

# OpenTheo

## The Gospel & Justifying Grace

February 13, 2022



### For The King - Rocky Ramsey

The bible speaks of God's grace in two different ways. Today Bryce and I walk through how to think about the grace that God bestows on us in a justifying sense. God has lavished grace upon us to the praise of his glorious grace! God's grace is entirely unmerited by the human and is an act of favor on God's part alone. I pray this episode encourages and edifies you. For The King!

Key Texts:

\* John 1:14,16

\* Romans 3:24 ; 11:6

\* Ephesians 1:7 ; 2:5-9

\* Titus 3:7 ; 2:11

My guest joining me this week on the Sunday series is my brother Bryce. Bryce just finished his undergraduate degree in philosophy and recently started his MDiv. from Covenant Baptist Theological Seminary. He hopes, if the LORD wills it, to be a pastor shepherding Gods people one day.

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## Transcript

This goes like Rocky is saying, when it talks about he's "ababishing this grace upon us" that immediately should reconcile in our minds John 1.16. From his fullness, that is of grace, we have received grace upon grace. We receive more grace because this is something that when God does something, he does it in abundance. When he saves a sinner, he does it out of the abundance of the grace which he has.

So we have, like it says in verse 3 of Ephesians, received every blessing in the heavenly places because God has given us an abundance. Don't think I will even ask you to make Jesus Lord of your life. That's the most preposterous thing I could ever tell you to do.

Jesus Christ is Lord of your life. Whether you serve him or not, whether you bless him, curse him, hate him, or love him, he is the Lord of your life because God has given him a name that is above every name so that the name of Jesus Christ every knee shall bow and tongue confess that he is Lord. Some of you will bow out of the grace that has been given to you and others will bow because your kneecaps will be broken by the one who rules the nations with a rod of iron.

And I will not apologize for this God of the Bible.

[Music] Revelation 12 verse 5. She, the woman fighting the dragon in Revelation chapter 12, she gave birth to a male child, one who is to rule all the nations with a rod of iron. But her child was caught up to God and to his throne.

Sounds a lot like the Lord Jesus Christ. And that is who this podcast is about. Welcome to the For the King podcast friends.

Wherever you're listening in from, wherever you're at, we appreciate you spending some time with us this day. And if you're listening in the evening or the morning, welcome. And we read that we like to start off with these verses at the beginning of our podcast as a friendly reminder of who this great king is that this podcast is about.

The King and the Lord Jesus Christ. So we see this male child giving birth. Sorry, this woman.

We see this woman giving birth to a male child who is to rule all the nations with a rod of iron. So if you listen to the intro of my podcast, Paul Washer talks about you will either bend the knee to Christ through the grace that is given to you or your knees will bend because he's going to break your knees with a rod of iron. That's what Paul washer says.

So sounds to me like this is talking about Jesus Christ. Yeah. Right.

He wasn't born with a pacifier in his mouth. He was born with a rod in his hand. Exactly.

He was born with a rod in his hand. He was he's not a little baby. He knew he was of his father's business from the get go.

Okay, so this is who our great king is. He is the king to rule all the nations and he sits at the right hand of God. He's ruling on high.

He's been given all authority over heaven and earth. So that is who our great king is being encouraged. If you don't submit to this king, just know he's going to bust in the caps with the baseball bat and make you he's going to make you.

He won't put you in the gutter, but he will throw you into the gutter. Repent and turn to Christ. Okay, so last week we talked about Christ paying the ransom, the indebtedness we have to God, the father, because we have sinned against him and rebellion against the creator.

And the backdrop of all of these Sunday series right now is that of the gospel foundations or the foundations of the gospel. However, you will say it in whatever order, we're talking about the things that are crucial to the understanding of the good news in our faith, in our Christianity, in our belief in the Lord Jesus Christ. We want to know what the good news is.

The good news is news about a king. So we want to know this king rightly, according to how he's revealed himself to us. If a king gives a royal edict and you don't heed the words that he said, right? Well, then you don't know what the king is doing.

You don't know how he's ruling over you. So that's why we always do these Sunday series and we read from the Bible because this is what God's word is. This is the royal edict given out to all the kingdom.

And we want to know what the king has said. So this week we're continuing on with this foundational gospel truths, and we are talking about grace, the idea of grace. This is a Christian buzzword.

You'll hear this often. If you've been interested in Christianity at all, you've probably heard the word grace in some of the YouTube videos you watched. If you've read the Bible a little bit, it's littered all throughout the New Testament, this word grace.

So this is a really large concept in Christendom and how God has revealed himself to us, the idea of grace. And it can be summed up in a quick and easy to understand way. It is that which is unmerited favor given to a party.

So there's mercy not getting what you deserve. And then there's grace getting what you don't deserve. So grace is unmerited favor.

It's a, it's an extra benefit. Mercy is just a lack of doing what ought to be done to you. But God is not just a merciful God.

He's a gracious God. So he not only doesn't give us what we deserve, he actually gives

us things that we don't deserve. And this is the good news.

This is salvation. This is, this is, well, as we're going to learn, this is foundational to the understanding of the gospel out of the reformation. Right.

By grace alone. So Bryce, start us off with some texts. I don't know if there's anything you want to add as an introduction, but I think we're ready to go into the word of God.

Yeah. Amen, brother. Everything you said was, was very well and true.

We're going to begin in John chapter one, verse 14 and 16. And this is John's prologue to the whole gospel account that he's giving. And in it, he's describing the Lord Jesus Christ and who he is and what he has come to do.

And he describes Jesus as the word. And here we read in verse 14 and the word became flesh and dwell among us. And we have seen his glory, glory as of the only son from the father, full of grace and truth.

Verse 16 says, for from his fullness, that is the Lord Jesus, for from Jesus's fullness, we have all received grace upon grace. For the law was given through Moses. Grace and truth came through Jesus Christ.

So we see this concept of grace being foundational to Jesus Christ. Again, we always try to tie back the whole gospel foundation series that we've done from who is the origin of it. It's always God and his grace.

We are not the primary mover in our salvation. And in the gospel, it's not necessarily about us. It's about what Christ has done in spite of us, for us to grant us union with himself.

So we see here in this text that from Christ's fullness, we have now received grace upon grace or more grace. We continue to receive more grace by the Lord Jesus Christ. And the only way to get this is through Jesus.

There is no grace apart from Christ. And this is why this concept of grace is so important. This is why when Rocky talks about it being unmerited favor, the word did not have to become flesh.

Jesus did not have to condescend the mankind to be one like us to rope himself in frail humanity and to die for our sins. He did not have to do that. But all of these things, Jesus coming down, being born of the Virgin Mary, living a perfect life, denying a death that we deserved and being raised up from the grave, all of these things is the grace of God that he is pouring out to his children.

So this passage is just so foundational when we look at the concept of grace and it's vital. It's very important. Yeah, I mean, just to make one thing clear, in verse 14 of John

chapter one, it says Christ is full of grace and truth.

And then as Bryce read in verse 16, from his fullness, we have received grace upon grace. So I want to drive this point home as Bryce was. I want to reinforce it and agree with you, brother, that this fullness is from Christ being full of grace and truth.

That's where the fullness is coming from. It's he is full of grace and truth. And to drive home the point that this grace that we're receiving is from Christ.

He's full of grace and truth. And then from that fullness, we all have received grace upon grace. So the Bible is clear that we're receiving grace from Jesus Christ, which then equates him with who God the Father.

This is this is a one being this is where we're monotheists. So just want to drive that point home. And add there.

Yeah, and that really just brings to mind the benediction and Exodus 34 that talks about the Lord, the Lord, gracious and merciful, slow to anger and abounding and said, best love, this is wrapped up in who God is. So Jesus has been declared here as God by having the fullness of grace and truth being wrapped up in him. Because we know grace and truth are essential attributes of God.

And Jesus shared this because he participates in the Godhood. He is God. And it's part of his being.

So just a little side note on there that this the reason that Jesus can have such a foundation of grace for us is because he is God, the God man, God who is made flesh. Exactly. Yeah, that's good.

Usually when you go to John one, you know, you go to the first three verses to articulate the deity of Christ, but you can also go to verse 14 here. And Christ being full of grace and truth. Yeah, then going to that benediction and Exodus and saying, wow, God is the one that is full of those things.

Therefore, Christ must be one of himself God sharing the same essence of God. Yeah, that's good. Okay, so let's move on.

As we continue to talk about grace here, we're going to take a little journey throughout the New Testament as we usually do, as we understand the word grace and how specifically Paul was talking about grace in the New Testament, New Testament. So Romans three, well, I'll read 23 and then 24 because they go together for all of sin and fall in short of the glory of God. We've heard that and then verse 24 and are justified by his grace as a gift through the redemption that is in Christ Jesus.

So again, the grace is coming from whom? What person the person of Jesus Christ, this is

where this gift of grace is coming from. And again, we have to remember, grace is unmerited favor. It's like it's a positive addition to you as a sinner.

God is crediting righteousness to us. So again, we got to remember, we're going to get to it in Ephesians, but you're saved by grace through faith. So faith is that mechanism by which you enter into the grace of God, this unmerited favor that comes from the redemption in Christ.

And the reason why we must receive God's grace, again, back to the bad news, we've all sinned and fought short of the glory of God. So we must receive grace from God. And this grace does what? It justifies us.

So the nature of grace we're talking about in this first episode is a justifying grace that God has towards his believers. So I went to connect Romans three 24, and this price gets up, you want to go off or I was going to go to Ephesians real quick. Yeah, that's good.

Keep going. Okay, so Ephesians one, verse seven, again, lays out this idea of a justifying grace. So Ephesians one, verse seven, well, I guess I'll read, I'll do five to seven, because six talks about the grace to so five, he predestined us for adoption to himself a sense through Jesus Christ, according to the purpose of his will to the praise of his glorious grace with which he has blessed us in the beloved.

And then seven here, in him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace. So we see here, both times that God is having a glorious grace, he has a rich grace. And then even in verse eight, that next verse, it says, which he lavished upon us.

So this is a grace that's abounding. And this lavishing is what is going to lead us into kind of the end of our discussion here. But I'll leave that for later.

This, this is clear that the grace is coming from the person of Jesus Christ, again, at Ephesians one, verse seven. So I wanted to read those together, because this is talking about redemption, forgiveness of sins, that comes from the grace of God to the praise of his grace, because that is that is unmerited favor is what is causing him to go out of his way, right, to sin Christ, this unmerited thing, this positive thing that's happening to humanity. So that's why Ephesians one, seven and Romans three, 24 connected, because we're talking about a justifying grace here.

But let's journey back real quick to Romans. Okay, can I add to that real quick? Yeah, add, add. And this, again, this goes like Rocky saying, when it talks about he's establishing this grace upon us that immediately should reconcile in our minds, John 116 from his fullness, that's the status of grace, we have received grace upon grace, we receive more grace.

Because this is something that when God does something, he does it in abundance,

right? When he saves a sinner, he does it out of the abundance of the grace which he has, right? So we have like it says in verse three of Ephesians received every blessing in the heavenly places because God has given us an abundance. It's like when he feeds the 5000, they all ate and were satisfied. And there was still seven baskets full leftover, right? He continuously satisfies.

And that's what it says lavishes upon us, that immediately recalls to us that passage in John. Really good point. Yeah, I totally yeah, I wasn't didn't really connect that that's great.

It's an abounding grace. Yeah, this good. So now we want to kind of move to another aspect of the justifying grace of God, which is juxtaposed frequently in Scripture against those that try to justify themselves through works.

And Paul labors to do this, basically to destroy that idea of works righteousness throughout his book of Romans, his book of Romans, or sorry, his letter to the Romans, and then Galatians as well. But in Romans 11 six is where we want to go right now. He's talking about the remnant of Israel that these Jews that are going to be included back into the family of God, this true Israel.

And he says in verse five and six, so to at the present time, there is a remnant chosen by grace. But if it is by grace, it is no longer on the basis of works. Otherwise, grace would no longer be great.

So these people that are chosen before the foundation of the world, both Jews that are predestined to come to the knowledge of Christ, and Gentiles, not the reprobate, the reprobate are not given any grace from God, which again, kind of flies in the face of an Arminian understanding that there's a there's a preventant grace that's given to a pagan and reprobate unbeliever. And then they choose to still not believe in God. Well, then God's grace was in vain, even though they have been given grace of God.

And remember, we've been talking about how God lavishes grace on us. This is not biblical that idea, and just as a little side note, but we see here in verse six, if it's not by grace, but it's on the basis of works, then grace would no longer be grace. So we don't have grace plus works, as the Catholics say, you're not justified by grace and works.

Otherwise, grace would not be grace any longer because there's also works involved. Grace is unmerited favor, moving an outside party to do something that you have not earned at all. So humans have in no way, shape or form earned the salvation that we have from God, our Father saving us from our sin.

So I want to connect that again, let's go back to Ephesians, because these are very similar books. And Ephesians chapter two, I'm going to read verses five to nine. Starting in verse five, even when we were dead in our sins made us in our trespasses, he made

us alive together with Christ, by grace you have been saved, and raised up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages, he might show the immeasurable riches of his grace in kindness towards us in Jesus Christ, for by grace you have been saved through faith.

And this is not of your own doing, it is a gift of God, not as a result of works so that no one may boast. So that was Ephesians two, five through nine. Again, we see the same point being driven by Paul here.

This has nothing to do with works, nothing found in the human being causes God's grace, God to move in his grace towards humanity and give it to a particular person, nothing in that person at all. This is, again, if you want to go back to our tulip series, we talk about the idea of unconditional election. There's no condition to be met, there's no work, there's nothing to be met inside the human being that causes God to save us by grace.

And grace is intimately connected with faith as we see in this passage. That faith is that stepping into Christ, being united to Christ and in the grace of God being accredited to you, the righteousness of Christ. Right.

All right. So I think that is what I want to say. It says that twice here between five and nine, by grace you haven't saved.

It says in verse five, and it also says in verse eight, because this is an important point that Paul is saying to keep us from something like, I don't know, the Catholic church, the Catholic church is catechism. That's why Paul talks about this a lot. Because if you make a doctrine in your Christian faith that literally says you're saved by grace plus works, and it literally says in the council of Trent, anybody who says you're justified by grace alone is anathema.

That's what the Catholics say. So then I guess they're saying the apostle Paul is anathema, because he says it very clearly here. Great.

I guess that's all I have to say. Yeah. And this grace is contrary to works only in this sense that you are not justified by works.

Yeah. A lot of times, like you'll hear your common antinomia and someone who's against the law of God today, who will say, I'm not under the law. I'm under grace.

And what they mean by that is I have a license to do whatever I want, because God has saved me, essentially is what they're saying. There's no law. The law is for Jews.

And I don't even need the law as a standard to live by. That's not a standard to judge according to righteousness. So we need to remember, the only way that grace is contrary to works is that you are not justified by works.



Again, this is what me and Rocky have been talking about. Like the passage in Romans 3 24, that Rocky read, you are justified by grace as a gift, right? It's not something that you work for. And that's what Paul's talking about in Ephesians 2, just exactly like what Rocky was saying.

Grace is not on the basis of works. Otherwise, by the very definition of what grace is, I'm there to favor, grace would no longer be grace. Yeah.

The definition only grace is contrary to works as a means to obtain justification. But grace is not contrary to works as a means of performing holiness towards God. And that's that's we need to understand that because a lot of times in our common evangelicalism, we seem to have a misnomer that the law is somehow unholy, unrighteous and not good, but we should uphold the law because of the standard of righteousness.

And also another important point to notice is in Ephesians 2, the grace of God is faith. Faith, the faith is the grace of God, which has been produced in you. That's why it says, for by grace you've been saved.

And this is not your God. What is it talking about? What is the it in that sentence? The is faith. You've been by grace, you've been saved through faith and it is not of yourself.

It's a gift of God. The faith is a gift of God and that is the grace itself. So if you have faith, faith does not grant you participation in God's grace.

Faith is God's grace towards you. And we need to be constantly reminded of that because you don't, because again, you can make faith a work very quickly. But we need to recognize that the only reason that we can now see and behold the Lord is because God has granted us by his grace, faith.

Amen. Amen. Even repentance is a gift of God.

Oh yeah. It is all, we, Bryce and I are unabashedly monergists. Yeah.

That's all inside of everything. God has done a great work for us. Yep.

Amen. Let's go to Titus and kind of finish us off here. Yeah.

Yeah. So Titus 3, 7, this is another passage that corroborates that justification is by the grace of God. I kind of would be remiss if I didn't begin in verse four, I kind of have to, but it says, "But when the goodness and loving kindness of God our savior appeared, he saved us, not because of work done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us, whichly through Jesus Christ our savior." So again, we see the foundation of it, that this grace is contrary to works as a means of justification.

And then he says his glorious statement in verse seven, "So that being justified by grace, we might become heirs according to the hope of eternal life." So we receive justification by his grace. That's why when the reformer said, they said sola fide, which does mean by faith alone. By faith, we have been granted this gift, but we must recognize at the same time that justification primarily is the grace of God that is given through faith.

That is the grace of God. They are one and the same thing. So when we say sola gratia by grace alone, what we mean by this is that we have been justified by grace alone through faith alone.

Faith is the means that God has given to us that makes it evident that we have been justified. So we participate in justification through faith, but when we say by, what is the grounds for it, the grounds for it is the grace of God. So this is a very helpful passage to read.

And another passage that leads into a teaser for the next episode that we're going to bring up is Titus 2.11. It says, "For the grace of God has appeared, bringing salvation for all people." So this grace of God, the fullness of the Lord Jesus Christ was made flesh and he dwelt among us. And from his fullness, because this incarnate Lord died for our sins and rose at the right hand of the father on high, we have received grace upon grace. Are you alive? Yeah.

Can you hear me? Yeah. What are you doing? Oh, that was it. Oh, I thought you were going to go to 12 and do the teaser.

Oh, well, that was, I thought that was the teaser. The verse 11, that's justification. Well, yeah, but it leads into like what we're going to like hit on next episode.

I thought, oh, I see. Okay. All right.

Yeah. Let's do the teaser like that. Cause now it's, it's pretty obvious.

I guess that we were trying to do a teaser. Okay. I thought you disconnected or something.

Okay. Well, Hey, that's it folks. Thanks for listening to the for the King podcast.

You can reach me at for the King podcast@gmail.com. Check out the Facebook page. I got a website for the king podcast.com. You can check us all out there. As you can hear Bryce and I, we don't live together anymore.

So we don't get to see each other as often. So we're going to probably start recording some of these over zoom to make it a little easier on us. So hopefully that wasn't too annoying or different or the audio wasn't bad.

We'll have to see, but I always end with the doxology as we close ourselves out here.

Jude verse 24, not the him who was able to keep you from stumbling and to present you blameless before the presence of his glory with great joy to the only God, our savior through Jesus Christ, our Lord, the glory majesty, opinion, and authority before all time and now and forever. Amen.

Solely day. Oh, glory. Oh, oh, oh,

[Music]

[Music]