

1. Last week I taught 2Ti 1:8 by way of the *Doctrine of Suffering*, and when the clock tolled 12:00 noon, we were exegeting 2Ti 1:9 by way of an analysis of the *Doctrine of Grace*.
2. Before we return to the *Doctrine of Grace* I want to give you an opportunity to use 1Jo 1:9.
3. I want to review some of that learned and then begin new material at point 7.3 on page three but first let me give you an expanded translation of verse nine.

Expanded Translation

2Ti 1:9 Remember Timothy, it was God who saved us and called us to a holy life -- not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time,

Comments:

1. Grace has two basic connotations in Scripture.

1.1 Grace as it relates to salvation;

Joh 1:12 "Now as many as receive Him to them gave He power to become the Sons of God, even to them who believe on His name."

1.2 and Grace as it relates to the entire plan of God.

2. **Charis** can be found more than 140 times in the New Testament, where in the KJV it is translated "grace, favor, pleasure, thanks" and "benefit."

3. Let's look at two uses of **Charis** found in the New Testament.

Joh 1:14 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 ...

Joh 1:17 For the law was given by Moses, but **grace** and truth came by Jesus Christ.

4. The ultimate Grace act of God toward mankind was the giving of His uniquely born Son; His favor bestowed upon us. Christ the Godman agreed to deny His Deity and accept the limitations of humanity.

5. Heb 5:8 describes the concept: The life of Christ is the manifest meaning of grace. He was reviled for no reason, despised, beaten, spit upon, blasphemed, ridiculed, hunted down like a dangerous animal and generally disparaged in every way, and yet His response was grace, "Father forgive them for they know not what they do."

6. Let's look at what Lewis Sperry Chafer has set forth as seven fundamental facts about grace. I shall paraphrase this great expositor.

7. Grace is not withheld because of demerit.

7.1 This fact is most evident. Grace finds its greatest triumph and glory in human helplessness.

Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Rom 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Rom 4:8 Blessed is the man to whom the Lord will not impute sin.

7.2 Grace and human merit are mutually exclusive. Grace cannot be exercised where human merit is present. Christ, the Lamb of God, having taken away the sins of the world, has by His work on the cross forever disposed of the condemnation of sin. Sin is no longer an issue as far as salvation is concerned.

7.3 There is no middle ground. All questions of demerit have been banished. Thus, God is righteously free to exercise grace in every case.

8. Grace cannot be lessened because of demerit.

8.1 God cannot in grace do more for one who is more sinful, than for one who is less sinful. Christ on the cross has forever taken care of the sin problem.

8.2 Listen to just a few of many Scriptures which cry out for recognition of this often neglected fact.

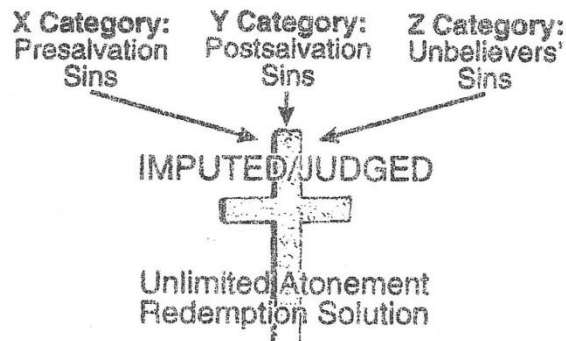
1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

2Co 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive by the Spirit:

8.3 The grace of God then is exercised in perfect independence of personal sin. All sins were judged and poured out on Christ and that is why today the issue is not sin but "what think you of Christ"?



9. Grace cannot incur a debt.

9.1 Grace, being unrecompensed favor, is necessarily unrecompensed as to past obligations, unrecompensed as to present obligations and unrecompensed as to future obligations. Grace must always remain unadulterated in its generosity and benefit. How emphatically this is true of God's grace toward sinners!

9.2 Yet, how often this aspect of divine salvation is perverted! Infinite and eternal transformations are wrought by the power of God when He exercises His grace. He is thereby glorified and sinners are saved.

9.3 God is no doubt elated when a believer uses the two power options and demonstrates divine good, but He remains unrecompensed. Why? Because salvation is a gift.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Joh 10:28 And I give unto them eternal life; and they shall never perish ...

Rom 6:23 ... the gift of God is eternal life through Jesus Christ our Lord.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

10. Grace is not exercised in the just payment of a debt.

10.1 God owes us nothing. The human race at birth is under the divine judicial sentence of sin. It is obviously true that all men are sinners, both by nature and by practice.

10.2 But God's divine decree and his imputation of spiritual death to “new born old sin natures” goes far beyond this evident state of sinfulness wherein one man might be deemed to be more, or less, sinful than another. For God has pronounced an equal and absolute sentence of judgment against all men. Mankind at birth is in need of a rebirth.

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression ...

Joh 3:18 "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

End Lesson

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