

# Viewing Christmas on the Matrix (What it isn't ..... What it is)

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**"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). (KJV)**

**"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 of commandments in Decrees, that He might (having) create(d) in Himself the two into one new man, making peace" (Ephesians 2:14-15).**

The traditional celebration/observation of the Christmas holidays is once again present. Viewings on the Matrix's flickering sectors of magnetic radiation emanating from secular sources prominently project this scenery. Sadly, this prominence of frivolity caused by naturalism suffuses the atmosphere and moods blindly embraced by so many of God's people. Hence, relevant scriptural assessments are in order for those entrenched in the foundational Doctrine of Grace. After years of merely uniformly tagging along with this religious-social/political protocol, knowledge that is gleaned from the Scriptures should serve the truly informed in taking advantage of this season for fellowship with family and friends while yet graciously recognizing that it does not afford any liturgical, sacramental nor even spiritual benefits. This comprehension should not incite one to militate against the traditionally religious/secular practices of the Christmas holidays, yet participation in such should be rendered void of promoting its misinformation and mystical illusions.

In world religious theologies, theories of truth abide in accordance with orthodox beliefs to the extent that they cohere with systems of such beliefs. Even though philosophers differ over the relevant sense of "coherence" most ignore its criterion of consistency. Among rivals of correspondence truth, theories holding that the truth of a belief consists with independently existing facts contrasts with secular foundational-ism, which asserts that ordinary beliefs are justified if they are inferable from a set of basic beliefs that are justified immediately or directly with the majority. Hence, this view of coherent-ism often has been combined with the idealist doctrine that reality consists of or is knowable only through the prevailing consensus of ideas or judgments. At this time of all the Christmas trappings coming out in full force, it is very important to guard the relevancy of scriptural truth for its proper usage in observation, dispensation-wise. In this sense, it is necessary to scrutinize the "Christmas Celebration" in relevancy of Grace Covenantal directives and instructions to the body of Christ!

The main issue concerning relevancy is why is there No Peace on Earth manifested in measures (the matrix)? It is alleged that the peace message of Christmas is tied to this very familiar 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). Some un-informed ones have quarried this supposed message as an empty promise gone unfulfilled in evidence of so much turmoil and unrest on the Earth today. Others have even attempted to discredit the Scriptures by quoting from what they construe to be contrasting or contradictory statements of other passages: "Think **not** that I am come to send peace on earth: **I came not** to send peace, but a sword." (Matthew 10:34). Adding to their confusion, others construe that it is Jesus' desire that there be peace but it is impossible because mankind has failed to follow God's requirement for such and thus what God wants must be accomplished before Christ's desires is fulfilled.

This supposition is offered in the following verse of Scripture: "And if any man hears my words, and believes **not**, I judge him **not**: for **I came not** to judge the world, but to save the world." (John 12:47). This imagined enigma yet persists because historically, there is no difference between the Earth's inhabitants exhibiting, pursuing or maintaining

peace from the time of its recorded beginning until the present age in spite of this purported announcement of the Angelic hosts to the world. In other words, there has never been the display of peace on Earth in measures (the matrix) and no difference in humanity's behavior subsequent to Adam's manifested fall in the Garden of Eden. Also, why has there been no distinction of peace in the Earth subsequent to, from prior to this alleged declaration? Hence, what is gleaned concerning such long awaited/anticipated expectations of the so-called peace promises in the Christmas Message? Was there really the promise of peacefulness in the message and if so, was it an empty pledge? Finally, what are the prospects of world peace for present world systems in discernment of Christ's prophesy in Him stating: "And ye shall hear of **wars** and **rumors of wars**: see that ye be not troubled: for all *these things* must come to pass but the end is not yet." (Matthew 24:6). Also "And when ye shall hear of **wars** and **rumors of wars**, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet." (Mark 13:7). (KJV).

Hence, juxtaposition of the major dispensations and their corresponding covenants are doctrinally examined in delineating deeper light of the good news of Jesus' incarnation as revealed in and through their texts in Kingdom/Law Prophecy as scrutinized from the Grace Mystery. What is misconstrued in analysis of exegeses (interpretations) explicate confusions imposed in what some may connect, what some may support, while others may not because of their cogitation concerning various readings that may really get in the way or send mixed messages. This lack of scriptural comprehension has thrived in some viewing a certain reading from e.g., **Isaiah**, as a prophecy about Jesus coming to counter "darkness" metaphorically; in assessing current circumstances in connections to the land if its prophecy were real and historical. In the days of Isaiah, Zebulon and Naphtali were war-ravaged according to where and when Ephraim and Syria fought.

Even throughout the manifested abode of Jesus, this territory was nicknamed "Galilee of the Gentiles," so-called because it was where the powers in the region had continued to force the common habitation of all varieties of people who barely belonged together, brutally subjecting them in deep poverty. This historical reality of darkness is scripturally recorded as the "terror by night and the arrow that flies by day" (Psalm 91). That region faced the ongoing darkness of living among ruins all the time, which exacts the current situation today. Enlightenment of this is critical to understanding how and when this land of "deep darkness," transmits light of the kingdom of God shining brightest. Ultimate comprehensions consider the imagery for this Scripture, including historical, as well as present war-ravaged places and especially places that have been ravaged again and again over time.

Regardless, more than this, these are still the ones for and among whom Jesus came, lived, preached, healed, cast out demons and otherwise embodied the reality that God's Earthly Kingdom had drawn near. History (testimony in measures on (the matrix) is least hospitable to these very inhabitants, even and perhaps especially in the celebration Christmas, which they assertively reject. How can worship narrate in account those voices so clearly in mind, perhaps even as good news that this land of deep darkness is

according to the message of Christ's first advent not just declared but celebrated? **The Grace Covenantal Scriptures** draw the revealed connection between Jesus Christ's incarnations, His elect's redemption and the ongoing manifestations of God's Eternal Decree in courses of lives advancing His final coming in great glory. It calls into view that which connects manifestly the birth of Jesus with God's "Eternal Intent." Strictly in the Heavens view, it is effortless to sentimentalize Jesus' birth focusing in an almost escapist way on the wonders of that chronicle.

Yet, Paul's epistles do not confer accounts of such but call to remembrance that birth as intended in displaying transformations in physical ways, as such engage in connection with especially projecting spirituality's effectuation of worship in spirituality. The story of the birth of Jesus from Mathew and Luke is probably the most popular and well-known among the Christmas readings thanks to the undying popular reach of its message in various cultures of the world. However, it is wise to call attention to an element of this story that may not have been widely noted in past impressions. What is misconstrued or may not have been familiar emphasizes the previously unnoticed or underappreciated. One helpful approach to preaching the story of Jesus' birth is to broaden the range of Scriptures according to enlightenments gleaned from Grace Doctrinal Scrutiny of the Viewing on the Matrix of Christmas. It is absolutely correct that "All Scripture is God-breathed and useful for teaching, rebuking, correcting and training in righteousness" ...even at Christmas! The most traditional scriptures utilized in Christmas sermons are Matthew 1, Luke 2 and John 1 and when Isaiah 9 is inserted, it seems that about covers it to some unenlightened ones.

The Scriptures pour coherent consistency in specifically focusing on the fact that "all Scripture is useful" through the proper exegeses of correct division into their perspective dispensations and covenants. This reliable approach to proclaiming the messages of Jesus' birth repeatedly broadens the range of scriptural articulation, which is functional in coordinating the alleged contrasting covenantal passages. Certainly, in this sense the Scriptures interprets others but even more align expressions according to consistency. These are the corroborative passages of inspiration actually opening truths worthy of Scriptures and themes for removing weighs of confusion off the shoulders of erroneous deliberations. The impressions of unscriptural communications should not comprise the planning aspects of selectively worshipping by means of secularly brainstorming about connection points between any one of these passages, and especially the more familiar ones. For example, Matthew 5:17 declares that Jesus "came" to fulfill the Law and the Prophets. However, where is there evident in this (Christmas) message to the Gentiles for their tenure in this principled statement? Also, consider how these "New Covenant" texts stimulate the exclusion of congregations aside from the Commonwealth of Israel, as they look for songs, prayers and litanies that have references and allusions to these other texts!

Here, it is necessary to convey that Grace Doctrinal Scrutiny of the Kingdom and Law conveyances explicate advanced enlightenment of these Scriptures, inclusive of their prophetic expressions. This comprehension avails a very useful approach to accurately

conveying the Christmas story, as it again and again houses the multiplicity of biblical themes inherent in their scriptural accounts of Jesus' birth. It is in this sense that the Old Covenant writings are clearly understood, e.g., "Many, O Lord my God, are the wonders you have done. Were I to speak and tell of them, they would be too many to declare!" (Psalms 40:5). Advanced information of the Grace Covenant infuses WHAT would be too many to declare, as it engages first the Eternal Visionary Discipline of these themes and wonders. All contrasting approaches fall into entrapments of inconsistencies in their theological lens of conveyances, Christmas included. Of a surety, traditional lenses tend toward viewing secularly what are discovered in the historical circumstances rather than Christ's incarnation, discipleship and ultimate justice.

Grace Doctrinal Scrutiny through these lenses is scripturally grounded in Eternal Intent to view and teach God's Grace. Scriptural consciousness of even the Christmas story from this perspective role induces the lenses of eschatological hope of God as Creator, purposeful planner and designer. Here the query is: what is The Scripture's Christmas' Message? Grace Doctrinal Scriptures provide no specific guidelines how any holidays should be observed nor do they endorse that any should be considered. Because of the absence of Grace biblical instructions in this regards, Christmas rituals have been and are shaped by the religious and popular traditions of the various Church Cultures that celebrate the holiday. Traditionally, the religious Christmas season starts with "Advent," (period observed as a season of prayer and fasting), beginning on the 4<sup>th</sup> Sunday before and continuing through "Christmas Day," which ends with "Epiphany" on January 6<sup>th</sup>. During Advent, "Christians" make preparations for the commemoration of Jesus' birth on December 25<sup>th</sup> (scripturally not His birthday), in looking forward to the Second Coming of Christ. Each of these four weeks symbolize different ways of perceiving Jesus Christ: through the flesh, the Holy Spirit, death and Christ's judgment of the dead.

But the underlined problems with these religious practices are that their focus is on the works of the flesh even though some of them are purported to highlight the flesh of Jesus. The problems with the former, i.e., focusing on the works of the flesh, are well document but the latter, i.e., focusing on Jesus Christ in the flesh, is well skewed. In II Corinthians 5:16, the Apostle Paul states (from the Greek Text), "**Therefore from now on, we know no one according to the flesh; even though we have known Christ according to the flesh, but now we know Him so no longer.**" II Corinthians 5:14-15 focus on and emphasize the significance of the death of Christ, how all in Christ are identified with Him in death and how He died on behalf of all His elect. In fact, these Scriptures confidently affirm that the message of the Gospel of the Grace of God conveyances is centered in facts and purpose of His death and resurrection (Romans 6:1-11). This unquestionably sets forth the death of Christ and His elect's identification with it, as this is truly the basis for their spiritual growth, in that His resurrection actually focuses attention away from His Earthly to His Heavenlies ministry.

Note that the Greek phrase *ἀπὸ τοῦ νῦν* (**ahpo too neen**) rendered "from now on," may also be rendered "from the now or from the now time." Here, the Greek adverb *νῦν* (**neen**) rendered "now" denotes a change from one dispensation or economy to another.

The thought in this verse is that there was a period of time when Christ was primarily known in a fleshly body, as recorded in the Synoptic Gospels (Matthew, Mark and Luke). But NOW, during the present Church age of Grace, He is not known in the medium of a fleshly body. While here on earth, incarnate in the flesh, Jesus proclaimed the gospel of the Messianic Kingdom exclusively to, as it was solely conveyed to and subsequently rejected by the Jews, in the first seven chapters of Acts. Now, Christ is manifestly seated at the right hand of God in the Heavens, as Head over the Church (Body of Christ). This message was unknown prior to its revelation through the Apostle Paul, which comprises the Gospel of Grace in both its salvation and Mystery aspects.

The literal meaning of II Corinthians 5:16 compels recognition that Jesus' Earthly, in the flesh ministry was strictly according to Old Testament prophecies and is DIFFERENT from His present Heavens ministry (Ephesians 1:2-3). Hence, Jesus Christ's present ministry is based in the Heavens, is spiritual in nature and in accordance with the revelation of the Mystery that was revealed through the Apostle Paul. In this light, this verse's literal reading (from the Greek text) is *εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν* (**ee keh eh-gno-kah-mehn kaht-ah sahrk-ah Khrees-ton**), rendered "even though we have known Christ according to the flesh." Here the cogitation is that many had seen Him (Jesus) and certainly witnessed His ministry while He was on the Earth. However, the Gospel of Grace makes it very clear that the commission of Paul to the Gentiles is not to perpetuate this same Christ-in-the-flesh Kingdom ministry. Note that the latter strong Greek adversative phrase is *ἀλλὰ νῦν οὐκέτι γινώσκομεν* (**ah-lah neen ook-eh-ee yeen-os-ko-mehn**), rendered "but now we know Him so no longer," as it is utilized to emphasize contrast between the spiritual and physical distinctions of Jesus Christ. In the distinctions of the Earthly Kingdom and Heavens Grace Dispensations, the priority is currently on the new message regarding the present way in which Christ "now" relates to His people, members of THE BODY OF CHRIST, THE CHURCH.

Now, the actual facts surrounding the story of Jesus' birth do not change (Mary, Joseph, manger, angels and shepherds) but the depth its meaning and beauty is plumbed by knowledge revealed to the present age generation of teachers and worship planners. As these informed messages are heard and comprehended, contemporary practices are isolated in deference to the steady faithfulness, which arises out of a basic love for and trust in the Eternal Message. This is love kindled by gratitude for God's Decreed Grace in manifestly sending baby Jesus into the world but more in trusting pronouncements of His Eternally Working Wonders. What sums up this combination is comprehended in the advanced revelation of "the fear of the Lord" that Isaiah labels as "the key" to treasures of salvation (Isaiah 33:6). As ministries and congregations function, their dependency for guidance in operations would well adhere to the noted theologian, Augustine's quote in one of his Christmas messages ...."Listen to what you know, reflect on what you have heard, love what you believe and preach what you love."

In this but even more the Grace Doctrinal Scrutiny's sense, "Proclaiming the Christmas Gospel" imbues further than ancient sermons and hymns for Contemporary Inspiration in secular editions dealing with the Christmas Season. As fascinating as these exhibits

may render, the various schools of biblical interpretations do not codify their theological viewpoints. These substrates accommodate orthodox inspirations but a glimpse into the Mystery of God's Word becoming flesh transcends the "Divine becoming human." Each hymn from this same era must be annexed to provisions in the fine introduction guiding the revealed renderings through enlightened comprehensions. The scripturally effective or ingenious knack, skill or technique embellishes spiritual consciousness of one's lens in being enabled to grasp meanings for the Truth extended from honesty of good faith, and sincerity in Bible Study. Agreements with correctly gleaned scriptural facts confirm reality in particular; in lieu of secularly influenced terminologies and definitions contrived from professional philosophers and scholars about various theories of truth, continuing to be debated.

There are differing claims on such questions as what constitutes truth, as well as how to define and identify the roles that revealed and acquired what is construed and whether such are subjective, relative, objective or absolute. This correspondence introduces and articulates the various perspectives and claims, both presently and throughout history. The question of what arranges principles into an organized system or code codifying the major theories of truth is scripturally examined, as to whether such was the proper basis for deciding how these predominant wordings, symbolisms and beliefs were properly considered true. Conversely, when traditional Morales are Grace doctrinally scrutinized, they exude if such are legitimately certified scripturally or whether by a single person or an entire society. As these secular theories are juxtaposed with scripturally substantive documentations exegetically introduced, each represents perspectives widely shared by both the religious and humanistic scholars. Sadly, "deflationary" or "minimalist" theories of truth have more recently arisen based on the idea that their applications of veracity do not assert anything significant about them. For instance, anything naturalistically time-honored is credulously label truth, as these conforming tools of discourses express agreements, emphasizing claims of forming certain types of orthodox generalizations.

Humanistically corresponding theories practically operate on assumptions that truth is accurately replicated in so-called "subjective reality" as such represents thoughts, words and other resonance symbols. Many assert that this cannot be achieved independently of some analysis of secularly embraced factors. Symbolic languages play a major role in words that are not easily translatable into another. In this view, only those "speaking or understanding know what such denote," as well as the translations capturing their full meanings especially in abstractions. The derived emblematic languages add additional parameters supposedly to the constructions of accurate truth predications. Modern day philosophers grappling with these semantic theories summarize incurred problems in farther asserting that there are yet other issues necessary to analyses of interpersonal community interactions, personal biases and other human factors involved in deciding what is "certified" as truth.

In assessing Grace Doctrinal Scrutiny of special days (holidays) in general, the Apostle Paul mentions "the Day of Pentecost" but he never gave any directives for participation in it or any for shunning it. Hence, there is no indication that Paul's acknowledgement of

Pentecost engendered his participation in it in any Grace covenantal manner. The fact that there are directives discouraging esteeming one day over another (Romans 14:5-6) does not engender active or public protestation against such by offending anyone. This passage begins with the advice that the “strong ones” should bear the burdens of the “weak,” i.e., the uninformed ones (Romans 14:1). Hence, ones participations should always function according to ones knowledge of what is in the Grace Covenant. As one is persuaded in varied degrees to make special purchases in the season, it should be subordinated to strict adherence of the kindness and love exhibited by God’s grace. Genuine peace or comfort must never be entrusted nor can ever be realized in a day howbeit even a “holyday” (holiday) or its ramifications but exclusively in the essence of one’s position of “Eternal Status in Christ.” Affirmation of this encumbers clarifications of the alleged conveyances of the aforementioned Scripture:

“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). (KJV)

The gospel of Luke in these verses states that at the manifested birth of the Messiah, "a multitude of the heavenly host" announced it to the shepherds. There doubtless was great thanksgiving rendered to God by the angelic host when the Savior was born in Bethlehem of Judea. Indeed, 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, whose blessings are yet to manifest in the Millennium.

To the credit of some translations other than the KJV, their renderings more accurately connote conveyances closer to the Greek text, e.g., “And on earth peace among men in whom He is well pleased” (ASV), “and on earth peace among those whom He favors” (NRS), etc. In exegesis of Luke 2:14, note that the literal Greek rendering of its latter phrase is literally translated “and upon earth peace, among men of (His) good will.” Consequently, the intended meaning is "And on earth peace among men of His good pleasure," as this is the correct literal translation of the context. Note that the Greek word *εὐδοκίας*. (**ee·thok·ee·ahs**) is defined in the standard Greek lexicons as "good pleasure, good will, good favor, satisfaction or approval." In this light, God’s promise that was made by the angels to the shepherds was not to the intent that there would be peace for “all men.” On the contrary, this peace which they announced was only to men of His good will, men who are approved according to God's Eternal Decree. From this fact, we see that this peace, which was promised, is limited to benefiting God’s elect according to the prophesied terms and conditions of the New Covenant.

Here, it must be clearly comprehended that the context of this proclamation historically is exclusively extended to the recipients of the blessings of the Abrahamic Covenant,



namely constituents of the Commonwealth of Israel, from which the Gentiles of this age are separated. This is concisely stated in Ephesians 2:12: “that you were at that time without Christ, having been alienated from the commonwealth of Israel and strangers from the covenant of the promise, having no hope and without God in the world.” This verse un-mistakenly documents the Scripture’s position of all who were not of Israel at the point of this announcement of Jesus Christ’s manifested entrance into the world. Note in the phrase, “you were at that time without Christ,” that the Greek adverb *χωρίς* (**kho-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 privileges of His blessings.

In this view, it can’t be correctly scripturally perceived that this message was directed to any that were at that time under the terrible plight of the “without Christ” Gentiles, as such is lucidly described in Romans 1:18-31. All Gentiles had been “alienated from the commonwealth of Israel.” The participle *ἀπῆλλοτριωμένοι* (**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 all Gentiles out of the commonwealth of Israel. The Greek noun *πολιτείας* (**pol-ee-tee-ahs**) rendered “commonwealth” means being a citizen, having the right to be a citizen or citizenship in Israel. God’s sovereignty chose Abraham as the progenitor of Israel, His special people and in so doing positioned Gentiles as outsiders (aliens) (Genesis 12:1-3).

Thus Gentiles at this point in history were “strangers from the covenants of the promise” and as “strangers” were not related to God within any of His covenants. Note that the word *διαθηκῶν* (**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, all Gentiles were strangers because all these covenants were of or they belong to *τῆς ἐπαγγελίας* (**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’s sovereignty chose Israel as the people to whom He gave covenants in conjunction with the manifested fulfillment of His redemptive promise to them, all Gentiles were strangers and isolated from covenants related to this promise (Romans 9:4; 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 were that of *ἐλπίδα μὴ ἔχοντες* (**ehl-pee-thah mee ehkh-on-dehs**) rendered “having no hope.” Hence, by 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). The Greek participle *ἔχοντες* (**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. Above all else, it is scripturally affirmed that at the time of the documented proclamation, all Gentiles were ἄθεοι ἐν τῷ κόσμῳ (**ahth-eh-ee ehn to kos-mo**) rendered “without God in the world.” Note that the Greek word ἄθεοι (**ahth-eh-ee**) translated “without God,” is derived from ἄ (**ah**) and θεος (**Theh-os**), which literally testifies that that at that time, all Gentiles were a no-God or void-of-God people, as this word transliterated into English is “atheists.” Observe that the sphere in which all Gentiles were a no-God people was ἐν τῷ κόσμῳ (**ehn to kos-mo**) rendered “in the world.”

The enlightenment of Luke 2:14’s actual conveyance: “And on Earth peace among men of His good pleasure” is consistent with, rather than contrary to Jesus’ prophesy in Matthew 10:34: “You may not suppose that I came to put peace on the earth; I did not come to put peace but a sword.” This also aligns with the correct renderings of others verses of Scriptures, e.g., “And you shall begin to hear of wars and reports of wars; see, be not troubled, for it behooves all (these) to come to pass but the end is not yet.” (Matthew 24:6). “And suddenly there came with the messenger a multitude of the heavenly host, praising God, and saying, 'Glory in the highest to God, and upon Earth peace, among men of good will.’” (Luke 2:13-14). Hence, Christ’s ultimate declaration is:

“And if any one may hear, having heard my sayings and not believe, having not believed, I ..... I do not judge him for I came not that I might judge, having judged the world but that I might save, having saved the world.” (John 12:47).

Hence, these clarifications duly define these conveyances as futuristically addressed to the specific constituents of the New Covenant and Kingdom Gospel in prophesy of fulfillment of the Abrahamic Covenant (Genesis chapter 12). While all of the principal features of the “Kingdom” Gospel are addressed in “the Mystery,” unknown facts of revelations in Paul’s epistles elaborate beyond what was previously disclosed in the New Covenant teachings. Hence, the “Mystery” projects and expands beyond above all doctrinal conveyances in the Gospel: prophesized by the Old Testament (Covenant) prophets, introduced by John the Baptist, explicated by Jesus Christ and proclaimed by the Kingdom apostles ..... including some of Paul’s prior revelations’ teachings (Acts 9:11-31). However, the message that Paul received from Christ magnifies and finalizes fullness of the Grace Doctrine disclosed in teachings of the “Mystery.” “Dispensational teaching” exudes matured revelations but only manifestation-wise was it morphed to Israel’s acceptance of their Gospel prior to conveyance of the Grace Covenant “to the Gentiles” (Acts 13:43). Thus, this is not “an other” Gospel of Jesus Christ, in that the “Mystery” projects beyond time based, earthly, physical vantage point measures (the matrix), into the Heavenlies, spiritual vantage point that is eternally based.

Hence, “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 *νυν* (**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 (the body of) Christ. Such were previously *χωρίς Χριστού* (**kho-rees Khrees-too**) rendered “without Christ” but are now *ἐν Χριστῷ Ἰησοῦ* (**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 or defining 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 *οἱ ποτε ὄντες μακρὰν* (**ee pot-eh on-dehs mahk-rahn**) rendered “once being far off,” the present participle *ὄντες* (**on-dehs**) rendered “being” depicts that at one time, Gentiles manifested state of existence was *μακρὰν* (**mahk-rahn**) 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 *ἐγενήθητε ἐγγύς ἐν τῷ αἵματι τοῦ Χριστοῦ* (**eh-yehn-ee-thee-teh ehy-yees ehn to eh-mah-tee too Khrees-too**), which is rendered “You, having been made near by the blood of Christ.” Here the verb *ἐγενήθητε* (**eh-yehn-ee-thee-teh**) rendered “having been made,” is in the aorist tense and 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 *ἐγγύς* (**ehy-yees**) translated “near” denotes a close and peaceful relation to God.

In this sense, the message outlaying elect Gentiles manifested relationship to God is greater than the proclamation in Luke regarding the peaceful relationship for elect Jews in a future age, as 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 *αὐτο* (**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 in essence 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 elect Jews and Gentiles are current possessors of Christ, as certified by the Greek phrase *αὐτο γὰρ ἐστίν ἡ εἰρήμη ἡμῶν* (**ahf-tos gahr ehs-teen ee ee-ree-nee ee-mon**) rendered “for 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, as having been made one, as “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 *φραγμοῦ* (**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 eternal workings in our behalf is also 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 by His eternal propitiation had destroyed the enmity, as it is important to note that this destruction was accomplished *ἐν τῇ σαρκὶ αὐτοῦ*, (**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,” referencing the Mosaic Law and commandments, which belonged to it. There was one law given to Moses, which consisted of many commandments “in 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 the various ordinances or decrees. The main point is that the total Law of Moses, with all its commandments and ordinances; has been abolished, as certified by the Greek aorist participle *καταργήσας* (**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.” As already affirmed, this partition was destroyed and the Law abolished that something new might be (having been) brought into existence. Jesus Christ is the one who has taken the Jews, for whom the Law is now irrelevant, together with the Gentiles who never were under it and created both in the sphere of Himself into a single new man. Here the Greek verb *κτίση* (**ktee-see**) translated “create,” when it is conveyed in the New Testament, refers to the 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 *ἐν αὐτῷ* (**ehn ahf-to**) rendered “in Himself.” This spiritually conceptual revelation of creation occurred in Christ, as expressed in Ephesians 2:10 and II Corinthians 5:17, i.e., “a new creation” in Christ. Hence, Christ is the One who effectuated this creation into one, which was accomplished within the sphere of Himself.

The purpose of those having been positioned in Christ’s Body (both Jews and Gentiles together) was to the end that such is “into one new man.” In effect, the abolishment of the Law was a prerequisite to the fulfillment of His purpose, in that it had to be annulled in the accomplishment of God’s creative work forming the *εἰς καινὸν ἄνθρωπον* (**ees keh-non ahnth-ro-pon**) rendered “one new man;” or “new creation” (II Corinthians 5:17), as all that transpired was thus, “unto the end of one new man.” Note that the

Greek preposition *εἰς* (**ees**), as used with the accusative case, focuses attention on the end or object of this creative act. The Greek adjective *καινόν* (**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 componential in comprising the body of Christ, the Grace Church. This corresponds to the fact that this Church was something new, never heard of before and cannot be searched out in any 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 in “making peace” ..... that which takes place in the Body of Christ according to Colossians 3:15, i.e., the “new man” is presently in the “Body of Christ.” The Greek phrase *ποιῶν εἰρήνην* (**pee-on ee-ree-neen**) rendered “making peace” conveys the present participle *ποιῶν* (**pee-on**), which may also be translated producing, establishing and executing peace plus the Greek noun *εἰρήνην* (**ee-ree-neen**), which depicts a state of tranquility, harmony and serenity. This clearly documents that Christ produced and established designated ones in a peaceful 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 greater sense the same message as that which appears in the prediction concerning Israel’s Messiah and His first appearance on the earth as prophesied in Isaiah 42:1-4 and proclaimed in Luke 2:13-14 ..... with evidential exceptions! In His manifested mission on Earth, Jesus, Israel’s Messiah, is starting forth upon His foreordained work. A portrait of Him immediately after His baptism (under the Law) mirrors the prophet’s 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 definitive objectives 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 Workings, His accomplishments might 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 the 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 is 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 completion of His initial earthly ministry, manifestly

crucified, buried and raised from the dead. After manifestation of 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 the 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 in 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 prophesy:

"He makes wars to cease unto the end of the earth; He breaks the bow, and cuts the spear in 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 of 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 the 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, Jesus:

"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 born unto Israel will be recognized 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 all 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 people 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 people; 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 the vision of the future "Earth" AFTER 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 that day. As previously mentioned, peace will therefore come to 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 the only savior from her National Sin! This may startle those who militate against the statement that the entire Kingdom Gospel is God's prophetic word but it is true nevertheless. The messages in so-termed "gospel writings," as well as all Kingdoms messages and certain others of the "prophetic writings" foretold this truth. One's fully enlightened view of these occurrences is ascertainable only in the Grace Gospel's revelation of the Mystery, wherein the Apostle Paul's revelation is that Israel will be continually blinded until the fullness of the Gentiles may (having) come to pass (Romans 11:25).

This is corroborated by Jesus, as He concluded His discourse in Matthew 25:37-39 with the declaration that their house was to be left unto them desolate. "For I say unto you, you manifestly shall not see me henceforth, till you shall say, blessed is He that cometh in the name of the Lord." According to the Lord Jesus, Israel will never see His face again until she is caused to make this confession and welcome Him who comes in the name of God, as God's representative--as God Himself, in human form. As long as Israel is blinded, they cannot acknowledge their estrangement from God of which they are unaware. From that time, when the Lord Jesus came to them two thousand years ago, the people of Israel as a group, did not know their Scriptures nor the power of God (Matthew 22:29; Acts 3:17; 3:27) and nor at this present time do they see the facts concerning their Messiah, even our Lord Jesus Christ. Today, even every Sabbath, they are yet reading Moses and on their holydays (holidays) turn out religiously to participate in the observance of their ancestral traditions. So long as they cling to the Law, the veil remains over their faces and will continue to be until they look away unto Him of whom Moses spoke (II Corinthians 3:12-18).

Thus Israel, God's covenant people, are as sincere in their rejection of Jesus Christ, as designated body of Christ recipients are in accepting Him. Without knowledge of these Scriptures, they feel that those who embrace Him as Lord and Savior have been led into error in believing Him to be their Messiah. Those who comprehend the teachings of the Old, New and Grace Testaments are absolutely convinced that though He was and is Israel's long-awaited Messiah; He is the only Savior. Unfortunately, even many of God's elect members of the Body of Christ are confused similarly, though not in the way that Israel is; as they (Christ's body members) are misguided in embracing the prophetic announcement depictions in the kingdom Gospel and Law of the Old Testament; none of which is directed to them.

This is the bottom-line fact:

Those who comprehend Jesus Christ as Savior in the Grace Dispensation must also understand Truth regarding His relationship To the Body of Christ, as contrasted to the Commonwealth of Israel, who is unquestionably distinct from God's elect called as "the Church" today. In assessment of the quotation, "Comfort you, comfort you my people, said your God. Speak comfortably to Jerusalem and cry unto her that her warfare is accomplished that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins" (Isaiah 40:1-2); even though this exhortation is addressed to those of whom the Lord says He is their God; it is upon this group exclusively that He lays the responsibility of proclaiming a message of comfort to the heart of Jerusalem. Here, Jerusalem must be literally understood as the people who acknowledge Zion as their "mother." This figure is constantly appearing in the Old Testament Scriptures, thus, in this message, the people of Israel are the ones who are in need of the comforting message. There is distinguished from them another group whom God acknowledges as His people but in another message, the gospel of Grace.

The time foreseen in Luke is doubtless past the end of this age, for the peace message declared for the Earth engenders the fact that Israel's warfare is accomplished, their iniquity is pardoned and they have received double for all their sins ..... and yet they will still be in need of comfort. In essence, from these facts, this language is relative but yet absolute in its resolve. The time, which is yet for Israel to endure persecutions will be infinitesimally small in comparison with the long centuries of her past sufferings. This is a commission that God gives to His Covenant people "the Commonwealth of Israel" at the conclusion of this age to be delivered to this Jewish nation. Hence, nowhere in these verses of proclamation is there a command for the people of God today ... those who know Him and His plan for Israel and her future position to proclaim the message of redemption to the Jewish people, as this is especially predictive prophecy knowledge of portions of the Scriptures involved in this command.

Also, in Isaiah 62:11, the Lord gives a command to His praying people to proclaim the message to Israel. "Behold, Jehovah hath proclaimed unto the end of the earth, Say you to the daughter of Zion, Behold, your salvation comes, behold His reward is with Him, and His recompense before Him." This language was addressed to the praying people



who were commissioned with God's plan and purpose with reference to Israel. It is to them that the Lord sends a proclamation to the very ends of the earth, urging them to deliver the message to the daughter of Zion, the Jewish people, saying, "Behold, thy salvation comes; behold, His reward is with Him ....." to announce to them that their salvation is coming as their salvation is in the form of their King and Messiah, who alone can deliver them. The prophet makes it clear that the Second Advent is here referred to ... for the coming of which he speaks, which is the one at which Messiah will bring His reward and His recompense.

The one who gives this message to Israel must first present the claims of the Savior from this standpoint and thoroughly know this doctrine concerning the second coming and the relation of it to the first advent, to be able to present the full message of the truth of the Kingdom Gospel 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 Earth until the Prince of Peace returns. In stark contrast, Peace for elect members of the Body of Christ was accomplished in eternity, before creation as it was manifested approximately two thousand years ago. Hence for those designated ones, the Prince of Peace eternally accomplished every spiritual blessing in us "in the Heavens in Christ" (Ephesians 1:3). They can never manifestly receive this so long as the truth concerning Him is not given to them but it is God's plans for the future. We therefore know this prophetic word and who the Lord Jesus Christ has exalted the privilege of proclaiming this glad message to (lost Israel).

Accordingly, in answer to the query: "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 response is YES, MUCH IN EVERY WAY! Those who are recipients and have received the revelation of eternal peace more than all ..... are debtors (Romans 1:14) to propagate "that message" but even more "our message" of peace. We owe it to the people of the Earth to give them the message that there can be no permanent and just peace until the Messiah returns but far above that ... "He is our peace,"...to those "in Christ Jesus." (Ephesians 1:1,3; 2:6,10,13; 3:11,21; Philippians 1:1,26; 2:5; Colossians 1:2,4,28; 2:6). We truly praise God for what He has accomplished on behalf of Israel's salvation and the eventual manifested reality of world peace but our greatest praise is for the message of the revelation of eternal blessings in the Body of Christ, the Grace Church! May our God impress upon our hearts great joy during this season as well as in every opportunity, the privilege of our proclaiming the Gospel of the God's grace .....even this "Christmas message," to all Jews and Gentiles, with the greatest diligence! Let us do it in the power of the Spirit of God with Grace and peace for the present Grace Dispensation!

Since there is strong interest in the cultures at large for participating in worshipping and "celebrating "Christmas," what kind of services, activities and customs should you plan? Perhaps you already have certain traditions of engagement in family fellowship with young children and communions of candle lightings. Some suggestions entail: consider welcoming and engaging varieties of festivals while entertaining friends, members of

your congregation and other visitors. Also, bring out the Christmas trappings .....if you have a Christmas tree, turn the lights on full blast and fill the space with the sounds of joyous Christmas songs, i.e., “Joy to the World,” etc., Halleluiah! Above everything else, in light of Grace Doctrinal Scrutiny of the Viewing on the Matrix of Christmas; worship in ways that will enable unenlightened ones to experience the hope, wonder and light of Christ according to the comprehensive beneficial provisions in the Grace Covenant. In addition, minister to the hurt and yearnings of those tending to rely on the contemporary earthly expectations for their peace and joy.



## Grace and Peace and Merry Christmas!

**Note** that nothing within these writings should be construed as a blanket indictment of the traditional services and festivals marking general modes of Christmas celebrations, as long as such reside within scriptural disciples of moral and ethical conduct. However, the intent is to emphatically point out the scriptural flaws and fallacies associated with them and denote that the celebrations of the various Christmas rites and rituals provide no spiritual value to one's life other than that which is normally deposited in some of them and yet not spiritualized by any of them. When all the facts are reviewed, it must be admitted that Christmas is not a spiritual but secular holiday. To this end, there is no spiritual profit nor lost in either endorsing or rejecting the celebration of it. So if it is ones inclinations, put the Christmas trees up, buy presents for love ones, give to charity and yes, even participate in various other cultural festivals of the world (excluding reveling) .....while yet personally maintaining the Christ centered message; as a committed servant of God would always endeavor to do! May God's grace and truth dominate all planning, participation and worship this Christmas!