

SCRIPTURE RESEARCH - VOL. 4 - NO.

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IN MEMORY OF RUSSELL AND BERNICE SCHAEFER

In preparation of these few thoughts which speak to the memory of Mr. Russell (Russ) and Mrs. Bernice (Be) Schaefer, we are indebted first of all to Be (prior to her own death) and to their son, Mr. Russell Del Von Schaefer, for the following details of their lives.

Russell Harry Schaefer's family roots can be traced back to the year 1857 and to the city of Hamburg, Germany. Russ was born in Oshkosh, Wisconsin, on April 7, 1919, to Mr. and Mrs. George Harvey Schaefer. He was the youngest of seven children. His

siblings consisted of three brothers and three sisters. Russ' mother died when he was three years of age.

Russ' early years were spent with his grandparents on their farm. When Russ was 12 years old, his father decided that all of his children should come home to live with him in Oshkosh. Due to conflicts with his father, Russ soon left his Oshkosh home, ending up as a ward of the court.

The Judge, understanding the problems which existed between Russ and his father, took him into his own home. He stayed there for several months.

Learning that he was to visit his dad, Russ felt that this was going to be a one-way visit. Thus, he left the Judge's home (spending his first night alone sleeping in a graveyard) and headed west.

Russ worked his way to California, stopping in Tehachapi, where he served as a cook's helper on a cattle ranch. In these early years, he also worked in Arizona. Later in life, he often commented on his attempts to ride horseback across the state. Unfortunately, the water holes were too far apart or were dry, and water in his canteens ran out. The horse died, but Russ managed to survive the ordeal. He never completed the journey.

After saving up a few dollars, he booked passage on a ship bound for the Hawaiian Islands, as he thought that would be an ideal spot in which to make a new life for himself. But the Lord had other plans, for on board the ship Russ heard a man preaching the Word of God, and he accepted Christ into his heart and life.

Hawaii was not a state at that time, and Russ was told he could not stay. However, he was given some options, one of which was to attend a school. Because of his recent conversion, he chose a Bible school on the island of Kauai. It was here that Russ met Dr. Hooper, who became a mentor to him. It was through Dr. Hooper's mentorship that Russ was immersed in the grand truths of the Book of Romans. He was told (by Dr. Hooper) to read and re-read this book until "he got it," that is, "that God's grace was for and to all, the Godly and the ungodly." Even though Dr. Hooper was not a dispensationalist, he did teach Russ much about God's amazing grace.

After completion of Bible school, Russ hoped to become a missionary in Ecuador. He disembarked from a ship in Panama, remaining there for a period of time, attempting to obtain a visa to Ecuador. It was in Panama that Russ met Jack Roddy, and the two of them became life-long friends with a strong bond in Christ. The visa never materialized, so Russ returned to the States. He ended up at a rescue mission in Sioux Falls, South Dakota. It was here that he met Bernice A. Stadem, a farm girl from Bryant, South Dakota.

Bernice (Be) was born on March 18, 1911, to Norwegian parents, Alfred and Bergit Stadem. Be was the second of seven sisters and two brothers.

After attending elementary school (grades 1-8) in Canton, S.D., Be completed high school at the Canton Lutheran Academy. Following high school, she attended the Lutheran Bible School for one year in Minneapolis, Minnesota.

During the years prior to her marriage to Russ, Be taught children wherever she worshipped, a practice that she continued even after marriage.

In 1943, Be moved to Tucson, Arizona, where she and Russ were married on May 8. Moving to California, and during the remainder of World War II, Be worked for the defense industry in manufacturing 105mm Howitzers. Meanwhile, Russ served in the U.S. Army. A point of humor in this remembrance is that just recently it was learned that Russ was one of the very few soldiers in the U.S. Army who was allowed to wear cowboy boots rather than the regular G.I. footwear while in uniform.

On December 3, 1944, Russ and Be's only child was born, Russell Del Von Schaefer.

Following the war years, the Schaefers moved to Esparto, California, where Russ pastored a small church for a two-year period. It was here that he announced to his congregation that on the following Sunday he would be speaking on the subject of the Church, The Body of Christ, as presented in the Book of Acts. As he studied the Scriptures, he was stunned by the fact that he could not find the Church as the Body of Christ in this New

Testament book. He resigned his position with the church and began an in-depth study of God's Word, which opened up to him the difference between Israel as a nation of God and the Church, the Body of Christ.

He located other men of this same conviction, obtained books written by Dr. E. W. Bullinger, Charles Welch, and many others, and continued his growth in the wisdom and knowledge of our Lord Jesus Christ. He recognized, to a limited extent, the vastness of the Grace of God and the importance of the Right Division of the Scriptures.

The Schaefers relocated to Atascadero, California, where Russ found a job to support his family. It was here that Pastor Ralph Isbell of the Memorial Church asked Russ to teach the adult Bible class, which he did for several years. At that time, many believers came to know the message of our completeness in Christ through Russ' and Pastor Isbell's ministries.

When Pastor Isbell retired from his duties at the Memorial Church, he established the Ewalt Memorial Bible School from funds left for that purpose by Mrs. Sadie P. Ewalt, who had been a long-time member of the Memorial Church. This was a correspondence school with headquarters in Atascadero. (Eventually, Russ became Director of this school.)

After their tenure in Atascadero, they moved to Santa Ana, California, where Russ learned the printing trade. Russ faithfully taught numerous Bible classes held in that area.

In the early 1960's the Schaefers served as Directors of the Tahquitz Pines Youth Camp at Idyllwild, in the San Jacinto Mountains near Hemet, California. Russ and Be continued to "come down the mountain" on Sundays to hold Bible classes and "minister to the saints" in the Riverside/Santa Ana areas.

Their next home was in Redlands, California. Here Russ served as the manager of the Audio-Graphic Supply (AGS) of San Bernardino. The Schaefers continued their Bible class ministry in the Southern California area. In 1963, using the AGS multilith press, the first issue of *Scripture Research (SR)* was published.

Members of the Board of Directors of the Ewalt Memorial Bible School of Atascadero, California, after reading the first issue of *SR* (and being closely aligned doctrinally), invited Russ to be their Director. Their former Director, Mr. Ralph Isbell, had recently passed away. Russ and Be accepted their offer on May 9, 1964. Shortly thereafter, they left their lovely home in Redlands and changed their residence to Atascadero.

Russ and Be served the Ewalt Memorial Bible School (later renamed Scripture Research, Inc.) until their deaths. Russ went to be with The Lord on September 27, 1999. One year later, almost to the day, on October 1, 2000, Bernice joined her husband in the presence of The Lord.

From Summer 1964 through the Fall of 1999, the Schaefers served their God and Saviour, The Lord Jesus Christ, at the helm of Ewalt Memorial Bible School/Scripture Research, Inc. It was during this same period that 45 issues (in 3 volumes) of *Scripture Research* were published. Most of the writing and publishing was done by Russ himself. Also, a number of related "papers" written by other writers were published by Scripture Research, Inc. During this same time interval, numerous tracts were published and distributed.

In addition to his many activities and duties in Atascadero, in the late Summer/Fall months of each year Russ would travel to the Midwest, East Coast, and Canada, where he would hold Bible conferences for believers in those areas. He was careful to return to California before the snows fell.

Russ' and Be's home was open to all. Their generous hospitality was showered upon all who would frequent their modest dwelling. Regardless of time or circumstances, all were welcomed. No one was turned away. In this manner, they not only knew and preached Grace, but manifested it to others.

Due to his meandering life's path, Russ was able to have contact with a vast array of people from all walks of life. He continued to experience stories and situations, allowing him to understand people, relate to them, and share the Grandness of the Grace of God. It appears that next to his study of The Word, he enjoyed most of all his contact with people, learning from them, and

experiencing life with them. Also, his sense of humor was refreshing – he loved a good "belly laugh" (as did Be).

Russ and Be leave behind a son and his wife (Del Von and Ria) of Aptos, California, and two grandsons, Corey and Jason. Russ and Be also left behind a great spiritual legacy to those to whom they ministered. We are deeply grateful for the uncompromising message Russ shared with us of the Love and Grace of our Lord Jesus Christ, and The Scriptures which speak of Him.

It is with utmost gratitude and love that we, as the Board of Directors of Scripture Research, Inc., fondly dedicate this issue to Russell and Bernice Schaefer for their untiring and faithful years of service to our Lord.

1. Dr. Charles W. Asbell, President
2. Mr. Jerry Wayne Bernard, Vice Pres./Coordinator of Questions
3. Mrs. James (Betty) Harris, Secretary
4. Mr. Douglas Falk, Treasurer
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11. Mrs. Richard (Esther) Wartena, Board Member Emeritus
12. Mr. Nevin Wetzels, Board Member Emeritus
13. Mrs. Nevin (Jo) Wetzels, Board Member Emeritus

OBITUARY OF RUSSELL H. SCHAEFER by Russ Schaefer

My requiem, for the repose of my soul, is echoed in the words of an old, familiar song:

"O Love that will not let me go, I rest my weary soul in Thee. I give Thee back the life I owe, That in Thy Ocean depths its Flow, might richer, fuller be."

My instructions:

That my body be cremated and the ashes be cast into the sea. No ceremony, memorials, or charitable gifts. Laugh, not mourn, one day...then forget me. For those that feel they have been helped by my years of ministry, please realize that it should have been more clear and much better.

My Hopes:

Search for truth where I never supposed It could be found. Let Christ be its ground, Its center, and its goal. Let Christ be life's motive, reason and resolve.

My regrets:

Strangers have fed me, housed me, schooled me and offered a helping hand. Their memories crowd around me and I know it is not within my power to express my appreciation for their kindness to a young boy, and later to a man. This old heart would rest better if I could hold your faces in my hands, and say, "Thank you," you understand?

My Farewell:

My wife, my family, my kin, my friends, I've loved you!

" Nuf said."

Russ

TESTIMONIALS FROM SOME WHO WERE FRIENDS AND STUDENTS OF RUSS AND BERNICE SCHAEFER

From Thousand Oaks, California:

We first learned about Russell Schaefer when Jo and I lived in Kansas City, Missouri. Joyce Pollard, a Jewish girl from Chicago, came to Kansas City in the late 1950's to play her violin in the Kansas City Philharmonic Orchestra. She had met Oscar and Mae Baker in Indiana. Oscar referred Joyce to Helen Brown, our personal friend and Bible teacher, who lived in Kansas City, Kansas. Joyce attended our Bible classes. We became friends and she visited in our home. During one Summer vacation, Joyce

went to California. There she was introduced to Russell Schaefer. Joyce gave Russell our home address. Russell wrote to us and sent us his early article on "What is a Dispensation?" So we became pen pals.

In January, 1962, Jo and I moved to Thousand Oaks, California. In the Summer of 1962 we visited Russell and Be for the first time in Redlands. There we attended the Bible class taught by Russell. There we met other Bible students, including the Asbell family.

Then about 1964, Russell and Be Schaefer moved to Atascadero. Russell became Director of Ewalt Memorial Bible School, later known as Scripture Research, Inc.

Through the years we visited Russell and Be Schaefer in their home in Atascadero. We were guests in their home many times through those years. We came to know Russell and Be very well. We have fond memories of those years.

We remember when Russell would sit down with us, open his Bible, and explain some important passages of Scripture pertaining to this Age of Grace in which we are living. His message was always Christ centered.

We remember well the many Bible conferences in the 1960's, 1970's and 1980's that Russell scheduled and participated in. He brought to those conferences other Bible teachers, including Jack Roddy, Pastor Arthur Lambourne, and William B. Hallman.

We had the privilege of proof-reading some of the later issues of *Scripture Research*. The last one was "Myths About Satan," printed in 1997.

The final issue of *Scripture Research*, Volume 3, No. 7, in January, 1991, is a masterpiece of writing. This issue (81 pages), "The Baptism Edition," is well written. This issue covered the subject of baptism thoroughly, completely and accurately.

In all of the *Scripture Research* publications, Christ was always the central theme. Russell expressed it best when he wrote, "There are not great men of God, only ordinary men who worship a GREAT CHRIST."

Always we shall treasure the memory of Russell Schaefer. We are indebted to Russell for more knowledge of the Grace of God and the Love of Christ.

Nevin and Jo Wetzel

From *SEARCH AND SEE*, Vol. 5, #11

...the Director of Scripture Research, Inc., in Atascadero, California, fell asleep in The Lord on September 25th. What I know of him centers around the Word.

I wrote to him late in 1995 at the suggestion of a friend, and we exchanged letters back and forth for a time. I also talked with him via telephone about a half dozen or so times.

When I first contacted Russ via phone, it was to see if I could use pieces from his articles and booklets in this newsletter. I also asked if he would be okay with my putting Scripture Research, Inc. in the resource section of the newsletter. What I appreciated about him was his "warning" me about what he believes to be truth from the Word of God. He told me that I should know that everyone did not agree with what he believed. It was as if he were warning me that some may not like that I included his ministry as a resource. So, of course, in the March 1996 issue of *Search and See* I listed Scripture Research, Inc. as a resource folks may want to check out.

Dr. A.J. Roddy wrote of his experiences with Russ in the booklet, *Though I Spoke With Tongues*. He met him in Panama at the American Bible Society building at a time when he (Roddy) was wrestling with (the) doctrine of works vs. (the) doctrine of grace. He writes,

Then one day there came to the Society building a young man who had just been denied an entrance permit into Ecuador, whither he had been journeying from Hawaii with a view toward independent missionary work. He, while waiting in Panama for final action in his case, took another room at the Society compound.... Russell Harry Schaefer never asked me about my religious experience or my church affiliation, evidently taking for granted that I was a believer. But Russell was in love with Christ;

he spoke incessantly (and I mean exactly that), from our first "Good Morning" to our parting "God bless you" at night, of the marvelous grace of our God that is greater than all our sin.

Schaefer did not know that I had never understood that great attribute of God.... Russell lived in the Book of Romans and, without asking whether I should like it or not, spent days interpreting the great doctrines of that book. He did not know it, but as the Spirit of God worked mightily in him to bring out those majestic truths, He worked mightily in my heart to bring them in. Schaefer preached to me a message which went deep into the things of God.

From Carlsbad, California:

There have been three great men in my life. The first was a neighbor, O. T. Goldsmith, who told me about our Savior, The Lord Jesus Christ, and prayed for me. The second was Lyman Wendt, Pastor at Calvary Church in Santa Ana (California), who taught me the basic principles and a love for The Lord and His Word. The third was Russell Schaefer, who showed me the Grace of God and taught me the deeper truths in the "Word of God"...an expression he used over and over again. His ability to expound God's Word surpassed that of many of his peers and I am deeply grateful that God gave me the privilege of hearing and knowing this dear man of God.

There is one more person that I can't forget when I think of Russ, and that was his wife, Bernice. Without "Auntie Be," Russ would not have been the Russ we knew. Her hospitality knew no bounds and, boy, could she make great coffee! A snack was always a feast. Forget about a diet when you visited Auntie Be. Russ and Be will always be remembered as saints who loved Him and His people.

Jim

The Schaefers were a big part of our life in the 1950's and 1960's. We were deeply interested in his Bible studies, and attended his Bible class in Santa Ana. Bernice came to our house and took care of us when our son Tim was born. When we adopted our daughter, Cyndi, Bernice and Russell gave us a baby shower at

their home in Redlands. Russ took wonderful professional first photographs of our two children, but they always included his dog - which gives us a good laugh to this day! My parents, Ted and Elsie Richardson, were very interested in Russell's deep Bible studies, and, when they retired, they moved to Morro Bay (California) so they could continue to study with him. We had many laughs, and good meals with Russ and "Auntie Be," and we will sorely miss both of them. It leaves a big hole in our lives! Betty

Jim & Betty Harris

From Sharpsville, Indiana:

I am writing at the request of my dear friend and brother in Christ, Jerry Wayne Bernard. Unlike many others, I did not know Russ Schaefer well in terms of quantity time, but I did know Russ in quality time. As I have said on many occasions, at Bible conferences. I had three role models, and Russ Schaefer was one of them. I don't know why, but Russ just seemed to embody *Grace*, and more than anything that drew us together. When I was looking for a book long out of print, I wrote Russ to find out if he had any sources and instead of answering, Russ sent me his personal copy, The only one he had.

It was not only what he said that spoke to my spirit, but how he lived that was so inspiring. Russ was a man of contradictions: knowledgeable, yet simple; learned, yet able to talk with the youngest of believers. As he shared his life with me, I marveled that through it not only did he come to Christ but, more than that, he understood and lived the message of *Grace*, for all to see. I loved Russ and always looked forward to seeing him and enjoying just being in his presence, hoping that somehow his understanding and walk of *Grace* would rub off.

At every passing of brothers and sisters I always feel diminished, and yet I know that they have gone before, and in that day when all is realized, there will be such a shout of joy that even Heaven will not be able to contain it. *Amazing Grace, wonderful Grace, abiding Grace.*

Dr. D. M. Callahan, Th.D.

From Colorado Springs, Colorado:

It is with nostalgia and a sense of gratitude that we offer these few comments relating to Russ and Bernice Schaefer:

In late 1957, it was our pleasure to meet Russ and Be. This meeting took place at the Riverside (California) Bible Church following a sermon delivered by Pastor Lyman A. Wendt. Soon after this, we were attending classes with them in private homes in the Riverside/Santa Ana areas.

After Russ and Be moved from Idyllwild, California, to Redlands, we became frequent guests in their home, resulting in a life-long bond with these two exceptional people. In fact, they babysat with our two oldest girls when our third baby was born. Bernice assumed the undisputed title of "Auntie Be" with our three daughters. Be accepted this role, and proceeded to rename our little ones "Winkum," "Blinkum," and "Nod."

This close relationship and frequent fellowshiping with the Schaefers continued until Russ took over as Director of the Ewalt Memorial Bible School. At that time, they left their lovely home in Redlands and moved to Atascadero.

As we look back over those fleeting few years when we had the opportunity to sit under Russ' ministry, several things become apparent about his testimony. First of all, Russ loved The Christ of the Scriptures. This love of The Lord Jesus was a consuming passion to him.

Secondly, Russ loved the written Word, which speaks of the Father's love to us as seen in the work of His Son. In terms of the Word and apologetics and defending the Christian faith, like that of Martin Luther, Russ' conviction was "Sola Scriptura."

Thirdly, Russ loved the individual words which make up the Bible. Words of the Sacred Text were precious to him. Fourthly, Russ taught us some of the beauty of studying and examining the parts of speech and verb tenses which The Holy Spirit used to convey His thoughts in the Scriptures. What a legacy he passed on to us.

This world is immensely poorer today now that these two friends and loved ones are no longer with us. We in this household do and will continue to miss them.

Chuck & Marilyn Asbell and Winkum, Blinkum, & Nod

From Bible Fellowship Church, South Holland, Illinois:

It was in the year of 1968 that a small group of believers from the Bible Fellowship Church in South Holland, Illinois, asked Russ to speak at their first conference, being held at the church in South Holland, Illinois. Russ accepted the invitation. The theme of this conference was "The Untraceable Riches of Christ," found in Ephesians 3:8-11. The spiritual bonds of love and grace that the Lord formed between Russ and the saints in South Holland were so strong and real that, for the next 30 years and 30 conferences later, Russ was there to share the wonderful truths found in the Ephesian and Colossian letters of the Apostle Paul. The theme of the conferences have never changed, because it was Russ Schaefer who said, "You can never exhaust The Untraceable Riches of Christ."

Russ and Be have been sorely missed.

Egbert & Jean Bolhuis

From Penrith, Australia:

I had the blessed privilege of staying with Russ and Be Schaefer for a few months in 1967. It was a great time of Christian fellowship with dear friends who cared for others and showed warm and loving hospitality. They opened up their heart and home to me upon my arrival from Australia.

I will never forget the "Silver Dollar String Tie" Russ used for identification purposes when we met at San Francisco Airport. I had never seen one before then.

Then they helped me one night as I agonized in passing a kidney stone. After that, Russ and Be would take me out to their Chinese junk at Morro Bay. He would point to Morro Rock and say, "There's Andy's stone!"

We had so many great times together. Most of all, they inspired me to dedicate my life and talents in the service of the Lord. Russ and Be will always hold a special place in my heart. Thank you, guys!

Andrew Hollier

April 24, 2001

From Riverside, California:

My fondest memories of Russ and Be are when my Dad and I would spend the better part of the morning with them at the breakfast table, discussing whatever happened to come up in the conversation. All the while, Be would be keeping up with three hungry men, making crepes faster than we could eat them, or making a pan full of scrambled eggs with bits of ham, all consumed with the most wonderful toasted homemade rye bread. To make the morning even more enjoyable, a few jokes and laughs would put us in a joyful mood.

What great entertainers they were! My Dad and I could always call on them with only a day's notice (sometimes less!), and receive the best of treatments and considerations. We were welcomed with the most sincere examples of hospitality, and departing was always a drawn-out process – there always seemed to be more to talk about. The conversations, of course, would range from a vast array of topics, from the simplest of matters, like the latest bargain at a local yard sale, to the most profound, with Russ relating to us, as only he could, the richness and oneness of our being in Christ – all interspersed and actuated with the most compelling of life's experiences and stories from Russ and Be.

My Dad and I were always impressed that, no matter where in the Scriptures we would direct a question to Russ, he knew not only the details of the passage and the historical circumstances of the question, but he had additional insight to provide. It was like we had the best of private tutors, all to ourselves, expanding our knowledge of the Scriptures. I remember in particular one time, as we were gazing out the kitchen window at breakfast time and observing the nearby hillsides, we mentioned how we can "look

unto the hills, from whence cometh my help." Needless to say, Russ corrected us (which he did graciously and patiently so many times), showing that the passage meant the complete opposite. Instead, the passage was actually a question posed, and the answer was a resounding, "No! I will not look unto the hills for my help," (as the pagan did) but, instead, as the next passage states, "My help cometh from the Lord!"

Who can ever forget Russ' commenting on I John 1:9, where our confessing our sins is to see them as God sees them, which is forgiven, forgiven, forgiven. How unique that Russ could read a passage in an entirely different way than had been ingrained in us since childhood, a passage that we had no hope of seeing in any different way on our own, and open a whole new vista and manner of looking at the Scriptures.

One of the most telling of Russ' life experiences occurred during his stay at the Judge's residence. At the time, Russ was attending school and occasionally was in need of funding to purchase supplies for his school work and other matters. Being too humble to ask for the needed funds, he did without as best he could.

Upon leaving the Judge's home, the question came up as to how he had managed to supply for his own needs. When Russ replied that he managed as best he could with what he had, it was pointed out to him that the "basket of coins" in the front room was meant all along for his free use to supply for his needs as they arose. Russ naturally had thought the basket was placed there to test him, to see if he would succumb to stealing, never realizing or even imagining that it was meant for him.

From this, Russ would relate how similar our richness is in Christ, that we have a never-ending source that is for us which is meant to meet all our needs. We are simply unaware of our position in Him, because we have never fully been told what we have in Him, but, sadly, rather have been trained to see Christ as a Judge, ready to pounce on us for our errors, which have only been placed in our paths to "test us." What a great life illustration of what we truly have in Christ!

Though Russ loved to laugh and share a joke or unique experience, all changed when the subject was Christ. At that

point, anyone could tell that the matter of the Scriptures and Christ was treated with the utmost respect, conviction, and honesty. I can vividly recall Russ during our Sunday morning Bible studies, while wearing his familiar boule, western belt buckle and boots, emphasizing as only he could the reality and meaning of our standing in Christ and in Christ alone. He desired to do no more than PREACH CHRIST!

Russ impressed me from the beginning of our friendship with how he lived what he preached. Never could I detect Russ' desiring any particular recognition or credit for himself, or preferring any reliance on himself. His desire was to turn any focus or attention away from himself and towards Christ. In his preaching and writings, Russ essentially conveyed two aspects of being "in Christ." One was what we gain, our complete acceptance in The Beloved. The other, just as importantly, is what we lose or give up-- the need for someone or some organization to supplement what we already have.

I believe of all that may have caused Russ concern, the most offensive was the notion that somehow, in addition to Christ, we are in need of the blessing or acceptance of some organization or group or person to make us "more acceptable." This was anathema to him, and he was never hesitant to convey not only the strength of the message of being "In Christ," but, perhaps even more importantly, of being "In Christ Only." Of all I learned from Russ, this thought must rank as being the most valuable and most endearing, to which all I can say is a heartfelt, "Thank you, thank you, thank you, Russ."

Doug Falk

A POEM

composed by the late Dr. Jack Roddy to his life-long friend and confidant, Russ Schaefer:

For more than half a century We've come a winding way

On land and sea together Through many a sunlit way.

My aging heart remembers The days of joy alone,

There must have been some sad ones.... Their memory is gone.

The great thing you have taught me, On which I REST my case:

The bright, surprise-fraught lesson-- THE SUPREMACY OF GRACE.

Shipmate Rocky

GRACE

- GRACE...is God's friendship for the friendless, failure and forlorn.
- GRACE...is God's tenderness for the tainted, tarnished and torn.
- GRACE...is God's pity for the pitiable, polluted and perishing.
- GRACE...is God's sympathy for the sin sick, sorrowing and suffering.
- GRACE...is God's favor for the foolish, fallen and faithless.
- GRACE...is God's salvation for the sinner and supply for the saint.
- GRACE...is God's mercy for the miserable, money less and merit less.
- GRACE...is God's loving kindness for the loveless, the loathsome and lost.
- GRACE...is God's triumph for the troubled, the timid and the tempest-tossed.
- GRACE ...is God's goodness to the godless, the guilty and the graceless.
- GRACE...is God's blessing for the basest, the burdened and the bereaved.
- GRACE...is God's love for the lowly, the lapsed and the least.
- GRACE...is God's sufficiency for service, sacrifice and spirituality.
- GRACE...is God's beneficence for the beggar, the blighted and the blind.
- GRACE...is God's provision for the poor, the powerless and the perplexed.

John Bunce

GRACE...is God's impartation to all that need out of the bounty of His absolute, immeasurable love.

Webb-Peblee

GRACE...is God's character magnified, Christ's work completed, for all time, for all people.

Russ Schaefer

"The world is a mirror representing the divine life. The mechanical philosophy was ever blind to this fact. Intelligent design, on the other hand, readily embraces the sacramental nature of physical reality. Indeed, intelligent design is just the Logos theology of John's Gospel restated in the idiom of information theory."

William A. Dembski, from his essay, "Signs of Intelligence. A Primer on the Discernment of Intelligent Design." *Touchstone*, V. 12, No. 4, July/August 1999.

NOTES ON SPIRIT OR THE HOLY SPIRIT AS FOUND IN EPHESIANS AND COLOSSIANS

Preface

On February 9, 1989, I received a communication from Russ Schaefer in response to a question which I posed to him. This question concerned the use(s) of the word S(s)pirit as seen in the two prison epistles, Ephesians and Colossians. Little did I realize that the response I would receive would be the subject of the ensuing article. Suffice it to say, these several pages lay in my library until now. Russ suggested that I edit this article and then have it published in *Scripture Research*. This I have done, being careful that his original intent is not compromised. We hope you will enjoy his study.

C. W. Asbell

IN SHARP CONTRAST TO THE "ALL SPIRITUAL BLESSINGS" INHERENT IN THE DISPENSATION OF GRACE FOR ALL PEOPLE, ISRAEL HAD AN ADDITIONAL UNIQUE PROVISION PROMISED – THAT OF PHYSICAL BLESSINGS. SINCE THEIR

BLESSINGS HAD BEEN LEGALLY COVENANTED AND CONDITIONED UPON A SYSTEM OF RIGID OBEDIENCE, THEIR MATERIAL WELL-BEING WAS A BAROMETER OF THEIR SPIRITUAL STATE. THE "CURSE" CLAUSE IN THEIR CONTRACT COULD BE INVOKED AT ANY TIME AND THEIR BLESSINGS BE ANNULLED. (Cf. Deut., chapters. 11 through 31.) ULTIMATELY, ALL SPIRITUAL BLESSINGS ARE TO BE FOUND IN CHRIST.

AN ADDED DIMENSION, "IN THE SUPRA-HEAVENLIES" (Gr. EPOURANIOIS), IS GIVEN TO THOSE IN THE "BODY OF CHRIST," Eph. 1:3-23. THIS IS FAR MORE EXTENSIVE AND MORE INCLUSIVE THAN ISRAEL'S "IN THE LAND" PROMISES.

In this treatise let us examine, as they occur, the several uses of (H)oly (S)pirit in our two subject epistles, Ephesians and Colossians. We will refer often to Dr. E. W. Bullinger's monumental work on the uses of Holy Spirit, with and without the definite article(s), in *The Giver and His Gifts*:

- Col. 1:8 (A.V.): "Who also declared unto us your love in the spirit."

In this verse there is no article before "spirit." Dr. Bullinger (page 210) lists this among the adverbial usages of "spirit." Note his comment:

Implying essence; or whatever is spoken of as possessed or done, as being so in the highest degree.

This is not speaking of love in the Holy Spirit Himself, since in the Colossian letter Christ, rather than The Holy Spirit, is made the essence of the Life of the believer, i.e., "...Christ in you, the Hope of glory" (vs. 1:27b), or "...Christ our Life" (vs. 3:4). It is in Christ that "all fullness dwells" (vs. 2:9), and in Christ are all made "complete" (vs. 2:10). It is from Christ as Head as the source from whence all the Body "increases with the increase of God" (vs. 2:19). Instead of The Holy Spirit, it is Christ who is "ALL and in ALL" (vs. 3:11). The reason for this emphasis is the nature of the Colossian letter, that of the totality of the Person and Work of Christ.

- Col. 2:5 (A.V.), "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ."

This text is listed, as the above, as being ADVERBIAL. The meaning is thus, "Thinking of you...although not physically with you."

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Turning to the Book of Ephesians, please note the following:

- Eph. 1:13 (A.V.), "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy spirit of promise."

In this verse it does not say the "gift of power from on High," as seen in Acts, Chapter 2 – but a PROMISSORY SPIRIT, an anticipatory spirit in keeping with the sealing by The Father into Christ so as to bear His image, and to jointly share in all that God has made Him to be and to have. This anticipatory spirit is the stimuli, the earnest and assurance, that gives enjoyment in having been granted the inheritance which awaits the appointed time of our entering into it. Indeed, the phrase, "...to the praise of His glory," (vs. 1:14) was common in Paul's day as denoting those who had already entered into the allotment assigned to them by The Pater-Father. The figure Paul used is similar to the two sons to whom the father had granted their inheritance; one was granted it immediately and the other, later. Ours is a holy, anticipatory enjoyment in view of all that we have been granted "in Christ, The Lord." It will be entered into but never-ending, as in all the on-coming ages there will be a continual unfolding of His kindness in showing forth the excelling riches of His grace as seen in Ephesians 2:7:

That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. (A.V.)

As a commentary on how "spirit" is similarly used in some of Paul's other writings, see:

- Gal. 6:1...spirit of meekness
- Rom. 8:15...spirit of bondage
- Rom. 8:15...spirit of adoption
- Rom. 11:8...spirit of slumber
- II Tim. 1:7...spirit of fear

It is in this understanding of the usage of "spirit" from the above that Eph. 1:17 is to be understood: "...a spirit of wisdom and revelation in a full knowledge of your heart...."

- So that (vs. 1:18, original text), "...having been (not future) enlightened the eyes of the heart of you." (emphasis mine)

This "spirit" is not an external and subsequent revelation given to an individual in addition to the Word of God, but is a disposition of HEART to want to know the WORD OF GOD. The heart's yearning is to know more of Christ and the hope that God has given him in giving The Son. It is truly tragic that this verse should have been used as a shibboleth, a touch-stone, as to who are the Body of Christ. The text is not an appeal to an intellectual grasp of truth, but to a heart's desire to know Christ. The mind may not grasp the truth of Him that the heart feels after. If, indeed, God must by an additional sequential revelation reveal the so-called secret (although that is not the subject of this text) to each individual separately, then the whole issue of trying to emulate Paul in making all see (vs. 3:9) is pure foolishness, and all ministry is aimless.

- Eph. 2:2 (A.V.): "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

"Spirit" is in the genitive (of origin) case, not the "prince," but that spirit of disobedience that so pervaded the whole atmosphere of Israel. The very "air" of that nation was poisoned by disobedience to the heavenly vision, of which Paul had once taken part. This is not referring to Satan in this context, for there is nothing in Scripture that teaches that he is "omnipresent, omniscient, and omnipotent." Rather, Satan is a defeated foe, and we are told to "hold the field of the routed foe" (vs.. 6:11-18). We do not war in the heavenlies against spiritual (not material) evil, but that which

is right here on earth, i.e., religion, whatever its guise, whatever its office, authority, or power. The question may arise, "Does Ephesians 6:12 contain a large parenthesis?" See below:

Because our conflict is not against blood and flesh (the parenthesis follows, i.e., but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual [not blood and flesh] forces of evil) in the heavenlies.

To simplify the intent of the passage:

Because our conflict is not against blood and flesh in the heavenlies...but....

The Greek grammar in this text allows this, whereas the English does not (cf. Eph. 1:13): "In whom (...) ye were sealed...." The parenthesis lies between "whom" and "ye."

- Eph. 2:18 (A.V.): "Because through (dia) Him (Christ) we both have access in (en, not dia) one spirit unto The Father."

This access to The Father has already been established "in Christ," having been accepted in The Beloved.

To the praise of the glory of His grace, wherein He hath made us accepted in The Beloved. (Vs. 1:6)

In Whom we have boldness and access with confidence by (dia) the faith of Him. (Vs. 3:12)

So the Eph. 2:18 text reading of "in spirit" implies that the "both" having access to The Father must refer to verses 14-16 wherein the "both" were made "one," "twain" were made a "new humanity." And the "both" were "more than reconciled" to God "in one body." Out of this oneness of body, oneness of a new humanity, oneness of the life of Christ in our quickened "spirits," it is fitting that this mutual oneness includes a mutual freedom in the very relationship to and with The Father. This fits in with the concept of both in "one body," verse 16. Christ is that One who gives life to our spirits: "...The Last Adam unto spirit life-giving."

This was the "joint-quickenings" with Christ (Eph. 2:5).

1. Eph. 2:21, 22: "In Whom (Christ) all (the) building being fitted together grows into a holy shrine, a holy, in The Lord, in Whom also ye are being built together into a dwelling-place of The God in spirit." (Marshal, Nestle Greek text, *The Interlinear Greek-English New Testament*)
2. "In Whom (Christ) an entire building, in process of being fitly conjoined together, is growing into a holy Temple in (The) Lord; in Whom (Christ) ye also are being conjointly builded into a habitation of God in Spirit." (Rotherham's translation of *The Bible*, 1878 Edition)
3. "In Whom the whole building closely joined together, grows into a holy inner sanctuary in The Lord, in whom also you are being built together into a permanent dwelling place of God by (Gr., in, not by) the Spirit." (Wuest)
4. "In Whom all the several portions being duly united form one great edifice, an holy temple to The Lord: an integral part of which edifice you yourselves are, in order that God's blessed Spirit may dwell within you." (Shuttlesworth)

Each of the above translations gives a different view of the passages. Milton S. Terry writes:

A translation, however faithful, is itself an interpretation, and cannot be safely made a substitute for original and independent investigation. (*Biblical Hermeneutics*, p. 69)

- Verse 21 – The whole detailed stone-building process of which a structure is made. The present tense indicates continual development. "Temple" with its porches, rooms, altars, etc. is "heiros" (Greek), the word used here "naos" (Greek), the inner holy dwelling place of God. The latter is in harmony in this text.
- Verse 22 – "Built together" is a passive verb. Jointly built with others. God is doing the building; hence, the present tense is used since the building is an on-going process. Habitation equals a settling down. The preposition "in" indicates the goal or intention, that is, it was always God's intention to dwell within His own. An interesting question arises: Is God dwelling within His own via The Holy Spirit? Or within our spirit?

Marshall's text implies that it is within the quickened human spirit that God has been pleased to dwell. Rotherham indicates that a building process is on-going, for a habitation is readied for God in Spirit. Wuest wants to say all this is "by" the Spirit, as of agency. Shuttleworth looks at the building as being preparatory for God's Holy Spirit to have a dwelling place. Four views, four choices.

The Greek text reads "in spirit." Only upper-case letters were used in the original manuscripts, so they are no help in deciding whether our spirits or the Holy Spirit is meant. "God is spirit" (John 4:24). Is God then to dwell in His Holy Spirit? Is it The Holy Spirit within His own people in which God dwells? The asking of the question rules it out as an answer. Has a dwelling place been made by or through The Holy Spirit in which God would be at home? If so, what is it?

In Romans 8:9-16 there is an intermingling of usages in respect to the human spirit, personal, and to The Holy Spirit's work. Christ and The Holy Spirit are used inter-changeably, complicating the problem. In Romans 9:10, Marshall uses "spirit," and it is this spirit that is now alive. If it were The Holy Spirit, then the statement that the spirit was "life" would be inane, for how could The Holy Spirit not have "life"? Just how The Spirit "witnessed" to the human spirit (8:16) during "Acts" to induce the heir-sonship spirit "Abba" response (Rom. 8:15) is unknown, but it does imply that the human spirit has been enabled to do and to be what it was not able to do and be hitherto. The conclusion, then, to be reached in Eph. 2:22 is that God, in Christ, is structuring the Body of Christ on the whole and in particular, or individually, to be a multi-functional Body, one function being an "at-home" dwelling place of God, in spirit. It was always God's intention to dwell not only with His people, but "in" them. So His "Holiest of All" is the hearts of His people, not a structure of glass, or stone, or wood, or gold.

- Eph. 3:5 (Bullinger's translation, *The Giver and His Gifts*, p. 153): "He (The Holy Spirit) is the great revealer of this Secret, and it was revealed to the New Testament Apostles and Prophets."

All the Apostles and Prophets, without exception, were at one time part and parcel of the "Acts" program. It was through the Apostleship of Paul that the "Ethnos," or varied cultures and

racess, would be brought within the hearing of the Dispensation of The Grace of God (see Eph. 3:1-2). The Apostles and Prophets of the Acts period, with their primary Jewish-Circumcision ministry, would have to be conveyed over into the new Grace-dispensational program, wherein the former priority of Israel was no more.

In the Galatian letter, Paul defended his ministry against the incursion of Jewish legalism as personified in Peter's actions, but brought about by messengers from James. An earlier agreement was that the other Apostles would go to the Circumcision. It was needful, therefore, that these "other Apostles and Prophets" (this would include the writer of the Book of Revelation) would need to be instructed, not by Paul, but by The Holy Spirit, that a vast Dispensational change was taking place. A program of so vast and great an import, and affecting so many prior truths and programs, must needs come from The Holy Spirit aside from Paul's distinctive ministry to those of the nations. Only in this way could the doubt with which some of the Apostles held the distinctive ministry of Paul be settled conclusively.

- Eph. 3:16 (Bullinger, *The Giver and His Gifts*) "That He (The Father) would grant you, according to the riches of His glory (His glorious riches), to be strengthened with might by the Spirit (His Spirit), in the inner man."

The article is used as well as the preposition "dia"; hence, paralleling the wealth of The Father's glory, the Spirit of God infuses with strength, fortifies, and invigorates the inner person so that Christ may be completely at home, through the faith (the grandeur of the Secret of Grace and of Christ's Person) in our hearts (vs. 3:17). The verses that follow are the most illuminating in all of Scripture as to the ultimate reason for all things. It is amazing that the fullness of God is bound up with getting to know the knowledge-excelling love of Christ. The love is infinite and these/our finite hearts must be strengthened in order to give that "at-homeness" to the indwelling Christ so that we might be made more fully aware that we have and will continue to be firmly established and entwined in His love.

- Eph. 4:3 (Marshall, the Nestle Greek text, *The Interlinear Greek-English New Testament*): "Being eager to keep the

Unity of The Spirit in the bond of the peace (there is) one body and one spirit."

Dr. Bullinger's notes (*The Giver and His Gifts*, pp. 153-155) deserve attention:

...i.e., the spiritual unity already affected by God in His having made us the members of the one spiritual body. It is the Genitive of Origin. We do not read of the unity of the body, which is so often spoke of, but "the unity of the spirit." This unity is already made; and that which we have to do is to "keep" it and guard it with diligence. It is not a corporate unity which we have to make; but a spiritual unity which we have diligently to "keep, preserve, and guard."

...the body itself is "one." To make any other "body," therefore, or to form any corporate union or "fellowship," and to call it by any other name, is to make a "schism" in the body (p. 154); and...the special grieving of The Holy Spirit is caused by not holding and manifesting this spiritual unity of the one Body (P. 155). The Body is that which is bound together. One spirit -- the instrument that holds the whole together, not as in "Acts" by external sign-gifts but rather a working within the Body that it might be built up from within, or as in the words of Eph. 4:16: "...increase of the Body unto the edifying (building) of itself in love."

It is the spirit working within the Body through the nurturing ministered from The Head, aside from other apostolic-ministries.

- Eph. 4:23 (Concordant Version): "...yet to be rejuvenated in the spirit of your mind, and to put on the new humanity."

The "New Humanity" is an embodiment of Christ, for "in Him" the distinctions characterizing the old humanity have been done away. The Colossian letter (3:10, 11) eloquently speaks to this:

And having put on the new (the one), being renewed in full knowledge according to the Image of the (One) creating him. Where Greek and Jew have no place, (nor) Circumcision and Uncircumcision, (nor) Barbarian, Scythian, Slave, Freeman, but all things and in all, Christ (is). (Marshall, Nestle Greek Text, *The Interlinear Greek-English New Testament*)

The cultural differences of Greek and Jew, the covenant distinctions between the circumcised and uncircumcised, the coarse speech of the Barbarian, the warrior Scythian, the subjugated Slave, the proud Freeman -- none of these would image out the new humanity -- rather "all" would find their image in the perfect Christ, and this "imaging" would come from within. For those of us who come from other shores to this wonderful land must enter into the meaning of these passages in a unique and wonderful way, for they must put on a whole different way of life.

- Eph. 4:30 (Marshall, Nestle Greek text, *The Interlinear Greek-English New Testament*): "And do not grieve The Spirit The Holy of The God by whom ye were sealed for (a) day of redemption."

What brings sorrow to God is listed in the following verses, concluding with the injunction to have "grace-forgiveness" just as God "in Christ" has already forgiven us. The "Day of Redemption" was a common term in Paul's day. It had to do with the sealing of the official document by the seven legal witnesses whereto they would swear that they had heard the terms of the one (or ones) appointed as heirs, and to the "Day" when these terms would be applicable. That "Day" would be when the goods would be made fully available; or, if slaves, the day of entering into their new status and possessions. To one that was made an heir by abrogation (to annul a former status by law), the new status could not be disannulled. It was, as it were, sealed forever. How gracious the text, asking as it does, that we be and act graciously.

- Eph. 5:18, 19 (Resultant Translation): "...be not soaked with wine, wherein is excess; but be filled (rather) in spirit; (by) speaking to yourselves in psalms, and hymns, and spiritual songs, singing and psalming in your hearts to The Lord."

This is in the dative case, speaking of the means used to do the "filling," the agent or instrument to fill one's spirit. Rather than becoming "soaked" with wine to lift one's spirits, it is better to have a song in your heart to The Lord. The kindred passage in Colossians 3:16 adds: "Let the word of Christ dwell in you richly...singing with grace in your hearts to The Lord."

Instead of being merely read, some of the Psalms were sung-- so whether Psalms, hymns, or spiritual songs, they were to be the melody of the heart.

- Eph. 6:12: See note on Eph. 2:2.
- Eph. 6:17 (A.V.): "And take the helmet of salvation, and the sword of The Spirit, which is the Word of God." The sword was used offensively and defensively in combat. Here it is likened to the Word of God. It is not only a defense, but a multitude of things to meet our needs and chart our paths.
- Eph. 6:18 (Marshall's translation of the Nestle Greek text, *The Interlinear Greek-English New Testament*): "By means of all prayer and petition, praying at every time in spirit, and to it watching in all perseverance and petition concerning all the saints."

If it were in The Holy Spirit, then no prayer, petition, or supplication would be needed, as certainly The Holy Spirit has no needs, and no need to pray. If it is The Holy Spirit praying in us then we have no need to pray. If the quickened human spirit is asked to reach out to God with praise, devotion, or need, then the role of The Holy Spirit would be that of Companion or One-along-side, if John 15:26 and 16:7 (see below) have a present application other than to the Apostles to whom these words were addressed.

- But when the Comforter is come, whom I will send unto you from The Father, even the Spirit of truth, which proceedeth from The Father, He shall testify of me. (A.V., 15:26)
- Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. (A.V., 16:7)

This is also the implication of Romans 8:26-27. The Greek text is confusing. The "sigh," the "tear," the "burdened heart" are in themselves prayers to God, and the "song" within all praise to Him.

...and similarly also the spirit takes share in the weakness of us; for what we may pray as it behooves we know not, but it (himself) the spirit supplicates on (our) behalf with groanings unutterable.

And the (one) searching the hearts knows what (is) the mind of the spirit because according to God he supplicates on behalf of saints. (Marshall)

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THE OCCURRENCES OF THE WORD *SPIRITUAL* AS FOUND IN EPHESIANS AND COLOSSIANS:

1. Blessed be The God and Father of our Lord Jesus Christ, Who hath blessed us with all *SPIRITUAL* blessings in heavenly places in Christ. (Eph. 1:3, A.V.)
2. Speaking to yourselves in psalms and hymns and *SPIRITUAL* songs, singing and making melody in your heart to The Lord. (Eph. 5:19, A.V.)
3. For we wrestle not flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against *SPIRITUAL* wickedness in high places. (Eph. 6:12, A.V., used in a negative sense)
4. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with knowledge of His will in all wisdom and *SPIRITUAL* understanding. (Col. 1:9, A.V.)
5. 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. (Col. 3:16, A.V.)

Russ Schaefer, Feb. 6, 1989

For whatever reason, The Divine Author of The Scriptures chose to use spirit and The Spirit frequently in the book of Ephesians, whereas there is infrequent usage of these same two words in Colossians. Perhaps one of the readers of *Scripture Research* can illumine us as to a reason for this phenomenon. We look forward to your reply.

(CWA)

WHAT IS GRACE?

Of all the words used in the Scriptures, the most wondrous is the word "Grace," for it sounds out the well-springs within the Being of God and re-echoes throughout the Heavens and earth all that is meaningful in the knowledge of God, His essential character, His motivation, and His glorious goals. Although not always apparent in the King James version, it brings to us from God all that we shall ever know of joy, of gladness, of giving, of forgiveness, of acceptance, of divine favor to the sinner and to the saved child of God. This word "Grace" has within its meaning the breath of far-off glories and all the nearness that God alone can bring of Himself to us, and of us to Him in The Beloved.

The Greek word "charis" (grace) is derived from the verbal form "chairo" (to rejoice). This concept, that the super-abundant, exceeding abounding joy in the heart of the Divine Giver is the motivating factor by which God The Father deals with His elect today, has been lost sight of. Man has been led to look to so-called "means of grace" rather than The God of Grace. This grace offers to mankind a free salvation, redemption, position, and hope completely unfettered by good or bad deeds. Thus God, through His "joy" brought about by the complete work of Christ at Calvary, has laid the foundation within each believer for a similar "rejoicing" in the realization of the perfections of Christ and His complete free gift.

Of all the words in Scripture, it is involved with and/or embraces the greatest joy, the greatest beauty, the greatest hope, the greatest giving, the greatest gains, and the greatest glory. Unless one sees the Grace of God, one is poor indeed, and the great central truths that were meant to strengthen, gladden and enrich our lives have been hidden from us. Oh, believer, read your legacy! This root word "chairo" is translated "rejoiced" in Matthew 2:10:

When they saw the star (over where the young child was) they rejoiced (Chairo) with exceeding great joy (chairo).

That this root word should be first used in the New Testament in connection with the Gift of God, The Lord Jesus Christ, was cause for great joy then – and should be to us now. It is also interesting that the word "Grace" (charis) in the noun form does not occur in Matthew's or Mark's Gospel. In looking over the lists of the

various derivatives of the Greek root in the New Testament, one is immediately struck by the frequency with which these different words are used in the same context, as rejoicing (chairō) with great joy (chara).

This verbal root "chairō" is translated "joy" in Philippians 2:17-18 (A.V.): "...I joy and rejoice with you,...do ye joy and rejoice with me?"

The context of this amazing "joy" is that neither Paul's activities, labors or soon execution were in vain if the "Word of Life" were held forth...a joy more vast and outweighing the toils of life, a prisoner's chain, an executioner's sword. Could it be that if one has the plenitude of the Grace of God in Christ, that all else is dwarfed beside it? Let us then pursue this treasure and with Paul say (Philippians 4:4, A.V.), "Rejoice (chairō) in The Lord always and again I say rejoice (chairō)."

That this root word should be translated "glad" should come as no surprise; see Acts 13:48 (A.V.): "And when the Gentiles heard this, they were glad."

This usage is in keeping with "joy" and "rejoicing." Frequently the Authorized Version uses this verbal form as the salutation, "Hail," a very poor translation indeed, for if the Israelite could greet his fellow with "Shalom," peace, and the Apostle Paul his fellow believers with "Grace be unto you" (Ephesians 1:2), etc., so the translators could have come up with something better than "Hail," i.e., good luck. Rotherham uses "joy," cf. "rejoice."

Charin

Next in our search to discover "What is Grace?" we want to explore briefly "Charin," the accusative case (also a participle governing the genitive case). It is used in Scripture as a prepositional phrase and translated in the A.V., "because of, for this cause" (Eph. 3:1,14; Gal. 3:19), etc. This concept of "for another, on behalf of another," brings to mind the noble note Paul unconsciously strikes in the Philemon epistle when he writes, "If he owes thee ought, be charging this to my account" (vs. 18). We are reminded, too, in II Cor. 5:19, "Not imputing their trespasses

unto them." This imputation to another aspect of "grace" will be enlarged upon later under "Charis" – grace.

Thus far we have seen that in the building up of this word "grace" we have "joy," "rejoicing" and "in behalf of." To this we would add still another building block.

Chara (noun)

Almost without exception, "chara" is translated "joy" in the A.V., a few times "gladness," and once "joyfully" -- the cause of joy, the occasion of rejoicing, that which would bring forth gladness, as in Luke 2:10, "Bring you tidings of great joy." This was regarding The Savior's birth, or His resurrection (Matt. 28:8), or again as in John 15:11 where Christ seeks to make His disciples partakers of His joy as He had of His peace (John 14:27). The term "my Joy" is emphatic and should convey the thought of "the joy that is mine." This is mentioned again in John 3:29 and 17:13, and this "joy" having its basis in the grace of God should be shared! How often we share our troubles but not our joys! The one requires a "lift," the other gives a "lift." Paul's prayers were "buoyed" up by this joy (Phil. 1:4). In the 25th verse of Philippians 1, we again encounter this word as "joy of the faith." Might it not be that Paul has handed us a veritable treasure here? Like a voyager desiring to "return home," like a weary traveler departing, so Paul desired "to be with Christ," where He is, and, to accomplish this, "power" was available (see Phil. 3:20, 21). It is a hope each of us shares – but for two reasons Paul was willing to forego this: (1) their furtherance in the faith and (2) the "joy" of faith. Have any of us so great a price been willing to pay (to forego being with Christ)? Paul nearly dismissed it, as if to say the "joy" of faith, the joy "revealed," the grace for the advancement of believers in this is to cause more abundant "rejoicing" (boasting, in Christ, verse 26). Is not this the goal of grace – to boast in Christ, His merit, not ours, His truth, not tradition, His revelation of grace, etc., through the Scriptures, not our reasonings?

Charisma (noun)

When we first encounter this word in Romans 1:11, Paul is anticipating a "prosperous journey" to the Roman saints in order to impart some spiritual gift, i.e., spiritual, "free gift," and grace-

gift. This was used of Paul in order to establish them. It is used within the context, not of sign gifts (though so used in Romans 12:6), but of the basic foundational truths of "the righteousness of God" (verse 17). In the Corinthian letter it is used of sign gifts (I Cor. 12: 4, 9, 28, 30, 31). The great tragedy associated with confounding "this free gift" with The Giver Himself accounts for the great distress in the holiness movements past and present.

In Scripture, when dealing with The Holy Spirit or His gifts, the grammar always distinguishes between the "Giver" and the "gift." Those who seek the sign-gifts when the purpose and need for signs has ceased seek to "energize up" by the flesh what God had given previously as a "free gift." Now they strain, mutter and pray. Not even the great Apostle enjoined sign gifts after the testimony to Israel ceased, for the Jews required a sign (I Cor. 1:22) and had been promised signs (Psalms 72:18). The "tongue" gifts of Acts 2: 6-11 are vastly different from the useless, false, so-called sign gifts that produce only "confusion." No healing "aprons" to Timothy (I Tim. 5:22), but a "no water, little wine prescription." The free-gift aspect of Grace is further seen in Romans 5: 15, 16. Mankind has been acquitted! Sin is no longer the issue between God and man. A free gift has been imposed between God and man's guilt. Religious, natural man will not have this "gift of Grace." He will not believe that the only issue between God and mankind today is one of "The Son," not sins. THE ONLY ISSUE BETWEEN GOD AND MANKIND TODAY IS ONE OF "THE SON," NOT SINS. DO YOU HAVE THE SON?

Right here confusion arises. Man has not been under the judicial judgment of God these many, weary centuries, so he wonders if God speaks at all. If he "acts" – not seeking an answer in the Scriptures – he draws conclusions from natural religion. That God should deal in free grace alone NOW (in view of Israel's complete defection at the end of the Acts period) comes as a complete surprise to many! To those who would dictate "how" God must act, it comes with dismay and, needless to say, hatred of the dispensationalist! Have you "amended" the "free-gift" of God's grace? Have you taken God at His word when He states so clearly that "Christ died for your sins"? God has fully accepted the work He gave His Son to do. He desires to accept (engrace) you with all the acceptableness of "The Beloved" (Eph. 1:6).

Romans 6:23 is a very fitting place to close this portion of this study: "The wages of sin is death – but the Free-gift (charisma) of God is eternal life through Jesus Christ our Lord."

Further studies on "Charisma" and other related Greek words will appear in future issues.

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