

Monday, July 20, 2009—Grace School of the Bible Summer Family Bible Conference

Topic: Grace and Truth: A Study of Grace in the Kingdom Program

Introduction

- John 1:17—David Reid has already preached about grace in the law program. Therefore we are going to begin our examination of grace in the Kingdom program starting with the arrival of Jesus Christ.
- While the arrival of Jesus Christ did not signify a dispensational change it did usher in a new era in God's dealings with Israel.
- Luke 16:16—this verse does not mean that the law and prophets ceased to be relevant when John came, rather John begins to announce a time when the prophecies of the kingdom were beginning to come to pass (Mark 1:15).
- In like manner, John 1:17 is not saying that God did not display grace or teach truth prior to Christ. Rather, the incarnation of Jesus Christ brings a physical tangible understanding of grace and truth to humanity.
- John 1:1, 14—notice that when the Word was made flesh and dwelt among humanity that mankind beheld the glory of God the Father full of grace and truth.
- Therefore just God being made flesh is itself an act of Grace (Philippians 2:5-8). The mind of Christ does not seek its own (Philippians 2:19-21).
- In a general sense Jesus Christ was an example of grace in how he conducted his life and ministry.
 - Matthew 9:10-13
 - Luke 6:29-35—these are gracious acts that he teaches his followers to walk in

Grace and Truth

- It is very curious that if grace came by Jesus Christ why do the Gospels have to little say about Grace?
 - The word “grace” only occurs four times in the Gospels:

- John 1:14, 16-17
 - Luke 2:40—the grace of God was upon him
 - Luke 2:52—defines grace a favour
 - Luke 4:22—gracious words
- In contrast the word “truth” appears 27 times in 22 verses within the book of John and only 6 times in Matthew through Luke.
- John mentions that grace and truth came by Jesus Christ and then does not even mention grace one more time through the rest of the book. Why might that be?
- The primary focus of John is to present Christ as God. In doing so John also demonstrates Christ as truth incarnate.
 - John 4:23-24—without truth you don’t have worship
 - John 8:32—know the truth, and the truth shall make you free
 - John 8:40-46—Satan is the father of lies
- John 18:38—Pilate asks the questions that the philosophers have been asking for centuries, what is truth?
- John 17:17—Jesus indirectly answers Pilate’s question in another passage. The word of God is truth.
- Relativism and Postmodern thinking are destroying the church because believers are not equipped to defend the absolute nature of truth.
- All of the following philosophies are self-defeating:
 - Relativism—“There is no such thing as absolute truth.” Are you absolutely sure?
 - Skepticism—“You can’t know anything for sure.” Do they even doubt skepticism
 - Agnosticism—“I Don’t know or can’t know whether or not God exists.” Well how do they know that?
- Truth is absolute and that which corresponds to its referent. Competing beliefs are possible but competing truths are not possible.
- John 14:6—Jesus makes it very clear that there is no salvation apart for Jesus Christ.

- “Tolerance, no longer means to put up with something you believe to be false (after all, you don’t tolerate things you agree with). Tolerance now means that you’re supposed to accept every belief as true.”
- I Timothy 2:5—Truth came by Jesus Christ because He was the truth incarnate who spoke the words of truth to humanity. It is our job to take the word of truth spoke buy the truth and rightly divide it.
- Yet again we see how the living and written word are equal.
- Mention the Pamphlets on the book table and the Defense and Confirmation Blog

Grace in the Kingdom Program

- John 1:17—it seems to me after studying the verses that there is a general and specific grace that came by Jesus Christ.
- General in the sense that I spoke about earlier. The incarnation itself was an act of grace as well as much of Christ’s general attitudes and teachings.
- However, there is also a specific prophetic meaning behind the grace that was to come by Jesus Christ. The arrival of this grace was predicted in the prophets. Therefore this grace is referring to specific events in the unfolding of the prophetic program.
- I Peter 1:9-11
 - Verse 9—we know that Israel does not receive her spiritual redemption until the times of refreshing come from the presence of the Lord (Acts 3). Israel’s great Day of Atonement is a future part of the Ages to Come. It is not until the establishment of the Kingdom that Israel’s faith is realized.
 - Verse 10)—tells us that the prophets inquired and searched diligently to understand the timing of the salvation spoken about in verse 9. Notice that Peter calls this salvation “grace.” There is a prophetic grace spoken about by the prophets in time past.
 - Verse 11)—further notice that it was the Spirit of Christ that was in the prophets when the spoke beforehand about the grace that should come unto you. The timing of when this prophetic grace would arrive was the main focus of their

searching because the prophets spoke about suffering and glory. Peter having the benefit of further revelation than the prophets can now state the glory had to follow the suffering.

- The fact that God even prophesied of a future “grace” was in and of itself an act of “grace” that Israel did not deserve.
- Isaiah 49:24-26—Satan held Israel as his lawful captive. He had totally succeeded in bringing all five of the cycles of punishment laid out in the Leviticus 26 upon God’s chosen nation thus rendering them like the Gentile nations around them.
- Jeremiah 31:11—only a gracious act on God’s part could redeem Israel out of her predicament. Christ came to do for Israel what she could not do for herself.
- Matthew 12:22-30—during his earthly ministry Christ began the process of contending for his nation only to have that nation reject and kill him. Therefore the grace foretold by the prophets that would come unto them is still incomplete.
- I Peter 1:13—is clear that the fullness of grace for the kingdom saints is not realized until the second advent of Jesus Christ which is when according to verse 9 is when they receive the salvation of their souls.
- Therefore, it seems that while Christ displayed grace in many ways during his first coming “grace” in the kingdom program deals with the fulfillment of specific prophesied events.
- This is very clear when you consider that the word grace only appears three times in the prophets. With the graciously appearing once.
- Psalm 84:11—those that walk uprightly we receive grace.
- Jeremiah 31:2—God will demonstrate prophetic grace to Israel as they are supernaturally cared for in the wilderness during the 2nd half of the tribulation.
- Zechariah 12:9-10—when is this spirit of grace poured out upon the house of David and the inhabitants of Jerusalem? At the revelation of Jesus Christ like Peter said in I Peter 1:13

- Hosea 14:2—when does God receive Israel graciously? When he takes away their inequities? When does he take away their inequities? At the revelation of Jesus Christ when they received the fullness of the grace promised to them in the prophets.

Concluding Remarks

- Grace in the Kingdom program was prophesied beforehand there for it can be searched out (I Peter 1:10-11).
- Grace in the Mystery program was not foretold by the prophets and therefore cannot be searched out (Ephesians 3:8).
- I Peter 4:10--Grace in the Kingdom program is a multifaceted subject. Therefore when we think about John 1:17 there are many aspects to consider.
 - God being made flesh
 - Christ's conduct and teaching in the gospels
 - Christ being sent to a nation that was legally the property of the adversary
 - God's supernatural protection of the Little Flock during the 2nd half of the trib.
 - Ultimately grace in the kingdom program focuses on the salvation of their souls at the revelation of Christ where Israel will receive the fullness of God prophetic kingdom grace.
- Christ came as the truth in his first coming so that he might usher in an era of grace in his second coming. God will restore his nation, forgive their inequities, and write his law on their hearts. It is hear that God will do for them what he has been planning to do since the day Israel spoke those infamous words, “all that God has said we will do.”