



THE SAVING GRACE

Significantly, the state of which the apostle was proud to be a citizen was the pagan and at times persecuting state of imperial Rome, at the hands of whose rulers he would be put to death. (Romans 13:1) It is due, further, to common grace than man retains within himself a consciousness of the difference between right and wrong, truth and falsehood, justice and injustice, and the awareness that he is answerable or accountable not merely to his fellowmen but also and ultimately to God, his Maker.

Man, in short, has a conscience and is endowed with the dignity of existing as a responsible being. He is duty-bound lovingly to obey God and to serve his fellows. The conscience is the focus within each person, as a being formed in the image of God, not only of self-respect and of respect for others but of respect for God.

To common grace, then, we must thankfully attribute God's continuing care for His creation, as He provides for the needs of His creatures, restrains human society from becoming altogether intolerable and ungovernable, and makes it possible for mankind, though fallen, to live together in a generally orderly and cooperative manner, to show mutual forbearance, and to cultivate together the scientific, cultural, and economic pursuits of civilization.

GRACE is all that God is free to do for man on the basis of the work pf Christ on the cross. Grace depends on the essence of God –it is what God can do for man and still be consistent with His own character. The divine policy of grace is the prevalence for the Christian way of life (the divine protocol plan of God).

Grace is the antithesis of legalism –the nemesis of grace. The greatest thing that God can do for the believer is to make him like His Son in His humanity, which is accomplished in three stages of sanctification. Every believer has tasted the grace of God [1 Peter 2:3] refers to more than 40 gifts of the Trinity to every believer at the point of salvation.

God is perfect –His plan is perfect. Grace which excludes every forms of human merits, good works, power, wisdom and ability is the protection and perfection of divine plan. Man has no power to duplicate or fake the grace of God. Human good when assumes to be man's approach to God, expresses arrogance toward God. Human good works cannot duplicate or fake what the grace of God can do to man.

The policy of God is grace, which also covers the believer's function of the Royal priesthood. Divine δύναστης is the only place where grace under prosperity or adversity can be utilize up to the maximum.

Saving grace is the grace by which God redeems, sanctifies, and glorifies His people. Unlike common grace, which is universally given, saving grace is bestowed only on those whom God elects to eternal life through faith in His Son, our Savior Jesus Christ. It is to this saving grace that the whole of the Christian's salvation is owed: "All this is from God, who through Christ reconciled us to Himself.

Paul writes of the believer's re-creation in Christ (2 Corinthians 5:18). God's regenerating grace is dynamic. It not only saves but also transforms and revitalizes those whose lives were previously broken and meaningless. This is graphically illustrated by the experience of Saul the persecutor who was dramatically changed into Paul the apostle, so that he was able to testify: "By the grace of God I am what I am, and His grace toward me was not in vain.

On the contrary, I worked harder than any of them [the other apostles], though it was not I, but the grace of God which is with me" (I Corinthians 15:10).