

THE GIFT OF GOD

Sunday Morning: June 24, 2001

Text: Hebrews 3:1 "Wherefore, holy brethren, **partakers** of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;"

We are studying the gift of God the heavenly calling.

HEAVENLY GIFT

Hebrews 6:1-6 "Therefore leaving the principles of the doctrine of Christ, **let us go on unto perfection** [completion, maturity]; not laying again the foundation of **repentance** from dead works, and of faith toward God, 2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3. And **this will we do, if God permit**. 4. For *it is* impossible for those who were once enlightened, and have **tasted of the heavenly** [the (particular gift)] **gift** [δωρεα], and were made **partakers** (of the ministry) of the Holy Ghost, 5. And have **tasted the good word of God, and the powers** of the world [age] **to come** [present active], 6. If they shall **fall away**, to renew them again unto **repentance**; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame."

The word *him* in verse 6 does not apply to the Son of God because he will not be put to open shame. The word *him* applies to us who will be put to open shame if we fall away.

The key to this passage of scripture is found in the phrase to those who have fallen away that *have tasted the heavenly gift*. The heavenly gift is not getting saved with the common salvation. Another key to this passage of scripture is verse 3. "This we will do, if God permit." To think that God would not permit some human being from becoming a child of God, is unthinkable, and totally contrary to the finished work on the cross. If Jesus Christ did not die for the sins of the whole world, why did he say that he did?

The heavenly gift pertains to the gift of God which we should associated with Christ's coming kingdom and glory. It has to do with entering into the kingdom of the heavens as kings and lords. The context of this gift is that of the nation of Israel entering or being denied entrance into the land flowing with milk and honey and to rule over that land.

Last Sunday we talked about the fact gifts can be taken back. Gifts are not secure. I was talking with Paul this week about what we have been studying here on Sunday morning and I mentioned to him the fact there was a parable of a man who forgave one of his servants a great debt. This parable is found in Matthew 19. The servant that was forgiven the large debt had someone in debt to him, and the debt was nothing in comparison to the debt that had been forgiven him. This servant put the man in prison wanting every penny. The lord of the servant that had been forgiven great debt reversed the canceling of that debt. The gift of being relieved of the debt was taken back and the debt was owed again. The parable teaches us the our heavenly Father can reverse any debt that he has forgiven if he deems it necessary.

The Father can take back any gift that he has given to any of us. There is one thing that the Father can not reverse and that is being born into his family. When we become a part of the family of God, nothing that we are anyone else can do to change that.

THE GIFT OFFERED TO THE MANY

Romans 5:15 "But not as the offence, so also *is* the free [χαρισμα, grace gift] **gift**. For *is* through the offence of one [the] **many** be dead, **much more** the grace of God, and the **gift** [δωρεα (heavenly gift)] by grace, *which is* by one man, Jesus Christ, hath abounded unto [the] **many**."

In Romans 5:15 we find the word *gift* twice. Let's read this verse. One key word in this verse tells us that it is not talking about the common salvation. That word is the word *many*. This gift in verse 15 is to the *many*. The common salvation is not restricted to many but is available to all men. The gift offered in verse 15 is offered to a small part of the family of God. The *many* in this verse is dealing with *the many* that have been *called unto His kingdom and glory*.

The first word *gift* is the Greek word *χαρισμα*. The word *free* is not a part of the Greek word *χαρισμα*. The word *grace* is in the word. I associated this gift as the *grace gift*, because the word *grace* is in the word. In fact the second word *gift* is the Greek word *δωρεα*. This gift is by means of the grace of God. They are related to each other by grace because I believe they are the same gift. By using two different word for gift, God is veiling this truth of the gift from the most and revealing it to the many. The emphasis is on the grace of God in the *grace gift* and the *gift by grace*.

I want to begin to tie these two words together beginning with Romans 6:22-23.

THE GIFT IS AGELASTING LIFE

Romans 6:22-23 "But now being made free from sin, and become **servants** to God, ye **have your fruit** unto holiness, and the **end** (of faithful service) **everlasting** [*αιωνιος, age-lasting*] **life**. 23. For the wages of sin *is* death; but **the gift** [*χαρισμα, grace gift*] of God *is* **eternal** [*αιωνιος, agelasting*] **life** through Jesus Christ our Lord."

In verse 23 we have a reference to *the gift of God*. The word eternal and the word everlasting come from the same Greek noun which is correctly translated *age*. There is no word for eternity in the Greek language. The Greeks refer to eternity by using the word *age* more than one time in a phrase and then they make them both plural rather than singular: "from the ages unto the ages." The words everlasting and eternal are the same Greek word with just different cases. They are both adjectives and they are both singular and they describe a particular life.

Verse 22 emphasizes service and fruit which is works. Because works are emphasized, the common salvation is not the subject. The common salvation is offered without works, because of the work of Jesus Christ on the cross. Agelasting life or millennial life is based upon works in this present age. No works, no ruling and reigning.

The word gift in verse 23 is the Greek word *χαρισμα*. This verse defines the grace gift as life for the millennial age. I am persuaded that the *χαρισμα* gift and the *δωρεα* gift are equivalent gifts. Both of these gifts bring the same blessing, agelasting millennial life. This observation will be born out in the following verses.

THE GIFT OF GOD

John 4:10 "Jesus answered and said unto her, If thou knewest **the gift** [*δωρεα, gift by means of grace*] **of God**, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee **living water**."

Jesus is talking to the Samaritan woman at the well of Jacob. Jesus uses the Greek word *δωρεα* which is *the gift by grace* of Romans 5:15. The word *gift* in the phrase "the gift of God" in Romans 6:23 is *χαρισμα* gift. The word *gift* in the phrase "the gift of God" in this verse is *δωρεα*. This gift of God comes from *living water*. Now let us look at verses 13 and 14.

AGELASTING LIFE

John 4:13-14 "Jesus answered and said unto her, Whosoever **drinketh** [*present active participle*] of this water shall thirst again: 14. But [*δε, on the other hand*] **whosoever drinketh** [*present active participle, the one continuing to drink*] of the water that I shall give him shall

never thirst; but the water that I shall give him shall be in him a **well of water** springing up into [εἰς, leading to] **everlasting** [αἰωνίως, agelasting] **life**."

The living water will become a well of water that will spring up leading to agelasting life, or life for the millennial kingdom age.

Notice that the word drinketh in verse 13 is in the present tense. This word drinketh is a present active participle. This drink is not a one time drink but a continual drinking. The living water seems to me to be the Word of God.

The thought of continuing to drink is carried over into the 14th verse when it says "But whosoever drinketh of the water that I shall give him." The word drinketh is translated from a present active participle. When you find a word ending "eth" it usually is a verb or participle that is in the present tense and it means continuous action. If you continue to drink the water given by the Lord you will never thirst, but it requires continual drinking. Wells do run dry, but if you keep drinking the well will never run dry. It has a continual source or supply of living water.

The text from which the King James Bible is translated from does not have the present active participle *drinketh* but the aorist active subjunctive verb. Why they translated it as present tense is any body's guess. Any way, there are two manuscripts that have the text that would be translated "the one drinking" and the word *whosoever* is not in the text. The invitation to drink this living water is not to *whosoever* will. This offer of living water is by invitation and that was to the woman at the well. At this time in Jesus ministry this message of the kingdom was not to be given to the Gentiles and Samaritans. The disciples were not present when Jesus taught the woman about living water and agelasting life, they had been sent into the city to buy food. I think the Lord set up this situation so that his disciple would not hear him teach this woman that he was the Christ. That was going to be revealed to them by the Father in Matthew 16.

Many want to apply this incident at the well to salvation. That Jesus was telling this woman that if she would drink, one time, the water that he would give her that she would be saved. The present tense of the word *drink* in verse 13 and 14 makes that an impossible application.

One very important point about the present tense of a verb or participle is that it can come to a screeching halt. If we are saved but the present tense of the verb, then we can be lost when we stop believing or drinking, in this case, if you try to apply it to the common salvation.

If you stop drinking the *gift of living water* you don't lose your salvation, but you lose a life of ruling and reigning in millennial age which is the coming kingdom of our Lord.

THEY ARE THE SAME GIFT

δωρεα, the gift; John 4:10-14 = agelasting life.

χαρισμα, grace gift; Romans 6:23 = agelasting life.

The gift of God, Romans 6:23 = agelasting life,

δωρεα = χαρισμα = The gift of God.

This is my observation from the Word of God about δωρεα and χαρισμα. In John 4:10-14, the δωρεα gift is agelasting life. In Romans 6:23 χαρισμα gift is agelasting life, therefore δωρεα and χαρισμα are equal to each other and are equivalent to the phrase "The gift of God."

COMING AND BELIEVING

John 6:35 "And Jesus said unto them, I am the bread of life: he that **cometh** [present middle participle, (as long as you are coming)] to me shall **never hunger**; and he that **believeth** [present active participle, (as long as you are believing)] on me shall **never thirst** (John 4:14)."

What can we draw from this verse about drinking? Notice that the word *believe* has the *eth* on the end of it. What does that mean? It means that it is in the present sense. The word *believeth* is a present active participle, so it is the one believing is the one that shall never thirst. If you stop believing you will become thirsty.

There is another present participle in this verse and it is *he that cometh*. This participle is in the middle voice and would be translated *he that cometh for himself to me shall never hunger*. What this is telling us is that as long as you are coming to the Lord you will never be hungry. You coming to the Lord you are going to get hungry. You can stop coming and believing because they are both in the present tense.

Again, the middle voice tells me that I am doing this for myself. I am coming for myself so that I won't be hungry nor thirsty for that matter.

DRINKING AND BELIEVING

John 7:37-38 "In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man [one] thirst [present active subjunctive, may be thirsting], let him come [present middle imperative, continually come for himself] unto me, and drink [present active imperative, continue to drink]. 38. He that believeth [present active participle, as long as he continues to believe] on me, as the scripture hath said, out of his belly shall **flow** rivers of **living water**."

A parallel verse to this passage in John 7 is John 6:35 "And Jesus said unto them, I am the bread of life: he that cometh [present middle participle] to me shall never hunger; and he that believeth [present active participle] on me shall never thirst." The participles in both of these passages are in the present tense which mean there must a continual coming and a continual believing.

The word *man* is not in the text. It is implied because to the masculine gender of the nominative singular pronoun *any*. "If any one thirst, let him come" The word *thirst* is a present active subjunctive verb and the word *may* should precede the word *thirst*. This means to me that there are those who do thirst and there are those who do not thirst. There are those who are hungering and thirsting after the mysteries of the kingdom of the heavens and there those who do not. The simple truth of this is that it is the Father that make one thirsty. John 6:44 "No man **can come** to me, except the Father which hath sent me draw him: . . ." Along with this passage is John 6:37 "All that the Father giveth me **shall come** to me; and him that cometh [present middle participle] to me I will in no wise cast out."

In verse 38, notice that the ones believing on him, "out of his belly shall flow rivers of living water." This is the same thing that will happen to those keep drinking the water that the Lord will give you.

My observation is that believing and drinking produce the same results, rivers of living water and that leads to agelasting life. John 6:47 "Verily, verily, I say unto you, He that believeth [present active participle] on me hath [regardeth] everlasting [millennial age] life."

GIVEN

Philippians 1:29 "For unto you it is **given** [χαριζομαι, verb of grace gift] in the behalf of Christ, not only to believe [present active, continue to believe] on him, but also to suffer [present active, to continue to suffer] for his sake;"

I have included this verse because of the word *given*. The word *given* is the verb form of the word *χαρισμα*. To enter into the blessing of the gift of God one must continue to believe in the present tense and to continue to suffer for his sake. Paul tells us Acts 14:22 ". . . to continue in

the faith, and that we must through much **tribulation** enter into the kingdom of God." To continue in the faith is to continue to believe, present tense. It is through suffering that we will be glorified together. Romans 8:17 ". . . joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together."

MEASURE OF THE GIFT

Ephesians 4:7 "But unto every one of us is **given grace according** to the **measure** [limited portion] **of the gift** [δωρεα] of Christ."

The gift of Christ is not something different than the gift of God. The word *us* is a reference to the saints and faithful in Ephesians 1:1; those that have been blessed in heavenly places, verse 4; those chosen in Christ, verse 5.

The gift of Christ and the Gift of God is not salvation. The gift in this verse is not salvation because it is measured. Either you are in the family or not.

The word measure means limited portion which implies different amounts of both grace and the gift. There are two things being given in limited portions to the called and chose and they are grace and the gift. What this telling us is the gift is not the same for everyone. Some will have a greater portion of the gift than others. It seems to me that the greater the gift the greater the grace that will be required.

NOT THE SAME HONOR

Luke 19:17-19 "And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou **authority over ten cities**. 18. And the second came, saying, Lord, thy pound hath gained five pounds. 19. And he said likewise to him, Be thou also **over five cities**."

The gift has to do with age-lasting life which ruling and reigning with Christ. Some will have ten cities others five. It seems to me that it will takes more grace to qualify for ten cities that it does to qualify for five. Some will be disqualified from ruling at all. They are the ones who will perish and lose the life they could have qualified for in the coming kingdom.

MEASURE OF FAITH

Romans 12:3 "For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the **measure of faith**."

We find that faith is measured also. It is the same word as found in Ephesians 4:7. Romans 12 is not dealing with the common salvation but with the commitment of a child of God as a living sacrifice. Does every man have the same faith? No. Not all of God children have the same amount of grace nor do they all have the same amount of faith.

How do we get grace, by faith. Romans 5:2 "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." It seems to me that the more faith that we have the more grace will we be able to obtain.

SOME KINGS, SOME LORDS

Revelation 17:14 "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and **King of kings**: and they that are with him **are called** (may be the lords), and **chosen** (may be the kings), and faithful (both have to be faithful)."

This verse shows us that not every body is a king and not every body is a lord. There are various levels of the gift of age-lasting life that will be entered into. Those who are with him are the called, chosen, and faithful. Maybe the called will be lords while the elect will the kings. All of

them have to be faithful or they would not be with him. They need to be feeding, they need to be coming to the Lord. They need to be drinking and believing otherwise they will not be entering into age-lasting millennial life.

CUP TO ENDURE

Matthew 20:23 "And he saith unto them, Ye shall drink indeed of my **cup**, and be baptized with the baptism that I am baptized with: but to sit on my **right hand**, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father."

To sit on the right hand and the left had of the Lord is going to require extra grace because of the cup of suffering that will have to be endured to enter into those positions.

GRACE MEASURED BY FAITH

Ephesians 2:8 "For by (measured) **grace** are [εἰμι, ye endure (the cup)] ye **saved** [perfect passive participle, ye, having been saved] through (measured) **faith**; and that not of yourselves: ~~#is~~ the **gift** of God:"

This verse as it reads in the King James Bible is misleading. What this verse is actually saying is this: For by measured grace ye endure, having been saved and able to receive grace. This measured grace to endure is provided by measured faith. Measured grace and faith were portioned by God as a gift and by your own ability.

The word are is the present active of εἰμι. This word is translated endure in Mark 4:17 "And have no root in themselves, and so **endure** [εἰμι, are ye] but for a time: . . ."

The word saved is a perfect passive participle which means that you have been saved in the pass and that the results of that salvation continues to the present. Once in the family, always in the family. As a child of God, if you are going to endure, you are going to need the grace of God to overcome your infirmities or you won't endure to the end.

GOD IS ABLE

2 Corinthians 9:8 "And **God is able** to make all **grace abound** toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:"

God is able to make all grace to abound to everyone that obtains it by faith. The greater the trial the greater the grace required to endure that trial. The greater the calling the greater the grace that will be needed. We have already seen that grace is measure or portioned according to the will of God based upon the gift of Christ.

UNSPEAKABLE GIFT

2 Corinthians 9:15 "Thanks *be* unto God for his **unspeakable gift** [δωρεα, gift by means of grace]."

When I read that the gift can not be explained nor described I think of 1 Corinthians 2:9 "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Another verse that comes to mind is Matthew 25:23 "His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." The splendor of the coming kingdom of the Lord is unimaginable. The joy of the Lord has not been experienced on this side of heaven. How can the gift of age-lasting life be talked about when we have no idea what it will be like.

UNSPEAKABLE JOY

1 Peter 1:8-9 "Whom having not seen, ye **love** [present active indicative]; in whom, though now ye **see** [present active participle] *him* not, yet **believing** [present active participle], ye

rejoice with **joy unspeakable** and full of glory: 9. Receiving the end of your faith, *even* the salvation of *your* souls."

Not only is the gift unspeakable but the joy is unspeakable. Those who will receive this joy, glory and the salvation of their souls are the ones who have been loving the Lord, present active; and those who have believing in the Lord, present active. Those who have been believing, present active are the ones who will never thirst and will be wells of living water springing up into age-lasting life in the coming kingdom of Heaven.

These who's joy will be unspeakable and full of glory will have made shipwreck of the faith. They did not depart from the faith, but were faithful in pleasing God to the end of their lives.

THOSE WHO RECEIVE REIGN

Romans 5:17 "For if by one man's **offence** [fall away] death reigned by one; much more **they** (the many who are called) which **receive** [present active, continue to receive] **abundance of grace** and **of the gift** [δωρεα, the message of age-lasting life] **of righteousness** (of faith) **shall reign** [as a lord or king] in **life** (in the millennial kingdom) by one, Jesus Christ.)"

This verse tells us who will reign with Christ in the millennial kingdom. They are the ones who receive the abundance of grace so that they would endure to the end the suffering required to reign in the coming kingdom.

The word *receive* is present active participle. The receiving of the gift continually doesn't make since, but the receiving of the message of the gift does. We need to hear the word of the kingdom over and over to be encouraged to receive the grace to endure to the end to receive the gift of the age-lasting life. Grace is also to be received continuously. For grace to be received continuously one must be continually at the Throne of Grace.

GRACE MAY REIGN

Romans 5:21 "That as sin hath reigned unto death, even so **might grace reign through righteousness** (obedience) **unto** [leading to] **eternal** [age-lasting] **life** by Jesus Christ our Lord."

For grace to reign we must be obedient. You can not be a disobedient child of God and expect His grace to be in charge in your life. The righteousness in this verse is not so called imputed righteousness but the righteousness that is associated with obedience, Romans 6:16. If grace reigns through obedience and faith, then grace will lead us into age-lasting life. The words *might grace reign* implies that grace may not reign in our lives and age-lasting life will be missed.

IF WE BELIEVE NOT

2 Timothy 2:12-13 "If we **suffer** [endure, (stay on the job)], we **shall** also reign with *him*: if we **deny** (get fired) *him*, he also will deny us: 13. If we **believe** [present active] not, *yet* he abideth faithful: he cannot deny himself."

The word *believe* in verse 13 is in the present tense. If I stop believing in the present tense I will stop *enduring* in the present tense. If I do not endure, I will not reign with him, he can not deny himself, but he can deny us entrance into his coming kingdom and glory.

UNPROFITABLE SERVANT

Luke 17:7-10 "But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9. Doth he **thank** [not a verb but a noun, grace] that servant [Greek text: μη (not) εχει (esteemeth) χαριν (grace) το (for

the) δουλω (servant)] [for that servant esteemeth not grace] because he did the things that were commanded him? I trow not (no!). 10. So **likewise** ye, when ye shall have done all those things which are **commanded you**, say, We are **unprofitable servants: we have done that which was our duty to do.**"

This servant that has been serving in the field (singular), in type the world, and he is called in from the field he will be tired and hungry. The question is will he get to set at the table to eat and to rest? No. The tired and hungry servant will not be able to feed at the table but will be required to serve and wait on those who are seated at the table. Why will this happen?

Verse nine give us the clue. We need to make some modifications to the way that the King James translators translated this verse. The Lord of that servant will remind him that he did not regard grace in his life. The phrase "Doth he thank that servant" would be better translated "for that servant esteemeth not grace." If he had esteemed grace and allowed grace to work in his life he would have abounded to every good work, 2 Corinthians 9:8. He would have served as Paul served brought out in 1 Corinthians 15:10 "But by the grace of God I am what I am: and his grace which *was bestowed* upon me was **not in vain**; but I **laboured more abundantly** than they all: yet not I, but the grace of God which was with me." The servant that will have to serve tables in the kingdom of the heavens only did that which was his duty to do. If grace is not active in our lives, we will do just what we need to do to get by. Lot is an example of this type of servant. Lot escaped the judgment of Sodom and Gomorrah with the shirt on his back. Lot was just, but he did live by faith. Not living by faith he did not serve in grace. The servant that is just and does not esteem or regard grace will be an unprofitable servant and will have to suffer the consequences of graceless life.

May the Lord help us to appreciate the fact that gift of God is age-lasting life. For us to have age-lasting life grace must reign. For grace to reign we must continually believe, drink, and come to the Lord. If we continue to believe, drink, and to come the Lord we will have the grace needed to qualify for the unspeakable gift of God.

Lord, help us!