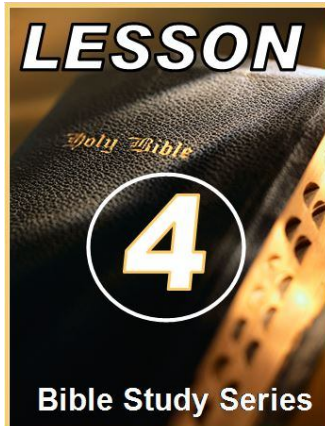


Grace Gospel Ministry
Bible Study Series

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As we continue our study on distinguishing the various gospel messages of the bible (for example, God spoke in times past to Israel through the prophets, but



now is speaking to us the Church through His son), lets also girt up our loins with another revealing spiritual insight about God's word: *understanding the difference between "actualization" in eternity by God's decree (abiding truth by His saying), from "manifestations" in time (the temporal realm given for testimony, seen obscurely through the carnal mind; by the corruption in the world through lust). I Co 13:12, Ro. 8:20-21, John 14:17.*

Therefore the elect of God are called to **walk by faith** in the finished work of Christ and **not by sight** in the vanity of their minds and of the flesh (Ro 1:17 and II Cor. 5:7).



Thus, in every era and dispensation Jesus Christ, "The LAMB OF GOD" that was slain before the foundation of the world--the ONLY potentate and sole decree for salvation--the reconciliation for man's sin (Ro 5:10; II Co 5:18). From the fall of Adam to the end of this wayward world, the blood of Christ "actualized in eternity" is available in God having imputed His chosen throughout all the ages!

OH what great Love (suffering and sacrifice) God has displayed toward YOU! Ro. 5:8, Eph 2:4-6, II Cor. 5:18-19, Jo. 3:16; I Jo. 4:19 and 1Jo 3:1

OUR PRAYER: *"...that your love yet more and more may abound in full knowledge, and all judgment, for your proving the things that differ, that ye may be pure and offenceless -- to a day of Christ,1 being filled with the fruit of righteousness, that {is} through Jesus Christ, to the glory and praise of God. Philippians 1:9 -11 Young's Literal Translation (YTL)*

LESSON FOUR: *Historical Applications of the Dispensations*

We'll discuss more about "scripture distinctions of actualization in eternity from manifestations in time" in our upcoming study lessons along with other insightful truths contained in God's word!

FROM THE PASTOR'S PEN



Many of God's people do not differentiate between the various messages of the Bible when they read God's word. However, the Bible specifically identifies and delineates the various covenants (contracts or agreements) set forth by God throughout the ages as he spoke to certain individuals, groups and nations. It is also important for one to understand that God's method of communication in this age is exclusively through His written word as recorded in the Holy Scriptures (the Bible).

In the Hebrews epistles, the Apostle Paul states (from the Greek Text), "in these last days he has spoken to us in the Son, whom he appointed heir of all things, through whom also he made the ages" (Hebrews 1:2). Here we note the Greek phrase rendered "in these last days", as it denotes the period subsequent to the era of prophetic utterances, signs and visions; that were almost exclusively relied upon for communication from God in previous times.

As we examine the clause translated "he has spoken to us in the Son", we note the two distinct messages spoken "in these last days (ages)", namely (1) the Gospel of the Kingdom, during His ministry while he was on earth and (2) the Gospel of the Grace of God that He revealed from heaven (Matt. 4:17; 10:7 Gal. 1:12; Acts 29:24; Eph. 3:2-9). It should be understood that this line of demarcation is clearly established by the fact that the Gospel of the Kingdom contained a pre-Cross message, as contrasted to the Gospel of the Grace of God which contains a post-Cross message; which is based solely and entirely upon what Jesus Christ accomplished on the Cross.

Observe the Greek phrase translated "whom he appointed heir of all things" as it denotes that the Son receives, inherits, and comes into possession of all things. Also note the Greek phrase rendered "through whom also he made the ages". Here the thought is conveyed that God made the worlds or ages or universe through His Son, Jesus.

The Grace Gospel Church Ministry believes and teaches that all of God's communications to His elect (the Church) in this age (dispensation) is through the revelation of the Mystery, the volume of truth revealed to the Apostle Paul and other whose writings are aligned with his. We believe that the Gospel of the Grace of God as it relates to salvation begins at the cross where Jesus Christ died for our sin (actualized in eternity-manifested in time) according to the scriptures (1 Corth. 15.3 and Rev.13:8).



Scripture Text-Hebrews 1:1-2

“In many parts and many ways, long ago, God, having spoken to the fathers by the prophets, in these last days He has spoken to us in the Son, whom He appointed heir of all things, through whom also He made the ages”.

What are the Historical Applications of the Dispensations?

Scriptures: Hebrews 1:1-2

Key Point: God's has spoken in different times and manners to His elect.

Key Verse: Hebrews 1:1 "In many parts and many ways, long ago, God, having spoken to the fathers by the prophets,"

Introduction

When one considers the writings of the Bible, it is incorrect to assess all its contents into one grouping thus labeling it all one message or one gospel. First the Greek word *eu•an•ge•li•on* is simply rendered "good news", "good tidings" or "good message." Now most will agree there are many good messages in the Bible, but to hold the position that the Bible presents only one gospel; is tantamount to saying that God has conveyed to mankind only one message of good news through the ages. In actuality, God has revealed successive messages to mankind progressively through the ages. In the dispensation of Innocence, He proclaimed to Adam and Eve as He placed them in the garden that they should be fruitful and multiply and replenish the earth and subdue it and have dominion over it (Genesis 1:28). In the dispensation of Conscience, He prophetically announced to them, after the fall of Adam that the woman's (Eve's) seed should some day crush the head of the serpent (Genesis 3:5). Afterward, after many years, God had determined that the wickedness of man was great upon the earth and that He would destroy the inhabitants thereof. Noah and his family were granted favor and therefore they received the good news that they would be spared in the Ark, which God instructed them to abide in. Subsequently in the dispensation of Human Government, God set forth the rules governing mankind and that He would never again destroy the Earth by water.

It was in the dispensation of Promise that God preached or proclaimed the gospel or good news to Abraham ... that in him all the nations of the earth should be blessed (Genesis 12:1-3). The implementation of this Promise was subsequently prophesied throughout the Old Testament scriptures, wherein there is documentation of God proclaiming the details of this good news specifically to Israel. In the dispensation of the Law, God made covenant with Israel through Moses, as its stipulations were spelled out in ordinances and ritualistic observances. These terms and conditions

were requirements that Israel was mandated to follow in order to abide as His covenant people. This did not negate the implementation of God's Promise, which entailed various covenants, i.e., Palestinian, Davidic and New, as He spoke through the patriarchs and prophets. This all culminated in the proclamation of the gospel of the Kingdom as introduced by John the Baptist, preached by Jesus and His disciples (Luke 9:1-6) and offered by the Kingdom Apostles as recorded in the early chapters of the book of Acts, even though the full implication of the death, burial and resurrection of Jesus was not fully expressed (Luke 18:31-34).

But during all this time God had a secret, i.e., a hidden message, which has reference to the Gospel of the Grace of God as revealed to the Apostle Paul for the dispensation of grace. As we focus on this gospel (our gospel), we observe that it is primarily concentrated on the Body of Christ, the Church, with its heavenly calling and position. It is of note that not one word of this gospel can be found in the writings of prophecy. Indeed, God kept this great purpose a secret until the Body of Christ itself was manifested, as expressed in the 16th chapter of Romans verse 25, wherein Paul states that this gospel was "kept secret since the world began". In I Corinthians 2:7, Paul referred to it as "a Mystery that was ordained before the world unto our glory". In Ephesians 3:5, Paul documents that "In other ages, it was not made known". In Ephesians 3:9, Paul states, "from the beginning of the world, it was hid in God". In Colossians 1:26, Paul states that our gospel was "hid from ages and from generations". Hence there is a great contrast between the Kingdom Gospel, which outlines the implementation of Old Testament prophecy as well as the Messianic future age to come as it is distinguished from the Grace Gospel, which details the revelation of Grace Mystery Truth.

Thus, it should be crystal clear that God's plan to establish the Messianic Kingdom was no secret to the Jews of the day of Christ's ministry on earth. Note that the Kingdom or Kingdom Gospel is the very theme of Old Testament prophecy and is described there in great detail. Some of the principal facts to be noted in regard to its manifestations are as follows:

1. It will be set up on earth (Psalm 2:8; Isaiah 11:9; Jeremiah 23:5; Matthew 5:5; Luke 2:14).
2. It will be a theocracy (Isaiah 7:14; 9:6; Zechariah 14:1-61; Matthew 1:23).
3. It will be centered at Jerusalem (Isaiah 2:3; 24:23; Jeremiah 3:17; Micah. 5:2; Luke 1:32, 33; Matthew 2:1, 2; 19:28).
4. It will extend to all the earth (Psalm 72:11; Daniel 7:14; Zechariah 8:22).
5. All Israel will then be saved (Jeremiah 31:34; Ezekiel 37:23).
6. Israel's suffering and sorrow will then be over (Isaiah 40:2; 61:3; 35:10).
7. Israel will then (not now) become a blessing to all nations, Isaiah 60:3; Zechariah 13:23; Genesis 22:17, 18).
8. The government will be purified (Isaiah 11:4; 61:11; Jeremiah 23:5)
9. War and blood shed will be abolished (Isaiah 2:4; 9:6).
10. Health and long life will be restored to the human race (Isaiah 35:5, 6; 65:25).
11. The animal creation will be tamed (Isaiah 11:6-9).
12. The curse will be removed from the vegetable creation (Isaiah 35:1-2; 6-7).

Now when this is fully comprehended and closely adhered to, one soon discovers that certain passages have a more direct bearing on the elect of other ages than on the elect of this (grace) age. Thus in that sense their importance or value rating is determined by who the passage is directly addressed to. For example, the command to keep the Passover directly involved Israel under the Law and was in that sense, of greater importance to the Commonwealth than it is to the Body of Christ. In this

sense, all the writings of Prophecy, (with the exception of Paul's enlightenment of the catching away of the Saints (the Rapture as some call it); deal directly with Israel and the Gentile nations but is void of any information concerning the Body of Christ, the grace Church in the Grace dispensation. while a deep enlightenment of the prophetic word is commendable, it is much more important for God's people in this age to prioritize the Mystery, the great body of truth which more directly concerns the Grace Church.

The events recorded in Acts chapters two and three authenticate that the messages at Pentecost as delivered by the Apostle Peter and other Kingdom apostles, are all Kingdom in nature and are addressed exclusively to Israel. It is clearly documented that the Gospel of Grace was first preached at Antioch as recorded in the 13th chapter of Acts, which was well after the conversion of and revelation of the Mystery to the Apostle Paul. Thus the fact of Israel having been set aside (Romans chapter 11), the declaration is historically documented in Acts 28:28 wherein Paul states "be it known therefore unto you, that the salvation of God is sent unto the Gentiles and they will hear it". This is full certification that the only gospel for this dispensation of Grace is that message which is directly addressed to Gentiles and the elect remnant Jews (Rom. 11:6) who comprise those who are members of the Body of Christ in this present age. The Apostle Paul certifies this in Romans 11:13 in stating that "I speak to you Gentiles inasmuch as I am the apostle of the Gentiles, I glorify or magnify mine ministry or office. Today, Israel and the prophetic program are temporarily set aside, as the Church is made up predominantly of Gentiles in the flesh, with Paul as the chief Apostle. So the prioritized message is basically "Mystery." rather than "Prophecy." This is the reason why Paul speaks of "this Mystery among the Gentiles" in Colossians 1:27 and as he explains to the Gentile believers of today in Romans 11:25, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in".

Thus when the present period has reached its fulfillment and run its course, God will again manifestly resume His dealings with Israel and resurrect the prophetic Kingdom Gospel. It will run its course and thus this plan will be brought to its conclusion as Paul declares in Romans 11:26,27, "And so all Israel shall be saved: as it is written, (Isaiah 59:20-21, Jeremiah 31:34), there shall come out of Zion the Deliverer and shall turn away unrighteousness from Jacob:" "for this is my covenant with them". So the present non-manifestation of this prophetic plan should be considered in any assessment of the importance of the prophetic word, in the acknowledgment of the importance of all scriptures as the word of God. Hence one should further recognize that (Kingdom Gospel) prophecy deals directly with Israel and the subject Gentile nations but not with the Body of Christ, the Church.

Note when reference is made to the council at Jerusalem as recorded in the 15th chapter of Acts and the 2nd chapter of Galatians, it clearly defines the line of demarcation, i.e., Paul's gospel to the uncircumcised or Gentiles and Peter's (as well as John and James) gospel to the Jews or circumcision. Thus it should be apparent that those who were the apostles to (of) the circumcision wrote particularly of the kingdom that is designated for a future era. That era is **not** today!! It cannot be resumed and implemented until the present day (Grace) Church, the Body of Christ has been caught up and the time of tribulation begins; when Israel will be "scattered" (I Peter 1:1; James 1:1) and the end of all things will again be "at hand" (I Peter 4:7; I John 2:18). So it is this distinguishing of the two messages that will undoubtedly clear up the conflict of their conveyances. Note again that it is the Apostle John, not the Apostle Paul who states in Revelation 1:3, that "Blessed is he

that reads and they that hear the words of this prophecy, and keep these things which are written therein: for the time is at hand".

Explanation of Scriptures

Hebrews 1:1-2

1In many parts and many ways, long ago, God, having spoken to the fathers by the prophets,

2 in these last days He has spoken to us in the Son, whom He appointed heir of all things, through whom also He made the ages.

In following the word order of the Greek Text, the flow of the original language emphasizes the variety of methods that God used to reveal His message to divers components of His elect through His prophets, who in turn spoke it unto the Hebrew forefathers. Note, the Greek adverb *pol•ee•meh•ros* rendered "in many parts," is a compound word derived from combining the Greek words *pol•ees* and *meh•ros*; literally meaning "in many or numerous portions, parcels or fragments;" intimating that the writings and messages of the Old Testament from the previous era were transmuted in prescribed segments that were employed to convey them. Successively, the Greek adverb *pol•ee•tro•pos* rendered "many ways," is also a compound word derived from combining the Greek words *pol•ees* and *tro•pos* literally meaning "in many or numerous ways, manners and modes;" intimating that the writings and messages of the Old Testament from the previous era were transmuted within certain methods that were employed to convey them.

In these variations of sequences and modes, God spoke directly to Adam in Genesis 2:16-17, to Abraham in Genesis 12:1-3 and to Jacob in Genesis 28:13-15. He spoke to Moses mouth to mouth in Numbers 12:8, freely communicated with Samuel in I Samuel 8:7, to Isaiah via vision in Isaiah 1:1-10 and put His word in Jeremiah's mouth in Jeremiah 1:9. There are a plethora of examples in the Old Testament and even some Kingdom Gospel Scriptures, indicative of the means, ways, manners and modes that God sequentially utilized to convey His Word to selected ones. Finally, the Greek adverb *pah•leh* rendered "long ago," may also be rendered "of old or formerly." The Greek participle *lah•lee•sahs* rendered "having spoken," is in the aorist tense, literally meaning that God has spoken in conveying to the prophets what to say to the patriarchs (Abraham, Isaac, Jacob, etc.) Thus the conveyance is that over and over again, the Holy Spirit affirms the characteristically symbolic content of Old Testament Scriptures.

In verse two, the Greek phrase *ehs•khah•too ee•meh•roo too•ton* rendered "these last days," is utilized in this verse only in the Scriptures but a similar phrase *ehs•khah•tehs ee•meh•roehs* rendered "last days," is utilized in II Timothy 3:1. In examining the phrase *too•ton eh•lah•lee•sehn ee•meen ehn yee•o* rendered "He has spoken to us in the Son," it is very important to ascertain that this statement in fact refers to two distinct messages: namely, 1). The Gospel of the Kingdom, which was preached by Jesus Christ while He was

on Earth (Matthew 4:17; 10:7) and 2). The Gospel of the Grace of God, which was revealed by Jesus Christ to the Apostle Paul from Heaven (Galatians 1:12; Ephesians 3:2-9; Acts 20:24). Manifestation-wise, the former is directed to elect commonwealth Israel pertaining to their salvation through their Messiah, Jesus Christ while the Gospel of the Grace of God conveyance is salvation to the elect members of the Body of Christ in this dispensation (Grace).

Many misconstrue the purpose and writings of Hebrews by either amalgamating Israel with the church or assigning the directives therein exclusively to Israel. In view of this, the question may be raised as to which of these Gospels is addressed to the recipients of this epistle? Hebrews 10:10 states, "by which will we have been sanctified through the offering of the Body of Jesus Christ once for all." The conveyance of this verse amply documents that there is only ONE OFFERING for salvation and that is the propitiation of Jesus Christ as the sole acceptable sacrifice to God. The proper exegesis of the Gospel of Grace places the enactment of this glorious display of God's love exclusively in the eternal sphere, as it is tersely corroborated in Revelations 13:8: "..... the Lamb slain from the foundation of the world." Manifestation-wise, the message of the Kingdom is primarily focused on the eternal earthly habitation of God's elect identified as subjects of the Commonwealth of Israel and spans from its initial prophesy in the writings of the Old Testament patriarchs and prophets, to John the Baptist's proclamations, to Jesus and His disciples and Kingdom apostles' preaching of it, until its temporary cessation in deference to the fact that God blinded the eyes of its constituents in the present dispensational age.

In stark contrast, the message of the Gospel of the Grace of God is almost exclusively tenured wherein it addresses the spiritual unseen non-material entity of all things that were actualized by God's Decree in eternity. Manifestly, the message of Grace is primarily focused on its recipient's mitigation of temporary earthly things in the sphere of time in their predetermination status, as everything concerning the present age is overshadowed by God's eternal plan in having son-positioned His elect in Christ. These writings are exclusively in the directive of Paul's epistles to the Body of Christ, the Grace Church. Thus in the present Grace Dispensation, all who are manifestly called in this age, whether Jews or Gentiles, were placed in the Body of Christ in eternity. Thus note the differences of conduits juxtaposed in Scriptural writings i.e., *pahl•eh* rendered "long ago" is where the prophets (and patriarchs) conveyed the messages in the former verse; as opposed to *ehs•khah•too ee•mehr•oo too•ton* rendered "these last days," in this verse, wherein God has spoken to us *ehn yee•oo* rendered "in Son." The strict constructionist view of the Greek grammar notes that there is no article or pronoun before the noun *yee•oo* rendered "Son." When there is no definite or indefinite article in the Greek, the context must be relied upon in the implication of the intended conveyance. Here the context is clearly referencing "the" Son (of God), Jesus.

In describing the status and position of the Son, the phrase *on eh•thee•kehn klee•ron•om•on pahn•don* is rendered "whom He appointed heir of all things."

Here the Greek noun **klee•ron•om•on** rendered “heir” denotes that the Son has received and possessed all things. Authentication of this is depicted in Romans 8:17, which states “Christ is an heir and the elect are heir of that which belongs to Him. Ephesians 1:20-23 conveys the highly exalted position which God gave to His Son (cf. Colossians 1:17-19). The last phrase of the verse states **thee oo keh eh•pee•ee•sehn toos eh•on•ahs** rendered “through whom also He made the ages.” Here the Greek noun **eh•on•ahs** is literally rendered “ages,” which generally conveys the idea of time rather than substance. In concert with this, the Greek verb **eh•pee•ee•sehn** rendered “made,” conveys the thought that the Son is the creator and object of all creation (Colossians 1:6). Thus the historical alignment of all creation was revealed through the Scriptures as it was conveyed in many parts and modes in the past, by the prophets and patriarchs. In the latter days, the conveyance is directly through the Son, Jesus, who is possessor of all things through whom all such was created.

DISCUSSION POINTS

(Match with scriptural verses)

1. God used a variety of methods to reveal His message to divers’ components of His elect through His prophets, who in turn spoke it unto the Hebrew forefathers.
2. Hebrews 1:1 documents that God has dealt with different ones at different times in different ways!
3. In variations of sequences and modes, God spoke directly to Adam in Genesis 2:16-17, to Abraham in Genesis 12:1-3, to Jacob in Genesis 28:13-15, to Moses mouth to mouth in Numbers 12:8, He freely communicated with Samuel in I Samuel 8:7, to Isaiah via vision in Isaiah 1:1-10 and put His word in Jeremiah’s mouth in Jeremiah 1:9.
4. The term “having spoken,” literally means that God has spoken in conveying to the prophets what to say to the patriarchs (Abraham, Isaac, Jacob, etc.), hence the conveyance is over and over again, the Holy Spirit affirms the characteristically symbolic content of Old Testament Scriptures.
5. Hebrews 1:2 documents that God has in the latter day spoken to His elect in the Son through prophesy in prophesy for the Kingdom and Mystery for the Body of Christ.
6. The phrase “He has spoken to us in the Son,” refers to two distinct messages: namely, 1). The Gospel of the Kingdom, which was preached by Jesus Christ while He was on Earth (Matthew 4:17; 10:7) and 2). The Gospel of the Grace of God, which was revealed by Jesus Christ to the Apostle Paul from Heaven (Galatians 1:12; Ephesians 3:2-9; Acts 20:24).
7. Many misconstrue the purpose and writings of Hebrews by either amalgamating Israel with the church or assigning the directives therein exclusively to Israel. In view of this, the question may be raised as to which of these Gospels is addressed to the recipients of this epistle?
8. The conveyance of Hebrews 10:10: “by which will we have been sanctified through the offering of the Body of Jesus Christ once for all,” amply documents that there is only ONE OFFERING for salvation and that is the propitiation of Jesus Christ as the sole acceptable sacrifice to God.

9. Manifestation-wise, the message of the Kingdom is primarily focused on the eternal earthly habitation of God's elect identified as subjects of the Commonwealth of Israel and spans from its initial prophesy in the writings of the Old Testament patriarchs and prophets, to John the Baptist's proclamations, to Jesus and His disciples and Kingdom apostles' preaching of it, until its temporary cessation in deference to the fact that God blinded the eyes of its constituents in the present dispensational age.

10. The historical alignment of all creation was revealed through the Scriptures as it was conveyed in many parts and modes in the past, by the prophets and patriarchs. In the latter days, the conveyance is directly through the Son, Jesus, who is possessor of all things through whom all such was created.

11. In the present Grace Dispensation, all who are manifestly called in this age, whether Jews or Gentiles, were placed in the Body of Christ in eternity.

EXTRA CREDIT

1. The term "in many parts" literally means "in many or numerous portions, parcels or fragments;" intimating that the writings and messages from the previous era were transmuted in prescribed segments that were employed to convey them.

2. The term "many ways," literally means "in many or numerous ways, manners and modes;" intimating that the writings and messages from the previous era were transmuted within certain methods that were employed to convey them.

3. Manifestation-wise, the Kingdom Gospel is directed to elect commonwealth Israel pertaining to their salvation through their Messiah, Jesus Christ while the Gospel of the Grace of God conveyance is salvation to the elect members of the Body of Christ in this dispensation (Grace).

4. The proper exegesis of the Gospel of Grace places the enactment of this glorious display of God's love exclusively in the eternal sphere, as it is tersely corroborated in Revelations 13:8: "..... the Lamb slain from the foundation of the world."

5. The message of the Gospel of the Grace of God is almost exclusively tenured wherein it addresses the spiritual unseen non-material entity of all things that were actualized by God's Decree in eternity. Manifestly, the message of Grace is primarily focused on its recipient's mitigation of temporary earthly things in the sphere of time in their predetermination status, as everything concerning the present age is overshadowed by God's eternal plan in having son-positioned His elect in Christ.

END OF LESSON FOUR

Have questions about Lesson Four, "The Historical Application of the Dispensations"?

List them below then post your questions on our Community Forum Bulletin Board at

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