

Christmas Message for the Grace Church

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Grace Gospel Ministry

The majority of God's people are very familiar with the Scriptural passage (from the King James Version):

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:13-14).

The gospel of Luke in these verses states that at the birth of the Messiah, "a multitude of the heavenly host" made an announcement to the shepherds regarding His birth. There doubtless was great thanksgiving rendered to God by the angelic host when the Savior was born in Bethlehem of Judea. The way of peace through Israel's Messiah was opened up for God's People as identified and placed under the auspicious of the Old and New Covenants, "as well pleasing unto God." In these proclamations, there should be no doubt as to who were blessed to enjoy this peace. Unfortunately most translations of these verses have led many to prematurely misapply these benefits universally to "all men," when in fact they were at that point historically and scripturally only applicable to the New Covenant constituents.

To the credit of some translations other than the KJV, their renderings more accurately conveyances closer to the Greek text, e.g., "And on earth peace among men in whom He well pleased" (ASV), "and on earth peace among those whom He favors" (NRS), etc. exegeting Luke 2:14, note that the literal Greek rendering of its latter phrase is, *kai. evpi. g eivrh,nh evn avnqrw,poij euvdoki,ajA* (**keh ehp-ee yees ee-ree-nee ehn ahnth-ro-pees ee-thok-ee-ah**) literally translated "and upon earth peace, among men of (His) good will." Hence, the intend meaning is "And on earth peace among men of His good pleasure," as this is the correct lite translation of the context. Note that the Greek word *euvdoki,ajA* (**ee-thok-ee-ahs**) is defined in t standard Greek lexicon as "good pleasure, good will, good favor, satisfaction or approval." this light, God's promise that was made by the angels to the shepherds was not to the inte that there would be peace for "all men." On the contrary, this peace which they announced w only to men of His good will, men who are approved according to God's eternal Decree. Frc this fact we see that this peace, which was promised, is limited to God's elect according to t prophesied terms and conditions of the New Covenant.

Here it must be clearly understood that the context of this proclamation historically exclusively extended to the recipients of the blessings of the Abrahamic Covenant, namc constituents of the Commonwealth of Israel, from which the Gentiles of this age are separate This is tersely stated in Ephesians 2:12: "that you were at that time without Christ, havi been alienated from the commonwealth of Israel and strangers from the covenant of t promise, having no hope and without God in the world." This verse un-mistakenly documer the position of all who were not of Israel at the point of the announcement of Jesus Chris

manifested entrance into the world. Note in the phrase, "you were at that time without Christ that the Greek adverb *χωρις* (**khō-rees**) rendered "without" denotes "apart from" and "separated from" Christ. Hence, at the point of Christ's entrance into the world, all Gentiles were manifestly without any benefits of His redeeming blood and thus alienated from any privilege of His blessings.

In this sense, it can't be correctly scripturally perceived that this message was directed to a Gentile that was at that time under the terrible plight of the "without Christ" Gentiles, as Paul described in Romans 1:18-31. Again, all Gentiles had been "alienated from the commonwealth of Israel." Here note that the Greek participle *αφθροισμε,νοι* (**ahp-eel-lot-ree-o-meh-nee**) rendered "having been alienated," is in the perfect tense and passive voice. This means that from a given point in time, God had manifestly alienated, estranged and shut Gentiles out of the commonwealth of Israel. The Greek noun *πολιτει,αι* (**pol-ee-tee-ahs**) rendered "commonwealth" means being a citizen, having the right to be a citizen or citizenship in Israel. God sovereignly chose Abraham as the progenitor of Israel, His special people and in so doing positioned Gentiles as outsiders (Galatians 3:1-3).

So Gentiles at this point in history were "strangers from the covenants of the promise" and "strangers" were not related to God within any of the covenants. Note that the Greek word *διαθηκαι* (**thee-ahth-ee-kon**) rendered "covenants," is plural, which denotes that God made several covenants, arrangements, dispositions and wills with Israel (Genesis 15:18; Exodus 19:5; Numbers 25:13), of which all Gentiles were estranged. Even more importantly, Gentiles were strangers because all these covenants were of or they belong to the *επαγγελια*, (**tees ehp-ahy-yehl-ee-ahs**) rendered "the promise," which is singular, in the genitive case and has a definite article preceding it, as it refers to a specific single promise, which God made to Israel. This single promise references the fact of the prophesied Savior to redeem fallen Israel (Isaiah 53:2-6). The covenants made with Israel were sub-parts involved in the fulfillment of this promise. Since God sovereignly chose Israel as the people to whom He gave the covenants in conjunction with the manifested fulfillment of His redemptive promise to them, Gentiles were strangers and isolated from the covenants related to this promise (Romans 9:11:26-27; Hebrews 9:15-16).

The result of all this shows the absurdity of those not related or covered, claiming Jesus Christ as savior in covenants of a promise not given to them; for at that time, under such alienation the Gentiles' condition was that of *επι,δα μη. ε;contej* (**ehl-pee-thah mee ehkh-on-dehs**) rendered "having no hope." Hence, having no "hope," Gentiles had nothing to look forward to, nothing to anticipate and expect but death and subsequent judgment (Hebrews 9:27; 10:26-27). He note that the Greek participle *ε;contej* (**ehkh-on-dehs**) rendered "having," is in the present tense and active voice which means that all Gentiles were at that time continuously void of hope.

Finally, above all else, it is scripturally affirmed that at the time of the document proclamation, all Gentiles were *α;qeoι evn tw| ko,smw* (**ahth-eh-ee ehn to kos-mo**) rendered "without God in the world." Note that the Greek word *α;qeoι* (**ahth-eh-ee**) translated "without God," derived from *α;* (**ah**) and *qeoι* (**Theh-os**), which literally testifies that at that time, all Gentiles were a no-God or void-of-God people, as this word transliterated into English is "atheist." Observe that the sphere in which all Gentiles were a no-God people was *evn tw| ko,smw* (**ehh kos-mo**) rendered "in the world."

Here the question may be raised: if the announcement of Christ's advent to Earth was historically meaningless to Gentiles at the time when it was given, should God's people in the Grace Dispensation embrace it? The answer is ascertainable from first comprehending that things were actualized in eternity in God's Divine Decree and all humanly perceived actions

including all Scriptural documentations are in fact only revelations for the purpose of the manifestation of His plan, will and purpose. This is by design the sphere in which Adam and Eve rebelled against God and Satan has been given considerable authority (Luke 4:5-6; Corinthians 4:4; I John 5:19) but also out of which God has chosen all His elect (I Corinthians 1:27-28; Acts 15:14; John 15:19) and where all atheists (the non-elect) occupy in are a place of wrath (Romans 2:5; Ephesians 5:16).

From the enlightened knowledge of the Grace Gospel and Covenant in the present dispensation, we are now apprised that the elect Gentiles were eternally positioned in Christ before the creation of the world. In this light, we were only manifestly separated and void of God but were actually from the beginning highly favored and preferred of God.....even more than the elect Commonwealth of Israel. The revelation of the Mystery, which was yet hidden at the time of the announcement of Jesus' manifested advent to the Earth documents the unmatched blessings of those called as sons and positioned in the Body of Christ, which is a spiritual entity as opposed to Israel's future blessings upon the Earth; as our spiritual benefits far outweigh theirs. In fact, God's greatest accomplishment in expression of His manifested wisdom is the BODY OF CHRIST, the CHURCH! (Ephesians 3:10). The revelation and testimony of God's highly exalted favor to the elect of the Grace Dispensation is documented in Ephesians:

"but now in Christ Jesus you, those once being far off, have been made near by the blood of Christ" (Ephesians 2:13).

In the exegesis of this verse, the adverb *nuni* (**neen-ee**) rendered "now" expresses contrast between what was known in that era and what is now revealed. Formerly, all Gentiles were far off from the blessings that God had extended to His covenant people Israel but now it is manifested that elect Gentiles as well as Jews occupy son positions in Christ. Such was previously as being *cwri.j Cristou* (**kho-rees Khrees-too**) rendered "without Christ" but are now *Cristw/ VhSou* (**ehn Khreesto Ee-ee-soo**) rendered "in Christ Jesus." This denotes the spiritual position of being centered in Christ, which expresses the indissoluble identity of His glorious blessings (I Corinthians 1:2; II Corinthians 5:17; Galatians 3:28; Colossians 1:4).

The underlined point is that the message in Luke is historically irrelevant to elect members of the Body of Christ; in them "once being far off," we were at that time manifestly deprived of the blessings which had been given to Israel. In the phrase *oij pote o;ntej makra.n* (**ee pot-on-dehs mahk-rah**) rendered "once being far off," the present participle *o;ntej* (**on-dehs**) rendered "being" depicts that at one time our manifested state of existence was *makra.n* (**mahk-rah**) rendered "far off," far away, distant, and remote from both God and His covenant people Israel. In the Grace Dispensation, i.e., at this present time, it is revealed that (we) *evgenh,qhte evggw.j evn tw/ ai]mati tou/ Cristou/* (**eh-yehn-ee-thee-teh ehy-yees ehn to eh-mah-tee t Khrees-too**) rendered "You ... having been made near by the blood of Christ." Here the verb *evgenh,qhte* (**eh-yehn-ee-thee-teh**) rendered "having been made," is in the aorist tense in a passive voice, which means that at a given point in the past (eternity) we were made, placed or put in a near position, as the Greek adverb *evggw.j* (**ehy-yees**) translated "near" denotes close and peaceful relation to God.

In this sense, the message outlaying our manifested relationship to God is greater than the proclamation in Luke regarding the peaceful relationship for elect Jews in a future age, opposed to our current peaceful status in Christ. This is documented by further writings in Ephesians:

"For he himself is our peace, who has made both one, having also destroyed the middle wall of the partition" (Ephesians 2:14).

In approaching this verse, it is very important to comprehend that it was not the advent of Christ to Earth itself that secured our peace, as it is based upon the Blood of Christ (Ephesians 2:13). The emphasis here is on the fact that Jesus Christ *auto (ahf-tos)* rendered "Himself" is our peace, as the one who died as our sin-substitute, in having been made sin for us, He is essentially the Lamb of God (II Corinthians 5:21; Matthew 26:28; John 1:29). Thus the emphasis is on WHO HE IS, which determines the value of His Blood in effectuating our peace. Here it is of note that this verse applies to both elect Jews and Gentiles in the present age. Hence, both believing Jews and Gentiles are current possessors of Christ, as certified by the Greek phrase *auto gar evstin h' eivrh,nh h'mw/n (ahf-tos gahr ehs-teen ee ee-ree-nee ee-mon)* rendered "He (Himself) is our peace," which denotes that in Christ we have current concord, harmony and serenity.

Here the greater message in the Grace Covenant evinces both elect Jews and Gentiles, having been made one, in that "the middle wall of the partition" is presently destroyed. This clearly points to the prior division between Jews and Gentiles. Note that the Greek word *fragmou (phrahg-moo)* rendered "partition" is used three times in the Synoptic Gospels (Matthews 21:33; Mark 12:1; Luke 14:23); with the meaning of a wall around a vineyard and once pertaining to hedges or barriers. Verification of these eternal workings in our behalf is all documented in Ephesians:

"the enmity, in His flesh, having abolished the law of commandments in Decrees, that He might (having) create(d) in Himself the two into one new man, making peace" (Ephesians 2:15).

In the antecedent verse (14), Jesus Christ through His eternal propitiation had destroyed the enmity, as it is important to note that this destruction was accomplished *evn th/| sau auytouw/ (ehn tee sahr-kee ahf-too)* rendered "in His flesh" or "by means of His flesh" (Colossians 1:22; Hebrews 10:19-20). This also included the fact that He "abolished the law of commandments in decrees," which refers to the Mosaic Law and the commandments, which belonged to it. There was one law given to Moses, which consisted of many commandments and "decrees" or "workings" (Exodus 20:1-17). Here the testimony is that Jesus Christ annulled, nullified and abrogated the Law consisting of commandments, which were fulfilled through various ordinances or decrees. The main point is that the total Law of Moses, with all commandments and ordinances; has been abolished, as certified by the aorist participle *katargh,saj(kaht-ahry-ee-sahs)* rendered "abolished," as Christ cleared the path for it to be annulled before God's elect could be united in a peaceful relationship of oneness.

The resulting message is "that He might create in Himself the two into one new man." This has already affirmed, the partition was destroyed and the Law was abolished that something new might be (having been) brought into existence. Jesus Christ is the one who has taken the Jew for whom the Law is now irrelevant, together with the Gentiles who never were under it, and has created both in the sphere of Himself into a single new man. Here the Greek verb *kri,sh (ktee-see)* translated "create," when it is conveyed in the New Testament refers to the creative work of God (Matthew 19:4; Ephesians 3:9; I Timothy 4:3; Colossians 1:16). Note that this creative act by God was actualized *evn auytw/ (ehn ahf-to)* rendered "in Himself." This concept of creation, which took place in Christ, is expressed in Ephesians 2:10 and II Corinthians 5:17 i.e., "... a new creation" in Christ. Thus Christ is the One who effectuated this creation into or through which was accomplished within the sphere of Himself.

The purpose of those having been positioned in Christ's Body (Jews and Gentiles together) was to the end that such is "into one new man." In effect, the abolishment of the Law was prerequisite to the fulfillment of His purpose, in that it had to be annulled in the accomplishment of God's creative work the forming of *eivj kaino.n a;nqrwpon (ees keh-n ahnth-ro-pon)* rendered "one new man;" or "new creation" (II Corinthians 5:17), as all th

transpired was thus, "unto the end of one new man." Note that the Greek preposition *eivj* (**ees**), as used with the accusative case, focuses attention on the end or object of this creative act. The Greek adjective *kaino.n* (**keh-non**) rendered "new," denotes that which was previously unheard of and existed for the first time, as opposed to that which was eventually manifested. Hence the "new man," as used in this context, is a component that comprises THE BODY OF CHRIST, THE CHURCH. This corresponds to the fact that the Church was something new, never heard of before and cannot be searched out in any of the Scriptures prior to Paul's epistles that had been hidden (Ephesians 3:8-9).

The ultimate conveyance is that this "new man" is the epitome of God's work of "making peace" that which takes place in the Body of Christ according to Colossians 3:15, i.e., that the "new man" is presently in the "Body of Christ." The Greek phrase *poiwn eivrh,nhnn* (**pee-ee-ree-neen**) rendered "making peace" consists of the present participle *poiwn* (**pee-on**), which may also be translated producing, establishing and executing peace plus the Greek noun *eivrh,nhnn* (**ee-ree-neen**), which depicts a state of tranquility, harmony and serenity. This phrase clearly documents that Christ produced and established designated men in a peace and harmonious relationship with one another in His Body, the Church. Note that this presently existing and manifested peace is limited to those who are in the sphere of the Body of Christ to those who are the elect and were chosen before the creation of the world (Ephesians 1:4; Colossians 3:12; Acts 13:48).

Thus this presentation of the subject of peace as revealed in the Gospel of Grace is in a great sense the same message as that which appears in the prediction concerning the Messiah at His first appearing on earth as prophesied in Isaiah 42:1-4 and proclaimed in Luke 2:13-..... with evidential exceptions!

In His manifested mission on Earth, Jesus, Israel's Messiah, is starting forth upon His life's work. A portrait of Him immediately after His baptism (under the Law) mirrors the prophetic declaration, "I (Jehovah) have put my spirit upon Him," (Isaiah 42:1; Matthew 12:18); as the Gospel records that the spirit of God came upon Him at His baptism." The prophet also declared that the Messiah would immediately upon His ministry establish the definitive objective of proclaiming justice and righteousness in the Earth. But to those who do not understand, who do not have the spiritual illumination of the future manifestations of God's eternal Working, His accomplishments may appear to have been a dismal failure. This had been previously viewed, as the prophet was informed ahead of time that the Messiah will not fail nor be discouraged till He sets justice in the Earth. Hence He began His labors with the proclamation of truth to His Covenant People and the ministry of this Kingdom Gospel is preserved until Jesus sets justice in the Earth in the Millennial at which time He will administer His law to all nations.

Those who reject these historical manifestations are confused concerning the timetable implanted in dispensational views and might even conclude that the Messiah's works are metaphorical in claiming the establishment of permanent peace upon the Earth. But this message must be read in the light of its relevant predictions and facts. Varied passages of prophecy document that He was scheduled to come and initiate the work and then be executed. He was therefore, after the completion of His initial earthly ministry, manifested crucified, buried and raised from the dead. After His resurrection, He appeared to chosen witnesses and instructed them to proclaim the Kingdom truth to all nations (Matthew 28:19-20). Thus the ministry of Kingdom preaching, which He began is focused on a future age when He will personally bring its promise forth to a grand culmination, when He reappears personally to establish His reign of righteousness and peace on the earth.

This is the enlightened composition of the message and announcement thus made by the angels to the shepherds that must be interpreted according to facts in related passages, which supply details not given in Luke, the passage under consideration. The Savior who entered the world approximately two thousand years ago did at that time bring the message of peace to His covenant people of good will to be manifested at His second advent, which is yet the future. Thus the informed message is, "there can be no peace on the Earth until the Prince of Peace returns, as also both prophesied and testified.

This is confirmed by the following quotation in prophecy:

"He makes wars to cease unto the end of the earth; He breaks the bow, and cuts the spear sunder; He burns the chariots in the fire" (Psalm 46:9).

A glance at the first three verses of this psalm depicts the great cosmic upheavals and terrific catastrophic changes that will take place upon the earth during the Tribulation. In the second division (Psalm 46:4-7) there is a glimpse of the City of God, "Jerusalem," as it will be after the Great Tribulation in the Millennial Age. At that time Jehovah of hosts, the Messiah Israel will be in her midst. In the third section of the psalm, the people living at that time are invited to behold the works of God, i.e., the great desolations that He will have made in the earth. Then it is stated that God is the one who stops wars to the end of the earth.

Hence, despite every effort that may be put forth by men to outlaw war and bring in an era of peace, justice, and righteousness; and all due respect to all honest statesmen who are striving for this worthy goal; the Prince of Peace, the Lord Jesus Christ, is the only one who will outlaw war and can establish peace on the Earth. There will be, as there have been in the past, wars until He returns. This fact is very clearly set forth in Isaiah 9:3, which portrays a vision of that time when God multiplies Israel and her joy is increased as determined from the light of related passages, wherein it is viewed that her sorrows are past and the Millennial Age has dawned. From this knowledge of varied other passages, the statement is made to the effect that Israel's joy will be the result of her having been delivered from the oppressor through the miraculous intervention of her Messiah:

"For the yoke of His burden and the staff of his shoulder, the rod of His oppressor, thou hast broken as in the day of Midian" (Isaiah 9:4).

The reason that all weapons of warfare will at that time be destroyed is that the Messiah has been born unto Israel, who will be recognized then as "Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace" (Isaiah 9:6). It is thus clear from these verses that the Messiah is the one who upon His return to earth destroys the weapons of war. The Prophet Isaiah states, "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it. And many peoples shall go and say, come you, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law and the word of Jehovah from Jerusalem. And He will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:2-4).

But this message is limited in that it is for the vision of the future "Earth" AFTER the Messiah returns and the great physical changes mentioned in prophecy will have all been accomplished at Jerusalem. It is documented in related passages that the curse will be lifted and peace, righteousness, and joy will be the order of the day. As before mentioned, peace will therefore come to this earth only when the Prince of Peace returns but it is scripturally documented

that The Prince of Peace Will Never Return until Israel acknowledges Him as Messiah and t only savior from her National Sin! This may startle those who militate against the stateme that the entire Kingdom Gospel is God's prophetic word but it is true nevertheless. T messages in the so-termed "gospel writings," as well as all Kingdoms messages and certa others of the "prophetic writings" foretold this truth.

The fully enlightened view of these occurrences is ascertainable only in the Grace Gospe revelation of the Mystery, wherein the Apostle Paul's revelation is that Israel will be continua blinded until the fullness of the Gentiles may (having) come to pass (Romans 11:25). This corroborated by Jesus, as He concluded His discourse in Matthew 25:37-39 with the declarati that their house was to be left unto them desolate. "For I say unto you, you manifestly sh not see me henceforth, till you shall say, blessed is He that cometh in the name of the Lor According to the Lord Jesus, Israel will never see His face again until she is caused to make tl confession and welcome Him who comes in the name of God, as God's representative--as G Himself, in human form.

As long as Israel is blinded, they cannot acknowledge their estrangement from God of whi they are unaware. From that time, when the Lord Jesus came to them two thousand years ag the people of Israel as a group, did not know their Scriptures nor the power of God (Matth 22:29; Acts 3:17; 3:27) and nor at this present time do they see the facts concerning th Messiah, even our Lord Jesus Christ. Today even every Sabbath, they are y reading Moses and on their holidays turn out religiously to participate in the observance of th ancestral traditions. So long as they cling to the Law, the veil remains over their faces and v continue to be until they look away unto Him of whom Moses spoke (II Corinthians 3:12-18).

Thus Israel, God's covenant people, is as sincere in their rejection of Jesus Christ, as we are accepting Him. Without knowing the Scriptures, they feel that those who embrace Him as Lc and Savior have been led into error in believing Him to be their Messiah. Those w comprehend the teachings of the Old, New and Grace Testaments are absolutely convinced th though He was and is Israel's long-awaited Messiah; He is our Savior. Unfortunately, ev many of God's elect members of the Body of Christ are confused similarly, though not in t way that Israel is; in that they are misguided in embracing the prophetic announceme depictions in the kingdom Gospel and Law of the Old Testament; none of which is directed them.

This is the bottom-line fact:

Those who know Jesus Christ as Savior in the Grace Dispensation must also comprehend Tru regarding His relationship To the Body of Christ, as contrasted to the Commonwealth of Isra who is unquestionably distinct from God's elect called as "the Church" today. In viewing t quotation, "Comfort you, comfort you my people, said your God. Speak comfortably Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardone that she hath received of Jehovah's hand double for all her sins" (Isaiah 40:1-2); even thou this exhortation is addressed to those of whom the Lord says that He is their God; it is up this group exclusively that He lays the responsibility of proclaiming a message of comfort to t heart of Jerusalem. Here, Jerusalem must be literally understood as the people w acknowledge Zion as their "mother." This figure is constantly appearing in the Old Testame Scriptures, thus, in this message, the people of Israel are the ones who are in need of t comforting message. There is distinguished from them another group whom God acknowledg as His people but in another message (Grace).

The time foreseen in Luke is doubtless past the end of this age, for the peace messa declared for the Earth engenders the fact that Israel's warfare is accomplished, that th

iniquity is pardoned and that they have received double for all their sins and yet they v still be in need of comfort. In essence, from these facts, this language is relative but y absolute in its resolve. The time yet for Israel to endure persecutions will be infinitesima small in comparison with the long centuries of her past sufferings. This is a commission th God gives to His Covenant people "the Commonwealth of Israel" at the conclusion of this a to be delivered to this Jewish nation.

Hence, nowhere in these verses of proclamation is there a command for the people of G today ... those who know Him and His plan for Israel and her future position ... to proclaim t message of redemption to the Jewish people, as this is especially predictive prophe knowledge of this portion of the Scriptures involved in this command. Also in Isaiah 62:11, t Lord gives a command to His praying people to proclaim the message to Israel. "Beho Jehovah hath proclaimed unto the end of the earth, Say you to the daughter of Zion, Beho your salvation comes, behold His reward is with Him, and His recompense before Him." Tl language was addressed to the praying people who were commissioned with God's plan a purpose with reference to Israel. It is to them that the Lord sends a proclamation to the ve ends of the earth, urging them to deliver the message to the daughter of Zion, the Jewi people, saying, "Behold, thy salvation comes; behold, His reward is with Him ..." to announ to them that their salvation is coming as their salvation is in the form of their King a Messiah, who alone can deliver them.

The prophet makes it clear that the Second Advent is here referred to ... for the coming which he speaks, is the one at which Messiah will bring His reward and His recompense. T one who gives this message to Israel must first present the claims of the Savior from tl standpoint and thoroughly know this doctrine concerning the second coming and the relation it to the first advent, to be able to present the full message of the truth of the Kingdom Gosp to the Lord's beloved people in that age.

In view of all these revelations, it is abundantly evident that there can be no peace on Eai until the Prince of Peace returns. In stark contrast, Peace for elect members of the Body Christ was accomplished in eternity, before creation as it was manifested approximately t thousand years go. Hence for those designated ones, the Prince of Peace eterna accomplished every spiritual blessing in us "in the Heavenlies in Christ" (Ephesians 1:3). Th can never manifestly receive this so long as the truth concerning Him is not given to them b it is God's plans for the future. We therefore know this prophetic word and who the Lord Jes Christ has exalted the privilege of proclaiming this glad message to (lost Israel).

Accordingly, in answer to the questions: "if the announcement of Christ's advent to Earth w historically meaningless to Gentiles at the time when it was given, should God's people in t Grace Dispensation embrace it?" The response is YES, MUCH IN EVERY WAY! Those w are recipients and have received the revelation of eternal peace more than all are debtc (Romans 1:14) to propagare "that message" but even more "our message" of peace. We owe to the people of the Earth to give them the message that there can be no permanent and ju peace until the Messiah returns but far above that ... "He is our peace,"...to those "in Chr Jesus." (Ephesians 1:1,3; 2:6,10,13; 3:11,21; Philippians 1:1,26; 2:5; Colossians 1:2,4,2 2;6). We truly praise God for what He has accomplished on behalf of Israel's salvation and t eventual manifested reality of world peace but our greatest praise is for the message of t revelation of eternal blessings in the Body of Christ, the Grace Church! May our God impre upon our hearts great joy during this season as well as in every opportunity, the privilege our proclaiming the Gospel of the Grace of God, even this Christmas message, to all Jews a Gentiles, with the greatest diligence! Let us do it in the power of the Spirit of God! Grace a peace and Merry Christmas!

“For He Himself is our peace who has made both one, having also destroyed the middle wall of the partition the enmity, in His flesh, having abolished the law commandments in Decrees, that He might (having) create(d) in Himself the two in one new man, making peace” (Ephesians 2:14-15).