

GRACE UPON GRACE

Request: “Since grace is such an important doctrine of the church age, why wasn’t this word used more by Jesus?”

This type of question is what makes Tuesday night bible study so interesting to me?

One reason that Jesus may not have used the word grace is because of the transliteration of words from one language to another.

For example the Hebrew word chen means to find favor in the eyes of another. Chen is used in the Hebrew Bible to describe Noah in Gen.6:8 – “But Noah found favor in the eyes of the Lord.”

Three reasons that Noah found favor in the eyes of God is given in Gen.6:9 _____,
_____ and _____

Septuagint (Greek translation of Hebrew) transliterated the Hebrew word chen (favor) as charis (grace).

Septuagint was believed to be the Bible of John the Baptist, Jesus, and Apostle John and would have been in opposition to the Pharisaical legalistic teaching from the Traditions of the Elders (Matt.15:1-9; 22:39).

In our lesson text, the Apostle John, an earlier disciple of John the Baptist, writes regarding John the Baptist’s teachings about the messianic person and work of Jesus Christ (1:6, 11-13, 14-17, 35-40).

This lesson will study three aspects of John the Baptist’s doctrinal concept of Grace upon Grace related to the historical advent of Jesus Christ.

1. Let begin by examining our lesson text related to our request.

The One and Only (monogenes) (Jn.1:14, 18) The Word became flesh and dwelt among us and is the Only One who has seen Father– full of grace and truth

John bore witness through three (hoti) clauses translated (for).

(Jn.1:15b)	Pre-existence	“For He existed before me.”
(Jn.1:16)	Pre-eminence	“For of His fullness we have all received, and <u>grace upon grace</u> .”
(Jn.1:17)	Position	“For the Law was given through Moses; grace and truth were realized through Jesus Christ .”

John the Baptist and Jesus and the Apostle John all bore witness of these two doctrinal concepts.

First	“Every CAB has access to the fullness of God’s grace and truth through Jesus Christ.”
Second	“The fullness of God’s grace is a system of at least six categories of God’s grace available to every CAB.”

2. **This system of at least six categories of God’s grace through Jesus Christ is declared in the special phrase:**

(Jn.1:16) “For of (ek+abl of source) His fullness (pleroma / abl.s.n) we have **all** (pas / nplm) received (lambano / a.a.ind.1pl), and grace (charis) upon (anti+gen) grace.” (NAS)

The preposition (anti+genitive) [means instead of, in exchange for, against or face to face] has caused a great deal of confusion for translators.

- KJ grace for grace.
- NAS grace upon grace
- NIV one blessing after another
- NET one gracious gift after another
- AMPLIED favor upon favor and gift upon gift

Let me mention two that have caught the meaning of the phrase – **charis anti charis** (one after another)

The Amplified Bible has this footnote about this phrase – “Favor given to one who has already received favor or grace upon grace.”

Ryrie Bible footnote – “Grace upon grace implies grace piled upon grace in the experience of the Christian life.”

3. **Peter commands Church Age Believers (CAB) to grow (auxano / p.a.impv.2pl) in grace (charis) and knowledge (gnosis) of the Lord Jesus Christ (2 Pet.3:18).**

(1 Cor.3:10) “According to (kata+acc.of norm and standards) the grace (ten charis) of God given to me, as a wise (sophos) master builder (architekton) I laid a foundation, and another is building upon (epoikodomeo / p.a.ind.3ps) it. But each man be careful how he builds upon (epoikodomeo/ p.a.ind.3ps) it.”

Epoikodomeo refers to building a superstructure upon a foundation. We will study six floors of grace in CWL being built upon the foundation of grace salvation.

- Saving grace Eph1:5-7; 2:8-10
- Logistical grace Phil.4:19; Acts 13:43
- Spiritual growth grace 2 Pet.3:18; Heb.13:9
- Suffering grace 2 Cor.12:9-10; Phil.1:27-30
- Dying grace Phil.1:20-23; 2 Tim.4:6-8
- Surpassing grace Eph.2:7; 2 Pet.1:11, 14

The Pharisaical Jews and Christians taught that if you wanted to receive God’s grace and truth, you must first keep all the Law of Moses.

(Acts 15:1) “And some men came down from Judea and began teaching the brethren, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved.’”

(Acts 15:11) “But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.”