

Study Objectives



- Open
- Web Site Materials
 - Resources, Videos, PDF, Video & Sessions
- Songs
- Reading
- Looking at the World from Inside the Kingdom
- Perfected Review
- Using the Quad
- John 2. 3-6 Structural Diagram

MPLS
March 8, 2021

The Sabbath Rest Experiential Christianity

Sabbath Rest



Col 3:15 And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful.
 16 Let the word of Christ dwell in you richly, teach and admonish one another in all wisdom, and sing psalms and hymns and spiritual songs with thankfulness in your hearts to God.
 17 And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Sabbath Rest

- Building Blocks of Faith
 - Definitions
 - Synonyms
 - Apostolic/Scriptural Unfolding – NT Epistles Interpretive Lens
 - Exhortational Foundation

Fellowship of LIFE

- Building Blocks of Faith
 - Have LIFE
 - Testimony of the Father
 - Having Believed Evidence of Faith
 - Promise of the Spirit

Blood of Christ

- Building Blocks of Faith
 - Incarnate God; Birth God/Man; New Creation
 - Reality of the Blood; Human; Man
 - Curse/LIFE
 - Blood of Old/Blood of New
 - Cry of the Heart "Abba Father"; Peace with God
 - Experience of LIFE

Study Method

- Building Blocks of Faith
 - Methodical Bible Study: Basic & Advanced Step
 - Kipling in Experience
 - Epistolary Method: Experience of Resident Life
 - Know by the Knowing Experience



*I never asked you to live the Christian life,
I came to share MY LIFE with you.*

[Link](#)

On Christ The
SOLID ROCK
I Stand...

Reading the Epistle

1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—**2** the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—**3** that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. **4** And we are writing this that our joy may be complete.

5 This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. **6** If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; **7** but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. **8** If we say we have no sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. **10** If we say we have not sinned, we make him a liar, and his word is not in us.

2:1 My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; **2** and he is the expiation for our sins, and not for ours only but also for the sins of the whole world.

3 And by this we may be sure that we know him, if we keep his commandments. **4** He who says “I know him” but disobeys his commandments is a liar, and the truth is not in him; **5** but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him: **6** he who says he abides in him ought to walk in the same way in which he walked.

7 Beloved, I am writing you no new commandment, but an old commandment which you had from the beginning; the old commandment is the word which you have heard. **8** Yet I am writing you a new commandment, which is true in him and in you, because the darkness is passing away and the true light is already shining. **9** He who says he is in the light and hates his brother is in the darkness still. **10** He who loves his brother abides in the light, and in it there is no cause for stumbling. **11** But he who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

12 I am writing to you, little children, because your sins are forgiven for his sake. **13** I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have overcome the evil one. I write to you, children, because you know the Father. **14** I write to you, fathers, because you know him who is from the beginning. I write to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.

15 Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him. **16** For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. **17** And the world passes away, and the lust of it; but he who does the will of God abides for ever.

18 Children, it is the last hour; and as you have heard that antichrist is coming, so now many antichrists have come; therefore we know that it is the last hour. **19** They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that it might be plain that they all are not of us.

20 But you have been anointed by the Holy One, and you all know. **21** I write to you, not because you do not know the truth, but because you know it, and know that no lie is of the truth. **22** Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. **23** No one who denies the Son has the Father. He who confesses the Son has the Father also. **24** Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. **25** And this is what he has promised us, eternal life.

26 I write this to you about those who would deceive you; **27** but the anointing which you received from him abides in you, and you have no need that any one should teach you; as his anointing teaches you about everything, and is true, and is no lie, just as it has taught you, abide in him.

28 And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming. **29** If you know that he is righteous, you may be sure that every one who does right is born of him.

3:1 See what love the Father has given us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. **2** Beloved, we are God’s children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. **3** And every one who thus hopes in him purifies himself as he is pure.

4 Every one who commits sin is guilty of lawlessness; sin is lawlessness. **5** You know that he appeared to take away sins, and in him there is no sin. **6** No one who abides in him sins; no one who sins has either seen him or known him. **7** Little children, let no one deceive you. He who does right is righteous, as he is righteous. **8** He who commits sin is of the devil; for the devil has sinned from the beginning. The reason the Son of God appeared was to destroy the works of the devil. **9** No one born of God commits sin; for God’s nature abides in him, and he cannot sin because he is born of God. **10** By this it may be seen who are the children of God, and who are the children of the devil: whoever does not do right is not of God, nor he who does not love his brother.

11 For this is the message which you have heard from the beginning, that we should love one another, **12** and not be like Cain who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother’s righteous. **13** Do not wonder, brethren, that the world hates you. **14** We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. **15** Any one who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. **16** By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. **17** But if any one has the world’s goods and sees his brother in need, yet closes his heart against him, how does God’s love abide in him? **18** Little children, let us not love in word or speech but in deed and in truth.

19 By this we shall know that we are of the truth, and reassure our hearts before him **20** whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. **21** Beloved, if our hearts do not condemn us, we have confidence before God; **22** and we receive from him whatever we ask, because we keep his commandments and do what pleases him. **23** And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. **24** All who keep his commandments abide in him, and he in them. And by this we know that he abides in us, by the Spirit which he has given us.

4:1 Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world. **2** By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, **3** and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming, and now it is in the world already.

4 Little children, you are of God, and have overcome them; for he who is in you is greater than he who is in the world. **5** They are of the world, therefore what they say is of the world, and the world listens to them. **6** We are of God. Whoever knows God listens to us, and he who is not of God does not listen to us. By this we know the spirit of truth and the spirit of error.

7 Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. **8** He who does not love does not know God; for God is love. **9** In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. **10** In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. **11** Beloved, if God so loved us, we also ought to love one another. **12** No man has ever seen God; if we love one another, God abides in us and his love is perfected in us.

13 By this we know that we abide in him and he in us, because he has given us of his own Spirit. **14** And we have seen and testify that the Father has sent his Son as the Savior of the world. **15** Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. **16** So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.

17 In this is love perfected with us, that we may have confidence for the day of judgment, because as he is so are we in this world. **18** There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. **19** We love, because he first loved us. **20** If any one says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. **21** And this commandment we have from him, that he who loves God should love his brother also.

5:1 Every one who believes that Jesus is the Christ is a child of God, and every one who loves the parent loves the child. **2** By this we know that we love the children of God, when we love God and obey his commandments. **3** For this is the love of God, that we keep his commandments. And his commandments are not burdensome. **4** For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. **5** Who is it that overcomes the world but he who believes that Jesus is the Son of God?

6 This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. **7** And the Spirit is the witness, because the Spirit is the truth. **8** There are three witnesses, the Spirit, the water, and the blood; and these three agree. **9** If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God that he has borne witness to his Son. **10** He who believes in the Son of God has the testimony in himself. He who does not believe God has made him a liar, because he has not believed in the testimony that God has borne to his Son. **11** And this is the testimony, that God gave us eternal life, and this life is in his Son. **12** He who has the Son has life; he who has not the Son of God has not life.

13 I write this to you who believe in the name of the Son of God, that you may know that you have eternal life. **14** And this is the confidence which we have in him, that if we ask anything according to his will he hears us. **15** And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him. **16** If any one sees his brother committing what is not a mortal sin, he will ask, and God will give him life for those whose sin is not mortal. There is sin which is mortal; I do not say that one is to pray for that. **17** All wrongdoing is sin, but there is sin which is not mortal.

18 We know that any one born of God does not sin, but He who was born of God keeps him, and the evil one does not touch him.

19 We know that we are of God, and the whole world is in the power of the evil one.

20 And we know that the Son of God has come and has given us understanding, to know him who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life. **21** Little children, keep yourselves from idols.

1 John RSV

The Orthodox Doctrine of the Trinity

KEVIN GILES

Part 1: The Doctrine in Summary

The doctrine of the Trinity is the primary doctrine of the Christian faith. It expresses our distinctive Christian understanding of God. Sadly, many contemporary evangelicals are inadequately informed on this doctrine, and the evangelical community is deeply and painfully divided on this matter. In seeking to promote unity among evangelicals by establishing what is to be believed about our triune God, I outline in summary what I conclude is the historic orthodox doctrine of the Trinity and then provide a biblical and theological commentary on my summary in a second and longer article, which follows.

When I had concluded my work in draft, I wrote to twelve well-informed, and mostly very well-known, academic theologians representing Roman Catholic, mainline Protestant, and evangelical commitments, all of whom have published on the doctrine of the Trinity, asking them to read critically and comment on what I had put to paper. A few I knew personally; most I did not. To my very pleasant surprise, I received nine positive replies. Some asked for a few changes to the wording or the addition of a few lines in clarification, but otherwise, they agreed that what I have written is a faithful and accurate account of the orthodox doctrine of the Trinity as it has been historically articulated. I do not give their names, as it would be unfair to suggest that my words exactly capture their thinking at all points, and because I dared not ask them to read my work a second time after I had edited it. I have given the list of the endorsing readers to the editor of this journal who holds it in strict confidence.

1. God is one in being and three persons

The New Testament speaks of the one God as Father, Son, and Holy Spirit. This revelation led to the development in history of the doctrine of the Trinity, which affirms there is one God in three persons who are each fully God.

The church fathers argued that the three persons are the one God because they share the one divine being/essence/substance/nature. God's unity is the unique *being-in-communion* of the eternal Father, Son, and Holy Spirit. So profound is this unity of being that, without ceasing to be who they are, each person co-inheres (*perichoresis*) in the other. Their unity of being is not to be thought of impersonally, abstractly, or independently of the divine persons. There is no divine being apart from the persons.

KEVIN GILES (ThD) is an Australian Anglican pastor, theologian, and author. On the Trinity, he has published *The Trinity and Subordinationism: The Doctrine of God and the Contemporary Gender Debate* (InterVarsity, 2002), *Jesus and the Father: Modern Evangelicals Reinvent the Doctrine of the Trinity* (Zondervan, 2006), *The Eternal Generation of the Son: Maintaining Orthodoxy in Trinitarian Theology* (InterVarsity, 2012), and many articles in scholarly journals.



The New Testament speaks unambiguously of three divine persons identified as the Father, the Son, and the Holy Spirit, who are eternally related and never confused. These names given in revelation, the pro-Nicene fathers concluded, indicate how the persons are eternally and immutably distinguished. The Father as Father is unbegotten God, the Son as Son is begotten God, and the Spirit is God the Spirit because he proceeds from the Father or from the Father and the Son. On this basis, orthodoxy holds that the differing origination implied by the three divine names is what primarily and eternally differentiates the three divine persons.

In Trinitarian discourse, the word *person* is not understood to imply an individual in the sense of a conscious willing subject. The Father, the Son, and the Spirit are not three individuals each with a distinct will and consciousness, but rather the one God in tripersonal existence and self-revelation, distinguished as Father, Son, and Spirit, but not divided or separated in any way. Other terms may be used to speak of the divine three—*hypostasis*, subsistence, mode of being, etc.—but the word “person,” despite its limitations when used of God, would seem to be the most appropriate word to speak of those revealed as the Father, the Son, and the Holy Spirit in the Bible.

2. The three divine persons work inseparably

Because the three divine persons are the one God, the Scriptures consistently depict the Father, Son, and Holy Spirit as working together in unison in all things. They create, rule, and redeem as the one God. On this basis, the pro-Nicene fathers developed their doctrine of “inseparable operations.” This doctrine recognizes that each of the divine three has distinctive works that are person-defining; for example, the Father sends the Son, the Son takes on human flesh and dies on the cross, and the Spirit is poured out on the day of Pentecost. The doctrine of inseparable operations adds the recognition that, in all divine operations/works/functions, the three divine persons work as one because they are the one God. They are inseparable in what they do.

3. The three divine persons have one will

Because the three divine persons are the one God, they possess one will. To suggest that each of the three divine persons has his own will is to breach divine unity. It implies three gods, the error called tritheism. Jesus Christ as the incarnate Son, fully God and fully man, has two wills, one human one divine; nevertheless, the Son in the form of a servant gladly does the will of the Father. His human will wills to conform to the one divine will.

4. The three divine persons rule as one

Because the three divine persons are the one God, working inseparably with one will, they rule as one; they share the same

Father

Volume 12
Number 1
2015

A SACRED MONSTER: ON THE SECRET FEARS OF SOME RECENT TRINITARIANISM

Derrick Peterson*

It is always a good question to ask of theologians what they fear.
—Fergus Kerr¹

For some time now, a growing number of projects have been brewing in departments of historical theology that strike at the heart of a key aspect utilized by their systematic-theological brethren.² Put provocatively: much of contemporary Trinitarian theology has a history problem. This is not just the usual farrago of accusations conjured under the umbrella of history and the Trinity: perhaps that of textual criticism, or orthodox political machinations at Nicaea, or the muttering of those polishing God back into azure glory after the fingerprints of German idealists left Him smudged with becoming—though it may include these.

Rather, being called to account are the grand-scale histories of Trinitarian thought told during the course of contemporary systematic projects. These histories are not incidental to the theologies within which they occur, but rather mark out a style of systematic theology done in the mode of “retrieval.”³ In summarizing the course of the Trinitarian story, they give a particular shape to history and the thinkers residing in its byways, thereby justifying the logic of the constructive theological moves they make by

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¹ Quoted in Fergus Kerr, *After Aquinas: Versions of Thomism* (Oxford: Blackwell Publishing, 2002), 136.

² I would like to dedicate this essay to Jon Robertson, Paul Louis Metzger, and Mike Gurney who taught me to see questions in terms of history, contemporary theology, and philosophy respectively.

³ On this general phenomenon, cf. John Webster, “Theologies of Retrieval,” in *The Oxford Handbook of Systematic Theology*, ed. John Webster and Kathryn Tanner (Oxford: Oxford University Press, 2007), 583–600; David Fergusson also cites “retrieval” as one among several contemporary approaches in theology; David Fergusson, “Theology Today: Currents and Directions,” *The Expository Times*, 123/3 (2012): 105–112. To my mind, the best case study of this phenomenon so far is the superb work of Morwenna Ludlow, *Gregory of Nyssa: Ancient and Postmodern* (Oxford: Oxford University Press, 2007). A few other representative examples include: Jennifer Newsome Martin, *Hans Urs von Balthasar and the Critical Appropriation of Russian Religious Thought* (Notre Dame: University of Notre Dame Press, 2015); Jason Robert Radcliff, *Thomas F. Torrance and the Church Fathers: A Reformed, Evangelical, and Ecumenical Reconstruction of the Patristic Tradition* (Burgess, OR: Pickwick Publications, 2014); Joshua McNall, *A Free Corrector: Colin Gunton and the Legacy of Augustine* (Minneapolis: Fortress Press, 2015); Kevin Monaghan, *The Systematic Thought of Hans Urs von Balthasar: An Iranian Retrieval* (New York: Crossroad, 2002); W. David Buschart and Kent D. Eilers, *Theology as Retrieval: Reclaiming the Past, Renewing the Church* (Downers Grove, IL: IVP Academic, 2015); Michael Allen and Scott R. Swain, *Reformed Catholicity: The Promise of Retrieval for Theology and Biblical Interpretation* (Grand Rapids: Baker Academic, 2015); Oliver Crisp, *Retrieving Doctrine: Essays in Reformed Theology* (Downers Grove, IL: IVP Academic, 2011).

Looking at the World from Inside the Kingdom 1

Evaluate Secular Sources



The Jordan B. Peterson Podcast - Season 4 Episode 8: Jonathan Pageau

Jordan B Peterson



Challenge your mind!



Heb 5:14 *But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil.*


Concept Structure

Structural Diagram: 1 JN 2. 3-6

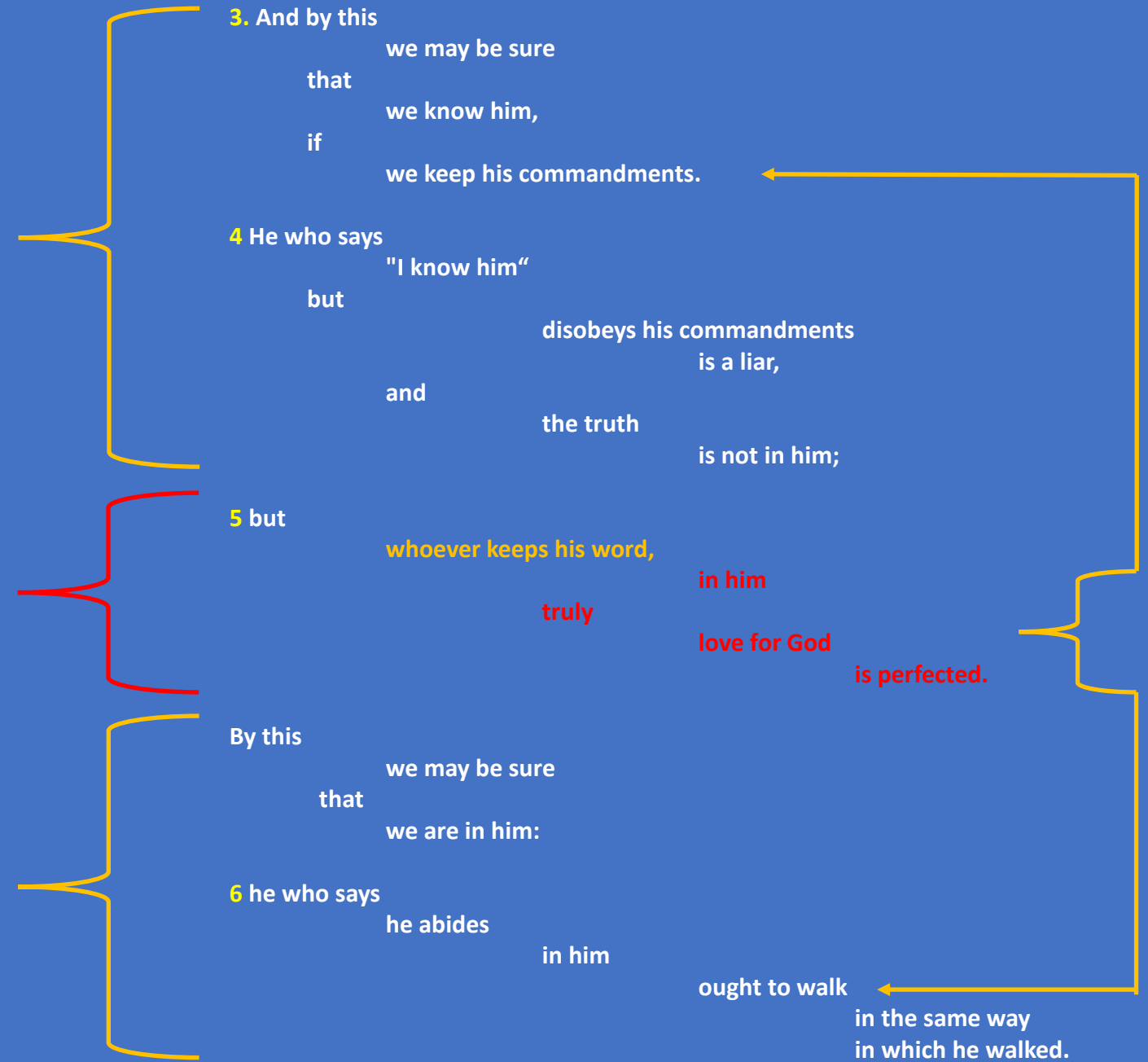
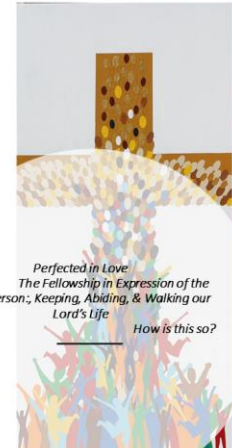
What is the Functional Dynamic Thought Structure of John?

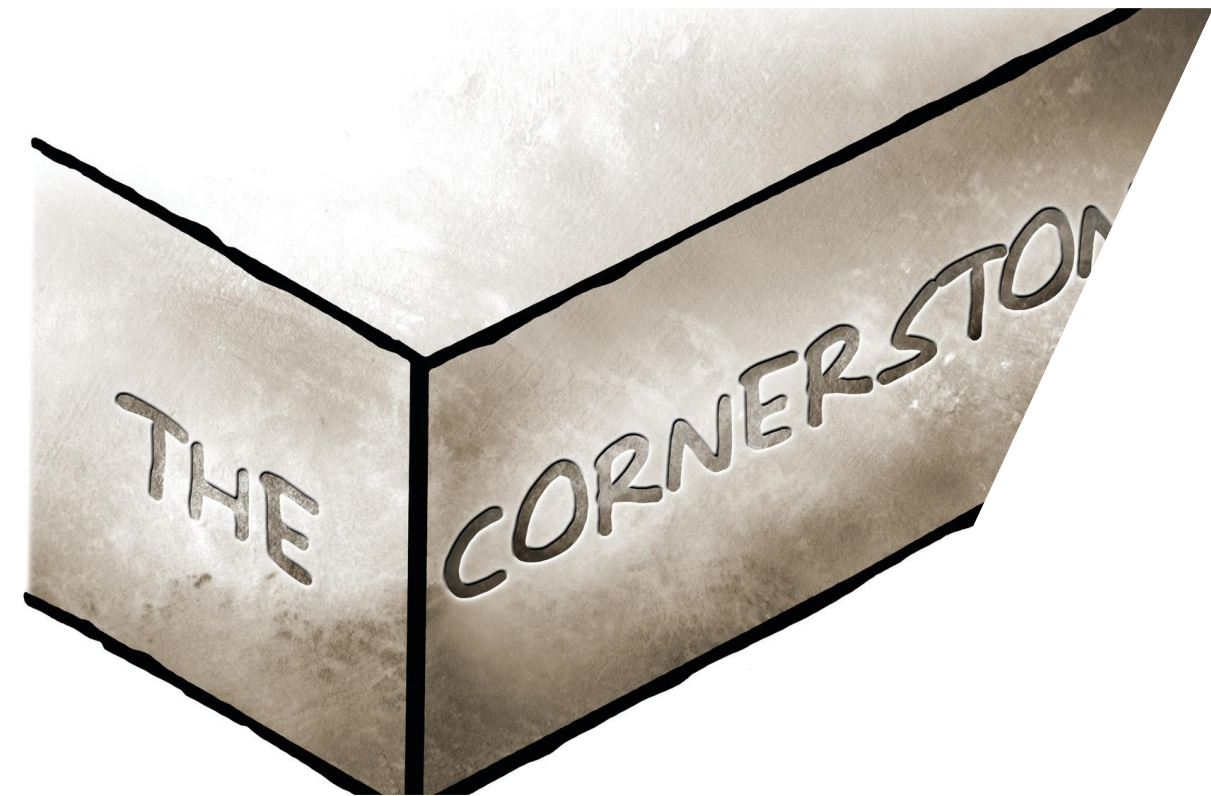
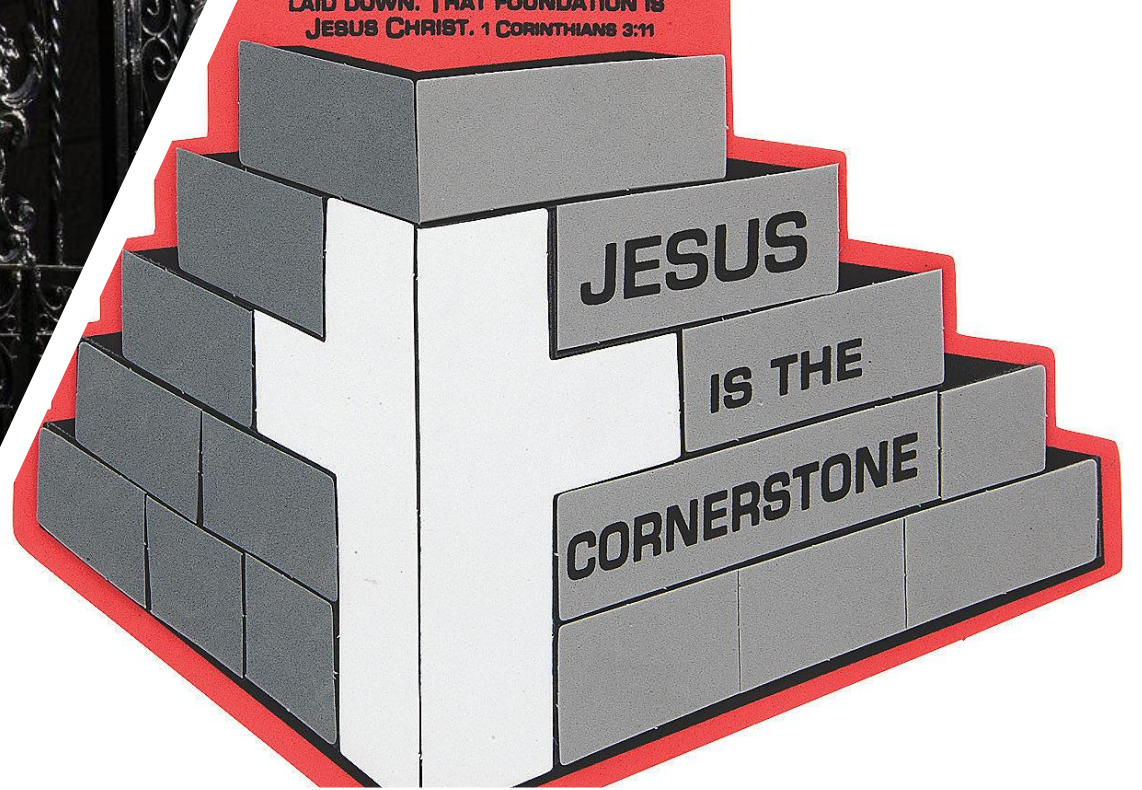
The Father has qualified us 1Jn 2:2 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light.

- sprinkle clean water upon you
- clean from all your uncleanness
- all your idols I will cleanse you
- A new heart
- new spirit I will put within you
- take out of your flesh the heart of stone
- give you a heart of flesh
- put my spirit within you
- cause you to walk in my statutes
- be careful to observe my ordinances



Perfected in Love: The Fellowship in Expression of the Divine Person; Keeping, Abiding, & Walking our Lord's Life
How is this so?





Corner Stone

Thought/Concept Block Build

Structural Diagram: 1 JN 2. 3-6 Joh 3:16 For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.

Side Bar Study

Word Meaning Study

3. And by this we may be sure that we know him, if we keep his commandments. 4 He who says "I know him" but disobeys his commandments is a liar, and the truth is not in him; 5 but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him: 6 he who says he abides in him ought to walk in the same way in which he walked.

Revealed Experiential Sources – Recap
 New Look – Restructure Emphasis

Prophetic Foundational Sources OT?
Eze 36. 25-27

The Father has qualified us! Gal 1.11-14

sprinkle clean water upon you

clean from all your uncleannesses.

all your idols I will cleanse you

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new spirit I will put within you

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cause you to walk in my statutes

be careful to observe my ordinances

The Sabbath Rest

Experiential Christianity Prophetically Fulfilled



God now speaks to us by His SON

Scripturally Illustrated

Hebrews	Ephesians	Colossians	Galatians	1 John
Teaching	Teaching	Teaching	Teaching	Teaching
Doctrine	Doctrine	Doctrine	Doctrine	Doctrine
Exhortation	Exhortation	Exhortation	Exhortation	Exhortation
LIFE	Filled Fullness	Christ my LIFE	Heirs	LIFE
Sabbath Rest	Of God	Put Off	LIFE	Fellowship
Maturity	Learned Christ	Put On	Put Off	Walk
	Put Off		Put ON	Abide
	Put ON		Walk	KNOW

Eph 2:20 built upon the foundation of the apostles and prophets, Christ Jesus himself being the *cornerstone*,

Corner Stone

Thought/Concept Block Build

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The Father has qualified us!

Col 1:12 giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light.

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- all your idols I will cleanse you*
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- new spirit I will put within you*
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- give you a heart of flesh*
- put my spirit within you*
- cause you to walk in my statutes*
- be careful to observe my ordinances*

Structural Diagram: 1 JN 2. 3-6

Side Bar Study

Word Meaning Study



God now speaks to us by His SON

Prophetically Fulfilled

Scripturally Illustrated



Teaching
Doctrine
Exhortation
LIFE
Sabbath Rest
Maturity

Teaching
Doctrine
Exhortation
Filled Fullness
Of God
Learned Christ
Put Off
Put ON

Teaching
Doctrine
Exhortation
Christ my LIFE
Put Off
Put On

Teaching
Doctrine
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Heirs
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Put Off
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Side Bar Study

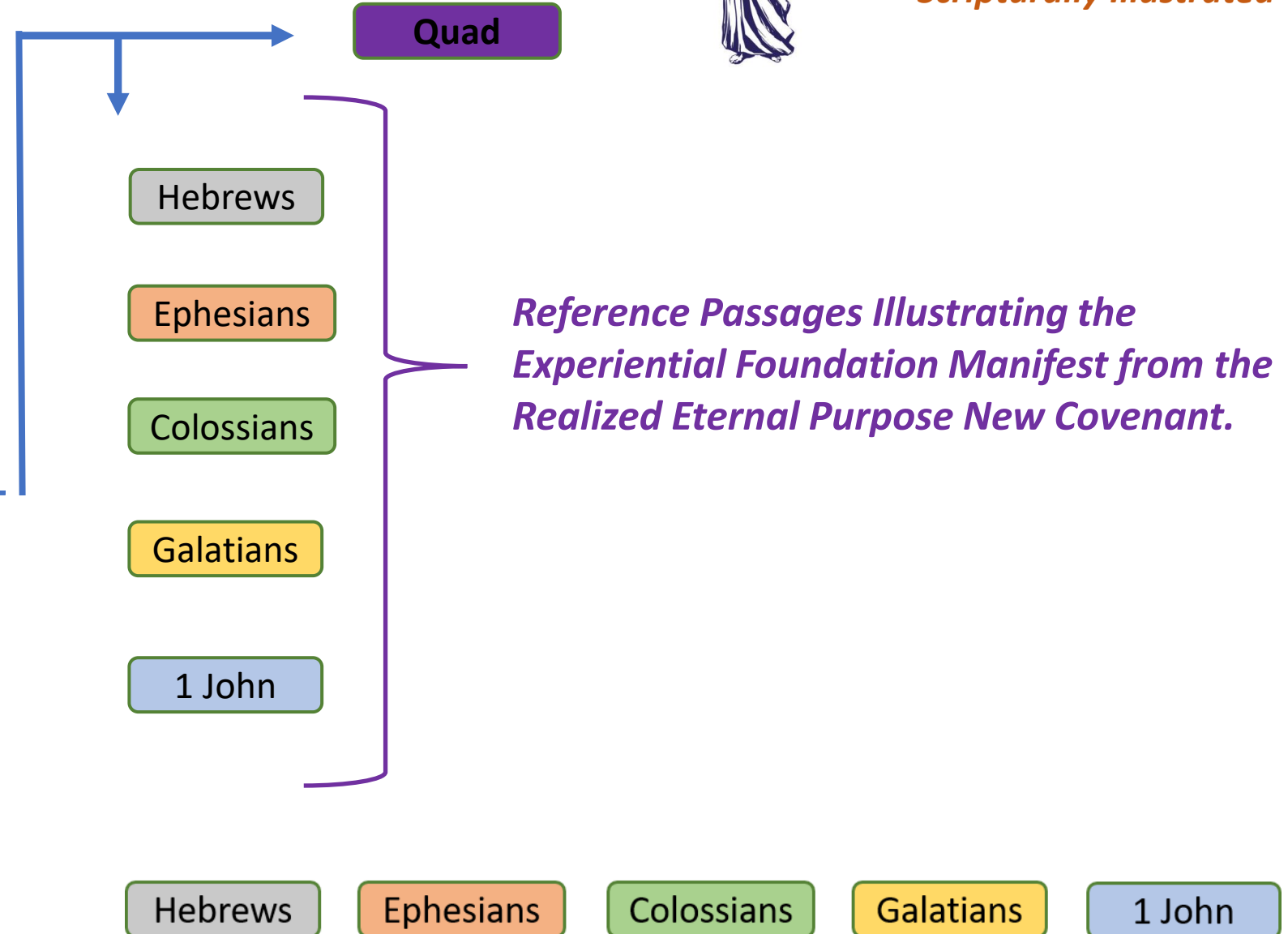
Word Meaning Study



God now speaks to us by His SON

Prophetically Fulfilled

Scripturally Illustrated



Reference Passages Illustrating the Experiential Foundation Manifest from the Realized Eternal Purpose New Covenant.

Corner Stone

Thought/Concept Block Build

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Word Meaning Study



God now speaks to us by His SON

*Prophetically Fulfilled
Scripturally Illustrated*

Hebrews

Chap 1

Chap 2

Chap 3

Chap 4

Chap 5

Chap 6

Chap 7

Chap 8

Chap 9

Chap 10

Chap 11

Chap 12

Chap 13

Hebrews

Ephesians

Colossians

Galatians

1 John

Corner Stone

Thought/Concept Block Build

3. And by this we may be sure that we know him, if we keep his commandments. 4 He who says "I know him" but disobeys his commandments is a liar, and the truth is not in him; 5 but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him: 6 he who says he abides in him ought to walk in the same way in which he walked.

The Father has qualified us!

Col 1:12 giving thanks to the Father, who has **qualified** us to share in the inheritance of the saints in light.

sprinkle clean water upon you

clean from all your uncleannesses

all your idols I will cleanse you

A new heart

new spirit I will put within you

take out of your flesh the heart of stone

give you a heart of flesh

put my spirit within you

cause you to walk in my statutes

be careful to observe my ordinances

Structural Diagram: 1 JN 2. 3-6

Side Bar Study

Word Meaning Study



God now speaks to us by His SON

Prophetically Fulfilled

Scripturally Illustrated

Ephesians

Chap 1

Chap 2

Chap 3

Chap 4

Chap 5

Chap 6

Hebrews

Ephesians

Colossians

Galatians

1 John

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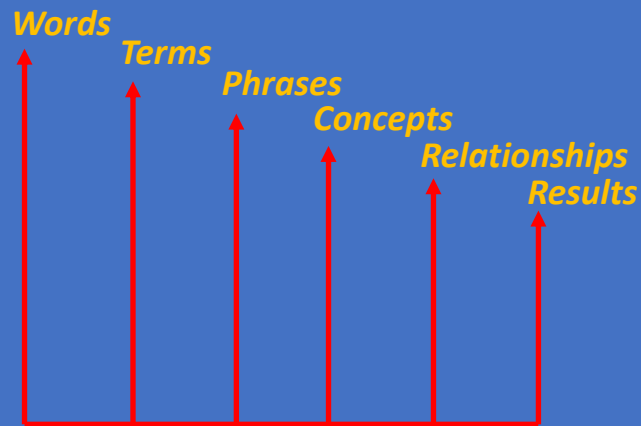
Structural Diagram: 1 JN 2. 3-6 Joh 3:16 For God so loved the world that he

Side Bar Study

Word Meaning Study

gave his only Son, that whoever believes in him should not perish but have eternal life.


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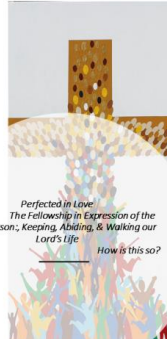
*What is the Foundational Eternal Truth?
How is it Experientially True?*

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Perfected in Love:
The Fellowship in Expression of the
Divine Person; Keeping, Abiding, & Walking our
Lord's Life
How is this so?



*Eph 2:20 built upon the foundation of the
apostles and prophets, Christ Jesus
himself being the **cornerstone**,*