

Calvary Chapel Bible College

1100 Caprice Drive • Castle Rock • Colorado • 80109
Tel: 303.663.2514 • Email: cbc@ccbccastlerock.org



Syllabus

CL305 Grace

Spring 2012

Your Part:

“Be diligent to **present** yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.” 2 Timothy 2:15

Your Part 2:

“For which of you, intending to build a tower, does not sit down first and count the cost, whether he has *enough* to finish it” -Luke 14:28. **Whether Credit or Audit Student, you are expected to be at every class for 15 weeks, to do the homework assignments, to complete the class, and in so doing you will be richly blessed.**

Audit and Credit students will be under the same class expectations.

Our Part - As the Lord enables, we will provide:

“All Scripture *is* given by inspiration of God, and *is* profitable for **doctrine**, for **reproof**, for **correction**, for **instruction in righteousness**, that the man of God may be **complete**, thoroughly **equipped** for every good work.” 2 Timothy 3:16, 17. Please pray for your teacher.

As you present yourselves every Thursday night, your life will be *invaded* by the Holy Spirit with doctrine, reproof, correction, and instructions in righteousness from all Scriptures bearing upon the Doctrine of Grace, in order that you may be complete for the work God has called you into and grow in the knowledge of the Grace of our Lord Jesus Christ.

Instructor: John Winder | 303-663-2514 | email: John@CalvaryChapelcr.org

Meeting Day: Thursdays, 7:00 PM - 9:00 PM

Class Schedule and Outline

Week	Date	Topic
1	March 1	Section 1 The Theme: Grace & Salvation by Grace, pgs. 3-54
2	March 8	Section 2 Safekeeping in Grace & Life Under Grace, pgs. 55-101
3	March 15	Section 3 Law Teachings contrasted with Grace Teachings, pgs. 102-214
4	March 22	Section 4 Law Done Away, Sabbath versus Lord's Day, pgs. 215-300
--	March 29	Spring Break
5	April 5	Section 5 Christ the Believers Sphere, pgs. 301-357
6	April 12	The Riches of Divine Grace: 33 Works of Grace, Intro. pgs. 1-6
--	April 19	Teacher Out
7	April 26	33 Works of Grace: Numbers 1-4, pgs. 7-9
8	May 3	33 Works of Grace: Numbers 5-8, pgs. 10-13
9	May 10	33 Works of Grace: Numbers 9-12, pgs. 14-18
10	May 17	33 Works of Grace: Numbers 13-16, pgs. 19-21
11	May 24	33 Works of Grace: Numbers 17-21, pgs. 22-24
12	May 31	33 Works of Grace: Numbers 22-25, pgs. 25-30
13	June 7	33 Works of Grace: Numbers 26-29, pgs. 31-33
14	June 14	33 Works of Grace: Numbers 30-33 & conclusion, pgs. 34-36
15	June 21	Final Examination

Course Description

This 2 credit course will provide a complete description of the Grace of God; its relationship to our Salvation, our daily life, and the Law; and the 33 manifestations of the Riches of Divine Grace in the life of the believer.

Course Objectives

The main objective of this course is to give the students an analysis of the great Doctrine of Grace, while challenging them to carefully explore the Scriptures to understand the personal impact of the Grace of God upon their lives. We will bring the totality of the Scriptures to bear upon the Doctrine of the Grace of God, and thus, upon each of us individually.

Required Books

1. *The Holy Bible, NKJV*. In class we will use the NKJV version for study. Tests and handouts will also use the NKJV, exclusively. Students will be required to read aloud in class and participate verbally. We will read only from the NKJV.
2. *Grace*, by Lewis Sperry Chafer (available from Amazon and other online sources)
3. *Grace* is also a Public Domain Book, pdf, available on-line
4. *33 Riches of Grace*, Lewis Sperry Chafer (will be provided by the teacher)

Recommended Study Tools

1. Bible Study Software or go to BlueLetterBible.com
2. Strong's Concordance
3. Vines Complete Expository Dictionary
4. NKJV Study Bible with notes and cross-references

Homework

Homework will be explained and assigned every week.

1) ASSIGNMENTS (60 Points or 20% of your course grade)

The following preparation will be required on a weekly basis:

A) Read and re-read the chapters we will be covering that next week.

B) One page worksheets that coincide with the passage covered will be turned in every week. These assignments will need to be completed and turned at the beginning of the following class session. Assignments will not be accepted late, unless approved by prior arrangement with the instructor.

2) CLASS ATTENDANCE & PARTICIPATION are essential, whether you are seeking college credits or you are auditing the course. I pray that you have counted the cost of being here for each and every class before you signed up, and that you will guard your class time carefully from interruption. **120 points or 40%** of a student's grade are assigned for class attendance and participation. See also Phil 2:12-13.

3) FINAL EXAM (120 Points or 40% of your course grade) A final exam will be given on the last Thursday of the semester. Details concerning the type and content of the final exam will be given later in the course session.

Grades

Your course grade is based upon the amount of points you accumulate during the semester from the requirements listed above. There are a total of 300 points that a student can earn throughout the course. The student's letter grade will be based upon the schedule below:

Points	Percentage	Letter Grade
282 - 300	94% and above	A
270 - 281	90-93%	A-
258 - 269	86-89%	B+
228 - 257	76-85%	B
210 - 227	70-75%	B-
198 - 209	66-69%	C+
168 - 197	56-65%	C
150 - 167	50-55%	C-
0 - 149	49% and below	NC (No Credit)

Miscellaneous Information:

1) ABSENTEEISM:

If you are absent from a class, it is up to you to get the appropriate media to keep current with the class and homework. If you miss an assignment or the final exam, it can be made up within one week; however, it is up to you to make the arrangements. If absent with an acceptable excuse, homework may be turned in the following week without penalty.

2) IF YOU NEED TO CONTACT ME:

If you need to contact me for any reason, call my number and leave a message: 303-663-2514.

Or Email: John@CalvaryChapelcr.org

3) DIFFICULTIES:

If you experience any kind of difficulties during this course, please let me know. Satan does not want you to grow, therefore, he is going to try to discourage you, distract you, and convince you to drop out. Hang in there and remember; **GOD IS FAITHFUL, AND WILL NOT ALLOW YOU TO BE TESTED BEYOND WHAT YOU ARE ABLE TO BEAR!**

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Grace CL305

Spring 2012

1-March 1, Section 1 The Theme: Grace & Salvation by Grace, pgs. 3-54

Class 1 Outline

Acts 17:11: Text Book versus The Book

Teachers Introduction, part 1

1-Grace and Prayer for understanding Grace.

Grace in Ephesians:

1: 2 Grace to you.... **3** Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, **4** just as He chose us in Him before the foundation of the world,.... **6** to the praise of the glory of His **grace**, by which He made us accepted in the Beloved. **7** In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His **grace** **8** which He made to abound toward us in all wisdom and prudence,...

Paul's First Prayer (in response to the first 14 verses)

15 Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, **16** do not cease to give thanks for you, making mention of you in my prayers: **17** that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, **18** the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, **19** and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power **20** which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places,
Prayer summary: *Wisdom, revelation in knowledge of Him, plus what is the power towards us.*

2:1 And you He made alive, who were dead in trespasses and sins,.... **4** But God, who is rich in mercy, because of His great love with which He loved us, **5** even when we were dead in trespasses, made us alive together with Christ (by **grace** you have been saved), **6** and raised us up together, and made us sit together in the heavenly places in Christ Jesus, **7** that in the ages to come He might show the exceeding riches of His **grace** in His kindness toward us in Christ Jesus. **8** For by **grace** you have been saved through faith, and that not of yourselves; it is the gift of God, **9** not of works, lest anyone should boast. **10** For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.... **3:1** For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles-- **2** if indeed you have heard of the dispensation of the **grace** of God which was given to me for you, **3** how that by revelation He made known to me the mystery (as I have briefly written already, **4** by which, when you read, you may understand my knowledge in the mystery of Christ), **5** which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: **6** that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, **7** of which I became a minister according to the gift of the **grace** of God given to me

by the effective working of His power. **8** To me, who am less than the least of all the saints, this **grace** was given, that I should preach among the Gentiles the unsearchable riches of Christ,

Paul's Second Prayer (in response to chapter 2 thru 3:13)

14 For this reason I bow my knees to the Father of our Lord Jesus Christ, **15** from whom the whole family in heaven and earth is named, **16** that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, **17** that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, **18** may be able to comprehend with all the saints what is the width and length and depth and height-- **19** to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

Prayer Summary: *To be strengthened, might thru Spirit, in dwelling, comprehend and know love*

Teachers Introduction Part 2

3 out of 7

The Seven Dispensations by C.I. Scofield, in brief

The Scriptures divide time (by which is meant the entire period from the creation of Adam to the "new heaven and a new earth" of Rev. 21: 1) into seven unequal periods, usually called dispensations.

1- Man innocent

This dispensation extends from the creation of Adam in Genesis 2:7 to the expulsion from Eden.

2- Man under conscience

The result of the dispensation of conscience, from Eden expelled to the flood. By the fall, Adam and Eve acquired and transmitted to the race the knowledge of good and evil. This gave conscience a basis for right moral judgment, and hence the race came under this measure of responsibility-to do good and eschew evil.

3. Man in authority over the earth

This, Noah and his descendants were responsible to do. The dispensation of human government resulted, upon the plain of Shinar, in the impious attempt to become independent of God and closed in judgment: the confusion of tongues. (See Gen. 9: 1, 2; Gen. 11: 1-4; Gen. 11:5-8.)

4. Man under promise

Out of the dispersed descendants of the builders of Babel, God called one man, Abram, with whom He enters into covenant. Some of the promises to Abram and his descendants were purely gracious and unconditional. These either have been or will yet be literally fulfilled. Other promises were conditional upon the future faithfulness and obedience of the Israelites. The dispensation of promise resulted in the failure of Israel and closed in the bondage in Egypt.

5. Man under law

Again the favor of God came to the help of helpless man and redeemed the chosen people out of the hand of the oppressor. In the wilderness of Sinai He proposed to them the covenant of law. Instead of humbly pleading for a continued relation of favor or grace, they presumptuously answered: "All that the Lord hath spoken we will do." The 5th Dispensation ended with the Crucifixion of Christ some 1500 years later.

6. Man under grace

The sacrificial death of the Lord Jesus Christ introduced the dispensation of pure grace, which means undeserved favor, or God giving righteousness thru faith alone, instead of God requiring righteousness, as

under law. After the personal return of the Lord to the earth in power and great glory occurs, and the judgments, which introduce the seventh, and last dispensation.

7. Man under the personal reign of Christ

After the purifying judgments which attend the personal return of Christ to the earth, He will reign over restored Israel and over the earth for one thousand years. This is the period commonly called the millennium.

Our Book, *Grace*, will focus extensively on the last 3 dispensations. Keeping them clear in your mind and keeping the Scriptures that speak of each them clear, will be difficult but necessary.

CHAPTER ONE THE THEME

The Word Grace

- 1- THE exact and discriminate meaning of the word **grace** should be crystal clear to every child of GOD.
- 2- not unlike its meaning as employed in common speech,- but for one important exception, namely, in the Bible the word often represents that which is limitless, since it represents realities which are infinite and eternal.
- 3- The word 'favor' is the nearest Biblical synonym for the word 'grace'.
- 4- in the New Testament by the word grace, is, in the Old Testament, almost exclusively expressed by the word 'favor'.
- 5- Grace means pure unrecompensed kindness and favor.

SEVEN FUNDAMENTAL FACTS ABOUT GRACE

First. Grace is not Withheld Because of Demerit.

- 1- grace cannot be exercised where there is the slightest degree of human merit to be recognized.
- 2- So, also, grace finds its greatest triumph and glory in the sphere of human helplessness.
- 3- Is there any human merit from God's perspective? Rom. 3:9, concludes all under sin, then that conclusion is expanded on in detail and Paul gives quotations from the OT to support the accusation of v.9, he starts with: As it written: Ps. 14:1-3, Ps. 5:9, Ps. 140:3, Ps. 10:7, Prov. 1:16, Is. 59:8, Ps. 36:1.
- This is all encapsulated in Ro. 3:23 and again in Rom. 5:12

Second. Grace Cannot be Lessened Because of Demerit.

- 1-In such a case, much sinfulness would call for much grace, and little sinfulness would call for little grace. The sin question has been set aside forever, and equal exercise of grace is extended to all who believe
- 2- every limitation that human sin might impose on the action of a righteous GOD has, through the propitiation of the Cross, been dismissed forever.
- 3- The grace of GOD is, therefore, exercised in perfect independence of human sin,
- 4- this is the spiritual conclusion drawn from the fact that all sin, lesser or greater in degree from man's perspective, is covered by the death of Jesus
 - there is no sin that is a surprise to God and not covered at the cross
 - there is no invention of seemingly new sins, that was not met or anticipated at the cross
 - 1 John 1:7. Whoever reads this, in any age, under any conditions, or repetitions is covered and was completely cleansed at the cross

Third. Grace Cannot Incur a Debt.

- 1- An act is in no sense gracious if under any conditions a debt is incurred by the Grace giver.
- 2- Grace being unrecompensed favor, is necessarily unrecompensed as to obligations which are past, unrecompensed as to obligations which are present, and unrecompensed as to obligations which are future.
- 3- Any attempt to compensate GOD for His gift is an act so utterly out of harmony with the revealed Truth, and exhibits such a lack of appreciation of His loving bounty, that it cannot be other than distressing to the Giver.
- 4- It therefore becomes those who have received His gifts in grace to be jealous for the purity of their motives in service for Him.
- 5- Reciprocity is an unbiblical concept when it comes to Grace
 - Let's make a deal is not true Grace: *Grace in exchange for obedience*
 - Rom. 6:23 and Jn. 10:28 Both point to eternal life as the gift given. If it is eternal and given then nothing that occurs in the meantime can added as requirement for the gift

Fourth. Grace is not Exercised in the Just Payment of a Debt.

- 1- If GOD should discover the least degree of merit in the sinner, this merit, in strict righteousness, He must recognize and duly acknowledge.
- 2- the discharge of that obligation toward the sinner would be the payment, or recognition, of a debt. "Now to him that works is the reward not reckoned of grace, but of debt" (Romans 4:4).
- 3- It is therefore imperative that every vestige of human merit shall be set aside completely if an opportunity is provided whereby pure grace may be exercised in the salvation of men.

Fifth. Grace is Never the Over-payment of a Debt.

- 1- Grace is neither treating a person as he deserves, nor treating a person better than he deserves. It is treating a person graciously without the slightest reference to his deserts.
- 2- Through the death of CHRIST by which He took away the sin of the world, and through the divine decree which has constituted all to be "under sin," grace is free to save in every case, and only grace can save in any case. Divine grace is never decreased or increased.

Sixth. Grace does not Appear in the Immediate Divine Dealings With the Sins of the Unsaved.

- 1- GOD does not deal with any sin in mercy, or leniency.
- 2- Turning from human speculation to the Scriptures of Truth, we discover one basic fact: The Lamb of GOD has already "taken away" the sin of the world (John 1:29).
- 3- Being free to forgive at all, GOD is free to forgive perfectly.
- 4- Every unsaved person is under the three-fold sentence of sin.
 - 1- he is a sinner by practice,
 - 2 a sinner by nature, and consequently
 - 3 a sinner by divine decree.
- 5- GOD deals with this three-fold aspect of sin by a three-fold achievement in grace.
 - there is forgiveness for man in view of the fact that he is a sinner by practice;
 - there is imputed righteousness for man in view of the fact that he is a sinner by nature; &
 - there is the divine decree of justification for man in view of the fact that he is a sinner who, by divine decree, is "under sin." *

*Salvation of the Sinner Unsaved is by Grace Alone

- (1) It is not, "believe *and pray.*"
- (2) It is not "believe *and confess sin,*"
- (3) It is not "believe *and confess CHRIST before men.*"
- (4) It is not "believe and be baptized."

(5) It is not "believe *and* repent."

Repentance, which means "a change of mind," is never *excluded* from the terms of salvation; But repentance as an outward act or step is excluded

Seventh. Grace does not Appear in the Immediate Divine Dealings with the Sins of the Saved.

1- The divine dealings with the sins of the saved are similar to the divine dealings with the sins of the unsaved in one particular, namely: what GOD does in either case is done on the ground of the Cross of CHRIST.

2- By that cross all sin, whether it be that of saint or sinner, has been righteously judged, and the ransom price, which satisfies every demand of infinite holiness, has been paid.

3-- the salvation of the sinner is unto union with GOD:

- the restoration of the saint is unto restored communion with GOD.

4- I John 1:1 to 2:2 is the central passage in the Bible wherein the divine method of dealing with the sins of Christians is stated.

5-Four Elements enter into Divine Forgiving, Cleansing and Restoration of the Believer

(1) Confession is the one and only condition on the human side;

(2) Absolute forgiveness and cleansing is promised on the divine side;

(3) The Christian, while sinning, has been safe as to divine condemnation, because of his Advocate with the Father, JESUS CHRIST the righteous; and

(4) Divine forgiveness and cleansing is exercised toward the believer in unchallenged faithfulness and justice because CHRIST is "the propitiation for our sins."

Summary of Part 1

1-Grace is: It may be concluded that the word grace, as used in the Bible in relation to divine salvation, represents the uncompromised, unrestricted, unrecompensed, loving favor of GOD toward sinners. It is an unearned blessing. It is a gratuity. GOD is absolutely untrammelled and unshackled in expressing His infinite love by **His infinite grace:**

2-Grace is: the limitless, unrestrained love of GOD for the lost, acting in full compliance with the exact and unchangeable demands of His own righteousness through the sacrificial death of CHRIST.

Grace is: more than love; it is love set absolutely free and made to be a triumphant victor over the righteous judgment of GOD against the sinner.

3-Thru His Infinite Grace:

(1) through the death of His Lamb by whom every limitation which human sin could impose has been dispelled,

(2) through the provision which offers salvation as a gift by which human obligation has been forever dismissed, and

(3) through the divine decree by which human merit has been forever deposed.

4-Having examined into the meaning of the word grace, the three-fold divine ministry and undertaking in grace should be considered. It will be observed that:

I. GOD saves sinners by grace,

II. GOD keeps through grace those who are saved, and,

III. GOD teaches in grace those who are saved and kept how they should live, and how they may live, to His eternal glory.

~ end of chapter 1 ~

CHAPTER TWO SALVATION BY GRACE

1- SCRIPTURE discloses the fact that the power and resources of GOD are more taxed by all that enters into the salvation of the soul than His power and resources were taxed in the creation of the material universe.

2- In salvation GOD has wrought to the extreme limit of His might. How so? He spared not His own Son, but delivered Him up for us all. He could do no more.

I. THREE DIVINE MOTIVES IN GRACE

From least to most important:

First. Men are Said to be Saved that "Good Works" may Result

A-"We are His workmanship."

B-"Created in Christ Jesus."

1-Never is the sinner created in CHRIST JESUS by good works.

C-"Which God hath before ordained that we should walk in them."

D-Three revelations concerning the place and value of human works in relation to salvation should be distinguished:

1. Works as required under the Law.

1- In all this body of Truth, human works are set forth as being meritorious. It was because of human works that divine blessings were bestowed.

2- The law was exactly and appropriately applied by CHRIST to the lawyer when He said: "This do and thou shalt live" (Luke 10:28. cf. Matthew 22:34-40; Mark 12:28-34. See, also Matthew 19:16-26; Mark 10:17- 30; Luke 18:18-30).

2. Works as the proper test of saving faith.

1- This aspect of truth is taught by James (2:14-26).

In this Scripture it is declared that true salvation will be manifested outwardly by good works. This should be expected when salvation is said to be "unto good works."

3. Works as indicative of the attitude of heart toward the grace of GOD.

1- Works which are impelled by the consciousness of a right relation to GOD through His grace, are treated as works of obedience and unto life eternal

2- If this revelation concerning our salvation "unto good works" stood alone,- which, alas, it too often is supposed to do,- the work of GOD for man would be greatly limited and misrepresented. Under a solitary emphasis on this aspect of the divine purpose in the salvation of men, GOD is made to appear as a heartless taskmaster directing infinite undertakings and interested in humanity only to the extent of the service that He can derive from man. And, should their productiveness cease through age or weakness, they inevitably must be thrown into the refuse. Happily this divine motive in the salvation of men does not stand alone.

Second. Men are Said to be Saved Because of the Benefits which Accrue to Them.

1-(1) That he "should not perish"

(2) that he shall "have everlasting life."

2- These personal benefits are the expression of the very essence of the love and favor of GOD. To challenge them is no less a sin than to discredit the wisdom and goodness of GOD.

Third. Men are Said to be Saved for the Manifestation of Divine Grace.

1-By these two revelations regarding the present estate of the saved, two essential aspects of the divine undertaking in man's salvation are disclosed:

- (1) That which is wrought in man, - represented by the gift of eternal life, and
- (2) that which is wrought for man, even the eternal positions in CHRIST, - represented by the fact that an individual being saved, is now seated "in heavenly places in Christ Jesus."

What, then, is the supreme motive in the salvation of men?

- 1-to demonstrate before all intelligences, principalities and powers, celestial beings, and terrestrial beings, - the exceeding riches of His grace, in this age and the age to come
- 2- The supreme purpose of GOD is to be realized through the salvation of men by grace alone.
- 3-Further this purpose is the worked out mystery or sacred secret of the 'one body' that is from both Jews and Gentiles (Eph. 3:9-11)
- 4- the one supreme motive. The "good works" of those who are saved are the "effectual working" of every part of the body making: "increase of the body" (Ephesians 4:16)
- 5- Divine grace could have had no place in this universe until sin had entered.
- 6- There is a wide difference between the fact that GOD permitted sin to enter the world, and the thought that thereby GOD licenses man to sin.
- 7- It is a redeemed sinner who takes the highest place in glory. This redemption was in view before all creation.

The Supreme Summary: It is evident, therefore, that the supreme motive of GOD in the creation, preservation, and consummation of the universe, in the permission of evil to enter the world, and in the mighty undertakings of salvation as it is now offered to sinful men through the death and resurrection of CHRIST, is that His "riches of grace" may be disclosed to all intelligences within the whole scope of creation.

II. THREE PRINCIPLES WHICH CANNOT CO-EXIST WITH GRACE

The three essential principles already mentioned and which can never co-exist with pure grace are:

First. Any Recognition of Human Guilt.

- 1- GOD must be free to exercise grace without the slightest limitation because of human demerit and sin; for grace would no longer be grace if its benefits are withheld from the sinner in the least degree because of sin.
- 2- it is revealed that the grace-opposing principle of sin and demerit has been removed from before the eyes of GOD for all men.

Second. Any Recognition of Human Obligation.

- 1- No more can grace remain grace, if by its benefits there is created and imposed the slightest obligation for payment or remuneration. Grace is unrecompensed favor.

Third. Any Recognition of Human Merit.

- 1- This third opposing principle to divine grace has been disannulled by the fact that humanity is now stripped of every conceivable merit before GOD.
- 2- the present relation of fallen man to GOD goes far beyond a disclosure of the fact that man is a sinner both by nature and by practice.

3- By this universal sentence every individual has been reduced to the lowest level, so far as human merit before GOD is concerned.

Footnote of: *but rather the condemnation is now because of the personal rejection of the Savior who bore the sin.* *

* (1) GOD has commissioned that the Gospel of His grace shall be preached to every creature, and,
(2) every creature will stand or fall, according to his personal attitude toward this Gospel of saving grace.

A. The fact that the messengers have failed to bear the message to every creature has created a situation in the world about which the divine provisions are not revealed; nor could they be revealed reasonably.

B. The essential age-characterizing fact must stand,- GOD holds men as condemned, or not condemned, on the sole basis of a personal rejection, or acceptance, of all that is revealed in the Gospel of His grace.

The conclusion to be derived from this investigation into the present standing of man before GOD is that he is universally "condemned," "under sin," and reckoned to be in "unbelief." This divine decree permits of no variations or gradations. It represents the very lowest level of standing before GOD to which it is possible for any human being to descend, and all unregenerate men are now placed on that level.

(1) GOD has commissioned that the Gospel of His grace shall be preached to every creature, and,
(2) every creature will stand or fall, according to his personal attitude toward this Gospel of saving grace.

At this point GOD offers but one remedy: That remedy is GRACE.

** Let it be restated that there is, in the field of human government and social order, a legitimate recognition of varying degrees of moral fitness; but these find no place as a basis of divine grace, or as the ground of salvation. In this dispensation there is no middle ground for half-good people.

In order that grace might be measured in all its limitless riches and glory, the objects of that grace are lifted from the lowest level of human standing before GOD to the highest pinnacle of heavenly glory.

The following Scriptures unfold the limitless character of His grace:

1-- "And of his fullness have all we received, and grace for [added to, or heaped upon] grace" (John 1:16);

- "Abundance [superabundance] of grace" (Romans 5:17);

- "But where sin abounded, grace did much more abound" (superabound. Romans 5:20);

- "And by their prayer for you, which long after you for the exceeding [above measure] grace of God in you" (II Corinthians 9:14);

- "The abundant [more than enough] grace" (II Corinthians 4:15).

2-The grace of GOD belongs to the realm of the infinite.

III. THE GRACIOUS WORK OF GOD FOR MAN

The uncomplicated work of GOD for man, which is to measure His grace, is presented in the Word of GOD in seven major aspects:

First. The Finished Work of CHRIST.

1- This is no less than the combined values of His redemption, propitiation, and reconciliation, as these aspects of His Cross are related to the whole world lost in sin (I Timothy 2:6; II Corinthians 5:19, 20; I John 2:1, 2).

2- This aspect of the divine work is forever "finished" for every soul, and its glorious achievement is the good news of the Gospel of saving grace.

Second. The Convicting Work of the Spirit.

1- By this work of GOD the Gospel of His saving grace is revealed to the mind and heart of the unsaved by the Spirit of GOD. He convinces of sin, of righteousness, and of judgment (John 16:7-11).

Third. The Saving Work of GOD.

1- This divine undertaking includes every aspect of the work of GOD that is accomplished at the instant when the sinner believes on CHRIST.

Fourth. The Keeping Work of GOD.

1- Because of the work of CHRIST on the Cross, GOD is presented as not only being free to save meritless sinners; but He is presented as being free to keep those whom He has saved.

Fifth. The Delivering Work of GOD.

1- GOD alone can save in any case, and therefore deliverance from sin, weakness and failure is provided, not by human effort, but by the power of the indwelling Spirit;

Sixth. The Work of GOD in Christian Growth.

1- Too often Christian growth is confused with spirituality, or deliverance from the power of sin.

2- only spiritual Christians grow. Carnality in life means perpetual babyhood in spirituality.

3-Growth comes:1- "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18);

2-"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Corinthians 3:18).

Seventh. The Final Presenting Work of GOD.

1- It is the final and consummating work of GOD to present the believer faultless before the presence of His glory to His own exceeding joy. It is promised that when we see Him we shall be "like him." 1 John 3:2, Jude 24

2-According to the Scriptures, the human element is never included beyond the essential adjustment of man to the work of GOD. Jude 21,

3-Provision is made for the child of GOD to "grow **in** grace" (never into grace)

If he sins, his restoration, forgiveness and cleansing will be accomplished on the ground of his salvation through the Cross and in no case as another exercise of divine grace.

Ephesians 1:3, Colossians 2:9, 10, I Corinthians 3:22, 23, I Timothy 6:17

IV. THE GRACE OF GOD IS SOVEREIGN

1- Not every member of the human family will be included in the glorious, grace-revealing company of the redeemed in Heaven. Nothing is more clearly taught in the Scriptures than this; but the salvation of those who are being gathered into that company, it is revealed, will be according to the sovereign purpose of GOD, and not according to any merit in the individual.

2- There are two fields of divine undertaking wherein the work of GOD stands alone:

(1) The creation of the universe and

(2) the redemption of sinners.

1-Certain aspects of work, however, are entrusted to men. They are appointed:

1- to preach the Gospel to the lost,

2- to edify the saints by teaching, and

3- to co-operate in the gathering and care of the assemblies of believers.

Yet even this human service is impotent apart from the enabling power of the Spirit of GOD.

2-"Whosoever will may come." This is the invitation to the unsaved. It is equally revealed in the Scriptures that such action of the human will is never apart from the divine enablement.

3-Two out-standing facts are disclosed in the Scriptures in regard to the attitude of GOD toward this world:

1-GOD has permitted men to be born and live who as He certainly knows will reject His grace with all the woe that their choice entails.

2-GOD is under the compelling force of His own boundless love to be the Saviour of all men,... there is formed an equal incentive toward all.... The Gospel of the grace of GOD is to be preached to all men with an appeal to their will.

3-Biblical preaching must present saving grace with no admixtures of limitations because of human sin

~ end of chapter 2 ~

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Grace CL305

Spring 2012

In Your Own Words: Top Ten Things I Learned From This Week's Lesson

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)
- 10)

Print Name: _____

Date: _____

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Precepts and Principles

I want to get two words before your mind this morning: *precept* and *principle*.

A *precept* is a law. For instance, a sign posted on a certain stretch of highway that says 35 mph warns us of a *precept* or law that limits the speed on that stretch of highway. The *precept* is valid whether the road is wet or dry, deserted or crowded.

A *principle* is different than a *precept*. Apparently there was some reason why that piece of road was posted with a 35-mph sign. The *principle* is the reason behind the sign. In this case the *principle* might be *drive carefully for the safety of all those who drive or walk this stretch of highway*.

Often it doesn't take a lot of thought to honor a *precept* or law. In this case, just put the needle of your speedometer on 35-mph and cruise on through. You need not be concerned with the reason. That is the responsibility of the one who posted the sign.

To honor a *principle*, on the other hand, takes some careful thought and consideration. In the case of the road we are using as an illustration, issues like rain, snow, dry pavement, condition of traffic, presence of pedestrians and other such things all are matters of concern.

Wouldn't it be nice if we could just post the 35 mph sign and forget about thinking about the principle of careful driving and that would guarantee 100% safety on that road? Of course, you and I know that accidents happen in 35-mph zones as a result of careless driving, even when people obey the *precept* and don't exceed the posted speed. There might even be some situations that would make the road unsafe at 35 mph (such as a troop of Girl Scouts walking along the edge of the road).

The Preceding By Dave Redick

Any good dictionary will help you know the difference between these two important words. A *precept* is a commandment or direction given as a rule of action or conduct. On the other hand, a *principle* is a primary truth from which other truths are derived.

In Christian speak, a *precept* is black ink on white paper where someone quotes you chapter and verse with the understanding that there is one and only one meaning of this truth. Salvation is by grace through faith in Jesus Christ period, end of conversation.

On the other side of this issue, many Christians can spiritually rationalize their behavior because they cannot find a clear *precept* that prohibits certain behavior on their part. Obviously the New Testament was written in the first century so the writers did not cover the part about staying away from internet pornography.

Eating meat offered to idols was a big deal in the first century so the principle of deference was taught to make sure a Christian did not offend a weaker brother or an unbeliever with their behavior. Today there are many contemporary issues that will never be addressed by *precepts* but the *principles* that are taught in scripture still apply.

But what about the directive of Acts 1:4 and 8? “Do not leave Jerusalem, but wait for the gift my Father promised... you will receive power when the Holy Spirit comes on you; and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” How do we follow this biblical mandate today—as a precept to be literally obeyed, or as a principle for evangelism? If we followed it as a precept, and we’re interested in serving the Lord in foreign missions, should we literally travel to Israel and wait in Jerusalem until the Holy Spirit comes upon us in power, and only then begin to evangelize? And should we start out in Jerusalem, and then branch out to the West Bank (Judea and Samaria) and then finally be free to go “to the ends of the earth” and the land of our missionary calling?! Such a scenario is almost laughable, you say. That’s true, but be careful. We shouldn’t say that this biblical directive doesn’t apply today -it **does** apply today. We follow it not as a precept but as a **principle** for evangelism. In fact, there are several principles for evangelism that we can draw from Acts 1:8. We’ll just mention three principles as examples:

- 1-The power of the Holy Spirit is essential for effective evangelism.
- 2-Potential foreign missionaries should start evangelizing right where they are, before setting off for a foreign mission field.
- 3- It’s good missionary strategy to evangelize the big cities first, so the gospel can ripple out to the countryside.

The preceding By David R. Reid

It is my contention that every Precept and Principle is driven by the two great teachings of Who God is in His unmanifested essence.

John tells us in his first letter, chapter 1, first that God **is light** and in Him is no darkness at all. In chapter 4 John tells us that **God is love** and the manifestation of that Love is demonstrated in the sending of His Son into the world that we might live.

In 2 Samuel 6:1-19 David out of Love for the Lord started moved the Ark of God to the city of David. So he put it on a new cart as they were moving along the ark fell and Uzzah tried to steady the Ark and was struck dead by God.

What happened. David was mad at God. Love was disappointed. What did David lack in his understanding of who God is at this moment of anger? That God is Light as well as God is Love. The Love of God says I will dwell amongst you and bless you. The Light of God says you are sinful and I am Holy you must approach me in a manner that I tell you or you will surely die.

David later moved the Ark again. And did so under the principles of Light and Love as laid down in the Precepts of Numbers 4:4-6. What is the driving principle behind numbers 4:4-6? That God is light and love: here is what you do to protect yourself from being ‘slayin’ in the Spirit and yet be able to move the Ark so that I can remain in the midst of you.

Precepts
Under girded by Principles
Underlying Both:
God is Light and God is Love

By John Winder

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Redemption Reconciliation Propitiation

Redemption

The doctrine of redemption is set forth by the precise meaning of the original words: (1) λυτρόω, λύτρον, λύτρωσις. This word root in all three forms is used eight times and only of the one who *received* redemption (cf. Luke 1:68—"redeemed his people"). (2) Πγοράζω, used thirty-one times, meaning to be in the 'agora' or place of assembly and market, hence to buy for one's self by a *price* freely paid (cf. Rev. 5:9—"... hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation"). (3) Πξαγοράζω, used four times, meaning to purchase *out* of the market not to return (cf. Gal. 3:13—"redeemed us from the curse of the law"). (4) Ππολύτρωσις, used eight times, meaning a *full* deliverance of the soul from sin and of the body from the grave (Rom. 3:24; 8:23; 1 Cor. 1:30; Eph. 1:7, 14; 4:30; Col. 1:14).

1. IN THE OLD TESTAMENT. (a) Israel is redeemed as a nation out of Egypt (Ex. 6:6; cf. Isa. 63:4). (b) One animal should be redeemed by another (Ex. 13:13). (c) A lost estate could be redeemed by a kinsman (Lev. 25:25). This practice becomes a type of Christ's redemption. There were four requirements in the type as likewise four with the antitype: (1) A redeemer must be a near kinsman. To fulfill this Christ took upon Himself the human form, entered the race. (2) He must be able to redeem. The price of redemption must needs be paid, which in the antitype was the blood of the Son of God (Acts 20:28; 1 Pet. 1:18-19). (3) He must be willing to redeem (cf. Heb. 10:4-10). (4) He must be free from the calamity which occasioned the need of redemption, that is to say, he could not redeem himself. This was true of Christ, for He needed no redemption. According to the type of the high priest on the Day of Atonement, then, Christ offered sacrifice but not for Himself (Luke 1:35; Heb. 4:15).

Of the above, (1) and (2) are related more especially to Christ's humanity and (3) and (4) to His Deity.

2. IN THE NEW TESTAMENT.

a. **THE NEED OF REDEMPTION.** All are slaves because sold under sin (Rom. 7:14; 1 Cor. 12:2; Eph. 2:2) and helplessly condemned to die (Ezek. 18:4; John 3:18; Rom. 3:19; Gal. 3:10).

b. **THE SAME PRICE FOR ALL.** To redeem from sin called for death by blood-shedding. A substitute, however, may take the sinner's place. (Heb. 9:27-28).

c. **NO RETURN.** When spiritually redeemed, as disclosed by Πξαγοράζω, the emancipated one never returns as such to his former slavery. The Redeemer will not sell a slave He has bought (John 10:28).

d. **EMANCIPATION.** So, also, the redeemed are loosed from bondage—not even bound as slaves to the Redeemer. They are set free. The Redeemer will not own a slave who is not one by choice (John 8:36; Rom. 8:19-21; Gal. 4:31; 5:13). The slave may become a willing bondsman (Ex. 21:5-6; Ps. 40:6-8; 1 Cor. 9:18-19; 2 Cor. 5:14-15).

e. **THE GOSPEL APPEAL.** (1) God has undertaken for the needs of lost men. (2) Christ became a kinsman redeemer. (3) Man's lost estate ends in eternal woe or the second death. (4) Christ, however, has

now paid all demands against sin. (5) Ἀγοράζω—‘to purchase in the market’—may become something experimental through Πξαγοράζω and Ππολύτρωσις. Observe that one may realize what is signified by Πξαγοράζω only through the immediate application of redemption, which follows upon personal faith since it is *something to believe*.

Reconciliation

The chief Greek words concerned with reconciliation are: καταλλαγή (Rom. 5:11; 11:15; 2 Cor. 5:18–19), καταλλάσσω (Rom. 5:10; 1 Cor. 7:11; 2 Cor. 5:18–20), and Πλάσκομαι (Heb. 2:17). Reconciliation means that someone or something is thoroughly changed and adjusted to something which is a standard, as a watch may be adjusted to a chronometer. The doctrine may be considered in as many as three aspects:

1. OLD TESTAMENT USE. In the Old Testament reconciliation speaks of atonement or a covering for sin (Lev. 8:15).

2. OF THE WHOLE WORLD TO GOD (2 Cor. 5:19). The need of this adjustment is expressed in Romans 5:6–11, where the doctrine with its universal scope appears. Note four expressions in use there: *ungodly, without strength, sinners, enemies*.

By the death of Christ on its behalf, the whole world is thoroughly changed in its relation to God. But God is never said to be reconciled to man. The world is so altered in its position respecting the holy judgments of God through the cross of Christ that God is not now imputing their sin unto them. The world is thus rendered savable.

3. OF EACH INDIVIDUAL (2 Cor. 5:20). Distinguish three changes connected with reconciliation in 2 Corinthians 5:17–20: (a) that which is positional or structural, wherein a soul is seen to be in Christ (vs. 17), (b) that of a general relationship, or the basis on which salvation may be offered to all mankind (vs. 19), and (c) that which is a mental attitude or the trust of the individual heart when one sees and accepts the value in the death of Christ for him (vs. 20). Consider likewise the passages: Matthew 5:24; 1 Corinthians 7:11; Ephesians 2:16; Colossians 1:21.

Since the position of the world before God is completely changed through the death of Christ, God’s own attitude toward man cannot longer be the same. He is prepared to deal with souls now in the light of what Christ has accomplished. This seems to be a change in God, of course, but it is not a reconciliation. God, on the contrary, believes completely in the thing which Christ has done and accepts it, so as to continue being just, although able thereby to justify any sinner who accepts the Savior as his reconciliation.

Propitiation

The Greek words employed in the doctrine of propitiation are: Πλασμός, signifying that which Christ became for the sinner (1 John 2:2; 4:10), Πλαστήριον, the place of propitiation (Rom. 3:25; Heb. 9:5), Πλεως (Matt. 16:22; Heb. 8:12), and Πλάσκομαι (Luke 18:13; Heb. 2:17).

Ἰλάσκομαι indicates that God has become *gracious, reconciled*. In profane Greek the word means “to render propitious by prayer and sacrifice.” But from the Biblical standpoint God is not of Himself alienated from man. His sentiment does not, therefore, need to be changed. Still, in order that He may not for righteousness’ sake be necessitated to comport Himself otherwise, an infinite expiation is necessary, which to be sure He Himself in His love institutes and gives. Man, all exposed to wrath, could neither venture nor find an expiation. But then God, in finding it, anticipates and meets the demands of His own righteousness. Nothing happens to change God, as in the heathen view. Therefore it is never read that God must be reconciled. Rather something happens to man, who now escapes the wrath to come. A call for mere mercy would require use of the cry Ἐλέησον. When guilt and its punishment need to be

acknowledged, however, the word *πλάσκομαι* is used (Luke 18:13; Heb. 2:17).

Christ became the Propitiator and thus the Father is propitiated. The terminology in Hebrews 9:5 for *mercy seat* corresponds to the LXX translation of the word, namely, *πλαστήριον*.

1. IN THE OLD TESTAMENT The mercy seat is a throne of grace because of there being propitiation. Sacrificial blood sprinkled on the lid of the ark, where Jehovah's presence was to be found, changed what would otherwise be a scene of awful judgment to one filled with mercy, making it in a measure the mercy seat. However, animal blood was efficacious only to the extent that it provided a just ground on which God could pass over the sins until Christ should come and shed His own blood for them. God was propitiated aforesaid merely to the extent of deferring judgment. For this measure of grace nevertheless it was reasonable to pray (cf. Luke 18:13).

2. IN THE NEW TESTAMENT. Christ by having His own blood sprinkled, as it were, over His body at Golgotha, becomes the Mercy Seat in reality. He is the Propitiator and has made propitiation by so answering the just demands of God's holiness against sin that heaven is rendered propitious. This fact of propitiation existing is to be believed. Certainly the adjustment is not to be asked for if it has already been accomplished. The flood-gates of divine mercy are open, the flow coming however only through that channel which Christ as Propitiator is.

Propitiation is the Godward side of the work of Christ on the cross. The death of Christ for the sin of the world changed the whole position of mankind in its relation to God, for He recognizes what Christ did in behalf of the world whether man enters into it or not. God is never said to be reconciled, but His attitude toward the world is altered when the world's relation to Him becomes radically changed through the death of Christ.

God is propitious toward the unsaved and toward the sinning saint: "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (1 John 2:2). Attention should be called to the fact that God saves a sinner or restores a saint without striking a blow or even offering a word of criticism. It is too often supposed that human repentance and sorrow soften the heart of God and render Him propitious. This cannot be true. It is the legal fact that Christ has borne all sin which renders God propitious.

The most determining truth to which all gospel preaching should be harmonized is that God is propitious; thus all the burden is taken off sinner or Christian, only leaving him to believe that through Christ's bearing his sin God is propitious.

The publican went up to the temple to pray after having presented his sacrifice, which was the custom (Luke 18:13). The Authorized Version reports him to have said: "God be merciful to me a sinner." What he really prayed was (R.V. marg.): "God, be thou propitiated to me the sinner." He did not ask for mercy as though he must persuade God to be propitious, but in full harmony with the relationship existing between the Old Testament covenant people and God, and on the ground of his offering or sacrifice, he did ask God to be propitious on that special basis. Such a prayer ever since Christ has died is wholly wrong. In the present age of grace one need not ask God merely to be merciful toward sin, for that He cannot be, and furthermore since Christ's death has rendered God propitious there is no occasion even to ask God to be propitiated. In fact, to do so becomes rank unbelief and unbelief can save no one. The mercy seat in the Old Testament could be made a *πλαστήριον* by sacrifice (Heb. 9:5), but the blood-sprinkled body of Christ on the cross has long ago become the mercy seat for the sinner once and for all. It is there accordingly that God in righteousness can meet the sinner with salvation and restore the saint to communion. The mercy seat becomes a perpetual throne of grace. What otherwise would be an awful judgment throne is changed to one of infinite mercy.¹

¹ Chafer, L. S. (1993). *Vol. 7: Systematic theology* (258–260). Grand Rapids, MI: Kregel Publications.

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Grace CL305

Spring 2012

Takeaways From First 4 Sections of Grace by Chafer

Section 1 (First 2 Classes)

1-To understand this supernatural GRACE requires prayer and the enlightenment of the Holy Spirit (Paul's prayer Eph. 1:15-20)

2-According to Scofield there are 7 Dispensations in the Scriptures. We are concerned with the last 3: Rule under Law, Rule under Grace, Kingdom Age Rule

3-Grace means pure unrecompensed kindness and favor (which is the OT Word for NT Grace)

4-Grace is: 1- the word grace, as used in the Bible in relation to divine salvation, represents the uncompromised, unrestricted, unrecompensed, loving favor of GOD toward sinners. It is an unearned blessing. It is a gratuity. GOD is absolutely free and unrestricted and unshackled in expressing His infinite love by His infinite grace:

2-Grace is: the limitless, unrestrained love of GOD for the lost, acting in full compliance with the exact and unchangeable demands of His own righteousness and is right in doing so through the sacrificial death of CHRIST.

3-Grace is: more than love; it is love set absolutely free and made to be a triumphant victor over the righteous judgment of GOD against the sinner.

5-Grace does: 1. GOD saves sinners by grace,

2. GOD keeps through grace those who are saved, and,

3. GOD teaches in grace those who are saved and kept how they should live, and how they may live, to His eternal glory.

6- God's Motives in Grace: It is evident, therefore, that the supreme motive of GOD in the creation, preservation, and consummation of the universe, in the permission of evil to enter the world, and in the mighty undertakings of salvation as it is now offered to sinful men through the death and resurrection of CHRIST, is that His "riches of grace" may be disclosed to all intelligences within the whole scope of creation.

7-The place of sinful man before God, from His point of view: the present standing of man before GOD is that he is universally "condemned," "under sin," and reckoned to be in "unbelief." This divine decree permits of no variations or gradations. It represents the very lowest level of standing before GOD to which it is possible for any human being to descend, and all unregenerate men are now placed on that level.

8-Seven fold work of God in Grace: **First.** The Finished Work of CHRIST. , **Second.** The Convicting Work of the Spirit. , **Third.** The Saving Work of GOD at point of faith in Christ., **Fourth.** The Keeping Work of GOD after faith in Christ, **Fifth.** The Delivering Work of GOD from sin, and its power thru H.S., **Sixth.** the Work of GOD in Christian Growth in Grace and Knowledge., **Seventh.** The Final Presenting Work of the Christian to GOD.

Section 1 continued: Class 2: Safekeeping in Grace & Life Under Grace.

1- Through the Cross of CHRIST, which has dealt with sin, and through His decree against all human obligation and merit as related to salvation, GOD is righteously free to preserve His child forever.

- 2- The keeping of God thru Grace is indicated by the great multitude of His provisions: Some of these provisions are: First: The Power of GOD, Second: The Love of GOD, Third: The Prayer of the Son of GOD, Fourth: The Substitutionary Death of the Son of GOD, Fifth: The Resurrection of the Son of GOD, Sixth: The Present Advocacy of the Son of GOD, Seventh: The Intercession, or Shepherdhood, of the Son of GOD, Eighth: The Regenerating Work of the Spirit, Ninth: The Spirit's Indwelling, Tenth: The Baptism with the Spirit, Eleventh: The Sealing with the Spirit, Twelfth: The New Covenant made in His Blood,
- 3- In discovering the fact and scope of the teachings of grace, it will be noted that: (1) The Christian's daily life is to be directed only by the teachings of grace, (2) The law is excluded from the grace teachings of CHRIST, (3) The law is excluded from the teachings of the Apostles, and (4) The life and service of the Apostle Paul is an illustration of a life which is lived under grace.
- 4- Two Messages: 1-The message of GOD to the unsaved world is that they believe on the Saviour who is offered to them in limitless grace. 2-The message to the saved is that they "walk worthy" of the calling wherewith they are called.

From Section 2 (Third class)

- 1-The teachings of the law.,
- 2- Foundation of the Law: Since God is holy, just and good, His ideals, standards and requirements must be holy, just and good.
- 3- The word law, as commonly used, means a rule which regulates conduct
- 4- At least a seven-fold use of the word 'law' is found in the Word of GOD.
- 5- The Whole System of Government for Israel while in the Land: Commandments, Judgments, Ordinances,
- 6- The Kingdom Age Rule of Messiah: The still future dispensation of the reign of Messiah, which will be the fulfillment of all GOD's covenants with Israel, is to be a reign of pure law.
- 7- The reign of the law is limited to a period of about 1500 years, or from Sinai to Calvary - from Moses to CHRIST. These boundaries are fixed beyond question in the Word of GOD.
- 8- In like manner, every individual who is now under the law, is self-placed, and that law under which he stands is self-imposed.
- 9- The Reign of Law was Terminated with the Death of CHRIST.
- 10- We conclude, therefore: that the law which was given by Moses was a covenant of works, - that it was "added" after centuries of human history:
- 1- that its reign was terminated by the death of CHRIST,
 - 2- that it was given to Israel only, and
 - 3- that, since it was never given to Gentiles, the only relation that Gentiles can have to the Law is, without any divine authority, to impose it upon themselves.

From Section 3 (Third Class)

- 1- The life under Grace section 3: Kingdom Age Teachings
- 2- The Bible is occupied, in the main, with the last three of these periods. What makes them different is not that God is different:
- 3- The age of the law of Moses is separated from the present age of grace by the death of CHRIST, The age of grace is separated from the age of the kingdom by the second coming of CHRIST to the earth,
- 4- In respect to the **character** of divine government, both the age before the Cross and the age following the return of CHRIST represent the exercise of pure law; while the period between these two ages represents the exercise of pure grace.
- 5- In the kingdom law for example, anger is condemned in the same connection where only murder had been prohibited in the law of Moses
- 6- The Messianic rule of GOD in the earth was the theme of the prophets; for the prophets only enlarged on the covenants which guaranteed a throne, a King, and a kingdom, over regathered Israel, in that land which was sworn to Abraham.

7- This good news to that nation was the "Gospel of the kingdom," and should in no wise be confused with the "Gospel of saving grace" which is preached in the age of Grace.

From Section 4 (Third Class) Contrasts between law and Grace Teachings

1- it is important to consider the wide difference which exists between the principle of law, and the principle of grace, as applied to the divine government of man. And these are not interchangeable in whole or part.

2- However there is a unity in dispensations, The important features of this unity in the Scriptures are:

1. The revelation concerning GOD, 2. Prophecy and its fulfillment, 3. The union between type and antitype (or fulfillment of type), 4. The revelation concerning Satan and evil., 5. The doctrine of man and his sin 6. The requirement of holiness in the conduct of saints, 7. The continuity of purpose in the program of the ages

3- As has been stated, there are three systems of divine government: (1) The teachings of the law of Moses, (2) The teachings of grace, (3) The teachings of the kingdom age.

4- The Similarity and Dissimilarity Between the teachings of the Law of Moses and the Teachings of the Kingdom Age. They are similar because they are based on a covenant of works; are similar in that they contain elements which are common to both. In the law of the kingdom, certain features are added which are not found in the law of Moses.

5- The order varies as the sequence of the divine blessing and the human obligation: 1- when the human obligation is presented first, and the divine blessing is made to depend on the faithful discharge of that obligation, it is of, and in conformity with pure law. 2- when the divine blessing is presented first and obtained by faith alone, and the human obligation follows, it is of and in conformity with pure grace.

6- These governing principles differ, because of different degrees of difficulty and different degrees of divine enablement

7- The Mosaic law was addressed to the natural man, and, it is evident, its requirements did not exceed his limitations; yet because of the weakness of the flesh, these demands were never actually fulfilled by any person other than CHRIST.

Enabling: GOD addressed those commandments to men, and the result was no more than the unaided flesh would produce. The law dispensation, extending over a period of fifteen hundred years, thus became a demonstration of the universal failure of man under the reign of pure law.

8- The standard of conduct which will be required under the law of the kingdom is, as has been seen, advanced and intensified in its demands beyond that which is presented under the law of Moses.

Enabling: three provisions: 1- The environment in the kingdom will be that of a purified, transformed earth, 2- the King will have inclined the hearts of His people to do His holy will. Jer. 31:33-37, 3- out pouring of the Spirit, Note: Satan and his temptations will be bound for 1000 years.

9- The standard of conduct prescribed under the teachings of grace is immeasurably more difficult to maintain than that prescribed either by the law of Moses, or the law of the Kingdom.

Enabling: the infinite power of the indwelling Spirit. it is found that a superhuman manner of life is proposed and that a supernatural power is provided for its exact and perfect execution. The whole aspect of grace, which provides a supernatural sufficiency for the superhuman, heavenly conduct, and which is the believer's reasonable life and service,

10- **It may be concluded, then, that there are three major distinctions between law and grace:**

- (1) They are unlike because they impose separate and sufficient rules of life, which are, in their character, either wholly legal or wholly gracious;
- (2) They are unlike because there are in these systems opposite orders between the human obligation and the divine blessing; and
- (3) They are unlike because the requirements of these systems of divine rule differ, with corresponding revelations concerning divine enablement provided in each.

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2-According to Scofield there are 7 Dispensations in the Scriptures. We are concerned with the last 3: Rule under Law, Rule under Grace, Kingdom Age Rule

3-Grace means pure unrecompensed kindness and favor (which is the OT Word for NT Grace)

4-Grace is: 1- the word grace, as used in the Bible in relation to divine salvation, represents the uncompromised, unrestricted, unrecompensed, loving favor of GOD toward sinners. It is an unearned blessing. It is a gratuity. GOD is absolutely free and unrestricted and unshackled in expressing His infinite love by His infinite grace:

2-Grace is: the limitless, unrestrained love of GOD for the lost, acting in full compliance with the exact and unchangeable demands of His own righteousness and is right in doing so through the sacrificial death of CHRIST.

3-Grace is: more than love; it is love set absolutely free and made to be a triumphant victor over the righteous judgment of GOD against the sinner.

5-Grace does: 1. GOD saves sinners by grace,

2. GOD keeps through grace those who are saved, and,

3. GOD teaches in grace those who are saved and kept how they should live, and how they may live, to His eternal glory.

6- God's Motives in Grace: It is evident, therefore, that the supreme motive of GOD in the creation, preservation, and consummation of the universe, in the permission of evil to enter the world, and in the mighty undertakings of salvation as it is now offered to sinful men through the death and resurrection of CHRIST, is that His "riches of grace" may be disclosed to all intelligences within the whole scope of creation.

7-The place of sinful man before God, from His point of view: the present standing of man before GOD is that he is universally "condemned," "under sin," and reckoned to be in "unbelief." This divine decree permits of no variations or gradations. It represents the very lowest level of standing before GOD to which it is possible for any human being to descend, and all unregenerate men are now placed on that level.

8-Seven fold work of God in Grace: **First.** The Finished Work of CHRIST. , **Second.** The Convicting Work of the Spirit. , **Third.** The Saving Work of GOD at point of faith in Christ., **Fourth.** The Keeping Work of GOD after faith in Christ, **Fifth.** The Delivering Work of GOD from sin, and its power thru H.S., **Sixth.** the Work of GOD in Christian Growth in Grace and Knowledge., **Seventh.** The Final Presenting Work of the Christian to GOD.

Section 1 continued: Class 2: Safekeeping in Grace & Life Under Grace.

1- Through the Cross of CHRIST, which has dealt with sin, and through His decree against all human obligation and merit as related to salvation, GOD is righteously free to preserve His child forever.

- 2- The keeping of God thru Grace is indicated by the great multitude of His provisions: Some of these provisions are: First: The Power of GOD, Second: The Love of GOD, Third: The Prayer of the Son of GOD, Fourth: The Substitutionary Death of the Son of GOD, Fifth: The Resurrection of the Son of GOD, Sixth: The Present Advocacy of the Son of GOD, Seventh: The Intercession, or Shepherdhood, of the Son of GOD, Eighth: The Regenerating Work of the Spirit, Ninth: The Spirit's Indwelling, Tenth: The Baptism with the Spirit, Eleventh: The Sealing with the Spirit, Twelfth: The New Covenant made in His Blood,
- 3- In discovering the fact and scope of the teachings of grace, it will be noted that: (1) The Christian's daily life is to be directed only by the teachings of grace, (2) The law is excluded from the grace teachings of CHRIST, (3) The law is excluded from the teachings of the Apostles, and (4) The life and service of the Apostle Paul is an illustration of a life which is lived under grace.
- 4- Two Messages: 1-The message of GOD to the unsaved world is that they believe on the Saviour who is offered to them in limitless grace. 2-The message to the saved is that they "walk worthy" of the calling wherewith they are called.

From Section 2 (Third class)

- 1-The teachings of the law.,
- 2- Foundation of the Law: Since God is holy, just and good, His ideals, standards and requirements must be holy, just and good.
- 3- The word law, as commonly used, means a rule which regulates conduct
- 4- At least a seven-fold use of the word 'law' is found in the Word of GOD.
- 5- The Whole System of Government for Israel while in the Land: Commandments, Judgments, Ordinances,
- 6- The Kingdom Age Rule of Messiah: The still future dispensation of the reign of Messiah, which will be the fulfillment of all GOD's covenants with Israel, is to be a reign of pure law.
- 7- The reign of the law is limited to a period of about 1500 years, or from Sinai to Calvary - from Moses to CHRIST. These boundaries are fixed beyond question in the Word of GOD.
- 8- In like manner, every individual who is now under the law, is self-placed, and that law under which he stands is self-imposed.
- 9- The Reign of Law was Terminated with the Death of CHRIST.
- 10- We conclude, therefore: that the law which was given by Moses was a covenant of works, - that it was "added" after centuries of human history:
- 1- that its reign was terminated by the death of CHRIST,
 - 2- that it was given to Israel only, and
 - 3- that, since it was never given to Gentiles, the only relation that Gentiles can have to the Law is, without any divine authority, to impose it upon themselves.

From Section 3 (Third Class)

- 1- The life under Grace section 3: Kingdom Age Teachings
- 2- The Bible is occupied, in the main, with the last three of these periods. What makes them different is not that God is different:
- 3- The age of the law of Moses is separated from the present age of grace by the death of CHRIST, The age of grace is separated from the age of the kingdom by the second coming of CHRIST to the earth,
- 4- In respect to the **character** of divine government, both the age before the Cross and the age following the return of CHRIST represent the exercise of pure law; while the period between these two ages represents the exercise of pure grace.
- 5- In the kingdom law for example, anger is condemned in the same connection where only murder had been prohibited in the law of Moses
- 6- The Messianic rule of GOD in the earth was the theme of the prophets; for the prophets only enlarged on the covenants which guaranteed a throne, a King, and a kingdom, over regathered Israel, in that land which was sworn to Abraham.

7- This good news to that nation was the "Gospel of the kingdom," and should in no wise be confused with the "Gospel of saving grace" which is preached in the age of Grace.

From Section 4 (Third Class) Contrasts between law and Grace Teachings

1- it is important to consider the wide difference which exists between the principle of law, and the principle of grace, as applied to the divine government of man. And these are not interchangeable in whole or part.

2- However there is a unity in dispensations, The important features of this unity in the Scriptures are:

1. The revelation concerning GOD, 2. Prophecy and its fulfillment, 3. The union between type and antitype (or fulfillment of type), 4. The revelation concerning Satan and evil., 5. The doctrine of man and his sin 6. The requirement of holiness in the conduct of saints, 7. The continuity of purpose in the program of the ages

3- As has been stated, there are three systems of divine government: (1) The teachings of the law of Moses, (2) The teachings of grace, (3) The teachings of the kingdom age.

4- The Similarity and Dissimilarity Between the teachings of the Law of Moses and the Teachings of the Kingdom Age. They are similar because they are based on a covenant of works; are similar in that they contain elements which are common to both. In the law of the kingdom, certain features are added which are not found in the law of Moses.

5- The order varies as the sequence of the divine blessing and the human obligation: 1- when the human obligation is presented first, and the divine blessing is made to depend on the faithful discharge of that obligation, it is of, and in conformity with pure law. 2- when the divine blessing is presented first and obtained by faith alone, and the human obligation follows, it is of and in conformity with pure grace.

6- These governing principles differ, because of different degrees of difficulty and different degrees of divine enablement

7- The Mosaic law was addressed to the natural man, and, it is evident, its requirements did not exceed his limitations; yet because of the weakness of the flesh, these demands were never actually fulfilled by any person other than CHRIST.

Enabling: GOD addressed those commandments to men, and the result was no more than the unaided flesh would produce. The law dispensation, extending over a period of fifteen hundred years, thus became a demonstration of the universal failure of man under the reign of pure law.

8- The standard of conduct which will be required under the law of the kingdom is, as has been seen, advanced and intensified in its demands beyond that which is presented under the law of Moses.

Enabling: three provisions: 1- The environment in the kingdom will be that of a purified, transformed earth, 2- the King will have inclined the hearts of His people to do His holy will. Jer. 31:33-37, 3- out pouring of the Spirit, Note: Satan and his temptations will be bound for 1000 years.

9- The standard of conduct prescribed under the teachings of grace is immeasurably more difficult to maintain than that prescribed either by the law of Moses, or the law of the Kingdom.

Enabling: the infinite power of the indwelling Spirit. it is found that a superhuman manner of life is proposed and that a supernatural power is provided for its exact and perfect execution. The whole aspect of grace, which provides a supernatural sufficiency for the superhuman, heavenly conduct, and which is the believer's reasonable life and service,

10- **It may be concluded, then, that there are three major distinctions between law and grace:**

- (1) They are unlike because they impose separate and sufficient rules of life, which are, in their character, either wholly legal or wholly gracious;
- (2) They are unlike because there are in these systems opposite orders between the human obligation and the divine blessing; and
- (3) They are unlike because the requirements of these systems of divine rule differ, with corresponding revelations concerning divine enablement provided in each.

I. THE ACTUAL WRITTEN INSTRUCTIONS OF BOTH THE TEACHINGS OF THE LAW OF MOSES AND THE KINGDOM ARE DONE AWAY

First, The Passing of the Law of Moses is the Explicit Teaching of the New Testament Scriptures.

1-The coming of CHRIST into the world was the realization of the hope contained in the Abrahamic covenant, and, of necessity, the termination of the ad interim reign of the law.

Romans 4:13-24, Galatians 3:19, 22,

2- The following Scriptures disclose the fact that the law was never given to any people other than Israel: Romans 9:4, Romans 2:14,

3- A few important passages which declare the fact of the passing of the law here given:

1- Romans 6:14. "For sin shall not have dominion over you: for you are not under the law, but under grace."

2- Romans 7:2-6: **2** For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. **3** So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. **4** Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another--to Him who was raised from the dead, that we should bear fruit to God. **5** For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. **6** But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

4- II Corinthians 3:7-13: It is the law as crystallized in the Ten Commandments which is in view; for that law alone was "written and engraven in stones."

1- The striking contrasts which are presented in this whole context are here arranged in parallels:

The Teachings of the Law

1. Written with ink.
2. In tables of stone.
3. The letter kills.
4. The ministration of death.
5. Was glorious.
6. Done away.
7. Abolished.

The Teachings of Grace

1. Written with the Spirit of the living GOD.
2. In fleshy tables of the heart.
3. The Spirit gives life.
4. The ministration of the Spirit.
5. Is rather glorious.
6. Remains.
7. We have such hope.

Second. The Error of Co-mingling the Law of the Kingdom with the Teachings of Grace.

1- In considering the question as to whether the laws of the kingdom are to be applied to the Christian in this age, the fact that there is a complete system of kingdom ruling, and that this ruling is strictly legal in its character, is assumed on the basis of proofs already given.

2-2. It is not necessary to combine them.

The laws of the kingdom are not required to be combined with the teachings of grace, since every item within those laws, which could have any present application, is exactly and amply stated in the teachings of grace.

"Cursed is everyone that continues not in all things which are written in the book of the law to do them" Gal. 3:10

II. THE LAW COVENANT OF WORKS, IN ALL OF ITS APPLICATION, WHICH CONDITIONS BLESSING AND ACCEPTANCE WITH GOD ON PERSONAL MERIT, IS DONE AWAY

1- The law formula is, "*If you will do good, I will bless you.*", if it is attempted with a view to securing favor with GOD, such relationship to GOD is self-imposed, since it ignores His attitude of grace, and such attempt is purely legal in character and result.

III. THE LAW PRINCIPLE OF DEPENDENCE ON THE ENERGY OF THE FLESH, IN PLACE OF THE GRACE PRINCIPLE OF DEPENDENCE ON THE POWER OF THE INDWELLING SPIRIT, IS DONE AWAY

1- The law, being a covenant of works and providing no enablement, addressed itself to the limitations of the natural man. No more was expected or secured in return to its commands than the natural man in his environment could produce.

IV. JUDAISM IS DONE AWAY

1- It is often inferred that Christianity is an outgrowth or product of Judaism. In reality these two systems are as independent of each other as the two opposing principles of law and grace

2- One is of the earth, the old creation, and the flesh; the other is of Heaven, of the new creation, and the Spirit. As there are elements and threads of truth which run throughout the entire Bible, so certain features which belong to Judaism are seen to reappear in Christianity; but this obvious fact should not be made the basis of a supposition that these systems are the same, or that one was merged into the other.

3- The sanctity of the law is never preserved by those who attempt to keep it. The holy will of GOD was never wrought by any person other than CHRIST. The effort of man has universally failed.

From Section 6, (Fourth Class) THE LIFE UNDER GRACE (continued) SECTION SIX THE SABBATH, A TEST QUESTION

1- The distinction between the reign of law and the reign of grace is at no point more sharply drawn than in the question of the observance of the seventh day of the week or the first day of the week; for these two days are symbolical of the dispensations to which they are related.

2-Of the whole Decalogue, it is the Sabbath-day commandment only which is not carried forward in any manner whatsoever into the reign of grace, nor could it be.

3-(1) It vitally determines the individual's conception of, and blessing in, grace.

(2) It, of necessity, determines the character of the believer's conduct and measure of comprehension of his scriptural obligation to GOD.

(3) It is the central issue of a misleading heresy.

(4) And, it is now urged as a national reform, in which it is proposed to legislate a Jewish Sabbath on a Christ-rejecting world.

I. THE BIBLICAL TESTIMONY REGARDING THE JEWISH SABBATH

1-There are those who contend that the Sabbath was committed to man in Eden,

2--"*The Sabbath was divinely sanctified at creation.*" This sanctification, it is true, is clearly stated in Genesis 2:1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

3- there is no mention of a Sabbath observance from creation to Moses. It is incredible that this great institution of the Sabbath could have existed during all these centuries and there be no mention of it in the Scriptures dealing with that time.

4- there are those who contend that the Sabbath was given to Israel only, at the hand of Moses.

5- The Sabbath began to be observed by Israel from the time of its institution through Moses. Invested with the character of a sign between the Lord and the nation Israel, it was in no sense extended to Gentiles.

6- The Sabbath and The Period Represented by the Gospels.

1-Much confusion concerning the Sabbath is due to a failure to recognize the peculiar character of the period represented by the Gospels. It should be remembered that CHRIST was first: 1- a "minister of the circumcision";

2- He was "made under the law"; and - He lived and wrought under the law.

3-The law did not pass at His birth. It passed at His death

2- It has also been claimed that CHRIST extended the Sabbath-keeping obligation to all men, when He said: "The sabbath was made for man, and not man for the sabbath. did He use the word man in its more limited sense as applying only to the nation Israel?

(1) The Sabbath is never by any subsequent Scripture applied to Gentiles, and

(2) the word man is used in the Old Testament no less than 336 times when referring to Israel alone, and many times in the New Testament when referring only to Christians.

2- there is no Biblical evidence that CHRIST ever imposed the Jewish Sabbath on either Gentiles or Christians; but true to the law, He did recognize its important place and obligation in relation to Israel until the reign of the law should be terminated through His death.

7- The Period Represented by the Acts and the Epistles.

1- The word Sabbath is used nine times in the Acts, and wherever it is referred to as a day which is observed, it is related only to the unbelieving Jews, who, as would be expected, perpetuated, and who still perpetuate, the observance of the Sabbath day.

2- The Sabbath in the Epistles: Turning to the Epistles, it will be seen in this portion of the Scriptures, as in the Book of Acts, that no Christian is said to have observed a Sabbath day. It is highly probable that some in the early church who were drawn into the observance of the law were also complicated with issues of Sabbath keeping; but the Spirit of GOD has omitted every such incident, if such there was, from the pages of Scripture.

8- The Sabbath in Prophecy: Upon the completion of the present divine purpose in the Church, Israel's Sabbaths will be reinstated.

1- Concerning the great tribulation it is said: "But pray ye that your flight be not in the winter, neither on the sabbath day" (Matthew 24:20). No Christian has ever been inclined to offer this prayer. The time of its fulfillment does not concern him, nor does he have any relation to a Sabbath day. It will be in the "time of Jacob's trouble," and Israel's Sabbaths will then be observed again.

2- Concerning the kingdom age we read:

1st- "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD" (Isaiah 66:23);

II. THE BIBLICAL TESTIMONY CONCERNING THE LORD'S DAY

1-Even a cursory reading of those portions of Scripture which condition the daily life of the Christian will reveal the fact that, while every other fundamental principle of righteousness found

in the Decalogue is restated in the teachings of grace, the Sabbath is not once imposed upon the believer

2- Throughout the history of the church, a new day has been observed which superseded the Jewish Sabbath, and this change of days has not been contrary to the teaching of the Scriptures, as some insist; it has, rather, been according to the revealed plan and purpose of GOD.

3- A new day, the first day of the week is indicated by important events.

- a. On the first day of the week CHRIST rose from the dead
- b. On the first day of the week CHRIST met His disciples in the new power and fellowship of His resurrection life.
- c. On the first day of the week CHRIST symbolized the new resurrection fellowship by breaking bread with His disciples.
- d. On the first day of the week He gave them instructions in their new resurrection ministry and life for Him.
- e. On the first day of the week He commanded the disciples to preach the new message to all the world.
- f. On the first day of the week CHRIST ascended into Heaven as the "Wave Sheaf."
- g. On the first day of the week He breathed on His disciples and imparted the HOLY SPIRIT to them.
- h. On the first day of the week the Spirit descended to take up His age-characterizing ministries in the world.
- i. On the first day of the week the Apostle Paul preached to the assembled believers at Troas.
- j. The Apostle commanded the Corinthian believer to "lay by him in store," on the first day of the week

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CL305 Grace

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THE RICHES OF DIVINE GRACE

From Lewis Sperry Chafer

This Aspect of the saving work of the triune God, though restricted to those transformations which are divinely wrought for the individual at the moment he believes, is not only supremely important since it defines the character of salvation, but is almost limitless in extent. The restrictions imposed demand that a clear distinction be made between that which has been divinely undertaken by way of preparation for the salvation of a soul, and the salvation itself.

Included in the sphere of preparation are such achievements as the finished work of Christ, the enlightening work of the Spirit, and all other influences which provide the righteous ground upon which a lost soul may be saved. It is no small undertaking so to deal with the sin question that there is infinite freedom accorded God in saving the lost; nor is it a small endeavor so to move the Satan-blinded individual that he will act by his own choice in the receiving of Christ as his Savior. These two problems, it will be remembered from previous statements, form the total of that which hinders the salvation of fallen men.

To satisfy the divine demands, a perfect redemption, reconciliation, and propitiation are required, while the problem on the human side is that of man's free, moral agency and the need of such influences as shall insure the right choice of the human will. A clear distinction is also required between the divine work in the immediate salvation of the soul and those responsibilities and activities which belong to the Christian life and service.

Many new realities are created by regeneration and all aspects of human experience are affected by the mighty transformation which salvation secures. With respect to the distinction between salvation itself and the life responsibilities which follow, Arminianism has again wrought confusion by its misunderstandings, assuming, as that system does, that the immediate salvation—whatever it is conceived to be—is probationary and therefore made to depend, with reference to its permanence, upon holy living and faithfulness. None would deny that a holy life becomes the Christian in view of the fact that he is a child of God and also of the truth that he is a member of Christ's Body; but to make sonship, which by its nature is interminable and is a position before God which rests wholly on the merit of Christ, to be conditioned by and dependent upon human worthiness is to contradict the whole order of divine grace and to make impotent man to be, in the end, his own savior.

The significant phrase, the "things that accompany salvation" (Heb. 6:9), may be interpreted as referring to those mighty positions and possessions which are wrought instantaneously and simultaneously by God at the instant an individual exercises saving faith in Christ. When recorded in detail—as they will yet be—it will be seen that there are at least thirty-three of these

stupendous, supernatural divine undertakings and that the sum total of these achievements is the measure of the difference between one who is saved and one who is lost. The essential and all-determining fact that these divine accomplishments are wrought instantaneously and simultaneously and are never a progressive order or sequence, establishes the truth that all human beings may be, at a given time, classified as either perfectly lost—God having wrought none of these features of salvation for them—or perfectly saved—God having wrought completely and finally all that enters into the immediate salvation of a soul.

There are no intermediate estates. Of no human being could it be said that he is partly saved and partly lost. In conformity with the New Testament, it must be maintained that all cultured, refined, educated, moral, and religious people—regardless of outward professions—who have not been saved by a personal faith in Christ are lost, and as perfectly lost as they would be had they none of these characteristics which, in their place, are of great value. It may be a problem whether an individual has entered into saving grace through Christ—and here there is need of a clear apprehension of the Biblical evidence of so great a change (2 Cor. 13:5; 1 John 5:13)—but there could be no problem involved with respect to the essential truth that, until perfectly saved by the infinite work of God, the soul is perfectly lost.

Similarly, the messages to be preached to these two classes—those perfectly lost and those perfectly saved—are, of necessity, different in every particular. It is to be doubted whether any text of Scripture will be found to be applicable to both classes alike. To the unsaved, God makes no appeal with regard to their manner of life; no improvement or reformation is required of them. Society and civil governments may press their claims upon unregenerate people as also upon regenerate people to the end that prescribed ideals may be realized, but this fact—in so far as it obtains—must not be confused with the uncompromised attitude of God in His relation to these classes.

He requires of the unsaved that they hear and heed the gospel only. Over against this, every divine injunction concerning a God-honoring faithfulness is addressed to the Christian and from the moment he is saved. There are no elementary, curtailed, or diminished requirements which are tempered to those who are beginners in the great responsibility of Christian living.

The Scriptures recognize “babes in Christ,” but they are not such because of immaturity; they are babes because of carnality (1 Cor. 3:1–2), and that form of carnality may be exhibited by those who have been Christians for fifty years.

Next to the delinquency of misstating the gospel with its immeasurable penalty (Gal. 1:8–9), is the so prevalent practice on the part of preachers of presenting Christian-life truth to the unsaved without warning them that such truth is not addressed to them. By this performance, every suggestion which might arise in the mind of the unsaved that a vital difference might exist between themselves and Christians is obliterated, and the unsaved are encouraged to believe that a Christian is one who merely acts in a certain way and such actions are all that God requires of any person. No matter how unimportant it may seem to the preacher, he cannot afford ever to address Christians about their specific duties and not remind the unsaved, if such be present, that the word being spoken can have no application to them. Such faithful discrimination will have the effect, at least, of creating a consciousness in the minds of unregenerate people that they are lost.

The thirty-three divine undertakings in the salvation of a soul, which are here designated as *the riches of grace*, represent all that God can do to satisfy His own infinite love for the sinner. If at first consideration this statement seems to be extreme, it, in due time, will be demonstrated to be true. As asserted of an earlier point in this treatment of Soteriology, the primary motive which actuates God in the salvation of the lost is the satisfying of His own love. To the end that infinite love may be gratified, He accomplishes infinite transformations. Compared to this, the thought that men are rescued from their plight, though an achievement which transcends all human understanding and naturally appeals to the mind of man, is secondary to the extent that man is secondary to God.

The truth that the salvation of men affords an opportunity for God to gratify His infinite love for His creatures, is a theme which is too often neglected. It will always be remembered that because of His divine character of holiness, God can do nothing for sinners until satisfaction for their sin has been secured—this is accomplished in the finished work of Christ—and that because of God's recognition of the free, moral agency of man, God can do nothing apart from man's own elective choice of Christ as Savior—even though that choice is engendered in the heart of man by the enlightenment of the Spirit.

But when these fundamental conditions are met, every barrier is removed and infinite love instantly responds by lavishing on the man who exercises saving faith the whole measure of divine benefit, even the riches of grace in Christ Jesus. This, it will be seen, is no less than the greatest thing that Almighty God can do.

One consideration alone will serve to demonstrate this truth, namely, that the saved one is destined to be conformed to the image of Christ. Infinity can conceive of nothing beyond that exalted reality, nor can omnipotence accomplish more. To be conformed to the image of Christ, to have been purified to infinite perfection by the blood of cleansing, to have received the gift of eternal life, to be clothed upon with the righteousness of God, and to have been constituted a citizen of heaven disposes practically of all that enters into the estate of fallen humanity. This great transformation is well described by the words: "giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light." (Col. 1:12); yet, of all these marvels, none could be greater than that of being conformed to the image of Christ (Rom. 8:29; 1 John 3:2).

Another revelation, which as perfectly demonstrates the truth that salvation in its immediate aspect is the supreme divine achievement, is recorded in Ephesians 2:7. In preparation for this declaration, the Apostle has mentioned one out of all the believer's possessions, namely, the gift of eternal life—announced by the words, "has made us alive us together with Christ"—and from all the believer's positions, one, namely, "in Christ Jesus," and these two represent the great reality of eternal salvation.

The answer to the question of why God should undertake the measureless benefit for which these representative possessions and positions stand, is that by so great salvation God may manifest the attribute of grace, which could be manifested in no other way. Ephesians 2:7 declares: "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." There was that in God which no created being had ever seen. They had seen His glory, His majesty, His wisdom, and His power; but no angel or man had ever seen His grace. Other attributes might be subject to a variety of demonstrations; but the manifestation of grace is restricted to what God may do for those among men who, in spite of the fact that they deserve His judgments, are objects of His grace.

As every other attribute or capacity of God must have its perfect exercise and exhibition—even for His own satisfaction—in like manner His grace must also have its infinitely perfect revealing within the restricted undertaking by which He saves the lost. To say that a sinner is saved by grace is to declare that, on the ground of a Substitute’s death and in response to faith in that Savior, God has wrought a work so perfect in its entirety and so free from the cooperation of other beings that it is a complete all-satisfying-to-God demonstration of His grace. A statement of this kind may be made as easily as words may form a sentence; but who on earth or in heaven is able to comprehend the infinity of such a salvation?

This demonstration, it should be added, will, by the very nature of the case, have its outshining in the life of each individual thus saved. It may be assumed that, had but one of all the human family been selected for the supreme honor of exhibiting eternally before all created beings the infinity of sovereign grace, the salvation of that one would be no different than the salvation of any one of the unnumbered throng from every kindred, tribe, and people who are saved by grace.

Too often it is assumed that divine grace in salvation is a willingness on the part of God to complete in each person’s life what, perchance, may be lacking when the individual’s own merit has been duly valued, the thought being that, as some, because of human virtue and faithfulness in character, are possessed of more worthiness than others, less grace would be required for those of supposed merit than would be required for those of little or no merit.

The truth, already treated at length is that all men are now divinely reckoned and declared to be “under sin”—a state in which no merit of man is accepted by God—to the end that a standardized grace, wholly complete in itself, may be bestowed upon all alike. Were men permitted to contribute the smallest fraction toward their salvation, it would cease to be a grace manifestation and become an imperfect display of one of God’s most glorious attributes.

No thoughtful person will conclude that a fallen being could, under any circumstances or to any degree, cause a divine attribute to become an experienced reality. Man may become the recipient of grace, but he cannot contribute to it in the sense that he enables it to become what it is. No more conclusive setting forth of this sublime truth will be found than that recorded in Romans 4:16, “Therefore it is of faith [nothing on man’s part], that it might be by grace [everything on God’s part]; to the end the promise might be sure to all the [Abrahamic] seed” (that which is of the flesh, Israel, and that which is of the Spirit, the elect from among the Gentiles). On what other basis than faith on man’s part and grace on God’s part could any divine promise or purpose be *sure*?

In concluding these introductory words, it may be restated that saving grace is that which God accomplishes on the ground of Christ’s death —accomplished and provided as a divine responsibility—and in response to the individual’s faith in Christ—a human responsibility.

This general division of this theme will be presented in three parts:

- (1) the estate of the lost,
- (2) the essential character of God’s undertakings, and
- (3) the riches of divine grace.

I. THE STATE OF THE LOST

The word *lost* is used in the New Testament in two widely different ways. An object may be lost in the sense that it needs to be found. This use of the word does not imply that a change in the structure or character of the lost object is thereby indicated. It is lost only to the extent that it is

out of its rightful place. Israel wandering from their covenants were styled by Christ as “the lost sheep of the house of Israel” (Matt. 10:6). In like manner, a Christian who is out of fellowship with God because of sin is misplaced; yet he remains unchanged with respect to the essential realities which make him a child of God—eternal life, imputed righteousness, and union with God. The God-given illustration of this wonderful truth is declared in the threefold parable of Luke 15. A sheep is lost and is “found.” It was a sheep all the time, but was out of its place. A coin is lost from its place in the woman’s head-dress and is “found.” It was the same coin all the time. A son was lost and is “found.” And he was a son in every step of his wanderings.

On the other hand, a person may be lost in such a manner as to need to be *saved*. “The Son of man is come to seek and to save that which was lost” (Luke 19:10). It is because of the fact that in salvation the structural changes are such as to demand divine provisions and divine creative powers, that the transition from the lost estate to that of the saved can be wrought only by God.

The body of truth now being considered contemplates at least four reasons why those who are of this fallen race are lost:

1. The lost soul has attained to none of the eternal realities that make a Christian what he is. All that may be said of the unsaved is *negative*. No Scripture makes this clearer than Ephesians 2:12, in which the Ephesian Christians are reminded of the lost estate from which they were saved: “That at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.”

2. Individuals are lost, also, because of the fact that they are born with a fallen, sinful nature. This is no doubt the most condemning feature of man’s lost estate. When Adam sinned, he experienced a conversion downward. He became an entirely different kind of being. After the fall, he could propagate only “in his own likeness,” and his first son was a murderer. Adam—in whom Eve is reckoned as one—is the only human being who ever became a sinner by sinning. All other members of the race commit sin because they are born sinners. Though this evil nature remains in the Christian as long as he is in the world, it was judged for the Christian by Christ on the cross (Rom. 6:10), and its condemnation removed. The death of Christ unto the sin nature is also the ground of the believer’s deliverance by the Holy Spirit from the power of inbred sin. It is true that men are lost because of personal sins; but, since personal sins are the normal fruit of the evil nature, they should never be made the only, or even important, basis upon which a soul is lost. In reply to a claim that he is lost because of personal sin, an unregenerate person might easily assert that he had never been one percent as evil as he might have been, therefore he is only one percent lost. The lost estate consists primarily in a fallen nature, which is one hundred percent evil. An effort to be good or to form a worthy character is a poor remedy for a fallen nature. Only the grace of God acting on the ground of the death of His Son will avail.

3. Again, men are lost because of a decree which God has made concerning all who live on earth—Jew and Gentile alike—in the present age, which age is bounded by the two advents of Christ. It is written: “What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin” (Rom. 3:9); “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe” (Gal. 3:22). The phrase “under sin” means, as stated above, that God will accept the merit of no person as a contributing factor in his salvation. This decree, which eliminates all human merit, is essential if salvation is to be by grace. This does not imply that a good life is not of value in its place; but the issue under consideration is the problem of how a holy God can *perfectly* save those who, in His sight, are *perfectly* lost. He disregards that which men deem to be good—and

some possess more of this goodness than others—that He may replace it with the perfection of Christ. What, for the moment, seems to be a complete loss, thus in the end becomes an infinite gain. Since, by the very way in which He saves the lost, God is preparing the material for a heavenly demonstration of the unsearchable riches of His grace (Eph. 2:7), the inclusion in this salvation of any human element is impossible.

4. Similarly and finally, men are lost because of the fact that they are under the power of Satan. Only the Word of God can speak with authority on this theme. But four passages need be cited:

2 Corinthians 4:3–4. This text declares that the unsaved are blinded in their minds by Satan, lest the saving gospel of Christ should shine unto them.

Ephesians 2:1–3. The testimony at this point is that the unsaved are “children of disobedience”—being in the headship of disobedient Adam—and that everyone is energized by Satan. In contrast to this it would be well to note Philippians 2:13, where, by use of the same word, the Christian is said to be energized by God.

Colossians 1:13. This text points to the striking fact that a soul when saved is translated out of the power of darkness, in which darkness it naturally dwells.

1 John 5:19 (R.V.). The *cosmos*, it is asserted, including the unregenerate (as being a part of it), “lieth in” the wicked one. The word *wickedness*, found in the Authorized Version, is better translated *evil* or *wicked one* (note the preceding verse where the same word occurs). Likewise, the phrase *lieth in* is deeply suggestive, indicating as it does that in some measure the unsaved are *in Satan*, while the Christians are *in Christ*.

There is strong enough intimation with regard to the condemnation that rests upon the unsaved in the Scriptures, to assert that when they are saved it is from the curse of the law (Gal. 3:13), from wrath (1 Thess. 5:9; John 3:36), from death (2 Cor. 7:10), and from destruction (2 Thess. 1:9).

II. THE ESSENTIAL CHARACTER OF GOD’S UNDERTAKINGS

Before entering upon an enumeration of the thirty-three supernatural divine achievements which constitute the riches of grace, it is important to observe something of the essential character of these riches. Of these, seven vital singularities appear: (a) they are not experienced; (b) they are not progressive; (c) they are not related to human merit; (d) they are eternal in their character; (e) they are known only by revelation; (f) they are wrought by God alone; (g) they are not wrought by man.

1. They are Not Experienced. This is not to imply that these riches are not real; it is rather to point out that they do not manifest their reality to the emotional nature or through the medium of the nervous system. No better illustration of this fact will be found than is afforded by the supreme divine undertaking of justification; for, obviously, justification is not felt. There is no sensation which gives corroborative evidence that the believer is justified; it rests wholly on the testimony of God. So, likewise, it is with all these riches. They are not such as human experience can identify.

2. They are Not Progressive. This feature of these riches is of major importance. Since it is the way of almost every human experience, it is natural to conclude that whatever God may undertake will begin with immaturity and progress by degrees to eventual completion. However, in the case of these riches, it will be discovered that the process is different. Every divine

undertaking is instantly wrought to that degree of infinite perfection which it will exhibit in the eternal ages to come. Sonship well illustrates this truth. There are many features of the relation between father and son which are subject to progression and change; but sonship itself knows no advancement or development. A child is as much a son at birth as he is at any subsequent point in his existence. Thus it is with every divine accomplishment that enters into the immediate salvation of men.

3. They are Not Related to Human Merit. Beneath this truth, which truth is foreign to all human processes of life and experience, is the sovereign purpose of God to do all that He does according to His own good pleasure, and this He is free to do because the believer is seen to be—as he really is—a member in the Body of Christ, and therefore qualified to be blessed with all spiritual blessings in Christ Jesus. Whatever would be accorded the Son of God will be accorded a member in His Body. It is thus that these riches of grace are built solely on the merit of the Son of God, and, for that reason, are as abiding as the merit on which they rest.

4. They are Eternal in Their Character. As stated above, the work of God for the believer is based on the enduring perfection of Christ and is not, therefore, subject to the variations which characterize a vacillating human experience. As in the case of imputed righteousness, wherein no trace of human worthiness can be included, every work of God in the immediate salvation of the lost is divinely sustained and consequently eternal in its nature. The gift of eternal life is of that divine nature which has existed from all eternity and will exist forever. God's election of believers is never an act of chance or luck.

5. They are Known Only by Revelation. Human imagination and speculation can serve to no degree in attaining to the knowledge of all that God achieves when His love is released by the death of His Son and by the faith of the sinner. No title deed or earthly record ever tabulated such treasures. Their knowledge-surpassing blessedness can be approached only as they are considered one by one in the light of all that God has declared respecting them.

6. They are Wrought or Produced by God Alone. By their very nature, the riches of grace are of necessity the work of God for man. Who could so save himself that he will be on a peace footing with God forever, and eternally justified? Who can translate himself out of the power of darkness into the kingdom of the Son of God's love? Who can constitute himself a citizen of heaven, or write down his name there? God alone is able to save, according to those marvels which He declares are the portion of all who put their trust in Him.

7. They are Not Wrought or Produced by Man. In certain respects this declaration is but the negative of the preceding assertion; however, it may be observed that one who is a sinner can take no step in the direction of his own redemption. He who is on earth can devise nothing for himself in heaven. He who is only a creature cannot conform himself to the likeness of his Creator. He who is of time cannot design and execute for eternity. Salvation is more than the continued existence of a good man; it provides the most radical transformations, the acquiring of infinite possessions, and the entering into positions which are in the sphere of heaven and of God. "And you are complete in him" (Col. 2:10).

III. THE RICHES OF DIVINE GRACE

As the thirty-three stupendous works of God which together comprise the salvation of a soul are now presented, the essential facts, already tabulated, respecting these vast realities should be borne in mind. They are wrought of *or produced by* God; they are wrought *or produced* instantaneously; they are wrought *or brought forth* simultaneously; they are grounded on the merit of Christ; and, being grounded on the merit of Christ, are eternal.

It follows that each person of the human family at a given moment is either perfectly saved, being the recipient of every spiritual blessing in Christ Jesus, or perfectly lost, being without one of these spiritual blessings—in the estate of those who are condemned because of a sin nature, because of personal sins, because of an estate under sin, and because they are to such a degree under the power of Satan.

These thirty-three riches of grace are:

#1. In the Eternal Plan of God. To be in the eternal plan of God is a position of surpassing importance both with regard to the reality itself and its timeless character. The human mind cannot grasp what it means to be in the divine purpose from all eternity, nor what is indicated when it is declared that the same divine purpose extends into eternity to come—“whom he predestinated, he glorified.” Whatever may be required as intermediate steps between the predestination and the glory will be under the absolute control of God and wrought of God regardless of the human element that may of necessity enter into it. No human will was ever created to defeat the will of God, but rather the human will is one of the instruments by which God realizes His purposes for humanity. It has always been thus and must be so of necessity, since God is what He is. The student who meditates on the Person of God, the eternity of God, the omnipotence of God, the sovereignty of God as Creator of, and Ruler over, all things, and the elective purpose of God, will be fortified against that form of rationalism—subtle in character and natural to the human heart—which imagines that, in His creation, God has unwittingly so tied His own hands that He cannot with that absoluteness which belongs to infinity realize His eternal purpose.

Five terms are employed in the New Testament to represent aspects of the truth respecting the sovereign purpose of God.

Foreknown. As difficult as it may be for a finite being to grasp the thought, it yet remains true that God foreknew from all eternity every step in the entire program of this universe to its minutest detail. The doctrine of the divine foreknowledge is properly restricted, since it is outside the range of that in God which causes things to come to pass. It is just what the term implies and no more—merely that God knows beforehand. Closely akin to foreknowledge is *foreordination* (Acts 2:23; 1 Pet. 1:2, 20).

Predestinated. As used in the New Testament, this great doctrinal word declares that God determines beforehand that which comes to pass. Destination is determined. In its New Testament use it refers only to that which God has predetermined for His elect. It should therefore not be used in reference to the non-elect and their destiny, though there can be no reasonable doubt but that, in ways beyond human understanding, the destiny of the non-elect is in the mind of God from all eternity. The question of whether, in point of time, foreknowledge precedes predestination, or predestination precedes foreknowledge, is not only useless but wholly uncalled for. God could not predestinate what He did not foreknow. Nor could He foreknow as certain to come to pass that which He had not made certain by predestination.

Three passages are in evidence and in two of them foreknowledge stands first: “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren” (Rom. 8:29); “elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ” (1 Pet. 1:2), while, in the third, foreknowledge is second: “Him, being delivered by the determinate counsel and foreknowledge of God, you have taken, and by wicked hands have crucified and slain” (Acts 2:23).

The two ideas which these words represent must of necessity be stated in sequence; but there could be no sequence in their relation the one to the other. It is, therefore, God’s message to every believer that he has been both foreknown in predestination and predestinated through foreknowledge to the unending realization of all of God’s riches of grace.

Elect of God. The term *elect*, as related to Christians, is distinctive in that it designates those who are predestinated, but with only an implication relative to destiny. They are the elect in the present age and will manifest the grace of God in future ages (1 Thess. 1:4; 1 Pet. 1:2; Rom. 8:33; Col. 3:12; Titus 1:1).

Chosen. Again an important aspect of truth is indicated by a specific word. The term *chosen*, when referring to that which God has wrought in behalf of the saved, emphasizes the peculiar act of God which separates unto Himself His elect who are both foreknown and predestinated. The Christian bears the high distinction that he has been chosen in Christ before the foundation of the world (Eph. 1:4).

Called. As far as New Testament terms have been traced, the words *predestination*, *elect*, and *chosen* are not used of those whom God has selected for salvation when still in their unregenerate state. The word *called*, however, may include in the breadth of its meaning those who, at a given time, are unregenerate but who in the divine purpose are to become regenerate.

The angels are not only ministering spirits sent in behalf of those who are now saved, but of them also who shall be heirs of salvation (Heb. 1:14). “Faithful is he that calls you, who also will do it” (1 Thess. 5:24). Reference in all this discussion is to an *effectual* call, such as is indicated in Romans 8:30, implying that God not only gives an invitation, but inclines the heart to glad acceptance of it. How great, then, is this characterizing work of such a distinctive position! and how immeasurable the opulence of the one who is included in the eternal purpose of God!

#2. Redeemed. Redemption, as a doctrine and as it obtains in the present age, is properly subject to a threefold classification:

(1) It is universal in character in the sense that it includes the whole world and provides a sufficient ground of righteousness upon which God may save those who are lost.

(2) It is specific when contemplated as the position into which the saved one has been brought. He is purchased out of the bond slave market and set free with that liberty which is the rightful portion of the sons of God (Gal. 5:1). It is not a position to be sought or secured by faithfulness; it is that which God has wrought in behalf of every regenerate person.

The exercise of divine grace—even to the finality of justification—is said to be “through the redemption that is in Christ Jesus” (Rom. 3:24). It is in connection with redemption that the

believer has “forgiveness of sins,” and this is “according to,” and a part of, “the riches of his grace” (Eph. 1:7).

(3) There is yet a redemption of the body of the believer and for that redemption the Christian is waiting (Rom. 8:23). The thought here, as in all the riches of grace, is that redemption is a position of transforming reality and is the possession of all who are saved.

#3. Reconciled. Again, a special reconciliation is in view, one which reaches far beyond that aspect of it which contemplates the whole world. It is the reconciliation of the believer to God as presented in 2 Corinthians 5:20. A difference will be recognized between the reconciliation of the world—as declared in 5:19—and the reconciliation of the individual—as declared in 5:20–21.

The reconciliation of the world does not obviate *or prevent from happening* the reconciliation of the individual. The latter is that form of reconciliation which is applied to the believer’s heart and results in a perfect and unending peace between God and the reconciled believer. To be perfectly reconciled to God on the ground of the merit of Christ, as is true of every child of God, is a position of blessedness indeed and is one of the riches of divine grace.

#4. Related to God Through Propitiation. The central truth contained in this doctrine—and more engaging than any other aspect of it—is the abiding fact that God *is* propitious. He has been rendered free toward sinners by the death of His Son for them. That which constitutes the divine problem in the salvation of sinners, namely, the solution of the problem of sin, has been solved perfectly. In the case of the unsaved, that which remains is the human responsibility of saving faith. The truth that all that enters into the divine responsibility has been perfectly wrought indicates that God is propitious toward sinners; but He is also propitious toward His blood-bought child who has sinned, which sin Christ bore on the cross.

The truth is of greatest import that “He is the propitiation for our sins” (1 John 2:2). The ever recurring need of adjustment between the Christian and his Father is possible on the ground of the truth that the Father is propitious. To be in that relation to God in which He is propitious toward the specific sins of the child of God is a benefit of infinite grace. It is a position more advantageous than heart or mind can comprehend.

#5. Forgiven All Trespasses. In the sense that there is now no condemnation to them which are in Christ Jesus, believers are forgiven all trespasses. The declaration of Colossians 2:13—“having forgiven you all trespasses”—covers all trespasses, past, present, and future (Eph. 1:7; 4:32; Col. 1:14; 3:13). In no other way than to be wholly absolved before God, could a Christian be on an abiding peace footing with God or could he be, as he is, justified forever.

The divine dealing with sin is doubtless difficult for the human mind to grasp, especially such sins as have not yet been committed. However, it will be remembered that all sin of this age was yet future when Christ died. Its power to condemn is disannulled forever. In this connection the Holy Spirit inquires, “Who shall lay anything to the charge of God’s elect?” and, “Who is he that condemns?” The inspired answers are conclusive: God justifies rather than charges with sin; and condemnation has been laid upon Another, who died, who is risen, who is at the right hand of God for us, and who also maketh intercession for us” (Rom. 8:33–34).

This chapter of Romans which begins with “no condemnation” ends with “no separation”; but such complete forgiveness is possible only on the ground of Christ’s work in bearing sin and in releasing His merit to those who are saved through His mediation and are in Him. Men either

stand in their own merit or in the merit of Christ. If they stand in their own merit—the only conception that is within the range of reason and that which is advocated by the Armenian system —there is only condemnation for each individual before God; but if they stand in the merit of Christ, being in Him—whether all its righteous ground is comprehended or not—there remains nothing but continued union with God and therefore no condemnation and no separation.

At this point a distinction is called for between this abiding judicial forgiveness and the oft-repeated forgiveness within the family of God. The seeming paradox that one is forgiven and yet must be forgiven, is explained on the ground of the truth that there are two wholly and unrelated spheres of relationship between the believer and God.

Regarding his *standing*, which like his Sonship is immutable since it is secured by his place in Christ, he is not subject to condemnation and will never be unjustified or separated from God.

Regarding his *state*, which like the daily conduct of a son is mutable and is wholly within the family relationship, he must be both forgiven and cleansed (1 John 1:9). The writer to the Hebrews declares that, had the old order of sacrifices been as efficacious as the sacrifice of Christ, those presenting an animal sacrifice for their sin would “have had no more conscience of sins” (10:2). On the other hand, it is the believer’s portion to be free from the sense of the condemnation of sin—he never thinks of himself as a lost soul, if at all instructed in God’s Word; however, this is not to say that the Christian will not be conscious of the sins he commits. Sin, to the believer, is more abhorrent than ever it could have been before he was saved; but, when sinning, he will not have broken the abiding fact of his union with God though he has injured his communion with Him.

Within the family relation—which relation cannot be broken—he may sin as a child (without ceasing to be a child) and be forgiven, and restored back into the Father’s fellowship on the basis of his own confession of his sin and the deeper truth that Christ has borne the sin which otherwise would condemn.

None of the believer’s positions before God, when rightly apprehended, is more a blessing to the heart than the fact that all condemnation is removed forever, God for Christ’s sake having forgiven all trespasses.

#6. Vitally Conjoined or co-joined to Christ for the Judgment of the Old Man “Unto a New Walk.” The essential doctrine of union with Christ appears as the basis of many of these riches of divine grace. In the present aspect of truth, only that which has to do with the death of Christ unto the sin nature is in view, and the central passage which declares this truth is Romans 6:1–10. This important Scripture will be brought forward in various places in this work on theology, but always it will be pointed out that it refers neither to self-judgment by self-crucifixion nor to a mode of ritual baptism.

If the passage does not contemplate more than these interpretations imply, one of the most vital truths of the New Testament is deprived of its most important affirmation. The death of Christ, quite apart from its achievement as a final dealing with sins, is a judgment of the sin nature, which judgment does not mean that that nature is rendered incapable of action or that it is changed in its character; it does mean that a perfect judgment is gained against it and that God is now righteously free to deal with that nature as a judged thing. The evil character of that nature does not, after it is judged, restrain the Holy Spirit from curbing its power for us. Thus, by faith in

the indwelling Spirit, the believer may be delivered from the reigning power of sin and on the ground of Christ's death as a judgment of the sin nature.

This feature of Christ's death is substitutionary to the last degree. The central passage asserts that the death of Christ is so definitely an act in behalf of the believer, that it is a co-crucifixion, a co-death, a co-burial, and a co-resurrection (Col. 2:12). The application of this truth is not an injunction to enact all or any part of it; it is rather something about himself which the Christian is to believe or reckon to be true, being, as it is, the ground upon which he may by an intelligent faith claim deliverance from the power of the inbred sin nature.

To be placed thus permanently before God as one for whom Christ has died a judgment death against the sin nature is a position of privilege of infinite blessedness.

#7. Free from the Law. As now considered, the law is more than a code or set of rules governing conduct. Too often it is thought that to be free from the law is to be excused from doing the things which the law prescribes, and, because the law is "holy, and just, and good," it is difficult for many to accept the New Testament teaching that the law is not the prescribed rule of life for the believer.

Why, indeed, it is inquired, should the believer do other than to pursue that which is holy, just, and good? Over against this idea is the uncompromising warning to the Christian that he by the death of Christ is free from the law (John 1:17; Acts 15:24-29; Rom. 6:14; 7:2-6; 2 Cor. 3:6-13; Gal. 5:18). In one passage alone—Romans 6:14—the child of God is told that he is not under the law, and in another—Romans 7:2-6—he is said to be both dead to the law and delivered from the law.

Since every ideal or principle of the law, except the fourth commandment, is carried forward and restated and incorporated in the grace manner of life, it hardly seems reasonable to contend that the believer should be warned so positively against doing the things contained in the law.

The solution of the problem is to be found in the fact that the law is a system demanding human merit, while the injunctions addressed to the Christian under grace are unrelated to human merit. Since the child of God is already accepted in the Beloved and stands forever in the merit of Christ, application of the merit system to him is both unreasonable and unscriptural.

When the principles contained in the merit system reappear in the grace injunctions, it is always with this vital change in the character. It is one thing to do a thing that is contained in the law in order that one may be accepted or blessed; it is a wholly different thing to do those same things because one is accepted and blessed. Freedom from the merit obligation is that "liberty" to which reference is made in Galatians 5:1. It is not liberty to do evil; but it is a perfect relief from the crushing burden—the yoke of bondage (Acts 15:10)—of works of merit.

To be "free from the law" (Rom. 8:2), to be "dead to the law" (Rom. 7:4), and to be "delivered from the law" (Rom. 7:6; cf. Rom. 6:14; 2 Cor. 3:11; Gal. 3:25), describe a position in grace before God which is rich and full unto everlasting blessing.

#8. Children of God. To be born anew by the regenerating power of the Holy Spirit into a relationship in which God the First Person becomes a legitimate Father and the saved one becomes a legitimate child, is a position which is but dimly apprehended by any human being in

this world. This far-flung reality is more a matter of heavenly values than of the earth. Though by faith when Heavenly values are believed they are brought to our earthly experience.

Nevertheless, this very regeneration is one of the foundational realities of everyone who has believed upon Christ as Savior. This birth from above accomplishes a measureless transformation. To be born into an earthly home of outstanding character is of great advantage, but to be born of God with every right and title belonging to that position—an heir of God and a joint heir with Jesus Christ—passes the range of human understanding. This new existence is not only intensely real, but it, like all begotten life, is everlasting in its very nature. The theme is so vast that it includes other positions and possessions which, in turn, will be mentioned as this analysis progresses.

Varied terms are used in the New Testament to identify this new birth. Each of these is distinct in itself and revealing.

Born again. It is of more than passing import that the Lord Jesus Christ selected Nicodemus, the most religious and ideal man of his day in Judaism, to whom and as applied to himself Christ declared the necessity of the new birth. The word $\Pi\nu\omega\theta\epsilon\nu$ is rendered *anew*, and its implication is that it is not only an actual birth, but it is new in the sense that it is no part of that first birth which is after the flesh. It is not a reordering or revising of the birth by the flesh. It is new in the sense that it is complete in itself and no product of the flesh. Of this distinction Christ said, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6). Other confirming passages are John 1:12–13; 1 Peter 1:23.

Regenerated. This expressive term, which appears in Titus 3:5—“by the washing of regeneration”—conveys the same idea of a rebirth. The passage relates a cleansing to this birth, but the birth does not consist in a mere cleansing of the old being; it is rather that a cleansing, like forgiveness, accompanies the regeneration.

Made Alive. The old word *quicken* expresses the thought that an object is made alive that did not possess that life before. Through regeneration by the Spirit, as in the case with the flesh, there is an impartation of life. Regeneration imparts the divine nature. Attention should be given also to Ephesians 2:1 and Colossians 2:13.

Sons of God. This title, used many times (2 Cor. 6:18; Gal. 3:26, R.V.; 1 John 3:2), publishes the true relationship between God and those who are saved. They are sons of God, not by a mere title or pretense, but by actual generation- the offspring of God. The reality which the title designates cannot be taken too literally.

A new creation. Thus again, and by language both appropriate and emphatic, the mighty creative power of God is seen to be engaged in the salvation of men. As respects their salvation it is said that they are His workmanship, created in Christ Jesus. That exalted new creation is not only the direct work of God, but owes all that it is to its vital relation to Christ Jesus.

#9. Adopted. The peculiar position of one who is adopted is an important feature of the riches of divine grace. Its unique place in the following passage indicates its major import: “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will” (Eph. 1:4–5). In

attempting to discover what this position really is, it is needful to recognize that divine adoption has almost nothing in common with that form of it as accepted and practiced among men.

According to human custom, adoption is a means whereby an outsider may become a member of a family. It is a legal way to create father and son relationship as a substitute for father and son reality.

On the other hand, divine adoption, while referring both to Israel's kinship to God (Rom. 9:4) and to redemption of the believer's body (Rom. 8:23), is primarily a divine act by which one already a child by actual birth through the Spirit of God is placed forward as an adult son in his relation to God.

At the moment of regeneration, the believer, being born of God and therefore the legitimate offspring of God, is advanced in relationship and responsibility to the position of an adult son. All childhood and adolescent years, which are normal in human experience, are excluded in spiritual sonship and the newly born believer is at once in possession of freedom from tutors and governors—who symbolize the law principle—and is responsible to live the full orb'd spiritual life of an adult son in the Father's household. No period of irresponsible childhood is recognized.

There is no body of Scripture which undertakes to direct the conduct of beginners in the Christian life as in distinction to those who are mature. Whatever God says to the old and established saint, He says to every believer—including those most recently regenerated. There should be no misunderstanding respecting the "babe in Christ," mentioned in 1 Corinthians 3:1, who is a babe because of carnality and not because of immaturity of years in the Christian life.

In human experience legitimate birth and adoption never combine in the same person. There is no occasion for a father to adopt his own child. In the realm of divine adoption, every child born of God is adopted at the moment he is born. He is placed before God as a mature, responsible son. Thus adoption becomes one of the important divine undertakings in the salvation of men and is a position of great importance.

#10. Acceptable to God by Jesus Christ. As a position before God, none could be more elevated or consummating than that a believer should be "made accepted in the beloved" (Eph. 1:6) and "acceptable to God by Jesus Christ" (1 Pet. 2:5).

Such an estate is closely akin to that already mentioned wherein there is no condemnation, and to that, yet to be considered, of justification; but this aspect of truth not only announces the marvelous fact that the Christian is accepted, but grounds that acceptance in the position which he holds in Christ. As definitely as any member that might be joined to a human body would partake of all that the person is to whom it is joined—honor and position—so perfectly and rightfully a member joined to Christ by the baptism of the Spirit partakes of all that Christ is.

In respect to this union with Christ and that which it provides, wonderful declarations are made:

a. MADE RIGHTEOUS. Reference here is neither to any merit nor good works on the part of the individual believer, nor has it the slightest reference to the unquestioned truth that God is Himself a righteous Being. It rather represents that standing or quality which Christ released by His death according to the sweet-savor aspect of it, and which rightfully becomes the believer's portion through his living union with Christ. It is righteousness imputed to the believer on the sole condition that he has believed on Christ as his Savior.

Two major realities which constitute a Christian are: imparted eternal life (John 20:31) and imputed righteousness (2 Cor. 5:21). Of the two great salvation books in the New Testament, it may be said of John's Gospel that it stresses the gift of eternal life, and it may be said of the Epistle to the Romans that it stresses imputed righteousness.

Eternal life is defined as "Christ in you, the hope of glory" (Col. 1:27), and imputed righteousness is based on the truth that the believer is in Christ. These two supreme truths are compressed by Christ into seven brief and simple words, when He said: "you in me, and I in you" (John 14:20).

Whether it be the reception of eternal life or of imputed righteousness, but one condition is imposed on the human side, namely, to believe on Christ as Savior (John 3:16; Rom. 3:22).

In an earlier treatment of this theme the essential features of imputed righteousness have been recorded and the extended body of Scripture bearing on this doctrine has been cited. The believer is "acceptable to God," even the infinitely holy God, since he has been *made* accepted in the Beloved; and this constitutes a transforming feature of the riches of divine grace.

b. SANCTIFIED POSITIONALLY. That there is a *positional* sanctification which is secured by union with Christ has too often been overlooked, and, because of this neglect, theories of a supposed sinless perfection in daily life have been inferred from those Scriptures which assert the truth that the believer has been "perfected for ever" through his sanctification.

The point of misunderstanding is with regard to the *design* of sanctification, which may be defined as the setting apart of a person or thing, a classifying. It is thus that Christ sanctified Himself by becoming the Savior of the lost with all that that involved (John 17:19), which sanctification certainly could not imply any improvement in moral character on His part.

Likewise, the sanctification of an inanimate object, such as the gold of the temple or the gift on the altar (Matt. 23:17, 19), indicates that a moral change in the thing sanctified is not demanded.

Thus, in the case of the sanctification of a person, the moral change in that person's life may not be the result of sanctification; but no person or thing is sanctified without being set apart or classified thereby.

Christ has been "made unto us ... sanctification" (I Cor. 1:30), and the Corinthians—even when being corrected for evil practices—are assured that they were not only "washed" and "justified," but that they were "sanctified" (1 Cor. 6:11). Such sanctification was neither the estate of those believers nor did it refer to their ultimate transformation when they would appear in glory (Eph. 5:27; 1 John 3:2). It evidently indicated that greatest of all classifications, which resulted in the standing and position of every believer when he enters the New Creation through being joined to Christ and partakes of all that Christ is. This truth is declared in the phrase,

c. PERFECTED FOREVER. This consummating phrase appears in Hebrews 10:14 and applies equally to every believer. It, too, relates to the Christian's standing and position in Christ. Such a union with Christ secures the perfection of the Son of God for the child of God.

d. MADE ACCEPTED IN THE BELOVED. The student would do well to observe the force of the word *made* as it appears in a considerable number of passages, where it indicates that the thing accomplished is not wrought by the believer for himself, but is the work of God for him. If he is made something which he was not before, it is evidently the work of another in his behalf.

In this instance, the believer is said to be *made accepted*. He is accepted on the part of God who, because of His infinite holiness, could accept no one less perfect than Himself. All of this is provided for on the basis of the truth that the believer is made accepted “in the beloved” (Eph. 1:6). Without the slightest strain upon His holiness, God accepts those who are in union with His Son; and this glorious fact, that the one who is saved is accepted, constitutes a measureless feature of divine grace.

e. MADE MEET OR QUALIFIED. Here, again, the word *made* with all its significance appears, but with respect to that requirement which must be demanded of all who would appear in the presence of God in heaven. The text in which this assuring phrase occurs is Colossians 1:12, and it asserts that the believer is, even now, fitted for that celestial glory: “giving thanks unto the Father, which hath made us meet *or qualified* to be partakers of the inheritance of the saints in light.” No mere pretense or bold assumption is indicated in this passage. The least believer, being in Christ, is even now *made meet* to be a partaker of the inheritance of the saints in light. It therefore becomes no arrogance or vainglory to accept this statement of God’s Word as true, and as true from the moment one believes on Christ as Savior.

To be acceptable to God by Jesus Christ (1 Pet. 2:5), is a reality in every aspect of it and this truth, incomprehensible as it is, constitutes an important item in the whole field of the riches of grace in Christ Jesus.

#11. Justified. No present position in which the believer is placed is more exalted and consummating than that of being justified by God. By justification the saved one is lifted far above the position of one who depends on divine generosity and magnanimity, to the estate of one whom God has declared justified forever, which estate the holy justice of God is as much committed to defend as ever that holy justice was before committed to condemn.

Theological definitions respecting justification are more traditional than Biblical. Only inattention to Scripture can account for the confusion of justification with divine forgiveness of sin. It is true that each of these is an act of God in response to saving faith, that none are forgiven who are not justified, and that none are justified who are not forgiven; but in no particular do these great divine undertakings coalesce.

Likewise, though they are translated from the same Greek root, the terms *righteousness* (imputed) and *justification* represent wholly different conceptions. The believer is constituted righteous by virtue of his position in Christ, but he is justified by a declaratory decree of God.

Righteousness imputed is the abiding fact, and justification is the divine recognition of that fact. In other considerations of the doctrine of justification incorporated in this general work, a more exhaustive treatment is undertaken, including the scope of this divine enterprise in which God justifies the ungodly (Rom. 4:5) without a cause (Rom. 3:24), and on a ground so worthy, so laudable, and so unblemished that He Himself remains just when He justifies.

He reserves every aspect of this measureless benefit to Himself, for the only human obligation is that of *believing* in Jesus (Rom. 3:26). It is the Christian’s right to count this work done and to say, as in Romans 5:1, “Therefore being justified by faith ...” Though language may describe it, only the Spirit of God can cause the mind to realize this essential position so elevated and so glorified.

#12. Made Nigh. The saved one, according to Ephesians 2:13, is said to be “made nigh.” This text states: “But now in Christ Jesus you who sometimes were far off are made nigh by the blood of Christ.” As seen before, the word *made* is significant in that it assigns the whole undertaking to another than the one who receives the blessing.

Various terms are employed in the New Testament to describe the close relation which is set up and exists between God and the believer. To be “made nigh” is not only a work of God, but is to be brought into a relationship to God which is of infinite perfection and completeness. To it nothing could be added in time or eternity. What such a nearness may mean to the Christian when he is present with the Lord cannot be anticipated in this life; nevertheless, the reality which the phrase *made nigh* connotes is as cogent an acquirement at the inception of the Christian’s salvation as it will be at any point in eternity.

Divinely wrought positions are often accompanied by a corresponding Christian experience. This is true of the subject in hand. While, as has been stated, the position which is described as nigh to God is itself complete and final, the one who is thus *nigh* is exhorted to “draw nigh” to God. It is written: “Draw nigh to God, and he will draw nigh to you. Cleanse your hands, you sinners; and purify your hearts, you double minded” (James 4:8); “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb. 10:22). These exhortations belong wholly in the realm of Christian experience, in which realm there may be a consciousness, more or less real, of personal fellowship with the Father and the Son (1 John 1:3).

The process by which a believer may draw nigh—as required by James and in response to which God will Himself draw nigh to the believer—is that of a confession of sin and an adjustment of one’s life to the will of God. Over against this it will be observed that, whether in fellowship or out of fellowship as respects conscious experience, the Christian is, because of his position in Christ, ever and always made nigh.

#13. Delivered from the Power of Darkness. As declared in Colossians 1:13, this special position, as described here in this passage, may be taken as representative of all the Scripture bearing on the Christian’s deliverance from the power of Satan and his evil spirits. Previously, certain passages have been cited relative to the power of Satan over the unsaved. One passage, 2 Corinthians 4:3–4, reveals the blinding power of Satan over the unregenerate person’s mind respecting the gospel; Ephesians 2:1–2 declares the whole company of the lost—designated “children of disobedience” (disobedient in the headship of disobedient Adam)—to be energized by Satan; 1 John 5:19 states that the *cosmos* world, in contrast to believers who are of God, “lieth in” the wicked one. The passage under consideration—Colossians 1:13— reads: “who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.”

It will be observed that all these passages, to which reference is made, assert that the unsaved are under the power of Satan and that the believer is delivered from that power, though he must continue to wage a warfare against these powers of darkness; and the Apostle assures the Christian of the victory made possible by an attitude of faith in the Lord (Eph. 6:10–12). The same Apostle, when relating his own divine commission, mentions one certain result of his ministry, namely, that the unsaved were to be turned “from darkness to light, and from the power of Satan unto God” (Acts 26:18).

To be liberated thus is a great reality and constitutes one of the major positions into which the believer is brought through divine grace.

#14. Translated into the Kingdom of the Son of His Love. As Dean Alford points out in exposition of Colossians 1:13 (*N.T. for English Readers*, new ed., *in loc.*), the translation *into the kingdom* is “strictly local”; that is, it is *now* that it is accomplished, when saving faith is exercised, and the entrance is into the present form of the kingdom of God and of Christ.

Two other passages shed light upon this great change which is experienced by all who pass from the lost estate to the saved estate: “that you would walk worthy of God, who hath called you unto his kingdom and glory” (1 Thess. 2:12); “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Pet. 1:11).

In Colossians 1:13, the term “translated” evidently refers to the removal from the sphere of Satan’s dominion to that of Christ. The kingdom is that of God, which may be considered also the kingdom of the Son of His love. Entrance into the kingdom of God is by the new birth (John 3:5). Such a position is far more than merely to be delivered from darkness, however much the advantage of that may be; it is to be inducted into and established in the kingdom of God’s dear Son.

#15. On the Rock, Christ Jesus. In the consideration of divine grace as exercised in behalf of the lost, it is essential, as in other matters of similar import, to distinguish between the foundation and the superstructure. In the parable of the two houses—one built upon the rock and one built upon the sand (Matt. 7:24–27)—Christ made no reference to the superstructure, but rather emphasized the importance of the foundation.

The smallest edifice built on the rock will endure the tests which try foundations, and only because the rock endures. Over against this, the Apostle writes (1 Cor. 3:9–15) of the superstructure which is built upon the rock, which superstructure is to be tested by fire.

Reference is thus made, not to salvation, but to the works in which the Christian engages. It is not character building, but Christian service. There are, again, two general classes of superstructure being built upon Christ the Rock, and these are likened to gold, silver, and precious stones, on the one hand, and to wood, hay, and stubble, on the other hand. As gold and silver are refined by fire, and wood, hay, and stubble are consumed by fire, so the judgment of Christian service is likened to fire in which the gold and silver will stand the test and receive a reward, while that which corresponds to wood, hay, and stubble will suffer loss. It is declared, however, that the believer who suffers loss in respect to his reward for service will himself be saved, though passing through that fire which destroys his unworthy service.

The important truth to be recognized at this point is that, while the unsaved build upon the sand, all Christians are standing and building on the Rock, Christ Jesus. They are thus secure with respect to salvation through the merit of Christ, apart from their own worthiness or faithfulness. While this figure used by Christ does not lend itself to a literal development in every particular, it is clearly stated by this object lesson that Christ is the Foundation on which the Christian stands and on which he builds. To be taken off the sand foundation and to be placed on the enduring Rock which is Christ, constitutes one of the richest treasures of divine grace.

#16. A Gift from God the Father to Christ. No moment in the history of the saints could be more laden with reality than that time when, as a consummation of His redemptive mission—

foreseen from all eternity and itself the determining factor in the character of all ages to come—the Lord Jesus Christ reviewed in prayer to the Father that which He had achieved by His advent into this *cosmos* world.

He fully intended for His own who are in this world to hear what He said in that incomparable prayer (John 17:13). Devout minds will ponder eagerly every word spoken concerning themselves under such august and solemn circumstances. What, indeed, would be the designation by which believers will be identified by the Son? What appellation is proper in such converse? What cognomen answers the highest ideal and conception in the mind of Deity with respect to Christians? Assuredly, the superlative title, whatever it is, would be employed by the Son when He presents formally His own, and petitions the Father in their behalf.

Seven times in this prayer by one form or another and quite exclusively His saved ones are referred to as ***those whom you have given Me***. Nothing but ignorance of the great transaction which is intimated in this title will explain the inattention of Christians to this descriptive name.

When it is considered, it is seen that in the background are two important doctrines, namely, that all creatures belong inherently to their Creator and, hence, that in sovereign election He has determined in past ages a company designed to be a peculiar treasure for His Son; but the title itself tells its own story of surpassing interest and importance, which is, that the Father has given each believer to the Son.

This is not the only instance in which the Father gives a company of people to the Son. In Psalm 2:6–9 it is predicted that, at His second advent and when He is seated upon the Davidic throne, the then rebellious and raging nations will be given by Jehovah to the Messiah. The imagination will not have gone far astray if it pictures a situation in eternity past when the Father presents individual believers separately to the Son—each representing a particular import and value not approached by another. Like a chest of jewels, collected one by one and wholly diverse, these love gifts appear before the eyes of the Son of God. Should one be missing, He, the Savior, would be rendered inexpressibly poor. Immeasurable and unknowable riches of grace are latent in that superlative cognomen, ***those whom you have given Me***.

Dr. C. I. Scofield's comment on this truth is clear and forceful: "Seven times Jesus speaks of believers as given to Him by the Father (vs. 2, 6 [twice], 9, 11, 12, 24). Jesus Christ is God's love-gift to the world (John 3:16), and believers are the Father's love-gift to Jesus Christ. It is Christ who commits the believer to the Father for safe-keeping, so that the believer's security rests upon the Father's faithfulness to His Son Jesus Christ" (*Scofield Reference Bible*).

#17. Circumcised in Christ. One of the Apostle's threefold divisions of humanity is the "Uncircumcision" with reference to unregenerate Gentiles, "the Circumcision in the flesh made by hands" with reference to Israel, and "the circumcision made without hands" with reference to Christians (Eph. 2:11; Col. 2:11).

However, the important truth that the believer has been circumcised with a circumcision made without hands and wholly apart from the flesh, is the grace position which is now in view. In the Colossians passage (2:11), the believer's spiritual circumcision is said to be the "putting off the body of the sins of the flesh by the circumcision of Christ." Two closely related words occur in this passage, namely, *body* (σῶμα) and *flesh* (σάρξ). The physical body does not commit sin except as it is dominated by the flesh—which flesh includes the soul and spirit, and manifests that fallen nature which all possess, saved and unsaved alike. The physical body is not put off in a literal

sense, but, being the instrument or sphere of sin's manifestation, the flesh with its "body of sin" may be annulled (Rom. 6:6), or rendered inoperative for the time being.

As the sin nature was judged by Christ in His death, so the believer, because of his vital place in Christ, partakes of that "putting off" which Christ accomplished, and which fell as a circumcision upon Him and becomes a spiritual circumcision to the one for whom Christ substituted. It is a circumcision made "without hands." To stand thus before God as one whose sin nature, or flesh, has been judged and for whom a way of deliverance from the dominion of the flesh has been secured, is a position which grace has provided, and is blessed indeed.

#18. Partakers of the Holy and Royal Priesthood. In his First Epistle, Peter declares that the believers form a holy priesthood (2:5) and a royal priesthood (2:9), and their royalty is again asserted by John when in Revelation 1:6 (R.V.) they are titled "a kingdom ... priests," or according to another reading (A.V.), "kings and priests."

The truth that Christ is a king-priest is reflected here. The believer derives all his positions and possessions from Christ. The child of God is therefore a priest now because of his relation to Christ the High Priest, and he will yet reign with Christ a thousand years—when Christ takes His earthly throne (Rev. 5:10; cf. 2 Tim. 2:12).

Priesthood has passed through certain well-defined stages or aspects. The patriarchs were priests over their households. Later, to Israel was offered the privilege of becoming a kingdom of priests (Ex. 19:6); but it was conditional and Israel failed in the realization of this blessing, and the priesthood was restricted to one tribe or family.

On a grace basis, in which God undertakes through the merit of His Son, in the New Testament is introduced the true and final realization of a kingdom of priests. Every saved person in the present age is a priest unto God. The Old Testament priest is the type of the New Testament priest. Israel had a priesthood; the Church is a priesthood. To be a priest unto God with the certainty of a kingly reign is a position to which the one who believes on Christ is brought through the saving grace of God.

#19. A Chosen Generation, a Holy Nation, a Peculiar People. All three of these designations (1 Pet. 2:9) refer to one and the same general idea, namely, that the company of believers of this age—individuals called out from the Jews and Gentiles alike—are different from the unsaved Jew and Gentile to the extent to which thirty-three stupendous miracles transform them.

They are a *generation*, not in the sense that they are restricted to one span of human life, but in the sense that they are the offspring of God. They are a *nation* in the sense that they are separate, a distinct grouping among all the peoples of the earth. They are a *peculiar people* in the sense that they are born of God and are therefore not of this *cosmos* world. They are not enjoined to try to be peculiar; any people in this world who are citizens of heaven, perfected in Christ, and appointed to live in the power of and to the glory of God, cannot but be peculiar.

These three designations represent permanent positions to which the believer has been brought and they, likewise, make a large contribution to the sum total of all the riches of divine grace.

#20. Heavenly Citizens. Under this consideration, commonwealth privilege, or what is better known as *citizenship*, is in view. Writing of the estate of the Ephesians, who were Gentiles before they were saved, the Apostle states that they were "aliens from the commonwealth of Israel."

Israel's citizenship, though earthly, was specifically recognized by God as separate from all other peoples. Into this position no Gentile could come except as a proselyte. Thus it is said that the Gentile, being a stranger to Israel's commonwealth, had not so much as any divine recognition; yet immeasurably removed and heaven-high above even Israel's commonwealth is the Christian's citizenship in heaven.

Of Christians it is written, "For our citizenship is in heaven" (Phil. 3:20, R.V.); their names are written in heaven (Luke 10:20), and they are said to have "come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem" (Heb. 12:22). To enforce the same truth, the Apostle also writes, "Now therefore you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God" (Eph. 2:19). Actual presence in heaven is an assured experience for all who are saved (2 Cor. 5:8); but citizenship itself—whether realized at the present moment or not—is an abiding position accorded to all who believe.

In truth, the occupation of that citizenship by instant removal from this sphere would be the normal experience for each Christian when he is saved. To remain here after citizenship has been acquired in heaven creates a peculiar situation. In recognition of this abnormal condition, the child of God is styled a "stranger and pilgrim" (1 Pet. 2:11; cf. Heb. 11:13) as related to this *cosmos* world-system. In like manner, he is said to be an "ambassador" for Christ (2 Cor. 5:20). To remain here as a witness, a stranger, a pilgrim, and an ambassador is but a momentary experience; the heavenly citizenship will be enjoyed forever. It is a glorious feature of the riches of divine grace.

#21. Of the Family and Household of God. Closely akin to citizenship and yet more restricted in their extent, are the positions the Christian is said to occupy in the family and household of God. As has been observed, there are various fatherhood relations which God sustains; but none in relation to His creatures is so perfect, so enriching, or so enduring as that which He bears to the household and family of the saints.

So great a change has been wrought in the estate of those who are saved respecting their kinship to God, that it is written of them: "Now therefore you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God" (Eph. 2:19). With this position an obligation arises which makes its claim upon every member of the household. Of this claim the Apostle writes: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

In the present human relationship sustained in the *cosmos* world, there is, of necessity, but a limited difference observable between the saved and unsaved; yet those who comprise the household of faith are completely separated unto God, and into that family none could ever enter who sustains no true relation to God as his Father.

Human organizations, including the visible church, may include a mixed multitude, but "the foundation of God stands sure, having this seal, The Lord knows those that are his" (2 Tim. 2:19). In a great house there are some vessels to honor and some to dishonor, some of gold and silver, and some of wood and of earth. If a man purge himself from vessels of dishonor, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work (2 Tim. 2:20–21).

This picture of household relationships does not imply that there are those in the family of God who are not saved; the truth set forth is that not all believers are, in their daily life, as yielded to

God as they might be, and that by self-dedication they may be advanced from the position of vessels of dishonor —of wood or of earth—to the position and substance of vessels of honor—of gold and of silver.

Like citizenship in heaven, a participation in the household and family of God is a position exalted as high as heaven itself, and honorable to the degree of infinity. Thus there is correspondence with all other features of the riches of divine grace.

#22. In the Fellowship of the Saints. A Christian citizenship pertains to a relation to heaven, and as the household pertains to God, so the fellowship of the saints pertains to their relation the one to the other. The fact of this kinship and the obligation it engenders is stressed in the New Testament. The fact of kinship reaches out to incomparable realities. Through the baptism of the Spirit—by which believers are, at the time they are saved, joined to the Lord as members in His Body—an affinity is created which answers the prayer of Christ when He petitioned the Father that the believers might all be one.

Being begotten of the same Father, the family tie is of no small import, but to be fellow members in the Body of Christ surpasses all other such conceptions. To be begotten of God results in sonship; but to be in Christ results in a standing as exalted as the standing of God's Son. To be partners in this standing added to regeneration's brotherhood, constitutes that vital relationship for which Christ prayed when He asked "that they all may be one; as you, Father, are in me, and I in you" (John 17:21).

A repetition of any statement as it occurs in the Bible is for emphasis. It would seem, however, that, when speaking to His Father, there would be little occasion for reiteration; yet in that one priestly prayer Christ prays four times directly and separately that believers may be *one*, and once that they may be *one* in their relation to the Father and to Himself (John 17:11, 21–23).

With all this in view, it must be conceded that few, if any, truths are so emphasized in the Word of God as the unity of believers. This prayer of Christ's began to be answered on the Day of Pentecost when those then saved were fused into one corporate Body, and it has been answered continuously as, at the moment of believing, those saved are also joined to Christ's Body by the same operation of the Holy Spirit.

An unknowable unity exists between the Father and the Son. It is the mystery of the Trinity itself; yet it is on this very level that Christ has requested that believers may stand in relation to each other—"that they all may be one; as you, Father, are in me, and I in you ... that they may be made perfect in one" (John 17:21–23). This prayer, as all that Christ ever prays, is answered, and the fact of oneness between the saints of God is a present truth whether anyone ever comprehends it in this world or not.

This marvelous unity between believers becomes the logical ground for all Christian action, one toward another. Such action should be consistent with the unity which exists. Never are Christians exhorted to *make* a unity by organization or combines; they are rather besought to *keep* the unity which God by His Spirit has created (Eph. 4:1–3). This can be done in but one way, namely, by recognizing and receiving, as well as loving and honoring, every other child of God.

The spirit of separation from, and of exclusion of, other believers is a sin that can be measured only in the light of that ineffable union which separation and exclusion disregard.

To be in the fellowship of the saints is a position in grace too exalted and too dignified for mere human understanding.

#23. A Heavenly Association. What is termed “the heavenly places” is a phrase which is peculiar to the Ephesian Letter and has no reference to heaven as a place or to specific places of spiritual privilege here on earth; but it does refer to the present realm of association with Christ, which association is the inherent right of all those who are in Christ Jesus. The association is a partnership with Christ which incorporates at least seven spheres of common interest and undertaking.

a. PARTNERS WITH CHRIST IN LIFE. The New Testament declares not only that the believer has partaken of a new life, but asserts that life to be the indwelling Christ. In Colossians 1:27 a mystery is revealed which is “Christ in you, the hope of glory”; and in Colossians 3:4 it is also said that “Christ ... is our life.” Likewise in 1 John 5:11–12 it is written: “And this is the record, that God has given to us eternal life, and this life is in his Son. He that has the Son has life; and he that has not the Son of God has not life.”

Upwards of eighty times in the New Testament the truth appears, that among the major features which characterize a Christian is the impartation of a new life from God. Thus a unique partnership in life is established between Christ and all who believe which is both a position and a possession.

b. PARTNERSHIP IN POSITION. As an incomparable position, the Christian is raised with Christ (Col. 3:1), and seated with Christ in the heavenly association. This truth is clearly revealed in Ephesians 2:6, which declares, “And has raised us up together, and made us sit together in heavenly places in Christ Jesus.” To be raised with Christ and to be seated with Christ is a partnership in position which is real and abiding. Its contribution to the entire fact of the believer’s association with Christ is enough to characterize the whole. The honor and glory of it are knowledge-surpassing.

c. PARTNERS WITH CHRIST IN SERVICE. A number of passages unite in a testimony that the service of the Christian is one of co-partnership with Christ. Of these, none is more direct and convincing than 1 Corinthians 1:9, which reads: “God is faithful, by whom you were called unto the fellowship of his Son Jesus Christ our Lord.”

In the A.V. the word *κοινωνία* is rendered *fellowship*. As the word is at times rendered *communion* (2 Cor. 6:14) with the thought of agreement or partnership, and to be in harmony with the message of Christian service, which theme characterizes this Epistle, the idea of joint undertaking may be read into this passage.

Some, as Meyer and Alford, see a sharing here in Christ’s coming glory; but as this Epistle is almost wholly one parenthesis which begins with the verse following this notable text and ends with 15:57, it is important to observe the next verse in the direct course of the message, namely, 15:58. With the rendering of *κοινωνία* by *partnership*, the two dominant and connecting verses would read: “God is faithful, by whom you were called unto the partnership of his Son Jesus Christ our Lord ... Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord.”

The same Epistle states, “For we are laborers together with God” (3:9); and 2 Corinthians 6:1 designates the believers as “workers together with him”—in the same context they are said to be

“ministers of God” (6:4) and “ministers of the new testament” (3:6). To be thus in partnership with Christ is a position of limitless responsibility as well as exalted honor.

d. PARTNERS WITH CHRIST IN SUFFERING. Of the entire field of the doctrine of human suffering, a well-defined feature of that experience is *suffering with Christ*. “If we suffer, we shall also reign with him” (2 Tim. 2:12). Likewise, “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake” (Phil. 1:29); and, again, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as you are partakers of Christ’s sufferings; that, when his glory shall be revealed, you may be glad also with exceeding joy” (1 Pet. 4:12–13).

The Apostle testified of himself, “who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church” (Col. 1:24), and, “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. 8:18); similarly, “That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto” (1 Thess. 3:3).

While the child of God may suffer the reproaches of Christ, which is a definite form of co-partnership suffering with Christ, the form of fellowship suffering which is closest to the heart of the Savior is to share with Him His burden for lost souls—those for whom He died. Such longings are not natural to any human nature, but are generated in the heart by the Holy Spirit who causes the yielded believer to experience the compassion of God.

It is written, “The fruit of the Spirit is love” (Gal. 5:22), and, “The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Rom. 5:5). As an illustration of this ability of the believer to experience the compassion of Christ, the Apostle testifies of himself thus, “I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh” (Rom. 9:1–3). Partnership with Christ in suffering is real and reflects the fact that the Christian occupies a position of untold distinction.

e. PARTNERS WITH CHRIST IN PRAYER. The very act of praying in the name of Christ is in itself an assumption that He also makes petition to the Father for those things that are in the will of God and for which the Christian prays.

The central passage bearing on this aspect of partnership is John 14:12–14: “Verily, verily, I say unto you, He that believes on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son. If you shall ask any thing in my name, I will do it.” “Greater works” are to be done by the Son of God in answer to the believer’s prayer in His name. The partnership in responsibility is defined thus, “If you shall ask ... I will do.”

f. PARTNERS WITH CHRIST IN BETROTHAL. To be betrothed to a person is a position which is both definite and demanding. It is also a partnership. The Church is espoused as a bride to Christ. The marriage day is that of His return to receive her unto Himself. It was the Apostle’s desire that he might present believers a chaste virgin (not *as* a chaste virgin) to Christ (2 Cor. 11:2); and from Ephesians 5:25–27 it is to be understood that Christ loves the Church as a bridegroom might love a bride and that He gave Himself for His Bride.

g. PARTNERS IN EXPECTATION. The “blessed hope” (Titus 2:13) is ever the expectation of the instructed Christian; for the coming of Christ will be the moment of release from these limitations into the fulness of glory, and the moment of seeing Him who is the center of all reality for the believer. But Christ, too, is now “expecting” (Heb. 10:13), and His longings to claim His bride are as great as ever His willingness to die for her.

All partnerships in human relations create their corresponding positions and possessions; in like manner the sevenfold partnership which the child of God sustains with Christ creates positions and possessions, and these are riches of divine grace.

#24. Having Access to God. Could any human being catch but one brief vision of the glory, majesty, and holiness of God, from that time forth that one would marvel that any human being—even if he were unfallen—could have access to God; yet, through Christ as Mediator, sinners are provided with an open door into the presence of God. In attempting to understand what is granted in that access to God, it would be well to pursue certain revealed truths in a purposeful order.

a. ACCESS INTO HIS GRACE. Divine grace in action is that achievement which God is free to undertake because of the satisfaction respecting sin which Christ provided by His death and resurrection; therefore, access into the grace of God is access into the value of His finished work.

This door is open to all; but only those who have believed have entered in. Of this position which Christ procured, it is written: “By whom also we have access by faith into this grace wherein we stand” (Rom. 5:2). The believer is not only *saved* by grace (Eph. 2:8), but he *stands* in grace. He is ensphered in divine grace. The same grace that saved him sustains him. The same principle upon which he is saved when he believes, is continually applied to him for safekeeping throughout his earthly pilgrimage.

Of the ensphering grace, Peter wrote these words, “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Pet. 3:18). The thought seems to be that the Christian, being in grace, is appointed therein to grow in the knowledge of Christ. Certainly no one who has not found entrance into divine grace through faith, will grow. It is not a matter of growing more gracious, but of coming to know Christ, which knowledge is possible since the believer has entered the sphere of grace (2 Cor. 3:18).

b. ACCESS UNTO THE FATHER. Of this specific access it is written: “For through him we both have access by one Spirit unto the Father” (Eph. 2:18). All three Persons of the Godhead appear in this brief text. It declares that both Jew and Gentile, being saved, have access through Christ and by the Spirit unto the Father. The essential part which Christ has accomplished has been considered at length, but there is also a part which the Holy Spirit undertakes. The Christian’s apprehension (1 Cor. 2:10), communion (2 Cor. 13:14), and much of his qualification for the divine presence (1 Cor. 12:13), are directly the work of the Holy Spirit. The all-important truth—marvelous beyond comprehension—is that each believer has perfect and immutable access unto the Father.

c. ACCESS IS REASSURING. So perfect, indeed, is this admission into the divine presence and favor that the Christian is urged to come *boldly*. In this instance, boldness becomes the believer, since every obstacle has been removed. Two passages, both in the Epistle to the Hebrews, enjoin this boldness: “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (4:16); “having therefore, brethren,

boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (10:19–20).

To be one to whom unrestrained access into the presence of God is accorded is to occupy a position of superior privilege and standing, whether it be measured by the standards of heaven or of earth.

#25. Within the Much More Care of God. It will be conceded by all who are awake to the divine revelation, that the love of God for the unsaved is as immeasurable as infinity; yet there is clear revelation that the expression of divine love for those who are saved is even "much more."

The argument is that, if God loved sinners and enemies enough to give His Son to die for them, His attitude will be "much more" toward them when they are reconciled and justified. The Apostle states: "But God commends his love toward us, in that, while we were yet sinners, Christ died for us. **Much more** then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, **much more**, being reconciled, we shall be saved by his life" (Rom. 5:8–10). This inconceivable devotion on the part of God for those He has saved leads on to various blessings for them.

a. OBJECTS OF HIS LOVE. The unchangeable love of God underlies all that He undertakes. It was His love that originated the way of salvation through Christ and thus by infinite grace. It is true that God is propitious; that is, He is able through the death of Christ to receive the sinner with unrestrained favor. The death of Christ did not cause God to love sinners; it was His love which provided that propitiation in and through Christ (John 3:16; Rom. 5:8; 1 John 3:16).

The satisfaction which Christ rendered released the love of God from that demand which outraged holiness imposed against the sinner. The love of God knows no variations. It experiences no ups and downs, moods and tenses. It is the love of One who is immutable in all His character and ways.

b. OBJECTS OF HIS GRACE. Men are not saved into a state of probation, but into the sphere of infinite grace—a sphere in which God deals with them as those for whom Christ has died, and whose sins are already borne by a Substitute. That grace contemplates:

(1) **Salvation.** Thus it is written: "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are you saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:7–9).

(2) **Safekeeping.** As the Scripture declares: "By whom also we have access by faith into this grace wherein we stand" (Rom. 5:2).

(3) **Service.** Of this it is said: "As you have sent me into the world, even so have I also sent them into the world" (John 17:18); "But unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:7).

(4) **Instruction.** So, also, it is asserted: "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:12–13).

c. OBJECTS OF HIS POWER. A full induction of all passages in which God is said to be *able* to work in behalf of those who trust Him will prove a real help to the student. It will be seen that infinite power is ever actively engaged in the support and defense of the believer. It is written: "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power" (Eph. 1:19); "For it is God which works in you both to will and to do of his good pleasure" (Phil. 2:13).

d. OBJECTS OF HIS FAITHFULNESS. Limitless comfort is provided for those who recognize the faithfulness of God. It is said: "I will never leave you, nor forsake you" (Heb. 13:5); "being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6); "Faithful is he that calls you, who also will do it" (1 Thess. 5:24).

e. OBJECTS OF HIS PEACE. Not only is that peace *with* God in view (Rom. 5:1) which is due to the fact that all condemnation is removed, but the imparted, experimental peace is promised also: "Peace I leave with you, my peace I give unto you: not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27); "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be thankful" (Col. 3:15), and "The fruit of the Spirit is ... peace" (Gal. 5:22).

f. OBJECTS OF HIS CONSOLATION. Respecting divine consolation it is written: "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and has given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work" (2 Thess. 2:16-17).

g. OBJECTS OF HIS INTERCESSION. While it is revealed that the Holy Spirit "makes intercession" for the saints according to the will of God (Rom. 8:26) and they are enjoined to pray "in the Spirit" (Eph. 6:18; Jude 1:20), it is also indicated that one of the present ministries of Christ in heaven is His unceasing intercession for the saints.

In His Priestly prayer He said that He prayed not for the *cosmos* world, but for those the Father had given Him; and it is probable that His present intercession, like this Priestly prayer, is restricted to His own who are in the world.

Three passages assert this heavenly intercession: "Who is he that condemns? It is Christ that died, yes rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34); "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them" (Heb. 7:25); "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

To be included thus in the "much more" love and care of God becomes a position in divine grace which is of surpassing value.

#26. His Inheritance. A partial anticipation of this position in grace has been expressed under the previous heading, which announced that each Christian is a gift of the Father to the Son; however, beyond the treasure which he is to Christ as a gift from the Father, Ephesians 1:18 asserts that the believer is also the inheritance of the Father.

This exalted truth is the subject of the Apostle's prayer. As though, apart from the supernatural revelation of the Holy Spirit, they could not understand, he prays "the eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph. 1:18). Much is promised the believer respecting his future place in glory. It is written: "And the glory which you gave me I have given them; that they may be one, even as we are one" (John 17:22); "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:30); "When Christ, who is our life, shall appear, then shall you also appear with him in glory" (Col. 3:4).

It is only by such changes as He shall have wrought in fallen sinners that God will be glorified. They will reflect the "glory of his grace" (Eph. 1:6). Each child of God will serve as a medium or material by which the Shekinah glory of God will be seen.

#27. The Inheritance of the Saints. Far easier to comprehend than that just considered is the truth that the believer has an inheritance in God. The believer's inheritance is God Himself and all that God bestows. This is asserted by Peter thus: "An inheritance incorruptible, and undefiled, and that fades not away, reserved in heaven for you" (1 Pet. 1:4).

The present blessings which the Spirit brings into the Christian's heart and life are likened to an earnest or comparatively small payment of all that is yet to be bestowed. The Apostle writes: "which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:14); "knowing that of the Lord you shall receive the reward of the inheritance: for you serve the Lord Christ" (Col. 3:24). An eternal inheritance (Heb. 9:15) is a possession under grace; its specifications are unknowable until they are claimed in heaven.

#28. Light in the Lord. As presented in the Scriptures with its symbolic meaning, an extensive body of truth is related to the general theme of light. Above all and supreme is the revelation that "God is light" (1 John 1:5). The meaning of this term as thus applied to God is that He is transparently holy and in Him is no moral darkness at all. That holy light which God is, has its manifestation on the face of Christ (2 Cor. 4:6). The believer has, by divine grace, become light (Eph. 5:8)—not merely that divine light shines upon him, but *is* light in the Lord.

This great reality does not dismiss the truth that the believer is commanded to "walk in the light" (1 John 1:7), the light which God is. Both truths obtain and each engenders its own obligation. To walk in the light is not to become the light; it is rather to be wholly subject to the mind and will of God and adjusted to the holy character of God. In this respect, the Bible is a lamp to the feet and a light upon the path (Ps. 119:105). However, with regard to the light which the believer is, it may be observed that to have received the light into one's being is a possession and to be light in the Lord is a position.

No person becomes the light by attempting to shine; rather, having become light in the Lord and that as a divine achievement, he is appointed to shine as a light in a dark world. It is reasonable to conclude that the light which the believer is may be identified as the indwelling divine nature, and that that light is veiled in this world, but will have its manifestation in glory.

#29. Vitally United to the Father, the Son, and the Holy Spirit. As perplexing as it may be to the human mind, the Scriptures advance six distinct revelations regarding relationships between the Godhead and the believer, and these relationships represent realities which find no comparisons in the sphere of human intercourse.

It is said:

- (1) that the believer is in God the Father (1 Thess. 1:1),
- (2) that God the Father is in the believer (Eph. 4:6),
- (3) that the believer is in the Son (Rom. 8:1),
- (4) that the Son is in the believer (John 14:20),
- (5) that the believer is in the Spirit (Rom. 8:9), and
- (6) that the Spirit is in the believer (1 Cor. 2:12).

The force of these stupendous declarations is centered in the intensity of meaning which must be assigned to the word *in* as used in each of these six declarations. It is evident that to be in the Father, or the Son, or the Holy Spirit is a position; and for the Father, or the Son, or the Holy Spirit to be in the believer constitutes a possession.

A corresponding truth grows out of all this which is a result of it, namely, that the believers are one in each other as the Father is in the Son and the Son is in the Father (John 17:21). Since the believer's physical body is a corporate entity, it is not as difficult to think of that body as an abode; and the body is termed a temple of the Holy Spirit (1 Cor. 6:19).

On the other hand, it is exceedingly difficult to understand the truth asserted that the believer is in the Father, the Son, and the Holy Spirit. This peculiar relationship to the Son is amplified by a sevenfold declaration or under seven figures:

- (1) the believer is a member in Christ's Body (1 Cor. 12:13),
- (2) the believer is to Christ as a branch to the vine (John 15:5),
- (3) the believer is to Christ as a stone in the building of which Christ is the Chief Cornerstone (Eph. 2:19-22),
- (4) the believer is to Christ as a sheep in His flock (John 10:27-29),
- (5) the believer is a part of that company who forms the Bride of Christ (Eph. 5:25-27),
- (6) the believer is a priest in a kingdom of priests over which Christ is High Priest forever (1 Pet. 2:5, 9), and
- (7) the believer is a part of the New Creation over which Christ as the Last Adam is the Head (2 Cor. 5:17).

In John 14:20: "At that day you shall know that I am in my Father, and you in me, and I in you," three great truths are declared as those which the believer is to know specifically in this age, namely, (1) Christ is in the Father, (2) the believer is in Christ, and (3) Christ is in the believer.

Similarly, there is much in the New Testament respecting the relationship which obtains between the Holy Spirit and the believer, which will yet be considered more fully in Volume VI. The truths declared and distinguished under this heading represent not only the most vital positions and possessions which infinite grace can create, but are the very heart of Christianity, being never intimated in the Old Testament.

#30. Blessed with the Earnest or First-Fruits of the Spirit. As before intimated, the immeasurable blessings which come to the child of God because of his relation to the Holy Spirit are as a comparatively small down-payment which binds with certainty the larger gifts of heaven's glory.

These present ministries of the Spirit are said to be an "earnest" (2 Cor. 1:22; Eph. 1:14) and "firstfruits" (Rom. 8:23) of the Spirit.

There are five of these present riches:

- (1) The believer is *born* of the Spirit (John 3:6), by which operation Christ is begotten in the one who exercises saving faith.
- (2) The believer is *baptized* by the Spirit (1 Cor. 12:13), which is a work of the Holy Spirit by which the believer is joined to Christ's Body and comes to be in Christ, and therefore a partaker of all that Christ is.
- (3) The believer is *indwelt* or *anointed* by the Spirit (John 7:39; Rom. 5:5; 8:9; 2 Cor. 1:21; Gal. 4:6; 1 John 2:27; 3:24), by which Presence the believer is equipped for every conflict and service.
- (4) The believer is *sealed* by the Spirit (2 Cor. 1:22; Eph. 4:30), which is the work of God the Holy Spirit by which the children of God are made secure unto the day of redemption.
- (5) The believer may be *filled* with the Spirit (Eph. 5:18), which ministry of the Spirit releases His power and effectiveness in the heart in which He dwells.

The Spirit's work in and through the Christian results in both positions and possessions that are themselves marvelous realities of the riches of divine grace, and all of these together form but a foretaste of the glory which is assured in heaven.

#31. Glorified. What God has determined, though it be yet future, is properly looked upon as sufficiently certain to be considered a present achievement. He is the One "who ... calleth those things which be not as though they were" (Rom. 4:17).

Awaiting the child of God is a surpassing heavenly glory—even partaking of the infinite glory which belongs to the Godhead. Of this fact it is written: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18); "When Christ, who is our life, shall appear, then shall you also appear with him in glory" (Col. 3:4).

It is not to be concluded that there is a present and a future glory which are unrelated. The present glory is the divine reckoning of the future glory to be even a present reality. No passage more clearly asserts this fact than Romans 8:30, which states: "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

To be a glorified saint is a position in divine grace of immeasurable riches and, in the certainty of the divine purpose, it becomes a possession.

#32. Complete in Him. This, with the theme which follows, serves as a conclusion of that which has gone before in this attempt to record the riches of divine grace; yet these are specific disclosures of all that enters into the exceeding grace of God. What may be included in the word *complete* when the Apostle says, "For in him dwelleth all the fulness of the Godhead bodily. And you are complete in him, which is the head of all principality and power" (Col. 2:9–10), is beyond the range of human understanding.

No careless use of terms will be discovered in any Scripture, and this passage presents the voice of the Holy Spirit declaring that, to the degree by which God values things and according to those standards which God employs, the child of God is complete; but so great a transformation is due to the all-determining fact that he is in Christ. The truth is thus once more presented that, because of his vital union with Christ, the believer partakes of all that Christ is.

The Father finds infinite delight in the Son, nor can He find delight in that which is less than the perfection of the Son. While men may ever be before the Father as the creatures of His hand, those who are saved are, even now, perfected in His sight by and through their vital relation to the Son. Thus a principle is introduced which is far removed from human custom or practice and, naturally, beyond human understanding, but not beyond the range of human acceptance or belief, since it is declared in the Word of God. To be complete in Christ is a glorious reality and is a portion of that grace which is extended to all who believe.

#33. Possessing Every Spiritual Blessing. No text of Scripture more perfectly accounts for *all* the riches of grace than Ephesians 1:3, which reads: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” All the riches of grace tabulated in the thirty-two points made before are to be included in this sweeping term—“all spiritual blessings.” These are again and finally declared to be realized on the basis of the believer’s relation to Christ. Thus all positions and possessions which together measure the riches of divine grace are traced to the believer’s place in Christ. These are accorded the one who believes on Christ to the saving of his soul.

CONCLUSION

It would hardly be amiss to restate the truth that salvation is a work of God for man and not a work of man for God. It is what God’s love prompts Him to do and not a mere act of pity which rescues creatures from their misery. To realize the satisfaction of His love God has been willing to remove by an infinite sacrifice the otherwise insuperable hindrance which sin has imposed; He is, likewise, overcoming the wicked opposition to His grace which the fallen human will presents by inclining His elect ones to exercise saving faith in Christ. When the way is thus clear, God is free to do all that infinite love dictates. Nothing short of transformations which are infinite will satisfy infinite love. An inadequate record of these riches of grace which together represent the infinity of saving grace has been submitted; but it still remains true that “the half has never been told.” The student who is ambitious to be accurate in gospel preaching will not only observe but ever contend for the truth that all these riches are purely a work of God, and that to secure them the individual could do no more than to receive at the hand of God what He is free to give in and through Christ Jesus. Those who believe on Christ in the sense that they receive Him (John 1:12) as their Savior enter instantly into all that divine love provides. These thirty-three positions and possessions are not bestowed in succession, but simultaneously. They do not require a period of time for their execution; but are wrought instantaneously. They measure the present difference which obtains between one who is saved and one who is not saved.

“Oh to grace how great a debtor
Daily I’m constrained to be!
Let thy goodness, like a fetter,
Bind my wandering heart to Thee.”¹

¹Chafer, L. S. (1993). Systematic theology (3:225-266). Grand Rapids, MI: Kregel Publications.