

# DOCTRINE OF GRACE

March 15, 1984

## I. Introduction.

- A. Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works.
- B. Grace is the policy of God and the title of God's plan, (2Tim.1:9).
- C. Grace completely excludes human merit and works as the basis of access to divine blessing, Rom.11:6 "*But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace*"; Rom.4:4 "*Now to the one who works, his wage is not credited according to grace but as what is due.*"
- D. Grace benefits are bestowed on the basis of faith, Rom.5:1,2 "*Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.*"
- E. Faith must always be directed toward the teachings of Scripture to secure the grace benefit, Rom.10:17 "*So faith comes from hearing, and hearing from the word of Christ.*"
- F. All three adjustments to God are according to grace by faith apart from works.
  - 1. SAJG (salvation adjustment to the justice of God; Gal.2:16; Eph.2:8,9).
  - 2. RBJG (rebound adjustment to the justice of God; 1Jn.1:9).
  - 3. MAJG (maturity adjustment to the justice of God; Jam.1:21,22; 2Pet.3:18; see Doctrine of GAP).
- G. Bible Doctrine is called "the word of His grace" (Act.20:32).
- H. Grace can be rejected, which brings divine judgment, Heb.10:29 "*has insulted the Spirit of grace*".
  - I. However, grace always precedes divine judgment.
- J. Certain phrases show the primacy of grace.
  - 1. "*the grace of God*" (Act.11:23; 13:43; 2Cor.1:12).
  - 2. "*the word of His grace*" (Act.20:32).
  - 3. "*the true grace of God*" (1Pet.4:12).
  - 4. "*riches of His grace*" (Eph.1:7; 2:7).
  - 5. "*grace to you and peace*" (2Cor.1:3).
- K. Mercy is a synonym for grace (2Cor.1:3, grace in action).
- L. Greek vocabulary.
  - 1. Verb, χαριζόμεαι, charizomai, used 23X: grant, give, bestow on, deal generously or graciously with, forgive.
  - 2. Noun, χάρις, charis, used 155X: grace, favor, gift, blessing.
  - 3. Verb, χαριτόω, charitoo, used 2X: to bestow on freely (Eph.1:6; Lk.1:28).
  - 4. Noun, χάρισμα, charisma, used 17X: gift; used of salvation and spiritual gifts.
- M. The Hebrew equivalent is חֵן, chen, a noun: grace, favor, charm, etc. (Gen.6:8; Ex.33:12 in an expression "found grace").
- N. Grace exists in five general categories: saving, living, maturity, dying, and surpassing grace.

## II. Saving grace is all the Godhead has done to provide eternal salvation (Eph.2:5,8,9).

- A. We were called by grace (Gal.1:15).
- B. We were justified by grace (Ti.3:7).
- C. All mankind are candidates for this grace (Ti.2:11; Heb.2:9).
- D. This grace is realized only by faith (Rom.4:16).
- E. This grace is not received by works (Rom.3:20,24; 5:15,16; 2Tim.1:9; Ti.3:7; cf. vs.5).

- F. The SAJG is our access into all other spheres of grace (Rom.5:2).
  - G. This grace is called positional grace to the Royal Family (Eph.1:6).
- III. Living grace includes the believers physical and spiritual provision to make the MAJG.
- A. The physical provision includes food, shelter, clothing, etc. (Mt.6:25-33; cf. 6:11; Phil.4:19).
  - B. Living grace includes deliverance and protection so that we can finish our course (2Tim.3:11; 4:7,8,17,18). We will be persecuted, but our enemies cannot keep us from the adjustments.
  - C. Living grace will be tested as with the Exodus generation. They flunked the test (Ex.17:2,7; Num.14:22; Ps.78:18,41,56; 95:9; Heb.3:9; Abraham in Canaan, Gen.12:10).
  - D. Living grace is provided for all men (sometimes called common grace; Mt.5:45; Act.14:17).
  - E. Living grace also covers all of the special spiritual assets associated with the indwelling of the Holy Spirit to the Church (Act.2:38; 10:45; Eph.4:7).
  - F. The completed canon, the local assembly, and the pastor-teacher are the grace heritage of the royal priesthood (1Cor.2:6-16; Eph.4:11).
  - G. We are to be content with our allotment (1Tim.6:8).
- IV. Surpassing grace blessings in Phase 2 (SG2) are the blessings, privileges, tests, and Phase 3 blessings associated with seizing and holding maturity.
- A. SG2 results from maximum application of Bible Doctrine (BD) over the years (Lk.8:15; cf. vs.14).
  - B. Temporal (overt) prosperity will vary greatly from believer to believer (as illustrated from the extremes in Heb.11).
  - C. SG2 has been distorted into a "riches equals godliness" formula (1Tim.6:5; cf. 9,10). All mature believers will not have great wealth, perfect health, sexual prosperity, etc.
  - D. Passages like Mk.10:28-30 and 1Tim.4:8 clearly indicate the promise of temporal blessing for faithfulness.
  - E. The temporal blessings (beyond the living grace needs) will be tested. Example: Abraham in Gen.22.
- V. Dying grace is the blessings associated with the believer's promotion into heaven (Phase 3). (Means of death is not an issue.)
- A. It includes the spiritual stimulation associated with having a clear conscience regarding Most Pressing Responsibility (MPR; 2Tim.1:3).
  - B. It includes the fragrance of memories on the glory road (2Tim.1:3-5).
  - C. It includes the proper doctrinal perspective concerning Phase 3 (Ph3; 2Tim.4:7,8).
  - D. It includes the grace apparatus for perception (GAP) and divine good to the end (Paul executing his apostolic duties).
  - E. The alternative is the sin unto death (Prov.8:36; cf. 1Jn.5:16), which can be cancelled with reversion recovery (incestuous Corinthian).
- VI. Surpassing grace blessings in Phase 3 (SG3) refers to the special blessings and rewards reserved for us in Ph3 (1Pet.1:4).
- A. The terminology is taken from Eph.1:19.
  - B. It is available to all believers, but not all believers will receive it (1Cor.3:14,15; 9:24-27; Lk.8:14; Jn.15:5,6; 2Tim.2:5; Heb.6:7,8; Rev.3:11).
  - C. That which is done apart from the filling of the Holy Spirit (1Cor.13 "love") is rejected as human good (1Cor.3:12-15).
  - D. Bible Doctrine prepares us for every good work (2Tim.2:21).
  - E. There is a special category of SG3 for those who stick with MPR to the end (Heb.10:32-39; cf. 3:6,14; 6:11; Rev.2:26).
  - F. As the conflict intensifies, follow 1Pet.1:13.
- VII. The Church Age is called the dispensation of the grace of God because of our positional truth (grace; Eph.3:1-9).
- A. Union with Christ guarantees every grace blessing for Phases 1, 2, and 3 under the three

adjustments (SAJG, RAJG, MAJG; 1Cor.1:4).

B. Each Church Age saint has access to this grace (Eph.4:7).

C. Paul (the worst sinner, and the twelfth apostle) received this grace in abundance (1Tim.1:12-16; 1Cor.3:10; Gal.2:9).

VIII. Old Testament saints were under Phase 1, 2, and 3 grace as illustrated by Abraham in Rom.4 (cf. Heb.11).

IX. Right woman is a grace provision (Prov.18:22). The Hebrew word ]x, chen, is translated "favor" in the New American Standard, but should be translated grace (cf. 31:30, where ]x is correctly translated "charm").

X. Grace orientation:

A. Is commanded (2Pet.3:18).

B. Is associated with correct prayer (Heb.4:16, "the throne of grace").

C. Should characterize the sacrifice of praise (Col.3:16).

D. Should characterize the sacrifice of giving (1Cor.16:3; 2Cor.8:1-9,19; 9:8).

E. Should characterize the sacrifice of thanksgiving (Heb.12:28; 13:15).

F. Should characterize all our speech (Col.4:6).

G. Paul demonstrates his grace orientation as the super apostle (1Cor.15:10).

XI. "*Greater grace*" is provided for the believer who puts the application of Bible Doctrine over personal interests, Jam.4:6 "*But He gives a greater grace* (μείζονα χάριν, meizona charin.)"

A. The believer who refuses to compromise his norms and standards with the cosmos comes under severe attack and pressure to conform (Jam.4:4).

B. As he/she sticks with the divine viewpoint, refusing to quench and grieve God the Holy Spirit, relying on God for vindication, he/she is up for "greater grace" (the only time the word grace occurs in Jam.).

C. Such a believer, who refuses to conform to societies' STA (sinful trend of Adam) standards and who bears up under testing, is called "humble".

D. To that believer, God gives grace (Prov.3:34).

E. The arrogant man rejects and rationalizes divine viewpoint, hoping to get along, but misses "greater grace".

F. When you opt for the indwelling STA (flesh) over the indwelling Holy Spirit, you are arrogant and miss "greater grace".

G. If you have been playing the arrogant world-ling by refusing to apply, implement Jam.4:7-9.

H. And the promise of "greater grace" will be yours (vs.10; 1Pet.5:6).

XII. Misapplications of grace.

A. Sin so grace may abound. This is a distortion (Rom.6:1,2).

B. Legalism distorts salvation and spirituality (Gal.1:6-9; 2:21; 3:1-3).

C. The substitution of ritual for reality (Heb.10:29).

D. Liberals who label homosexual perversion along with right man/right woman as grace (Jd.4).

XIII. A description of believers who reject true grace (1Pet.5:12).

A. Receive the grace of God in vain (2Cor.6:1; cf. Gal.2:2; 3:4; 4:11).

B. Fallen from grace (Gal.5:4, legalism).

C. Come short of the grace of God (Heb.12:15, mental attitude sin reversionism).

D. Insult the Spirit of grace (Heb.10:29).

XIV. The Lord is the supreme example of grace because He was totally aware of, and committed to, all truth (Jn.1:14,17); the First Advent epitomizes grace orientation under the hypostasis and is the example for grace giving (2Cor.8:9).

XV. Israel's election is based on grace (Rom.11; cf. vs.5, "*election of grace*").

XVI. New Testament exhortations related to grace.

A. We are to grow in grace and knowledge (2Pet.3:18). This is the highest Biblical imperative, (MPR).

- B. We are to be strong in the grace of God that is in Christ Jesus (2Tim.2:1).
- C. We are to continue in the grace of God (Act.13:13, of the Galatian churches before reversionism).
- D. Stand firm in it (1Pet.5:12). Believers are under persecution from the cosmos.

XVII. The salutations and benedictions in the epistles emphasize both the external provisions as well as the mental attitude.

- A. Salutations include: Rom.1:7; 1Cor.1:3; 2Cor.1:2; Gal.1:13; Eph.1:2; Phil.1:2; Col.1:2; 1Thess.1:1; 2Thess.1:2; 1Tim.1:2; 2Tim.1:2; Ti.1:1; Philm.3; 1Pet.1:2; 3Jn.3; Rev.1:4.
- B. Benedictions include: Rom.16:20,24; 1Cor.16:23; 2Cor.13:14; Gal.6:18; Eph.6:24; Phil.4:23; Col.4:18; 1Thess.5:28; 2Thess.3:18; 1Tim.6:21; 2Tim.4:22; Ti.3:15; Philm.25; Heb.13:25.
- C. The last verse in the Bible deals with grace, Rev.22:21 "*The grace of the Lord Jesus be with you all. Amen.*"

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