

## The Doctrine of Grace

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.” Also Eph 2:8 and 9

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

Rom 8:32 He who did not spare his own Son, but gave him up for us all--how will he not also ... graciously give us all things?

Rom 8:33 There is no one who can bring any charge against you for it was God Himself who justified you.

Rom 8:34 ... and even now this same One who justified you is at the right hand of God ... interceding for you.

**Pisteuo Christ = Eternal Salvation**

**Pisteuo Doctrine = Spiritual Maturity**

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.

3.1 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.

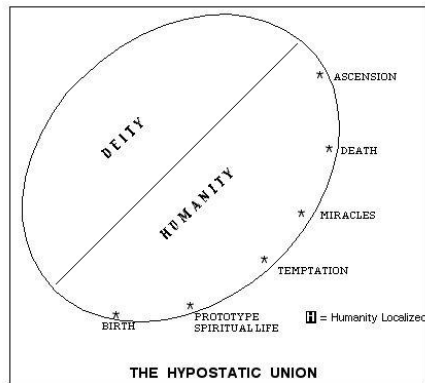
3.1.1 Heb 5:8-10 describes the concept:

Heb 5:8 Though he was a son but learned he obedience by the things which he suffered.

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Heb 5:10 Called of God an high priest after the order of Melchisedec.

3.1.2 Let's see how this looks in chart form.



3.2 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."

4. The concept of Grace then includes

- A favor rendered by one who need not do so.
- Divine love and protection bestowed by God based solely on Who and what God is.

5. Grace could also be defined as the state of being protected or sanctified by the favor of God through the excellence of God's power and favor.

5.1 Grace means we have been favored not only in time but in eternity. Thomas Hastings captured it when he penned:

"Could my tears forever flow, Could my zeal no languor know, These for sin could not atone; Thou must save, and Thou alone: In my hand no price I bring, Simply to the cross I cling."

6. The supreme feature of Christianity is the super-abounding grace of the cross in which the transforming work of God is made possible. It is absolutely dependent upon Him and not us; His pain was our gain and not just for eternity but for time.

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

**7.1 Grace is not withheld because of demerit.**

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

Rom 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Rom 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Rom 4:4 Now to him that works the reward is not of grace, but of debt.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

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.

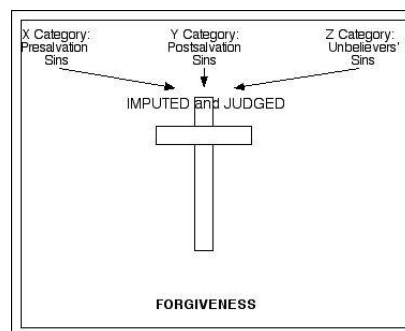
7.1.2 Grace and human merit are mutually exclusive. Grace cannot be exercised where human merit is present. Christ, the Lamb of God, having taken away the sins of the world, has by His work on the cross forever disposed of the condemnation of sin. Sin is no longer an issue as far as salvation is concerned.

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.

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

## 7.2 Grace cannot be lessened because of demerit.

4.2.1 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.



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

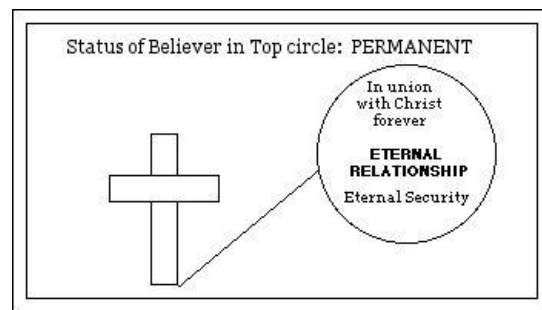
1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

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:

7.2.3 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"?



### 7.3 Grace cannot incur a debt.

7.3.1 Grace, being unrecompensed favor, is necessarily unrecompensed as to passed 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!

7.3.2 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.

7.3.3 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.

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.

#### **7.4 Grace is not exercised in the just payment of a debt.**

7.4.1 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.

7.4.2 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.

7.4.3 In Scripture the unbeliever goes by the appellation "children of disobedience."

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

7.4.4 Not, however, on the basis of sin has this condemnation been declared but because of our federal headship in fallen Adam. Men at birth are judicially reckoned to be in unbelief, without hope and without eternal life.

Rom 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

Rom 3:9 What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

Rom 3:10 As it is written, There is none righteous, no, not one:

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

7.4.5 Mankind is guilty and thus all human merit has been disposed of absolutely and forever. There is no longer the slightest possibility that, because of personal merit, a divine obligation exists toward any individual or groups of individuals.

7.4.6 That God now saves sinners by grace alone and apart from every human merit is repeatedly taught in His Word.

### **7.5 Grace is never the over-payment of a debt.**

7.5.1 In the Scripture, as in common usage, the word grace precludes any complications with other acts or issues however righteous and just. Grace speaks of a gift, not of barter or trade. It is pure kindness, not the fulfilling of an obligation.

7.5.2 An act, in order to be gracious, must stand disassociated and alone. Divine salvation is, therefore, an expression of God's love toward sinners because His righteousness has been satisfied and His justice must execute what His righteousness demands.

7.5.3 Grace is neither treating a person as he deserves, nor treating a person better than he deserves. It is treating a person graciously without the slightest reference to what he may or may not have coming. Grace is infinite love expressing itself in infinite grace because of what Christ has done.

7.5.4 Divine grace then is never increased or decreased; it just is! It offers a standardized, unvarying blessing to every individual alike. The blessing is measureless since it represents in every case no less than all that God is free to do on the basis of the cross.

### **7.6 Grace does not appear in the immediate divine dealings with the sins of the unsaved.**

7.6.1 It is most difficult for the human mind to embrace the fact that God does not deal with sin in mercy, or leniency. The sinner is never forgiven because God is big-hearted and remits the penalty, or waives His righteous judgments. Any representation of divine forgiveness as God exercising clemency toward a sinner is a fatal detraction from the meaning of the cross. Such blasphemy is a disastrous misrepresentation of the truth in the gospel.

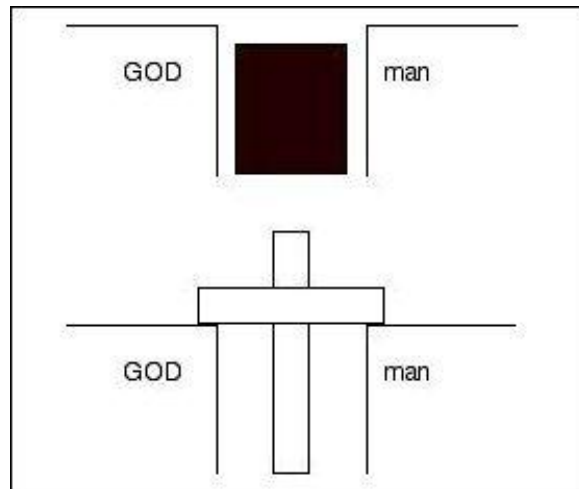
7.6.2 Those who dare to preach the gospel should give to the cross its true place. How can God utter a more alarming warning than that disclosed in the unrevoked anathema upon all who pervert the gospel of grace.

Gal 1:8 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.

Gal 1:9 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.

7.6.3 John the Baptist declared early on that sin, after the work of Christ would never be an issue in terms of a barrier.

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.



7.6.4 The forgiveness of God, therefore, is not an immediate act of grace; it is rather a judicial pardon of a debtor because his debt has been fully paid by another.

7.6.5 Though we cannot know the weight or price or measure Christ paid, we can rejoice in the fact that God is absolutely and eternally propitiated.

7.6.6 We now stand forever pardoned before God, not because God is gracious but because there is total redemption through the spiritual death of Christ.

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

7.6.7 God, therefore, is free to forgive perfectly. On no other ground can the marvelous statement be understood, "having forgiven you all trespasses."

Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven all your trespasses;

7.6.8 Our salvation is an act of justice rather than an act of mercy. God's +R is satisfied, therefore He executes + J!

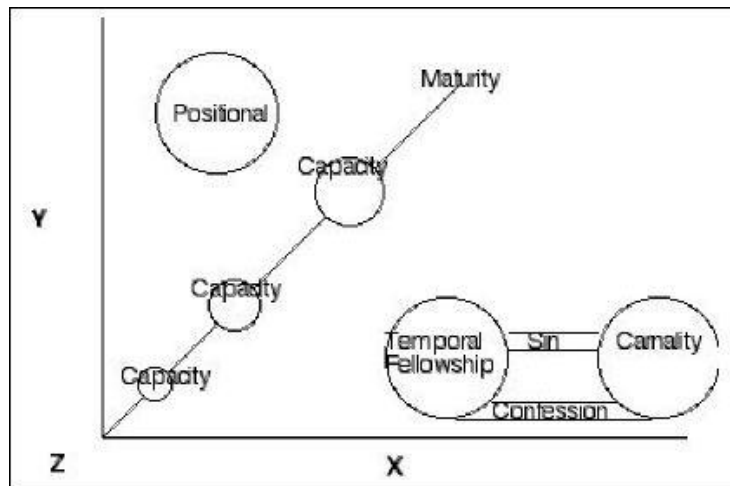
Rom 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Rom 3:27 Where is boasting then? It is excluded...

### 7.7 Grace does not appear in the immediate Divine dealings with the sins of the saved.

7.7.1 As in the case of the unbeliever, so also in the case of the believer-- grace does not appear in the immediate dealings with our sins. All the sins of the believer were also taken care of on the cross, but God in His infinite wisdom demands confession of sin for fellowship with Him.

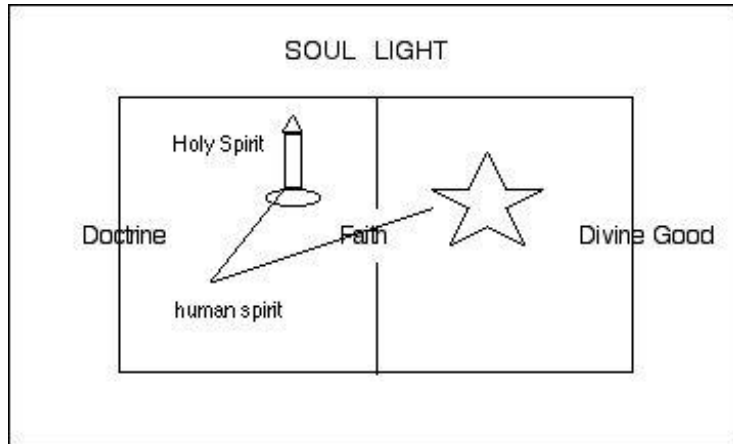
7.7.2 Believing and confessing are two different obligations and should never be confused or interchanged. Those who are without Christ, and thus lost, are never saved by confessing, and the saved are never restored by believing.



7.7.3 By the teaching of God's Word and by the inexorable logic of the accomplished value of the cross, the forgiveness and the blessing of God to the unsaved is conditioned upon believing and to the saved fellowship in time is conditioned upon confessing sin.

1Joh 1:5 to 2:1 is the central passage in the Bible wherein the divine method of dealing with the sins of the Christian is stated.





1Jo 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

1Jo 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

1Jo 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Jo 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1Jo 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

8. According to Scripture, four vital elements enter into that divine forgiving and cleansing which constitute the restoration of a sinning saint:

8.1 Confession is the one and only condition on the human side;

8.2 Absolute forgiveness and cleansing are promised on the divine side.

8.3 The Christian, even while sinning, is safe from divine condemnation--a product of having an Advocate with the Father--Jesus Christ, our Redeemer and Mediator.

8.4 Divine forgiveness and cleansing are exercised toward the believer in unchallenged faithfulness and justice because God is totally and unequivocally propitiated.

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.

9. In this deal the believer makes no disposition of his own sin; that has been made for him. The Advocate, Jesus the Christ, presents the sufficiency of His own spiritual death to meet the condemnation of our every failing.

9.1 The Father does not act in gracious kindness when forgiving and cleansing the believer; He acts in strict faithfulness to His covenant and promise of eternal keeping, and in strict justice because of the work of Christ.

9.2 It may be concluded that grace, as used in the context of salvation, represents the uncompromised, unrestricted, unrecompensed loving favor of God toward sinners.

9.3 It is an unearned blessing, a gratuity. God is absolutely untrammelled and unshackled in expressing His infinite love by His infinite grace through the death of the Christ. Every limitation sin could impose has been dispelled by Him.

9.4 By means of grace human obligation has been forever dismissed and by divine decree human merit has been forever deposed. Grace is the limitless, unrestrained love of God for the lost, acting in full compliance with the exact and unchangeable demands of His own righteousness.

9.5 Grace is more than love; it is love set absolutely free and made to be triumphant. It should be noted:

a. God saves sinners by grace,

b. God keeps through grace those who are saved

c. God in grace, within the limitations of His first divine institution, works to teach His family how they might live in time as Sons of the Living God, set apart Holy and acceptable unto Him.

10. The more doctrine you take into your soul, the more you understand grace. The greatest impediment to learning doctrine is without a doubt "a rejection of grace" instead of the lip service that many people give grace we must savor "the unlimited and unmerited favor of God as we come to Him on the basis of Who and What He is and not who and what we are."

11. Hold to the cross of Calvary and eschew the arrogance of limited atonement. There is never anything limited with God. When God does a job it is complete-- so "walk worthy of the vocation to which you have been called," a life of grace one moment at a time. Shout it from the house top, think it daily, speak of it with your family and deny it to no one.

12. Stand up for grace and do not be ashamed.

13. With Paul declare yourself dead to self and alive in Him:

Gal: 2:20 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.

Gal 2:21 I do not frustrate the Grace of God: for if righteousness came by the law, then Christ is dead in vain.

14. Just as we are proud to be a part of America and that for which our Statue of Liberty stands, so also should we be proud of the cross and the grace and liberty for which it stands.

14.1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Christ is become of no effect unto you who think you are justified by the law; you are the ones who have drifted off course from grace. For, brethren, you have been called unto liberty but use not liberty for an occasion of the flesh, but by love serve one another.”

15. Grace is all that God is free to do for you and for me on the basis of the cross; it is God’s plan for mankind.

Rom 3:24 Being justified freely by His Grace through and by means of the redemption which comes by being in Christ Jesus.

16. Let's talk a little more about grace and how it relates to us.

16.1 Because God was perfectly **propitiated** by the work of Christ, both the righteousness and justice of God are free to function for our benefit.

16.2 Just in case you are secretly harboring any doubts about how you became a member of God's forever family, take a look at Rom 4:4-5

Rom 4:4 Now when a man works for his salvation, his wages are not credited to him as a gift, but as an obligation.

Rom 4:5 on the other hand, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.

16.3 But such grace doesn't stop with salvation; it follows you forever.

16.4 Because of the exculpatory work of Christ, no attribute of God’s essence is compromised in blessing the believer.

16.5 The more doctrine you take into your soul, the more you understand grace, but the acquisition of this knowledge of grace comes at a price. You have to show up when Bible doctrine is taught.

16.6 Our salvation has been sealed. We are in Christ and members of God's forever family, but living the Christian life is a battle and must be fought according to God's rules and His protocol plan.

16.7 It was the genius of God that made us positionally perfect and acceptable to Him. It is the genius of Satan that causes us to doubt the power of Christ's death on the cross.

Rom 5:18 Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.

17. Grace didn't start with the cross; the tale of grace winds back in time before anything was!

17.1 God's grace was evident long before even the fall of man. Yes even before the fall of Satan and the restoration, even before the first day in the life of Adam -- God's grace was there.

17.2 For God created everything perfect; His original creation was not without form and void says Isa 45:18.

Isa 45:18 For thus saith the Lord who created the heavens; God Himself Who formed the earth and made it; He established it, He did not create it without form and void. He formed it to be inhabited ...

17.3 Man was totally equipped for perfection after the completion of the restoration. Like the angels, however, he also had volition. He could love and obey God or he could hate and reject God.

Gen 2:2 And on the seventh day God ended His work which He had made; because He had out from grace completed the work.

Gen 2:3 And God blessed the seventh day and sanctified it; because He had provided everything mankind needed and His work was complete.”

17.4 The tree of the knowledge of good and evil was provided to test the volition of man.

Gen 2:17 But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eatest thereof you will surely die.

17.5 Like Satan, man failed to pass the test of volition, and so the issue is now grace versus legalism.

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

17.5.1 Man's intrusion into the grace plan of God is the enemy of grace.

Gal 4:4 "But when the fullness of time came, God sent forth His Son, made of a woman, made under the law

Gal 4:5 To redeem them who were under the law, that we might receive the adoption of sons."

17.5.2 A rejection of God's grace plan is called legalism, which in short is man's effort to gain God's approbation, especially by means of pretending to keep the Mosaic law.

Gal 3:10 For as many as are of the works of the law are under the curse: for it is written, cursed is everyone who continues not in all things which are written in the Book of the Law to do them.

Gal 3:11 But no man is justified by the law in the sight of God, it is evident: the just shall live by faith.

Gal 3:12 And the law is not of faith: but the man who attempts to do the law he must live in it."

17.6 After the Fall, only faith could save man and regain his spiritual life.

17.7 Subsequent to the Fall salvation came when Adam and Eve displayed positive volition toward God; they were asked to put on the animal skins, which they did.

Gen 3:21 Unto Adam also and to his wife did the Lord God make coats of skins and clothe them."

18. One of the major problems for believers is to sort out the difference between grace and legalism.

18.1 Legalism comes in three categories.

18.1.1 Salvation by works

18.1.2 Spirituality by works

18.1.3 Maturity by works

19. We must know the Scriptures if we are to distinguish grace from legalism.

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

1Pe 4:1 For as much then as Christ has suffered for us in the flesh, arm yourselves likewise with the same Mind: for He that hath suffered in the flesh has put an end to the control and domination of the old sin nature.”

1Co 2:16 For who has known the Mind of the Lord that it might instruct him? But we have the Mind of Christ.”

Rom 12:2 Be you not conformed to this world but be you transformed by the renewing of the mind that you may know what is that good and acceptable and perfect will of God.”

Phi 2:5 Let this mind be in you, which was also in Christ Jesus.

20. To know the mind of Christ is why we are here in time; the mind of Christ is the source of good works.

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

2Ti 3:17 In order that as God’s goal and purpose the man of God may be perfect, thoroughly furnished unto all good works.

21. Talented believers often have a hard time with grace; they think their talent adds to their creditability before God.

Luk 18:18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

Luk 18:19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

Luk 18:20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

Luk 18:21 And he said, All these have I kept from my youth up.

Luk 18:22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Luk 18:23 And when he heard this, he was very sorrowful: for he was very rich.

Luk 18:24 Grace and legalism are mutually exclusive.

Jam 2:10 For whosoever tries to keep the law, and yet offends in one point, he is guilty of all.

## 22. Stages of Grace

### 22.1 Salvation

Rom 3:23 For all have sinned, and come short of the glory of God;

Rom 3:24 we have therefore been justified freely by His grace through the redemption that is in Christ Jesus:

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Acts 16:31 And they said, believe on the Lord Jesus Christ and you shall be saved, and your house.

Joh 1:12 But as many as received Him, to them gave He power to become the sons of God even to them that believe on His Name.”

Isa 53:6 All we like sheep have gone astray; we have turned everyone to his own way; and the Lord has laid on Him the iniquity of us all.”

## 22.2 Logistical Grace

22.2.1 This is that grace which keeps us alive in time and provides everything we need to permit the cycling of Bible doctrine in the soul. Such cycling glorifies God.

22.2.2 We are provided protection in the devil’s world: food, clothing, shelter, transportation to Bible class, the Word, a pastor-teacher, oxygen for the brain, etc.

22.2.3 When positive to the Word we will receive doctrine. The Lord will feed us until we want no more.

Mat 5:6 Blessed are they who do hunger and thirst after righteousness; for they shall be filled.

22.2.4 There can be no spiritual growth without doctrine, so God provides a day at a time for this purpose.

Jos 1:8 This Book of the Law shall not depart out of your mouth; but you shall meditate therein day and night, that you may observe to do all that is written therein: for then God will make your way prosperous and you shall have a very successful life.”

22.2.5 You will be blessed in time as you cycle Bible doctrine and develop capacity for blessing.

Luke 12:28 If then God so clothed the grass, which today is in the field and tomorrow is cast into the oven; how much more will He cloth you...but rather seek you the Kingdom of God and all these things shall be added unto you.”

22.2.6 Even promotion, which the world attributes to hard work and talent, comes from the Lord.

Psa 75:6 For promotion cometh neither from the east, nor from the west, nor from the south, but God is the judge,  
Psa 75:7 he putteth down one and He sets up another.”

### 22.3 Dying Grace

22.3.1 This is that time when we move from time to eternity, in the greatest of all possible happiness.

22.3.2 Our death is God’s sovereign decision, and His timing is absolutely perfect.

Psa 68:19 Praise be to the Lord, to God our Savior Who daily bears our burdens.  
Psa 68:20 Our God is the God Who saves; from the sovereign Lord comes deliverance from death.”

22.3.3 The sin unto death is reserved for the habitual reversionist.

22.3.4 Dying grace is only for the mature believer.

22.3.5 In God’s eyes, precious is the death of His saints.

Psa 33:18 Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy;  
Psa 33:19 To deliver their soul from death, and to keep them alive in famine.”

22.3.6 Dying grace is the golden bridge from time to eternity.

Hebrews 11:13 These all died in faith having not received the promises, but having seen them afar off and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.”

23. In summary, grace is God’s genius for dealing with man in order to provide all God has determined in His divine decrees after having seen the beginning and the end and all that transpired in the interim.

23.1 Grace is all that God is free to do for mankind on the basis of the cross without in any way compromising His character; it is God’s plan for mankind.

23.2 Without Christ there is no grace because He is the only object of faith capable of producing salvation and our justification.