

Key components of receiving Grace.

They assure us we are not under the law, misquoting Rom. 6:14. We are under Grace. Was there no grace given in the Old Testament to those whom they claim WERE UNDER THE LAW? Also notice particularly that Grace, as all the promises of God ARE conditional to our behavior!

Hosea. 14:2 Take with you words, and **turn** to the LORD: say unto him, **Take away all iniquity, and receive us graciously:** so will we render the calves of our lips.

Joel 2:12 Therefore also now, saith the LORD, **turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:**
2:13 **And rend your heart, and not your garments,** and turn unto the LORD your God: for he is **gracious** and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Jer. 31:2 Thus saith the LORD, **The people which were left of the sword found grace in the wilderness;** even Israel, when I went to cause him to rest.

God is: Micah 4:2; Ps. 77:9; 84:11*; 86:15; 103:8; 111:4; 112:4; 116:5; 145:8; Nehemiah 9:17, 31; Ex. 22:27; 34:6; Num. 6:25;

Ps. 119:29 Remove from me the way of lying: and **grant me thy law graciously.**

Pro. 1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

1:9 **For they shall be an ornament of grace** unto thy head, and chains about thy neck. Pro. 3:22;

4:7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

4:8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

4:9 She shall give to thine head an **ornament of grace:** a crown of glory shall she deliver to thee.

2 Kings 13:23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, **because of his covenant** with Abraham, Isaac,

and Jacob, and would not destroy them, neither cast he them from his presence as yet.

2 Chron. 30:9 For *if ye turn again* unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

Ezra. 9:7 Since the days of our fathers have we been in a *great trespass* unto this day; and *for our iniquities* have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

9:8 And now for a little space *grace* hath been showed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

Amos. 5:12 For I know your manifold *transgressions*, and *your mighty sins*: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

5:13 Therefore the prudent shall keep silence in that time; for it is an evil time.

5:14 *Seek good, and not evil, that ye may live*: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

5:15 *Hate the evil, and love the good*, and establish judgment in the gate: it may be that the LORD God of hosts will be *gracious* unto the remnant of Joseph. Titus 2:11,12; Rom. 6;

Ex. 33:19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and *will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy*.

GRACE, n. [L. gratia, which is formed on the Celtic; Eng. agree, congruous, and ready. The primary sense of gratus, is free, ready, quick, willing, prompt, from advancing.]

3. Favorable influence of God; divine influence or the influence of the spirit, *in renewing the heart and restraining from sin*.

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

3:25 Whom God hath set forth to be a *propitiation through faith in his blood*, to declare his righteousness for the remission of sins that are past, through the

forbearance of God; **Heb. 10:4.**

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.

3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

3:28 Therefore we conclude that a man is ***justified by faith without the deeds of the law. Ceremonial.***

4:15 Because the law worketh wrath: ***for where no law is, there is no transgression. (Are you a sinner? Gal. 3:22. If the Law of the 10 is remove then there is no sin or sinners. 1John 3:4)***

4:16 Therefore it is of faith, that it might be by ***grace***; to the end the promise might be sure

to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

6:1 What shall we say then? Shall we continue in sin, that grace may abound?

6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also ***should walk in newness of life.***

6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6:6 Knowing this, ***that our old man is crucified*** with him, that the body of sin might be destroyed, ***that henceforth we should not serve sin.***

6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

6:16 ***Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?***

Note: ***One must here recognize the relation between: faith in the Gospel of Christ's sacrifice for justification-repentance, and the new man of obedience unto works of the moral law, holy, un-blamable-sanctification Heb. 6:1.*** The difference between the ceremonial law which did pass away at Christ's sacrifice and the Moral Law which will not pass away. See study on Feast Days.

11:5 Even so then at this present time also there is a remnant according to the election of grace.

11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

Gal. 5:4 Christ is become of no effect unto you, whosoever of you are **justified by the law**; ye are fallen from grace.

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

2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

2:7 That in the ages to come he might show the exceeding riches of **his grace** in his kindness toward us through Christ Jesus.

2:8 For by **grace** are ye saved through faith; and that not of yourselves: it is the gift of God:

2:9 Not of works, lest any man should boast. "Ceremonial law of Moses."

4:26 Be ye angry, **and sin not**: let not the sun go down upon your wrath:

4:27 Neither give place to the devil.

4:28 **Let him that stole steal no more**: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Titus. 2:11 For the grace of God that bringeth salvation hath appeared to all men,

2:12 Teaching us that, **denying ungodliness and worldly lusts, we should live soberly, righteously** (Ps. 119:172; Rom. 7:12.), **and godly, in this present world**; Amos 5:12-15.

3:7 That being **justified by his grace**, we should be made heirs according to the hope of eternal life.

Heb.4:15 For we have not an **high priest** which cannot be touched with the feeling of our infirmities; but was in **all points tempted** like as we are, yet without sin.

4:16 Let us therefore come boldly unto the throne of grace, that we may **obtain mercy, and find grace to help in time of need**.

5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

5:2 Who can have compassion on the ignorant, and on them that are out of the way; for that **he himself also is compassed with infirmity**.

5:3 And by reason hereof he ought, *as for the people, so also for himself, to offer for sins.*

1Peter. 1:10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

1:14 As obedient children, *not fashioning yourselves according to the former lusts in your ignorance:*

1:15 But as he which hath called you is holy, so *be ye holy* in all manner of conversation; *James. 3:1.*

1:16 Because it is written, *Be ye holy; for I am holy.*

The grace of God is always reformatory. Every human being is in a school, where he is to learn to give up hurtful practices, and to *obtain a knowledge of what he can do for himself.* Those who ignore these things, who take no precautions in regard to getting pure air to breathe and pure water to drink, cannot be free from disease. Their systems are defiled and the human structure injured. MM 226.2

The Kingdom of Christ.

Before man can belong to the kingdom of Christ, *his character must be purified from sin and sanctified by the grace of Christ.* RH, August 18, 1896 par. 8

There is perfect harmony between the law of God and the gospel of Jesus Christ. "I and my Father are one," says the Great Teacher. The gospel of Christ is the good news of grace, or favor, by which man may be released from the condemnation of sin, *and enabled to render obedience to the law of God.* The gospel points to the moral code as a rule of life. That law, by its demands for undeviating obedience, is continually pointing the sinner to the gospel for pardon and peace. RH, September 27, 1881 par. 9

Through Christ a door of hope was opened, that man, notwithstanding his great sin, should not be under the absolute control of Satan. Faith in the merits of the Son of God would so elevate man that he could resist the devices of Satan. Probation would be granted him in which, through a life of repentance and faith in the atonement of the Son of God, he might be redeemed from his transgression of the Father's law, and thus be elevated to a position where *his efforts to keep His law could be accepted.* SR 46.3

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. ***Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil.*** While the investigative Judgment is going forward in Heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14. GC 425.1

10 (Eph. 1:6, 2:8-10; 2 Tim. 1:9; Titus 2:14; 3:5; James 2:22).

Good Works No Plea for Salvation.--Our acceptance with God is sure only through His beloved Son, and *good works are but the result* of the working of His sin-pardoning love. They are no credit to us, and we have nothing accorded to us for our good works ***by which we may claim a part in the salvation of our souls.*** Salvation is God's free gift to the believer, given to him for Christ's sake alone. The troubled soul may find peace through faith in Christ, and his peace will be in proportion to his faith and trust. He cannot present his good works ***as a plea for*** the salvation of his soul. {5BC 1122.1}

But are good works of no real value? Is the sinner who commits sin every day with ***impunity***, regarded of God with ***the same favor*** as the one who through faith in Christ tries to work in his integrity? The Scripture answers, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." In His divine arrangement, through His unmerited favor, the Lord has ordained ***that good works shall be rewarded.*** We are accepted through Christ's merit alone; and the ***acts of mercy, the deeds of charity, which we perform,*** are the fruits of faith; and ***they become a blessing to us; for men are to be rewarded according to their works.*** It is the fragrance of the ***merit of Christ*** that makes our good works acceptable to God, and it is ***grace that enables us to do the works for which He rewards us.*** Our works in and of themselves have no merit. When we have done all that it is possible for us to do, we are to count ourselves as unprofitable servants. We deserve no thanks from God. We have only done what it was our duty to do, and our works could not have been performed in the strength of our own sinful natures. {5BC 1122.2}

The Lord has bidden us to draw nigh to Him and He will draw nigh to us; and drawing nigh to Him, ***we receive the grace by which to do those works which will be rewarded at His hands*** (RH Jan. 29, 1895). {5BC 1122.3}