

General Topics :: Concerning God's Grace

Concerning God's Grace, on: 2007/1/22 13:08

charis, Greek 5485, Strong's
charis, khar'-e-ce; from Greek 5463 (chairo); graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially 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).

Where, in the above, does it state that it is God's "unmerited" favor?

Re: Concerning God's Grace - posted by JaySaved, on: 2007/1/22 15:06

Are you suggesting that man can do something to merit grace? Are you saying that grace is merited favor?

What do you make of Romans 11:5-6

"So too 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 grace."

Re:, on: 2007/1/22 15:19

I haven't suggested anything. I asked a question concerning the definition found in Strong's. I'm not here picking a fight. Can you answer my question? Can you find where it is God's unmerited favor? If not, what?

Re: - posted by JaySaved, on: 2007/1/22 15:50

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It does not contain the words 'unmerited favor'. However, it is important to note the context in which it is used, especially when it refers to 'saving grace'. Please consider the verse I provided earlier.

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"So too 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 grace."

In the context of these verses Paul is stating that there is a remnant of Jewish people chosen by the charis (grace) of God. Paul then says that since it is by charis then it cannot be on the basis of works. Grace cannot be based on merit because if it is based on merit it becomes debt.

Re:, on: 2007/1/22 16:22

Quote:

JaySaved wrote:

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But I didn't give a verse to be interpreted. I submitted a word and its definition. What does the word mean if Strongs doesn't have it right.

First rule in understanding anything written is to first let it say what it says, using correct definitions in the process. Ergo, one must let the word "grace" mean what it is defined to mean. If the word doesn't mean what we have been led to believe or has more depth of meaning than we are given to believe and it is taught us, by commentary, in a way that can't be reconciled with its actual definition, there must be something else at work in the commentary making the verse say something other than intended by the writer of the verse presented us.

Here are just a few verses you may wish to ponder before you say it is not unmerited and yet I know that it can be and is, however, our understanding of when it is and when it isn't, will be a point of contention:

Genesis 6:8 (KJV)

But Noah found grace in the eyes of the Lord.

Genesis 19:19 (KJV)

Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

Genesis 32:5 (KJV)

And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

Genesis 33:8 (KJV)

And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord.

Genesis 33:10 (KJV)

And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for there

fore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

Re: Concerning God's Grace - posted by hulsej (), on: 2007/1/22 16:41

Hey Brother,

You wrote:

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Where, in the above, does it state that it is God's "unmerited" favor?

I placed in bold one of the words that it's translated as. Grace has as one of it's meanings "unmerited favor".

Here is the second potential definition of "grace" as provided by Webster's dictionary:

Quote:
-----2. Appropriately, the free unmerited love and favor of God, the spring and source of all the benefits men receive from him.

And if by grace, then it is no more of works. Rom 11.

So if the word is translated as "grace" and "grace" has as a potential meaning "unmerited favor" then it is appropriate to say that "charis" can mean "unmerited favor".

Hope this helps.

In Christ,
Jeremy Hulsej

Re:, on: 2007/1/22 16:53

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Hope this helps.

In Christ,
Jeremy Hulseay

According Webster, that may be so, but when did Webster become an authority on Biblical definitions?

If choice is between Webster and Strong's which way will you lean when seeking the truth of God's word? Whose meaning carries more weight? You don't know but that Webster's may have been written by someone who grew up with nothing but Calvin's view of scripture, throwing objectivity to the wind.

Re: - posted by JaySaved, on: 2007/1/22 16:53

Please respond to Romans 11:5-6 before we go any further. Please tell me what Paul means by "But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace."

Re:, on: 2007/1/22 16:56

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JaySaved wrote:

Please respond to Romans 11:5-6 before we go any further. Please tell me what Paul means by "But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace."

No... I'm not interested what Paul is saying there or any place else. This has nothing to do with Paul. It has everything to do with Strong's definition of Grace. Why can't you see that... perhaps you don't want to? Aren't you capable of being objective?

Re: - posted by JaySaved, on: 2007/1/22 18:32

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I cannot speak for Strong's definition of Grace. You must forgive me for failing to answer your question. I am trying hard not to be sarcastic here, but I tend to go to scripture for answers to questions such as these to let the men inspired by God speak for themselves.

Re:, on: 2007/1/22 18:52

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I cannot speak for Strong's definition of Grace. You must forgive me for failing to answer your question. I am trying hard not to be sarcastic here, but I tend to go to scripture for answers to questions such as these to let the men inspired by God speak for themselves.

Please forgive me also if my tone was sarcastic.

I don't wish to get into a discussion concerning what Paul was trying to convey in any particular verse. However, having said that, whatever it is that is written/spoken concerning God's Grace can be seen in a different light if "unmerited favor" isn't the only definition of the word, which necessitates our further inquiry in order to ascertain what the thought or declaration presented by the writer really is intended for us to grasp. I mean only to convey that certainty.

Re:, on: 2007/1/22 18:57

This list is long but worth the effort reading to see if "unmerited favor" fits all occasions. I believe you will agree, it doesn't .. nor can it.

Genesis 6:8 (KJV)

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Genesis 19:19 (KJV)

Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

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And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

Genesis 33:15 (KJV)

And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.

Genesis 34:11 (KJV)

And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

Genesis 39:4 (KJV)

And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

Genesis 47:25 (KJV)

And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

Genesis 47:29 (KJV)

And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

Genesis 50:4 (KJV)

And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

Exodus 33:12-13 (KJV)

And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

Exodus 33:16-17 (KJV)

For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

Exodus 34:9 (KJV)

And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

Numbers 32:5 (KJV)

Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

Judges 6:17 (KJV)

And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

Ruth 2:2 (KJV)

And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

Ruth 2:10 (KJV)

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

1 Samuel 1:18 (KJV)

And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

1 Samuel 20:3 (KJV)

And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death.

1 Samuel 27:5 (KJV)

And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

2 Samuel 14:22 (KJV)

And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, Today thy servant k

noweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

2 Samuel 16:4 (KJV)

Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king.

Ezra 9:8 (KJV)

And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

Esther 2:17 (KJV)

And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

Psalms 45:2 (KJV)

Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

Psalms 84:11 (KJV)

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

Proverbs 1:9 (KJV)

For they shall be an ornament of grace unto thy head, and chains about thy neck.

Proverbs 3:22 (KJV)

So shall they be life unto thy soul, and grace to thy neck.

Proverbs 3:34 (KJV)

Surely he scorneth the scorers: but he giveth grace unto the lowly.

Proverbs 4:9 (KJV)

She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

Proverbs 22:11 (KJV)

He that loveth pureness of heart, for the grace of his lips the king shall be his friend.

Jeremiah 31:2 (KJV)

Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

Zech. 4:7 (KJV)

Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

Zech. 12:10 (KJV)

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Luke 2:40 (KJV)

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

John 1:14 (KJV)

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:16-17 (KJV)

And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

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Acts 4:33 (KJV)

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Acts 11:23 (KJV)

Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

Acts 13:43 (KJV)

Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

Acts 14:3 (KJV)

Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

Acts 14:26 (KJV)

And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

Acts 15:11 (KJV)

But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Acts 15:40 (KJV)

And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

Acts 18:27 (KJV)

And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

Acts 20:24 (KJV)

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Acts 20:32 (KJV)

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Romans 1:5 (KJV)

By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

Romans 1:7 (KJV)

To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Romans 3:24 (KJV)

Being justified freely by his grace through the redemption that is in Christ Jesus:

Romans 4:4 (KJV)

Now to him that worketh is the reward not reckoned of grace, but of debt.

Romans 4:16 (KJV)

Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Romans 5:2 (KJV)

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Romans 5:15 (KJV)

But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Romans 5:17 (KJV)

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Romans 5:20-6:1 (KJV)

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

What shall we say then? Shall we continue in sin, that grace may abound?

Romans 6:14-15 (KJV)

For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid.

Romans 11:5-6 (KJV)

Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

Romans 12:3 (KJV)

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Romans 12:6 (KJV)

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

Romans 15:15 (KJV)

Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

Romans 16:20 (KJV)

And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Romans 16:24 (KJV)

The grace of our Lord Jesus Christ be with you all. Amen.

1 Cor. 1:3-4 (KJV)

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

1 Cor. 3:10 (KJV)

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

1 Cor. 10:30 (KJV)

For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

1 Cor. 15:10 (KJV)

But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

1 Cor. 16:23 (KJV)

The grace of our Lord Jesus Christ be with you.

2 Cor. 1:2 (KJV)

Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

2 Cor. 1:12 (KJV)

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

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.

2 Cor. 6:1 (KJV)

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2 Cor. 8:1 (KJV)

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 Cor. 8:6-7 (KJV)

Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

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.

2 Cor. 8:19 (KJV)

And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:

2 Cor. 9:8 (KJV)

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

2 Cor. 9:14 (KJV)

And by their prayer for you, which long after you for the exceeding grace of God in you.

2 Cor. 12:9 (KJV)

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

2 Cor. 13:14 (KJV)

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen

Galatians 1:3 (KJV)

Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

Galatians 1:6 (KJV)

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

Galatians 1:15 (KJV)

But when it pleased God, who separated me from my mother's womb, and called me by his grace,

Galatians 2:9 (KJV)

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision

Galatians 2:21 (KJV)

I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Galatians 5:4 (KJV)

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Galatians 6:18 (KJV)

Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Ephes. 1:2 (KJV)

Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Ephes. 1:6-7 (KJV)

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Ephes. 2:5 (KJV)

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

Ephes. 2:7-8 (KJV)

That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Ephes. 3:2 (KJV)

If ye have heard of the dispensation of the grace of God which is given me to youward:

Ephes. 3:7-8 (KJV)

Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 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;

Ephes. 4:7 (KJV)

But unto every one of us is given grace according to the measure of the gift of Christ.

Ephes. 4:29 (KJV)

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Ephes. 6:24 (KJV)

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Philip. 1:2 (KJV)

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Philip. 1:7 (KJV)

Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

Philip. 4:23 (KJV)

The grace of our Lord Jesus Christ be with you all. Amen.

Col. 1:2 (KJV)

To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father

and the Lord Jesus Christ.

Col. 1:6 (KJV)

Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

Col. 3:16 (KJV)

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Col. 4:6 (KJV)

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Col. 4:18 (KJV)

The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

1 Thes. 1:1 (KJV)

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

1 Thes. 5:28 (KJV)

The grace of our Lord Jesus Christ be with you. Amen.

2 Thes. 1:2 (KJV)

Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

2 Thes. 1:12 (KJV)

That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2 Thes. 2:16 (KJV)

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

2 Thes. 3:18 (KJV)

The grace of our Lord Jesus Christ be with you all. Amen.

1 Tim. 1:2 (KJV)

Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

1 Tim. 1:14 (KJV)

And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

1 Tim. 6:21 (KJV)

Which some professing have erred concerning the faith. Grace be with thee. Amen.

2 Tim. 1:2 (KJV)

To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

2 Tim. 1:9 (KJV)

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

2 Tim. 2:1 (KJV)

Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2 Tim. 4:22 (KJV)

The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

Titus 1:4 (KJV)

To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Titus 2:11 (KJV)

For the grace of God that bringeth salvation hath appeared to all men,

Titus 3:7 (KJV)

That being justified by his grace, we should be made heirs according to the hope of eternal life.

Titus 3:15 (KJV)

All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

Philemon 1:3 (KJV)

Grace to you, and peace, from God our Father and the Lord Jesus Christ.

Philemon 1:25 (KJV)

The grace of our Lord Jesus Christ be with your spirit. Amen.

Hebrews 2:9 (KJV)

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Hebrews 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.

Hebrews 10:29 (KJV)

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Hebrews 12:15 (KJV)

Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

Hebrews 12:28 (KJV)

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

Hebrews 13:9 (KJV)

Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

Hebrews 13:25 (KJV)

Grace be with you all. Amen.

James 1:11 (KJV)

For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

James 4:6 (KJV)

But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

1 Peter 1:2 (KJV)

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1 Peter 1:10 (KJV)

Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

1 Peter 1:13 (KJV)

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

1 Peter 3:7 (KJV)

Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

1 Peter 4:10 (KJV)

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

1 Peter 5:5 (KJV)

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

1 Peter 5:10 (KJV)

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

1 Peter 5:12 (KJV)

By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

2 Peter 1:2 (KJV)

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

2 Peter 3:18 (KJV)

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.

2 John 1:3 (KJV)

Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Jude 1:4 (KJV)

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Rev. 1:4 (KJV)

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

Rev. 22:21 (KJV)

The grace of our Lord Jesus Christ be with you all. Amen.

Re: - posted by c52 (), on: 2007/1/22 20:12

How about a definition from another source? I concur that Strong's doesn't even hint at unmerited favor. However the "New International Dictionary of the Bible" defines grace as "the unmerited favor of God toward fallen man". "Webster's Collegiate" defines grace as a "disposition to an act or instance of kindness, courtesy or clemency", which, even from a secular point of view seems close to what we have been taught to believe. Obviously there are many examples in scripture of what might reasonably be considered to be instances of "merited favor". Would you agree?

Re:, on: 2007/1/23 6:16

Quote:

c52 wrote:

How about a definition from another source? I concur that Strong's doesn't even hint at unmerited favor. However the "New International Dictionary of the Bible" defines grace as "the unmerited favor of God toward fallen man". "Webster's Collegiate" defines grace as a "disposition to an act or instance of kindness, courtesy or clemency", which, even from a secular point of view seems close to what we have been taught to believe. Obviously there are many examples in scripture of what might reasonably be considered to be instances of "merited favor". Would you agree?

Indeed. That is why I posted every verse in the Bible that contained the word "grace". Examining only few verse will illustrate my point.

For any source like one you point to have as its root meaning for grace, "unmerited favor" is a source that is slanted toward a particular dogma. Dogma is doctrine to many who can't tell the difference. Me thinks the meaning came from Calvin. Can we be sure of that? Does someone know?

Being careful when purchasing a study Bible or one with commentary, must include who it is and what "dogma" they embrace that influences their commentary and leading questions that they hope will only produce the answers in you they wish you to learn.. I believe most take the commentary as being, itself, the gospel thus causing folk to believe others are heretics if they disagree with their slanted/corrupted understanding.

Re: - posted by JaySaved, on: 2007/1/23 8:41

Ormlly,

In your understanding of scripture, how does a person merit the grace of God? What must a person do to earn it?

Re:, on: 2007/1/23 9:11

Quote:

JaySaved wrote:

Ormlly,

In your understanding of scripture, how does a person merit the grace of God? What must a person do to earn it?

Turn their face towards Him that He will see it and cause His Grace to be made effective in them that they turn even more to be made complete in Him, by that same gift of Grace. For us, this side of the cross, that means to be made complete in Christ Jesus per Gal. 2.20. That is His purpose/reason for His Grace, that it might be seen by man that God could/would favor Him even more, with His Glory. See John 17

I pray that is a help to you?

Re: - posted by JaySaved, on: 2007/1/23 9:34

Quote:
-----Turn their face towards Him that He will see it and cause His Grace to be made effective in them that they turn even more to be made complete in Him, by that same gift of Grace. For us, this side of the cross, that means to be made complete in Christ Jesus per Gal. 2.20. That is His purpose/reason for His Grace, that it might be seen by man that God could-would favor Him even more, with His Glory. See John 17
I pray that is a help to you?

So it is man who initiates the process? Is this why some men become Christians and others don't? Is grace therefore dependent upon man?

Re:, on: 2007/1/23 10:21

Quote:

JaySaved wrote:

Quote:
-----Turn their face towards Him that He will see it and cause His Grace to be made effective in them that they turn even more to be made complete in Him, by that same gift of Grace. For us, this side of the cross, that means to be made complete in Christ Jesus per Gal. 2.20. That is His purpose/reason for His Grace, that it might be seen by man that God could-would favor Him even more, with His Glory. See John 17
I pray that is a help to you?

So it is man who initiates the process? Is this why some men become Christians and others don't? Is grace therefore dependent upon man?

No. What is depended upon man is the effect of Grace upon him. That is why faith is so important. Without faith directed /redirected to God it is impossible to please Him that Grace be manifested in him.

Re: - posted by JaySaved, on: 2007/1/23 11:00

Quote:
-----No. What is depended upon man is the effect of Grace upon him. That is why faith is so important. Without faith directed/redirected to God it is impossible to please Him that Grace be manifested in him.

Help me to understand your position. You are saying that God initiates the process? That grace is not dependent upon man?

Re:, on: 2007/1/23 11:43

Quote:

JaySaved wrote:

Quote:
-----No. What is depended upon man is the effect of Grace upon him. That is why faith is so important. Without faith directed/redirected to God it is impossible to please Him that Grace be manifested in him.

Help me to understand your position. You are saying that God initiates the process? That grace is not dependent upon man?

That's exactly correct. However you might say God's Grace is because of man; God loves him. But that is not to say Go

d won't judge him. There is coming a time when God's Grace will be removed from the earth. However, for the present, it remains for all to accept. Is that not true? However, will all respond? No. Whose fault is that if man has within him the created ability to believe? Man is without excuse because God's Grace is evidenced.

Re: - posted by JaySaved, on: 2007/1/23 12:19

I agree that in regards to salvation, God's grace is not dependent upon man.

So, why are you trying to say that grace does not mean unmerited favor?

Here is where I am confused:

If grace is not dependent upon man, then man does not merit the grace by what he does or does not do. For the grace to not be unmerited, then it would be bestowed upon whomever meets certain criteria.

It cannot be unmerited/not dependent and merited/dependent at the same time.

Re:, on: 2007/1/23 13:34

Quote:

JaySaved wrote:

I agree that in regards to salvation, God's grace is not dependent upon man.

If you are speaking of salvation for man, it most certainly does depend upon man, as with all that I have put forth to you. Man is given a choice to make.. Need scripture for that?

Quote:

-----So, why are you trying to say that grace does not mean unmerited favor?

Show me where it does? I gave you every verse in the Bible where the word "grace" is mentioned. Pick one, open it up and explore the context and then make a judgment.

Quote:

-----Here is where I am confused:

If grace is not dependent upon man, then man does not merit the grace by what he does or does not do.

Grace is a gift to man for him to do something with it, not to let pass him by without appropriating it's riches. Get my drift? Ever receive a gift like that and not take it?

Quote:

-----For the grace to not be unmerited, then it would be bestowed upon whomever meets certain criteria.

You must mean like, "faith"? If so, you are seeing the picture because without it it is impossible to please God nevertheless come to Him since it is in believing that draws men unto the Father who points you to Christ.

Quote:

-----It cannot be unmerited/not dependent and merited/dependent at the same time.

It can be whatever God deems it to be, however, His Grace will never violate His Holiness and Justice, ergo, His Character, therefore, believing and repentance must happen in the life of one before God's Grace can be appropriated. Can you see that?

Orm

Re: Concerning God's Grace - posted by JaySaved, on: 2007/1/23 15:45

I wrote:

Quote:
-----Is grace therefore dependent upon man?

Ormly replied:

Quote:
-----No.

I then replied:

Help me to understand your position. You are saying that God initiates the process? That grace is not dependent upon man?

Ormly replied

Quote:
-----That's exactly correct.

I then replied back:

Quote:
-----I agree that in regards to salvation, God's grace is not dependent upon man.

To which Ormly then replied:

Quote:
-----If you are speaking of salvation for man, it most certainly does depend upon man, as with all that I have put forth to you. Man is given a choice to make.. Need scripture for that?

Ormly, your position changed during our discussion. For us to continue this discussion you are going to have to pick a side. Is God's grace dependent upon man or is it not dependent upon man. Clear this up for me.

Also, in response to my statement

Quote:
-----So, why are you trying to say that grace does not mean unmerited favor?

You said:

Quote:
-----Show me where it does?

Do you not remember the very first verse I gave?

Quote:
-----What do you make of Romans 11:5-6? "So too 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 grace."

Remember that was the verse that caused you to reply:

Quote:
-----I'm not interested what Paul is saying there or any place else. This has nothing to do with Paul.

Romans 11:5-6 speaks of Grace not being by works or based on anything that man does or does not do. This means that grace is unmerited.

Re:, on: 2007/1/23 16:44

Quote:

JaySaved wrote:
I wrote:

Quote:
-----Is grace therefore dependent upon man?

Ormly replied:

Quote:
-----No.

I then replied:

Help me to understand your position. You are saying that God initiates the process? That grace is not dependent upon man?

Ormly replied

Quote:
-----That's exactly correct.

If you understood the meaning of Grace as given instead of embracing a singular meaning from Calvin's Institutes, you would understand why I could say that without contradicting myself.

I then replied back:

Quote:
-----I agree that in regards to salvation, God's grace is not dependent upon man.

To which Ormly then replied:

Quote:
-----If you are speaking of salvation for man, it most certainly does depend upon man, as with all that I have put forth to you. Man is given a choice to make.. Need scripture for that?

Quote:
-----Orly, your position changed during our discussion. For us to continue this discussion you are going to have to pick a side. Is God's grace dependent upon man or is it not dependent upon man. Clear this up for me.

My position hasn't changed one wit.

You fail to see that God initiates the whole thing from creation. He began the whole program by GIVING you first a body and then His Grace and a brain/mind in which to exercise YOUR prerogatives. This goes by the term, "freewill" ... man's.. How much faith you have will be seen by how well you can sort out the issues of life and what you appropriate as a help in doing so. You will either respond with faith towards what God has provided as a gift to you or you will exercise your prerogative/freewill along another line of persuasion. Isn't God Good?!

Quote:
-----Also, in response to my statement
So, why are you trying to say that grace does not mean unmerited favor?

You said:

Quote:
-----Show me where it does?

Quote:
-----Do you not remember the very first verse I gave?
What do you make of Romans 11:5-6? "So too 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 grace."

Quote:
-----Remember that was the verse that caused you to reply:

Quote:
-----I'm not interested what Paul is saying there or any place else. This has nothing to do with Paul.... This has to do with the meaning of the word Grace

I believe that is more accurately what I wrote. Let's have some integrity in this and give the whole quote.

I stand by that remark. Grace does not ever violate God's Character. Whatever He CHOOSES must meet certain criteria that His Holiness and Justice be not violated. Therefore, those chosen, qualified. It is given for us to understand what that qualification is. I submit that it is the application of the Great Commandment and all that IT entails when we speak of rectification of our soul, our responsibility, not His. See 1 Pet.1.22.

Quote:
-----Romans 11:5-6 speaks of Grace not being by works or based on anything that man does or does not do. This means that grace is unmerited.

Then it must be assumed by you that our love to the Father is irrelevant; "works".

Re: - posted by JaySaved, on: 2007/1/23 17:54

Quote:
-----If you understood the meaning of Grace as given instead of embracing a singular meaning from Calvin's Intitutes, you would unders
tand why I could say that without contradicting myself.

In the context of grace in salvation, please tell me how you can say that grace is not dependent upon man but it is depend
ent upon man.

Quote:
-----Then it must assumed by you that our love to the Father is irrelevant; "works".

I am not saying that our love for God is irrelevant. I am saying that our love for God is not the reason why we receive Gr
ace.

Does anyone else viewing this discussion believe that grace is merited by man?

Re: - posted by Abide, on: 2007/1/23 18:07

Genesis 33:10 (KJV)
And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefor
e I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

ORMLY: this has ministered to ME, and reminded me of Gideon in the book of Judges and how he too went to prepare a
n offering for the Lord Â– the Angel of the Lord waited and the offering was consumed, do you understand? I concur that
you do.

Re:, on: 2007/1/23 18:42

Quote:

JaySaved wrote:

Quote:
-----If you understood the meaning of Grace as given instead of embracing a singular meaning from Calvin's Intitutes, you would unders
tand why I could say that without contradicting myself.

In the context of grace in salvation, please tell me how you can say that grace is not dependent upon man but it is dependent upon man.

Grace is unconditionally given. That's God's part, His gift, that man can only respond by an exercise of his faith. I'm sure
you've read that somewhere.

Grace received is man's part, conditional upon his receiving it. That should be clear and simple.

Quote:
-----Then it must assumed by you that our love to the Father is irrelevant; "works".

I am not saying that our love for God is irrelevant. I am saying that our love for God is not the reason why we receive Gr
ace.

I fully realize the sun shines on the just and the unjust equally however, our love TO God is ultimately the reason unto salvation. "Ultimately" should be emphasised because man is saved for a reason that only love TO and not FOR God imperative.

Quote:
-----Does anyone else viewing this discussion believe that grace is merited by man?

What? Not convinced yet? All that scripture falling on obstinacy. Whatta waste of good scripture.

Re:, on: 2007/1/23 18:53

Quote:

Abide wrote:

Genesis 33:10 (KJV)

And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

ORMLY: this has ministered to ME, and reminded me of Gideon in the book of Judges and how he too went to prepare an offering for the Lord Â– the Angel of the Lord waited and the offering was consumed, do you understand? I concur that you do.

Amen Brother, All these verses from Genesis speak of a realisation of the need to be pleasing to God that they might receive of Him His blessings. No presumption allowed. Blessings of God to seen here as His Grace.

Genesis 6:8 (KJV)

But Noah found grace in the eyes of the Lord.

Genesis 19:19 (KJV)

Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

Genesis 32:5 (KJV)

And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

Genesis 33:8 (KJV)

And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord.

Genesis 33:10 (KJV)

And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

Genesis 33:15 (KJV)

And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.

Genesis 34:11 (KJV)

And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

Genesis 39:4 (KJV)

And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

Genesis 47:25 (KJV)

And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

Genesis 47:29 (KJV)

And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

Re:, on: 2007/1/23 19:00

Genesis 6:8 (KJV)

"But Noah found grace in the eyes of the Lord."

Question for Jay: If you believe, and you must, that God's is arbitrary in giving out His "unmerited favor", how come no one else found Grace in the eyes of the Lord? How come with so much riding on this human event and tragedy, Noah was the only one? What was God's reason for choosing Noah? Scripture chapter and verse, please.

Re: - posted by JaySaved, on: 2007/1/23 19:24

Quote:

-----Grace is unconditionally given. That's God's part, His gift, that man can only respond by an exercise of his faith. I'm sure you've read that somewhere.

Grace received is man's part, conditional upon his receiving it. That should be clear and simple.

A study must be done concerning saving grace and saving faith.

Saving grace is given by God to those whom He chooses to regenerate. This grace is not extended to all people. (I know that is unpopular teaching, but it is scriptural.)

Titus 3:3 "For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works 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 richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life.

Notice where we were

-Slaves to sin.

Notice what happened

-God saved us.

Notice how salvation did not happen

-Through works done in righteousness.

Notice how salvation did happen

-His mercy, by the washing of regeneration.

How were we justified?

-By His grace poured out on us.

Who is the 'us' spoken of?

-All who receive the regenerating grace.

Saving grace is different than common grace. I agree with you statement:

Quote:

-----the sun shines on the just and the unjust equally

This is common grace.

Saving grace is regenerating grace. It is only through the regenerating grace that we can love God in the first place.

Re:, on: 2007/1/23 19:41

Quote:

JaySaved wrote:

Quote:

-----Grace is unconditionally given. That's God's part, His gift, that man can only respond by an exercise of his faith. I'm sure you've read that somewhere.

Grace received is man's part, conditional upon his receiving it. That should be clear and simple.

A study must be done concerning saving grace and saving faith.

I thought we just did that. What, ...not convinced?

Quote:

-----Saving grace is given by God to those whom He chooses to regenerate. This grace is not extended to all people. (I know that is unpopular teaching, but it is scriptural.)

Nonsense and figured you finally come out of the closet on this.

Titus 3:3 "For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works 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 richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life.

Notice where we were

-Slaves to sin.

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-God saved us.

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-Through works done in righteousness.

Notice how salvation did happen

-His mercy, by the washing of regeneration.

How were we justified?

-By His grace poured out on us.

Who is the 'us' spoken of?

-All who receive the regenerating grace.

Saving grace is different than common grace. I agree with your statement:

Quote:

-----the sun shines on the just and the unjust equally

This is common grace.

But it is Grace given that can be influential in turning one's face towards God, isn't it. You just don't/won't get it.

Saving grace is regenerating grace. It is only through the regenerating grace that we can love God in the first place.

You overlooked a verse from the same writer:

Titus 2:11 (KJV)

For the grace of God that bringeth salvation hath appeared to all men,

Re: - posted by JaySaved, on: 2007/1/23 19:44

Quote:

-----Genesis 6:8 (KJV)

"But Noah found grace in the eyes of the Lord."

Question for Jay: If you believe, and you must, that God's is arbitrary in giving out His "unmerited favor", how come no one else found Grace in the eyes of the Lord? How come with so much riding on this human event and tragedy, Noah was the only one? What was God's reason for choosing Noah? Scripture chapter and verse, please.

By arbitrary are you speaking as Romans 9:15-16 says, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So then it depends not on human will or exertion, but on God, who has mercy."

As for the rest of your post, this is a common objection.

You believe that the reason Noah found grace in the eyes of the LORD is because he "was a righteous man, blameless in his generation." and that he "walked with God." (Genesis 6:9)

I say that the reason Noah was righteous to begin with and blameless in his generation is because he had the grace of God. This is why he walked with God.

So I believe that the grace caused the righteousness and you believe that the righteousness caused the grace.

Who is right? and who is wrong?

Let us go to scripture!

In 1 Corinthians 15:10 Paul speaks about himself:

"But 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, though it was not I, but the grace of God that is with me."

It appears that it was the grace of God that caused Paul to be who he was. Do you see a parallel with Noah?

Now, I come back to the original scripture I shared in this discussion--Romans 11:5-6

"So too 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 grace."

What is the context of these verses? Romans 11:2-4,

"Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? 'Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life.' But what is God's reply to him? 'I have kept for myself seven thousand men who have not bowed the knee to Baal.'"

Who kept them from bowing the knee to Baal? God!

In conclusion, Noah was righteous because of God's grace. Noah did not earn his grace. God kept Noah righteous to preserve humanity and not completely wipe it out.

Re: - posted by JaySaved, on: 2007/1/23 19:53

Quote:

-----You overlooked a verse from the same writer:

Titus 2:11 (KJV)

For the grace of God that bringeth salvation hath appeared to all men,

What is the context of Titus 2?

Is Paul not speaking of Older men, Older women, Young women, Young men, slaves, masters, and all sorts of people?

Do you see this distinction? Please read Dr. John Gill on this matter:

but this is to be understood of all sorts of men, of every nation, of every age and sex, of every state and condition, high and low, rich and poor, bond and free, masters and servants; which sense well agrees with the context, Tit_2:2 and the words are a reason why the apostle would have duty urged on all sorts of persons, because the Gospel was now preached to all; and it had reached the hearts of all sorts of men; particularly the Gentiles may be intended from whom the Gospel was before hid, and who sat in darkness, and in the shadow of death; but now the great light shined upon them, and the Gospel was no more confined to one people only, but was preached to every creature under heaven, or to the whole creation; namely, to the Gentiles, pursuant to the commission in Mar_16:15.

Re:, on: 2007/1/23 20:04

Argue this with someone else, You are going circular beyond my willingness to further engage you, as is what usually happens when a 5 pointer can't explain the scripture they offer up for prove texting they have learned.. Please don't take my backing away from this discussion as a sign I have nothing further to say. I just believe at this point, given your unreasonableness and willful attempt at manipulating my words, must bow out, leaving you to your flower bed.

Regards

Re: - posted by JaySaved, on: 2007/1/23 21:43

Ormlly,

I agree that it would be wise to end this discussion since we obviously hold to two different views on this issue and neither one of us feel compelled to budge.

I do ask that you would disagree with a little less sarcasm. It has been more difficult to engage in this discussion because of it. I understand that you disagree with me, I accept that and do not think badly of you. What is hard is for the snide comments directed at myself. Please know that I have done my best to treat you with the utmost respect. All I ask is for

the same in return.

Re:, on: 2007/1/24 8:01

Quote:

JaySaved wrote:
Ormlly,

I agree that it would be wise to end this discussion since we obviously hold to two different views on this issue and neither one of us feel compelled to budge.

I do ask that you would disagree with a little less sarcasm. It has been more difficult to engage in this discussion because of it. I understand that you disagree with me, I accept that and do not think badly of you. What is hard is for the snide comments directed at myself. Please know that I have done my best to treat you with the utmost respect. All I ask is for the same in return.

But that is just another false remark from you to which my sarcasm has been addressed. Dishonesty-misuse of scripture, however justified you may believe it is to do so, and false accusations deserve nothing less, that your attention be made alive, especially after it been pointed out to you who has twisted my words and argument for personal advantage. Its not honest nor is it Christian.

Further comments on this subject from me will not be directed to you but rest assure you have, for many reasons, further solidified my opinion concerning the issue of God's Grace.

However, I do want to apologize to any/all who have observed this discussion who may have been offended by my responses to you however well intended by me. Knowing that it is always difficult to speak without saying wrongly, that which you wish to convey, my choice of words/writing ability is always suspect in my own mind. I do my best to say what I mean and mean what I say, without sarcasm when ever possible.

Re:, on: 2007/1/24 11:04

I am submitting this not because I am persuaded that many suffer from delusional thinking but rather a fear that many, whose salvation is not, nor can be verified to their satisfaction, to be made secure to them, based upon a message that can not produce the peace of God. The dogma-doctrine I speak of can only produce discomfort in the practice of it because it produces nothing but a fatalism to the hearer/practitioner. It does so by rendering the scriptures, unexplainable; a mystery that demands there be no inquiry because it has no answers that can satisfy the inquiring sincere mind. Things just are the way they are and man, by his actions/faith, cannot persuade God in His choosing and His Judgment, nor the giving of His Grace. Though scripture is replete with examples, they are simply explained away by bad understanding of the context or lack of it, some scripture being able to stand alone.

Lets read:

Romans 9:15-16 says, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So then it depends not on human will or exertion, but on God, who has mercy."

Based on what, man's ongoing sin without regard to the Mercy of God, the Grace shown by His Mercy? Man's obstinacy? I don't believe God can be or has ever been arbitrary in His dealings with man.

Noah found grace in the eyes of the LORD is because he "was a righteous man, blameless in his generation." and that he "walked with God." (Genesis 6:9)

Noah indeed found favor with God because Noah honored God, honor being something that can only be advanced toward God from a freewill in response to the revelation of who it is to be honored; the Grace of God given to all men. If God's Grace cannot be refused by man, why didn't men, other than Noah, respond to it? If you say it was God's Sovereignty then you are saying God is unjust, unmerciful, which He is never because He can violate who He is. Therefore, God did give His Grace and man it was who refused it, coming only to their senses after the door was shut and by then, it was too late. Noah warned them for over 100yrs, but they would not believe. They would not turn to God for His Grace, as they did not turn to the ark for what it was about to accomplish, the saving of the remnant.

This is acknowledged by the writer of Titus 2:11 (NASB-U)
For the grace of God has appeared, bringing salvation to all men,

In Noah's case, only he and his family because he was the only left who honored God by/with his life.

This is supported by 1 Tim. 2:4 (KJV)
"...Who will have all men to be saved, and to come unto the knowledge of the truth."

And then we have this that more specifically supports the necessity of man's participation in the matter that has influence with God, able to change His Mind:

Titus 1:1 (NASB-U)
Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness...

Hebrews 10:26 (NASB-U)
For we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,

Scripture, such as the verse below only point up the application of Grace based on the foreknowledge of God that can not be separated out to mean God chose Paul in an arbitrary manner. Paul met certain criteria for which and by which God chose him. Of course, we all know Paul needed a little help in understanding this that caused him to state what he stated as the truth of what really happened, God only foreknowing this about Paul.

"But by the grace of God I am what I am, and his grace toward me was not in vain. Â...Â...Â...Â"

The rest of the verse is simply honor to God for His mercy in the matter, enabling His Grace for/to others through his own ministry.

Romans 11:2-4,
"Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal."

Romans 11:5-6
"So too 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 grace."

The above verses, though seen as arbitrary by some, are not, simply because God's Grace is never arbitrary. Why would there ever be a remnant? A remnant connotes a people who once were. In this case, folk who were once in the Grace/Favor of God. This is not unlike the situation in the time of the flood or the destruction of Sodom. There was that very small remnant then, however, time and procreation had its way of multiplying the very few to become the very many who will, without God's intervention, will once again become the very few. Why? ---Because they will lose their love to, for, and of God. It will wax cold. Even some of the very elect will be deceived to return to their existence away from the God of their salvation. From Peter is this:

Â"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. 2 Peter 2:20-22 (KJV)

From Job is this:

Job 20:15 (KJV)
He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

It can be readily seen in the scriptures that God keeps those who keep Him, His keeping us the better in times of trial/fatigue, however, discarding those who will not retain Him in their thinking. He is the great rewarder of those who diligently seek Him, especially with the whole heart.

One more thing that must be noted and remembered: There is no difference between God's "saving Grace" and any other Grace God gifts to man. Most importantly to remember is that the Grace of God is NEVER, EVER, common.

If the Grace of God cannot be understood certainly His Sovereignty, Justice, Mercy and Holiness can never also be understood because they can not violate one another. This goes unnoticed by the unlearned.

I pray this will be a help to some who are searching for God's Amazing Grace.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely". Rev. 22:17 (KJV)
Peace,

Orm

Re:, on: 2007/1/24 12:58

I like this from Oswald Chambers:

In the beginning God created the heaven and the earth. And the earth was without form, and void . (Genesis 1:1-2)

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. (Hebrews 11:3)

Fundamentally, chaos—the state of matter before it was reduced to order by the Creator—is not to be regarded necessarily as the result of Divine judgment but as the foundation of cosmos, like a painter's palette where he mixes his colours: he sees in it what you cannot. "Bairns and fools shouldn't see half-done work." We must bear in mind that the constructed world of man we see to-day is not the created world of God. The basis of man's life has had a formation put upon it which is not of God; what is needed is not the re-forming of the basis, but the removal of that which has been erected on the basis. If I build my life on the things which God did not form He will have to destroy them, shake them back into chaos. That is why whenever a man, moral or immoral, sees for the first time the light of God in Jesus Christ it produces conviction of sin, and he cries out, "Depart from me; for I am a sinful man, O Lord." When the Holy Spirit comes into a man "his beauty is consumed away," the perfectly ordered completeness of his whole nature is broken up; then the Holy Spirit, brooding over the chaos that is produced, brings a word of God, and as that word is received and obeyed a new life is formed."

Chambers, O. 1958;2002. Our Portrait in Genesis;PORTGEN. Marshall Morgan and Scott

Re: Common Grace verses Saving Grace - posted by JaySaved, on: 2007/1/24 16:44

I pray this helps clarify the difference between Common Grace and Saving Grace.

Common grace verses Saving Grace

Common Grace is grace from God that is distributed to all without distinction. The word Common is used not to belittle the worth or value of the grace, but to express that it is common to all men.

Examples of Common Grace found in scripture:

Matthew 5:44-45, "But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and

on the unjust.Â”

Common Grace is manifested in sunshine and rain. Both of these are brought upon the evil and the good without distinction.

Psalms 145:9, Â”The LORD is good to all, and his mercy is over all that he has made.Â”

Common Grace is apparent in that God shows mercy over all that He has made. No one can say that they have not been the recipient of God's mercy in some fashion.

Psalms 145:15-16, Â”The eyes of all look to you, and you give them their food in due season. You open your hand; you satisfy the desire of every living thing.Â”

Psalms 136:25, Â”he who gives food to all flesh, for his steadfast love endures forever.Â”

Once again Common Grace is shown in that God satisfies the desires of every living thing. God in His love and mercy shows grace to all creation. God provides food, rain, sunshine, happiness, laughter, etc. to every single living creature.

Acts 14:16-17, Â”In past generations he allowed all the nations to walk in their own ways. Yet he did not leave himself without witness, for he did good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.Â”

God brought rains and fruitful seasons to all nations, not only the Jewish Nation. God satisfied the world's hearts with plenty of food and gladness. These verses also tell us that common grace bears witness to the existence of God.

Common Grace is given to all by the mercy and goodness of God, but this grace does not apply to salvation, regeneration, justification, sanctification and glorification.

The Bible says in Romans 8:28-30

Â”And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.Â”

These verses in Romans tell us that all of the people who are foreknown by God are predestined. In this predestination they are to be conformed to the image of Jesus. These verses then tell us that every single person predestined is also called by God. But it does not stop there because it says that every single person called by God is also justified by God. And finally, those who are justified by God are also glorified by God.

I emphasized 'called by God' for a reason. If every single person that is called by God is justified by God, then one of two options must be true:

- (1) Either all men are called by God and thus all men are justified by God or
- (2) Only certain men are called by God and thus only certain men are justified by God.

But what does the Scripture say? It says that all that are called are justified. Since we know that not all men are justified, then we must conclude from Scripture that not all men are called. If all men are not called, then Common Grace must not be the mode used by God to call men to repentance.

Since Common Grace is common to all men without distinction yet salvation is only to those who are called, then another form of grace must be present in the calling by God. This may be referred to as either: Saving Grace, Irresistible Grace or Effectual Grace. This Grace is Saving in that it brings salvation to all it is bestowed upon. This Grace is Irresistible in that it cannot be resisted by the person it is bestowed upon (i.e., those who are called must be justified). This Grace is Effectual in that it is capable and able to accomplish what God desires.

John 6:37 speaks of this type of Saving Grace, Â”All that the Father gives me will come to me, and whoever comes to me I will never cast out.Â”

Jesus clearly says that every single person whom God has given to Him (i.e., foreknown and predestined) will come to Him for salvation (i.e., those who are called). Those who come to Jesus for salvation will never be cast out (i.e., those who are called will also be justified and glorified.)

Here is where the Arminian's theology is lacking: He states that God bestows His grace upon all equally. But this can not be the case since all those who are called by God...come to God. Since not all people come to God...then not all people receive the same calling by God. Common Grace is not the call...Saving Grace is the call.

Saving Grace is that grace which is spoken of in Romans 9:11-13

“though they were not yet born and had done nothing either good or bad--in order that God's purpose of election might continue, not because of works but because of his call-- she was told, "The older will serve the younger." As it is written, "Jacob I loved, but Esau I hated.”

Election has nothing to do with what a person does or does not do, but has everything to do with the “Call of God.” This brings the objection in Romans 9:14a, “What shall we say then? Is there injustice on God's part?” to which Paul replies, “By no means! For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So then it depends not on human will or exertion, but on God, who has mercy. For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." So then he has mercy on whomever he wills, and he hardens whomever he wills.” (Romans 9:14b-18)

But a new objection is raised at this point. Romans 9:19, “You will say to me then, "Why does he still find fault? For who can resist his will?" to which Paul responds, “But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" Has the potter no right over the clay, to make out of the same lump one vessel for honored use and another for dishonorable use? What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory-- even us whom he has called, not from the Jews only but also from the Gentiles? (Romans 9:20-24)

A clear example of the difference between Common Grace and Saving Grace can be found in 1 Corinthians 1:22-24. “For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.”

Notice that the gospel is preached to all men (Jews and Gentiles). All of these men (Jews and Gentiles) receive Common Grace in that God provides them with such things as food, rain, sunshine, happiness, laughter, etc. This Common Grace in and of itself does not bring a person to Salvation because the Jews see the gospel as a stumbling block and the Gentiles see it as folly. But now a distinction is made. Paul says that to those who are called, Christ is the power of God and the wisdom of God. Notice that those who are called see Christ differently than those who are not called. The calling is the Saving Grace from God. This Saving Grace is given to both Jews and Gentiles, but not to every Jew and Gentile.

Objections

1. Titus 2:11 says: “For the grace of God has appeared, bringing salvation to all men,”. Doesn't this mean that God's Saving Grace is extended to all men?

Yes, it is extended to all types of men. The context of Titus 2 is the teaching of sound doctrine to various types of people (i.e., Young men, old men, young women, etc.). This applies to Saving Grace in that it is no longer limited to the Jewish nation, but now to all types of people in other nations. Christ came and brought salvation to not only Jews but also Gentiles. Ephesians 2:13-16, “But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility.” Revelation 5:9 provides a beautiful picture what Christ accomplished on the cross. “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation,

Acts 10:34-35 also records this truth when Peter was speaking to Cornelius, “So Peter opened his mouth and said: "Truly I understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him.”. God shows no partiality in that now there is no more distinction between nations.

2. 1 Tim. 2:4 says, “Who will have all men to be saved, and to come unto the knowledge of the truth.” Does this not mean that God is doing everything He can to make sure every person is saved?

For the context of 'all men' please refer to the first objection answer.

But I will proceed further into this because I am sure to some that answer is not sufficient for some.

The words 'will have' in the KJV are the translation of the Greek word Thelo. Thelo refers to a desire or pleasure. In this context, God desires that all men be saved.

But this begs an important question:

"If God desires that every single person be saved, but not every person is saved then is it because God cannot save them or that God will not save them?"

If you say that God cannot save every person, then you are saying that God is impotent in salvation because He is dependent upon a person's Free Will. The deciding factor in salvation is man in this case and God is a bystander who is pleading and begging for you to 'make a decision.' This view is refuted by Ephesians 2:8-9 because salvation cannot depend upon what man does because God clearly states that it is not dependent upon works, "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast." and also Titus 3:4-5, But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit"

If you say that God will not save every person, then you are saying that God is omnipotent in salvation but He chooses not to violate a person's Free Will. In this case God has the ability to save, but chooses not to force himself upon anyone. This viewpoint is popular and romantic to some, but not to the person in Hell who would say to God, "If you truly desired that every person would be saved and you had the power to save, then why did you choose not to save me? If you truly wanted me to be saved and had the power to do so, why am I here?"

The only conclusion then becomes that God does desire that all types of men be saved He sees to it that they are saved.

Re:, on: 2007/1/25 7:36

Grace is from God that is distributed to all without distinction. However, the term common Grace is never used in the Bible pertaining to the Grace of God. Therefore, the word common was inserted by teachers to facilitate people to another belief system/model, otherwise, how can it ever be explained as being "common". So called "common" Grace is manifested in sunshine and rain, they say. Both of these are brought upon the good and the evil without distinction.

Note:

This is the MAJOR reason for not buying a Bible with a commentary in its covers. Much too often, as seen here, a commentary as part of a Bible is viewed as gospel. People are spiritually lazy who buy such Bibles, not wanting to do their own research, being led of the Holy Spirit in their understanding. All that is produced is "headknowledge" ... from written out "headknowledge" from other in most cases.

Moving on:

What it is is an act of creation whereby man will/must be sufficiently sustained that the furthering of God's Grace might be manifest to man. All of God's creation is an act of His Grace. Therefore, it can never be a common thing that God does/dispenses when His plan-purpose for man is revealed by His Grace to all, so-called common or otherwise. Man is without excuse because of God's Grace revealed.

Psalm 145:9, "The LORD is good to all, and his mercy is over all that he has made."

The sunshine and the rain is what God created for all that He has made and no one can say that they have not been the recipient of God's Grace in some fashion.

It can not be denied that God's Grace and His Mercy are one in the same, in fact the word is interchangeable with any of His Attributes but that takes insight when reading verses that do not use the word outright, therefore I can say without violating scripture, His Grace is over all He has made. The below scriptures testify to this when trying to understand how His can be explained as His "unmerited favor", though His Plan-Purpose is never without merit. Proper

distinctions are a must if a rightly divided word is to be achieved.

Psalm 145:15-16, "The eyes of all look to you, and you give them their food in due season. You open your hand; you satisfy the desire of every living thing."

Psalm 136:25, "he who gives food to all flesh, for his steadfast love endures forever."

We can see that God's Grace and His Love are one in the same as well.

John 3:16 (KJV)

For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.

Jesus was full of Grace and Truth, Truth also being an attribute of God. Therefore, it can be seen that God gave man His Grace in Flesh, man being such the hardhead, he needed Grace with skin on it.... But that wasn't the only reason Christ came to earth.

Acts 14:16-17, "In past generations he allowed all the nations to walk in their own ways. Yet he did not leave himself without witness, for he did good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness."

"God brought rains and fruitful seasons to all nations, not only the Jewish Nation. God satisfied the world's hearts with plenty of food and gladness. These verses also tell us that common grace bears witness to the existence of God."

If the witness was Himself and it was given to all nations then His Grace, the witness of Himself, is still not common but given in commonality to all men to spiritually as well materially, profit withal. The difficulty here is that credit for the profit was to be given to God. In this can be seen the reason for the heathen religious rituals/sacrifices/ceremonies to their various gods, for the blessings they sought to preserve. This they did from a "righteous" ignorance/innocence. They did not know about Jesus, Grace in the Flesh. Many today are still without that knowledge that would facilitate, to bring them into son-ship. Calvin never saw that as the Gospel and the world has suffered because of it.

Common Grace is a term not found in scripture and thus must be viewed as man's reasoning, his attempt to sort out for himself the message of the Bible without the help of the Holy Spirit. God's Grace is indeed made available to all that will might believe in God and turn to Him for the furthering of His Grace to them, unto son-ship. If we bring that perspective into the NT to be enlarged upon, it can be seen to mean, "in all for son-ship" and "whosoever will... let him come, drink", fits that perspective.

Psalm 34:8 (NASB-U) "How blessed is the man who takes refuge in Him! O taste and see that the Lord is good;"

The word "common" inserted brings a ready contradiction to a 5 pointer who says God picks and chooses those to receive His Mercy and Goodness. Why would God give His Grace to all but not for coming to Him for His salvation?? That does not make sense to this thinker. God's Grace given to Israel was never for their regeneration, justification, sanctification and glorification unless that happened. We know from the record it did not nor could it be for those reasons. It was impossible. However, they were repeatedly the recipients of God's Grace to profit withal by the very presence of Himself. If yet they always rebelled as a nation and turned their back on Him. How come if God's Grace is irresistible, the very presence of God, mind you? How come if God picked/chose them to be that which He prevented others from being? What did they do with God's Mercy and Goodness, His saving Grace that was obviously more than "common"?

If any of you lack wisdom, let him ask of God, that to all men liberally, and upbraideth not; and it shall be given him. James 1:5 (KJV)

Re:, on: 2007/1/25 8:41

Romans 8:28-30

“And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.”

It is to be understood from the above that God foreknew who He called. God always foreknows whom He calls unto whatever purpose or plan He has in mind because of the foreknowledge He alone possesses concerning everyone, both the good and the bad.

In this can be seen that Paul is only referring to those God foreknew to be His followers. We must keep in mind that with God there is no time frame of reference; everything is in the present tense with Him. Choices made by Him in eternity past are as today's happenings. If He would say to us, “You are My son” it is because He saw from eternity, aeons ago. In our heart we may doubt about being a son, a child certainly, but a son? However, if God said it, it is a fact regardless of the work of rectification within yet to be accomplished. This can be looked upon as Reality vs Actuality; we are saved to be saved. Ergo, in reality we are Justified from eternity past because of God foreknowing us and performing ahead of our discovery of Him....By His Grace given, mind you. Predestination should be easy to understand from this perspective.

Re: - posted by JaySaved, on: 2007/1/25 16:28

The Foreknowledge of God

Is God's foreknowledge based upon man's decision or is it based upon God's choice?

I doubt most people familiar with Christianity would ever make the following statement: “God doesn't know I exist.” I would guess that almost anyone who has ever read the Bible, heard a sermon, or had a friend who is a Christian knows that God is supernatural and is aware of all things and all people. The concept of an all-knowing deity is very well-known and almost universally accepted.

However in Matthew 7:22-23, Jesus says the following: “On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.'”

Jesus says a very remarkable phrase: “I never knew you.” What does He mean by this phrase? Is Jesus saying that He has no knowledge of this person's existence?

An answer of “Yes” states the belief that it is possible for someone to be born, live, and die without God ever being knowledgeable of those events and that person. This is proven false because Scripture affirms that God knows everyone—all who have ever lived, all who are now living, and all who will ever live. Acts 17:25-26 tells us that God Himself “gives to all mankind life and breath and everything. And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place.” Therefore, the answer must be “No.” Scripture affirms that God has knowledge of every person's existence.

So, why does Jesus make the statement, “I never knew you” if He is not referring to the knowledge of a person's existence? What other reason is available? For the answer to this we must go to Romans 8:28-30:

“For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.”

The word “Foreknew” is translated here from the Greek word *Proginosko*. This word derives its meaning from the words *Pro* and *Ginosko*. *Pro* meaning “before” and *Ginosko* meaning “to know”. *Ginosko* is the same word Jesus used in Matthew 7:23. To foreknew basically means “to have knowledge beforehand.”

Proginosko in Romans 8:29 refers to knowledge that God possessed before the world began. What was this knowledge? Romans 8:29-30 tell us that it is the knowledge of those individuals who would receive salvation.

Before we continue with a deeper study of foreknowledge, I will give a short summary of Romans 8:29-30.

- Every person who is foreknown by God is also predestined.
- Every person who is predestined is also called.
- Every person who is called is also justified.
- Every person who is justified is also glorified.

How does Romans 8:29-30 correlate with Matthew 7:22-23? Specifically, Jesus' statement, "I never knew you"? We must conclude the following:

- The person addressed was never known (As Jesus states).
- If the person was never known then he was never predestined.
- Since the person was never predestined, he was never called.
- Since the person was never called, he was never justified.
- Since the person was never justified, he was never glorified.

Who are these foreknown people? Jesus said in John 6:37, "All that the Father gives me will come to me, and whoever comes to me I will never cast out." God gave certain people to Jesus and these people come to Him. Jesus also says in John 17:6, "I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word."

It is almost universal among Christians that the foreknowledge spoken of in Romans 8:29 is the knowledge that God possessed before the world began of who would receive salvation. The question that has caused disagreement among Christians is the basis of this foreknowledge. Is it based upon man or God? Is it based upon man's decision or God's decision? This is what shall be addressed.

1) Foreknowledge based upon Man's choice/decision

In this view God in His Omnipresence and Omniscience look throughout the portals of time to see who will respond in Faith to the Gospel message. For example, before the world began, God saw that in 1999 John Doe would "make a decision for Christ." God—seeing this Faith in John—predestined John to be adopted in Christ. God chose John to be His child because John chose God. God then in 1999 calls John to salvation, then justifies him and glorifies him.

This view of foreknowledge is popular but is it biblical? It says that God chose us because we chose Him? But what does Scripture say? It says the exact opposite in Titus 3: 4-5, "But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy," Ephesians 2:8-9 says, "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast." It is unscriptural to say that God chose us because we chose him.

What does this view say about the nature and character of God? Since not all men are saved, God in this option either does not have the power to save all men or the desire to save all men. If God does not have the power to save all men then it must be because man's free will is more powerful than His will. If God does not have the desire to save all men then it must be because He chooses not to violate man's free will even though He has the power to do so.

People who believe that God chooses based upon man's decisions are quick to assert that God does desire that all men be saved. They point to a number of verses for backup. One being 1 Timothy 2:3-4, "This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth."

However, this now leaves the other option as the truth. They are implying that God does not have the power to save even though He has the desire to save. A person who holds this view believes—even if they might not publicly say—there is the following:

- God wants to save all men but He can not.
- God can not save all men because of man's free will.
- When God meets man's free will, God is defeated and rendered powerless.
- God stands outside the door of a man's heart begging and pleading for man to allow Him to enter.
- Salvation is based on what man does or does not do. If man believes, he will be saved. If man does not believe he is condemned.
- God wants to violate man's free will but does not because he cannot.
- God is as a deity who pleads, begs, and hopes that man would just open his eyes to see the truth.
- God begs and pleads until the day of judgment and sends the person to hell...even though He doesn't want to.

I contend from scripture that this is a false view of God's foreknowledge. First of all we are expected to believe that the

Omnipotent God can create and sustain the universe, He can bring the mountains down and raise the valleys up, and He can raise the dead back to life but He meets man's free will and is powerless. In this view, God is at the mercy of man.

2) Foreknowledge based upon God's choice

In this view God in His Omnipotence chooses for Himself certain people out of the world to be His treasured people. God makes this choice before anyone is born and this choice is not based upon what anyone has done or ever will do whether good or bad. He makes this choice because He is God and He has the authority to do so. He is Just in His choice because He is God. What right does the clay have to judge the Potter? The Potter has power over the clay to do as He wishes. God foreknows this people and predestines, calls, justifies, and glorifies them.

Many verses in scripture support the view that it is God who chooses.

For example, in the Old Covenant God made a covenant with Abraham. Why did God choose Abraham out of the entire world to enter into a covenant with? God did not do this because of anything Abraham had done. Abraham did not earn this attention from God. God in His own mercy and will made a covenant with Abraham.

Genesis 12:1-3, "The LORD had said to Abram, 'Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.'"

The children of Abraham began to increase and God kept His covenant with Abraham. God made the children of Israel His special people not because they had earned the right, but because of His will.

Deuteronomy 7:6, "For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth."

Deuteronomy 14:2, "For you are a people holy to the LORD your God, and the LORD has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth."

The Lord chose the nation of Israel to be His treasured possession. But then something happened, God in His mercy sent His son Jesus who was the offspring (Seed) of Abraham who was prophesied. Galatians 3:16 says, "Now the promises were made to Abraham and to his offspring. It does not say, 'And to offsprings,' referring to many, but referring to one, 'And to your offspring,' who is Christ." God then chose people—not from just Israel—but from the entire world to be His chosen people. This is the New Covenant that God confirmed.

1 Peter 2:9-10 says that Christians "are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy."

Colossians 3:11-13, "Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all. Put on then, as God's chosen ones, holy and beloved, compassion, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive."

1 Thessalonians 1:4-5, "For we know, brothers loved by God, that he has chosen you, because our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake."

Ephesians 1:3-6, 11, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption 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. In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will."

Ephesians 1:11 is a good verse with which to end. It states that Christians have been predestined according to the purpose of Him who works all things according to the counsel of His will. It does not say that He works all things according to man's will.

In conclusion, the foreknowledge of God must be based on scripture. Scripture says that God foreknows people based upon the counsel of His will. Salvation is nothing that can be earned or merited. It is something that God does in His grace and mercy. Man responds to the grace of God in Faith, but as the great Arminian preacher Adrian Rogers once said, "Faith is you saying what God has already said." Thus our response of Faith is the confession of what God has already

eady done in our lives.

Re:, on: 2007/1/25 16:58

This writer has asked:

"Is God's foreknowledge based upon man's decision or is it based upon God's choice?"

My short answer is, neither, since God is omniscient and therefore He cannot ever not know a thing.... or person. That's a scriptural given.

Starting out a discussion with a wrong convoluted question, one that should not even be asked, how can the rest of his post be addressed? It is like being asked: "Would like to ride the buss or take your lunch?"

Concerning Matthew 7:22-23, the answer is very simple. However, if the discussion starts off wrong no answer will nor can, ever by right. I believe I'll save my writing for better formed questions.

Re: - posted by JaySaved, on: 2007/1/26 8:38

Quote:
-----Starting out a discussion with a wrong convoluted question, one that should not even be asked, how can the rest of his post be addressed? It is like being asked: "Would like to ride the buss or take your lunch?"

Ormlly, you are a very bright person and I am sure that you know exactly what this post is about and why the question is asked. I am not accusing you of anything, but you are leaving me with the impression that you wish to evade my post.

Re:, on: 2007/1/26 9:03

Indeed I do. You ask a stupid question that angers me, as it should anyone with a basic understanding of the scriptures.. Discussing the rest of your ramblings is pointless.

Post a question that can be truthfully answered. Post one that is not misleading and loaded with a wrong assumption you state as being a choice. When you do, I will be here.

Re: - posted by JaySaved, on: 2007/1/26 9:12

Quote:
-----You ask a stupid question that angers me, as it should anyone with a basic understanding of the scriptures.

Ormlly,

Proverbs 14:29, "Whoever is slow to anger has great understanding, but he who has a hasty temper exalts folly."

Re: Concerning God's Grace - posted by beenblake (), on: 2007/1/26 9:47

Quote:
-----charis, Greek 5485, Strong's
charis, khar'-ece; from Greek 5463 (chairō); graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially 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).

Where, in the above, does it state that it is God's "unmerited" favor?

The definition you supplied above says "gift." A gift is something given without merit. When a person earns something by their merit, then it is considered "pay." We earn a degree at a university by our merit through years of hard work, unless we have received an unmerited honorary degree given by the university as a gift.

Hope this helps,

Blake

Re: - posted by JaySaved, on: 2007/1/26 10:03

Quote:
-----Hope this helps

Makes perfect sense.

Re:, on: 2007/1/26 10:11

Quote:
-----The definition you supplied above says "gift." A gift is something given without merit. When a person earns something by their merit, then it is considered "pay." We earn a degree at a university by our merit through years of hard work, unless we have received an unmerited honorary degree given by the university as a gift.

I have repeatedly stated God's Grace is gift to all mankind for it is by Grace we can only be saved, if we appropriate it. God's part = the Gift of Grace.
Our part = receiving it.

Conclusion: God's Grace can be ignored, blasphemed, abused, resisted, presumed upon, etc, etc.
Why? Man has a freewill, even to damn himself.

Re: - posted by JaySaved, on: 2007/1/26 10:22

Quote:
-----I have repeatedly stated God's Grace is gift to all mankind for it is by Grace we can only be saved, if we appropriate it. God's part = the Gift of Grace.
Our part = receiving it.
Conclusion: God's Grace can be ignored, blasphemed, abused, resisted, presumed upon, etc, etc.
Why? Man has a freewill, even to damn himself.

Ormly, you are spinning! You have maintained that Grace is not unmerited favor and now you are saying it is favor extended to us regardless of merit.

Re:, on: 2007/1/26 10:51

Quote:

JaySaved wrote:

Quote:
-----I have repeatedly stated God's Grace is gift to all mankind for it is by Grace we can only be saved, if we appropriate it. God's part = the Gift of Grace.

Our part = receiving it.

Conclusion: God's Grace can be ignored, blasphemed, abused, resisted, presumed upon, etc, etc.

Why? Man has a freewill, even to damn himself.

Ormly, you are spinning! You have maintained that Grace is not unmerited favor and now you are saying it is favor extended to us regardless of merit.

Who's us?

I'm done. I leave you to your distortions and lack of insight.

Re:, on: 2007/1/26 12:14

Does anyone believe one can hold the results of God's Grace, in this case "truth", and be unrighteous?

Romans 1:18-20 (KJV)

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

For the grace of God that bringeth salvation hath appeared to all men, Titus 2:11 (KJV)

Here is an example of man responding to God's Grace, appropriating and then turning their back to it:

Romans 1:21 (KJV)

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Was further Grace from God withheld? Why would that be if it man can't affect it? Also, do you believe this was just a setup for God to get Glory when His wrath is dispensed?

More:

Romans 1:22-25 (KJV)

Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Where is it stated in the below verse of God' Grace given that it is to be seen as saving Grace, apart from other Grace H e gifts since all of His Grace gifted is for one to come to repentance?..So stated by Paul.

Romans 2:4 (KJV)

Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Re: - posted by JaySaved, on: 2007/1/26 13:06

Quote:

-----Romans 1:18-20 (KJV)

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Do these men possess the truth or suppress the truth?

Re:, on: 2007/1/26 13:13

Point is they had it. Since God is the possessor of truth, how did they get it?

Read down a little further in the chapter.

Re: - posted by JaySaved, on: 2007/1/26 13:44

What is the truth that is suppressed?

Romans 1:20 tells us:

"For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse."

The truth shown in creation is God's Invisible attributes. Examples being: 1) Eternal power and 2) Divine Nature (GodHead). Saving knowledge of Christ is not shown in creation.

Creation is similar to the Law. They both point to Christ, but they in and of themselves do not bring a person to salvation apart from Christ.

I say all of that to now say that I believe you are treading on dangerous ground. Especially in light of your earlier comment:

Quote:

-----Jesus Said, "Go and make disciples". He never said to go and get people saved. It should be obvious that what I am saying is that they already are and the message given should be about the kingdom of God and its Leadership.

You are insinuating that a person can be a Christian without being told about Jesus or ever reading about Jesus. This is clearly not what is taught in Romans 1. Romans 1 tells us that God is just in punishing evil everywhere it is found because of creation points to the existence of God so that all people are without excuse for not acknowledging Him.

Re:, on: 2007/1/26 14:16

(yawn)

You are in trouble. You need help. Take your pulse, it might be too late.

Do you ever go by any other name like "Bubba"? There is other guy on another who reads just like you. Perhaps you are brothers.

Re: - posted by JaySaved, on: 2007/1/26 14:30

Ormlly,

I am noticing something about you. Whenever you feel that your argument is weak you result to diversion.

Re:, on: 2007/1/26 14:32

I'm noticing something about you, also. Your delusional.

Re: - posted by JaySaved, on: 2007/1/26 15:27

I can't believe you are resorting to name calling. I will not respond in the same manner.

May God bless you my brother.

Re:, on: 2007/1/26 19:13

Quote:

JaySaved wrote:

I can't believe you are resorting to name calling. I will not respond in the same manner.

May God bless you my brother.

That not a name, it is a condition. Perhaps that also escapes you. Now all I have to do is determine whether or not it is b
y intention. I persuaded it is because