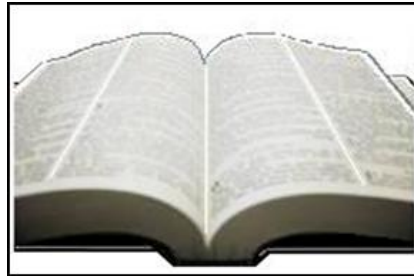


Grace Gospel Ministry's Correct Division and Apportionment of the Bible



General Introduction

THIS BOOK, the "BIBLE," contains the mind of God, state of man, workings of salvation, doom of the condemned and eternal bliss of God's Elect. Its histories are factual and Decree is immutable. It is studied for information, believed for security and practiced as God's expressed will. It contains directives for comfort and encouragement. It is the so-journeys' map, wanderer's staff, pilot's compass and battler's sword. Its conveyances are the Heavens revealed and gates of Hell exposed. Christ is its prime object of God's design, the elect's welfare and the testimony of the glory of God, which is its ultimate end. It refreshes the memory, influences the heart and guides the elect's daily lifestyle. When it is rightly divided and studied slowly, frequently and prayerfully, it is the assignment of Everlasting life to some and judgment to others, as its Decree is eternal. It exudes the highest depiction of God's Eternal accomplishments, provisions and benefits to His elect, as well as condemnation to those not covered by such, as all are subjected to the conveyances of its sacred contents. The word "BIBLE" simply means "BOOKS" and altogether there are 66 of them. But unfortunately, the Bible is **traditionally** assessed and bound up in one volume:

Traditional Arrangement of the Books of the Bible

THE OLD TESTAMENT (Genesis to Malachi)	39 BOOKS
THE NEW TESTAMENT (Matthew to Revelation)	27 BOOKS
Total	66 BOOKS IN THE BIBLE

The 39 "Old Testament" Books Traditional Arrangements into Four Groups

Books Groupings	GROUP 1	Description
The Books of Moses	Genesis Exodus Deuteronomy Leviticus	Numbers These first five books are also called "the books of the law"
	GROUP 2	
The Historical Books	Joshua Chronicles Judges Ruth Nehemiah 1 and 2 Samuel 1 and 2 Kings	1 and 2 Ezra Esther These books convey historical events of God's Covenant People the children of Israel
	GROUP 3	
The Poetical Books	Job Ecclesiastes Psalms Solomon Proverbs	Song of Testimonial expressions and experiences of God's people
	GROUP 4	
The Prophetic Books (written by the different prophets)	Isaiah Jeremiah (Lamentations) Ezekiel Daniel Zephaniah Hosea Joel Zechariah Amos Obadiah	Jonah Micah Nahum Habakkuk Haggai Malachi MAJOR PROPHETS (Longer Books) MINOR PROPHETS (Shorter Books)

It is certainly a good practice to learn the names of all of the 39 Old Testament books and to be able to say them and write them in their correct order, as this aid in finding these books. For instance, when called upon to turn to the book of Daniel, one should be able to find it in the area of the Major Prophets.

The 27 "New Testament" Books Traditional Arrangements into Four Groups

Books Groupings	GROUP 1	Description
The Gospels	Matthew Mark Luke John	These four books are called the "Gospels" and give the Scripture's Historical account of Jesus' life, death, resurrection and ministry on the Earth, as well as accounts of others.

GROUP 2		
The Historical Book of Acts of the Apostles	Acts	This books convey the Scripture's Historical account of events and acts of the Apostles, as well as accounts of others
GROUP 3		
The Epistles	Romans First Corinthians Second Corinthians Galatians Ephesians Philippians Colossian First Thessalonians Second Thessalonians First Timothy Second Timothy Titus Philemon Hebrews	James First Peter Second Peter First John Second John Third John Jude
The Prophetic Book	Revelation	MAJOR PROPHECY of the END OF TIME and Everlastingly New Order of the Earth

It is certainly a good practice to learn the names of all of the 27 New Testament books and to be able to say them and write them in their correct order, as this aid in finding these books. For instance, when called upon to turn to the book of Philemon, then one should be able to find it in the area of the Epistles.

Some Good Things to know and remember about the Bible

1. Who Wrote (Recorded) These Books?

The Books of the Bible entail God's written, infallible Word, which was recorded by numerous and different ones, as they were moved (directed) by the Spirit of God. Moses recorded the first five books (called the Pentateuch). Others, who lived at different times, followed in recording the other books. Malachi recorded his book about 1000 years after Moses. They had divers' occupations, i.e., David and Amos were shepherds, Joshua was a soldier and Solomon and David were kings. Samuel (who is believed to have recorded Judges and Ruth) was a priest, Ezra was a scribe and Daniel was a government official; yet God used all of them in His own special way.

Hence, even though these Books of the Bible were recorded by men, it must be thoroughly accepted that they were written by God. II Timothy 3:16 states: "every Writing is God-breathed and profitable for teaching, for conviction, for setting aright, for instruction that is in righteousness." Corroboration of this is conveyed in II Peter 1:21, which states, "or not by will of man did ever prophecy come, but by the Holy Spirit borne on holy men of God (such as Moses, David, Isaiah and Daniel) spoke." In other words, God moved these men in a very special way so that what they wrote was exactly what God caused them to write. God in effect commanded that they write down everything according to His

exact dictation. Thus all believers in Christ fully receive the Bible as GOD'S WORD and even though He used many to record the Bible, GOD IS THE ONE TRUE AUTHOR.

2. The entire Bible is comprised of the Scriptures contained in what is traditionally known as the Old and New Testament.

Summarizing some observations:

The Old Testament has 39 Books in the Bible and the New Testament 27 Books.

There are 929 chapters in the Old Testament and 260 chapters in the New Testament.

The Old Testament comprises approximately 3/4 of the volume of writings in the Bible and the New Testament approximately 1/4 of the volume of writings in the Bible.

The Old Testament writings are overwhelmingly more abundant in comparison to the New Testament. This is demonstrated by holding together with one hand all the Old Testament books and with the other hand, all the New Testament books. Now compare how many pages are in each hand. However, there is much more revelation, information and understanding in the New Testament!

3. Some Good Dates to Remember

The events that are recorded in the Old Testament happened BEFORE CHRIST was born in Bethlehem. To correlate this reference-point wise, Solomon became king in 971 B.C, which means that he became king 971 years BEFORE CHRIST was born in Bethlehem. Here are four other dates for comparison of reference:

1. Abraham lived about 2000 B.C.
2. Moses lived about 1500 B.C.
3. David lived about 1000 B.C.
4. The Jewish temple which Solomon built was destroyed by the Babylonians approximately 600 B.C.

The Old Testament Biblical Stories

The Bible is God's HISTORY book. It conveys the origin and all the history of the world from the very beginning (Genesis 1:1) to the very end (Revelation 21-22).

From studying the Bible one can learn the genuine HISTORY of how everything actually originated or how everything came into existence. In this view, History is God's story! Many do not really understand how things really evolved because they exclude God and think that somehow things just happened without Him having anything or very little to do with creation and its subsequent events. From studying the Bible it is discovered that God has everything to do with everything that has, is and will happen. God has a wonderful plan which He Decreed in Eternity and is manifesting throughout time. In properly surveying the Bible, one can clearly see how God works out His plan as He tells conveys HIS STORY!

What is His Story about?

In the Majority of the Old Testament, His Story is about Israel

Most of the Old Testament is about ONE NATION, **Israel**. This nation began with Abraham in Genesis chapter 12. Hence, from Genesis chapter 12 all the way through to the end of the book of Malachi, the

Old Testament tells the story of one nation. From Exodus through Malachi, there are vivid accounts of God's interfacing with Israel as a nation in her everyday affairs. In fact, **all of the Old Testament is concerning Israel with the exception of the first 11 chapters of Genesis!**

In the Beginning of the New Testament (the Gospels), the Majority of His Story is about the Savior

The New Testament is a Christ-centered book. Even though the Old Testament was written before Christ was born in Bethlehem it has much to say about the Savior.

In Luke 24:27, it references that the Old Testament has much to say about Jesus Christ: "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures (of the Old Testament) the things concerning HIMSELF." Hence, the Old Testament also concerns Jesus Christ. In fact, it is all leading to HIM! (See also Luke 24:44-45 and John 5:39).

Christ can be found TYPE-wise in every book in the Old Testament:

- ✳ In Genesis He is the Seed of the woman (3:15).
- ✳ In Exodus He is the Lamb of God for slain (chapter 12).
- ✳ In Leviticus He is Israel's High Priest (the whole book).
- ✳ In Numbers He is the Star out of Jacob (24:17).
- ✳ In Deuteronomy He is the Prophet like unto Moses (18:15).
- ✳ In Joshua He is the Captain of the Lord's armies (5:13-15).
- ✳ In Judges He is the Angel of the LORD or the messenger of Jehovah (chapter 13).
- ✳ In Ruth He is Israel's Kinsman-Redeemer (Chapter 3).
- ✳ In Samuel, Kings and Chronicles He is the King of Kings and Lord of Lords (I Samuel 8:1-9).
- ✳ In Ezra, Nehemiah and Esther He is the sovereign Lord over all the kingdoms of the Earth (entire books).
- ✳ In Job He is the risen and returning Redeemer (Job 19:25).
- ✳ In Psalms He is the Blessed Man (Psalm 1), the Son of Man (Psalm 2), the Crucified One (Psalm 22), the Coming One (Psalm 24), the Reigning One (Psalm 72).
- ✳ In Proverbs He is Wisdom (chapter 14).
- ✳ In Ecclesiastes He is the forgotten Wise Man (9:14-15).
- ✳ In Song of Solomon He is his Beloved (2:16).
- ✳ In Isaiah He is Israel's suffering Substitute (chapter 53).
- ✳ In Jeremiah He is the LORD "OUR" (Israel's) RIGHTEOUSNESS (23:6).
- ✳ In Lamentations He is the Man of sorrows who weeps for His people (Israel) (1:12-18).
- ✳ In Ezekiel He is the glory of God (1:28).
- ✳ In Daniel He is the Smiting Stone (2:34) and the Companion in the furnace of fire and the den of lions (3:24-25; 6:22).
- ✳ In Hosea He is David's Greater King (3:5).
- ✳ In Joel He is the Hope of His people (3:16).
- ✳ In Amos He is the Rescuer of Israel (3:12).
- ✳ In Obadiah He is the Deliverer upon Mount Zion (verse 17).
- ✳ In Jonah He is the buried and risen Savior (compare Matthew 12:40).
- ✳ In Micah He is the Everlasting God born in Bethlehem (5:2).
- ✳ In Nahum He is Israel's Stronghold in the day of wrath (1:7).
- ✳ In Habakkuk He is the Anchor of Israel's faith (2:4).
- ✳ In Zephaniah He is in the midst for judgment and cleansing (3:5, 15).
- ✳ In Haggai He is Lord of presence and power (1:13).
- ✳ In Zechariah He is the smitten Shepherd (13:7).
- ✳ In Malachi He is the Sun of Righteousness (4:2).

Hence, the above conveyances represent the traditional and orthodox arrangement of the Bible. However these are not the correct ways that the Bible should be viewed and studied.

Correctly Dividing and Assessing the Bible

One of the greatest inaccuracies of all orthodox suppositions is the traditional practice of dividing or designating the Bible into two sections, namely the Old and New Testament. Note that the Greek Word *διαθηκη*, *kh* (**thee·ahth·ee·kee**), which is translated both covenant and testament, denotes a contract or will. Technically speaking, the designations Old and New Testaments or Covenants could not possibly represent the entire classifications of covenants or contracts that God made with His elect, as He set forth the terms of His relationships with divers groupings through the ages of time. The covenant of the Mosaic Law (later called the Old Covenant or Testament) was not made until approximately 2500 years of human history had elapsed. So there was no law covering the period from Adam to Moses because the Law was not given until God delivered it to Moses. So prior to the formal decrees of the Mosaic Covenant, God related to mankind in a less formal way through His moral principles. Note that the covenants found in the book of Genesis, i.e., the Edenic, Adamic, Noahic and Abrahamic, can not accurately be called the “Old” Covenant or Testament because this is actually the designation of the Mosaic Law, which is the covenantal agreement that God made with the nation Israel.

This means that there is actually not one word of the Old Testament in the book of Genesis. Indeed, Israel did not even emerge as a nation until her deliverance from Egypt as described in the book of Exodus. Thus she operated under the Abrahamic Covenant (Testament) until Moses received the Law with its oracles and ordinances from God upon Mt Sinai. Accordingly it is technically correct to confine only the writings of the Mosaic Covenant (contract), beginning with the documentation of God’s directives as outlined in the writings of Exodus chapter 19, as the “Old” Testament. In considering the term “New Testament” or “New Covenant,” note that the terms “Old Covenant” and subsequent “New covenant” or Testament originated in the prophetic contextual messages of the Prophet Jeremiah (chapter 31). These prophetic writings basically contain the details of the implementation of the promises of the Abrahamic covenant. Thus this message defines the establishment of eternal blessings (natural and spiritual), given to Abraham in his contract with God. The promises of these blessings are further confirmed through other prophetic messages as given to others, i.e. Moses which is defined as the Palestinian covenant as God reiterates Israel’s permanent establishment in the promise land; as well as the Eternal Kingdom on Earth, as given to David through the Prophet Nathan; which prophetically speaks of the Eternal rein of Jesus Christ upon David’s throne in Jerusalem. This is further testified to by the prophetic messages of many others, as God outlined His plan in a futuristic viewing of His Eternal workings as He moved upon the Holy Prophets to write that which they did not even comprehend.

The futuristic nature of the prophetic writings as conveys that these prophecies all occurred in an era wherein Israel was **yet** under bondage and **yet** under the Law or Old Covenant, with the implementation of these promises scheduled for a future time. Also note that the New Covenant or Testament is the enactment of these promises; was not possible until the spiritual death and resurrection of Jesus Christ. In Hebrews 9:15, the Apostle Paul states “He is the mediator of the New *διαθηκη*, *kh* (**thee·ahth·ee·kee**), rendered “Testament” that by means of death, they which were and are called might receive (having received) the promise of eternal inheritance. Hence manifestly, it was in the shadow of the Cross, as the Lord communed with His disciples that He stated, “this cup is the New Testament (Covenant) in My blood which is shed for you” (Luke 22:20). Thus manifestly, no aspect of the New Covenant or New Testament could be effectuated until after Calvary. Historically speaking, this means that the greater part of the four gospels records (Matthew, Mark Luke and John); actually fall under the auspices of the “Old Testament” rather than the “New Testament”. So the ministering of the introduction of the Kingdom Gospel, i.e., “the kingdom is at hand,” as preached by

John the Baptist and the Lord Jesus, as well as the 12 disciples and the 70; actually occurred under the Old Covenant at that time. It should also be noted that both the actual Old and New Testaments though they have some universal principles or applications that do affect God's people, as members of the Body of Christ in this grace age, were yet all made with and are directly applicable to the nation Israel. So the Kingdom gospel, which details the New Covenant or New Testament, simply promises that Israel will one day conform to the obedience or conditions required of her under the Mosaic Contract or the Old Covenant or Old Testament, as defined in Deuteronomy 5:1-3 and implemented in Jeremiah chapter 31. Thus the divisions of the Bible are not actually two-fold, (Old and New covenants), but seven, as defined by the divers dispensation or administrations of God's policy-dealings with His people doing the ages. So the Bible should be divided according to the dispensations and covenants as outlined in the appended charts entitled:

1. Dispensations and Covenants
2. Dispensational Arrangement of the Books of the Bible

DISPENSATION: To dispense or administer an economy, administration or house rule. A particular program or set of operating instructions that GOD dispenses for man's obedience during a time period. A dispensation is not the time period, however covers a period of time. The issue is **the policy, program, or instructions**, not time. Remember time is an interval of space GOD sets to implement his will and purpose.

COVENANT: A pledge, alliance, contract or agreement between two or more parties. There are 2 types of covenants between GOD and man 1. Unilateral or unconditional meaning all obligations are the responsibility of GOD, no responsibility placed upon mankind to effectuate the covenant. 2. Bilateral or conditional meaning mankind is required to do certain things in order to effectuate the covenant.

DISPENSATION	REFERENCE of DISPENSATION	COVENANT for DISPENSATION	REFERENCE for COVENANT	TYPE of COVENANT	ELECT of the DISPENSATION and FEDERAL HEADSHIP
INNOCENCE	GEN 1:3-2:25	EDENIC	GEN. 1:26-30	BILATERAL	ADAM AND EVE <i>ADAM is federal head</i>
CONSCIENCE	GEN 3:6	ADAMIC	GEN 3:15-19	BILATERAL	ADAM AND EVE / OTHERS <i>ADAM is federal head</i>
HUMAN GOVERNMENT	GEN 9:5 thru GEN. Ch. 12	NOAHIC	GEN 9:8-17	UNILATERAL	NOAH AND HIS FAMILY & OTHERS <i>NOAH is federal head</i>
PROMISE	GEN 12:1-3 thru EXODUS 19:13	ABRAHAMIC	GEN 12:1-3	UNILATERAL	ABRAHAM - ISRAEL <i>ABRAHAM is federal head</i>
LAW	EXODUS Ch. 20-31- ACTS	MOSIAC	EXODUS 19:5-8	BILATERAL	ISRAEL

					<i>MOSES is federal head</i>
GRACE	EPISTLES OF PAUL	MYSTERY GRACE TRUTH	EPHESIANS Ch. 3	UNILATERAL	BODY OF CHRIST ISRAEL AND GENTILES <i>PAUL is federal head</i>
KINGDOM	REV Ch 21	DAVIDIC PALESTINIAN NEW COVENANT	II SAMUEL 7:4-17 DEUT 30:1-10 JEREMIAH 31:31-40	UNILATERAL	ISRAEL FIRST-GENTILES BLESSED thru ISRAEL <i>JESUS is federal head</i>

DISPENSATIONS	BIBLE REFERENCE	GOSPEL/MESSAGE
INNOCENCE	Genesis	Kingdom / Prophecy
CONSCIENCE	Genesis	Kingdom / Prophecy
HUMAN GOVERNMENT	Genesis	Kingdom / Prophecy
PROMISE	Genesis	Kingdom / Prophecy
LAW	Ex., Lev., Num., Deu. Josh. Judges, Ruth, I, II Sam. I, II Kings, I, II Chr., Ezra, Neh. Esther, Psalms, Proverbs, .. Eccles	Kingdom / Prophecy
LAW with PROPHECY of the KINGDOM	Lamentation, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi	Kingdom / Prophesied Prophecy
LAW with Introduction of the KINGDOM	Matthew, Mark, Luke (Synoptic Gospels) John Kingdom at hand, introduction given	Kingdom / Prophecy
Offering of the KINGDOM TRANSITION to GRACE	Acts Ch 1-8 Israel rejects the Kingdom Paul converted in Ch 9, Gospel of the Grace of GOD given to Paul	Kingdom / Prophecy to Grace / Mystery
GRACE	Romans, I,II Corinthians., Galatians, Ephesians, Philippians, Colossians, I, II Thessalonians, II Timothy, Titus, Philemon, Hebrews	Grace / Mystery
TRIBULATION *not a dispensation	Revelations	Kingdom / Prophecy
KINGDOM/ MILLENNIUM	James I, II Peter, Jude, I, thru III John	Kingdom / Prophecy

Psalms and Proverbs (hymns and poems) as well as Songs of Solomon and Job (poetry and prose) all partially convey universal principles.

THE SEVEN DISPENSATIONS

The first dispensation is **Innocence**, wherein God created all living creatures upon the earth (Genesis 2:8-17, 25). Adam heads this economy.

The second dispensation is **Conscience**, wherein Adam and (Eve) fell into sin and all the earth received the curse and penalty of sin (Genesis 3:10-18, Romans 2:11-15). Adam heads this economy.

The third dispensation is **Human Government**, which came after the flood, wherein God destroyed all who were living upon the earth, with the exception of Noah and his family. This dispensation was the first wherein God established civil rule (Genesis 9:6 Romans 13:1). Noah heads this economy.

The fourth dispensation is **Promise**, wherein God called and separated Abraham and ultimately created from Abraham one sanctified nation (Israel) to be His elect or His people (Genesis 12:1-3; 22:17-18). Abraham heads this economy.

The fifth dispensation is **Law**, wherein God gave His Law and ordinances exclusively to His people (Exodus 20:1-26; Galatians 3:19). Moses heads this economy.

The sixth dispensation is **Grace**, which is the present dispensation from which the Body of Christ, the Church is revealed and manifested. Also, God's elect for this economy is comprised of **all of** mankind (both Jew and Gentile) (Romans 5:20-21 Ephesians 3:1-9). Paul heads this economy.

The seventh dispensation is **Kingdom**, which will be administered during the Millennium (one thousand years) Kingdom subsequent to Jesus Christ's return to the earth to set on the throne of David and rule this earth in perfect peace for one thousand years (Isaiah 9:6-7:11:1-9). Jesus Christ heads this economy.

In viewing all the above information, note that the most important division in the Bible is between the dispensations of the Kingdom (millennium) age or Kingdom gospel as defined by the New covenant or New Testament proclaimed prophecy, as it is distinguished from the Grace (Church) Age or Gospels as defined by the Mystery that was revealed to the Apostle Paul. Note that the basic difference is: the

domain of one message, i.e. the Kingdom; is confined to the Earth thus it entails Eternal Earthly Blessings whereas the domain of the other is unconfined, as it entails Eternal Spiritual Blessings, which are heavenly. In other words, the elect of the Kingdom are the recipients of the Eternal Earthly Kingdom promises whereas the elect of the Grace Age are members of the Body of Christ and thus the recipients of Eternal Heavenly Spiritual promises.

Now it is a very striking fact that the actual opening words of the Bible as recorded in Genesis 1:1 reads, "In the beginning God created the Heavens and Earth". Then the focus shifts immediately to God's purpose concerning the Earth, which is distinct from His purpose concerning the Heavens. Observe that the Lord's purpose concerning the earth and the rein of Jesus Christ upon it is the context of the prophetic messages of the Kingdom Gospel, as proclaimed by the prophets. It was introduced by John the Baptist and then preached and taught by the Lord Jesus and His disciples, as recorded in the Synoptic Gospels (Matthew Mark and Luke) as well as the gospel of John. Thus the context of all that is conveyed in the Kingdom Gospel is relegated to the blessings (both spiritual and naturally) of the Earth. The first eight chapters of Acts deal specifically with the offering of this kingdom on Earth to Israel and it was manifestly offered on the Day of Pentecost, as recorded in the Kingdom Apostle Peter's sermons in Acts chapters two and three.

The Grace Gospel Church Ministry officially states its doctrinal belief and position herein that the Kingdom Gospel is not the gospel for the Church in this present dispensational age of grace. Now this statement, when taken out of context will be construed by some to be stating that all of the writings in the Old Testament (Genesis and Malachi) and that which are conveyed prior to the emergence of the Apostle Paul (Matthew, Mark Luke, John and Acts chapters 1-8) are irrelevant to the Church in this age. But this is not the intent of the statement neither is it our belief. In considering God's message (the Kingdom) in the Synoptic Gospels, as well as the first eight chapters of Acts, note that it is parallel to the message of the implementation of the New Covenant, as it is obvious that this Kingdom will operate on the basis of strictly enforced laws or principles that are written on the hearts of those who are subjects in this future dispensation. Here observe that all the truth that is pertaining to this Kingdom has been given to the nation Israel and its establishment is initiated only **after** she receives her Messiah, hence, its enactment is still in the future. Accordingly, the truth regarding the Kingdom is factual but inert (inactive), thus it is not written as a directive nor is it intended to serve as a guideline to those who abide in this age of Grace.

In scanning these foregoing messages of the Bible prior to the revelation given to the Apostle Paul, the deduction can be made that they have not been directly addressed to members of the body of Christ, the Church in this Grace Age. To briefly place into perspective what is addressed **for** but not specifically **to** the Church, note first that which was spoken to Adam and Eve (Genesis 2:16-17). Second, the Bible records that which was spoken to Noah (Genesis 6:14; 7:4). Third, there is an account of God's covenant with Abraham through the Promises that were spoken to him (Genesis 12:1-3). Fourth, observe the documentation of how God delivered and administered the Mosaic Law (Exodus 19:3-20; 20). Fifth, note Jesus' ministry in the Gospels and the ministry of the Kingdom message in the first eight chapters of Acts. Thus, having positively affirmed that these aforementioned portions of the Bible have not been addressed or written to those under the Dispensation of Grace, it must be absolutely acknowledged that God has placed these messages in His inspired, infallible and inerrant word **for** the encouragement of hope.

Romans 15:4 states, (from the Greek Text), "For as much as was previously written, it was written for our teaching, in order that through the patience and through the comfort of the scriptures we might have hope". Here the Greek phrase *ofsa ga.r proegra,fh(os·ah gahr proehg·rahph·ee)* rendered "for as much as was previously written", refers to all that had been written prior to the revealed message to the Apostle Paul. In explaining the reason why these things were written in the Bible Paul states, *eivj th.n h'mete,ran didaskali,an (ees teen ee-meht·ehr-on theeth·ahs·kahl·ee ahn)* rendered "for our teaching" or unto the end of our "instructions and information". Notice that these writings or messages

conveyed their primary purpose to their addresses in their respective eras, thus ones main focus in observing them is limited to the purpose so stated, i.e., it was “for our teaching”. So for the elect’s sakes, they were included in the Bible that through theu`*pomonh/j* (*eep·om·on·ees*) rendered “patience” or “endurance” and the *paraklh,sewj* (*pahr·ahk·lee·seh·os*) rendered “comfort” or “encouragement” of the Scriptures, they might have hope. Here the conveyance is that reading the Scriptures, which were written prior to Paul’s message (Mystery Truth); will incite God’s elect of this age to greater endurance and encouragement resulting in their strengthened hope.

So in order for God’s elect of this dispensation to understand His message and purpose for them, a distinctive line of demarcation must be drawn between the two most important messages in the Bible, namely the difference between the Kingdom and the Grace Gospel, which is manifested through the revelation of the Mystery that was given to the Apostle Paul. The basic keys to understanding the differences between the two Gospels (Kingdom and Grace) are as follows:

(1). God’s Eternal Purpose concerning the Earth and Jesus Christ’s millennium and everlasting rein upon it is the subject of prophecy, which has been placed on hold and is the future Gospel of the Kingdom. It is identified in the Synoptic Gospels, which were introduced by John the Baptist, preached by Jesus and His disciples, and offered to Israel by Peter and the other Kingdom Apostles on the Day of Pentecost, as documented in the early chapters of the book of Acts. The root of this Kingdom message (gospel) is found in the Prophetic Covenants (Palestine, Davidic, and New) of the Old Testament, which was prophesied or proclaimed by the Prophets of the Old Testament (Isaiah, Jeremiah, etc). Again note that this gospel was rejected by Israel and is presently placed on hold and thus should not be preached as though its principles are implemental in this Age of Grace.

(2) God’s Eternal Purpose concerning the Heavens and the elect’s glorified bodily abode **in Him**, i.e. **in Christ**; is the subject of the “the Mystery” or “Mystery Truth,” which is the present gospel for the Dispensation of Grace, as documented in the 14 Epistles written by Paul (Romans through Hebrews). The Apostle Paul identifies this message as “the Gospel of the Grace of God” (Acts 20:24) and “my gospel” (II Corinthians 4:3; I Thessalonians 1:5; II Thessalonians 2:14). The root of this grace message (gospel) is traceable exclusively to the Eternal Body of Christ, which was kept secret by God and unknown to all creatures, both men and angels (I Corinthians 2:7; Ephesians 3:5,9; Colossians 1:26), until it was made known by revelation to the Apostle Paul (Ephesians 1:9;3:3-5; Colossians 1:27). The administration (dispensation) of this Grace Message was committed to the present day Church by the authoritative epistles written by Paul and writings in other epistles, which are in alignment with his. The Grace Dispensation was committed to Paul (I Corinthians 9:17) who was the Apostle primarily to the Gentiles (Acts 18:6; Romans 11:13; 15:16; II Timothy 1:11). Thus the Gospel of Grace is distinguishable in that it comprise blessings to the Gentiles as well as the Jews (Romans 3:29; 11:11, 13; II Timothy 1:11). Also, the uniqueness of the Body of Christ is that it is comprised of both Jews and Gentiles (I Corinthians 12:13; Galatians 3:28; Ephesians 2:13, 14, 16; Colossians 3:11).

Lastly, true ministers are led by the Spirit of God and will acknowledge that the gospel Paul preached, which is “The Mystery,” is the commandment of God for the Grace Dispensation (I Corinthians 14:37). Thus, all are instructed not to preach any other gospel in this present dispensation (including Kingdom) (Galatians 1:6-8; I Timothy 1:3; 6:3). It is certainly proper to maintain that when one teaches from the Bible one is teaching the truth in general. Without descent, the basic principle of the Bible contents is truth; no account of any action or event recorded therein should ever be doubted or disputed. However, in order to obtain proper instructions, those who are students of the word must be able to distinguish the principles that are applicable to the elect of the Grace Age. **The Grace Gospel Church Ministry, without a doubt defends the absolute truth of all principles of the Bible and expresses complete confidence that it is the infallible word of God. But the principles of truth found in the epistles of Paul must be distinguished as the primary instructions and directions for the Church in the Dispensation of Grace(Ephesians 3:3-9).**

There are those who are determined to formulate doctrinal teaching and direction for God's elect in this dispensation outside the boundaries of the epistles of Paul. They assert that the book of Acts establishes and charts the course and direction for today's Church, choosing to ignore the fact that Paul's truth is different from that given in the Kingdom message. They also assert that Paul's writings are not more significant than those found in the other New Testament epistles. The value rating of the non-Pauline epistles and of John's writings must be determined by their alignment to truth for the Grace Church as recorded in Paul's epistles. Note that none of the writers boldly affirm, like Paul does that they have been given a special revelation of truth for the Church, the Body of Christ (Galatians 1:12; Ephesians 3:3-9).

The Grace Gospel Church Ministry believes that as these epistles and the writings of John align with the distinct revelation of truth for the Church and to the extent that their conveyances express the same writings as Paul's Epistles; they should be diligently studied and mastered by all members of the Body of Christ. However, the main focus is and must remain on the "Mystery", i.e. the Grace of God, as revealed to the Apostle Paul. Those who follow this course of "rightly dividing the word of truth" (II Timothy 2:15), will avert the confusion that is encountered by many when they are attempting to understand the Bible.

Distinctly Defining the Gospels

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. Note that the Greek word (Modern Greek) *euvagge, lion* (**ehv-ahg-yehl-ee-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 sent His elect only one conveyance of good news down through the ages. In actuality God has revealed His good news (gospels) to mankind progressively through the ages. First, He proclaimed to Adam and Eve as He placed them in the garden that they should be fruitful, multiply, replenish the earth, subdue and have dominion over it (Genesis 1:28). Next 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). It was manifested afterwards that God had predetermined that the wickedness of man was great upon the earth and that He would destroy the inhabitants thereof. But 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.

Next, note that it was to Abraham that God preached or proclaimed the gospel or good news; that in him all the nations of the Earth should be blessed (Genesis 12:1-3). Subsequently to this, all through the Old Testament scriptures, there is documentation of God decreeing and proclaiming more and more good news for His elect (more specifically to Israel). This entails the various covenants, i.e., Palestinian, Davidic and New, as He spoke through the patriarchs and prophets. This 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 their full implication of the death, burial and resurrection of Jesus was not explicitly expressed (Luke 18:31-34).

But during all this time God had a secret, i.e., a hidden message, yes good news, indeed even the best news. Here, this is in reference to the Gospel of the Grace of God, as revealed to the Apostle Paul for the dispensational age of Grace. In focusing on this Gospel (of Grace), observe that it is primarily concentrated on the Body of Christ, the Church, with its heavenly calling and position. 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 He implemented the manifestation of the Body itself, 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 refers 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." So manifestly, there is a great difference between that which was spoken by the mouth of all God's holy prophets since the world began "and that which was kept secret since the world began." Thus, 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, in distinction from the Grace Gospel, which details the revelation of "Grace Mystery Truth."

Now it should be crystal clear that God's plan to establish the Messianic Kingdom was no secret to the Jews in the time 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 it 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 of a surety, all Scripture is of course equally important as it is the infallible word of God and as stated in II Timothy 3:16, all scripture is profitable to the man of God yet it is profitable only when it is rightly divided, i.e., into dispensational and covenants arrangements. Now when this is fully comprehended and closely adhered to; then the thoughtful student of the word 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 them than it is to us. In the same sense, all the writings of prophecy, (with the exception of Paul's enlightenment of the catching away of the Saints or the Rapture as some call it), deal directly with Israel and the Gentile nations. But it is void of any information concerning the Body of Christ, the grace Church in this dispensation. Thus while a deep enlightenment of the prophetic word is commendable, it is much more important for God's people to prioritize the Mystery, the great body of truth which more directly concerns us.

Also there are many that are caught up in the denominational clutches of the term Pentecostal or Pentecost. Those who are entrenched in this dogma have established as a foundational doctrine; the events recorded in Acts chapters two and three. A close examination of the Scriptures authenticates that the messages at Pentecost, as delivered by the Apostle Peter and other Kingdom apostles, are all Kingdom and addressed exclusively to Israel. It is clearly documented that the Gospel of the Grace of God was first preached at Antioch as recorded in the 13th chapter of Acts after the conversion and revelation of the Mystery to the Apostle Paul. Thus when God manifestly set the nation Israel aside (Romans chapter 11), the declaration was historically decreed 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." Therefore it is documented that today's gospel, i.e., 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 the Grace Age.

The Apostle Paul certifies this statement in Romans 11:13, as he documents the call of his ministry 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. While Israel and the prophetic program are temporarily set aside, the Church is made up predominantly of Gentiles in the flesh, with Paul as the chief Apostle. So Today's concentration is basically on the message of the Mystery rather than prophecy. This is the reason why Paul speaks of "this Mystery among the Gentiles" in Colossians 1:27 and as he explained to the Gentile believers 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 prophetically speaking, when this period has reached its fulfillment and run its course, then God will again 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, there shall come out of Zion the Deliverer and shall turn away unrighteousness from Jacob:" "for this is my covenant with them" (Isaiah 59:20-21, Jeremiah 31:34).

So the interruption of this prophetic plan must be considered in any assessment of the importance of the prophetic word. While the importance of all scriptures as the word of God is herein acknowledged, it must be further recognized that the Kingdom Gospel prophecy deals directly with Israel and its subject Gentile nations but not with the Body of Christ, the Church. Notice that it is the Apostle Peter **not** the Apostle Paul who states in II Peter 1:19 that "We have also a more sure word of prophecy where unto you do well that you take heed as unto a light that shines in a dark place, until the day dawn and the day star arise in your hearts." Here Peter's statement, "A more sure word of prophecy," references his further or advance revelation and understanding of that which had already been prophesied by the writings of the Old Testament.

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 the circumcision wrote particularly of the Kingdom that is designated for a future era, which 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, who are "scattered" (I Peter 1:1; James 1:1) will be restored and the end of all things will manifestly be consummately "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 conflicts 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."

Now, it is a surety that a blessing is always obtained by those who reverently study any part of the Bible but John's instruction is that the special blessing is conferred upon those who have received the understanding of the prophecy of revelation for the purpose of keeping its precepts in that day when the revelation of Christ in glory will again be at hand. Hence it is so very important to remember that while all Scripture is indeed **for us (the elect of the Grace Dispensation)**, Paul's epistles are directly addressed **to us**, thus it constitutes **our** private mail. Accordingly, it is the Apostle Paul who was specifically chosen of God, as the Apostle of the Gentiles, to deliver to the grace church its message, the Mystery, which is the gospel of the grace of God, as revealed to him by the Lord Jesus Christ. How unfortunate it is in this dispensation of the Grace of God that the Church abounds with so many so-called prophetic experts while experts in this "Mystery among the Gentiles" are rarely to be found!

Now it must be thoroughly understood that the reference to the revelation of the Mystery, as revealed to the Apostle Paul identifies a distinct Body of Truth, which was committed unto him (Paul) to deliver

to the Grace Church. Although there are many mysteries to be found in the scriptures, only one stands out pre-eminently as "the Mystery." Note that when Jesus (the Messiah) first manifestly appeared on Earth according to God's foreordained plan, He did not immediately establish His kingdom by force. The Kingdom was first proclaimed "at hand" and offered for acceptance. This proclamation and offer was of course exclusively made to Israel, for the Gentiles had long been excluded, according to Romans 1:28, "Even as they did not like to retain God in their knowledge." But Israel did not prove themselves to be any better than the Gentiles, as they by God's design, crucified their heaven-sent King and when God raised Him up from the dead, they still rejected Him as the resurrected and glorified Christ.

They then inflicted warfare against those who dared to acknowledge Him as Messiah. The first chapter of the Gospel of John, verses 10 & 11 states, "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." Thus, they were allowed to demonstrate their own moral failure; which prolonged the establishment of the long promised-kingdom. But the power and grace of God will nevertheless establish the Kingdom in a future age in spite of the fact that men (and Satan) will have done everything in their power to hinder or even destroy it. Romans 5:20 states, "Where sin did abound, grace did much more abound." Thus when Israel rejected her Messiah, God set her aside (temporarily) along with the other nations that He might offer reconciliation by grace alone to those whom He had chosen in Him before the foundation (creation) of the world (Ephesians 1:4). Accordingly, the dispensation of the Grace of God was ushered in according to Ephesians 3:2; thus He now manifestly has and does currently reconcile His elect to Himself, in one Body by and through the Cross. Note that Ephesians 2:16-17 states, "And that he might reconcile both (Jews and Gentiles) unto God in one body by the cross, having slain the enmity thereby and came and preached peace to you (Gentiles) which were afar off, and to them (Israelites) that were nigh".

Now it must be again herein observed that nothing concerning these revelations in Paul's writings; are to be found anywhere in prophecy. Thus it was the surprise of Grace, which was "hid from ages and generations" and "kept secret since the world began". Now the main features of this hitherto unrevealed message and plan are as follows:

1. Israel has been temporarily set aside (Romans 11:7, 12, 15, 20, 32).
2. Mercy is shown to both Jews and Gentile alike.
3. The Gospel of the Grace of God is the designated message for the Grace Dispensation (Acts 20:24; Ephesians 3:2).
4. Believers are manifestly reconciled to God by the preaching of the Cross (Romans 5:10; Colossians 1:21, 22).
5. Jewish and Gentile believers were baptized (spiritual) into one Body, in Eternity (Romans 12:5; Galatians 3:27-28; Ephesians 2:16; 3:6; 4:4; I Corinthians 12:13, 27).
6. All who are members of the Body of Christ were positioned in Christ in the Heavens (Ephesians 1:3; 2:6; Philippians 3:20; Colossians 3:1-3).

Now this is vastly different from that which is a part of the earthly reign of Jesus Christ on earth at Jerusalem over Israel and the nations! This is certainly distinguishable and variant from peace on Earth with all Israel saved, war and disease abolished, the animal creation tamed and the curse removed from the vegetable creation! How unfortunate it is that these great distinctions between Prophecy and the Mystery have not been more understood among the rank and file of those who minister the Word of God because it deprives so many of God's people of the knowledge of such the glorious Volume of Truth, which discloses Eternal Spiritual Benefits; that are far greater than the Eternal Earthly Benefits that are to be realized by the permanent residents of the Earth. Now because some have failed to distinguish and recognize the Mystery, they have found it necessary to alter prophecy to account for the present condition of Israel and the presence of the predominantly Gentile church of this age. It should be apparent to all that study prophecy that the actual fulfillment of it has obviously ceased subsequent to the crucifixion of the Lord, as one realizes that there is yet much left

to be fulfilled. Now some have supposed that God could not have possibly meant exactly what He said when He decreed in prophecy that Christ should sit on the throne of David in Jerusalem as King of Israel.

So incredibly, it is taught in some quarters that these things must not have been intended in a physical sense but in a spiritual sense and thus have concluded that Christ is now seated on "David's throne" at God's right hand (Psalms 110:1); thus confusing earthly Jerusalem with "the Jerusalem, which is above." Those who teach such have further concluded that the present Grace Church, the Body or Church of today is "spiritual" Israel. They also teach that Canaan, the Promise Land, as well as the "New Jerusalem" with its gates of pearl and streets of gold is Heaven, which in actuality is simply not correct! Now there is in fact nothing spiritual about these erroneous interpretations of the Scripture. No! It is actually carnal not spiritual, to fail to see the true light of God's Word and as a result seek to explain away the difficulties experienced in the inaccuracies of improperly allocating the messages to their intended recipients.

Subsequently, many of God's people abide under doctrinal systems whereby the failure to match this distinctive message to its proper designee, has resulted in the arbitrary altering of those things, which are plainly written. Now God's people who are properly informed must vigorously object to these religious systems of traditions and even what many be construed as orthodox because:

1. It enslaves the masses to the point of placing them at the mercy of earthly-minded theologians.
2. It adversely undermines the veracity of God's Word.
3. It subtly endorses Apostasy; indeed it is the origin of Apostasy, in as much as that which is actually spoken is systematically "spiritualized".

For examples, there are those who actually view the throne of David and the house of Israel in Luke 1:32-33 in a spiritual rather than a literal sense and then of course the teachings in proclaiming who comprise the 144,000. Now when asked what tribe do these belong, their answer is, "it is not physical, but spiritual" Israelites that are referred to in the prophecy for the 144,000! Yet the writings distinctly state that there are to be 12,000 from each tribe and the tribes are even named! Also, note that the Church of Rome, the most powerful political/traditional system claiming Christendom, with a state and ruler on Earth, actually employs the same reasoning. Even though the current regime seems at first glimpse to support the literal interpretation of the Prophecy, it is not the case, for Rome is not Jerusalem nor is Christ Himself presently reigning. Yet this so-called spiritual system is alleging to establish the Kingdom of Christ on Earth, with it followers as subjects under the Kingdom.

Now there are those who have traditionally systematized the "spiritualization" of the prophetic Scriptures simply because they cannot account for the seeming cessation in their fulfillment but incredibly they do not recognize that the answer or solution to the so-called delay of the events of prophecy is found in the acknowledgement of the Mystery. It is very clear when one recognizes the truth of the Mystery because it eliminates any need or tendency to alter or to seek to explain away unfulfilled prophecy. Indeed, one of the revealed secrets of the Mystery is the fact that the prophesied Kingdom has been placed on hold during this dispensation. Now the knowledge and understanding of the truth for this current age must be magnified in the hearts and minds of God's people. Thus we must recognize the importance of the Mystery to the members of the Body of Christ. It is documented by the message of the Mystery itself that Paul was sent particularly to the Gentiles with this revelation (Ephesians 3:1-3). Here, note the characteristics of the Mystery:

1. God has made it known to the Church through Paul (Ephesians 1:9).
2. It is His will that designated ones of the elect see it (Ephesians 3:9).
3. Paul asked prayers for open doors to make it known (Colossians 4:3).
4. He asked prayers for an open mouth and boldness to proclaim it (Ephesians 6:19).
5. Knowledge of it imparts spiritual encouragement and enlightened (Colossians 2:2).
6. The elect of this Grace Age are established by it (Romans 16:25).
7. It is proclaimed for the encouragement of obedience of faith.

When the Epistles of Paul are distinguished and prioritized as the exclusive Covenant or Contract, Volume of Truth and the Gospel of Grace dispensing the directives and relevant information for the Grace Church, i.e., the elect for the Grace Dispensation; they clarify and serve as clarifications of ALL the Scriptures in the Bible. The Grace Gospel (Covenant) or Doctrines exclusively conveys the superior knowledge of revelations in Paul's writing in conveying the glorified Eternal son-positioning of the elect members of the Body of Christ before creation and gives the secured comprehension of what God's Eternal Decree engenders of those so highly favored and beloved from the beginning.

The doctrines of grace are the teaching that salvation is all of grace. The Eternal Work of Christ was both necessary and sufficient to save elect sinners. In this system, it is the Eternal Sacrifice of Christ without compromise, which made the difference between heaven and hell, of which there is no room for any boasting whatsoever. The believer in grace looks at others who have manifestly rejected Jesus Christ and remains in bondage to sin and realizes, "There but for the grace of God go I." The informed recipient of God's Grace recognizes that no one other than God establishes the determining point in salvation because it was all of God's Eternal Election. None have manifestly responded in faith to the Gospel because of any natural goodness or wisdom, which sets some apart from others. All the glory goes to Jesus Christ, for He has done it ALL. Even the ability to manifestly in time come to Christ in saving faith is a gift based upon the cross of Calvary. Testimony of the Gospel of Grace is that AT the cross, Christ purchased for His people deliverance from the spirit of unbelief and through His resurrection, He secured for His people Spiritual Life, which enables them to believe the things that God has accomplish in their behalf, according to His Word. When a sinner is manifestly converted in response to the preaching of the gospel in the Grace Dispensation, it is because the Holy Spirit has bestowed knowledge upon such ones heart, the saving power of Christ's death and resurrection.

The Eternal Doctrines of Grace exude teachings that Jesus Christ was sacrificed in Eternity, as the exclusive basis of God's choice of His elect to Salvation before creation. In testimony Christ manifestly came into this world to save elect sinners. Hence, Jesus exclusively performed all the work of salvation, as opposed to just potentially saving or making salvation possible. Jesus actually accomplished the reality of His beloved Eternally Existing in HIM before the foundation of the world. Consider the **Provisions of the Grace Contract** (Covenant) Chart below and by all means, **study the Bible with full understanding, comfort and joy!**

Provisions of the Grace Contract						
Blessings	Initiation of Relationship	Placement	Effect of Operation	Nature of Benefits	Security	Eternal Status
Actualization of Blessings: in eternity, thru the Decree of God	Election of chosen ones as new creations in Christ <i>2 Thess 2:13 Eph 1:4-6</i>	Baptized into the Body of Christ, (the Church) by the Holy Spirit <i>1 Cor !2:12-14</i>	Justification Sanctification Regeneration Glorification <i>Rom 3:24 Rom 8:28-30</i>	Imputation of the righteousness of Jesus Christ <i>Roma chapter 5</i>	Propitiation by the blood of Jesus Christ <i>Eph 2:13 Col 1:20</i>	Sons of God positioned in Christ <i>Rom 8:14-17</i>
Manifestation of Blessings unto the elect	The gift of faith is activated in the believer through the preaching of the gospel <i>1 Cor 1:21 Eph 1:13, 2</i>	The believer's knowledge of the eternal position given through illumination	The believer's knowledge of the doctrines of salvation given through illumination <i>Col 1:26-27</i>	The believer's knowledge of the eternal nature of Christ <i>Eph 3:16-18</i>	The believer's knowledge of God's eternal decrees <i>Col 1:9</i>	The believer's knowledge of eternal glorification

	<i>Thess 2:13-14</i>	by the Holy Spirit <i>Eph 1:18-23</i>				<i>Eph 1:18-23</i>
Actuation and Duration of Blessings	Eternally unending <i>Eph 1:3-6</i> <i>Eph 3:9-11</i>	Eternally unending <i>2 Tim 1:9</i>	Eternally unending <i>Rom 6:23</i>	Eternally unending <i>Eph 1:11</i> <i>Tit 3:7</i>	Eternally unending <i>Rom 8:35-39</i>	Eternally unending <i>Tit 1:2</i> <i>2 Thes 2:13</i>
Contributions or Conditions of mankind, ass/ with Blessings	No input, <i>2 Tim 1:9</i>	No input, <i>Tit 3:5-7 Eph 2:5-7</i>	No input, Salvation is gifted <i>Eph 2:8-9</i>	No input, <i>Rom 3:10-28</i> <i>2 Cor 5:21</i> <i>Php 3:9</i>	No input, <i>Rom 5:21</i>	No input, <i>1 Thess 5:8-9</i>
Mediator and advocate	Jesus Christ <i>1 Tim 2:5</i>	Jesus Christ <i>Gal 3:27</i>	Jesus Christ <i>2 Cor 5:17-19</i>	Jesus Christ <i>Col 1:19-20</i>	Jesus Christ <i>Cor 1:19-22</i>	Jesus Christ <i>Eph 1:9-11</i>

Grace Gospel Ministry's "Rightly Dividing the Bible"