for the *symphonic lex Christi* perspective, the repeated refrain of righteousness is used to construct a topical outline of systematic theology and pastoral practice. As a segue into pastoral practice, two unique catechism Q&A's have been created, the first to condense the symphonic *lex Christi* motif into a concise format and the second to define pastoral practice. The three *lex Christi* patterns are situated within a new definition of pastoral practice whereby God's power is revealed in qualified ambassadors using their wisdom, defined by six "R" words, to engage worldview topics and people. The chapter will conclude with a chart separating the definition of pastoral practice line-by-line that can be used as a set of topics for comparing worldview topics and people.

4.2 Orientation Lex Christi-DRL

This thesis offers Westminister's *lex Christi* perspective on all reality, what Stoker (1970) called "cosmonomic totality", as one way to identify the organic unity that the Westminster Divines saw in and by the Scriptures. Their exposition of the Decalogue's interdependence defined each commandment inseparably from the others, while its supra-morality perspective defined all righteousness and sin under its outline, each with a set of related duties and prohibitions. The warrant for using Westminster's law of Christ (*lex Christi)* as the integrating motif for all loci of systematic and practical theology is most obvious in Westminster Standards definition of man's created moral likeness to God (WCF 4, 19), but then by contrast, defines sin and the fall using that same *lex Christi* (WCF 6). The plan of election (WCF 3) and providential accomplishment of their redemption is a restoration of that moral likeness, relating all topics in systematic and practical theology to that *lex Christi* restoration to righteousness.

4.3 The dominion of the righteous Lord (DRL)

WCF 2:2 (Orthodox Presbyterian Church, 2007:11) guides the selection of an adapted name for this motif: "He . . hath most sovereign *dominion* over them, to do *by* them, *for* them, or *upon* them whatsoever himself pleaseth." Since Christ and his apostles proclaimed the gospel of the kingdom[104] as the primary meta-narrative structure for their teaching, this thesis will develop the *Reformed faith* under a variation of this theme using the word "dominion" (Ps. 145:13; Dan. 4:3, 34; Eph. 1:21; Jude 1:25; Rev. 1:6) which is also the reflective command given to Adam and his kingly offspring to have "dominion" over the creation (Gen. 1:26, 28; Num. 24:19; Ps. 8:6; 72:8). Since the words "kingdom" and "righteousness" or "righteous" are also used together in a few key Scriptures (Isa. 9:7; Matt. 5:10, 20; 6:33; 13:43; Rom 14:17), the theme can be augmented with the word "righteous". Further, the *lex Christi* in total reveals the righteousness of God: "The LORD was pleased, for his righteousness' sake, to magnify his law and make it glorious" (Isa. 42:21). This new taxonomy selects the predominant name in the prologue to the Ten Commandments, "I am the *Lord* your God. . . ." (Exod. 20:2). The additional categories of gospel, historical, systematic and practical theology will be linked under a new, synthesized title (a meta-narrative theme) of the **dominion of the righteous Lord (DRL**).

To develop the meta-narrative outline below (4.7), this thesis will consider connections between theological topics that use these or synonymous words. Since the *Reformed life* is defined in WCF 19:2 by the moral law as "a perfect rule of righteousness," these topics are linked by searching for the related sets of words "righteous," "righteousness," "holy," "holiness," "godly," "godliness," and the meta-narrative words "gospel" and "kingdom" in the Westminster Standards and Scripture, with particular attention to Romans, which uses the word righteousness 32 times (exceeding all other NT books by four times or more), only exceeded by OT books Isaiah (48 uses) and Psalms (58 uses).

Yates' (2017) *Foundations* book utilized a Westminster integrative method to link the doctrine of God's glory revealed in both blessed and cursed faces, *to, on, in* and *by* his elect (WCF 2:2) with eight omni-attributes that have derivative expressions in Christ's humanity and his elect. In this thesis those same patterns will be built upon to integrate Reformed theology from the integrating perspective of the Lord's righteousness, defined by the moral law. The supreme *lex Christi* righteousness of the Lord is revealed to us, on us, in us and by us, differentially expressing his *covenant relational* attributes of reconciliation or enmity (3.3.3 above).

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[104] Matt. 4:23; 9:35; 10:7; Luke 8:1; 9:2, 60; Acts 8:12; 14:22; 19:8; 20:25; 28:23, 31; Heb. 12:28; Jas. 2:5; 2 Pet. 1:11; Rev. 1:9; 12:10

The model helps explain other facets of the Westminster Standards and parallels the theological framework of the book of Romans. When Lord's blessed face shines on his elect, by the Spirit and the Word working saving faith uniting them to Christ, he reveals his kingdom dominion of supreme righteousness ***to*** them in the face of the perfect, derivative, *lex Christi* righteousness of Christ and his perfect propitiating sacrifice on the cross to satisfy the just death penalty due to their unrighteousness, ***on*** them, declaring their sins against *lex Christi* forgiven and his *lex Christi* righteousness credited to them, ***in*** them, writing the *lex Christi* on their hearts, so they love righteousness and hate all unrighteousness, and ***by*** them, as prophets proclaiming, priests interceding and kings administrating by the *lex Christi* in their realms (heavenly & earthly) and places (assembly//creation//diaspora) through their various roles (disciple, student, parent, spouse, church member, deacon, elder, neighbour, employee, employer, citizen). The ten mandates identified by Yates' (2017:165-174, 217-218) *Foundations* book defining practical duties of righteousness (assembly, commission, discipline, cultural, investment, frustration-mercy, ambassador, reformation, warfare, emigration) each can be defined by and integrated with the full *lex Christi* motif as topics of practical theology. For example, all of the following ten mandates can be enriched with luxuriant purpose as those who exemplify, proclaim, intercede according to and administrate the *Lex Christi*-DRL (see 4.7 definition of practical theology below)*:* the Great Assembly mandate to gather together as two or more in Christ's name (marriages, families, educational institutions, businesses, and Lord's Day assemblies)*,* the Great Commission to make disciples who obey all that Christ commanded, the Great Discipline mandate to preserve the purity and peace of the assemblies, the Great Cultural mandate to steward and prosper the resources of the created world, the Great Investment mandate to lay up treasures in heaven, the Great Frustration-Mercy mandate to endure sufferings in this sin-cursed world while serving each other in works of curse-mitigating mercy, the Great Ambassador mandate to do effective apologetic work in the non-Christian world, the Great Reformation mandate to shape earthly shadows into the likeness of their heavenly reality (Eph. 5:24-33; Heb. 8:5), the Great Warfare mandate to expose and resist evil in this world, and the Great Emigration mandate to persevere in this life as suffering aliens and pilgrims whose citizenship is already in heaven.

4.4 The *lex Christi* (law of Christ)

Though the Ten Commandments are commonly referred to as the moral law, this phrase can be misunderstood to mean only the words of the Ten Commandments. The law can be described in different ways in different time periods. God gave to Adam *Eden's kingdom law* (without sin in the world, only the positive *duty* senses of the commands are revealed, with one prohibition not to eat from the tree, that, when transgressed, broke all Ten Commandments). In a later period it was called the *Mosaic law* (because sin has entered the world, the Ten Commandments

emphasize mostly negative *prohibitions* of the commandments), functioning as an inter-generational school-master to prepare men to receive the work of Christ on their behalf, to realize the meaning of cross's curse for unrighteousness and the resurrection as proof of Christ's righteousness (Gal. 3:25; Phil. 3:9; Rom. 3:20-26; 4:24-25; 10:9-10). Faith that God raised Christ credits righteousness to us, and the Spirit is sent to write the law on our hearts (Rom. 8:3-4; Heb. 10:16). However, we do not need any required preparatory work of the law in repentance as somehow qualifying us to receive grace (Ferguson, 2016). Saving faith looks to Christ, who sends the Spirit to show the elect their need of Christ and their helplessness without him. This thesis could use several related NT phrases that seem to capture the essential meaning:

a) 'the royal law that gives liberty' or the 'law of the kingdom' (Jas. 1:25; 2:8-12)[105]

b) "the law of Christ" (Gal. 6:2; 1 Cor. 9:21),[106]

c) "the law of the Spirit of life in Christ Jesus" (Rom. 8:2),[107]

d) the "law of faith" (Rom. 3:27).[108]

These various NT phrases for the moral law function as an integrating perspective on all the DRL meta-narrative, or in other words, each can help explain various parts of historical, systematic and practical theology. For simplicity, memorability and use of Latin for historical gravitas, this thesis will adapt the "law of Christ" phrase to call this *lex Christi,* by its derivative Latin phrase.[109] Choosing "law of Christ" keeps the emphasis on Paul's two uses (1 Cor. 9:21;

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[105] See Bauckham (1999:142-147) for explanation of how James uses the term "royal" to mean "the law of the kingdom of God" (142) and "law" to mean "the law interpreted by Jesus in his preaching of the kingdom" (143) and "liberty" means heart deliverance out of sin's bondage (Jas. 1:14-15) into renewal by the implanted word of truth (Jas.1:18, 21) to love God and neighbour. James 2:1-5:12 offers an extended exegesis of Leviticus 19:12-18 (Lev. 19:12, 13, 15, 16, 17b, 18a cited or alluded to in Jas. 5:12; 5:4; 2:1 & 9; 4:11; 5:20; 5:9 respectively) including citing the command to love neighbour (Lev. 19:18; Matt. 22:40, 143). But James also shows that the teaching of Jesus is the authoritative interpretation of the law (cf. Jas. 4:11; 5:9; 5:12 with Matt. 7:1; 7:1-2; 5:33-37 respectively, 145)

[106] WCF 19:5 twice cites 1 Cor. 9:21 defining the equivalent meaning between "moral law" and "law of Christ". Meilaender (2018) identifies the Decalogue as the law of Christ. Grudem (2018:233-234, 239) defines the law of Christ as the "entire body of Christian teaching about a life pleasing to God," and believes that while the work command is still in force, the Sabbath rest commandment has been abrogated and replaced by a general wisdom that man needs to take regular periods of worship and rest.

[107] Romans 8:2 "the law of the Spirit of life in Christ Jesus" is translated in the Latin Vulgate as "*lex enim Spiritus vitae in Christo Iesu.*"

[108] Latin Vulgate translates as "*legem fidei*."

[109] I created this phrase in 2019 for its easy memorability and its simplicity of spelling in comparison with the well-known title of Samuel Rutherford's book *lex Rex,* or *The Law of the King* and by experimenting with Google translate between English and Latin. The Vulgate translation of the law of Christ in 1 Corinthians 9:21 "lege

Gal. 6:2) which both lend themselves to an NT context to nuance the meaning. Also choosing a less common Latin phrase allows the unique thesis method to shape the meaning, rather than choosing a term that already has theological connotations (moral law, Decalogue). Thus the shorthand name for the model can be *lex Christi,* or used as an adjective, such as *lex Christi* counselling*, lex Christi* perspective/motif, *lex Christi* apologetics, *lex Christi* hermeneutics, *lex Christi* theology, or *lex Christi* pastoral practice. The phrase is intended to show how God rules over the world by his moral law, both in judgment and redemption, and we creatures, both dimly in consciences of all men, but especially in those renewed in his moral likeness.

In answer to the potential criticism that this approach of reorganizing all biblical duties and prohibitions under the *lex Christi* is reductionistic, Scripture invites this approach in its layered structuring and inter-relations related to the law: the two great commandments provide a meta structure, 'all the law and prophets depend on these,' joined to a sub-structure of the Ten Commandments (the entire thrust of Ephesians 4:20-6:18 could be reorganized under a *lex Christi* outline, mostly related to 4C-10C, but the spiritual armour section relates to 1C-4C) fore-shadowed in the OT (the ceremonial laws applied 1st-4th commandments, while the judicial applied 1st -9th commandments to penal codes, 1st-3rd to blasphemy or idolatry punishments and 5th-9th to social relations (Casselli, 2016:loc. 2429, 2617)). The NT perfects the OT shadow types into the first stage of moral perfection in justification to declare Christ's perfect human righteousness upon the elect, and in sanctification by the Spirit to imperfectly internalize the *lex Christi* in the hearts of the elect for demonstration in life (WCF 7:5-6; Heb. 10:16), and in glorification to raise them in spirit at death to spiritual perfections awaiting the resurrection of the body to final moral perfection in the *eschaton*, when they see him face to face (1 John 3:2-3). The shadow of OT theocracy penal codes are perfected in stages as well: NT preaching of the Gospel to warn all sinners in every language and nation to repent and flee from God's final, eschatological, penal-code wrath (Acts 17:30-31), God giving some up to their lusts in his wrath and they receiving in their bodies a forewarning of justice (Rom. 1:18-31; 1 Pet. 4:3-5), the salvation of his people by the fear of the Lord (Acts 5:11; 1 John 4:15-18; 1 Pet. 2:17) and NT church discipline to warn of future exclusion from the kingdom (1 Cor. 5:1-13; 1 Pet. 4:17-18).

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essem Christi" or Galatians 6:2 "legem Christi" seemed less known in popular culture, less memorable and less efficient to write. A Google search for the *lex Christi* phrase in August 2020 turned up a journal article about a 1400's Bohemian Reformer Jan Hus entitled "The Law of Christ (Lex Christi) and the Law of God (Lex Dei) . . ." (Dekarli, et al., 2015), a book title (Goolsby, 2016). An online Ebsco search on "law of Christ" turned up Stanton (2001:54) citing J.A. Bengal's 1742 *Gnomon Novi Testamenti,* "Lex Christi, lex amoris, the law of Christ is the law of love," and a search for lex Christi turned up a German chapter entitled "Lex Naturae und lex Christi bei Erasmus" (Schottenloher, 1969).

In chapter 2 the three integrating perspectives of the Westminster Standards were developed, specifically, a pattern of the *interdependence* of each commandment on the others, a pattern of *supra-morality* that encompasses all requirements of his righteous image in man, and a replicating motif of *lex Christi* within the topics of systematic theology and pastoral practice. These patterns can be adapted to various uses.

4.5 Adapting the unified morality perspective

The WLC 99 principles for interpreting the moral law are not developed enough to show derivative connectivity to all kinds of practical discipleship. Reforming the moral law hermeneutics of WLC 99 and reinterpreting the moral law in light of those expanded principles will enable the Reformed churches to vivify discipleship in ways that more fully accord with the new covenant promise to write the moral law on the hearts of the elect.

4.5.1 General adaptations of the unified morality perspective

Christians need to study and submit to the Lord's authority in the Scriptures (first table 1st-4a C's) for His righteous kingdom interpretation, in order to exemplify, proclaim and administer all proper worship and all created physical and relational reality (second table 4b – 10th C's) according to their duties and places.

Christians need to know the righteousness of the Lord himself, what he loves and hates, what he rewards and judges, by His likeness reflected in both tables (1st-10th C's), his creation of the first Adam and his recreation of his elect united to the second Adam, Christ, in that same likeness.

Christians need to give thanksgiving and worship to the Lord (first table 1st-4a C's) for the Lord's wise, righteous, good institutions (work, rule-authority, marriage-family, property, reputations) and gifts (second table 4b – 10th C's).

Christians need to trust in and submit to the Lord (first table 1st-4a C's), who acting directly or working through secondary means (weather, medicine, viruses, elect or fallen angels, people who help or harm, etc), may provide by his unmerited grace, or, may discipline, frustrate or take away due to the curse upon life, the ground and all human goal-directed effort (second table 4b – 10th C's, Gen. 3:15-19; Job 1:20-22; Phil. 4:10-19).

As believers experience the undeserved mercy, generous grace and kind patience of the Lord through his gift of saving faith in the promises of the new covenant (first table 1st-4a C's), all their physical and relational labour among people through his institutions (work, rule-authority, marriage-family, property, reputations) and gifts within the variety of each individual's

experience of those institutions (second table 4[b] – 10[th] C's) should reflect the likeness of his mercy, grace, kindness and patience.

As believers know the righteous justice of the Lord through his propitiation in Christ at the cross and his purpose to remove all sin from his people by loving discipline (first table 1[st]-4[a] C's), all their physical and relational labour among people through his institutions (work, rule-authority, marriage-family, property, reputations) and gifts within the variety of each individual's experience of those institutions (second table 4[b] – 10[th] C's) should reflect the likeness of his sin-covering, sin-exposing, forgiving and righteousness-restoring discipline.

As a result of eschatological comparisons related to the fulfilment of the moral law in the eternal kingdom in 5.4 below, this thesis adds another principle to the existing eight already provided for interpreting the Decalogue given in WLC 99, namely, that each commandment has a christotelic, eschatological sense of fulfilment or perfection in the new heavens and new earth (see 5.4 below for clarification).

4.5.2 Detailed adaptation of unified perspective: Each command can serve as an interpreting perspective on all the others

1[st], 5[th] & 9[th] C's interdependence:

> As an *epistemological* authority over all creatures: Scripture represents the authority of God, the *superior* to which all other superiors must submit, the norm which evaluates all other norms, condensed into the beauty and harmony of the Ten Commandment. This is an irreducible complexity representing God as *superior* of the universe, the Triune Lord, to which all the *inferior* creatures, their cultures, religions, philosophies, epistemologies, languages, thoughts, affections, wills and practices must submit, either in obedience to reward or disobedience to judgment.
>
> As a *relational* perspective (derived from supremely harmonious reflections) on all the others, inferiors, equals and superiors all supporting obedience and all supporting resistance to disobedience for each person's places and callings (such as, some married, some single, have various duties to perform and sins to resist, but assist each other in righteous living), in the fear of the one true God. Christians should contentedly trust him for his provision in life, relationships, property, and reputation,[110] not fearing men, thus boldly critiquing false witness

[110] Schreiner's explanation of the "Mosaic Covenant" (2013:42) notes that the first commandment can interpret all the others.

and proclaiming the truth. This relational perspective has implications for true friendships whose purpose should be to reinforce new covenant moral-law righteousness in one another and shows the differences between other religions and their views of relationships that are modelled on their relationship to gods or spirits or atheistic humanism or idol worship, with a lack of emphasis or standard for teaching on relationships. Christianity's attractive value stems from relational modelling of the Lord to his people, and his people with each other (see Prov. 31:10-31).

2nd and 3rd C interdependence:

As the "holiness filing cabinet" explained using details of "the covenants and the Gospel", (see connection between supremely holy attribute of God and 2nd C pro-covenantal explanation in 3.3.2 above) these commands define the way God must be worshiped: the obedience of faith according to Scripture's sixty-six authoritative books, with now the new covenant taking interpretive priority over the old covenants (Rom 1:5; 16:26). The full demanded righteousness of the law has been satisfied in Christ's active righteousness (proven by his resurrection, shattering the curse and bondage of death) and the terror of the law's curse has been broken by Christ's passive righteousness (enduring the declared curse of the law on the cross for the propitiation of his elect, meriting forgiveness to all who believe in his substitutionary atonement). Now *the helpless sinner need only look in faith to the whole work of Christ,* (past, present and promised future), "Lord be merciful to me a sinner" bringing whatever confused or correct legal conviction for unbelief and sin he or she may have. There is no necessary required *prior* qualifying repentance or preparatory sorrow, and further, that such convictions have no saving merit. Such repentance (grief, sorrow and separation from sins against the moral law) and vivification (delight in righteous submission to the moral law) shall commence after regeneration to saving faith (Alexander, 2016:citing Ferguson, 2016). We can obey the 6th commandment to put off anger and resentment and forgive those who sin against us because the Lord has shown us saving mercy.

The 2nd commandment's duties (in addition to proper worship of God) are to view created things, including mankind, as God's display of his eternal power and divine nature and to be thankful and delight in God by that glory revealed in created things, such that we also use those created things to their full potential to support worship of the true God and human flourishing. We hate all false worship or service to the creature and created things (Rom. 1:20-25). This duty preserves and enriches the duties of the other commandments as they are about created people and things, for example, 5th God's glory is revealed through godly authorities, equals, inferiors, 6th 8th 10th God's glory is revealed in his provision for physical life and teaching contentment, 7th God's glory is revealed in sexually respecting and honouring all people made in his image, taking advantage of none, using no one for

personal pleasure, seeking godly marriage to satisfy sexual desires, 9th God's glory is revealed in valuing and speaking truthfully and honourably about others made in his image.

All visible creation is a reflection of the eternal power and divine nature of God, and God-reflective creation must never be turned into objects for worship. One creature may not command other creatures to worship him/her/itself as his/her/its idol, as when creatures uttering blasphemies (3rd C) such as earthly leaders commanding submission to false-worship principles, as though representing a god (Rev. 3:8-10; 13:1-18). Christians refuse to submit to human philosophies and traditions as idols above the Word of God. Contrasts of idolatry in authority, life sustenance and sexuality: 1st -5th- 7th C's using other creatures for selfish advantage, sex slavery, or the tyranny of unjust government, or using anger and oppression to command others to do our absolute bidding as if they were god, as in the sex trafficking documentary movie *Nefarious: Merchant of Souls*.[111] Plurality of mature elders is intended to prevent human idolatry of the ministry leader who styles him/herself as a little emperor-pastor or who gathers worshippers of him/herself and punishes all who disagree. 4th C: contrasts of idolatry in corrupting the God-given order of time. 7th C: contrasts of idolatry in corrupting conjugal faithfulness. 8th C: contrasts of idolatry in corrupting rights to private property. 8th , 9th C: contrasts of idolatry in abusing and slandering other's good name for one's own advancements, 10th C: contrasts of idolatry in inciting men to economic slavery by offering them trinkets of the world for their allegiance.

"That, what is forbidden or commanded to [themselves]," (WCF 99:7) Christians are bound according to their integrity to use the Lord's name properly to witness for the Lord's Word and works (3rd C), in the fear of God, not the fear of men, thus boldly witnessing to the truth (Matt. 13:21; Rev. 21:8 contra cowardly in face of persecution, as seed on rocky soil). Truthful testimony for the Lord includes speaking to promote each of the commandments in all of our personal and social contexts.

6th C interdependence:

Man's sin has brought the Lord's curse on man's labour, the fruits of the earth and the human body with pain, disasters, deformities, frustrations, sickness and death (Gen. 3:16-19), directly introducing chaos into 6th C flourishing. The moral law puts a priority on

[111] http://nefariousdocumentary.com/

individual priestly-mercy-ministry-apologetic engagement with the ungrateful and evil people of the world, such that the Lord's people should reflect the 6th C merciful kindness of the Lord to the ungrateful and evil. When they are falsely cursed by persecutors, or hated, abused or mistreated, should bless, do good, pray for them and lend in return (Luke 6:27-36; Rom. 12:14), seeking to overcome evil with good, leaving it the Lord to curse them and take vengeance (Gen. 12:3; Rom. 12:17-21). This can include use of law, lawyers, magistrates, police or military to protect or ensure safety in societies that have such protections, even as Paul appealed to Caesar for protection from his Jewish accusers as a Roman citizen (Acts 25-26). The mission-evangelistic-apologetic task is directed not only to the contradictions of the mind using Scriptural epistemology (didactic doctrinal teaching) and the harmony of the Christian worldview with all reality (as typified in the Christian liberal arts college), but especially toward the will and emotions of the conscience using models of *mercy ministries* that restore peace among men (1 Pet 3:1-6; 9-18). This means Christians should use medical ministries, family and marriage counselling, pro-life ministries from conception to death, elderly care, sexual integrity support, marketplace ministry training & ethical business, media and academia truth-telling, care-groups. Christians should also use God-felt, glory-displaying preaching in Lord's Day worship. Public and private use of all the *creative arts that touch the soul* (story, illustration, poetry, music, drama, movie clips and songs) can either illustrate the veracity of the moral law as the most liberating relationship to the Lord (compared to other religions and gods) and the most harmonious relational reality among men or show how relational chaos and tormenting guilt result from rebellion against the moral law (Prov. 31:10-31; Rom. 1:18-31). Christians also point to Christ as the righteous one who fulfilled the law's demands for us, applied by the Spirit in saving faith (propitiation and justification; repentance and vivification; glorification). Doing movie discussions, (Turnau & Turnau, 2009) when led by moral-law-mature believers who can briefly compare and contrast the moral law with the movie, may be an excellent approach to evangelism. To engage the psychological professionals or its psychologized counselee-disciples, we need authentic mercy ministries, God-delighting preaching and personal evangelism-apologetics. The 6th C also leads us to the first through fourth commandments, to give thanks and worship the one true Lord as the maker of the body through the means of procreation and the giver of health and life.

7th C interdependence

The 7th C seem especially concerned to preserve the sanctity and faithfulness of the marriage relationship of one man to one woman in the context of all other available or potentially available sexual immoralities. The 7th C also leads us to the first through fourth

commandments, to give thanks and worship the one true Lord as the giver of sexuality. Obedience to the 7th C enhances the social bonds of parental authority, life sustenance and sexual health, family stewardship and truthful speaking (Prov. 5-7). Adultery breaks trust and potentially shatters the protection normally provided by the other commands, beginning with coveting another person's sexual satisfaction, false witness to hide the immorality, wasting the family resources on the adulterous relationship, waste or loss of property or resources on a sexual thief and any children that might result or costs for abortion, potential health problems due to sexually transmitted diseases and in cases of resulting pregnancy, killing an unborn child to hide the sin, destroying the respect due as an authority, and spending wasteful time in sinful pursuits (see multiplied sorrows of sin's interdependence in WLC 151).

4th, 6th, 8th and 10th C interdependence

4th, 6th, 8th and 10th Cs form mutually reinforcing perspectives on all others. The command to labour six days, to care for human life, to cultivate stewardship of property and cultural-social flourishing, as well as being content with our lot, all represent the Westminster Standards' model of the cultural mandate (including the 7th C to marry and have children), though the Genesis 1:26-28 wording may not be repeated directly in the NT. These and all the other commands have much to do with contentment in, loving and caring for *physical, created things*, including our own bodies, in addition to interdependent connections to loving God and man. These mutually reinforcing commandments also lead us back to the first through fourth commandments, to give thanks and worship the one true Lord as the giver of work-rest, life and material possessions (Eccles. 5:18-20). The 5th C proper duties of some superiors (like parents to children) include provision of all things necessary for the physical needs of their inferiors' bodies. The 7th C regarding sexual fidelity to spouse or to chastity as a single is a supporting condition to preserving and prospering physical resources, as well as the security and provision for those children born from that fidelity-bound couple. Bearing false witness about physical things is also part of the sins against the 9th C. The source of all physical and material produce is the Lord, who should be glorified, worshiped, thanked and petitioned for our daily bread and all the things He knows we need and provides so richly (Matt. 6:11, 25-34; Phil. 4:19-20; 1 Tim. 6:17; Rom. 1:20-21; 1 Tim. 4:3-5). Seeking first his kingdom and righteousness as a *lex Christi* interdependent, supra-morality lifestyle will indeed bring these things. The Gentiles can only seek them as partially selective 4th, 6th, 8th C's morality, just for food, clothing and shelter as ends in themselves, while omitting the weightier matter of worship and trust in the Creator and Provider of all these resources (Matt. 6:24-34).

9th C interdependence

Truthful witness involves knowing the reputation of persons with whom we have dealings (Prov. 6:1-5). In relationships with more responsibilities, longer commitments and higher risks if failure happens, we should require time-tested and trusted testimonial proof of 1st-10th-Cs-integrity before entering into close friendships (Prov. 17:17; 18:24; 27:6, 9-10), engagement to marriage (1 Cor. 7:39), setting apart for church leadership (1 Tim. 3:2-10; 5:22), taking vows, signing contracts or making large-investment business deals (Prov. 11:15). We should never make high risk commitments with strangers.

9th C is a perspective on all extra-biblical knowledge, such that science, psychology, news reporting and history writing must be normed by truth-telling about reality, as much as we can certify, and where uncertain, we either remain silent or indicate our uncertainty. Christians recognize the sociology of prevailing knowledge held by gate-keepers and power-players in any profession or institution will seek to deny, suppress or contradict negative information or alternate theories that discredit their professions or institutions. Christians integrate witness that is truthful into our larger meta-narrative of righteousness or use apologetic redefinition to make the ideas or words compatible with the biblical worldview. Christians support truth-tellers and use truth in ways that enhance and promote both tables of righteousness, in other words, so that hearer-readers can receive a benefit because it fits the occasion and gives grace (Eph. 4:29; 1 Cor. 13:4-7). Christians reject all doctrines of men that deny plain biblical teaching about man's nature, the power of God to change man into the image of Christ (goal/standard) by the Word (method/tool) and Spirit (mysterious, God-directed and timed power that resists scientific replication) in the assembly of the righteous (body life context where various gifts mutually build each other up).

The 9th C also leads believers to the 1st-4th Cs, to give thanks and worship the one true Lord who teaches them to maintain truthful witness in their relationships, even as He knows the reality of their names and reputations and judges with truthfulness, yet with mercy to those united to Christ as forgiven for unrighteousness and declared righteous new creatures in process until total righteous *lex Christi* transformation by the Spirit (Heb. 10:16; Phil. 3:20-21). The final judgment will bring an opening of witness books to give truthful testimony of those who belong to Christ and proof of their deeds, as many will have been slandered and persecuted falsely (Rev. 12:10-11; 20:12; 21:27; 1 Pet. 4:4)

10th C interdependence

Sinful desire or coveting is the root of all evil (1 Tim. 6:9; Jam. 4:1-2; 1 John 2:15-16), together with corollary ungodly affections like *fear* of not having what we sinfully desire or

having it taken away, *pride* at obtaining what we sinfully desire, and every prohibition in each command begins with controlling the desires of the heart (Prov. 4:23; Matt. 15:19-21). The 10th C also leads Christians to the 1st-4th Cs, to give thanks and worship the one true Lord as the giver of contentment with our life situations (Eccles. 5:18-20; 1 Tim. 6:8; Phil. 4:11-13). Holy desire, love and joy in the glory of God and the flourishing of man, and contentment with and thankfulness for our lot, are the roots of all righteousness.

4.5.3 Cultural and historical failures without a unified perspective

Jews in the time of Jesus kept some of the forms of the law, but rejected the 1st-3rd commandments that the new covenant way of worship was through the God-man Messiah (Matt 23; John 11:53; 12:36-39; 14:6; 1 Cor 1:18, 23).

Many false religions will affirm some form of bizarre morality, or perhaps even shadows of biblical morality, such as Taiwan folk religion and their elaborate funeral rituals to properly send them to the spirit world, worship of ancestors with food offerings and paper money burning, showing a bizarre kind of family allegiance with shadows of respect for elders and desiring that they would not become hungry ghosts with hopes that they will use their spiritual influence to prosper their earthly existence, including ghost marriages to appease single women ghosts and prevent them from becoming hungry ghosts (some themes in the *Mulan* movie; dimly related to 5th-8th Cs (Eastwood, 2020:110-115, 126-134)). Canaanite religions required child sacrifices as an ignorant show of devotion to false gods (contra 1st-2nd, 6th C's). Other cultures practice ritual circumcision on young females as a mutilation of the female genitalia, as a bizarre attempt to control a woman's sexuality and false ideas about purity, modesty and beauty, (5th, 7th C's) (Wikipedia, 2020). Many western cultures will practice respect for human life after birth and personal property and enact punishments for unjustly taking life or theft (laws in USA, Taiwan).

Atheistic communism will also claim a few moral shadows as its partial "righteousness" such as exposing corruption or anti-pornography, but will apply it partially to those without political power (Sajo, 2007). Those with power claim divine-like authority to make, enforce and defend the law, while exempting themselves from their own principles, suppressing the highest levels of government self-exposure or government corruption in the news or media, only occasionally discarding and punishing one of their own to pacify public rage. They rule by lies and deception, outwardly faking goodness and kindness and justice to all in the news, while full of corruption and partiality to the wealthy and influential, creating fear of deprivation and death for self or loved ones and slavish brainwashed devotion to themselves and their defined "good" for the nation (Hui, 2020, ChinaAid, 2020).

Countries influenced by laws and political systems with Christian roots have many laws that reflect the neighbour-love of the *lex Christi,* but generally do not receive the full *lex Christi*, thus deny a full Godward love in order to know how to love neighbour. Some imbalanced justice-tolerance movements within countries will vilify any who do not conform (Black Lives Matter, LGBTQ rights, woman's right to abortion) (Mohler, 2020). Some imbalanced protests against government abuse of power, racism and police injustice will commit acts of violence against police and destroy government property as imbalanced demands for "justice", but actually amounts to revenge, appointing self and the angry mob as judge, jury and executioner, such as the Hong Kong 2019 student demanding democratic rights protests that turned into mob destruction of businesses and public property (Wikipedia, 2020), and the George Floyd protests over the unjust killing of a black man in police custody that led to over 100 days of riots, destruction and several deaths in Seattle, WA, 2020, USA) (Mohler, 2020). The citizens of law-oriented countries that understand and affirm what they define as basic human rights to life, liberty and the pursuit of happiness, use public protest to try to insist that authorities respect and protect those rights, while simultaneously using sub-group affirmation of mob tactics to commit acts of looting, destruction and acts of revenge (Osterweil, 2020), taking away the life, liberty and pursuit of happiness for local citizens in these riot zones and those in authority. Their selectively informed consciences use the ten pairs of *covenant-relational* attributes of love and hate without fully formed *lex Christi* guidance, turning to hate, curse and condemn a few examples of corruption, while false witness (9th C) exaggerates that corruption to assume all authorities are corrupt, with calls for abolishing prison systems and defunding police departments (Mohler, 2020) justifying the mob to assume the position of authority (contra 5th C) and justifying acts of violence against property (contra 8th C) and authorities (contra 5th-6th C's), (Hazony, 2020) such as ambush police killings (Police1, 2020).

These social demands for 'rights to justice and equality' originate in selective forms of *lex Christi* that show concern for protecting the weak and vulnerable from discrimination (5th C), physical harm (6th C), sexual coercion (7th C), access to medical resources (8th C), desire for identity and reputation to match (9th C). However, these concerns devolve into absurdity when full *lex Christi* interdependence is denied, that God (1st C) created them male and female (7th C). The LGBTQ *Brave New World*[112] demands equal treatment for any kind of sexual orientation or gender

[112] The theme of the fiction book about reproductively engineering an intelligence based social hierarchy to conform to all dictated norms or face exile is here used an idiom for attempts by many in media, education and government authority to force conformity to the LGBTQ agenda, and also parallels Huxley's later non-fiction work *Brave New World Revisited* in which he sought to prevent democracy from becoming a totalitarian state (Wikipedia, 2020).

identity, with the "T" for transgender becoming a legal fiction without any physical reality (Shafer, 2017), the *Emperor's New Clothes*[113] that exist because the public media centres, famous liberals, educators, politicians and law courts say so, protecting a "right" to deny gender binary, physical biology of male and female, and attempting to silence the disagreeing majority and the weight of human history from any reasonable sexual differentiation and attempts to guard sexual privacy and safety, to give access to any gender public bathroom of their choice, participate in athletic events of their choice, and receive publicly funded insurance for sex change therapies, hormone treatments and anti-gendering surgery abuses of healthy physical sex organs (Anderson, 2019). When coveting a different body and gender multiples as a teenage girls' "peer contagion" of "rapid onset gender dysphoria" (10th C) (Parents, 2020) similar to peer influence for developing anorexic symptoms (Kay, 2019), when false witness about humanity prevails (9th C), when the resources of public tax dollars, lobby groups, private non-profits funded by billionaires and insurance funds are directed at toppling the gender norms (8th C), when gender and marriage are renamed and defined (7th C), when healthy bodily gender-binary life is scrapped for a fraudulent hormone injected and surgically mutilated Frankenstein (6th C), when authorities (insurance companies, government laws, teachers, doctors, therapists, psychiatrists, parents) seduce children into these fraudulent identities (5th C), all while denying the Creator (1st-4th C's) who said it was very good, believers can see why *lex Christi* interdependence explains both the problem, the individual redemptive solution and why speaking against these attempts to dissolve created gender differences and biblical morality in the public square will garner ostracism, vilification and death threats from the entrenched minority claiming the moral high ground of 'rights to justice and equality'.[114] Transgender individuals share a consistent theme of seeking authenticity that their birth gender doesn't seem to provide, feeling out of place in their natural bodies, but claiming suddenly to feel authentic when transitioning to the other gender, whether through cross-dressing or more drastic measures like hormone therapy and surgery (Blount, 2020:62-63). The "T" problem likely results from influential people encouraging transitioning, possible abuse, rejection of a person's physical gender by significant others and accompanying trauma, depersonalization or dissociation, encouragement and aid from the world and its resources, the discontentment and envy of the heart, (Mangelsdorf, 2016, Stella, 2016) combined with lack of access to a biblical counsellor who might be used by the Lord to lovingly support their birth gender, and speak truth

[113] The title of this book has come to be used as an idiom for "pluralistic ignorance," "something widely accepted as true or professed as being praiseworthy, due to an unwillingness of the general population to criticize it or be seen as going against popular opinion" (Wikipedia, 2020).

[114] See (Anderson, 2019), (Corradi, 2015, Gagnon, 2015, Bilek, 2020, Trueman, 2015, Trueman, 2018, George, 2016, Shafer, 2017).

into their pain and blindness (Powlison & Groves, 2017) to strengthen the bruised reeds or enflame the faintly burning wicks with his *lex Christi* clarity (Isa. 42:3).

Even Christians will isolate the commandments from each other and stand on self-righteousness, affirming self with a few commands obeyed, but also using those same commands to judge others in pride (Powlison, 2016). Sometimes Christians will elevate a few commands above the others to condemn self and wallow in guilt and depression (Matt 27:3-5; Acts 1:18; Rom. 2:15; 2 Cor. 7:10), rejecting the 1st-3rd commands about the proper way to come to God through the propitiation and credited righteousness of Christ (for both types of conscience problems, see 9.7.3 below).

The psychological establishment also has its partial moral self-righteousness, often rationalized with a utilitarian ethic, such as agreement that verbal gender harassment and sexual abuse against non-consenting minors is wrong (APA, 2020), while on the same APA webpage promoting their publication called Trans+: Love, Sex, Romance, and Being You (Gonzales & Rayne, 2019), encouraging the trauma of gender confusion, hormone therapy and surgical transitioning on any child who might not fully identify with his or her gender, (which is often due to peer contagion, sexual abuse, harassment or family/peer rejection of their gender, see sources above).

In reply to these distortions, Bauckham (1993:160) provides a biblical perspective from the book of Revelation.

> The alternative vision of the world which Revelation claims to be oriented to truth is strongly theocentric. In this it shows the power of a theocentric vision to confront oppression, injustice and inhumanity. In the end it is only a purified vision of the transcendence of God that can effectively resist the human tendency to idolatry which consists in absolutizing aspects of this world. The worship of the true God is the power of resistance to the deification of military and political power (the beast) and economic prosperity (Babylon). In the modern age we may add that it is what can prevent movements of resistance to injustice and oppression from dangerously absolutizing themselves.

4.6 Adapting the supra-morality perspective

Because of the supra-morality perspective, Christians look for ways to organize scattered "should" and "should nots" under the moral law framework. Christians notice things that Westminster started that need "updating" and re-organization. For example, the WLC 2nd C duties and prohibitions focused on elements of worship in part due to the need to reform Roman Catholic errors, but the authors seemed to have overlooked the more general pro-covenantal nature of the command, namely that the proper worship of saints in all ages was according to the terms of the covenant they lived under. Though more implicit, the WLC 3rd C duties included

the doctrine of Scripture: “whereby he makes himself known, be used reverently in word, thought and deed” so that we can update the commandment prohibitions to reject historical-critical methods, science over Scripture or equal to Scripture, as breaking the 3rd C. The doctrine of inerrancy guards a reverent use of Scripture, since Scripture both teaches us God’s attributes and its own qualities reflect God.[115] The 4th C could be augmented with other topics that have to do with God’s ordering of time, days, seasons, years, history, human memory of the Lord and his works, as well as Lord’s Day practice.

The NT emphasizes the limits of this righteous law: it cannot give life! Since Adam, sinful man cannot do the works of the law to perfectly satisfy the demands of righteousness (Gal. 3:21; Rom. 9:31-10:3). The Spirit must do this through faith in the Christ-promises, for he is the only righteous man (Gal. 3:3, 5, 11, 14; 25; Heb. 10:16; Acts 26:18). Thus the *Lex Christi* serves as a redemptive-historical framework for the saints’ doxology that analogically derives from the character and Triune persons of the Godhead. Believers can study theology proper, the persons and works of Father, Son and Spirit through the lens of the *lex Christi* that should lead them to praise, awe, love and worship.

The *lex Christi* is the fountainhead of all righteousness, such that its proper exposition will be able to connect the two great commands and specifics of the moral law with all corollary biblical commands that are relevant to the new covenant believers, including *principles for meta-theories in epistemology*. Because this law has such an important functions to show us our sin, lead us to Christ and direct all our duties to God and man “every one should have a Warrant of all of his doings out of this Law of God” (Ussher, 1702:183). “Your commandment is exceedingly broad. . . . I have more understanding than all my teachers, for your testimonies are my meditation. I understand more than the aged, for I keep your precepts,” (Ps. 119:96, 99).

The *lex Christi* is the fountainhead of all righteousness (“On these two commandments depend all the Law and the Prophets,” Matt. 22:37-40; 19:16-21; Luke 10:25-37), such that its proper exposition will be able to connect the two great commands and specifics of the moral law with all corollary biblical commands that are relevant to the new covenant believers, including *principles for all practical theology foundations*, such as Reformed worship, hermeneutics, administration of sacraments, biblical counselling, family ministry, marketplace ministry for any type of work, apologetics, missions, evangelism, leadership, pastoral ministry, Christian education, preaching, church planting, elder-deacon qualifications see (Biblical Eldership

[115] See the first footnote in 3.3-1 “Revealed” below, and 4.3 below that provides a thorough supra-morality adaptation of the attributes of Scripture based all on the attributes of God.

Resources Team, 2018) and Christian journalism (see below). All ministries of the people of God are structured on moral-law-righteousness, how we fit into the meta-narrative of righteousness, the moral-law-righteousness modelling of the variously gifted individuals within a flourishing community of faith, coupled with moral-law-righteousness applied to all practical theology. All abiding new covenant biblical commands or instructions are contained in seed form in the moral law, such that we can start with any new covenant instruction, and trace it back to a corresponding commandment. Example: 'humble yourselves under the mighty hand of God, that he may exalt you in due time,' (1 Pet. 5:6). 4th C Lords Day rest requires humility to put away our doing and enjoy being in communion with Christ. As Walton (1987:215) explains that the spirit of the 1st commandment is exposited in Deuteronomy 6-11, this commandment means that we must have God alone as our God, to love him, to submit to all his disciplines without testing or grumbling, and to obey all his commandments, since he is our good and powerful God who orders all things for our good and his glory. No other gods or supposed gods can compare with his mighty hand, make a covenant to elect, save, bless and protect in the way he does, or exalt the humble in due time. Practically speaking, this exposition should be able to root all the biblical practical theology principles and practices developed in the history of the church and in modern day seminary education. Missions-evangelism-preaching will proclaim, nourish and demonstrate a community of moral-law-righteousness and call men before God to account for their unrighteousness. Apologetics will bring every darkened worldview into submission to moral-law-righteousness, the standard to which all nations and people will be called to account.[116] The tenets of the righteousness that pleases God have been defined in their broad contours, so *all other sources of integrated knowledge can only serve as applications of this pre-defined righteousness* (Rom. 12:1-2). This thesis observes that Westminster's operating model of pastoral practice is to require that all engagement of the believers with the world must be processed through and compatible with this new covenant operating system of righteousness (WLC 91-97; see *supra-pedagogical* perspective in 2.2.4). Biblical counsellors will model moral-law-righteousness and counsel using applied moral-law-righteousness for the comparative categories that both affirm present maturity and point to areas of needed growth, and teach counselee to integrate, reform or reject all other forms of knowledge based on conformity to moral-law-righteousness (see 4.8 below). Similar to the task of a Christian doing psychological research and writing, Christian journalists will understand their task to help

[116] Sillars (2018), writing about Christian journalism, notes that there are good non-Christian journalism publications that "tell great stories, and have the broad credibility to inform, build community, hold the powerful accountable and foster discussion across cultural and political divides." Using the moral-law to engaging darkened worldviews of journalism, we can integrate non-Christian knowledge that tells the truth by artfully informing or exposing evil (9th), and builds community and civil discussion (5th).

readers connect truthful, original, particular stories with man's moral imagination, universalizing human experience within the grand meta-narrative into which all mankind fits (Sillars, 2018). Christian goals, vision statements, purposes, church-Christian-school-seminary educational objectives, discipleship agendas, must all be shaped by the goals of the moral law to produce lovers of God and man, and haters of sin and evil (see 2.2.4). Failure to do so will fragment practical theology from its new covenant knowledge of sin leading us to repentance and faith in Christ's propitiation for the forgiveness of sins, fragment practical theology from its natural faith foundation in Christ's credited righteousness and fragment practical theology from the Spirit's promised work to write the law on believers' hearts. Because of this failure, practical theology, with its various specialty seminary courses, has become abstracted principles and methods with difficulty arranging everything around an organizing or integrating core. For example, Reformed preaching textbooks are recently emphasizing Gospel-centred (Kim, 2015) and Christ-centred techniques (Chapell, 2018). Compare these minor models with this thesis concern to renew awareness of the *principium essendi* in the glory and attributes of God himself (Muller, 2003:125-129), and Westminster's application model that his glory is revealed to, on, in and by elect believers (WCF 2:2), adapting the doctrine of God embedded with a *lex Christi* perspective (chapter 3). Starting with a clearer doctrine of God (what we are to believe) that clearly connects to the duty of man, enabled through Christ and the Spirit, has potential to generate a functional, scalable GUT that applies *lex Christi* perspectives as easily to preaching as to biblical counselling. There is greater warrant, derived from this thesis' Westminster adaptation, for *lex Christi-centred* preaching.

The full conformity of the whole man to righteousness includes submission the Lord's authority over all human thought. Sola Scriptura and the 1st, 2nd, 3rd and 4th commandments substantiate presuppositional apologetics' perspective on moral law, because the moral law is binding on all humanity and will be used to judge humanity (Gal. 5:19-21; Rev. 21:8). Because there is only one true Lord who defines himself as the source and interpreter of all reality, and defines the content, practices and timings of our worship and character of Christian witness, all their foundational life-orienting thoughts must be analogical to his Word and all other fields of knowledge must be brought into submission to his Word (2 Cor. 10:5). The moral law also critiques all other theories of knowledge (epistemologies), religions and worldviews and knowledge based on conformity to or distortion of the moral law, whether it tends to or can be used in service of true worship of the true God (1st-4a C's), or tends to or can be used in service of human flourishing (4b-10 C's).

Thus, while the Two Great Commandments enjoin man to love God and neighbours and seek their shalom (Ps. 119:165), the commandments also enjoin hatred of all that God hates and hatred of all that destructs and destroys the shalom of neighbours and the human community

(the *covenant-relational* attributes in 3.3.3). Believers express that hatred in biblically defined ways, such as by self-discipline and repentance in hatred of the old sin nature within, church discipline as hatred against sin in the assembly. Where possible, to express hatred of how sin destroys the social fabric and human flourishing for those living in free countries with democratic rights to criticize wrongs and responsibilities to improve society, believers engage as social-legal-citizens to seek moral law directed change to promote freedom of religion (1 Tim. 2:1-2), and general 5th-9th C's laws to protect social stability.

Various genres of Scripture give support to the moral law's duties and prohibitions, offering a biblical theology perspective on moral law. Creation narrative establishes it (Gen 1-3, see 5.2 below) Narrative approves obedience to it, and condemns and shows consequences for disobedience to it (Heb. 11:1-12:4; 1 Cor. 10:1-13). Poetry and songs praise the law and its faithful followers and heap just condemnations and judgments on the wicked (see chapter 6). Prophecy enjoins moral obedience and shows condemnation, captivity and rejection/divorce of the Lord's people for their perpetual disobedience (note Isa. 42 in context of Isaiah, see chapter 8). Gospels show Jesus' reinforcement of the spiritual dimensions of the moral law (Matt 5-7). Apocalyptic shows eternal rewards and eternal judgment in relation to the moral law and that the moral law is eschatologically fulfilled in the renewed heaven and earth (Rev. 21:1-22:5; see 5.4 below).

God's two faces of blessing and cursing are shown in response to man's obeying or disobeying the moral law.[117] In the new covenant, the Spirit writes the law on believer's hearts.[118] Elect disciplers will delight in it, meditate on it, and obey it to the bearing of good fruit. They will reject all counsel (philosophies, education, psychology, sociology, genetics), behaviours (joining the majority culture in lawless excess) or seats of authority (governments, rulers, governors, commissioners, security police, judges) that ignore, belittle, discredit, deny or falsify the moral law.[119] They will model, teach and correct disciples based on these laws which illuminate sin, highlight the need for a Saviour, and teach them what to love and hate, what to do, and what is forbidden.

Practically speaking, this means that all the trajectories of new covenant obedience and all New Testament commands directing believers to any sort of obedience or any sort of prohibition are founded in the moral law. Essentially, each commandment forbids lusts within the heart and the

[117] Deut. 28-30
[118] Heb. 10:16
[119] Ps. 1:1-3

behaviours that spring from those lusts, together with resistance to acceptance or integration of "*all the causes, means, occasions, and appearances thereof, and provocations"* (WLC 99:6). Thus, because the seventh commandment forbids sexual immorality in the heart or the behaviour, it also forbids integration of any worldview, philosophy, religion, that would promote sexual immorality, create a culture of opportunity for sexual freedom, and resistance[120] against all media (graphic arts, literature, movies, poetry, music, theatre, website, chat rooms, social media groups) that might incite or promote sexual immorality. Other commandments are relevant in that believers are told to resist integration with anything that causes provokes or give the appearance of permitting or encouraging disobedience to it. Christians must not sinfully provoke or incite others to sin, or support sinful deeds, but instead, should provoke others to express more love and good deeds (Heb.10:24-25; 1 Thess. 5:22; Jude 1:23; Gal. 5:26; Col. 3:21).

These themes illuminate the irreducible complexity of the righteous community obeying all the commandments together as witnesses to each other and the world of the Creator-Redeemer designed pattern for human flourishing (Dixon, 2016:42-47). Proverbs 31 shows the attractive qualities of God-fearing wisdom in the capstone case-study of the virtuous woman. Romans' most significant worldview engagement presents a model of righteous saints within a righteousness-nourishing community. The righteous community will be lovers of God and men (Rom. 12:1-2, 9-10; 13:9-10; 2 Tim. 1:7). They will model social *constructivity* with an excellent work ethic, using gifts, skills and time to provide life support for their families, pay taxes to government and social *mercy* for the weak and poor (4^{b} [121], 5^{th}, 6^{th}, 8^{th}, 10^{th} C's; Rom. 6:19; 12:11, 13; 13:6-14). They will model social *harmony* with a proper honour and submission to various positions of authority, proper respect for equals, and proper use of authority to bless those they serve, and proper witness to the best in others (1^{st}, 5^{th} 9^{th} C's; Rom. 12:3-8, 14-16; 13:1-7; Eph. 5:23-6:9). They will model social *integrity* in duties, promises, contracts and vows, and speak with integrity about those social relationships (7^{th} 8^{th} 9^{th} 10^{th} C's; Rom. 12:9-12; 13:1-10). They will model social *enjoyment* by contentment with their own life situations (10^{th} C; Rom. 13:9; 7:7-8; 1:29). The righteous individual participating in the community of the righteous will share the Spirit-confirmed, moral-law in-total, social *identity* affirmation of being "in Christ Jesus," "acceptable to God and approved by men" (1^{st}-10^{th} C's; Rom. 14:18; 8:1-16; 5:1-2; Acts 2:47; 5:13; 7:10). The Christian community living with righteous integrity will be the best

[120] Resistance in ways that comport with the interdependence of the other commandments toward our neighbours, thus resistance that also respects and preserves others' authority, lives, property and reputations.

[121] 4^{b} means the second part of the 4^{th} command "six days you shall labour, and do all your work" (Exod. 20:9). 4^{a} means the first part of the 4^{th} command to "Remember the Sabbath day, to keep it holy" (Exod. 20:8).

apologetic witness to the surrounding communities living in darkened worldviews. The witness of peace-loving, moral-law righteousness will put enemies and false accusers to shame and overcome and convert some of them with good (Rom. 12:17-21; 1 Pet. 3:1-16; 1 Cor. 14:24-25).

4.7 Adapting the symphonic *lex Christi* motif to integrate systematic theology and pastoral practice

The dominion of the righteous Lord (DRL) for the elect, could be expounded using this symphonic outline below into which *righteousness* (as explained by the *lex Christi* motif) is the repeated refrain. Footnotes provide links to Scripture, WCF, WLC and other supportive sources. This adaptation makes the integrative patterns more obvious as an aid to teachers and students of all ages.[122] This motif was already highlighted in WCF comparisons in chapter 2, but with a great diversity of biblical terms. The key contribution of this outline is to *unify the language* of systematic theology and pastoral practice around the righteousness motif, potentially transforming our understanding of God and our place in the world, reducing dualism that separates faith and life by providing a grand unifying theory (GUT).

1. **DRL Revealed**: *Scripture reveals God's righteousness and trains in righteousness*:[123] revealed to man in history by special revelation, his holy Word,[124] and for interpreting general revelation, leading the saints to saving faith.

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[122] For example, the author used a similar outline to develop a communicant's class for teens preparing for church membership, baptism for those not baptized as infants, and taking communion, which, according to feedback received, was immensely helpful in providing students with a integrative way to understand the Bible. These teens' theological orientation had been previously developed through various sermon series,' various stories of biblical history and topical Sunday school or Christian school classes. An illustrated Power Point with 77 slides also aided in more quickly grasping the concepts, available on the author's website at http://www.bethoumyvision.net/english.html click the green button "Youth Foundations Study".

[123] 2 Tim. 3:16; Heb. 5:13. The *lex Christi* motif integrates with the doctrine of Scripture, since the law itself reflects and performs the righteousness it commands, when appreciated through union with Christ by the Spirit. **1st C:** the *lex Christi* 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 C:** The *lex Christi* is part of the covenant that the Lord makes with man. **3rd C**: The *lex Christi* uses the name of the Lord properly and is a true witness to men about God's honour and blessedness. **4th C**: The *lex Christi* is used for ordering our times, reading-hearing-resting on the Sabbath/Lord's Day and for working on the six days of labour. **5th C**: The *lex Christi* is the authority that all human authorities must use to teach, reprove, correct and train in righteousness, that which those under authority must obey and that standard of righteousness which equals must mutually encourage. **6th C**: The *lex Christi* is life-promoting and protecting, the bread by which we live. **7th C**: The *lex Christi* is a marriage license between God and his people. **8th C**: The *lex Christi* is provided by the Lord on written tablets, scrolls and hearts he created, preserved in all eternity. **9th C**: The *lex Christi* is the witness of truth to men about themselves and one another. **10th C**: The *lex Christi* is soul-satisfying, causing men to love, rejoice and meditate on it day and night. See chapter 3.4.1-3, 3.5.1-2.

[124] WCF 16:1; Ps. 119:160

2. **RL:** *The supremely glorious Triune Lord* revealing himself (see 3.3.1-3 for glorious attributes perspective)
3. **DRL Planned**: *election to righteousness*: all glory be given to the righteous Triune Lord revealed in his kingly dominion,[125] the Father who by grace alone decreed the fall while righteously choosing his elect in Christ by the Spirit for royal-law-righteousness and justly passing by the rest in their sins.[126]
4. **DRL Covenanted and Broken**: *created righteous*: creating man in his image to rule over the earth,[127] writing the royal law of Christ on his heart to receive creation ordinances as perfect rule of righteousness.[128] *Permits fall into unrighteousness* (original sin): Adam disobeyed and fell into bondage to sin, the Lord permitting the fall for the display of his righteousness and condemning sin due to lack of conformity to royal-law-righteousness.[129]

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[125] WCF 2:1-2; 15:2; 1 Chron. 29:11; Ps. 72:1-20; 145:11-13; Isa. 9:7; 32:1; Dan. 2:44; 4:1-3; 7:27; Matt. 4:23; 6:33; 9:35; 22:1-14; 24:14; Mark 16:15; Acts 20:25; Rom. 1:1, 9, 15-16; 2:16; 10:16; 11:28; 14:17; 15:16, 19-20; 16:25; 1 Cor. 15:1-8; Gal. 3:8; Rev. 14:6. In *The King in His Beauty: A Biblical Theology of the Old and New Testaments*, Schreiner (2013) develops similar OT-NT biblical theology themes of the king uniting all kingdom citizens into his eternal kingdom. Job 36:3; 37:23; Ps. 7:17; 22:31; 31:1; 33:5; 35:24, 28; 37:6; 45:4, 7; 50:6; 65:5; 89:14; 98:2; 99:4; 103:6; 111:3; 112:9; 119:142; Isa. 5:16; Isa. 9:7; 11:5; 45:23-24; Jer. 9:24; 23:6; John 17:25; Rom. 1:17-18; 3:5, 21-22, 25-26; Lev. 19:2; 1 Pet. 1:15-16; 2 Pet. 1:1; Rev. 15:4. Righteousness is not a single attribute, but a meta-attribute describing all the Lord's perfections, shared by each person of the Trinity, with synonyms of holiness, godliness and spiritual (Yates, 2017:96-97), shown in justification as imputation of Christ's righteousness—all that God requires of believers—because of all that Christ accomplished (Rom. 5:18-19; 2 Cor. 5:21; 1 Pet. 3:18). The terms are interchangeable in describing the saints (Rev. 22:11b). Heavenly glory is described as the hope of righteousness, a summary of the beauty and perfections of the new heavens and new earth, where righteousness dwells (Gal. 5:5; 2 Pet. 3:13), all to the praise of his glory (Eph. 1:6, 12, 14).

[126] WCF 5:4, 6; Eph. 1:4; Rom. 9:11-23; Jas. 1:25; 2:8-12. "Royal law" in James 2:8 could be translated "kingdom law" again showing that the law is part the Lord's rule over his kingdom.

[127] Gen. 1:26; Acts 17:25-26; Eph. 4:24; WCF 4:2; 6:2

[128] WCF 4:2; 19:1-2; see *Principles of Conduct* (Murray, 1957:25-44) for clarifications on creation ordinances of procreation (6th) and marriage (7th), the Sabbath and labour (4th), and expanding on Murray and clarifying WCF 19:2, other implied commands, such as the authority of Adam over Eve (5th), stewardship of the Garden and the world (8th), truthful witness that reinforced the creation commands of God (9th) contentment by not eating from the forbidden tree (10th), and the authority of the Lord-Creator to be loved above all else (1st), worshiped in his defined ways (2nd) and feared as just judge for any disobedience (3rd). In the NT this is called the law of Christ (*lex Christi)* and the entire outline includes this idea when speaking of righteousness.

[129] WCF 5:4, 6; 6:1, 6; Isa. 46:12; 48:18; 58:2; 59:14; Rom. 3:5, 10; 9:31; 10:3, 5; Gal. 3:21; Jas. 1:20; 2:8. Adam (and Eve) coveted the forbidden fruit (10th), stole what God prohibited (8th), bore false witness to one another about their identity and tasks in the taking and eating (9th), Adam failed to use his husbandly authority to protect Eve and after her eating to correct Eve, and Eve forsook Adam's authority by doing this on her own (5th), they became the murderers of the entire human race, bring death to all men (6th), satisfied themselves with lesser eye-catching beauty and physical pleasures outside of the marriage (7th), disobeyed God assigned work or rest, as this tree and this fruit were neither given for their work tasks to cultivate or their rest to eat it (4th), took God's name in vain by discounting his Word with irreverence (3rd), disbelieved God and his Word by listening to the father of lies, another god before God (1st) and chose a method of false worship to seek "wisdom" God did not command them to seek (2nd). Compare similarities and differences to my summary with online article "Adam Broke Ten Commandments in the Garden" (Jones, 2015). As with WLC 151, and because of the

5. **DRL Promised:** *righteous one promised*: Gospel promises proclaimed after the fall.[130]
6. **DRL Renewed:** *righteous covenant renewed*: refreshed the creation ordinances' perfect rule of righteousness in the royal law[131] and the evident historical inability of all men in Adam to perfect royal law righteousness,[132]
7. **DRL Accomplished & applied:** *righteousness accomplished*: fulfilled in the second Adam, Christ's Gospel ministry, who as Lord, establishes an eternal kingdom of righteousness by uniting his elect kingdom citizen-priests and ambassadors under his dominion by saving faith[133]
   a. the Son, as second person of the Trinity, fully God with all the supremacy-attributes,[134]
   b. taking full humanity upon himself, as Christ, filled with the Spirit to fulfil royal-law-righteousness, the *lex Christi*,[135]
   c. enduring the passion and crucifixion, suffering the wrath and curses of the law for Gospel propitiation on behalf of the moral-law unrighteousness of the elect,[136]
   d. raised and exalted to the Father's right hand for crediting *lex Christi* righteousness in Gospel justification of the elect by faith,[137]
   e. sending the righteous Spirit to apply election, work saving faith through effectual calling, convict the elect of unrighteousness unto repentance for forgiveness of sins[138] and to write *lex Christi* righteousness on the sanctified hearts of the elect

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interdependence of the moral law, any one sin usually breaks multiple commandments, such that failure to fear and trust the Lord and worship him in biblically defined ways leads to many other sins against man, or conversely, any unmortified discontentment, unthankfulness, grumbling, complaining or lust can lead to breaking other commandments (see Jas. 2:10; 1 Tim. 6:9-10; 1 Cor. 10:6-12).

[130] WCF 7:5-6; 8:6; Gen. 3:15; 12:3; 15:6; Rom. 4:3, 5-6, 9, 11, 13, 22; Gal. 3:6, 8, 21; Heb. 11:1-12:4; Jas. 2:23; Rev. 13:8

[131] WCF 6:6; 15:2; 19:2; Exod. 20:1-17; Deut. 5:1-21; Rom. 7:12

[132] Rom. 9:31; 10:3; 2 Cor. 3:9; Gal. 2:21; Phil 3:9; Tit. 3:5

[133] WCF 8:5, 8; 25:2; Exod. 19:6; 2 Sam. 7:12-13, 16; Ps. 45:6; Isa. 9:7; Jer. 33:15; Dan. 2:44; Luke 1:33; Rom. 1:17; 5:17-19; 10:4; 14:17; 2 Cor. 3:9; 5:20; 9:9; Phil. 1:11; 3:20-21; Col. 1:13; Heb. 1:8; Rev. 1:4-8

[134] WCF 8:2; John 1:1; 4:10; 8:24, 58; 14:1; 20:28

[135] WCF 8:2-3; 11:1-2; Ps. 99:4; Isa. 11:1-5; 16:5; 32:1; 42:1-9; 53:11; 59:16-17; 63:1; Jer. 23:5; 33:15; Zech. 9:9; Matt. 3:15; 5:17-18; 27:19; John 12:13-15; Acts 3:14; Rom. 5:17-18; Heb. 1:9; 7:2; 1 Pet. 3:18; 1 John 2:1, 29. He also fulfilled the civil and ceremonial law to point us to the new covenant realities they foreshadowed, WCF 19:3-4.

[136] WCF 8:4-5; Matt. 27: 11, 37; Rom. 3:25-26; Col. 1:20-23; Pet. 3:18

[137] WCF 11:1-2; 14:2; Ps. 106:31; Isa. 53:11; Rom. 3:22-31; 4:3, 5-6, 9, 11, 13, 22-25; 5:17-21; 8:4; 9:30; 10:9-10; 1 Cor. 1:30; 2 Cor. 5:21; Phil. 3:9; 2 Tim. 2:8

[138] WCF 15:1-6; Luke 24:47; John 16:8-10; Acts 2:37-41; 13:10; 17:31; Rom. 8:4, 10; 14:17; 1 Tim. 3:16. Based on connections in the verses in this footnote and the following explanation, though not explicitly used in Scripture, *Righteous* Spirit, *Godly* Spirit and *Holy* Spirit could all be used to describe the third person of the Trinity. "Holy" is not the only biblical adjective used to describe the Spirit. He is also called the "Spirit of the Lord" (Judg. 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1 Sam. 10:6; 16:13), "Spirit of God" (Matt. 12:28), "Spirit of Christ" (Rom. 8:9), "Spirit of truth"

from among all nations,[139] that they may pursue righteousness as a kingdom of priests, [140] rewarding the righteous, [141] keeping them in saving faith by his providence,[142]

f. having authority over the elect angels, sending them to serve for the perseverance of the saints all over the world in all ages.[143]

8. **DRL Applied:** *righteousness applied* to practical theology (PT) and pastoral practice (examples):
   a. PT Church history remembers, reflects on and learns lessons through the promised endurance (in strength and weakness) of God's righteous kingdom reflected by his people in every age.[144]
   b. PT Assembly: worship (his Sabbath days transformed to the Lord's Day worship[145]) prayer, [146] partaking of righteous signs and seals of the covenant of grace, [147] preaching, teaching, small groups, Sunday school, and church government administering church discipline to guard righteousness by his appointed righteous elders.[148]
   c. PT Marketplace Ministry: developing righteous stewardship in the cultural mandate.
   d. PT Biblical Counselling for Marriage and Family: supporting righteous husbands and wives giving birth to and raising righteous children (see chapter 7).[149]

(John 16:13), "Spirit of holiness" (Rom. 1:4), "Spirit of life" (Rom. 8:2), "Spirit of adoption" (Rom 8:15), "Spirit of his Son" (Gal. 4:6), "Spirit of wisdom" (Eph. 1:17), "Spirit of grace" (Heb 12:29), "Spirit of glory" (1 Pet. 4:14), and especially note Isaiah 11:2, "And the Spirit of the LORD shall rest upon him, the *Spirit of wisdom and understanding*, the *Spirit of counsel and might*, *the Spirit of knowledge and the fear of the LORD*." We conclude that the Spirit can be described by his ambassadorial sending to represent the other persons of the Trinity, and by the various derivative attributes he imparts to men, including the Spirit's fruits (Gal. 5:22-23; Eph. 5:9 where some textual variants and the KJV translates as "For the fruit of the Spirit *is* in all goodness, righteousness and truth). Thus, we can infer the term "Righteous Spirit" is a biblically derived phrase, synonymous with "Holy Spirit" and use it in this outline to show coherence with the righteous/righteousness theme it expounds.

[139] WCF 11:5; 13:1, 3; 16:2; Rom. 8:4, 10; Heb. 8:10; 10:16

[140] WCF 20:3; Exod. 19:4-6; Ps. 23:3; Jer. 22:3; Hos. 10:12; Zeph. 2:3; Matt. 5:6, 19-20; 6:33; Rom. 6:13, 16, 18-20; 8:10; 14:17; Eph. 4:24; 1 Thess. 2:10; 1 Tim. 6:11; 2 Tim. 2:22; Jas. 3:18; 1 Pet. 2:9, 24; 1 John 2:29; 3:7; Rev. 19:8

[141] 1 Sam. 26:23; 1 Kings 8:32; Ps. 85:10-13; 89:16; 106:3; Prov. 8:18-20; 11:4-6, 18-19; 12:28; 14:34; 16:12; 21:21; Isa. 32:17; 54:14; 58:8; 60:17; 1 Pet. 3:12

[142] WCF 5:1, 4, 5; 33:3; Isa. 51:5-8; Jer. 18:7-9; Matt. 5:10; Rom. 8:28-30; Heb. 12:5-14; 1 Pet. 3:14; 5:6-10

[143] Heb. 1:13-14; Ps. 37:7; Ps. 91:11-12; Dan. 6:22; Acts 12:7; Matt. 1:20; 2:13; 24:31; Rev. 22:16

[144] Heb. 12:1-4; 13:7; Dan. 2:44; Matt 16:18

[145] WCF 21:7-8; Exod. 20:8

[146] WCF 14:1; 21:3-4; Matt. 6:9-13

[147] WCF 14:1; 27:1

[148] WCF 20:4; 30:2-3; Acts 20:28-31; 2 Cor. 6:7; 1 Tim. 3:1-13; Tit. 1:5-9

[149] WCF 24:2-3; Gen. 1:28; Ps. 8:2; 127:3-5; Mal. 2:15; 4:6; Luke 1:17; Matt 19:4-6; 1 Cor. 7:14; 2 Cor. 6:14; Eph. 6:1-4; Proverbs

e. PT Evangelism, Missions, Apologetics proclaimed and demonstrated by his righteous ambassadors and other diaspora ministries (see chapters 8-9).[150]

9. **DRL consummated:** *the righteous promises of God are all fulfilled* in righteous judgments and rewards:
   a. raising the souls of the elect, who die before his second coming, to perfection in righteousness until their bodies are raised,[151]
   b. returning to glorify the elect by conquering the last enemy of death, raising their bodies in perfected moral-law-righteousness, 'giving them crowns of righteousness,'[152] to dwell forever with the him and the elect angels in the renewed kingdom-creation of righteousness,[153] and to destroy all other unrighteous rule, power and authority, righteously judging the wicked by turning all his supremacy attributes to curse them forever, and delivers the perfectly righteous, moral-law submissive kingdom to the Father.[154]

4.7.1 Catechism to aid in teaching and memory

To fulfil the research design to create "stickiness" for better teaching of material by instructors and reception by students (1.3.9), the following summary catechism Q&A has been developed. The first catechism roughly summarizes the *symphonic lex Christi* perspective and the ten pairs of *covenant-relational* attributes of the Lord's engagement with mankind in reconciliation and mankind in enmity.

Q. 1: Elect believer, what do you believe about the symphonic *lex Christi* **d**ominion of the **r**ighteous **L**ord (DRL)?

A. 1: That the glorious triune Lord 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 Saviour-Lord, 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

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[150] Here the categories of practical theology can be integrated with the moral law. WCF 14:1-2; 25:2; 26:2; Matt. 21:32; 24:14; Luke 24:48-49; Acts 1:8; 20:25; 24:25; Eph. 4:11-16; 2 Pet. 2:5

[151] WCF 32:1; Heb. 12:23

[152] 1 Cor. 15:24-26; Gal. 5:5; 2 Tim. 4:8

[153] WCF 33:2; Dan. 7:18, 22, 27; Matt. 13:43; 25:46; 2 Pet. 3:13

[154] WCF 33:1; Ps. 9:8; 96:13; 98:9; Isa. 10:22; 11:4; 26:9-10; 28:17; 60:12; Acts 17:31; Rom. 1:32; 2:5; 1 Cor. 15:24-28; Rev. 19:11; 21:8

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

4.8 Adapting *Lex Christi*-DRL to use with a 6R's model for pastoral practice[155]

Another key contribution of this thesis is to propose this second catechism Q&A that shows how to use *Lex Christi*-DRL to engage "subjects" of all kinds, such as people, cultures and written ideas (see footnote on the word "subjects" below). The catechism provides a condensed unifying link between *lex Christi*-DRL themes and their use to engage people and worldviews in pastoral practice. By stating the whole vision first, with footnotes to give specific definitions and supporting biblical texts, the reader will be initiated to the new vocabulary. The section following the catechism will explain how the 6R words are derived from *symphonic* attributes perspective of chapter 3, then define the details of each of the new 6R's.

Q.2: Elect believer, what do you believe about pastoral practice, namely, evangelism, apologetics, missions, biblical counselling, teaching, preaching, Christian education, marketplace ministry?

A. 2: That all last days[156] practical theology is the Father-decreed[157] ministry of the risen Lord Jesus Christ [158] to Spirit-indwell and send [159] his linguistically and culturally adapted

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[155] The terms pastoral practice is mean to be interchangeable with the term practical theology, but the emphasis in this thesis is on how the model can transform seminary and Christian college teachers who train church leaders, that can transform the ministry of church leaders, that can get replicated in the believers.

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

[157] Fulfils 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).

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

[159] 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).

ambassadors [160] to exemplify, [161] mercifully proclaim, [162] boldly intercede [163] and skilfully administrate[164] the past,[165] present[166] and promised[167] dominion of the Righteous Lord by the *unified, supra-morality and symphonic lex Christi* (law of Christ)[168] in their realms (heavenly[169] & earthly) and places (assembly, creation, diaspora)[170] to their subjects[171] using six "**R**" methods (**6Rs**) of redemptive engagement: **R**esearch (what is revealed) to accurately **R**eckon, choosing

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[160] 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).

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

[162] This is primarily a *prophetic* role. 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 God's mercy in Christ to those who believe and repent. Proclaiming includes the written text and all forms of media. Overlapping with a prophetic role, a priestly role includes showing mercy to sinners (Heb. 2:17-18; 4:14-5:7).

[163] These duties are patterned after the role of *priests* (Heb. 2:17-18; 4:14-5:7; 7:25; 1 Tim. 2:1-8). Paul's prayers in Ephesians 1:15-23 and 3:14-21 , as well as his request for the intercession of the saints (Eph. 6:18-20) is evidence of the significance of priestly intercession and the freedom of access that all believers now have in Christ (Eph. 2:18).

[164] This is primarily a *kingly* role. 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, delegating 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), Daniel in Babylon (Dan. 1-6), 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).

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

[166] 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, neighbours in the local community, and citizens of the nation.

[167] 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).

[168] See 2.2.1-2.2.3 for the three *lex Christi* perspectives (unified, supra-morality and symphonic), and chapter 3 for the *symphonic lex Christi attributes* perspective. *The* lists of the Lord's attributes (*supra-valency*, *lex Christi* and *covenant relational*) derived from WCF 2 in 3.3.1-3 can all be organized as reflective capacities of man using *lex Christi* coherence. All of the reflective attributes required of man are either explicit or implied in WLC 99-151, see 3.3.3 for the most obvious examples.

[169] Some ambassadors, part of the great cloud of witnesses who still speak to us, represent his righteousness and rule with Christ, are already raised up to heavenly realms with Christ who is still the greatest ambassador by the Spirit (Eph. 2:7; Col. 3:1-4; Heb. 11:1-12:4, 22-24; Rev. 20:3-6)

[170] See Yates (2017:165-174) where assembly means two or more gathered in Christ's name (Christian marriage, family, businesses, institutions, schools, the organized church, etc.), creation means the physical world and human bodies where we have stewardship and creation-flourishing opportunities, and diaspora (Romanised Greek for scattered, dispersed, as in 1 Pet. 1:1) meaning Christians living and working among non-Christians.

[171] 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.

appropriate ways to build up the subject (**R**eassure, **R**eform and **R**emove) with evaluation of the **R**esults (the ambassador strives for an engagement that is received by the subjects with the intended results of training in righteousness).

Notice that the definition of pastoral practice relates the R's to the full *lex Christi* framework, "by the *lex Christi"*, that is, based on the presuppositions of a *unified-morality* perspective (every commandment is inseparable from others), *supra-morality* perspective (the 10C's are the master outline under which all biblical righteousness and unrighteousness can be defined) and *symphonic lex Christi* motif (that *lex Christi* situated attributes are revealed through the Triune works of God, the topics of systematic theology and pastoral practice).

The **6R** methods of the ambassador's engagement are derived from the ways the Lord's *supra-valency* attributes[172] decree his sovereign dominion by his *lex Christi* attributes[173] engaging by his *covenant-relational* attributes[174] depending on the relationship to the *lex Christi* mediator. In other words, the Lord's dominion is sovereignly determined by his *supra-valency* attributes (decree of election or reprobation, WCF 3) for the purpose of magnifying his *supra-lex Christi* righteousness among all nations (Eph. 1:4; Deut. 4:5-7; Isa. 42:3-4, 21; Rev. 21:8), so that his people might praise his *covenant-relational* attributes (whether mercy or wrath)[175] on the basis of their relationship to a mediator who exemplifies, proclaims, intercedes regarding, and administrates *lex Christi*.

The term **R**esearch can describe how the Lord correctly 'searches' because he is supremely knowing, boundless, present (*supra-valency* attributes). The Lord always correctly **R**eckons because he is supremely determinate, faithful, perfect and independent (*supra-valency*

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[172] See 3.3.1 above, named as supremely determinate, faithful, present, mysterious, powerful, independent, eternal, perfect, knowing and boundless. For his decree, see parallels with all the attributes listed in WCF 3:5 "according to his eternal [eternal] and immutable [faithful] purpose, and the secret counsel and good pleasure of his will [mysterious, perfect, determinate], hath chosen in Christ [determinate, powerful], unto everlasting glory, out of his mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them of any other thing in the creature, as conditions, or causes moving him thereunto [independent]; and all to the praise of his glorious grace."

[173] See 3.3.2 above, named in 10 C's order as superior, holy, blessed, dynamic, harmonious, living, beautiful, sufficient, truthful and contented. For his sovereign dominion by *symphonic lex Christi* attributes, see WCF 3:6-7, where the elect are "effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified and kept by his power, through faith, unto salvation." This means that all aspects of his salvation relate to the full 10 C's *lex Christi:* forgiveness for *sins,* crediting *righteousness*, imparting righteousness, keeping in righteousness unto the new kingdom reward.

[174] See 3.3.3 above, named as 10 pairs of attributes, the first in the pairs are reconciliation-related and the second are enmity-related: loving-hating, gracious-jealous, merciful-wrathful, patient to save-patient to judge, good-just, forgiving-condemning, rewarding-penalizing, self-controlled-angry, discipling-abandoning and rejoicing-grieving.

[175] Those predestined unto life experience his sovereign dominion "all to the praise of his glorious grace" (WCF 3:5) and see his sovereign reprobation "to the praise of his glorious justice" (WCF 3:7).

attributes). The Lord has the power to produce intended **R**esults of training in righteousness (2 Tim. 3:16) because he is supremely eternal and powerful (*supra-valency* attributes). Because of his *covenant-relational* attributes, the terms **R**eassure, **R**eform could summarize the ways the Lord is loving, gracious, merciful, patient to save, good, forgiving, rewarding, self-controlled, disciplining and rejoicing, and **R**emove could summarize the ways the Lord is hating, jealous, wrathful, patient to judge, just, condemning, penalizing, angry, abandoning and grieving. But all 6R's function to establish the kingdom of *lex Christi* righteousness on, in and by the renewed saints (Matt. 6:33).

As ambassadors in faith-union with the *lex Christi* mediator, Christians practice their *valency-abilities*[176] to **R**esearch, **R**eckon and evaluate **R**esults using the *lex Christi virtues*[177] as the standard for what *covenant-relational affections*[178] they choose, whether to **R**eassure, **R**eform or **R**emove. The R's are a shorthand summary of the covenant relational affections: *reassure* means to love, rejoice in and reward the *lex Christi* good, *reform* means to correct, forgive-discipline or learn self-control for greater conformity to *lex Christi*, and *remove* mean to grieve over, hate, condemn and stop doing anything that sins *lex Christi*. Of course, by simplifying the *covenant-relational affections* to 3R's some of the nuances are lost, so reconciliation-enmity sub-themes need to be regularly reviewed and applied. These engagement verbs show how pastoral practice reflects the symphonic *lex Christi attributes* situated among the *supra-valency* and *covenant relational* attributes of God.[179]

The **6Rs** methods of engagement correspond roughly to the Scriptures' self-described purposes to research and reveal our hearts to discover and discern our purposes, thoughts and behaviour patterns by a standard of righteousness, to "see if there be any grievous way in [us]" and to

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[176] Man's derivative *valency-abilities* in the Lord's likeness: decidability, reliability, availability, complexity, ability, dependency, endurability, perfectibility, teachability and luxuriance (see 3.3.1 above).

[177] The duties of the *lex Christi* require all men to be pro-Lord, pro-covenant, pro-blessing, pro-theosynchronic, pro-harmonious, pro-life, pro-marriage, pro-stewardship, pro-truth or pro-contentment.

[178] *Reconciliation* engagement is expressed by being loving, gracious, merciful, patient to save, good, forgiving, rewarding, self-controlled, disciplining and rejoicing, but *enmity* engagement is expressed by being hating, jealous, wrathful, patient to judge, just, condemning, penalizing, angry, abandoning and grieving. Again, for Christians, these enmity methods should only be used with Scriptural definition and warrant within the *lex Christi* standards. Consider the following Scriptures for examples of making righteous earthly judgments about men's sins on earth (Matt 18:17-18), hating (Rev. 2:4) and abandoning (Matt 10:14; Matt 15:14; Gal. 4:30). These *covenant-relational* attributes should never be used to violate any of the commandments to be pro-Lord, pro-covenant, pro-blessing, pro-theosynchronic, pro-harmonious, pro-life, pro-marriage, pro-stewardship, pro-truth or pro-contentment.

[179] Readers are reminded that Meek's epistemological etiquette reorganized under a *lex Christi* outline in 1.3.2 above is similarly useful way to engage people, worldview, ideas and the creation.

teach, reprove, correct and train in righteousness,[180] even as the Lord "will judge the world in righteousness" (Heb. 4:12-13; Ps. 139:23-24; 2 Tim. 3:16; Acts 17:31). The name also uses superscript ^{6Rs} to indicate that each R applies the entire *lex Christi.* For example, **R**eckoning is done by authorities, equals and those in submission (5C), according to what is supremely revealed and modelled by the Lord (1C) in his covenant (2C) for the glory of his name (3C) in the patterns of determined times (4C), for the blessing of human life (6C) and marriage (7C) and stewardship of property (8C) and reputations (9C) with thankful contentment for God's providences (10C). So it goes with each choice of an appropriate R that builds up the hearer, whose counsellor may need to teach him/her to **r**emove some unethical 10C areas, while **r**eassuring other ethical 10C areas. For a simple biblical connection, Vern Poythress connects four of the **R's** with 2 Timothy 3:16: **R**eassure can be derived from "teach", **R**eform can be derived from "correct", **R**emove can be derived from "reprove", and **R**esults can be derived from the goal of "training in righteousness" (email communication Nov. 12, 2020). These verbs are suggestive, not exhaustive; more R's (or other verbs) could help explain the latter three: **r**eassure (remind, redirect), **r**eform (restrain, restore) and **r**emove (reject). Also, one R was chosen to account for the consequences of ministry, doing regular evaluation of the **r**esults of the work, with the goal to train in righteousness (2 Tim. 3:16). But due to misunderstanding, or incomplete knowledge, any "R" used by the ambassador has potential for error or failure, leading to failure in being received with the intended results. Factors in the subject may hinder receiving with results, while the ambassador may have been faithful. God may have other purposes, the subject may show false positive responses, but then go back to the old patterns due to lack of community support.

The practical theology definition is accomplished by Christ working through his Spirit-led faith-united ambassadors, thus the 6R's proclaim God-dependence, not trust in another method. Further, the wording emphasizes the linguistically capable, culturally adapted, skilled and mature modelling for and training the young and immature who are learning to speak, read and write, as well as understand culture, God and his kingdom laws. The mature will know better how to research revealed reality and reckon. It is a community of ambassadors doing practical theology in various realms and places and their relational places of influence (see 1.3.2 above).

[180] Adams (2010) used the four verbs of 2 Tim. 3:16 to develop a biblical counselling method defining how to help people change as a four-step process. These purposes are shared with some overlap in the purposes of the sacraments, prayer, communion of the saints and church censures. These R's roughly conform to the ways BC has already defined its method of engagement with the psychologies (see 1.3.5 above) to exposit biblical truth, reform psychological ideas to conform with Scripture and expose psychological errors)

The WCF 2:2 also uses similar principles to show God's engagement with his people. What the Triune God does to reveal himself and his will **to, on** and **in** us by the Word becomes the pattern the Lord uses to reveal himself **by** us to others. WCF 19:6 could be categorized as using many of these "R" methods to apply the moral law.[181] By the inward witness of the Spirit to deepen saving faith (WCF 14:2), receiving Christ and conforming to his righteousness, Scripture also comforts and **r**eassures us that we belong to him (WCF 18:1-4).

1. **Research:** seek to discover the revealed reality of the *subject* (yourself, a counselee, a marriage, a family, a business, a culture, an author of articles or books, the patterns of a theory or principle). Put yourself in a learning posture to know what reality exists, limited by available revealing resources, the subject's willingness to reveal, accuracy of perceptions & memory, stability of emotions and ability to communicate clearly and truthfully. The researcher must know as accurately as possible before speaking (Prov. 18:13). We seek to understand reality, meaning, what is truthful, the actual situation of things, relationships or individuals, and this requires discernment in cases of conflict, when there is often negative portrayal of facts, exaggeration, lying or deliberately hiding relevant parts of the truth. Ask appropriate questions.
    a. Are there any *lex Christi*-DRL strengths, maturities and healthy habits already existing? Does the subject have conceptual awareness and functional application of the *lex Christi*-DRL vision? What are the methods, resources and life contexts that have made this growth possible?

    b. What are the identified problems or unrighteous patterns of human behaviour and who are the people involved? WHAT? HOW? WHEN? WHERE? WHO? Research both broad life patterns, "the manner of life" (Eph. 4:22) and detailed examination of problem areas, seeking clarification.

    c. What is the subject's conceptual worldview, story or narrative into which life makes sense, purposes for living and habitual-functional practice? Look at

[181] **. . . [research, reckon, reassure]** As a rule of life informing them of the will of God, and their duty, it directs, and binds them to walk accordingly; **[reform, remove, results]** discovering also the sinful pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; **[reckon, reassure, results]** together with a clearer sight of the need they have of Christ, and the perfection of His obedience. **[reckon, reform, remove, results]** It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve; and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law. **[reassure, results]** The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof . . . .

recurring phrases, principles for verifying data, human responsibility, and level of God-awareness.

d. What defines the subject's moral self-righteousness, those principles or practices that get praised when performed, and judged when neglected? How is the subject's conscience, thinking, words and behaviour handling performance and neglect in self and in others? Where is the subject engaged in excusing and accusing related to selective *lex Christi* principles (Rom. 2:15)?

e. What is the history of the subject's conscience patterns? Is it socially/culturally assumed "righteousness" or "unrighteousness"? When did it begin and why? Are there historical, cultural, familial, or relational false excusers, accusers or abusers, or significant environmental trauma causing distortions in the subject's *lex Christi* orientation?

f. Does the researcher have any language or cultural barriers, biases or prejudices, self-interest, financial or relational conflicts of interest, that limit or prevent fair research to understand of revealed reality?

2. <u>Reckon</u>: discern the subject's righteousness-unrighteousness in comparison with the *lex-Christi* (1 Kings 3:9; Ps. 19:2; Prov. 14:8; Rom. 12:2; Eph. 5:10).

a. Are there any language or cultural barriers, biases or prejudices, or conflicts of interest that prevent the researcher from proper reckoning?

b. How likely is it that the collected information is greatly hindered by the subject unwillingness to reveal, inaccuracy of perceptions & memory, instability of emotions and inability to communicate clearly and truthfully? Greater hindrance generally means a researcher has lowered ability to reckon fairly and accurately.

c. WHY? Analyse the subject's blindness due to sin, any patterns learned with darkened understanding (Eph. 4:18)—develop an inductive theory of the subject's heart based on phrases and implied worldviews. What wrong patterns have been learned in his fallen environment? What are the sinful responses to suffering?

d. Attempt a big-picture analysis of the subject in life context. What metaphors define the subject's life? What is the meta-narrative?

e. Develop BC approach using key biblical phrases that define the subject's suffering, sin, current weaknesses or needed areas of growth.

f. What aspect(s) of the DRL vision and *lex Christi* need to change the subject? Which of the subject's loves and hates need to be more like Christ? What aspects of the Lord's righteousness need to be better known and applied by the subject with the Gospel of grace? How does Christ work those changes in union with him by the power of the Spirit? What righteous wisdom needs to be developed?

g. Are there additional people and resources that need to be accessed to help? Who can access them? Is the subject willing to access these resources or utilize them if the researcher arranges them?

h. Respectfully proclaim and skilfully administrate the response priorities below (joined with biblical teachings/texts) to build up in *lex Christi*-DRL for the "hearing" subject (Eph. 4:29).

3. **<u>Reassure</u>:** give appropriate salvation assurance where there are strengths in faith, love, repentance and hope. Comfort in suffering with biblical promises. Encourage to persevere in suffering (Rom. 5:1-5; 15:4). Includes other R's like reminding what the subject already knows and seek better application to any significant situations (2 Tim. 2:14; Tit. 3:1; 2 Pet. 1:12) and redirecting to help the hearer make wise and good choices from among the available options, restraining their wrong choices.

4. **<u>Reform</u>:** Reform means to adapt the vocabulary of the hearer to a God-oriented purpose and meaning, transforming partially wrong data using more accurate concepts, providing filtered integration, transforming knowledge about body, soul or world so that it can cross over into our functional DRL vision in submission to *lex Christi* (Col. 2-3; Rom. 2:29; Phil. 3:3; Acts 17:22-31). This is especially important for cultural adaptation and DRL witness to the psychologized community (1 Cor. 9:17-22), and for better stewardship of the physical body, such as medical research and discoveries (1 Cor. 6:19-20; 9:27), or for provoking us to better study of Scripture to see things we formerly ignored. Includes other R's like restraining by giving prohibitions and warnings about earthly and eternal consequences, to prevent sin (WCF 19:6 "[The moral law] is likewise of use to the regenerate, to *restrain* their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve; and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law") and restoring to soul-body righteousness in areas of weakness in relation to knowing the Lord, union with Christ, living constructively in the fallen creation and with other people (Gal 6:1). In new believers this usually starts with the two Great Commandments to love God and love neighbour, then builds on the details of the *lex Christi* using the WLC. This

includes peace-making to restore relationships in conflict as well as comfort and encouragement to restore hope to the discouraged in trials.

5. **<u>Remove</u>:** Remove means identifying and eliminating useless teachings or irrelevant things (1 Tim. 1:4; 6:20), for such practices have no value for righteousness or for daily functioning (Col. 2:20-23; Tit. 3:9). It also includes other R's like rejecting by identifying or diagnosing weakness, brokenness or disintegration, leading to repentance from all unrighteousness or acceptance of false teaching, both behaviour and witness, in both assembly and diaspora (Phil. 3:2, 18-19; 1 Tim. 4:1-16; 6:3-5; 1 Cor. 5). Such things will be given up to future judgment and are under the Lord's curse and will not inherit the kingdom of God (Gal. 1:6-9; 5:19-21; 1 Cor. 4:5; Jude 1:14-16; Rev. 21:8).[182] For example, some claim that certain behaviours Christians call sin have a physical or genetic "*cause.*" Christians can agree the physical and genetic factors have some influence, but reject theories determining that these factors are the primary *cause* (Rom. 1:26-32; 1 Cor. 5; 2 Cor. 6:14-7:1; 2 John 1:10-11; 2 Thess. 3:6-18).

6. **<u>Results</u>** are regularly evaluated, ideally seen in a way that advances the dominion of the *lex Christi*-DRL through saving faith in the hearer or reader (WCF14:2), resulting in training in righteousness, being better equipped as God's *lex Christi* ambassador (2 Tim. 3:18-17). There are many hindrances to the hearer receiving the ambassador's ministry with the intended effect, as understood in Christ's parable of the seed and soils (Matt. 13:3-23).

Also note that these six new words don't mean biblical counsellors 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 Christians merely wanted to translate the secular DSM-5 manual of psychological 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.[183] Gembola (2020) has also identified this potential imbalance in biblical counselling that some counsellors may only seek to point out heart idols and sins

[182] This category would include Powlison's *illustrative* uses of psychology, mostly in illustrating sinfulness in man, and that all he does apart from faith in Christ is still sin. *Co-belligerent* uses could also be seen within this category, meaning we adopt the criticisms of non-Christians and together criticize poorly done psychology.

[183] There are also appropriate times and situations to represent his the *covenant-relational enmity* attributes, leaving straying people to go their own straying ways, imitating his giving up the non-elect unrighteous to temporal judgments and patiently enduring them until final judgment. In practice we should err on the side of gentle humility in determining who now belongs to, or who may in the future come into, or who may be removed from the visible church.

while neglecting to disciple in Christian virtues. As most comprehensively developed in Romans or the virtuous wife (Prov. 31:10-31) in the context of Proverbs, we do not **r**esearch to **r**eckon 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. We should properly call our "manual" the *Diagnostic Standard of Moral Flourishing and Chaos* (DSMFC).

To further aid in using the 6R's concepts a worksheet is provided below breaking the definition into conceptual parts, and could be used to apply or evaluate a sermon, respond to a case study, provide guidance about what important themes need to be covered for biblical counselling in marriage or parenting, evaluate marital or parenting health, evaluate someone elder-deacon qualifications, evaluate yourself or others in any practical theology tasks, categorize themes in Bible books, evaluate articles and books, and evaluate the psychologies. Consider evaluative connections to each of the themes and develop the ones that seem most relevant.

***Lex Christi*-DRL$^{6R's}$ ANALYSIS CHART**	Analyse your own or others' marriage, parenting, practical theology tasks, leadership, books articles, psychologies for each of the categories
Father-decreed	
ministry of the risen Lord Jesus Christ	
to Spirit-indwell	
and send his linguistically and culturally adapted ambassadors to	
exemplify	
mercifully proclaim	
boldly intercede	
skilfully administrate	
the past, present and promised dominion of the Righteous Lord by the *unified, supra-morality and symphonic lex Christi* (law of Christ)	
in their realms (heavenly & earthly) and places (assembly, creation, diaspora)	
to their subjects	
using six "**R**" methods (**6Rs**) of redemptive engagement:	
Research (what is revealed reality?)	
to accurately **R**eckon	
choosing appropriate ways to build up the subject (**R**eassure, **R**eform, **R**emove)	
in such a way that the engagement is received by the subject with the intended **R**esults	

Figure 4-1: *Lex Christi*-DRL-6R's analysis chart

Figure 4-2: ***Symphonic attributes*** **perspective on the** ***lex Christi*****-DRL[6R's]**

Figure 4-2 explanation: Chapter 3 developed the *symphonic lex Christi attributes* perspective as the primary pattern for the Lord 'revealing his glory to, on, in and by his creatures' (WCF 2:2). Through saving faith in the saints (WCF 14:2), those Lord-reflective *valency* abilities, *lex Christi* virtues and *covenant-relational* affections are imputed *on* them in justification, imparted *in* them in sanctification, while the failure to reflect the Lord is forgiven through Christ's propitiation at the cross. Acting as his ambassadors, renewed with his glory likeness *on* and *in* them, the glory of the Lord is reflected *by* his saints in pastoral practice by 6R's to engage people, extra-biblical knowledge and the created world. His renewed people may also study creation and look for these same *symphonic lex Christi attribute* reflections.[184]

4.9 Conclusion

This chapter answers the central research question of this thesis (1.5.1): What are some of the rudimentary structural patterns of the Westminster Standards' systematic theology that can provide fundamental components for a unifying practical theology model, with the goal to construct a *scalable, sticky,*[185] GUT with new taxonomy that can be used both as a BC model and for apologetic worldview engagement? Westminster's structural GUT patterns have been observed and adapted as a perspective for integrating systematic theology and pastoral practice and named *Lex Christi*-DRL$^{6R's}$. Westminster's perspectives of *unity* and *supra-morality* have been more deeply explored and some of the implications have been considered. A memorable, scalable model arranging the *symphonic lex Christi* motif of righteousness in redemptive history into a simple outline for systematic theology and pastoral practice was developed (4.7). A new definition of pastoral practice was developed and explained (4.8). This chapter has answered the third research question of 1.5.2: How do God's attributes engage the world in parallel with the ways Scripture engages people and their worldviews that will help us construct a new taxonomy of engagement verbs (proposing 6 words that start with the letter "R") that can be applied to *any* practical theology tasks, thus enlarging our model name to be called *Lex Christi*-DRL$^{6R's}$? Contours of a possible method for integrating systematic theology with pastoral practice are condensed into a working pastoral practice definition with a proposal for six "R" verbs of worldview and people engagement derived from the *symphonic attributes* perspective developed in chapter 3 and illustrated in Figure 4.2. Christians engaging worldviews and people have a dual-purpose way to define moral flourishing and moral chaos in the *lex Christi,* our own manual we could call the *Diagnostic Standard of Moral Flourishing and Chaos* (DSMFC). The adaptation of the Westminster patterns explained and developed in this chapter form the foundation of the following chapters of this thesis. The adapted Westminster *lex Christi*

[184] The chapters of *Foundations* (Yates, 2017) are structured around these four prepositions and added detail about the meaning of each one can be found there.

[185] Simple to teach, remember and apply to practical theology topics while integrating the full complexity of systematic theology.

perspectives are ready to be tested as a GUT to integrate systematic theology and pastoral practice.

CHAPTER 5

LEX-CHRISTI INTEGRATES SYSTEMATIC THEOLOGY: CREATION-FALL (GEN. 1-3) AND CONSUMMATION (REV. 21:1-22:5)

5.1 Introduction

While this thesis aims to adapt Westminster's moral law motif to integrate topics of systematic theology, this chapter answers the fourth research question in this regard (see 1.5.2): How can *lex Christi* be used as a decalogical hermeneutic to demonstrate that it can integrate creation-fall in Genesis 1-3 as well as the consummation in Revelation 21-22? The creation and the consummation are two important systematic theology topics that illustrate the *symphonic lex Christi* perspective. The *unified-morality* and *supra-morality* perspectives have provided orientation to the broad variety of righteousness-unrighteousness themes that can be organized under the *lex Christi* outline. When the first and last chapters of the Bible are read from these perspectives, as encouraged by WCF 4:2 "having the law of God written on their hearts" and WCF 33:1-2 that judgment is "according to what they have done in the body, whether good or evil . . . for the manifestation of the glory of his mercy in the eternal salvation of the elect; and of his justice, in the damnation of the reprobate, who are wicked and disobedient", interpreters notice the details of *lex Christi* evident in these key texts (Orthodox Presbyterian Church, 2007:18, 149-150). Like the older chemical processes used to develop photos by dipping in various chemical solutions, these texts dipped in the '*lex Christi* solution' make the *lex Christi* more vibrant and visible, showing coherence with WCF themes, both deductively and inductively. Specifically, creation-fall and the consummation reveal that the Lord fulfils the *lex Christi* as a pattern for the *lex Christi* required of man, revealing his symphonic attributes to them.

5.2 In the beginning the Lord gives *lex Christi* to Adam and Eve by both words and example

Westminster Confession of Faith 4:2 and 19:1-2 alert readers to the existence of *lex Christi* themes in the creation-fall narrative. Its main proof text for this assertion interprets Romans 2:15 as meaning that the moral law is written on the hearts of all men (cited frequently, as in WCF 1:1; 4:2; 19:1; 6:6; WLC 17, 89, 92, 96; WSC 40). It may not be as easily noticed that WLC 20 actually gives a brief summary of the details of that moral law in Eden's duties as experienced

by Adam and Eve using Genesis 1-2 as proof texts. This section will explore more specific exegetical evidence that *lex Christi* motif does provide an integrating perspective on creation. Since Westminster doesn't use the same motif to describe the first sin of man, the *lex Christi* motif will also be used to propose that the first sin broke all Ten Commandment. This *lex Christi* analysis will also be compared with several Reformed resources in relation to the creation-fall narrative.

The Lord defines His self-identity to Adam by the words he spoke and works he accomplished in the beginning (Collins, 2006:66): showing his intelligence in designing the world for man to live, using language, making moral-aesthetic value judgments ("it is good"), working and resting, relating to man with love and commitment. These are reflected in the words and righteous duties assigned to Adam in his image. No other self-introduction is given by the Lord. He is the righteous Lord in whose righteous image man was created to reflect.

According to Murray (1957:25-44) two commandments are explicit in Genesis 1-2, given verbally to Adam and Eve: labour and rest (4th C Gen. 1:28-2:3), marriage and procreation (7th C Gen. 2:18-24; Gen. 1:28: "be fruitful and multiply"). These texts also are cited in Westminster Standards: Sabbath rest text is cited by WLC 116, 121 and WCF 21:7 and the marriage text is cited in WCF 24:1, with procreation subsumed under one of the purposes for marriage in WCF 24:2.[186] Following these initial two commandment observations of the Westminster Standards and Murray in the creation narrative, combined with the clarifications of WCF 19:1-2, interpreters of Genesis 1-2 are encouraged to look for further evidence of the other seven *lex Christi* commandments, since the *same law* given to Adam in Eden was delivered in Ten Commandments to Moses on Sinai (Orthodox Presbyterian Church, 2007:83-84). Searching the Genesis 1-2 Scripture index for the Westminster Standards uncovers several other explicit links to the moral law: Related to the 1st-4th C, the duty of communion with God in the garden (WCF 4:2; WLC 20), and related to the 8th C the duty to have a lawful calling, WLC 141 cites Genesis 2:15 commanding Adam to work and keep the garden (Orthodox Presbyterian Church, 2007:284). Also WLC 20 on God's providence to man before the fall shows how God gave man various commands,[187] which comes the closest in all the Westminster Standards to identifying how the moral law was given in the garden without citing each duty as specifically related to the

[186] This thesis arranges the Genesis 1:28 procreation command to be fruitful and multiply under the 6th C, to be pro-life, while recognizing that the institution of marriage (7th C) is the moral prerequisite for having children.

[187] Note that God's commandments are implied in the words "appointing . . . , giving liberty . . ., putting . . . under his dominion, ordaining . . ., affording . . ., instituting . . ., and entering into a covenant of life, pledg[ing], and forbidding." For each of these commands, Adam and Eve were to speak the truth to each other about their communion with God and enjoyment of the Sabbath rest, their relationship to each other, their gender-binary identities, duties and jobs, implying the 9th C.

moral law or listing them in order of the decalogue (see footnotes pairing phrases with direct or implied commandments):

> The providence of God toward man in the estate in which he was created, was the placing him in paradise,[188] appointing him to dress it, giving him liberty to eat of the fruit of the earth;[189] putting the creatures under his dominion,[190] and ordaining marriage for his help;[191] affording him communion with himself;[192] instituting the sabbath;[193] entering into a covenant of life[194] with him, upon condition of personal, perfect, and perpetual obedience, of which the tree of life was a pledge; and forbidding to eat of the tree of the knowledge of good and evil, upon the pain of death.

Interpreters also can find evidence that these commandments also were exemplified by the Lord, *showing* Adam the duties of *lex Christi,* not simply '*giving'* Adam the *lex Christi* duties in a spoken way.

> The scenes of creation are painted as an artist might envision them: God, as a potter, forming the man; as a gardener, designing a garden of beauty and abundance; and as a temple builder, raising the woman from the rib of the man. . . . The garden is a temple, and its priest is the man with the woman to help him (Waltke & Fredricks, 2001:80-81).

The three metaphors identified by Waltke could be related directly to Adam's *lex Christi* duties to do productive life-sustaining stewardship work, naming, tending, keeping, creating, designing, and building, with headship over Eve, as well as loving, worshiping and blessing the Lord in the temple-garden provided with an attitude of joy, thanksgiving and contentment. Yet even Waltke's brilliant literary analysis of Genesis from a Reformed perspective, including theological reflections on man as image of God to fulfil the cultural mandate with theomorphic reflections like hearing, seeing and choosing (2001:65-66, 69-70), provides no harmonizing exegetical interpretation of the creation-fall narrative that the entire moral law was given to Adam. Systematic theology definitions of the doctrine of man as God's image are inserted into the commentary.

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[188] 10th C implied, a wonderfully designed garden to satisfy his heart with full contentment and thankfulness.

[189] 6th C to provide food for life-sustenance but implies 4th b and 8th Cs to do six weekly days of stewardly labour.

[190] 4th b, six days of weekly labour, tending the creatures for the glory of God, man's flourishing and the creation's blessing, but implies 6th and 8th Cs in training and managing domesticated animals for tending and keeping the earth as well as enjoyment of their creaturely specialties.

[191] 7th C, but implies Eve's help for Adam in the duties of all the commandments.

[192] 1st – 4th Cs related to communing love for God.

[193] 4th a C related to weekly seventh day Sabbath rest.

[194] The Lord required obedience to all the duties of each commandment and one prohibition, that, upon doing, represented disobedience to all the commandments.

As helpful as both of this treatment by Waltke is, the Westminster Standards' systematic theology and its integrating *lex Christi* motif are neglected, with the result that the reader misses the exegetical nuances of the full *lex Christi* as an organizing outline deductively evident in the creation-fall narrative.

In contrast, VanDrunen, (2014:39-73) highlights Adam's holistic royal *commission* to dominion representing God's dominion in speaking and naming, rendering right judgments and through bounteous generosity that seeks the good of all creation, *attributes* that were both ontological (body and rational soul) and functional (to exercise moral and rational excellence, Eph. 4:24), with an eschatological *destiny* of six time periods of work judged as very good, leading to a seventh period of enthronement-rest. VanDrunen (2014:79, 89-90) quotes WLC 17 that the law was written in their hearts and earlier he avers to the Decalogue when citing Witsius on the definition of man's moral obligation, indicating that God both gave special revelation commands (Gen 1:28; 2:16-17) that resonated with man's morally upright nature: "the voice of God in the ear echoed and clarified the voice of God in the heart and mind." VanDrunen (2014:87-88) defines *natural law* as the non-autonomous voice of God created in the heart and mind that directed man toward communion with himself, an inner moral obligation to a natural moral order, to be understood and honoured through the judicial task of discerning "good and evil". The moral substance of the natural law in pre-fall Adam, reflecting God's own moral nature and actions in creation and Eden, is defined by the positive duties of the moral law and summarized as "creative and loving fruitfulness" (VanDrunen, 2014:91-93):

1st–3rd Cs: proper subordination to the God who names himself and prescribes how his name is used to worship, man is obligated to love and be generous toward God.

4th C: As God himself created in six days and rest the seventh, man is obligated to imitative patterns of work and rest for purposeful productivity.

5th C: As God exercised benevolent authority over creation, man is obligated to imitative patterns of exercising benevolent authority over creation.

6th C: As God created and sustains life in this world, man and woman are obligated to be fruitful as procreators, sharing and extending the gift of life to new generations.

7th C: As God entered into covenant relationship with people in bonds of fidelity, man is obligated to live in harmonious social relations, exemplified most profoundly in the mutually beneficial and intimate union of marriage.

8th C: ‘As God expressed his ownership over the world by fashioning, naming, and commanding it, so man is able to claim ownership of the creatures and the land of Eden as a place to pour their labors.’

9th C: ‘As God spoke true and productive words in calling things into being and assigning them names, so man is obligated to promote truth and enrich the rest of creation by their speech.’

10th C: ‘As God freely showered his bounty on creation, man is obligated to share and not to covet other’s goods.’

Finally, VanDrunen (2014:93-94) reminds that these commandments also had a strict retributive justice application to guard Eden from false intruders like the serpent who would seek to overturn all these commandments, in the likeness of God’s strict-justice revelation of the penalty for eating from the forbidden tree (Gen 2:17).

Similarly, Collins (2006:130-131) notes that the Ten Commandments are rooted in creation and that this is the direction of God’s restoration: the proper religious bond with the Creator must be guarded and there is no place for other gods in the creation account (1st C; 3rd C), God transcends creation and he must be worshiped properly so images are forbidden (2nd C), imitation of God’s Sabbath is enjoined and work is honoured (4th C) family integrity is protected by wedlock (5th & 7th C’s), murder and false witness are forbidden (6th & 9th C’s) and private property is protected (8th C) and honest labour is the means to gain wealth (10th C).

The Westminster Confession is very clear that the law given in Eden is same law was restated at Sinai.

> WCF 19:1 *God gave to Adam a law*, as a covenant of works, by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it: and endued him with power and ability to keep it.
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> WCF 19:2 *This law*, after his fall, *continued to be a perfect rule of righteousness, and, as such, was delivered by God upon Mount Sinai, in ten commandments*, and written in two tables: the four first commandments containing our duty towards God; and the other six our duty to man.

Below, organized using the commandments as the interpretive rubric, readers can understand ways that the Lord stated and/or demonstrated all the duties of the Ten Commandments, the revelation of the full moral law received by Adam in Genesis 1-2. All the prohibitions of the moral law were summarized in one command not to eat from the tree of the knowledge of good and

evil (see 5.3 below). Further, the law given to Moses highlighted eight prohibitions and two duties, while the law exemplified and spoken to Adam highlighted the ten duties.

1st 2nd 3rd C's: *The supremacy of his Lordship and his holy and blessed nature*: "In the beginning God . . ." spoke and it happened. Starting in Genesis 2:4 he is identified as the Lord God (same name in Exod. 20:2 preface to the Decalogue), who providentially maintains all the created order, requiring of Adam and Eve *duties* to love obey and fear him above all else (1st C pro-Lord) to give proper worship and remind each other of their covenant allegiance to the Lord in submission to his commands (2nd C pro-covenantal) and to bless, thank and honour his name with integrity (3rd pro-blessing). Interpreters can assume that the actions of Adam and Eve after their sin were unlike or opposite of their actions toward God before sin: instead of sewing fig leaves for loin coverings and hiding in shame when they heard the sound of the Lord walking in the Garden (Gen 3:7-10), they would approach the Lord in love, worship and blessing, unashamed of their nakedness. The only true LORD also *prohibits*, requiring epistemic submission to his authoritative word: he forbids Adam and Eve to eat from the tree of the knowledge of good and evil (Gen. 2:17). The Lord's separating actions (light from dark, sea from land, seventh day from first through sixth days) is an example of his naming and setting things apart as holy, so that his people would do likewise, set apart as holy to the Lord and separated from evil and evil-doers so as not to be tempted by their ways (Gen. 2:3; 3:15; 12:1; Exod. 20:11; Lev. 11:44-45; 20:24-26; Num. 8:14; Ps. 1:1-2) (Waltke & Fredricks, 2001:69). Everything the Lord does and commands shows his supreme authority as sovereign Lord, to whom is due all worship, honour and thanks to his holy name (Rom. 1:21). Adam and Eve must exemplify and truthfully instruct each another and their offspring about these duties and prohibitions. These same 1st-3rd Cs laws are written on the hearts of all men (Rom. 2:14-15) and confirmed by their observation of his works in creation and providence. All men have 'clearly perceived his eternal power and divine nature in the things that have been made' that the one sovereign Lord has decreed, commanded into existence and providentially maintains all these creation realities, so that men are bound to love, worship and bless him, and are without excuse for failing to do so (Rom. 1:20; WCF 1:1).

4th C: *The supremacy of his dynamic nature:* 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). On the sixth day the Lord created Adam, designing Adam's first full new day of existence to begin on the Lord's Sabbath, and ever thereafter to imitate the Lord's six days of labour-one day of rest pattern for his weeks (4th C pro-theosynchrony). "[Sabbath] summons humanity to imitate the pattern of labour and rest of the King and so to confess God's lordship and their consecration to him . . . as a sign of a covenant with God

(Exod. 31:13, 17)," 'promising divine rest' (Waltke & Fredricks, 2001:67 and note 55). This same 4th C law is written on the hearts of all men (Rom. 2:14-15) and confirmed by their persistent cultural pattern of a six day work week followed by one day of rest and their counting of seasons, days and years. These time-ordered patterns in cultures throughout the world reveal his "clearly perceived" eternal power to create the entire universe in six days and enjoy its excellence on the seventh and reveals his supremely dynamic nature to order time (beginning and end, days, seasons, years, historical memory, present awareness and future hope) so that men are without excuse for failure to honour him, give him thanks and submit to the ordered patterns he establishes and explains (Rom. 1:21; Rev. 1:8, 17, 19; WCF 1:1).

4th 6th 8th C's: *The supremacy of his dynamic, living, stewardly nature:* The Lord commands, saying "Let there be . . ." and the universe and the earth come into existence, the earth bears vegetation, giving the fruit-bearing vegetation for man's food, creating the environments for work, life-sustenance and stewardship. The Lord himself plants a garden of trees pleasant to the sight and good for food in Eden and puts Adam and Eve in it (Gen. 2:8-9). The Lord blesses the creatures and commands them to be fruitful, multiply and fill their domains (Gen 1:20-25). All the Lord actions are understood by Adam and Eve as patterns they were to reflect (4th C pro-theosynchrony, 6th C pro-life, 8th C pro-stewardship): Then "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). "And God blessed them. And God said to them, 'Be fruitful and multiply and fill the earth . . .'" (Gen 1:28).The Lord shows his eternal power and dynamic, living and stewardly nature by creating man in this environment and sustaining these resources being "clearly perceived . . . in the things that have been made" (Rom. 1:20). He embeds in the created world the revelation of his divine dynamic, living stewardly nature, writing these 4th 6th 8th Cs laws on the hearts of all men (Rom. 2:14-15) and confirms them by abundant evidence that man works as steward of the world to provide life-giving shelter, clothing, food and tools for culture-making with six days of weekly labour.

5th 9th Cs: *The supremacy of his harmonious, truthful nature:* The Lord created a fully harmonious world with harmonious creatures suitable to those environments and blessed the creatures to "be fruitful and multiply" (Gen. 1:22). The Lord created the sun & moon as "signs" to 'mark out Israel's sacred seasons,' "ruling" day and night (Gen. 1:14, 16-18), and blessed the fish to have a type of dominion over the seas and the birds to have a type of dominion over the air through their multiplication in their own dominions in ways that do not compete with man's dominion over the land (Waltke & Fredricks, 2001:62, 57 note 9, 63-64).

Primarily, the Lord himself creates, names (day, night, lights in the sky, heaven, earth, seas, man, plants, fish, birds, creatures, creeping things, beasts, livestock) and rules over a life-sustaining world of irreducible astronomical, atmospheric, environmental, vegetational, living creature, biological-atomic complexities. The Lord created Adam as a typological head of the human race (Hos. 6:7; Rom. 5:14, 18), and authority over his wife Eve. They both were given authority over the created world: ". . . *Subdue* [the earth], 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;" "And [the Lord] brought [the creatures] to the man to see what he would call them" since naming and language are used to accomplish dominion (Waltke & Fredricks, 2001:56, 91), identifying a creature's world-harmonious design, as well as a truth-speaking duty (Gen. 1:28; 2:19; 5th C pro-harmonious; 9th C pro-truthful). The Lord created Eve (fully equal as dignified humanity) from the rib of Adam to be his helper (5th C a subordinate role), and present her to Adam, whose joyful response indicated his full acceptance of her suitability to his need and his acceptance of his authority to sacrifice for, bless, nourish, cherish, and love her (Eph. 5:25-29). Adam also was to prohibit himself (self-discipline and exemplary head) and represent the Lord's authority by prohibiting Eve, as her head, from eating the fruit of the tree of the knowledge of good and evil (Gen. 2:17). His authority was to be used to protect her from the tempter (contra Gen. 3:1-6), that no disharmony from sin enter into their relationship (contra Gen. 3:16). "As priests and guardians of the garden, Adam and Eve should have driven out the serpent; instead it drives them out" (Waltke & Fredricks, 2001:87). The duties of Adam and Eve to each other included 9th C truthful witness of about their identity as creatures made in God's image and their respective roles, God naming Adam as head and Eve as helper in Adam's labour and obedience to the Lord, Adam teaching Eve his assigned creature names signifying their identity, special characteristics and functions. This same 5th C law is written on the hearts of all men (Rom. 2:14-15) and confirmed by the good Lord's witness to subdue the earth under his providential rule to give them rain and fruitful seasons that satisfy their hearts with food and gladness (Acts 14:17). The Lord embeds his "clearly perceived" eternal power and divine harmonious nature reflected the creation harmony, and designating ruling authorities over various spheres, so that men are without excuse for failure to submit to his designated authorities as his representatives. This same 9th C law is written on the hearts of all men (Rom. 2:14-15) and confirmed by men continuing to use the Lord's truthfully assigned names to the creation order and functions, the identities and duties of man and women as his representatives. The Lord embeds his "clearly perceived" eternal power and divine truthfulness reflected in man's truthful descriptions about God, the world, its history and meaning and man in that world.

7th C: *The supremacy of his beautiful nature:* In the likeness of his supreme spiritual beauty and all-surpassing attractiveness of his essence and attributes, the Lord created a beautiful world, “very good” and “pleasant to the sight” (Gen 1:31; 2:9), filled with precious and attractive minerals (Gen. 2:11-12). The Lord established gender binary attractions among the creatures, male and female, implied in telling them to be fruitful and multiply and fill their domains, and seen in some species competing for attractiveness to a mate (Gen. 1:20-25). In the likeness of the Lord’s intra-trinitarian attraction, he created Adam and Eve as mutually attractive male and female in his image (Gen 1:27). The Lord formed Adam from the dust of the ground and breathed into his nostrils the breath of life, then formed Eve from the rib of Adam as his helper (Gen. 2:7, 21-22). Then the man said, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, [gender binary] because she was taken out of Man [gender binary],” (Gen. 2:23). Thus, the Lord created gender binary, singular sexual orientation to one’s own spouse, mysteriously joining them together by various attractions (Matt. 19:6; 7th C pro-marriage). Their mutual attraction to each other, as created in God’s image, was a parable, a typology, intended to stimulate their attraction to God himself as the supremely spiritually beautiful One in the all-surpassing attractiveness of his essence and attributes. In colloquial terms, the parable should be interpreted as follows: “If the image I see before me is this fantastic, the image-Maker is all-surpassing in loveliness!” Heterosexual marriage between one man and one woman to “be fruitful and multiply” is embedded into the creation. This same 7th C law is written on the hearts of all men (Rom. 2:14-15) and confirmed by the enduring institution of one-man-one-woman marriage throughout the world. This shows the Lord’s eternal power to create beauty, male and female attraction to the beauty of the other and sexual union as the highest physiological expression of delight in the other’s beautiful moral character and physical body (Prov. 5:15-20; Songs), so that men are without excuse for their distortion and physical mutilation of gender binary and diminishment of heterosexual, one-man-one-woman, marriage (Rom. 1:20, 26-27).

10th C: *The supremacy of his contented nature:* The Lord had 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” so he could rest on the seventh day and bless and sanctify it (Gen. 1:31-2:3). 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 this very good new world (10th C pro-contentment). 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. This same 10th C law is written on the hearts of all men (Rom. 2:14-15) and confirmed by man’s satisfaction with food and experiences of gladness (Acts 14:17),

leaving men without excuse for failure to “honour him as God or give thanks to him” and failure to rest with contentment in God’s good works (Rom. 1:21; Acts 14:17).

These are actions that the righteous Lord-King does in his created world that Adam was to imitate, a full set of ten *lex Christi* duties in the new world, namely, a kingship that loves, worships and blesses the only true Lord, submits to the Lord’s patterns of time, maintain harmony in relationship to Eve, cultivates, guards and stewards, subdues and governs, names creation according to its purposes and enjoys the creation, sharing in the Lord’s contentment. Adam and Eve needed nothing else for complete satisfaction, sharing in the Lord’s assessment that this new world was “very good!” “Moral law is the gift of the Creator’s love” (Collins, 2006:276).

From the perspective of the symphonic attributes of God (chapter 3) as revealed in Genesis 1-2 Eden, the Lord’s *supra-valency* and *supra-lex Christi* reflections in Adam’s *valency-abilities* and *pro-lex Christi* virtues are in harmony with the creation purposes of God. Since Adam is fulfilling the *lex Christi* as the representative pinnacle of creation, both the creation and man experience the *Lord’s covenant-relational* attribute of love, without enmity or the need to reconcile.

5.3 The entire *lex Christi* disobeyed in eating from the tree

Westminster Larger Catechism’s definition of the first sin is breaking the commandment not to eat from the tree of the knowledge of good and evil (WLC 21). However in defining the misery that the fall brought upon all mankind, WLC 27 notes that man lost communion with God, (which is related to the first 4 commandments), substituting God as supreme to serve a new master, Satan, and in the following WCF 28, notes that man justly became liable to all the punishments of sin in this world, both *inner* blindness, hardness, delusions, horrors of conscience and wicked affections, as well as *outward*, a curse upon creation, and evils that happen to our bodies (6th C), reputations (9th C), property (8th C), relationships (5th C) and work (4th C), that all lead to death. The outward misery definition is clearly linked to the moral law, while the inner misery is linked to distortions in the valency abilities and covenant-relational affections in man.

What is curious is that Westminster doesn’t define the first sin by its own moral law standards. It seem like a reasonable adaptation of the Westminster Standards to use the *lex Christi* as a hermeneutical lens to re-examine the narrative and ask the following question: How does this test given to Adam and Eve not to eat from the tree of the knowledge of good and evil represent a full test of covenant *lex Christi* righteousness, not simply an arbitrary test? There is both deductive and inductive evidence that this one test is actually a test of obedience to the two great commands and all the details of all the moral law. Only one “you shall not” was needed!

Stay away from unrighteousness! The Mosaic law was needed later to clearly state all the "you shall nots" for all mankind.

As already noted above, all the prohibitions of the moral law were summarized in one command not to eat from the tree of the knowledge of good and evil, such that, when Adam and Eve ate from the tree, they disobeyed all Ten Commandments. As such, they sought knowledge-power, rather than obeying and patiently waiting to receive God's gift to eat from the tree of life (Waltke & Fredricks, 2001:86). Similar structures correspond, in that all the duties of the moral law are summarized in the two great commandments to love God and love neighbour, while, in Eden, all the prohibitions of the moral law were summarized in the command not to eat from the tree. As such, Adam broke all the commandments in Eden (Jones, 2015:italics below derived from Jones): By eating, Adam *disbelieved* and despised the Lord (1st C) *pursued false religion by listening to Satan, allowing him to remain in Eden* (2nd C), *questioned the integrity of the name and word of the Lord* (3rd C), used his six days of labour or one day of rest in disobedience, since this tree wasn't part of his six-day tending labour or to be enjoyed in his seventh day rest, and wasn't part of his life-sustaining cultivation or stewardship (4th, 6th, 8th Cs), accepted disharmony as Eve left the authoritative protection of Adam and dishonoured her head, even as *Adam failed to protect her from the tempter* (5th C, he "was with her" at the time Gen 3:6), *brought death on all the human race* (6th C), neglected the visual attraction to the spouse's beauty and sexual pleasure already granted in marriage, elevating the temporary lust for the forbidden fruit above these greater pleasures (7th C), *allowed each other to steal from a forbidden tree* (8th C), let the serpent redefine their life's purposes[195] and neglected faithful witness to each other about their identity, jobs and stewardship (9th C), and *coveted what God had forbidden, being discontent with all God's provision of beautiful and delicious fruits* (Gen 2:9) *and moral law wisdom* (10th C, "when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate" Gen. 3:6).

It is unclear why eating from the tree would be described by the Lord as imparting knowledge of good, since they already had moral law knowledge of righteous duties imparted by the Lord's words and example. It seems clearer that eating from the tree imparted knowledge of and choices to do and to experience evil that they didn't previously have. Perhaps by contrast with

[195] Satan tempted them by "speaking . . . to the prejudice of truth" citing Genesis 3:5 in WLC 145 defining the sins forbidden in the 9th C (Orthodox Presbyterian Church, 2007:291).

knowing evil, God's good would be known in deeper ways through the history of redemption to the consummation.

Westminster Confession of Faith 4:2 and 19:1-2 alerts readers to the existence of *lex Christi* themes in the creation-fall narrative and, with close attention to the details, the Westminster student can notice it uses WCL 20 and citations from the Genesis 1-2 text to demonstrate the evidence. Sections 5.2-5.3 above exegetically explored the how a *lex Christi* motif can provide a symphonic integrating perspective on those two systematic theology themes. In summary form, Adam and Eve doubting the supremacy of the Lord and his word led to coveting curiosity about a godlike power of knowing unrighteousness, that led to their doing and knowing unrighteousness, that led to generations of mankind conceiving of ever more corrupt forms of doing unrighteousness.

5.4 The Lord fulfils *lex Christi* in the *eschaton* (Rev. 21:1-22:5)

Westminster Confession of Faith 33:1-2 alerts readers to the *symphonic attributes* perspective in the consummation vision without explicitly exegeting the Revelation 21-22 text to demonstrate the evidence.

> WCF 33:1-2 The Lord's final judgment is "according to what they have done in the body, whether good or evil . . . for the manifestation of the glory of his *mercy* in the eternal salvation of the elect; and of his *justice*, in the damnation of the reprobate, who are wicked and disobedient" (Orthodox Presbyterian Church, 2007:149-150).

Chapter 2 discerned Westminster's *supra-morality* perspective using the moral law as an outline to arrange all biblical obedience and disobedience under its categories, thus defining good or evil. Chapter 3 discerned the integrating *symphonic attributes* perspective used by the Westminster Confession and adapted it by situating the *supra-lex Christi attributes* with sets of *supra-valency* and *covenant-relational attributes*. These inseparable attribute sets are perspectives related to the *persons* of the Trinity and his *works*. Westminster Confession 33:2 repeats its *symphonic covenant-relational attributes* perspective, that the glory of his *mercy* is revealed to the elect while the glory of his *justice* is revealed to the reprobate. Further, we can extrapolate that if God's *covenant-relational* attributes, such as mercy or justice, are evident in a doctrine or a biblical text, they must be differentially expressed with reference to a creature's obedience or disobedience to the *lex Christi virtues.* These adapted patterns can be tested using a *lex Christi* hermeneutic to interpret John's Revelation consummation vision, since merciful salvation unto reward is given to those who have done *lex Christi* duties and avoided its prohibitions (Rev. 11:18; 12:10; 21:7; 22:14) and just judgment to damnation is given to those who have done *lex Christi* prohibitions or failed to do its duties (Rev. 21:8; 22:15).

Where the *covenant-relational* attributes are differentially reflected for eternity, either in salvation to dwell in the new earth or in judgment to dwell in hell, that must require that the *lex Christi* is fulfilled in both places, the eternal blessings of unchanging *lex Christi* righteousness in the new earth and the eternal curses against unchanging *lex Christi* unrighteousness in hell. From this perspective, Revelation's new earth vision should reveal it as the place where only righteousness dwells, giving the elect the blessedness of the moral law's fulfilments and consequences of peace, joy and loveliness. Revelation's vision of hell's torments should reveal it as the ultimate form of giving men up to their lusts (Rom. 1:24, 26, 28), not transforming the wicked, but leaving them to dwell in pure unrighteousness, unmitigated by what was experienced on earth with common grace and the presence of the elect. Since the WLC 28 punishments of sin in this world include the following *lex Christi* related judgments, how much more will the punishments of sin in the world to come include a magnified array of these same types of judgments:

> either inward, as blindness of mind, a reprobate sense, strong delusions, hardness of heart, horror of conscience, and vile affections; or outward, as the curse of God upon the creatures for our sakes, and all other evils that befall us in our bodies, names, estates, relations, and employments; together with death itself (Orthodox Presbyterian Church, 2007:173).

Notice that the punishments have implications related to all the commandments, those of the soul are related to blindness and delusions toward God (1st-4th a Cs), others and self, evil affections against *lex Christi* morality, horror of an accusing conscience due to the law written on the heart, and outward evils that punish the body (6th C), reputations (9th C), property (8th C), relations (5th 7th Cs), employments (4th b C) and all lead to death (6th C).

Hell is giving men what they have desired, combined with the immediate torment of the justice due that unrighteousness, including its "natural" consequences: hatred for God, his worship, name and Sabbath rest, hatred for men, complete anti-harmony, anti-life, anti-marriage, anti-stewardship, anti-truthfulness, anti-contentment.[196] The wicked are judged in an eternal lake of

[196] Using a *lex Christi* hermeneutic on Luke 16:24-31, readers can observe that hell is a place of intense, but completely unsatisfied desires (reversal of 10th C) of thirst (6th C) and for protection of earthly family (5th C) and God ignoring requests for help or salvation (1st C). The story also includes the application of reversed justice, that the rich man's ignoring and rejecting the poor man's need of mercy in this world is punished by rejecting his pleas for mercy in hell (1st C). Another form of torment comes from seeing the satisfied desires of the godly from "far off" (a just punishment, reversing the 10th C, Luke 16:23). In terms of Proverbs 1:31, the wicked will "eat the fruit of their way, and have their fill of their own devices." For ignoring the counsel and reproofs of the Lord, he will ignore their calls for help in trouble (Prov. 1:24-32). Thus, it is likely that hell will be a place of intense, but unsatisfied, desires related to all the commandments, a place where *all* common grace benefits that grant men

fire because it represents a completely anti-blessed-life environment of “conscious suffering, especially spiritual and psychological suffering,” (since Satan is a spiritual being, he would not be punished with physical torments) (Beale, 1999:1029-1030), yet WLC 29 notes that this ‘hellfire means everlasting separation from the comfortable presence of God [meaning everlasting experience of his wrathful presence] and most grievous torments in soul and body.’ If the symphonic *lex Christi* motif is evident in the consummation, the research aim of this thesis is further confirmed, that Westminster’s moral law motif can be adapted to integrate systematic theology’s doctrine of the Last Things.

5.4.1 The *lex Christi* is the standard for judgment and reward

The righteous judgment is according to what is written in books based on what they had done (Rev. 20:12-13; 22:12; 11:18; 9:20-21). Comparing the character of those judged with those rewarded in Revelation 11:18 compared with the context of Revelation, this basically means judgment or reward based on the standard of *lex Christi:* The “destroyers of the earth” are judged with wrath[197] and those who ‘fear the Lord God Almighty’ are rewarded.

All sentient creatures, men and angels, subverting and disobeying *lex-Christi,* will be judged and removed from the renewed kingdom of heaven and earth. “No longer will there be anything accursed,” (Rev. 22:3). *“*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 sulphur, which is the second death,” (Rev. 21:8; see parallels in 21:27; 22:15 and Mal. 3:5).[198]

The saints who overcome will inherit the promised rewards (Rev. 21:7). Here interpreters notice that these ‘overcomers who conquer’ are commended in Revelation (Rev. 2:7, 11, 17, 26; 3:4-5, 12, 21) because they display the opposites of those who receive judgment, proclaiming and obeying *lex Christi* (sequence below parallels Rev. 21:8 above, paraphrasing its opposites, those who have ‘left Babylon’s sins’ Rev. 18:4): ‘But as for the ones who are bold witnesses,

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so many earthly satisfactions (Acts 14:17) will be utterly removed. The eternal curse gives men what they wanted, a physical place vacant of all the *lex Christi* categories of human flourishing.

[197] For example, Satan and all his fallen angel hosts were thrown down to the earth to exercise his great wrath, making war on the witnessing saints (Rev. 12:9, 12; 16:6; 19:2) by deceiving unbelievers to join him in subverting, distorting and denying the *lex Christi* in all its dimensions as these commands relate to God, creatures and creation.

[198] Beale (1999:1059-1060, 1101, 1141-1142) helpfully notes the connections between these parallel texts, especially explaining lying and dogs as forms of hypocrisy, pretended Christianity, while seeking the world and its sinful pleasures and economically oppressing the poor and socially helpless (see Rev. 2:2 and 3:9 for lying apostles and lying Jews). However, it is striking that the various Revelation commentaries consulted (Beale, 1999, Hughes, 1990, Poythress, 2000) all fail to identify this list and its parallels with the sins listed in the moral law.

unafraid of persecution and death for the name of Christ (Rev. 2:3, 10, 13; 3:8; 10:11; 12:11; 20:4), persevering in saving faith to the end (Rev. 1:9; 12:11), living lives holy to the Lord (Rev. 1:3), honouring human life (Rev. 6:9-11; 7:14-17; contrast glorifying self and living in luxury Rev. 18:7), honouring marriage (Rev. 2:14,16, 20-23), worshiping God under his covenant requirements (Rev. 2:14-16; 5:13-14; 12:11; 14:6-13; 15:3-4) and speaking truth (Rev. 3:8; 12:11), their portion will be the new home of righteousness that is prepared for those whose names were written in the slain Lamb's book of life before the foundation of the world' (Rev. 3:5; 13:8; 17:8; 20:15; 21:27; Phil. 4:3). Returning to the Edenic theme that Adam was barred from receiving (Gen. 3:22-24), "To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God" (Rev. 2:7).

5.4.2 *Lex Christi* christotelic fulfilments that make all things new

In the final chapters of Revelation interpreters can observe the christotelic fulfilment of *lex Christi* summarized by the Lord's pronouncement from the throne*,* "Behold, I am making *all things* new" (Rev. 21:5). This means the existing world will undergo a reversal of the curse (Rev. 22:3), the removal of both physical and spiritual evils (Beale, 1999:1113), a renewing transformation by fire, not annihilation and replacement by making new things, since God will destroy the destroyers of the earth (see Gen. 6:11-13, 17 background for corrupting the earth), remove the seas' potential to flood the earth again (a rainbow over the throne of God Rev. 4:3; the sea was no more" 21:1), replace Babylon with the New Jerusalem, and transform the kingdoms of the world into the kingdoms of Christ, bringing their existing glory into his new kingdom (Rev. 11:15, 18; 21:1, 24; see parallels in fire as purifying for complete righteousness all that will eternally remain, not annihilating; 1 Pet. 1:6-9; 2 Pet. 3:11-14; Rom. 8:21-23) (Moo & Moo, 2018:212, Poythress, 2004, Poythress, 2000:185, Bauckham, 1993:48-53). As the final Omega, all the detailed righteousness of the moral law is established forever through the eternal reign of Christ (Rev. 1:8; 22:13). Beale (1999:1117-1120) highlights the purpose of this text is to contrast the holy Jerusalem with the whore Babylon in chapters 17-18, show the fulfilment of the new covenant, the new temple, the new Israel, the new Jerusalem and the new creation, exhort God's people to remain faithful and glorify God for accomplishing salvation and judgment.

VanDrunen (2014:447-479) notes that, several institutions that are now *penultimate* (still significant, but passing away, fleeting, losing their importance in light of the incursion of the eschatological age on the present life) that, in the new earth, will be done away with: strict retributive justice, courts for dispute mediation and discipline will be unnecessary in light of moral perfection and the mediatorial work of Christ in propitiation, satisfying all claims of retributive justice (so now the church exercises redemptive and restorative discipline rather than retributive), marriage, procreation and family bonds will be replaced by all believers as brothers

and sisters (so now the church acts as the bride of Christ, brothers and sisters, singleness is also a calling), abundant satisfaction of material needs without lack or need of marketplace regulation for just pricing of scarce goods (so now the church shares resource generously as laying up treasures in heaven). VanDrunen (2014:478, 437, note 28) identifies the continuity of the moral law in the eschatological age: "This new moral order reflects the same 'moral law' that undergirded the original moral order—that is, the same basic holiness required of all human beings in all circumstances (WCF 19:5 'this moral law doth forever bind all')—yet it is fit for life with resurrected bodies on the other side of God's final judgment."

This thesis, in agreement with VanDrunen above, concurs that faithfulness means obedience to *lex Christi* and that the fulfilment of the new covenant in the renewed temple-Jerusalem-creation means the perfection of the *lex Christi* in God's people and in the environment in which they live with full access to God and blessing to one another.

The following *lex Christi* outline is listed in approximate textual order, except that the 5th C moved to the beginning, to keep general 2nd table order. The italicized "*eternal ____"* below is suggested as an expansion of the typical content of apologetics-evangelism to promise "eternal *life*" to all who believe, showing that other commandments illuminate other eternal blessings promised in salvation that could also inform Christians' evangelistic message.

5th C: *eternal harmony*: 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 fulfils the father-children 5th C (Matt. 22:30; 12:50). The tree of life with twelve different monthly fruits, bears leaves for healing of nations, restoring harmony (Rev. 22:2). The elect don't need teachers, preachers and pastors in the new earth since faith and hope and are fulfilled and will pass away. They will attain the 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 authority-chaos* will be removed by judgment, including 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 C: *eternal life:* 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). *Anti lex-Christi murder and death* will be removed by judgment and cast into the lake of fire, including the dragon who made war on the people of God and murdered them (Rev. 12:17;

13:7). The Lord will cast death and hades into the lake of fire (Rev. 20:14). “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 C: *eternal beauty:* 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. As Matthew 22:30 says, “For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.” In traditional interpretation this 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; see perfection of the bride’s beauty in Eph. 5:25-27; Ezek. 16:9-14; Isa. 62:4-5). The chosen people are the bride of Christ and no more physical 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 fulfilment: the Lord is fruitful and multiplies and fills 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, fulfilling Gen. 15:5; 22:17; 32:12). The beautified people of God thus reflect God’s own splendorous glory, an aesthetic goal for the new creation (Bauckham, 1993:141). *Anti lex-Christi immorality* will be removed by judgment, including 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 C: *eternal sufficiency:* 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 C 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). Beale (1999:1109-1111) proposes that the city of the New Jerusalem is also the restored temple, which fills the entire new creation,

fulfilling the Edenic mandate to subdue the entire earth. 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) and the servants of God will receive one hundred-fold (Matt. 19:29) and cities to rule (Luke 19:16-19)."The kings of the earth will bring their glory, [the glory and honour of the nations] into [the holy city Jerusalem]" (Rev. 21:24, 26). There are no more lack of resources, undoing the Genesis 3:17-19 curse on Adam's labour. *Anti lex-Christi insufficiency* will be removed by judgment, including the dragon and the beast from the earth who made war on all the saints by manipulating economics for purposes of false worship, who controlled all buying and selling, all will be cast into the lake of fire (Rev. 12:17; 13:17), along with the great prostitute, who economically profited from endorsing covetous commandment breaking (she was a dwelling place for demons, blasphemy, deceitful sorcery, murder, slavery, and immoralities, Rev. 17:1-6; 18:1-24).

9th C: *eternal reputation:* "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 (representing their testimony and reputation of faith and good works) are also written in the Lamb's book of life. 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 hypocrisy and false witness* will be removed by judgment. All without a good name and reputation and liars, the Lord will judged with eternal death (Rev. 21:8), along with the dragon and beasts who falsely accuse the saints, and who deceived with lies (Rev. 3:9; 12:9-10; 20:3, 10; 21:27).

10th C: *eternal joy:* "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. There is no need of sun or moon. The saints are satisfied in the holy city (Rev. 21:22). The kings of earth and nations will bring their glory and honour to the people of the holy city (Rev. 21:24, 26) and they shall be satisfied in abundance. Anti *lex-Christi complaining and coveting* will be removed by judgment. The Lord will judge all covetous people with eternal death (Rev. 21:8). "The fruit for which your soul *longed* has gone from you" as an allusion to Eden (Rev. 18:14). It is interesting to note that none of the previous list of luxuries included fruit, so this is a metaphor, perhaps alluding the archetypical sin of coveting the forbidden fruit in Eden (Gen. 3:6).

2nd C: *eternal worship:* Christ fulfils 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" (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 C. "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 worshiped the beast or its image (Rev. 20:4). Anti *lex-Christi false worship* 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), and all who blaspheme the dwelling of God (Rev. 13:6) will be removed and cast into the lake of fire.

1st C: *eternal presence of God:* They will see his face (Rev. 22:4, knowing, loving and enjoying the one true God forever, cited in WLC 1). *"*And God himself will be with them as their God," (Rev. 21:3). The saints will dine with him in intimate table fellowship (Rev. 19:9; 3:20; Luke 14:15; Deut. 12:7; 14:26; 16:11). "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 hindrances to intimate table fellowship* 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 C: *eternal blessedness:* "His name will be on their foreheads (Rev. 22:4). The Lord gives the saints his name as their identity as their reward for testifying to his name (Rev. 3:12*). Anti lex-Christi blasphemy and exaltation of the names of false gods* 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, 9, 11; 19:20).

4th C: *eternal rest:* 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 labours, for their deeds follow them!" (Rev. 14:13; 6:11). Christ fulfils and supersedes patterns of time (day, night, seasons, though months are still

marked by new fruit, Rev. 22:2). In the New Jerusalem, ". . . 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). This indicates that the within the city of rest, though the creation time-measurement patterns and signs of stars, seasons, day and night and years will remain, and the sun and moon will continue to rule the sky (Gen. 1:14-18) over the city since there is a renewal of all things that were first created very good (Gen. 1:31; Rom. 8:21), the city will be figuratively outshined by the new heavenly light of the Lord who will rule over it with his glorious presence (Beale, 1999:1115). *Anti lex-Christi restless toilers* 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). These 'no longer any night' promises may also refer to a metaphor indicating removal of all that represents evil, in parallel with no longer any sea, or death or mourning, crying, pain or anything accursed (Rev . 21:1, 4, 22:3) (Beale, 1999:1096).

The goal of the redeemed life is a home of righteousness (Gal. 5:5; 2 Pet. 3:13), the Lord's fulfilment of all that the *lex Christi* requires. As WCF 9:5 proclaims: "the will of man is made perfectly and immutably free to good alone, in the state of glory only" (Orthodox Presbyterian Church, 2007:45). Christians must hope for this fulfilment and endure to the end (Rom. 8:17-23; Rev. 2:10, 13): "Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus," (Rev 14:12; see 12:17). This will be the reward of all the saints. As such, the *lex Christi* is their duty now. Christians must learn it and obey it with zeal, repenting of all non-conformity. Christians also apply the ethics of the new eschatological age into the earthly, penultimate assembly of believers. Yates (2017:170) calls this the Great Reformation Mandate, to build and reform earthly shadows based on biblically revealed heavenly realities, using the example of peacemaking and healing between nations, based on the eternal reality of the leaves from the trees for the healing of nations (Rev.22:2; Matt. 5:9).[199] As a result of these eschatological comparisons, this thesis adds another principle to the existing eight already provided for interpreting the Decalogue given in WLC 99: that each commandment has a christotelic, eschatological sense of fulfilment or perfection in the new heavens and new earth.

[199] VanDrunen (2014:525-533) sees this concept as only applicable to the church destined for eschatological consummation, not the world which is only preserved for future judgment. Neo-Calvinists tend to seek application of all biblical principles to all spheres of life, believing that some things of this world are carried into the consummation. See 8.7 below for critical discussion.

5.5 Concluding applications

This chapter has answered the fourth research question of 1.5.2: How can *lex Christi* be used as a decalogical hermeneutic to demonstrate that it can integrate creation-fall in Genesis 1-3 as well as the consummation in Revelation 21-22? The Westminster Standards use the *lex Christi* as a symphonically recurring motif throughout the themes of systematic theology and pastoral practice (see 2.2.3), from the *lex Christi* administration of God revealed to Adam in the Garden to the restoration of that likeness through the righteousness of Christ and his propitiation for unrighteousness, sending of the Spirit to write *lex Christi* on the saints' hearts to the gathering of the perfected righteous saints in the new heavens and new earth. Westminster Confession of Faith section 4:2, 19:1-2 and 33:1-2 alert readers to the existence of *lex Christi* themes in the creation-fall narrative without explicitly exegeting key texts to demonstrate the evidence. The chapter has provided deductive exegetical evidence that a *lex Christi* hermeneutic can be used as an integrating perspective on creation-fall and consummation, further confirming the research aim of this thesis, that Westminster's moral law motif can be adapted to integrate systematic theology loci. Further, apart from Collins (2006:130-131), the research sources consulted do not identify the *lex Christi* within these texts, indicating that a *lex Christi* hermeneutic can add a valuable perspective to biblical interpretation by the Lord's ambassadors, illuminating patterns that may be overlooked, and better enabling them to fulfil their practical theology duties to exemplify, proclaim, intercede and administrate the *lex Christi* in their realms and places by 6R's (see 4.8).

CHAPTER 6

LEX-CHRISTI INTEGRATES WISDOM LITERATURE AND CRITIQUES FAULTY DERIVATIVE EPISTEMOLOGY

6.1 Introduction

This chapter answers the fifth research question of 1.5.2: How can *lex Christi* be used as a decalogical hermeneutic to observe its authority over sociological observation in Wisdom literature, showing that *lex Christi* has authorial power over scientific epistemology? This chapter continues the task of the previous chapter to use the *lex Christi* as a *symphonic* hermeneutical perspective on selected themes in Job, Psalms and Proverbs, beginning with the pentateuchal foundations for understanding wisdom in Deuteronomy 4:5-7. Throughout, readers will notice how *symphonic lex Christi,* used as a hermeneutical tool, illuminates a continuity of moral law themes and patterns.

Readers are reminded that the *symphonic* perspective includes the *unified* and *supra-morality* perspectives identified in 2.2.1-3 above and Figure 2-1. To clarify and restate those implications, all the *lex Christi* must function together and an inseparable unity, and *lex Christi* must function as the highest norm for all righteousness and unrighteousness. The *symphonic lex Christi* perspective (3.3.1-3 above) is used to notice how the *lex Christi* motif is a repeated refrain in biblical exegesis, systematic theology and pastoral practice. This chapter will give particular attention to the ways the symphonic attributes perspective is illustrated in various wisdom texts, and observe how the Lord's covenant-relational attributes (reconciliation//enmity) correspond to man's *lex Christi* conformity or non-conformity, and that wise Christians will imitate these patterns revealed by the Lord. Wisdom literature shows how the Lord's glory is reflected *to* his people and should be imitated *by* his people.

Integration is only an intra-biblical task for various perspectives on Scripturally defined theology and practice. All extra-biblical human experience and knowledge can be engaged with 6R's by the norms of *lex Christi*: **R**esearched and **R**eckoned to **R**eassure that which conforms as applications of *lex Christi,* **R**eform to conforming applications of *lex Christi,* or **R**emove for lack of conformity to *lex Christi*.

Interpreting Wisdom literature, specifically Proverbs, using the *unified-supra-morality-symphonic lex Christi* hermeneutic is perhaps one of the most prominent, but unnoticed, method of the authors of the Westminster Larger Catechism's is their use of Proverbs proof texts almost exclusively in the section on the moral law in Q&A 99-151 (see 6.5.2 below).

These Westminster perspectives raise a fundamental objection to some of its interpreters who propose a faulty dualist epistemology (see 6.8 below) that claims Proverbs integrates extra-biblical knowledge as an independent source of truth, in part because these interpreters neglect the Westminster norms of *lex Christi's supra-morality* claim within its *symphonic* motif, as a norm for whether that extra-biblical knowledge can be applied or should be removed.

6.2 Mosaic (pentateuchal) foundations for wisdom literature

Deuteronomy 4:5-7 provides a primary example of how the moral law motif forms a national apologetic for the greatness, glory and revealed immanence of God.

> **Deuteronomy 4:5** See, I have taught you statutes and rules, as the LORD my God commanded me, that you should do them in the land that you are entering to take possession of it. 6 Keep them and do them, for that will be your *wisdom* and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and understanding people.' 7 For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon him?

The moral law *in-total* shows the wisdom and understanding of the Lord's righteous people, both their heart-transformed delight in the Lord (1st-4th a commands) and the social order that promotes human labour and relational flourishing (4th b-10th commands). The moral law *in-total* shows the reason why the transcendent Lord is near to his righteous people and why he is pleased to hear and answer their prayers: they obey his commandments, thus his reconciliation attributes are revealed to them. VanDrunen (2014:321) suggests that the nation's attraction will be their seeing clear evidence of God's visible blessings of physical, social, economic and geopolitical success because of their obedience to his moral law (bountiful harvests, fertile wives, vibrant health, success in warfare, wise in the use of political power, protection and care for the weak and helpless). The Deuteronomy context links the Lord's nearness and prayer-hearing presence with his people by the pillar of cloud and fire, and later his presence within a cloud in the tabernacle and the temple, or theophanic cloud-representations of his presence (Deut. 1:33; 31:15; Num. 14:14; 1 Kings 8:10-11; Ezek. 10:4; Luke 9:34-35; 21:27; Acts 1:9). Yet the earthly locations are not understood as God's dwelling place. They are merely the shadow where he puts his name, and wants his name to be remembered, his worship to be proclaimed, and comes to hear the prayers of his people for mercy and blessing (Exod. 20:22-24; 1 Kings 8:22-30). These foreshadow the true place where the true sacrifice for the

forgiveness of sins is revealed and true worshipers can enter it who have been justified by faith with credited *lex Christi* righteousness and transformed by the indwelling Spirit to keep the moral law (Heb. 12:22-24; 8:1-6; 10:1-18).

Moses, the supreme OT prophet[200] (Num. 12:7-8), engaged darkened worldviews by calling for separation to be holy to the Lord. Examples abound such as the Exodus separation from Egyptian idolatry, the commands to wage holy war, annihilating and separating from the people of Canaan, prohibiting foolish curiosity to learn their forms of worship (Deut. 7; 12:30-31), separating the rebellious from the camp when Aaron and Miriam resist Moses (Num. 12), and Korah's rebellion and the destruction of his entire family (Num. 16). How can believers choose correctly between competing worldviews? The Lord sifts the false from the correct "so that you will know" (Exod. 8:22; 9:14, 29) by direct miraculous proofs or by telling his prophets to take objective actions in the real world. Then men, moved by the Spirit, write those truths down as Scripture, the standard of true knowledge (Johnson, 2013:133). Polanyi (Johnson, 2013:132) posits a similar way to resolve scientific controversies, by real contact with objective reality that reforms our erroneous knowledge.

6.3 Job and the moral law requirement of true witness

6.3.1 The big mistake: misjudging using incomplete data

Job's friends only use truncated biblical data, making false assumptions based on the minimalist perception of God justly judging the wicked and rewarding the righteous (Deut. 27-30), not a full sense of the biblical theology of the Torah (for example, the suffering of Joseph wasn't due primarily to his sin). They failed to consider nuanced possibilities about why these trials have come. Hidden from them is a dialog between Satan and God (Satan is assumed in Genesis 3 as a tempter in the form of the serpent, but the name "Satan" doesn't appear in the Bible until Job). Job's three "friends" used biblical truths incorrectly to accuse him of failure, when God had not also made the same evaluation. They misjudged God's hidden purposes (he doesn't reveal

[200] Other prophets proclaim similar *lex Christi* authority over the nations: Isaiah condemns futile Babylonian-Chaldean pride in their knowledge and use of sorceries and astrology (Isa. 47:9-10, 12-13). Frame (2012) notes that ". . . Scripture never suggests that pagan governments are not responsible to God's special revelation. Indeed, Israelite prophets brought God's special revelation to bear against Babylon, Assyria, Moab, Cush, Egypt, Tyre, and Sidon, as well as Israel (as Isa. 13-23), and against Rome (the Book of Revelation)." The nations that do not know the Lord or call on his name will receive his wrath, especially those nations that have persecuted the people of God (Ps. 79:6, 10, 12). Daniel shows the Lord's judgment against humanistic, atheistic pride among the nations, which is a sin against the 1st C, declaring self as god, epistemic king, law-maker, and all-sufficient provider. Nebuchadnezzar boasted about his own power and glory producing all the glory of Babylon, bringing the Lord's judgment of mental dysfunctionality until he repented of his pride (Dan. 4).

his reasons to Job or his friends) and there is more than one paradigm in the Pentateuch to explain what is happening to Job. They assumed that God's covenant-relational attributes of love, goodness, grace, and mercy were always paired with immediate rewards rather than with his discipline, and that Job's suffering meant the Lord was condemning and penalizing him for sins committed. The three friends gave false witness about Job to Job about his life and misused the Pentateuch (breaking the 9th C): Zophar (11:6; 20:23-29), Bildad (18:8, 21; 25:4-6), Eliphaz (15:13-14; 22:5-9). Job rejects their counsel (13:4-7, 12; 16:2; 19:3; 29:12-17) and proclaims his moral innocence (Job 6:29-30; 13:18-19; 27:5-6; 28:28; 29:12-17; 33:9; 34:5-6), showing that he was greatly blessed and respected among men (Job 29:2-11, 18-25). God assessment: who are these who are 'darkening counsel without knowledge?' (Job 38:2). Job's friends offer an improper application of truth to a misunderstood case, assuming secret sinfulness. Job's "friends" never ask questions, but only assume the problem of suffering is result of God's judgment.

Job's friends do not act as just judges 'inquiring diligently' (Deut. 19:18) about Job's actual life. Job 1:1 states Job was a blameless and upright man, who feared God and turned away from evil. God boasts this same thing before Satan (Job 1:8). Job's two tests prove his integrity. After the first test, Job doesn't charge God with sin or wrong-doing (Job 1:21-22). After the second test, Job still doesn't sin with his lips (Job 2:10) though incited by his wife to do so (Job 2:9). Job properly defends his reputation as blameless. Job is a type of innocent suffering Christ under the Lord's mighty hand (Job 13:15; 27:5), but Job is without humble, submissive peace. Job's life was exemplary (Job 29-31), and he could prove it, but his counsellors didn't accept this data. False witness as a sin against the 9th C has a fuller explanation in Deuteronomy 19:15-20, where a malicious false witness should be punished with the consequences for the crime he/she accused someone else of. There must be at least two concurring witnesses (accounts for/mitigates personal malice by one against another).

Job's sins were also evident. As multiplied, long-term trials come upon him (longer-term physical pain and suffering, false accusations of friends) he makes observations that lead to false conclusions (Smith, 1992:13-14). Thus, his false witness breaks the 3rd C against the Lord. Job 32:2; 21:4 "[Job] justified himself, rather than God." Job falsely says God mocks at the troubles of righteous (Job 9:23), God is wrong to hide his face and ignore my righteous prayers (Job 9:33; 13:15; 23:3-12; 30:20-21), serving God brings no more benefits to life than what the wicked receive (Job 9:24, 29; 21:7-24; 24:1; 34:9; 35:3; 36:21), God doesn't punish the wicked (Job 9:24; 21:7-17; 23:3-9), and that God has counted him an enemy, mocking at the calamity of the innocent and destroying them along with the wicked (Job 30:21; 33:10-11; 9:22-23; 10:2-3). Job is accusing God of doing wrong, speaking against God himself (Job 36:23; 34:37).

6.3.2 True witness about man and the Lord

Elihu gives true witness about the Lord (Job 32:2; 33:12-28; 37:13). He doesn't accuse Job of sinful failure to care for the needy, poor or breaking commandments against man. Elihu, the youngest, is frustrated and angry at both Job and the failure of the three friends to correct Job's faulty thinking and proud attitude condemning God's ways (Smith, 1992:14). Job 'impugns God and expresses scepticism about God's character' (Schwab, 1998:36-37) 'Job you break the 3rd C by uttering blasphemy against God!' He is the one who is speaking by the Spirit of God (Job 32:8). Elihu only condemns Job's mistaken views of God's righteousness, being 'wise in his own conceit' (Job 37:24). Job is wrong to say God counts him as an enemy and say that he will not answer man's requests (Job 33:9-13), or that he mocks at the calamity of the innocent (Job 9:23). Job is wrong to condemn God for silence or hiding his face (Job 34:29) since God doesn't need to make repayment to any man (Job 34:33). Job is wrong to say serving/delighting in God brings no profit or is not better than living in sin (Job 34:9; 35:1-3; 36:21). Job is wrong to say that God will not punish the wicked (Job 35:15-16—actually he ignores their proud and vain prayers for physical deliverance from oppression because they do not seek him as their God and Maker, and teacher of wisdom). These wicked deserve their affliction, but sometimes God uses affliction to cause some of them to listen and repent (Job 36:9-11, 15). Job is also wrong to exalt himself over the wicked and desire their judgment rather than their redemption through affliction (Job 36:17-21). Elihu proclaims God's righteousness (Job 37:23) and believes that God's justice and reward is unfailing, that he punishes the wicked and rewards the righteous (Job 34:11, 17, 23-38). Elihu exalts God's majesty and glory, and declares that God's ways are powerful, unsearchable, all-wise (as a teacher) and praiseworthy (Job 36:22-29; 37:5). God commands the heavens and the weather patterns (Job 36-37). Elihu proclaims a nuanced look at God's work with men: sometimes for correction, or to bless the land or to show his love (Job 37:13). God does speak in different ways to different people, to prevent their pride and keep them from sin (Job 33:14-17) using dreams and visions (Job 33:15), or physical pain and sickness (Job 33:19-25). The Lord provides a mediator to intercede and provide redemption, not giving what our souls deserve, but giving mercy (for Gospel foreshadowing in Job, see Job 33:23-28).

The Lord concurs with Elihu and challenges Job's lack of knowledge of his ways (Job 38:2; 40:2). The Lord represents himself by direct revelation to Job (a christophany in Job 42:5, "now my eye sees you"). The Lord concurs by pointing out who did it, how he did it—by wisdom and commands—(Job 38:12) and how he administrates his sovereign power and control, supreme knowledge and presence over the intimate details of the created world (Smith, 1992:14-15).. The Lord asks rhetorically, "can you do/control these things?" (the untameable beasts, like the dragon Job 41). The Lord rebukes Job's foolish claim to understand what is happening to him

and why/what God is doing (Job 38-41).[201] The Lord critiques all false speaking about himself, both in Job's friends and Job: "Who is this that darkens counsel by words without knowledge? Dress for action like a man; I will question you and you make it known to me," (Job 38:2-3). "Shall a fault-finder contend with the Almighty? He who argues with God, let him answer it," (Job 40:2).

6.3.3 Theological implications for engaging darkened worldviews by truthful testimony

The worldview of the regenerate may be "darkened," not by moral blindness, but by blindness to what God is doing in his mysterious providence. Man's "Why?" questions may remain unanswered, and yet they should still persevere in faith and proclaim that God is good and wise. God has hidden purposes in many of his works. God doesn't have to explain himself to Job or to mankind in general or to his chosen people; man needs to answer to him (Job 1-2, 23:1-9; 30:20-21, 38-41). "Where were you when I . . . ."

Christians learn about the importance of their witness to the sovereign power of God, his supreme power compared to their very limited power, which should greatly humble their mistaken attempts to challenge God's purposes and works in the world: 'Can you do these great and awesome things in the universe like I can?' (Job 38-41).

Though Job must submit to this uncertainty and fails to properly witness for God, the book as a whole provides the readers in the faith community clarity to testify that God has mysterious purposes to permit suffering as a test of integrity, a theme repeated numerous times in Scripture. Deuteronomy 8:2-3 gives a lens on the trials of the Exodus as a test to faith. The parable of seed and soils uses the metaphor of the blazing sun or thorns (Matt. 13:5-7). 'Blessed are those who are persecuted for righteousness' sake for theirs is the kingdom, great is their reward' (Matt. 5:10-12). Hebrews' cloud of witnesses, persevered through trials in faith, including Jesus the author and finisher of our faith, pointing to our need to submit to the Father's loving discipline through trials (Heb. 11:1-12:14). Tested faith refines believers like gold, so they humble themselves under God's mighty hand and he will exalt them in due time (1 Pet. 1:6-8; 5:6-10). They endure suffering to gain the crown of life (Rev. 2:10).

Job's centre section (chapters 3-31) gives interpreters a manual of bad-counsel: misuse or imbalanced use of biblical truth in counselling using an inadequate conception of God's justice

[201] See Prideaux (2010:81-86) for an explanation of how God controls the untamable and wondrously playful sea beast, Leviathan, and even more controls the events in Job's life, with God's purpose to grow Job's faith in his wise governance of the world.

and sovereign freedom, inaccurate assessment of a person's, and failure to listen to the counselee's self-descriptions life (Smith, 1992:12-13, 15, 19-20). What Job's faulty counsellors needed to learn, as all believers need to learn, is that "sometimes there is no direct relationship between a person's suffering and personal sin" (Schwab, 1998:37). Job's three friends failed to research revealed reality to reckon faithfully. Thus their counsel is faulty and is not received with the intended results. These failures are set within a larger framework of how God directly counsels believers with true wisdom and how he spoke through Elihu (chapters 32-42). Interpreters learn the value of Elihu as a true friend giving truthful counsel.

Job teaches Bible interpreters caution in describing anything as though they saw the whole picture, with implications for epistemology as well as descriptive psychology (the study of theories of knowledge, how they know anything to be true, all academic research and writing, counselling people, opinion pieces in the news, politically polarized climate that claims to understand the other side and represent their views fairly). Counsellors need this same caution in describing others in marriage and family relationships! Parents and teachers have responsibilities to faithfully represent reality. Human claims to "know" and speak or write require knowledge of God's revealed ways, but even that human knowledge guided by revelation is very limited by the wonderful mysteries of God's sovereign will (Job 42:3). Lord reveals to Job how little he knows about anything! He cannot see the mighty work of the Lord in managing the universe and all its individual creatures all according to his purposes (Job 42:2). The Lord gives wisdom and understanding to some (Job 38:36). Man cannot overpower God's fiercest creatures, Leviathan, (fire-breathing dragon?), so how can man even think to resist the Lord? (Job 41:10). Job's repented of his false witness against God (Job 42:2-6). Thus psychology, done properly, to the glory of God, will also evidence great restraint in making claims about knowledge, and submit all observations to the clarity of special revelation in Scripture.

Why did this happen to Job? Human curiosity about causation and attempts to answer the "Why?" questions about human suffering point the way to possible solutions to alleviate suffering. The Lord disciplines and tests those he loves that they might depend more fully on him and be more watchful against future temptations and sins (Job 1-2; WCF 5:6). Also, God shows the perseverance of his servant to Satan, who serves without benefits compared to Job's wife (Job 2:9) who wanted Job to curse God and die. Job maintained the integrity of his faith (Job 2:9-10). Similar to 1 Peter 5:6, by chapter 42 Job is finally under the Lord's mighty hand with submissive peace. Job repents: "I know that you can do all things, and that no purpose of yours can be thwarted," (Job 42:2). Job confesses the supremacy of the Lord's power, but also the Lord's wise, just, good purposes (Matt 6:9-10, parallel theme in the Lord's Prayer: "hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven"). Similar to Paul in Philippians 4:12-13, Job learned contentment in plenty or in want: 'I can face all these

types of situations through him who gives me strength.'[202] Job teaches interpreters to say, 'May your will be done in my individual life (even if I don't understand it), even as your will providentially controls and wisely limits the creation, all creatures great and small in their habitations, the created order and even Satan' (Schwab, 1998:39). After Satan's sifting, seeking to devour Job's faith, Job resists, and Job humbles himself under God's mighty hand, and God exalts him in due time. After he suffered a little while, he was restored, confirmed, strengthened and established (1 Pet. 5:6-10). He learned that God does care and does watch over his people, the church, even more than the animals of the field (see WCF 5:1, 7)! Job's conclusion confirms that the correct knowledge of God through his revelation of himself by his word and his personal presence, often through his people, (Schwab, 1998:40) makes it possible to engage the darkened worldviews of those who misuse and misapply Scripture. Knowing that the Lord turns his omniscient, omnipotent face to bless and keep Job makes it possible to receive the Lord's peace to submit to and persevere through all troubles (Num. 6:24-26).

Foolish speakers or authors sin against the Lord and people and deserve the anger of the Lord for false witness. Grace and mercy are given to those who recognize their false witness as blasphemy and submit their lives, tongues and written words to the obedience of faith (Rom. 1:5; 2:17-24; 3:13; 6:13; 8:1-4; Jas. 3:1-2). Job is commanded to offer priestly intercession for three false-witnessing friends (Job 42:7-9). Job is a type of high priest who acts as mediator to pray for the three friends' forgiveness for their darkened counsel. Their condemnation of Job was sinful, so Job must forgive them and pray for their forgiveness from God. As such, they were also reconciled to one another and these three friends learned about their bad counselling and their misuse of truth to condemn Job, growing more into Christ's likeness.

At times, the Lord will give his wise and truthful witnesses greater opportunity for social influence by authority in leadership, wealth and offspring. Job's receives a restorative two-fold blessing (Job 42:10-17; 29:1-25). Matthew 19:28 promised one hundred-fold blessings for those who sacrifice for the kingdom of God. All sufferers need hope that restoration will come, especially promised in future glory (Rom. 8:18) (Schwab, 1998:41).

Bearing true witness is a function of the supremely harmonious nature of God: believers are under his authority as ambassadors to speak his truth and do his will (Matt. 28:18-20; 2 Cor. 5:18-20). In the likeness of God's speech to Job using examples of his immanence in the

[202] See Silva (2005:203) for this proposed translation of Philippians 4:13.

creation,[203] Christ taught his disciples to look at examples of God's providence in the created world (Matt. 6:26-30 using birds and flowers; Matt. 16:2-3 using times and seasons; Mark 12:15 using a Roman coin; John 4:35 using the ripe harvest fields). Jesus Christ is the true witness from God (John 8:24-29) who fulfils the 3rd and 9th C's for his elect, declares forgiveness on them for their sins against these commands through faith in his blood on the cross (Rom. 5:9), declares imputed righteousness on them by faith in his resurrection from the dead (Rom. 4:25; 10:9-10), works the moral law in them by writing it on their hearts (Rom 8:4) and displays it by them (Rom. 13:8-14).

6.4 Moral law in the Psalms

This section mostly seeks to categorize some of the major themes of the Psalms under the *lex Christi* categories, combining the symphonic attributes and the supra-morality perspectives to sketch a biblical theology of the Psalms. As such, it demonstrates a *lex Christi* pattern woven throughout specific Psalm themes rather than interpreting the individual Psalms using commentaries.

Worship by singing or hearing the Psalms sung engages the worldview of the chosen people, who are prone to wander by the cares of the world and the distortions and deceptions they absorb in the world (Ps. 50; 81). Rather than emphasizing Sinai as the place of giving the law, Wenham (2012:97-100) highlights that many Psalms lead to Mount Zion, God's appointed place of worship (Ps. 78:69-70; 99:1-2). Wenham (2012:75) helpfully demonstrates that the worshiper singing and praying the Psalms is essentially taking an oath, making a vow and confessing faith. Wenham (2012:98-109) also points out that the contents of the Psalms use both the prohibitive and proper duty senses of nearly every commandment in the Decalogue. Derived from Wenham's (2012:98-174) various textual citations, but reorganized under a single Decalogue format, interpreters could propose that worship using the Psalms is one form of obedience to the first table of the Decalogue:

1st C: loving God by singing trust and fear of him as the only supreme Lord, over all other gods, glorying in his person and wonderful deeds (who created and sustains the universe, who is merciful and gracious, slow to anger, abounding in steadfast love and faithfulness in light of mankind's repeated failures in Noah's age, at Babel, Sodom, and Israel specifically by

[203] See Loader (1992:356-358) for God's challenge to Job to be fascinated with and see God through his work in the visible world, more than his previous awareness of propositions and concepts about God (Job 42:5).

worshiping the golden calf at Sinai—all acts of foolishness that deny God's supreme rule or his existence).[204]

2nd C: approaching him with integrity, with clean hands and a pure heart, repenting of sins against him, not worshiping idols or trusting in created things or sacrificing their own children.[205]

3rd C: singing with integrity to honour his majestic and glorious name and reputation, not swearing deceitfully.[206]

4th C: delighting in his worship on his appointed Sabbath-Lord's days.[207]

Interpreters could also propose that worship using the Psalms rehearsed the analogical patterns of God with man, and taught worshipers to reflect his image as required in the second table of the law to love one's neighbour as one's self.

5th C: As the Lord is compassionate Father to those who fear him and a just caretaker over the poor, weak and needy, exercising judgment against any injustice committed upon his children, and hearing their prayers for help and salvation, so fathers should be to their children and kings to their subjects.[208]

6th C: As the Lord feeds and supplies the physical needs of all mankind, protects the life of the righteous from murderous plans of the wicked, and gives them children in abundance to fill the earth and overcome their enemies, so his people must be prolife in his reflective image.[209]

7th C: As the Lord is a faithful, divine bridegroom to his mother-father-leaving, husband-cleaving, offspring-bearing bride—his people, so his earthly wedded should be to each other and all men to this God-reflective marriage institution, rejecting all sexual immorality.[210]

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[204] Ps. 2:12; 14:1-7; 22:23; 31:19; 33:18; 36:7; 53:1-6; 62:5-6, 8; 81:9-10; 86:8, 10, 15; 95:3; 96:4; 97:9; 103:8, 11; 104:1-35; 118:8-9; 136:1-26; 144:2; 145:8, 19-20

[205] Ps. 7:3-5; 24:3-4; 26:1; 31:6; 38:1-5; 39:8-11; 44:6; 49:6; 51:1-12; 52:7; 59:3-4; 62:10; 78:58; 81:9-10; 90:8; 106:35-38; 115:2-8; 135:15-18; 146:3

[206] Ps. 7:17; 8:1, 9; 9:2; 24:4; 96:8; 145:6-13

[207] Ps. 92. Wenham (2012:103) suggests that perhaps the Psalms don't focus more on the 4th C explicitly because the worshiper used the Psalms for recitation on the Sabbath.

[208] Ps. 103:13; 109:21-22; 26-27; 72:1-4; 96:10; 68:5; 35:10; 1:6; 105:14-15; and all superiors to inferiors, especially toward the poor, widow, alien and stranger, and to the cause of the righteous in court.

[209] Ps. 7:16; 11:5; 17:9-15; 18:48; 22:12; 8:2; 35:11; 58:2; 72:14; 73:6; 94:6; 105:14-15; 127:3-5; 128:3; 140:1, 4, 11

[210] Ps. 31:23; 45:1-17; 50:16-19; 51:1-19; 18:25-26; 136:1-26

8th C: As the Lord stewards the resources of the earth to the blessing of mankind, is kind, lends and generously shares, while protecting the resources of the weak and needy from wicked thieves, so his earthly stewards should be to one another, refusing bribes, that all may use their resources to praise the Lord's name and keep his laws.[211]

9th C: As the Lord hates deceivers, liars, slanderers, flatterers and false witnesses, speaks truth himself and works to protect those who witness to the truth, so his earthly witnesses should emulate his truthfulness and hate what God hates.[212]

10th C: As the Lord himself displays and reveals proper desires for all the righteousness of each command of the Decalogue, so the desires of the righteous have been transformed to humbly request from him what is righteous, deriving their joy, thankfulness and contentment from pursuit of God and his righteousness:[213] to lovingly and fearfully desire the Lord and his supremacy,[214] to properly worship the Lord in the splendour of his holiness,[215] to honour his name and reputation for all his wonderful works,[216] to delight in Sabbath worship,[217] to protect the weak with fatherly compassion,[218] to promote and protect human life,[219] to honour marriage,[220] to steward all their own and other's worldly resources to enable generosity,[221] and to speak truthfully.[222] The desires of the wicked will perish.[223]

6.4.1 Kingship Psalms

Kingship Psalms especially show the protective salvation given to his trusting, righteous, law-keeping, anointed king leading a righteous people.[224] Through his king he gives prophetic warnings of enemy-destroying, fear-inciting, boast-silencing power due to their pride, moral-law wickedness and resistance to his moral rule.[225] He promises the ultimate submission of the

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[211] Ps. 10:9; 12:5; 15:5; 35:10; 40:17; 41:1-2; 50:18; 69:32-36; 72:1-4, 12-14; 74:21; 105:44-45; 109:16; 112:9; 113:7; 132:15; 140:12-13
[212] Ps. 4:2; 5:6, 9-10; 10:7; 12:2; 15:2-4; 27:12; 28:3; 34:13; 35:11; 140:11
[213] Ps. 10:17; 20:4; 21:2; 145:19
[214] Ps. 73:25
[215] Ps. 96:1-13
[216] Ps. 8
[217] Ps 92
[218] Ps. 103:13
[219] Ps. 127:3-5
[220] Ps. 45
[221] Ps. 12:5; 15:5
[222] Ps. 15:2-4
[223] Ps. 10:3; 78:29-30; 106:14; 112:10
[224] Ps. 4:3; 5:11-12; 8:3-9; 15:1-5; 18:20-26, 50; Deut. 17:18-20
[225] Ps. 1:4-6; 2:1-3, 9, 12; 3:7; 4:2; 5:4-6, 9-10; 6:8, 10; 7:6, 8-16; 8:2; 9:5-8, 12, 15-17, 19-20; 10:1-18; 14:1-5; 16:4; 18:17, 27, 32-42

enemy nations to this anointed king and his righteous dominion, either as obedient servants or as a footstool for his feet.[226] All the nations are called to 1st C submission, to praise the one true Lord.[227]

6.4.2 Nature Psalms

As Frame (1987:145) notes,

> God's works in nature are never presented in Scripture as events that are to be interpreted on some "neutral" or non-biblical criterion of truth. The "nature Psalms" (e.g. Pss. 8, 19, 29, 65, 104) are utterances of God's redeemed people, expressing their faith. Furthermore, the Book of Psalms begins by speaking of the righteous man who "meditates on (God's) law day and night." As students of the Scriptures, the psalmists saw all of life, and indeed all of nature, in the light of God's statutes.

Psalm 19 describes the created world (vss. 1-6) and the law (vss. 7-11) in what appear to be two disconnected and unrelated segments. A possible contextual mirror reading of David's Psalm would connect the two segments by contrast with how the righteous see the Lord's glory reflected in the heavens and worship the one true God with how the wicked see the heavenly bodies and worship those things as gods.[228] Thus a possible interpretation of the whole of Psalm 19 as an integrated unit of thought would start with the presupposition of the moral law as the way to explain what is seen in the created world, the Lord's throne and dwelling in the heavens,[229] especially that the heavenly bodies of stars, sun and moon, 'declare his glory, proclaim his handiwork, pour out speech, and confirm knowledge about the moral law to all men in all the earth (Rom. 2:15), the sun displaying a glad obedience to the Lord's time-ordering, septenary purposes (4th C; Ps. 19:5-6) and a searching-exposing function (nothing is hidden from its heat, Ps. 19:6).'

Below, Psalm 19:1-6 describing the heavens, sky, day, night and the sun are shaped into a *lex Christi* outline.

1st C (supremely superior): all the heavenly bodies reflect the one true, self-existent Lord's eternal power and divine nature in creating out of nothing (*ex nihilo*) by his word, naming (thus his names are the starting point for all epistemology), ordering and separating days and nights.

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[226] Ps. 2:8-12; 18:43-48; Deut. 17:18-20
[227] Ps. 96:1; 117:1; 150:6
[228] Deut. 4:19; 5:8; 17:3; 2 Kings 17:16; 21:3-5; Isa. 47:13; Jer. 7:18; 8:2; 19:13; 44:17-25; Zeph. 1:5; Acts 7:42
[229] Ps. 11:4; 73:25; Matt. 6:9

2nd C (supremely holy): The Lord sustains the heavenly bodies by his covenanting commands.[230]

3rd C (supremely blessed): The Lord shows his praiseworthy words and works to all men so they are without excuse for not glorifying him or giving him thanks (Rom. 1:20-21). Psalm 19 exemplifies the duty of all men to give him praise and glory, bearing truthful witness to the Lord and his works in the heavens and skies.

4th C (supremely dynamic): The Lord orders earthly time by the creation week (six days creation, one day sabbath) and by the heavenly bodies. He turns his renewed people to worship him, to corporately set aside one day in seven as holy to his thanks, praise and recognition so that none will forget, so that the law's perfection, purity and rightness will revive the soul, rejoice the heart, and enlighten the eyes to correctly see the heavens declaring God's glory.[231]

5th C (supremely harmonious): The Lord gives the sun and moon "ruling" powers in his image, for signs, seasons, days and years and coordinates their powers in perfect harmony.[232]

6th & 8th C's (supremely living, supremely sufficient): The Lord gives the heavens, stars, sun, moon, weather for signs, seasons, days and years to provide for life in the world he created.[233]

10th C (supremely contented): The Lord created all these and was satisfied with it, calling it "very good."[234]

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[230] Jer. 33:25; Ps. 74:16; 146:6; Rom. 1:20; Neh. 9:6; Gen. 9:1-17; Job 38:12-37; Ps. 72:17 and 89:36 (parallel continuance of Davidic kingship covenant with endurance of the heavenly body of the sun)

[231] Cooley (2014:185, 190-193) persuasively exegetes parallels between Psalm 19 and Genesis 1:14, 31; 2:1-3 to show that Psalm 19:4 positions the 'sun as a light within the cosmic tent,' suggestive of the lamp within the tent of meeting. The sun was created as a *sign* (Gen 1:14; Hebrew "*oth"* also used in Exod. 31:13, 17 about the Sabbath as a *sign*) to mark the weekly cycles of septenary Sabbath observance (4th C), and this is what links both parts of Psalms 19. As the sun fulfils its duties to rule over the cycles of seven days, the Lord's people can fulfil their Sabbath duties as a day to learn the wonders of the Lord's law. Further the Lord's name is used seven times in the second half of the Psalm as an allusion to the Sabbath cycles, and Cooley suggest that the translation of Psalm 19:12 (vs. 13 Hebrew) could be rendered, "Declare me innocent from inadvertent trespass of *signs* [Heb. *shegi-oth*; cryptic allusion to Hebrew "*oth"* in Genesis 1:14 and Exodus 31:13, 17; in context, meaning "Declare me innocent of inadvertent trespass of Sabbath ordinances]."

[232] Gen. 1:14-18

[233] Gen. 1:14; Job 38:12-37; Acts 14:17; Matt 5:45

[234] Gen 1:31

This parallels the second half of Psalm 19:7-14 where his representative king (David, prefiguring Christ) declares the glory of God as revealed by God's presence with them at the tent of meeting and the blood sprinkled on the mercy seat on the ark of the covenant which contained the moral law, a shadow of the reality fulfilled in the New Covenant, a declaring voice gone out through all the earth, and his words to the end of the world, declared by the soul-revived, simple-made-wise, rejoicing, enlightened bridegroom, the commanding general willingly running his course, submitting to the Sabbath ordinances and the law's warning-searching-exposing functions, that his words and heart thoughts might be acceptable to the Lord, his rock and redeemer.

In this more integrated interpretive construct, interpreters can see why the closing four verses of Psalm 19 end with warnings to follow David's example: desiring the Lord's law transforms simple, presumptuous [former worshipers of the heavens who couldn't interpret the Lord's glory correctly] into wise servants (vss. 7, 10, 13), whose words and mediations are acceptable in the Lord's sight (vs. 14).

Psalm 19 also provides interpreters with a symphonic attributes perspective on the moral law. Biblical descriptions about the moral law *in-total* reflect the LORD's own attributes (see 3.3.1, 3.3.2, 3.3.3 above). His law is *perfect*, reviving the soul. It is *sure*, making wise the simple. It is *right*, rejoicing the heart. The law is *pure*, enlightening the eyes. It is *true* and *righteous* altogether.[235] Psalm 119 enriches these themes: The law is *good, sure, forever fixed, teaching believers to hate every false way, wonderful, imparting understanding, enduring forever*.[236]

WCF 21:1 cites Psalm 19:1-4 as evidence that "the light of nature showeth that there is a God, who hath lordship and sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might." WCF 1:1 similarly cites this text: "Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation." WCF 1:1 and 21:1 use Psalm 19 as an instructive paradigm to guard against the misinterpretation of nature Psalms that supposedly support scientific-observational science as an independent source of truth, supposedly granting psychology integrationists freedom to use psychology without submitting its claims under the authority of Scripture. That type of faulty model creates a *de facto* dualism, lending further

[235] Ps. 19:7-11
[236] Ps. 119:39, 86, 89, 104, 129, 130, 160

credibility to the independence of science from required submission to biblical truth, as impersonal facts that deny God's daily providence (Poythress, 2020). These nature Psalms reveal God by created things so that men are inexcusable. Non-Christians suppress the dim knowledge of this revelation of the symphonic attributes of God revealed in the creation (Rom.1:20).

Psalm 8 similarly shows the majestic glory of God's fingers in the creating and sustaining the heavens the earth and all that is in it (man, beasts of the field, birds of the heavens, fish in the seas). This Psalm is not simply a scientific observation of the created world that allows David to discover natural laws of cause and effect. Clearly, special revelation of God's creation ordering, to give ruling power to the sun, moon and stars and display his glory through them (Gen 1:14-18; Ps. 19:1-6) correspond to his promises to man related to his glory-revealing dominion over this creation (Adam Gen. 1:28; David 2 Sam. 7:8-16). These faith-informed presuppositions inform all that he observes in the works of God's fingers. The Lord's anointed representatives, especially his king, steward creation's resources. His offspring will silence the enemy and put them under his feet (Gen 3:15; 2 Sam. 7:12-16). The entire nine verses of the Psalm resonate with the presupposition that the created world belongs to God, and man owes his praise and allegiance (also Ps. 95:1-7). Yet the Lord reveals his power, majesty and glory by crowning his anointed king and his offspring to powerful, majestic, glorious dominion in his name. The New Testament draws the application of this Psalm to Christ as the fulfilment of the anointed king who fulfils the cultural mandate (Heb. 2:5-9). Believers united to him are the babies and infants who establish his strength and silence the enemy and avenger (Ps. 8:2).

Psalm 104 further illustrates the same pattern of looking at the world from the perspective of Genesis 1-2 special revelation (Wenham, 2012:128). The Lord created and wisely continues his sovereign providence for the ongoing needs of the creatures He made to live in his world (Ps. 104:24-28). Though the focus of the Psalm is on these topics, the Psalm concludes with a rather unusual verse: "Let sinners be consumed from the earth and let the wicked be no more! Bless the LORD, O my soul! Praise the LORD!" (Ps. 104:35). It seems that the harmonious world, where men go to work and praise the Lord for all his wonderful works,[237] and the creatures also observe their life-flourishing patterns, is contrasted with the wicked law-breakers who cannot see the Lord's works or praise him as they should. Since they bring destruction and chaos into this divinely structured order, against the first and second tables of the moral law, the psalmist prays/sings for their removal from the face of the earth.

[237] Ps. 104:14, 23, 1, 33-35

6.5 Exploring Proverbs using the symphonic attributes perspective

VanDrunen (VanDrunen, 2014:375) notes that "Proverbs aims to instill a wisdom useful for enabling OT Israelites to obey the law of Moses." Brown (2005) identifies similarities in content between Deuteronomy and Proverbs, both linking wisdom and law. Starting with Brown's insight, searching for the word wisdom in Deuteronomy, it can be seen that Israel's appointed leaders and judges, chosen from among their own tribes, were to be *wise*, understanding and experienced men (Deut. 1:13-15; 34:9; and their kings 17:14-20), and by their administration, lead Israel to receive, believe, remember, fear, obey and proclaim the Mosaic law to the next generation, the covenant founded on the Sinai Decalogue, the moral law, given on two stone tablets to be placed in the ark of the covenant (Deut. 4:5-14). Thus, Israel's wisdom would be recognized by all nations (Deut. 4:6). Proverbs essentially recasts all these Deuteronomic moral law themes into vivid applications specific to marriage, family, friendship, society, economics and civic life, emphasizing the King-father (and other rulers and nobles), mother and builder, street-vendor, hostess Wisdom as the wise teachers of the moral law to the simple, teachable children, whose wisdom instruction begins with learning the fear of the Lord (Prov. 1:1, 7-8, 20; 6:20-23; 8:1-21; 9:1-6; 31:26). All human wisdom is a studious reflection of the Lord's creating, sustaining, judging wisdom (Prov. 3:11-12; 19-20; 8:22-31), and wisdom's judicial, disciplinary, proclaiming, relational application by Israel in all the contexts of life using various visible symbols as teaching reminders (Prov. 6:20-23 cf. Deut. 6:6-9) will sustain their relationship to God, each other, their productivity and longevity in the land and the respect of the nations (Prov. 1:33; 2:21-22; 3:1-12, 16; 8:15-16; 9:11; 13:24; 24:24; 28:4; 29:18; Deut. 15:6; 26:19; 28:1).

Below, using the new taxonomy for the symphonic attributes of God reorganized by the *lex Christi* motif in 3.3.1-3, interpreters can analyse Proverbs and notice overlapping patterns that demonstrate the Lord's *supra-valency* attributes ruling by supra-*lex Christi* combined with the Lord's *covenant-relational* attributes to people based on their relationship to his covenants and their conformity to *lex Christi*. The Lord's people should share in similar covenant relational affections to each other related to *lex Christi* conformity.

The section below uses the attributes structure developed in chapter 3 of the supreme Lord's *supra-valency* attributes, *supra-lex Christi* attributes and *covenant-relational* attributes, together with the parallel reflections in Christ and renewed man as a hermeneutical perspective on Proverbs. Uniquely, the Lord's *covenant-relational* attributes become prominent in loving or hating depending on the person's *lex Christi* conformity. The king-father-wise teacher persona reflects these *covenant-relational affections* and enjoins his son, and all the true Israel as Proverbs students, to share his knowledge of God in conformity to the standards of his moral law, sharing his *covenant-relational affections*. There is also a fundamental human *lex Christi virtue* required of believers who would be wise derived from awe of the supreme Lord, namely,

fear of the Lord and consequent humility that their experience of mercy is by grace alone (Prov. 22:4; WLC 104, fear is a 1st C duty). Proverbs extols this requirement by stating its thesis as "the fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is insight" (Prov. 1:7; 9:10; 2:5; 3:7), that leads to hatred of evil (Prov. 8:13; 16:6) and *lex Christi* obedience, learning wisdom from those who fear him "that [their] days may be long in the land that the Lord your God [gave them]" (5th C; Exod. 20:12; Prov. 10:27; 14:26-27; 15:33; 19:23; 22:4; 24:21) and learning contentment (10th C; Prov. 15:16; 19:23; 23:17). The contrast among the wicked is failure to know the Holy One and fear him, ensnared by the fear of man and being wise in their own eyes, proud and arrogant (Prov. 1:29; 3:7; 8:13; 29:25), and the saints are to express various forms of covenant enmity affections toward them. In Proverbs the interplay of *lex Christi* virtues associated with each commandment in WLC 91-151 correspond well with the various expressions of the *covenant relational affections,* confirming the usefulness of the symphonic attributes model developed in chapter 3.

6.5.1 Supra-valency attributes in Proverbs

Supreme Lord: The name YHWH is used about 100 times in Proverbs, especially Proverbs 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. The Lord is supremely . . .

a. **determinate** (Prov.16:1-9, 33; 19:21; 20:24)
b. **faithful:** no obvious parallels to God, but several examples of the importance of faithful men, messengers, friends and witnesses (Prov. 13:17; 14:5; 20:6; 25:13; 27:6; 28:20).
c. **present** (Prov. 5:21; 15:3; 22:12; 24:12)
d. **mysterious:** "It is the glory of the Lord to conceal things" (Prov. 25:2).
e. **powerful** (Prov. 22:12; 24:12)
f. **independent:** no obvious parallels.
g. **eternal** ("the righteous is established forever," [implied in Prov. 10:25], "truthful lips endure forever" Prov. 12:19. "If a king faithfully judges the poor, his throne will be established forever" Prov. 29:14.)
h. **perfect:** no obvious parallels.
i. **knowing** (Prov. 5:21; 15:3, 11; 21:30; 22:12; 24:12)
j. **boundless:** no obvious parallels.

Proverbs is filled with evidence of the Lord's *covenant-relational* attributes expressed in relation to *lex Christi* conformity. He delights in the blameless and shows them his favour while he hates those who are crooked in heart (Prov. 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).

His supreme presence and knowledge mean that he searches and knows all thoughts of all hearts, all words spoken and all actions taken. Thus he correctly guides, rewards, judges and intervenes to accomplish his supremely determinate will by his supreme power (Prov. 5:21; 15:3, 11; 16:2-3, 33; 20:24; 21:1; 22:12, 14, 23; 23:10-11; 24:12; 29:26).

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 (Prov. 3:19-20; 8:31; 30:4). He also fills the earth with people, whom he created and who deserve life protection (Prov. 8:31; 14:31).

Reflecting the interdependence of these divine *supra-valency, supra-lex Christi* and *covenant-relational* attributes above in derivative ways on his creatures, they are able to hear and see as ways of gaining knowledge, wisdom, and discernment against oppression (Prov. 20:12; 29:13), and must seek his words to avoid stupidity (Prov. 30:1-6).

6.5.2 Supra-*lex Christi* attributes in Proverbs[238]

In the prologue to the book, Solomon through Proverbs tells readers they can gain wisdom in righteous living, while learning to reject youthful foolishness that comes from lack of moral discernment (Prov. 1:2-5; 7:7; 9:6). The commandments 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), interpreters can assume that all Ten Commandments are used to define the evil from which they must be delivered. Also the *unified* and *supra-morality* perspectives can be seen in one final case study in Proverb 31:10-31.

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[238] Note for sections below that compare Proverbs with supremacy attributes, in addition to the author's own study, Waltke, (2004:63-133) was consulted for some of the links to Proverbs texts cited below.

The *supra-morality* perspective 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 (Orthodox Presbyterian Church, 2007:419-420) in the Westminster Standards are used in WLC 99-151 explaining the moral law and the consequences for sin. 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 Proverbs' related biblical topics of righteous duties or unrighteous prohibitions could be organized.

1st C reflecting the supreme Lord

The WLC 105 (as q' proof text) under the 1st C in relation to sins of "slighting and despising God and his commands" cites only Proverbs 13:13: "Whoever despises the word brings destruction on himself, but he who reveres the commandment will be rewarded." WLC 104 notes that "fearing of him" is one of the duties of the 1st C, but cites Isaiah 8:13, "But the LORD of hosts, him you shall honour as holy. Let him be your fear, and let him be your dread."

However, the dominant source of Proverbs' wisdom is obedience to the 1st C duty to fear the Lord (Prov. 1:7; 2:5; 3:7; 8:13; 9:10; 10:27; 14:26-27; 15:16, 33; 16:6; 19:23; 22:4; 23:17; 24:21) with benefits promised of knowledge of God, riches, honour and long life, giving strong confidence about the future protection of children from evil, contentment and freedom from envy of sinners, and turning away from and hating evil, while warning against the fear of man as a snare (Prov. 29:25). Thus the 1st C links fearing the Lord with knowing the Lord, which in WCF 2 structure, means knowing God as Trinity (Father, Son and Spirit), and knowing his attributes, which in this thesis have been reorganized under three sets of *supra-valency*, *supra-lex Christi* and *covenant-relational* attributes. The 1st C can function as a perspective on all the symphonic attributes, fearing and knowing the Lord for his *supra-valency*, *supra-lex Christi* and *covenant relational* attributes.

1st C fear of the Lord and knowledge of God is received by desiring, seeking, pleading for, hearing, believing, understanding and obeying the commandments of the righteous-wise king/elder/parent, indeed, fearing that 5th C representative authority as well (Prov. 24:21). Thus the wisdom of Proverbs is structured with an epistemological principle derived from the unified morality perspective, namely, the interdependence of the 1st and 5th Cs, such that the student of wisdom is fearing and listening to a representative who fears the Lord and whose commandments are taught as the life-application of that fear. Proverbs is not composed as natural observations of neutral scientific man, but represents a Lord-fearing, commandment-obeying king-elder-parent teaching believing students/children to observe commandment-

consequence related themes in the astronomic, geographic, sociological, economic, agricultural, urban, domestic, familial, biotic order.

2nd C reflecting the supremely holy Lord

Knowing the Lord as supremely 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 Lord's holiness is reflected in Proverbs (contrasting those in covenant or outside covenant).[239] The Lord's holiness is protected by *covenants* that determine the nature of believers' relationship to him and gives knowledge, understanding and wisdom for righteous living, and guarding them from all unrighteousness—enticing words, outward appearances of wealth and pleasure, sinful behaviours (Prov. 2:1-22). The righteous 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). The wise who know, trust and fear the omniscient Lord, humbly listen, who internalize and live by the *lex Christi*, fulfilling its duties and heeding its warnings against lawlessness. They will be blessed and established by the Lord to dwell securely with authority to rule justly, enjoy the honour of a good name, have sufficient resources, bring honour 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.[240] 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.[241]

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

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[239] 2nd C explained by WLC 107-110 doesn't cite Proverbs at all, likely due to its narrow focus on the elements of worship.

[240] 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.

[241] 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

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.[242]

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. [243]

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).

In the capstone exemplary case study of the virtuous wife in Proverbs 31:10-31, it is inductively obvious that she *remembers* and obeys the covenant of her youth (in contrast to forgetting the covenant Prov. 2:17). Proverbs shows the way of wisdom is her fear of the Lord (Prov. 31:30; not fearing man or the future Prov. 19:23; 31:25), submitting to authority to receive the life-enriching instruction of the moral law (Prov. 24:21; 15:33), content (Prov. 19:23) and promoting human flourishing in marriage, parenting and community (Prov. 31:10-12, 25-28). 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 all the beauty of one who loves wisdom in speech and behaviour. 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 honour for the peace she brings to all her relationships (Prov. 31:25, 28-31, 22:4).

Brown (2005:278-279) notes that

> . . . the full convergence between *lex* [law] and *sapiential* [wisdom] can be found *in,* rather than *beyond,* Proverbs. The assimilation of law to wisdom is signaled perhaps most powerfully at the fitting conclusion of Proverbs, in which the ethos of covenantal tôrâ is found not in the mouth of Moses but on the tongue of the “woman of strength”:

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[242] Prov. 9:4-18; 1:22-23; 21:4

[243] 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

she opens her mouth with wisdom and covenantal teaching is on her tongue (Prov. 31:26).

3rd C[244] reflecting the supremely blessed Lord

"Blessing are on the head of the righteous," (Prov. 10:6). The wise obtain favour from the Lord (Prov. 8:35). The Lord's name is a strong tower, who created and sustains all things. Sinning against his blessed name are those who deny his name in prosperity or blaspheme his name by stealing when in poverty (Prov. 15:8; 18:10; 30:4, 9).

4th C[245] reflecting the supremely dynamic Lord

A fourth case study in Proverbs 6 teaches the wisdom-seeker to reject all evil schemes and slothful diversions from the weekly six-day pattern of diligent labour 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.[246] This is followed by proverbs contrasting the consequences of laziness and diligence, further reinforcing the theme.[247]

5th C[248] reflecting the supremely harmonious Lord

The Proverbs teach those with authority how to persuasively represent this wisdom.[249] They should call the simple or naïve to hear and get wisdom.[250] They warn against rebuking the proud scoffer, the fool who is wise in his own eyes, because he will abuse and hate the rebuker[251] and cause more relational, life-threatening and economic destruction with his reckless speech.[252] 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.[253] In some cases where there is no clear moral directive to solve a quarrel, when all

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[244] 3rd C as explained by WLC 111-114 cites Proverbs 30:9.
[245] 4th C as explained by WLC 115-121 doesn't cite any references from Proverbs.
[246] Prov. 6:6-15; 12:11-12; 4th, 6th, 8th and 10th commands
[247] 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
[248] 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.
[249] Prov. 8:16; 9:9; 13:24; 16:23; 17:2; 19:18; 22:15; 23:13; 26:3; 29:15, 17; especially using the teaching of fathers and mothers in family contexts, (Brown, 2005:279-280).
[250] Prov. 1:4, 20-23; 8:5, 16; 9:4-6; 14:15
[251] Prov. 1:22-32; 9:7-8; 13:1; 15:5; 21:24; 23:9; 26:12
[252] 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
[253] Prov. 19:25; 20:19; 21:11; 22:10; 26:5; 14:7

constituents believe that the decision is from the Lord, the use of lots is commended, as earthly authorities appeal to the Lord's authority.[254]

"By me kings reign, and rulers degree 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 favour 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).

6th C[255] reflecting the supremely living Lord

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.[256] This is followed by contrasting wicked plans with righteous plans toward neighbours in following related proverbs that reinforce the theme.[257] Christians should promptly do good for those who deserve it (duties of equals, 5th C), rather than plot any evil or stir up trouble against others.[258] Proverbs teaches reserve and self-control with respect to neighbourly relations, resisting the urge to take advantage of neighbourly hospitality.[259] The Lord also fills the earth with people, whom he created, and especially mentions the poor, who deserve life protection by generosity (Prov. 8:31; 10:3; 14:31; 17:5). The wise obtain life and favour from the Lord (Prov. 3:2, 8; 8:35).

7th C [260] reflecting the supremely beautiful Lord

Another case study in Proverb 5-7 teaches the wisdom-seeker how to respond to sexually immoral temptation (especially flattering, deceptive words) from the seductress: notice that this ruse is a mere appearance of pleasure, since she is a pit of destruction—flee from her![261] 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 creating temptation to listen to

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[254] Prov. 16:33; 18:18

[255] 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.

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

[257] Prov. 10:2

[258] Prov. 3:21-35; 6:12-18; 16:29-30

[259] Prov. 25:17

[260] 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.

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

the smooth and flattering words of an adulterer (Prov. 19:13; 21:9; 25:24; 27:15; 2:16; 6:24; 7:5, 21). Further, the wise find delight in God's ordained institution of one-man-one-woman marriage. Finding an excellent, prudent, virtuous wife comes from the Lord's provision and she brings honour to her whole family (Prov. 5:18-20; 12:4; 18:22; 19:14; 31:10-31).

8th C [262] reflecting the supremely sufficient Lord

Another case study in Proverbs 6 teaches the wisdom-seeker how to avoid financial ruin that comes from listening to the swindling speech of the stranger, guaranteeing his debt.[263] 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.[264] Just measurements and scales for business transactions are the Lord's work and delight (Prov. 16:11; 11:1), who administers righteous business transactions under the righteous king's judgment (Prov. 16:4, 14). He hates false scales (Prov. 11:1). Honour the Lord with wealth (tithing your fruits) and the Lord will bless harvests (Prov. 3:10-11). The Lord creates both the rich and the poor (Prov. 22:2), and all must be treated with dignity, especially the poor who are more easily oppressed or mocked (Prov. 22:2; 29:13; 17:5; 14:31).

9th C [265] reflecting the supremely truthful Lord

(See Proverbs 31 case study above). The virtuous woman receives her due public honour and respected reputation for the peace she brings to all her relationships. As a case study it applies this verse: "Whoever pursues *righteousness* and *kindness* will find *life*, *righteousness, and honour*," (Prov. 21:21). She gets praise & honour for obeying *lex Christi* among the community that also honours the Lord and his law (Prov. 31:25, 28-31; 22:4).

10th C [266] reflecting the supremely contented Lord

Many Proverbs highlight the virtue of contentment. "A *tranquil* heart gives life to the flesh, but envy makes the bones rot," (Prov. 14:30). "The fear of the LORD leads to life, and whoever has it *rests satisfied*; he will not be visited by harm," (Prov. 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," (Prov. 12:14).

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[262] 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.

[263] Prov. 6:1-5; 8th, 9th, 10th commands

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

[265] 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.

[266] 10th C as explained by WLC 146-148 doesn't cite any verses from Proverbs.

“From the fruit of a man's mouth his stomach is *satisfied*; he is *satisfied* by the yield of his lips,” (Prov. 18:20). “*Better is a little* with the fear of the LORD than great treasure and trouble with it,” (Prov. 15:16). “The righteous has *enough to satisfy* his appetite, but the belly of the wicked suffers want,” (Prov. 13:25). “Better is a little with righteousness than great revenues with injustice,” (Prov. 16:8).

6.5.3 Covenant-relational attributes in Proverbs

The *covenant-relational* attributes are very evident in Proverbs as the third set of symphonic attributes, but always displayed in relation to *lex Christi* conformity or disorder.

Love is praised when in conformity to *lex Christi:* (those who devise good are loved, Prov. 14:22; 19:22): wisdom loves those who love her and guards them and gives an inheritance (Prov. 8:17, 21; 4:6), love [for God] should be written on the heart (1st C, Prov. 3:3), love for those who correct anti-*lex Christi* behaviours (all 10Cs, Prov. 9:8),), love covers offenses (all 10Cs, Prov. 10:12; 17:9), a king’s love for God and people guards his ruling authority (5th C, Prov. 20:28), love guards relational peace in poverty (6th C, Prov. 15:17), love for a married spouse should satisfy (7th C, Prov. 5:19). Love for anything outside *lex Christi* boundaries is disordered and should be hated: those who love to remain unwise/simple (all 10 Cs, Prov. 1:22), who hate wisdom, meaning they love death (all 10 Cs, Prov. 8:36), who love sleep (4th, 6th, 8th Cs, Prov. 20:13), and who heed false promises of love by the adulterous woman (7th C, Prov. 7:18).

Hate is praised when in conformity to *lex Christi*: the fear of the Lord is hatred of evil, pride, and perverted speech (Prov. 8:13), and abusing a neighbour’s hospitality brings hatred (duties of equals 5th C, 6th C, Prov. 25:17). Hating the conformity to *lex Christi* brings the Lord’s condemnation: fools hate knowledge and reproof (Prov. 1:22; 9:8), murderous men hate the righteous (Prov. 29:10).

Graciousness is praised when in conformity to *lex Christi*: a gracious woman gets honour (Prov. 11:16), gracious words are pure [in God’s sight], like honeycomb, and earn friendship with those in authority (Prov. 15:26; 16:24; 22:11). However, outside *lex Christi* boundaries, smooth words of an adulteress manipulate, entrap, and destroy (Prov. 2:16; 6:24; 7:5, 21).

Jealousy is praised when in conformity to *lex Christi*: Jealousy makes a man [whose wife has committed adultery] furious [against the other man] (Prov. 6:34; 27:4).

Mercy is praised when in conformity to *lex Christi* boundaries: confessing sin will obtain mercy (Prov. 28:13), the wise give a soft answer that turns away wrath and conflict (Prov. 15:1; 29:8; 30:33), and those who are slow to anger are praised (Prov. 16:32). However, outside of *lex*

Christi conformity, failure to give mercy when it is due is condemned: the wicked show no mercy to their animals or their neighbours (Prov. 12:10; 21:10)

Wrath is praised when exercised against those outside *lex Christi*: the expectations of the wicked end in wrath (Prov. 11:23; 22:14), the king's wrath falls on one who acts shamefully, no matter whether he is rich (Prov. 11:4; 14:35; 16:14; 19:12; 20:2). However, outside of *lex Christi*, wrath is condemned: An angry man should not be welcomed as a friend (Prov. 22:24), or defended, but be left to suffer the consequences alone (Prov. 19:19) since he stirs up conflict and leads many into sin (Prov. 29:22).

Patience to "save" is praised when in conformity to *lex Christi:* a ruler may be persuaded with patience and a soft tongue (Prov. 25:15).

Judgment against those who oppress the rights of the poor and needy is praised (Prov. 31:9).

Goodness is praised when in conformity to *lex Christi:* walking in the way of the good, doing good, speaking good (Prov. 2:9, 20; 3:27; 12:14, 25; 13:2; 15:23, 30; 25:25; 31:12) reaps good results (Prov. 11:23; 13:21; 14:14, 22; 19:8; 31:28-31), a good reputation (Prov. 22:1), leaving an inheritance for children (Prov. 13:22), the submission of the wicked (Prov. 14:19), and the Lord's favour (Prov. 12:2; 15:3). However, those who fail to conform to *lex Christi* will pursue purposes that are not good (Prov. 16:29; 17:20; 20:23), will return evil for good (Prov. 17:13), and will punish the righteous (Prov. 17:26; 18:5; 24:23).

Justice is praised when in conformity to *lex Christi:* wisdom enables all saints (Prov. 1:3; 2:8-9) and rulers to decree what is just (Prov. 8:15; 29:4), justice and just weights are the Lord's delight (Prov. 21:3; 11:1; 16:11; 29:26), the righteous rejoice in justice and the wicked tremble (Prov. 21:15). However, those who fail to do *lex Christi* justice will be swept away (Prov. 21:7; 18:5), such as false witnesses (Prov. 19:28).

Forgiveness is praised when upholding God's mercy for *lex Christi* sinners by a guilt offering (Prov. 14:9).

Condemnation is praised when spoken against the wicked (Prov. 21:8) or executing justice (Prov. 6:34), and condemned when falsely accusing (Prov. 30:10) or neglecting or mocking the means of forgiveness (Prov. 14:9).

Rewarding is praised as the due for *lex Christi* righteousness: the one who sows righteousness, humility and the fear of the Lord, even doing good to enemies (Prov. 25:22), gets a reward, riches, honour and life (Prov. 10:22; 11:18; 22:4), honours and exalts his home town (Prov. 11:11) and even his memory is honoured (Prov. 10:7).

Penalizing is praised when the wise rebuke anti-*lex Christi* disobedience (Prov. 24:25). However, those who are rewarded for evil are condemned (Prov. 11:18).

Self-control is praised when conforming to *lex Christi:* he who rules over his spirit is stronger than a mighty warrior who conquers cities (Prov. 16:32). However, those lacking self-control lack any protection from external forces (Prov. 25:28).

Anger (see wrath above)

Disciplining is praised when conforming to *lex Christi:* the Lord disciplines, by his authoritative representatives (king, parent), for obedience to his commandments (Prov. 3:11; 6:23; 12:1; 13:24) to bring back those who forsake the paths of righteousness (Prov. 15:10; 19:18; 22:15; 23:13; 29:17).

Abandoning is praised when used against those stupid ones who refuse to heed discipline (Prov. 2:13; 5:12, 23; 12:1), who abandon the teaching of wisdom (Prov. 4:2, 6; 6:20); they will die (Prov. 15:10). However, forsaking or abandoning the law (Prov. 28:4) or a needy friend or neighbour is condemned (Prov. 27:10).

Rejoicing is praised when conforming to *lex Christi:* rejoicing in obedient children (5th C, Prov. 23:24-25), righteous citizens (5th C, Prov. 29:2), marital companionship and sexual pleasure (7th C, Prov. 5:18). However, rejoicing in evil is condemned (Prov. 2:14), as is rejoicing when one's enemy is humbled (contra 5th & 9th Cs, Prov. 24:17).

Grieving is praised when anti-*lex Christi* is evident: when the wicked rule, the people groan (Prov. 29:2), when the fruit of adultery or drunkenness is harvested at the end of a wicked life, groaning and sorrow will come (contra 7th C, Prov. 5:11; contra 6th C, Prov. 23:29), and foolish children bring sorrow to parents (contra 5th C, Prov. 10:1; 17:21).

These *covenant-relational affections* in Proverbs are another rich source of human reflections of the symphonic attributes of God. The core *lex Christi* virtues model is confirmed, in that conformity to it should cause his people to display the reconciliation affections and disorder should cause his people to display the enmity affections. As such, the *lex Christi* observed in human conduct brings responses of love, joy, mercy and reward, while anti-*lex Christi* observed brings hatred, sorrow, condemnation and anger.

6.5.4 Does 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).

Thus, interpreters can deductively show that Solomon's moral law wisdom engages the representative speech and immorality of darkened worldviews. Human flourishing begins with the 1st C 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. Interpreters can *apply* any kind of extra-biblical sociological or psychological knowledge that conforms 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 counsellors who identify foolish scoffers or mockers through the counselling process will dissociate from them and teach wisdom to family members who frequently face their manipulation and abuse.

6.6 Ecclesiastes uses moral law presuppositions to control observational research

Special revelation provides presuppositional perspectives (controlling beliefs) on all Qoheleth's observations. By special revelation, Qoheleth *knows* certain truths that supersede any psycho-social or meteorological observation: God's omniscient dwelling in heaven (Eccl. 5:2). God made creation good but his observation of the envious scheming sinfulness of man confirms the fall (Eccl. 7:29; 4:4). God's blesses those who fear him (Eccl. 8:12). God will bring all humanity before his final judgment throne (Eccl. 11:9). Yet there are limits to his understanding in many case studies using his eyes and ears and understanding heart to research—he cannot know what God is doing or explain his mysterious works, especially why the wicked seem to prosper and the righteous suffer.[267] Qoheleth expects to see a more obvious obedience-blessing or disobedience-curse patterns due to his understanding of Deuteronomy 27-30. In contrast, there is another kind of not-knowing that comes from ignorance or unbelief. Ecclesiastes 5:1 proclaims that "*fools do not know*" presumably because they do not believe special revelation about the 3rd commandment not to take the Lord's name in vain by foolish vows (Eccl. 5:1-7).

[267] Eccl. 8:9-17; 3:11; 11:2, 5-6; 1:8, 13

In the conclusion to his collected research, Qoheleth finds something that supersedes all the inconclusive observations and self-talk in his heart—something he *knows* is given from God's hand. Ecclesiastes 12:13-14 concludes, "The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man. For God will bring every deed into judgment, with every secret thing, whether good or evil." Obedience to the moral law commands of Deuteronomy is God's reward for and answer to the experience of vanity or envy of the seemingly comfortable life of the wicked.[268] Despite not knowing why the Lord allows the wicked to prosper for a short time, he fears God and believes He makes everything beautiful in its time (Eccl. 3:11, 14).

This explicit conclusion hints that interpreters could explore the entire book for allusions to the Ten Commandments. Here interpreters discover a likely inter-textual interpretive structure of special revelation overlaying Qoheleth's scientific research process. What is discovered is that he submits all his observational knowledge to God's revealed truth and wisdom in the 4th and 7th commandments. Obedience to the moral law enables man to respond obediently in this world and *find what is better* than everything else! The 4th C is a command about cycles of ordered time—six days of righteous labour, one day of holy-to-the-Lord rest. This ability to rejoice in his work is a direct result of the work-Sabbath rest cycles in the Jewish calendar, *especially weekly and annual festivals*[269] for which the refrain 'go, eat, drink and rejoice' are echoes of the three annual Jerusalem festival commands.[270] To 'enjoy these cycles of rest with the wife whom you love' echoes God's rewarding approval for believers' faithful investment in marriage.[271] In addition there are larger life-cycle patterns to time ordered by the prophets to which the people must submit, "a time for every purpose under heaven" and the wise obey these commanded patterns.[272]

6.7 Summary of Wisdom Literature's *Iex Christi* motif

Wisdom literature is regenerate teaching and application of moral law to proper psychological and sociological observation, thus is not equivalent to observations of secular psychology. Biblical examples from Psalms, Proverbs, Ecclesiastes and Job all use case study observation

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[268] Eccl. 8:9-17; parallel envy in Ps.73

[269] Eccles. 3:12-13; 5:18-20; 8:15; 9:7-10.

[270] Deut. 12:5-7; 14:26; 16:9-17. These connections indicate that the book is not extolling "eat, drink and be merry" hedonism, but enjoying the legitimate fruits of our labours in times of appointed rest while God gives a joyful and contented heart (Eccles 5:18-20).

[271] 7th C; Eccl. 9:7-9

[272] Eccles. 3:1-14; 8:5-6; see parallel verb phrases in Eccles. 3:1-8 about commanded times in Deut. 32:39; 6:5; 20:10; 4:34; Jos. 4:5; 24:23 and Jer. 31:13, 28; 42:10; 1:10; 48:17

of the world, but all are regenerate observations that see God's glory reflected in the created world order. The unregenerate observer-scientist-psychologist may selectively supresses *lex Christi* truth in unrighteousness (Rom. 1:18) or may listen to the dim reflections of the moral law on the conscience and speak more in accordance with truth (Rom. 2:15). Wisdom literature exalts the wisdom of the moral law defining the worship of God and human personal and social flourishing. Interpreters can explain that the regenerate creation researcher who studies ants (Prov. 6:6-8; 30:25) and sees reflections of summer food gathering diligence, harmony in working together without a master and stewardship to accomplish their tasks, are derived from the Lord's supremely dynamic, harmonious and sufficient nature, respectively. These ant studies are observations about how the created world reflects aspects of the 4th, 5th, 6th, and 8th C's. Thus, explicit authority of special revelation is used to interpret all observational facts. Even the natural man has such a clear witness of God's moral law in the creation and in his own conscience as to leave him inexcusably guilty (Frame, 2018:5-13).

6.8 *Lex Christi* critiques faulty derivative scientific epistemology

The interpretation of the OT books above is not a universally accepted interpretation of wisdom literature as applied to the psychology integration debate. In an article entitled "Old Testament Wisdom and the Integration Debate in Christian Counseling" Hilber (1998:413) observes that the wisdom of parents (Prov. 4:1) or the king's court counsellors (2 Sam. 16:23), Nathan (2 Sam. 12 use of parable) and the wise women (2 Sam. 14 use of parable) are examples of wisdom "outside the canon of Scripture" and "when such wisdom becomes popularized, it bears broad, cultural authority" and deserves to be "respected, evaluated and incorporated into instruction for life." While acknowledging the OT moral law informs the Psalms (Hilber, 1998:420, note 36; 421) and that some scholars discern moral law dependence in wisdom literature (Hilber, 1998:419, note 34; he notes a connection with boundary markers Deut. 19:14; 27:17 in Prov. 22:28; 23:10), he downplays that connection by citing other scholars who deny moral law dependence, to argue that some parts of wisdom literature are not derived from application of the Torah, written OT law or NT imperatives, but instead used creative, unconventional methods (parables) or shared moral consensus with Ancient Near Eastern law regarding boundary markers (Hilber, 1998:420-421). He states that "the physical creation is a source of truth" (415), but nuances this by noting that such studies must be subordinate to faith in God. His method proposes that secular psychology's studies of human nature, behaviour, change and methods deserves similar respect, evaluation and incorporation into instruction for life, if they are subordinate to biblical theology and ethics practiced in the fear of the Lord. However, Hilber draws an *unwarranted application* (wisdom literature invites study of extra-biblical sources, thus, believers can study and utilize modern psychology) from *distorted analysis of the data* (wisdom literature doesn't always depend on the law for its creative content,

but uses extra-biblical concepts and sources such as study of creation, use of shared social moral consensus or use of creative methods, such as speaking in parables). Hilber fails to accurately differentiate types of psychology in making his parallel claim for studying and incorporating it, thus makes an over-generalization. In fact, some psychology is not observational, but more like false religion, contradicting biblical doctrines (Scipione, et al., 1999:10-11, 15). Wisdom literature doesn't endorse study of the self-inflated opinions of foolish scoffers for incorporation into life (Prov. 12:15; 14:7; 18:2; 26:1; 28:26), as some psychology could be characterized, though it may be useful for apologetic purposes of understanding culture. Also, examples of regenerate psychological and sociological observation and creative methods in wisdom literature alone don't provide a full biblical and systematic theology for how apologists should engage the psychologies. Reformed systematic theology insists that change into the image of Christ requires the means of grace (the Word exemplified, proclaimed, interceded and administered in the body of Christ, sacraments and prayer) and that these means are sufficient. Based on his selective use of wisdom literature scholarship claiming that the Proverbs do not exclusively depend on the moral law or use extensive intertextuality, Hilber (1998:420 and notes 36 and 37, 422) denies that Christian counselling methods or content must be explicitly or exegetically derived from Scripture. Hilber's article is inconsistent, claiming psychotherapy must ultimately submit to biblical theology and ethics, while at the same time casting doubt on the sufficiency of Scripture alone to accomplish change into Christ's likeness. His article focused on an incomplete analysis of *sources* and a few *methods* used in wisdom literature, while ignoring the overwhelming *message* about how wisdom literature engages false witness and a lying tongue about God and man, which are the primary sins committed by some psychology authors and practitioners (Trueman, 2018).

Even more influential in the use of OT wisdom literature to support a dualistic form of integration, Coe & Hall (2010:chapt. 7, loc. 1326) want the transformational psychologist to be open to more than just the quantitative psychologies (statistical studies), but also more holistic forms of qualitative knowing. They believe transformative psychologists "will not be afraid of finding truth in whatever sources God condones, and will avoid curiosity, that is, studying those distortions of reality that are outside of healthy knowing endeavours (e.g., astrology, pornography)."[273] Coe goes on to describe how the OT sage writing cause-effect observations about the realities of the created world and his experience is one of those other objective sources (see illustration 7.2 in chapter 7, loc. 1416-1425). Any observer (believer or non-

[273] Why they do not classify some psychology in this category shows either a lack of cross-filtering wisdom or failure to nuance their written language with a view that they perhaps agree with.

believer, due to being created in God's image, loc. 1562, 1576) who is open to seeing can discover moral norms, concepts of health and values directly from a study of nature, and can discover reality and the way things work, especially human phenomena, because God has imprinted his wise ordering on the created realities. Coe claims that the wisdom literature authors appeal to their non-propositional experience as the source of their authority, rather than any direct propositional revelation from God. Coe claims that Hebrew cosmology and creation theology support this thesis, because the original creation was created "good" as a display of God's wisdom and man was created in the image of God, so even fallen man is capable of discerning these values, natural law dynamics, health and cause-effect norms or truths. Using two diagrams in the text to illustrate the difference, based on Jeremiah 18:18 and Ezekiel 7:26 about divisions of duties (priests teach the law, prophets proclaim their visions and any new revelatory word from God, and elders give wise counsel), Coe (2010:loc. 1508, illustrations 7.3, 7.4) believes the sage "benefits greatly from the Scriptures as God's authoritative interpretation about central dimensions of the person in developing his counsel and principles for living; however, his prime directive . . . is to discern and follow this ordering structure evident in nature itself, and in human nature, to live well in all areas of life under God. The Proverbs in general represent this attempt." While acknowledging God as the Author and Creator of the cosmos and reality in his wisdom image, Coe's illustration and his accompanying explanation make it plain that the creation is a separate source of discernible truth about values and cause-effect ordering about wise living. A Reformed epistemological view of defining and organizing the biblical data would produce a different model. First, in chapter seven, Coe (2010:loc. 1509) creates a mistaken definition of the Torah (truth that God has spoken) and wisdom literature (mostly truth gleaned from experience and observation that the sage tries to persuade his hearer/readers to accept, rather than the form of God-spoken truth requiring obedience) that he uses to create a false division between types of biblical revelation. The introductory section to the Proverbs above (6.5) already noted that scholars have observed the similarities between Deuteronomy and Proverbs, casting serious doubt on Coe's characterization of both Torah and Proverbs. In addition to those comparisons, the Torah is not commonly defined as the moral and case law alone, but the Pentateuch and the historical books. These books are filled primarily with prophetic explanations of history from God's viewpoint, morally evaluated stories (1 Cor. 10:1-10; Rom. 15:4; Heb. 13:7; 11:4-12:3), observations, experiences that reveal who God is, God's salvation and judgement, and his will for wise and foolish living. All Scripture, Torah and wisdom literature, is God-breathed by verbal plenary inspiration using the regenerate, Spirit-inspired personalities, experiences, stories, and observations of the authors to reveal his will (2 Pet. 1:21; 2 Tim. 3:16-17). The wisdom literature is not in some different genre-class of inspiration consisting primarily of personal experience and observation of creation's inherent values and norms as a separate source of truth, but a regenerate, Spirit-wise, Lord-knowing-loving-fearing,

Torah-theology-lens viewing observer and interpreter of experience. VanDrunen (2014:386-393, 409, 411, 529) rightly observes that Proverbs' observations teach an ultimate wisdom to believers that begins with the epistemological precondition (foundational religious principles) that one must fear the Lord (Prov. 1:7; as glasses to view everything, since God governs the world and they are accountable to him) by submitting to the natural moral order in the world summarized by all the commandments of the Decalogue, which are described in commandment-related Proverbs, and to learn from and respect those skilled and persuasive elders who fear the Lord (Prov. 4:1-14), but never assumes rational autonomy or bare empiricism—non-Christians may only observe the world and deduce common or proximate wisdom. Or in the definition provided by Westminster Seminary, California (Westminster Board & Faculty, 2010), "Human interpretations of general revelation, however, must submit to the authority of special revelation." Reframed in terms of this thesis, all correct moral observations must be derived from a 1st C presupposition that assumes all the other unified *lex Christi* commandments under a supra-morality rubric as its foundational principles for interpreting creation and thus, on, in and by created things, seeing God's eternal power and divine nature revealed (Rom. 1:20; WCF 2:2). Non-Christians who are sensitive to the dim moral law knowledge written on their hearts which may be confirmed in some pragmatic patterns in the family, society and culture around them, will likely make more valid conclusions that amount to proximate wisdom, as well as having a basic concern to faithfully represent the research they have done. Counsellors cannot remove their observations and interpretations of experience out of this verbal, plenary inspiration genre. As demonstrated in the wisdom literature sections above, all the OT sage's observation and experience are normed by and submit to *lex Christi*. The same could be said of the entire NT, where so much of the text is not propositional or directly revealed truth or visions, but Spirit-inspired interpretation of historical experience and pastoral observation. That the sage appeals to the listener/reader to give attention and be persuaded to receive his words should cast no doubt on the source of authority as being only his own, when in fact, because the book is in the canon of Scripture, the entire book must be based on the authority that God has spoken by the sage, in the same way he has spoken by the prophets and apostles, who also try to persuade to the hearer to listen and receive instruction (Isa. 55:1-3; 2 Cor. 5:11, 20).

Further, Coe's explanation of OT divisions of labour for priests as law interpreters, prophets as word-from-God proclaimers and elders as wise counsellors, makes more of this division than is warranted. All leadership offices in Israel were normed by the moral, civil and ceremonial law (kings are just one example in Deut. 17:18-20). Any prophets leading the people away from it was condemned as false (Deut. 18:20-22). Any "sage" or counsellor making life choices or providing interpretations of experience or nature contrary to it were scoffing fools and not to be respected as wise (Ps. 1). For example, though thought wise by many, Ahithophel in 2 Samuel

16:20-17:4 participated in a dishonourable coup against the Lord's appointed ruler, counselled adultery against David's concubines and plotted the murder of the Lord's anointed. The Lord brought his counsel to nothing and the proud "sage" showed his foolishness by committing suicide. Thus OT-NT Scripture is now the norm for all believers' non-inspired interpretation of experience and observation.

Coe (2010:loc 1524-1531, 1540) makes a further mistake by trying to subdivide Proverbs into salvific truths written by the sage that have been directly revealed by God, or taught in the Torah, compared with those texts like Proverbs 24:30-34 that make appeal to the hearer/reader based only on the sage's personal observations and reflections and "his audience's own experience with the cosmic order in terms of sowing-reaping goods and bads," and that "much of the wisdom contained throughout the Proverbs could have been discovered by a secular sage of the ancient Near East or of contemporary America." Coe's thesis is generally conservative, noting that "the Proverbs are inspired by God," (2010:loc. 1516) and that Christians study nature and human phenomena with 'God in our hearts and the Bible in hand' (2010:loc. 1501). Unbelievers know moral and scientific truth but cannot know fully in relation to the existence, providence and love of the true God in his created world (2010:loc. 1533). Yet his faulty analysis of the sage in relation to *lex Christi* sows seeds of doubt on the biblical authority of some sections of the Wisdom books and proposes that secular sages can create semantically equivalent wise observations, albeit, without a God-centred worldview contextualization. To develop his model for accepting secular scientific inquiry, Coe gives independent authority to what should be subordinate to Scripture. Further, Proverbs are written to the regenerate covenant community, and the acceptance of its wisdom is a consistent application of covenant-keeping faith and obedience to the Torah. There is no neutral source of creational authority or norms than are obvious to those outside this community.

Coe downplays the requirement of regeneration as necessary to see objective reality and gives nature and man's observations in science their own independent source of revelatory authority for all humans created in the image of God. While not being able to recognize the Creator of the structures they study, Coe (2010:loc. 1606-1620, also note 30) asserts that based on the model provided by the OT wisdom literature, some pagan philosophers like Aristotle, Near Eastern sages and secular psychologists are "capable of discerning what is natural or healthy from folly or what is unnatural and unhealthy," a kind of natural moral law (2010:loc. 217) through non-quantitative, case study wisdom, as well as various types of "theoretical, technological and practical knowledge." While Coe's thesis is primarily about how the Christian psychologist should practice this vocation in the Spirit, seeing complementary parallels between biblical propositional truth and creation-as-normative truth (2010:loc. 1570-1577), his sub-thesis in chapter seven seeks to prove that secular observers of the world and human phenomena can

discover truth in the same way the OT sage is an observer-reflector of experience. In fact, in a different book (Johnson, 2012:208-211), Coe and Todd summarizing their transformational psychology view, reject the biblical counselling view that Scripture alone tells Christians wisdom and prescriptions for living well in God and reject the corresponding biblical counselling view that psychology can be merely descriptive. They believe, based on a faulty analysis of what the author of Proverbs is doing, that there is biblical justification for dialogue with the unbeliever's partially distorted wisdom, that natural law, wisdom laws or ordering structures exist in created and human phenomena that can be observed and discovered by secular psychologist open to reality, and their insights can also be *prescriptive*. For example, Coe and Todd cite Proverbs 24:33-34 about how laziness leads to poverty, and then overstates the thesis: "Notice that the 'ought' or prescriptive element in these conditionals is grounded not in a divine command, but in the ordering structure of human phenomena such that values are discovered by observation and reflection—not simply derived from Scripture . . ." (Johnson, 2012:210).

While interpreters could agree that the Proverbs 24:33-34 is not formally citing the 4th C, Solomon's observation and reflection about laziness is grounded in the Lord's moral law foundation to work six days each week and rest only one day, which, in Proverbs, begins with the fear of the Lord (1st C).

> This [epistemological] knowledge [of the natural moral order] is not a bare empiricism, as if Proverbs envisions human being as blank slates, who observe the world and automatically deduce proper moral conclusions. Neither is it a simplistic derivation of an "ought" from an "is," the dreaded "naturalistic fallacy." As already observed, Proverbs looks to the fear of the Lord as the basic precondition of all practical observation. . . . Proverbs presumes that certain moral bearings are already in place as one undertakes observation of the world (VanDrunen, 2013:159-160).

Coe and Todd could benefit from reconsidering their interpretive perspective using the Westminster norms of *lex Christi's supra-morality* claim within its *symphonic* motif, as a norm for whether that extra-biblical knowledge can be applied or should be removed.

As noted above, Wisdom literature is Spirit-regenerated, God-fearing, moral-law saturated study and reflection on human and creation phenomena written to those so transformed, not an independent source of truth derived from nature study that lacks propositional authority to command submission to its teaching. Thus, interpreters who affirm Westminster's *lex Christi unified, supra-morality-symphonic attributes* perspectives deny that the dualistic integration method purportedly proven by Coe and Todd's analysis of wisdom literature is a biblically supported method to engage in dialog with the psychologies. Of course, Christians do not deny the importance of extra-biblical knowledge, only that all such knowledge that can function as an application of principial knowledge must be subordinate to Scripture, and specifically, must conform to or be reformed by the *lex Christi*. Also, Westminster's *lex Christi* framework would

deny that any essential *prescription* for conforming to the likeness of Christ will be found by such secular observation (Powlison, 2010:275-290). Extra-biblical knowledge researchers will only find *applications* of Scripture's essential moral prescriptions, such that knowledge of things like medicine and health or safety with vehicles can become applications of the believer's presuppositional *lex Christi* worldview, specifically applications of the 5th and 6th C's.

6.9 Summary conclusions on Wisdom literature and scientific epistemology

This chapter has answered the fifth research question of 1.5.2: How can *lex Christi* be used as a decalogical hermeneutic to observe its authority over sociological observation in Wisdom literature, showing that *lex Christi* has authorial power over scientific epistemology? God instructs and teaches the farmer the skills of farming (Isa. 28:24-29). People of the world have skills and knowledge in creation and cultural management (power to get and produce wealth, Zech. 9:2-3; Deut. 8:18; skill to produces goods and services, 1 Kings 5:6, 9). But when those skills and resources are used against the Lord and his commandments, when people turn to praise other gods for these resources and skills, the Lord will curse and judge (Deut. 8:19-20). The fear of the Lord is the beginning of wisdom in relation to all observational study (Proverbs). Thus, there is a requirement of spiritual regeneration and biblical knowledge of the Triune God, self and the world to see the world correctly (Prov. 1:5-7; 1 Cor. 2:10-14; 2 Cor. 10:4-5).

In fact, the evidence is overwhelming that wisdom literature is the regenerate (Lord-fearing), moral-law saturated and submissive covenant community *teaching and applying* that law to practical life situations (Deut. 6, 17-18), even where that law might not be explicitly quoted. Crabb's (1987:29) affirmation is consistent with this approach: "counselling models must demonstrate more than consistency with Scripture; they must in fact emerge from it." God's blessed face glory shines on and through those things that most represent his Triune persons, attributes and works in the world, that bear proper witness to him. God's cursed face shines on and through those things that destroy, deny, confuse, bear false witness to his glory (Triune persons, attributes and works) revealed in created things. In the following chapter 7, the *lex Christi* motif will be used as an integrating perspective on parent training, another significant and broad topic of importance for pastoral practice.

CHAPTER 7

LEX CHRISTI-DRL$^{6R'S}$ INTEGRATES PASTORAL PRACTICE FOR PARENT TRAINING

7.1 Introduction

This chapter answers the sixth research question of 1.5.2: How does *Lex Christi*-DRL$^{6R's}$ practical theology definition integrate pastoral practice in relation to various parenting topics? Admittedly, any number of pastoral practice topics could be chosen for this example of integration. Why choose parenting topics? Parenting tends to be the most opportune topic to attract interest of Christian adults with children, since parents face many challenges in the discipleship process and they are usually willing to admit their limitations, frustrations and need for help.[274] In order to attract interest in the practical applications of the *lex Christi* motif, parenting topics can serve as an platform for introducing *lex Christi DRL$^{6R's}$* and potentially reach a larger segment of the Christian population. This would require publishing a curriculum and a team of key promoters in the churches, Christian colleges and seminaries.

7.2 Reorganizing parenting books under *lex Christi*-DRL$^{6R's}$

One purpose of this thesis is to use Westminster's symphonic moral law motif to reorganize the truths of excellent written works of systematic theology and practical principles of pastoral practice under its perspectival rubric. The proposed integrating motif can be used to disciple or counsel children and youth as well as training those who teach children and youth.

Among Bible-believing practical theology teachers and authors there tends to be a pattern of identifying a practical theology problem, followed by a search for relevant Scriptures that address or solve the problem, that are then combined into articles and books. Lambert's (2011:211) recent survey of the last twenty years of publishing footnotes that 'most of the biblical counselling literature has been written to deal with specific pastoral issues.' "There are, comparatively, few authors and few works that deal with the theory behind biblical counselling

[274] The author's experience in teaching BC seminars over the past 20 years, and comparatively, particularly in the East Asian context among the Chinese, the reticence of married couples to admit they need marriage counselling or help with their marriage, as evidence by larger crowds in attendance at parenting seminars compared to marriage seminars.

commitments." The examples could be multiplied of good parenting books (Thomas, 2004, Tripp, 1997) that multiply various fragmented perspectives, identifying some neglected or newly discovered biblical principles based on the author's experience of what worked in their families combined with testimonies of changed parents from their teaching ministries, usually contrasted with faulty models that are leading Christians astray. Increasing specialization of practical theology topics by popular seminar speakers produces more fragmentation, shifting Christians from pursuit of core truths to pursuit of minor applications. This author has not discovered any parenting books by Reformed authors that are structured using the moral law.[275] For those who teach parents (Sunday school teachers, pastors) or who train parent-teachers (seminary and college faculty), it is possible to synthesize all these various principles and communicate them through a unified, logical, memorable system that coheres with other practical theology subjects when combined with a big-picture integration of systematic theology and pastoral practice. This thesis proposes that Reformed practical theology needs a reorientation to its foundational theory of righteousness in the moral law as defined by WLC 91-151 as a significant, neglected perspective that can reorient and provide a biblical rationale for all topical studies on practical Christian life issues. This will keep believers focused on core truths (such as WLC 1-90) *in relation* to all Christian life issues (WLC 91-151) and improve parents' ability to provide both corrective discipline and big, worldview shaping formative instruction in all the contexts of daily life.

There are excellent emphases in currently available instruction: a strong BC emphasis on the heart (Tripp, 1995) and the Gospel (Farley, 2009), and a seminary systematic theology curriculum approach that teaches sanctification as a subset of a class on the doctrine of salvation and the moral law under Christian ethics (Westminster Theological Seminary, 2020:163). Yet neglect of the WLC as an organizing framework for Reformed instruction has contributed to the fragmentation of systematic theology from pastoral practice, obscuring the significance of the moral law for parenting and all other practical theology topics, including Christian education, preaching, apologetics, evangelism, worship and missions. This thesis has observed Westminster's four integrating perspectives that link emphases on God, salvation, the heart and the Gospel to the *lex Christi,* with its *supra-pedagogical* model sourced in Exodus 20:1-17. Making more significant use of WLC as part of a "catechetical culture" of leaders

[275] Unfortunately, there are dozens of blasphemous book titles listed on www.amazon.com to mislabel books using the "10 Commandments of . . ." title, breaking the 3rd commandment requiring that the ordinances God uses to reveal himself be used holily and reverently in writing, and prohibiting misinterpreting or in any way perverting any part of the Word or his ordinances. One Christian author creates his own 10 rules based on Scripture and parenting experience and claims authority to use the title *The 10 Commandments of Parenting: The Do's and Don'ts for Raising Great Kids* (Young, 2008).

trained to use it in the regular practice of instruction (Scandrett, 2020) is also a wise missiological strategy, since the translation of WLC and its regular use in assembly ministries can bring foundational Reformed faith & life integration to families, marriages, Christian organizations, Christian businesses, schools, seminaries and church plants in the absence of man-power and resources to translate so many systematic and practical theology resources.[276]

Related to all these issues is a parallel concern about what role the psychologies should have in constructing a Christian approach to parenting. Any principles from the psychologies related to parent training, child development and education can be evaluated under the *lex Christi* DRL^{6Rs} rubric, applying what conforms to the biblical patterns, and reforming or rejecting other concepts (see chapter 9 for different examples of evaluating the psychologies related to dissociation and trauma).

Many small groups and Sunday school classes are organized to assist parents with their task. Many forms of practical theology parent training materials have been produced using videos, books, workbooks and discussion guides for the evangelical Christian, English-speaking world. The author has consulted many of these resources related to teaching a BC class on parenting in the seminary level curriculum for nearly twenty years. Several Reformed authors show awareness of modern challenges children and youth face in the culture, use personal stories or case studies that testify to the success of the principles, derive their principles from Scripture and evidence portability or "stickiness" (see 1.3.9 above) using some kind of memorable methods or principles. One of these books is summarized by chapters below to show its excellent content, including God-centred themes and practical parenting applications, but also to reveal its structural fragmentation compared to a *lex Christi* format.

7.2.1 Summary of *Instructing a Child's Heart*

Instructing a Child's Heart (Tripp & Tripp, 2008) is a mature, Reformed parental perspective on the parenting process written by the Tripps, who have six of their own children. The goal of parenting is to point children to delighting in God and the goodness of his ways (11).

PART 1: The call to formative instruction

[276] In addition to strongly recommending more consistent use of WLC in the Chinese churches of his seminary students, the author has assigned his Chinese students course work in groups to produce all the segments of WLC into an entire visually attractive curriculum and made shared the full set among his students.

Chapter 1 (Tripp & Tripp, 2008:15-21) warns about the world's allures and its constant formative "instruction" in principles opposed to God and his authority. Parents need to guard their children by providing formative instruction models, teaching children to love the Scriptures as they reveal biblical history and its daily, applicational principles in the moral law.

Chapter 2 (Tripp & Tripp, 2008:23-30) provides five goals that give energy and shape to formative instruction: remember Scripture is our personal history showing connections between the powerful story of redemption and their daily experience, teach children to develop godly habits of prayer, praise and use of Scripture to interpret reality, teach children to apply Scripture to everyday life, model spiritual vitality, and grow into a mature relationship with your children.

Chapter 3 (Tripp & Tripp, 2008:31-43) proposes a definition of formative instruction as persuasively teaching children a biblical, counter-cultural perspective on all reality developed in the daily experiences of life (includes church education, but focuses on the regular instruction of family worship, spontaneous instruction at all times of the day and parental modelling), teaching them to fear, love and rejoice in the Lord of glory, man in his image and how they fit into God's redemptive story, with examples of what happens when neglected (children fall away from God), or contrasted with the additional parental duty for providing corrective instruction, which is often more fraught with emotional conflict and confrontation over a child's sin.

PART 2: Introduction to formative instruction

Chapter 4 (Tripp & Tripp, 2008:47-49) encourages the use of relevant teaching methods appropriate to the child's age and comprehension, with use of re-enactments and skits as useful and memorable methods, with cautions against difficult theological vocabulary and mixing true history with fairy tales.

Chapter 5 (Tripp & Tripp, 2008:51-62) focuses on instructing the child's heart, since all directional worship, righteousness or sin in emotions, words and behaviours, flow from it. In both corrective and formative instruction, parents emphasize the inward desires that please God contrasted with the sinful desires (fear of man vs. fear of God, pride vs. humility, love of self vs. love of others, coveting vs. generosity, anger vs. forgiveness, etc.) and show children their mutual need of God's grace in Christ to change, and their need of accountability to godly authority to assist them in these changes as summarized in Galatians 6:1. This type of instruction is contrasted with parental concern for solving behaviour problems with positive reinforcement or quick judgments about discipline that simply corrects behaviours without changing the heart.

Chapter 6 (Tripp & Tripp, 2008:63-78) explains the principle, reflecting God's justice and mercy, displayed in sowing and reaping, using natural negative effects of a child's sin or acceptance of

consequences meted out by others' in authority or logical and reasonable parent-designed consequences that renew relationship with God and people, develop healthy habits that build an honourable reputation and usefulness in service to Christ's kingdom.

Chapter 7 (Tripp & Tripp, 2008:79-92) explains that God has designed the world to have various God-representing authorities that others must submit to (angels over man, governments over citizens, employers over employees, church leaders over members, parents over children, man over creation) to protect and guide those under authority when exercised properly. When those under authorities honour and obey their authorities' lawful commands, they experience blessing and long life (Eph. 6:1-3 as the pattern, but never mentions that this is the 5th commandment). This holds true for both parents and children, and parent need to model submission to their authorities as well as faithfully represent God's authority to their children. Children also need to learn how to appeal to authorities when they believe they have been wronged. The goal is to teach them to make their own wise decisions and rely on input from wise authorities. Christ himself is our model of submission.

Chapter 8 (Tripp & Tripp, 2008:93-109) points parents to the soul-enthralling and sinful-pleasure-resisting power of knowing, believing and worshiping the wonderfully glorious God. Since human hearts are constantly being drawn to something attractive, it must be constantly turned to God's all-satisfying glory reflected in the created world (Rom. 1:20) and in the Gospel in the person of Christ (John 1:14; 17:24), rather than exchanging his glory for power, pride, performance, possessions, sinful pleasures, fear of man, friends, or social trivia or pop culture knowledge.

Chapter 9 (Tripp & Tripp, 2008:111-122) contrasts foolishness with wisdom: those who say there is no God and become a law unto themselves in pursuits of pleasure, substances, sensuality, successful accomplishments, wealth and education, contrasted with those who fear the Lord, choose godly values and develop discernment, pursue education to serve God and others and rule over the world, and find joy, long life, honour in God's eyes and in the eyes of those who love God.

Chapter 10 (Tripp & Tripp, 2008:123-132) presents a God-reflective approach to relationships, based on a Trinitarian model of love, communication and purpose that is reflected in Adam's love, communication and purpose for living in relationship to God and with Eve. Sin broke these three aspects with God and each other, causing man to seek to meet these needs as "takers" through man alone, creating resistance, hostility and conflict in relationships. These sins deserve death, but Christ came as a substitute for his people, renewing the love, communication and purpose of his people. They are now no longer living just as "takers" but as

renewed givers and receivers who are not dependent on the circumstances or people around them for their identity, responses or self-evaluations.

Chapter 11 (Tripp & Tripp, 2008:133-144) highlights the parallels between the healthy family and the healthy church that should be attractive to children in both places, as parents model and extol the beauty of corporate church life: worship, training, prayer, God's Word and his laws, loving authority & submission expressed in various roles, caring relationships, Christian liberty, education, scheduling life to support physical, emotional and spiritual health, feasting, provision and protection, and interpreting life's purifying trials in hope of the consummation.

PART 3: Application of formative instruction

Chapter 12 (Tripp & Tripp, 2008:147-154) begins with an extended critique of the dangers of behaviourism (bribing, threatening, shaming, promising rewards, negotiating to merely secure the desired behaviour) in that is gives a false basis for ethics, trains the heart in the wrong paths, obscures the message of the Gospel and reveals the parents' idols. While behaviour change is important, parents also aim for heart changes using the Gospel and discussion of motives with older children, seeing similarities with self.

Chapter 13 (Tripp & Tripp, 2008:155-167) reminds parents that formative instruction lays the foundations for corrective discipline and reflects the character of God's redemptive purposes using humility, patience, and hope for change. Using dialog, rather than lecture or anger, to try to understand what the child was thinking (motivation) and how it led to certain behaviours, point out the specifics of what it means in each discipline situation to "sow to the Spirit" and the consequences of "sowing to the flesh". Show hope for change in Christ through faith and repentance and pray together for God to work these changes.

Chapter 14 (Tripp & Tripp, 2008:169-178) goes deeper in communication strategies that facilitate formative instruction: self-control, gentleness, graciousness, that first understand the child and use carefully planned, pleasant words that get quickly to the point in ways that help him/her grow.

Chapter 15 (Tripp & Tripp, 2008:179-187) reviews and expands on the centrality of Gospel themes in corrective discipline: that parents and children both need cleansing from sin, forgiveness, internal change, power through his Spirit to experience joy in God and love for people, and growth in the grace of Christ our High Priest, motivating obedience.

7.2.2 Comparing *Instructing a Child's Heart* to *lex Christi*-DRL

The law of God is praised as the standard several times (Tripp & Tripp, 2008:21, 138) but never defined or explained. The contents of each chapter are loaded with many practical sub-principles organized under the topic of formative instruction. When the reader is finished, the book theme of formative instruction has such a broad meaning that it is difficult for the reader to grasp an integrating centre or remember how or why all these concepts fit together. The primary coherence is that all the concepts are biblical, but beyond that, the reader is not given any reason why these topics were chosen for importance above other possible topics. Likely the authors' own theological growth, after reflecting on over ten years of feedback, similar to the formation and feedback from their popular first book on *Shepherding a Child's Heart* (Tripp, 1995:7-8), combined with their parenting experience, are the reasons for these topical selections. There does not appear to be any logic to the order of chapters, adding another layer of difficulty to stickiness and memorability. For example, systematic theology usually starts with the doctrine of God, as does the preface and 1st C of the moral law, but this topic is presented in chapters 8 and 10. However, reorganizing the material into *lex Christi* format aids this author to make immediate sense of the scope and discern the logical relations between the topics. Using the *supra-morality* perspective, we can organize the book themes under the *lex Christi* outline below.

1st-4th Cs: One of the major strengths of this book is its strong emphasis on parents experiencing their own heart change and then aiming for the child's heart change (chapters 5 & 15) that moves him/her to fear, love and delight in God himself (chapters 3 & 8) and to provide teaching about who the Triune God is (love, communication and purpose) and how the Gospel renews us into his image (chapter 10) in cooperation with the local church by prioritized Lord's day worship (chapter 11). Learning wisdom (chapter 9) is also related to the 1st C to fear the Lord. When this miraculous work of the Word and Spirit is realized through the parenting process, formative instruction will be the norm and the need for corrective discipline will be reduced.

5th C: Formative instruction is a well-explained and illustrated principle throughout the book, contrasted with behaviourism (chapter 12), helping parents use gentle humble dialog (chapter 5, second half on Gal. 6:1, dialog example in chapter 13) that seeks to know and understand the child (chapter 14) to apply a biblical worldview to daily life, using relevant teaching methods (chapter 4) noting how God wonderfully designed the world to reflect him and those reflections can be the subject of daily instruction (chapter 8) and how parents are entrusted with authority (chapter 7) and in practical wisdom (chapter 9) that evidences awareness of and disciplines with sowing-reaping consequences (chapter 6) within the larger context of the organized church (chapter 11) that shares many of the same duties. As children learn to accept these authority

structures they grow to make independently wise decisions with guidance from authorities, as well as learning to make gracious appeals to authority to reconsider when they believe their authorities are wrong (chapter 7 minor emphasis).

6th C: one of the benefits of sowing to the Spirit is reaping a long life (chapter 7, minor emphasis from Eph. 6:1-3 promise).

8th C: one of the benefits of sowing to the Spirit is reaping skills and knowledge to rule over the world (chapter 9, minor emphasis).

9th C: one of the benefits of sowing to the Spirit is reaping a good reputation (chapter 6, minor emphasis).

Writing an approximate summary catechism to represent the book's chapters, followed by a phrase-chapter order would greatly enhance the logical flow of the text.

Q: What do you believe about formative instruction in the parenting process?

A: Parents exemplify, proclaim, intercede and administrate a vision for the Triune God's glory in all of life that transforms the child's relationship to the authority of God, parents and likeminded church leaders through heart-changes toward them all that exemplify fear-honour, love, delight and pursuit of wisdom that appreciates sowing-reaping. Using age-appropriate teaching methods and gentle dialog that first understands the child, the parent introduces connections between God's revealed glory and all of life so that the child will grow to independent maturity in decision making.

In terms of a theological critique of content, in chapter 8, the authors minimize the necessity of teaching parents and their children how to delight in God *while* delighting in the holy use of created things, since they want to contrast sinful idolatries of the world with delight in God himself. The contrasts of the chapter repeatedly urge delight in God *alone,* using creation to see his character, as if our spiritual being were disconnected from our physical being. Only once do the authors mention the enjoyment of earthly blessings and give a caution against asceticism. There are better books that show how to delight in created things as a way to delight in God (Thomas, 2009) that help parents connect formative instruction to holy enjoyment of daily life under *lex Christi* duties. Similarly, chapter 10 gives a clichéd view of spiritual life when it proclaims that "Christ is all we need". Humanity needs many physical things besides Christ (air, food, water, clothing, shelter, money, health care, caregivers—usually family—at the beginning and end of life), all of which Christ provides, and all of which have meaning and purpose through Christ (Matt. 6:33-34; 1 Tim 6:8). Christ created a world that humanity needs and will provide new resurrection bodies and a new heaven and earth to his elect. We are physical-

spiritual creatures with both body and soul, and we need more than Christ, but we need everything from, in and through him (Rom. 11:36).

In terms of a critique of structure, PART 3 is intended as application, but in many ways, it repeats the previous sections with a few example parent-child dialogs added in chapter 13, but overall adds little to the book contents. The application would be better placed at the end of every relevant chapter 4-11 using discussion questions and role play starters to avoid the repetitive feel of reading the same material again.

Compared to the *unified-morality* perspective, the book neglects most of the second table of the moral law for any significant development, focusing nearly all its topical development on issues related to the 5th C. Of course, an author can write many valuable, biblical things about parenting without addressing every commandment. However, a parent-trainer's awareness of the balance of the whole moral law and its detailed topics is essential when aiming to equip parents with an adaptive worldview useful for daily formative instruction that promotes growth in righteousness. By neglecting most of the second table of the moral law, and by never defining what the "law" means, *Instructing a Child's Heart* has missed the gold-standard outline for daily, practical engagement with children on what matters most. And this neglect is typical of practical theology books across the spectrum, including those related to parenting. The problem is paradigmatic neglect of the Reformed standard of righteousness for all practical theology.

Compared to the *symphonic lex Christi (attributes)* perspective, the inter-Trinitarian relationships (chapter 10) are defined as love, communication and purpose. This might be a useful shorthand definition, but chapter 8 lists many more glorious attributes that each person of the Trinity shares that parents must use to interpret experience and the creation (excellence, majesty, power, goodness, righteousness, beauty, nearness/presence, refuge, light, salvation, stronghold, love, faithfulness, justice, greatness, wisdom, provider, infinity, creativity, generosity, soul-thirst quencher). These two chapters enable Christian parents to see how all formative instruction sees and shares God's eternal power and divine nature reflected in the created world and how this vision is renewed in children changed by the Gospel. This thesis shares similar emphases, but adds greater detail, enriched by the historic Westminster Standards and some creative adaptations that reorganize and name these patterns for better memorability and application.

7.3 Parent training under *lex Christi*-DRL$^{6R's}$

While the *lex Christi* outline can be used to organize topics in a single class, a short seminar or a sermon on a single text, with more time for presentation and teaching, it is better to combine some foundational orientation summarizing this thesis chapters 2-4 linked with WLC study,

teach the new definition of practical theology as the integrating structure of parenting (4.8 above), then show how *lex Christi*-DRL$^{6R's}$ organizes relevant practical topics under the 10 C's outline as illustrated below. Better yet, if a whole series of classes can be arranged (such as seminary studies or Sunday School classes), start with a class on Reformed faith and life using WLC as the primary text, adapting material from chapters 2-4, followed by other classes applying the model to specific practical theology topics (marriage, preaching, missions or Christian education, etc).

Speaking practically from counselling experience, when the author started more consciously using the moral law to analyse parent-child training issues, both for encouragement of evident obedience and pointing to neglected themes of growth, he was able show that these changes were promised in the New Covenant and would most certainly be fulfilled (Heb. 10:16). Whereas previously the author knew the importance of giving the counselee hope that change into Christ's likeness was promised (Phil. 1:6; 2 Cor. 3:18), now he had a clarified counsellor authority to promise and direct change connected to specific types of moral righteousness issues, and could link those promised changes to the whole chain of systematic theology topics with much greater specificity. As counsellor-teachers process these topics with parents who desire to train their children in the "discipline and instruction of the Lord" (Eph. 6:4), this portable *lex Christi*-DRL$^{6R's}$ model can aid understanding and application of Scripture to the challenges of the parenting process, to aid in evaluating themselves as parents and to aid in evaluating their children. It can also aid the teacher-counsellor overseeing the DRL training with families that desire accountability by a **R**esearch-**R**eckoning process to **R**eassure them of healthy patterns that have been observed, or direct them to **R**eform or **R**emove other practices with observation of **R**esults.

However, many forces war against the *lex Christi* rule of the righteous King: the *world* (non-Christian ethos, culture, practices, sinful family modelling), the *flesh* (tendencies to personal sinful desires [lust] contra 10th C that leads to other sins, and self-as-Lord [pride] or self-as-victim [fear] contra 1st C) and the *devil* (see particulars of the devil's anti-lex Christi patterns above in 5.4; disguised as an angel of light [2 Cor. 11:13-15] to oppose all life-totalizing, interdependent *lex Christi* righteousness. Satan promotes people who emphasize partial righteousness with judgmental hypocrisy, hatred and violence [Rom. 2:1-5, 17-23], promotes people who claims unrighteousness is good and right [Rom. 1:26-32], such as preaching another Christ [contra 2nd C; 2 Cor. 11:4] or developing relationships in a self-exalting spirit that takes advantage of others [contra 5th-10th C's; 2 Cor. 11:4, 20]).

Most children are spending seven hours a day, five days a week for about seventeen years through college immersed in a learning environment that selectively recognizes some morality while denying the interdependence of the entire *lex Christi*. A very general social ethic of

responsible human relationships is part of most modern societies: general respect for authority (parents, society's leaders, workplace leaders, teachers (5th C), not harming people after birth and during their lives while healthy (6th C), a general recognition by the majority that gender is a physical reality and one man-one woman marriage is a social good, and in East Asian cultures, dating is discouraged until after economic and job stability (7th C), a general respect for private property and stewardship of property (8th C), a general concern for truthfulness and honesty (9th C).

Children also are exposed long-term to a selective socio-cultural moral law rejection, and most children may come to accept these things as normal unless taught the full extent of the interdependent and supra-morality perspectives, as well as the moral law motif as a way to integrate the themes of systematic and practical theology. Chinese cultures tend to view all religions as equally valid and good and accept a pluralism of local deities, often combined with various traditional folk superstitions and idol worship (Eastwood, 2020). Public schools hold to a "separation" of religion and state, amounting to a general exclusion of all religious viewpoints from the educational curricula (contra 1st-4th C's). A two-day weekend used for personal preferences of work, study and play without any regulation (contra 4th C to set aside one day for worship and rest from all labours). Recently there is increasing resistance to authority around the world, use of rude and obscene language against authority, and hatred of authority in various protest movements, making personal or group demands or retaliating with community riots, destruction of public and private property or violence against authorities (contra 5th 6th, 8th C's). Several countries have discarded the biblical marriage ethic, as well as norms for gender-based participation in groups and sports, and public restrooms in exchange for gender identity chaos and marriage chaos (contra 7th C). People show a general distrust of news media and/or government-controlled information, interpreting the media as filled with lies, failing to represent the truth. However, joining the chaos, individuals make public personal posts on Facebook, Twitter, Instagram, or other public media without checking facts or carefully nuancing the truth (contra 9th C). Cultures encourage people to set personal success goals and sacrifice to achieve those goals without considering others (contra 10th C). Parental hypocrisy against the moral law, observed by children, is probably the largest part of the daily warfare against the legitimacy and power of the *lex Christi.*

Children need to be warned by Christian parents and teachers to stand firm in the *lex Christi* and wage the war against the against the world, the flesh and the devil. The failures modelled by parents, teachers and church leaders against *lex Christi* need to be repented of privately, and where children are also affected, in their presence.

The following sections will show examples of *lex Christi* formatted outlines for academics, food and dating-engagement for young couples.

7.4 *Lex Christi*-DRL$^{6R's}$ for academics

7.4.1 Body-soul with *valency abilities* in academics

A student's self-identity, in the likeness of his "I AM" supremacy (see 3.3.1), he or she is a *derivative* "i am" (self-consciousness) *ruling over the creation after the fall*: **decidability** (able to make decisions)**, reliability** (habitual)**, availability** (personal bodily presence in daily life, connected by technology)**, complexity** (man's body-soul is filled with mysteries)**, ability** (able to accomplish tasks), **dependency** (dependent on God and society, family)**, endurability** (desire to live, destined for eternal life or death)**, perfectibility** (able to increase competence in all abilities, virtues and affections)**, teachability** (able to learn)**, luxuriance** (symphonic abilities, virtues and affections in immeasurable diversity and complexity beyond these 40 terms). These ten valency abilities tend to be neglected aspects of the colloquial Christian understanding of the human image as it relates to academics, and need to be more consciously recognized as reflections of God's eternal power and divine nature, for which children need to be taught to glorify God and give him thanks (contra Rom. 1:21). They are called *valency* abilities because they can combine with any of the *lex Christi* virtues as modifying adjectives.

7.4.2 *Lex Christi virtues* in academics

1st C "You shall have no other gods before me." **Supremely superior Lord** recreates **pro-Lord** students to love God above all knowledge, to use all knowledge to love him more, and to see God's eternal power and divine nature revealed and glorify him and give him thanks (Rom 1:20-21). Students learn to critique worldviews, to do apologetics and to reform the world according to heavenly realities. They learn about and reject false religions and gods (ancestor worship, folk religion), and all theories and philosophies (humanism, evolution) that claim independent authority to define reality and truth.

2nd "You shall not make for yourself a carved image, or . . . bow down to them or serve them." **Supremely holy Lord** recreates **pro-covenantal** students to relate to him as God defines in the new covenant, to reflect the full interdependence of the moral law*,* and to resist idolatry of school name recognition (worship high GPA, diplomas, degrees from famous schools or universities). They resist ancestor or temple worship to try to obtain these things. They resist trusting degrees and name-recognition, or human relationships as the giver of future career & job opportunities, rather than trusting God.

3rd "You shall not take the name of the LORD your God in vain." **Supremely blessed Lord** recreates **pro-blessing** students who give proper reverence to the name of God in all of life*.* They believe and proclaim a Gospel of the risen Christ, who is the 100% achiever who pleased the Father and brought glory to his name. They see all knowledge as shadow of

knowing God, so their studies will be done in God's name (Rom. 11:36), as serving Christ (Col. 3:23-25) as an act of spiritual worship (Rom. 12:1-2), humbly received with thanks (1 Cor. 4:7; 1 Tim. 4:3-5), as "down-stream flavours from the river of pleasures flowing from God's throne" (Lewis, 2001). Degrees and the symbols of academic achievement are offered to the Lord as a crown before his throne (Phil. 3:8-9; Rev. 4:10-11), since all "lesser" knowledge is received in light of the greatest knowledge of the Gospel and the mysteries of the eternal kingdom. Students learn to represent God's name and character in school and honour his reputation by their Christlikeness. Students are willing to be a witness for Christ, to pray before meals, and admit their Christianity openly, and to pray for non-Christians. They reject hypocrisy of denying Christ to find peer/friend acceptance or reject denying the faith to get approval from a Christianity-persecuting teacher in research papers.

4th "Remember the Sabbath day, to keep it holy, . . . Six days you shall labour and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work . . . You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm. Therefore, the LORD your God commanded you to keep the Sabbath day." **Supremely dynamic Lord** recreates **pro-theosynchrony** students who observe and imitate God by submission to God's explanations of history and memory and routines of time. Students invest in studies as their primary 6-day job. They take a day of rest from studies every week. They study history from God's perspective. They reject history studies that use other presuppositions (feminism, gender fluidity, post-modernism, ethnocentrism).

5th "Honour your father and your mother." **Supremely harmonious Lord** recreates **pro-harmony** students who obey proper relations of authority and submission. Students learn language(s) and seek knowledge and wisdom about culture, law and history. They obey parents and teachers as their superiors represent the Lord or permit obedience to the Lord. Parents and teachers fulfil their promises to student as part of their normal duties (so teachers prepare for class and try to teach to the best of their ability). Students fulfil duties to complete assignments with excellence submitted on or before the due dates. Students resist others when they suggest or command unrighteousness or disobedience to the Lord (such as sexual harassment or abuse). Student upperclassmen or older siblings are authorities to encourage underclassmen and younger siblings in righteousness.

6th "You shall not murder." **Supremely living Lord** recreates **pro-life** students who support and promote human life. Parents and teachers provide for physical needs and safety of student and protect from all deprivation or danger. Students learn proper stewardship of physical body (cleanliness and hygiene, diet and food, sleep), health/safety and avoidance of danger, encouraging the same for classmates and siblings. Students need good health and exercise

education, study of healthy environments and habits, guidance on dealing with sickness and death, and praying for healing. They need to learn to move their physical bodies with coordination and skill, such as through singing, playing instruments, sports, and art. Most schooling is a preparation for work that serves the common life-preserving good of mankind. Most study is a way to learn how to rule over the earth and subdue it for the glory of God and the development of its physical resources to bless human life (Gen. 1:26-28; 2 Cor. 10:4-5; Matt. 25:14-30; 28:19-20). This command includes modulating interpretation of events and human behaviours in their best possible light (9th C) to regulate emotions that lead to anger, bitterness, hatred and murder, in order to learn patience, kindness and forgiveness (Eph. 4:22-32).

7th "You shall not commit adultery." **Supremely beautiful Lord** recreates **pro-marriage** students (defined as pro-OH-SSA: pro-one-hetero-spouse-sexual-attraction) who affirm their own gender as a God-created reality. They honour and promote marriage as God defines it, whether single or married. They reject false theories that gender is social construct, or that marriage means anything culture or society wants it to mean. Parents and teachers should ensure that sex education is taught from a biblical perspective, by ambassadors who exemplify, proclaim and administrate by *lex Christi* and seek options to remove students from other non-biblical sex education.

8th "You shall not steal." **Supremely sufficient Lord** recreates **pro-stewardship** students who properly steward material resources. Parents and teachers should provide the best possible living and studying environment. Students learn to take care of home, personal and school property. Students will not submit another's work as his/her own (plagiarism, cheating). They will learn to manage and share property and money as a preparation for independence and employment.

9th "You shall not bear false witness against your neighbour." **Supremely truthful Lord** recreates **pro-truthful** students who give proper witness of reality. Parents and teachers properly speak the truth about history, and who man is in this world. Students reject false witnesses about mankind, his origins, or history. Students properly represent others with truthful speaking and writing in school or on social media, not exaggerating or gossiping. They refuse to cheat to get better grades that have not been earned.

10th "You shall not covet." **Supremely contented Lord** recreates **pro-contentment** students who do not covet the schools attended by others, nor the grades, gifts and abilities of classmates, siblings, parents or teachers. Parents and teachers should not incite coveting by over-emphasis on which school to seek enrolment, or by comparison with others.

Students learn to live contentedly as strangers and pilgrims in the non-Christian world while seeking the indestructible kingdom.

7.4.3 *Covenant-relational* affections in academics[6R's]

The following section develops a series of evaluative questions for **r**esearch and **r**eckoning about a child's/student's academic performance to consider the type of "R" response (**r**eassure, **r**eform, **r**emove) that might bring about the most formative **r**esults. The R's are a shorthand summary of the *covenant-relational* affections (see 4.8 above): *reassure* means to love, rejoice in and reward the *lex Christi* good, *reform* means to correct, forgive-discipline or learn self-control for greater conformity to *lex Christi*, and *remove* mean to grieve over, hate, condemn and stop doing anything that sins *lex Christi*.

Research to accurately **R**eckon: Good grades are not required by Christ. Are parents and teachers and the educational culture struggling with *sinful success* and pride? Parent achievement goals for child may not be realistic since their intellectual ability may be limited. Not every child is capable of straight A's. Are parents over-controlling and manipulating with judgmental anger about child's studies? Does child have any free time to play? Does child have any freedom to determine when and how to study? Do parents and teachers ever praise and encourage child's efforts? (Eph. 6:4 authorities do not provoke to anger, do not dominate 1 Pet. 5:4). Are the teachers & education system putting so much stress on grades that the child is not learning very much, but merely memorizing for tests? Encourage child to work to his/her potential, doing the best work possible. Some teens with gifts for employment in various trades should go to vocational high schools if they are available. Also, there are many academic frustrations in a fallen world: knowledge, skill and work cannot achieve all the fruit of its labour (Gen. 3:16-19; Eccles.; Rom. 8:20-25). Is child struggling with *sinful success* and pride? Research to reckon whether grades are a form of self-righteous achievement, and whether child has pride in knowledge that puffs up (1 Cor. 8:3) or falsely perceive self as the source of these academic gifts, when, in fact, academic gifts come from God (1 Cor. 4:7). Is child struggling with *sinful failure*? Research to reckon whether grades are an unachievable standard of law that condemns or whether child is depressed (or much more serious, suicidal) as a disguised form of pride that he/she should do better or whether he/she is envious of those who have succeeded. Research to reckon whether failure is due to child's sinful worldly loves like laziness, or love of selfish pleasures, wasting time on TV, computer games, too many extra-curricular activities, or talking on phone with friends when work is required (1 John 2:15-17). Is child out of control, resisting all rules from every sector because of addiction to selfish pleasures? Research to reckon whether child is experiencing a change from previous grade levels. Perhaps a new topic of study is more difficult to master, a teacher or book is more difficult to learn from, and the child needs more encouragement and personal tutoring. Consider the type of "R" response

(**r**eassure, **r**eform, **r**emove) that might bring about the most formative **r**esults to the questions above.

Research to accurately **R**eckon: What is required of school age children? (**1-10th C unity**) They need to put on the fruit of the spirit (Gal. 5:22-23), whether achieving or failing. Not all information learned in school is necessary for life, but the attitudes learned are vital. School work is an opportunity to develop and display *faithfulness*. They should learn to do well what teachers have required as a way of serving Christ, doing their best with their God-given gifts and skills (Exod. 18:21; Matt. 25:14-30; Prov. 31; 2 Tim. 2:2, 15; Prov. 22:1; 1 Cor. 4:1-2; Col. 3:23-25). School work is an opportunity to develop and display *goodness*. They should learn to desire the moral flourishing of society and prepare to contribute themselves to that worthy goal. They may learn ways to humbly serve and encourage classmates with their academic gifts and knowledge of subjects (Gal. 5:13; 1 Peter 4:10-11). School work is an opportunity to develop and display *self-control*. Sometimes children need to stop doing other desired things that interfere with the responsibility to do studies. Some study habits are weak due to poor self-control. Children might need to practice better recording of assignments and anticipating studying for tests and quizzes, realizing that apparent "free-time" should be used for preparations that may not be specifically assigned. Other times they need to learn persevere when results are not as expected. Some topics and teachers may not be interesting, but generally children need self-control to persevere, knowing that exposure to the foundational subjects enables future specialization in vocational and trade schools, college, graduate school or PhD studies.

7.5 *Lex Christi*-DRL$^{6R's}$ for food and drink

7.5.1 General orientation to food and drink

Use of food and drink is a way to obey the law of Christ (1 Cor. 9:21; Gal. 6:2). Christian families can develop the topic using the perspective of *lex-Christi* organized supremacy attributes of God with their derivative "pro-___" reflections in Christ's humanity and applied by the Spirit to the elect. Food and drink are reflection pleasures, enjoyment of shadows that should lead his people to the pleasure of knowing God himself. C.S. Lewis (2017) in *Surprised by Joy*, learned that the thing to pursue is not the joy itself, but the true object of lasting joy in God himself, the source of all joy which other joys are merely dim reflections. Pleasures and joys are defined by their pursued object; thus, all experiences of earthly joy or pleasures are shadowy experiences for believers, merely a small derivative benefit in the process of obtaining the true source of that desire. Thus, Christian families should see and seek God's eternal power and divine nature reflected in the physical experiences of eating and drinking and glorify and give him thanks for these things. In this way they will use all joys as a means of worship (Rom. 1:20-21; 1 Cor.

10:31).[277] In this transient world, Christians learn to live as strangers and pilgrims seeking the indestructible kingdom where food and drink are supplied in abundance and there will be no more lack of resources to cause suffering or death (Rev. 22:1-2).

7.5.2 *Lex Christi* virtues for food and drink

1st C supreme Lord recreates **pro-Lord** families

A. Duties

All Christian eating and drinking should be conscious of the presence of God, an act of communion in every bite and sip to his glory and the good of their own bodies, which are his temple that he has purchased in redemption (1 Cor. 6:19-20). They eat and drink to the glory of God (1 Cor. 10:31). Fasting is recommended as a way to show they love God more than food (Matt. 6:16-18; Luke 5:35). Food choices are a measure of what they value, their loves and hates. Seek first the kingdom of God and his righteousness and the Lord will supply food and drink (Matt. 6:25-34; "Give us today our daily bread" Matt. 6:9-13).

B. Prohibitions

Satan's first temptation used fruit that was '*good for food, a delight to look at*,' appealing to the physical appetite in direct rebellion against God's command not to eat from that tree (Gen. 3:6). Sinful eating and drinking take place when the items are consumed without conscious faith-awareness of the presence of God reflected through these created things, neither glorifying Him nor giving him thanks (Rom. 1:20-21). Any who accuse God of not providing what is needed, or trusting in man to provide, sin against him (Ps. 78:32-33; Exod. 16:2-16; Num. 11:4-6; Acts 7:39). Food cravings coupled with unbelief were judged by God (Ps. 78:18, 29-31). Seeking joy or pleasure in the experience of food and drink themselves will make the feelings and the experience into idols. C.S. Lewis (2001) in the first chapter of the *Weight of Glory* notes that humans are too easily satisfied with food and sex and drink when the *torrens voluptatis* "river of pleasures" flowing from God's throne is offered to those who believe; hey are merely sampling downstream flavours of the river of God's pleasures.

[277] See Piper (2013) *When I Don't Desire God: How to Fight for Joy*, chapter 11 "How to Wield the World in the Fight for Joy" for a similar explanation.

2nd C Supremely holy Lord recreates **pro-covenantal** families

A. Duties

Sacramental eating (spiritual realities revealed by shadows): The Lord's Table uses food and drink as signs and seals of the new covenant of salvation (1 Cor. 11:23-30) and eating and drinking Christ himself (John 6:53-58). Food metaphors abound in John's Gospel, Isaiah and Psalms and can be used to preach the Gospel. Scripture compares seeking earthly food and drink as metaphor for the need to seek the manna from heaven, the bread of life, the living water, a deer panting for streams of water, free water, wine, milk, rich food (Isa. 55:1-3), living 'not by bread alone, but by every word that proceeds from the mouth of God' (Deut. 8:3; Matt. 4:4). Food is a metaphor for making the spiritual man wise for salvation (1 Pet. 2:2-3; 1 Cor. 2:10-14). Food and drink are used as metaphors for salvation and shadows of eternal realities: 'Like nursing infants, desire pure spiritual milk, if indeed you have tasted that the Lord is good' (1 Pet. 2:2-3). 'You would have asked and he would have given you living water' (John 4:10) Psalm 63:5 "My soul will be satisfied as with fat and rich food, and my mouth will praise you with joyful lips," "Why do you spend your money for that which is not bread, and your labour for that which does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food," (Isa. 55:2). John 6:27 "Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal," (and John 4:32; 6:55). Solid food and milk are used as metaphors for basic teaching compared to mature teaching (Heb. 5:12-14; 1 Cor. 3:2). The Lord makes his people wise with cooking skills and recipes using the resources he provides to serve one another (1 Pet. 4:9).

B. **Prohibitions**

Adam and Eve were tempted by Satan to desire food to make them "wise" knowing good and evil (Gen. 3:5-6). Proverbs warns using the metaphor of woman folly, a prostitute who steals and shares food as a table of sensual pleasures (Prov. 9:13-18). Any food choices that cause another believer to stumble or be destroyed by sinning against his conscience in eating it are prohibited (Rom. 14:20; 1 Cor. 8:1-13; Col. 2:16). 1 Timothy 4:3 teaches that ceremonial abstention from foods is a false way of holiness.

3rd C Supremely blessed Lord recreates **pro-blessing** families

A. Duties

They eat in honour of the Lord's name, glorifying God and giving thanks in the name of the Lord Jesus, for their food and drink (Rom. 1:21; 14:6; Eph. 5:20; 1 Tim. 3:4-5).

B. Prohibitions

The do not complain about food or drink or put God to the test (1 Cor. 10:9-10; Exod. 16-17:1-7).

4th C Supremely dynamic Lord recreates **pro-theosynchronous** families

A. Duties

They determine times for meals and organize life around times for eating and drinking. God also encourages them to appoint times and festivals of feasting with thankfulness in his presence (Deut. 14:26). Jesus was falsely accused of too much joy in food and drink (Matt. 11:19). They live under the sovereign providence of God in determining their times and places of life (Acts 17:24-26), knowing that resources are *temporary* and may disappear at any time (Prov. 27:24; Jas. 1:10-11; 4:14). They use Lord's Supper food as ways to remember and interpret history as God does. They prepare for future the eschatological banquet (Isa. 25:6) with trees for food and leaves for healing of national memories (Ezek. 47:12; Rev. 22:2).

B. Prohibitions

They will not exaggerate past pleasures with food and drink or become self-deceived about present provisions as inadequate (Num. 11:4-6).

5th C Supremely harmonious Lord recreates **pro-harmony** families

A. Duties

Children learn to eat food prepared by parents as a form of submission to authority. Children learns jobs and responsibilities to help grow, acquire, buy, prepare and cook. Parents learn to enjoy foods prepared by equals. Wives make food to please their husbands (and vice versa). Parents provide healthy food and drink choices for children. Children know and develop bodily health under adult nutritional guidance. Parents discipline poor eating habits, such as too much junk food, or not enough healthy food (for both themselves and their children). All learn to share in the local culture and flavours make meal fellowship with others possible. Families should be willing to try new foods and drinks and learn to appreciate local foods and drinks to socially engage in hospitality and friendship building.

B. Prohibitions

Families resist insisting on non-cultural food preferences (for non-medical reasons) since this creates an unwillingness to learn the shared local culture and tends to avoid hospitality and meal fellowship. They will not use food to manipulate others, or to give with strings attached

(Prov. 23:1-8). They will not crave food and drink, or indulge in food and drink, to the neglect of covenanted responsibilities or to trade off higher blessings in other areas of faithfulness (job duties, promises, proper use/stewardship of gifts; note Esau's trading his birth right for a single meal Heb. 12:16). All [foods & drinks] are lawful, but [they collectively, or anything individually] shall not be one's master/authority (1 Cor. 6:12). They resist proud independence to demand to eat or drink with a selfish attitude, causing inconvenience to others (buy, make-to-order, serve what I want) and resist disobedience to what legitimate and informed *authorities* say about food (for example, resisting parents who try to limit food intake or limit certain types of foods for the good/health of the child or the timing of the intake, such as not allowing snacks right before a meal).

6th C Supremely living Lord recreates **pro-life** families**; 8th C Supremely sufficient Lord** recreates **pro-stewardship** families

A. Duties

Production and preparation of food and drink is a way to rule over the earth and subdue it for the glory of God and the development of the kingdom (Gen. 1:26-28; 2 Cor. 10:4-5; Matt. 25:31-45; 28:19-20). Parents faithfully steward cultural efficiency, location, housing, resources (*like the ant*, show diligence in gathering food during harvest Prov. 6:8; 30:25; as a virtuous woman who fears the Lord Prov. 31:10-31), income and jobs to provide what is necessary for body of family members, daily bread and drink (money, restaurants, shopping and home-centred food services). The family shares food and drink with those in need, especially the extended family (Matt. 25:35; Luke 3:11; Acts 2:46; 1 Tim. 5:4, 8, 16; note Jesus miracles provide extra food and drink, John 2:6-10; 6:12). They offer generous and cheerful hospitality as the welcome of shared presence, meals together with family, friends, neighbours and strangers (1 Tim. 3:2; Tit. 1:8; Heb. 13:2; 1 Pet. 4:9). They tend and steward the earth's resources to produce sustainable foods and drinks. They are led by the ministry of deacons (1 Tim. 3:9-13; Acts 6:1-7) to share a general ministry to use money and food and drink to care for the poor and needy, first to believers then to all neighbours (Matt. 25:31-46; Acts 2:44-47; 6:1-7; 2 Cor. 8-9; 1 John 3:16-18; Jas. 1:27; 2:14-26; Gal. 6:9-10; 1 Tim. 5:1-16).

B. Prohibitions

"You shall not kill," thus families submit to all valid medical knowledge about unhealthy foods, drink or medicines that harm the body (cautions about too much junk food, high concentrated sugar drinks, neuroleptic antipsychotic drugs). They resist drunkenness, gluttony, bulimia, or any kind of unhealthy food related practices such as excessive abstinence or anorexia. They know uncontrolled, overuse of food and drink brings a person to poverty (Prov. 23:21). They will not steal and will obey local laws against stealing food. They resist all wasting of limited natural

resources to produce culturally desired, high demand, high earning value products, or unnecessary/excess food (resource costs to produce beef or other meats vs. resource costs to grow other proteins like beans). They resist hoarding their extra resources to avoid sharing with the poor (Ezek. 16:49; 2 Cor. 8:13-15; Jas. 2:14-26; 1 John 3:16-18). All [foods & drinks] are lawful, but not all are helpful to the body and soul (1 Cor. 6:12), so families need wisdom to discern what is helpful.

9th C Supremely truthful Lord recreates **pro-truthful** families

A. Duties

They speak the truth to each other related to their identity as food and drink consumers reflecting God's likeness and enjoying God through shadows of food and drink. They speak truthfully in advertising about food and drink and medicines.

B. Prohibitions

They prohibit lying to each other related to their identity as food and drink consumers, such as discouraging reflections of God's likeness and not enjoying God through food and drink. They resist lying in advertising about food and drink and medicines.

10th C Supremely contented Lord recreates **pro-contentment** families

A. Duties

They enjoy smell, appearance, tastes and textures, feeling full/satisfied, content and thankful for the sources in God's creation and providence, and that God shares from his gracious all-sufficiency. They are thankful to those who helped provide what they can enjoy. They learn contentment with what God provides, with simple things in life like food and clothing (Prov. 30:8; 1 Tim. 6:8; Matt. 6:25-34). 1 Timothy 4:3 teaches them to receive all foods with thanks as gifts from God. Though there be either plenty of food or no food, they will still rejoice in the Lord and take joy in the God of their salvation (Hab.3:17-18; Phil. 4:4, 12-13). They practice fasting as a form of voluntary contentment, not using all that is provided to pursue joy in God.

B. Prohibitions

They resist love of very expensive or most expensive foods and drinks. They resist picky eating and drinking, such as not eating normal kinds of foods and drinks or insisting on only one kind (for non-medical reasons). They repent of anxiety about or lack of contentment with food and drink (Matt. 6:25; Eccles. 6:7). They resist any kind of drink or food craving/drink or food addiction, driven by isolated delight in one of its related senses: look, touch, taste, smell, sound

(1 Cor. 10:6; 1 John 2:16; 1 Pet. 4:3; 1 Cor. 11:21), without also looking to God as the source of that delight (Rom. 1:20).

7.6 Lex Christi-DRL$^{6R's}$ for dating and engaged relationships

7.6.1 Summary of BC premarital counselling workbook

One of the claims of this thesis is that Westminster's supra-morality perspective is useful for reorganizing the fragmented biblical principles of practical theology topics. In this section, this thesis will examine the structuring model used to organize one biblical premarital counselling workbook and seek to reorganize it using the *lex Christi.* This reorganization will also help to discern weaknesses in the model when specific commandments are neglected in the total spiritual and relational health check-up that is intended by the premarital counselling process.

Wayne Mack is a trusted name in Reformed biblical counselling circles, having served in various ministries associated with the conservative biblical counselling movement, teaching for most of his career at The Master's College and Seminary in California and after 2006 at a church in Pretoria, South Africa, now directing Association of Certified Biblical Counsellors (ACBC) in South Africa and published more than 25 books on topics related to biblical counselling, marriage and family and personal sanctification. As a Reformed BC author and teacher, the reader is assured in the Preface that the topics covered are based on years of Mack's own counselling experience and testing this material with hundreds of couples. However, no topical structuring rationale is provided, other than that the principles are biblical and that the topics covered survey the most common problems and their conflict-resolving attitudes and solutions (internal, relational, financial, spiritual and extended family) that arise in marriage.[278] Mack (1986)[279] suggest in the Foreword that *Preparing for Marriage God's Way* can be used as a self-assessment by individual couples, with a counsellor who guides the premarital couple to discuss any problem areas and encourage strengths, or with a small group class led by a teacher. The workbook topics to be explored, in order, are the following using questionnaires, inventories, checklists and fill-in-the-blank style for sets of questions and for Bible verse lists.

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[278] As noted in 1.3.5-1.3.6 above, BC models of engagement with psychology are fragmented from the organization that the moral law could provide, while some BC models of sanctification are organized around the moral law. The problem-solution structure used to develop practical theology topics and used by BC's engagement with the psychologies is not adequate to represent biblical righteousness in light of Westminster's unified and supra-morality perspectives.

[279] The same title has been republished by P&R in 2013 with different pagination and slightly modified content. This thesis used the 1986 printed edition.

Session 1 (1986:1-5): **The history of the relationship** (memories, physical contact and God's role, how much to share about own's own past), evaluation of current health and weakness, and personal goals and expectations for getting married.

Session 2 (1986:7-17): **Knowing each other**. Reasons for marriage (compare with biblical purposes), character traits inventory, personality (ranking opposites) inventory, desirable traits (based on fruits of Spirit, 1 Peter 3:1-7; and Proverbs 31:10-31) inventory, love languages (self-expression and desired to receive, fears, enjoyments) inventory, common interests inventory (each inventory has a self-ranking and rank your partner sections, meant to be used for discussion and comparison of perceptions of self and each other).

Session 3 (1986:19-28): **Defining love biblically**. Introduces a broad cross-section of love texts, but focused on the specific traits of 1 Corinthians 13 with writing purpose statements to apply each phrase to the relationship, followed by inventory using each phrase for self-ranking, the comparison with how to pro-actively love in areas of partner's needs (physical, intellectual, spiritual, emotional, social, financial, recreational, other).

Session 4 (1986:29-37): **God's definition of marriage** as leaving father and mother, cleaving to spouse and becoming one new independent social unit. Analyse family background stories about parents' model, rules, beliefs, finances, roles, in-laws, church, politics, work and recreation, secrets, problem management, boundaries, and compare with each other. Expectations and goals for in-law relationships. Write a letter to parents expressing appreciation and that this new marriage means leaving their authority to serve under biblical authority, with their good advice when asked (Gen 2:24). In-law inventory #1 (how partners relate to each other when parents are involved). In-law inventory #2 (how both sets of parents relate to couple). Write a personal statement of commitment to the partner based on the biblical texts studied so far (similar to an extended marriage vow).

Session 5 (1986:39-48): **Priority of a good relationship to God** to have a healthy marriage. Spiritual convictions questionnaire (self-evaluation of beliefs, purpose of the Bible, personal sins and guilt, how sin is dealt with, prayer, role of church and fellowship, how each intends to spiritually grow and support each other in that process). Prayer Life (self-evaluation of its health and practice compared with several keys texts on prayer, goal setting for prayer). Bible reading and study (self-evaluation of its health and practice compared with several keys texts on Bible reading or study, goal setting for Bible reading and study).

Session 6 (1986:49-63): The foundational importance of **good communication skills (part 1)** as the key to all other aspects of a healthy marriage. Quality/quantity of communication inventory (rank self and partner on ability to talk about various subjects, ideas for improvements,

items of frequent disagreement, and communication hindrances). Non-verbal communication (study a selection of Bible texts on non-verbal communication, seeing body posture and facial expressions, practice trying to read emotions on each other's faces, discuss a self-created list of non-verbals that enhance or hinder communication). Types of communication inventory. Communication hindrances (list of text in Proverbs) compared with typical negative communication one-liners, with self and partner analysis.

Session 7 (1986:65-76): **Good communication skills (part 2).** Biblical texts that define good communication with self-comparison. Knowing your partner's joys disappointments, goals, dislikes, interests, concerns, planning to do things together that partner enjoys. 12 principles for good communication with self and partner evaluation. Listening inventory (self-ranking), biblical texts related to listening, personal goals to improve. The thirty-eight principles of communication inventory also mentions communication (listening, speaking) with God (self & partner ranking).

Session 8 (1986:77-90): **Conflict resolution**. Series of biblical texts related to conflict and fighting with self-analysis and journaling about conflict. Conflict resolution guidelines related to attitudes of humility, listening, patience, self-control, positive focus and avoiding bitterness (self and partner analysis). Topics of conflict checklist (couples evaluate). Problem solving worksheet (choose five problems and define the problem, compare with Bible and consider practical steps to solve it). Allocating household responsibilities checklist (consider who will take the lead in doing various jobs and compare with partner and discuss)

Session 9 (1986:91-96): **The husband's role**. First write a brief article defining the ideal husband. A list of general duties of husband as authority, with general topics related to being a likeable, encouraging, supportive person (self and partner analysis)

Session 10 (1986:97-101): **The wife's role**. First write a brief article defining the ideal wife. A list of general duties of wife as helper, with general topics related to being a likeable, encouraging, supportive person (self and partner analysis).

Session 11 (1986:103-111): **Family finances**. Checklist of financial topics for self and partner to express views, original family views about money, a series of Bible texts about money (look up and fill in the blank). Complete a personal finances sheet of assets and debts. Make a projected budget for the first year of marriage and estimate your needed income to reach that budget.

Session 12 (1986:113-119) **Sex.** A series of Bible texts on sex or loving sacrifice, consideration of 20+ common cultural or spiritual attitudes towards sex (answer true or false). A cross section of general fill-in-the-blank questions about personal attitudes toward sex, original family modelling, childhood experiences and any guilt or shame associations, sex education

information, contraception issues, expectations about having children (answer privately and discuss).

Sessions 13-16 (1986:121-152) **Review and plan for wedding** (if observing enough strengths). Follow-up after wedding (at various intervals up to 1 year) on issues learned with several comprehensive surveys combining themes from all 12 sessions; self and spouse evaluation for using similar communication and conflict resolution principles on children.

7.6.2 *Lex Christi* evaluation of BC premarital counselling workbook

First the book is only suitable for very obedient and eager couples with lots of time and energy to look up Bible verses and do lots of self and partner analysis in every session. The sheer magnitude of separate (fragmented) principles and inventories is rather overwhelming. Additionally, in the experience of this author conducting over 30 premarital counselling cases and officiating their weddings, most premarital counselling is not actually very problem-oriented in the self-analysis and sharing of the couples and the couple usually doesn't see the need for such thorough analysis. They are still optimistically geared to the "our love will not experience the problems of other marriages" type of infatuation.

Second, the scope of sessions and biblical texts and principles within each are all very rich and well-thought out to cover several the fundamental issues needed for a healthy marriage. The breadth of analysis issues covered in the questionnaires and inventories and checklists shows that Mack has a very perceptive counsellor's awareness of the types of issues that married couples face. Yet these session details are probably better placed in the resource files of counsellors for marriage counselling cases with related problems.

Third, the overall impression of each chapter lacks a grace-based, union with Christ emphasis on personal sanctification, primarily focusing on duties and prohibitions, with self and partner evaluation based on duties and prohibitions, likely to create a premarital counselling atmosphere of guilt and condemnation for failure. Even session 5 on relationship to God focused on methods of Bible study and prayer rather than any new covenant related teaching. Here the counsellor or teacher would need to augment each session with more emphasis on grace, seeing that all we are to become in Christ has derivative functions of the character of God, starting with saving faith that unites believers to Christ for justification and sanctification. Reduction of the excessive self and partner analysis in each session checklist is needed to streamline the material and keep focused on positive principles using the 6R's method of this thesis.

Fourth, and most relevant to this thesis, a restructuring of the entire curriculum around the *lex Christi* would utilize Westminster's unified and supra-morality perspectives on the Christian life,

while developing specific applications to marriage. This reorganization would prevent the couple from seeing this material as some sort of distinct and separate (perhaps fragmented) study of obedience for one sector of life, and enable the other themes of WLC's union-with-Christ structure to integrate more easily to the premarital preparation content. Also, there is a pedagogical reason why *lex Christi* works: it is much simpler to remember and it applies to all of life, not just premarital counselling. Premarital counselling sessions are an opportunity for pastors and counsellors to disciple couples in basic Westminster doctrinal structure and application, or Reformed faith and life. Helping couples grasp both the simplicity and scalable complexity of the model is part of the genius of Westminster's Larger Catechism. Teaching them to evaluate themselves in relation to its moral law definitions will potentially aid them in much more than marriage preparation. Below, the workbook sessions are restructured using the *lex Christi* DRL^{6Rs} outline, also revealing omissions in the overall structure of the material that this thesis would seek to remedy.

1st-4tha Cs Relationship to God: Here Mack's curriculum needs some major improvements, and this thesis would begin the study with the four perspectives on Westminster's structure, including the symphonic attributes perspective, showing that all the patterns for healthy marriage derive from the character of God and are linked to the duties and prohibitions of the moral law. It would include reference to the pro-Lord, pro-covenant, pro-blessing and pro-theosynchrony duties derived from the supremacy of the Lord's superiority, holiness, blessedness and dynamic nature, respectively. Essentially the opening sessions would be an abbreviated summary of this thesis chapters 2-3 and show the relevance of the preface to the Ten Commandments as the organizing summary of WLC 1-90 (the supra-pedagogical perspective).

4thb-10th Cs Defining love biblically: Here we can use the good content of Mack's material but change the title to represent a summary of the moral law, the second great commandment, to love our neighbour, and additionally, make a summary list of the details of the duties of the second table of the law that leads into the details of the following sessions.

5th C Husband & wife roles: Here we can use some of the good content of Mack's material but change the title to represent the 5th C and integrate WLC material as the standard of comparison.

6th C Conflict resolution Here we can use some of the good content of Mack's material but change the title to represent the 6th C and integrate WLC material as the standard of comparison.

7th C God's definition of marriage, combined with his session on sex: Here we can use some of the good content of Mack's material but change the title to represent the 7th C and integrate WLC material as the standard of comparison.

8th C Family finances Here we can use some of the good content of Mack's material but change the title to represent the 8th C and integrate WLC material as the standard of comparison.

9th C Communication skills (part 1 & 2): Here we can use some of the good content of Mack's material but change the title to represent the 9th C and integrate WLC material as the standard of comparison.

6R's History of the relationship, knowing each other: here Mack's overuse of fragmented and complicated inventories, questionnaires and checklists could be eliminated using the much simpler 6R's organizing structure for original family, self and partner analysis in relation to each chapter.

Also this *lex Christi* restructuring reveals that the **10th C is not explicit in the curriculum**, another serious omission related to the heart attitudes of contentment, joy and thankfulness for God's providences which are necessary for facing all the morally difficult issues in marriage. The unified morality perspective alerts the premarital counsellor to use the entire moral law as an inseparable, interdependent unit.

Overall, the new outline gives the entire curriculum a more logical and memorable structure that coheres with the Westminster's well-organized doctrinal system.

7.6.3 General considerations for premarital counselling

When the time is right, (parents approve, children are mature enough to handle it) dating is a way to obey the law of Christ (1 Cor. 9:21; Gal. 6:2). Healthy dating relationships should reflect *lex Christi* qualities of his supremacy attributes. Below a series of questions as relationship-examination tests are developed to be used by dating couples, pre-marriage counsellors and parents to gauge the sickness and health of the relationship. Serious sickness in any one of these tests could be a cause for a counsellor or parent to recommend either waiting for signs of change toward health or separation of a dating or engaged couple. The longer the sickness factors have pre-existed in one of the persons (to the point of being habitual), the more serious the sickness would be. The more signs of habitual sickness you see, the more likely any future marriage will face proportional levels of conflicts, sorrows and difficulties beyond the normal troubles of life in a fallen world. While a Christian pre-marriage counsellor or Christian parent or mature Christian friend who knows the couple well cannot determine whether a couple should

marry or not, he/she may give a measured opinion warning of the future types of problems that couple will likely face unless the couple seeks immediate help to bring specific changes into areas of greater health. One possible goal of evaluating is to develop early counselling intervention and prevention of repeated mistakes. Growing into all areas of health is possible by God's grace. One factor to look for is not so much perfect health in all areas as much as a willingness to learn, submit to the Word of God and repent of specific areas of sin that may negatively affect the relationship. Basically, is this couple "wise" in the Proverbs sense of the word? Romantically infatuated couples may need to step back and look more carefully at each other, since couples usually assume that the relationship is healthy enough to face all problems and minimize the existing problems. This kind of couple would benefit from these tests to alert to areas where emotions may have clouded a needed evaluation phase in the relationship prior to engagement or marriage. Are they living in the fear of the Lord, and seeking counsel and instruction from other mature Christians (Prov. 9:9-11; 11:14)? Are they willing to submit to the Word of God where that is made plain to them? If some important areas can be strengthened prior to engagement or marriage, moving forward cautiously might be possible. If no signs of change or improvement in the "sick" areas are evident after a period of counselling, the couple may need to consider separating, or else be prepared to face numerous marital problems.

To those who agree with these health tests but feel no one fits these required qualities or passes these tests, caution against this overly zealous perspective is advised. Some extremely cautious individuals (parents or couples) may want a guarantee of a perfectly mature and compatible spouse before giving permission to marry or agreeing to date or get engaged, possibly due to a loss of optimism in the institution of marriage or in the trustworthiness of people. Maybe someone had been hurt in relationships before, perhaps someone whose parents had been divorced or separated. Such a person may be so intent on perfectionistic guarantees of marital success that he/she will be too afraid to commit to anyone or to take the risks of seeing and loving another deeply flawed sinner. This type of person may tend to use these tests as a weapon to accuse and demand changes, rather than serve the other in love with words that build up, and wait patiently for God's power to work changes (Eph. 4:15, 29-32). No relationship can survive under constant scrutiny! There are phases of scrutiny that can be helpful, but to live under the threat of instant rejection for failure is not the Christian pattern of relationships, since Christ first died for the elect while they were his enemies, brought them into a relationship of mercy and credited righteousness, then seeks their actual change in the security of that justifying covenant love. Some changes in a partner will have to wait until that human covenant of gracious acceptance is sealed by marriage and the long, slow process of daily living together that works mutual sanctification and mutual interest in satisfying the desires of the spouse. Marriage is one of God's redeeming institutions, in almost every sense of the possible areas of Christian growth! To a critical perfectionist looking for "perfect 10" wise

counsel points to the need to develop more humility, patience with, acceptance of and joy in other imperfect Christians by trusting the perfecting grace of Christ, using the example of Paul's attitude to the imperfect Philippian church. Christ will finish the work he begins in a person (Phil. 1:3-6). The author recalls a memorable metaphor used by Pastor Tim Keller in a taped message he gave to singles without the gift of singleness: 'Marry a good piece of marble, rather than seeking a perfectly formed statue! Enter into marriage to share in the privilege of being used by God in shaping your future spouse into the image of Christ's holiness.' A solid core of maturing Christian qualities with unfinished form is sufficient to begin the adventure of marriage.

Also, a word of correction to those men, especially, who refuse to pursue a woman with godly qualities just because he has no immediate attraction to her physical features. Repent and value the qualities that God values! Even if he may not feel a great emotional attraction to the physical features of a potential spouse, he can learn to value other qualities that God values now. After marriage, the nature of mutual service to one another will usually bring the emotional attractions that make for sexually satisfying delight.

Finally, for parents evaluating children and their potential life partners, they should show as much support for their adult child's choices as possible. Some parents, wanting the best for their children, may try to use these tests as a wedge between their child and the one he/she loves. Parents need to be extremely careful in speaking out opinions too forcefully on the chosen partner of their child. Parents should try to work constructively with children for the improvement of the existing relationship in a more Christian-oriented direction, if possible, rather than seeking a separation. Parents should permit adult child make the directional choices, treat them with respect and as much trust as possible. Parents can offer wise insights or suggest books or articles that will enable their child to better evaluate their partner choice. Counsel adult children to realize that some choices will have consequences that will limit their options. For example, a Christian marrying a non-Christian will prohibit church wedding options and disobey 1 Corinthians 7:39. Marrying without minimal financial stability may limit the couple's job-relocation, educational, housing and vehicle choices. Marrying someone who comes from a troubled family background will tend to reproduce some of the behavioural tendencies observed growing up. Make observations about observed character patterns that will not just change by getting married. If dating or engaged adult children ask for the counsellor or parents' opinion of the partner, again, be cautious about what to say. Remember, if this relationship goes forward, negative comments may be recalled and create bitterness for a long time, and the romantically involved counsellee or child will likely repeat comments to the partner who will want to know others' opinions. Parents should attend the wedding of a child's chosen partner, though they may need to limit active participation in any forms of idolatry, giving support for false religions or marriages that deny gender-binary (homosexual or trans marriages). Parents should keep their

influencing options open for the future, realizing that the job is not done just because an adult child gets married. There may be future opportunities to evangelizing a non-Christian child or draw back a wayward child or help a faithful Christian child mature in Christ.

7.6.4 Specific *lex Christi* sickness-health tests for dating and engaged relationships[280]

1st C Supreme Lord recreates **pro-Lord** couples

Do all our words and behaviours show a delight in God and a desire to love and worship him above all other things? Sickness: Speech, behaviour and schedule filled with busyness about the world's cares and worries, choking out fruitfulness for God. *Health:* Both are Christians: each person shows a solid commitment to Christ, preferably a faith that is independent of the wish to marry this person, meaning each will follow Christ whether or not they get married (1 Cor. 7:39). God is your treasure and your joy, and he is your delight to worship and praise. You maintain a commitment to regular worship with God's people on the Lord's Day as well as personal devotion in praise and worship, Bible reading and prayer.

Do we both share a biblical view of God's sovereign providence over our suffering? Sickness: romanticized, fairy tale view of relationships that love will thwart all problems to live happily ever after. *Health:* Accepts and learns through sickness and death in this fallen world. Knows that dating can be filled with frustrations (fears, conflict, disappointments, sorrow, temptations, no available prospective partners), failures, and loneliness. *Also* learns to live as a stranger and pilgrim in the non-Christian world seeking the indestructible kingdom, and not accept the modern immoral dating and sex-enslaved culture. Prepares for rejection by those in this culture.

Are we both prepared to persevere in our marriage through worldly troubles? (1 Cor. *7:28, 40) Sickness:* Fantasy of an easier life together. Marriage & love will overcome all problems. *Health:* We hope for some joys, but also are prepared to face troubles together: troubles from the physical lack of health or resources, troubles from enemies of the gospel, troubles in culture and society, troubles from our own sinful nature and sin in the church. Able to give and receive empathetic concern and lead toward faith in God during difficulties.

2nd C Supremely holy Lord recreates **pro-covenantal** couples

Are all our important decisions guided by the Bible and wise Christian counsellors? Sickness: Guided by tradition, parents' opinions, cultural expectations, false religious superstitions about

[280] 7.5.2 is written as an evaluative framework for Christian couples, thus the first-person plural (we, our, us) will be used throughout the section.

luck and prosperity. *Health:* Everything in the relationship and in the wedding plans and the life after marriage show that we observe all that Jesus commanded. He is Lord of our relationship and our daily decisions. We seek advice from mature Christians who know the Bible better than we do.

Do we see marriage as a temporary earthly institution reflecting the eternal wedding of Christ to the church? Sickness: Only an earthly view of marriage. *Health:* Seek things which are above, not things which are on earth (Col. 3:1-2). Earthly dating relationships and earthly marriage are shadows of the eternal relationship of Christ as bridegroom and the church as the bride (Eph. 5:25-33), so we won't make an idol out of the earthly shadow (Rom. 1:20-25).

3rd C Supremely blessed Lord recreates **pro-blessing** couples

Do we honour God's name by faithful and reverent use of his Word in the contexts that we live? Sickness: Misuse Scripture to destructively criticize, point out faults, attack and accuse each other or others with no purpose to build other's up. *Health:* They know Scripture, historical context, laws, logic, culture, language, themselves, and each other in order to biblically describe what they see and constructively define how change needs to take place. The have biblical theological skill and gracious gentle wisdom to apply various Bible texts to the challenges of encouraging each other to grow in the Lord.

Do we demonstrate God's grace to each other? Sickness: One partner makes demands (about non-crisis desires that relate to his/her own preferences or cultural standards) that are coupled with threats to end the relationship if the demands are not met. *Health:* There is evidence of mutual "as is" acceptance of the partner (with a real knowledge of sin areas) with a patient, long-term view of the potential to be used by God to influence the future spouse toward godly change in Christ. Each can maintain thankful joy (guards against presumptive negative interpretations of behaviour, will ask about/check for facts) for the power of God seen at work in the partner's life. Areas of personal preference are not imposed on the partner as requirements for change but are given as requests that seek "win-win" solutions. Knows and applies Gospel to self and others. Know we are both saved and changed by grace alone, through Christ alone, by faith alone. Fruits of the Spirit are evident by practicing constructive conflict & emotion management: give grace and minister to hearer when feeling offended, ignored or sinned against. Learns how to speak positively: this would be the best if you did it this way . . . (Phil. 1:3-6).

4th C Supremely dynamic Lord recreates **pro-theosynchronous** couples

Do we make a conscious effort to think, speak and live under God's determinations of our times? Sickness: Chronos-chaos is the normal pattern, with little time set aside for each other,

little flexibility to adapt to other's times and needs, no consideration of God's interpretation of their own histories, memories and futures. Proud boasting about future plans as if they would surely come true. Disorders patterns of 6 days labour and 1 day rest. Unable to enjoy leisure time. *Health:* Boy-girlfriend relationships sacrificially synchronize significant portions of their daily and weekly schedules to be together to bless each other. The memories of both boy-girlfriend are shaped by God's providential involvement with their past, present and joyful hope in his promises for the future. They both are alert shepherds with historical and social awareness to be alert to and flexible enough to respond at appropriate times to moods, teachable moments of conflict, disobedience, and life challenges in each other. They make plans with humility. They make wise use of time and live within the six days of labour, one day of rest cycle that God has established for their own refreshment. They enjoy leisure time together having fun in God's created world.

5th C Supremely harmonious Lord recreates **pro-harmony** couples

Have we developed a casual freedom to enjoy relationships with the opposite sex as equals? Sickness: Make initial meetings too serious as to try to determine whether to marry or start courtship on the first meeting. Josh Harris' *I Kissed Dating Goodbye* is too strict in advising total avoidance of dating. Parents and youth leaders panic or create lots of new rules if the teenager starts to show interest in the opposite sex or gets asked out on a date. *Health:* Youth need to develop ability to comfortably relate to the opposite sex, have curiosity about others, make new friendships as equals until married. Parents and youth leaders need to encourage, ask questions and develop honest rapport, listen and support and let the teenager or young adult learn.

Are we both willing to marry? (1 Cor. 7:36-39) *Sickness:* Avoid pushing the relationship too fast with you own agenda if the partner is not showing much interest. Pushing becomes manipulative. Emphasis on "I want" shows selfishness. Talking about marriage immediately will usually scare off the partner, thinking you are desperate or mentally unstable. Unsubstantiated, personal "spiritual" convictions about "God's will for the relationship" without verifiable relational compatibilities are usually a sign of mental instability and desperation to move the relationship to a deeper level rather than a mutually shared interest in moving forward. One person dumps all the history of past troubles, abuse or sexual sins early on in the relationship in hopes of developing honesty and connection, scaring the other person away. *Health:* A relationship that has mutual agreement and attraction develops a "win-win" desire to move the relationship forward. Speak first about common interests, shared vision, religious and family backgrounds. Both partners need to feel a calm steadiness about the forward-motion of the relationship, not being manipulated into the marriage commitment without full agreement, not overloading with past negative history.

Do we know how to relate to each other in Christ as equals and express submission or authority that creates flourishing in our own areas of responsibility? Sickness: chaotic inability to relate as equals or submit to authorities or exercise authority in relevant areas of stewardship. *Health:* Boy-girlfriend relationships discuss, compromise, and use gracious persuasion of each other. As priest-ambassadors of reconciliation, boy-girlfriend relationships pray for, counsel, and engage their gifts and relationships to seek the peace and welfare of their own relationship and home. They bring order to and submission of the creatures (pets, animals) and aspects of material creation under their authority (house, car, garden, yard, tools, toys, gadgets, and so on.

Do we know how to knowledgeably bless others and one another according to their preferences/desires? Sickness: Ignorance of the other's preferences and inability to understand and communicate one's own preferences, creating many painful experiences. *Health:* Boyfriend-girlfriend relationships should show healthy evidence of presence to bless, since marriage means a husband and wife leave father and mother and make covenant promises to be present with one another to bless, enjoy, protect, and maintain peace (Num. 6:24-26). Each one needs to learn how to cultivate enjoyment, protection and peace and learn the specific personal preferences that make such presence possible. In marriage only, a healthy sexual relationship is the most intimate form of blessed presence.

Do we accept the biblical roles designed by God after marriage? Sickness: egalitarian view of submission to each other, or woman dominates the man, or man dominates the woman. *Health:* The man desires a godly exercise of authority and the woman desire a humble submission to godly authority, patterned after Christ and the church (Eph. 5:23-33; Ezek. 16; Hosea). Both share a vision for using godly authority to parent children.

6th C Supremely living Lord recreates **pro-life** couples

Do we show sacrificial love for each other and for others outside our relationship? (Rom. 12:9; Acts 20:35) *Sickness:* A relationship that begins with or quickly moves to a focus on taking what you want (kissing, touching, sex, money, job connections, promise of visa through marriage) does not develop trust or respect. If a couple is already very physical or is having sex, as a counsellor or parent, I will tell them to stop/repent of the mutual "using" and start showing mutual respect and love as Christian brother and sister. If an individual has poor relationships with others and shows little concern for others apart from the romantic partner, this is a dangerous sickness that will likely reveal the true character of the person. If an individual is too attached emotionally, without a sense of independent identity or emotional stability without the partner, unable to separate when many signs of sickness are evident, this is not a true love relationship, but emotional dependence. *Health:* A relationship that has developed based on friendship, giving, caring for the other (without a sexual relationship prior to marriage). A partner

who demonstrates love, respect and patience to others outside the relationship (parents, family, friends, missions service, evangelism efforts) without obvious personal benefits, is also showing good evidence of the character fruit of love, not just trying to please (or possibly manipulate) the romantic preferences of the partner. Some couples may be so focused on serving others in ministry that they neglect developing their own relationship. As a counsellor or parent, I would tell them to make sacrifices now to make the relationship a priority, establishing a pattern for the future. Ministry in the church should not take priority over each other, as church leaders must manage their own households well, before they are qualified for church service (1 Tim 3:2, 4-5; Titus 1:6).

Do we desire children and living a family centred life? Sickness: Believe earth is overpopulated or that family size needs to be limited to "save the earth" from more resource consuming, global-warmth-producing humans. The woman has very definite career goals that she is not willing to change for the sake of raising children (and has no other medical reasons for not being able to bear children). *Health:* Men desire to marry someone who will be a good mother, who loves kids and who sees raising kids as one of life's highest callings. Of course, women are very capable of having fine careers and earning money inclusive of family and children (Prov. 31:10-31). Most governments of the world see more children as their country's greatest resource, and countries with very low birth rates see impending economic problems due to the aging of the population and the lack of an income earning population to fuel the social welfare systems for the elderly (Taiwan & Japan, somewhat in the USA).

Do we prepare to use our authority, language, knowledge, skills, and spiritual gifts to do productive work? Sickness: work is all about making money to buy things like cars and homes at the expense of family dynamics (no plan for daily time together, or for one primary parent to work, one primary parent to care for children at home until they are in school). *Health:* They prepare to exert active, consistent, gentle, godly rule and discipline over their families and engage with the world as king-stewards of the cultural mandate to produce wealth, goods and services that bless the family, the created world, and their social communities. They prepare to bear children to extend godly rule over the earth. They evidence stewardship of body to know and develop his/her bodily health: self-controlled in sleep, eating, exercise; no addictions to created things.

7th C Supremely beautiful Lord recreates **pro-marriage** couples

Do we share the self-discipline to guard the brother-sister holiness of our relationships until marriage? Sickness: Using the physical body of the partner in ways that exceed brother-sister fellowship. *Health*: Boy-girlfriend relationships consistently model and set rules based on moral-law clarity (they honour and obey the new covenant) and show how true holiness comes by

heart change through the Gospel in a covenant-keeping community. True love waits until marriage, then offers a body holy to the spouse, pure from all lustful and immoral defilements.

Do we have a shared definition for the biblical definition of gender, marriage and family? Sickness: Strong disagreements about the createdness of male-female gender, each with their own **s**exual **o**rientation to the opposite sex in God's timing and binary **g**ender **i**dentity (SOGI), the purposes of marriage and family, roles and leadership. Insisting on other cultural viewpoints and denying the biblical view. The Bible forbids generalized hetero *sexual* attraction (looking at any potential opposite sex person with sexual thoughts) and homo*sexual* attraction (looking at or desiring any forms of sexual contact with same gender people). Propensity to same sex attraction (SSA, defined as desire for sexual activities with the same sex), even when not dwelling on it in the mind, is also a creation disorder and for those not united to Christ, part of the condemned sin-package. SSA for those in Christ is illegitimate and disordered, and this whole set of lusts needs to be put to death through Christ and the Gospel: the propensity to be sexually attracted, any sexual arousal of the imagination, any masturbatory practices associated with those attractions, and any sexually arousing behaviours toward people of the same sex. "Opportunities" that present as temptations are outside the individual and thus the opportunity doesn't equal sin. Disordered attractions are what make us susceptible to temptations that lead us to sin, and that disordered attraction of coveting breaks the 10th C (Jas. 1:14-15) and any *sexual* attraction to any person other than a single hetero spouse breaks the 7th commandment. Any illegitimate attraction is itself part of the sin package. If a Christian is attracted to any forbidden lust (hetero oral sex with a prostitute, bribery to get a political position, gossip to put others down), that "attraction" is also disordered, part of the old man, sinful flesh package, and needs to be renewed. *Health:* Share a common understanding of the Bible's framework for male-female gender, each with their own **s**exual **o**rientation to the opposite sex in God's timing and binary **g**ender **i**dentity (SOGI). Christian marriage is a reflection of Christ's marriage to the Church (Eph. 5:22-31). God's rule is one-hetero-spouse-sexual-attraction (OH-SSA) and permits no other sexual attractions. As part of the preparation for marriage, Scripture permits a *gradual* shift towards sexualized attraction after engagement, as intention to exclusively be set apart as holy for the other has been personally agreed on, as usually this comes with parental agreement and public announcement with a symbol of the engagement ring for the woman in many cultures. For example, premarital counselling usually includes a reading and discussion on loving sexual technique and ethical birth control methods, and the couple begins to prepare mentally and physically for the wedding and honeymoon. The couple's growing affection and closeness should start to shift to a holy sexual attraction but must still honour the fiancé(e) as a brother or sister until after the full matrimonial commitment of the wedding. "I adjure you, O daughters of Jerusalem, by the gazelles or the does of the field, that you not stir up or awaken love until it pleases" (Song 2:7; 3:5; 8:4).

We could develop a comprehensive list of biblical SOG__'s to disenfranchise the cultural debate about sexual orientation and gender identity (SOGI) as if it were an isolated issue:

5th C : SOGR "soul orientation to godly roles"

6th C : SOGL "soul orientation to godly life"

8th C : SOGF "soul orientation to godly finances"

9th C : SOGR "soul orientation to godly reputations"

10th C : SOGC "soul orientation to godly contentment"

Each of these categories could develop its own set of specific dysphorias, showing how humanity has lost its proper orientation to the truth and moral flourishing in each category. Gender dysphoria is symptomatic of 7th C disorientation, while we can explore multiple disorienting categories to truth and proper righteousness related to other commandments. Mankind, by losing proper orientation to the fear of God (1st C) and contentment (10th C), has lost proper orientation to stewardship of roles, life-sustenance, sexuality, resources, and reputations.

With this enlarged set of acronyms, Christians would be in a better position to rename the current culturally dividing SOGI with another phrase, "*soul orientation to gender interactions"* related to the 7th C.

Do we have a shared definition for the biblical definition of marriage as leaving parents? Sickness: Defer to parents to solve all emotional and financial problems. Parents' advice is accepted as correct by wife (or husband) and undercuts the authority of the husband (or valuable input of the wife). *Health:* Both are prepared to leave the single life of freedom, leave financial dependence on parents, emotional dependence on parents. This also assumes you are biblically free to marry, without previous relational entanglements or an unbiblical divorce. Though it has been done by some newly married couples with beneficial results, it is not normally wise to live with either sets of parents after marriage unless there are serious health problems or other emergency factors. Saving money on rent does not seem to be a good enough reason to live with parents.

Do we have a shared definition for the biblical definition of marriage as cleaving to each other? Sickness: continue to spend excessive free time with friends, family or the opposite sex. *Health:* One spouse mentality, ready to shift from seeking relationships to steadiness with one spouse. You agree that investment in the marriage relationship takes the priority over the relationship to the children and that the best example you can give your children is to love each other. In non-

crisis situations, you will not habitually neglect the marriage in favour of the children's desires or preferences. You share basic agreement on major life directions and goals for lifestyle, church service, denomination, financial expectations and spending habits, home ownership, future expectations for kind of relationship with parents.

By college age, assuming we don't have the gift of singleness, are we pursuing dating as part of a search for a good life partner? Sickness: Dating is more like a game or a hobby to prevent boredom and reduce feelings of loneliness, but with no desire to become attached to any permanent relationship. One or both have an alternate worldview of immoral dating and sexual hook-ups. *Health***:** God as Creator and Redeemer has authority to regulate the proper expression of sexuality in his world so that people will fulfil his cultural mandate to fill the earth with godly children, rule over the earth and its creatures for the glory of his name. God ordained marriage between one man and one woman (Gen. 1:26-28; 2:18-25) and its preservation from all dissolution. "What therefore God has joined together, let not man separate," (Matt. 19:6) includes the God-ordained institution of marriage, not just individual marriages. This is the primary way God protects his obedient children from sexually transmitted diseases and mutually abusive relationships (1 Cor. 7:2, 9).

8th C Supremely sufficient Lord recreates **pro-stewardship** couples

Do we both show evidence of responsible stewardship of resources in order to fulfil the cultural mandate to rule over the earth and subdue it for the glory of Christ? (Gen. 1:28) *Sickness:* Addictions to certain types of wasteful entertainments (computer games, TV, movies, internet) or over-indulging in permissible physical pleasures (foods, alcohol, exercise, hobbies, sports) or abusing the world's resources in explicitly sinful ways (pornography, gambling, premarital sex, gang involvement; illegal polluting or intentionally destroying physical or natural resources) *Health:* Commitment to fulfil the Great Cultural Mandate to care for the world and prosper its resources, using the gifts and resources God has entrusted to us. Nurture and use your spiritual gifts to bless others in the church, wisely use money, faithful to your promises, nurture family relationships, concern for others, willing to sacrifice resources for other's benefit. Show habits of six days of labour (not lazy), one day of rest (not a work-a-holic). Show evidence of learning new useful skills for future employment. Show evidence of good financial stewardship (saving, controlled spending, no major debt). Evidence of proper use of the created world. As engaged couples they should be preparing to provide all that is materially necessary for spouse's body, well-being, and health. Furthermore, they strive to exhibit good stewardship over their resources to enable generous provision for the family, the church, and the needy, while teaching each other to model that stewardship. They use resources to enjoy recreation. They prepare to share the marriage bed and the resources of the home to nourish and cherish each other's bodies and the children God gives them through procreation (or adoption).

9th C Supremely truthful Lord recreates **pro-truthful** couples

Do we really know each other as fellow pilgrims? (1 Pet. 3:7) *Sickness:* Intentionally hiding serious family problems, health problems, financial obligations, debts or life-damaging sin habits that will affect normal family life in the future. Sharing or dumping all past sins in such detail that the partner must unnecessarily carry the burden of them as well as you. *Health:* If possible, try to spend "enough time" getting to know each other' strengths and weaknesses in a broad range of areas and a variety of different contexts and settings prior to marriage. If possible, try to observe both sets of parents in more than one setting and ask lots of questions about the parents' personalities, character strengths and weaknesses. You should know each other long enough to have faced some arguments or disagreements to learn how each of you handled conflict. All sharing should be pro-active and honest and in talking about past, present or potential problem areas. Each partner should know who they are marrying. "Enough" has no magic minimum, but should involve several visits with parents, study and discussion based on pre-marital counselling books that examine a broad range of topics and seeing each other in a variety of different settings. They keep their word, promises, and contracts with each other. They model self-control over inappropriate or sinful emotions, words, and behaviours to be faithful to do what they are assigned and what they promise to do. The healthy relationship is built on trust established through faithfulness, other promises, and daily truthful communication. They are willing to learn from each other. They prepare to know each other's desires and remember intimate knowledge of what pleases the spouse on multiple levels.

Have we had enough time to know each other as pilgrims on the heavenly road? (Rom. 14:23; Matt. 6:33-34) *Sickness:* Rushed marriages due to external pressures taking priority over worship, discipleship and stewardship tests above may add lots of post-marriage shocks and stresses that could lead to divorce. External pressures could be any of the following types of things: a) living in different countries or language groups but desperate to be married, b) pressure from parents or grandparents to get married by a certain age, c) expectancy of near term separation that pushes up the wedding date to be married before the impending separation due to work, return to home country or military service, d) aging or health problems that threaten life expectancy or ability to conceive children. Rushed marriages due to internal pressures taking priority over #1-#2 above may add lots of post-marriage shocks and stresses that could lead to divorce. Internal pressures could be any of the following types of things: a) burning desires for sexual intimacy b) desire to leave a difficult home life to live "happily ever after" c) fearing that this will be the "last chance" to get married. *Health:* Marriage should be agreed to because of positive reasons why it would be good and right at this time. That is, marriage should be pursued in faith, not fear.

Have we been tested over time? (1 Tim. 3:10; 5:22; Prov. 11:15; Phil. 2:22) *Sickness:* Hasty decisions to trust unknown people leads to trouble. *Healthy:* As pilgrims on the road to the heavenly city, we need to know who we are going to walk with for most of our lives! We see evidence of perseverance in Christian obedience, counting the cost of following Christ. Wise people only give important responsibilities to those who prove themselves capable after careful testing. Individuals choosing a partner to marry will be entrusting important responsibilities to one another and should also have some good evidence of maturity in their partner.

Do any other mature Christians know us well? Sickness: Your partner is isolated from the Christian community, unknown to people you trust. Someone you met online, through a friend, or visiting from a distance place. You may be in danger if your relationship is moving forward too fast. *Health*: You are both well known in a Christian community, school or church context and trusted by mature leaders in those contexts because of your years of faithful service to others. Paul's mature Christian testimony about Timothy's genuine faith, love and his weaknesses (fear, timidity) came from serving together and knowing Timothy's Christian family. (Phil. 2:20-23; 2 Tim. 1:5-7; 1 Tim. 3:10).

10th C Supremely contented Lord recreates **pro-contentment** couples

Does our passing most of the above tests evidence that we have relational health built on a contented heart and thankful attitude? Sickness: We have identified most sicknesses above that show a covetous heart and an unthankful, grumbling, complaining attitude. *Health:* We pass most of the test above as evidence that we have a contented heart and a thankful attitude.

7.7 Practical theology applications for parent training

All the topics developed above are simply a sampling of how *lex Christi* categories can help parents, teacher-counsellors and youth ministers reorganize the relevant biblical data for training parents to instruct their children. Using the practical theology definition above, those with teaching authority can research and reckon with parents, children, youth leaders, or biblical counsellors in training and apply the other R's. Are parents linguistically, culturally competent ambassadors of the dominion of the Righteous Lord (DRL), who exemplify the *lex Christi* in the power of the risen Christ by the Spirit*?* Do they know how to proclaim it, pray using it and administrate their households using it? Can they help their children engage with the assembly, creation and diaspora contexts that they find themselves in? What aspects of the 6R's do the parents need to become more competent in administering? What aspects do the youth leaders and biblical counsellors need? What aspects do the children need? This takes engagement to understand by **r**esearching to accurately **r**eckon, then choosing appropriate ways to build up the subject.

However, the Christian parents' measure of validity is the life-changing ministry of the Gospel in the power of Spirit-taught wisdom, *so that men might rest their hope on the wisdom of God, not the wisdom of men* (1 Cor. 2:1-16; 2 Cor. 7:10-11). In many ways, the fruits of a Gospel-centred parenting ministry that changes children's lives can be readily seen (2 Cor. 3:1-4; 12:12; 1 Thess. 1:3-10; 2 Pet. 1:3-11; 1 John). Indeed, such evident fruit is required for assembly leadership (1 Tim. 3:4-5; Tit. 1:6). Results are partially in the equation of whether we are/were faithful (1 Cor. 3:10-15). Yet parents are merely servants who must skilfully plant and water the Gospel of Christ, while the validity of their parenting ministry is only confirmed by God who causes their growth (1 Cor. 3:5-11; 4:8)

The Bible affirms specific "tools" to bring about those changes toward mature Christ-likeness: ministry of the Word, prayer (and the prayer support of the believers) and sacraments to reach unity of the faith (Acts 6:4; Eph. 4:1-16; 1 Cor. 11:23-31; Phil. 2:20-23; Eph. 6:18-20; 2 Cor. 1:11; Phil. 1:19; WLC 152-196).

Parents test themselves in their own consciences (2 Cor. 1:12; 1 Tim. 3:9; 2 Tim. 4:7-8), even submit to other mature leaders' evaluations (1 Cor. 4:1-2; 1 Tim. 3:10), so some forms of evaluation are biblically justified. Yet in the end, Christian parents submit themselves to and answer to Christ's evaluations of whether they were faithful to do what was entrusted to them (1 Cor. 4:3-5; 2 Cor. 2:17; 10:18; Luke 17:10).

Further, dependence on scientific measures of technique validity and statistical repeatability in parenting ministry (and all pastoral ministry) is impossible to measure due to dozens of variable conditions in every relationship: Satan causes blinding of subjects, timing and style of planting-watering Word ministries may not immediately correspond with God's causing growth, false appearances of change later disappear (Luke 8:4-18; Matt. 13:24-30; 2 Cor. 4:3-4), and each parent and child are unique individuals that tend to confound systematization and repeatable methods. Parents who have tried to systematize all parenting methods with several of their own children will usually find one child for whom the method did not work. Through frustrations and failures, the Lord usually teaches parents less dependence on methods and more dependence on Him. God generally does not work by formulaic methods to bring about sanctification (Powlison, 2017).

It is proper to thank God for observed fruit from various healthy families and ministries, and to make observations about the factors that are present where good fruit has resulted from healthy families and ministries. Yates (2017:182, note 743) summarizes Nielson's (2016) ministry experience and Christian family research as he observed five, interdependent parenting styles of those who raised healthy adult Christian children [*and using the supra-morality perspective of this thesis, connecting the principle to the related commandments*]: [*1st-3rd Cs*] *Gospel*

empowered by the Spirit is the transforming force that parents seek after in their children's lives, rather than a powerless morality, [*all the following are 5th C related*] *balance* between control and freedom, with natural gospel-centred conversations in everyday life, *modelling* that shows the same integrity, such as tone of voice, at home and in church, welcoming and joyfully *sharing* the responsibilities of parenting and influence with the larger Christian community, rather than isolating the children to themselves as the only correct authority and *friendship* with children, enjoying spending time together, which forms a counterpoint to other times of serious spiritual guidance.

Thus, from the perspective of this thesis, Nielson's research confirms the major importance of the 5th C for parenting healthy Christian children: modelling integrity, knowing God and his Gospel, using their authority with interdependence on the other commandments within healthy Christian assemblies, not lording over their kids, but relating to them as wise teacher-friends in everyday life.

Nielson's research supports themes already noted in the practical theology definition developed in the 4.8 catechism, adapting Westminster's moral law motif to integrate systematic theology and pastoral practice. Parenting can be a curricular sub-category under family related courses in either Christian education, Christian psychology or biblical counselling within seminaries and Christian colleges.

Q. 2 What do you believe about practical theology (biblical counselling, preaching, evangelism, apologetics, Christian education, worship)?

A. 2: That all last days practical theology is the Father-decreed ministry of the risen Lord Jesus Christ to Spirit-indwell and send his linguistically and culturally adapted ambassadors to exemplify, mercifully proclaim, boldly intercede and skilfully administrate the past, present and promised dominion of the Righteous Lord by the *unified, supra-morality and symphonic lex Christi* (law of Christ) in their realms (heavenly & earthly) and places (assembly, creation, diaspora) to their subjects using six "**R**" methods (**6Rs**) of redemptive engagement: **r**esearch to accurately **r**eckon, choosing appropriate ways to build up the subject (**r**eassure, **r**eform and **r**emove) with evaluation of the **r**esults.

Parents must be faithful in "planting and watering", modelling with integrity, and trusting God while praying for increase by his power (1 Cor. 3:6-7).

7.8 Conclusion

This chapter answers the sixth research question of 1.5.2: How does *Lex Christi*-DRL$^{6R's}$ practical theology definition integrate pastoral practice in relation to various parenting topics?

Lex Christi-DRL$^{6R's}$ is not offering techniques and concepts that promise success but instead proposes a *manual of unified core strength and conditioning wisdom-exercises to better equip parents to adapt to the complexities and nuances of parenting each child as an individual*. As faithful parents seek to know God and trust his Spirit to guide them to be his prophets, priests and kings remade in Christ's likeness, they will experience the daily challenges of living and growing to use their unique gifts to reveal God's glory.

CHAPTER 8

LEX-CHRISTI INTEGRATES PASTORAL PRACTICE FOR APOLOGETICS

8.1 Introduction

This chapter answers the seventh research question of 1.5.2: How can *lex Christi* be used as a hermeneutical tool to observe NT preaching to Gentiles, showing that *lex Christi* should control apologetics and provide an authoritative controlling rubric over application of any kind of extra-biblical knowledge?

8.2 Analogical reflections of God in *lex Christi* apologetics

Lex Christi serves as an unified, supra-morality framework for the saints' analogical epistemology that reflects the Lord's revealed interpretations of reality in all our discernment of reality, thinking God's thoughts after him in dim and partial ways, while pronouncing judgment on and commanding repentance for all non-analogical models.

Lex Christi also serves as an unified, supra-morality framework for the saints' analogical ethic of character (heart, mind soul strength) to serve him in all of life, while pronouncing judgment on and commanding repentance for all non-analogical models of humanity.

Bavinck (2019:460-472) 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.

Frame (2018), in *Nature's Case for God,* highlights a few key themes that Scripture must reveal to believers (the normative perspective) about the created world (1-5 below as the situational perspective) and within man's conscience (6.a-d below as the existential perspective) but are "clearly perceived" enough to leave natural man without excuse for his rebellion against God (Rom. 1:20), summarized below:

1. The greatness of the expanse of the universe down to its infinitesimally small particles, with man as a focal point for ruling over it (Ps. 8) reveals the infinite *greatness* of the

Lord, contrasted to the Athenians small image dwelling in a small temple made of “gold or silver or stone, an image formed by the art and imagination of man” (Acts 17:29).

2. The complex integrative unity of the interrelated universe reveals *One* creating and providentially sustaining Lord (Deut. 6:4-5), as a Trinity [who determines, who speaks-accomplishes and who applies what is spoken], and who deserves our undivided worship and love, contrasted to Athenian polytheism (creation and rule by many minor gods) could only produce chaos (Acts 17:23-25).
3. The *wisdom* of the Lord is revealed in the intricate creation and preservation of the world and all its creatures (Ps. 104), but also a world that has been placed under a curse, waiting under sufferings and death for God’s wisdom to be revealed in deliverance (Gen. 3:17-19; Rom. 8:19-23; 11:33), contrasted with the hopeless chaos of the evolutionary worldview that the fittest survive and the rest are subjugated or killed.
4. The *goodness* of the Lord (Ps. 25:8; 100:5) is revealed in His good provision of good weather and seasons for harvest of satisfying food and drink (Acts 14:17). His goodness means he is the standard for evaluating good and bad, right and wrong. He is planning a perfectly righteous kingdom, a good world to come, and those who are not good will not be welcomed. His goodness has limits; judgment is promised by the Lord Jesus Christ, proven by his resurrection from the dead (Acts 17:30-31).
5. The *presence* of the Lord is revealed in his nearness to man, “he is actually not far from each one of us” (Acts 17:27-28) and in seeing people who represent God, being made in his image, “we are his offspring.” People who are near each other, speaking, listening, seeing, knowing, acting, ruling, and filling the earth with offspring, showing his greatness, one-triunity, wisdom and goodness, are contrasted with blindness in lifeless idol-crafting (Acts 17:29; Isa. 44:13-20). In Christ, as fully God and perfect man, Christians see the correct image of God (Col. 1:15-17; Heb. 4:15; 2:14-15).
6. Another way the Lord reveals himself in the created world is by four kinds of moral reflection in the human conscience. The conscience is an internal voice of the true God based on dimly impressed, often repressed, special revelation standards of the biblical moral law working in all men’s hearts (accepting the term *natural* law only as this definition pp. 62-66) and speaking his righteous decree intimately within man based on that moral law (Rom. 1:32 “they know God’s righteous decree that those who practice such things deserve to die”), claiming a kind of objective authority that only God has, and giving man an unconditional obligation to follow its promptings.
    a. The *seared* conscience (1 Tim. 4:2; Tit. 1:15; Rom. 1:32): a defective or ignored sense of right and wrong, seen in bullies, gang leaders, criminals, politicians and tyrants who abuse and use others to get or keep power over others.

b. The *accusing* conscience (Rom. 2:14-15): conflicting accusing and excusing of one's own and other's behaviour, (conscience is a self-appointed judge to decide the case based on the internal moral standards), a *self-excusing* conscience that may puff up a person with pride about holding to a partial standard of morality while hypocritically *accusing* others for "moral" failure, combined with anger or desire to punish (Rom. 2:1-5), or, a *self-accusing* conscience that may lead to anger, bitterness, [self-hatred, unresolved guilt] or inconsolable grief.
c. The *awakened* conscience: the purified conscience (Heb. 9:14) that begins to properly function as the true voice of God in the heart to uncover one's own sin, rebuke it and lead him to repentance unto sanctification, yet in many situations functioning too strictly, forbidding what God permits (1 Cor. 8:7-12; Rom. 14:1-2) and in constant need of training (Rom. 12:2; Heb. 5:14).
d. The *good* conscience (1 Pet. 3:16; 2 Cor. 1:12): not sinless perfectionism, or constant self-defence in every accusation, but self-knowledge that confirms believers have been renewed to please God *in the matter under consideration* (God thus revealing himself intimately within believers, both his righteous character and his transforming grace), no matter what charges others or Satan brings against them.

8.3 The apostle-apologete's *lex Christi* ministry to the Gentile nations

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, 17; 18:6; 22:21; 26:17-18 with his amplified self-understanding that he was fulfilling Isaiah 42 (first fulfilled by Christ in Matthew 12:18-21, quoting Isa. 42:1-3), interpreters can paraphrase that his ministry in Athens (and elsewhere among the Gentiles) was "a servant" 'given the Spirit' to 'not grow faint or be discouraged (2 Cor. 4:1, 16)[281] until Christ opens the eyes of and turns the coastlands' Gentiles from darkness to light, [from the power of Satan to God, Acts 26:18] since they are bruised teachers lacking the structural/functional strength of the moral law, faintly burning with minimal light from his moral law, waiting for his law [to be proclaimed with clarity so they know their instability, blindness and darkness =sin], [so they might repent of their lack of light and lack of sturdiness, Acts 17:31, 14:15], and ["so they may receive forgiveness of sins and a place among all those who are sanctified by faith in me" Acts 26:18]. So through my apostolic ministry, for the Lord's righteousness' sake, he will magnify his law and make it glorious' (Isa. 42:1, 3-4,

[281] Motyer (1993:320) notes the parallel Hebrew forms for *bruised* reed and *grow faint*, and *smoldering* wick with *discouraged*, meaning the Servant finds himself subject to the same pressures which have afflicted the nations, but he will be undeterred.

10, 12, 16, 21). He will bring forth justice to the nations, that is, he will set them in proper relationship to me, “I am the Lord, that is my name” (Isa. 42:8), to my kingdom and to my law through the new covenant.

Here interpreters also can note that Paul’s summary description of his primarily Mediterranean coastal ministry “from Jerusalem all the way around to Illyricum” and his future desire to go to Rome and then hopefully to Spain—all these were Mediterranean coastlands (Rom. 15:18-24).

What is a bruised reed? In Isaiah, the metaphor could represent a staff of the nation, like a ruler’s bamboo shepherd’s crook/sceptre (Isa. 36:6, normally, sturdy enough to use as a cane; in Matt. 27:29-30 it is stiff enough to injure when striking with it, not like a cattail or a writing implement), but Isaiah’s particular use in chapter 42 seems to be a combination of palm branch and reed, a parallelism with elder/honoured leaders and prophets (Isa. 9:14-15). When used of the Gentiles (for example, Israel trusting in Egypt to save or deliver from enemies as a bruised reed, unreliable, lacking strength, in particular, 2 Kings 18:21), the palm branch is Pharaoh and the *reed* represents the foolish wise men, chaotic directives of princes, stupid counsellors to the Pharaoh (Isa. 19:11-15). This might include possible allusion to staffs of the Egyptian wise men, sorcerers, the magicians in Exodus 7:9-12. The Gentile nations’ counsellors of wisdom are *bruised*, meaning they can’t express the full details of the law or administer justice clearly, only selectively, partially, vaguely (as Paul specifically describes in Rom. 1:20; 2:14-16).

The Lord will not break a morally bruised reed, meaning he will patiently labour (by his servants) to renew, replant, nourish the moral strength of the reeds, the counsellors (authors, prophets, teachers, preachers, leaders, officials, scholars, counsellors of officials, poets) of the nations to a proper sense of law and justice to give godly counsel in their administrative influence, and through renewal of their moral vision to conform to *lex Christi.* “He will bring forth justice to the nations [faithfully, without discouragement or growing faint]” (Isa. 42:1, 3, 4).

However, in the NT context when used to describe another level of fulfilment by Christ, the bruised reed metaphor seems to refer to the followers of Christ. These were mostly Jews to whom Jesus and his pre-resurrection disciples were sent (Matt 10:6; 15:24) but evidently also Gentiles following him (Matt. 12:15-21; see Matt 15:21-28). They were all experiencing various kinds of anti-*lex Christi* chaos. Some was caused by the evil Pharisees’ Christ-testing-rejecting-blaspheming leadership. These bruised reeds needed a new Spirit-anointed servant to proclaim and administer *lex Christi* leadership-justice to them (5th C). Another kind of anti-lex-Christi chaos was caused by living in this fallen world under the curse of demonic oppression, disease and death. These bruised reeds needed a new Spirit-anointed servant to proclaim and administer *lex Christi* healing and deliverance from demonic oppression (6th C, Matt. 12:1-42). Both kinds of bruised reed Christ-seekers and followers today need the godly and wise

leadership of elders and deacons (1 Tim. 3; Tit. 1) and the benefits of medical advances to aid human health. However, some are under bad leadership, false teaching and psychiatric malpractice that is harming their bodies that need the proclamation and administration of *lex Christi* justice.

A second dimly burning wick metaphor is explained by the clearer "reed" metaphor: "A faintly burning wick he will not quench," (Isa. 42:3) . . . "a light for the nations, to open the eyes of the blind, to bring out the prisoners from the dungeon, from the prison those that sit in darkness" (Isa. 42:6-7) . . . . "I will turn the darkness before them into light" (Isa. 42:16). The parallelism means the nations' counsellors have some dim light, a faintly burning awareness of his law, (like a lamp in a dungeon) but this dim light needs to be recalibrated and refuelled to reflect the full sunlight of God's law—the high noon daylight shining on all the nations, accomplishing God's justice. They will not be quenched (meaning destroyed, judged with death, Isa. 43:17), but rekindled to give the bright light of deliverance from moral blindness and darkness, a useful light of leading into complete *lex Christi* knowledge for the guidance of their people, changing the rough places into level ground (Isa. 42:16).

This light leads the nations and coastlands to sing a new joyful song of praise and give glory to the Lord, since they will hear the law of the Lord and turn from praising and glorifying carved idols and metal images (42: 10-12, 8, 17, 1st - 2nd C; as they should, correcting their failure to glorify or give him thanks in Rom. 1:20-21).

Yet not all will turn and repent. The Lord shows himself mighty against these foes (Isa. 42:13). Some will be "turned back and utterly put to shame, who trust in carved idols, who say to metal images, "you are our gods"; the Lord lays waste to the mountains and hills, dries up their vegetation, dries up their water supplies (Isa. 42:17, 15). Further, because Jacob and Israel will not repent, they are counted among these robbed, blind, living in dungeons of moral darkness, those deaf, who have the law but do not hear it (Isa. 42:18-20, 22-25; Rom. 2:1-5, 12-13, 17-24), when they should be seeing in the light, hearing the law. There are none to rescue or restore, but only exile from Canaan awaits, and repeated in the ministry of Christ, many Jews remained in the dungeons, seeing and hearing, without spiritual discernment (Matt. 13:13-15), while the disciple-apostles became the servants who received the Spirit to know the secrets of the kingdom (Matt. 13:11-12, 16-17).

8.4 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). 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. Paul explicitly develops this kind of argument in Acts 17:24-31. Those things remain "clearly perceived . . . in the things that have been made" even in the current 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 1:21-32; 3:10-19).

Since the "invisible attributes, namely his eternal power and divine nature of God, have been clearly perceived [analogically reasoned], ever since the creation of the world, [from his reflections in] the things that have been made [including man himself as the clearest perception of that reflection]," men are without excuse *for their sin*. This means that God's revealed invisible attributes, his eternal power and divine nature clearly perceived in the things that have been made, must be perceived as *moral* attributes—God's sin-exposing, righteousness requiring power and nature. What is not immediately obvious in the general interpretation of Romans 1:20 is why reflections of the eternal power and divine nature should *convict men of sin* and leave them without excuse?

What follows in Romans 1:26-32 in terms of Paul's description of moral depravity (emphasis on sexual depravity) doesn't seem to connect to the main accusation that knowing the reflective attributes in the creation and in man leaves man without excuse *for all those other sins*. Why should "they know those who *practice such things* deserve death"? The attributes reflected must reveal his divine *moral* nature and retributive justice against all who violate his nature. What does a powerful, eternal, living, wise ordering of creation's complexities, pointing to an omniscient Lord, have to do with homosexuality, all manner of unrighteousness, evil, covetousness, malice, envy, murder, strife, deceit, maliciousness, gossip, slanderer, hating of God, insolence, proud, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless? How would they know from creation's reflections and from the moral law dimly reflected on their conscience, that God's righteous decree commands the death sentence those who practice such things? Murder is commonly dealt the death penalty. Why would that attribute lead to an excusing or accusing conscience? Since this thesis has proposed God's attributes reorganized under a *lex Christi* format, those connections between knowing God and an accusing conscience are more obvious. Man should know that the ordered world made as a suitable place that yields sustenance for his own life and that his own likeness (Acts 17:28-29) are filled with analogical reflections of this great Creator-God.

The following explores some of the ways that Paul's sermon to the Athenians (Acts 17:24-31) understood the eternal power and divine nature to be embedded in the *lex Christi* image reflected on the creation. While many have observed Paul's apologetic skill in adapting his message to his Athenian audience's cultural knowledge, interpreters come to a better grasp of Acts 17 by contextually synchronizing the Isaiah 42 background with his teaching in Romans 1:20.[282] 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 fulfil 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 evidence 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 analysing Paul's apologetic contact points[283] 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 apologist, but is obeying the 9th C 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. 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 (why Athenians are like bruised reeds and faintly burning wicks).

First, he proclaims this God, "unknown" to them, yet can be "clearly perceived . . . in the things that have been made" starting with 1st C truths interwoven with other interdependent commandments. The one true Lord of heaven and earth, self-sufficient Creator[284] 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 C implies 8th C material

[282] (Bahnsen, 2011: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.

[283] 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:loc. 730, citing Van Til, loc. 891).

[284] Frame (1987:145) identifies an allusion from Psalm 50:12, "If I were hungry, I would not tell you, for the world and its fullness are mine" in Acts 17:25, "nor is he served by human hands, as though he needed anything."

resources, implies 10th C Christians should be satisfied), *from one man* (7th C implies marriage as source of being fruitful and multiplying) *creating all the nations* (5th C so from superior-inferior in families, creating authorities and subjects), sovereignly determining their allotted periods in history (4th C implies his rule over history)[285] and their dwelling boundaries (6th, 8th Cs implies his sovereignty over clans, languages, resources, lands and nations; see Gen. 10:5, 20, 31-32; 11:7-9).[286] This God and his name should be worshipped and praised (3rd C). These truths are "clearly perceived . . . in the things that have been made."

Second, he proclaims 2nd C truths that should have been "clearly perceived . . . in the things that have been made." God doesn't live in temples made by man,[287] nor is a living God who created living "*offspring"* who 'live, move and have their being in him' (1st C, 6th C 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). That a Creator made the wonders of the world is clearly perceived, thus the human conscience should condemn itself for worshiping created things rather than the Creator (Rom. 1:25). These truths are "clearly perceived . . . in the things that have been made."

Their passive acknowledgment that there may be an 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

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[285] Frame (1987:145) identifies an allusion to the phrase of the 4th C "For in six days *the LORD made heaven and earth, the sea, and all that is in them*" in Acts 14:15 in a similarly themed sermon to the Gentiles: "We also are men, of like nature with you, and we bring you good news, that you should turn from these vain things to a living God, who made *the heaven and the earth and the sea and all that is in them*." Similarly in Acts 17:24 "The God who *made the world and everything in it, being Lord of heaven and earth* . . . ."

[286] Frame (1987:145) identifies an allusion to Moses' song in Deuteronomy 32:8, " When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God," in Acts 17:26, "And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place." Paul essentially uses the common knowledge of the nations' history and oral-written traditions as revealed by Moses' biblical narrative song mentioning general history.

[287] Frame (1987:145) identifies an allusion to Solomon's prayer at the dedication of the temple in1 Kings 8:27, "But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain you; how much less this house that I have built" in Acts 17:24, "God . . . does not live in temples made by man."

made] and find him [the supremely-righteous origin of *lex Christi*] who is not far away,' but supremely present and near as provider of life and breath and all mankind needs (6th C).[288]

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).

Paul draws his Acts 17 message from Isaiah 42:1-25[289] where, if interpreters 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) [for example, you 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.

In light of his work in the world and the clearly perceived reflections of his attributes, even the bruised reeds and faintly burning wicks among them have noted there are 'unknown gods' and their own poets wrote "that we are God's offspring" (Acts 17:28), they should be responsible to "seek God" (Acts 17:27). How is it that the creation reveals an eternal, immortal Lord? Something or someone above and outside of everything mankind sees has made it all, gives it to all, stewards it every day for the benefit of all and determines how it gets apportioned to all. Who? Seek the answer—he is near, revealed in all these things—seek the true, living God (Acts 17:27). He made all, gives all, stewards all, determines all. Thus, He commands all to repent of God-ignorance and worship-ignorance and conform to his righteousness or be judged in righteousness (Acts 14:17; 17:24-31). Man's ignorance of the true Lord and substitution of idols in his place (1st and 2nd C's) is obvious. But no one seeks the true God unless a messenger

[288] Alerted to the allusion to Psalm 50:12 above about useless sacrifices that God does not require, but instead requires the fulfilment of vows and proper praise (2nd-3rd Cs, Ps. 50:14, 23), further allusions may be found there of God's condemnation of their social approval of theft (8th C), adultery (7th C), slander (9th C, Ps. 50:18-20).

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

comes to the coastlands waiting for his law to tell them the law's application through faith in Christ (Rom. 3:11; 22-26; 5:17-21; 8:1-4; 10:10-17; Isa. 42:4). Men, especially after hearing these truths, should repent of their commandment-breaking and instead, honour and thankfully worship the *eternal, immortal, living God* who made these wonderful reflections, rather than vain, deaf, mute idols (Acts 17:30-31; Rom. 1:20-21, 23, 25; Acts 14:15; 1 Cor 12:2).

Though the 1st-3rd C themes were developed more explicitly in Acts 17, the 10th-4th C themes below could also illustrate Paul's orientation to Gentile self-condemnation for sins that they know are wrong by man's common understanding of the moral law written on their hearts, but still give approval to (Rom. 1:32) which places them under God's wrath as accountable for their sin, and by that common understanding God will judge them (Rom. 2:12-15).[290] These themes would include the following "clearly perceived" evident goodness resulting from doing right compared to the disasters men experience from doing wrong. Further, that all men know that doing evil things against the light of this moral-law knowledge deserves God's righteous decree of death (Rom. 1:32) could mean that when they acknowledge the existence of such a great creator God who designed a functional moral world for men, to ignore and despise his rule stirs the conscience to accuse of his coming judgment, perhaps combined with parallels in government execution of criminals (Rom. 13:3-4) that alerts to common concepts of God's justice.

10th C natural human expressions of thankfulness and gratitude, satisfaction, happiness and joy for good things in life (Act 14:17; Eccles. 5:18-20) that witnesses against all forms of greed, envy and covetousness (Rom. 1:29).

9th C natural human expressions of truthfulness and reputations of integrity in developing and maintaining social harmony in marriages, family, marketplace, social, political media and educational institutions that witnesses against strife, deceit, gossip and slander (Rom. 1:29-30).

8th C natural human acquisition, ownership, stewardship and protection of private property as the means of personal, family, social, political and economic stability that witnesses against all forms of theft, deceitful or unfulfilled contracts, defaulting on loans, laziness, piracy, hostile

[290] VanDrunen (2014:228-230, 248, 251, 331), who calls this common understanding of moral norms "natural law," (Rom. 2:14) notes that this approval of moral evil is a failure of man's judicial dominion authority given at creation to make judgments against what is wrong and approve what is right, as well as failure to enact just retributive penalties for destroying the fabric of human society (see Rom. 13:3-4 on this role required of civil magistrates), so that God must enact "eye for eye" *lex talionis* penalties himself (Rom. 1:27). That all men do have a "natural law" based conscience that also should make correct judgments to accuse or excuse is also evident (Rom. 2:14-15), but the Decalogue gives a more "clear and complete knowledge of what natural law already reveals."

takeovers and acquisitions, vandalism, rioting, invasion and occupation of property by outside militias or armies, removal of or failure to guard the means of life sustenance.

7th C natural human heterosexual order he designed in marriage of one man to one woman to be leave father and mother, be joined to each other and become one flesh to be fruitful and multiply that witnesses against all forms of sexual immorality (Rom. 1:26-27 condemning homosexuality, but includes any consensual sex outside marriage, prostitution, paedophilia, bestiality, incest, rape, sexual abuse and human trafficking).

6th C natural concern for human life that happens in family through pregnancy and childbirth, though social bonding in communities and nations, and by the common image of God in all men of every nation that witnesses against all forms of heartlessness, ruthlessness, malice and maliciousness that leads to unjust taking of life (Rom. 1:29; Amos 1; murder, abortion, euthanasia, forced sterilizations, unjust war, genocide).

5th C natural social-community bonds of mutual concern among equals and protection of the weak by those in authority who have various kinds of power (family, community, military, economic, political) that witnesses against all abuses of power, disobedience of those under authorities and the treachery committed by equals against the social trust of family and community.

4th C natural rhythms of the six day work week and one day of rest, and calendrical observances marking seasons of harvest and planting or memorial days is common to most cultures, even as the faithful signs in the heavens mark these God-ordained and modelled rhythms (Gen 1:14-18, 31; 2:1-3) that all men can unmistakably see and experience (Ps. 19:1-6) that witnesses against laziness, slothfulness, irresponsibility, poverty due to lack of industriousness, welfare dependency, slavery, mistreatment of laborers and endless work without rest.

1st-3rd Cs natural knowledge that one supreme being with superior power, wisdom and goodness created and rules over the world in orderly ways and to ascribe praise and worship to that deity and to fear him (Gen. 20:8; Jonah 1:16) that witnesses against all the false prophets and gurus and self-made religions, divinization of the natural world (pantheism), superstitions about cause and effect, practices of useless religious rituals in the name of spirits, a god or gods who controls various elements in the world and the afterlife.

Often the popular music, poetry, folklore, fiction and historical reality stories of a community or culture laud heroic virtues of thankfulness (10th C), honesty (9th C), industry (4th, 8th Cs), love (7th C), bravery (6th C) and sacrifice for others (5th C) in some fashion, all of which are evidences that *lex Christi* virtues are fairly constant in humans everywhere. A recent cultural study (Dockrill, 2019) of 60 societies found that seven moral traits were constant across cultures:

“helping family, helping your group, reciprocating, being brave, deferring to superiors (respect), dividing disputed resources (fairness), and respecting prior possession (property rights).” Jesus noted that human societies practice the natural morality of loving, doing good or lending to those who do the same to them (Luke 6:31-34).

However, VanDrunen (2014:330-336, 344) notes that mankind’s dim knowledge of the natural law (he calls the natural law substantially equivalent to the moral law) also serves as an incitement to further sin, rebellion and exchange of these creation-evident truths for lies and perversion (Rom. 1:23-27), even as both Adam (Gen. 2:16-17; 3:6, 19) and Israel at Sinai had clear knowledge of the Decalogue not to covet, but this incited sin and brought death (Rom. 7:5-11), doing the very thing one knows should not be done (Rom. 7:15). Yet this dim Gentile knowledge lacks any knowledge of redemption through a mediator, so from these ‘elemental and worldly principles’ as a way of life that either condemn or excuse (Gal. 4:3, 8-10; such as calendrical days or seasons of observance in Gentile and Jewish ceremonial religious practice; for foods and drinks and calendar observances, similar to pagan asceticism, see Col. 8-23), the work of Christ must free the Gentile nations (and Jews) to serve him as master in the Spirit that gives life through hearing with faith (Gal. 3:3-21; 4:4-7) (VanDrunen, 2014:362-364).

From another perspective of the 6R’s for engaging subjects developed above in 4.8, the non-regenerate man in Adam is unable to clearly situate his R's within a full *lex Christi* framework, that is, a *unified-morality* perspective (every commandment is inseparable from others), *supra-morality* perspective (the 10C's are the master outline under which all biblical righteousness and unrighteousness can be defined) and *symphonic lex Christi* motif (the righteousness woven through historical understanding, creation, fall, redemptive history, *ordo salutis*-the order of salvation from election to effectual call to regeneration to saving faith to persevere unto glorification). They are bruised reeds, smoking wicks with partial, selectively formed *lex Christi* conscience, either excusing or accusing, without a proper view of history, the future or the *Lex Christi*-Renewer (Rom. 2:14-16; Isa. 42:3, 21). Thus, without acknowledging their Lord-derivative character, the non-Christian uses the **R's** like **R**esearching revealed reality to **R**eckon and evaluate **R**esults. For those who receive the *lex Christi* framework these R’s are derivative functions of the Lord’s *supra-valency* attributes, that man, with an embodied-soul with physical, limited presence, has a will to make decisions, ability to learn, power to accomplish tasks, dependent on the Creator, and ability to learn wisdom. However, lacking the fully implanted *lex Christi* framework, non-Christians are more likely to use their embodied souls for sinful, socially harmful or deceptive purposes. Without acknowledging their Lord-derivative character, the non-Christian uses other R's like **R**eassure, **R**eform and **R**emove. For those who receive the lex Christi framework, they are derivative of the covenant-relational attributes, so that, to those under covenant, they will be loving, gracious, merciful, patient to save, good, forgiving, rewarding, self-

controlled, disciplining and rejoicing, but they engage those in rebellious enmity against the Lord and his people using methods like hating, jealous, wrathful, patient to judge, just, condemning, penalizing, angry, abandoning and grieving. Again, for Christians, these enmity methods should only be used with Scriptural definition and warrant within the *lex Christi* standards. Consider the following Scriptures for examples of hating (Rev. 2:4) and abandoning (Matt 10:14; Matt 15:14; Gal. 4:30). These *covenant-relational* attributes should never be used to violate any of the commandments to be pro-harmonious, pro-life, pro-marriage, pro-stewardship, pro-truth or pro-contentment. However, lacking the fully implanted *lex Christi* framework, non-Christians are more likely to use the reconciliation attributes to **R**eassure and reform subjects to sinfulness (Rom. 1:32; 2:15), while using the enmity attributes to **R**emove righteousness and cause social harm, disobeying the *lex Christi* by looting, rioting, killing, slandering, or reviling authority (Rom. 1:28-31; 2:15), often against the righteous who reprove their wickedness (Prov. 9:7).

8.5 The non-human creatures, creation itself and mankind all share in some of these reflective *lex-Christi* patterns

Before Christians engage other worldviews and systems of knowledge, they need to establish another area of their biblical epistemology rooted in the doctrine of God and his reflections in the world in order to do analytical evaluation of the value of ideas under these biblical categories. One overall category of reflection is the interdependence that allows apologetes to combine all the reflective attributes below as an irreducible complexity. Many things are interdependent in the universe and the systems of the world, even as man and the creatures have interdependent brain-body qualities, and man has interdependent moral-conscience-mind and body qualities.

The I AM identity of the **supreme Lord** reflected in the creation (parallels derivative attributes of Scripture and the *lex Christi* 3.4, 3.5):

Determinate: planned, purposeful world; man makes decisions.

Faithful: daily, weekly, monthly, yearly consistency; man's life and memory remains constant, man does consistent things.

Present: five senses constantly interpreting the present nearness of the world, nearness of family, society.

Mysterious: World filled with mysteries too hard to understand, man's heart too hard to discern.

Powerful: many powerful systems in the world (wind, water, fire, radiation, volcanoes, earthquakes), powerful animals: elephants, tigers, crocodiles, (dinosaurs).

Dependent: all the creatures and man are dependent on the Lord for existence.

Eternal: the world and man are created, but have an eternal existence, being renewed unto eternal life (Rom. 8:19-23 note that the creation, together with elect man, waits for its redemption, being set free from its bondage to corruption, not its annihilation) or eternal death.

Clear: revealing itself to study, man can talk and explain self.

Perfect (inerrant) in original creation: many coordinated systems & capabilities (sun, moon, seasons), man's body and soul operating harmonies.

Wise: ordering of world's systems show wise planning; man display creative planning to solve problems.

Luxuriance: multiplication of creatures and varieties species, such as man spreading out into different clans, peoples and cultures.

1st C: pro-Lord YHWH: The creatures know their maker is the Lord and praise him (Ps. 148:7); representative living creatures also surround the throne of God acknowledging his holy character and name as only true Lord almighty forever (Rev. 4:6-8). *Authoritative*: There are authoritative laws that mankind must submit to: Gravity, time, space. Man has authority to rule over the creation. *Necessary*: necessary to leave men without excuse (Rom. 1:20), to create a point of contact for evangelism. Also consider how many necessary parts of the world exist. Man is necessary to steward the world and its resources.

2nd C: pro-covenantal: the Lord covenants with the creatures and the earth (Gen. 9:1-17). world works in ordered patterns of submission to laws and principles; man makes agreements, contracts, covenants.

3rd C: pro-blessing: Psalm 148

> 1 Praise the LORD! Praise the LORD from the heavens; praise him in the heights! 2 Praise him, all his angels; praise him, all his hosts! 3 Praise him, sun and moon, praise him, all you shining stars! 4 Praise him, you highest heavens, and you waters above the heavens! 5 Let them praise the name of the LORD! For he commanded and they were created. 6 And he established them forever and ever; he gave a decree, and it shall not pass away. 7 Praise the LORD from the earth, you great sea creatures and all deeps, 8 fire and hail, snow and mist, stormy wind fulfilling his word! 9 Mountains and all hills, fruit trees and all cedars! 10 Beasts and all livestock, creeping things and flying birds! 11 Kings of the earth and all peoples, princes and all rulers of the earth! 12 Young men and maidens together, old men and children! 13 Let them praise the name of the LORD, for his name alone is exalted; his majesty is above earth and heaven. 14 He

has raised up a horn for his people, praise for all his saints, for the people of Israel who are near to him. Praise the LORD! (man also desires to praise excellent things, culture, creates songs, heroes).

4th C: pro-theosynchrony: The seasons and years are ordered by the Lord and the creatures obey these seasons. The world is structured with timings of days, months, years, sun, moon, planets. Plants and animals share four seasons. Man participates in timing of world, and also plans and sets times.

5th C: pro-harmony: the mutual harmonies within the creation spheres: land, water, wind, sun, rain, pairs of animals cooperating, caring for their new-borns, sub-atomic particles in their ordered relations. Mankind prefers harmony and peace.

6th C: pro-life: embedded life-sustenance (air, water, shelter) and food within the systems of creation for all creatures by mutual dependences on ecosystems (though also with enmities such as diseases, disasters, death Rom. 8:18-23). Life everywhere is sustained without man's help. Man's life is sustained by world patterns. Man sustains other's lives (family, community).

7th C: pro-marriage: The universe's systems and creatures flourish with beauty, attractive to the senses. The world's reproductive processes based primarily on gender binary (male-female/sperm-egg). Some animals are mated for life, and there is gender binary (male-female) in most creatures. Male-female humans have attraction to beauty and love, including sexual attraction (God joins together: defined as pro-OH-SSA: pro-one-hetero-spouse-sexual-attraction). The majority of the world's cultures practice monogamous covenant-promise-making marriage based on mutual attraction and jealously guard that spouse from adultery.

8th C: pro-stewardship: animals build their habitations in the environments and gather and store food. There is great abundance in the world. Man creates abundance and stewards resources.

9th C: pro-truthful: science should be man's truthful description of the God-ordered, fallen, yet-to-be-renewed world. The world has a revealing function that enables believers to study it when they use the proper approach to learn its intricacies. Man learns to describe the world and name things according to their realities.

10th C: pro-contentment: The Lord satisfies the desire of *every living thing*, especially food related (Ps. 145:15-16). Creatures are satisfied and fed. Man's has sufficient resources to live and remain. Some selectively correct/mostly blinded philosophies,

such as the utilitarian view posits that man's happiness and prevention of his harm, are the most important things.

As Bavinck (2004:75-76, 81-89) has pointed out,

> "heaven and earth and all creatures, leaf and blade, rain and drought, fruitful and lean years, food and drink, health and sickness, prosperity and poverty, all things, in fact" [citing Heidelberg Catechism 27] speak to believers of God . . . . Scripture contains germinally . . . the beginning and analogy . . . of the etiological [cosmological] proof [the existence of a cause from the demonstrable existence of an effect] in Romans 1:20, of the teleological proof [the harmony and purpose of the world infers the existence of an intelligent cause] in Psalm 8 and Acts 14:17, of the moral proof [the existence of moral phenomena in the life of humankind—conscience, moral responsibility, repentance, reward and punishment, virtue and happiness, the fear of death and punishment, progress and the triumph of the good in human history, and so forth—infers from them the existence of a moral being who created and maintains that order] in Romans 2:14, and of the ontological proof [all cultures believe in various religions and have thoughts about a supreme being, inferring the existence of God] in Acts 17:24 and Romans 1:19, 32.

8.6 Reformed perspectives on natural law themes for engaging the world

This thesis maintains that believers should use the WLC 90-151 defined eschatologically-inrupted moral law, or the *lex Christi,* to engage everything in earthly practice wherever possible, by exemplifying, proclaiming, interceding and administrating in heavenly and earthly realms and within places of service in assembly, creation and diaspora using 6R's as a shorthand summary of the covenant relational attributes. This thesis has great interest in the biblically defined ways that the created order reveals the eternal power and divine nature of God (Rom. 1:20) and has structured that revelation using a *lex Christi* format. While 9.7.3 below develops creative detail related to the unbeliever's conscience in light of Romans 2:14-15, the thesis as a whole has not explored the theme of natural law and its relation to apologetics. This section will explore several relevant authors that help Christians understand natural law with a view to its application in apologetics, missions and evangelism.

Grudem (2018:96-97) notes that natural law is the common term for a biblical principle of the moral law written on all human hearts and dimly reflected on their consciences that accuses or excuses (Rom. 2:15), and thus is valuable for supplemental persuasion of non-regenerate people who have some knowledge of right and wrong, using arguments from human reason and from the evident consequences of various actions, but cannot save and only serves to leave man inexcusable (Rom. 3:19). He explains that these moral perceptions are also subject to

distortion by the cultural and religious context, faulty reasoning, and the inward moral dislike of restraint against sinful desires (Rom. 1:21; 1:32). So he concludes that natural law concepts or principles must be submitted to Scripture (an application of the doctrine of Scripture's necessity) to have any certainty about what approximating natural laws actually reveal God's moral law, what convictions of conscience are true or false guilt, what counsel from human reason and common sense is actually wise.

Muller's (2003:280-288) *Prolegomena* notes that natural law can produce nothing constitutive of a Christian theology, no essential truths, but only an application of what is taught more clearly in Scripture. The rational ability of unregenerate humanity and their universal experience can dimly perceive what only Scripture reveals with clarity to regenerate humanity. Thus, a Reformed view of natural law (or natural theology) must never be founded on the interaction of unregenerate reason with the created order, such as in philosophy (Muller, 2003:300), but on the "examination of natural revelation by faithful reason" for the elect. Since the concern is to define theology for the elect, or show that natural law was insufficient to save (since it does not reveal the Gospel or salvation) and should be subject to the clarity of faith using Scripture to judge unregenerate knowledge (Muller, 2003:282, 300), the Reformers did not develop natural law very extensively, only acknowledging its existence and its ability to leave man without excuse. Natural law was a seed of religious impulse to worship and to relate to other humans that was both *intuitive* as both a sense of the divine and a sense of morality in the conscience (called natural law), and *acquired* by human experience in reasoning from the order and governance of the created world. Man uses these forms of knowledge to "order society, establish general rules of morality, [and] restrain gross sin, . . . [but] cannot draw man toward beliefs that do not arise from rational investigation, excite the emotions to a desire for and love for God, or set aside the dangerous errors of the world over which Christ has victory," (Muller, 2003:286, 288). Thus man requires special revelation to know not just a general knowledge that God exists or that he is one, or that he is a great, generous and wise God, but must be known through Christ (John 14:6), the mediator who is God-man, excellently suited to reveal his glory, the *duplex cognitio Dei,* a two-fold knowledge of God (Muller, 2003:299-300).

Bavinck (2003:304) states that "objectively needed by human beings to understand the general revelation of God in nature was the special revelation of God in Holy Scripture, which, accordingly, was compared by Calvin to glasses. Subjectively needed by human beings was the eye of faith to see God also in the works of his hands."

> [Christians] position themselves in the Christian faith, in special revelation, and from there look out upon nature and history [and the human heart and conscience]. And now they discover there as well the traces of the God whom they learned to know in Christ as their Father. . . . [E]quipped with the spectacles of Scripture, [they] see God in everything and everything in God. . . . General revelation maintains the unity of nature and grace, of

> the world and the kingdom of God, [of the world of reality and the world of values], of the natural order and the moral order, of creation and recreation, . . . of virtue and happiness, of holiness and blessedness, and in all these things the unity of the divine being," (Bavinck, 2003:321-322).

Thielicke (1966:420-433) notes, in critique of the phrase highly regarded by Roman Catholic theologians "to each his own" (*suum cuique*, his freedoms, rights, desires), that unregenerate man will be unable to discern a constant form of a natural law because of various definitions of man and justice and because man's knowledge is limited, namely, man does not know what the good is and how to produce it in relation to the integrated complexities of the entire world. Only God knows and his providence orders all things, so regenerate man may pray for things as instructed by God, but with the caveat that God's will be done. Further, this omniscience is required for just judgment in the eschaton (1 Cor. 3:12-15). Thus, the natural law principle, *suum cuique,* must also have an eschatological dimension. However, Christians should respect attempts to maintain some natural law theory rather than attack all of it, since it does appeal to principles outside unregenerate man, things for which man should seek to know and understand, which undermine his autonomous pride, and perhaps lead him to seek God (Acts 17:27). Yet in some instances, this appeal to natural law devolves into total autonomy of seeking selfish desires, anarchy and dictatorship and other kinds of chaos.

Budziszewski (1997:72-73) warns that reasoning from the natural law may be perverted due to emotions, bad habits, bad character traits, evil cultural customs and self-deceived logic.

While is it beyond the purposes of this thesis to provide a full critique of VanDrunen's various publications or of all the topics covered in this particular book, *Divine Covenants and Moral Order* (2014) is closely related to the themes of this thesis and has provided much useful citation material in various sections, in fact, tracking closely with a number of the biblical texts used for developing this thesis.

While the complexities of newly published articles and books on both sides of the Two Kingdoms and the Neo-Calvinist perspectives makes final research and reckoning of the living authors' continually updated positions impossible, this thesis must attempt an initial reckoning since earlier critics of the Two Kingdoms perspective (Frame, 2011:127-150) based on then extant writings would posit that VanDrunen's earlier theology is contrary to the claims of this thesis: natural law is useless unless informed by special revelation, all humans are obligated to all new covenant duties and commandments, all covenants have implications for all people (not just the creation covenant filtered by the Noahic covenant), the Noahic covenant is also a gracious covenant given to his chosen representative with redemptive themes, not just common grace themes, and Christians engage the world based on special revelation, not natural law.

This section will propose that a later book not evaluated by Frame, VanDrunen's *Divine Covenants and Moral Order* (2014), does represent key elements of Westminster Standards' theology informing the God-reflective *lex Christi* patterns of engagement of believers with non-believers, while agreeing with Frame against VanDrunen that these principles are not necessary to be understood using the Two Kingdoms theology (which is highly prone to misrepresenting caricatures (Jacobs, 2020:328-329)) or necessary to see all natural law principles through the lens of the creation covenant reflected through the Noahic covenant. Below VanDrunen gives a competent biblical approach to the theme of natural law using special revelation definitions.

First, VanDrunen (2014:11, 42, 138 note 8, 225-226, 300, 416, 436-437, 483-484, 494) holds that the minimalist natural law ethic of Noahic covenant (procreation, eating of plants and animals is permitted, and enforcement of retributive justice) includes a natural law epistemology pertaining to a broader moral order, a richer way of life that promotes a modest human flourishing in this world. This is indicated by Paul's list of contrasting sins in Romans 1:18-32 that covers nearly all the Decalogue—the standards that the creation objectively reveals, that the conscience subjectively appropriates, including knowledge of the sanctions for violations that it deserves (Rom. 1:32, 2:14-15). The Mosaic moral law is the special revelation standard that reflects the holy character of God and is reflected more dimly in the natural law seen in the created moral order from Eden and the human conscience—the moral law that permanently binds all people as human beings at all times, comporting with the purposes of creation of man in God's image.

VanDrunen (2014:448, 466, 469, 479, 500, 502) does see the eschatological ethics of the kingdom (love, mercy reconciliation, love for enemies, generosity) having influence by prudential and creative application beyond the institutional church into broader social relationships (Gal. 6:10) in the public square on Monday mornings, "showing forth the glories of the new creation in an old creation whose time is running short." While the church is the place to exemplify and testify to the new eschatological ethic (forgiveness rather than retribution, all believers as siblings rather than marriage and child-bearing, sharing generously rather than individual protectionism), many of the constraints of the penultimate natural moral order are still in place and influence the church, since the world is still under the curse where government retribution by violent means of the sword is necessary for advancing justice in God's justice-executing image (Gen. 9:6), Christians submit to civil courts, live in earthly families where marriage and child-bearing is normal, labour in worldly commerce but experience poverty making careful stewardship necessary, and still experience persecution from unbelievers (see 5.4 above for more on Revelation 21-22 christotelic fulfilments of this eschatological ethic).

VanDrunen (2014:7, 492-493, 506, 508-510) sees the use of natural law in evangelism and apologetics as distinctly aiming at transformation (Acts 17), while natural law arguments in the

public square only aim at promoting peace in common civic life using cause-effect types of persuasion that promote good purposes (peace, order and submission to authority, harmony in family, working hard to gain economic prosperity, protection of human life, as well as seeking ways to expose and limit human depravity), similar to Proverbs' observations on human behaviour and consequences, arguments that are likely to be ineffective due to the complexity of human simultaneous patterns of submission and rebelliousness (Rom. 1-2). While there is no *ultimate* natural law right to freedom of all religions in light of Romans 1, human governments are only qualified to use retributive justice for *intrahuman* sins and leave judgment for sins against God to God.

In summary, the Reformed tradition expressed great unity in its development of a biblical perspective on natural law, which is affirmed in several Westminster Standards statements, citing Romans 1:19-20, Acts 17:28 and Psalm 19:1-3:

> WLC Q. 2. *How doth it appear that there is a God?*
> A. *The very light of nature in man*, *and the works of God*, declare plainly that there is a God; but his Word and Spirit only do sufficiently and effectually reveal him unto men for their salvation (Orthodox Presbyterian Church, 2007:154).
>
> WCF 1:1: Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church . . . (Orthodox Presbyterian Church, 2007:1-2).

8.7 Relating all three patterns to an extra-biblical knowledge topic: driving cars

"All human actions are ruled by divine commandments. There is no neutral area where God permits us to be our own lawgivers. There is no area of human life where God abdicates his rule, or where his word to us is silent" (Frame, 1992:362). Frame illustrates his point with biblical motivations to do all for God's glory and ethical principles in living daily life. Thus, presuppositional apologetics will put *all knowledge about anything* under the Lordship of Christ, (whether driving a car, taking a test, baking a cake, or theories about man and models of human change) taking every thought captive to Christ, and only "integrate" knowledge that can submit to Christ (2 Cor. 10:5). That is, believers integrate what reflects God's glory. God's supremacy attributes (chapter 3) are reflected by derivative attributes on, in and by Scripture, Christ and renewed man. Every supremacy attribute has blessed and cursed faces (Yates, 2017:22-25, 38-43) depending on one's relation to his covenants, the *covenant-relational* attributes. Believers are transformed through a faith-view of the glory of Christ in the New Covenant, expressed as the Spirit writes the moral law on believers' hearts to live in the two realms

(heavenly and earthly) and three places (assembly, creation and diaspora) of their existence (Yates, 2017:165-174).

Frame (1987:123-153, 368) notes that under the authority of Scripture as the normative perspective, with its teaching as our worldview presupposition for interpreting all things, as it reveals God's glory and confirms that revelation in the created order (Rom. 1:20) and the human conscience (Rom. 2:15), we are free to use related perspectives as evidence, 'not as appeals to neutral criteria, but appeals to the truth that Scripture warrants,' such as the coherence theory (that one's system of thought has an internal consistency, a limited kind of rational skill using the normative perspective), the correspondence theory (ideas that correspond to reality, a limited kind of empirical skill using the situational perspective), and the pragmatic theory (ideas functions to bring personal blessing and flourishing, a limited kind of subjective wisdom using the existential perspective), any of which may be persuasive to an individual and lead him to "cognitive rest"—a sense of satisfaction that one can commit to a particular belief as being true. Here Frame gives a sketch of some important interrelationships between Scripture, physical or social science research and personal agreement. In some ways this thesis presents Westminster Standards' *lex Christi* perspectives as having coherence, correspondence, and pragmatic usefulness.

Consider a random sort of example to test the theory that any extra-biblical knowledge that functions as an application of the *lex Christi* can be used by Christians. Using the three patterns developed in chapter 2, Christians can reorganize the car-driving data under its headings. From the framework of Westminster's epistemology, driving knowledge is not a set of neutral facts or an independent source of scientific truth. This knowledge, these skills and facts must conform to Christ's law in order to be applied to a Christian's daily life. The concepts below assume the typical context of law-oriented driving countries (such as USA or Taiwan). Though not developed here, the selective conscience analysis model in 9.7.3 below may help to analyse wrong applications of driving knowledge. The validity of the three patterns demonstrated by this rather mundane example could be extrapolated to other kinds of extra-biblical knowledge and potentially substantiate the claim that the *lex Christi* is a useful tool to express the dominion of the righteous Lord over everything in the world, part of the apologetic task.

Christians may apply any driving knowledge and skills that conform to the to the unified morality perspective

1st - 3rd C's Christians give a proper representation of God, his worship and his name by driving with skill and safety, using driving as a tool to further his kingdom purposes. Lack of concern for society-protecting driving laws is a bad witness, a kind of blasphemy (Rom. 2:23-24), taking God's name in vain.

4th C Christians do their car maintenance as needed six days each week, including purchasing gas (except as necessity) so the Lord's Day can be spent in worship and rest from labours. Driving on the Lord's day is generally a necessity in the USA in order to get to a place of corporate worship.

6th, 8th, 10th C's Christians use cars to provide for physical transportation needs within geo-spatial environments, while evidencing righteous stewardship of property (maintain their own car, use caution not to damage others' cars or property along the driving areas). Christians show concern for the environment (pollution) by following emissions laws, proper disposal of used car oil, and final disposal of unrepairable cars. They consider options for alternate forms of public transportation and alternate energy sources for powering more environmentally friendly cars (hybrid or electric options are increasingly available at lower costs). Christians learn contentment with any owned vehicles, not coveting their neighbour's cars,

5th C Christians drive in harmony with or submission to local laws, growing in knowledge and wisdom about driving.

6th C Christians drive with concern for protection of life and human safety, also controlling emotions while driving.

7th C Christians use cars to honour marriage.

Christians may apply any driving knowledge and skills that conform to the supra-morality perspective

Driving laws mostly get applied to or "filed" in the 5th C "cabinet" with little objection or rejection of its requirements because most driving laws designed by authorities are a proper use of their authority to maintain public harmony of movement. God entrusts earthly authorities to protect public safety (Rom. 13:1-7). Man needs respect for authority and the rule of law to prevent anarchy (different cultures have more or less respect for the rule of law and traffic laws based on police and government integrity, enforcement, penalties and original family attitudes to law and authority). However, there are abusive authorities that misuse their 5th C authority to harm and prevent believers from doing good. Christians recognize that totalitarian, surveillance states will abuse powers by micro-managing human travel with technology to trace everyone's movements and prohibit anything they deem unacceptable (as in Rev. 13:16-17), against which believers may need to disobey man's laws in order to obey God and do their kingdom duties (Acts 5:29).

Christians may apply any driving knowledge and skills that conform to the symphonic lex Christi perspective

Christians use a biblical-historical worldview to control how they apply the extra-biblical knowledge of the driving environment. The material composition of cars declares the glory of God's material creation and reveals his eternal power and divine nature, so they should glorify him and give him thanks (Rom. 1:20-21). What God created materially and physically good is now under a curse—so cars and roads and traffic lights will fail, rust and salt will destroy car metal, accidents will maim and kill human and animal life and destroy property. Satanic enmity is evident in the driving environment (Gen. 3:15; see Satan's desire to destroy property and human life in Job 1-2). Mankind is sinful. His originally healthy relationships of authority and submission have been corrupted (Gen. 3:16-19). Some drivers resist authority and disobey traffic laws. The Gospel transforms drivers. Righteous drivers must be renewed in the new covenant through faith in Christ and the indwelling Spirit to forgive sinful driving, credit his righteous love of God and neighbour, write his law on their hearts, and teach them the value of excellent and safe driving as a way to honour God and love man (Heb. 10:16). The church should be an assembly of righteous, law-abiding drivers (Rom. 13:1-6) and should discipline its ungodly drivers, in addition to penalties of the government on those who do wrong. Driving (perhaps?) will reach a *new earth* utopia where there is perfect harmony between physical safety, clean energy uses, machines (or transporting animals like horses?) that do not fail their intended purposes, travel between places, joy in seeing the beauty of the earth and altruistic human cooperation.

The extra-biblical knowledge of cars, the driving environment, vehicle laws and driving skills are not *integrated* as equals, but rather function mostly as *applications* that conform to various *lex Christi* commandments. Similarly, chapter 9 will only *apply* psychologies that conform to *lex Christi* or reform the psychologies to conform to *lex Christi.*

8.8 Example of reorganizing apologetic themes under the *lex Christi* outline

Keller (2009) notes several common objections to Christian faith in each of his chapters (numbers 1-11 below correspond to book chapter numbers). Using the moral law, readers can reframe both these objections against Christianity and the answers. By achieving these purposes, readers can conclude that the moral law provides a sufficient foundation for apologetics.

1. "There can't be just one true religion, and those who claim to have that true religion divide society by intolerance and cause violence" is actually an objection to the 1st and 2nd C's, namely that there is not one true God who defines his own worship, and fails to see how Christianity's moral law brings unity, forgiveness and healing and human flourishing to society.

2. “The presence of evil and suffering in the world show that God doesn’t exist, or that he is not good or not all powerful” is actually an objection to the relationship between the two tables of the law. If God is real (1st-4th C’s), and delights in and commands human flourishing (4th-10th C’s), the absence of human flourishing shows he is not who he says he is, or else he would make the world flourish. The 4th C to ‘humbly and worshipfully remember who God is and what he has done’ is the fountainhead of all the other commands, remembering the good creation, the fall, the restoration and the promised consummation, and that he disciplines those he loves by testing their faith (Heb. 12:6; 1 Pet. 1:3-8).
3. “Belief in absolute truth limits human freedom and divides society by exclusion of those who do not share these same beliefs” is an objection to both tables of the law, the God who is absolute truth and his laws for social flourishing. Every worldview makes “truth” claims and excludes or punishes those who reject those claims. The question is, what or whose ‘law-tables’ do you want to limit your freedoms so that you can freely express the reality of your best nature and capacities?
4. “Christians do not live up to the moral law standards they have been given and have actually caused much war, human suffering, oppression and abuse” is actually an objection to the hypocrisy of the Christians against the second table of the law. The Spirit promises to write the law on true saints’ hearts to move them to maturity and to correct their blasphemies, often by bold leaders who change the prevailing culture, but the church will always have hypocrites and weak and worldly saints.
5. “The threat of eternal judgment in hell is a contradiction to Christianity’s claim that he is a God of love” is actually an objection to the 2nd C warning that the Lord is a jealous Lord who ‘visits the iniquity of the fathers in the children to the third and fourth generation of those who hate [him]’ and an objection to the 3rd C reason against taking the Lord’s name in vain, sins of false witness about the character and works of the Lord, “for the Lord will not hold him guiltless who takes his name in vain” (Exod. 20:5, 7).
6. “Scientific reasoning can only make conclusions based on the observable world, thus scientific belief contradicts many Christian beliefs: divine creation in six days by the Word of his mouth, miracles, personal communication of the Lord to man, the incarnation [adding a human body and soul] of the second person of the divine Trinity and his bodily resurrection.” This is an objection to the first table of the law, a sin that supposes another abstract god called “nature” is the cause of all regularity. Instead, the foundation of all true science must be faith in one true God who does condescend to work with providential regularity in his world to reverse the curse and its effects and bring in the new kingdom for his people.

7. “The Bible cannot be trusted historically (they are merely myths and legends filled with historical contradictions) or culturally (there are many examples and teachings offensive to modern cultural sensibilities, such as approval of indentured slavery to repay debts, holy war).” These are objections against the 3rd (faithfully represent the Lord’s worship, ordinances and works) 4th (remember accurately) and the 9th C’s (faithfully speak to one another about God’s definition of man and his best culture defined by the 5th-10th C’s).
8. Christianity’s interpretation of the world (creation, fall, redemption, consummation) best explains the sense data that their beliefs, reasoning and language uses to explain what they see in the human conscience, the created world that constantly sustains them, false religions and human relationships without God (Rom. 1:18-32; 2:14-15; Acts 14:15-17).
9. “There are some clear ideas about beauty, justice, universal human dignity and rights, moral obligations and moral wrongs that are used to judge self and others, and form, teach and enforce local, national and international laws, and mankind all shares a common human desire for a final verdict on the worth and meaning of their lives.” These are evidence of that the second table of the moral law is written on the consciences of all mankind (Rom. 2:14-15), but that men suppress the first table of the law by self-made religion to fabricate a final verdict about themselves (Rom. 1:18-25). In fact, these laws are derived from the one true God and reflect his own nature and attributes, his ability to create and sustain beauty, and administer mercy and justice, such that Christians need to affirm both tables of the law to have a consistent connection between worship (love of God) and relational morality (love of man).
10. “The problems of the world originate in genetics, uncontrollable psychological drives, social systems, and the way to change the world is by education, therapy, self-control, scientific and social progress.” These analyses fail to account for the problem of human sin as defined by the moral law, or way of change accomplished by the new covenant Gospel (application of the 2nd and 3rd C’s defining the way God must be worshiped), teaching human repentance and forgiveness through the propitiation acquired by the cross of Christ, and credited moral-law righteousness by justifying faith in Christ’s active righteousness (proven by his resurrection from the dead), and the sending of the Spirit to write the moral law of righteousness on their hearts.
11. “Religion is salvation by proud, moral self-effort, without the need of mercy for sins by a Savior, that produces feelings of superiority, and demands that God reward these behaviors with some kinds of blessings.” The new covenant of saving faith by grace situates the moral law within three equally important applications of irreducible complexity: to give the knowledge of sin, show believers the righteousness of Christ and show them their duty. If only the third application is accepted, then one is called a moralist or a Pharisee.

8.9 Conclusion

This chapter has answered the seventh research question of 1.5.2: How can *lex Christi* be used as a hermeneutical tool to observe NT preaching to Gentiles, showing that *lex Christi* should control apologetics and provide an authoritative controlling rubric over application of any kind of extra-biblical knowledge? As with the other topics of systematic and practical theology, this chapter demonstrates that the *lex Christi* motif is a useful perspective on Paul's Gentile apologetic, also reflected in the non-human world and can be used as an outline to reorganize practical applications of apologetics under its headings. As Budziszewski (1997:184-185) has noted, the things of the natural law written on the heart, and testified by Scripture's clear moral law, may be used as one point of contact in apologetics, such that we learn the heart's inscription and its anti-law volitional devices and point to truth revealed in personal conscience, moral norms and public sectors of society, and from these points of contact in general revelation, point to the God who created, sustains and saves.

The exegetical evidence in this chapter demonstrates that *lex Christi* functions as an integrating motif for pastoral practice, in particular, apologetics. This will give further rationale for using it to evaluate the psychologies (chapter 9), which could be classified as another kind of apologetic engagement with Gentile worldview representatives—the modern researchers who study and try to remedy man's ills, psychotherapists and psychiatrists—many who are bruised reeds and faintly burning wicks with selectively dim moral light.

CHAPTER 9

LEX CHRISTI-DRL ENGAGES PSYCHOLOGICAL THEORIES WITH 6R'S

9.1 Introduction

This chapter contributes to fulfilling the purpose of the thesis title to show how to adapt Westminster's moral law motif to integrate apologetics. In this thesis, integration is a method used to relate Scripture and theology into symphonic topics. Chapter 8 proposed an orienting method to use the moral law motif as an integrating perspective on biblical apologetics. This chapter applies that method to a selected topic of psychology. As an extra-biblical knowledge topic with extensive research material, psychology has been identified as a competitor with alternate worldview presuppositions to BC epistemology and pastoral practice (see 1.3.5). In order to limit the scope of this chapter, after some general orientation to psychology, dissociative identity disorder (related to trauma) will be the specific study focus, since this paradigm is considered by the author to be one of the most difficult and bizarre psychological diagnoses, one that may cause biblical counsellors to lose faith in the sufficiency of Scripture to diagnose human problems. The purpose of the chapter is to show that Scripture is sufficient to diagnose the souls of men and point to healing solutions, in even this difficult condition.

This chapter begins with a BC orientation to psychology and recognition that some Christians are called to work in secular mental health institutions. This chapter acknowledges that some of the DSM-5 factors defining dissociative identity disorder are valid descriptions and that caring people in psychotherapy are seeking to remedy such problems usually associated with traumas like war, violence, emotional, physical and sexual abuse, including the sex-trafficking industry, and serious neglect in childhood. However, for those working in the conservative Reformed churches who have learned BC approaches, they find that dualistic integration theories are faulty. They have an expectation that the Scriptures are sufficient to bring about Christ-like change (see 1.3.5, 1.3.6) and that the church's main responsibility is to develop a biblical perspective on all types of soul problems, including these DID symptoms. Some of the psychological symptom descriptions can be accepted, but this chapter will organize them under a *lex Christi* rubric, as applications of the Reformed doctrine of man. In proposing a theoretical framework for that responsibility, this chapter answers the eighth research question of 1.5.2: How does *Lex Christi*-DRL$^{6R's}$ three patterns (*unified, supra-morality, symphonic lex Christi* approach to attributes in God reflected in man) provide a comparative standard for the accusing-excusing patterns of the natural man's conscience in Romans 2:15 and how might this illuminated understanding of conscience suggest R's (reassure, reform or remove) of

engagement for the psychological theory and vocabulary used in defining dissociative identity disorder (DID), formerly called schizophrenia? While not claiming to offer a comprehensive theory of the issues, this chapter proposes that the *lex Christi-DRL*$^{6R's}$ provides a unique, humanizing perspective about matters of the human conscience that can deepen the theory of pastoral practice with DID symptom sufferers, as well as offering its reassuring, reforming and removing approaches to addressing human suffering, while supporting sufferers to fulfil their responsibilities before God.

9.2 What are the psychologies from one BC author's perspective?[291]

Powlison's (2018) various definitions of the psychologies are summarized below.

a. We are psychological beings.
b. Psychology is an attempt to understand people in an organized manner, such as social sciences doing statistical analysis of various groups of people or neuropsychiatry trying to understand brain functioning. This category also includes clinical knowledge or case wisdom.
c. Psychology as defined by personality theories. Why do people do what they do? What motivates people and how do we make sense of behaviour? BC is interested in personality theories, but has fundamental disagreements with the secular models, such as need theories that say we are motivated to get love and do things because we lack love, or bio-psychiatric theories that say people do things because of chemical imbalances that need medication. BC is both a personality theory and a psychotherapy (soul-healing).
d. Psychology is secularized by educational institutions and the mental health system. The secular systems and institutions don't consider BC as a valid part of their systems or institutions, so the church needs to develop her own models that are largely in conflict.
e. Psychology is a cultural ethos, a way that people habitually think, a man-centred vocabulary that omits God from the picture.

9.3 Honouring Christians working in mental health and psychology

Westminster-oriented, Reformed Christians can acknowledge that some social benefit is offered by the mental health system for non-Christians. For example, Adams (1993:9) can accept that

[291] There are many perspectives on how to approach the psychologies, and Powlison was chosen to represent the BC approach in the *Five Views* book edited by Johnson (2012). This summary is not intended to be a thorough or exhaustive summary of all that the BC authors might say about the psychologies.

some medical-physical benefit may be offered by the psychologies. Those Christians working professionally in secular mental health institutions, research institutions and care-giving facilities do provide help for suffering people. Yet discerning Christians need to do vocation-specific engagement with the psychologies. This thesis is not focused on developing a theoretical or methodological basis for ways that Christian psychologists should prepare for and practice their vocations in mental health institutions or equip teachers in Christian universities and graduate school psychology departments seeking to prepare graduates for service in those areas. To those so called, this thesis proposes that psychology workers who are Christians should filter their studies through the *lex Christi* model, since their full-time exposure to the various types of psychologies can be overwhelming and lead to disorientation away from biblical truth categories. Christians in the mental health professions need to be faithful to Christ, while fully conversant with the socio-cultural, bio-psychiatric context of their daily work. Like Daniel in Babylon, some believers are providentially directed to such professions and to total immersion in the language, norms and theories of psychology as a distinct vocational calling. Within that calling they should seek to bring Christian principles to bear wherever possible. For these believers, where the agenda is established by a socio-cultural context, the *lex Christi* model can serve as a filtering device, but the majority of time invested, the vocabulary developed and used and the job focus will take decidedly different directions from those working in churches, ministries, Christian schools, colleges, families or home schooling contexts. Regarding Daniel and his three friends, “God gave them learning and skill in *all* literature and wisdom, . . .” (Dan. 1:17). Even though Daniel and friends were in Babylonian captivity, a kind of forced labour after being selected from among others in Israel, we could use their example as a model for influencing secular society. Some people are called to learn the psychological literature and become mental health workers, psychologists and psychiatrists. But like Daniel, they shouldn’t change their theocentric religious commitments. They must keep their integrity and remain obedient to the Lord, using applying only those psychologies that conform to the *lex Christi* rather than compromising.

There are some aspects of psychological research and case studies that correctly perceive and describe reality that can aid human health and support familial, socio- cultural, national and international functioning (Rom. 2:14-15). These types of research can confirm the wisdom and validity of the moral law for human flourishing (note Deut. 4:5-8). All of reality confirms and testifies to the Creator-Sustainer-Lord and shows reflections of his eternal power and divine nature (Rom. 1:20), especially in the international prevalence of moral law observance in human communities and the accusing-excusing function of the human conscience (Rom. 2:14-15). As an example, the Witherspoon Institute’s “Marriage and the Public Good: Ten Principles” is a document affirming the value of traditional marriage and family to healthy society (7th C), signed

by seventy respected scholars in economics, history, law, philosophy, psychiatry, and sociology (Scholars Concensus, 2008).

One of the vocation-specific areas where biblical sufficiency could be debated is in private practice Christian counselling offices in the USA that are not connected to the visible church (and seek state licensure for private practice) compared with BC centres that view themselves as extensions of church ministries doing Christian discipleship. Within the Christian sub-culture, these two models are part of the pluralistic marketplace of healing models that will compete for public acceptance and appeal to various segments of the covenant community. Further complicating the analysis, even with standardized association membership commitments or state licensure procedures, within each local office or centre are practitioners who have received a wide spectrum of training shaping their individual biblical-theological and psycho-therapeutic-psychiatric commitments, each with various levels of wisdom and skill in building counselee rapport, case-wise discernment and application of their professed models. People will usually choose the cheapest (either with sliding scale fees or insurance co-pay) and most competent counselling resource available, using various online search tools, comparison of core values and principles used in those offices, and recommendations from friends or trusted community leaders.

The primary issue for BC has been to protect the church from the encroachment of the psychologies and preserve believers' distinctive Christian voice (Powlison, 2010:294-299). How to influence the larger society, the cultural clash of Christian vs. humanistic psychology worldviews has usually been a secondary issue, whether an individual Christian's calling should try to be a lone Christian voice within those professional institutions using their taxonomy with different presuppositions or whether one should focus on creating stronger Christian assemblies. Olasky (2020) notes that US media institutions are becoming less tolerant of divergent voices (and that is typical of trends in other secular institutions), leading him to conclude that alternate Christian institutions will be the only way to preserve believers' distinctive Christian voice.

9.4 Psychological approaches to dissociative identity disorder (DID)

9.4.1 How Is Dissociative Identity Disorder (DID) Diagnosed?

The following section comes from an online source explaining DID and its diagnosis.

> Making the diagnosis of dissociative identity disorder takes time. It's estimated that individuals with dissociative disorders have spent seven years in the mental health system prior to accurate diagnosis. This is common, because the list of symptoms that cause a

person with a dissociative disorder to seek treatment is very similar to those of many other psychiatric diagnoses. In fact, many people who have dissociative disorders also have coexisting diagnoses of borderline or other personality disorders, depression, and anxiety.

The DSM-5 provides the following criteria to diagnose dissociative identity disorder:

1. Two or more distinct identities or personality states are present, each with its own relatively enduring pattern of perceiving, relating to, and thinking about the environment and self.
2. Amnesia must occur, defined as gaps in the recall of everyday events, important personal information, and/or traumatic events.
3. The person must be distressed by the disorder or have trouble functioning in one or more major life areas because of the disorder.
4. The disturbance is not part of normal cultural or religious practices.
5. The symptoms cannot be due to the direct physiological effects of a substance (such as blackouts or chaotic behavior during alcohol intoxication) or a general medical condition (such as complex partial seizures). (WebMD, 2020)

Yarhouse, Butman and McRay (2005:255-257) describe seven clusters of psychotic symptoms: *form of thought* (illogical or meaningless words, or disrupted thought processes); *content of thought* (fixed delusions that can't be challenged with reasonable counter-claims), *perceptual disturbance* (distorted sensory hallucinations or illusions, especially auditory or visual), *affect* (inappropriate or diminished emotions), *sense of self* (no clear self-identity or sense of making a difference), *volitional symptoms* (difficulty setting goals and reaching them, withdrawal from life), and *motor activity* (unusual repetitive behaviours, sometimes for self-soothing).

From a BC perspective, Welch (1991:230-233) notes that some psychotic-like symptoms appear to have some organic, physical causes such as a possible genetic contribution (studies showing higher incidences of occurrence among sibling and twins), or are associated with a brain disorder or injury, such as psychoses caused by long-term abuse or short-term overdoses of stimulants such as cocaine, amphetamines and caffeine, or psychoses associated with confusion or other signs of disease (fever, weakness, physical changes), hallucinations associated with senses other than hearing (visual, tactile, smell, or taste) that are vague, impersonal or stereotypic, and rapid onset with no previous history. These people should receive medical treatment for physical problems.

Welch (1991:233-237) further uses biblical categories to humanize those suffering from psychoses by defining everyone in the human condition of either living by faith in the triune God (this is true rationality to properly interpret the world and sense experiences), and unbelief as insane (unregenerate man cannot properly interpret reality or sense experiences). He notes that all

mankind, as a result of their fallen condition (not necessarily as a result of personal sinfulness), may suffer from psychoses of various sorts, losing touch with reality, and become afflicted with "madness (illogical delusions, strange hallucinations and bizarre speech), blindness (lonely, fearfulness) and confusion of mind (perceptual distortions, unpredictable emotions, problems synthesizing information)" (Deut. 28:28). In unbelievers these symptoms may be a form of God's curse, but in the believer, a form of God's discipline. When these symptoms have their causes originating from the heart (not organic causes in a brain sickness), they can be traced to sinful patterns of life requiring pastoral counselling (both for those afflicted and helping their families learn how to communicate and set expectations) and consideration of options for antipsychotic medications. "For example, guilt (heart) leads to mild delusions that people are talking about you; these lead to fear and withdrawal (heart). In susceptible people, delusions then become more persecutory and include hallucinations (body); the heart, in turn, reacts and refuses to know complete forgiveness or express love to others."

Welch (2019:70) makes an insightful observation on "people who have experienced trauma:" "Our body builds our sense of self more than we realize. It 'remembers' events and people. This remembering informs how we feel. And how we feel shapes who we are." Trauma roots us in unsafe memories that constantly overwhelm all other experiences—even good experiences of safety, joy and intimacy, imagining a better future and the will to achieve it—with fear and helplessness and thoughts of death. "The unusual experience of schizophrenia is built on fears, guilt and shame that are common to us all" (Welch, 2019:74).

As the reader can observe, the presence of separate identities or personalities frequently occurs with other types of diagnoses, casting some doubt on whether DID is, in fact, a specific kind of disorder. Some types of behaviours can be media influenced (*The Exorcist,* 1973) or coached/falsely confirmed by psychotherapists, and this is likely one of those types of issues. Tennant (2001) suggests that some movies and books related to demon possession that created other personalities such as *The Three Faces of Eve* (1957) and *Sybil* (1973), and a passing fad related to uncovering suppressed memories of satanic ritual abuse (SRA) may have also encouraged the "disorder" (Yapko, 1994). Christian counsellors may believe that an exorcism is needed, but most likely they are not dealing with demon possession if the counselee has faced a traumatic childhood, has no supernatural powers, made no pacts with the Devil (Tennant, 2001) and shows no obvious reaction to the name of Christ or his holy ministers (Leahy, 1975, Thomas, 2003). Biblical counselling would affirm only a single, personal identity, but look for other ways to explain these "distinct identities" as internally conflicting, personified, conscience issues related to the standards of each person's "moral law" presuppositions in contrast to his or her experiences of disruptive-shocking trauma or abuse (see explanations below). Amnesia may be part of the

dissociative experience of overwhelming traumatic emotions that induces poor patterns of sleep (insomnia or excessive sleepiness) that perhaps prevent consolidation of short-term memories into long term memories (Rasch, 2013), since the usual process of normal sleep activates the emotional and long-term memory centres (Dement, 1999:303, 519) and the trauma survivor may be consciously trying to suppress traumatic emotions and old memories, ones that frequently resurface in terrifying dreams (see 9.5.4.1 below). The author's personal experience with dreams and memories suggest that short term summary memories are stored with other long-term memories that are "filed" according to similar emotional categorizations.

9.4.2 Psychoanalysis with DID symptom patients

Some of the initial following sections present the views of several psychoanalytic authors in relation to DID symptoms and identifies some of the dissociation in relation to overwhelming emotions associated with traumatic events that are interpreted by the individual's moral conscience, though using other terms like superego.

> "Clinical research now shows that pathological dissociation, a primitive defense against overwhelming affects, is a key feature in reactive attachment disorder of infants, pediatric maltreatment disorder, dissociative identity disorder, post-traumatic stress disorder, psychotic disorders, eating disorders, substance abuse and alcoholism, somatoform disorders, and borderline and antisocial personality disorders" (Schore, 2012).

> "When the superego music activates terrors of a tsunami of shame (Bromberg 2011; Schore, 1994 [2016]) the experiencing ego may become frozen and petrified, or fragment, surviving by dissociating this experience as 'not me', in order to forestall retraumatization. . . ." The therapist functions as "a tolerant, protective and understanding auxiliary superego" to modify the patients' "judgmental and punitive attitudes toward their impulses, . . . liberating them from their moral imperatives and their anxieties about daring to make autonomous moral judgments" often learned in cultural context or from religious fundamentalism (Harding, 2018:introduction).

> Psychoanalysis relies on Freudian categories to define the human psyche, and Harding's primary description of *religious* moral influence on the judgmental-punitive, tsunami-of-shame-causing superego is called "divinity ethics" representing the "authority of God" but in psychoanalysis' God-denying, sociological construct, the superego is really nothing more than the internalized moral influence of those above us in the social hierarchy. The tolerant superego of the therapist seeks to liberate his patients from a hyperactive superego. The psychoanalyst's task in preventing dissociation from overwhelming their patients is to calm the hyperactive conscience (superego) and teach them to identify the self-defenses their

> egos have used against their superegos, and identify the beliefs of their overly punitive superegos and let their egos learn to make their own morality judgments from a more "protective and loving superego". The goal is to prohibit the superego from 'mindlessly merging with groups and leaders' 'in order to explore realities as they are, and discover their self-defined meanings for those realities, and merely consult their superegos for advice as their strengthened egos make autonomous moral choices' (Harding, 2018:introduction).

Essentially, the perspective of Freudian psychoanalysis presented by Harding related to the conscience makes the therapist into a secular prophet, creating a new taxonomy for a secular doctrine of the human conscience, a secular priest, in attempting to absolve of false guilt due to the standards set outside oneself by groups and leaders, and a secular king, administering psychoanalysis to create a more tolerant, self-defined conscience and learn to make morally autonomous choices in an alternate kingdom without God. Vitz (2013) proposes that psychological theorists like Freud and other well-known atheist authors show some evidence of having poor father figures in their lives, what he calls "the defective father hypothesis." As such Vitz critiques Freud's superego theory dismissing God and relativizing socially experienced authority by proposing that Freud created such a theory because he had a defective-father. However, biblical counsellors can discern some useful recognition that the conscience (defined by moral should and should nots) experiences shocks of "what should not be" and self-blaming shame contributing in some significant ways to overwhelming emotions that can trigger dissociation and psychotic episodes.

Traumatized children and adolescents need psychotherapeutic skill training that "focuses on the capacities to cope with dissociation, emotion regulation problems, situations of extreme stress and tension as well as intrusions, disgust and social problems" (Schmid, et al., 2013).

VanderKolk (2015:2-6) believes that

> trauma produces actual physiological changes, including a recalibration of the brain's alarm system, an increase in stress hormone activity, and alterations in the system that filters relevant information from irrelevant. . . . We now know that their behaviors are not the result of moral failings or signs of lack of willpower or bad character—they are caused by actual changes in the brain.

He highlights three tools to help trauma survivors: talking and forming relationships that enable the patient to understand and process the memories of trauma, physical treatments such as taking medications to slow down hypervigilant stress and fear or using neurofeedback to help the brain train itself to relax, and experiential empowerment through types of role play that contradict the helplessness, rage or collapse caused by trauma. VanderKolk (2015:297-305) explains one type of role play is a psychomotor therapy technique called "structures" in which

patients create a montage of people within the room at distances and postures appropriate to their identity and actions using people selected from the therapy group to represent significant people involved with their trauma. The patients then are instructed to speak the truth about what they felt their abusers did to them or to other family members and the representative members affirm those criticisms as valid. Then others from the therapy group are selected and positioned to represent what the patient felt their significant people should have done or should have said ("a chance to create a different outcome"), and those representatives do or say that according to the patient's directives. These "structures" permit "past pain [to be] mirrored and witnessed . . . . You have permission to feel what you feel and know what you know—one of the essential foundations of recovery" (305). This therapy technique is understandably intense and gives the patient a sense of control to speak out hidden wrongs and imagining what the right actions and words might have looked like and how that type of world might have felt. What is striking in light of this thesis, is how the psychomotor structures technique recognizes the importance of trauma survivors speaking truth about how they were abused and imagining an ideal world where they were not abused. What is sad is that the therapists and patients may have little more than a vague, socially-informed conscience about kindness being right and abuse being wrong, with no faith that a just God will avenge all wrong-doers outside of Christ by the criteria of his moral law (Rev. 21:8). Instead, the patient positions himself or herself in the seat of God to place representative people in juxtaposition and pronounce vague judgments on their representative abusers. It is sad that patients would imagine an ideal world without any real promise of power to actuate that hope.

The BC solution would be to **R**eckon and **R**eform the conscience in conformity to *lex Christi* standards, but never to dismiss God, to play God as judge, or to relativize the conscience with an amoral view of chaotic behaviours that are commonly evidenced by trauma survivors ("it's your brain's fault, so your chaotic behaviours are not wrong"), or assume the socially-influenced conscience can correctly identify right and wrong, or correctly define love and tolerance. Biblical counsellors cannot excuse immoral behaviours by claiming that trauma caused brain changes that remove human responsibility: all are accountable to God and his law (Rom. 3:19). Though counsellors should be compassionate with the weaknesses of the physical body, God can still be glorified in and through those weaknesses and display his righteousness (2 Cor. 12:7-10). Confidence in God's sovereign providence in all situations is a key component of persevering faith that faces trauma with awareness of God presence and saving love, and learns to focus on helping others rather than rehearsal of traumatic memories (Rom. 8:18-39; 2 Cor. 1:3-11; Gen. 50:20; Rev. 2:8-11). The traumatized saints were never excused to sin because of their trauma, but were told to be faithful to the end and received the crown of life (2 Tim. 4:5-8; Rev. 2:10). *Lex Christi* clarity in the conscience should also help to distinguish inner true guilt from false guilt, and consider if others are guilty or not guilty of sin. Then the evaluations can be processed

using the Gospel, starting with forgiveness by Christ for all sins (Ps. 103:3), forgiveness of others' sins in one's heart (Mark 11:25-26) and considering the possibility of relational reconciliation (Matt. 18:15-17). Where reconciliation isn't possible, counsellees need to learn patience with enemies and entrust them to God's just judgment (Rom. 12:19-22; 1 Pet. 2:23-25).

9.4.3 Critics of biopsychiatric solutions to DID symptoms

Breggin (2015) has some helpful insights in chapter 14 on "Suppressing the Passion of Women" where he notes that the emotional issues women express due to childhood trauma, teen sexual abuse, spousal neglect or abuse require a good counsellor (chapter 16, not necessarily a professionally trained one) who will love, care, listen, empathize and support with concern. Instead the psychiatric industry heaps further abuse on women by treating their emotions as biopsychiatric chemical brain imbalances, seeking to suppress their depressed, emotional trauma with psychiatric drugs, therapy or electroshock treatments or putting them in mental institutions or psychiatric wards, often under the control of male psychiatrists, and forced into therapies by dominating husbands who see their spouse-resisting or spouse-critical emotions as needing suppression. Psychotic episodes, or individuals diagnosed with schizophrenia (now called DID) are more often linked to trauma and sexual or physical abuse, psycho-social and socio-economic factors, rather than brain chemical imbalances that require medical interventions. This population especially needs safe, caring relationships, rather than being further pressured by intolerant family members to take toxic neuroleptic drugs (that diminish alertness and receptivity to counselling). This population should not be victimized by involuntary committal to a psychiatric ward and forced to receive severe, disabling psychiatric treatments of neuroleptic/antipsychotic drugs (that have a high risk of developing tardive dyskinesias, tardive dementia and other permanent disabilities) and electroshock therapy. Low-cost residential treatment shelters or caring at-home visits primarily using loving, listening volunteers who related to the schizophrenics as individual people were found to be as effective and less damaging to the brain as psychiatric wards that require antipsychotic medications (Breggin, 1994:loc. 7842-7986). Simple awareness of how to help people face emotional trauma is a basic skill needed (Hall, 2008).

However, Yarhouse, Butman and McRay (2005:265-266) are much more optimistic about the potential benefits and fewer side effects of some of the newer antipsychotic drugs like Clozaril, Resperidal, Seroquel and Zyprexa, indeed, they believe it is "irresponsible to attempt to treat the problems of psychosis *without* psychopharmacological intervention" while recognizing the systemic and personal complications that make these treatments less than optimal. Lacking carefully studied medical knowledge, this author leans more toward Breggin's viewpoint, while

personal experience indicates that by the time Christians might seek BC about psychotic episodes, they have already become enmeshed in the psychiatric system and are usually taking medications.

Williams' (2012:292-293) *Rethinking Madness* provides some insightful non-technical observations on psychotic episodes and their resolution based on chart giving a cross-comparison of six case studies.

The onset of a psychotic episode included some of these pre-factors:

> (1) physical or existential threat to the self . . . , (2) childhood isolation, (3) significant use of recreational drugs . . ., (4) a swing between extreme isolation and extreme connection . . . (5) and a profound shift in one's personal paradigm . . . .

The psychotic episodes themselves were marked by these factors:

> (1) Polarized experiences of good and evil (2) Creative and destructive forces (3) Fluctuating between omnipotence and powerlessness (4) Heroic striving (fighting evil and/or ignorance, 5) Being watched over by malevolent and/or benevolent entities (6) Groundlessness (7) Parallel dimensions (8) Feelings of euphoria, liberation, and/or interconnectedness.

Recovery was associated with these factors:

> (1) Finding meaning in life (2) Connecting with one's aliveness (3) Finding hope (4) Arriving at a more hopeful understanding of their psychosis (5) Healthy vs. unhealthy relationships (6) Harm from the psychiatric system hindering recovery.

Lasting personal paradigm shifts included these factors:

> (1) A significantly changed spectrum of feelings with more depth and unitive feelings (2) An increased experience of interconnectedness (3) A strong desire to contribute to the wellbeing of others (4) An integration of good and evil (5) Appreciating the limits of consensus reality (6) A greater understanding of psychosis.

Lasting benefits of the experience:

> (1) Greatly increased wellbeing (2) Greater equanimity (3) Greater resilience (4) Healthier relationship with oneself (5) Healthier, more rewarding relationships with others.

Lasting harms of the experience:

> (1) Most of the cases expressed some harm, though they all expressed experiencing much more benefit than harm overall. [details pp. 314-315: unresolved grief and trauma, lost time and opportunities, psychiatric stigmatization, unsettled efforts to change the abuses of the mental health system].

The perspectives of Breggin and Williams above show us that even insiders in the psychiatric world are critical of the biopsychiatric model of treating DID related symptoms and support a model of understand the person's actual pain or trauma and offering caring support, properly interpreting the psychotic episode, developing healthy relationships, understanding the meaning of life, properly defining good and evil, omnipotence and helplessness, albeit from a humanistic perspective of supporting the individual to find his or her own solutions. *Lex Christi*-DRL$^{6R's}$ provides the possibility of a better interpretive framework and Christian community relationships as a path to recovery.

9.5 *Lex Christi*-DRL$^{6R's}$ is useful to engage and take captive theories in psychology

In this chapter, *lex Christi* engages the psychologies in order to take them captive to Christ and his authority (only application of *lex Christi* conforming ideas, but not integration; see orienting presuppositions in section 1.2) since the material for study comes from outside Scripture. Previous chapters "integrated" because the concepts of systematic theology and pastoral practice were internally derived from Scripture itself. This thesis will not rehearse all the debates about the integration of Christianity and psychology (Johnson, 2012) since its purpose is to adapt Westminster's moral law motif and show its relevance for epistemological engagement with any extra-biblical knowledge. From Westminster's four perspectives, all extra-biblical knowledge must be understood as either *applications* (if conforming to *lex Christi*) or *adaptations* (if reformable according to *lex Christi*) or *anethemas* (cursed, if out of accord with *lex Christi)*. With so many anti-Scriptural presuppositions and theories in the psychologies, it is impossible to directly "integrate" all its concepts and taxonomies. In agreement with Frame (2018:62-66) and WCF 1:6, 10, Scripture must control (normative perspective) all interpretations of the world (situational perspective) and internal capacities of man (existential perspective). In agreement with WCF 19:5 and Revelation 21:8, all men are required to obey the *lex Christi* and shall be judged by it. In agreement with Powlison (2010:275-277), the psychologies cannot be integrated as offering anything vital to our counselling model since all the comprehensive resources are internal to biblical revelation. Thus, in agreement with an adapted Westminster moral law motif, the psychologies cannot be an independent source of truth, but must be filtered through the authority of Scripture and taken captive to Christ (2 Cor. 10:4-5). As such biblical counsellors can use the 6R's model to engage psychology under the authority of the righteous Lord's dominion by the law of Christ (*Lex Christi*-DRL$^{6R's}$). They will not *integrate* anything as prescriptive, but only use what can be *applied* under the supra-morality perspective of the *lex Christ* rubric. The R's are a shorthand summary of the *covenant-relational* affections (see 4.8 above): *reassure* means to love, rejoice in and reward the *lex Christi* good, *reform* means to correct, forgive-discipline or learn self-control for greater conformity to *lex Christi*, and *remove* mean to grieve over, hate, condemn and stop doing anything that sins *lex Christi*.

To claim that biblical sufficiency means believers use no other knowledge resource except Scripture to do biblical counselling is an inaccurate and intellectually dishonest form of biblicism. Scripture—its translated vocabulary and related theological terms—is the primary content to all counsel believers give. But Scripture, and specifically the *lex Christi,* norms all other sources of knowledge that Christians use in counselling: language, history, law, math, scheduling appointments, culture, popular fiction and media, medical, health, and it is not a sinful rejection of Scriptural sufficiency to also engage and apply some descriptive and physiological knowledge from sociology and psychology (see 1.3.5, and chapter 8 about apologetics above, and continuing discussion on methods below).

Diagnostic and Statistical Manual of Mental Disorders (DSM-5) primarily uses an emotional-social-economic functionality model to define abnormality, ignoring highly functional sinners as abnormal (Scott & Lambert, 2012:8-12). Even the DSM-5 includes consideration of the counsellee's own 'distress about his/her condition' (9.3.1 above) which could be a function of their own self-accusing conscience. Indeed, it is through the consideration of sin in all its dimensions—physically incomplete, weak and prone to sickness-unto-death bodies, others' sin's against us, institutionalized injustices, and personally responsible, socially functional and dysfunctional sinners—that Christianity can contribute to a proper taxonomy of fallen humans in their "abnormalities" compared to the normal of "God's law manifested in human consciousness" (Yarhouse, et al., 2005:99-105). From a biblical counselling perspective, the DSM-5 is largely a manual of descriptions, not explanations, it abnormalizes the normal, it mislabels some problems that Scripture defines as sin and it is influenced by the socio-cultural values in its definitions of abnormal; all these categories need to be selectively engaged and taken captive to Christ (Emlet, 2017). Scripture provides plenty of biblical categories to describe people with personal or emotional problems (see below 9.7.3 in reframing DID symptoms, trauma and abuse survivors' issues with biblical categories of conscience). Essentially abnormal psychology creates a new virtual reality, a massive system of erroneous and misleading labels (based on some valid observations of patterns in its diagnostic criteria), while ignoring the biblical categories for man as fallen sinner in need of redemption, and all the rich, detailed specifics of the biblical vocabulary and the biblical examples and patterns, both righteous and sinful, believing and doubting, as changed only through faith by the Gospel, with Word-Spirit ministries administered by the mature, gifted people of God. Thus, BC to date, through provocative engagement with the abnormal psychology labels, has tried to reframe the observational data in biblical vocabulary and patterns of change, and resist the mental health establishment therapies and medications (Scott & Lambert, 2012:18-24).

Without providing a full evaluation of the following authors, each engages the psychologies in ways that the reader can benefit. Johnson (2009:chapter 7) gives excellent nuancing about how this process should work, noting differing vocational callings to church or secular mental health, which adds valuable contribution to the biblical counselling-psychology integration debate. In chapter seven "Translating the Texts of Other Communities for Christian Soul Care" he proposes the term *translation*, (describing Christianity and psychology as different dialects) rather than integration and uses a related set of terms to describe the process: *comprehension*, *evaluation*, *translation proper* (using a continuum of transliteration, paraphrase, paraphrase with explanation or substitution), *transposition* of its meaning in relation to higher ethical and spiritual categories, and *composition* of an enriched Christian psychology text. Roberts (1997:12-18) does this when he uses psychological terms filled with biblical meanings, noting that man needs maturity standards, a development and growth process, a diagnostic standard of what's wrong, and a therapy that remedies what's wrong. The *lex Christi*-DRL$^{6R's}$ model of this thesis provides a more clearly defined set of ethical and spiritual categories to make this transposition possible.

The Apostle Paul received a mission to bring the gospel to all types of cultures, yet in all cultural adaptations, he considered himself as submitted to the law of Christ and bringing others to submit to that same law (1 Cor. 9:19-23; 2 Cor. 10:4-5). One method he used to reach various cultures was to borrow some of their distinctive world-view vocabulary and interact with it by both critique of its errors and by transformation of the meaning into a Christian-worldview-consistent definition. Chadwick (1954:272) proposes that in Colossians, Paul "use[s] the vocabulary of the opposition in a different and disinfected sense." Paul's letter to the Colossians offers us a model for engaging his opponent's characteristic vocabulary, giving some inductive principles for how Christians today might interact with psychology. Macedo (2018:99, 102-103, 125, 127) identifies similar patterns of extra-biblical knowledge redemptive reframing in Gomes' use of Bavinck and Van Til. Using these reframing insights as a potential interpretive pattern, this author has noted other kinds of apologetic redefinition, such as Paul contrasting the envied protections and privileges of a Roman "citizen" with a reframed meaning, showing that Christians have a "heavenly citizenship" with all its rights and privileges (Eph. 2:19; Phil. 3:20). Paul used apologetic redefinition of Jewish opponent's demand for miraculous *signs* of power (1 Cor. 1:22; Matt 16:1-4) to point to the Gospel "sign" of Christ's cross, viewed as weakness, lowly, shameful to the Jews, but the "power" of that cross to accomplish believers' forgiveness for unrighteousness (1 Cor. 1:24, 30), and the power of preaching (1 Cor 2:4-5) Christ's resurrection to credit and impart his righteousness to believers (2 Cor. 13:4; 1 Cor. 6:14; 15:43; Eph. 1:20-23; Rom. 10:9-10; 4:24-25; 8:1-4). Paul used apologetic redefinition of his Judaizer opponent's language of *physical* circumcision as a way to explain the *spiritual* circumcision the Gospel brings to the heart by the Spirit through removing the sinful flesh (Rom 2:29; Col 2:11;

Phil 3:3; also OT parallels gave him sanction for doing this in Deut. 30:6; 10:16; Jer. 4:4). He described that spiritual circumcision through Christ by the Spirit as the removal of the believer's sinful nature to be raised to union with Christ in the heavenly realms (Col. 2:12-13, 17; 3:1). Paul used the commonly quoted wisdom of the Greek poets to reform their pronoun for a god as "him/his" and changed it into a pronoun of the one true God as "Him/His" (Acts 17:28). He used their admitted ignorance of a possible "unknown god" to reform its meaning into the God he was explaining in the Gospel (Acts 17:23). This model of engagement could be described as an application of the 1st, 3rd, 5th and 9th C's. The Scriptures of the Old and New Testaments serve as the authority of the one true Lord interpreting all the world (1st C). The Lord's authoritative representatives called "*superiors*, "the father and mother," to whom the world owes honour and joyful submission since the Lord gives them authority to reform erroneous or falsifying views (5th) to give truthful witness about God (3rd C) or to speak truth and give proper witness about the created world and about people (9th C).

9.5.1 Remove: *Lex Christi*-DRL$^{6R's}$ rejects a dualist theory of integration

Lex Christi-DRL proposes that the commandments have authority over the psychologies, while rejecting a dualist, two source model of truth, one from special revelation and one from scientific observations of the world. Some erroneously call this general revelation and use it as an independent source of knowledge to supplant special revelation, but general revelation (such as interpreting the signs in the stars) should be defined as revelation *about God* through the created world, submitted to and explained more clearly by Scripture (Berkouwer, 1952:288-290, 293, 314, 322, 331). Earlier chapters on Wisdom literature already confirmed this point. If Christians attempt to integrate Christianity and the psychologies without epistemological discrimination in submission to the 1st-3rd C's, they would have no evaluative criterion for rejecting any integrative explanation of any kind of knowledge from any sources.[292] *Lex Christi*-DRL also rejects a separatist application of Scripture only to religion and faith issues while science applies to the rest of life. Christians may *apply* descriptive psychologies if their concepts conform to the *lex Christi.*

Litfin (2004:151) explains the common dichotomy view that "science covers the empirical realm: what the universe is made of (fact) and why does it work this way (theory). The magisterium of religion extends over questions of ultimate meaning and moral value. These two magisteria do

[292] *The Theological Turn of Youth Ministry* (Root & Creasy-Dean, 2011), is an example of two sources of truth (biblical and scientific-sociological) in doing practical theology (youth ministry), chapter 2 "God is a Minister" and chapter 3 "Youth Ministry is an Integrative Theological Task."

not overlap." His view confirms that there is no commonly accepted method for relating science to Christianity. *Lex Christi* is needed as a perspective to resolve this dichotomy.

Van Leeuwen (1987) discusses the polarization between positivist type scholarship that assumes there is only one right standard or answer that scholarship is seeking to refine, and academic anarchy that resists all attempts to restrain its work using biblical norms, insisting on complete academic freedom to pursue its vocation in some post-modern fashion. The fundamental question that raises debates for Christian university faculty pivots on whether one believes that the Bible gives control beliefs for all academic research or only applies to knowledge of God and salvation, theology and ethics. *Lex Christi* is needed as a perspective to provide control beliefs over all Christian scholars who should seek to influence other non-Christian scholars under this authority as well.

Crabb (2013:33-40) represents another variant of biblical counselling, since he uses these words in his book titles. His view of integration used a biblical narrative as a metaphor called "spoiling the Egyptians"[293] but the metaphor only claims that Christians can use the things the world gives to God's people for godly purposes, and doesn't provide any deductive, scripturally founded, theologically nuanced, God centred perspective on how Christians committed to biblical sufficiency should critique the psychologies.[294] Crabb's vague metaphor needs the clarity of the *lex Christi* perspective.

Similar to Myers and Jeeves' (2013:9-11) proposal that psychology and theology give different levels of explanation, Miner and Dowson (2012:55-59) give an example of a dualist integration method. Her model suggests that the way to solve the integration dilemma is to integrate different explanatory accounts of a phenomenon using a complementarity model, rather than attempting to subordinate one field of knowledge to the other field. They believe "there are difficulties coordinating psychology and theology at the level of global explanatory systems because of their incommensurate assumptions and breadth of scope." They compare theological descriptions of relationship to God with psychological descriptions of attachment to God as a levels-of-explanation theory. They believe psychology can help theology provide a

[293] This model comes from Augustine (Augustine: chapter 40, section 60), also used as a quote in David Entwistle's teaching Power point, chapter 10 "Intermediate-Models" slides 15-18, https://wipfandstock.com/integrative-approaches-to-psychology-and-christianity-third-edition.html accessed October 6, 2018.

[294] His 2013 preface to the ebook version of *Effective Biblical Counseling* shows how his thinking has matured, placing biblical revelation in authority over psychology's thought-provoking insights, yet chapter 2 still proposes a more optimistic view of psychology.

more complete account of experiences of relationship with God using attachment theory. There is no critical evaluation of the psychological theory, only comparison of the possible similarities in describing spiritual experience of God, one using theological language, another using the psychological language of attachment theory as related to God. Their main reference sources for explanation appear to be Miner's own previous articles on the subject of God attachment and parental attachment [(Miner, 2007; Miner, 2009; Proctor *et al.*, 2009)]. Miner and Dowson's theory needs the clarity of the *lex Christi* as a biblical filter that would submit attachment theory to the *unified morality* perspective, countering that relationship to God or attachment to him cannot be measured alone without measuring attachment to loving man.

Lambert (2016:326-327) notes in *Appendix B: Biblical Counseling, General Revelation and Common grace* that biblical counsellors reject the teaching of Crabb (1977:36) and others who would equate scientific knowledge such as that gained in psychology studies with general revelation as an independent source of truth. General revelation is truth about God revealed to all men, but suppressed, and sufficient to hold them guilty and accountable to judgment, and placing them under God's wrath, giving them up to their sins. Scientific facts, such as those gained by psychological research, comes under the category of common grace—facts that might be valid observations, true things about the world, but not independent sources of truth. Common grace observations are not equal to truth, and psychology, because of the blinding effects of sin on their research and observations, will not correctly perceive human reality. They can know true things about the world, but reject the God who created those truths and reveals himself in them (Rom. 1:20-21). And the arena where the people of God need the most persuasive protection against the dangers of dualist integration theories are in the assembly of the Lord people.

9.5.2 Remove: Biopsychiatric interpretation of life

Complex vocabulary in any specific field of knowledge is usually acquired on an "as-needed" basis through contact with specialists with knowledge of that field. Our daily conversations are sprinkled with various bits of information derived from social, cultural, medicine and career related vocabulary and information sources. There are levels of knowledge in hundreds of professional fields that the average person can function just fine without. While a person may enjoy watching a few laps of race car driving on TV or in a movie, he or she probably doesn't care enough to study about how to drive a Formula 1 race car or learn the details of how it is built. A person may not know much about the fine art of cooking or how to be a pastry chef, but likely has functional knowledge of stir frying anything or making a few basic breakfast sandwiches with eggs. Medical vocabulary is also complex and boggles the mind of the average Christian, so unless faced with a specific medical condition personally or in our families,

Christians do not normally study and use such complex vocabulary.

Psychology levels of observation and categories of knowledge are quite similar—mostly Christians can live without it and function well socially and emotionally. Christians typically encounter psychology in the news, seeing or reading about interviews with a professional psychologist consulted concerning crime or tragedy, or psychology authors interviewed about their books. An introduction to the subject is commonly offered in high school and college as a basic general education course. If someone grew up in a home with a parent who was a professional psychotherapist, or with a relative who had been diagnosed with a significant psychological illness or disorder, then knowledge of psychological terms and related psychiatric medications would be a significant part of that person's vocabulary and awareness. If someone personally faces some experience of unresolvable mental or emotional problems, modern cultural norms will likely lead to consultation with a counsellor or therapist or psychiatrist, followed by some type of assessment or diagnoses or psychological label and some type of treatment offered or provided (talking, planning, homework, medication). When there is a professional diagnosis and psychiatric medications, health insurance plans will now usually provide some co-payment. The whole system has become a lucrative business, encouraging the DSM-5 expansion of new diagnostic labelling of psychiatric illnesses believed to be genetic or chemical imbalances together with the pharmaceutical industry's aura of correcting chemical brain imbalances with a pill (Whitaker, 2011, Greenberg, 2013). Professional psychiatrists applying their self-reinforcing diagnostic labels and insurance industry co-payments validating the system contributes to over-diagnoses and abuse of medications for "normal" problems; these dangers have been criticized by insiders in the profession (Szasz, 2007, Szasz, 2008, Szasz, 2010, Frances, 2014). Further, these labels, such as post-traumatic stress disorder (PTSD), tend to assume the world is basically a safe place and that normal ways of remaining attuned to real, on-going discrimination, oppression, threats or abuse are disorders, functionally dehumanizing their responses with unsubstantiated medical language, and arbitrary sets of symptoms and time frames, justifying psychiatric treatments that may cause further trauma (Burstow, 2005).

Further, Breggin (1994:chapter 15) has noted that the biopsychiatric oriented pharmaceutical industry generously funds research of the American Psychiatric Association (APA) and its key opinion-shapers, donates to respected universities and medical schools and lobbies government to get favourable legislation passed. Biopsychiatric oriented groups like the National Alliance for the Mentally Ill (NAMI) seek hegemony over all other forms of therapy, seeking to suppress studies supporting psychosocial approaches to therapy. Insurance companies generally will not pay for psychosocial therapies if there are no DSM-5 labels or

medications involved. Continuing medical education (CME) credits in the professional credentialing industry is also biopsychiatric oriented, since the sponsors above are all tied into the pharmaceutical industry. Psychiatrists are given absolute authority over anyone deemed to be mentally ill by involuntarily admission to psychiatric hospitals. Psychiatrist are called for expert testimony of an accused criminal's mental competence to stand trial, or for a plea of insanity (removing the possibility of the accused, if found guilty, to take responsibility for convicted crimes). The fear of malpractice lawsuits from patients for failure to prescribe psychiatric drugs has led some psychosocial therapists to refer to psychiatrists as a malpractice prevention measure. All these combine to create a complex web of interdependence, but with little voice given to the patients and victims of biopsychiatry or the success of alternative approaches to solving human problems. Breggin (2015:loc. 7791) writes that "psychiatry is neither pure science nor medicine. It's a mishmash of philosophy, psychology, religion, law enforcement, and politics as well as social engineering and big business, and occasionally science and medicine."

The psychological establishment has created an entire subspecies of complex vocabulary that boggles the mind of the average reader of journal articles. The typical integrationist can only adopt a limited, eclectic array of these new terms for practical counselling purposes. Any new vocabulary adopted will usually have to be explained to counselees unless it is common cultural language, and the more complex the system, the more difficult it will be for the counselee to grasp and apply the concepts. Bible language is going to be more familiar to the Christian counselee and also carries greater authority in the minds of the average believer.

In terms of essential knowledge for the average flourishing of a Christian, psychology provides little to nothing. Some of its theories will become irrelevant in a few years, even as some imbalanced theories in BC will be forgotten or be modified. Also due to presuppositions of empiricism, some theorists search only for biological and psychosocial explanations for human behaviour, which is unsatisfying to Christians looking for ethical order and moral reasoning to shape soul-care (Johnson, 2009). However, as part of the culture in various countries, Christians are likely to encounter it in various ways and some knowledge of its ideas and principles, main schools of thought, techniques and vocabulary can be useful as shared social knowledge, or useful for apologetic preparation and critique. To engage these types of cultural encounters, Christians should be confident in the biblical models of facing personal, relational and emotional problems, as well as know enough about how Reformed Christianity engages all forms of knowledge to evaluate the psychologized culture and vocabulary. The church and her trained leaders are supposed to specialize in helping people. Biblical counsellors have resources that are vital to personal health, yet they also need to know the value and limitations of the psychologies to use those resources in a supplemental way.

9.5.3 Remove: Protecting systematic theology and pastoral practice

Perhaps the most significant issue in applying *Lex Christi*-DRL$^{6R's}$ to the psychologies depends on context of employment or service (who has authority and what presuppositions do they hold? what taxonomy is normative?) and the people served (what shared referential authority is normative? What taxonomy is expected?). Biblical counselling authors since the renewal started by Jay Adams (1970) are primarily aiming to remove or limit the psychologies, their presuppositions and vocabulary, from dominating systematic theology (especially altering the doctrine of man and the way of Gospel change) and pastoral practice within the assemblies of God's people, wherever two or more are gathered in Christ's name (Matt. 18:20). The thrust of the BC movement has been to restore biblical authority, presuppositions and vocabulary as it relates to the definition of man, personal growth and sanctification as well as facing everyday internal, spiritual and relational problems among the Christian colleges, seminaries and churches, and let those themes filter down to the smaller assemblies of Christian fellowship groups, marriages with their direct influence on parenting and individual relationships. In short, the BC movement is trying to resist the psychologization of the Lord's assembly due to the hegemony and social status attained by professional psychiatry and psychology over public educational and mental health institutions. The BC movement sees itself as waging presuppositional, taxonomic warfare against this hegemony to persuade all levels of Christian assembly to hear and obey the Word of the Lord first and take captive all other thought under His authority.

Powlison defines the commitments of BC in points a-g below as follows (1994:57-58).

a. "God is at the center of counseling" (the Triune God and his Word establish the goals and methods for counseling, and counselor qualifications).
b. "Commitment to God has epistemological consequences" (the authority of Scripture rules over all other courses of knowledge and will bring biblical counselors into conflict with alternate worldviews that must be exposed and opposed).
c. "Sin, in all its dimensions, is the primary problems counselors must deal with" (in believers we must deal with sin's remnant motives and behaviors, sins against us, consequences of personal sin and living in a fallen world cursed by Adam's sin).
d. "The gospel of Jesus Christ is the answer" (forgiveness for sins, including present and future deliverance from the guilt, power, deception, and misery of sin and change into the image of Christ).
e. The change process counseling must aim at is progressive sanctification (ongoing repentance and renewal into the likeness of Christ).
f. The situational difficulties people face are not the random cause of problems in living (God designs trials to discipline us and bring growth, and no matter what form they

take—age, illness, genetic predispositions, personal history, original family, personality, culture, evil, bereavement, physical handicaps, Satan—none are excuses for sin such that we can blame them for our problems).

g. Counseling is fundamentally a pastoral activity and must be church-based (the private ministry of the Word is an extension of other Word-based pastoral ministries of the local church, including teaching, preaching, prayer, church discipline, use of gifts, missions, and worship).

When the psychological content is poisonous to the truth, Christians should reject and critique those ideas and vocabulary with truth. The Jerusalem Council decision explicitly rejected the Judaizers requirement of circumcision for salvation (Acts 15:1, 8-11), or put another way, the council refused to integrate their viewpoint (Gal. 5:1-4; Rom. 2:25, 28; 3:19-20; 4:10-11). Acceptance of any integrative alterations to the Gospel of salvation by faith in Christ was cursed (Gal. 1:6-9). These were applications of the 2nd C to the Judaizer's heresy because the Lord must define true worship in Spirit and truth. In 1 Timothy, Paul instructed Timothy to guard the good deposit entrusted to him (1 Tim. 6:20). Paul commanded him to avoid useless teachings, irreverent babble and contradictions of what is falsely called "knowledge," vain discussions, irreverent, silly myths, genealogies that promote speculation rather than the stewardship from God that is by faith (1 Tim. 1:4; 6:20; 4:7). Timothy was to command the assembly not to teach any different doctrine or devote themselves to study of useless teachings (1 Tim. 1:3-4; 4:1-3), or any different doctrines that do not accord with sound words of our Lord Jesus Christ and the teaching that accords with godliness (1 Tim. 6:3). If any members are stirring up controversy and division by unprofitable and worthless teachings (1 Tim. 1:3-7; 4:7; 6:3-6, 20-21), they should be rebuked and persuaded that the teaching proclaimed in the assembly of believers should be centred on biblical truth that promotes "love that issues from a pure heart and a good conscience and a sincere faith" (1 Tim. 1:5). Similarly, in Colossians Paul instructs the assembly to resist rather than be captivated or deluded by alien moralistic philosophies, self-made religion, empty deceit according to human tradition, precepts and teachings, disconnected from Christ (Col. 2:4, 8). Such useless teachings, if received and followed, would disqualify them by submitting to elemental spirits of this world (Col. 2:18, 20-23). Since union with Christ by the Spirit under the authority of the Word and applied by prayer to make us mature in Christ (Col. 1:5-6, 9-14, 23-29; 2:6-7), is the source of all removal of the old sin nature and imparting the new life, Christians reject Gospel syncretism with alien philosophies and ascetic rules that have no value for controlling the sinful nature (Col. 2:1-3:16). They reject syncretism/integration with the world's philosophies that have lost connection with Christ as head, that seek power to live by rules and regulations (Col. 2:8, 19-23), rather than union with the all-sufficiency and authority of the heavenly-seated Christ to reconcile them to God, raise them to new life, intercede to

change their nature and triumph over death, hell, fallen angelic powers at work in deceiving with false teachings (Col. 3:1-3; 2:2-7, 9-15).

Biblical counselling claims a distinctive pastoral soul-care for Christians within the visible church to lead to growth in saving faith (Yates, 2017:201-209). Thus, scriptural vocabulary, concepts and biblically derived counselling methods are the primary content of all counsel that biblical counsellors give (2 Tim. 3:16-17). Psychology is seen as mostly unnecessary to this Christ-entrusted task to teach *all that he commanded* (Matt. 28:18-20). Biblical counsellors both model and challenge the assembly of God's people to take responsibility for the pastoral soul care of its people with sound counsel from the Word and support from the body of Christ to promote Christlike change. However, since biblical counsellors live in the modern world where psychology is claiming authority to help people with personal and emotional problems, the church does need apologetic engagement with the psychologies in order to witness to the power of the Gospel of Christ in the community of believers to transform people—their behaviours and their emotions.

9.6 BC approach to DID reorganized using *Lex Christi*-DRL$^{6R's}$

9.6.1 Biblical counselling approach to DID

One BC approach to DID related symptoms is provided in a case of "Marianna and Surviving Sexual Abuse" by Hendrickson (2012)**,** summarized below. The BC approach shows the strength of the Christian model that offers personal support while pointing to God's rule and resources to face internal and external trauma.[295] The BC approach will be summarized below, then its counselling themes will be reorganize using the *Lex Christi*-DRL$^{6R's}$ categories, showing that the DRL model is compatible with BC ministry to trauma and abuse survivors.

9.6.1.1 Presenting problems

Forty-five year old married woman with severe childhood sexual abuse, diagnosed with dissociative identity disorder (DID, similar to schizophrenia, multiple personality disorder) and bipolar disorder, self-mutilation (cutting), attempted suicide and had received 20 years of psychotherapy. M was taking antidepressant and two mood stabilizing medicines. She was experiencing flashbacks of earlier abuse, and constant nightmares.

[295] The following books and final BC article by Welch reviewing three books on trauma are also very useful in developing a biblical approach to counselling survivors or trauma and abuse, including the marital trauma of an affair: (Langberg, 2003, Langberg, 1999, Langberg, 2015, Vernick, 2013, Grenz & Bell, 2001, Harley & Harley-Chalmers, 1998, Sande, 2003, Welch, 2019, Gingrich, 2020, Gingrich & Gingrich, 2017).

9.6.1.2 History

M was conceived through her mother being raped by her paternal grandfather. M's "father" was an alcoholic who started sexually abusing her since age 4, and the mother gave M to her "father" at age 7 to be his sex partner and sleep in his bedroom while the mother slept with M's sisters. M's mother physically and verbally abused her by periods of nakedness, covering face with pillow to stop from crying, locking in closets, and not given food. M's mother told her she was evil, God hated her and that she could not pray or read a Bible. M internalized a legalistic worldview ruled by a harsh deity void of grace. In her teenage years, M started cutting herself, was depressed, anorexic and bulimic. She married L in college and they decided to have children. When she called her mother for advice on how to care for her crying infant, her mother suggested abusive methods that triggered memories of childhood abuse. M feared L would abuse their daughter so she became verbally abusive. They both met J&P who witnessed to them and M&L believed the Gospel.

9.6.1.3 Previous counselling

J brought M to church to healing services and exorcism. M sought multiple licensed professional Christian counsellors who encouraged L to divorce M, or said M was psychotic. She was hospitalized numerous times for suicidal threats and attempts. One psychiatrist tried to talk to each of the various personalities he identified. M's emotions became more difficult to manage. Another Christian psychologist F tried hypnosis, healing of memories where *she was encouraged to relive every detail of her past abuse* while visualizing Jesus present to comfort her. F identified 35 different personalities. M started losing control of herself and a distinct personality would take over each day. Therapy including rehearsing the traumas of her abuse over and over. Therapist told L to relieve M of all household duties so she could work on her traumas, creating more loss of control over emotions and behaviour. She could not enter the kitchen without re-experiencing flashbacks of her mother's abuse; she could not take a shower without re-experiencing flashbacks of her father's rapes. She stopped going to the kitchen or showering. F recommended re-parenting therapy with J, so M moved in with J&P to imaging J as her good mother and experience normal stages of growth again. L objected 4 months later, and M returned home. Finally, a pastor K told her she could change, that she did not have mental illness, but that she had made sinful and selfish choices. K held a family meeting to tell everyone this, which made them all angry at M and M angry with God, feeling guilty and ashamed.

9.6.1.4 Biblical Counselling Approach

(adapted from the case study): Discuss the issues raised by the counselee and prioritize. *Long term problems will take long term patience in counselling*!

1. M said she had a problem with lying, but she interpreted it an involuntary symptom of mental illness to feel less shame for doing it. Deal with the habitual practice of lying for self-protection (Prov. 28:13; Eph. 4:22-32), repent of past lying to God and any she people had deceived. Promise God's help (1 Cor. 10:13).

2. M shared struggles with guilt and shame. She also eventually admitted that she had enjoyed some of the abuse and even initiated sex at times to try to gain control of the inevitable abuse, and admitted sexually abusing younger siblings (all typical of sexually abused). Try to separate levels of responsibility for past sins M committed as different from being forcibly sinned against. Try to distinguish false memories from true one with verifying evidence from a family member. Present Romans 6-8 concepts of the Gospel power to forgive sins, change through justifying and sanctifying faith and new identity in Christ and use these topics for 20 sessions of counselling. God does not put those who trust him to shame (Rom. 5:3-5; 10:11; 2 Cor. 5:21). Give hope that Christ's power alone can save, change and sanctify (1 Cor. 6:9-11; 1 Thess. 5:23-24). Repent of pride that wants to preserve self-righteousness and look perfect (Rom. 10:1-3). Give her Gospel oriented resources to read like *The Gospel for Real Life* by Jerry Bridges (NavPress 2003), *When People are Big and God is Small* by Ed Welch (P&R 1997).

3. M believed she had involuntary symptoms of terror (when falling asleep, spinning, falling, flashing lights; when entering the kitchen-remembered her mother's abuse and screams in helplessness; when entering the shower-remembered father sexual abuse and screams in helplessness). She feared losing control and tried to avoid the symptoms by avoiding sleep, avoiding the kitchen, and avoiding the shower. Teach how to observe the triggers to the fear-pattern (journaling—see how it was linked to sinful bitterness, anger and fears of losing her husband's love), teach to observe the benefit of the hysteria (get husband's attention, avoid housework, manipulate family to pay attention to her), repent of sinful motives and actions (Eph. 4:22), self-talk that reminds of truth (self-calming and self-control of emotions Phil. 4:8; Gal. 5:23), yield self as servant of righteousness (Rom. 6:13, 20), focus on glorifying God (1 Cor. 10:31), accept possibility of suffering (Rom. 5:3-5; 8:17-39), prayer and faith in Christ's sovereign protection when overcome with fear or flashbacks (Exod. 34:6; Ps. 4:8; Prov. 29:25; Heb. 12:2; 3:1).

4. Teach the specifics of God's goodness and sovereignty over her suffering and show the biblical freedom to express her sorrow and pain/mourn her losses in attitude of faith (Rom. 8:17-39, Psalms of lament).

5. Patiently teach specifics of sanctifying faith in incremental steps (Phil. 2:12-13—*counsellor will have to remind over and over* in these types of cases): accept conflict with patience, learn proper way to speak truth in love or confront husband's sin in marital conflict (Eph. 4:15, 25-27), be responsible as wife and mother (Tit. 2:3-5; 2 Thess. 3:10-12; Prov. 31 = housework, shopping), healthy sexual relationship in her marriage, develop gifts through further education, trust God as the Father who loved and adopted her (Isa. 42:3; Rev. 7:13-17; Ezek. 16:1-13; Rom. 8:15-17). Establish healthy fellowship support relationships. Use good marriage counselling and conflict resolution resources/books.

6. Reconcile with children and husband over the grief related to long-term loss of a real mother who was unavailable to support them in any way during her 20+ years of chaos and mistaken counselling models.

7. Separate M from her past false counselling models. Reject the perfectionism her parents' expectations placed on her. Give insight that M's previous counsellors falsely accused her of lying through use of hypnosis and unreliable or counsellor-induced memories of her past. Previous counselling left her rehearsing trauma and feeling like helpless victim and encouraged her to let her emotions control her. Some previous counselling had emphasized God's love without expecting change. She is one person with multiple motivations before God, not multiple personalities. Reject the re-parenting therapy and tell those involved that this will no longer be needed. Probably antipsychotic medications will not be needed so work out a plan for stopping use.

9.6.2 *Lex Christi*-DRL$^{6R's}$ reorganizes the BC approach

Below this thesis will apply the various commandments of *lex Christi* to the case of M above, and also organize them under several of the 6 "R" verbs from the practical theology definition. The supra-morality perspective encourages this approach, since the Westminster Standards' defines all definitions of righteousness and unrighteousness under the headings of the moral law. Since it is a static case study, this thesis will assume the written data has given a valid interpretation of reality, that the counsellor has done the basic work of **r**esearch to accurately **r**eckon. As such the format below will suggest some appropriate ways to build up M with *lex Christi.* As it is a hypothetical reorganization, this thesis cannot measure how M might **r**eceive the counsel with what type of **r**esults. In a real case, the counsellor would need to continually

exemplify *lex Christi,* self-evaluate whether he or she was mercifully proclaiming, boldly interceding and skilfully administrating the 6R's: whether the research and reckoning are accurate, whether the building-up-R's are appropriate and whether this ambassadorial ministry is being received with intended results.

Q. What do you believe about practical theology (biblical counselling, preaching, evangelism, apologetics, Christian education, worship)?

A. That all last days practical theology is the Father-decreed ministry of the risen Lord Jesus Christ to Spirit-indwell and send his linguistically and culturally adapted ambassadors to exemplify, mercifully proclaim, boldly intercede and skilfully administrate the past, present and promised dominion of the Righteous Lord by the *unified, supra-morality and symphonic lex Christi* (law of Christ) in their realms (heavenly & earthly) and places (assembly, creation, diaspora) to their subjects using six "**R**" methods (**6Rs**) of redemptive engagement: **R**esearch to accurately **R**eckon, choosing appropriate ways to build up the subject (**R**eassure, **R**eform and **R**emove) with evaluation of the **R**esults.

9.6.2.1 *Lex Christi*-DRL-Remove

Personal sins: Guilt and shame unregulated due to distorted conscience, false memories, memories of accusing authorities. Supra-morality perspective: 1st-10th C provide the renewed standard for what defines true guilt for sins, returning evil for evil. Understand the old sin nature (Eph. 4:22). M committed sexual abuse herself (5th, 6th, 7th, 10th C's) and neglected of duties to family. Much of M's life has been wasted due to practicing faulty ways to respond to real trauma (saw herself as passive and her symptoms as involuntary, letting trauma distress control her emotions) and breaking all commandments in various ways due to irrational or imaginary fears for which she needs to repent (including self-mutilation 6th) and reconcile with family for these sins against them. M had problems with lying, which is breaking the 9th commandment by false witness. M also lied to herself, convinced that her reasons for lying were part of her mental illness when other personalities took control.

Other's sins against her: Supra-morality perspective: 1st-10th C's: Expose the complexities of others' sins against her (heart, behaviours, words, patterns of abusers, enablers of abuse in social context and false counsellors), as clearly defined using all commandments (Eph. 5:11), and they can be forgiven (level 1 in heart before God, possibly pursue level 2 with some attempt to reconcile with abusers) or entrusted to God's just judgment.

Other's sins against her: Supra-morality perspective: Abuses of therapies from the therapeutic world: It is abusive to rehearse trauma in therapy without a 1st C view of God's existence as true

God, 3rd C view of his sovereignty to rule over all evil, 5th C view of sins of superiors, and 9th C view of telling truth to herself. Denying that she is one body and one spirit (claiming multiple personalities within her) breaks the 9th C. Neuroleptic/antipsychotic drugs are probably breaking the 6th C, injuring her brain and body. Reparenting therapy is a distortion of the 5th C. What M needs are proper authorities who serve her according to real relationships and roles, not an imaginary return to childhood. Counsellors speaking of God's love without showing his righteous rule over her life is a kind of false witness (breaking 3rd, 5th 9th C's).

9.6.2.2 *Lex Christi*-DRL-Reform:

The shame, deprivation and chaos resulting from these complex interactions can be mourned together with counsellors as part of the frustration and groaning of living in a fallen world, sharing in the grief of the Spirit (Eph. 4:30; Rom. 8:20-23; Rom. 12:15), showing counsellors why sufferers need a Saviour who knows human sorrows, shared human abuses (Isa. 53:3-11), and how he saves by a thorough conquest of all evil, already begun but not yet accomplished.

DID sufferers often are accompanied by auditory or visual hallucinations. The source of these problems could be multifactored, from sleep deprivation, medication-induced, demonic, flashbacks to similar personified memories, hypervigilance due to fears. Restore a Godward 1st C orientation: While not a simple fix, biblical counsellors tell sufferers to listen to the true voice of the one true God, mediated by mature counsellors or Scripturally-faithful reading material. Here caution is also advised since sufferers who do independent Bible reading may have tendencies to pick out the most negative statements and use them in self-accusation, or as accusations against God or others. Dru Johnson (2015:98) in footnote 58 acknowledges his dependence on several authors for a theory of tacit knowing (Polanyi, 1974; Polanyi, 2009), (Gunton, 1980; Gunton, 1992; Torrance, 1980) while noting that his contribution is to show how biblical texts share some similar characteristics of knowing. Johnson (2018:9, 18-19, 48), "what one can "see" and then "know/understand" is dependent on to whom one "listens". The [biblical texts] center their foci on ensuring that Israel is "listening to the voice of" the authentic authority in order to know correctly. . . . Biblical texts develop an epistemology as [an embodied] process that leads [Adam in Genesis 2] to see [by trusting] what is being shown to him by an authoritative guide [The Lord, who revealed that it was not good that man be alone, that Adam discovered this by naming the animals and when the newly created woman is presented, he knows "at last, this is bone of my bones"]. . . . God indicts the man alone with the words, "because you listened to the voice of your wife" (Gen. 3:17). . . . Pursuing this "listen to the voice" (*shema kol*) motif, interpreters will find that the terms and concepts are present at several key junctures in Genesis. These occasions focus on a Patriarch listening to the voice of a

woman with specifically negative outcomes. Other types of error [in Genesis 3 and beyond] will play upon the different aspects of knowing, but the failure to listen to the correct voice—which becomes the authenticated prophetic voice in Exodus and beyond—is the definitive, erroneous knowing upon which all others are contingent in the Genesis 2-3 story. In other words, what one can know depends in large part upon (if not entirely) to which voice one listens. . . . Error [in knowing] begins in any shift away from obeying the voice of YHWH, directly or prophetically mediated." Second level error involves not acting on the authoritative-authenticated voice that was heard (Johnson, 2018:74, 82). Johnson (2018:110-111) traces similar patterns exegetically through Genesis, Exodus, Numbers, Deuteronomy and Mark's Gospel. Further, Johnson (2018:113-116) notes that this kind of epistemological knowing of the truth about the kingdom meaning of Christ's identity, death and resurrection to exaltation at God's right hand, follows two trajectories. To some, truth is revealed by God, that is, God gives ears to hear and eyes to see and a heart to believe his authoritative representative and obey the instruction, but to others, the Lord hardens and blinds them to reject his representative and disobey his voice (Deut. 29:4; Isa. 6:9-10; Mark 4:11-12; 8:17-18).

Reform with a 5th C orientation: Whatever data can help analyse how premeditated and intentionally inflicted trauma might have come from superiors, equals or inferiors as a misuse of their proper relational roles, biblical counsellors compare and critique as applications of the 5th commandment.

Reform with a 6th C orientation: Whatever data can help the body and health, biblical counsellors accept as applications of the 6th C. Where DID involves medical/physical issues, and biblical counsellors integrate in the same way they integrate all medical issues: seek the best physical care possible from trained medical specialists to help the human body function as well as possible. Biblical counsellors also recognize that man lives in a fallen world, so some problems will not be healed or treated with medical solutions.

Reform with a 9th C orientation: Whatever data speaks truthfully to the person about his or her condition, biblical counsellors accept as applications of the 9th C. Biblical categories can help them see how various thoughts in the human soul might be personified or elevated to "different-me" status, while biblical definitions would affirm one person with conflicted internal dialogs, unresolved guilt, serious personal trauma, (such as war, torture, kidnapping, physical or sexual abuse) that creates internal moral and personal contradictions or secondary trauma of caregivers who hear stories of others' trauma. Biblical counsellors accept good psychological observations about these kinds of dissociative sufferings. Yet they believe that a biblical understanding of man can help clarify how an accusing conscience and guilt may influence

dissociative symptoms. Biblical counsellors might do a biblical analysis of the moral validity of the afflicted, accusing conscience. Is it based on real sin-guilt or based on the false accusations of others that can produce internalized false guilt? Retraining the conscience with biblical categories might help. M learns truthful speech to others and truthful definitions of herself.

9.6.2.3 *Lex Christi*-DRL-Reassure

Provide reading and counselling to help M see herself within the symphonic lex Christi (see 4.7 above)**:** pre-existence of the Triune God, election to righteousness, sin as unrighteousness, Christ perfect righteousness, cross for propitiation of unrighteousness, resurrection to credit righteousness, Spirit to write the moral-law righteousness on her heart, the assembly to support growth in righteousness, judgment on all unrighteous abusers who haven't trusted Christ, hope for eternity of righteousness. All these themes provide a basic new identity grounding in knowing God, defining and loving his righteousness, appropriating personal forgiveness for personal sins (not just a victim, but also reacting and active sinner) as well as an ability to entrust just judgment to God for unrepentant abusers. Abused individuals tend to be trapped in a victim mentality and need to be drawn to God and to see the redemptive glories of God through all situations (Rom. 8:28). A great study would be teaching M to live in the liberty of conscience purchased by Christ WCF 20:1 "freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; and, in their being delivered from this present evil world, bondage to Satan, and dominion of sin; from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also, in their free access to God, and their yielding obedience unto Him, not out of slavish fear, but a child-like love and willing mind [led by] the Spirit of God and corresponding study of the WCF 20:1 proof texts (Tit. 2:14; 1 Thess. 1: 10; Gal. 1:4; 3:9, 14, 19; 4:1-7; 5:1; Col. 1:13; Acts 15:10-11; 26:18; Rom. 4:14; 5:1-2; 8:1, 14-15, 28; Ps. 119:71; 1 Cor. 15:54-57; 1 John 4:18; Heb. 4:14, 16; 10:19-22; John 7:38-39; 2 Cor. 3:13, 17-18). Each command below teaches important duties about yielding her body as an instrument of righteousness that will bring flourishing to her life.

Reassure unity of various commandments:

1st, 4th, 10th C's grieving over losses with hope and trust in God when faced with fear-provoking thoughts or places.

1st – 4th C's God is promise maker-keeper to save and change all whom he has chosen in his time and way, working all things for their good (Rom. 8:28-30).

5th C submitting to and learning from the examples of godly superiors in community.

1st 2nd 9th 10th C's proper self-definition, teaching her to control her emotions during conflict or rehearsed fears using truth, speaking truth instead of excusing lying as the problem of a separate personality.

5th 6th 9th C's patiently peace-making by engaging with other's sins in Gospel-oriented ways, thinking the best about others, willing to develop relationships, willing to hear criticism and correction, properly fulfilling duties of wife, mother and sister in Christ.

4th, 6th, 8th, 10th C's working six days to serve her family and others in the church and community.

9.7 Counselling trauma and abuse survivors with *Lex Christi*-DRL$^{6R's}$

Below this thesis will consider several contributions of the DRL model to understanding trauma and abuse survivors with dissociative symptoms and counselling those who are seekers willing to consider the claims of Christ or have made professions of faith in Christ. Essentially, this section is a proposal for guarding the people of God from the encroachments of the psychotherapies and cautious about potentially dangerous medications. The church and her minister-counsellors need to compassionately and boldly develop her own forms of care for Christian trauma and abuse survivors.

The title of this section intentionally shifts away from using the DID taxonomy, finding that it denies the biblical view of man as a single person with multiple conflicting problems of conscience, primarily a selective-accusing-traumatized conscience. Starting with a general understanding of how the sin nature responds in more bizarre ways when sinned against, this thesis will consider some ways to understand the conscience in relation to trauma and abuse survivors, then conclude with a summary *lex Christi* approach to defining abuse under categories of *lex Christi* and propose a 6R's process for counselling trauma and abuse survivors.

9.7.1 General observation: man's corrupted nature exaggerated further when sinned against

The research above from the psychoanalytic perspective (Schore, 2012, Harding, 2018) related to the superego's influence on dissociation and from psychotic experiences in *Rethinking Madness* (Williams, 2012) related to deep personally held values in flux combined with a sense of the cosmic battle with good and evil, point counsellors to look at the biblical view of the conscience in relation to *lex Christi*, redemption of the conscience by Christ's active *lex Christi* obedience and renewal of the conscience under *lex Christi.* The composite case of M explained under various ineffective counselling models compared to the BC approach can also be analysed under *lex Christi*-DRL$^{6R's}$ categories.

The categories of man's corrupted nature listed below can take on bizarre extremes when the sin nature is sinned against. If a person is abused or sinned against, as is often part of the case

history for those who suffer DID symptoms, these corruption factors are amplified. DID sufferers can be blind to God, have extreme memory lapses, forget all good things, use their problems to escape reality and responsibility, express disordered affections, and have a very confused conscience about right and wrong.

Principles of the Christian Religion (Ussher, 1847:185-186) defines specifics about the corruption of man's nature, meaning, "blindness of the understanding; which is not able to conceive the things of God (1 Cor. 2:14; Gen. 5:1, 3; 8:21; Ps. 51:5; Rom. 7:14, 17, 18, 23). . . . forgetfulness of memory; unfit to remember good things (Deut. 32:18; Prov. 3:1; Ps. 119:6). . . . rebellion of the will; which is wholly bent on sin, and altogether disobedient to the will of God (Rom. 5:6; 8:7; Phil. 2:13; Eph. 4:19). . . . disorder of the affections, of joy, heaviness, love, anger, fear and such the like (Rom. 1:26; 3:12-13; Gal. 5:24). . . . fear and confusion in the conscience; condemning where it should not, and excusing where it should condemn (Tit. 1:15; Heb. 10:22; Rom. 7:9; John 16:2). . . . every member of the body is become a ready instrument to put sin in execution (Rom. 6:19; Job 31:1; 2 Pet. 2:14; Ps. 119:37; Rom. 3:13-15).

The WLC 28 punishments of sin in this world include the following *lex Christi* related judgments:

> either inward, as blindness of mind, a reprobate sense, strong delusions, hardness of heart, horror of conscience, and vile affections; or outward, as the curse of God upon the creatures for our sakes, and all other evils that befall us in our bodies, names, estates, relations, and employments; together with death itself (Orthodox Presbyterian Church, 2007:173).

Notice that the punishments have implications related to all the commandments, those of the soul are related to blindness and delusions toward God (1st-4th a Cs), others and self, evil affections against *lex Christi* morality, horror of an accusing conscience due to the law written on the heart, and outward evils that punish the body (6th C), reputations (9th C), property (8th C), relations (5th 7th Cs), employments (4th b C) and all lead to death (6th C).

9.7.2 Stoker's conscience analysis provides insight into DID and psychosis

All disturbances of the soul are related to the moral conscience and the law (with very real bodily effects when the conscience triggers psychotic events due to experiences of social alienation and trauma about what "shouldn't be"). This section below is a composite summary developed from ideas in Stoker (2018:28-30, 49-50, 120-124, 138-140, 143-146, 270, 315-318, 321-322, 325, 328-333).

The law is written on the core of the individual conscience of every person and is reflected in the social ethics and laws of the nations. Mankind shows general conformity to the second table of the moral law (4th-10th C's) in their families and societies, awareness of and behaviours that

conform to the moral law and grief over relational and social chaos caused by immoral behaviours.

The depraved conscience operates in relation to any subjective sense of what is my personal evil (any ultimate conviction or moral value about what should not be, what is abnormal, sick and evil *in me* revealed in my various duties and roles), combined with relative *knowledge* and *values* learned from social history, biological personality and *choices,* that are integrated into the emotionally-felt soul, called "ontical transformation" (Stoker, 2018:140). As such the depraved conscience can be wrong due to God giving them up because they suppress the truth of the moral law written on their hearts, have incorrect moral knowledge, are deceived by erroneous moral values, are defiled, have ignored pangs of true guilt, have numbed themselves by distractions, or have doubts about whether any absolute values exist (Rom. 1:18-32; 2:15; Tit. 1:15-16). A *primary bad conscience* gives embodied, immediate, authoritative accusations of emotional guilt and disclosure of one's own real, personal choice to be or do evil (*I did what I thought was evil*), a *warning conscience* is stirred when one contemplates or sees self as desiring possible personal evil (*I was tempted by what I perceive to be evil*), and a *good conscience* is choosing to seek what I perceive as good, desiring and loving good, giving ourselves in humility and love to what is valuable, and realizing it, though tempted by personal evil (*I choose to do good, rather than what I thought was evil*). The *primary bad conscience* makes an emotionally-felt judgment that "I am bad," (Rom. 2:14-15) usually causing a *secondary bad conscience* that produces "You are bad" responses of deep inward self-estrangement, self-hatred, isolation, torment, alarm, dread, anxiety, depression, alienation, shame, hiding, remorse, fear of being found out, some forms of mental illness, self-punishment or injury, and anger toward ourselves, or alternately, causing a *secondary relieved conscience* because of self-defence, self-deception, or excuse-making to pretend innocence.

Satan, as accuser, seeks to manipulate a bad conscience to bring further chaos and destruction (John 13:27; Acts 1:16-20; Rev. 12:10), or deceive with false guilt or false assurances of self-righteousness (Rom. 9:30-10:3; Phil. 3:4-6; Gal. 5:2-4; 2 Tim. 2:23-26) or to fabricate other superstitions, magic arts or works of religions to placate angry spirits or gods (Rom. 1:20-25; Acts 17:16-31; 19:18-19).

Both mankind's depraved consciences and their actual moral guilt for personal evil requires punishment or forgiveness from a transcendent Judge who calls all men to account. Mankind's conscience factors into their biological morality knowing they deserve death (Rom. 1:32). By the Spirit working through the Word, after regeneration to saving faith, believers' consciences can be "indirectly" ontically transformed, influenced by the following factors: knowledge and love, by learning from and following the examples provided by the best and wisest leaders, integrating knowledge about life-experienced harmony created and maintained by moral values or grief

over relational and social chaos resulting from lack of moral values (Ps. 119:136, 139), moderation of the will and affections to conform to the moral law, being transformed by the moral law to experience true guilt for what is truly sin, leading to true grief and sorrow for sin that leads to repentance ("those feel guiltiest who are morally best" (Stoker, 2018:145) 2 Cor. 7:10-11; Heb. 5:11-14) joined with faith in the way of forgiveness through the propitiation of Christ and the way of liberty in obedience. Yet no one can boast for any righteousness, as salvation comes from the Lord (1 Cor 1:29-31; 15:10; Jas. 4:16).

In showing the relevance of knowing the workings of the conscience for pastoral practice, Stoker notes that "the world's greatest preachers have mastered the art of influencing these deeply important human emotions" (2018:112).[296] Thus, the moral law provides a foundation for ontic transformation of the conscience, and should be used in all practical theology to give mankind the true knowledge of sin and lead them to self-examination. *But their most important tasks* are to believe the moral law was fulfilled by the whole Christ (Pederson, 2016:citing Ferguson, 2016), creating a cleansed conscience before God (Heb. 10:19-22), and to display the law's application to true worship and true human flourishing (Ps. 119:165, 175), knowing that they are pleasing to God (Col. 1:10; 1 Tim. 5:4; Heb. 13:16), the foundation of a good conscience. In the next section, this thesis will consider a taxonomy of the conscience related to possible counselling categories drawn from the research above and Romans 2:15.

9.7.3 Selective "accusing-excusing" conscience model provides diagnostic categories in contrast to the three *lex Christi* morality models

Westminster-oriented counsellors can place all psychological research about DID in submission to a rubric of the *lex Christi*-DRL$^{6R's}$. They can reorganize the case study presented above using 10 C categories. They can consider ways that the *unified morality* perspective, *supra-morality* perspective and the *symphonic lex Christi motif* integrating systematic-practical theology perspective helps them make sense of Romans 2:15 describing the accusing-excusing conscience. The taxonomy is very rudimentary and suggestive, needing more interactive testing to various situations and individuals to refine and expand with other descriptive categories. However, it is one way that the psychotherapy observations and techniques notes above have

[296] We could add apologists, biblical counsellors, poets, journalists, evangelists and worship leaders. Vognar (2017) notes parallels in artists writing about a tormented conscience in Shakespeare's Macbeth", novelist Dostoevsky, and rap song writer, The Geto Boys, "Mind Playing Tricks on Me." Additionally, we could note Edgar Allen Poe's short stories providing masterful descriptions of the self-excusing, revenge-taking conscience in "The Cask of Amantillado" and the self-accusing conscience in "The Tell-Tale Heart".

served a “provocative” purpose, leading the author to examine conscience issues more carefully and develop a potentially useful conscience nosology or taxonomy.

Taking cues from Romans 2:15 for essential principles, “They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts *accuse* or even *excuse* them,” the following suggests a new taxonomy to “**R**esearch in order to **R**eckon” related to the conscience in relation to *lex Christi.*

The *unity* model helps counsellors contrast the morally *self-selective* nature of the unrenewed conscience that affirms some vague or *partial* senses of the *lex Christi* written on their hearts, while denying that God’s full moral law reveals an irreducibly complex morality.

The *supra-morality* perspective helps counsellors contrast the typical desire of mankind to elevate one or more principles to *supra* or *meta* status, to try to make total integrating sense of or explain the world (or its problems) under that organizing principle or philosophy, (using the hangar metaphor, to try to hang all other valid ideas on its system), excusing themselves for their own failure to integrate all right and wrong under the Lord’s supra-moral law, while commanding others to bow to their supra-principle(s) and accusing those who fail, attempting to enforce their supra-principles with penalties.

Contrasting with the two above models for *lex Christi*, biblical counsellors can also see how the conscience excuses or accuses in relation to the idealization of these reflective attribute categories. Though sin is not exactly the converse of the supremacy attributes with their pro-derivative categories, it is helpful to consider how the categories help counsellors identify topics and distortions in an individual’s self-talk: “Who should I be? Who shouldn’t I be? Who am I? Who am I that I find acceptable and appreciate or that I hate or despise?” Every person may develop various contrasting definitions of self in social context (self-reflection, by reading and learning, religious and family influences, culture and media influences) and these alternate definitions as used to either excuse or accuse. Biblical counsellors can **R**esearch to **R**eckon to contrast what some of these alternate definitions are, rather than in the image of the supreme Lord, *pro-LORD, kingdom-prophets-priests-kings, “i am” creatures with interdependent mind-body with derivative valency reflections in man* (man’s abilities): “i am” (self-consciousness): decidability, reliability, availability, complexity, ability, dependency, endurability, perfectibility, teachability, luxuriance *and lex Christi* righteousness expressed in the following ways*: 2nd pro-covenantal, 3rd pro-blessing, 4th pro-theosynchronous, 5th pro-harmony, 6th pro-life, 7th pro-marriage, 8th pro-stewardship, 9th pro-truthful, 10th pro-contentment and engaging the world with derivative pairs of religious affections: (excusing affections)* loving, gracious, merciful, patient to

save, good, forgiving, rewarding, self-controlled, disciplining and rejoicing ways while they engage those in rebellious enmity against the Lord and his people in (*accusing affections)* hating, jealous, wrathful, patient to judge, just, condemning, penalizing, angry, abandoning and grieving ways*.*

The *lex Christi* as a *symphonic* motif for systematic theology and pastoral practice[297] enables counsellors to contrast the typical desire of mankind for a coherent temporal-spatial story of this world, the human meta-narrative, from the beginning, through the historical processes until the future end of all things, along with man's place and responsibilities in it. The world's stories and philosophies offer their own reductionistic and partial taxonomies, words that are ingested by "verbavoracious" man (Roberts, 1997) that shape the purpose and meaning of human life in within the scope of history, proclaim the ultimate goals of human success or achievement, offer principles of change, reform, rescue, or fix, proclaim mythical-religious hero-figures or messianic-like rulers or scientific professionals who offer hope to accomplish a better future, and who will administrate a reckoning/judgment principle for resolution of wrongs or evil. Others propose a mass movement of the people united to bring a better future and execute judgment on those who oppose. When the conscience believes it has found such a story or philosophy, it may excuse itself for denying the biblical meta-narrative and accuse any who oppose this counterfeit meta-narrative.

The *lex Christi*-DRL$^{6R's}$ model can start to "**R**esearch in order to **R**eckon" what are the contrasting "laws" of an individual's identity group and how do they function in that group? Do these laws conform to the majority social-community modelling? Is the group at peace or at war with the majority/minority? Who or what cause do they belong to? What do they say they should or shouldn't be? What are the recognized, revered, rewarded religious or life-directing, life-interpreting stories, texts or sayings in their lives (authors, media, memes)? What are the penalties for disregarding those texts? What is the good, the perfect, the beautiful, the right, which the individual in his group pursues? How do the "laws" fit into an explanatory meta-narrative about the meaning of life that explains human existence, identity, history and purpose? Who are the mythical-religious hero-figure(s) or messianic-like rulers or scientific professionals who bring the better future and judge the wrong-doers? What's wrong with the world, people and self and how will these problems be fixed or solved? How do people change? How does a person's conscience evaluate his own or others' conformity to that law? Comparison with the full

[297] Another way to describe systematic theology is organizing themes to help believers know God, his predetermined plan, his stewarding of history for the accomplishment of redemption and judgment, and our place and purpose in God's plans and purposes.

scope *lex Christi*-DRL should lead to both **R**eassuring what is correct and **R**eforming what is incorrect by a full understanding of God's law and the Gospel power to transform the conscience in union with Christ by the Spirit.

This model doesn't claim to have all the answers to the complexities of each individual case, but affirms that dissociative identity symptoms may be related to experiences of trauma and abuse and that conscience issues are a potentially useful area to focus BC. Those sufferers also need the guidance, clarity and protection that the *lex Christi* defines and applies in this life. They need hope that the Lord promises to remove all suffering in the future kingdom as well as judge unrepentant abusers. We don't claim that DID symptoms are a fabrication, only that an observation of a few symptoms may not qualify as an understanding of the true problem or its solution. A person with dissociative symptoms may have those symptoms for numerous reasons: drug or substance abuse induced, medical brain damage, insomnia induced, family-society-culture-media-psychotherapy induced, or traumatic experience(s) combined with an accusing conscience, or something else. Further, Christians are commanded to practice a proper, biblical kind of dissociation with an inner self, the old sinful nature (Roberts, 1997:11).[298] However, this list is intended to lead counsellors to explore conscience related issues with those who are able to have attentive, rational dialog. BC recognizes that some sufferers have lost touch with reality and rational discussion and verbal counselling may not be the first point of entry, but rather care for the sufferer's body and physical health may create trust that enables more verbal counselling methods. More than one conscience category below can apply to any individual.

1. ***lex Christi* distorted -** present in all men to varying degrees due to self-deception, self-seeking and *excuse* making (Rom. 1:20; 2:1, 15; 3:19; Jas. 1:16, 22-26) suppressing *some portions* of the *lex Christi* truth in unrighteousness (Rom. 1:18; 2:21-24, denying *unified* and *supra-morality* perspectives) as well as suppressing the biblical meta-narrative that has true remedies for the conscience by the Gospel (*symphonic lex Christi* perspective). Its patterns include various forms of depravity, such as futile thinking, and proud foolishness, saying, "there is no righteous King ruling over us with a life-totalizing *lex Christi* to tell us what to do; we can determine our own rules." Yet some self-preserving *lex Christi* rules still selectively apply (don't kill, steal, rape, abuse or judge) and these thoughts accuse (Rom. 2:14-15), while self-excusing and denying the one true

[298] This biblically prescribed patterns of dissociation sometimes skews the MMPI2 test results for Christians into elevated false positives for schizophrenia-like symptoms, based on the author's work with a seminary that required new student applicants to take this test.

God who ordained the full *lex Christi* and forgives and redeems to obey it.[299] The selective conscience denies full *lex Christi unity* and *supra-morality*: the *whole* law holds every man accountable and stops all self-excusing (Rom. 3:19; 7:7-11; Jas. 2:9-11). The selective conscience denies *lex Christi* integration with the biblical meta-narrative of God's plan and accomplishment of that plan in Christ and man's place in that story. The selective conscience shares another interesting parallel to the *covenant-relational* attributes in 3.3.3. That section noted that Christians should engage with the world and the creatures by ten pairs of attributes depending on the creature's relationship to covenant, the first words of each pair are *reconciliation* attributes for those in-covenant, the second words of each pair are *enmity* attributes for those outside-covenant: loving//hating, gracious//jealous, merciful//wrathful, patient to save//patient to judge, good//just, forgiving//condemning, rewarding//penalizing, self-controlled//angry, disciplining//abandoning, rejoicing//grieving. Romans 2:15 actually uses a similar *covenant-relational* pair of attributes (accuse//excuse), "They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts *accuse* or even *excuse* them[selves]." This pair could be identified as a shorthand summary of how all the pairs function in similar ways, starting with to most obvious parallel, forgiving//condemning, not just directed toward others, but also directed toward self by one's own conscience when internal thoughts function as a judge of whether self is worthy of mercy or wrath. However, when the *lex Christi* perspectives are not fully formed, and when the individual's experience of the relational-social-environmental world is chaotically non-conforming to *lex Christi*, these pairs of covenant-relational attributes (as luxuriant supra-categories for many types of related attitudes) can cause considerable self-inflicted trauma, perhaps by turning the *reconciliation* attributes into excuses for addictions, so being patient, merciful, loving to self to excuse sin, or turning the *enmity* attributes against self in self-penalizing, self-hating, angry, self-abandoning ways (suicidal thoughts or attempts, cutting, depression, dissociative symptoms. Abuse victims also may form conflicting accusing//excusing relationships with their manipulating abusers, the excusing is called "trauma bonding" (Gingrich & Gingrich, 2017:195, 286-290). Below some of the same *covenant-relational* attributes can be observed, but used in depraved ways because of distortions, denials and ignorance of the *lex Christi* perspectives.

[299] Budziszewski (1997:67) cites C.S. Lewis' *Abolition of Man*, (54-56) that "only by such shreds of the [natural law] as [the Innovator] has inherited is he enabled even to attack it. What purport to be new values always turn out to be "fragments from the [natural law] itself, arbitrarily wrenched from their context in the whole and then swollen to madness in their isolation, yet still owing to the [natural law] and to it alone such validity as they possess."

a. **Excusing conscience due to general sub-group conformity** present in all men to varying degrees due to various affirmations for conformity and penalties for misbehaviour within social groups (familial, cultural, social, religious Rom. 1:32; 2:14-15) based on codes of conduct defined by those groups (scholarly, philosophical, legal, penal, religious), conformity should bring desired results (safety, opportunity, status). Accounts for most law-abiding, work-productive citizens, but also for sub-cultures like prisons, gangs or terrorists. This conscience will excuse itself for denying the biblical meta-narrative, embrace their sub-group's meta-narrative and accuse any who oppose this counterfeit meta-narrative.

   i. **Rejoicing** (pride): claims superior wisdom, resources and qualities originating from self or in group that deserve social support, special honour and devotion (Rom. 1:22, 29-30, envy, haughty, boastful, haters of God). Spectrum of promoting behaviours from persuasive influence to demanding total conformity (political, cultural: communism, socialism, feminism, LGBTQ, Black Lives Matter, anti-racism, monarchy, democracy, federalism, Tea Party, Trumpism, patriotism, neo-Nazism, anti-Semitism, extremist Muslim).[300] (lust): Flaunt the benefits and pleasures of the group norms and approve of all who endorse and do them, such as food and drink, sex (Rom. 1:32).

   ii. **Penalizing** (judging): Excuses self as righteous (though selective) while proudly judging or punishing others (Rom. 2:1) using selective standards against those who are perceived as enemies, failures, bad or evil with criticism, judgments, separation, isolation, silence, abuse, racism, genocide, torture, war (Rom. 1:29-31 evil, covetousness, malice, envy, murder, strife, deceit, maliciousness, gossips, slanderers, insolent, inventors of evil, disobedient to parents, heartless, ruthless).[301] Often rejects authority and supposes he/she can act as judge, jury and executioner. In gangs and prisons, individual sub-groups are pleased with evidence of punishing or harming enemies using methods of theft, abuse, murder, slander and anarchy (Rom. 1:24-27, 29, 32). Prison ethics

[300] See an insightful "A Biblical Critique of Secular Justice and Critical Theory" by Tim Keller (2020) evaluating various views of social justice that all selectively claim some kind of morality in support of their agenda for social justice.

[301] See Tim Keller (2020) "The Sin of Racism" for a helpful biblical analysis of a contemporary, relevant topic.

excuses most prisoner's crimes as only deserving jail time, but paedophiles and informants deserve to suffer additional indignities, deprivations, sodomy and death at the hands of other prisoners, sometimes with excusing permission of the prison officials as well, though in many cases, the prison will separate them with protective custody into special units (but even there dangerous gangs can form or high profile murderous individuals be housed) (James, 2015).

iii. **Disciplining** (religious rituals): if I (or we) do the selected self-protective works and rituals that keep me safe, I (we) will not experience life chaos in the fallen world. Idolatries, ancestor worship, fortune telling, geomancy, compulsive religious, superstitious, hygienic or protective behaviours to ward off external evil (cowardly Rev. 21:8; 2 Kings 17:35, "You shall not fear other gods or bow yourselves to them or serve them or sacrifice to them." Isa. 44:25, "The Lord . . . frustrates the signs of liars and makes fools of diviners." Isa 45:20, "They have no knowledge who carry about their wooden idols, and keep praying to a god that cannot save").

b. **Accusing conscience due to perceived lack of conformity-** present in all men to varying degrees due to various affirmations for conformity and penalties for misbehaviour within social groups (familial, cultural, social, religious Rom. 1:32; 2:14-15) based on codes of conduct defined by those groups (scholarly, philosophical, legal, penal, religious), failure to conform brings fear, paranoia, conscience accusations and social judgments.

i. **Condemning** (strong orientation to the actual meaning of the Mosaic law, but lacking the Spirit's regeneration to perform it; devout Judaism as described in Romans 7:7-24): Clear awareness of the inner contradiction of the demands of the moral law and the overpowering control of the sinful nature. Rather than doing what the law requires, the sinful nature is habitually enslaved by sinful affections (covetous lusts) and chooses sinful actions, contrary to the perfection required by the moral law. The self cannot understand its own contradictory actions, since it does what it knows is wrong and does truly recognize how sin destroys, so experiences powerless self-disgust (Rom. 7:15, 18, 23).[302]

[302] For further support of this interpretation of Romans 7:7-25, see Ridderbos (1975:126-130). Also see Johnson (2008) who proposes that the "I" of the text is the personified nation of Israel under the old covenant, that may

ii. **Condemning** (weak, legalistic): the conscience is weighted with many man-made rules contrary to or exceeding the requirements of Scripture that destroy Christian liberty, the freedom to obey the righteousness revealed in the Scriptures alone (WCF 20; 1 Tim. 4:1-5; Rom. 14:1-15:7). Sexually abused or traumatized individuals generally will be loaded with guilt related to man-made rules of the abuser(s), and suffer punishments for any violations of their rules, most of which will be contrary to the true moral laws written on the heart, creating contradicting messages of conscience and which rules to follow. Secular therapies will prescribe more rules and neuroleptic/antipsychotic drugs to follow as the promised path to healing a recovery, many of which will also be useless or harmful, as well as creating a judgment-criticism-punishment system for failure to comply, (see Breggin above on how the psychiatric system may abuse women), and also adding contradictory desires for freedom from the rules and treatments, alternating with guilt on the conscience when the counsellee resists as unhelpful the prescribed rules-as-treatments.

iii. **Abandoning** (confused): give up on the possibility of determining truth and lies, right and wrong. The complexity of the moral issues and the contradictions between the various internal and external "voices" that have pronounced a verdict, overwhelm the individual with contradicting feelings of guilt, shame, self-loathing and self-excusing, blame-shifting and righteous anger. Often will attempt to numb the unresolvable contradictions with drugs, alcohol, various forms of self-punishment (dieting, cutting, bulimia, anorexia), or psychiatrists will give anti-psychotic drugs which have a similar numbing effect.

iv. **Grieving-** (traumatized) present in all men to varying degrees due to sin-chaos and curse factors on men and the creation) but experience of accelerated disorientation (evaluation of self, the world and people) in situations of suffering, whether traumatic *lex Christi* sinned-against-chaos or environmental disasters. The impressions of the "should-be" *lex Christi*

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have also reflected the personal experience of individual Jews like Paul before his conversion. Johnson (2008:58) sees the pastoral importance of this interpretation in that those under the Spirit's power will not use the language of Romans 7:14, 18 "I am of the flesh, sold under sin . . [without] the ability to carry [the commandments] out" to describe their present experience, a description which contradicts Romans 6:17-18 that believers have become obedient from the heart to the teaching of the Spirit-empowering Gospel and been set free from sin and become slaves to righteousness.

written on the heart that is expected in self, the creation and the known human world, strengthened based on the longevity of (and the awareness of the possibility of) loving nurture and protective security experienced from infancy through childhood into adulthood and stability in the environment, is ruptured by traumatic "should-not be" anti-*lex Christi* experience, causing extreme conscience conflicts, feelings of overwhelming helplessness to regulate emotions, anxieties, fears, anger, hopelessness, depression, sleep problems & nightmares, memory suppression, lost sense of self, addictions, scepticism about existence of God, truth, justice and kindness in the world, development of self-protection strategies in the mind and behaviour to return to a "should-be" world order of the dim *lex Christi* and/or a suppression of *lex Christi* to create an alternate "my-should-be" order to life.

v. **Penalizing** (judging): Self-punishing behaviours to enforce adopted rules or seek relief from emotional pain or torments of conscience. Those self-tortured by bulimia, anorexia, create many self-imposed rules to follow in order to reach the standard of perfection desired (the ideal body shape or weight), or use cross-dressing, cutting, drug abuse and alcoholism to hide themselves or make themselves less desirable to their real or perceived abusers.

Obviously the "*lex-Christi*-distorted-accusing-grieving" category is likely to be the primary focus of counselling abuse and trauma survivors. However both accusing and excusing patterns are likely to be present in various individuals and secondarily there may come a time in the counselling process to look at ways the individual sufferer has excused self or returned evil for evil. Each counsellor and counsellee who applies the Gospel to the various afflictions of the human conscience can begin to experience emotional modulation and the foundations of recovery into the likeness of Christ. The goals are to experience an awakened conscience that understands the *lex Christi* patterns for its *unity*, *supra-morality* and *symphonic* motif throughout systematic and practical theology. As the counsellee grows, he or she needs to develop a good conscience, knowing that what is thought, said and done is acceptable and pleasing to God, and to others who can discern good from evil, as Christ and the Spirit accomplish these things (Rom. 12:1-2; 13:3 Gal. 2:20; Phil. 2:12-13, 19-23; 1 Cor. 3:7; 2 Cor. 9:13; Col. 1:10; Heb. 13:16-17).

9.7.4 Applying the interdependent and supra-morality perspectives to abuse definitions

The *unified morality* perspective of the *lex Christi* is helpful to analyse these types of cases. Psychology and criminal law generally condemn verbal, physical and sexual abuse, but only using selective, partial morality models (see distorted conscience model in 9.7.3). Abuse is a sin against all the commandments for human relationships (4b-9th commandments) usually because of the undisciplined evil desires, coveting and discontentment of the abuser (10th commandment) and without fear of the righteous King who will judge abuse as a sin against himself (1st commandment, contra confessing abuses of murder and adultery as a sin against God himself, his good providences and moral authority Ps. 51:1-4).

The *supra-morality* perspective of the *lex Christi* is helpful to analyse these types of cases. Categories of abuse can be "filed" in the "cabinets" of various commandments.[303]

Spiritual roots of abuse:

1st C proper knowledge and response to the Lord: no imitation of the righteous king, no fear of the righteous Lord who promises to impartially judge abusers who resist his kingdom rule and harm his people, while his abused people entrust themselves to the Lord (1 Sam. 2:10; Ps. 96:13; Isa. 3:13; 33:22; Eph. 6:9; Rev. 6:10; 1 Pet. 2:23; 5:6).

2nd C proper way of worship: False teachers, cult leaders, abusive church leaders commit spiritual abuse when they mislead people away from the true way of worship.

3rd C proper witness for his name and reputation: The Lord's hypocritical people blaspheme his name and reputation by giving false witness for the Lord's character and reputation.

Human relational abuse:

4th C proper work & rest patterns: abuse such as over-working employees without adequate rest.

5th C stewardship of relational harmony through proper use of authority-submission: usually misuse of authority or physical strength by superiors to get other selfish gain against inferiors.

[303] See Powlison (2017) for a good example of how interdependent and supra-morality types of themes shape his analysis of sexual sin.

6th C stewardship of life and peace: threatened or actual physical harm, torture, killing, neglect of life and relational peace, often in families, but also in society and in war between countries or factions.

7th C stewardship of sexuality: sexual abuse, sexual neglect and deprivation, affairs and immorality as a way of causing spouse to suffer.

8th C stewardship of resources: threatening restrictions or restricting access to shared resources, usually in family by husband to wife or parents to children (home, car, money, food) but also can occur in workplace by cheating and stealing from employees, or a government unjustly punishing and depriving its citizens.

9th C stewardship of reputations: spreading lies (exaggerating own goodness and vilifying others as evil), covering the truth (threatening harm or deprivation or separation to those who reveal actual situation), often in families, such as husband, but also adult children, jealous or envious wives or mothers, and in society by local people (gangs, corrupt officials, police) with power (such as money, guns, influence), also including government control of media and news.

9.7.5 Applying *the* 6R's to counselling trauma and abuse survivors

9.7.5.1 Research to Reckon: Remove: Emergency considerations

Is the abuse currently happening? If there is serious danger (recurring emotional, physical or sexual abuse), make a plan with counselee to get to safety or separate from abuse as part of 6th C life-protection issues.

a. Develop trusting relationship with the abused. Show ability to understand and defend.
b. Consult a lawyer about legal issues if possible.
c. Make preparation for separation (document abuse, find a place to go, independent credit card & own money source, transportation; if life threatening, plan for secrecy).
d. If abuse is not life threatening, make preparation for confrontation with abuser prior to separation (state the ways you have been sinned against, that you are separating until these sins stop and specific behavioural repentance takes place to restore the relationship).
e. Remove from abusive environment.
f. If abuse is not life threatening, find ways to escape the abuse (locked door, neighbour's house).
g. Report serious physical or sexual abuse or life threats to the police in countries where police and courts can be trusted.

Is the abused person a danger to him/herself (self-injury, self-destructive relationships, drug & alcohol abuse, promiscuous behaviour, suicide or violent behaviour)? Seek support from family, church and community.

9.7.5.2 Reform: Develop emotional stability for the abused

NOTE: Joint counselling of married couples is only possible when each comes as willing, proactive participants seeking change in him/herself. The abused must feel safe to talk without fear of punishment by the abuser and the abuser must own his/her behaviours. The abused should first develop emotion and conflict management skills, self-identity and faith in God. Otherwise abuser will come to counselling only to blame the spouse for the failures of the marriage.

Here the *unified* and *supra-morality lex Christi* duties need to be presented and form the core of the discipleship direction, since all the details of the proper things to do below derive from various commandments.

1. Stop the cycle of abuse by renewing the mind & body interaction patterns learned from abuser

Proverbs 22:24 Make no friendship with a man given to anger, nor go with a wrathful man, [25] lest *you learn his ways and entangle yourself in a snare*. The abused have learned the ways of abusers given to anger and cruelty. They are capable of abusing others, even though they hate what the abuse has done to themselves.

a. Disciple in *proper biblical description*[304] *and expression of emotions* like anger, grief, sadness, frustration and how to receive God's comfort in those times, how to relax and prevent panic and fear from overwhelming the mind, leading to either "shut down" or explosion (Psalms; 2 Cor. 1:3-11; Phil. 4:8).
b. Disciple in *peace-making/conflict resolution skills* as a response to conflict, disagreements or anger in others.
c. Disciple in *desire to learn wisdom and receive godly correction* without rehearsing negative thoughts about how hateful and cruel people are.

[304] Welch, (2019:75) citing van der Kolk, notes that trauma survivors may not have proper words to describe feelings (what he names *alexithymia)*, especially in those whose childhood lacked role models or adults who explained proper description of or empathy for emotions.

d. Disciple in *biblical ways that others change* and how to be a part of that change process. Abused may mature to the point of being able to counsel & comfort other abused people (2 Cor. 1:3-11).
e. Disciple in *biblical self-concept* (2 Cor .5:16-17; Eph. 5:8-9; Gal. 5:17).
f. Disciple in developing trust, *initiating* friendships, and productive service roles that develop gifts. Routinely encourage the good you see.

2. Saturate the mind with God & his truth (Phil. 4:8).

a. Strengthen faith to know self as living within the larger biblical meta-narrative of redemption with a future hope. Rom. 8:18-24)
b. Fear the Lord alone, who is on your side, rather than men Ps. 118:6; Prov. 29:25; Isa. 51:7-8; Rom. 8:31-34; Heb. 13:6)
c. Joy in salvation still outweighs the light and momentary shame of abuse (2 Cor. 4:17)
d. By the Spirit's help, contentment is possible during tragic loss (Job 1:20-22; Phil 4:12-13)

9.7.5.3 Remove: Process the abuse[305]

During this difficult process, the counsellee should be given control about when to share, how much to share, and when to stop and grieve. Exposing darkness requires that the counsellee be trained to understand and process abuse through the unity and supra-morality lens of *lex Christi.* The counsellee may require homework and guided practice in order to use the vocabulary of the moral law to define darkness, especially looking at the prohibitions (but also related to the failure to perform the duties). Be aware that the counsellee's fear of rejection and further abuse can be expressed as anger, over-dependence and constantly testing the counsellor's genuineness (Welch, 2019:67).

*1. Expose the darkness of the abuse & abuser (*preparation for potential reconciliation: In order to "go and tell him his fault", the abused must know what the abuser's fault is according to Scripture). (Eph. 5:8-13; Matt. 18:15)

a. *Expose the darkness of the abuser's patterns (compare with lex Christi definitions 9.6.4 above)*
b. Consider the context for the abuse: is the abuser always the active aggressor while the abused is passive, or is he provoked by hostile words and threatening behaviours, or

[305] Why Does He Do That? Inside the Minds of Angry and Controlling Men (Bancroft, 2002) will give many insights into a typical abuser's patterns.

some combination of both? What exactly did the abuser do? Investigate times, places, & details of the abusive patterns. In child physical abuse, explain the difference between proper discipline and abuse, emphasizing that the child so abused was a victim, not the perpetrator. May need to use a doll to express the actual types of abuse experiences for children to explain or demonstrate what happened. Talk about his/her feelings towards these abusive actions, rejection, being treated like garbage and told the same.

c. *Expose the darkness of the abuser's "manner of life" and his end: Scoffer & hypocrite destined to perish (unless he repents,* Prov. 9:7-8; 13:1; 21:24; 22:10; 24:9; Isa. 29:20; Matt. 23:28)
d. *Expose the complicating sins & heart idolatries of the abuser* (compare with various sin lists in Gal. 5:19-21; Rom. 1:18-32; 2 Tim. 3:1-5; Prov. 25:28)
e. *Expose the darkness of the concurring neglect and lack of protection from abuse in family, relatives, community, laws or culture* (compare with various duties of families Eph. 6:4; 1 Tim. 3:4-5; Tit. 2:4-7; duties of government to protect and punish evil-doers Rom. 13:4; see examples in Genesis 19:4-11 & Judges 19:22-20:6 of community permission of physical & sexual abuse; Rom. 1:29-32)
f. *Expose ways the abused person "returned evil for evil" (in gentleness and combined with Gospel encouragement,* Rom. 12:19-21)
g. *Expose the darkness of the worst abuse ever committed in comparison to the abuse suffered by this person:* Christ's abuse was the worst possible abuse. Sinners abused the holy Christ! (Isa. 53:3-11)
h. *Grieve the darkness of the abuse against Jesus and the abuse against self, which also grieves the Holy Spirit, particularly in "Christian" families. Grieve the relationship you might never have with your abuser, give up fantasy of what you wish the relationship was like, and face the reality.* (Gen. 6:5-6; Eph. 4:26-32; Rom. 12:15)

9.7.5.4 Reform: Expose and retrain the abuse survivor's conscience to properly respond to the abuse history

Analyse using the excusing-accusing conscience categories above 9.7.3, particularly in relation to an accusing-abandoning-grieving conscience. In training the counsellee to receive the full unity and supra-morality *lex Christi* categories, help the counsellee develop correct feelings of true guilt related to actual sin and get mercy from Christ, and to reject false guilt that abusers projected on to them by blaming and manipulative speaking; also to see themselves as living in a fallen world where disasters and evil happens by not direct fault of their own, and receive the comfort of Christ in sorrow and trouble (2 Cor. 1:3-11).

1. *How is the abused person interpreting his/her past?*

2. Look at the “manner of life” that is the patterns of living that have been established in interaction with the past (See Bettler article noted below). Has fear, distrust, hatred or self-loathing become the “manner of life”?

   a. Abused people often develop pain numbing strategies to live in other imaginary worlds. PTSD: *post-traumatic stress disorder*: the person may immediately protect self by numbness and may feel no danger or pain, but perhaps months or years later will feel the flood of feelings hit them, along with the realization of fear and danger. Nightmares will be common. It’s like seeing a scary movie as a child; it will influence imagination for months or years. As the abused person keeps rehearsing the event, fear produces other emotions that may be used as excuses of inability to do things, phobias. Particularly pictures, movies, or seeing another person being abused or actual similar experiences may trigger rehearsal of the abuse memories. This disorganizes memory in general, making “the brain less adept at processing and remembering” (Welch, 2019:77).
   b. Abused people will often rehearse “what if’s?” and may develop depression and remorse for failure to choose the course of action that would have prevented the abuse. There is often guilt and self-blame.
   c. Abused people will often feel mixtures of powerless, hopeless & helpless AND aggression, hatred and violence.
   d. Watch body language as abused person speaks. You may be able to observe tendencies in the heart through the momentary expressions on the face as he/she talks. While the person may have a smiling tendency, hatred, rage and stubbornness may pass across the face in minor shades.
   e. Pursuit of dangerous situations, experiences, hobbies, self-injury may be part of the manner of life, either to numb the traumatic emotions or to feel alive (Welch, 2019:77).

3. *Develop a biblical approach to the abused person’s past.* Here the *covenant-relational* attributes must be correctly used to evaluate self, the conscience and historical memory while properly situated within applied clarity of the three main *lex Christi* perspectives (*unified*, *supra-morality*, *symphonic* meta-narrative motif). Bettler (1994:23) offers seven perceptive insights on how BC looks at a counsellee’s past, some as a critique of the psychoanalysis methods and catharsis technique that the psychotherapies try to use with trauma survivors (quoted below):

   a. We believe that a counselee’s personal past has a significant influence upon his development of his manner of life. We do not believe that the counselee is a helpless victim whose manner of life is determined by his past.
   b. We believe that a person creatively interacts with and interprets past events and incorporates his interpretation into his manner of life. We do not believe that a counselee so constructs his past that it has no necessary existence in history.

Just as God acts and explains or interprets His actions, so the person interprets the actual events in his life.

c. We believe that the Christian should seek to interpret his past as coming from God and for God's glory; the unbeliever will distort the event with an explanation that does not honor God's truth. He will resist the truth and endeavor to believe the lie.

d. We believe that a counselee is not always aware of the assumptions, values, and habits which shape his manner of life. We do not believe there exists within the person an "unconscious," i.e., an unexplored and largely unexplorable entity which drives his behavior.

e. We believe that exploration of a person's past may help to reveal to himself his manner of life. We do not believe that such exploration is always necessary to produce biblical change.

f. We believe that change occurs in the present. It involves repentance for the distorted values and habits of a false manner of life, and the putting on of godly values and behavior patterns in the present. We do not believe that change occurs in the past through the reliving of past experiences or through emotional release of stored-up emotions (a process commonly called catharsis).

g. We believe that God is sovereign over all the events of a person's life and works providentially through those events to make Christians more like Christ.

9.7.5.5 <u>Reform</u>: Let Christ shine his view of abuse on the person abused

Teach and apply the integration of the *lex Christi* motif with systematic theology topics so the abused person can understand and believe their union with Christ to live and apply *lex Christi* to all of life. (Eph. 5:14)

1. What is the abused person's view of God's role in permitting the continuing damage of abusive evil?

2. What does the Bible say about God's purposes in permitting suffering?

a. *God has a special concern for his oppressed and afflicted people* (Ps. 23:1-6; 27:10; Jas. 1:27; Heb. 4:14-16)

b. *God causes all abuse experienced to have some good purpose(s) in shaping the Christ-like maturity of his people* (Rom. 8:28-30)

3. What positive examples in Scripture show how to respond to abuse?

a. *Joseph's response to abuse after years of reflection on the results* (Gen. 50:20)

b. *David's response in the Psalms to abuses of enemies & Saul* (Ps. 23:1-6)

c. *Christ's abuse was the worst possible abuse (sinners abusing the holy Christ), yet see his God-entrusting response.* (1 Pet. 2:18-25)

d. *Forgive*: Practice level 1 heart-forgiveness for the abuser: (Mark 11:25)

e. *Forgive*: Consider level 2 personal reconciliation with abuser if you feel he is open to your correction (Matt. 18:15-18; Prov. 9:8-9; see warnings about scoffers above) or write a letter to the abuser biblically defining the details of the abuse and how it hurt as outlined above, including the losses incurred due to the unhealthy living environment, sharing how the work of Christ by the Spirit is bringing healing, expressing level one forgiveness & seeking level 2 reconciliation. Whether the letter is ever sent is not the initial purpose in writing, but to *develop a written expression, a memorial of the damage done and the forgiveness offered*. Generally is it not wise to send a letter of this sort, since it doesn't allow for personal reconciliation and may further provoke the abuser to aggressive or hurtful actions from fear of being exposed publicly.

f. *Overcome evil with good* (Rom. 12:19-21)

9.7.5.6 Reform: Pursue maturity through healthy Christian fellowship & use of gifts

Surround with godly relationship examples (consider living with a loving Christian family). (Heb. 10:23-25)

9.8 Conclusion

The analysis above seeks to engage the dissociative symptom observations of the DSM-5 and the recovery therapies of the psychoanalytic community for trauma and abuse survivors under the authority of a *lex Christi* definition that can be used for analysis, reorganizing and renaming some symptoms related to the conscience and proposes a model for counselling. In proposing a theoretical framework for that responsibility, this chapter has answered the eighth research question of 1.5.2: How does *Lex Christi*-DRL$^{6R's}$ three patterns (*unified, supra-morality, symphonic lex Christi* approach to attributes in God reflected in man) provide a comparative standard for the accusing-excusing patterns of the natural man's conscience in Romans 2:15 and how might this illuminated understanding of conscience suggest R's (reassure, reform or remove) of engagement for the psychological theory and vocabulary used in defining dissociative identity disorder (DID), formerly called schizophrenia? This thesis makes no claim to have definitively analysed all the symptoms or to provide any comprehensive description of their causes. In addition to the research above, the author has personally counselled several people who had been diagnosed with DID, one case more recently using the DRL model. Pastoral practice with any individual must be very creative and Spirit-led. There are biblical themes that may need to be noticed and applied to the unique individual. This DRL model is proposed as spiritual direction to trauma and abuse survivors, who are in a shared class with the human race needing renewal in the likeness of Christ. The *symphonic lex Christi* perspective arranging the Lord's supra-attribute sets (*supra-valency, supra-lex Christi* and

covenant-relational) in derivative reflection in man (*valency* abilities, *lex Christi* virtues, *covenant-relational* affections) contributes new insights to the relationship between the healthy self-identity and the distortions that may occur in the conflicted accusing-excusing conscience of man (Rom. 2:15). The *lex Christi* is robust enough to give specific guidance to support the persevering, pastoral counsellor ministering to people who have survived traumatic experiences. DID as a taxonomic category of abnormal psychology, as a *disorder*, is ultimately dehumanizing, supposing these sufferers to be in a different category of mental health and functionality, treating some with dangerous drugs that cannot heal the agony and trauma of the soul's conflicted conscience, and may harm. Biblical models of pastoral practice seek humanizing taxonomies that show the continuity of all people under similar human categories. In this chapter, a humanizing *conscience* taxonomy is proposed within a *lex Christi*-DRL$^{6R's}$ framework that applies equally to counsellor and counsellee as both need growth in the *unified, supra-morality* and *symphonic lex Christi* perspectives. *Lex Christi*-DRL$^{6R's}$ can be exemplified, prayed, proclaimed and administered with hope that everyone in Christ can and will change into greater degrees of conformity to his likeness. However slowly and painfully or rapidly and joyfully that process takes place is part of the mystery of sanctification (Powlison, 2017).

CHAPTER 10

LEX CHRISTI-DRL$^{6R'S}$ VISION FOR INTEGRATING SYSTEMATIC THEOLOGY AND PASTORAL PRACTICE

10.1 Adapting Westminster's model for integrating systematic theology and pastoral practice

Beginning with chapter 1, this thesis has proposed that the structural patterns observed by this author in the Westminster Standards can serve as an integrating model for systematic theology and pastoral practice. In chapter 2, the *unified morality, supra-morality* and *symphonic lex Christi* perspectives were identified in the Westminster Confession. In chapter 3, the *symphonic attributes* perspective, a subset of the *symphonic lex Christi* perspective, was identified based on WCF 2:1 and adapted into three sets of attributes: the supra-valency, the *lex Christi* and the covenant-relational attributes, that were also related to derivative attribute sets in Scripture, Christ and man. Chapter 4 adapted and expanded on these three perspectives, culminating in a working pastoral practice definition called *lex Christi*-DRL$^{6R's}$. In chapter 5 the *symphonic lex Christi* perspective served as a hermeneutical tool to re-examine the creation-fall narrative (Gen. 1-3) and the eschatological hope of elect believers (Rev. 21:1-22:5), illuminating exegetically derived themes that are consonant with the Westminster perspective. Chapter 6 highlighted how the *symphonic lex Christi* perspective can be used to re-examine Wisdom literature, again noticing exegetically derived themes that demonstrate the value of the Westminster perspective as an integrative tool, as well as refuting some other ways of reading Wisdom books that have been used to a support dualist approach to accepting the claims of psychology. Chapter 7 demonstrated that the *symphonic lex Christi* perspective can be used as a way to organize the biblical data of practical theology topics relation to parenting (adapting the hermeneutically rich supra-morality perspective on academics, food and drink, and evaluating potential marriage partners). Chapter 8 explored ways that the NT apologetic task of Paul is a fulfilment of the *symphonic* perspective with *lex Christi* supra-morality details, namely that all the demands of the moral law are placed on the Gentiles and connected to Christ by the Gospel, with a call for saving faith and repentance from unrighteousness. Chapter 9 applied the content of chapter 8 in an apologetic approach to a topic of abnormal psychology, dissociative identity disorder. The *lex Christi* provided a filtering screen for reassuring what is correct, reforming what is useful but needs to be adapted, and removing what is not useful, all according to the *lex Christi* measure of righteousness. Further, the author developed some insights from Romans

2:15 on the conscience in relation to partially illuminated, partially suppressed *lex Christi* among non-Christians. In each chapter, the research questions were answered, and the thesis purpose has been achieved, to demonstrate that Westminster's moral law motif can be used to integrate systematic theology and pastoral practice.

10.2 *Supra-pedagogical perspective: Lex Christi*-DRL$^{6R's}$ summarized and applied to seminary education

From the first chapter this thesis noted that current loci of Reformed systematic theology and applications to pastoral practice are fragmented from each other creating a dualism between faith (what is believed) and life (how believers should live) that impacts pastoral practice at all levels. For example, Reformed biblical counsellors' dual use counselling-apologetic motif for pastoral practice (exposit truth, negate error, capture reinterpreted extra-biblical knowledge) refined by Powlison (1.3.5 above) is abstracted from specific content, requiring more explicit integration with the controlling beliefs of Reformed systematic theology, better clarification of derivative epistemic foundations and new formulations of taxonomic specificity to prevent mixing theology and psychology as equals. While the doctrines of Reformed systematic theology are fairly stable, believers do not quickly grasp their inter-relatedness or their practical importance, particularly with reference to God's attributes. Reformed authors with various practical theology specialties propose myriads of partial frameworks and practical principles based on smaller sets of biblical data that believers can quickly appreciate and apply, but lack vital connectivity with the full scope of Reformed doctrines. The Westminster Standards' motif of righteousness as defined by the moral law integrates its systematic theology and pastoral practice. This thesis has demonstrated that motif in chapter 2. Section 2.2.4 identified Exodus 20:1-17 as WLC's micro-scalable outline for its entire theological curricula, a supra-pedagogical perspective on Reformed theological education. Chapter 4 created a memorable, summary phrase of the law of Christ (Latin: *lex* Christi) **D**ominion of the **R**ighteous **L**ord by 6 engagement verbs that begin with the letter "R", derived from the more specific covenant-relational attributes, that can help Reformed leaders and teachers build a Grand Unifying Theory (GUT), called *Lex Christi*-DRL$^{6R's}$. A new definition of practical theology was developed that helps readers see the interrelationships. Westminster's adapted *lex Christi* model has been adapted to integrate systematic theology loci, with a particular contribution to reorganizing and renaming God's attributes that make more obvious God's parallel reflections in the moral law and the 6R's of pastoral engagement, then seeing other integrating connections in the doctrine of Scripture, Christ and man. *Lex Christi* was also used to integrate other systematic theology loci such as creation-fall (Gen. 1-3), consummation (Rev. 21-22). *Lex Christi* serves as a hermeneutical tool to observe how any biblical text that extols righteousness or critiques unrighteousness can be interpreted using the supra-morality and interdependent morality perspectives (Wisdom

literature), and those same texts can be preached or taught or counselled with connections to the *lex Christi* motif in systematic theology (Christ fulfilled all righteousness, redemption applies his righteousness by the Spirit working faith to apply propitiation for forgiveness of failure to obey *lex Christi,* credit the *lex Christi,* and writing *lex Christi* on the heart, with the hope of the consummation of *lex Christi*). *Lex Christi*-DRL$^{6R's}$ also served to integrate pastoral practice for parent training and apologetics (Acts 17:22-31). Numerous chapters used this motif to reorganize the written truths of various systematic and practical theology authors under its perspectival rubric (symphonic *lex Christi*, unified and supra-morality perspectives), as well as to critique and reform ideas that view scientific knowledge as independent of *lex Christi*. In relation to extra-biblical knowledge, *Lex Christi*-DRL$^{6R's}$ provided a perspective to engage worldviews, particularly the DID abnormal psychology symptoms in the DSM-5, but rather than *integrating* psychology, this thesis has proposed that any psychology that conforms to, or can be reformed to conform to the *lex Christi,* can be used as *applications* under the rubric of the *lex Christi,* in much the same way that any other extra-biblical knowledge can function as an application of the higher, controlling moral principles (car driving example in 8.8 above).

As noted in chapter 1, the *Lex Christi*-DRL$^{6R's}$ model is one perspective on adapting Westminster's moral law motif, while showing its usefulness as a perspective to integrate loci of systematic and practical theology. All of the chapter contents were creatively developed from the perspective of this vision, beginning with noticing the *lex Christi* motif in some obvious teachings of WCF, but then exploring how the WLC exposition of the moral law connected with all the loci of its theology using themes of righteousness and unrighteousness. This thesis shows authentication of the research proposals in chapter 1, as the model is useful to develop a new taxonomy for the attributes of God, Scripture, Christ and renewed man, interprets things that are truly evident in Wisdom literature but easily overlooked, shows a valid connecting motif for theological loci and unifies any subject of the Christian life under its rubric.

One of the strengths of the *supra-pedagogical* perspective associated with *Lex Christi*-DRL$^{6R's}$ is its luxuriant scalability within Exodus 20:1-17—simple enough to teach a child, complex enough to analogically categorize the theological, scientific world and all its meanings. Its scalability is adequate to use as a perspective in OT or NT courses. Each Bible book has its own prominent themes that have links to unified, supra-morality and symphonic *lex Christi* motifs. For example Paul's letters emphasize the theme of union with Christ and already/not yet structures, but it can be taught with a sub-theme of union with the *lex-Christi*-vivificator (Rom. 8:2-4). The synoptics emphasize the theme of the kingdom of God, but it can be taught with the sub-themes of Christ as the *lex Christi* fulfiller (Matt. 5:17-20), the *lex Christi* faith-repentance required to enter the kingdom (Matt. 18:1-4) and the *lex Christi* ethics of the kingdom citizens (Matt. 5-7). Revelation emphasizes the theme of theophany, but can be easily oriented to *lex Christi* sub-themes as

God appearing in blessing and discipline or cursing and giving up to lusts and judgment, depending on the subject's position in covenant and relative integrity to that covenant (Rev. 2-3). Revelation also emphasizes spiritual war, but spiritual war can be taught as a sub-theme of warfare against anti-*lex Christi*, eschatological removal of all that opposes *lex Christi* (Rev. 18-21).

One Reformed method of teaching meta-narrative connections between OT and NT is by using covenant (WCF 7). In the *lex Christi* perspective, covenant is organized under the 2nd C as reflective or analogical pattern. The Westminster Standards' GUT begins not with one command as reflection, but with God's glory (attributes) reflected to, on, in by mankind (WCF 2:2). Just like the 9th C reflects the supremely truthful Lord and can be a perspective on the whole Bible, so the 2nd C reflects the supremely holy Lord who was formerly only approachable by means of his old covenants, and now, through Christ, his new covenant. Each commandment can serve as a perspective on the whole Bible, but shouldn't crush the biblical text into one mould. The larger GUT uses a Lord-reflecting, analogical model as the starting point. Rather than force-fitting the Bible into a single *lex Christi* mould, the Bible is opened up to new exegetical exploration using other analogical commandment-related biblical theology threads. By joining the Lord's attributes to the *lex Christi* reflections, the unified harmony of the various themes blend in luxuriant beauty. The undeveloped 3rd C in relation to the supremely blessed Lord putting his name on his people (Num. 6:24-27) and teaching his people to use his name to promise, to pray, and to bless, is a rich biblical theology thread that holds great potential for further study. The undeveloped 4th C in relation to the supremely dynamic Lord determining his holy will in space-time patterns that elect man is called to reflect seems like a promising future study. In other words, there are potentially several new biblical theology requiems, operas, sonatas and concertos that can be written to harmonize with the symphonic *lex Christi* perspective, as Scripture so invites Bible teachers and counsellors to explore additional topics by proclaiming "on these two commandments depend [KJV hang] all the law and the prophets," (Matt. 22:40).

The *lex Christi*-DRL$^{6R's}$ model prevents using it as a singular, univocal perspective by its own self-attestation. The Lord's supremely boundless nature expressed in biblical luxuriance and Christ-luxuriance (Heb. 1:1-2; John 21:25) means the symphonic *lex Christi* perspective is a reflection of the Lord himself, defying attempts at univocal perspectives, denying attempts to create a genre-canon that subjugates other biblical genres. Because of the perspectives of *unified, supra-morality* (all commands and prohibitions can be arranged under its outline--every book will link to some duty-prohibition themes) and the *symphonic lex Christi motif*, there will be evident ways to show perspectival connectivity without muting the individual themes of books. *Lex Christi* shouldn't be used as a biblical theology wrecking ball, forcing the luxuriant, pastoral specificity of individual books into a single mould! However, just like any perspective, it alerts

seminary teachers to themes in God, OT anointed roles and duties to exemplify, proclaim, intercede and administrate *lex Christi*, fulfilments by Christ, the work of the Spirit, the unified reflection of the Lord by his *lex Christi* that the church teaches and disciplines, the hope to which the elect are being remade and prepared. *Lex Christi* is a perspective in mutual interaction with other prominent themes. But because the *lex Christi* perspective links integrally with the Westminster Standards, seminary teachers have potential to make connections to historical theology in relation to any subjects taught. Overall, the *lex Christi* perspective has potential to alert faculty to analogical themes in any book, both from the Lord's character and the way of motific repetition in Christ and believers by the Spirit. Teachers use the hermeneutical spiral to see the text better and revise the *lex Christi* perspective to try to notice how all that they see has analogical dimensions in the Lord.

Further, another practical idea of this thesis from chapter one is to suggest that seminary curriculum and pedagogy can be organized around a *lex Christi* perspective. Working on the implementation of that pedagogy in terms of the details, might involve germinating the ideas among faculty and seeking a harmonizing volume with chapters contributed by various like-minded faculty from various departments, with involvement from the presbytery looking at new ways that the new attention to the Westminster Standards model can shape the ordination requirements and anticipate base-line skills for practical ministry to people, such as counselling (Powlison, 2010:293-299) and church planting or apologetics. One longer-term goal would be reorganizing a portable, scalable, digital, free seminary mini-curriculum that is integrated by a Westminster *lex Christi* perspective, with maximal focus on the Biblical text (thus lowering need for extensive secondary resources), that can be translated to various languages and distributed online.[306] If these thesis ideas spark others to write parallel ideas using similar paradigms, everyone wins. It's not a copyright competition, but a vision to join capable seminary faculty to lift the whole kingdom enterprise with creative ways to develop a variety of applications of the *lex Christi* perspective. The ideas formed in this thesis are a gift from the Lord (1 Cor. 4:7) through continued reflection on the Westminster Standards and Scripture and thus have been copyrighted under Creative Commons, CC BY-SA 4.0 (Anon., 2020). The goal is to develop an open-source writing-platform for those in agreement with the thesis who could contribute in their areas of specialty with freedom to adapt and develop the ideas, as well as giving free access to translation rights into other languages.

[306] The free, online Reformed theological education provided by ThirdMill (Anon., 2011-2020) has already developed this type of platform.

May the *lex Christi* vision invigorate ongoing exploration of this generation's need for a GUT, and may readers consider this thesis as a work-in-progress toward that vision.

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