



# Bible Student's Notebook™

## The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume XVII  
Issue 420

# The Crucifixion and Resurrection of Jesus Christ

## Their Contrast and Impact

by — André Sneidar

As I lay in bed going to sleep one night, I was thinking about the song *At Calvary*. It occurred to me that the song's lyrics speak only about Christ's crucifixion on the tree, and say nothing about the resurrection of Jesus Christ. This being the case, if we were to look only at the crucifixion of Christ, without His resurrection, then it would be a very negative event, indeed. The Chorus sings of,

Mercy there was great and grace was free, pardon there was multiplied to me. There my burdened soul found liberty at Calvary.

However, none of this is true: Christ's crucifixion was without a doubt the most damning conviction of the human race, because our sin/sins placed Him on that tree, nailing Him there, resulting in His most undeserving death. If that was the end of the story, the impact of that tree would be only negative to our understanding, and thus our guilt would be permanent, fear of God would reign over us, and we would know nothing of God's love, grace and mercy.

It was not until Jesus Christ was raised from the dead that the overwhelming negative of the tree was overcome; for, as Paul said, Jesus Christ was

*declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead* (Romans 1:4).

True, the crucifixion of Jesus Christ was the necessary prerequisite of God's plan to show and bestow His mercy and grace to all mankind; yet this mercy and grace could be only a faint hope in the heart of man. However, with Christ's resurrection this faint hope became a certain reality, and now through Paul, God's appointed apostle for this age of grace, we have the revelation of the fullness of God's purpose through it all: Justification by Faith:

*Being justified freely by His grace through the redemption that is in Christ Jesus* (Romans 3:24).

*Therefore we conclude that a man is justified by faith without the deeds of the law* (Romans 3:28).

*... we believe on Him Who raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification* (Romans 4:24-25).

*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by Whom also we have access by faith into this*

*(see CRUCIFIXION, page 3762)*

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## **Bible Student's Notebook™**

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
  - total freedom from sins (Colossians 1:14);
  - identity in His death, burial, and resurrection (Romans 6);
  - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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# Our Last-Minute God

by — Stephen Hill

When I was in the Army, a common motto was "hurry up and wait." We were required to appear at a destination immediately, but inevitably waited a long while once we arrived. Of course, this trend was very annoying and, if nothing else, taught us that waiting seems, at best, impractical. Had we made the most of our waiting time, our efforts to arrive early would have been practical and made sense; but since we often did nothing while waiting, we reasoned that we would have been better off arriving at the last possible minute.

Perhaps it's due to my military experience, but I admittedly struggle with patience. Once I have determined the best course of action in relation to God's revealed will, I work tirelessly to see it through as quickly as possible. This trait may seem admirable to some, but in reality it can be detrimental.

The life of a believer is marked by struggle and forced patience. When I say "forced," I mean that it is imposed on us by God, in spite of our personal efforts. It's said that patience is a virtue, and this truth is nowhere more apparent than in the life of every believer. Patience is a necessary virtue, because it acknowledges God's perfect timing above our flawed timeline. A lack of patience is rooted in trust of self, while an abundance of patience is rooted in trust of God.

As we examine the Scriptures, we discover that God often waits until the last possible moment to act – especially in times of crisis. To come to grips with patience during trial, we must recognize this characteristic of our Father and keep it ever-present in our minds. Studying God's timing also reveals the reason that God tends to postpone action until long after we would expect or desire Him to act. As we review several examples of God's delayed timing, the reason for it becomes abundantly clear.

Remember Abraham and Isaac? God waited until



Abraham's knife was raised and ready to plunge into Isaac before He stopped it. When Moses and the Hebrews left Egypt, God waited until Pharaoh and his army were right behind them to part the waters of the Red Sea. When Shadrach, Meshach and Abednego were condemned to the furnace, God waited until they were cast in to deliver them from the flames.

When Daniel was sentenced to the lion's den, God waited until he was in the pit to close the lions' mouths. When Samson was engaged in continual battle with the Philistines, God waited until he was bound with his eyes gouged out to defeat them.

The life of Jesus, Himself, was no different. From infancy through adulthood, God delivered His Son from death right before His would-be murderers arrived, until His appointed time.

One common denominator exists for every one of these examples and the many more that fill Scripture: God has to wait until the last possible moment in order to be glorified and in order for us to learn to depend on Him. Had God told Abraham not to kill Isaac prior to lifting his knife, Abraham would have learned nothing of value and God would have appeared foolish instead of righteous. Had God parted the sea for the Hebrews prior to the Egyptians arriving, they would not have appreciated His assistance to the same degree. Had Shadrach, Meshach and Abednego never been thrown into the furnace, no one would have witnessed God's saving power. Had Daniel never been with the lions in the den, no one would have witnessed the miracle of their mouths being shut. Finally, had Jesus been delivered from his accusers early, many never would have noticed God's hand in protecting Him until His appointed time and would not have acknowledged Him as the Messiah.

Yet, while God often waits until the last minute, He is never late. As a song I like puts it, He is in time, on time, every time! By waiting until the last moment

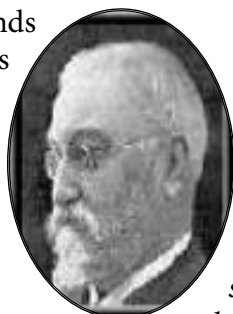
(see *LAST MINUTE*, page 3761)

# Today

(Luke 23:43)

by — E.W. Bullinger (1837-1913)

The interpretation of this verse depends entirely on punctuation, which rests wholly on human authority, the Greek manuscripts having no punctuation of any kind until the ninth century, and then it is only a dot in the middle of the line separating each word.



The Verb “to say,” when followed by *hoti*, introduces the *ipsissima verba*<sup>1</sup> of what is said; and answers to our quotation marks. So here (in Luke 23:43), in the absence of *hoti* (=“that”), there may be a doubt as to the actual words included in the dependent clause. Yet the doubt is resolved (1) by the common Hebrew idiom, “I say unto thee this day,” which is constantly used for very solemn emphasis; as well as (2) by the usage observable in other passages where the verb is connected with the Gr. *Semeron* (=“today”).

## With Hoti

Verily I say unto thee, that [*hoti*] “This day ... thou shall deny me thrice” (Mark 14:30).

And He began to say unto them, that [*hoti*] “This day is this Scripture fulfilled in your ears” (Luke 4:21).

Saying [*hoti*=that], “We have seen strange things today” (Luke 5:26).

Jesus said unto him that [*hoti*], “This day is salvation come to this house” (Luke 19:9).

For other examples of the verb “to say,” followed by *hoti*, but not connected with *semeron* (today), see Matthew 14:26; 16:18; 21:3; 26:34; 27:4; Mark 1:40; 6:14-15, 18, 35; 9:26; 14:25; Luke 4:24, 41; 15:27; 17:10; 19:7.

1. [Editor:] *ipsissima verba*, Latin for “the very words,” is a legal term referring to material, usually established authority, that a writer or speaker is quoting or referring to. — [www.wikipedia.com](http://www.wikipedia.com)

## Without Hoti

On the other hand, in the absence of *hoti* (=“that”), the relation of the word “today” must be determined by the context.

And He said, “I tell thee, Peter, in no wise shall a cock crow today before thou shall thrice deny that thou knoweat Me” (Luke 22:34).

Here the word “today” is connected with the verb “crow,” because the context requires it (compare Hebrews 4:7):

Again, He limiteth a certain day, saying in David, “Today, after so long a time;’ as it is said, ‘Today if ye will hear his voice, harden not your hearts.’”

It is the same in Luke 23:43.

And Jesus said to him, “Verily I say unto thee today [or this day,<sup>2</sup> when, though they were about to die, this man had expressed so great faith in Messiah’s coming Kingdom, and therefore in

2. It is rendered “today” eighteen times in the Gospels, Hebrews and James; but “this day” twenty-three times (five times in Matthew; once in Mark; four times in Luke; nine times in Acts; once in Romans; twice in II Corinthians; and once in Hebrews).

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the Lord's resurrection to be its King – now, under such solemn circumstances], *thou shall be, with Me, in Paradise.*”

For, when Messiah shall reign, His Kingdom will convert the promised land into a Paradise (read Isaiah 35, and see note on Ecclesiastes 2:5).

We must notice also the article before “Paradise.” It is “THE Paradise,” *viz.*, the paradise of which the prophets tell in such glowing language, when the Lord shall come in His Kingdom (see Psalm 67:4, 6; 72:6-7, 16-17; Isaiah 4:2; 30:23-24; 35:1-2, 5-6; 41:18, 20; Jeremiah 31:5, 12; Ezekiel 34:25-27; 36:29-30; 47:8-9, 12; Hosea 2:18, 21-22; Joel 3:18; Amos 9:13-15; Zechariah 8:12).

It has no connection with Babylonian, Jewish and Romish tradition, but is a direct answer to the malefactor's prayer. His prayer referred to the Lord's coming and His Kingdom; and, if the Lord's answer was direct, the promise must have referred to that coming and to that Kingdom, and not to anything that was to happen on the day on which the words were being spoken.

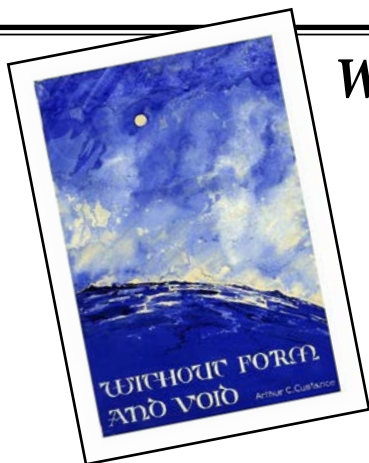
It is alleged that the Lord's promise was a reply to the man's thought; but this is an assumption for which no justification can be found, Moreover, how can we know what his thought was, *except by the words he uttered?* ...

*Appendixes to the Companion Bible, #173*  
Reprinted, Bible Student's Press, 2010

**LAST MINUTE** (continued from page 3759)

when we are completely helpless and totally dependent on Him, He forces us to recognize that it is all about Him and not about ourselves. It is as if God is saying, “I have waited until the fifty-ninth minute of the eleventh hour in order to make it clear to you that I am God. You are completely dependent on Me for everything. Trust My ways, not your own. Rest assured and never fear, for I am in control.”

When you become impatient and eager to put your own timing above God's, remember that the longer you wait the more mature you will be. Recognize that waiting on God's timing is a blessing, not a curse, and place your full trust completely in the hands of the perfect Timekeeper. ■



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by — Arthur C. Custance

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CRUCIFIXION (continued from front page)

grace wherein we stand, and rejoice in hope of the glory of God (Romans 5:1-2).

Much more then, being now justified by His blood ... (Romans 5:9).

And not as it was by one who sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences to justification. For if by one man's offence death reigned by one; much more they who receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ. Therefore as by the offence of one judgment came on all men to condemnation; even so by the righteousness of One the free gift came on all men to justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous (Romans 5:16-19).

Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified (Romans 8:30).

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ ... (Galatians 2:16).

... The just shall live by faith ... (Galatians 3:11).

Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith (Galatians 3:24).

... being justified by His grace (Titus 3:7).

From all of this we can only conclude that God's mercy, indeed, is GREAT, and by God's free grace our burdened soul has truly found liberty from the guilt and condemnation of the crucifixion by the testimony of the power of the resurrection of His dear Son Jesus Christ.

Without the resurrection, the crucifixion has the power only to condemn. The power and scope of the

crucifixion is not known or displayed until the resurrection of Jesus Christ. The condemnation of the crucifixion is overwhelmed by the power of the resurrection. ■

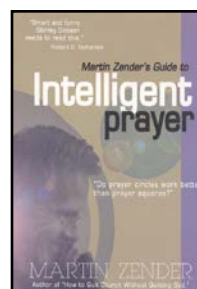
## On the Word "Eternal"



by — G. Campbell Morgan  
(1863-1945)

Let me say to Bible students that we must be very careful how we use the word "eternity." We have fallen into great error in our constant use of that word. There is no word in the whole Book of God corresponding with our "eternal," which, as commonly used among us, means absolutely without end. The strongest Scripture word used with reference to the existence of God is "unto the ages of the ages," which does not literally mean eternally. Let us remember, however, that the self-same word, which is thus used in connection with the existence of God, is also applied to the loss of the human soul. Men have divided the Church, separated from each other, and persecuted one another, upon a thought conveyed by an English word which has no equivalent in the Bible.

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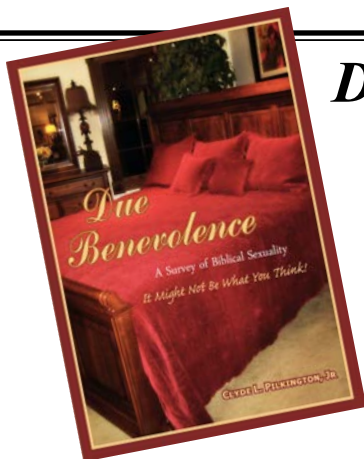


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