

DOCTRINE OF GRACE

I. Introduction.

- A. Grace is the policy of God and the title of His plan. Psa.84:11; Pro.3:34; Joh.1:1-17; Eph.1:5,6; 2Tim.1:9
- B. Grace encompasses all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself.
- C. While the grace of God is very closely related to His love, the two are not precisely the same.
 - 1. God is love; love (along with absolute righteousness, perfect justice, sovereignty, omnipotence, omniscience, omnipresence, immutability, veracity, and eternal life) is part of the essence of God. 1Joh.4:8
 - a. The term essence is derived from the Greek noun *ousia*/phusis, which means substance or inner nature.
 - b. This term denotes the innate properties and powers which belong to God and are, therefore, His essence.
 - c. Essence implies being and existence, and so refers to the attributes of God by means of which the WOG tells us what God is like.
 - d. Since we are finite and God is infinite, we should be keenly aware that the essence of God deals with concepts that are beyond human experience; thus one should be aware of human limitations as the finite understanding of man's attempts to comprehend the infinite nature of God.
 - e. Absent Divine disclosure, man possesses no knowledge of God that enables him to declare who or what God is.
 - f. Our entire understanding of God, His essence and His nature, is derived from the Word of God, with the creation acting as an agent to show us that there must be a Creator God. Rom.1:20
 - g. God possesses, at all times, all the attributes of His essence.
 - h. The essence of God consists of qualities that are inherent in God; these qualities are objective and real.
 - i. While each of these attributes exists at all times, and functions at all times, no one attribute ever functions independently, or at the expense of, any other attribute.
 - j. God's absolute righteousness is the one attribute against which He checks the function of all other attributes.
 - k. So God will do nothing which is in conflict with His

2. Thus, God's attribute of love does not function independently of His righteousness; nor does God's love motivate Him to do anything that violates or compromises His absolute righteousness.
 - a. God's love motivated Him to make salvation available for every member of the human race. Joh.3:16
 - b. But God will not save anyone who refuses to believe in His Son, the Lord Jesus Christ, whom He sent. Joh.3:36
 - c. Even though God loves the world, He will not hesitate to send every unbeliever to the lake of fire for eternity. Rev.20:15 cp. Mat.25:41
 - d. Thus grace does not, in any way, negate the principle of blessing and cursing with respect to that which is eternal, nor with respect to blessing versus cursing Ph₂.
- D. God's love motivated Him to provide salvation, as a free gift, on the basis of grace, for every person who will believe in Jesus Christ. Eph.2:1-9; 2Tim.1:7-10; Tit.2:11-14
- E. While salvation has been made available to all, the majority of mankind is not willing to receive the free gift by believing in Christ. 1Tim.2:3-6; Mat.7:13,14; 2The.2:10
- F. Nevertheless, we see that God's love (and so His grace) has been directed, not toward those He finds attractive, desirable, or amenable to His person, but toward His enemies. Rom.5:8,10
- G. This is true grace.
- H. Grace can be rejected, bringing judgment from God. Heb.10:29
- I. But grace always precedes judgment.
- J. Certain key phrases show the importance and primacy of grace in God's economy.
 1. "*The grace of God*"; this occurs at least twenty times in the English New Testament. Act.11:23; 13:43; 2Cor.1:12; 1Pet.5:12
 2. "*Riches of His grace*"; two times. Eph.1:7; 2:7
 3. "*Grace to you and peace*"; eleven times. Rom.1:7; 1Cor.1:8; 2Cor.1:2; Gal.1:3; Eph.1:2; Phi.1:2; Col.1:2
- K. Mercy is sometimes a near synonym for grace; mercy is a concept which is closely related to grace, and it is so noted in various verses. Cp. 2Cor.1:3, where mercy is seen to be grace in action; in this case, the action is comfort; Heb.4:16

II. Vocabulary.

A. Hebrew vocabulary.

1. **!IX'** - chanan: This verb means to be inclined towards, to be favorable toward, to be gracious.
2. **!Xē** chen: This noun means grace, favor, good-will.

B. Greek vocabulary.

1. carizomai - charizomai: This verb, which occurs 23 times, means to do something which shows favor or kindness toward another; it indicates giving something graciously, freely, or willingly.
2. caritow - charitoo: This verb means to show grace; to bestow freely.
3. carij - charis: This noun, which occurs 155 times, indicates that which

affords joy, that which one finds agreeable; it indicates good-will and favor.

4. *carisma* - charisma: This noun, which occurs 17 times, indicates a gift, favor, or grace which one has received.
5. *eleew* - *eleeo*: to have mercy; to show mercy.
6. *eleoj* - *eleos*: mercy, pity.

III. Definition, description, and background.

- A. Grace, in general, is defined as an overt exhibition of good will through favor or kindness.
- B. The various words for grace also contain the nuance that the act of kindness or good will which was received, was not deserved; that is, grace did not result from the merit of the one who received it.
- C. So grace is, in essence, being mentally willing to render, and indeed rendering overtly, blessings upon those whose status or condition is such that they do not deserve such excellent treatment.
- D. So human good or achievement can play no part in obtaining blessing or benefit if the source is truly grace; grace completely excludes personal human merit and works as the basis of access to salvation and Divine approbation.
 1. One of the greatest examples of this is found in salvation.
 2. One cannot receive eternal life on the basis of works; it comes as a free gift on a grace basis. Eph.2:8,9; Rom.4:1-5 cp 11:5,6
- E. Grace was a characteristic of the humanity of our Lord Jesus Christ during the first advent. Joh.1:14
- F. Bible Doctrine is called "*the word of His grace*". Act.20:32

IV. Categories of grace; grace exists in five general categories: saving grace, living grace, dying grace, surpassing grace, and greater grace.

- A. Saving grace.
 1. Saving grace is everything that God has done to provide eternal salvation for sinful, fallen mankind. Rom.5:1-21; Eph.2:8,9; Tit.2:11; 3:5-7
 2. The gift which God offered for the life of the world was His uniquely begotten Son, the Lord Jesus Christ. Mar.10:42-45; Joh.3:16,36; 6:40; 20:30,31; Rom.5:10; 1Joh.5:11-13
 3. All one has to do is believe in Jesus Christ; no works are allowed or accepted. Rom.3:19-28; 4:2,4,5; 11:6; Eph.2:8,9; Gal.2:16
 4. Thus, faith in Christ obtains our introduction into the plan of God, into the grace in which we stand. Rom.5:1,2
 5. We are called by grace. Gal.1:6,15; 2Tim.1:9
 6. We are justified by grace. Rom.3:24; Tit.3:7
 7. Saving grace, which comes on the basis of faith in Jesus Christ, is our access to all the riches of God's grace. Joh.1:15-17; Eph.1:3-11; 2:4-7
 8. Every person is a candidate for this grace since Christ died for everyone. Heb.2:9
 9. The SAJG is our access into all other spheres of grace. Rom.5:2

- 10.** This grace is also called positional grace. Eph.1:6
- B.** Living grace.
1. With respect to believers, living grace refers to all the physical and spiritual provisions that God makes so that the believer can remain physically alive in the Angelic Conflict to make the MAJG and hold to the end.
 2. But God also gives certain categories of living grace even to unbelievers. Mat.5:45; Act.14:16,17
 3. The physical provision includes food, shelter, clothing, etc. Cp. Mat.6:11,25-34; Phi.4:19
 4. For unbelievers who will eventually go on positive volition and believe in Jesus Christ, living grace includes protection until such time as they hear the gospel and are saved.
 5. For positive believers, living grace includes the deliverance and protection necessary to allow us to advance as far as our volition will carry us toward spiritual maturity; it allows those who are positive, sufficient time to finish their course.
 - a. This is seen in God's protection of the apostle Paul whereby he was not allowed to die before he finished his course. 2Cor.11:24-28; 2Tim.3:11; 4:17,18 cp. vss.6-8
 - b. It is seen in the case of Mishael, Hannaniah, Azuriah, and Daniel. Dan.1:1-20; 3:1-27; 6:1-22
 6. Living grace is not a promise of freedom from pressure and persecution. It does however guarantee that we will be able to stay alive physically to complete our course. It guarantees that the positive believer won't die before his time and that enemies will not be able to keep those who are positive from making the three adjustments to the justice of God. Cp. Joh.16:33; Rom.5:3-5; 2Tim.3:12 cp. Job 2:6
 7. Living grace may be tested from time to time. Exo.15:22-25; 16:2-35; 17:1-7; 1Cor.4:11; Heb.11:37,38
 8. For believers, God's provision also includes assets in the spiritual realm (Divine operating assets) that the believer enjoys by virtue of his/her position in Christ. 1Cor.2:12; Eph.4:7-8; (The Divine operating assets include, but are not limited to, the indwelling of God the Holy Spirit, Bible doctrine, the local church, right pastor-teacher, the fellowship of other positive believers, etc.).
 9. We are to be content with the living grace that God provides. 1Tim.6:8
- C.** Dying grace.
1. Dying grace is comprised of all the special blessings associated with the positive believer's promotion into Ph₃, if this is accomplished by means of physical death rather than the rapture.
 2. The manner of death is not an issue in dying grace. Heb.11:37
 3. In order to experience fully this aspect of God's grace, one has to have matured spiritually and completed his/her course. 2Tim.4:6-8
 4. It includes the spiritual stimulation associated with having a clear conscience with respect one's MPR. 2Tim.1:3
 5. It includes enjoyment of the fragrance of memories of a life spent

- on the glory road. 2Tim.1:4,5,16-18; 4:16-20
6. It includes the proper doctrinal perspective (the Divine viewpoint) about this life, and concerning one's impending promotion into Ph₃. 2Tim.4:7,8; 2Cor.4:15 – 5:8
 7. The believer under dying grace continues to think Divine viewpoint and to apply Bible doctrine right to the very end, passing the torch of doctrine to the next generation. 2Tim.1:13; 2:1,2; 2:14-16;3:14; 4:1-5
 8. The only other option for the believer is rejection of the plan of God (or neglect of the plan) leading to the sin unto death. 1Joh.5:16 cp. Heb.5:11 – 6:6; Psa.34:12-16; Pro.1:7, 20-32; 8:32-36; 10:21
 9. The case of the incestuous Corinthian shows that the SUD may be cancelled (in those that have not reached the point of no return) by reversion recovery. 1Cor.5:1-13 cp. 2Cor.2:5-8
- D. Surpassing grace (For more detail, see Doctrine of Surpassing Grace).**
1. Definition: Surpassing Grace (SG₃) refers to the believer's inheritance of special blessings and rewards in Ph₃; these are above and beyond the normal blessings of eternity.
 - a. The normal blessings include: A resurrection body, no old sin nature, the absence of human good, and no more pain, no more sorrow, no more tears, no more death. 1Cor.15:50-58; Rev.21:4
 - b. Some believers will not receive SG₃, but only the normal blessings. 1Cor.3:15; *"If any man's work is burned up, he shall suffer loss (of reward); but he himself shall be saved, yet so as through fire."*
 2. The terminology (SG₃) is derived from Eph.1:1,19; 2:7
 3. SG₃ refers to the special blessings and rewards which are reserved for believers in Ph₃.1Pet.1:4
 4. Surpassing grace is available to all believers (it is a potential for every believer) but not all believers will receive it. 1Cor.9:24-27; 2Tim.2:1-5; Rev.3:11
 5. Since Jesus Christ is the heir of all things, it is His reward that we share. Heb.1:2
 6. Our share of reward (SG₃) depends upon our input into the plan of God Ph₂, with respect to the doctrine of Divine good production. Rev.22:12
 7. Bible doctrine specifies what activity(s) believers are to perform. The WOG gives us everything necessary to be mature and fully equipped for every good work. 2Tim.3:16,17
 8. Activities (good works) that are sanctioned by the Word of God, done in fellowship and with the correct motives, qualify as Divine good and will receive reward. Mat.6:1-4; 10:40-42; Joh.15:4
 9. The basis for the believer's SG₃ (reward) is his accumulated Divine good production in Ph₂. Each believer will be rewarded based on his/her total Divine good production, no matter how significant or insignificant. 2Cor.5:10; *"For we (believers; only believers appear before the judgment seat of Christ) must all appear before the*

judgment seat of Christ, that each one may be recompensed for his works in the body, according to what he has done, whether good (ἀγαθῶν/agothos = Divine good; good works done under the filling of God the Holy Spirit) or worthless (φαιδῶν/phaulos = human good; good works done out of fellowship, under the Old Sin Nature/STA, and, therefore, worthless)."

10. The judgment seat of Christ occurs immediately after the rapture of the church, is for believers only and is a judgment of works (not sins) for the purpose of reward. 1Cor.3:11-15
 - a. Gold, silver and precious stones portray BD converted to Divine good which is rewarded.
 - b. Wood, hay and stubble portray human good, which, being worthless, is burned.
11. There will be, therefore, class distinctions in heaven based on one's Ph₂ input into the plan of God. Luk.19:12-28
12. Since Divine good production depends on the filling of God the Holy Spirit, it should be obvious that our works are the result of the grace of God that makes them possible. Phi.4:13 cp. 2:13 and Eph.3:16-20
13. We are created in Christ for the purpose of good works. It is the eternal purpose of God for believers to produce Divine good. We must supply the positive volition to act. Eph.2:10
14. The ultimate surpassing grace reward is the wreath (erroneously called the crown); this above and beyond decoration which is the symbol of the ultimate in eternal wealth, is available to all who stick with MPR to the end of their Ph₂. 1Cor.9:24-27; 2Tim.4:7-8; Jam.1:12 cp. Joh.14:15,21,23,24; 15:10; Jam.1:12 cp. Heb.6:11,12 and Rev.2:10

E. Greater Grace

1. The terminology is found in Jam.4:6; *"But He gives a greater grace. For this reason it says, "God is opposed to the arrogant, but gives grace to the humble."*
 - a. *"But"* (the Greek adversative δε - de) indicates a contrast with what James has just said, and ties verse six to the previous verses.
 - b. Thus verse six cannot be understood apart from the immediate context established in verses four and five: ⁴ *"You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever might wish to be a friend of the world appoints himself an enemy of God."* ⁵ *"Or do you think that the Scripture communicates to no purpose? The Spirit, which He caused to dwell in us, jealously desires us"*.
 - c. God's demands are strict concerning those who are His.
 - 1) Friendship with the world is viewed as spiritual adultery. It is hostility toward God and the one who wishes to be a friend of the world has appointed himself an enemy of God (he has, in effect, gone to war with God).
 - 2) God the Holy Spirit, whom He has caused to dwell in us, jealously desires us.

- d. But greater grace is given to positive believers who are faithful to Him, who do not engage in spiritual fornication by maintaining fellowship with negative volition (the world).
 - e. So the first part of verse six (*“He gives a greater grace”*) is a promise to those believers that honor God by not being friends with the world.
 - f. All who adhere to doctrinal principles of Divine viewpoint are candidates for greater grace.
2. “Greater grace” is God providing for and blessing the believer that refuses to take the apparently easy and opportunistic path of least resistance.
 3. God will provide this special grace for those that wait upon Him rather than following the wisdom of the world and the dictates of the STA/OSN.
 4. The believer that refuses to violate Bible doctrine for his own benefit or enjoyment, who does not take short cuts, who will not abandon MPR for any reason, who waits on God to provide social relationships with positive volition, and who waits on God to provide the details of life, comes under greater grace.
 5. God's greater grace is more than sufficient for those that seek to direct their sole loyalty to Him.
 6. Remember that God is able and willing to provide blessings far beyond our ability to do so. Cp. Eph.3:20
 7. The STA will attempt to deceive us into thinking that we know what is best, what will make us happy.
 8. But God provides greater grace for those that do not fornicate spiritually by maintaining friendships with the world.
 9. For this reason the Scripture says, *“God is opposed to the arrogant, but gives grace to the humble.”*
 - a. The Greek word translated *“opposed”* (antitassomai - antitassomai) is an ancient military term that means to oppose in the sense of doing battle.
 - b. This ties back to the fact that the one that might wish to be a friend of the world has appointed himself an enemy of God.
 - c. *“Arrogant”* refers to all that place themselves above the teaching and commandments of Scripture.
 - d. It is a manifestation of extreme arrogance for one to think that he knows more than God about how he should conduct his life.
 - e. The one who sets himself/herself up as the authority and rejects the clear teaching of the WOG exhibits extreme pride and arrogance.
 - f. God opposes and resists the arrogant and negative.
 10. But those that assume the humility associated with MPR are given greater grace to see them through to the end of Ph₂.
 11. Along the way, they enjoy various grace blessings apart from the opposition, discipline, and excessive sorrow the arrogant face.
 12. Humility = obedience to God's will = those that receive greater grace.
 13. Greater grace refers to the blessings of God directed toward the

believer that will not compromise in order to get ahead.

14. The believer that holds to Divine viewpoint in the face of cosmic standards and rejection, and waits for God's blessing and vindication rather than pursuing these things for himself, will be the recipient of this greater grace.
15. This believer that refuses to compromise with society in order to gain, or maintain something is called humble and God exalts the humble at the appropriate time. 1Pet.5:5,6
16. Believers who are pursuing the lust grid of their STA, striving to get ahead at all costs, refusing to submit their plans to the will of God and refusing to separate from the cosmos are arrogant and come under discipline from God. Jam.4:1-6
17. The arrogant person rejects and rationalizes the Divine viewpoint and seeks to create his/her own blessing, but misses out on greater grace and the happiness it brings.

V. Some miscellaneous grace provisions.

- A. Prayer is a grace provision that we are commanded to exploit by coming to the throne of grace. Heb.4:16
- B. Grace is to characterize our praise and thanksgiving. Col.3:16; *“Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.”*
 1. The Greek word translated “thankfulness” by the NAS is *carij/charis*, which means grace.
 2. Here the indication is grace orientation that leads to gratitude.
- C. Right woman is a grace provision. Pro.18:22; 31:10-31
 1. The RW is a fellow heir of grace and should be treated accordingly. 1Pet.3:7; *“You husbands likewise, live with your wives according to knowledge as with a weaker vessel, since she is a woman; and grant her honor as a fellow heir of the grace of life, so that your prayers may not be hindered.”*
 2. The wife is a fellow heir of the grace of life.
 3. The husband is commanded to live with her according to the standard of sound doctrine (knowledge).
 4. He is commanded to grant her honor based on her position in Christ.
 5. While the husband is in authority over the wife, this in no way allows him to legitimately become a bully, spiritually or otherwise.
 6. He is required to exercise his authority according to the entire realm of sound doctrine.
 7. Thus he must be sure that every directive is in line with Divine viewpoint.
 8. He must take care not to issue orders based on anger, jealousy, or any other trend of his STA.
 9. It is an exceedingly foolish man that refuses to listen to the Divine viewpoint possessed by his right counterpart.
 10. Authority must be according to the Divine viewpoint of life.
 11. The man is to use his authority to assist his RW in making the

maturity adjustment; he must never view his authority as a means to exercise total control over her thinking, application, and friendship with other positive believers, etc.

- D.** Children are a grace gift from God. Psa.127:3-5
- E.** Our spiritual gift (or gifts), which we received at salvation is called *carisma/charisma*, a grace gift. Rom.12:6; 1Pet.4:10
- F.** The communicator of doctrine (pastor-teacher) is viewed as a grace gift from Christ to the church. Eph.4:7,11
- G.** The willingness to apply financially is called a grace work. 2Cor.8:6,7,19
- H.** God's grace is provided in sufficient quantity to meet each and every situation that confronts the believer. 2Cor.12:9
- I.** There is sufficient grace for every service. Heb.12:28
- J.** The Church Age is called the dispensation of the grace of God because of our position in Christ and the knowledge that has been granted to us to know the mystery of Christ. Eph.3:1-12
- K.** Each Church Age saint has access to this grace. Eph.4:7
- L.** Paul (the worst sinner) received grace in abundance. 1Tim.1:12-16; 1Cor.3:10; Gal.2:9
- M.** All three adjustments to the justice of God are on the basis of grace.
 - 1. SAJG: Gal.2:16; Eph.2:8,9
 - 2. RBAJG: 1Joh.1:8 – 2:2
 - 3. MAJG: 1Pet.2:2; Heb.5:11 – 6:1
- N.** Principle: Grace always depends upon Who and What God is, never upon who and what man is.

- VI.** Grace versus legalism; an issue of tremendous importance in the CWL.
 - A.** Legalism stresses human ability, human talent, human effort, and human standards of righteousness.
 - B.** Under legalism, man does the work and man attempts to take the credit.
 - C.** Under grace, God does the work and God rightfully gets the credit.
 - D.** Legalistic distortions of doctrine destroy grace orientation and lead to tremendous problems in local churches.
 - E.** The Galatian churches came under the influence of legalism. The distortions of grace and subsequent impairment of spiritual growth are the principle subjects of Galatians. Gal.1:6-8; 2:1-6,11-16; 3:1-4; 5:1,13-15; 6:12-14
 - F.** Principle: Legalism in whatever form and whenever in history is the antithesis of grace that is the policy and plan of God.
 - G.** The Lord came down hard on legalistic traditions. Mat.15:1-20
 - 1. Legalism and/or legalistic traditions are the antithesis of grace.
 - 2. It matters not whether the legalism concerns hand washing, certain types of food, high holy days, alcohol, dancing, movies, card playing, clothes, or some other area of human viewpoint.
 - 3. In every instance legalism distorts doctrine and clouds the real issues in the Angelic Conflict. Mat.15:19,20; 1Tim.4:1-5; Gal.4:10,11; Col.2:16-23; Deu.14:26

- VII.** Responses to grace.
- A.** God has clearly revealed that it is His directive will for all men to be saved and come to a full knowledge of the truth. 1Tim.2:4
 - B.** Logically, therefore, He must provide the grace necessary to make this a possibility.
 - C.** The grace of God brings salvation (makes it potential) to all men. Tit.2:11
 - D.** The grace of God instructs us (through the WOG) with regard to the issues of Ph₂ behavior. Tit.2:12
 - E.** We are to receive this grace and exploit it.
 - 1.** We are to stand firm in it. 1Pet.5:12
 - 2.** We are to grow in respect to grace and knowledge. 2Pet.3:18
 - 3.** We are to continue in it. Act.13:43
 - 4.** We are to be strengthened by grace. Heb.13:9
 - F.** We are to recognize that all we are and all we have has come to us on the basis of grace. 1Cor.15:10; Eph.3:2,8; 1Tim.1:12-16 cp. Psa.50:10,11
 - G.** We are to conduct ourselves in the grace of God. 2Cor.1:12
 - H.** What we say is to give grace. Eph.4:29; Col.4:6
 - I.** We are to demonstrate grace in what we do. Eph.4:32; Col.3:12,13
 - J.** These things are collectively a part of grace orientation.
- VIII.** Failure to exploit the grace of God by rejection of doctrine is taught in the following figures.
- A.** Receive the grace of God in vain. 2Cor.6:1, where application of Bible doctrine is tied to salvation (the one who has been saved should act like it; failure to do so means that one has received the grace of God in vain); cp. Gal.3:1-5; 4:10,11, where legalism has resulted in the “*in vain*” condition).
 - B.** Fallen from grace. Gal.5:4, via legalism.
 - C.** Come short of the grace of God. Heb.12:15, denoting mental attitude sin reversionism leading to the defilement of many in a local church.
 - D.** Insult the Spirit of grace. Heb.10:29; this is the result of any consistent failure to believe and apply Bible doctrine starting with the gospel and going down to consistency in Bible class, under face to face teaching, which is the subject in the immediate context cp. Heb.10:25.
 - E.** Nullify the grace of God. Gal.2:21, via legalism.
- IX.** Distortions of grace.
- A.** Perpetuating unbridled STA activity in the name of grace is an erroneous approach that distorts the intent of grace; this is the just do it and then rebound it syndrome constituting a license to sin. Rom.6:1-19
 - B.** Legalism, which distorts both salvation and spirituality into human viewpoint works systems, is rejection and distortion of grace.
 - C.** Religious reversionism (including the no second chance type) is a rejection of grace and demands judgment.
 - D.** The liberal perversion of the last days which classes sexual liberty,

including homosexuality, as a grace provision, is prophesied in Jude 4 and 2Pet.2:1-3,12-22.

- X.** Concluding observations.
- A.** Grace is the starting and ending point of the plan of God and characterizes all His dealings with the human race.
 - B.** We are commanded to grow in grace and knowledge. 2Pet.3:18
 - 1.** This is our MPR, our most pressing responsibility, and our number one priority in the CWL, the highest Biblical imperative.
 - 2.** We are commanded to love the Lord with all our heart and all our soul and all our mind; this is the greatest commandment. Mat.22:35-39
 - 3.** Having and keeping the commandments is the acceptable manifestation of our love for God. Joh.14:21
 - C.** Rejection of grace always brings judgment; however grace always precedes judgment. Rom.1:18; Deu.5:8-10; 32:36-43; Psa.7:11,12; 86:15; Eze.18:20-32; Rom.2:4; 2Pet.3:9; Rev.2:21
 - D.** While all the adjustments (SAJG, R_BAJG, and MAJG) are based on grace, the MAJG not only permits works, it demands them. Eph.2:10; Jam.1:21-25; 2:14-26 cp. Gal.6:9; 2The.3:13; Heb.13:16; Mat.5:16; 1Tim.2:9,10; 5:9,10; 6:17,18
 - E.** These works will be repaid with surpassing grace blessings in phase three. 1Pet.1:3-13
 - F.** Temporal (overt) prosperity will vary greatly from believer to believer as illustrated from the extremes in Heb.11:32-40.
 - G.** SG₂ has been distorted into a “riches equals godliness” formula under the concept of super grace. A careful study of the WOG makes it clear that not all mature believers will have great wealth, perfect health, and sexual prosperity. Some will and some won't, depending on the will of God for each in his/her particular niche. Gen.13:2; 26:12,13; Job 1:1-3; Mat.8:20; 1Cor.4:10; 2Cor.11:27
 - H.** However, certain passages clearly teach the principle of temporal blessing for faithfulness. Rightly dividing the Word of Truth shows us that true prosperity does not always consist of money or the details of life. Mar.10:28-30; 1Tim.4:8 cp. 1Tim.6:5-10
 - I.** Both blessing and DD are expressions of the love of God and so the grace of God. Mat.6:4,6; Heb.12:5-13
 - J.** Once one is a child of God, he cannot be separated from the love of God; this is grace in action. Rom.8:35-39
 - K.** The Lord Jesus Christ is the supreme example of grace.
 - 1.** He is the pinnacle of God's grace to humanity. Joh.1:1-17
 - 2.** He manifested total orientation to grace as seen in:
 - a.** The humility of His humanity; obedience manifests humility and He constantly relied on God the Father and acted in obedience to the will of the Father. Joh.4:32-34; 5:17-20; 7:14-18
 - b.** His treatment of others. Mat.12:15-21; 15:32; Mar.3:1-5; 7:24-30; 10:13-16
 - c.** His total commitment to all truth. Joh.1:14,17

- 3.** His entire First Advent epitomizes grace orientation under hypostasis and is the example for grace giving. 2Cor.8:9
- L.** The last verse of the Revelation, the final book in the Word of God emphasizes the grace of our Lord towards us. Rev.22:21