

“By Grace . . .”

"Even when we were dead in sins,
hath quickened us together with Christ,
(by grace ye are saved;)
(Eph2:5 KJV)

For by grace are ye saved through faith;
and that not of yourselves:
it is the gift of God:
(Eph2:8 KJV)

GRACE – a Gift

GRACE – is Rich

GRACE – is Adoption

GRACE – is Complete

GRACE – is Excellent

By Pastor Gerald Cooley

Introduction

The conflict between Law and Grace has continued from the day that Grace and Truth came by Jesus Christ unto this present day.

John writes:

(John 1:14 KJV) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the onlybegotten of the Father,) **full of grace and truth.**

(John 1:15 KJV) John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

(John 1:16 KJV) And of his fulness have all we received, and grace for grace.

(John 1:17 KJV) **For the law was given by Moses, but grace and truth came by Jesus Christ.**

There is great contrast between the Law of Moses and Grace that came by Jesus Christ.

The well-known Dr. De Haan, founder of The Radio Bible Class, contrasts Law and Grace as follows:

1. **The law prohibits us from coming to God --- Grace invites us to come as we are.**
2. **The law condemns the sinner --- Grace redeems him.**
3. **The law says, "*Do this and live*" --- Grace says, "*It is done.*"**
4. **The law says, "*Try*" --- Grace says, "*It is finished.*"**
5. **The law curses the sinner --- Grace blesses the believer.**
6. **The law slays the sinner --- Grace saves him.**
7. **The law shuts every mouth before God --- Grace opens the mouth in praise to God.**
8. **The law condemns the best man --- Grace saves the worst.**
9. **The law says, "Pay up what you owe" --- Grace says, "It is paid."**
10. **The law says, "The soul that sinneth, it shall die" --- Grace says, "Believe and live."**
11. **The law reveals man's sin --- Grace atones for his sin.**
12. **By the law is the knowledge of sin --- Grace provides redemption from sin.**
13. **The law was given by Moses --- Grace and Truth came by Jesus Christ.**
14. **The law demands obedience --- Grace gives power to obey.**
15. **The law was written on stone --- Grace is written in the heart.**
16. **The law was done away in Christ --- Grace abides forever.**
17. **The law puts us under bondage --- Grace set the soul at liberty.**
18. **The law genders fear --- Grace brings peace and confidence.**

Now, that is why we call "Grace" amazing.

A Time of Transition

The transition from the dispensation of the Law which ended at Calvary, to the dispensation of Grace was not readily accepted by the Jewish nation. It was a time of great conflict.

The Jew was zealous after the Law of Moses. Even the Kingdom Apostles did not comprehend the full meaning of Grace. Their thoughts at this time was not upon the Church Age based on Grace but upon the return of Christ and the setting up of the Messianic kingdom.

This is seen in Peter's first and second sermons:

First Sermon:

(Acts 2:15 KJV) For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

(Acts 2:16 KJV) But this is that which was spoken by the prophet Joel;

(Acts 2:17 KJV) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

(Acts 2:18 KJV) And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

(Acts 2:19 KJV) And I will show wonders in heaven above, and signs in the earth beneath; **blood, and fire, and vapour of smoke:**

(Acts 2:20 KJV) **The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:**

(Acts 2:21 KJV) And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Second Sermon:

(Acts 3:17 KJV) And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

(Acts 3:18 KJV) But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

(Acts 3:19 KJV) **Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;**

(Acts 3:20 KJV) And he shall send Jesus Christ, which before was preached unto you:

(Acts 3:21 KJV) **Whom the heaven must receive until the times of restitution of all things,** which God hath spoken by the mouth of all his holy prophets since the world began.

Peter's message was:

Repent, believe on the resurrected Christ, and He would return and set up the Kingdom.

It was not easy for the believing Jew, brought up under the law of commandments and ordinances, to accept without question the new message of Grace. Even though Grace and Truth came by Jesus Christ, it was not until the Apostle Paul that the full revelation of Grace was given.

Great Debate

The Apostle Paul was constantly hounded by legalizers, or those that would add requirements to Grace to be saved.

(Acts 15:1 KJV) And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

(Acts 15:2 KJV) When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

So fierce was this debate that Paul and Barnabas was assigned to go to Jerusalem to the Kingdom Apostles and get this thing settled. It was decided that the Gentiles did NOT have to be circumcised and did NOT have to be placed under the Law of Moses TO BE SAVED.

Peter summed it up:

(Acts 15:7 KJV) And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

(Acts 15:8 (KJV) And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

(Acts 15:9 KJV) And put no difference between us and them, purifying their hearts by faith.

(Acts 15:10 KJV) Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

(Acts 15:11 KJV) **But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.**

The decision of the council was very clear and was put in a letter to be sent with Paul and Barnabas to Antioch along with Judas and Silas.

The decision was:

(Acts 15:24 KJV) Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

Even so, legalism continued to be a strong bondage on the early church. Nearly eight years later, Paul went up to Jerusalem and was asked by the Apostles to enter into a legalistic ritual:

(Acts 21:17 KJV) And when we were come to Jerusalem, the brethren received us gladly.

(Acts 21:18 KJV) And the day following Paul went in with us unto James; and all the elders were present.

(Acts 21:19 KJV) And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

(Acts 21:20 KJV) And when they heard it, they glorified the Lord, and said unto him, **Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:**

(Acts 21:21 KJV) And they are informed of thee, that thou teachest all the Jews which are

among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

(Acts 21:22 KJV) What is it therefore? the multitude must needs come together: for they will hear that thou art come.

(Acts 21:23 KJV) Do therefore this that we say to thee: We have four men which have a vow on them;

(Acts 21:24 KJV) Them take, and purify thyself with them, and bear charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

(Acts 21:25 KJV) As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

(Acts 21:26 KJV) Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

(Acts 21:27 KJV) And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him

The apostle Paul did not compromise the Grace way here. He always stood for truth, but here he purified himself because he sought to "become all things to all men that he might by all means save some." - 1 Cor. 9:22. He did this not to compromise but that he might explain to them and give their meaning to the people.

What is Grace?

GRACE – a Gift

For by grace(G5485) are ye saved through faith; and that not of yourselves:
it is the gift (G1435) of God: (Eph 2:8 (KJV))

This attribute of God is probably one of the most important for the believer to understand. It not only is the basis for our relationship with God, our justification, it is also the basis of our on going fellowship with Him, our sanctification, and the basis of our ultimate salvation, our glorification. God owes us absolutely nothing, for we are sinners.

"Grace" means basically "unmerited, or undeserved favor."

Holman's Bible Dictionary:

GRACE: Undeserved acceptance and love received from another, especially the characteristic attitude of God in providing salvation for sinners. For Christians, the word "grace" is virtually synonymous with the gospel of God's gift of unmerited salvation in Jesus Christ. To express this, the New Testament writers used the Greek word *charis*, which had a long previous history in secular Greek. Related to the word for joy or pleasure, *charis* originally referred to something delightful or attractive in a person, something which brought pleasure to others. From this it came to have the idea of a favor or kindness done to another or of a gift which brought pleasure to another. Viewed from the standpoint of the recipient, it was used to refer to the thankfulness felt for a gift or favor. These meanings also appear in the biblical use of *charis*, but only in the New Testament does it come to have the familiar sense which "grace" bears for Christians.

Strong's Dictionary gives us the etymology of the Greek word "*Charis*" which is translated "*Grace*."

Strong's Dictionary:

Grace, G5485. *charis*, khar'-ece; from G5463; graciousness (as gratifying), of manner or act (abstr. or concr.; lit., fig. or spiritual; espec. the divine influence upon the heart, and its reflection in the life; including gratitude):--acceptable, benefit, favour, gift, grace (-ious), joy liberality, pleasure, thank (-s, - worthy).

G5463. *chairo*, khah'ee-ro; a prim. verb; to be "cheer"ful, i.e. calmly happy or well-off; impers. espec. as salutation (on meeting or parting), be well:--farewell, be glad, God speed, greeting, hail, joy (-fully), rejoice.

Gift, G1435. doron, do'-ron; a present; spec. a sacrifice:--gift, offering.

Vine's Dictionary:

Charis(G5485) has various uses, **(a)objective, that which bestows or occasions pleasure, delight, or causes favorable regard;** it is applied, e.g., to beauty, or gracefulness of person, Luke 2:40; act, 2 Cor. 8:6, or speech, Luke 4:22, RV, "words of grace" (KJV "gracious words"); Col. 4:6; **(b) subjective, (1) on the part of the bestower, the friendly disposition from which the kindly act proceeds, graciousness, loving-kindness, goodwill generally,** e.g., Acts 7:10; especially with reference to the divine favor or "grace," e.g., Acts 14:26; - - **(c) in another objective sense, the effect of "grace," the spiritual state of those who have experienced its exercise, - - -**

We say "Grace" is a gift because the result of grace is a gift.

(Rom 6:23 KJV) For the wages of sin is death; but **the gift (G5486) of God is eternal life** through Jesus Christ our Lord.

(Rom 11:29 KJV) For the **gifts(G5486) and calling of God are without repentance.**

Strong's Dictionary:

Gift, G5486. charisma, khar'-is-mah; from G5483; a (divine) gratuity, i.e. deliverance (from danger or passion); (spec.) a (spiritual) endowment, i.e. (subj.) religious qualification, or (obj.) miraculous faculty:-- (free) gift.

G5483. charizomai, khar-id'-zom- ahee; mid. from G5485; to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue:--deliver, (frankly) forgive, (freely) give, grant.

G5485. charis, khar'-ece; from G5463; graciousness (as gratifying), of manner or act(abstr. or concr.; lit., fig. or spiritual; espec. the divine influence upon the heart, and its reflection in the life; including gratitude):-- acceptable, benefit, favour, gift, grace (-ious), joy liberality, pleasure, thank (-s, -worthy).

G5463. chairo, khah'ee-ro; a prim. verb; to be "cheer"ful, i.e. calmly happy or well-off; impers. espec. as salutation (on meeting or parting), be well:--farewell, be glad, God speed, greeting, hail, joy (-fully), rejoice.

Without repentance, G278. ametameletos, am-et-am-el'-ay-tos; from GI (as a neg. particle) and a presumed der. of G3338; irrevocable:--without repentance, not to be repented of.

Vine's Dictionary:

Charisma, G5486, "a gift of grace, a gift involving grace" (charis) on the part of God as the donor, is used (a) of His free bestowments upon sinners, Rom. 5:15, 16; 6:23; 11:29; (b) of His endowments upon believers by the operation of the Holy Spirit in the churches, Rom. 12:6; 1 Cor. 1:7; 12:4, 9, 28, 30, 31; 1 Tim. 4:14; 2 Tim. 1:6; 1 Pet. 4:10;

GRACE – is Rich

Grace makes the believer rich. We are very wealthy (in Christ Jesus)!

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

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

Exceeding, G5235. huperballo, hoop-er-bal'-lo; from G5228 and G906; **to throw beyond the usual mark**, i.e., (fig.) to surpass (only act. part. supereminent):-- exceeding, excel, pass.

Riches, G4149. ploutos, ploo'-tos; from the base of G4130; **wealth (as fulness), i.e., (lit.) money, possessions, or (fig.) abundance, richness, (spec.) valuable bestowment**:--riches.

We have been blessed.

(Eph 1:3 KJV) Blessed be the God and Father of our Lord Jesus Christ, who hath **blessed us with all spiritual blessings in heavenly places in Christ**:

(Eph 1:4 KJV) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

These riches are heavenly blessings and they are spiritual. But first, we must understand that these riches are in Christ:

"In Whom"

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

The "first riches" are: "redemption" and "forgiveness."

redemption, G629. apolutrosis, ap-ol-oo'-tro-sis; from a comp. of G575 and G3083; **(the act) ransom in full, i.e., (fig.) riddance, or (spec.) Chr. salvation**:--deliverance, redemption.

Forgiveness, G859. aphasis, ar-es-is; from G863; **freedom; (fig.) pardon**:--deliverance, forgiveness, liberty, remission.

A "ransom" has been paid for us. It was the death of Christ in our stead. A "pardon" has been given based on the ransom paid. We are now "free" from the curse of the law. We have been made a "new creature" in Christ.

These riches are unsearchable:

(Eph 3:8 KJV) Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles **the unsearchable riches of Christ**;

unsearchable, G421. anexichniastos, an-ex-ikh-nee'- as-tos; from GI (as a neg. particle) and a presumed der. of a comp. of 01537 and a der. of 02487; **not tracked out, i.e., (by impl.) untraceable**:--past finding out, unsearchable.

(Eph 1:18 KJV) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, **and what the riches of the glory of his inheritance in the saints,**

Christ gave up His riches that you and I may become rich:

(2 Cor 8:9 KJV) **For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.**

Christ left "great riches" and condescended so that you and I might be made rich:

(Phil 2:5 KJV) **Let this mind be in you,** which was also in Christ Jesus:

(Phil 2:6 KJV) Who, being in the form of God, thought it not robbery to be equal with God:

(Phil 2:7 KJV) **But made himself of no reputation,** and took upon him the form of a servant, and was made in the likeness of men:

(Phil 2:8 KJV) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

(Phil 2:9 KJV) Wherefore God also hath highly exalted him, and given him a name which is above every name:

(Phil 2:10 KJV) That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

(Phil 2:11 KJV) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

(Phil 2:12 KJV) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling.**

(Phil 2:13 KJV) **For it is God which worketh in you both to will and to do of his good pleasure.**

Because of this condescension, we have now been raised with Him into heavenly places of great riches:

(Eph 2:4 KJV) **But God,** who is rich in mercy, for his great love wherewith he loved us,

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

(Eph 2:6 KJV) And **hath raised us up together, and made us sit together in heavenly places in Christ Jesus:**

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

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

(Eph 2:9 KJV) Not of works, lest any man should boast.

(Eph 2:10 KJV) **For we are his workmanship, created in Christ Jesus unto good works,** which God hath before ordained that we should walk in them.

Part of these riches is the "full assurance" of our salvation:

(Col 2:2 KJV) That their hearts might be comforted, being knit together in love, and unto **all riches of the full assurance of understanding,** to the acknowledgment of the mystery of God, and of the Father, and of Christ;

There are great riches in the glory. Glorification is rich. That is why it is called the "Blessed Hope."

(Col 1:27 KJV) To whom God would make known what is **the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:**

GRACE – is Adoption

"Adoption" is an act of Grace. The Greek word is "hiothesia" which means "the placing as a son." This Greek word is used five times (Rom 8:15,23; 9:4; Gal 4:5, and Eph 1:5) by the Apostle Paul and we will look at each of them:-

First, what "Adoption" is not.

In the English, the word translated "adoption" means something different than what the Greek word means. In English, "adoption" means "something added" or "to choose and bring into a certain relationship; specif., to take into one's own family by legal process and raise as one's own child." In other words, an adopted child is one that is added and not "born" into the family.

This IS NOT what "hiothesia" means.

"Hiothesia" is an act of God by His Grace whereby we, that are "born-ones," are placed in the position of being an "adult-son." This means that a newly born child of God has all the privileges of adult-sons, regardless of our spiritual age or rate of spiritual growth.

1. We have immediate access to God.

(Eph 2:18 KJV) For through him we both have access by one Spirit unto the Father.

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

2. We are immediately eligible for the "spirit of wisdom and revelation in the knowledge of him."

(Eph 1:17 KJV) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

3. We have immediate access to the "whole armor of God."

(Eph 6:13 KJV) Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and do all, to stand.

Adoption was part of God's plan from the beginning and was foreordained.

(Eph 1:5 KJV) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

adoption of children, G5206. hiothesia, hwee-oth- es-ee'-ah; from a presumed comp. of G5207 and a der. of G5087; **the placing as a son, i.e., adoption** (fig. Chr. sonship in respect to God):--adoption (of children, of sons).

In the above scripture, "children" is not a good translation. It should have been

"sons" since it comes from "huiiothesia."

(Heb 2:10 KJV) For it became him, for whom are all things, and by whom are all things, **in bringing many sons unto glory**, to make the captain of their salvation perfect through sufferings.

Sons, G5207. huios, hwee-os'; appar. a prim. Word; a **"son"** (sometimes of animals), used very widely of immed., remote or fig. kinship:--child, foal, son.

When we are born again, we are "born-ones" or we become the children of God. "Sons" in John 1:12 and 1 John 3:1, 2 should read "children."

(John 1:12 KJV) But as many as received him, **to them gave he power to become the sons(G5043) of God, even to them that believe on his name:**

Sons, G5043. teknon, tek'-non; from the base of G5088; a child (as produced):--child, daughter, son.

(1 John 3:1 KJV) Behold, what manner of love the Father hath bestowed upon us, that we should be called **the sons(G5043) of God**: therefore the world knoweth us not, because it knew him not.

(1 John 3:2 KJV) Beloved, **now are we the sons(G5043) of God**, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Without "Adoption," we would remain as children in God's family.

(Rom 8:14 KJV) **For as many as are led by the Spirit of God, they are the sons of God.**

(Rom 8:15 KJV) For ye have not received the spirit of bondage again to fear; but ye have received **the Spirit of adoption**, whereby we cry, **Abba, Father.**

"Adoption" then is implemented by the Holy Spirit. Sis. Bodie says "To walk as the Spirit leads is the proof of sonship." Adoption allows us to put away "childish actions." Yet, the Spirit of Adoption allows the new born child of God say "Abba Father" or "Da-Da." Yes, the Spirit causes us to know that we are "sons of God" and not "slaves."

Part of this great doctrine of Adoption is the "redemption of our body" as full-grown "sons." We groan to be clothed with our "house which is from heaven."

(Rom 8:23 KJV) And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for **the adoption**, to wit, the redemption of our body.

(2 Cor 5:2 KJV) For in this we **groan, earnestly desiring to be clothed upon with our house which is from heaven:**

God's purpose was to bring "many sons" into glory. To do this He had to redeem those that were under the law and who were slaves to the law. To do this, God sent His son, born of a virgin, under the law that he might release those, the Jew, who were captive to the law. He did this so that we, Jew and Gentile, can receive the positions of "sons." Copley says "They (the Jews) have to be freed from the law, before "we (Jew and Gentile)" could be freed from sin" and thus be eligible for "sonship."

(Gal 4:5 KJV) To redeem them that were under the law, that we might receive **the adoption of sons.**

GRACE – is Complete

Grace is absolutely complete in Christ.

There is nothing more to be added or required. This aspect of Grace is our Justification, Sanctification and Glorification.

(Rom 8:30 KJV) Moreover whom he did predestinate, them he also called: and whom he called, **them he also justified: and whom he justified, them he also glorified.**

(Rom 8:31 KJV) What shall we then say to these things? If God be for us, who can be against us?

(Rom 8:32 KJV) He that spared not his own Son, but delivered him up for us all, how shall he not with him also **freely give us all things?**

Justification is the act of God, purely by His Grace, whereby He acquits the believer of the divine verdict of condemnation and declares him divinely righteous.

Sanctification is the act of God, purely by His Grace, whereby He sets us apart from sin and enables us to live a righteous and holy life.

Glorification is the act of God, purely by His Grace, whereby He changes our body full of sin into a body like unto the body of His Son that is without sin or the capacity to sin. This body will radiate a glory that is commensurate with our growth in Christ. We will cover this under Grace - is Excellent.

Our salvation is wholly on the part of God. We have nothing to do with it except to respond to the work of the Holy Spirit. God forgives the believer of ALL his sins - past, present, and future.

(Col 2:13 KJV) And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, **having forgiven you all trespasses;**

(Heb 7:27 KJV) **Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.**

(Heb 8:12 KJV) For I will be merciful to their unrighteousness, and **their sins and their iniquities will I remember no more.**

(Heb 9:26 KJV) For then must he often have suffered since the foundation of the world: but **now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.**

(Heb 9:27 KJV) And as it is appointed unto men once to die, but after this the judgment:

(Heb 9:28 KJV) So **Christ was once offered to bear sins of many;** and unto them that look for him shall he appear the second time without sin unto salvation.

(Heb 10:3 KJV) But in those sacrifices there is a remembrance again made of sins every year.

(Heb 10:4 KJV) For it is not possible that the blood of bulls and of goats should take away sins.

(Heb 10:11 KJV) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

(Heb 10:12 KJV) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

(Heb 10:17 KJV) And their sins and iniquities will I remember no more.

(Heb 10:18 KJV) Now where remission of these is, there is no more offering for sin.

1. It was made possible by Christ's sacrifice.

(Ephesians 2:13) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

He has put away sin, the cause of our separation from God, once for all:

(Hebrews 9:26) For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

2. It was made real by our baptism into Christ:

(Galatians 3:27) For as many of you as have been baptized into Christ have put on Christ.

(Ephesians 2:13) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

(2 Cor 5:17 KJV) Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

3. We have been perfected forever.

(Heb 10:14 KJV) For by one offering he hath perfected for ever them that are sanctified.

Standing and State

Our being near to God in Christ is based on two important doctrines:

Our Standing and our State.

1. Our Standing is our Justification:

This refers to the believer's position in the sight of God.

Our standing is in Christ Jesus.

Paul uses the phrase "in Christ" 77 times in his writings.

(Rom 3:24 KJV) Being justified freely by his grace through the redemption that is in Christ Jesus:

(Rom 8:1 KJV) There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

(Rom 12:5 KJV) So we, being many, are one body in Christ, every one members

one of another.

(1 Cor 1:30 KJV) But of him are ye **in Christ Jesus**, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

(1 Cor 4:15 KJV) For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for **in Christ Jesus** I have begotten you through the gospel.

(Col 1:28 KJV) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect **in Christ Jesus**:

So, if we are in Christ Jesus and Christ is holy, then we have been made holy in our standing. This places our righteousness before God squarely on Jesus. It is His righteousness that gives us this nearness to God.

2. Our State is our Sanctification:

This refers to the condition of the believer's daily life. This is imperfect because of the effects of the sin in our flesh. We constantly battle to overcome this sin principle.

(Eph 4:1 KJV) I therefore, the prisoner of the Lord, **beseech you that ye walk worthy of the vocation where with ye are called,**

In Colossians, Paul tells us it is a "Putting off and a "Putting on" process.

(Col 3:9 KJV) Lie not one to another, seeing that **ye have put off the old man** with his deeds;

(Col 3:10 KJV) And **have put on the new man**, which is renewed in knowledge after the image of him that created him:

GRACE – is Excellent

The ultimate goal of God's decree (or purpose, Psa 2:7-12) is to bring glory to Himself.

(Isa 42:8 KJV) I am the LORD: that is my name: and **my glory** will I not give to another, neither my praise to graven images.

(Psa 19:1 KJV) To the chief Musician, A Psalm of David. The heavens declare **the glory of God**; and the firmament showeth his handiwork.

(2 Cor 4:15 KJV) For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound **to the glory of God.**

Glory, G1391. doxa, dox'-ah; from the base of G1380; glory (as very apparent), in a wide application (lit. or fig., obj. or subj.):--**dignity, glory (-ious), honour, praise, worship.**

G1380. dokeo, dok-eh'-o; a prol. form of a prim. verb doko, dok'-o (used only as an alt. in certain tenses: comp. the base of G1166) of the same mean.; to think; by impl. to seem (truthfully or uncertainly):--be accounted, (of own) please (-ure), be of reputation, seem (good), suppose, think, trow.

"Glory" is probably best described as that which brings about "honor, praise and worship."

Vine's: "glory" (from dokeo, "to seem"), primarily signifies an opinion, estimate, and hence, the honor resulting from a good opinion.

God is accomplishing His purpose, of bringing glory to Himself, through glorifying His Son and in turn glorifying each believer in His Son and through His Son. He does this by exalting you and I in Christ:

(Heb 2:10 KJV) For it became him, for whom are all things, and by whom are all things, **in bringing many sons unto glory**, to make the captain of their salvation perfect through sufferings.

(Isa 43:7 KJV) Even **every one that is called by my name: for I have created him for my glory**, I have formed him; yea, I have made him.

(Eph 3:21 KJV) Unto him be **glory in the church by Christ Jesus** throughout all ages, world without end. Amen.

Glory is more than "radiating bright light" though that can be part of it. It is beauty, form, performance or acts, awesomeness. It is that which causes one to stand in awe. The transfiguration of Jesus before Peter, James and John, speak of the radiating glory:

(Mark 9:1 KJV) And he said unto them, **Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.**

(Mark 9:2 KJV) And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

(Mark 9:3 KJV) And **his raiment became shining, exceeding white as snow;** so as no fuller on earth can white them.

(Mark 9:4 KJV) And there appeared unto them Elias with Moses: and they were talking with Jesus.

(Mark 9:5 KJV) And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

(Mark 9:6 KJV) For he wist not what to say; for they were sore afraid.

(Mark 9:7 KJV) And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, **This is my beloved Son: hear him.**

Grace assures us of the completion of our salvation with the redemption of our body and our participation in Christ's glory and our inheritance.

(John 17:22 KJV) And the glory which thou gavest me I have given them; that they may be one, even as we are one:

(Rom 8:18 KJV) For I reckon that the sufferings of this present time are not worthy to be compared with **the glory which shall be revealed in us.**

(Rom 8:23 KJV) And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, **the redemption of our body.**

(Rom 8:29 KJV) For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

(Rom 8:30 KJV) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, **them he also glorified.**

(Rom 8:31 KJV) What shall we then say to these things? If God be for us, who can be against us?

(Rom 8:32 KJV) **He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?**

(Col 3:4 KJV) When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

As we walk with Christ, we are changed from "glory" to "glory." This is called "metamorphose".

(2 Cor 3:6 KJV) Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

(2 Cor 3:7 KJV) But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of **Moses for the glory of his countenance; which glory was to be done away:**

(2 Cor 3:8 KJV) How shall not the ministration of the spirit be rather glorious?

(2 Cor 3:9 KJV) For if **the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.**

(2 Cor 3:10 KJV) **For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.**

(2 Cor 3:11 KJV) For if that which is done away was glorious, much more that which remaineth is glorious.

(2 Cor 3:17 KJV) **Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.**

(2 Cor 3:18 KJV) **But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.**

Changed, G3339. metamorphoo, met-am-or-fo'-o; from 03326 and 03445; to transform (lit. or fig. "metamorphose")--change, transfigure, transform.

This is part of the glorification process and eventually our bodies will be glorified.

(1 Pet 1:3 KJV) Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy **hath begotten us again unto a lively hope** by the resurrection of Jesus Christ from the dead,

(1 Pet 1:4 KJV) **To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,**