

# SCRIPTURE RESEARCH VOLUME 1

## NUMBER 5

**WORKABLE OUTLINES** by Howard Nathanael Bunce,  
Ph.D.

### **THE PRESENT TENSE OF FACT**

(Dealing with that which IS, Greek "*estin*")

1. The Holy Spirit of promise who IS the earnest (pledge) of our Inheritance Eph. 1:14
2. The Church which IS His Body Eph. 1:23 (Cp. Col. 1:24)
3. For He IS our peace Eph. 2:14
4. Who IS the Head, the Christ Eph. 4:15
5. As also the Christ, Head of the Church, and He IS the Saviour of the Body Eph. 5:23
6. Your Master, the Lord, IS in the heavens Eph. 6:9
7. The sword of the Spirit, which IS God's Word Eph. 6:17
8. It IS God who works in you Phil. 2:18
9. (The Son of His love) Who IS the image of God Col. 1:15
10. And He IS the Head of the Body, the Church Col. 1:18
11. Who IS Christ in you the hope, of glory Col. 1:27
12. Who IS the Head of all principality and authority Col. 2:10
13. Christ IS seated at right hand of God Col. 3:1

14. Love, which IS the bond of perfectness Col. 3:14

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## **DISPENSATIONAL CONTINUITY OF MAJOR BIBLE EVENTS by Ray I. Psalmonds**

### **BEFORE AGE –TIMES**

Before the beginning of the ages, or time (Gen. 1:1 and John 1:1, 2). The present dispensation of the Grace of God, which was the "secret hid in God," connects back to this point. Such terms as "the joint -body," "the household of the secret," "the household of the grace of God," or "the joint -body of Christ" are synonymous with "the dispensation of the Grace of God." See Eph. 1:4; 3:2-9, Col. 1:25-27; II Tim. 1:9, and Titus 1:2. (Ref. "What is a Dispensation?," Scripture Research, Vol. 1, No. 1). NOTE: By dispensation is meant "God's household and its management."

The primal creation of the universe (Gen. 1:1). "The world that then was (II Peter 3:6)."

The first rebellion of Satan resulted in the earth's being "without form and void" (Gen. 1:2). God created it not without form and void (Isaiah 45:18).

The dispensation (household) of Grace was interrupted.

The restoration of the earth began (Gen. 1:3), man was created in the image of God (Gen. 1:26-28), and the

restoration was completed (Gen. 2:2). "The heavens and earth which are now" (II Peter 3:7).

After God restored the earth, and placed man on it, He also introduced a NEW dispensation. This NEW "household and its management" was to be related to the earth and controlled by the covenants which God would make with His earth-bound family. This household is identified as "the household of faith," or "God's covenant people." There are many Scriptures which seem to indicate that this household of faith dates back to the point when God restored the earth. See Matt. 25:34, Luke 11:50, Rev. 17:8, Heb. 11:39, 40, and Deut. 32:7-9.

From the above it can be seen that God's dispensation (household and its management) of Grace began BEFORE the foundation of the world. It continued until interrupted by the judgment of God brought on the earth by the first rebellion of Satan.

### **FROM ADAM TO ABRAHAM**

Sin entered the restored earth through the unbelief and disobedience of man, but God revealed His provision to supply a remedy for sin through the promise of a Saviour (Genesis 3). The exceeding sinfulness of man brought another judgment from God on the earth. God sent the flood and destroyed all mankind except Noah and his family (Genesis 7 and 8).

Many years later, God called Abraham to head the "household of faith." When Abraham obeyed God's call, he was promised that his seed would be used as a channel of blessing to all the nations of the earth. God also made a covenant with Abraham, assuring him that he and his seed would inherit the earth (Gen. 12:1-3; 13:14-17; 17:1-13). Abraham's "household of faith" included only those who expressed faith in the God of Abraham (Gen. 17:14; Gal. 3:6, 7).

### **FROM MOSES TO THE CRUCIFIXION OF CHRIST**

The law of commandments was given to Moses and added to the covenant made with Abraham and his household of faith (Exo. 20:1-17; Gal. 3:18,19).

The descendants of Abraham were identified as Israel, and those who believed were called the "congregation" or "church in the wilderness" (Gen. 28:3; Psalms 22:22; Acts 7:38).

God allowed Israel to have kings like the other nations, but He sent many prophets to them with messages from Himself. The messages were given to the seed of Abraham in order that they might know God's will. After years of trials and tribulations, brought on by their own disobedience, God announced that He would make a NEW covenant with them (Jer. 31:31).

Many generations later, God announced the birth of Messiah (Matt. 1). This announced birth did not herald the beginning of the NEW Covenant which was promised to the descendants of Abraham. The Book of Matthew did not introduce the NEW Covenant. God was still operating under the Old Covenant, and those events of Matthew's Gospel only give a record of many things which God had predicted would happen under the Old Covenant. See Matt. 1:17; 2:5,6; Rom. 15:8; Heb. 8:6-10; 9:15-17.

Notice that God was still dealing with the "household of faith" and offered to them the Kingdom (Matt. 3:1, 2; 10:5, 6). This household of faith was identified as the church of the Kingdom (Matt. 15:24; 16:18; 18:17).

Many signs, miracles, and wonders were displayed by the Lord Jesus Christ and His disciples (John 21:25).

WATER BAPTISM was required (Mark 1:4, 5), BAPTISM IN SPIRIT was promised (Mark 1:8, John 1:33; Acts 1:5), and DEATH BAPTISM was promised (Luke 12:50; Mark 10:38, 39; Matt. 20:22,23).

The Lord's Supper (communion) was instituted as part of the Passover feast, and the shed blood of the Messiah was

revealed as the basis of the NEW Covenant (Matt. 26:26-29; I Cor. 11:23-26).

The Kingdom program under the Old Covenant was rejected by the descendants of Abraham, and the Messiah of Israel was crucified (Matt. 26:3,4; 26:35-37, Luke 19:14; John 19:6).

### **FROM THE RESURRECTION OF CHRIST TO THE CLOSE OF THE BOOK OF ACTS**

The Lord Jesus Christ was resurrected, and the commission was given to the apostles as the basis for conducting the Kingdom program under the New Covenant (Matt. 28:19,20; Acts 1:3-8).

The Kingdom program was again offered to the descendants of Abraham (Acts 2:36-39). The re-offer was made under the New Covenant and was introduced with BAPTISM IN SPIRIT (Acts 2:1-4; 3:18-21).

Abraham's household of faith was still present and identified as the church of the NEW Covenant (Acts 2:41-47).

The signs, miracles, and wonders were a necessary accompaniment to the re-offer of the Kingdom program under the New Covenant (Mark 16:17,18; Acts 2:16-19, 43).

In accordance with prophecy, the Gentiles were invited to become members of Abraham's household of faith (Gen. 22:18; Isa. 49:6; 60:3; Acts 10:24-35, 43-48; 11:17,18; 15:14-17).

Although the descendants of Abraham had priority to the NEW Covenant message, many Gentiles were saved, baptized in Spirit, and received gifts of signs and miracles (Acts 3:25, 26; 10:45, 46; 11:19; Rom. 1:16).

Paul was saved, made a minister of the NEW Covenant, and sent primarily to the Gentiles (II Cor. 3:6; Rom. 11:13; 15:16).

The message of reconciliation was revealed through the Apostle Paul (II Cor. 5:18-21). NOTE: Reconciliation is NOT the same as salvation (Rom. 5:10). Reconciliation means that God has accepted the sacrifice of Jesus Christ for the full payment of the sin-debt; therefore, He does not count any sins against any person which are the result of the sinful nature inherited from Adam (II Cor. 5:19). Salvation means that every individual, in order to be saved, must believe what God has declared in the Scriptures concerning the payment of the sin-debt by Jesus Christ, and trust Him for his future (Rom. 3:20-24; Gal. 2:16). In other words, the sin question has become the SON question. .What will YOU do with the Son of God? The only way any person can be condemned is by that person dying before he has become a believer in the finished work of Jesus Christ (John 3: 16-18; II Thess. 2:12, 13).

Since the message of reconciliation, as well as the gospel of uncircumcision, was first revealed to the Apostle Paul, he refers to these revelations as "my gospel" (Rom. 2:16; Gal. 2:7-9; Rom. 16:25, 26). The message of reconciliation is declared to be a mystery "hushed" in the Scriptures but revealed to the Apostle Paul (Rom. 16:25,26). Certainly it is not THE MYSTERY "hid from ages and generations, but now made manifest to the saints" mentioned in Colossians 1:26.

Baptism in water and baptism in Spirit were still being manifested (Acts 18:8; 19:5, 6). The meaning of death baptism was explained (Rom. 6:3-5; Gal. 3:27).

The message and ministry of the Apostle Paul during the Acts period was in accordance with the NEW Covenant program. See II Cor. 3:6, Gal. 1:23, Acts 28:17-20 and Rom. 11:1-3. Paul declares the saved Jew and Gentile to be "one body" in Christ (Rom. 12:5), and reveals the HOPE of all believers under the New Covenant (I Cor. 15:22-26; 49-53; I Thess. 4:13-18).

Several mysteries were revealed to the Apostle Paul during the Acts period:

1. Mysteries of God (I Cor. 4:1).
2. Mystery of the "no death" change (I Cor. 15:51, 52).
3. Mystery of Paul's "my gospel" message of reconciliation (Rom. 16:25, 26).
4. Mystery of the grafting of Gentiles into the good olive tree (Rom. 11:24, 25).

All of the mysteries and hopes revealed during the Acts period were given under the authority of the New Covenant and related ONLY to Abraham's family of faith (Gal. 3:7-9, 29). All Gentile believers of the Acts period were to share in the spiritual blessings granted to Israel (Rom. 15:27).

Judgments were in evidence because of the improper observance of the Passover remembrance (communion). See I Cor. 11:27-30. This Passover remembrance was to be observed only by those believers who were looking for the soon coming (Greek, parousia) of Jesus Christ to set up the Kingdom of Heaven on earth (Matt. 26:28-29; I Cor. 11:25,26).

The believers from among the descendants of Abraham, and the believers from among the Gentiles were united in one body in order that God might display His mercy (Rom. 9:21-26). Notice that all who are in Christ are identified as Abraham's seed (Gal. 3:29) and declared to be heirs of his promise. All believers of that time belonged to Abraham's "household" of faith.

In an effort to provoke the natural descendants of Abraham to jealousy, God declared that the believing Gentile was grafted into the "good olive tree" to take the place left vacant by an unbelieving Jew (Rom. 11:18-20). Regardless of this provocation attempt, the natural descendants of Abraham continued to reject the New Covenant Kingdom program (Rom. 9:1-5;10:1-4). Because the natural descendants of Abraham refused to be provoked, God temporarily interrupted the NEW Covenant Kingdom program (Rom. 10:16-21, Acts 28:24-27). God's NEW

Covenant calling, which was a part of Abraham's household of faith, was set aside until a future time when He will again activate that calling and finish its program.

All signs, miracles, and wonders cease because the family and program of which these were a part has been set aside. There is no record in Scripture of any of these after this time.

The Acts period was officially closed, and the dispensation (household and its management) under the covenants was interrupted with the destruction of the temple at Jerusalem in AD 70. There is no record of anyone's being related to Abraham's household of faith after this time, as God is no longer dealing with the descendants of Abraham as a nation (Acts 28:25-28). After the close of the Acts period, there is no record of water baptism, baptism in Spirit, communion service, or covenant relationship to any believer.

### **FROM THE PRISON MINISTRY OF PAUL TO THE PRESENT TIME**

God's household and its management under the covenants was interrupted, and God's household and its management under Grace was reactivated with the prison ministry of the Apostle Paul.

The dispensation (household management) of Grace which had been kept "hid in God" (Col. 1:25, 26) was NOW revealed to the Apostle Paul (Eph. 3:1-5). Until this time no mention had been made in Scripture concerning this dispensation of Grace (Eph. 3:5, 9).

God's present household management of Grace pertains only to believers and is a continuation of that which God began before the foundation of the world but interrupted at the first rebellion of Satan. See Eph. 1:1, Phil. 1:1, Col. 1:2, Eph. 1:4, II Tim. 1:9, Titus 1:2, and Eph. 1:9, 10.

The only message applicable to the unsaved at the present time is the "good news" of RECONCILIATION. This is a carry-over gospel from the former dispensation (Col. 1:20;

II Cor. 5:18-21). Any individual is saved today in exactly the same manner as those saved during the Acts period, but he is placed in the household of the secret instead of being placed in Abraham's household of faith (Eph. 2:8, 9, 19).

All of the prison epistles of Paul are addressed to saved people to inform them concerning God's household management of the secret which had been hid in God since the world began (Eph. 3:9, 10). This mystery, or secret, which is outlined in the prison epistles is NOT a NEW way to be saved, or a choice of hopes, or a position in Jesus Christ that can be selected at will by a believer. It is the detailed revelation of God's present "household and its management" in which every believer since the close of the Acts period finds himself (Eph. 1:60-20).

The household of the secret is not only "one-body" but a "joint body" (Eph. 4:4; 3:6, Concordant version). Compare Rom. 12:5; I Cor. 12:12-14, 20. The term "joint body" is used of no other household in the Bible. The believers saved since the close of the Acts period are declared to be on in Christ, but God also reveals this group to be joined with that which existed before the foundation of the world, therefore making a joint-body. See Eph. 1:4; 3:15; Col. 1:5,20; Phil. 2:10; and 3:20.

God's present household of the secret has both baptism and circumcision performed by "the operation of God" (Col. 2:11,12). This baptism is identification with the death and resurrection of the Lord Jesus Christ, not identification with the gifts of the Spirit as enjoyed by believers during the Acts period (Col. 2:12; compare I Cor. 12:1-13). This circumcision is the "cutting off" of the sins of the flesh because of the relationship to the Lord Jesus Christ, not a sign in the flesh of a covenant relationship to God as enjoyed by Israel in the former dispensation (Col. 2:11; compare Gen. 17:9,10).

The position of the household of the secret is with the Lord Jesus Christ in the heavenlies, not on the earth (Eph. 2:4-6).

The hope of the household of the secret is to be manifested with Jesus Christ in the heavenlies, not to be raptured in order to return with Christ to the earth for the Kingdom reign (Phil. 3:20; Col. 3:4; compare I Thess. 4:13-18).

To enjoy the manifestation with Jesus Christ in the heavenlies, the believers who have died will be resurrected, and those who are alive at that time will be changed (Phil. 3:10,11; 3:21).

There are no prophetic signs pointing to the time of this manifestation since the present dispensation has no signs. The prophetic clock stopped with the setting aside of the covenant family.

### **FROM THE CLOSE OF THE PRESENT DISPENSATION TO THE CULMINATION OF THE EVENTS RECORDED IN SCRIPTURE**

After the household of the secret is manifested with the Lord Jesus Christ in the heavenlies, God will again resume His dealings with Abraham's household of faith. These future events are outlined in some detail in the Books of Isaiah, Jeremiah, Daniel, Revelation 1, 2, and 3, John, Matthew 24, etc. The sequence of these events is difficult to determine, but much evidence indicates that immediately following the "time of Jacob's trouble," or "the Great Tribulation," Israel's Messiah will return to earth to begin His millennial reign. This reign of Messiah with Israel will bring to fruition that prime HOPE which permeates all of Israel's history.

After the thousand-year reign, the heavens and earth will be cleansed with fire and there will appear to the earth the New Jerusalem "coming down out of heaven." From that point, Scripture is silent. Prophecy will have been fulfilled, God's wrath will have been appeased, and the elect of Israel will enjoy all of those hopes and promises prophesied SINCE the foundation of the world.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8.

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**"KNOWING THIS .... RECKON"** by Jack Roddy

Frequently an honest inquirer will ask, "But how may I know that I am saved?" This is the same as to ask, "How may I know that I am in Christ? How may I know that the question of sin (and sins) has been settled? How may I know that God accepts me in His Son?" Obviously, this is not the sort of question which God would leave unanswered. Again, obviously, God would not have one be in doubt at this point.

This kind of inquiry is usually made with the expectation, perhaps the hope, that one may be pointed to a specific facet of experience--some feeling, some mystic moving within--upon which one may lean for the coveted assurance. We believe that such a basis for assurance would never be of abiding satisfaction. Experience, especially the complex maze of religious feelings, is not constant because we are not emotionally constant. One who has assurance today because of some feeling--however tender, however profound, however sweet, however "religious"--will feel depressed, forsaken, or even "lost again" tomorrow if the feeling is missing. The support gone, so is the assurance.

Many wander their forty years in this wilderness when they might have entered into rest long since if they had done the very simple (but highly God-honoring) thing of taking God at His word; of finding day-by-day support in the same source, at the same spring from which was drunk the initial draught of Biblical knowledge. The spoken word of God which gave the first insight into truth, the first awareness of spiritual need, the first sight of the provision of deliverance, provides the unchanging basis for an abiding assurance of the experience of truth. In a word, our assurance of salvation and our belief on, trust in, or dependence upon the revealed Word of God stand or fall together.

Salvation itself is a fact dependent upon the finished work of Christ. To readers such as peruse these pages, this does not need argument or illustration. Salvation and the completed work of Christ stand or fall together. Our salvation is first and last the work of God-in-Christ. You have it--if you have it--because you reckoned as true the claims of God in His Word concerning the efficacy of Christ's work in reconciliation and justification. You have it--if you have it--not because of any specific emotional experience (though you may have been moved emotionally by the sudden burst of glory as the truth unfolded before you), but because you saw the revealed truth of God, you believed it, you acted in accordance with it, and God honored it. To use Paul's language from Romans, "knowing this" that God had done, you "reckoned yourself" an object of the love and grace which did it, while it was God who made you that object.

Why, then, turn elsewhere for additional or different knowledge or assurance? Let the faith which accepted God's fact initially be the faith which accepts God's fact abidingly. Faith which brings abiding assurance merely accepts God's fact. God's fact is stated in His Word. This faith does not say, "Who will bring Christ down...or up?" or even, "God will," but rather, "God has done it."

When the Word exhorts, "Reckon ye yourselves dead with respect to sin," it is surely because God has already accomplished the execution. He has told us that we were crucified with Christ (historically, when Christ was crucified). This we may know. The knowledge comes from the Word. Personal enlightenment regarding this knowledge is the work of the Spirit, who opens the eyes of our understanding. Knowing the truth by means of the Word, let us reckon it true (real) in experience. Would God ask us to reckon as true that which is not true?

This is not to suggest that the knowledge of salvation is a purely intellectual matter. This knowing is, indeed, an inner seeing. This knowledge comes by God's revelation. It is from the Lord Himself. That blessed fact is written down in the Word, the fact of forgiven sins. But, as To-sheng Nee

says, in order for the written Word of God to become a living Word from God to you, He had to give you "a spirit of wisdom and revelation in the knowledge of Him" (Ephesians 1:17). When that light shines in your inner being, there comes an apprehension of truth, an apprehension of Christ, a seeing of yourself in Christ. This you may know because God has let you see it by His Spirit. You may feel it. You may not feel it. You may or may not understand it. But you know it because you have seen it, in the written Word and in the living Word. Once you have seen yourself in Christ, nothing can rob you of the vision.

If you would have an abiding assurance that you are His, have an abiding trust in that expressed word of His on the subject. He says that we have redemption in Christ through His blood. He says that we are accepted in the Beloved. He says that we have jointly died, been jointly buried, and have jointly risen with Christ. He says that we are seated with Christ in the heavenlies. He says that we are complete in Him, and in all these facets of our relationship to Him, the work has been done by God in Christ. We are not required to exert ourselves in any way--only believe what He has said about our salvation, position, and hope.

May God answer for you, earnest inquirer, Paul's prayers for the Ephesians (1:15-23; 3:14-19), that "the eyes of your understanding being enlightened, you may know...."

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## **WHAT IS GRACE? (Part 4)** by R. H. Schaefer

### **Introduction**

As we continue the study on the "grace" of God, we are brought into contact with the word translated "accepted" in Ephesians 1:6. The stress here is the engracement of the believer, by the Father, in His Beloved.

Engraced, favored, accepted in the Father's love of the Son and in the Son, His Beloved. Engraced, favored, accepted in the Father's purposes in the Beloved. Engraced, favored,

accepted in the Father's destiny for the Beloved. Engraced, favored, accepted in the Father's *pleroma* (fulness) expressed in the Beloved.

All the foregoing areas of the Father's engracing of the believer are found and explored in the prison epistles of Paul. If your study of the Word of God has not confronted you with this engracement, this divine favoring, this acceptableness in the One Who alone is the summation of perfection, whether of love, grace, holiness, righteousness, or redemption; if you are resting anywhere else in your relationship with God the Father, ponder this until it becomes a living reality in your life and faith.

### *Charitoo* (verb)

Built on the stem of the substantive *charis* (stem *charit-*) is the verb *charitoo* translated in Ephesians 1:6 "made (us) accepted." The only other use of this word anywhere in Scripture (or, as far as is known, out of Scripture, except for one occurrence noted in Moulton-Milligan, p. 685) is in

Luke 1:28, where it is said of Mary: "Hail, thou that art highly favored among women." That Mary should be the selected means by which should be realized the Incarnation, the Divine Conception, and birth of Him whose Name is above every name was a unique honor and places her as specially honored. On the other hand, nowhere in Scripture is Mary looked upon as immaculately conceived, sinless, able to succor those in need, or able to hear or answer prayer. To ascribe to her these prerogatives would be to adorn her with the attributes of God. This is not the meaning of "highly favored."\*

Unique? She was that, but only because of Him who was born, not inherently so or subsequently so. She was not otherwise different from other women, since she herself confessed the Saviour (Luke 1:47). Nor did the birth of Christ preclude the subsequent birth of other children, called the "brethren of the Lord" (Matt. 13:55, 56) and named. Highly favored among women, true, for never again will a woman bring forth such a Son; never again will

the Word become flesh (John 1:14); never again will there be another called "the only begotten God" (John 1:18).

So, in view of all this, Mary's place is secured for all time; and, in addition to this, in this pure maiden's lineage were marked the royal scepters of kings. Her first-born Son was the legal and lineal heir to David's throne and kingdom. That Mary's place is far less than deification does not weigh against her unique position in Adam's race as the bringer-forth of the "Seed of the Woman" (Gen. 3:15) that would crush the seed of the Serpent (Satan).

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\*The veneration of Mary has not been readily practiced by non-Catholics, but the effeminate element in Mariolatry has been carried over into the Protestant churches by tragically transferring to the Lord Jesus Christ her femininity through the medium of art. Thus paintings show the Christ as having long, flowing hair, etc., notwithstanding the Scripture which states emphatically that long hair is a shame to a man (I Cor. 11:14), and that only an Israelite under a Nazarite vow wore long hair, which, upon completion of his vow, he was commanded to shave off. Christ was from a town called Nazareth (Luke 2:4) but was not of the cult of the Nazarites. (See Num. 6:18.) His making good, aged wine at the wedding feast and causing it to be served would have been contrary to one of the tenets of this cult. Among the heathen, the male temple prostitutes wore their hair long.

The cultus of Mary-worship is seen in the sentimentalizing of Christ, His Person, His words, and His work. This is reflected in such hymns as "Dear, sweet Jesus, bless us ere we go," and the form of address when He is spoken to as "dear Jesus" or as "the gentle Saviour." The pride of the natural heart is served by the "lowering" of the Christ of Glory by these silly, mawkish terms of address, cheaply intimate hymns, and romantic works of art. If you wish to see Him as John saw Him, read Revelation 1 and note verse 14.

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In Eph. 1:6, the believer of this dispensation has been "made accepted," "highly favored," "engraced," not among the elect of Adam's race, not amid earthly kings or kingdoms, not with David's throne or the apostolic judges of Israel's tribes (Matt. 19:28), but in "the Beloved." No other company has this "engracing" with the One at the Father's right hand over and yet among the celestials. This title, "the Beloved," is akin to that of Col. 1:13, "the Son of His Love." This engracing is unique, "in the Beloved" is unique. Nowhere else (in this form) is this title given to Christ. Our engracing is in the Beloved and is a product of the "glory of His grace," albeit the whole is not greater than this part.

To understand what God the Father seeks to convey here we must pause to ponder the holy, intimate love of the Father to the One He calls "Beloved." All the nearness, all that is sacred and good in human love, all that we can ever grasp of divine love--all that and more--is wrapped up in this title, "the Beloved." This One He calls "the Son of His Love."

That God shall manifest Himself in the guise of a Father is a miracle and tells forth volumes of truth. That God should have a Son-manifestation, One who, in the form of man, would carry out the Father's will--this almost begs heartbreak. No wonder this Being is called the Son of His Love, the Beloved, for in Him is carried out, fulfilled, and completed all that one can ever know of God, of the Father, of His vast purposes in grace. So in such a One we were made accepted--accepted with all His acceptableness, engraced with all His grace, loved with all that is beloved. Thus it is affirmed in Ephesians that the simplest believer is seated in Christ "far above all" (Eph. 1:20-23; 2:6).

It is the hope of the author that some understanding and appreciation of the word "grace" has been gleaned from the study of the Greek word *charis* and from its derivatives in the foregoing articles of "Scripture Research."

The feeling arises in the heart of the author as these words are penned that to plummet the depth of this word and to measure its scope would engage the remainder of this lifetime and of that to come. The vast magnitude of the subject and the vistas thrust before the sight of the beholder makes one realize how ill-equipped he is to uncover the hidden treasures of the Word of God.

Consider now some of the broad aspects of the meaning of the word "grace" and its usage in Scripture.

### **Grace As Favor**

This aspect of grace is apart from the judicial arena of the Book of Romans. No particular thought of sin, salvation or justification is involved, certainly not of unmerited favor. It is true that as we see ourselves in the light and majesty of the holiness of God, we confess ourselves with Paul "chief of sinners," but the thought of merit or demerit is not in the word "grace." It has been put there by what we are in ourselves. It is God's grace and untainted in its attitude and operation as it rests upon the object of His love and desire. This is illustrated so well in Luke 2:40 where the inspired penman wrote of Christ as a youth: "and the child grew and became strong, being filled with wisdom and the grace (*charis*) of God upon him." The word grace is used again in reference to this same person as he grew up in Luke 2:52: "and Jesus progressed in wisdom and age and favor (*chariti*) before God and man." His speech was described as "words of grace" (*charitos*) in Luke 4:22 (Marshall text). This aspect of grace is broadened in John 1:14 where this One who was the very expression (Word) of God is said to be "full of grace and truth." This is widened still further in John 1:17 where the startling statement is made that the grace and the truth "became" in Jesus Christ, that is, came into personification or being.

The Law by Moses was an exhibition of truth but was communicated through types, through mediators, through a dying priesthood, through symbols and shadows, but now God's grace was henceforth embodied in and manifested through the Person and word of the Lord Jesus Christ. This

might well be the meaning of Titus 2:11 wherein Christ as the grace of God shone forth. His death was the supreme manifestation of grace as well as love.

This gentle aspect of grace as apart from merit or demerit is enjoined upon the believer as Paul admonishes him to speak as to minister grace to the hearer (Ephesians 4:29; cf. Colossians 4:6). Kindly words relax people! Gracious words would minister and convey to others sense of the peace, love and grace of God. Needless to say, our speech today has picked up the stress and strains of our highly psychopathic civilization. A recent church confederation questioned the advisability of using words like God, love, grace, forgiveness, and redemption. In the light of our technical advances, these terms were deemed archaic, We may well see a sterile world wherein only what comes from test-tubes is acceptable. Such a world would have no room for "singing with grace in your hearts to the Lord" (Col. 3:16).

The Lord Jesus Christ was said to be "full of grace and truth" (John 1:14). He dwelt as in a tent among us only a brief visit to this planet earth--and yet how majestic a summation these words give of His life, labor, death: "full of grace and truth." Only religious hypocrisy could stir His anger; and even then one sees Him weeping over the city that soon would demand His crucifixion outside its hallowed walls. Though immobilized with spiked hands and feet. His voice was still one of "gracious words" as He prayed for His enemies and comforted a dying malefactor. No wonder a new dimension had been added to God's forgiveness; for if this deed to such a One could be forgiven, surely all sins could find oblivion and forgetfulness at that tree, at that tomb, at that resurrection. It is no wonder that John says in John 1:18 that the only begotten Son (see Greek text) hath declared Him, i. e., the Father.

### **Grace For Grace (John 1:16)**

The word "for" has as its English equivalent the Greek word *anti*. We hear it in such words as "anti-Christ," etc.

The thought commonly is of someone or something against another. This word has also the meaning of "in place of another." We believe this latter meaning to be the one which pertains to this text. The context (John 1:17) has reference to the grace that was shown under the Law to Israel (Exo. 34:3, 6). The very Name of the Lawgiver proclaimed to Moses as he finished refashioning the new tables of the ten words were indicative of His character; that is, "the Lord, the Lord God, Merciful and Gracious, Longsuffering and Abundant in Goodness and Truth."

There was no lack of grace under the Old Covenant; each extension of judgment, each sin-victim slain, each offering made, all proclaimed the gracious character of the Lawgiver. But, law is law; and law without sanctions or penalty is not law, but license. Israel as a nation was to be separated from the Gentile pagan nations around her. Her laws were to be her bulwark and her righteousness as a nation. Grace in place of grace--the grace of the Law that failed in its people and purpose, the grace that clothed itself in the Messianic types of the Old Covenant was to give way to the substance, the arch-type. He was the fulfillment of all that was portended in the old economy. He was the sacrifice, the laver of cleansing, the Holy of Holies. He was the end to which all of Israel's religious services pointed. Having come to that goal, the form is now emptied of substance, the reality has replaced the shadow. Grace in place of grace. Let us then not be involved with a religion whose house is void of that presence of God that once dwelt therein.

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***LISTENING IN*** J. Clyde Stiltion

A revelation is given in words (Cp. Jno. 17:8). Hence the words are as important as the revelation. Study the WORDS of Scripture.

Between man's original creation by Christ (Gen. 1:26) and his re-creation in Christ (Eph. 2:10) we have a lost humanity.

The Apostle Paul must be distinguished from the Twelve. Note; "Of the Twelve," "of me also" (1 Cor. 15:5, 8).

Don't get your stock of "Bible knowledge" from man's traditions, but from God's pure Word. .

The Ethiopian Eunuch found plenty of Religion at Jerusalem, but he did not find the Saviour.

The title "Son of Man" occurs 84 times in the New Testament. But not once is the title applied to Christ while seated at God's right hand. Why is that?

"Preach the Word"! NOT books about the Word! ! NOT the Word plus! ! ! "Preach the Word"! ! ! ! 2 Tim. 4:2.

UNLESS YOU RIGHTLY DIVIDE: How will you reconcile: "When a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Prov. 16:7) with "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12)?

When Jehovah institutes His disarmament program, it will be an "elimination," not a "limitation."

The ONE great subject of the whole Word of God is Christ. Think it over.

To preach the Written Word without preaching the Living Word is NOT preaching. The two are inseparable.

Say it again: Those who heard Peter preach at Pentecost were JEWS,—devout men out of every nation. And Peter addressed them as "Ye Men of Judea" and "Ye men of Israel."

The Holy Spirit Himself is THE Guide and Teacher of His own Word.

If wars cease, Christ can NOT come back. But when Christ comes back, wars WILL cease.

The Written Word is its own best proof of inspiration.  
Teach it as it is written! And TEACH! !

### **Ephesians 3:14-21 ...from the Rheems [ 1582 ]**

God, may be notified to the Princes and Potestats in the celestials by the Church, 11. according to the prefinition of worlds, which he made in Christ Jesus or Lord. 12. In whom we have affiance and access in confidence, by faith of him. 13. For the which cause I desire that you faint not in my tribulations for you, which is your glory.

14. For this cause I bow my knees to the Father of our Lord Jesus Christ, 15. of whom all paternity in the heavens and in earth is named, 16. that he give you according to the riches of his glory, power to be fortified by his Spirit in the inner man. 17. Christ to dwell by faith in your hearts, rooted and founded in charity,

18. that you may be able to comprehend with all the saints, what is the breath, and length, and height, and depth, 19. to know also the charities of Christ, surpassing knowledge, that you man be filled unto all the fullness of God. 20. And to him that is able to doe al things more abundantly then we desire or understand, according to the power that worketh in us: 21. to him be glory in the CHURCH, and in Christ Jesus, unto all generations world without end.  
Amen