

THE MANIFOLD AND MANIFESTED GRACE OF GOD



**“...the grace of our God and the Lord Jesus Christ.”
(2 Thessalonians 1:12)**

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DEDICATION

To the thousands of prison inmates to whom I have been privileged to minister over the years: Your redeemed lives demonstrate the true meaning of the manifold and manifested power of God's grace.

During prison worship services, I was privileged to see tattooed hands of former gang members, abusers, addicts, and murderers lifted high in praise to God. With tears streaming down their faces, they worshipped passionately and unashamedly. Their lives had been transformed, saved by grace through faith.

One day God spoke to me in the midst of worship and said: "This is a picture of grace."

And right there, in that moment, this book was born.

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INTRODUCTION

GRACE

*“The grace of God is infinite and beyond our ability to measure.
His grace has no beginning and therefore no end.”*
A.W. Tozer

Many volumes have been written on grace. This manual is not intended to be an exhaustive commentary, but a simple guide to explain how you can experience grace, not only in salvation but in every area of your life.

The grace of God is not complicated. So how can you write a book on it? Because simple though it may be, it is unfathomable. People often go from seminar to seminar looking for self-help formulas to deal with the circumstances of life, when all that is truly needed is an understanding of the Word of God in regards to His manifold and manifested grace. Grace is the DNA of Scripture. It is like a tapestry woven into the pattern of the Bible from the opening book of Genesis to the final book of Revelation.

In this study you will receive a Biblical overview of grace and study examples of grace. You will learn how to experience grace, greater grace, and how to grow in grace. You will explore the many ways that God’s grace is at work in your life, and learn the danger of hindering the work of grace.

You will come to understand the relationship between grace and the law and grace and good works, you will become a steward of grace, and you will be able to extend the grace you have received to others.

Finally, you will be motivated to join those who are committed to passing on to others the Gospel of grace, and you will receive assurance that you will successfully finish your time on earth by grace.

CHAPTER ONE

A BIBLICAL OVERVIEW OF GRACE

“There is no more wonderful word than grace. It means unmerited favor or kindness shown to one who is utterly underserving ...It is not merely a free gift, but a free gift to those who deserve the exact opposite, and it is given to us while we are without hope and without God in the world.”
Martyn Lloyd-Jones

In this chapter you will learn the source of grace, definitions of grace, the dimensions of grace, the importance of grace, and the meaning of the manifold and manifested grace of God.

THE SOURCE OF GRACE

The word “grace” is used in the secular world to describe many different things. It can refer to an extended period of time that is allowed for one to pay a bill without a penalty. In variations of the word people are said to be graceful, to demonstrate grace in difficult times, or to be gracious to others. We sometimes speak of those who have “fallen from grace” due to sinful actions.

In this study however, the word grace refers specifically to the grace of God that is extended to mankind. Peter calls it *“the true grace of God”* (1 Peter 5:12). The grace about which you will learn is the grace of God and the Lord Jesus as identified in Paul’s greetings to the Corinthian church:

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. (1 Corinthians 1:3-4)

This greeting identifies the source of both grace and peace. The word for “peace” used here is “shalom” which means wholeness, completeness, and well-being in all aspects of life. The order of Paul’s salutation is significant, because there is no true peace without first experiencing the grace of God which came by Jesus Christ through His death on the cross for the sins of all mankind (John 1:17).

DEFINITIONS OF GRACE

The Hebrew word for grace in the Old Testament is defined as the undeserved favor of God. In the New Testament, the words grace and favor both come from the same root word, *charis* in Greek. The meaning was well understood in terms of a common practice involving patrons and clients. A client would be a person in desperate need who sought help from a generous patron who would extend a priceless gift known as *charis* (or grace) to help them rebuild their lives. Of such is the grace of God:

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. (Ephesians 2:8-9)

In New Testament times both parties to the agreement understood that the client receiving grace could never repay it, but that they would be forever obligated to the benefactor in terms of service, loyalty, and faithfulness. The practice created a powerful relationship that lasted a life time.

When the word “grace” was used in the culture of that time in reference to God’s grace, people readily understood the spiritual concept. The recipient of grace from God could never repay it, but was obligated to offer themselves in His service and be loyal and faithful to Him. This is why the Holy Spirit spoke these words through Paul:

I appeal to you therefore, brethren, and beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies [presenting all your members and faculties] as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service and spiritual worship. Do not be conformed to this world (this age), [fashioned after and adapted to its external, superficial customs], but be transformed (changed) by the [entire] renewal of your mind [by its new ideals and its new attitude], so that you may prove [for yourselves] what is the good and acceptable and perfect will of God, even the thing which is good and acceptable and perfect [in His sight for you]. (Romans 12:1-2, TAB)

Grace is undeserved favor. This is what Christ did for you through His work on the cross. You cannot earn grace, because it is the unmerited favor of God. It is a gift of God that enables your salvation and continues to operate in your life after conversion.

THREE DIMENSIONS OF GRACE

There is past, present, and future dimension of grace.

Past grace refers to the historical work of Jesus when He left Heaven, came to earth, and died for your sins. It is the saving grace that enables you to come to Christ (1 Corinthians 1:9); raises you from spiritual death to life (Ephesians 1:1-6); and seals you with the Holy Spirit (Ephesians 1:13-14). You will learn more about this in the chapter on *Experiencing Grace*.

Present grace, also referred to as sanctifying grace, continues to work in your life after your conversion to Christ to transform you into the image of the Lord, keep you from temptation and sin, and provide the strength and power to fulfill your calling. You will learn more about this in the chapter on *Growing In Grace*.

Future grace will raise you from physical death and enable you to dwell in God's presence for all eternity:

*Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.
(1 Corinthians 15:51-57)*

THE IMPORTANCE OF GRACE

The word "grace" is used more than 150 times in the King James Version of the Bible, from its first use in Genesis 6:8 where it says Noah found grace in the eyes of the Lord to the final use in Revelation 22:21 where John concludes his vision with "*The grace of our Lord Jesus Christ be with you all. Amen.*" It is like a spiritual thread of DNA running through the whole Bible.

Grace is fundamental to the Christian faith. It encompasses God's love that transcends understanding and it not dependent on your worthiness. It is through

God's grace that you are offered the opportunity for forgiveness of sin and reconciliation with God. It is through grace that you receive a restored relationship with God and the gift of eternal life.

Grace also empowers you to live a life that is pleasing to God. It enables you to demonstrate to others the same love, compassion, and forgiveness that God has given to you. One who really understands the grace they have received will extend that grace to others by showing compassion to those in need and forgiving those who have wronged them even if they are undeserving of it. Living life by grace is reflecting the character of God in your daily life.

MANIFOLD AND MANIFESTED GRACE

What do we mean by the title of this study, "*The Manifold And Manifested Grace Of God*"?

The word "manifold" means diverse, varied, and multifaceted with different features and forms. Peter uses this word to describe God's grace:

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.
(1 Peter 4:10-11)

"Manifold" means there are many facets and dimensions of grace beyond that of salvation. You will learn more about these later in this study.

As good stewards of this multifaceted grace of God, you are to manifest that same grace to others as you minister. The word "manifest" means to reveal or to demonstrate. In relation to grace, it is God's manifold grace manifested to you and through you. Here is the Amplified Bible translation of the previous passage:

As each of you has received a gift (a particular spiritual talent, a gracious divine endowment), employ it for one another as [befits] good trustees of God's many-sided grace [faithful stewards of the extremely diverse powers and gifts granted to Christians by unmerited favor]. Whoever speaks, [let him do it as one who utters] oracles of God; whoever renders service, [let

him do it] as with the strength which God furnishes abundantly, so that in all things God may be glorified through Jesus Christ (the Messiah). To Him be the glory and dominion forever and ever (through endless ages). Amen (so be it). (1Peter 4:10-11, TAB)

All true Believers are recipients of the grace of God and are endued with special gifts through grace. As you minister by grace using the spiritual gifts you have been given, the various manifestations of grace are demonstrated in all you do and say in life and ministry.

In the following chapters you will learn about the manifold and manifested grace of God, how to experience grace, the multi-faceted dimensions of grace functioning in your life, and how to demonstrate grace in your life and ministry. But first, let us look at some biblical examples of grace.

CHAPTER TWO

BIBLICAL EXAMPLES OF GRACE

“Only a God of grace could take a rebellious man like Judah and a wicked woman like Tamar and somehow use them in the line of our Blessed Redeemer. But that’s what God does-redeem people. He came to reclaim the broken lives of His children. He is the God of all grace and His grace abounds to you and me.”
Dr. David Jeremiah

The Bible is filled with examples of the manifold and manifested grace of God. Let’s take a look at a few of these stories. As we do, you will note that grace is not limited by your failures. Redemptive grace views you not as you were in the past or as you are in the present, but as you will be when you experience God’s manifested grace.

OLD TESTAMENT EXAMPLES

NOAH: Genesis 6:8 states that Noah found grace in the eyes of the Lord. In the midst of a wicked world, Noah was selected by the Lord to construct an ark to save him, his family, and the animal species of the world. The ark was an analogy of redemption through Jesus Christ who is the only door to salvation.

ABRAHAM: The Gospel was preached to Abraham long before Jesus Christ came to the world to minister and die for the sins of all mankind:

Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham... That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. (Galatians 3:6-9, and 14).

Abraham accepted the Gospel through faith that looked forward to the cross. As Believers, we are heirs of Abraham and that same Gospel. We receive saving grace by looking back to the cross in faith.

JACOB: A liar, deceiver, and manipulator, God's grace was extended to Jacob by transforming his life, changing his identity, and giving him a new name. God also affirmed his role as the father of the twelve tribes of Israel. Jacob's blessing of his sons before his death laid the foundation for the nation of Israel. His request to be buried in Canaan alongside Abraham and Isaac demonstrated his faith in God's promises. "The God of Jacob", a phrase used often in the Old Testament, refers to the God of grace, as Jacob is an example of God's grace to one who repeatedly failed.

JUDAH: Judah's sins were characterized by injustice, idolatry, sexual immorality, and departures from God's covenant. Despite his failures, God's grace was extended to Judah and resulted in his tribe being the one from which the Messiah, Jesus Christ would come.

MOSES: The Bible reveals that Moses found grace in God's sight. Moses asked:

*For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.
(Exodus 33:16-17)*

Moses needed an abundance of grace as he dealt with a rebellious people for years in the wilderness.

ISRAEL: Israel repeatedly turned to the worship of foreign gods, idolatry, and spiritual adultery. Despite attempts of reforms by kings like Hezekiah and Josiah and the warnings of the prophets, their sins eventually resulted in divine judgment. But even in judgment, God repeatedly extended grace to them as illustrated by the story of Hosea. God remained true to His covenant and extended grace upon grace to them.

God demonstrated His grace when he prevented Balaam from cursing Israel, delivered them from Haman's scheme to destroy them, gave victory in the battles for their promised land, and preserved them by raising up judges to deliver them from their enemies. During Israel's captivity in Assyria and Babylon, God preserved a remnant according to grace (Romans 11:1-5). Although there was no nation of Israel from the time of Jerusalem's destruction in A.D. 70 until the

twentieth century, the reemergence of modern Israel in 1948 demonstrates God's continued grace upon them.

DAVID: David was a great warrior and a good king, but he also committed a great sin when he committed adultery with Bathsheba and had her husband, Uriah, murdered. Yet God saw David's truly repentant heart as expressed in Psalm 51, he was restored by grace, and he is called a man after God's own heart.

MEPHIBOSHETH: He was born with royal blood, destined for the throne in Israel. After Jonathan and Saul were killed, they heard the enemy was coming to kill everyone in Saul's household. Mephibosheth's nurse tried to escape with him, but in the panic dropped him, and he was crippled for life. After the deaths of Jonathan and Saul, David inquired if anyone in their household remained to whom he could extend grace. He found Mephibosheth, brought him to the palace, and gave him a place at the palace table. Maybe you have been "dropped", abandoned by friends, family, spouse, parents, a job, or a ministry. Remember that you also have royal blood in your veins and you have a place at the King's table based on grace (2 Samuel 9).

TAMAR, RAHAB, RUTH, BATHSHEBA: These women are all tremendous examples of God's grace.

Tamar's story is recorded in Genesis 38. As a widow, Tamar disguised herself as a prostitute and enticed her father in law, Judah, to sleep with her so she could conceive. By grace, she became an ancestor of Jesus.

Rahab's story is recorded in Joshua 2. She was a prostitute who embraced faith in God during the conquest of Jericho. She too is in the genealogy of the Lord Jesus Christ.

Ruth was originally a Gentile idol worshiper who, through God's grace, became part of the lineage of King David and the Lord Jesus Christ. Gentile or Jew, rich or poor, Ruth's story demonstrates that God's grace is no respecter of persons.

Bathsheba's story of adultery with King David and the subsequent loss of her child demonstrates how by grace God redeems, forgives, and can bring good out of your worst circumstances and failures (2 Samuel 11).

JONAH: Directed by God to go preach in Ninevah, Jonah rebelled and went the opposite direction. Through a storm at sea orchestrated by God, Jonah was

swallowed by a big fish—perhaps a fish named grace? When he repented, God gave him another opportunity to fulfill his destiny and the entire city repented (Jonah 1-4). It was one of the greatest revivals in history.

NEW TESTAMENT EXAMPLES

PETER: His life illustrates the power of God’s grace to restore and redeem even after repeated failures. His faith was tested multiple times and he failed the greatest test of all when he denied Jesus. When Peter was forgiven and restored however, he was chosen by grace as an apostle of Jesus Christ and served as a powerful leader in the first church.

BARABBAS: Barabbas appears in all four Gospels, specifically during the trial of Jesus before Pilate. He is identified as a criminal, a notorious prisoner who committed murder during a rebellion against Rome. There was a custom at that time where Rome would release one prisoner at the request of the Jews in observance of their Passover. The people rejected Jesus and called for the release of Barabbas.

The most profound theological significance of Barabbas’ release is in its substitutionary nature. Barabbas represents all of humanity that is guilty of sin and deserving of punishment, yet through grace Jesus takes the punishment we deserve. Barabbas is a powerful reminder of the cost of salvation and the grace extended by God through Jesus Christ.

PAUL: One of the greatest New Testament examples of grace is the Apostle Paul. He was previously known as Saul and was notorious for persecuting Believers in the first church. Let him tell the story in his own words of God’s manifested grace in his life.

And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were

with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, Came

unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles. (Acts 22:6-21)

As the “chief of sinners” who was saved by grace, Paul is a great example of God’s manifested grace (1 Timothy 1:12-16). He was called and anointed as the apostle of grace to proclaim the gospel of the grace of God (Ephesians 3:2; Acts 20:24).

Paul wrote more about grace than any other New Testament writer. He declared redemption by grace (Ephesians 1:17) through Christ (2 Timothy 1:9). He assured that grace will be yours in the ages to come (Ephesians 2:7); that grace is greater than all of your sins (Romans 5:20); and how grace is a gift of God (Ephesians 2:8-9). He explains how grace gives you righteous standing before God (Romans 3:24) and a position in Heaven (Ephesians 2:6-8). He confirms that God’s grace is sufficient for every need and can enable Believers to live consistent Christian lives (2 Corinthians 12:9; 9:8).

JESUS CHRIST: The greatest example of grace is Jesus Christ. His birth, life, ministry, death, and resurrection was God’s grace in action. There is no biblical record of Jesus using the word “grace”, but He continually demonstrated it to those to whom He ministered: The blind, the deaf, the crippled, the woman at the well, the woman caught in adultery, the Syrophenician woman, and the woman with seven demons. His parables of the prodigal son and the good Samaritan emphasized grace. His dealings with His disciples, especially Peter, consistently modeled grace. He demonstrated grace in how He dealt with His enemies, right

down to forgiving them while suffering on the cross. And in one of His last acts, the dying thief was a recipient of His grace. John the Baptist testified of Jesus:

...This was He of Whom I said, He Who comes after me has priority over me, for He was before me. [He takes rank above me, for He existed before I did. He has advanced before me, because He is my Chief.] For out of His fullness (abundance) we have all received [all had a share and we were all supplied with] one grace after another and spiritual blessing upon spiritual blessing and even favor upon favor and gift [heaped] upon gift. For while the Law was given through Moses, grace (unearned, undeserved favor and spiritual blessing) and truth came through Jesus Christ. (John 1:15-17, TAB)

Jesus brought one grace after another, blessing upon blessing, favor upon favor, and gift upon gift. That is how John the Baptist describes the manifold and manifested grace of God through Jesus Christ.

THE CHURCH: The first church not only experienced grace, but great grace was upon them all to equip them for ministry:

*And with great power gave the apostles witness of the resurrection of the Lord Jesus: and **great grace** was upon them all. (Acts 4:33)*

Through the death and resurrection of Jesus Christ, the gift of grace abounded to many:

*Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, **and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.** And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive **abundance of grace** and of the gift of righteousness shall reign in life by one, Jesus Christ.) (Romans 5:14-17)*

That gift of abundant grace still abounds to all. The next chapter explains how you can experience grace.

CHAPTER THREE

EXPERIENCING GRACE

“The prerequisite for receiving the grace of God is to know you need it.”
Timothy Keller

In the previous chapters you learned definitions of grace, received a biblical overview, and studied Biblical examples. This chapter explains the qualification to receive grace and how to experience the grace of God.

THE QUALIFICATION TO RECEIVE GRACE

The qualification to receive grace is simple: Sin qualifies you for grace.

But God commends his love toward us, in that, while we were yet sinners, Christ died for us. (Romans 5:8)

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. (1 Timothy 1:15)

Each of the Biblical characters discussed in the previous chapter qualified for grace because of their sin. Because of sin, you also qualify. Titus proclaims: *“For the grace of God that brings salvation has appeared to all men” (Titus 2:11).*

Erwin Lutzer notes: *“Only those who see themselves as utterly destitute can fully appreciate the grace of God.”*

EXPERIENCING THE GRACE OF GOD

Man's greatest problem is sin. Romans 3:23 declares, *“All have sinned and fallen short of the glory of God.”* The end result of sin is spiritual death: *“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (Romans 6:23).*

The Bible says, *“This is how God showed His love among us: He sent His one and only Son into the world...as an atoning sacrifice for our sins” (1 John 4:9-10).* God loves you so much that He has provided a way for your transgressions to be forgiven so that you do not have to reap the wages of sin which is spiritual death through separation from God.

The answer to your sin problem is salvation by grace. Jesus said, *"I am the way and the truth and the life. No one comes to the Father except through Me"* (John 14:6). Acts 4:12 confirms, *"Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."*

Acts 16:31 states: *"Believe in the Lord Jesus Christ and you will be saved."* You access grace by faith (Romans 5:1-2). No rituals to complete. Jesus Christ is the only way to God and the only way to be forgiven of your sins. Romans 10:9 promises, *"If you confess with your mouth, Jesus is Lord: and believe in your heart that God raised Him from the dead, you will be saved."* When you do this, you will have experienced grace.

Grace did not begin operating in your life when you came to Christ. It began long before that. Jesus said: *"No man can come to me, except the Father which hath sent me draw him..."* (John 6:44). It was grace that drew you to salvation. Prevenient grace, as it is called theologically, is the divine influence that precedes human decision-making. It plays a critical role in awakening spiritual awareness, which leads to saving grace. The word describes something that comes before another event. That something is God's grace and His desire that none should perish:

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. (2 Peter 3:9)

God's plan from the foundation of the world was that you would experience grace:

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. (Ephesians 1:3-7)

Grace is a gift of God. There is nothing you can do to earn it:

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. (Ephesians 2:8-9)

Grace is a gift given you by Jesus Christ (1 Corinthians 1:4). When you repent and accept Jesus Christ as Savior, you are justified by grace before God and made an heir to eternal life (Titus 3:7):

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

When you accept Jesus as your Savior, He forgives the sins you confess but He also cleanses you from all unrighteousness, even sins you do not remember and acts you do not realize are sin. You do not need to confess your past sins repeatedly. They are forgiven and forgotten. God says, "... for I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:34). Psalm 32:1-2 states that your transgression is forgiven, iniquity is no longer imputed to you, guile is no longer in you, and your sin is covered by the blood sacrifice of Jesus Christ. Isaiah 43:25 states that God blots out your sin, obscuring and obliterating it.

Psalms 103:12 confirms that God has removed your sin as far as the east is from the west. In the natural world, if you start traveling east you will never be going west as you circle the globe. You will always be traveling east. There is a north pole and a south pole indicating limits. There is no east pole or west pole. No limits.

Part of the daily prayer pattern in Matthew 6:9-13 includes asking forgiveness for sins committed after receiving Christ. These too are forgiven by God's grace. Grace is abundantly greater than all of your sins, past, present, and future:

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. (Romans 5:20)

First John 1:8-9 declares that when you ask forgiveness for your known sins, God cleanses you from all sins even those of which you are unaware.

Grace gives you righteous standing before God:

Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. (Romans 3:24-26)

Through grace you are justified and declared righteous before God. Throughout the ages to come, God will continue to reveal even more about His manifold multi-faceted grace:

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. (Ephesians 2:5-7)

If you have not yet experienced God's saving grace, you can do so right now. Pray to God in the name of Jesus, asking forgiveness for your sins and declaring Him as Lord of your life.

If you believe your sin is too great for God to forgive, keep reading. The next chapter reveals how God's grace is so abundant that it is greater than any sin you could ever commit.

CHAPTER FOUR GREATER GRACE

“When Scripture says grace does ‘Much more abound’, it means not that grace does much more abound than anything else in God but much more than anything in us.

No matter how much sin a man has done, literally and truly grace abounds unto that man.”

A. W. Tozer

The Apostle Paul, in reviewing his sinful past, declared:

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. (1 Timothy 1:15-16)

If the chief of sinners has been saved, then there is grace sufficient extended from God to all other sinners. There is abundant grace. Grace without measure. Grace that is greater. No matter how far you have fallen into sin, the “chief of sinners” has already been saved so there is grace available for you as well.

Moody Stuart states:

“The greatness of salvation, and the greatness of transgressions, by their very contrast suit each other; the chief of sinners needing the Chief of Saviors; the Chief of Saviors sufficient for the chief of sinners...”

God’s grace is greater than your past or present sin. The Bible speaks of great grace in Acts 4:33; abundant grace in Romans 5:17 and 2 Corinthians 4:15; exceedingly abundant grace in 1 Timothy 1:14; grace that abounds in Romans 6:1 and 2 Corinthians 8:7; exceeding grace in 2 Corinthians 9:14; sufficient grace in 2 Corinthians 12:9; multiplied grace in 2 Peter 1:2 and John 1:16; and more grace in James 4:6.

God's grace is greater than your guilt and shame and any regrets you may have over the past. Both Judas and Peter took responsibility for what they had done and regretted it, but Judas thought his sin was greater than God's grace and committed suicide. Peter repented and was restored. Regret should lead to remorse which results in true repentance: *"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death"* (1 Corinthians 7:10).

Grace is greater than any weakness you have. It empowers even the weakest Believer to say *"I am strong"* (Joel 3:10). The Apostle Paul declared:

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.
(2 Corinthians 12:9-10)

Instead of denying your weakness, acknowledge it to God. You receive grace to the level of your acknowledged weaknesses.

Grace is like the manna that fell each day during Israel's wilderness journey. You cannot store it. You need a fresh supply each day and, like manna, it is manifested exactly when you need it:

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Hebrews 4:15-16)

Why does it seem that some people have more grace in difficult situations? Because they have learned that God's grace is unlimited and they ask for it to be manifested in their lives each day. They draw on the grace that is available for the specific challenge they are facing.

THE PARABLES

A parable is a story which uses an example from the natural world to illustrate a spiritual truth. The actual meaning of the word "parable" is "to lay beside to compare." A parable is an earthly story with a Heavenly meaning. That which is natural is something you can observe with your senses. You can see, hear, or touch it. That which is spiritual can only be observed with spiritual senses.

In parables, Jesus used natural examples and compared them to spiritual truths. Three parables in Luke chapter 15 illustrate God's great grace: The parable of the sheep, the coin, and the son.

THE SHEEP.

And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. (Luke 15:3-7)

The sheep was lost in the wilderness and the shepherd went searching for it. This is an analogy of Jesus, the Good Shepherd, who came to earth to seek and save those who are lost in the wilderness of sin (Luke 19:10).

THE COIN.

Next, Jesus told of a lost coin.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. (Luke 15:8-10)

This coin was of extreme value and was possibly part of a headpiece symbolic of marriage. It would be like losing a diamond out of your wedding ring. In order to find the coin, the woman had to rid the house of dirt. Jesus is the candlestick that will light the house of religion, rid it of dirt, self-effort, and ritual and extend grace to the lost.

The sheep knew it was lost in the wilderness of sin. The coin, although in the house which is representative of religion, did not know it was lost. The house had to be cleansed of debris so that the coin could be found. Then there is the son...

THE SON.

Next came the parable of the son. This parable is often used effectively for the salvation of unbelievers, but it is actually a message to Believers. This message concerns one who was once a son but left the Father's house. It demonstrates the grace of God to take back a son who has strayed.

And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. (Luke 15:11-16)

Why did this son want to leave the father's house? Maybe he thought there was too much control. He did not like the rules. He didn't trust his father's management. Perhaps he thought he was missing out on the good things in life and wanted to do his own thing. "I don't need God. I can manage my own life."

So this young man departed from the father's house and lived a riotous lifestyle, loose and reckless. But eventually, famine came and his friends were nowhere to be found. Riotous living always leaves a man hungry. The famine resulting from your own riotous living may stem from a disaster, an accident, or sickness. God did not cause it, but He will use it to drive you back to the Father's house.

The prodigal son lost his home, his money, his friends, his family, and even his food. A sinful state is a waste of youth, health, happiness, talents, and life itself.

The young man was so hungry that he filled his belly with corn husks intended for the pigs. You will always be hungry when you are feeding on the world's garbage. A husk is an empty thing. It is not satisfying. If you have wandered away from God, there is a void in you that the husks of this world cannot fill. What are you living on? Food from the Father's table or swine husks of the world?

As long as you look to friends, self-help, or agencies to which you can apply for assistance, you don't get this desperate. When all hope is gone and there is no legal or social agency that can help and no friend to assist you, then it is time to come back home to the Father. You can go on trusting your plan, friends, or agencies of this world, but a year from tonight you will be in the same pig pen.

*And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
(Luke 15:17)*

Perish! That is the key word! The young man was lonely, dissatisfied, and lost. His affliction caused reflection which resulted in a change of direction. He remembered that in the Father's house there was bread enough and to spare. No matter what your need, if you return to the Father's house there is enough. Salvation, forgiveness, deliverance, finances, healing: Bread enough to spare!

So the young man said:

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. (Luke 15:18-19)

When he left home, the young man was saying "Give me". When he returned, he was saying "Make me!"

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. (Luke 15:20)

Seeking forgiveness includes expressing regret and taking responsibility for your sin. The young man expressed regret, took responsibility for his sin, and was prepared to work as a hired servant (Luke 15:19-21).

Are you afar off? The Father waits to receive you back with open arms and great joy:

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. (Ephesians 2:13-17)

And the son said to the Father...

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet. (Luke15:13-22)

All we ask for is a new beginning by grace, but our Father amazes us by not only granting that but by also blotting out our past. He stripped the rags and tatters of the far country off of his son. He gave him a robe for his rags, shoes for his bare feet, a ring of authority, and a feast instead of husk hash.

The son was given a new robe. It was the best robe. The world only tries to clean up the old suit of your life and make it look respectable, but you do not have to settle for God's second best just because you have strayed. By grace, He is gives you the best.

And that ye put on the new man, which after God is created in righteousness and true holiness. (Ephesians 4:24)

The son was also given shoes. Slaves in Bible times did not wear shoes. Only sons and free men wore shoes. Through grace, the young man was free!

The son was given a ring. Rings in Bible times were considered a sign of authority as they were used to seal documents by pressing them into wax. When you return to the Father by grace you receive the seal of your salvation by the Holy Spirit and are welcomed back as a son or daughter with spiritual authority:

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. (Galatians 4:6-7)

Next came the feast. The father said:

And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. (Luke 15:23-24)

Remember that it was hunger that drove the son back to the father. Now the young man sits down to an elaborate feast. The Heavenly Father's question to you is:

Wherefore do ye spend money for that which is not bread? And your labor for that which satisfies not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. (Isaiah 55:2)

Jesus, referring to Himself, said:

This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. (John 6:58)

The father of the prodigal son joyously declared, "My son who was dead is alive again!" And the Word of God declares of you "and you hath he quickened, who were dead in trespasses and sins..." (Ephesians 2:1).

Sadly, this parable concludes with the story of another son who had remained in his father's house but was hostile over the festivities for the returning son (Luke 15:24-32). He was angry because he did not understand his father's grace. He was not shut out by the father. He shut himself out. His father came out and intreated him to come in, but he refused.

My brother or sister, standing there on the outside, you may think there is a great deal to justify your attitude towards one who strays from the house of God or towards one who has offended you, but God's grace is greater.

Note in this story that it was the servants that the father used to minister to the returning son. They were directed to bring the robe, the shoes, the ring, and to

prepare a celebration. Our Heavenly Father works through His servants, Believers like you and me.

Do not be like the hostile son. Be a servant of the Father who will clothe the errant one with the robe of His imputed righteousness, put the shoes of the Gospel on their feet so they can walk in the ways of righteousness, and lead them to restoration of their authority in Christ.

IN CONCLUSION....

God's grace is greater...

If you are like the sheep, lost in the wilderness of sin...

If you are like the coin, lost in the house of religion...

If you are like the son, who has wandered from the Father's house...

The way back to the Father's house is paved with grace. Like the erring son, you may feel undeserving, but the moment you think you deserve grace, it is no longer grace.

As you conclude this chapter, write out the completion of this sentence:

Grace is greater than _____

Fill in the blank. Whatever you write in that blank, know that God's grace is greater. Then, take time to celebrate the greater grace that has been manifested to you.

CHAPTER FIVE

GROWING IN GRACE

“Your worst days are never so bad that you are beyond the reach of God’s grace. And your best days are never so good that you are beyond the need of God’s grace.”
Jerry Bridges

Peter admonishes Believers to “...grow in grace, and in the knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18). In this chapter you will learn how to grow in grace. As a new Believer, you should be growing in grace. As a seasoned saint, you should never stop growing.

As you learned in chapter one, there is a past, present, and future dimension of grace.

Past grace refers to the historical work of Jesus when he left Heaven, came to earth, and died for your sins enabling you to be reconciled to God. It is the saving grace that enabled you to come to Christ.

Present grace, also referred to as sanctifying grace, continues to work in your life after conversion to Christ to transform you into the image of the Lord, keep you from temptation and sin, and provide the strength and power to fulfill your calling.

Future grace will raise you from physical death and enable you to dwell in God’s presence for all eternity

Grace has worked in your behalf in the past and will continue to do so in the future, but grace is also at work in you right now. This grace is present, available, and working by the power of the Holy Spirit in your life to enable you to walk in newness of life (Romans 6:4). The Bible reveals that Jesus increased in grace during His earthly ministry (Luke 2:40; John 1:14). If the Source of grace needed increasing grace, then so do you.

Peter tells explains how grow in grace and knowledge. You grow in knowledge by the Word, but how do you grow in grace? Grace is manifested and increased as you humble yourself before God and express your need (1 Peter 5:5). You grow in

grace by learning to depend on God in every area of your life. You choose to be dependent upon Him for grace for each day instead of being independent and self-sufficient. You do this by faith, just as you were dependent upon His grace by faith at the time of your salvation. The Apostle Paul declared:

But by the grace (the unmerited favor and blessing) of God I am what I am, and His grace toward me was not [found to be] for nothing (fruitless and without effect). In fact, I worked harder than all of them [the apostles], though it was not really I, but the grace (the unmerited favor and blessing) of God which was with me. (1 Corinthians 15:10, TAB)

This verse reveals that grace is at work in your life in active, transformative, and obedience-enabling power. You are what you are not because of self-effort, but because of grace.

You can come boldly into the throne room to request the grace needed to face each day and live a life that is pleasing to God:

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Hebrews 4:14-16)

Day after day, you can grow in grace as you download it from the throne room of God. The supply is unlimited:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace... (Zechariah 12:10a)

God wants to pour out the Spirit of Grace and Supplication on you (Zechariah 12:10). He is not doling it out in small quantities, but He is pouring it out in unlimited measure.

Grace upon grace is added each day as you access it from His storehouse of grace:

For out of His fullness (abundance) we have all received [all had a share and we were all supplied with] one grace after another and spiritual blessing upon spiritual blessing and even favor upon favor and gift [heaped] upon gift. (John 1:16, TAB)

He wants to give you more grace (James 4:6), multiply grace to you (1 Peter 1:2), and give you abounding grace (Romans 5:20). There is an a exceedingly great supply:

But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. (Ephesians 2:4-7)

APPLYING GRACE IN YOUR NEW LIFE

The Bible teaches that man is body, soul, and spirit. When you accepted Christ as Savior, the change was a spiritual one (John 3:5-8). You experienced a spiritual rebirth:

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (2 Corinthians 5:17)

Before the new birth you had only a sin nature. Now you have a new nature instilled by grace.

For His divine power has bestowed upon us all things that [are requisite and suited] to life and godliness, through the [full, personal] knowledge of Him Who called us by and to His own glory and excellence (virtue). By means of these He has bestowed on us His precious and exceedingly great promises, so that through them you may escape [by flight] from the moral decay (rottenness and corruption) that is in the world because of covetousness (lust and greed), and become sharers (partakers) of the divine nature. (1 Peter 1:3-4)

After your new spiritual birth your soul, which is your mind, will, and emotions,

must be supernaturally changed by grace as you live out this new life.

For years, your soul ruled your spirit and your body. Whatever your soul desired or dictated, you did--whether it be drugs, alcohol, pornography, immorality, etc. You did not exercise control over emotions such as anger, unforgiveness, and bitterness. You went where you wanted to go and did what you wanted to do.

For years, your unredeemed, sinful, soulish nature has controlled your body and your spirit. Now you must learn to let your redeemed spirit control your body and your soulish nature (mind, will, and emotions). This is a sanctifying work of grace. This is growing in grace.

You got to where you are today by doing what you did. If you want things to change, you must do something different. You don't do this by self-effort. It is accomplished in the same way you are saved: By grace.

When your old soulish nature rises up and you sin or are tempted to sin, it does not mean you weren't saved. You do not need to accept Jesus as Savior again. You simply need to ask God to forgive you and give you grace to overcome future temptations. Remember that...

No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it. (1 Corinthians 10:13)

God provides a way of escape in every temptation. Take it!

Repetition of sinful behavior leads to more of the same, until certain actions are so entrenched in your life that you cannot stop. You become enslaved to habitual sin and spiritual strongholds are erected. This is why you do not want to deliberately continue in sin. It results in strongholds. Study about the struggles of the Apostle Paul in Romans 7:15-21 and the glorious solution of grace in Romans 8. (See Appendix One of this manual.)

Grace enables you to understand the difference between conviction and condemnation:

Condemnation is general. You think you are a bad person, you can never change, etc. These thoughts come from the enemy to discourage you in your new life. Condemnation is an enemy of grace.

Conviction is specific and is from the Holy Spirit to reprove you for wrong so you can correct it. For example, you feel convicted because you lied to someone. This is the Holy Spirit working in you to help you live out your new life of faith by grace.

GROWING IN GRACE

Study the Word of God. You cannot grow without food. Just as natural food supplies the energy for your physical growth, the Holy Bible is the food which supplies the energy for your spiritual growth. Your spiritual growth will be in direct proportion to your increasing knowledge of God's Word. Personal Bible study must become a part of your daily routine.

Proverbs 3:22 depicts the Word of God as an ornament of grace around your neck. The neck turns the head and provides direction. The ornament of God's Word—grace—leads you in God's way. The Word of God is called “the Word of His grace”. It is able to build you up and give you an inheritance among the saints of God (Acts 20:32).

Attend a Bible-believing church so your faith will be strengthened by others who are living a grace-infused life.

Make close friendships with those of like mind, people who are allowing God to work continuously in their lives through grace.

Worship God. While ministry is important, you were created to be a worshipper first. Let your grace-empowered service flow out of your worship.

Receive the baptism of the Holy Spirit. See Acts 1. The baptism of the Spirit gives you power over sin and the ability to become a powerful witness of grace.

Pray. Use the pattern of the Lord's prayer to guide you in daily prayer (Matthew 6:9-13). Pray the prayers in the Bible. Pray sincerely from your own heart.

Pray in the Spirit and in your prayer language. The Holy Spirit is called the Spirit of Grace and Supplication. The Spirit of Grace is linked with the Spirit of

Supplication because grace inspires prayer. Grace comes first, because if you are not saved by grace although you can pray to God, you cannot pray empowered by the indwelling Holy Spirit. The use of the plural "supplications" implies prayer without ceasing. The Spirit of Grace and Supplications becomes a lifestyle of prayer, not a once-a-day event during your devotional time.

Romans 5:1-2 states: *“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 grace wherein we stand, and rejoice in hope of the glory of God.”* You have access to God and His grace by faith and the Spirit of Grace that dwells within you.

Allow the Spirit of Grace and Supplications to pray through you in behalf of others. Thank God for the Spirit of Grace that functions in your behalf, makes supplication through you, and extends grace from God to you and through you to others. You can measure your growth in grace by your sensitivity to sin.

CHAPTER SIX

GOD'S GRACE AT WORK

*“We may never have many of this world’s riches,
but we have been given riches of grace beyond comparison.
The riches of grace are not affected by the stock market or economic conditions.
They represent wealth we cannot lose.”*
Dr. David Jeremiah

God’s grace is manifested in many ways. It draws you to salvation and enables you to be saved by faith, but grace does much more. God’s grace is continuously poured out in abundance (1 Timothy 1:14) and is sufficient for every need (2 Corinthians 12:9). Psalm 68:8-9 reveals that God loads you with benefits daily, and one of those benefits is grace and its manifold blessings.

In this chapter you will learn how God’s grace is at work continuously in your life.

THE WORKS OF GRACE

God’s grace is a foundational part of the Gospel.

*But none of these things move me, neither count I my life dear unto myself,
so that I might finish my course with joy, and the ministry, which I have
received of the Lord Jesus, to testify the gospel of the grace of God.
(Acts 20:24)*

Grace enables your salvation through faith.

*For by grace are ye saved through faith; and that not of yourselves: it is the
gift of God: Not of works, lest any man should boast. (Ephesians 2:8-9)*

You believe through grace.

*And when he (Paul) was disposed to pass into Achaia, the brethren wrote,
exhorting the disciples to receive him: who, when he was come, helped them
much which had believed through grace. (Acts 18:27)*

You are forgiven and redeemed by grace.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace...(Ephesians 1:7)

You are saved and given the assurance of eternal life by grace.

For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (Titus 2:11-14)

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. (Romans 5:17-21)

Through grace, God enables you come to know Him.

But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen. (2 Peter 3:18)

You are accepted by grace.

Through your redemption by grace, you become part of the beloved of God which is composed of all true Believers:

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace... (Ephesians 1:6-7)

God calls you by grace.

The Apostle Paul said that God called him by grace, not only to salvation, but to his ministry (Galatians 1:15). Timothy wrote that God...

...has saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. (2 Timothy 1:9)

God gives grace in times of need.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Hebrews 4:16)

Grace teaches you how to live.

For the grace of God that brings salvation has appeared to all men. It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age... (Titus 2:11-12, NIV)

Grace empowers you to have victory over the enemy.

But he giveth more grace. Wherefore he saith, God resists the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. (James 4:6 -7)

Grace enables you to overcome obstacles.

For who are you, O great mountain [of human obstacles]? Before Zerubbabel [who with Joshua had led the return of the exiles from Babylon and was undertaking the rebuilding of the temple, before him] you shall become a plain [a mere molehill]! And he shall bring forth the finishing gable stone [of the new temple] with loud shoutings of the people, crying, Grace, grace to it! (Zechariah 4:7, TAB)

The pressure of difficult circumstances releases grace to work in your life.

Grace enables you to stand spiritually.

Through Jesus Christ...

...we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. (Romans 5:2)

Grace not only enables you to stand spiritually, but to rejoice as you do so.

Grace seasons your speech.

James chapter three speaks of the tongue and our inability to control it. It is only by grace that your tongue can be tamed.

The words you speak enable you to minister grace to those who hear:

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. (Ephesians 4:29)

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. (Colossians 4:6)

Grace establishes you.

It establishes you in truth:

Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace... (Hebrews 13:9)

Grace also establishes you in every good word and work (2 Thessalonians 2:16-17).

Grace grants consolation, hope, and comfort.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts... (2 Thessalonians 2:16-17)

Grace provides strength.

Grace provides strength in your weakness:

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. (2 Corinthians 12:7-10)

This is why the weak can say “I am strong” (Joel 3:10). God has promised strength for each day (Deuteronomy 33:15). Paul admonished Timothy to “*be strong in the grace that is in Christ Jesus...*” (2 Timothy 2:1).

Grace confirms your ministry through signs and wonders.

But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. (Acts 14:2-3)

Through grace, God bestows spiritual gifts.

Each Believer has been given a gift by grace that will benefit others:

For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. (Romans 12:4-8)

Grace empowers your worship.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. (Colossians 3:16)

The grace of God is sufficient for all things.

Just in case anything is missing from the foregoing list of how grace works in your life, this last one is all inclusive:

*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...
(2 Corinthians 9:8)*

All means all!

CHAPTER SEVEN

HINDERING THE WORK OF GRACE

“No one can know the grace of God who has not known the fear of God... Until we have been gripped by that nameless terror which results when an unholy creature is suddenly confronted by that One who is the holiest of all, we are not likely to be much affected by the doctrine of love and grace as it is declared by the New Testament.”

A.W. Tozer

With all of the amazing benefits described in the previous chapter, why would any true Believer want to hinder the work of grace in their lives? Yet the Bible warns against just that: The danger of hindering this marvelous gift of grace (Galatians 5:7).

The Apostle Paul warns of the seriousness of despising God’s grace and likens it to treading underfoot the blood of the Son of God:

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (Hebrews 10:29)

He warns:

*Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.
(Hebrews 12:15)*

Another warning is given in Corinthians:

*Laboring together [as God's fellow workers] with Him then, we beg of you not to receive the grace of God in vain [that merciful kindness by which God exerts His holy influence on souls and turns them to Christ, keeping and strengthening them — do not receive it (grace) to no purpose].
(2 Corinthians 6:1, TAB)*

How could God’s grace be given in vain? What does this mean?

HIDERING GRACE

Here are some ways that one hinders the work of the grace of God in their lives.

Denying the Lord. Jude warns:

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. (Jude 4).

Those who deny the only Lord God and Jesus abort the work of grace in their lives. These people are characterized by ungodly, immoral, and lewd behavior.

Refusing to acknowledge sin. You received God's grace for salvation by repenting of your sin. When you fail to acknowledge and repent of sinful actions and attitudes after conversion, you are rejecting God's continuing grace at work in your life.

Using grace to continue in sin. Some use grace as an excuse for justifying their sin, believing that grace will cover their continuing deliberate disobedience to God. You have received grace in vain if your lifestyle is not affected and you deliberately continue in sin.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?...hat then? shall we sin, because we are not under the law, but under grace? God forbid. (Romans 6:1,2,15)

Grace is not a "get home free" pass for a worldly lifestyle.

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (Hebrews 10:26-29)

Spiritual pride. The story of the proud Pharisee illustrates this.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 18:10-14)

The Pharisee's pride nullified the work of grace in his life.

Emulations. Emulations, or imitating others, is one of the works of the flesh (Galatians 5:20). Paul speaks of the "grace given me", meaning that he had grace for his specific ministry. When you imitate and compete with others, you function outside the grace given specifically to you to fulfill your individual destiny.

Rejecting the sufficiency of grace. God's grace is just that: Grace plus nothing! When you live by man-made regulations, good works, or your own effort, you are adding to grace and refusing to recognize it as sufficient for sin. It is God's grace plus nothing that results in salvation. Grace is sufficient.

Refusing to forgive. You receive grace and are forgiven as you forgive others. You will learn more about this the chapter entitled "*Extending Grace*". If you say "I can't forgive myself", then you are hindering the work of grace in your life. If God has forgiven you by grace, who are you to say you cannot forgive yourself?

"Forgiveness is three-dimensional: Downward to you from God; inward to yourself; and then outward to others. They are all interconnected. What are you saying to God when He forgives you but you cannot forgive yourself? You are saying that you have a higher standard of righteousness than a holy God." -Dr. Dwayne Mercer

Receiving grace but not practicing it. Your life should show signs of spiritual growth, visible evidences of grace at work. Jesus said:

Wherefore by their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the

will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. (Matthew 7:20-24)

There is a profound difference between knowing God's will and doing it.

Failure to abide in grace to the end. Jesus said:

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. (John 10:27-29)

Satan does not have the power to abort your relationship with God, but you must choose to continue in faith until the end. The Apostle Paul declared:

... [like a boxer] I buffet my body [handle it roughly, discipline it by hardships] and subdue it, for fear that after proclaiming to others the Gospel and things pertaining to it, I myself should become unfit [not stand the test, be unapproved and rejected as a counterfeit]. (1 Corinthians 9:27, TAB)

Jesus said: "... he that shall endure unto the end, the same shall be saved" (Matthew 24:13).

Paul warned:

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders,

and with divers miracles, and gifts of the Holy Ghost, according to his own will? (Hebrews 2:2-3)

We are admonished to hold fast to faith until the end:

*But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.
(Hebrews 3:6)*

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. (Hebrews 3:14)

Trusting in the law and good works rather than grace. A misunderstanding of the relationship between grace and the law and grace and works can also frustrate the work of grace in your life. These are the subjects of the next two chapters.

CHAPTER EIGHT

GRACE AND THE LAW

*“Grace is not simply leniency when we have sinned.
Grace is the enabling gift of God not to sin.
Grace is power, not just pardon.”
John Piper*

The previous chapter dealt with ways one can hinder the work of grace. There is another serious way to hinder grace that arises through a misunderstanding of the relationship between grace and the law. That is the subject of this chapter.

In writing to the church at Galatia, Paul speaks of frustrating grace:

*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.
(Galatians 2:20-21)*

You frustrate the work of grace in your life when you add one other factor to it. It is by grace alone that you are saved. Faith is required for salvation, but it does not mean you earn salvation by your faith. Neither do you earn it through works:

And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace... (Romans 11:6)

Paul continues to write to the Galatians:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. (Galatians 1:6-9)

The Apostle Paul noted in Galatians 5:4: “You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.” What was he

referring to? He was addressing the problem that the Gentile Galatian Christians were being influenced by Jews who were wrongly teaching that they needed to be circumcised in the flesh. Some Jews believed that circumcision was necessary to be saved and the Church was divided over this teaching.

It was eventually argued that God had given His Holy Spirit to the Gentiles while they were uncircumcised, so it was determined that salvation and the infilling of the Holy Spirit were not dependent upon circumcision (Acts 15). In Galatians, Paul appealed to those who were still focusing on circumcision as necessary for salvation to realize that by so doing they were making the sacrifice of Christ meaningless. The conclusion was:

For in Jesus Christ neither circumcision avails anything, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. (Galatians 5:6-8)

Liberty is freedom from sin's power, guilt, shame, wrath, demonic authority, and the opinions and expectations of others. You are free in Christ. Legalism is based on pride and authority that manipulates to maintain control. The Apostle Paul warned:

Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. (Galatians 5:1-2)

This does not mean that Jesus did away with the law. Jesus said He did not come to destroy the law, but to fulfill it (Matthew 5:17-18). In Matthew 5:22-24, He addressed several issues of Old Testament law and expanded on them by repeatedly saying "...but I say unto you." He also validated the law this by fulfilling hundreds of prophecies in the Old Testament regarding His life, ministry, death, and resurrection.

Grace does not void the law: "*Do we then make void the law through faith? God forbid: yea, we establish the law*" (Romans 3:31). Paul concludes: "*Wherefore the law is holy, and the commandment holy, and just, and good*" (Romans 7:12). Under the inspiration of the Holy Spirit he declares:

Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. (Romans 3:27-28)

God's grace required a law that defined sin. Without the law, there is no transgression and no need of forgiveness. Grace and the law are inseparable, working together to define sin and show the need for God's forgiveness through Jesus Christ.

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. (Romans 5:20-21)

It is not accurate to say that grace is the opposite of law and law is the opposite of grace. The opposite of the law is lawlessness. The law of God is a gift of His grace showing you the need for redemption and living a holy life by the power of the Holy Spirit instead of by self-effort or legalism. It is not law versus grace, but law that leads to the grace that enables your salvation by faith through Jesus Christ.

Grace is not a "get home free" pass for a worldly lifestyle.

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (Hebrews 10:26-29)

The Apostle Paul admonishes:

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Romans 6:1-4)

The same grace by which you were saved will enable you to walk in newness of life instead of struggling along in self-efforts and legalism. (See Appendix One of this manual for more on grace and the law.)

CHAPTER NINE

GRACE AND WORKS

“This grace of God is a very great, strong, mighty and active thing.

It does not lie asleep in the soul.

*Grace hears, leads, drives, draws, changes, works in man,
and lets itself be distinctly felt and experienced.*

It is hidden, but its works are evident.”

Martin Luther

As you learned in the last chapter, you are not saved by the works of the law. Neither are you saved by your good works. You are saved by grace alone through faith:

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. (Ephesians 2:8-9)

You are saved by placing your faith in the finished work of Jesus Christ and His shed blood for the sins for all mankind. Believers are saved and called with a holy calling “...not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began” (2 Timothy 1:9).

You are not saved by works. You are saved by God’s grace. Nothing else. It is not grace plus good works. It is grace plus nothing!

Yet in the next verse of this passage in Ephesians, it states:

*For we are his workmanship, created in Christ Jesus unto good works,
which God hath before ordained that we should walk in them.
(Ephesians 2:10)*

Although you are not saved by good works, the Word reveals that after conversion you are to do good works for which you were ordained by God. As a benefactor of grace, you are expected to live a life worthy of having been a recipient of it. Titus warns of those who “... profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Titus 1:16).

Grace is manifested through the good works that God calls Believers to do, things which they cannot do in themselves. The good works you do are accomplished by His grace and the power of His Word working through you to do the impossible: “*That the man of God may be perfect, thoroughly furnished unto all good works*” (2 Timothy 3:17).

The following passage in James is perhaps the clearest explanation of the relationship between faith and works:

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also. (James 2:14-26)

You are saved by grace through faith and that grace continues to manifest after salvation through your good works. The Lord Jesus Christ “... *has saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began*” (2 Timothy 1:9). God’s grace is manifested in you and through you.

As a Believer, you are to maintain good works:

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men...And let ours also

*learn to maintain good works for necessary uses, that they be not unfruitful.
(Titus 3:8,14)*

Titus continues to admonish Believers to show themselves to be patterns of good works (Titus 2:7). A pattern is something that can be followed by others. He also states that Christ “...gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Titus 2:7). Zealous means to be eagerly earnest and devoted to a good purpose.

You are to be “...rich in good works...” (1 Timothy 6:18). You are also to encourage others to do good works:

And let us consider and give attentive, continuous care to watching over one another, studying how we may stir up (stimulate and incite) to love and helpful deeds and noble activities...(Hebrews 10:24, TAB)

The King James Version says to “... consider one another to provoke them unto love and to good works.”

Although you are saved by faith, your works as a Believer are important to God. Each of the letters to the churches in Revelation 2-3 begins with the phrase “I know your works.” Revelation 14:13 states: “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”

As you continue to manifest the grace of God through your good works, know that...

...God is not unrighteous to forget or overlook your labor and the love which you have shown for His name's sake in ministering to the needs of the saints (His own consecrated people), as you still do. (Hebrews 6:10, TAB)

CHAPTER TEN

STEWARDS OF GRACE

*“Just as each one of you has received a special gift
[a spiritual talent, an ability graciously given by God],
employ it in serving one another as
[is appropriate for] good stewards of God’s multi-faceted grace
[faithfully using the diverse, varied gifts
and abilities granted to Christians by God’s unmerited favor].”
(1 Peter 4:10, TAB)*

In the Bible, a steward is defined as an overseer of matters concerning a family, another person, or a business. Stewardship of God’s resources began in the garden when the Lord told Adam and Eve to have dominion and stewardship over the earth.

SPIRITUAL STEWARDSHIP

Spiritual stewardship is defined as using and managing all the resources God provides for His glory, for the spread of the Gospel, and for the betterment of all He has created. Believers are called to be stewards of the manifold, multi-faceted grace of God which is a priceless resource of the Gospel of Jesus Christ (1 Peter 4:10).

Believers are also called ambassadors for Christ (2 Corinthians 5:20). An ambassador is a representative sent by one kingdom to represent and transact business in another. He is a messenger and an authorized agent of the kingdom he represents. We are ambassadors and stewards sent by our King, the Lord Jesus Christ, to represent and transact the business of the Kingdom of God in the kingdoms of this world.

As such, we are to be witnesses for the Kingdom of God. A witness is a person who can testify and present evidence of something witnessed firsthand. He is one who personally sees, observes, and produces proof of what he has experienced. Jesus said to His disciples:

But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8)

We are stewards, ambassadors. and witnesses of God's grace. We are called to share the Gospel, utilize our spiritual gifts and talents, and give of our material resources to advance the Kingdom of God.

STEWARDSHIP PARABLES

Let's take a look at two parables of Jesus that clarify our responsibilities as stewards.

...And the Lord said, Who then is that faithful steward, the wise man whom his master will set over those in his household service to supply them their allowance of food at the appointed time? Blessed (happy and to be envied) is that servant whom his master finds so doing when he arrives. Truly I tell you, he will set him in charge over all his possessions. But if that servant says in his heart, My master is late in coming, and begins to strike the menservants and the maids and to eat and drink and get drunk, The master of that servant will come on a day when he does not expect him and at an hour of which he does not know, and will punish him and cut him off and assign his lot with the unfaithful. (Luke 12:41-46, TAB)

We are stewards of God's grace. Before leaving this world, Jesus gave His followers an assignment regarding this responsibility:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (Matthew 28:19-20)

Believers are given the responsibility to share the Gospel to all nations and teach them to observe all of God's commandments. If we succeed in this mandate, we are faithful. If we fail, we are unfaithful stewards.

In another stewardship parable, Jesus explained:

For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them. And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. Then he who had received the five talents went and traded with them, and made another five talents. And likewise he who had received two gained two more also. But he who had received one went and dug in the ground, and hid his lord's money. After a long time the lord of those servants came and settled accounts with them. "So he who had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five talents; look, I have gained five more talents besides them.' His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.' He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.' His lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.' "Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.' "But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. So take the talent from him, and give it to him who has ten talents. (Matthew 25:14-28, NKJ)

The “goods” that Jesus delivered to Believers before leaving for Heaven is the Gospel of His grace. He has given you talents and abilities to enable you to fulfill your calling as a steward of grace. Some have more talents than others, but each one of us are stewards of the Gospel and equipped with what is needed to fulfill our calling. What are you doing with the talents, abilities, gifts, and resources He has given you?

SERVING AS STEWARDS OF GRACE

Jesus said...

*And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
(Matthew 24:14)*

The final establishment of the Kingdom of God will not come until the Gospel of the Kingdom is preached to all the world. Paul gives the basic elements of the Gospel of the Kingdom in the following verses:

*Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that He was buried, and that He rose again the third day according to the Scriptures.
(1 Corinthians 15:1-4)*

The basic Gospel message is that Christ died for our sins, He was buried, and He rose again according to the Scriptures. The Gospel is the message of God's grace extending forgiveness of sins to us through His life, His ministry, His death, and His resurrection. Because you have experienced the grace of God, you are now a steward of the manifested and manifold grace of God.

As a steward of God's grace, you have been given special gifts to be employed in serving others so that they too can experience God's grace (1 Peter 4:10). The Bible reveals that these spiritual gifts differ according to grace, meaning God provides the specific grace needed for you to function in the gifts you have been given. You are to use your gifts to accomplish the mission of spreading the Gospel of grace to the ends of the earth.

The purposes of the gifts of the Holy Spirit are listed in Ephesians 4:12-15:

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith, and of the

knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ. (Ephesians 4:12-15)

According to this passage, the purposes of the Holy Spirit are to:

- Perfect the saints.
- Promote the work of the ministry.
- Edify Christ and the Church.

The objectives of spiritual gifts are that we will:

- Become united in the faith.
- Develop our knowledge of Christ.
- Develop in perfection, with Christ as our model.
- Become stable, not deceived by false doctrines.
- Mature spiritually in Christ.

The gifts that the Holy Spirit bestows are listed in the following passages:

- Romans 12:1-8
- 1 Corinthians 12:1-31
- Ephesians 4:1-16
- 1 Peter 4:7-11

If you are not familiar with the gifts of the Holy Spirit, obtain the course *Ministry of the Holy Spirit*, available free at: <http://www.harvestime.org>

You may not be called to leadership gifts in the church, but as a Believer you are to minister by grace using the gift you have been given (Romans 12:6). This means that God gives you the grace needed to fulfill your specific assignment:

Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God...(Ephesians 3:7-10)

You are empowered by grace to be a faithful steward, a good ambassador, and a powerful witness. God makes "all grace" abound towards you so that you have all sufficiency in all things to accomplish your mission:

*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**.
(2 Corinthians 9:8)*

All means all. You have divine sufficiency for every work that God calls you to do because of grace.

The only requirement to become a steward, ambassador, and witness of God's grace is to have experienced grace yourself. You don't need a theological degree. You do not have to be ordained as a minister. The basic requirement is: Saved by grace!

The Apostle Paul viewed himself as a steward of the grace of God (Romans 12:3; Ephesians 3:7). His desire was to complete his assignment as a good steward of the grace of God. He wrote:

*But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.
(Acts 20:24)*

Eugene Peterson notes regarding stewardship that "Everyone who experiences God's grace has an obligation to pass on what he knows." That includes you!

CHAPTER ELEVEN EXTENDING GRACE

*“How can you lift the debt from your debtors
if you don’t comprehend your own indebtedness?
How can you offer that freedom if you yourself have never received it?
One of the biggest obstacles to forgiving others is our failure to understand the
depth of God’s forgiveness for us.
Not until you accept that God has paid the penalty on your account
will you ease your efforts to collect from others.”*
Dr. Charles Stanley

In this chapter you will learn the importance of extending grace to others through forgiveness. You will be challenged to embrace a grace-infused life style, extend both personal and corporate grace, and be able to recognize when you have truly forgiven someone.

THE IMPORTANCE OF EXTENDING GRACE

One of the parables told by Jesus emphasizes the importance of extending grace to others by forgiveness.

Therefore the kingdom of heaven is like a human king who wished to settle accounts with his attendants. When he began the accounting, one was brought to him who owed him 10,000 talents [probably about \$10,000,000], And because he could not pay, his master ordered him to be sold, with his wife and his children and everything that he possessed, and payment to be made. So the attendant fell on his knees, begging him, Have patience with me and I will pay you everything. And his master's heart was moved with compassion, and he released him and forgave him [cancelling] the debt. But that same attendant, as he went out, found one of his fellow attendants who owed him a hundred denarii [about twenty dollars]; and he caught him by the throat and said, Pay what you owe! So his fellow attendant fell down and begged him earnestly, Give me time, and I will pay you all! But he was unwilling, and he went out and had him put in prison till he should pay the debt. When his fellow attendants saw what had happened, they were greatly distressed, and they went and told everything that had taken place to their master. Then his master called him and said to him, You contemptible and

wicked attendant! I forgave and cancelled all that [great] debt of yours because you begged me to. And should you not have had pity and mercy on your fellow attendant, as I had pity and mercy on you? And in wrath his master turned him over to the torturers (the jailers), till he should pay all that he owed. So also My heavenly Father will deal with every one of you if you do not freely forgive your brother from your heart his offenses. (Matthew 18:23-35, TAB)

Grace has been extended vertically to you from God. Now you are required to extend it horizontally to others around you. When you refuse to do so, you become incarcerated spiritually and emotionally in a prison of your own making. The prison of unforgiveness.

EMBRACING A GRACE-INFUSED LIFESTYLE

Living a grace-infused lifestyle results in fewer situations that require remediation and forgiveness. Here are Biblical guidelines for a grace-infused lifestyle.

Love others. Jesus said: *“This is the great (most important, principal) and first commandment. And a second is like it: You shall love your neighbor as [you do] yourself” (Matthew 22:38-39, AMP).* If you obey this mandate and love others as you do yourself, you will not hold grudges or be vindictive towards them. If you really love others it is easy to extend grace to them.

Extend forgiveness daily. Part of the daily prayer outline given by Jesus is to forgive others as you have been forgiven (Matthew 6:12). This means that every day you will need to receive forgiveness from God and extend that same forgiveness to others. Matthew 6:14-15 indicates that you will be forgiven only as you forgive others.

Choose not to judge others. Extend grace to others by looking at yourself. Jesus said:

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own

eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (Matthew 7:1-3)

What your offender has done may be wrong, but how does your own life measure up? Let the one without sin cast the first stone (John 8:7).

Keep short accounts. Do not retain negative emotions of anger, wrath, bitterness, and unforgiveness. Resolve these emotions on a daily basis.

When angry, do not sin; do not ever let your wrath (your exasperation, your fury or indignation) last until the sun goes down. Leave no [such] room or foothold for the devil [give no opportunity to him]. (Ephesians 4:26-27, AMP)

When you do not deal with negative emotions in a timely manner, it gives the devil a foothold and allows him entrance to your life.

Choose not to take offense at something that is said or done to you. When you make the choice not to be offended, then you have nothing to forgive. Determine to live in peace with others, maintaining the unity of the Spirit in the bond of peace (Ephesians 4:3).

Keep an eternal perspective. Will the thing you are so upset about matter a year from now? Will it matter ten years from now? Will it matter for eternity? Many things that cause offence are temporary and are not worth your time or effort to even consider.

Let it go. Something may have been hurtful, but you have the choice whether or not you will receive it into your spirit. Choose to let it go. Do not take everything personally and then you will have less to forgive. Determining to let offences go creates an environment where grace can flourish.

EXTENDING PERSONAL GRACE

Although you live a grace-infused lifestyle, there will be times when you need to forgive others because you live in a sinful world surrounded by sinful people. Here are Biblical guidelines to help you extend grace to individuals who have hurt or offended you.

Recall God's forgiveness in your own life. Remember how God extended grace to you when you were lost in sin. You owed a debt you could never repay, yet He forgave you and saved you from the death of separation from God that is the penalty for sin. Think about how many times God continues to forgive you when you transgress. Don't dwell on what the offender has done *to* you, dwell on what God has done *for* you and then extend that same grace to the one who has hurt you.

Remember the scriptural mandates to forgive others. Forgiveness is an act of obedience, a command and not an option. Extending grace isn't always easy, but it is Biblical.

Jesus commanded:

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. (Mark 11:25-26)

One of the Kingdom principles Jesus taught was “...*Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven*” (Luke 6:37).

Ephesians 4:32 commands Believers to “...*be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.*”

Jesus said to extend unlimited forgiveness to others:

Then Peter came up to Him and said, Lord, how many times may my brother sin against me and I forgive him and let it go? [As many as] up to seven times? Jesus answered him, I tell you, not up to seven times, but seventy times seven! (Matthew 18:21-22, TAB)

The greatest example of forgiveness is Jesus, who forgave those who crucified Him saying: “*Father, forgive them, for they know not what they do*” (Luke 23:34). It was on that cross that He purchased forgiveness for your sins as well as the sins of all mankind.

Recognize the hurt. Forgiveness is not denying the hurt. Be honest and acknowledge your emotions prayerfully before the Lord. If you do not address the pain that a person caused you, then you will be unable to forgive them. View pain through the lens of the forgiveness you have received from God and the Scriptural mandates to extend that same grace to others.

Release the offense and the offender to God. Pray a prayer releasing the offence and the offender to God. Surrender your anger, resentment, bitterness, and unforgiveness to God. You do not endorse the wrong actions of others by doing this. You are setting your own self free!

Corrie Ten Boom said: *“Forgiveness is the key that unlocks the door of resentment. It is a power that breaks the chains of bitterness and the handcuffs of hatred.”* She compared forgiveness to setting a prisoner free, only to discover you were the prisoner.

EXTENDING CORPORATE GRACE

Grace must be extended not only in personal conflicts, but in corporate church and ministry settings as well. The church should be an environment of grace and a model of restoration. The church is saved by grace and is mandated to demonstrate to the world the riches of God’s grace.

But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. (Ephesians 2:4-9)

Paul told the Colossian church that they should be...

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. (Colossians 3:13-15)

Think of all the Bible characters that we would say “fell from grace”, people like David, Peter, and Samson, just to name a few. Yet by grace, God restored and used every person that came to Him in true repentance. We should do likewise.

This does not mean that we overlook sin in the church. In 1 Corinthians 5:1-13 the Apostle Paul mandated discipline on one who had sinned. When that person repented, Paul said “*The punishment inflicted on him by the majority is sufficient for him. Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow. I urge you, therefore, to reaffirm your love for him*” (2 Corinthians 2:6-8, NIV).

Restoration is always the desired result of church discipline:

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. (Galatians 6:1)

The pattern for dealing with corporate matters of sin is given Matthew chapter 18:15-17:

- Go first to the erring brother and attempt to resolve the matter.
- If the erring brother will not listen to you, approach him again with others from the church leadership.
- If he still refuses to hear you, take the matter before the entire church.

Spiritually mature Believers are to deal with offenders in a spirit of meekness, love, and helpfulness. Correction should always be done with the purpose of restoring the erring one who has been taken captive by Satan:

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. (2 Timothy 2:24-26)

EXTENDING SOCIAL MEDIA GRACE

The internet can be a positive tool to keep in touch with family and friends, share prayer requests, and spread the Gospel. Unfortunately, social media has also become a platform that fosters misunderstandings, hatred, and separates friends. Even Christians argue among themselves on social media sites and block those who don't agree with them. What kind of witness is that to a lost world that is watching?

Whenever you experience social media posts that are hurtful, do not respond accordingly. When King Hezekiah received a threatening letter, he spread it before the Lord and let God handle it (2 Kings 19:14). You would be smart to do likewise.

American President Abraham Lincoln once fired off a hasty critical letter to one of his generals. The letter was found some time later with "Never sent or signed" written on the envelope. Remember the caution of Proverbs 29:20: "*Do you see a man who is hasty in his words? There is more hope for a [self-confident] fool than for him*" (TAB). Extend grace on social media by refusing to get caught up in argumentative discussions.

HOW DO YOU KNOW?

Even when forgiveness is extended, restoration of a relationship may not be possible because that involves the choice of your offender and you can't force relationship. So how can you know if you have extended grace and forgiveness to someone?

-You know you have forgiven when you can sincerely pray for God's blessing upon them.

-You can know you have forgiven someone when, although you remember the hurt, the emotions concerning it are gone. You are no longer bitter, angry, or resentful.

-You know when you can do something that you previously could not do, such as fellowship with them or help them in a time of need.

-You can know that corporate forgiveness has occurred when the offender has repented and been restored.

CHAPTER TWELVE

THE FINISHED WORK OF GRACE

*“It is grace at the beginning, and grace at the end.
So that when you and I come to lie upon our death beds,
the one thing that should comfort and help and strengthen us there
is the thing that helped us in the beginning.
Not what we have been, not what we have done,
but the grace of God in Jesus Christ our Lord.
The Christian life starts with grace, it must continue with grace,
it ends with grace. Grace wondrous grace.
By the grace of God I am what I am.
Yet not I, but the grace of God which was with me.”*
Martyn Lloyd-Jones

When you face the end of your life on earth, the only thing that will matter for eternity is the answer to this question: What have you done with God’s grace? As a Believer, your spiritual life began with grace. In this chapter you will learn how to finish by grace.

The Bible declares that you are to *“hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ”* (1 Peter 1:13). Peter details how you can maintain this hope and experience the end of your faith through grace:

Receiving the end of your faith, even the salvation of your souls ... Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judges according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in

God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withers and the flower thereof falleth away: But the word of the Lord endures forever. And this is the word which by the gospel is preached unto you. (Portions of 1 Peter 1:9-25)

Here are the admonitions from these passages for maintaining your faith by grace until the end:

- Guard your mind.
- Be sober.
- Do not lose confidence in grace, but continue to hope until the end.
- Behave as an obedient child.
- Do not fashion yourself according to former lusts of the world.
- Be holy in both conversation and actions.
- Pass your time on earth in fear (awe and respect) of God.
- Remember that you are redeemed by the precious blood of Christ.
- Keep your faith and hope in God.
- Obey the truth through the Holy Spirit.
- Love others with pure love.
- Give preeminence to the Word of God by which you received grace.

Paul adds to this that we should remember that our citizenship is in Heaven, that Jesus will return, and that by grace we will be transformed into His image:

But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body. (Philippians 3:20-21, NIV)

Paul gives further instructions for how to live in grace:

Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew,

circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. (Colossians 3:9-17)

Here are the admonitions of the Holy Spirit given through Paul as to how to continue to live in grace:

- Do not lie.
- Remember you have put off the old man and his deeds and have put on the new man.
- Walk in mercy, kindness, humbleness, meekness, and longsuffering.
- Forgive others as Christ forgave you.
- Live in love.
- Let the peace of God rule your heart.
- Recognize that you are part of the Body of Christ.
- Be thankful.
- Let the Word of Christ dwell richly in you.
- Teach and admonish one another through praise and worship.
- Whatever you do in word or deed, do all in the name of Jesus giving thanks to God.

Satan does not have the power to abort your relationship with God if you continue in faith until the end. The Apostle Paul declared:

... [like a boxer] I buffet my body [handle it roughly, discipline it by hardships] and subdue it, for fear that after proclaiming to others the Gospel and things pertaining to it, I myself should become unfit [not stand the test, be unapproved and rejected as a counterfeit]. (1 Corinthians 9:27, TAB)

Jesus said: “... he that shall endure unto the end, the same shall be saved” (Matthew 24:13).

Paul warned:

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? (Hebrews 2:2-3)

We are admonished to hold fast to faith until the end:

But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. (Hebrews 3:6)

For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. (Hebrews 3:14)

You can face the end of your life here on earth knowing that by grace you will enter God's Kingdom and stand justified before His throne:

He who did not spare his own Son, but gave him up for us all — how will he not also, along with him, graciously give us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died — more than that, who was raised to life — is at the right hand of God and is also interceding for us. (Romans 8:32-34)

For the remainder of your life on earth and as you face the doorway of death that leads into God's presence, you can be confident of the work of grace in your life. Paul proclaims:

Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written: "For your sake we face death all day long; we are considered as sheep to be slaughtered." No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. (Romans 8:35-39, NIV)

Be assured that the work of grace that God began in you He will also finish:

*And I am convinced and sure of this very thing, that He Who began a good work in you will continue until the day of Jesus Christ [right up to the time of His return], developing [that good work] and perfecting and bringing it to full completion in you. It is right and appropriate for me to have this confidence and feel this way about you all, because you have me in your heart and I hold you in my heart as partakers and sharers, one and all with me, of grace (God's unmerited favor and spiritual blessing).
(Philippians 1:6-7, TAB)*

As a partaker of God's unmerited favor, you can be assured that you will finish by the same means that you started: The manifold and manifested grace of God.

CHAPTER THIRTEEN

GRACE: PASSING IT ON

*“The world is waiting for a practical demonstration
of the Gospel of the grace of God.”
Leonard Ravenhill*

God doesn't want you just to exist during the difficult end-times that are to come, He wants you to thrive as you experience His grace manifested in your life. The Apostle John closes his magnificent revelation of the end-times with the blessing, *“The grace of our Lord Jesus Christ be with you all. Amen” (Revelation 22:21)*. And grace--the grace of God--is exactly what you will need in these final days of time.

*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.
(2 Corinthians 9:8.)*

God has promised **all** grace, **all** the time, **all** sufficiency, in **all** things. The "alls" in this passage provide complete assurance that His grace is sufficient for you not only to live victoriously, but to **abound** in every good work as you await Christ's return. Continue to live the same way that you were saved, by grace through faith.

As you have learned in this study, you are a steward of God's grace, meaning that you are to pass on the glorious news of His saving grace to others. You are not only to share the message of salvation by grace, but also to manifest the grace that you have learned about and experienced through this study. You pass grace on as you teach and preach it individually and corporately, and as you extend grace and demonstrate it to others. You are able to share grace because you have experienced it (Psalm 51:13).

A professor at a Christian college once gave his students an unforgettable picture of grace through a final exam. A student from his class wrote this account of the experience:

“When I got to class, everybody was doing their last-minute studying. We were responsible for everything the teacher had taught, the study guide, and the textbook. When it was time to take the test, Dr. Tom Huffy instructed,

'Leave the test face down on the desk until everyone has one and I tell you to start.'

"When we turned the tests over, to my astonishment every answer on the test was filled in. My name was even written on the exam in red ink. The bottom of the page said: 'This is the end of the exam. All the answers on your test are correct. You will receive an A on the final exam. The reason you passed the test is because the creator of the test took it for you. All the work you did in preparation for this did not help you get the A. You have just experienced grace.'

"Then the instructor said, 'Some things you learn from lectures, some things you research, but some things you can only learn from experience. You've just experienced grace. If you know Jesus Christ as your Savior, someday you will find that your name is written down in a book, and you have had nothing to do with writing it there. That will be the ultimate grace experience'."

Only in the ages to come will we fully understand God's grace and that...

Even when we were dead in sins, (He) hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. (Ephesians 2:7)

A.W. Tozer states:

"We will never totally understand grace until we enter Heaven. There, yet don't deserve to be there. For what right will we have to be there?...Did we not in times past walk according to the course of this world, according to the evil prince of the power of the air, the spirit that now works in the sons of disobedience? And did we not all at once live in the lusts of our flesh?...But we who were one time enemies and alienated in our minds through wicked works shall then see God face-to-face and His name shall be in our foreheads." -A. W. Tozer

As we close this exposition on the grace of God we "...entrust you to God and the message of his grace that is able to build you up and give you an inheritance with all those he has set apart for himself" (Acts 20:32, NLT).

We conclude this study as the Apostle John did in the final pages of the final book of God's Word: *"The grace of our Lord Jesus Christ be with you all. Amen."* (Revelation 22:21).

Oh, and by the way, you are going to need this.

The password for Heaven is...

GRACE

APPENDIX ONE

SUPPLEMENTAL STUDY

GRACE AND THE LAW

ROMANS 7-8

Romans 7

1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which was ordained to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 *For I delight in the law of God after the inward man:*

23 *But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

24 *O wretched man that I am! who shall deliver me from the body of this death?*

25 *I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*

Outline Of Romans 7:

(The Believer's relationship to the law, the relation of the law to sin, despair, and deliverance are discussed in this chapter.)

- I. The Believer's relationship to the law: Dead to the law, alive to God. (1-6)
 - A. The dominion of the law: Do you not know, brethren--for I speak to them that know the law--how that the law has dominion over a man as long as he lives? *(Legal claims only have authority over you as long as you are alive.)*
 - B. An illustration from the law regarding marriage.
 1. For the woman which has an husband is bound by the law to her husband so long as he lives.
 2. If the husband is dead, however, she is loosed from the law of her husband. *(She is free to marry another.)*
 3. So then if, while her husband lives, she be married to another man, she shall be called an adulteress.
 4. But if her husband be dead, she is free from that law; so that she is not an adulteress, though she be married to another man.
 - C. The application of this principle to the Believer.
 1. Wherefore, my brethren, you also are become dead to the law by the Body of Christ; that you should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God.
 2. For when we were in the flesh, the motions of sins which were by the law worked in our members to bring forth fruit unto death.
 3. But now we are delivered from the law so that, being dead to that wherein we were once held captive, we should serve in newness of spirit and not in the oldness of the letter. *(As a woman freed from marriage by her husband's death, we are delivered from the law and free to choose Jesus Christ.)*
- II. The relation of the law to sin. (7-24)
 - A. The law does not cause sin. What shall we say then? Is the law sin? God forbid. *(No, the law did not cause sin, rather it revealed it.)*
 - B. The law reveals sin.
 1. I had not known sin, but by the law.
 2. I had not known lust, except the law had said, "You shall not covet."
 3. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence *(the law revealed his covetousness, lust, and evil desire).*
 4. For without the law, sin was dead.
 5. For I was alive without the law once, but when the commandment came, sin revived, and I died.

6. And the commandment, which was ordained to life, I found to be unto death. (*The law was intended to bring life, but resulted in a death sentence because of Man's inability to keep it.*)
- C. The law results in death.
For sin, taking occasion (*the opportunity*) by the commandment, deceived me, and by it slew me. (*Sin is deceptive and leads to spiritual death.*)
- D. The law reveals the sinfulness of sin.
1. Wherefore the law is holy, and each commandment is holy, just, and good.
 2. Was then that which is good made death unto me? God forbid.
 3. But sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful.
- E. The law is unable to free you from sin.
For we know that the law is spiritual: but I am carnal (*a creature of the flesh*), sold under sin. (*Sin is compared to slavery.*)
- F. The law cannot empower you to do good.
1. For that which I do, I do not allow: What I would do, that I don't; but what I hate, that I do.
 2. If then I do that which I would not, I consent unto the law that it is good.
 3. Now then it is no more I that do it, but sin that dwells in me.
 - a. For I know that in me, that is, in my flesh, dwells no good thing.
 - b. For to will (*the desire to do good*) is present with me; but how to perform that which is good I do not find (*it within me*).
 4. For the good that I would do, I do not do; but the evil which I would not, that I do.
 5. Now if I do that which I would not, it is no more I that do it, but sin that dwells in me.
 - a. I find then a law, that, when I would do good, evil is present with me.
 - b. For I delight in the law of God after the inward man.
 - c. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
- G. The law cannot eliminate the guilt and despair of sin.
1. Oh wretched man that I am!
 2. Who shall deliver me from the body of this death?
(*As long as you are struggling to do right through self-effort or trying to live by a set of rules and regulations, this is how you feel. There is a better way than self-reliance, legalism, and your own futile efforts and Paul is about to show it to us!*)
- II. Deliverance is through Jesus Christ. (25)
- A. I thank God through Jesus Christ our Lord.
- B. So then with the mind I serve the law of God; but with the flesh the law of sin. (*Paul had a mind to serve the law of God, but his flesh would not cooperate.*)

Study questions on Romans 7:

1. How long does the law have dominion over a man? (1)
2. Explain the example used in verses 2-3 and its interpretation in verse 4.
3. What worked in our members when we were in the flesh and what did it yield? (5)
4. What happens when we are delivered from the law? (6)
5. List the questions and answers in verse 7.
6. What did sin work in Paul? (8)
7. What was dead without the law? (8)
8. Summarize the meaning of verses 9-11.
9. What is stated about the law in verse 12 and how do you answer the question in verse 13?
10. How is the law described in verse 14?
11. How does Paul describe himself in verse 14?
12. What is the conflict Paul describes in verses 15-21?
13. What did Paul recognize about his flesh? (18)
14. Describe the two laws at work in Paul's life and the resulting conflicts. (21-23).
15. How did Paul describe himself in the first part of verse 24?
16. What question does Paul ask in verse 24 and what is the answer in verse 25?
17. Who does Paul serve with the mind and what does he serve with the flesh? (25)

Romans 8

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of

the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 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.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Outline of Romans 8:

(Continuing the discussion from chapter 7 regarding the inadequacy of the law to deal with sin, Paul now reveals how we can have victory through the power of the Holy Spirit. The chapter begins with the assurance that there is no condemnation for those in Christ, and ends with the assurance that there is no separation from God's love.)

- I. Deliverance from the power of the flesh by the Spirit. (1-4)
 - A. When you walk in the Spirit, you are not condemned.
There is therefore now no condemnation to them which are in Christ Jesus, who do not walk after the flesh, but walk after the Spirit.
 - B. When you walk in the Spirit, you are no longer bound by sin and death:
For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death *(that held authority in my life)*.
 - C. When you walk in the Spirit, righteousness is fulfilled in you through Christ, not your own efforts.
 1. For what the law could not do, in that it was weak through the flesh, God sent His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. *(The weakness was not in the law, but in our inability to keep the law.)*
 2. That the righteousness of the law might be fulfilled in us, who do not walk after the flesh but walk after the Spirit.
- II. The contrast between flesh and Spirit. (5-10)
 - A. Two classes of people: The old man and the new man.
 1. Those of the flesh: For they that are after the flesh mind the things of the flesh. *(Their concerns and ways of thinking are carnal.)*
 2. Those of the Spirit: But they that are after the Spirit mind the things of the Spirit. *(Their concerns and ways of thinking are spiritual.)*
 - B. Two minds: Carnal and spiritual.
 1. To be carnally minded is death; but to be spiritually minded is life and peace.
 2. To be carnally minded is enmity against God: For it is not subject to the law of God, neither indeed can it be. *(If you do not want to be an enemy of God, you must eliminate carnal thinking. One of the major battlefields of spiritual warfare is in the mind. For further study on this subject, see the Harvestime International Network study "Spiritual Strategies: A Manual Of Spiritual Warfare", free at <http://www.harvestime.org>.)*
 - C. Two spiritual dimensions: Living in either the flesh or the Spirit.
 1. So then they that are in the flesh cannot please God.
 2. But you are not in the flesh, but in the Spirit, if the Spirit of God dwells in you. *(Examine yourself to be sure: 2 Corinthians 13:5.)*
 3. Now if any man does not have the Spirit of Christ, he is none of His.
 - D. Two results: Spiritual death or spiritual life.
And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness

- III. Deliverance from the flesh by the Spirit. (11)
 But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you. *(It is no longer you battling your flesh, but the Spirit within you battling the flesh and enabling you to have victory over it. You can't do it on your own, but you can do it with the indwelling Spirit of God. You have the same Spirit within you that raised Christ from the dead, so don't say you can't do it!)*
- IV. Living life in the Spirit. (12-17a)
- A. The obligation to live in the Spirit.
1. Therefore, brethren, we are not debtors to the flesh, to live after the flesh.
 2. For if you live after the flesh, you shall die.
 3. But if, through the Spirit, you mortify the deeds of the body, you shall live.
- (A debtor in Bible times was controlled by and sometimes imprisoned by the one to whom he was indebted. Believers are no long debtors who are controlled and imprisoned by the flesh. They live a better life in this world, and in the future they will inherit eternal life.)*
- B. Evidence of life in the Spirit.
1. The leading of the Spirit: For as many as are led by the Spirit of God, they are the sons of God.
 2. The freedom of the Spirit: For you have not received the spirit of bondage again to fear.
 3. The security of the Spirit: You have received the Spirit of adoption (*into God's family*) whereby we cry, "Abba, Father."
 4. The witness of the Spirit: The Spirit itself bears witness with our spirit, that we are the children of God.
 5. The union of the Spirit: And if children, then you are heirs of God, and joint-heirs with Christ.
- V. Assurances of glorification in the Spirit. (17b-30)
(Glorification is all that God is which was originally manifested in man, lost through sin, and restored through Jesus Christ.)
- A. Assurance of glorification through suffering.
1. If we suffer with Him, we will be glorified together.
 2. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
- B. Assurance of glorification in all creation.
1. For the earnest expectation of the creature waits for the manifestation of the sons of God.
 - a. For the creature was made subject to vanity (*decay*), not willingly, but by reason of Him who has subjected the same in hope.
 - b. Because the creature itself also shall be delivered from the bondage of corruption (*death and decay*) into the glorious liberty of the children of God.
 2. For we know that the whole creation groans and travails in pain together

- until now.
3. And not only they, but we ourselves also who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption and the redemption of our body. *(We have tasted the wonderful things of God and we groan spiritually for the complete manifestation that will occur when Jesus returns.)*
- C. Assurance of glorification by the present hope.
1. For we are saved by hope.
 2. But hope that is seen is not hope: For what a man sees, why does he need to continue to hope for it?
 3. But if we hope for that which we do not see, then we wait for it with patience.
- D. Assurance of glorification by the Spirit.
1. Likewise the Spirit also helps our infirmities: For we do not know what we should pray for as we should.
 2. But the Spirit itself makes intercession for us with groanings which cannot be uttered.
 3. And He that searches the hearts knows what is the mind of the Spirit, because He *(the Spirit)* makes intercession for the saints according to the will of God.
(This is one of the blessings of the gift of tongues given by the Holy Spirit. When you pray in an unknown tongue, your prayer bypasses your own thoughts on a matter and prays according to God's will. For further instruction on this subject see the Harvestime International Network course "Ministry Of The Holy Spirit", available free at <http://www.harvestime.org>.)
- E. Assurance of glorification in the circumstances of life.
And we know that all things work together for good to them that love God, to them who are the called according to His purpose. *(We are partners with God, and He will work for our good. All things do not work together for good for everybody, only those who love God and are called according to His purpose.)*
- F. Assurance of glorification by God's continued work in us.
1. For whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the firstborn among many brethren.
 2. Moreover whom He predestinated, them He also called.
 3. Whom He called, them He also justified.
 4. Whom He justified, them He also glorified.
(To foreknow can mean three things: To know something beforehand, to accept or approve it, or to predestine it. To "predestine" means to determine it before time. God has predestined that Believers be conformed to the image of His Son. He has called, justified, and glorified them.)
- VI. Assurances of the Believer's victory. (31-39)
- A. Assurance of victory through the Believer's relation to God.
1. What shall we then say to these things? If God be for us, who can be against us? *(There is no "if" about it. God is for you!)*
 2. He that did not spare His own Son, but delivered Him up for us all, how shall He not with Him *(Jesus)* also freely give us all things?

3. Who shall bring anything to the charge of (*against*) God's elect? It is God that justifies. Who is he that condemns?
- B. Assurance of victory through the Believer's relation to Christ.
1. It is Christ that died, yes rather, that is risen again, who is even at the right hand of God, who also makes intercession for us.
 2. Who shall separate us from the love of Christ?
 - a. Tribulation? (*Trials, temptation, affliction.*)
 - b. Distress? (*Anguish, agony.*)
 - c. Persecution? (*Abuse, mockery, ridicule, mistreated.*)
 - d. Famine? (*To be without sustenance.*)
 - e. Nakedness? (*To have earthly possessions taken.*)
 - f. Peril? (*Risks, danger.*)
 - g. Sword? (*To suffer martyrdom.*)
 3. As it is written, "For Your sake we are killed all the day long; we are accounted as sheep for the slaughter." (*Psalm 44:22.*)
 4. Yet, in all these things we are more than conquerors through Him that loved us.
- C. Assurance of victory through the Believer's security in God's love.
For I am persuaded (*beyond any doubt*) that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

(Nothing can separate us from God's love. We are not separated in death, nor in life--which is sometimes harder than death! Fallen angels cannot separate us from God, nor can principalities or powers which, according to Ephesians 6:12, are our spiritual enemies. Present and future circumstances cannot separate us from His love, nor can geographic or spiritual locations--height or depth. No creature--no one and nothing--can separate us from the love of God in Christ Jesus. Note the extremes: The extremes of existence are death and life; the extremes of created beings are angels, principalities, and powers; the extremes of time are things present and things to come; the extremes of space are height and depth; and the extremes of all creation are any other creatures. None of these extremes will separate us from God's love.)

(Note in this chapter: There is no condemnation to believers (1); we are no longer in the flesh (9); we are no longer debtors to the flesh (12); we are no longer in bondage (15); there is no comparison between our present trials and the glory to be revealed (18); there is nothing that will not work for our good (28); no one can be against us (31); no charges can be laid to us as God's elect (33); and nothing can separate us from God's love (35,38-39).

Study questions on Romans 8:

1. Why is there no condemnation to those who are in Christ Jesus? (1-2)
2. After what are believers to walk? (1,4)
3. What makes New Covenant believers free from the law of sin and death? (2-3)
4. Contrast the concerns of those who walk in the Spirit with the concerns of those who walk in the flesh. (5)
5. What is the end result of carnal mindedness? (6)
6. What is the end result of spiritual mindedness? (6)
7. What causes enmity with God and why? (7)
8. According to verse 8, who cannot please God?
9. According to verse 9, if you are a Believer:
 - What are you not?
 - What are you in Christ?
 - What dwells within you?
 - If you do not have the Spirit, what is the result?
10. If Christ is in you, what are the results? (10)
11. What Spirit dwells within you as a Believer and what can that Spirit do for you? (11)
12. Using verses 12-13, explain what it means to be a debtor to the flesh.
13. How can a Believer mortify the deeds of the body? (13)
14. By what are the sons of God recognized? (14)
15. Contrast the two spirits mentioned in verse 15.
16. According to verse 16, who bears witness that we are God's children?
17. What are the results of being children of God? (16-17)
18. If we suffer with Christ, what is the reward? (17-18)
19. For what are all creatures waiting and why? (19-21)
20. From what will all living creatures be delivered and into what will we be delivered? (21)
21. Why and for what is all creation groaning and travailing? (22-23)
22. Summarize what is stated about hope in verses 24-25.
23. Summarize what is revealed about the ministry of the Holy Spirit in verses 26-27.
24. According to verse 28, what confidence can you have in difficult times?
25. Explain predestination as discussed in verses 29-30 and in the outline.
26. What is the question and answer in verse 31?
27. What is the question and answer in verse 32?
28. What charges can be brought against the elect of God? (33)
29. Who is the one who justifies? (33)
30. Who is the one who condemns? (34)
31. Who makes intercession for Believers? (34)
32. Explain the meaning of verse 36.
33. In what are Believers conquerors? (37)
34. How can you live the life of a conqueror? (37)
35. Make a list of the things that cannot separate you from the love of God in Christ Jesus. (35,38-39)

APPENDIX TWO

SUPPLEMENTAL STUDY

THE GRACIOUSNESS OF GOD

God's graciousness refers to His benevolent and merciful characteristics. His graciousness is also described as unmerited favor, which means it is a synonym for His grace. He is kind, loving, compassionate, patient, and forgiving towards humankind even though we are undesiring of His grace. Grace is what God does because He is gracious.

Use the following Biblical references to study more on the graciousness of God.

BIBLICAL REFERENCES TO GOD'S GRACIOUSNESS

OLD TESTAMENT

Genesis 43:29

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

Exodus 22:27

27 For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

Exodus 33:19

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

Exodus 34:6

6 And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth,

Numbers 6:25

25 The Lord make his face shine upon thee, and be gracious unto thee.

2 Samuel 12:22

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?

2 Kings 13:23

23 And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

2 Chronicles 30:9

9 For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

Nehemiah 9:17

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

Nehemiah 9:31

31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God.

Psalms 77:9

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

Psalms 86:15

15 But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

Psalms 103:8

8 The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

Psalms 111:4

4 He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion.

Psalms 112:4

4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

Psalms 116:5

5 Gracious is the Lord, and righteous; yea, our God is merciful.

Psalms 145:8

8 The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

Isaiah 30:18

18 And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him.

Isaiah 30:19

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

Isaiah 33:2

2 O Lord, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

Joel 2:13

13 And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Amos 5:15

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

Jonah 4:2

2 And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

Malachi 1:9

9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts.

NEW TESTAMENT

Luke 4:22

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

1 Peter 2:3

3 If so be ye have tasted that the Lord is gracious.

APPENDIX THREE BIBLICAL REFERENCES TO GRACE

OLD TESTAMENT:

Genesis 6:8

8 But Noah found grace in the eyes of the Lord.

Genesis 19:19

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die.

Exodus 33:12

12 And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

Exodus 33:13

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

Exodus 33:16

16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

Exodus 33:17

17 And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

Exodus 34:9

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

Numbers 32:5

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

Judges 6:17

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

Ezra 9:8

8 And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

Psalms 45:2

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever.

Psalms 84:11

11 For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

22 So shall they be life unto thy soul, and grace to thy neck.

Proverbs 3:34

34 Surely he scorneth the scornors: but he giveth grace unto the lowly.

Jeremiah 31:2

2 Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

Zechariah 4:7

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

Zechariah 12:10

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

NEW TESTAMENT

Luke 2:40

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

John 1:14

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:16

16 And of his fulness have all we received, and grace for grace.

John 1:17

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Acts 4:33

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Acts 11:23

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

Acts 13:43

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

Acts 14:3

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

Acts 14:26

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

Acts 15:11

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Acts 15:40

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

Acts 18:27

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace.

Acts 20:24

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Acts 20:32

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Romans 1:5

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

Romans 1:7

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Romans 3:24

24 Being justified freely by his grace through the redemption that is in Christ Jesus.

Romans 4:4

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Romans 4:16

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.

Romans 5:2

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Romans 5:15

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

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Romans 5:17

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

Romans 5:20

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.

Romans 5:21

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Romans 6:1

6 What shall we say then? Shall we continue in sin, that grace may abound?

Romans 6:14

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Romans 6:15

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

Romans 11:5

5 Even so then at this present time also there is a remnant according to the election of grace.

Romans 11:6

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

Romans 12:3

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.

Romans 12:6

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith.

Romans 15:15

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.

Romans 16:20

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Romans 16:24

24 The grace of our Lord Jesus Christ be with you all. Amen.

1 Corinthians 1:3

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

1 Corinthians 1:4

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ.

1 Corinthians 3:10

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

1 Corinthians 10:30

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

1 Corinthians 15:10

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.

1 Corinthians 16:23

23 The grace of our Lord Jesus Christ be with you.

2 Corinthians 1:2

2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

2 Corinthians 1:12

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

2 Corinthians 4:15

15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

2 Corinthians 6:1

6 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2 Corinthians 8:1

8 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 Corinthians 8:6

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

2 Corinthians 8:7

7 Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

2 Corinthians 8:9

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

2 Corinthians 8:19

19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind.

2 Corinthians 9:8

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.

2 Corinthians 9:14

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

2 Corinthians 12:9

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

2 Corinthians 13:14

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Galatians 1:3

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ.

Galatians 1:6

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel.

Galatians 1:15

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace.

Galatians 2:9

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

Galatians 2:21

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Galatians 5:4

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Galatians 6:18

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Ephesians 1:2

2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Ephesians 1:6

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Ephesians 1:7

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Ephesians 2:5

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)...

Ephesians 2:7

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Ephesians 2:8

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

Ephesians 3:2

2 If ye have heard of the dispensation of the grace of God which is given me to you.

Ephesians 3:7

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Ephesians 3:8

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

Ephesians 4:7

7 But unto every one of us is given grace according to the measure of the gift of Christ.

Ephesians 4:29

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Ephesians 6:24

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Philippians 1:2

2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Philippians 1:7

7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

Philippians 4:23

23 The grace of our Lord Jesus Christ be with you all. Amen.

Colossians 1:2

2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

Colossians 1:6

6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth.

Colossians 3:16

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Colossians 4:6

6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Colossians 4:18

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

1 Thessalonians 1:1

1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

1 Thessalonians 5:28

28 The grace of our Lord Jesus Christ be with you. Amen.

2 Thessalonians 1:2

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

2 Thessalonians 1:12

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2 Thessalonians 2:16

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace.

2 Thessalonians 3:18

18 The grace of our Lord Jesus Christ be with you all. Amen.

1 Timothy 1:2

2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

1 Timothy 1:14

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

1 Timothy 6:21

21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

2 Timothy 1:2

2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

2 Timothy 1:9

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

2 Timothy 2:1

2 Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2 Timothy 4:22

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

Titus 1:4

4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior.

Titus 2:11

11 For the grace of God that bringeth salvation hath appeared to all men,

Titus 3:7

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

Titus 3:15

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

Philemon 3

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

Philemon 25

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

Hebrews 2:9

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

Hebrews 4:16

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Hebrews 10:29

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Hebrews 12:15

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.

Hebrews 12:28

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

Hebrews 13:9

9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

Hebrews 13:25

25 Grace be with you all. Amen.

James 1:11

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

James 4:6

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

1 Peter 1:2

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1 Peter 1:10

10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you.

1 Peter 1:13

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

1 Peter 3:7

7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

1 Peter 4:10

10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

1 Peter 5:5

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resists the proud, and giveth grace to the humble.

1 Peter 5:10

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

1 Peter 5:12

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

2 Peter 1:2

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

2 Peter 3:18

18 But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen.

2 John 3

3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Jude 4

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Revelation 1:4

4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne.

Revelation 22:21

21 The grace of our Lord Jesus Christ be with you all. Amen.