

GOD'S AMAZING GRACE

1. Introduction

Have you ever meditated on the grace of God? Who is the source of grace? How does it operate? Are there different types of grace? How do I get more grace? Can I lose grace? What does grace accomplish?

The word grace is used everywhere, secular and sacred. It can be a name. It can be a place..elvis' "Graceland". Ernest Hemingway wrote the phrase "Courage is Grace Under Pressure". Many of you are familiar with the wonderful hymn by John Newton, "Amazing grace". I still get goose bumps and a little teary in the eye when I hear this song and reminded of Newton's transformation from a vile, drunk slave trader to a preacher and pastor.

John Newton knew firsthand of God's Grace.

Can you say with Newton, Amazing grace! how sweet the sound, that saved a wretch like me!"

But if we dig a little deeper and look below the surface, there is a lot of confusion on this topic of grace. In fact, since Friday, Mike and I have been teaching on the Reformation, Salvation, Evangelism, and Roman Catholicism. And the topic of grace has come up several times. You may not realize, but there is a great divide and difference between the grace described in the Bible and the grace described in the Catholic Catechism, specifically in their sacramental system. In fact, the difference has eternal consequence, for there is a true grace that saves

and sanctifies and a false grace that deceives and damns. Can you spot the difference?

So to settle these differences and understand the true nature of grace, we must go to only supreme authority on this issue, God's Word.

But before we set out on this amazing voyage to know God and His grace, we need to lay a foundation. Without this understanding, we would be like a ship without a rudder, adrift and directionless.

First, God is the source of all grace. Period. There is no other source of Grace in the Bible. Scripture describes it this way, "Grace of God", "Grace to you from God our Father and the Lord Jesus Christ", "Spirit of Grace", "God of All grace", and "Glory of His grace". The Old Testament use the phrase, "favor in the eyes of the Lord", "favor in your sight".

But I need to mention one exception. It's grace in our speech.

Colossians 4:6 Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person.

Ephesians 4:29 Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear.

This grace is tied to our speech and is about "being gracious", "inviting a favorable reaction", "charming" in a sincere but non-manipulating manner. It's not divine in nature or origin, but simply reflecting the grace of God we have received from God.

Next there are three types of grace that flow from God on this side of Heaven. First, is “Common grace”. Second, is “Saving grace”. Third is “Sanctifying grace.”

Common Grace

So let’s set sail for our first destination, “common grace”.

What makes common grace common? First, it must be universally available to all people, everywhere. Second, it is unable to save or redeem. There are 6 major examples of “Common Grace” in the Scripture.

- **First, God limits the full effects of sin.**
 - a. The best example is establishing Government and laws to punish evil (Romans 13:3–4).
 - b. Second, God is temporarily restraining lawlessness and the lawless one (2 Thessalonians 2:7).
- **Second, God withholds His Wrath.**
 - a. **Acts 17:30–31** Therefore having *overlooked the times of ignorance*, God is now declaring to men that all people everywhere should repent, 31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.”
 - b. **2 Peter 3:9** The Lord is not slow about His promise, as some count slowness, but is *patient toward you*, not wishing for any to perish but for all to come to repentance.

- c. **Romans 9:22** What if God, although willing to demonstrate His wrath and to make His power known, *endured with much patience* vessels of wrath prepared for destruction?
- **Third, God provides earthly blessings.**
 - a. **Matthew 5:45** so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.
 - b. **Luke 6:35–36** But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; *for He Himself is kind to ungrateful and evil men. 36 Be merciful, just as your Father is merciful.*
 - c. **Romans 8:20** This world is fallen, sin filled, subject to futility and yet is amazing and beautiful! Consider how much has been written and sung about creation and the get-away destinations people go to enjoy.
 - **Fourth, Unsaved people made in the image of God can do good.**
 - a. **Luke 6:33–34** If you do good to those who do good to you, what credit is that to you? For even sinners do the same. 34 If you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount. Consider Technology, Medicine, knowledge, philanthropic endeavors, and more do make the quality of life better.
 - **Fifth, Unsaved people know moral truth, and when followed limit the effects of sin.**

- a. **Romans 2:14–16** For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, 16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.
- **Sixth, Unserved people experience the grace of God through God's People.**
 - a. OT, Joseph and Potiphar: **Genesis 39:5** It came about that from the time he made him overseer in his house and over all that he owned, the LORD blessed the Egyptian's house on account of Joseph; thus the LORD'S blessing was upon all that he owned, in the house and in the field.
 - b. NT, consider the religious, but non-saving experience in **Hebrews 6:4–8** For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, 5 and have tasted the good word of God and the powers of the age to come, 6 and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame. 7 For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; 8 but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.

So in this quick overview, we see that God's common grace touches every aspect of our lives: the physical, intellectual, moral, creative, societal, and even the religious realm but this common grace experience can never save nor redeem. Unfortunately, many times these blessings are taken for granted and worse unbelievers reject God as the source of these blessings. **Romans 1:21-23** For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

As you can see, common grace can not save you, me, or anyone else for that matter. And although sin and Satan to one degree or another attempt to **diminish, disfigure and destroy** common grace, nevertheless, let us who are redeemed by the blood of the lamb glorify God for his general providential care for this world and remind unbelievers of the same. But remember, common grace is a mere glimpse into God's love and character.

So let's transition from common grace to God's Saving Grace.

There are several key passages regarding "saving grace" that provide supernatural insights into nature of this "special grace" that is connected to our salvation.

The first passage is **Ephesians 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, so that no one may boast.**

If you don't have this verse memorized, delay no longer! Commit this to memory this week. It is critical for thinking rightly about God, salvation, and is critically important for evangelism.

Let's unpack this passage!

First, we see the source of grace and faith is exclusively from God. (Ephesians 2:8-9)

Second, it is rooted and flows from the very nature of God, specifically His Love. That's why it's a gift. Although love is not explicitly mentioned, it is implied in this passage and is stated elsewhere. For example, **1 Timothy 1:14** and the grace of our Lord was more than abundant, with the faith and love which are found in Christ Jesus.

Third, it's relational, it's from God to you personally. It simply does not get any more intimate than this.

Fourth, it is particular. It is not accessible to everyone. It is applied to the elect of God, chosen before the foundation of the world.

Fifth, it addresses your greatest need, deliverance from God's wrath for your sin. You are saved, rescued, brought safely to the shores of redemption to worship and serve him.

Sixth, out of this grace then flows works. In other words, first you are saved, then you work. The next verse stresses this idea. **Ephesians 2:10** For we are His workmanship (poema/poem), created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

Seventh, it's a gift, not earned nor is it deserved. Look at how it's contrasted with the expression "not as a result of works" or "not of yourselves" And if that is not clear enough, consider its sister verse **Romans 11:6** But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. Another passage that repeats this idea is 2 Timothy 1:9 who has saved us and called us with a holy calling, **not according to our works**, but according to His own purpose and **grace which was granted us in Christ Jesus** from all eternity

And if you are still not convinced, heed to Romans 4:4–8

4 Now to the one who works, his wage is not credited as a favor, but as what is due. 5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness, 6 just as David also speaks of the blessing on the man to whom God credits righteousness apart from works: 7 "BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED. 8 "BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT."

Eighth, saving grace is connected to your justification.

- For example, **Romans 3:24** being **justified as a gift by His grace** through the redemption which is in Christ Jesus;
- **Titus 3:7** so that being **justified by His grace** we would be made heirs according to the hope of eternal life.
- Justification is an amazing word. Justification is the legal declaration by God as a gift that you are legally declared righteous.

In other words, your status changes from a sinner condemned, to a saint, saved.

- This was made possible by Christ alone when he exchanged your sin for His righteousness. **2 Corinthians 5:21** He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

Now listen closely, this is where the Bible and Roman Catholicism go in completely opposite directions.

In Roman Catholicism, they have a sacramental economy to dispense grace.

The word “economy” truly gives away the nature of this system. For in this economy, you must work to merit and earn grace. There are 7 sacraments in the Roman Catholic Sacramental Economy. And each one is a means to receive God’s grace. There is baptism, confirmation, Eucharist, penance & reconciliation, Anointing of the sick, Holy Orders, and Matrimony.

Here are some examples of the Catholics teaching on grace and the sacraments.

BAPTISM: CCC1263 By infant Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin. CCC1266 The Most Holy Trinity gives the baptized sanctifying grace, the grace of justification.

CONFIRMATION: CCC1303 Confirmation brings an increase and deepening of baptismal grace. **CCC1300** The sacrament of Confirmation is a rite which claims that one is sealed with the Gift of the Holy Spirit.

EUCCHARIST: CCC1390 Since Christ is sacramentally present under each of the species, communion under the species of bread alone makes it possible to receive all the fruit of Eucharistic grace, including the forgiveness of sin. **CCC1407** The Eucharist is the heart and the summit of the Church's life, for in it Christ associates his Church and all her members with his sacrifice of praise and thanksgiving offered once for all on the cross to his Father; by this sacrifice he pours out the graces of salvation on his Body which is the Church.

PENANCE & RECONCILIATION: CCC1446 Christ instituted the sacrament of Penance for all sinful members of his Church: above all for those who, since Baptism, have fallen into grave sin, and have thus lost their baptismal grace and wounded ecclesial communion. It is to them that the sacrament of Penance offers a new possibility to convert and to recover the grace of justification. The Fathers of the Church present this sacrament as “the second plank [of salvation] after the shipwreck which is the loss of grace.” (979; 1856; 1990)

Do you see how this grace is dependent on rite and ritual, on pope, and priest? And more disheartening, grace can be lost through sin! This leaves the Roman Catholic utterly dependent on this system and not God. And since no Catholic in this life can achieve perfection, there is no assurance they can go directly to heaven when they die. Therefore they must undergo one more purification in a place called purgatory.

CCC1030 All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.

I should point out here that Scripture says the exact opposite

1 John 1:7 but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the **blood of Jesus His Son cleanses/purifies us from all sin.**

Purgatory is a lie of the Catholic System and Devil. Plain and Simple.

This Sacramental system which exchanges works for grace is the contradicted by scripture.

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

The Sacramental System of works never imputes the righteousness of God permanently to your account. Instead it infuses it temporarily as one engages in the works of the sacraments.

And in case you are wondering how committed the Roman Catholic System is to receiving grace through the sacraments, listen to this decree from the council of Trent from March, 1547.

CANON VII. If any one shall say, that grace, as far as concerneth God's part, is not given through the said sacraments, always, and to all men, even though they rightly receive them, but [only] sometimes, and to some persons; let him be anathema.

So the broad road and narrow road is set before us. The narrow road that leads to life through faith alone in Christ alone by God's grace alone of divine accomplishment or the broad road through yet another system of man's accomplishment of works, rites, rituals, popes, and priests that can not save. As Paul said in **Galatians 2:21** I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly."

There is not one single example in Scripture where God's justifying, saving grace is ever mediated this way. As said earlier, the source of Grace is solely God, and it comes by grace through faith as a gift. (Ephesians 2:8-9)

No where in Scripture is the Sacramental Economy cited, referenced or supported.

And if you are wondering why it must be a gift by grace through faith, Paul tells us:

Romans 4:16 For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all, (as it is written, "A FATHER OF MANY NATIONS HAVE I MADE YOU") in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist.

And if you want to know what Jesus thinks about works done in his name but apart from His saving grace, listen to these haunting words.

Matthew 7:21–23

21 “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. 22 Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ 23 And then I will declare to them, ‘I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.’

See the sacrament system is like building on the ground with out a foundation. That why Jesus said,

Luke 6:46–49 “Why do you call Me, ‘Lord, Lord,’ and do not do what I say? 49 But the one who has heard and has not acted accordingly, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great.”

As a former Roman Catholic, I used to think, I was not so bad. I had not murdered anyone. God would look at my life and see that I was more good than bad. But when I read in the Bible that if go before God with my best self-effort of work I would fall woefully short.

Revelation 20:12–15

12 And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. 13 And the sea

gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. 14 Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 15 **And if anyone's name was not found written in the book of life**, he was thrown into the lake of fire.

In the end, these are the one that Paul warns about in **Titus 1:16** They profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed.

Why are these religious works and deeds which Roman Catholics and other religious trust in rejected by Christ?

Titus 3:5–7 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, 6 whom He poured out upon us richly through Jesus Christ our Savior, 7 so that being justified by His grace we would be made heirs according to the hope of eternal life.

Let me say this verse again.

Titus 3:5–7 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, 6 whom He poured out upon us richly through Jesus Christ our Savior, 7 so that being justified by His grace we would be made heirs according to the hope of eternal life.

This amazing grace! This is why John Newton wrote, “How precious did that grace appear, The hour I first believed!”

This saving grace is not just a New Testament phenomena! The first use of grace is **Genesis 6:8** The word favor is used instead of grace. **Genesis 6:8** But Noah found favor/grace in the eyes of the LORD. Noah is seen by God with eyes of favor/grace and he is delivered from judgment. The rest of the world is seen by the Lord without grace. They are seen as corrupt, and are delivered to destruction.

So let’s transition to our third type of Grace, sanctifying grace. This is probably the most elusive to understand, but it’s so essential to our daily walk and spiritual life.

First, what is sanctification? Sanctification is the process that begins after the one time act of Justifying grace. It a process, by which you obey more and sin less. You become more and more conformed to the image of Christ. But listen closely, you can not and will not ever achieve perfection or a sinless state in this life. Paul the Apostle understood this struggle between being a new Creature in Christ and his unredeemed flesh.

Here is how he describes the struggle: **Romans 7:14–25**

14 For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin. 15 For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. 16 But if I do the very thing I do not want to do, I agree with the

Law, confessing that the Law is good. 17 So now, no longer am I the one doing it, but sin which dwells in me. 18 For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not. 19 For the good that I want, I do not do, but I practice the very evil that I do not want. 20 But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me. 21 I find then the principle that evil is present in me, the one who wants to do good. 22 For I joyfully concur with the law of God in the inner man, 23 but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members. 24 Wretched man that I am! Who will set me free from the body of this death? 25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

So how does Paul win the struggle with sin? How do you and I win the struggle with sin? By God's sanctifying Grace.

First, sanctifying grace is from God, it's a gift, and it's primarily the work of the Holy Spirit.

2 Thessalonians 2:13

13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through **sanctification by the Spirit and faith in the truth.**

1 Peter 1:1–2

Peter, an apostle of Jesus Christ, To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father, by the **sanctifying work of the Spirit**, to **obey Jesus Christ** and be sprinkled with His blood: May grace and peace be yours in the fullest measure.

Paul and Peter make this incredible connection, that our obedience is dependent on Holy Spirit and God's word.

So for us to progress in our sanctification, it requires the Holy Spirit, God's Word, and faith in God's Word. And "faith in the truth", is simply another way to say, know and obey God's Word. So do you see that our sanctification requires us to participate, it is never passive. Maturing in Christ is not automatic, but requires active obedience to God's Word. In other words, any activity you perform that is not directly commanded from the Bible can not sanctify you. And worse, any tradition, or any activity that is contrary to Scripture will undermine your growth and faith. And for some, who are not saved, but are religious, it can keep you deceived thinking you are saved, but in the end, you do have Christ, nor obey His word. This is why Jesus said **Matthew 7:26–27** Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand. 27 The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell—and great was its fall."

There is another passage that describes the believer's cooperation with God in our sanctification, it's

Philippians 2:12–16

12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, **work out your salvation with fear and trembling**; 13 for it is God who is at work in you, both to will and to work for His good pleasure. 14 Do all things without grumbling or disputing; 15 so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, 16 **holding fast the word of life**, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain.

So how do we work out our salvation with fear and trembling? By holding fast to the word of life. That word, "Hold fast" literally to maintain a grasp and never let go. That's is what obedience looks like.

Another key passage to help us understand sanctifying grace is

2 Corinthians 3:18

18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

So our sanctification, transforms us to be more like Christ, and this is possible with the help of the Holy Spirit. But how do we behold the Lord, when we don't literally see Him? We see Him in the Scriptures, and we know Him through obeying His Word. This is why Jesus said to the those who professed to know Jesus, but did not actually obey Scriptures, Matthew 7:23

23 And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'

Jesus said it another way in **John 10:3–4** To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out. 4 When he puts forth all his own, he goes ahead of them, and the sheep **follow him because they know his voice.**

Sanctification is the following the voice of Christ, and His Voice is found only in His Word.

So how do we do this in a practical way? I don't know about you, but I would sure like to see more victories than defeats when it comes to sin in my life!

First, we must study and obey God's word so that our thinking is transformed from thinking like the world, to thinking like Christ.

This is why Paul connects our obedience to the mind and the Word of God.

Romans 12:1–2

1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Do you see how God works in you (you transformed mind) and then you express the inward change by God outwardly through obedience to God's Word.

This is not easy, it's a struggle, and it's a battle!

Galatians 5:16–17

16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

As I mentioned earlier as a former Roman Catholic, I was taught the sacraments, the mass, the Eucharist provided sanctifying grace. But as you can see, there is not one Scriptural example, not even a hint, or allusion that sanctifying grace is ever accomplished through ritual, rite, or sacrament. Sanctifying Grace is accomplished directly by the Holy Spirit empowering you to understand and obey God's word. Period!

What are some other ways to grow in sanctifying Grace?

1. **Reading, Meditating, Memorizing, Obeying God's Word**
(Remember James exhortation, not to merely hear but do!)
2. **Praying (Philippians 4:6)** Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.)
3. **Confessing Sin directly to God (1 John 1:9–10)** If we confess our sins, He is faithful and righteous to forgive us our sins and to

cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar and His word is not in us.

4. Confessing to other believers where appropriate (James 5:16

Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.)

5. **Worshipping and Fellowshiping** with Believers in the local church (**Hebrews 10:23–25** Let us hold fast the confession of our hope without wavering, for He who promised is faithful; 24 and let us consider how to stimulate one another to love and good deeds, 25 not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.)

6. Avoid Grieving or Quenching the Spirit (Ephes 4:30, 1 Thess 5:19)

7. Avoid becoming worldly and a friend of the world (James 4:4 You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.)

8. Fulfill the great commission (Matthew 28:16-20)

Evangelism is one of the best ways to worship and love God, love the lost, appreciate your salvation, and stay focused on primary mission. It's also the only way to tell of the grace of God.

So in closing, we have three types of grace:

Common grace, Saving Grace, and Sanctifying Grace.

So let us end this morning message by the words of Peter.

2 Peter 3:17–18

17 You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness, 18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.