

Dedication:

First dedicated to my Savior, Jesus Christ.

And also my earthly parents;

The Rev. Dr. Cesar Najera Zavala.and the Dr. Hilda GaytánNajera.

I love them with all my heart.

Thank you for believing in me.

Adrian

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## INTRODUCTION:

### THE DOCTRINE OF THE CHURCH

The true Church has an intimate relationship with God the father. In this intimate relationship, it is known that Christ is the representative of the Church, the setter of the Church. This relationship includes seven figures; Shepherd and his sheep, vine and its shoots, the stone angle and the Foundation of the Church, the high priest and the Kingdom of priests, the head and his body with all its members, the last Adam and the new creation, and the boyfriend and girlfriend. These seven figures are the main components of an Ecclesiology where one can appreciate both the origin of the ecclesial order as the desires of organic unity that God has for us as the Church of Jesus Christ.

These relationships between the person of the father and the person of the son born in the spirit, are conceived in the spirit, dwell in the spirit, baptized in the spirit, and sealed by the spirit. The culmination of this relationship is carried out at the time of the of Christ's resurrection, entering at that moment, the optimum finished achievement of Christ, build the road so there is the relationship

between Christ and the Church. This relationship denotes the true study of Ecclesiology, being through the work of Christ, that the Church may be associated:

- a) with the Kingdom of God,
- b) the Kingdom of the heavens,
- c) to the angels,
- d) to the world,
- e) to the nation of Israel,
- f) in the service of God,
- g) and the upcoming trials.

The importance of Christ's resurrection is eminent for the power of the Church. The resurrection of Jesus testifies the power of God over death, making clear that the church has the right granted through our resurrection to eternal life. Through the resurrection, the believer has a founded hope in eternal life, because the resurrection made it is possible to overcome the death resulting from the fall of Adam in the Sin and the consequent separation of mankind from God.

"For since by man came death, by many came also the resurrection of the dead. came through one man, also a man the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive"1 Corinthians 15:21-22

Without faith in his resurrection, faith in Jesus Christ has no meaning:

"And if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Corinthians 15:14

The visible group of Ecclesiology concerns with organized and external Assembly. Although it remains United by divine Decree, it has been divided and subdivided into different denominational groups. The New Testament explicitly presents instructions relating to this visible church, and its organization. The New Testament detailed instructions to those who wield authority, says Ordinances to follow; its order, their gifts and their ministries.

## THE TWO GROUPS

Combining these two groups (the true Church and the organized Church) includes the daily life and service to God of those who are called. The Bible cover up the entire Government system of as members of these groups should be conducted on behavior. Conduct of obedience has always been essential for God. First given to Moses and aimed at Israel in the form of laws; and secondly, composed by the teachings of grace and aimed at the organized Church (visible congregation where the religious service is performed).

Subsequently, incorporated rules of life that will be held in the future Messianic reign on Earth. The church has been allowed a brief glimpse of this future messianic reign. The Church, also responsible for meeting the behaviors attached to salvation. God does not give in a despot or dictatorial manner. In the course of the Decalogue, the author; Adrian Najera, pointed out that the despotic law merely comes from the man and not the initial intentions that God had for his law. The Church's responsibility is a meritorious obligation which will be found valuable by every believer who try to be like their Creator, and longs to follow Christ as a disciple. Christ, having provided already to the Church with every merit that could be offered through infinite Holiness, no other obligation is pending for the Church, than walking agreed and worth of so prominent call. The road that Christ paved for the Church is so perfect and flawless that nothing was left pending towards the vocation of being a Christian.

## THE CHURCH AS A BODY

The Church as the Agency considers a Universal Church. This includes all those who have believed in Christ, and have accepted him as the Savior of their souls from the church's start, even to those who believe and accept Christ since today until this body is raptured from the Earth. The majority of the participants of this organism have died and are now with our Savior. It is important to consider this data; those who remain on this land are only a remnant and fragment of a massive body. To this Church's portion who have already departed to be with Christ, are commonly viewed as "The Church triumphant", for having fought the good fight of faith, and triumphed in Christ. We have to consider those who have departed as an integral and indivisible part of a group, that exist in Heavenly

character or earthly nature, all of us serve the same divine purpose: set of believers and followers of Christ.

Given that the same term has been used for the "local Assembly" (congregations) and the "True Church" (Church of Christ), we will make a distinction between the organized Church and the body of the Church. The body of the Church is the set of people who have been saved, and have earned eternal life in Christ. Therefore, the continuous body alive; the life in Christ. The organized Church is made up of a group of believers conducting an Assembly in a location specified.

The most clear identification from the church's body is its Supreme place, being the body of Christ, and by future exaltation and glory that awaits you as the bride of the lamb. This placement in its most high perspective, which makes it indispensable for grace, for just the purpose of God within humanity. Without this divine viewpoint regarding the Church, the believer could easily be tripped at the thought that the organized Church complies with disposal and guideline of the Church which Christ established. It would be a mistake to combine both entities. No doctrinal dogma, or denominational creed could transcend / rise to the position where Christ placed the true Church.

Both groups are interdependent of each other and inseparable to some extent. Together comprise a body of truths, properly on behalf of the Gospel of Jesus Christ.

It would be absurd to consider only the points of view of reformed theology. Recently there has been an awakening among Orthodox scholars that the Bible presents a greater range in doctrines than only those submitted by reformed theology. There are still divisions within Christianity that restrict consideration of doctrinal literature out of reform. This zeal to preserve the so-called "purity" of reform calcine a complete and effective, and blind revelation to the Church to live under modernism rather than a solid Biblical establishment.

## Chapter I

### The Shepherd and his sheep

The outstanding characteristics of Christ's figure as Pastor and the Church as a flock, contribute to the doctrine of the true Church, and are:

- a) that Christ comes and knocks at the door, at the same time he still being the door, assigned by God as a passage.
- b) that he is the true shepherd, which comes to his sheep and they know to recognize Christ's voice.
- c) that he becomes the gate where the sheep walk by. This would be like a pass, from a past life to a new life of salvation and grace. The door gives a denotation of security which closes after they enter.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.. My father, which gave them me, is greater than all, and no one can snatch them out of my father's hand." John 10:28-29.

The fact that the door closes after the sheep enter, represents security to the herd; the door is Christ.

(d) the salvation, gives a sample of freedom. This freedom is food for a new life, which is provided by the shepherd.

(e) Christ leaves a trade of the Pastorate, for all the earthly shepherds "in pastoral life" to follow the example of Christ. No pastor would need to give his life for the sheep, as the good Shepherd has done.

(f) that a deep understanding of communion within the family of God, the sheep know his pastor, as well as the father knows the son, as well as the son knows the father, this communion is not only for a relationship, but for active participation within the universal Church, the body of Christ.

(g) that now exists only one flock. The saving grace now has joined each of the sheep to be part of this flock. Regardless of the previous state, all the sheep could now enjoy the same perfection in Christ Jesus.

It is imperative to note that through the Savior now the flock has found life, liberty and livelihood.



## The Doctrine of Christ's Pastorate

The salvation of Jesus Christ is effective for the universal Church, because he has given his life for the sheep being the optimal sacrifice. The efficacy of this sacrifice now set a link to a total ratio of the Shepherd and his sheep for all eternity, where the Shepherd could have connection with a single flock, this is called; The doctrine of the pastorate of Christ, which gets us through this connection, his eternal purposes for the sheep of the flock, his infinite protection toward the herd, teaching of itself as spiritual food, and spiritual vitality. I have here is can assess the full definition in the 23rd Psalm that says; "The Lord is my shepherd and I shall not want."

If that great reality could be true for David, under provisions of Judaism, the more becomes reality for the believer of the New Testament, now under grace. Christ the Savior is the total support of the universal Church.

The organized church "The Congregation" should reflect on this invitation which arises to develop, behave and be part of the universal Church which Christ came to build; this invitation shows the beauty of the study of Ecclesiology.

The term sheep as the Bible applies to the man is wide in its meaning. Giving total priority to Israel and then to the other Nations that soon with Israel will position to the right of the King, and then come to the Kingdom which has been prepared for them.

"Then shall the King will unto them on his right hand, Come, ye blessed of my father, inherit the Kingdom prepared for you from the foundation of the world." Matthew 25:34

This design from a more panoramic perspective would benefit all mankind from God's part. However the word sheep in this figure that we'll consider, will be applied to the believers of the present dispensation. Total innocence and docility that presents us with the sheep, transparently illustrates proper Christian behavior.

The Gospel of John was written so that the reader will heed that Jesus was the Christ and believing could have life in his name.

"But these are written, that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name." John 20:31

It is also important to recognize that with the exception of chapters 13 to 17, the rest of the Gospel are Christ's words addressed to Jews. This does not mean that the Gospel of truth completely belonged to Judaism exclusively; on the contrary, these portions show that this Gospel of divine grace is heading the message equally to Jews and gentiles, always under the same terms of faith in Jesus the Savior.

The people of Israel were "sheep of his Pasture" (Psalms 74:1; 79:13; 95:7; 100:3; Jeremiah 23:1).

The divine explanation presented in John 10 under the figure of the Shepherd and his sheep, first of all, is a figure of the coming of a Savior, the good Shepherd, who comes to the door, who is the door, who gives his life for the sheep, who guides them to leave, and to whom they confidently follow. Chapter ten of John speaks of some sheep that are being led. These sheep are not being guided to an abyss, but guided to leave towards salvation, freedom, and to find pastures (vs. 9). This reference is for those, who through their faith in Christ would be guided out of Judaism, from the flock of Israel. these, to join the other gentle sheep, who are

not from the flock of Israel, would form a single flock under a single shephard. The flock which Christ had intended would be both; Jews and gentiles.

### JEHOVAH; THE FIRST PASTOR

The Old Testament speaks at length of an Israel as the flock and Jehovah God as their pastor. (Psalms 80:1; 95:7; 23:1; Ezekiel 34; Zechariah 11:7-9; 13:7). To reach the position of pastor to Gentile, the pastor should have its entry through the unique pastoral. The appointment of Christ as pastor only could be performed if your front door is Israel, where God originated his Pastorate. Jesus Christ being the door of the sheepfold, serious only assigned carrier that could open the door for the freedom of the flock. He came and called their sheep by name to freedom. And the sheep hear his name and followed him. This pastoral call is the call where he began all Ecclesiology; when Christ calls his flock, and followed by those who only know his voice. Unfortunately the original-Israel flock did not understand the explanation of the first verses in this parable of Jesus, (and is heartbreaking that the gentile repeated this pattern). What follows in the parable is a revelation most comprehensive itself as the Shepherd of the flock, and the call to the sheep to follow him.

### CHRIST: THE DOOR OF THE FLOCK

Christ is the gateway to the herd, being the only access to be part of this body, as well as a door is access to a House. Only through him is that sheep can enter the herd through faith. Without Christ, there is another portal of admission. Christ achieved to be the gate of entrance by appointment of God, so this makes it the only way assigned by God. In John 9:9 find a promising blessing;

I am the door; which for me entrare, will be saved; and enter, will come out, and find pasture. John 10:9

Any man can enter, no matter who it is, any human can enter by, and have entered by, and the promise is salvation, freedom and food. These three elements are conferred to all those who believe. Salvation is found in him, and is a free and perfect salvation. Freedom; free from the bondage of the law imposed by man who condemn to the degree of reproach to the sinner, turning this freedom in perfect freedom. Food (found pastures); Christ himself provides the nourishment. He's the food, a complete and perfect food. Christ came so that in him. the life was found in abundance. This abundant life is in his death and resurrection. The good Shepherd giving his life for the sheep. This sacrifice was not in salaried pastor, who looked after the sheep only for the pay offered by the owner of the sheep in retribution of the care of the flock. The Bible speaks against these pastors calling them pastors without faith (Ezekiel 34:1-6). The intimacy between the Shepherd and the sheep is utmost trust, familiarity, fraternity, closeness and credulity. This relationship is effectively reflected in the tranquility of the same sheep, in which the sheep know that the shepherd will provide everything needed to have the sheep safe and well rested. The pastoral life (on the relationship between the lambs and the Shepherd in the field) found are the fundamental elements for pastoral life (the relationship between the pastor of the Congregation and members of the organized Church).

#### PSALM 23 APPLIED

To understand the interrelationship between pastoral life to the pastoral life, the person must come with an attitude of bilateral provision which we are both; the pastor, and at the same time the sheep.

"The LORD is my shepherd; I shall not want"

This sheep stating that there is a pastor who tends, and that Pastor is observed with total confidence that the shepherd will provide without any shortage. It is important to emphasize that Jehovah is mentioned as a pastor in the Old Testament (Psalm 23), is because Jehovah first grazed his flock Israel, and he is the one who first established the concept of Pastorate, so that Christ could then be the Shepherd of his gentile flock.

"He maketh me to lie down in green pastures"

Delicate means tender grass, soft, or green; where the sheep may relax quietly. An interesting detail is what is required so that a sheep rests. This implies that the sheep must be free of three components; free of hunger, free of fear, and free of friction. "I'll rest" means that the sheep can rest if is free of hunger. The pastor is responsible for shepherding this sheep and take it to eating nourishing grass.

(1) a sheep does not rest at night if it is hungry, so it is the responsibility of the pastor that the sheep are fed properly. Christ's Church, must therefore be constantly nourished with the food of the word. This nourishment must be consistent, balanced, substantive, and especially appropriate for development that take the sheep to their growth and maturity.

2) A sheep does not rest at night if there are any fears. The sheep must have full assurance that if any challenge coming up, the shepherd will be prepared to protect it against any threat. Sheep do not possess characteristics of defense given its docile nature. A SHEEP IS ALWAYS DOCILE. This is a big lesson for the Church, that submission, obedience, meekness, discipline and docility must be the characteristics on which we reflect the sheep without blemish;

Jesus Christ. Unfortunately, the Church has allowed lead to aggression or build walls of self defense style of capitalist life, progress of industrialization, or the political system imposed on the human being. The sheep ends up forgetting docility and begins to get rough and rebellious attitudes. The lamb without blemish has given us the perfect example of docility as sheep of his flock. Challenges must be faced by the shepherd, and in certain circumstances in the presence of sheep so that this inspires confidence.

3) A sheep does not rest at night if any friction exists. The frictions are normally within the same flock against other sheep. In the pastoral life, it is typical that when new sheep are purchased or added to the herd, they feel inhibited. It is not zeal, much less aggression, given that the sheep is docile by nature. They are self-conscious by shyness. It is the responsibility of the shepherd to create a healthy environment where the sheep can rest in the Lord.

### CHAPTER III

#### THE CORNERSTONE AND FOUNDATION OF THE CHURCH

Graph 3.1; Christ the cornerstone

Let's indicate a peculiar distinction by declaring that Israel had a temple. "And let them make me a sanctuary; that I may dwell among them." (Exodus 25:8), That the Church is the temple, "In whom all the building fitly framed together growth

unto an holy temple in the Lord" (Ephesians 2:21). This figure of the temple or building that is now the habitation of God on the Earth, a purified and Holy Temple through the merit of Christ, is presented to us in:

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."Ephesians 2:19-22

On this conception, Christ spoke when he said; "And upon this rock I will build my church" (Matthew 16:18). In the same way Peter to whom Christ spoke these words unto you concerning its purpose building his Church, he said; "You also, as living stones be built up as a spiritual House and a Holy Priesthood". A reference is then made to "Christ as a son" over his own house, whose house are we. (Hebrews 3:6). "Ye are God's husbandry, ye are God's building" (1 Corinthians 3:9).

The symbolization of Christ as the Angular Stone, can be seen in several instances:

#### IN RELATION TO THE GENTILES

- a) in relation to the gentiles: he is the draft stone or afligidora in its final judgment. "Thousawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces". Daniel 2:34

## IN RELATION TO ISRAEL

b) to Israel: his coming as servant rather than King, became like a stone of stumbling, because it did not come under expectations, so it was a rock of offense. "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken"(Isaiah 8:14-15)."But we preach Christ crucified, unto the Jews a stumblingblock, and unto Greeks foolishness"(1 Corinthians 1:23)"And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed". (1 Peter 2:8).

Graph 3.1; The stone that the builders rejected...

## IN RELATION TO THE CHURCH

c) His relation to the Church: Christ is the Angular stone "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11) Jesus Christ was the foundation of the building, Jesus Christ for the Church also means an Angular Living Stone, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."(1 Peter 2:4-5). Christ is Foundation of the building, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."(Ephesians 2:20-22).



The exaltation of Christ as the Foundation of the building earned its achievement at the time of the resurrection. This achievement could carry out in the resurrection despite opposition and rejection of the stones who should be building Israel. Calls to Israel to build first, however, they discarded stones on Christ, without accepting the true cornerstone. "The stone which the builders refused is become the head stone of the corner. This is the LORD'S doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it." (Psalm 118:22-24). Can be seen in verses 23-24 that it was not in vain the rejection, given that the gentiles can delight and rejoice in this stone angle alive, our Savior Jesus Christ.

#### CORNERSTONE:

#### FOUNDATION OF THE TEMPLE

Talks about his resurrection, "This is the stone which was set at nought of you builders, which is become the head of the corner." (Acts 4:11) Jesus Christ referred to the Old Testament prediction and at the same time makes forecasts that the Kingdom of God would be taken from Israel and delivered to people that would bring fruit, the gentiles. This prediction presents a transition from the previous divine purpose towards Israel, the divine purpose to present in the Church. Therefore, it is anticipating the fact that Israel is would be the same (Jesus Christ) as "Rock of offense" because Israel look at Jesus Christ as an offense.

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from

you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

Matthew 21:42-44

## THE CORNERSTONE RELATIONSHIP OLD TESTAMENT & NEW TESTAMENT

The correlation of the mention of the stone being discarded by the builders, in the book of Acts and then in the book of Matthew confirm the divine desire that the Church would have its foundation on this stone, Jesus Christ. The stone to which refers, is clearly Christ himself. If you compare Matthew 21:42-44 with 1 Peter 2:8 can easily be understand the meaning Christ's teaching in Matthew 21.

1 Jesus is the stone that the builders rejected.

2 They stumbled on it when they did not believe in him as God's son, and when they were disobedient to his word.

3. The result of this unbelief and disobedience is his condemnation. Matthew 21:45 clarifies that Christ spoke specifically of the chief priests and pharisees who did not believe in him, they stumbled into the living stone, who is the head of the angle in the House of God. The result was that they were excluded from the House of the Lord. Accordingly as the stone, Christ comes to be for Israel stone that overlooked in which it faced, and the main stone of Foundation for the Church.

The legacy of the Angular stone granted to humanity contains several benefits; a new building is being built and it contains three specific distinctions:

a) that each stone from the building is in itself a living stone. It is made partaker of the divine nature.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5

Christ is the main cornerstone, that unites every believer in the only eternal Temple, and makes participant the believer of the same structure.

As living stones in the building, the believer becomes a part of a foundation that will be eternal. The foundation, frames and the construction of the world will fall apart, because it is a construction made by men. In the second part of 1 Peter 2:5, Peter reminds us that we are living stones and therefore must be built as spiritual home for a Holy Priesthood, in which we will be offering, spiritual sacrifices acceptable before God by means of Jesus Christ. Christians should be offering spiritual sacrifices constantly since it is a spiritual priest. This sacrifice can be done only through Jesus Christ.

b) The main cornerstone is Jesus Christ himself;

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit"

Ephesians 2:20-22

"For other foundation can no man lay than that is laid, which is Jesus Christ".1 Corinthians 3:11

"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."1 Peter 2:6

Here the Church is compared to a building, founded on Christ's Doctrine. This building is delivered by the Old Testament prophets and the Apostles of the New Testament, the prophets represent the leading spiritual of the Old Covenant, while the Apostles represent, the spiritual leaders of the new Covenant are presented to the Church several challenges in this context. Do we have devoted ourselves as holy temples to God through him? Are we the abodes of God by the spirit, Are we spiritual minded, and can we produce the spirit's fruit?

c) The whole structure is in itself the habitation of God through the spirit.

"In whom ye also are builded together for an habitation of God through the Spirit." Ephesians 2:22

The Church is the Temple of the Holy Spirit, in the old Covenant, God dwell in Jerusalem's temple, a temple purely Jewish. However, now God the spirit dwells in the Church, which is made up of both Jews and gentiles, "In whom all the building fitly framed together groweth unto an holy temple in the Lord" (Ephesians 2:21-22). "Coordinated, built".

Noble concept is this of the brotherhood in Christ Jesus. The Gospel changes aptitudes to each person who longs for salvation, so you feel the desire to be part of this glorious Temple, the Holy habitation of God. If such person fastens in body and soul to the will of Christ, and has experienced genuine repentance, and changes his knowledge of how Christ established the Church, the attitude towards the fellow human being, his brother. If all the followers of Christ in fact mimic Christ then there will be a good and healthy relationship within the organized Church.

However, if members are not coordinated there will be discord in the body and it will be not suitable to be a temple of the Lord. It is interesting to note that the word temple that appears in this verse is the word "Hieron" (the temple with its atriums, arcades, etc.), but "naón" the word Temple as explained here is "naón" (Sanctuary).

#### OUR CITIZENSHIP: EXPLAINED IN EPHESUS

After remembering to gentiles believers in Ephesus (Ephesians 2:19-20) Now therefore ye are no more "strangers and foreigners", but fellowcitizens with the saints, as they were previously recognized (Ephesians 2:12). The Apostles declare that they are now "fellowcitizens with the saints and of the household of God". The Apostles recognized this citizenship as a blessing, which must be observed and valued in the same way by the present Church. This citizenship has a value higher than the earthly citizenship and the agreed privileges granted to Israel, and the sense of belonging that the organized Church might have to any kind of earthly fraternity or church organization. Nothing It could be compared to the heavenly citizenship. After having been excluded from the earthly Jerusalem, unto the gentiles are given a welcome to a heavenly Jerusalem (Hebrews 12:22-24).

"But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Hebrews 12:22-24

In this heavenly citizenship, Jew not born again, and even with all its privileges of the earthly Jerusalem, would be a stranger. The phrase "fellow citizens with the saints" was recognized as a spiritual structure considered by the Apostles as "the foundation of the Apostles and Prophets [New Testament]." God has had his saints present in all dispensations, however, those of past eras were not part of any Congregational group. These saints are to be sanctified and parts through its consecration to God. The New Testament saints have been advanced to a position higher than the saints of the Old Testament (though not necessarily in more faith or piety) it is revealed to us in Hebrews 10:10;

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Hebrews 10:10

This sanctification or dedication, could not be accomplished until Christ was crucified, and rise from the dead, thus characterizing us in position of risen. This single position can be conferred only to those who are united to Christ by spirit, to experience the same resurrection, also to the risen Christ. It is true that all the saints of all eras will be eventually gathered before God in a new heaven and a new Earth; and it is important to clarify that saints from the Old Testament are not part of the new creation in Christ, nor were either built under foundation of the apostles and the prophets of the New Testament.

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Hebrews 11:39-40

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Hebrews 12:22-24

In this Efesian passage, declares that the Church, as well a building, is being built upon the Foundation of the Apostles and prophets of the New Testament, and Christ being the cornerstone of the building.

Graph 3.2; The Keystone is the central stone of an arch. It holds all others in place, and if it is removed, the arch collapses.

The concept of angular stone or stone base (Greek: Ἀκρογωνιαίς and latin: PrimariiLapidis)) is derived from the first stone in building a base of a foundation of masonry, important, as all other stones will be set in reference to this stone, which determines the position of the whole structure.

It is only through HIM; that the building fits perfectly well and gradually "grow" until reaching the Holy Temple, a dwelling place for the Lord. In HIM, is that all the members manage to be edified, until being the spiritual place of GOD. In other dispensations, the habitation of God was in the Tabernacle, then the Temple [the earthly sanctuary or holy place, created by man].

"A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:2

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Hebrews 9:1

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24

This sanctuary of the ancient order is in harmony with the heavenly sanctuary, to which Christ entered after his resurrection. Although it was earthly, it was a worldly room where the spirit of God lived; temple made by human hands, with earthly rocks. However, the point that the Apostle makes here is not the construction of the believer individually, but in a corporate building of Christ's body, a church where GOD will dwell in his own spirit. It would be healthy to say; Israel is a building where God is pleased to inhabit; and the Church (corporately) is a building where God is pleased to inhabit.



The contribution that the cornerstone makes for the doctrine of the Church in its process of construction, in the interdependence sheds light on every believer in their personal salvation and the stability of the same. In other words, Christ is the cornerstone; building each believer individually as living stones. Accordingly, the construction will get weak if a stone is removed, directing the entire structure to its dissolution by merely removing a stone from the building. All the construction is built in Christ; therefore depends on Christ. As well as each stone is an integral part of the building, so each stone is an integral part of God's Temple, in the spirit.

The fact of the spiritual habitation of God in the Church has the following evidence.

- a) The Church is free of all prejudice. Racial, ethnic, age, disability, of gender (male or female), and above all, Jew or Gentile.
- b) the Church is given any divine authorization to preach the Gospel of Jesus Christ
- c) The Church represents the will of God himself; in its functions, behavior, and testimony.

CHAPTER IV  
THE HIGH PRIEST AND  
THE KINGDOM OF PRIESTS

The priesthood of Christ is typified in the Old Testament as the high priest, by Aaron, and then Melchizedek. This type conceals a very broad field set by the typological and metaphorical meanings in the letter to the Hebrews. (Hebrews 5:1-10; 6:13; 8:6). In his service as high priest, Christ rules over the hierarchy of all the priests, who also constitute the leadership of the churchpriestly services. In his Aaronic ministry, Christ offered sacrifice to God. This sacrifice washis own self, a sacrifice without blemish. During this offertory; the was bothsacrificer and the sacrifice. However, the Aaronic pattern could not express a meaning more perfect and consummate to the value required by the atoning Exchange (buying power; propitiation).

In his priesthood in Melchizedek, Christ is King and Priest. Melchizedek was from Salem, which is peace (Isaiah 11:6-9). This had no beginning and no end of days, nor human parents. He earned his high priesthood by divine authority (Psalm 110:4)

“The LORD hath sworn, and will not repent, Thou art a priest for ever  
after the order of Melchizedek.” Psalm 110:4

The believer is a king priest before God. His service as King is deferred until the period of his reign with Christ.

“Blessed and holy is he that hath part in the first resurrection: on  
such the second death hath no power, but they shall be priests of  
God and of Christ, and shall reign with him a thousand years.”  
Revelation 20:6

His service of priesthood is in effect at this present time. Although if there is one aspect of the future of the priesthood of the believer as is declared in Revelation 10:6, "they shall be priests of God and of Christ, and shall reign with him a thousand years." He assigned to Israel this similar position (Exodus 19:6), unfortunately they did not meet all that covered the priesthood. King-Priesthood current position, delegated to the Church, being sustained by God, could not fail.

In the order of the Old Testament, the priesthood was a hierarchy on a nation, and in his priestly service, they were under the command of a high priest. In the order of the New Testament, every believer is a priest before God, and all the organizational chart of priesthood subject to the authority of God, who is the true high priest, and the fulfilment of all other types of priests (1 Peter 2:5-9; Revelation 1:6).

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light". 1 Peter 2:5-9

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Revelation 1:6

According to this new order of the New Testament, all service is delegated to believers with the same aptitude and willingness, being called through a personal and intimate relationship with God. In the absence of a Gospel that could be shared over the period covered by the Old Testament, the service, would be merely a performance and testing divinely ordained in rituals within the tabernacle or temple. In contrast to this, the New Testament priesthood includes a perspective more broad in scope, comprising not only the service to God and also to other believers, but also to all humanity.

#### THE SERVICE OF SACRIFICE

There is a distinction that we must break down. The priest of the Old Testament was sanctified and consecrated by being born within the priestly family of Levi. This candidate was then established to the priestly office through a ceremonial process. The service was normally rendered until the fifty years of age. At this age, he had the option to continue in office, or retire. If he decided to retire, he continued being recognized his perpetual priesthood. At the beginning of his service (to start his Ministry), the priest crossed by a ceremonial purification that would be a "bath today and forever" (Exodus 29:4). For our current implementation of this typology, the believer priest is fully and once for all purified at the time of their salvation (Colossians 2:13; Titus 3:5), and by virtue of this salvation, is separated for God. Therefore, it is separated through the new birth to his new family in Christ. Moreover, on top of all this, it is essentially necessary and required that this New Testament priest voluntarily consecrate exclusively for God. Relevant to this personal and voluntary consecration, the word of God tells us;

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1

The phrase God's mercies refers to the efficacy of the salvation that is fixed in the following chapters in this letter to the Romans. Mercies, which the believer enters at the time of salvation, while our presentation or offertory of our bodies as living sacrifices is the personal consecration to the will of God all that the believer is or does. This surrender, to be accepted by God, places the believer in sites where his will requires service.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2:10

According to the Scriptures, this divine act of acceptance and placement is the consecration of God. Therefore, the believer-priest well can engage in his own person, but it could never be auto-consecrate if not through God.

This shows that the work of Christ as the high priest; delegate, direct, and manage the service of believers - consuming work typified by the priesthood of the Old Testament under the sons of Levi. Now, submitting ourselves to God, we are not shaped to this world, but experience a life transfigured by the power of the spirit in us, and by the power to give testimony and proof of this marvelous transformation;

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:2

According to the order of the New Testament, the priestly sacrifice service is apparent in three aspects;

a) The dedication of oneself; which is declared to be "our spiritual worship" (Romans 12:1), or literally, explained "a spiritual worship". Just as Christ was simultaneously the sacrificer and sacrifice, so the believer glorify God offer as oblation in his own body as a living sacrifice to God.

b) The sacrifice of the lips; which is the voice of worship and should be offered continuously. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Hebrews 13:15). The minister of the New Testament continuously minister to the people through positive messages and good cheer; mind that only may be expressed through the Word of God. The priest will build up continuously with his lips to the people, therefore leading worship to God himself in the form of aromatic perfume. The priest not only presents an offering to Jehovah, but also his life, their actions, their plans, and God-glorifying by their actions. This is real, especially through their verbal expressions, both in private and in public.

(c) The sacrifice of substance. "But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you," an odour of a sweet savour", a sacrifice acceptable, wellpleasing to God." (Philippians 4:18). This last portion of the reference speaks as allusive to the sacrifices offered under the third dispensation, when Lord smelled the pleasing odor (Genesis 8:21), referring to the offering and sacrifice of Christ by for a sweet smelling savour

(Ephesians 5:2), and the spiritual sacrifices of all saints, praises and prayers bountiful odours (Revelation 5:8), all of which are acceptable to God by Jesus Christ (1 Peter 2:5) , but to do good and to communicate forget not: for with such sacrifices God is well pleased (Hebrews 13:16).

PRIESTLY PURIFICATION  
= PURIFICATION OF THE CHURCH

Referring to the purification of the priests, it is essential to note again that the priests of the Old Testament came into his Holy Office to be purified once for all through the wash, whose was was administered by another priest (Exodus 29:4). Then, despite having been washed fully, it was required to be repeatedly washed through partial washings in the cleansing, or bronze fountain. This washing should be carried out before any kind of priestly service

To meet the typological meaning of this, the priesthood of the New Testament, although it has been washed and forgiven at the time of his salvation, confession of every known sin is required to achieve purification and qualify for fellowship with God;

"If we confess our sins, he is faithful and just to forgive us our sins,  
and to cleanse us from all unrighteousness." 1 John 1:9

As well as the occupation of the priest of the Old Testament was perpetual, so also the priesthood of the New Testament is a priesthood to God that would endure forever.

WORSHIP SERVICE

As well as the worship was an integral part of the service of the priesthood of the old order, thus takes over the believer of the new order the power and responsibility of worship. In the same way, as well as the Tabernacle's assets symbolized the worship of the priest in the Old Testament and each element and article in that place spoke of Christ, thus also the worship of the believer in this era is through to present your bodies a living sacrifice, Holy, pleasing to God, which is your spiritual worship (Romans 12:1).

This worship is clearly explained in Hebrews 13:15, where instructed us to always offer, through the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. Only manages to true worship in spirit and in truth (John 4:23), and not through the personal entertainment with instruments, noise, concerts, or other ways that exalt our flesh through human emotions. In no time we discard the worship through these means, however, we must clarify the true worship of the Old Testament pointed to Jesus, and that, in our age, our worship must point exclusively to God, dedicated to God, Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. (Exodus 30:9).

## THE SERVICE OF INTERCESSION

As the Prophet is the representative of God sent to the people, so the priest is the representative of the people dispatched to God. Why God will agree with this relationship? Because the priesthood is a divine delegation, and access needed for communication with God is provided through the priesthood.

No priest of the old dispensation was allowed access to the most holy place rather than the high priest, and the only access was once a year through blood sacrifice;



“ But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people”. Hebrews 9:7

Therefore in this dispensation, also know that the shed of blood from Christ was last and optimal bloodshed before he was to start his service of advocate (Hebrews 4:14-16; 9:24; 10:19-22). This intercession of Christ is by his people who are in the earthly world (Romans 8:34;) Hebrews 7:25). On his death, the temple's veil was torn - which means that life towards the holy life remains open, not for the world but for all those that arise before God on the basis of the blood shed by Christ (Hebrews 10:19-22). Now, to have unlimited access and unimpeded to God through the shed blood, the priest of the New Testament, therefore, is privileged to Minister through the intercession;

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Romans 8:26-27

The contribution that is made here; to the doctrine of the Church through the figure of the High Priest and the reign of priests, is that, in this life, the believer not only is closely associated with the position of Christ (priesthood by him), however also privileged to participate in the priestly functions. By his grace, the functions of service, sacrifice and intercession are shared to the body of Christ, the Church; until the moment of achievement, and to reach the Church's perfection, in spirit. The glory already has been given to Christ, for his achievement and victory on the cross, but his own which we remain on this world, we remain active instruments in priesthood, service and advocacy; until the time to be glorified together with him.

CHAPTER V  
THE HEAD AND BODY  
WITH ALL ITS MEMBERS

In difference to Israel, whose organization was then a nation, and in difference to the visible church, which is essentially a human system, the true Church is a living organism. The term living organism indicates that its deployment of members, although separated by locality and eras, share the same source of life. This source of life is shared from the roots to the vine shoots where the fruit develops. It is the same source that gives life to all the organs of the same body. Similarly, it is the same life in the Church. Each individual within that living organism has been baptized into the same body, and has drunk one spirit to be a part of that same living organism;

“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”1 Corinthians 12:13

This passage from the head and body with all its members has been recognized as a sacred text, for the reason that has served as the essential foundation for the Church in three aspects;

- a) The Church has been an organization that has been known to develop; exclusively, and only with spiritual help.
- b) Each Member of this living organism has been assigned a specific service.
- c) All members of the living organism are one body, and no member could function independently.

The central text that you read the functions and activities of those who make up the Church is Ephesians 4:11-16. This passage lists the Ministerial gifts introduced in the first century; the first era of the Christian Church, now known as Ministerial Gifts and Gifts of Leadership.

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Ephesians 4:22-16

4:11 - "And he gave some Apostles..."

There are two groups of services in v. 11;

A. Apostles and prophets, inspired men responsible for revealing the will of Christ, to preach and build up the Church; remain in his office until today through his inspired writings (the New Testament).

B. the other group, evangelists and pastors who are also teachers, men who also received spiritual gifts in the first century, but whose service continues today in men living on Earth, but not inspired.

#### APOSTLES

Christ gave gifts, and one of the first and main is that it constituted a few Apostles to be his witnesses (Acts 1:8), Ambassadors (2 Corinthians 5:20), and messengers (Matthew 28:19). Acts of the Apostles and 1 John must be studied carefully to appreciate this important service. Since Pentecost time, occupy twelve Thrones judging the universal Church through his inspired Word (Matthew 19:28). Christ gave them authority to bind (ban) and link (allow) (Matthew 16:19; 18:18), and to forgive sins (John 20: 22,23), in the sense of revealing the law of Christ. Guided by the Holy Spirit they preached the plan of salvation, and they were guided into all truth (John 14:26; 16:13).

#### PROPHETS

Read Acts 2:17,18; 11:27; 13:1; 15:32; 21:9.

1 Corinthians 14 explains the great importance of the gift of prophecy to edify the Church (v. 4). The Prophet (and the prophetesses) spoke under inspiration to reveal the will of God, and to teach, exhort, and admonition for the edification of the members of the body of Christ. They could predict the future (Acts 11:27,28; 21:10,11), but their work was not limited to this function. The prophets of the Old Testament were preachers, and their main message to the Church was repentance.

## EVANGELISTS

Those who evangelize (preach the Gospel), as Philip (Acts 21:8) whose activity is described in Acts 8. The letters from Paul to Timothy and Titus are extensive instructions for the evangelists. All evangelist representing Christ's Church must read these letters frequently to record them in their heart. At every moment and in every occasion the Evangelist must be ready to preach, teach, exhort, rebuke and reproof (2 Timothy 4:1-5). The work of the Evangelist is a gift from God, as well as the work of the Apostle and the Prophet. It is necessary that the Church today to ensure that the evangelists launched to this ministerial area can give truthful testimony that his inspiration comes from the Holy Spirit.

The Bible makes no distinction between evangelists and Ministers of the Gospel. The concept that the Evangelist travels and the Minister works with a local church is idea that was born in sectarianism. The Minister or preacher that does not evangelizes not more that can and until not more may be done is not faithful. Evangelist teaches and encourages all congregation which can be done. There is no Biblical difference between the work of the Evangelist and the work of the Gospel's Minister; they are the same thing. And there should be no distinction between the two things in practice now.

## PASTORS AND TEACHERS

Paul does not say, "to other pastors; and other, teachers." Refers to the service of the shepherds who feed the flock (instruct the Church's Members). These are the elders or bishops who, according to Paul, should be appointed in each congregation (Acts 14:23). In Acts 20:17-Paul "did call for the elders of the Church" of Ephesus. Speaking with them, he called "bishops", and adds the concept of pastors to say, "feed the Church". The word "feed" appears in the exhortation of Peter elders (1 Peter 1, 2).

According to Acts 14:23, "there were elders in every church". In Hebrews 13:17 see that pastors are responsible for the souls of the brothers.

It is important to note that they constituted a plurality of elders in each congregation. See Acts 11:30; 14:23; 15:2; Philippians 1:1. It is never read in the New Testament of a single elder, nor a single pastor or Bishop in any congregation.

It is also important to remember that the jurisdiction of the bishops is limited to a single congregation. There were elders in every church. There was no "District elders", or "elderly Diocesan", nor "elderly sponsors". Each congregation is independent and must have their own elders.

## IN ORDER TO PERFECT THE SAINTS EPHESIANS 4:12

"For the training of the saints" (the Bible of the Americas). The word used here (katartizo) means to equip, put in order, fix, adjust; Finally, prepare and train, for some service; then, strengthen, improve, and make from ourselves what should be accomplish.

"We pray for your perfection...get better" (2 Corinthians 13:9, 11). "If we say that we have no sin, we deceive ourselves" (1 John 1:8); the word "perfect" does not mean "sinless", but that we are mature. "We will forward to perfection (maturity)" knowledge (Hebrews 5:14-6:1); "be perfect" in love, loving both friends and enemies (Matthew 5:48); "perfecting Holiness" (2 Corinthians 7:1); "ye may be perfect" supporting evidence (James 1:2-4); and perfect faith by works (James 2:22).

#### FOR THE WORK OF THE MINISTRY

Refers to service in general, both the service of ministering to physical member needs, as well as the Ministry of the word.

#### FOR THE EDIFICATION OF THE BODY OF CHRIST

The great purpose of these services, gifts, aids, abilities and spiritual powers, both the miraculous and the not miraculous. Remember that the Church still has the Apostles and Prophets in its writings, and these continue teaching, exhorting, rebuking, and confirming.

The services of evangelists and pastors (and teachers) are equally for the edification of the body. What built the Church in the first century was the word, not the miracles. Acts 20:32, Paul does not say "I commend you to God and to the miracles that have the power to build you", but: "I commend you to God, and to the word of his grace, which is able to build you up". Currently in force that same word, inspired by God, that the early Church received. That Word has the same

power today, the power that had at that time; "for the edification of the body of Christ".

In the first century there were inspired men to write an inspired book (the New Testament). We now have that same inspired book.

Regarding the correct use of the miraculous gifts (the nine gifts of the spirit) see 1 Corinthians 14, long chapter that discusses the proper use of the gifts for this purpose, and corrects abuses of speaking in tongues when there is no interpretation.

#### MINISTERIAL GIFTS: FOR DEVELOPMENT AND GROWTH OF THE MEMBERS

The various gifts, crafts and aid given by Christ for the edification and the unification of the body mentioned in 1 Corinthians 12:8-10; 12:28; and here in Ephesians 4:11 (this last text speaks of the gifts given by Christ, and gives a partial list of them). The expression "until" set a limit to 1 Corinthians 13:8-12; Paul clearly explains that the gifts of the spirit will end up when "perfect" came. It says that "prophecies will end, and will cease the languages, and science will. For we know in part and we prophesy in part; but when the perfect comes, then what part will end". He says the Bible of the Americas: "because our knowledge is incomplete, and incomplete our prophecy;" but when the perfect is come, then that which is in part shall be done away". (1 Corinthians 13:9-10).

It is very obvious that there is a contrast here between the incomplete and the complete (perfect) of revelation. The word "perfect" may be translated to "complete". In those days, Paul, Peter, John and the other inspired authors wrote the New Testament. The work ended when John wrote the book of revelation.



The faith of Ephesians 4:13 is the "faith" of Ephesians 4:5. Paul is not saying that Christ would give gifts to all believers have the same subjective faith. Speaks of 'the unity of the faith and of the knowledge of the son of God'. The full knowledge would depend on a full disclosure. The unity required by Paul in this text (Ephesians 4:3) requires a full disclosure.

### TO A PERFECT MAN

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things". 1 Corinthians 13:11

The miraculous gifts and the services from the apostles and prophets belonged to the infant age of the Church. They were 'aid' to his novice year. They were given to the growth and perfection of the Saints. The Lord gave gifts to get your church to the status of a perfect, strong, mature and capable man to carry out their divine mission. To the Corinthians who apparently used badly the gift of tongues, Paul says (in the middle of his exhortation about the use of this gift), 'Brethren, be not children in understanding' (1 Corinthians 14:20). Then it concludes the letter by saying, 'quit you like men' (1 Corinthians 16:13).

### A PERFECT MAN, TO THE MEASURE OF THE STATURE OF THE FULLNESS OF CHRIST

... unto a perfect man, unto the measure of the stature of the fullness of Christ; Ephesians 4:13

It is likely, therefore, that this perfect or mature male is the same of Hebrews 5:14; 1 Corinthians 16:13; Philippians 3:15, etc. The measure of the stature of the fullness of Christ to reach is to reach the fullness of maturity, "perfected" (Ephesians 4:12) for the work of Ministry, for the edification of the body; i.e. we reach that fullness when we become "perfect man" and carry out the work designated by the Lord.

This "perfect man" is the man of Ephesians 2:15, "for to make in himself of twain one new man, so making peace".

The Church is the body of Christ, "the fulness of him that filleth all in all"  
Ephesians 1:23

"And ye are complete in him" Colossians 2:10

God fills the Church with everything you need to make it work according to his will, for his glory. Does not lack anything; Therefore, you can obey the urgings of this letter and the rest delivered by the Holy Spirit in the other books of the New Testament.

The verses in Ephesians 4:4-6 speak of seven units, the perfect and complete unit. We must and we can keep this unit in the bond of peace.

The verses in Ephesians 4:7-16 tell us about the gifts that Christ gave us when he ascended into heaven, gifts for the development and the building of the Church, both gifts of evangelists, pastors, and teachers as also the gifts of apostles and prophets.

Now these days exist the product of the special gifts (for inspiration). We have the perfect New Testament, the complete and perfect revelation of "the faith" which was given once for all to the Saints. Inspiration dwells not in men, but more in the inspired book, the Holy Scriptures.

We lack nothing in this regard; what need us is the application of these teachings to be truly United, practicing the teaching of 2, 3, 17-31 Ephesians Chapter 4 verses.

Certainly "we have" the Apostles and the prophets now, as Jews "had" Moses and the prophets in the first century (Luke 16:29), in the inspired writings. The Jews had not believed if one had risen from the dead at those days (Luke 16:31), and rebel people today would not be persuaded even if the Church had the miraculous gifts. The miraculous gifts were the purpose of revealing and confirm the word, although the Word does not need more confirmation. If such powers were needed today in the church these days, God would give them. It is imperatively necessary that the Church embraces the Word as its highest authority, and encourage the establishment of the lifestyle of its members under Scripture's authority.

God is not depriving in any sense his people in this century, or miraculous gifts nor of prophecy. The point here, is that the word of God should dominate over any belief of emotionalism and swell of ecclesial Impressionism (noise and emotions). The church gets supplied with all necessary things for their operation and growth. We have the New Testament; which serves as the final and perfect product of the work of the Apostles and prophets. We also still evangelists, pastors and teachers to teach, build and perfect the Saints, in the word.

It is necessary to add that the Church is suitable to do the work that God has assigned to it, without the invention from societies, or of human institutions, sponsoring churches, etc. Such human organizations, created by the same members of Christ's Church, replace the Church, and reject the wisdom from God. The case of such human innovations is simply this: if there is any need for such arrangements, God had set them. The true Church of Christ is not private from any element, component, ingredient, principle, or part that is necessary to fulfill its mission and purpose in the world. God left a perfect prototype for his church, and this prototype or pattern is clearly revealed in the New Testament.

CHAPTER VI  
THE LAST ADAM  
AND THE NEW CREATION

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." 1 Corinthians 15:45

This division of the Ecclesiology sees the true Church as new creation and through the Christ risen as his head, enters his body, the Church, which covers important

doctrinal concepts: a) the risen Christ, b) the new creation, and c) the final transformation.

### THE RISEN CHRIST

It would be impossible for the believer to forget that all who are in him, resurrected from the dead in his resurrection. In order of importance, the resurrection is followed by the doctrine of Christ as federal head of the Church and the unity of all his people with him. It is because we are in Christ we become partakers of all that Christ did: we are circumcised with him, dead with him, buried with him and resurrected with him, because we cannot be separated from him. We are members of his body, and any of his bones may be broken. Because that union is extremely intimate, continuous and indissoluble, everything related to it concerns to us, and as he was raised, all his people has risen with him.

### THE VILLAGE HAS RISEN IN TWO WAYS

First, representative. All the elect resurrected in Christ the day that he left the tomb. He was justified or declared clean of all liabilities generated by our sins, when he was left free of the prison from the tomb. There was no reason to hold him in the grave, as he paid the debts of his people when he died, 'Sin died once for all'. He was our hostage and our representative, and when he was freed from his bonds, we were released with him. We suffered the sentence of the law in our substitute, we were detained in his prison, and even died under the sentence of his death, and now are no longer more under the curse of the law.

"Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, He died unto sin once: but in that he liveth, he liveth unto God."

Romans 6:8-10

Next to this representative resurrection comes our spiritual resurrection, that is ours as soon as we are led to believe in Jesus Christ through faith. Then one can say of us: "And he gave life to you all, when you were dead in your trespasses and sins."

The blessing of the resurrection must be gradually perfected when our Lord and Savior appears, because then our bodies will be resurrected, if we were in the sleep before his coming. He redeemed our human condition in its entirety, spirit, soul and body, and will not be happy until the resurrection that has taken place in our spirit, also occurs in our body. These dry bones will live; together with his body they will be resurrected.

This is valued the perfection of the beauty of our resurrection, we are indeed fully resurrected in Christ, and "as in Adam all die, even so in Christ all will be made alive."

#### OUR SPIRITUAL RESURRECTION WITH CHRIST:

"if ye then be risen with Christ."

Although the words seem an assumption, the purpose are not meant of being so. The Apostle is not questioning it, nor is making any question on the subject, but simply it does as well as argumentation. It could be read in the same way, "Yes, well, you all were resurrected with Christ." This "yes" is used logically and of course not theologically: in any manner as argument, and not because it had any doubt. All who believe in Christ are raised with Christ. Let us meditate on this truth.

First we were "dead in trespasses and sins" (Ephesians 2:5), but having believed in Christ we have been made alive by the Holy Spirit, and we are no longer dead any more. There we were in the tomb, held to be rotten; yes, some of us were already

rotten, signals from the worm of sin were stamped in our character, and from us emanated the stench of the real sin. More or less in accordance with the period in which we remained in that death, and according to the circumstances surrounding us, death wrought corruption in us. We were deposited in our death, being completely unable to get up from there by ourselves; our eyes could not see, and our ears could not hear; our hearts could not love; and our dry hand could not be extended to touch with faith.

We were even as those that go down to the grave, as the already dead: only that, in this, we were in a worse situation than those who were dead, because we were responsible for all our omissions and inadequacies. We were as guilty as if we had power, because the loss of moral power involves the loss of moral responsibility: we were, therefore, in a state of spiritual death of the most terrible type.

The Holy Spirit visited us and made us live. The conviction was acted in us, and the confession of sin, and a terror of a coming judgment and a sense of this present condemnation. But these were signs of life, and that life gradually deepened and expanded until the eye was opened: we could see Christ, the hand ceased to be dry, and we extended it and we touched the edge of his cloak; the feet began to move on the path of obedience, and the heart felt inside the sweet glow of love. Then the eyes, not content with seeing, began to cry; and, subsequently, when tears were dried, they glittered a shining with delight.

It is beautiful to know that anybody who belongs to the body of Christ must suffer spiritual death. They have believed in Christ, and that great act shows that they are no longer dead. They have been made alive by God according to the work of

his almighty power, which he wrought in Christ, when he raised him from the dead, and sitteth at his right hand in heavenly places.

The believer can now beconsider a new creature, the fruit of a second birth, down again in Christ Jesus to new life. Christ is his life; a life that did not know before, would not have known apart from him.

"If, then, have risen with Christ, you walk in a new life, while the world remains in death."  
(Charles Spurgeon, 1834-1892)

Give another step forward: we have risen with Christ, and therefore a portentous change has been wrought in us. When the dead resurrect, they will not appear as they are now. Buried seed rises from the ground, but not as a seed, since it produces green leaves, and buttons, and stem, and gradually develops flowers and fruits, and in the same way we will take a new form, as we will be renewed according to the image of him, which he created in righteousness and holiness.

It is important that the Church considers continuously the change which the spirit of God is at work in the believer: a really wonderful change! Before regeneration, our soul was as it will be our body when it dies; and we read that "it is sown in corruption" (1 Corinthians 15:42). There was corruption in our minds and it was irresistibly working for evil and offensive things. In many, the corruption did not appear on the surface, but was operating internally; in others, the vision of this corruption was conspicuous and appalling.

How big is the change! Now the power of corruption within us is broken; the new life has shattered it, because it is a living and incorruptible seed that lives and remains forever. Corruption is in the old nature, but It may not touch the new life, which is ourself and real.



The old rule of every believer was additionally as happens to the body at the time of death, because it was a state of disgrace. You know how the Apostle referred to the body: "it is sown in corruption"; and, certainly, no corpse holds such disgrace as it rests on the man who is dead in trespasses and sins. We, of all the things in the world that deserve shame and contempt, a man's sinfulness is who most deserve them. That man despises its creator, neglects his Savior, chooses evil instead of good, and rejects the light because his works are evil, and therefore prefers the darkness. In the judgement of all pure spirits, a sinful man is a dishonorable man.

It is truly admirable how is changed a man when God's grace is at work in his inside, then he is honorable. "Look what love has given us the father, that we should be called children of God." This is an honor! Own Heaven does not contain a being more honorable than a renewed man. Well we can cry out with David:

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?" But, when in the person of Jesus, we see that the man is taken to have dominion over all the works of God's hands, and we know that Jesus has made us Kings and priests unto God, we are filled with amazement because God may exalt us as well. The Lord himself has said:

"Since thou wast precious in my sight, thou hast been honourable, and I have loved thee:" Isaiah 43:4

"Unto you therefore which believe he is precious" 1 Peter 2:7

Therefore it could be expressed in the original text. A precious Christ makes us precious: All Saints receive such an honor.

When a body is buried, the Apostle informs us also that "it is sown in dishonour" (I Corinthians 15: 43). The own dead body cannot place itself in his last deathbed, and are friendly hands which have placed the body there; Similarly, we were total weakness towards all that is good. When we were captives of sin, we could not do anything good, just as our Lord said: "for without me ye can do nothing." (John 15:5) Apart from him, we were unable to even some good thought. But "Christ, while we were still weak, at the time died for the ungodly;" and now we know him, and the power of his resurrection. God has given us the spirit of power and love; notis it written: "but as many as received him, to them gave he power to become the sons of God"?

This is an amazing power! Now us "like the powers of the age to come", and are "strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness" (Colossians 1:11). Faith gird us with divine power, because "who believed everything is possible", and every believer can say, without boasting: "I can do all this through Christ which strengtheneth me" (Philippians 4:13) isn't wonderful the change that the spiritual resurrection has worked in us? It isn't something glorious power of God is perfect in our weakness?

The great change has to do primarily with another point. It said about the body:

"It is sown a natural body; it is raised a spiritual body."

1 Corinthians 15:44

Before we were natural men and not discerned things which are from the spirit of God. Earthly things interested us, and we were moved by fleshly lusts that went after the visible things; but, now, by divine grace, a spirit has been created in us that feeds on the spiritual bread, living for spiritual purposes, which is possessed of spiritual reasons and revels in the spiritual truth.

This change of the natural to the spiritual is of such magnitude, that only God himself could have it done, and we have yet experienced it. To God be the glory. So under our resurrection in Christ, we have received life and we have become a portentous change objects:

"old things are passed away; behold, all things are become new"  
2 Corinthians 5:17

As a result of that we received this life and experience this change, the world's things and sin become a tomb for us. For a dead man a grave is a home as good as he might need. They could call it his bedroom, if they wanted to; because it lies on his way inside as unconscious as if he were in a dream. But at the moment in which a dead man lives, will not support such bedroom; he will considered a terrible crypt, a loathsome dungeon, an unbearable ossuary, and he should abandonit immediately.

Thus, when you and I were natural men, and had no spiritual life, we were content with the things of this life; but everything is very different now. Everything we wanted before was a merely external religion. A dead form which is suitable to our dead soul. Judaism liked to those who were under his yoke, in the own beginning of the Gospel; the new moons and the holy days and traditional ordinances, and fasting and festivities were great things for those who had forgotten his resurrection with Christ.

All those things are beautiful furniture for the bedroom of a dead man; but when eternal life comes into the soul, these foreign ordinances are thrown away, and a man who lives rips his shroud, breaks his waxed bands, and demands the required dresses suitable for life.

Thus the Apostle, in the previous to our text chapter, tells us that we do not allow anyone to cheat us using traditions of men and inventions of a dead ritualism, because these things are not the portion of renewed and spiritual men.

So, also, all merely carnal objects become as a tomb for us, either sinful pleasures or selfish gains. For the one that is dead, the shroud, the coffin and the crypt are appropriate things; but it is enough that the corpse lives again, and then it cannot rest in the coffin; desperate efforts to break it will be made. Look how through brute force lifts the lid, breaks his restraints and jumps out of the coffin. Similarly, a renewed man by grace cannot remain in sin, because it is a coffin for him: cannot bear the evil pleasures, as they are like a shroud; he cries out for freedom. When the resurrection arrives, man will rise the mound that is on his tomb, and destroys the monument and headstone, if they had been placed on his tomb.

Some souls are buried under a mass of self-righteousness, reminiscent of rich men who have erected temples of marble; but the believer is clear from all this, it should get rid of, because it cannot tolerate these dead works. You cannot live otherwise than by faith; any other life is death. You must exit from that previous state, as well as a tomb it is not an appropriate place for a living man, so also when we are made alive by the grace, sin, and the I and the carnal sense becomes gloomy catacombs for us in that our soul feels buried, and from which we should leave. How could we, that we have risen from the death of sin, live any longer there?

And now, beloved, at this time we have risen fully from the dead in a spiritual sense. Think about it, because our Lord did not experienced the resurrection from his head while his feet remained in the grave; but he rose as a whole and perfect man living entirely.

Similarly, we have been renovated in every one of our parts. We have received, even if it is still in early childhood, a perfect spiritual life: we are perfect in Jesus Christ. In our inner man our eye is open, our ears are alerted, our hand is active, our foot is agile: each of our faculties is there, although is still immature, and needs development, and still have to contend with the old dead nature.

In addition, and this is better from all, we have resurrected it in such a way that we will not die anymore. Oh, do not tell me the terrible history that a man who has received the divine life can still lose grace and perish. With our Bibles in hand, we know that it is not so. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." (Romans 6:9), and who has received the life of Christ, therefore, won't never die. Has not told him: "he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." (John 11:25-26). This life he has given us, will be in us "but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14). He said: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (John 10:28).

On the day of our resurrection, we said goodbye to spiritual death and the grave where we slept under the dominion of sin. Farewell, mortal love to Sin; We are done with you! Goodbye, dead world, corrupt world; We are done with you! Christ has risen us. Christ has given us eternal life. We abandon forever the terrible abodes of death and looking for heavenly places. Our Jesus lives, and because he lives, we also live by the centuries of centuries.

#### THE NEW CREATION

Jesus Christ as the head of the creation according to Ephesians 1:20-23, Christ was given as head over all things, "above all Principality, and authority and power and dominion, and above every name that is named, not only in this century, but also

in the world to come". As the "Logos," Christ is the first of all creation. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Colossians 1:16). By whom also he made the worlds (Hebrews 1:2). As the Creation's head, Christ frees men, held by sin, taking it "from the bondage of corruption," the glorious liberty of the children of God (Romans 8:19-22). This also shall inure to the benefit of human beings and will become a reality in the new creation:

"...and there shall be no more death, neither sorrow, norecrying, neither shall there be any more pain;" for the former things are passed away." Revelation 21:4

#### THE CHURCH: THE NEW CREATURE

In Ephesians 2:11 - 18 reads:

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father."

What is the new creation?  
What it means a New Creation?

Here in this passage of the Bible we have the answer: the new creation is that now, in this Covenant of grace, we have a spirit created in God's image, also GOD shootdown that wall between Jews and gentiles, now the new creation is composed of all citizens who are no longer earthly citizens but from heaven, they are heavenly citizens , define it more clearly, in:

"But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:25-28

Once the faith entered, on the cross of Calvary, we must leave law Moses' law, which was abolished by Jesus Christ. Another important aspect is that: now in the covenant of grace, we are all children of God alike, both Jewish and Gentile, not in the old Covenant, was Israel the people God chose to give the law through Moses was only Israel, now not only Israel but also the gentiles, we are a single people with a single head Jesus Christ , we were given to drink of one spirit we are both children of God. There is no Jew nor Greek, there is now no Jew nor Greek, we are one in Christ we are spirit and we are not flesh, Paul said that the gentiles were heirs but the Jews opposed him, but now we see clearly that in Christ we are one. Ephesians 2:11 says that God reconciled the two, reconciliation is to unite all in one body, this is the body of Christ, or the Church, which is composed of uncircumcision and circumcision of Jews and gentiles, there is neither female nor male or Greek Jews, we are all one in Christ.



"Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."2 Corinthians 5:16-17

Everything that Paul speaks, is that: we must not know ourselves as Guatemalans or as Peruvians, etc., but as sons of God; as Christians in a single village, whether Jewish or Gentile, not we already know it as well for all those old things have passed away. Sooner if they were Jews and gentiles; Now we are a new creation in Christ, no differences with one another.

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of

your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Colossians 3: 5-17

The fact that we are, and have the knowledge of the Gospel of grace, does not imply that already you have reached everything; we must dress as Christ, as holy and beloved. It is good to have zeal for the truth, but it is more important to wear love. For example, if a believer says that this blessed with all spiritual blessings; Ephesians 1:3, but is in contention, then is not dress as a chosen of God. The Church should not be dressed in uncircumcision, but as the chosen of God and in compassion. Such the priesthood such the village. God's call is to wear a new creation; the Gospel governs us, is life, however with love, with measure.

### THE FINAL TRANSFORMATION

It is true that every perfect gift, all good desire, forcing all capable of producing compunction, conversion and transformation of a life of sin into a life of virtue in

the most impenitent heart, comes from God. It is also true - fact told by Sta. Teresa de Jesús - theological affirmation that: "God neither change nor moves". On one side, therefore, God raises and leads to good works, virtue and the transformation of men, and, on the other hand, seems to remain impassive, unreachable, immovable. But behold, to reach the fullness of time, God Almighty and inaccessible comes down only to look at the Earth and see what men do (Psalm 14:2; 53:3) but to live on Earth as one more of them: able to sense, suffer, enjoy, to die. The verb of God who, in his being does not change, is a man in a mysterious process of transformation. Paul, transmitting it in the liturgical hymn of Philippians, called this process: kenosis, i.e. Christ Jesus "emptied" himself of divine glory that belonged to him (Philippians 2:6-11), through his life and death made sacrifice, receive it again as a prize for the father (Juan 8:50, 54). This is how God reveals us the marvelous work of transformation that takes place in man: descends to its being deeper and destroyed to raise it to the top of the heaven.

This irruption from God in man's history has definitely qualified this time as eschatological time, as new age characterized by the nearness of the Kingdom of God. For this reason, the New Testament references to the transformation we are in a world completely different from that of the Old Testament. Does not matter how long is the history, from the resurrection of Jesus Christ is not but the epilogue, the time of waiting for the glorious return of the risen Christ. Is there where must be understood now the transformation of man wanted by God: all the "old things" are being transformed into Christ in something short and radically "new". The prefigured and forms of worship in the Old Testament are understood fulfilled in Christ. As a result of this, It gives a step forward to more spiritual forms, to a radical transformation of the religious life. So for example:

(a) in the theological conception of the New Testament, Israel, as a political entity, is transformed into a spiritual phenomenon (Romans 9), and its present hardening and its future restoration are

understood under the framework of divine mercy manifested in Christ (Romans 11:11-15).

b). in present scatological times, it is no longer necessary to go to the Temple in Jerusalem to be able to worship the living God. Now every man is called to worship him, in spirit and in truth, in its own existence and in his own body (John 4:23).

In the Gospels, is announced that the conventional expectations of the Old Testament are transformed because they have been fulfilled in Christ. He is, for example, 'the stone which the builders rejected is become the head of the corner.' (Mark 12:10). He is, the Word made flesh that meets, in an unimaginable way, the divine promise of the book of exodus: God himself has put his tent, his presence in the middle of the village (John 1:14), visibly, to "be their God" and transform the village into "his people", and now, the Church.

A field in which there are many transformations is that of miracles or powerful works made by Jesus during his public life. The situation of persons are transformed in a moment as they come into contact with Jesus, with his hand, his dress, his word, his gesture, his saliva. Every miracle is also understood as a symbol of the promises fulfilled veterotestamentary: recovering the sight to the blind, the lame walk, the lepers are cleansed, the demoniac is released, and the dead return to life (Luke 4:18-19; 7:22).

A transformation spanning the life of the believer is the discipleship in which he will be transformed from a mere fisherman into Fisher of Men (Mark 1:16-20; Matthew 28:20). So that this transformation takes place is required the total surrender of the person to the same delivery of Jesus (Mark 8:34-38). In each of the announcements that Jesus makes of his destiny (Mark 8:31; 9:31; 10:33-34), reveals the will of God is not, in the last term, passion, suffering, death on the cross, but the resurrection. However, this could not be reach without undergoing a total transformation of his human nature, going through the painful experience of death. This means that one should not stop at the resignation, but we must

adhere actively, full of confidence and hope, to the will of God father who, in his spirit, transforms us in the image of his son and makes us to produce fruits of eternal life (love, joy, peace, gentleness...). This transformation entails, for joining both, intimately to Jesus Christ: He is the will of God father (Hebrews 10:1-10; Mark 3:31-35).

If we pause now in the rest of New Testament writings we see that both the Acts from the Apostles and the Epistles are the lives of those who are being regenerated in Christ as a transformed life. The Acts from the Apostles describes numerous conversions. Among them, stands out with its own light that of Saul, a jealous and bitter persecutor of the followers of this way (Acts 9:2), whose encounter with glorified Jesus (Acts 9:3-9) will transform him into Paul (Acts 13:9), a jealous proclaimer of the Christian faith (Galatians 1:23). Paul is an example that, in Christ, pride is transformed into humility, selfishness into generosity, anger in meekness, laziness in diligent service, fear in courageous witness of faith which professes itself (Galatians 5:15-26).

The Acts testify that the Holy Spirit descended suddenly on many people, accompanied by signs that show the inner transformation that are being. A sign is that of "speaking in tongues" something that happens both the Apostles and those assembled in prayer the day of Pentecost (Acts 2:1-4) as those who receive the Evangelical preaching (Acts 10:44-48); another sign, even more relevant, is the gift of "prophecy" (Acts 2:17-18; 11:27-28; 1 Corinthians 12:1):

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."  
Acts 19:6

In the Epistles, the transformation is understood as a moral and spiritual reality. Its origin lies in the fact that who "be in Christ, is a new creature, is a new creation; old things are passed away, behold, all things are become new" (2

Corinthians 5:17). Those who are in Christ experience the first signs of the transformation to a day wrapped around the cosmos. Somehow, the "new creation" that Christians experience is a small renovated microcosm, which already is in sight this future development of the entire creation. So much so that Paul will affirm that:

"... For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Romans 8:19-23

The images of "old and new", and the temporal distinction: "then" or "once" and "now," to support this theme of transformation, as does the reason for "before" or "previously". An example is found in the Epistle to the Colossians, where the author calls to mortify therefore your members which are upon the earth, fornication, uncleanness, etc. to which ye also walked some time, but "now also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new one, which is renewed in knowledge after the image of him that created him..." (Colossians 3:5-11); Another example, offers it the first Epistle of St. Peter, where it says to Gentile Christians:

"Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." 1 Peter 2:10

One aspect of the moral dimension present in the Epistles is urging Christians to live according to the expectations of the future transformed life: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God;" Set your affection on things above, not on things on the Earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Colossians 3:1-4).

That glorious manifestation, the final transformation of the believer, will happen instantly at the time of the final resurrection:

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15:51-52

And this last and total transformation is seen as a need divine, i.e. a need which is part of the story salvation in Jesus Christ. This transformation, Paul referred to now as "cladding" in Christ, coating, which means our ultimate victory:

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? (Isaiah 25:8; Os 13,14). The sting of death is sin: and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. (1 Corinthians 15:53-57)

The book of revelation exposes, sometimes in a dramatic way, but always in an extraordinary spectacle of visions and images, all the created order is being transformed. The transformation seems to have two sides: one manifests itself in decline, destruction and cataclysm of the earthly order; the other includes the reason for the renewal, especially in the creation of a new heaven and a new Earth, in which evil will not longer exist. This transformation of the present creation involves, in fact, a "disappearance" of the same:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:1-4

#### THE TYPE OF ADAM: THE TYPE OF JESUS CHRIST

The importance of Adam as a type is not evident until we see it in contrast to the last Adam.

Adam is called a "type" or "model" or "figure" of the Lord Jesus Christ in Romans 5:14.



"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Romans 5:14

The Greek word 'typto' means "punch." A piece of metal was punched by a chap leaving an impression on it. The chaps were the mark left by an object that was punched. The Wordchap refers to a person, object or prefigured event or classified something greater than itself. In the passage before us, Adam was a "chap" or "pattern" which prefigures Jesus Christ.

Adam was the representative of the human race and his decision to obey or disobey God had lasting results on all humanity. Because he disobeyed God effects of transgression were transmitted to all persons. Adam fell, and all fell on him (Romans 5:12-21, 1 Corinthians 15:20-28, 45f). On the other hand Jesus Christ also is the head of a new family from God whereby he is the representative of all those who obey him. The redeemed have been bought by Christ. We enjoy his victory on behalf of all those who have responded to his saving grace through faith saving.

Jesus is never called the second, third or fourth Adam. In the Bible, he is always the last Adam, because there could never be another like him. He is the only of a single type.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Hebrews 1:1-2

While he was the head of God's creation, Adam failed. With his disobedience, he brought the depravity in his complete family, and to each offspring over the centuries. As humanity, we inherit the sin and the death of the old Adam.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned..."

Romans 5:12

"For as in Adam all die, even so in Christ shall all be made alive."

1 Corinthians 15:22

Sin, transgression and death came because of Adam, however the grace and eternal life came through Christ.

"But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." Romans 5:15

"For the wages of sin is death..." Romans 6:23a

Death is God's punishment for sin. All die because we have sinned. Sin and death entered the human race through the Act of disobedience from Adam.

In the old Adam all of us die, however, in the last Adam, we have eternal life so we never die. Jesus said to Martha: "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25-26). The Apostle Paul reveals the contrast vividly when he wrote:

"For as in Adam all die, even so in Christ shall all be made alive."  
I Corinthians 15:22

Considering that Adam scorned the love from God, Christ died on the cross and unveiled the heart of a loving God.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8

In his death Christ carried the curse of the total fall. Christ paid "the wages of sin" in its entirety as our substitute. Jesus charge all of the consequences of Adam's sin. He became curse "for us" (Galatians 3:13), and died in our place (Matthew 27:46).

"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Romans 5:17

Then he added, "so, such as by the offence of one judgement came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Romans 5:18). "for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (v. 19). Jesus became "obedient unto death, even death on the cross."

The first Adam brought death; the last Adam brought eternal life. The first Adam brought condemnation; the last Adam brought justification.

Adam's disobedience and its consequences were transmitted to all of us without exception. However, the Christ's obedience and justice is transmitted to all who repent and believe in him. Adam represent many and brought death to all; Jesus Christ represent many and he gives eternal life to all who rely on him.

God appointed Adam head or the representative of the human race. It is because Adam sinned that the death passed to all of us. The righteousness of Christ is attributed to the believer in the same way that Adam's sin was attributed to us. While we have inherited our nature of Adam's sin, which condemns us is that all of us have sinned in Adam. On the other hand, it is our vital union with Jesus Christ, who provides our salvation. In the same way that were tried in Adam, We have also been tried in Christ. The last Adam set us free. It is an act of grace.

Horacio Bonar wrote:

"The first Adam dies, then we die in him,  
however in the second Adam, dies and we live in him!"

The first Adam was tempted and failed the test, and in him, all of us continue to sin and die. The last Adam was tempted as the first, but remained sinless, and lived a perfect life of righteousness. Jesus Christ is unique

".. .but was in all points tempted like as we are, yet without sin."  
Hebrews 4:15b

The last Adam reversed the effects of the fall. "Where sin abounded, grace became much more abundant." Adam terribly disobeyed God. On the other hand, Jesus perfectly obeyed his father and vindicated his love and sovereignty.

Adam is a chap or an image of Christ in his love for his church. Even as Christ also loved the church, and gave himself for it (Ephesians 5:25, 2 Corinthians 5:21).

The first Adam was commissioned to "be fruitful" fill the Earth. The last Adam came to "bring many sons to the glory" and to fill the heaven with the redeemed, known as his bride.

The first Adam lived a fruitful long life to fulfill his destiny. The last Adam, was born to die to fulfill God's eternal purpose.

The first Adam was given a bride, a companion. The last Adam had to buy his girlfriend, at the cost of his own life. The bride of the first Adam was pain-free since it was put into a deep sleep. However, the girlfriend of the last Adam was purchased through the deep sleep of his death on the cross of Calvary.

The first Adam lost his girlfriend by age, disease and death. The last Adam is never going to be separated from his girlfriend.

Through the disobedience of the first Adam, all mankind were made sinners, however, through the last Adam "many be made righteous" (Romans 5:19). That assigned justice that we have received as believers is his gift to the Church. It is not because we deserve it, or due to our value. It is ours, because he has adopted and has placed us in his family. He is now the head of our family, not the old Adam.

Before the fall of Adam and Eve, they enjoyed the Garden of Eden, a perfect paradise, however, as redeemed children of God we have been made to sit with Christ in heavenly places.

Each one of us is in Adam. However, God in his grace has made Christ the head of a new family. Claim your inheritance today by faith in Jesus Christ. Adam is no longer the head of your family, Jesus is now the head of your family, therefore, to live as a member of this family. Don't forget the family to which you belong! Believers are now "in Christ", as they were "in Adam" until they were redeemed.

Satan has no power or authority to claim what have been bought by Christ. A redeemed person belongs to Christ forever. The redemptive work of Christ cannot be undone. Our eternal salvation has been provided by the last Adam.

Grace makes the great difference between the condemnation of Adam and justification through Jesus Christ. Our vital union with Christ is the only way of salvation.

It is a wonderful thing to be forgiven, but God in his grace has put the righteousness of Jesus Christ to our account. Adam never had Justice in him. He lost his own righteousness. We are given the perfect position of Jesus Christ.

## Chapter VII

### The Groom and the Bride

#### The proposal

#### Be the bride

Ecclesiastically speaking, in tradition it has been preached that the goal of an individual is the salvation. Once you have accepted Jesus Christ as your Lord and personal Savior and you are saved, you've found the goal of Christianity. However, when examining the last chapter, we saw that God is looking forward to believers in Jesus to grow until you reach full spiritual maturity and to become his bride. The heart of the Apostle Paul for his own life was to grow to spiritual maturity.

The Epistles of the New Testament were for the Christian churches. The main theme of these writings was an exhortation to Christians, from back then, so they strive in overcoming the desires of the flesh, to seek growth toward spiritual maturity and holiness for each individual life. The Apostle Paul made many

warnings to those Christians who continued to practice the ways of the world and were allowing to get defeated by the desires of the flesh after having become believers in Jesus the Messiah. The consequence of this behavior was that they would not be prepared to enter into marriage with the groom and would be presented in front of Jesus with a stained dress.

"And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Jude 1:23

Unbelievers do not have a wedding dress because they are not saved. However, requires believers to put their wedding dress in preparation for the nuptials with Jesus, the bridegroom. The bride of Christ is called to be prepared.

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

Revelation 19:7-8

In Ephesians 5:27, we understand that Jesus will come for a bride "not having a spot, or wrinkle". The Apostle Peter tells us that those who walk in the flesh have stains and filth.



"But chiefly them that walk after the flesh in the lust of uncleanness....And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes..." 2 Peter 2:10, 13

The context from the letters of the Epistles that were written to the different Christian churches in the New Testament was an exhortation for they may lift above the things of the world and the desires of the flesh so that they could walk in the high calling from God. In the heart of the Apostle Paul was the desire to strive and to carry out the high calling of God. The Apostle Paul was saved on the road to Damascus when Jesus appeared to him in a vision. At that time, Paul accepted Jesus as his Lord and personal Savior. Paul's conversion is described in Acts 9:1-6. However, the Apostle Paul was not satisfied with his salvation. His desire was to do the will of God and strive to grow in knowledge and understanding of God to reach spiritual maturity.

## THE LAMB'S BRIDE

The Church as 'bride and wife' in the mind of the believer raises an incomparable emotion as future celestial event. As "bride", as is the bride of Christ in its earthly State, and as a "wife", when is in heavenly status. When we hear of the "Wedding of the Lamb" we feel trapped in a deep joy to think in what will be such spectacle

of colors, sounds and heavenly praise and we still part of that glorious courtship. The Eden is a symbol from heaven where the first marriage occurred, is expected by way of symbolism, that Adam was a figure of Christ, while Eva was the Church. However, that marriage was stained by sin, one greater sacrifice was needed to restore what sin had done. Israel, the people who came from Eva, was Jehovah's unfaithful wife, while the Church is represented in the New Testament as the pure Virgin waiting for the coming of her husband (2 Corinthians 11:2). In this way, the Church has become a contra part for that unfaithful people, not for the sake of herself, but the bail paid by the husband. This is a very picturesque figure which represents the people of God. But how is applied to the Church of the Lord? When Christ comes and lifts his church so that it is next to her beloved, and enjoyment of the assets that he has prepared for her. Faithful members shall enjoy the heavenly union. Can you imagine this wedding? How will be the costume that the groom will use? How will be the bride's dress for the occasion? Can you imagine the enjoyment that will be mounted in heaven when this occurs? Can you imagine the kind of meals that will accompany the wedding of the Lamb? Will you be part of this heavenly procession? We see the meaning of the Church as the bride of the lamb in their preparation for their weddings.

AS BRIDE OF THE LAMB,  
THE CHURCH POSSESSES THE BEST LOVER

John the Baptist presented Jesus as the bridegroom. His ministry was to present Christ as the bridegroom of the Church. He came to make the "earthly union" between Christ and the Church. When some of his disciples came worried

because the crowds were leaving after Jesus, he himself said that he was not the Christ, but the "friend of the husband" (John 3:29). For those times the friend of the husband was in charge of making all the preparations for the wedding nuptials. He waited until the husband arrived with his beloved to the bridal chamber. When he will hear the cries announcing the arrival of the bride and groom, he would open the door to them and once in also ensuring all was arranged, then closed the door he will get lost in the midst of darkness, happy for having fulfilled his task. John the Baptist was as the "shepherd" who joined Christ with the Church on Earth. Now heaven awaits for the most glorious union of the centuries. There the beloved awaits his beloved by the time of the end.

### HOW MUCH LOVE CHRIST HAD FOR HIS CHURCH?

This is the question that most touches the heart of the believer. Paul, speaking of the love that the husband should have for a wife, put it at the height of the love of Christ for his Church, to tell us:

"Even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish..." Ephesians 5:25-27

If we want to know how much Christ loved his church we have to look at the cross. The nails that held his body are the reference we have to see the magnitude of his love. Note that delivery by his beloved was to sanctify it. His love was redeeming and purifying. There is no bigger than this love.

"That where I am, there ye maybe also"

Jesus knows how is heaven because it was the only one who descended from heaven. He said to his troubled disciples a promise made to them to have them in the House of his father. Jesus knows that there will be no better place for the loved wife than that. The heavenly procession we see the face of the groom with the radiance of his glory and the satisfaction of eternal bliss. It will be that time to recall the words:

“Having loved his own which were in the world, he loved them until the end.” (John 13:1)

In this new State, without "stain or wrinkle", the Church the bride as the Lamb's wife will know from the eternal love of her husband. The joy of the husband is to have his wife by his side forever.

AS BRIDE OF THE LAMB,  
THE CHURCH WILL WEAR PURITY

As a bride adorned for her husband. The book of Revelation gives us a single description about how the bride will be presented in that Skyhook. She is compared to the Holy City, the new Jerusalem. Thus John saw it:

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."  
Revelation 21:2

There are cities in the world whose historical distinction has been the moral impurity. But there is a city whose distinction will be his eternal Holiness. This city is a symbol of the wife of the lamb. She is adorned for her husband. One of the seven angels which had in their hands the vials with the plagues that will be shed upon the Earth, invited John to see the wife in that new State, and this was his vision:

"Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."Revelation 21:9-11

Dressed in white clothes. The white dress of a bride is a symbol of purity. In heaven the redeemed are always with white robes (Revelation 7:9) so will be dressed the bride of the lamb. Jesus Christ with their blood cleaned it of all sin in order to submit this to you likewise a "glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish"(Ephesians 5:27). Before that John describe us the dressed bride, Paul had already had this vision, so to the Corinthians he told them: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."(2 Corinthians 11:2). As well as Christ was conceived in a pure and virginal, belly and hopes that his wife is in front of him. The aspect that the Church must love is Holiness (Hebrews 12:14).

### AS BRIDE OF THE LAMB, THE CHURCH AWAITS ON YOUR WEDDING DAY

The betrothal was the time where the young couple had pledged in marriage but without the physical consummation. It was a real time of preparation which in some cases lasted up to one year. Then the wedding would come.

### THE DAY OF THE RAPTURE

The love of Christ for his bride will be into she gets converted into a wife, therefore he cannot leave her on this earth that will be destroyed that then give way to a new universe. The second coming of Christ is intended to be the lifting of his Church. Groom figure coming in rescue of his bride is something indescribable to the human mind. The Church through the ages has gone through different

stages, many of them marked by the suffering of persecution. The rapture is the most glorious moment for the Church. There will be the conversion from the militant church to the triumphant church. Paul saw that day, and to think of the glorious descent of the bridegroom, surrounded of the most sublime entourage, he said:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."  
(1 Thessalonians 4:16,17).

### THE MARRIAGE OF THE LAMB

After the trial and judgement of the "great whore" who corrupted the earth with her fornication, and blood from the martyrs has been avenged, there will be a huge celestial praise where a countless multitude summon the armies of heaven for all together, say:

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."  
(Revelation 19:7).

The key issue here is that the wife be ready. This speaks of its glorious condition; have been washed in the blood of the lamb itself; and now he takes her as his

wife. It is significant to note that to be able to present herself in front of her beloved it has to possess a unique dress that she herself could not buy, because we are told that "granted to it to view fine, clean and shining linen..." v. 8. Nobody could participate as a bride at that wedding, unless she is wearing this dress. Paul speaks of this dress (Colossians 3:12).

The beauty, purity and long-lasting loyalty are concepts that the word "wife" communicates to the fullest. The Church as 'bride and wife' should reflect that status. From there the biblical invitation:

"Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."  
Revelation 19:9

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."  
(Revelation 21:2-4).

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Revelation 22:17).

Will the Church be prepared for that wedding? Would the Church know of this invitation to her own dinner? Would you be part of the crowd dressed in white clothes, symbol of purity and holiness that the bride will be dressed for that heavenly union?

### QUALITIES OF THE BRIDE

In the Bible we learn that the Church is the bride of Christ and to soon will marry him and become his wife, eternally. Some think that this wedding will take place in heaven while the time of the great tribulation on earth happens. Others assume that it will be after the Earth is destroyed and we live in a new Earth with the Lord and other believers forever (Revelation 21:1-4).

1. The qualities of the bride: God compares the relationship that has taken the Church as a relationship between boyfriend and girlfriend and as between a husband and wife. First in the Old Testament thus refers to Israel (Isaiah 62:5) and in the New Testament to the Church (2 Corinthians 11:2). However, what has been the behavior of this girlfriend or wife with her boyfriend or husband? In the Old Testament we see claims that God made to Israel of her infidelity (Jeremiah 3:1-5) but God offered his forgiveness and love to Israel despite its multiple sins (Jeremiah 3:13-15). But Israel did not repent of their sins (Jeremiah 3:20), that is why God got tired of Israel, gave a letter of divorce and now has a new girlfriend: the Church (1 Peter 2:9-10). However, the Church has not been very faithful to her boyfriend (Revelation 2:1-5, 21-23, 3:19-22).



2. What must the girlfriend or the wife do? From the beginning God never wanted to have separation or divorce, but from the introduction of sin in mankind God has allowed the divorce or separation as a means of solution to the conflict in a couple (Deuteronomy 24:1-5, Matthew 5:31-32). However, God also teaches forgiveness, reconciliation and the same love covering a multitude of sins (Matthew 18:21-35). How many times have you been forgiven by the Lord? Each person has two options separation or forgiveness. God took the decision to definitely separate from Israel, why he does not separate today from the Church? What does God wait from the church, the same as the groom or husband expects from the girlfriend or wife. Repentance, asking forgiveness, reconciliation (Luke 13:1-5). Repentance is an attitude or personal decision of recognizing having sinned, confessing it to the offended person and decide not to do that ever again (Luke 17:3-4, 1 John 1:9). When we sin we offend ourselves, others, also God (Santiago 5:16).

3. How does Christ look at his girlfriend and future wife? When God forgives, forgive and so looks at the human being clean, sparkling, new. He looks at his resplendent bride, without no stain and wrinkle, as beautifully dressed (well dressed) for his wedding with her. As a Virgin (Matthew 25:1-12). Thus also want God to see us, that we forgive each other, confess and repent of our sins every day or when we do (Proverbs 28:13, Isaiah 1:18).

### JESUS THE BRIDEGROOM

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: "this my joy therefore is fulfilled." John 3:29

The Lord Jesus Christ was the groom. John the Baptist was merely the friend of the bridegroom, the master of ceremonies. The bride does not belong to the friend of the bridegroom, but the same boyfriend. The one with the bride is the bridegroom. Therefore, it was appropriate that the people followed Jesus instead of John. The bride designate here in a general manner to all who would become disciples of the Lord Jesus. In the Old Testament, Israel was designated as the wife of the Lord. Later in the New Testament, the members of the Church of Christ are described under the figure of a girlfriend. In John's Gospel the word is used in a general sense, to include those who left John the Baptist when the Messiah appeared. It did not refer to Israel or the Church. John did not see or feel anything to lose followers. His great joy was to hear the voice of the bridegroom. He was satisfied if Jesus received all the attention. Be full of joy when Christ was glorified and honored and men hear it.

#### CHRIST THE HUSBAND

The Greek word *nymfios* may mean "boyfriend" and "just married" and "husband". So explained that the Spanish translations of the Bible vary when it comes to translate this Greek word. In Gnosticism and the mystical "husband" acquires religious sense and expresses the relationship of the "Gnostic savior" with the soul and the soul with God. Dating or newlywed status connotes the joy and gladness (Isaiah 61:10; 62:5; Jeremiah 7:34; especially in Song of Solomon).

In the Gospel of John, Jesus is called "Husband", unlike John the Baptist, which is named "friend of the husband", i.e., wedding godfather (John 3:29). The Mission

of the Baptist only consisted to pave the way, while Jesus begins the Messianic or Eschatological time (1:19-28, 29-34). The wife (Nymfe) is the Church, which belongs to Jesus as a right (3:29). The Church, "the wife", begins to manifest visibly in the wake of the faith of the first disciples on the occasion of the marriage of Cana in Galilee (2:11), but without getting to make a metaphorical correspondence between the wife of the marriage (that neither refers to nor appears in the narrative) and the Church or community of Jesus disciples (2:2-11). Jesus, on the other hand, is depicted in a semantics and metaphorically on the wedding at Cana of Galilee as the husband, to be censured by the master of the feast: "You've booked the best quality wine until now" (2:10). Certainly Jesus has reserved the best wine for the Messianic time, which is his revelation and manifestation as son of God. To hear the voice of the husband, the son pre-existing from the father and incarnated (1:1, 14-15, 30), John the Baptist is happy because the wedding has begun, the solemn moment of meeting Jesus, his Church, his wife (3:29-30).

En los sinópticos no se puede considerar la palabra "esposo" (nymfios: Mateo 9:15; Marcos 2:19-20; Lucas 5:34-35) como verdadero título cristológico de Jesús, ya que "esposo" está empleado en esta comparación de forma bastante general, de tal modo que se podría aplicar a cualquier esposo o novio. "Los hijos de la boda" son los parientes y amigos del esposo, es decir, los invitados de la boda. Sin embargo, la metáfora del "esposo" y la "boda" expresa acertadamente la alegría festiva de los tiempos mesiánicos (Mateo 22:2-12; Apocalipsis 19:7, 9).

In the synoptics cannot be considered the word "husband" (nymfios: Matthew 9:15;) Mark 2:19-20; Luke 5:34-35) as a true christologic title of Jesus, since "husband" is used in this comparison in fairly general terms, in such a way that could be applied to any husband or boyfriend. The "Children of the wedding" are

the relatives and friends of the husband, i.e., the guests of the wedding. However, the metaphor of the "husband" and "wedding" aptly expresses the festive joy of Messianic times (Matthew 22:2-12; Revelation 19:7, 9).

Jesus wants to emphasize with this comparison that the happiness and joy of his presence are the characteristic of the Messianic time; the disciples of John the Baptist can be fast because his master is not the Messiah, but it would be illogical that the disciples of Jesus, the Messiah, would be fasting and also were sad when they are with her husband. While in the Gospel of John is intimate enough that the Church is the bride of Christ, it is not so evident to a similar conclusion in synoptic text cited, because in the synoptics the Church does not appear as outlined as in the Gospel of John. In the parable of the ten virgins who await the arrival of her husband trying to emphasize that Jesus is the Messianic husband, but stress the need to always be prepared for the coming of the son of man (Matthew 25:1-13).

The reason for the husband (Christ) and wife (Church) also appears in the Pauline letters (2 Corinthians 11:2) and Ephesians 5:22-32. In 2 Corinthians 11:2 the Apostle is considered the wedding's godfather, due to his preaching and apostolic work leads to the Church, the Corinthians, leads to Christ. In the book of Revelation are clearly the Ecclesiological meaning of the word "wife" (nymfe: 18:23; 21, 2.9) and the Christological expression "the marriage of the Lamb" (19:7, 9). The seer of Revelation presents Jesus, the Lamb, as the bridegroom and the Church as the wife of the Lamb, which is decorated and exclaims: "Come, Lord Jesus" (22:17, 20). Although today, we do not know the author of the Gospel of John by the author of Revelation, since the theological conception of both authors is very different, accused, however, sometimes these two writings one common tradition (the songs "Lamb", "husband", etc.).

