

January 23 and 24, 2024: Grace Review

I. Definitions of Grace:

A. Traditional definition of Grace-unmerited favor or favor for the unworthy.

Romans 3.24:

And are justified by his grace as a gift, through the redemption that is in Christ Jesus.

Romans 11.6:

But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

Ephesians 2.8:

For by grace you have been saved through faith. And this is not your own doing; it is the gift of God. Ephesians 2.8

2 Timothy 1.9:

Who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began.

1 Corinthians 15.10:

But by the grace of God I am what I am...

B. Definition for Grace Bible Study: Grace can be seen when God moves towards the sinner-saint; actions that manifests as unmerited kindness* towards the sinner-saint (*kindness is specific to the individual and the specific season they're in). Grace can also be seen when God moves towards the sinner-saint to accomplish His will or His pleasure in their life.

II. God's Grace to Adam and Eve:

3.1 *Now the serpent was more crafty than any other beast of the field that the LORD God had made.*

He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?" 2 And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, 3 but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'"

8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. 9 But the LORD God called to the man and said to him, "Where are you?"

Adam and Eve have just sinned; they are wholly concerned with themselves, the shame they feel and the efforts they can put forth to make that shame go away...rather than turning to God and asking for a pardon for their sin.

While Adam and Eve are busying themselves with the fig-leaf covering, God is seeking them out, calling out, "*Where are you?*"

This is not unique to Adam and Eve; the Lord handles their son, Cain, similarly. Cain brings a sacrifice to the Lord but it's unacceptable, while his brother, Abel's, sacrifice pleases the Lord; this causes jealousy within Cain and he becomes dangerously angry before, at last, murdering his brother.

God moves towards Cain, engages him in conversation and asks him questions; He does this to give Cain an opportunity to confess and seek forgiveness for murdering his brother (Genesis 4.3-9).

3.15 *I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."*

Evangelion-Greek, *good news*

Proto-Greek, *first*

Genesis 2.17:

But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.

Romans 9.21-23:

21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? 22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, 23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory.

20 The man called his wife's name *Eve*, because she was the mother of all living. "...her offspring; he shall bruise your head, and you shall bruise his heel."

Eve is not pregnant at this point, but Adam has beheld the Graciousness of God and he is responding in Faith by naming her “*life-giver*,” specifically the life-giver who would bring forth the progeny of the Savior who would save them, and the rest of the world from the sin their disobedience brought forth.

21 *And the LORD God made for Adam and for his wife garments of skins and clothed them.*

-Sin always leads to death

-Blood atones for sin

-God would provide for them, but it would come from the life of another

III. God’s Grace to Noah:

6.6 *And the LORD regretted that he had made man on the earth, and it grieved him to his heart. 7 So the LORD said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them.”*

8 *But Noah found favor in the eyes of the LORD.*

Grace-Grace can be seen when God moves towards the sinner-saint; actions that manifests as unmerited kindness* towards the sinner-saint (*kindness is specific to the individual and the specific season they’re in). Grace can also be seen when God moves towards the sinner-saint to accomplish His will or His pleasure in their life.

13 *And God said to Noah, “I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth. 14 Make yourself an ark of gopher wood. Make rooms in the ark, and cover it inside and out with pitch. 15 This is how you are to make it: the length of the ark 300 cubits, its breadth 50 cubits, and its height 30 cubits. 16 Make a roof for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks. 17 For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die.*

-You won’t have Eternal results (results that impact your Eternal relationship with Jesus)

-You won’t have lasting results (there might change for a season but it won’t last)

-You won’t have any results at all (resulting in despair)

IV. Wickedness at the Tower of Babel:

11.1 Now the whole earth had one language and the same words. **2** And as people migrated from the east, they found a plain in the land of Shinar and settled there. **3** And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. **4** Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth."

Here we see humanity coming together to commemorate their greatness apart from God.

V. God's Grace to Abram

A. Abram is the recipient of Grace when he first receives unmerited favor by being chosen to perpetuate the lineage of the Messiah:

Genesis 11.10-27:

A lineage of Shem (Noah's son) to Abram

Genesis 12.3:

I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.

B. Abram was born an idolater (magnifies the Grace given to him!):

Joshua 24.2:

And Joshua said to all the people, "Thus says the LORD, the God of Israel, 'Long ago, your fathers lived beyond the Euphrates, Terah, the father of Abraham and of Nahor; and they served other gods.'"

God moved towards Abram to bless him with unmerited kindness and to accomplish His will in Abram's life.

C. Abram didn't obey the original call to go to Canaan, leaving behind kindred and his father's house:

Genesis 12.1:

Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you."

Acts 7.1-4:

1 And the high priest said, "Are these things so?" **2** And Stephen said:

*“Brothers and fathers, hear me. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, **3** and said to him, ‘Go out from your land and from your kindred and go into the land that I will show you.’ **4** Then he went out from the land of the Chaldeans and lived in Haran. And after his father died, God removed him from there into this land in which you are now living.*

Genesis 11.31-32:

31 Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife, and they went forth together from Ur of the Chaldeans to go into the land of Canaan, but when they came to Haran, they settled there. **32** The days of Terah were 205 years, and Terah died in Haran.

Genesis 12.4:

So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran.

God didn't choose Abram because he would obey perfectly, He chose Abram because He favored him for reasons secret to His holy mind and will.

D. Abram is quick to turn to the work of his own hands, rather than trust God:

Genesis 12.10-15:

10 Now there was a famine in the land. So Abram went down to Egypt to sojourn there, for the famine was severe in the land. **11** When he was about to enter Egypt, he said to Sarai his wife, “I know that you are a woman beautiful in appearance, **12** and when the Egyptians see you, they will say, ‘This is his wife.’ Then they will kill me, but they will let you live. **13** Say you are my sister, that it may go well with me because of you, and that my life may be spared for your sake.” **14** When Abram entered Egypt, the Egyptians saw that the woman was very beautiful. **15** And when the princes of Pharaoh saw her, they praised her to Pharaoh. And the woman was taken into Pharaoh's house.

It pleased the Lord to try Abram with a famine because trials are the supreme developers of a deep relationship with the Lord; trials are exceedingly Gracious because of what we learn about God through a trial.

Genesis 16.1-4:

1 Now Sarai, Abram's wife, had borne him no children. She had a female Egyptian servant whose name was Hagar. **2** And Sarai said to Abram, “Behold now, the LORD has prevented me from bearing children. Go in to my servant; it

may be that I shall obtain children by her.” And Abram listened to the voice of Sarai. 3 So, after Abram had lived ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her servant, and gave her to Abram her husband as a wife.

Abram and Sarai take matters into their own hands and help God out when they decide to obtain the promised child by Sarai's servant, Hagar.

E. Abraham, the father of our Faith:

Genesis 22.1-10:

1 After these things God tested Abraham and said to him, “Abraham!” And he said, “Here I am.” 2 He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” 3 So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him. 4 On the third day Abraham lifted up his eyes and saw the place from afar. 5 Then Abraham said to his young men, “Stay here with the donkey; I and the boy will go over there and worship and come again to you.” 6 And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together. 7 And Isaac said to his father Abraham, “My father!” And he said, “Here I am, my son.” He said, “Behold, the fire and the wood, but where is the lamb for a burnt offering?” 8 Abraham said, “God will provide for himself the lamb for a burnt offering, my son.” So they went both of them together. 9 When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood. 10 Then Abraham reached out his hand and took the knife to slaughter his son. 11 But the angel of the Lord called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.” 12 He said, “Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me.” 13 And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. 14 So Abraham called the name of that place, “The Lord will provide”; as it is said to this day, “On the mount of the Lord it shall be provided.”

The Lord had pulled Abraham and his barren wife out of a godless people and promised to give them the blessing of a son. Abraham's relationship with the Lord was very much developed through this promise, but now it was time to

reveal if Abraham loved God or loved God because of this promise and the fulfillment of that promise.