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# GOD'S GRACE

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*“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 8:9

L.R. Shelton, Jr.



# God's Grace<sup>1</sup>

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## 1. Grace: How God Deals with His People

*“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 8:9*

We begin a series of messages today on the subject *the grace of God*. My desire in preaching on this subject is to open up, by the Holy Spirit's leading, this glorious subject that so fills the pages of God's Holy Word.

That God deals with His people in grace is to me one of the most amazing things of which the Word speaks. For when we fully realize what we are by nature, and how we appear in the sight of God as unholy and ungodly sinners, and fully realize our true desert of the wrath of God, then we are filled with praise that God's grace reigns through righteousness unto eternal life by Jesus Christ our Lord (Rom 5:21).

Unto us who know ourselves to be sinners, the most gracious word in our language, the most precious word, the word most suited for our need, is the word, “grace.” Why? Because this word describes the way that the Lord deals with His people who are sinners. It is by grace, through grace, and in grace that our sovereign God deals with us by His Spirit.

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<sup>1</sup> These messages were first delivered over the Word of Truth radio network in the early 1980s.

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When we are saved wholly and completely by God's grace (and this is the only way in which we can be saved, Eph 2:8), we come to see God's love, God's mercy and God's goodness in action. In this word grace we see the heart of God revealed as in no other way. In this word grace we have all that enters into God's dealings with His beloved people; for in it, we see the source from which flows all that God has for us in Christ.

You see, dear friend, divine grace is the sovereign and saving favor of God exercised in the bestowment of blessings upon those who have no merit in themselves, and for which no compensation is demanded from them. But, that is not all; grace is the favor of God shown to those who, not only have no positive deserts of their own, but who are thoroughly ill-deserving and hell-deserving. You see, grace is completely unmerited and unsought, and is not attracted by anything in, or from, or by the objects upon which it is bestowed. Grace can neither be bought, earned, nor won by the creature. If it could be, it would cease to be grace. When a thing is said to be of grace we mean that the recipient has no claim upon it, that it was in no way due him. It came to him as pure charity, and at first, unasked and undesired.

Let me repeat again; in this word "grace" we have all that enters into God's dealings with His beloved people. For in it we see the source from which flows all that God has for us in Christ (2Co 8:9).

Let us now show this and lay it out before our hearts from the eternal, unbroken, verbally inspired Word of God. Will you listen to God's Word?

Our election in Christ before the foundation of the world, we are told in Romans 11:5, 6, was "the election of grace." Listen to this precious passage of Scripture. "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work." So since salvation in Christ for poor sinners is all of grace and not of any merit in us, then it pleased God to show this grace to His people before the foundation of the world, assuring them of His eternal love before the world began as set forth in 2 Timothy 1:9. "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." Yea, we indeed do see the heart of God flowing toward poor sinners from before the world began and it was in grace. And then we see it flowing down to them in time in these words, "But is now [that is, the grace of God] made manifest by the appearing of our Savior Jesus Christ, who hath abolished death [for poor sinners] and hath brought life and immortality to light through the gospel" (2Ti 1:10). Yes, grace was given to us before the world began and therefore can be called the "election of grace."

Another way in which we see the grace of God flowing out to hell-deserving sinners is in the "effectual calling" of them to Christ with that irresistible call of grace. This is brought out by Paul in Galatians 1:15-16 in these words, "...it pleased God, who separated me from my mother's womb, and

called me by his grace, to reveal his Son in me.” Yes, this holy calling of poor sinners to Christ is a call of grace; without which no man would come to Christ (2Ti 1:9). Without it no man would be saved because all lie dead in trespasses and sins (Eph 2:1-3).

Our blessed Lord Himself said the same thing in John 5:25, that He must call by His Spirit and that it is a call of grace. Listen! “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.” Yes, as He called Lazarus, “Come forth” (Joh 11: 43), even so by His Spirit He calls every sinner whom He saves with that effectual call of grace to come to Christ. Every one whom He has ever saved has received it (Joh 6:44; Act 2:39).

To go further, we find in Romans 3:24 that our justification in Christ, because of the imputed righteousness of Christ, flows down to us freely by His grace. The righteousness of God which is by the faith of Jesus Christ, has brought us into the courts of heaven, and by grace we have been, “Justified freely by his grace through the redemption that is in Christ Jesus.” Or as Romans 4:4-5 puts it, “Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” Yes, all of grace and none of works is the way God can and does justify poor, repenting, believing sinners in Christ.

Again, we see from God’s Word that the grace of God is shown flowing to us, in that the faith by which we lay hold of Christ as our complete salvation is “through grace.” In Acts 18:27 we read, that they “believed through grace.” Yes, faith is the greatest gift given to us, and it is *by grace* according to Ephesians 2: 8-9. “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.”

As we proceed further with this study we find also that God’s grace flows toward us in that blessing of *the forgiveness of all our sins*. We see this brought out in Ephesians 1:7. “In Christ we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” What a grace this is that flows down to us from the God of all grace through our Lord Jesus Christ. Think of this! Because of God’s grace, His unmerited favor toward us, He freely forgives the blackest and vilest of sinners who comes to Him through Christ. You see, my dear friend, when you lay down your arms of rebellion and hoist the white flag of surrender in heart-felt repentance of sin, then God can and will forgive you, and that freely, of all your sins according to the riches of His grace because of the redemptive work of Christ at Calvary. Isaiah 1:18 tells us in fact that God invites sinners by His grace to, “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Yes, for every sin we confess and forsake in true repentance, God said He would in grace forgive for Christ’s sake.

Another blessed truth that springs out of the grace of God that flows down to us in Christ is that “Jesus,” by the grace of God, “*tasted death* for every man” (Heb 2:9); and in that death, there came forth life for us. Listen to Galatians 2:20, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Yes, out of His death came His life in me, resurrection life. For now He lives in me, and not only in me, but in all His blood-bought ones. He is our life (Eph 1:19, 20).

Romans 6:4-6 puts it like this: “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. For if we have been planted together in the likeness of His death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

To me then, this is the height of grace, to know that because of Christ’s death and resurrection, we can know that He now lives His life in His people and that the old man has been crucified with Him.

I ask the question, What is meant here by the old man? We know that it is not the flesh because we still have to fight against it every day. We know that it is not our depraved nature because that has not been eradicated; it must be kept in the place of death by the grace of God and the Spirit of God for us to survive. I ask you again, What is the old man then? The *old man* is what we were as unbelievers before Christ came into our lives. It describes us as: apart from Christ, unforgiven, alienated, and totally in subjection to the reign of sin in our depraved natures. But now, praise the Lord, each one who is in Christ is a *new man*. He has put on Christ and walks free in His Spirit, no longer under the dominion of sin, because his sins have all been blotted out as a thick cloud, forgiven, put away from God’s sight (Rom 8:2-4). To me this is grace.

The picture I get here is the change of the caterpillar into a butterfly: the action of metamorphosis, from the worm to the butterfly, from a sinner to a saint, from death unto life, from hell to heaven. It is the implantation of a new heart (which in Scripture means the affection), the giving of a new nature, the old passing away and the new taking over. “If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new” (2Co 5:17).

This is what God does by His grace. He gives eternal life to the worm (sinner) to now become a butterfly (saint)—a new life! Therefore, in the sight of God the old no longer is in existence. Why? Because the old was crucified in Christ, and now the new lives because Christ now lives in our spirit, by His Spirit (Rom 8:9, 11). God no longer sees the worm which was I; He now sees Christ who is my life (Col 3:4).

This does not mean that we no longer have trouble with the old nature and the body of flesh, but what it does mean is that, because of God's grace, "Where sin reigned unto death, now grace reigns through righteousness unto eternal life by Jesus Christ our Lord" (Rom 5:21).

So according to Hebrews 4:16, we now come to a *throne of grace* and to Him who sits upon that throne, who is the God of all grace; and grace reigns in our hearts and lives.

What we have learned today is this, that this grace of God is God's love in action. It is the unmerited favor of God shown to the ill-deserving, undeserving, hell-deserving sinner. And the moment you say "grace," then you rule out merit or works of any kind in the salvation of any soul.

*Ah! but free and sovereign grace,  
I still had lived estranged from God,  
Till hell had proved the destined place  
Of my deserved but dread abode.*

*But Oh, amazed, I see the hand  
That stopped me in my wild career;  
A miracle of grace I stand;  
The Lord has taught my heart to fear.*

*To fear his name, to trust his grace,  
To learn his will be my employ;  
Till I shall see him face to face,  
Himself my heaven, himself my joy.*

## 2. The Power of God's Grace

*“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

We began a new series of messages last week on the general theme “the grace of God.” In that first message we gave you a definition of grace and then showed how God’s grace flows to us through Christ in the election of grace, the effectual call of grace, the forgiveness of sins by grace through the shed blood of our Lord Jesus Christ, and then the grace of our union with Christ in crucifixion and resurrection.

Today, we desire to continue those messages on the grace of God by looking at the *power of grace* as it manifests itself in the deliverance and salvation of a lost soul that is under the reign and dominion of sin. We read in Romans 5:20-21 these words, “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.” So if grace, God’s grace, is to abound over sin, and if it is to reign where once sin reigned, then it must be *powerful*. Therefore it must be sovereign grace as it reigns over the hearts of sinners, where sin and death once reigned.

It is when we see what grace has to overcome to save sinners that we can begin to understand how powerful grace must be. The question is asked, “What is it that the power of grace has to overcome?” I will answer by saying that the first thing is our spiritual deadness. Ephesians 2:1 reads, “And you hath he quickened, who were dead in trespasses and sins.” You see, dear friend, we are all by nature spiritually dead. That is the condition of the whole human race, all mankind, apart from the grace of God in Jesus Christ. We have all died in Adam (Rom 5:12-19). We are born into this world spiritually dead, without one ounce of spiritual life.

The first thing, therefore, that grace has to deal with is this condition of spiritual deadness in which we are all found by nature. What the Scriptures mean by this is that we are dead to the interests of our own souls; we are dead to the life of God; we are dead to spiritual things—they do not interest us at all. That is the condition of the vast majority of people in the world today, in and out of so called “religion.” They give no thought of the things of God,



and they dismiss them when they are mentioned to them. That is because they are spiritually dead! They have no spiritual awareness, no spiritual understanding, no conception of these things at all. So grace has to overcome this state of death; and nothing but the power of the grace of God in Christ Jesus can do it!

The second thing that grace has to overcome is the *state of antagonism* to the truth, and of antagonism to God. this is also the tragedy of the situation of the natural man, of every sinner outside of Christ. Not only does he fail to respond to spiritual truth, but he hates it, he spurns it, and he opposes it. In Romans 8:7 we read, “the carnal mind [the natural mind of man, the fleshly mind] is enmity against God.” It is not simply that man by nature is dead and does not respond to truth; he is also *at enmity* against God. His mind and heart are “not subject to the law of God, neither indeed can be.”

Again, we are told in 1 Corinthians 2:14 that, “The natural man receiveth not the things of the Spirit of God.” And why not? “Because they are foolishness unto him: neither can he know them, because they are spiritually discerned.” He laughs at the things of the Spirit of God. They are nonsense, they are folly to him; they are utter rubbish. That is why he does not receive them. It is not only that he cannot receive them, but that he is actively, bitterly opposed to them; he rejects them altogether. This is the Biblical understanding of the awful and fearful condition of the natural man. In things spiritual, he is opposed to them, hates them, and calls them foolishness.

How then is this man going to be saved when he is in this condition? There is only one answer: it is by the *power of grace*. It is because the power of the reign of God’s grace is altogether greater than the power of the reign of sin. You see, dear friend, Satan does not want to lose his citizens, his slaves. He is the strong man armed that keepeth his goods at peace. He guards them, and surrounds them; he is clothed with armor, has his mighty fortification around them, and holds them captive at his will. How then can any one ever be redeemed? I say what the Scriptures themselves say, nothing less than the power of grace can do it, and I praise the Lord that grace can do it and has done it.

Let us go further. For grace to do this then, it must be powerful and irresistible. For if grace were not irresistible no one would ever be saved. Grace does not merely help us and grace does not merely assist us; it comes in and actually reigns where sin once reigned. It does not take no for an answer. By the power of the Holy Spirit the dead sinner’s, the antagonistic sinner’s, will overcome, and he is made willing in the day of God’s power. The poor sinner, now overcome by grace in the power of the Holy Spirit, cries like the apostle Paul in 1 Corinthians 15:10, “I am what I am by the grace of God, and his grace which was bestowed upon me was not in vain.”

Dear friend, if after grace presented to us the love of God in Christ as the way of salvation and reconciliation back to God and then left the final choice with *us* as to whether we were going to take advantage of it or not, it would

leave us in a worse fix than we were in. You ask, “and why?” Because being dead spiritually we would never respond to the claims of the Gospel. We would die and go to hell apart from the irresistible grace of God. It not only brings us to salvation (Tit 2:11), but also by its wonder-working power, it teaches us “to deny ungodliness and worldly lusts...to live soberly, righteously and godly in this present world” (Tit 2:12). In other words, if God did not take the initiative by His grace, subdue our depraved wills, and make us willing in the day of His power, then we would never be saved.

Let us see now how this irresistible grace of God in Christ Jesus operates. First, it *seeks us out*. Luke 19:10 tells us that “The Son of man came to seek and to save that which was lost.” So the irresistible grace of God by the Holy Spirit seeks us out. John 10:3 tells us that Christ by His Spirit through this irresistible, reigning grace, “Calleth His own sheep by name, and leadeth them out.” In verse 27-28 he says, “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.” Yes, grace seeks us out and finds us where we are lost, and if it didn’t we would never be saved.

Second, grace by the power of the Holy Spirit *convicts us of our sins*; and oh what power is needed to do that, to convince the natural man of sin! You may say that it is easy to convict and convince a drunkard, or a dope fiend, or a whoremonger of his sin. But is it? Well try it, and you will find that he defends himself and rationalizes his sins and explains them away with the utmost ease. But that is not all. What happens when you come to a proud Pharisee such as Saul of Tarsus was? What can possibly convince and convict such a man of his sin? I repeat that there is only one power that can do it; it is the power of grace that can strike him down and make him cry, “Lord, what wilt thou have me to do?” (Act 9:6). Yes, only the irresistible grace of God that reigns through righteousness can convince a man of his sins and bring him to cry after God for mercy. To so convince him that he forever despairs of self and rests only in the righteousness of Christ and His precious blood to clothe him and to cleanse him.

Third, grace reigns and shows itself to be powerful in *regenerating grace*. A man can no more give himself the new birth or regenerate himself, than he could produce himself in his mother’s womb. You see a man is not born again, regenerated, because he believes; he believes because he is born again. This is so clearly set forth in John 1:12-13. There we read that a man believes because he is born again, not by his parents’ blood, nor by his own will, but by the will of God. This takes place by the power of the grace of God, the power of the Holy Spirit, by the same power that raised our Blessed Lord Jesus from the grave (Eph 1:19, 20; Joh 3:3-8; 1Pe 1:23).

Fourth, grace reigns and shows itself powerful in its *restraining power*. Praise God for that restraining grace! You see, dear friend, the restraining power of grace is manifested in God’s people even before their conversion. They are not allowed to sin to such a degree that they put themselves outside the scope of salvation. They are never allowed to blaspheme against the Holy

Spirit. They may say many things they should not say against him; but they are never allowed to blaspheme. But the power of restraining grace is also necessary even in the Christian, the child of God, surrounded as he is by temptation, and often tempted from within.

Oh thank God for the power of restraining grace, the grace that holds us back, the grace that prevents us from doing things that would harm and damage our immortal souls. We are “Kept by the power of God through faith unto salvation ready to be revealed in the last time” (1Pe 1:5).

Fifth, grace reigns and shows itself powerful in *our sanctification*. You see in salvation we are saved from the penalty of sin which is the second death. We are also saved from the *power of sin*, and one day shall be saved from the very *presence of sin*. But now we are being saved from the *pollution of sin* by the power of sanctifying grace. Here we see the power of grace manifesting itself daily against indwelling sin, sin in the flesh, and sin in the body. Thank God for the power of sanctifying grace in our lives that reigns over the power of indwelling sin and delivers us daily from its pollutions (Rom 6:14; 8:4).

Sixth, grace reigns and shows itself powerful in *supporting grace*, of which all are constantly in need. I ask the question, “What is going to keep us when sin, the flesh, the world, and the devil come against us with all of their combined forces?” These are ever threatening us and attacking us. So how are we going to overcome them? James 4:6 tells us, “He giveth more grace;” or as 2 Corinthians 12:9 tells us, “His grace is sufficient for us.”

Seventh, grace reigns and shows itself powerful in *enabling and persevering grace*. Here again is something we constantly need. We have seen how we are brought out of the bondage of sin, and are delivered from the second death in hell, and antagonism toward God and His Christ. We have seen how we are restored and how we are sanctified and supported. But the question is asked, “How are we to continue on the rest of the journey?” How are we to hold out in the Christian warfare and the fight of faith? The answer is still the same. It is the power of reigning grace alone that makes possible and guarantees the final perseverance of the saints. Philippians 1:6 tells us how, “He which hath begun a good work in you will perform it until the day of Jesus Christ.” What this means is that what the grace of God starts, *it will finish*. You see, dear friend, Grace so works in our hearts by the Holy Spirit that we are enabled to persevere to the end (Jud 20).

I believe the song-writer puts it best in these words:

*Amazing Grace! How sweet the sound!  
That saved a wretch like me;  
I once was lost, but now am found;  
Was blind, but now I see.*

*Tw'as grace that taught my heart to fear,  
And grace my fears relieved;*

*How precious did that grace appear  
The hour I first believed!*

*Through many dangers, toils and snares,  
I have already come;  
'Tis grace has brought me safe thus far,  
And grace will lead me home.*

### 3. God's Grace Working in the Lives of Sinners

*"Know ye not that the unrighteous shall not inherit the kingdom of God?...And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." – 1 Corinthians 6:9, 11*

We continue our present series of messages today on the general theme the *grace of God*. As we have said in our previous messages, God deals with His people in grace, and this to me is one of the most amazing things spoken of: for when we fully realize what we are by nature and how we appear in the sight of God as unholy, ungodly sinners, and fully realize our true desert of the wrath of God, then we are filled with praise that God's grace reigns through righteousness unto eternal life by Jesus Christ our Lord (Rom 5:21).

Let me repeat, right here, our definition of God's amazing , distinguishing sovereign grace which is poured out upon ungodly sinners like you and me.

Divine grace is the sovereign and saving favor of God exercised in the bestowment of blessings upon those who have no merit in themselves and for which no compensation is demanded from them. Grace also is the favor of God shown to those who not only have no positive deserts of their own, but who are thoroughly ill-deserving and hell-deserving.

You see, grace is completely unmerited and unsought, and is not attracted by anything in, or from, or by the objects upon which it is bestowed. Grace can neither be bought, earned, nor won by the creature. If it could be, it would cease to be grace. When a thing is said to be of grace, we mean that the recipient has no claim upon it, that it was in no way due him, for it comes to him as pure charity, and at first, unasked and undesired.

Dear friend, if God's eternal, loving, blessed salvation in Christ came to man in any other way than the way described, which *is* of pure grace, then

your speaker would have never been saved. For the man speaking to you today is nothing else but a hell-deserving sinner.

In our message today let us look at the grace of God working in the lives of poor sinners as recorded in God's Holy Word. Our prayer is, that by this Word many who are listening and many who will read these pages will be enabled by the Holy Spirit to know that Christ receives sinful men, even me with all my sins.

I direct your attention to these words written about the Christian believers who were in the church at Corinth. Listen to 1 Corinthians 6:9-11 and hear: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." And what were some of these things? Verses 9 and 10 tell us what some of them were: fornicators, idolaters, adulterers, and effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers and extortioners.

What an array of sins committed against the most high God and yet the Scriptures plainly declare that these desperately wicked sinners who had lived their lifetime in such cesspools of hell, were now by the grace of God, washed, sanctified, and justified. How? In the name of the Lord Jesus and by the Spirit of God.

Something happened to them. What was it? God's grace, His unmerited favor, reached down to them and saved them, delivered them, changed them and made them new creatures in Christ Jesus. This was done by the convincing work of God's Holy Spirit, who commanded the light to shine into their souls and revealed themselves unto themselves as hell-deserving sinners. They then by the grace of God, repented of their sins, they left them, they turned to God from them with a hatred for them desiring never to go back to them. All of this was done for them out of free grace, even though they in themselves hated God, did not want God, and would not have come to God unless He in free grace had first looked upon them, and made a way that He, the Righteous, Just, and Holy One, could be just in justifying them in Christ.

When I read this portion of God's Word and see the amazing grace of God manifested to such vile and filthy sinners, then I despair of no one being saved.

These precious souls before they were saved by the grace of God lived in the most filthy of outward sins. They were sexually immoral, licentious, worshipping idols—the work of their own hands; they were guilty of adultery in all its perverted forms, living in homosexual perversion, stealing what ever they could get their hands on, living in debauchery and drunkenness, given to evil slander, swindlers of the worse kind, and yet they turned to God in true repentance, trusting their sinful self and all their sinful deeds and nature in the hands of the glorious Substitute, whom God had provided for them in Christ Jesus. The Word of God plainly said that they were washed, sanctified, and

justified in the name of the Lord Jesus, and by the Spirit of our God. To me this is grace.

What this means is that when these vile, filthy and ungodly sinners, were by the grace of God, lifted out of the miry clay of the abyss of sin; they were brought into the very presence of the thrice holy God as if they had never sinned and had been holy and righteous all the days of their lives. This to me is grace. Not only that, but they were given a new heart and became partakers of the holy nature of God in Christ. This to me is grace.

But there is more! Those very bodies which had been given to such depravity were now made the very temple of the living God and indwelt by His Holy Spirit. This to me is grace.

But there is more! These vile, despicable, hell-deserving sinners, were brought into the very family of God, made to sit down at His table of grace and feast in His presence as His dear children and call Him Father, the very one, who only a few months or years before they hated, blasphemed, cursed and would have killed *if* they could have gotten to Him. This to me is grace.

But there is more! They were also given the perfect robe of Christ's righteousness, which had been woven on the loom of the cross, tested in the darkness of the tomb and adorned in the brightness of the resurrection. In this robe of Christ's perfect righteousness; they could now appear in the very presence of God for they were loved by Him with the same love with which He loves His only begotten Son. This to me is grace.

But there is more! They were made heirs *of* God and joint heirs with the Lord Jesus Christ. They were now kings and priests ruling and reigning in His present kingdom of grace and were daily partakers of all God's hand provides. This to me is grace.

But there is more! Through this marvelous and amazing grace of God, their sins, all of them, had been forgiven never to be remembered against them anymore and they had the privilege of daily cleansing at the fountain opened for sin and for uncleanness in the precious shed blood of the Lord Jesus Christ in whom they now rested their entire lives. This to me is grace.

But there is more! To these same men and women who had lived their lives in shame and reproach in the awfulness of sin, were given, by the grace of God, a title to everlasting salvation with Christ in heaven. To them were given the right to enter heaven itself where the spirits of just men made perfect dwell, into the very presence of God Himself, there to be with Him in holy bliss and splendor throughout all the age to come.

But there is more! To these same vile sinners who were now washed, sanctified and justified in Christ, were given exceeding great and precious promises: that by these they might be partakers of the divine nature and thereby escape the corruption that is in the world through lust. Yes, precious promises like, "I will never leave thee, nor forsake thee" (Heb 13:5); "Come boldly unto the throne of grace, that you may obtain mercy and find grace to help in time of need" (Heb 4:6); "If we confess our sins, He is faithful and

just to forgive our sins, and to cleanse us from all unrighteousness” (1Jo 1:9); “My God shall supply all your need according to His riches in glory by Christ Jesus” (Phi 4:19); “There is no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that which you are able: but will with the temptation also make a way to escape, that ye may be able to bear it” (1Co 10:13). This to me is grace.

But there is more! To these same men and women, who only a few months or years before never knew this great grace, was given the privilege of sharing in the work of spreading the gospel of the grace of God. To be laborers with God in His vineyard, to tell the great story of God’s grace which had washed, sanctified, and justified them in the Lord Jesus by the Spirit of God. To me this is grace to proclaim the greatest message of all, the message of redemption I once hated.

But there is more! To these same sinners out of hell who had turned to God in repentance and to Christ in faith were given the privilege by faith to behold with open face the Lord of glory and to be changed into the same image from glory to glory, even as by the Spirit of the Lord. To me this is grace to now have the privilege of being like the one who died for me.

But there is more! To these same precious souls now redeemed by the grace of God were given the hope of the resurrection. To them it was said, “In a moment, in the twinkling of an eye, at the last trump, ye shall all be changed, raised incorruptible. For this corruptible must put on incorruption, and this mortal must put on immortality.” This to me is grace

But there is more! In this same resurrection the Word of the Lord spoke to these saved souls and promised them new bodies like unto their precious Lord who had redeemed them from all their sins. “For our citizenship is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself,” (Phi 3:20, 21). To me this is grace.

But as if all of this were not enough there is *yet one more* gracious thing that the God of all grace did for these poor hell-deserving sinners and it is found in Romans 8:38-39. Here He promised them, that having loved them, He would love them to the end, and that nothing could separate them from Him. “For I am persuaded, 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.” This to me is grace.

Dear friend, I have tried, by the grace of God, to picture to you today what the grace of God does for a poor, hell-deserving sinner, taking him from the pit of sin and hell and setting him in heavenly places in Christ Jesus irrespective of who he, the sinner, is and what he has done. This to me is grace: that as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord (Rom 5:21).

*Grace is Jehovah's sovereign will,  
In an eternal covenant sure;  
Which for His seed He will fulfil,  
Longer than sun and moon endure.*

*Grace is a firm but friendly hand,  
Put forth by God to save His own;  
And by that grace, through faith, we stand,  
Adoring at our Father's throne.*

*There grace its peaceful sceptre wields,  
Inviting souls to venture near;  
There Christ His saving Spirit yields  
To those whose sins He deigned to bear.*

*Lord, help us on Thy grace to stand,  
And every trial firm endure;  
Preserved by Thy sovereign hand,  
And by Thy oath and covenant sure.*

*Thy willingness to save Thy seed,  
Is as they stand in Christ their Head:  
No act Thy grace can supersede,  
For thine must live, though they were dead.*

*Thanks, everlasting thanks be given  
To God, to Christ, to matchless grace;  
And to that Dove who seals for heaven  
All who shall sing Jehovah's praises*

## 4. God's Grace Comes to Us in the Lord Jesus Christ

*"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." – Romans 5:15*

We continue today our series of messages on the *grace of God*. As we have said before, what a gracious theme this is, the grace of God. For what is grace, this grace of God? It is the quality of God, that attribute of God which leads Him to be gracious towards and to bless the utterly undeserving. Grace is favor shown to people who do not deserve any favor at all, who indeed,



deserve the exact opposite. We cannot be reminded too frequently of this; that is why the New Testament repeats it over and over again. It was while we were without strength; it was while we were ungodly; it was while we were sinners; it was while we were yet enemies that God sent His only begotten, dearly beloved Son into the world, and even to die for us. That is grace! It is favor shown to people who deserve anything but favor, who deserve wrath and hatred and punishment and perdition.

In our first message we showed you how God's grace flows to us through Christ in the *election of grace*, the effectual calling of grace, our justification by grace, the grace of faith, the forgiveness of our sins by grace through the shed blood of our Lord Jesus Christ, and then the grace of our union with Christ in crucifixion, resurrection and ascension.

In our second message we showed you how the *power of grace* is manifested in the deliverance and salvation of a lost sinner who was under the reign and dominion of sin.

In our third message we showed you what God's grace gives to us for *time and eternity* as illustrated in the lives of the Corinthian believers.

In this fourth message today I desire, by the grace of God, to show you that the grace of God *comes to us*, exclusively and only, *in and through the Lord Jesus Christ*. Dear friend, this statement surely amazes me, for it shows God's amazing love, a love so strong, so pure, so unfeigned, that heaven was emptied and God came down in the person of His Son, to redeem poor sinners from the slave market of sin and wrath.

This precious truth that the grace of God comes to us, exclusively and only, in and through the Lord Jesus Christ is the theme of the Bible. Let us look at a few of these precious Scriptures and rejoice together in praise unto our living God for so great salvation. "Much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (Rom 5:15). "Grace and truth came by Jesus Christ" (Joh 1:17). "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" (2Co 8:9).

Again 2 Corinthians 5:18 and 19 puts it like this, "All things are of God, who hath reconciled us to himself BY JESUS CHRIST—God was in Christ reconciling the world unto himself." How? By the *grace of substitution*. Verse 21, "For God hath made Christ to be sin for us, who knew no sin; that we might be made the righteousness of God in Christ."

Again in 1 Corinthians 1:4, Paul tells the Corinthian believers, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ."

So we see in these Scriptures that the grace of God comes to us through the Lord Jesus Christ, and there is salvation in none other. For it pleased God that in Him, our Lord Jesus Christ, that He would show forth His grace and mercy to poor sinners.

Let us see now how this grace of God comes to us through Christ. In Titus 2:11 we read, "For the grace of God that bringeth salvation hath appeared to all men." Here grace is personified to mean the Lord Jesus Christ, for He has brought in salvation by the sacrifice of Himself.

I wonder if I could get this great truth over to our hearts if I would ask a series of questions and answer them from Scripture? I will try, trusting the Holy Spirit to enlighten our hearts and minds. The first question I would ask is this: Was the Lord Jesus Christ a party to the purpose and will of God to save sinners by His grace, and was He willing to bring it down to man? We read in Hebrews 10:5-9 these words, "A body hast thou prepared me; then said I [the Lord Jesus Christ] Lo I come (in the volume of the book it is written of me,) to do thy will, O God." What book is Christ speaking of here? The Book of predestination, the Book of life, the Lamb's Book of life, written before the foundation of the world. So we see that our Lord Jesus Christ was a party to this purpose and will of God to shower His grace upon poor sinners.

But this question is answered further by reading Hebrews 2:9-18. Here we read: "But we see Jesus," by the grace of God, tasting death for every man. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings...For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren." So again we behold His part in the divine covenant of grace, and His willingness to bring salvation to sinners.

Further, in John 10 we hear our Lord Himself saying, while here on earth to manifest the grace of God, "I am the good shepherd: the good shepherd giveth his life for the sheep." And again, "I lay down my life for the sheep; therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself." This proves His willingness to perform all that was written of Him in the eternal counsels.

But the greatest verses of Scripture to show our Lord's willingness to bring the grace of God down to man is found in Philippians 2:5-8 where we read: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Here we find it all together. He was willing, so He came even to the death of the cross: that He might show forth the amazing grace of God in making the way open, whereby God could be merciful to sinners.

The second question I would ask, to bring out this great truth of the grace of God coming to us through Christ, is: In what manner did He bring this

grace? First, by a Holy and Righteous life without sin, so that by the shedding of His perfect, precious blood sinners could be washed clean from all their sins. Listen to Hebrews 7:26-27, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needed not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's." This we see that He did, because He was sinless, and therefore His sacrifice for His people's sins would be accepted by the Holy God. Second, by actually becoming what we are, sin itself, by substitution for His people. Listen to 2 Corinthians 5:21, "God hath made Christ to be sin for us, who knew no sin; that we might be made the righteousness of God in him." And as 1 Peter 2:24 tells us, "Who his own self bare our sins in his own body on the tree." As Isaiah 53:6 tells us, "The Lord hath laid on Christ the iniquity of us all." So we see He willingly became what we are, sin, so that He could show forth the grace of God in paying our sin debt in full.

Third, Christ showed the manner in which God's grace came to us, by actually imputing to the account of every sinner who believes in Him, His righteousness. You see, by paying our sin debt in full, He can give to every repenting, believing sinner a right standing before God which the poor sinner could get in no other way. 1 Corinthians 1:30 tells us that Christ is made unto us righteousness, and it is on the basis of His imputed righteousness that we are justified before God and stand before God perfect, holy, and righteous in His sight. Romans 4:4-8 says, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

Fourth, Christ showed the manner in which He brought down the grace of God, by giving to each soul whom He has saved, by the grace of God, His Holy Spirit to convict him, teach him, fill him, seal him, and to work in him sanctification and the fruits of the Spirit (Joh 16:7-15; Eph 5:18; Eph 1:13, 14; 1Th 5:23; Gal 5:22, 23).

So we see in all these things the grace of God manifested to us in the person of His Son, whom He sent as His love gift to our soul.

Again, we see that there is no blessing that ever comes to man from God without coming through the Lord Jesus Christ. There is no salvation apart from Him. I say it with reverence, but even God could not forgive us apart from what happened in Jesus Christ. Why? Because there is no salvation without substitution. This is God's way of salvation. Therefore, incarnation was essential to God's way of grace. A perfect body, soul and spirit; a sinless body, soul and spirit; was necessary for substitution. Why? Because a perfect, sinless and holy God had to be satisfied. A perfect and holy Law had to be vindicated. A perfect and holy Justice had to be executed. Why? Because sin

had made man a rebel against God, His government, yes, His very being of Holiness. Therefore, only a perfect, sinless, human sacrifice could satisfy the wrong done to God's person, holiness, law, and divine Perfection. This work then could only be done by God Himself in the Person of His Son, the Lord Jesus Christ. You see the integrity of the divine and eternal Being insists upon this, if ever grace is to flow to poor sinners.

Let me repeat it again. The grace of God comes to us, exclusively and only, in and through the Lord Jesus Christ. If He had not come—if it could be said of Him that, though He counted it not robbery to be equal with God, He humbled Himself and made Himself of no reputation, and took upon Himself the form of a man, and even the form of a servant—if He had not further humbled Himself and become obedient unto death, even the death of the cross, and submitted passively to having the sins of men laid upon Him and punished in Him—if His blood had not been shed—if He had not risen again—if He had not done all that, then there would be no abounding grace, there would be no abundance of the grace of God with respect to us. (See Phi 2:5-11).

Therefore we say it again; grace comes to us through one Person—truly human, truly God, the two natures in the one Person—the God-Man, Christ Jesus (1Ti 2:5). Let me quote Romans 5:15 once more, “Much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.”

So the vital question to me is, do you know Christ, thereby experiencing the *grace of God* in your life? Do you know this abounding grace? Are you rejoicing in it? Are you experiencing it? Can you say with the songwriter, “Thou O Christ, art all I want, more than all in Thee I find”? Is Christ this to you? Is your salvation merely a matter of saying, I believe my sins are forgiven; or are you receiving of His fullness? Are you aware of His meeting your every need? Are you looking forward to the glory in anticipation of it? Are you certain of it? Are you certain of the abundance of grace which we have spoken of in these four messages?

Oh that each one of us would be able to sing of His amazing grace to our souls and walk in His fullness every day.

## 5. God's Grace: Consummated in Our Glorification with Christ

*“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. 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. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” – Romans 8:28-30*

To conclude this series of messages on the grace of God, I would desire for us to look today at the consummation of the Reign of Grace in *our glorification with Christ* in heaven.

What a theme for our souls is found in Romans 8 where we find the golden chain of God's purpose for His people (Rom 8:28-30). These links that form the one complete chain of God's grace toward His people is found in these expressions: His *purpose* which was His eternal counsel as set forth (Eph 1:11); His *foreknowledge* which led to that election of grace (Rom 11:5); His *predestination* which marked out the path by which grace would come and reign over His people (Rom 8:29); His *effectual calling* which was the voice of His Spirit making His people willing in the day of His power (Psa 110:3); His *justification* which is given us by faith (Rom 4:5; 5:1); and then last and just as important, the glorious truth of our *glorification* in Christ and with Christ in heaven in the ages to come.

Grace reigns in all of these links of this golden chain and it will definitely reign in our *glorification* as we rule and reign with Christ in eternity.

The question is asked, “What does glorification mean”? Again, what does the Apostle Paul mean in Romans 8:17 when he says that we shall be “Glorified together with Christ”? Glorification means full and entire deliverance from sin and evil, in all their effects and in every respect on body, soul, and spirit. In glorification the whole man will be completely and entirely delivered from every harmful effect of sin. Yes, from every tarnishing and polluting effect of sin. Not only this, but we shall become like the Lord Jesus Christ—perfect, glorified men.

You see, our blessed Lord is already glorified, and we shall be glorified together with Him. Our glorification, like everything else that happens to us in the Christian life, is the result of our union with Christ—our being joined to Him by His marvelous grace, through the operation of the Holy Spirit.

As we go through the Scriptures we note that this glorification by grace of the people of God is called being caught up into the *paradise* of God (2Co 12:4), an allusion to the garden of Eden, for at God's right hand are pleasures

forevermore (Psa 16:11). To signify its grandeur, its magnificence and its glory, it is called a *crown* and a *kingdom* (2Ti 4:8, 18). To show that it is unfading and incorruptible, to show that none shall enjoy it, except by the Redeemer's obedience, it is called a *crown of righteousness* (2Ti 4:8). It is also called a *crown of life* and a *crown of glory* (Rev 2:10).

As a kingdom, it was prepared for believers before the foundation of the world, and is the kingdom of their Father; who bestows it upon them here, and hereafter. To show its continuance, it is called an *everlasting kingdom*: and those who enjoy it are called kings, and are said to sit upon thrones, and to reign in this life (Rev 5:10).

But the thing that matters most to me in our glorification is that mine eyes shall see the King in His beauty (Isa 33:17); and I shall behold my blessed Lord in all His glory and be with Him where He is for eternity. This precious thought is brought out in many places in the Scriptures. For what would heaven be without Christ? And what would heaven be if we could not behold Him whom our soul loves?

In the Book of Job, which is the oldest of all the Books of the Bible, we hear Job saying, "I know that my redeemer liveth—whom I shall see for myself, and mine eyes shall behold" (Job 19:25-27). So from the very beginning of time all of the children of God have waited with blessed anticipation to behold the face of their lovely Lord.

Again, the Psalmist bore witness to the same longing of his soul in these words found in Psalm 17:15 and 16:11, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. In thy presence is fullness of joy; at thy right hand there are pleasures forevermore." Yes, the Psalmist, like all of God's children, would not be satisfied until he could behold the face of Christ, and be by His right hand, where there are pleasures forevermore.

How about you and I, do we long for and wait for, the coming of the Lord so that we might see Him and be like Him? The beloved Apostle John said he and all of God's children did. Listen to 1 John 3:2, "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." We shall be like Him and behold Him, the King, in all His beauty and glory.

I ask, what does this blessed thought do to us now? Two things—the first is found in 1 John 3:3 in these words, "Every man that hath this hope in him purifieth himself, even as Christ is pure." It makes us desire to live a holy life, for we know that without holiness no man shall see the Lord (Heb 12:14). Second, it makes us cry the words of 1 Peter 1:8-9, "Whom having not seen, ye love; in whom [that is, Christ] though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

Yes, this blessed hope of glorification by the grace of God causes us to “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” (Tit 2:12, 13), “Who shall change our vile body, that it may be fashioned like unto his glorious body” (Phi 3:21).

What a hope! What a joy! What a blessing to wait for our Lord from heaven, and to live for Him with our lamps all trimmed and burning. As faith lays hold of these gracious truths, they become living realities to our hearts, and we can say with the apostle Paul, “While we are at home in the body, we are absent from the Lord; I am willing rather to be absent from the body, and to be present with the Lord” (2Co 5:6-8). Therefore, “For to me to live is Christ, and to die is gain...to be with Christ; which is far better” (Phi 1:21-23).

I believe we can find in the Book of Revelation how we shall behold the King in His beauty. Let us go through this precious Book and see the beauty of our King as revealed in the Lamb. In Chapter 5 we see Him as the Lamb before whom all the redeemed ones in all ages fall down and sing praises unto His name. Listen! “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power...unto the Lamb for ever and ever.”

Yes, we shall see the King in His beauty as the Lamb. The One who was crucified in our place upon the cross, who rose from the grave, leaving all our sins in the tomb and triumphing over all our foes, and who went into heaven to be our Great High Priest within the veil.

In Revelation 6:16, we shall see Him in His beauty upon His judgment throne, as He pours out His wrath upon sin.

Then in Revelation 7:17, we see His beauty in His mercies toward His people, for we read, “The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”

In Revelation 12:11, we find how all of those in heaven overcame all their enemies; it was by the blood of the Lamb. In Revelation 14:4, we see a beautiful sight: all the redeemed ones following the Lamb wherever He goes. And what are they doing as they follow Him? Revelation 15:3 tells us: they are singing the song of Moses, the servant of God, and the song of the Lamb.

It is the song of redemption. This is what they are singing: “Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.”

Oh what a blessed time that will be: to follow the Lamb, the King, the Lord of glory, the Lord Jesus Christ, God manifested in the flesh—and to behold His beauty, His glory, and to be with Him for ever and ever. To me this is *glorification*, to share and behold the glory of the Lamb.

But this is not all. We shall see the King in His beauty as the Lamb at the marriage supper of the Lamb. Listen to Revelation 19:7,9: “Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.” Yes, we shall behold the King in His beauty as He serves us at His table in the heavenlies. We shall see His nail-scarred hands and look into His face of love. We shall weep for joy that ever by His grace we were made partakers of His divine nature, and were given the privilege to sit at His table, redeemed from all our sins, clothed in His perfect garment of righteousness. “And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away” (Rev 21:4).

Then in Revelation 21, we have a picture of the Lamb’s wife, His bride, all of His redeemed ones. And it is the picture of a city, the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. The Lamb is in the temple as the Light, and His throne is in the midst of them. Revelation 22:4 tells us that we shall see His face, behold Him in all His beauty and glory, and we shall serve Him and reign with Him for ever and ever.

This to me is the end of it all, the glory of it all, just to see His face in righteousness and to follow the Lamb wherever He goes. This to me will be heaven; for so it is now, just to behold Him by faith and to follow Him wherever He leads.

Let me close this message with the words of the song-writer:

*When all my labors and trials are o’er,  
and I am safe on that beautiful shore;  
Just to be near the dear Lord I adore,  
will through the ages be glory for me.*

*When by the gift of His infinite grace,  
I am accorded in heaven a place,  
Just to be there and to look on His face,  
will through the ages be glory for me.*

*Friends will be there I have loved long ago,  
Joy like a river around me will flow,  
Yet, just a smile from my Savior I know,  
will through the ages be glory for me.*



*O that will be glory for me,  
glory for me, glory for me,  
When by His grace I shall look on His face  
that will be glory, be glory for me.*



*These messages were first delivered  
over the WORD OF TRUTH radio network*

*Free grace to every heaven-born soul  
Will be their constant theme;  
Long as eternal ages roll,  
They'll still adore the Lamb.*

*Free grace alone can wipe the tears  
From our lamenting eyes;  
Can raise our souls from guilty fears  
To joy that never dies.*

*Free grace can death itself outbrave,  
And take its sting away;  
Can souls unto the utmost save,  
And them to heaven convey.*

*Our Saviour, by free grace alone,  
His building shall complete;  
With shouting bring forth the head stone  
Crying, Grace, grace to it.*

*May I be found a living stone,  
In Salem's streets above;  
And help to sing before the throne,  
Free grace and dying love.*



***God's Grace*** is a passionate pouring forth of the Scriptures, telling us that God's relationship to His people is of, by, and through His *grace*, as revealed in His Son, Jesus Christ! And what a mercy this is for sinners, who apart from God's grace have no hope in this world. The good news of the Gospel is that this grace is abundant in the heart of God. The author presents God's grace in five aspects:

1. Grace: How God Deals with His People
2. The Power of God's Grace
3. God's Grace Working in the Lives of Sinners
4. God's Grace Comes to Us in the Lord Jesus Christ
5. God's Grace: Consummated in Our Glorification with Christ

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