

# Principles and Applications of Grace

(Observed through a New Testament walk-thru type survey)

1. Jesus Christ is our pattern for growing in grace and knowledge (Lk. 1:30; 2:40,52; 2<sup>nd</sup> Pet. 3:18).
2. Jesus Christ is our provision from the Father—the living embodiment of grace and truth (Jn. 1:14,16,17).
3. Grace was the sphere in which the infant Church was born. Christian missionaries were regularly commended to the grace of God for their ministries (Acts 2:47; 4:33; 6:8; 11:23; 13:43; 14:3,26; 15:11,40; 18:27; 20:24,32).
4. Paul is the Apostle of Grace.
  - a. Grace is a regular feature in Paul's greetings (Rom. 1:7; 1<sup>st</sup> Cor. 1:3; 2<sup>nd</sup> Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1<sup>st</sup> Thess. 1:1; 2<sup>nd</sup> Thess. 1:2; 1<sup>st</sup> Tim. 1:2; 2<sup>nd</sup> Tim. 1:2; Tit. 1:4; Philem. 3).
  - b. Grace is a regular feature in Paul's farewells (Rom. 16:20,24<sup>\*</sup>; 1<sup>st</sup> Cor. 16:23; 2<sup>nd</sup> Cor. 13:14; Gal. 6:18; Eph. 6:24; Phil. 4:23; Col. 4:18; 1<sup>st</sup> Thess. 5:28; 2<sup>nd</sup> Thess. 3:18; 1<sup>st</sup> Tim. 6:21; 2<sup>nd</sup> Tim. 4:22; Tit. 3:15; Philem. 25).
  - c. Peter imitates these greetings and farewells (1<sup>st</sup> Pet. 1:2; 5:12; 2<sup>nd</sup> Pet. 1:2; 3:18) as does John in Revelation (Rev. 1:4; 22:21).
5. The Book of Romans is the keynote address on grace in the New Testament.
  - a. Justification is a gift of grace to all who believe (Rom. 3:24).
  - b. Grace cannot be earned and faith is specifically designated as a non-meritorious non-work activity (Rom. 4:4,16).
  - c. The provision of grace through the last Adam, Jesus Christ is the direct corollary to the transgression of the first Adam. The universal condemnation to all "in Adam" is paralleled to the universal justification by grace to all "in Christ" (Rom. 5:2,15,17,20,21).
  - d. The grace of our salvation does not supply license to sin (Rom. 6:1,14,15).
  - e. Israel's law-based stewardship is presently suspended, but their future restoration is assured by grace (Rom. 11:5,6).
  - f. Grace is the operational sphere in which members of local churches humbly minister to one another (Rom. 12:3,6).
  - g. A faithful grace ministry can truly boast in the Lord (Rom. 15:15).
6. The book of Romans was written in Corinth and the epistles to the Corinthians contain extensive grace teaching quite like the book of Romans.
  - a. The grace that allows believers to humbly minister to one another is the grace which assures us of reward at the Judgment Seat of Christ (1<sup>st</sup> Cor. 3:10).
  - b. God's grace defines believers' being and empowers believers' doing (1<sup>st</sup> Cor. 15:10<sub>x3</sub>). Grace does not foster laziness but motivates great diligence when properly appreciated.
  - c. God's grace provides for the believer's temporal life and clean conscience (2<sup>nd</sup> Cor. 1:12).
  - d. Grace is highly infectious for the maximum glory of Jesus Christ (2<sup>nd</sup> Cor. 4:15).
  - e. Grace giving in local churches is thoroughly developed (2<sup>nd</sup> Cor. 8:1,4,6,7,9,19; 9:8,14,15).
  - f. Even under maximum angelic conflict, God's grace is always sufficient (2<sup>nd</sup> Cor. 12:9).
7. When Paul finally arrived in Rome, his prison experience refined his grace orientation and the Holy Spirit provided the inspired record in Galatians,<sup>†</sup> Ephesians, Philippians and Colossians.
  - a. Grace can be nullified (Gal. 2:21) or fallen from (Gal. 5:4).
  - b. God's grace is freely bestowed upon the Body of Christ for the sake of Christ (Eph. 1:6-7).
  - c. God's grace is the means for our salvation through the prescribed mechanism of faith (Eph. 2:5,7,8).
  - d. The present stewardship of the Church features particular grace gifting for mutual reciprocal edification (Eph. 3:2,7,8; 4:7).
  - e. Grace is observed through our actions but most particularly through our words (Eph. 4:29; Col. 4:6).

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\* Textual Variant

† Galatians is not a prison epistle, but is combined with Ephesians and Colossians for this outline.

8. Near the end of his life, Paul's message of grace became paramount as he passed the torch to Timothy and Titus.
  - a. Grace is more than abundant for all the demands of ministry (1<sup>st</sup> Tim. 1:14).
  - b. Grace is the provision of strength for passing the colors to the next generation of ministers (2<sup>nd</sup> Tim. 2:1).
  - c. Grace must be the hallmark of a Godly ministry (Tit. 2:11).
9. Paul impacted both the author of Hebrews (cf. Heb. 13:23 ref. Timothy) and the Apostle Peter (cf. 2<sup>nd</sup> Pet. 3:15-16) with the ecclesiastical function of grace.
  - a. The crucifixion of Jesus was by the grace of God (Heb. 2:9).
  - b. The Old Testament priesthood approached a mercy seat, but with Jesus Christ as our mercy seat, New Testament believers approach a throne of grace (Heb. 4:16).
  - c. Willful sinning by a New Testament believer insults the Spirit of Grace (Heb. 10:29).
  - d. Keeping peaceful relations between believers prevents those believers from coming short of God's grace (Heb. 12:15).
  - e. Grace strengthens the heart (Heb. 13:9).
  - f. Peter's testimony to God's grace gives evidence to his overwhelming receipt of the same (1<sup>st</sup> Pet. 1:10,13; 2:19,20; 3:7; 4:10; 5:5,10,12; 2<sup>nd</sup> Pet. 3:18).