

**GRACE BIBLE CHURCH  
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**EPHESIANS - 0290-026  
DOCTRINE OF GRACE, 2.  
EPH 1:1-2.**

EPH 1:1 Paul, an apostle of Christ Jesus by the will of God, to the saints who are at Ephesus, and who are faithful in Christ Jesus:

EPH 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ.

This brings us to our next word in verse 2 which is grace so we begin;

The Doctrine of Grace

Our first word is the Greek noun charis correctly translated grace.

(Y) Point 1. Introduction.

There are seven propositions or conclusions we can draw with regard to the subject of grace.

1. First, God exists.
2. God reveals Himself through the Bible or the Word of God.
3. God has a plan for the Church.
4. God's plan is based on a policy, God's policy is always called grace.
5. The grace of God is divided into 3 categories.
6. The Church-age believer is saved by grace and we are required by God to live by grace.
7. The seventh proposition is the fact that every believer owes both the plan and the grace of God a hearing.

There's just something about the # 7!

Point 2. (Y) Definition and Description of the Grace of God.

However, under the principal of definition lets note seven fundamental facts about grace.

1. Grace is not held back or withdrawn because of failure.

This fact about grace seems to more obvious than any other.

In fact, It is our failures and faults which usually compels a person to reach out for the kindness and benefits of grace.

However, Grace ceases to be grace if God is compelled to withdraw it in the presence of human failure or sin.

In fact, Grace cannot be exercised where there is the slightest degree of human merit to be recognized!

2. A second fundamental fact about grace is the fact that grace cannot be lessened because of failure or sin.

This means that God cannot do less in grace for one who is sinful than he would have done for another.

Through the cross, the sin question has been set aside forever and grace is extended to all mankind.

TIT 2:11 For the grace of God has appeared, bringing salvation to all men,

So, Grace cannot be increased because it is the expression of God's infinite and unconditional love.

And Grace cannot be diminished because every limitation that sin might impose on the action of a righteous God has been dismissed forever through the cross.

This is why He says in;

HEB 8:12 "For I will be merciful to their iniquities, And I will remember their sins no more."

Grace does not mean that God ignores or overlooks sin, grace means that God has dealt with sin perfectly in His Son on the cross.

Therefore, The grace of God is exercised in perfect independence of human sin or failure.

When you think of grace I want you to think of the freedom that God has to express his love to all mankind.

3. A third important fact about grace is the fact that grace cannot incur or bring on a debt.

Turn to Romans 4.

An act is not gracious if under any circumstances a debt or an obligation is incurred. (Explain)

ROM 4:4 Now to the one who works, his wage is not reckoned as a favor or grace, but as what is due.

In other words, If you work for something, you expect to be paid a wage for the work you did .

So, To the one who works, his wage is not reckoned as a favor but as what is due.

Look at ROM 4:5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,

ROM 4:6 just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works:

ROM 4:7 "Blessed are those whose lawless deeds have been forgiven,  
And whose sins have been covered.

ROM 4:8 "Blessed is the man whose sin the Lord will not take into account."

Go forward to Rom 11:4.

Remember that Grace must always remain pure and uncompromising in its' generosity and benefit.

This means that grace must always be based on purity = Pure God and nothing whatsoever to do with man.

ROM 11:5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.

ROM 11:6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

So, Through grace, God is glorified, and sinners are saved.

And Whatever God does, He does in grace and therefore He presents it as a gift.

And God is not like man.

He doesn't give things and take them back.

Nor does He give with strings attached!

Look at ROM 11:29 for the gifts and the calling of God are irrevocable [or irreversible, unchangeable, unalterable].

Prin-A benefit or a blessing cannot be called a gift, if it is paid for before, at the time, or after the gift is given.

Any attempt to compensate God or to pay Him back for whatever He does is totally incompatible with the grace of God.

And These attempts, although many times made in sincerity, exhibit such a lack of understanding and appreciation for the love and grace of God.

This is the true meaning of frustrating the grace of God, GAL 2:21 "I do not frustrate the grace of God."

All attempts to repay God for His gifts, even though they are sincerely made, serve only to frustrate His grace and lower the marvelous kindness of God to some form of creature credit.

How faithfully we should serve him but never to repay Him because of grace, we do not owe God a thing.

What He did for us, He did with no strings attached.

Service is our means of expressing our love and devotion to Him but it is not what we owe Him.

If that were the case, we would never be able to pay Him back 1% of what we owe Him.

As God expressed His love to those whom He saves by the gracious things he has done, Christian service for God should also be based upon "*grace.*"

The grace of God is too often denied by well-meaning attempts to compensate God for His benefits!

Salvation must be understood and Christian service must be the expression of the believer's love and gratitude to God.

Not because we feel like we owe him something.

Salvation is never conditioned on human faithfulness or on the promise of human faithfulness.

There is no payment required, past, present, or future.

4. Grace is not something that God owes the human race because of the cross.

If God was indebted to the human race because of the work of the cross, then the payment of an honest debt could never be an act of grace.

The offer of salvation to the human race is not something that God owed the human race nor is it something God had to do.

It is strictly a manifestation of the grace of God.

Grace demands that every form of human merit shall be set aside completely in the salvation of man but also God's policy for the individual after salvation!

In other words, the policy doesn't change after salvation.

COL 2:6 As you therefore have received Christ Jesus the Lord, so walk in Him.

And how did you receive Christ Jesus our Lord?

EPH 2:8-9 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God not as a result of works, that no one should boast.

And the same way we received Him is the same way we live the Christian life.

So Grace is God's means of expressing to mankind His fantastic love for all.

And it is obviously true that all men are sinners both by nature and practice.

God has shut "all" in disobedience or under unbelief.

Look at ROM 11:32 For God has shut up all in disobedience that He might show mercy to all.

Also, all men are said to be under sin.

Back to ROM 3:9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;

All men are said to be guilty.

ROM 3:19 Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God;

Therefore, all human merit has been disposed of absolutely and forever.

And so, No divine obligation exists toward any individual.

And that's why grace is the only way God could treat man.

If He treated us like we deserve to be treated than we would all be destined for the eternal lake of fire.

Grace is never the overpayment of a debt or a reward for trying hard.

Grace is neither treating a person "as" he deserves, nor treating a person "better" than he deserves.

Grace is treating a person "graciously" without the slightest reference to what he deserves.

Grace is infinite love expressing itself in infinite goodness.

Through the unlimited atonement, grace is free to save anyone who believes on TLJC in every case and only grace can save mankind.

By the way, here's a great verse to remember concerning the unlimited atonement.

1TI 4:10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.

Grace is never decreased or increased because the experience of that grace depends on the believer's fellowship with God.

Grace did not appear in the immediate divine dealings with the sins of the world.

Grace did not judge our sins, justice and righteousness did.

You must have this fact straight in your mind, or you can never really understand the grace of God.

The sinner is never forgiven because God is big-hearted enough to forget the payment for sin which is spiritual death or separation from God.

Under the principle of true gospel preaching, sinners are to be told that they may now stand forever pardoned before God.

Not because God is gracious enough to excuse their sins; but because there is redemption through the blood of Christ!

As COL 2:13 says He made you alive together with Him, having forgiven us all our transgressions.

So, when God forgives man absolutely and eternally, through the cross of Christ, He is acting as a Judge not a Father.

We call this judicial forgiveness.

For the believer, accepting this judicial forgiveness guarantees an unchangeable standing and position before God forever.

Look at Col 1:21.

COL 1:21 And although you were formerly alienated and hostile in mind, engaged in evil deeds,

COL 1:22 yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach.

This is all very vital in understanding grace.

The sin issue has been dealt with once and for all and unless you understand that you can't even begin to understand the grace of God.

In faithfulness, God will correct and chastise His child who sins, but there is a tremendous difference between judging and chastising.

So, The forgiveness of God toward the sinner is made possible only through the cross and never an act of immediate grace.

Forgiveness cancels every debt before God whereas justification declares the sinner to be forever judicially righteous in the eyes of God.

Turn to Mat 6:15 and notice the dangerous words our Lord spoke.

MAT 6:15 "But if you do not forgive men, then your Father will not forgive your transgressions.what your right hand is doing

MAT 6:34 "Therefore do not be anxious for tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.

One is subtraction, the other is addition.

And both are made possible through the cross not the "grace of God".

Of the various divine undertakings then, some are acts of divine justice, and some are acts of the immediate grace of God.

Don't get the two confused.

Those acts which deal with human unworthiness and sin are "acts of justice."

These include: forgiveness, justification, death to the law, freedom from the law, and the whole new creation.

Remember what our Lord said about forgiveness.

MAT 6:15 "But if you do not forgive men, then your Father will not forgive your transgressions.

All of this was made possible through the cross and not accomplished by an act of immediate grace.

On the other hand, Those aspects of salvation wherein God is revealed as imparting and bestowing His benefits are said to be immediate acts of His grace.

These include the gift of eternal life, the imputed righteousness of God, and all of your escrow blessings.

The fact that God does this from His grace means that He was not obligated to do so for any reason whatsoever.

Which means that He does not expect a thing from mankind in return for this grace!

If He were to take back any gift that He gave in grace, then it was not in grace that He gave it!

It would have been given based upon contingencies.

And this is one of the reasons why a believer "loses rewards" at the Judgment Seat of Christ.

It's not that he didn't have any rewards, he does, grace deposited fantastic blessings in eternity past "in Christ" for every believer.

But the believer loses these rewards because he rejected the "grace provisions" of God!

7. Grace is not the issue in dealing with the sins of the saved.

*I like the #7*

What God does in forgiving us experientially in time is based on the cross and all that was accomplished!

It is not based on grace!

By His death, Christ provided the sufficient ground for both the salvation of the unsaved and the restoration of the saved.

According to the scriptures;

Certain fundamental elements enter into the divine forgiveness and cleansing which takes place when a believer is restored.

First, There must be confession, this is the one and only condition on the human side.

Then there is forgiveness and cleansing which is promised on the divine side.

Then protection is promised because of the advocate which we have at the right hand of God, TLJC.

Therefore, God does not act in grace when forgiving and cleansing the believer.

He acts in strict faithfulness to His covenant and promise concerning forgiveness of sins.

Forgiveness of sin is based upon the righteousness and justice of God not the grace of God.

The believer does not depend upon the mercy and grace of God when he is restored to fellowship, but he depends on the character and nature of God for his forgiveness.

As the scripture says 1JO 1:9 "He is faithful and righteous, with the result that He forgives us our sins [known sins] and purifies us from all unrighteousness [unknown sins]."

Therefore, grace does not appear in the forgiving and cleansing of sins.

So, It can be concluded that the word grace represents the uncompromised, unrestricted, unrecompensed loving favor of God toward sinners.

It is blessing unearned!

Grace is the limitless, unrestrained love of God acting on behalf of the lost.

God saves sinners by grace.

God keeps us saved by grace.

God teaches us by grace.

Grace depends upon who and what God is and never who and what man is.

And therefore, God gets the credit!

Legalism or religion means man does the work and man gets the credit.

And again, we are right back to the Angelic Conflict.

Satan hates when God gets the credit.

It is creator-credit vs creature credit!

So still under Point 2, dealing with the Definition and Description of Grace.

Grace is also undeserved blessing and suffering from God to mankind.

Believe it or not, undeserved suffering is a manifestation of the grace of God because it makes us stronger as individuals.

That's why Paul said in 2CO 12:7 And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me to keep me from exalting myself!

2CO 12:8 Concerning this I entreated the Lord three times that it might depart from me.

2CO 12:9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me.

2CO 12:10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

Grace is free and unmerited love and favor toward us.

In grace, God works and mankind benefits.

In grace, God provides for man and man receives the blessings.

It is not "God benefits when we work" as is suggested by so many pastors and Christian organizations.

They give the impression that God cannot get along without you; and that is evil.

Grace means that God knows best.

That is why we have so many divine commands that run counter to our desires in life.

ROM 11:5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.

ROM 11:6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

Grace is the policy of God in establishing a relationship with mankind.

Relationship with God must precede fellowship with God.

Grace is the policy of God in providing and maintaining fellowship with God.

In grace, God provides everything necessary to bring us into a relationship with Himself.

Grace is the policy of God in providing both relationship and fellowship with all three persons of the Trinity.

Relationship with God is the grace policy for eternal salvation of the unbeliever because we are spiritually dead.

Fellowship with God is the grace policy for all Church Age believers to execute the PPOG.

Therefore, the grace policy of God covers three categories.

(1) Grace is extended to mankind in spiritual death.

(2) Grace is extended to mankind at the point of salvation.

(3) Grace is extended to mankind as a believer in Christ under the grace policy of God under the PPOG.

Grace is the policy of God in providing everything necessary for the believer to execute God's plan, purpose, and will.

God is the aggressor in establishing a relationship with man.

When man is the aggressor, that is works.

God provides the means for eternal relationship with Himself.

ROM 9:15 For He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

ROM 9:16 So then it does not depend on the man who wills or the man who runs, but on God who has mercy.

ROM 9:17 For the Scripture says to Pharaoh, "For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth."

This is a great passage because this introduces to us the bondage of the free will.

I told you this Doctrine of Grace has so many great principles that are important.

For example,

Pharoah chose to do this on his own with no interference from anyone who we would call hyper-Calvinism.

In fact, It's kind of funny, on the one hand, because John Calvin was not a Calvinist, it was one of his students call Theodore Beza who disagreed with him and he called it Hyper- Calvinism.

1TI 4:10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.