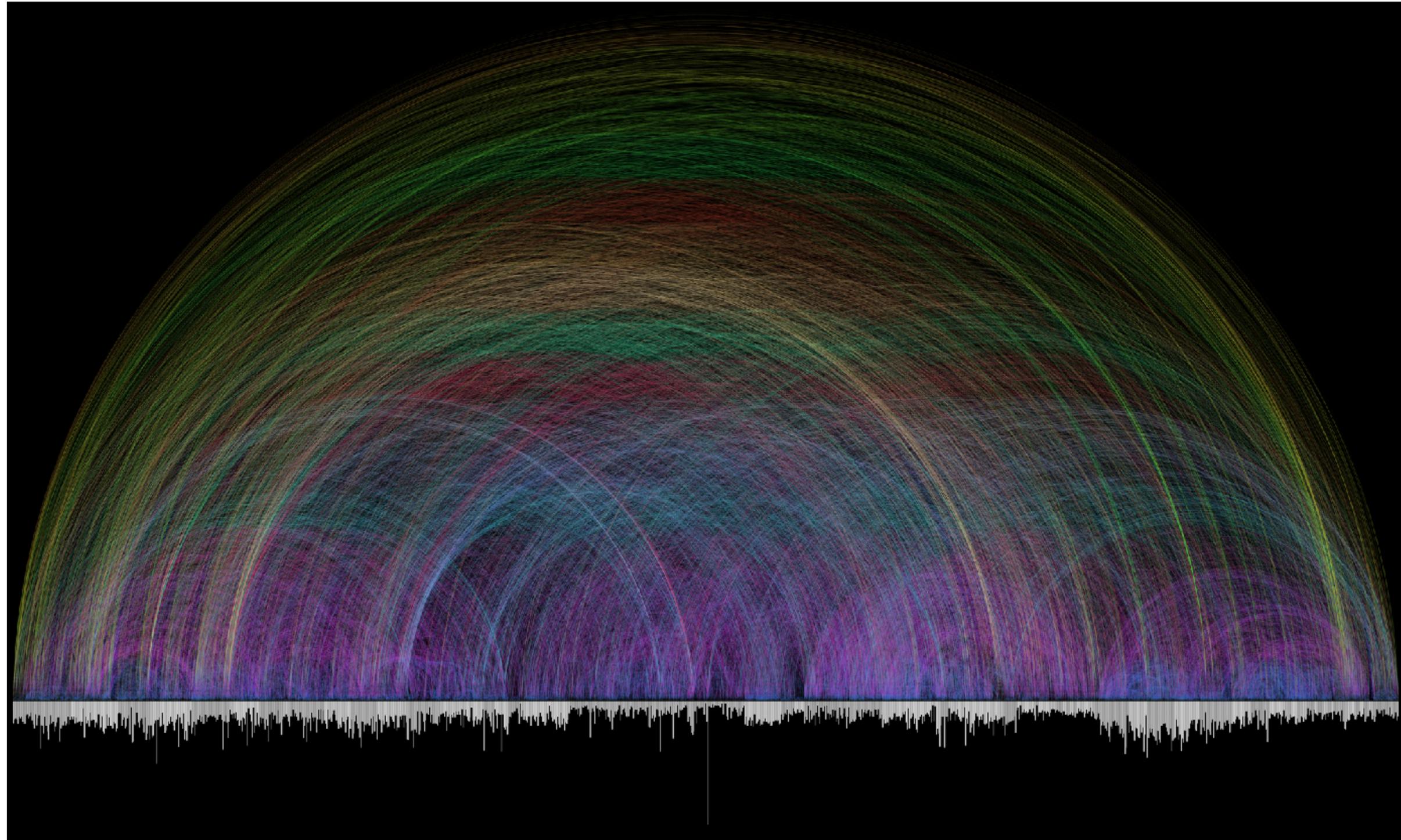


The Gospel of Sin Management or Covenant Redemption Faith?



A Visual Demonstration - 63,000+ Cross References



<https://philosophadam.wordpress.com/2018/05/16/the-first-hyperlinked-text-the-bible-and-its-63779-cross-references/>

“The right method will not only meet the demands of the immediate scripture or context, but also of **every related scripture or context.**” (emphasis mine) Max R. King, *The Spirit of Prophecy*, p. 27.

Thinking Through the Implications

“At the same time it must be said that there has never been a period in the history of the Christian Church, in which eschatology was the center of Christian thought. The other loci of Dogmatics have each had their time of special development, but this cannot be said of eschatology.”

-Louis Berkhof, *Systematic Theology*, [1934] “Introductory Chapter, *B. Eschatology in the history of the Christian Church.*” (emphasis mine) (Available online here: <https://www.ccel.org/ccel/berkhof/systematictheology.viii.i.html>)

“The one thing I would say for people who encounter full preterism is this is not simply a discrete eschatological item. It is connected to everything... This is a massive subject; it’s not just a tiny, separate subject. (emphasis mine)

-Douglas Wilson, “*Eschatology Matters*” video interview, (Available online here: https://www.youtube.com/watch?v=AjpL-R_THFE&t=1891s)

Eschatology as “Crown and Capstone”

“The thought of the Reformation centered primarily about the idea of the **application** and **appropriation** of salvation [individualistically -T.M.], and sought to develop eschatology mainly from this point of view. Many of the old Reformed theologians treat it merely as an adjunct to soteriology, dealing with the glorification of believers. Consequently, only a part of eschatology was studied and brought to further development...”

-continued-

Eschatology as “Crown and Capstone”

“Strange to say, the same Catholic author says: **“Eschatology is the crown and capstone of dogmatic theology,”** which is perfectly correct. It is the one locus of theology, in which all the other loci must come to a head, to a final conclusion. **Dr. Kuyper correctly points out that every other locus left some question unanswered, to which eschatology should supply the answer.** In theology it is the question, how God is finally perfectly glorified in the work of His hands, and how the counsel of God is fully realized; in anthropology, the question, how the **disrupting influence of sin is completely overcome;** in christology, the question, how the work of Christ is **crowned with perfect victory;** in soteriology, the question, how the work of the Holy Spirit at last issues in the **complete redemption and glorification of the people of God;** and in ecclesiology, the question of the **final apotheosis of the Church.** **All these questions must find their answer in the last locus of dogmatics, making it the real capstone of dogmatic theology.** Haering testifies to the same fact when he says: “As a matter of fact it (eschatology) does **shed a clear light upon every single section of doctrine.**” (emphasis mine)

Louis Berkhof, *Systematic Theology* [1934], “C. *The Relation of Eschatology to the Rest of Dogmatics,*” available online here: [https://www.ccel.org/ccel/berkhof/systematictheology.viii.i.html?](https://www.ccel.org/ccel/berkhof/systematictheology.viii.i.html?fbclid=IwAR0_2YpUei4Oy81PWaJIOJAlv5Ty0J_5LgZHICN7swXSKBpNHdb9aKUPKPE)

[fbclid=IwAR0_2YpUei4Oy81PWaJIOJAlv5Ty0J_5LgZHICN7swXSKBpNHdb9aKUPKPE](https://www.ccel.org/ccel/berkhof/systematictheology.viii.i.html?fbclid=IwAR0_2YpUei4Oy81PWaJIOJAlv5Ty0J_5LgZHICN7swXSKBpNHdb9aKUPKPE)

Old Covenant Israel as a “Corporate Adam”

The Original Function

“We briefly observed above that Abraham’s descendants were to be a renewed humanity [Adam in context- TM]. They were to bear God’s image and ‘fill the earth’ with children who also bore that image, being beacons of light to others living in spiritual darkness. They were to be God’s instruments through whom God caused the light of his presence to shine in darks hearts of people in order that they too might become part of that increasing expansion of the temple’s sacred space and of the kingdom. This is none other than performing the role of ‘witness’ to God throughout the earth.

In fact, we can speak of Genesis 1:28 as the first ‘Great Commission’... Israel’s ‘witness’ as a **corporate Adam** was especially significant.” (emphasis mine) G.K. Beale, *The Temple and the Church’s Mission*, p. 117-118.

Creation and Covenant

“In the epistle to the Hebrews, the Old Covenant is compared to Creation itself. In the first chapter, Christ as the mediator of the New Covenant is contrasted to the angels, who mediated the Old Covenant; Christ's superiority to the angels is demonstrated in order to show that the New Covenant is superior to the Old. Quoting from the Psalms, Hebrews says:

Thou, Lord, didst found the earth in the beginning, and the heavens are the work of thy hands; they will perish, but thou remainest; they will all grow old [palaiiothesontai] like a garment, like a mantle thou wilt roll them up, and they will be changed. But thou art the same, and thy years will never end – Heb. 1:10-12.

Later, the same language is used with regard to the Old Covenant:

In speaking of a new covenant he treats the first as obsolete. And what is becoming obsolete and growing old [palaiousmenon] is ready to vanish away – Heb. 8:13.

There is a **parallel link** here between the Old Covenant and the Creation itself. Both are said to be "growing old"; St. Paul says that the Old Covenant is "under a curse," while we see in Genesis that the earth itself comes under a curse when Adam sins:

Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you – Gen. 3:17.”

-Jacob Michael, ***“Israel and Adam: Creation as ‘Old Covenant’”*** (emphasis mine)(Link available online here: <https://catholicexchange.com/israel-and-adam-creation-as-old-covenant/>)

-continued-

Futurism: Living Under the Old Covenant Creation

“In a way, then, it can be seen that we who live on this earth are still in a sense **living under the "Old Covenant"**; or, better put, we can see how the New Covenant has been inaugurated, and we are part of it, but yet we still await its fulfillment. We still live in a period of "overlap," in which the New Covenant has come, but the **Old Covenant with Creation lingers** and awaits the moment when it will be dissolved by fire, burning away all that is temporal and not of eternal quality...”

“The sons and daughters of God know this; like Abraham, as it is said in Hebrews 11, we know that we are strangers in a strange land, and we are looking forward to an everlasting "kingdom" and "city," one that is built by God. Therefore we must not become too attached to what is temporary, but always be willing to renounce it — as we do in the baptismal vows — in favor of the New and Eternal Covenant which **will redeem not only our souls, but Creation itself.**” (emphasis mine)

-Jacob Michael, *“Israel and Adam: Creation as ‘Old Covenant’”* (Link available online here: <https://catholicexchange.com/israel-and-adam-creation-as-old-covenant/>)-

-continued-

Noah and the Creation Covenant

*For I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings. **But like Adam they transgressed the covenant [b'riyth]; there they dealt faithlessly with me. Gilead is a city of evildoers, tracked with blood – Hos. 6:6-8.***

Adam is said to have "transgressed the covenant" when he sinned; what covenant did he break? Biblical scholars today recognize that there was a covenant sworn by God with Creation when He made the world and sanctified it on the seventh day. After the flood, God said to Noah:

Behold, I establish [quwm] my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you, as many as came out of the ark – Gen. 9:9-10.

The Hebrew word used here has the following range of meaning: "establish," "confirm," "fulfill," "fix," "persist," "continue," or "accomplish." The sense here seems to be that God is **renewing with Noah an already-existing covenant.** That already-existing covenant was **first sworn with Adam as the covenant representative of all creation.**

We learn this from a semantic study of the word "seven." It was on the *seventh* day that God blessed and sanctified His Creation, but the Hebrew word for "seven" [*sheva*] also has a verbal form that means "to swear an oath." The swearing of oaths, Scripturally speaking, is what creates a covenant.

-Jacob Michael, ***“Israel and Adam: Creation as ‘Old Covenant’”*** (emphasis mine)(Link available online here: <https://catholicexchange.com/israel-and-adam-creation-as-old-covenant/>)

Calvin/Reformation's Theology World

“Moreover, there is no doubt that it was the design of God to provide for all [of Noah’s] posterity. It was not therefore a private covenant confirmed with one family only, but one which is [presently] common to all people, and which shall flourish in all ages **to the end of the world.** And truly, since at the present time, **impiety overflows not less than in the age of Noah,** it is especially necessary that the waters should be restrained by this word of God, as by a thousand bolts and bars lest they should break forth to destroy us. Wherefore, relying on this promise, **let us look forward to the last day,** in which the **consuming fire shall purify heaven and earth.**” (emphasis mine)

John Calvin, *Commentary on Genesis*, Chapter 9.

What if we now live beyond the “last day” and the passing away of “heaven and earth”?

Augustine as the Source for Futurist Framework

“But as to the fable that there are Antipodes, that is to say, **men on the opposite side of the earth**, where the sun rises when it sets to us, men who walk with their feet opposite ours, that is on no ground credible. And, indeed, it is not affirmed that this has been learned by historical knowledge, but by scientific conjecture, on the ground that the earth is suspended within the concavity of the sky, and that it has as much room on the one side of it as on the other: hence they say that the part which is beneath must also be inhabited. But they do not remark that, although it be supposed or scientifically demonstrated that the world is of a round and spherical form, yet it does not follow that the other side of the earth is bare of water; nor even, though it be bare, does it immediately follow that it is **peopled**. For Scripture, which proves the truth of its historical statements by the accomplishment of its prophecies, gives no false information; and it is too absurd to say, that some men might have taken ship and traversed the whole wide ocean, and crossed from this side of the world to the other, and that thus even the inhabitants of that distant region are descended from that **one first man**. Wherefore let us seek if we can find the city of God that sojourns on earth **among those human races who are catalogued as having been divided into seventy-two nations and as many languages**. For it continued down to the deluge and the ark, and is proved to have existed still among the sons of Noah by their blessings, and chiefly in the eldest son **Shem**; for **Japheth** received this blessing, that he should dwell in the tents of **Shem**.” Augustine, *City of God*, Book XVI, Chapter 9.

What is missing?

-continued-

Implications of Noah's World and Noah's Curse

What is missing?

“And Ham, the father of Canaan, saw the nakedness of his father...

“Cursed *be* Canaan;

A servant of servants

He shall be to his brethren.” Gen. 9:22, 25

The Slave Trade as Ongoing Fulfillment of Divine Retribution on Africans

The Theological Context for 19th Century American Slavery Defense

The Context for 20th Century American Segregationist Political Philosophy

Theological Foundation for 21st Century Christian Nationalism Politics focused on “Kin,”

“Kinism,” and Ethno-Nationalism

(see Bonus Slides)

The Gospel of Sin Management

“Bar Code Faith”

“The theology of Christian trinkets says there is something about the Christian that works like a bar code. Some ritual, some belief, or some association with a group affects God the way a bar code affects the scanner. Perhaps there has occurred a moment of mental assent to a creed, or an association entered into with a church. God “scans” it, and forgiveness floods forth. An **appropriate amount of righteousness is shifted from Christ’s account to our account** in the **bank of heaven**, and all our debts are paid. We are, accordingly, “saved.” Our guilt is erased. How could we not be Christians?

For some Christian groups the “account” has to be appropriately serviced to keep the debts paid up, because we really are not perfect. For others — some strongly Calvinist groups — every debt, past, present, and future is paid for at the initial scan. But the **essential thing in either case is the forgiveness of sins.** (emphasis mine) - Dallas Willard, *The Divine Conspiracy*, p. 37.

Living “between the times” as Redemptive Context

The Gospel of Sin Management

Salvation Theology as Futurism

“Practically, there has always been a great problem with knowing for sure that you have performed the right private or mental act, because its only essential effect is to change the **books of heaven**, and **these cannot be seen now**. Thus there occurs the familiar and often bitter struggle in the Protestant tradition to know whether or not you are ‘among the elect’ and will certainly ‘get in.’” (emphasis mine) - Dallas Willard, *The Divine Conspiracy*, p. 43.

“When all is said and done, ‘the gospel’ for Ryrie, McArthur, and others on the theological right is that God made ‘the arrangement’ that can **get us into heaven.**” (emphasis mine) - Dallas Willard, *The Divine Conspiracy*, p. 49.

The Elect were gathered at the end of the age (Matt. 24:31)

Parable of the Wheat and Tares is the context of traditional Election and Salvation doctrine (Matt. 13)

Revelation 21-22 is the classic “heaven” text — “pearly gates” and “streets of gold”

Contextual Redemption

“First, many first-century Jews thought of themselves as living in a continuing narrative stretching from earliest times, through ancient prophecies, and on toward a climactic moment of deliverance which might come at any moment. Once again, we cannot say that all first-century Jews thought like this, any more than you can say that all Americans like hamburgers. But plenty do, and plenty did. They were not, in other words, understanding themselves as living in a narrative which said, ‘All humans are sinful and will go to hell; maybe God will be gracious and let us go to heaven and dwell with him; how will that come about? Let’s look at our scriptures for advance clues.’”

- N.T. Wright, ***Justification***, [2009] p. 59.

Traditional theologies are all variations on the Gospel of Sin Management

Preterism: Understanding from Old to New

“In order for the new heavens and new earth to be established, the old order must first pass away. Two questions immediately present themselves. What is meant by the phrase ‘heaven and earth’? When will (or did) the transition take place? With regards to the first question, we must immediately rule out a reference to the physical cosmos...

“So then, the heavens and earth are a figure for the *kingdoms* of heaven and earth. The new heavens and new earth are a figure for the glorious and ever-increasing reign of our Lord Jesus Christ.” (emphasis mine)

-Douglas Wilson, *And It Came To Pass*, “Biblical pictures of the New Cosmos” pp. 27, 29 ([Link to full book .pdf online available at BeyondCreationScience.com](#)).

Does Old Covenant Israel still exist?

Futurism says “Yes”

Preterism says “No”

The Old Covenant Creation of the Adam/Israel “Heaven and Earth” has passed away.

Matt. 24:34-35, Hebrews 1:10-11, 2 Pet. 3:10-13, Rev. 21:1

What about Romans 11?

The End of the Adam/Israel Old Covenant Age

Fulfillment Implications

1. Has the Old Covenant Order passed away?
2. Has the Old Covenant Genesis Creation passed away?
3. Has the End of the Age Judgment on the Adamic world taken place?

“The judgments of the Old Creation, all of which are extensions of the judgment of the first Adam, reduce the descendants of Adam almost to the place Adam was before God breathed life into him.”
James B. Jordan, *Handwriting on the Wall*, p. 535.

“In the sweat of your face you shall eat bread
Till you return to the ground,
For out of it you were **taken**;
For dust you *are*,
And to dust you shall **return**.” Gen. 3:19

Old Covenant Adam/Abraham/Israel was chosen out of the mundane, ordinary population of “humanity at large” then they returned to that status in finality as “dust” at the End of the Age (Gen. 2:7; Isa. 40:15; Daniel 12)

Preterism: A New Gospel Paradigm?

Question:

Does preterism and fulfillment re-direct, transform, and change the presentation of the gospel from the last days/Old Covenant context?

And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance. Hebrews 9:15 NKJ

“When were you under the first covenant? Because the sins that were nailed to the cross were the sins committed under the first covenant. Clearly, you are not under the first covenant and never have been. ‘But, Pastor, I still sin!’ — I know you do. ‘But what about my sins? Were they paid for then?’ — No, not necessarily. However, whatever happened then made a new provision for sins committed since then. What is the new provision for sins committed since the new covenant was established? The people born in the new covenant era — when are their sins paid for, atoned for? Because, clearly, they are committing sins now. Well, what sins are they committing now? Obviously, not sins under the Law of Moses, because they are not under the Law of Moses. The only sins they are committing are the sins against the Law of Christ, the law of love, the law of righteousness, the law of faith. Ok, how does God deal with their sin now? **By the terms of the new covenant...**

Why were the sins of the old covenant, why did they have to wait till the cross? Because the blood of bulls and goats could not take them away. They kept being postponed until the cross then all those sins that were committed under the first covenant were now all paid for. Then God established a new law. What is the new law?

-Steve Magua

-continued-

*For if that first covenant had been faultless, then no place would have been sought for a second. Because finding fault with them, He says: “Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah— not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the Lord. For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. None of them shall teach his neighbor, and none his brother, saying, ‘Know the Lord,’ for all shall know Me, from the least of them to the greatest of them. “For I will be merciful to their unrighteousness, and their sins and their lawless deeds **I will remember no more.**”*

In that He says, “A new covenant,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away. (Hebrews 8:7-13 NKJ)

-continued-

Established Covenant Redemption

Answer:

“I will be merciful to their sins. The iniquities that they will continue to do under the new law, I will be merciful to them. I will not keep bringing it up. There will be no condemnation going forward for those who are in Christ. For those who are in Christ, their iniquities are forgiven based on the cross:

{Song} Jesus paid it all. All to him I owe. Sin under the first covenant had left a crimson stain. He washed it white as snow.

{Song} Then he established a new covenant. And now the new covenant is working...”

-Steve Magua, *“The Second Coming & the Law of Blood Avenger,”* YouTube Teaching, beginning 1:38:00 available online here: <https://www.youtube.com/watch?v=hD504Q3Yzrk>

Beyond Augustine's Material Theology

“For as in Adam all **die**, even so in Christ all shall be made **alive**.” 1 Cor. 15:22 NKJ

“Therefore, as through one man's offense judgment came to **all men** [anthropos], resulting in condemnation, even so through one Man's righteous act the free gift came to **all men** [anthropos], resulting in justification of life.” Rom. 5:18 NKJ

“And so **all Israel** will be saved, as it is written: ‘The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; For this *is* My **covenant** with them, When I take away their sins.’” Rom. 11:26-27 NKJ

“For God has committed them **all to disobedience**, that He might have **mercy on all**.” Rom. 11:32 NKJ

Augustine viewed the Creation as material (Futurist Eschatology)

Augustine viewed Adam as universal

Augustine viewed the Curse as biological

Augustine viewed sin nature as passed on through sexual reproduction

Universal Adam as “Humanity” Denies Fulfillment and Covenant Eschatology Unless Universalist

Covenant Context - Beginning and End

Natural or Old Covenant Creation

- A. Adam/Israel was the Priest of God and Priestly Nation of the Old Covenant order.
- B. Created/Covenanted in order to minister to **others – From the beginning!**
- C. The Garden/Tabernacle/Jerusalem was a symbol for the holy place – Israel
- D. Purpose was to extend the Knowledge of God and anticipate and foretaste Covenant Life with God

Spiritual or New Covenant Creation

- A. Jesus/Church is the Priest of God and Priestly Nation of the New Covenant
- B. Created/Covenanted in order to minister to **others – Follows the Original Pattern.**
- C. The Garden/New Jerusalem is the holy place – The Church or “Israel of God”
- D. Purpose is to extend the Knowledge of God and manifest Covenant Life with God

Etz Chaim: God's Divine Diary



Covenant Redemption Faith

What remains?

A simple message:

And the Spirit and the bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. Whoever desires, let him take the water of life freely. Revelation 22:17 NKJ

Solution: A New Context and Focus on Faith

Positively:

- Covenant Creation/Eschatology suggests a transformation for salvation theology ***from*** the shadow of the Consummation of the Ages (now past) or the context of the Old Covenant Creation (Adam-Israel) ***to*** the context of the ***established*** Kingdom of Light and ***present*** (ongoing) reality of New Jerusalem and New Heavens and New Earth (Jesus-Church).
- Focus is a call to faith and ***positive invite*** into God's Abrahamic people who dwell securely in the established New Covenant Creation in Christ, forever.
- Implied by the open gates of the New Jerusalem (New Israel) and the tree of life that bears fruit every month and leaves for the healing of the nations (Last Adam).

A New Paradigm for Consistent Preterism

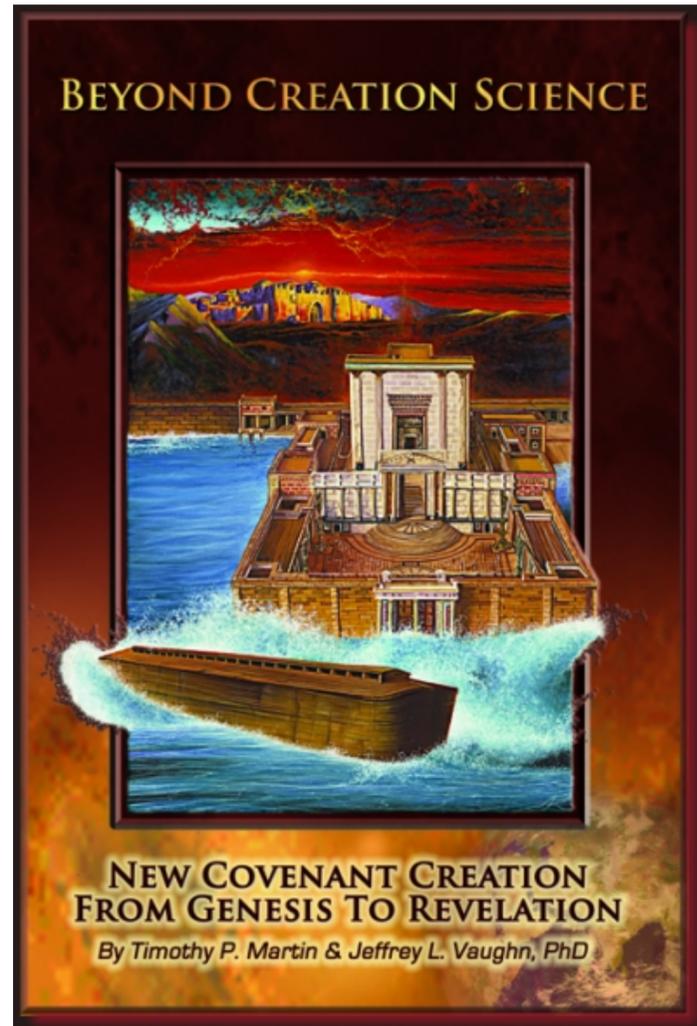
A Proposal:

- *The Gospel of Sin Management* is futurist soteriology. It can never be integrated with Covenant Eschatology with coherence or consistency. Preterism transcends all the internal debates about salvation theology historically manifested in denominationalism and conflicts.
- *Covenant Redemption Fulfilled* recognizes the full implications of the old covenant Adamic/Israel world coming to its appointed end by AD 70.
- This is the Age to Come. There is only Christ, the Last Adam, and the New Covenant order which serves as the Light of the World through applied Faith. Preterism offers a Theological Unified Field theory.
- People are not “saved” from Adamic Curse and Death, which no longer exists during the New Covenant Age. There is only Darkness outside the gates of New Jerusalem.
- It is the brightness of the city and Christ himself manifested **through his people** that draws new citizens and believers by faith into the established, and expanding Temple of God.

Bonus Slides

Beyond Creation Science: Chapter 21

“Christian Worldview”



Draws the implications for Christian Worldview based on prophetic fulfillment and citizenship in the **New Jerusalem** of Revelation 21-22.

2010 Covenant Creation Conference

Session #06:

“Adam the First Covenant Man”

By Jerel Kratt

- Discussion of Romans 5:12-14 begins min. 37:00
- Discussion of Galatians 3:21 begins min. 1:03:46
- Discussion of 1 Corinthians 15:22 begins min. 1:05:10
- Discussion of Romans 5:18 begins 1:06:02
- Discussion of 1 Corinthians 15:45 begins 1:09:12
- Discussion of Ephesians 2:11-12 begins 1:13:30

https://drive.google.com/drive/folders/1sCB0s5NKKrJZQKn3bMmU51T5yZ8QNgoQ?fbclid=IwAR375KXm_MuV-FMHVFiN_a-AUOr5WfBUOPXyJhiLQpSjITQA49R0p-naO2k

What death did Adam die?

Romans 5:12-14 ESV Therefore, just as [the] sin came into the world through one man, and [the] death through [the] sin, and so [the] death spread to all men because all sinned-- (13) for sin indeed was in the world before the law was given, but sin is not counted where there is no law. (14) Yet [the] death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was [is] a type of the one who was to come [is about to be].

1. Could vs. 13 be looking backwards, not forwards?
2. What happens when sin is not counted/reckoned?

2009 Covenant Creation Conference

“The Covenant Context of Creation, the Curse, and Noah’s Flood”

By Tim Martin

<https://www.youtube.com/watch?v=9jFAUHBrPFw>

Link to the full 2009 Covenant Creation Conference Recordings:

[https://beyondcreationscience.com/index.php?
pr=PE Covenant Creation Conference 09](https://beyondcreationscience.com/index.php?pr=PE+Covenant+Creation+Conference+09)

Columbus and “Augustine Doubts”

“... the medieval dispute surrounding the antipodes mainly concerned the question whether people could live on the opposite side of the earth: since the torrid clime was considered impassable, it would have been impossible to evangelize them. This posed the problem that Christ told the apostles to evangelize all mankind; with regard to the unreachable antipodes, this would have been **impossible**. Christ would either have appeared a second time, in the antipodes, or left the damned irredeemable. Such an argument was forwarded by the Spanish theologian Alonso Tostado as late as the 15th century and ‘St. Augustine doubts’ was a response to Columbus's proposal to sail westwards to the Indies.”

Ferdinand Columbus (1960) [1543]. *The Life of the Admiral Christopher Columbus*. Translated by Benjamin Keen, p. 62.

Futurism and Christian Nationalism

The Contrast

A demonstration of the difficulty and problem for modern Christian Nationalism due to denial of fulfillment:

“From Babel to Pentecost”

By Douglas Wilson

<https://www.youtube.com/watch?v=G3Zsuh3U9js>

A Demonstration of Babel in Covenant Context:

Beyond Creation Science, Chapter 10, pages 171-189

<https://powerofpreterism.files.wordpress.com/2022/02/rev-beyondcreationscience.pdf>