

PETE BUMGARNER MINISTRIES

**A NON-PROFIT CORPORATION
FOUNDED OCTOBER, 1984**

GRACE

STUDY GUIDE



GRACE

SCRIPTURE READING

John 1:17

For the law was given by Moses, but grace and truth came by Jesus Christ.

Romans 5:20

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.

Romans 6:14

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

II Peter 3:18

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen.

THEME

Grace has become a common word for Christians, but it appears that we have not yet comprehended the full meaning of grace. Grace seems to be an all-inclusive word that covers all areas of our lives. The scriptural perspective of grace far exceeds the definition of grace. Grace must not be limited to favor; it includes and exceeds favor. Often, grace is contrasted with “law.” The law condemns, but grace forgives and pardons.

I. INTRODUCTION

- A. The word “grace” is used 170 times in the Bible (KJV).
 1. The Hebrew word “*chen*” (khane) has been translated as grace 39 times in the Old Testament (KJV).
 2. The Greek word “*charis*” (khar’-ece) has been translated as grace 131 times in the New Testament (KJV).

- B. *Chen* (khane) is the predominant Hebrew word that is translated **grace** in the King James Version of the Bible. It is defined as graciousness.
- C. *Charis* (khar' - ece) is the predominant Greek word that is translated **grace** in the King James Version of the Bible. It is also defined as graciousness.
- D. *The American Heritage Dictionary* defines grace as a disposition to be generous or helpful. It is a favor rendered by one who need not do so. It is also defined as a temporary immunity or exemption. It is a reprieve.
- E. Grace is also defined as the period of time between the due date and penalty date.
- F. Grace has been defined by many as unmerited favor. Although this definition is true, it is not complete. Grace offers much more than favor.
- G. Grace is an unearned, unconditional gift.
- H. Grace is something an individual needs but does not have the ability or power to produce or purchase.
- I. Grace is something granted that otherwise would not be realized.
- J. Grace is **God's Resources At Christ's Expense**.
- K. Grace cannot be defined or understood by word definition. Understanding will come through revelation and experience.
- L. The Bible tells of men in the Old Testament who **found** grace in the eyes of God. (Noah, Lot, Moses, and Gideon)
- M. The Bible tells of others in the Old Testament who **found** grace in the eyes of men. (Joseph, Ruth, David, Joab, and Esther)
- N. In the New Testament, the grace found in and through Jesus Christ grants unto us grace with both God and people.

II. ACQUISITION OF GRACE

- A. The Old Testament prophets inquired and searched for the grace of which they prophesied. (I Peter 1:10)

- B. The cross is the pinnacle of God's grace to humanity.
- C. Grace to humanity comes through Jesus Christ. (John 1:17)
- D. The gospel of Jesus Christ reveals the grace of God to humanity. (Acts 20:24; Romans 1:16)
- E. Grace is a gift that is given to all who will receive Jesus as Savior. (Ephesians 4:7)
- F. Grace is accessed by faith. (Romans 5:2)
- G. Grace is increased through knowledge of God, the Father, and Jesus Christ, our Lord. (II Peter 1:2)

III. ASPECTS OF GRACE

- A. There are three major aspects of grace that apply to every believer; saving grace; standing grace; and serving grace.
 1. These aspects are not three different graces; they are used to reveal the magnitude of God's grace.
 2. Grace, like any other subject, is more comprehensive than a single perspective.
 3. The grace of God grants us broader insight into the heart of the Father.
- B. **Saving grace** is the grace extended to everyone for the purpose of delivering them from their sins. This deliverance comes when one receives Jesus Christ as Savior and Lord. (Romans 5:1-8; Ephesians 2:8)
 1. No one deserves to be saved from sin and death.
 2. No one has the ability to earn salvation.
 3. God reveals His love to us by giving us what we need, not what we deserve. (Romans 5:20)
 4. Saving grace ministers salvation to the undeserving; however, the undeserving must respond to this grace with faith.
 5. Saving grace consists of compassion, favor, love, protection, and provision.

6. Justification and righteousness come as a result of saving grace. (Romans 3:24)
- C. **Standing grace** is the daily grace that assists us as we grow spiritually. (Romans 5:2)
1. It is extremely important to understand that, in this present age, Jesus is functioning as our intercessor, or advocate, not judge. (John 3:17; John 12:47)
 - a. An advocate, or intercessor, is one who pleads the case of another; he is one who defends and vindicates.
 - b. In the age to come, Jesus will function as judge, not advocate. (II Timothy 4:1; Romans 14:10; II Corinthians 5:10; Hebrews 9:27)
 - c. The Church must follow the example of Jesus and minister grace instead of judgment. (Romans 14:13)
 - d. The environment of the Church **must** change from judgment to mercy and grace.
 - e. Mercy and grace will have a greater and more positive impact on the sinner than judgment and criticism.
 2. According to II Peter 3:18, we are to grow in grace.
 - a. We have the assurance that, while we are maturing, grace will keep us, even during our mistakes and blunders.
 - b. Growing in the knowledge of God's grace will enable us to better utilize the many provisions available to us through grace and deliver us from condemnation.
 3. Saving grace covers us as we come to Jesus; standing grace covers us as we mature in Jesus.
 4. Standing grace provides the protection, instruction, and correction we need as we mature and become disciplined followers of Jesus.
 5. Standing grace gives us the ability to stand when situations and circumstances try to make us fall. (Ephesians 6:10-18; Jude verse 24)

6. Standing grace consists of compassion, favor, love, protection, provision, encouragement, and power.
- D. **Serving grace** is the grace that enables people to fulfill the purpose of God for their lives through the supernatural power of God. (Romans 12:6; I Corinthians 3:10)
1. Since gifts and abilities differ, not everyone experiences the same serving grace. We are what we are by the grace of God. (I Corinthians 15:10; Ephesians 3:7; I Peter 4:10)
 2. The grace given unto us is directly related to the gifts given unto us.
 3. Our giftings are our anointings; with our giftings, or anointings, comes grace.
 4. Those who are anointed to do certain things have the grace to do those things; conversely, those who are not anointed to do certain things do not have the grace to do those things.
 5. Serving grace eliminates many frustrations.
 6. Serving grace consists of favor, love, power, ability, provision, and protection.
- E. Saving grace places us in Jesus; standing grace keeps us in Jesus; and serving grace enables us to work for Jesus.
- F. God's grace leads us to salvation, and it enables us to stand and serve through His strength and power.
- G. We are saved **from** something; we are saved **into** something; and we are saved **for** something.

IV. THE POWER OF GRACE

- A. Through righteousness, grace reigns over death by granting eternal life. (Romans 5:21)
- B. Grace is stronger than sin. (Romans 5:20)
- C. Grace supersedes judgment and grants mercy.
- D. God's grace is sufficient against satanic messengers who are sent to hurt us. (II Corinthians 12:7-9)

V. COMMANDS CONCERNING GRACE

- A. Some need to be persuaded to continue in grace. (Acts 13:43)
- B. We must abound in grace. (II Corinthians 8:7)
- C. We must not ignore or disesteem the grace of God. (Galatians 2:21)
- D. We should be strong in grace. (II Timothy 2:1)
- E. We are encouraged to grow in grace. (II Peter 3:18)
- F. The heart should be established by grace. (Hebrews 13:9)

VI. RECEIVING AND GIVING GRACE

- A. Grace is given to the humble; therefore, it is imperative that we remain humble before God. (James 4:6; I Peter 5:5)
 - 1. If grace is given to the humble, only the humble receive grace.
 - 2. Grace cannot be received by the proud and arrogant; God resists the proud. (James 4:6)
- B. Just as grace is received by faith, it must also be given by faith.
- C. We must remember that grace is given to the undeserving; therefore, our giving is not contingent upon another's actions or behavior.
- D. We should be stewards of God's grace, thereby serving others the grace of God. (Ephesians 3:2)
- E. Wisdom places the ornament of grace upon our heads; consequently, wisdom affects graciousness. (Proverbs 4:9)

VII. BENEFITS OF GRACE

- A. Grace allows the guilty opportunity to be pardoned.
- B. Grace grants unto one the wisdom, understanding, and ability to fulfill the will and purpose of God. (Romans 12:6; I Corinthians 3:10)

- C. Everlasting hope and consolation come as a result of grace. (II Thessalonians 2:16)

VIII. THE OPERATION OF GRACE

- A. In order to understand the operation of grace, we must first understand the operation of law.
 - 1. The law expresses what God desires; however, it does not assist one in fulfilling those desires.
 - 2. The law condemns to death every violator; it offers no mercy.
 - 3. According to James 2:10, one who keeps all but one point of the law is guilty of breaking the whole law.
 - 4. The law demands the flesh to live righteously, which is impossible for fallen humanity.
 - 5. Romans 3:23 declares that everyone has sinned and come short of the glory of God.
 - 6. The law focuses on the flesh, not the spirit
 - 7. The law produces death, not life. According to II Corinthians 3:6, the law kills.
 - 8. One who subjects himself to the law is subjecting himself to sin and death.
 - 9. One who breaks the law commits sin. (I John 3:4)
- B. We must also understand how sin operates in relation to the law and grace.
 - 1. Where there is no law there is no transgression because sin is transgression of the law; therefore, sin must have a law in order to operate.
 - 2. Sin is violation of law.
 - 3. Sin uses the righteous law of God to condemn us to death. The wages of sin is death. (Romans 6:23)
 - 4. The only way to eradicate sin is to remove the law.

- C. According to Romans 7:1-4, it is against the law to be married to two husbands at the same time.
1. The two husbands spoken of metaphorically are the law and Jesus, both symbolize authority.
 2. Just as a woman cannot be married to two men at the same time, a believer cannot be married to the law and Jesus. No one can serve two masters. (Luke 16:13)
 3. The law is a system of rules and regulation that demand obedience; Jesus offers grace to those who will believe in Him.
 4. Grace exempts one from law; however, one must die to the law (first husband) in order to be united with Jesus (second husband).
 5. Identifying with the death, burial, and resurrection of Jesus is vital.
 6. According to Galatians 3:10-13, Christ has redeemed us from the curse of the law.
 7. According to Ephesians 2:15, Jesus made the law ineffective against us.
 8. According to Colossians 2:14, Jesus removed the law and its obligations and nailed it to His cross.
 - a. Jesus fulfilled the law. The law was a type or shadow of Him; it pointed to Him.
 - b. All that the law pointed to was accomplished in Jesus.
 - c. The law spoke of righteousness; Jesus is our righteousness. (Jeremiah 33:15-16; Romans 5:18; Romans 10:4; II Corinthians 5:21)
- D. The law governs the flesh, not the spirit; consequently, we are to walk in the spirit—the place where grace abounds.
- E. According to Romans 8:2, the Spirit's law, which is life, in Christ Jesus, has made us free from the law of sin and death.

- F. We need deliverance from the thing that is destroying us. (Romans 7:4-25)
 - 1. The law in and of itself is righteous, but sin uses the law against us.
 - 2. The law gives knowledge of good and evil; therefore, we must not partake of the fruit of the law.
 - 3. From the beginning, God warned of the detrimental effects of knowledge of good and evil: “You will die the day you eat of its fruit.” (Genesis 2:16-17)
- G. According to Colossians 2:14, Jesus removed the law from us by fulfilling it and nailing it to the cross with the body that fulfilled it.
- H. We are now under grace, not law. Grace has redeemed us from law. By grace, we are saved. Grace saves us from the law that was killing us.
- I. We need deliverance from the thing that is destroying us. (Romans 7:4-25)
- J. Sin has no means to operate in the lives of those who walk in grace.
- K. Apart from the law, sin is dead. Victory over sin is accomplished by living apart from the law—for by grace are you saved.
- L. We cannot be united to both the law and Jesus. We must die to the law so we can be married to Jesus.
- M. Many Christians are still living by the law rather than grace; consequently, they are governed by performance and harassed by condemnation.
- N. We are not called to change our behavior; we are called to abandon it for a new behavior—Jesus.
- O. The old nature is bound by law; the new nature is liberated by grace.
- P. The closer we get to the Father, the further we get from temptation.

- Q. We must have faith in God's grace.
1. We must believe that what Jesus did was enough.
 2. Paul rebuked the Galatians for adding works to the grace of God.
 3. Jesus' redemptive work was sufficient for righteousness.
 4. Those who add works to grace actually fall from grace. (Galatians 5:2-4)
 - a. "Falling from grace" is a misunderstood term. It refers to going back under the rules and regulations of the law.
 - b. One who attempts to gain righteous by works is fallen from grace.
 - c. There is nothing we can do, in addition to what Jesus has done, that will gain us more favor with God.
 - d. One who lives under the law cannot be saved because the laws condemns the violator to death.
 5. We are saved by grace through faith, not works.
- R. Grace empowers us to do what we cannot naturally do.

IX. THE PATTERN FOR GRACE

- A. Jesus is our pattern for grace. He exemplified God's grace in His earthly ministry, thereby giving to us an example.
- B. According to John 1:14, Jesus was full of grace and truth.
- C. According to John 3:16-18, Jesus did not come into the world to condemn the world; He came to seek and save the lost. (Luke 19:10)
 1. Grace saves; it does not condemn.
 2. During this age, Jesus is not acting as a judge, neither should the Church.

- D. Romans 5:1-21 through Romans 6:15 and Romans 8:1-14 reveal how to live free from the accusations and bondage of sin.
- E. According to Galatians 2:21, we should not frustrate (set aside, disesteem, neutralize, or violate) the grace of God.

X. LAW CONTRASTED WITH GRACE

- A. Law is a system of rules and regulations designed to restrain the flesh—grace is a means to enter into a relationship that will produce the character and works of Jesus.
- B. The law demands righteousness—grace reveals righteousness.
- C. The law empowers sin—grace abolishes sin.
- D. The law accuses—grace excuses.
- E. The law carries a death sentence—grace carries a life sentence.
- F. The law gives strength to sin—grace takes away its strength.
- G. The law demands right actions—grace gives one the power to do right.
- H. Grace is not governed by law; it is far more effective than law.
- I. The law breeds pride—grace produces humility.
- J. Sin relies on the law that governs externally—grace relies on the Spirit that governs internally.

XI. SUMMARY

- A. Grace is a gift given to humanity by God through Jesus Christ.
- B. Grace is received by faith.
- C. Three aspects of grace are: saving; standing; and serving.
- D. We are saved from something; we are saved into something; and we are saved for something.
- E. Grace is stronger than sin, and it rules over death through righteousness.

- F. We must follow the commands of grace: be strong; be established; and grow.
- G. Grace must be received and given. The humble receive, and the gracious give.
- H. The benefits of grace are available to all who will receive them.
- I. Where there is no law there is no transgression; therefore, sin must have a law in order to operate.
- J. The only way to eradicate sin is to remove the law. Sin cannot operate without law.
- K. Grace exempts one from law; however, one must die to the law (first husband) in order to be united with Jesus (second husband).
- L. We are now under grace, not law. Grace has redeemed us from law. By grace, we are saved. Grace saves us from the law that was killing us.
- M. Sin has no means to operate in the lives of those who walk in grace.
- N. Apart from the law, sin is dead. Victory over sin is accomplished by living apart from the law—for by grace are you saved.
- O. We must have faith in God's grace.
- P. Grace empowers us to do what we cannot naturally do.
- Q. Law is a system of rules and regulations designed to restrain the flesh—grace is a means to enter into a relationship that will produce the character and works of Jesus.
- R. We must not frustrate the grace of God.

XII. CONCLUSION

- A. In Zechariah 12:10 and Hebrews 10:29, the Holy Spirit is identified as the Spirit of grace.

- B. Those who accept the grace of God through faith in Jesus Christ and afterwards attempt to live by rules and regulations “fall from grace.” (Galatians 5:4)
- C. The riches of God’s grace have granted unto us forgiveness of sin through the redemptive work of Jesus Christ. (Ephesians 1:7)
- D. God does not call us because of our good works; He calls us according to His own purpose and grace. (II Timothy 1:9)
- E. Grace comes through the revelation of Jesus Christ. (I Peter 1:13)
- F. Through the grace of God, Jesus experienced death for everyone and offers life to everyone who will receive Him as Savior and Lord. (Hebrews 2:9)
- G. We are invited to the **Throne of Grace** “...to obtain mercy and find grace in time of need.” (Hebrews 4:16)
- H. Grace is not a license to sin; therefore, grace must not be used as an excuse for an undisciplined lifestyle. (Jude 4)
- I. Jesus was full of grace and truth; we should follow His example in lifestyle and action.
- J. May the “great grace” experienced by the early apostles be upon us as we proclaim the goodness of God’s grace through the gospel of Jesus Christ.
- K. We must become established in the liberty provided by Christ for our freedom, and we must not become ensnared again with the yoke of bondage by reverting back to the law. (Galatians 5:1)
- L. Those who walk in grace will live by a higher standard than the law. The law says, “Do not do it;” grace says, “Do not even think about it.”
- M. Our walk with the Lord begins with faith in His grace; it must continue and end in the same manner.
- N. Grace has delivered us, and grace will keep us as long as we walk in it.
- O. Rejection of grace is acceptance of the death penalty.

