

GOD'S AMAZING GRACE

1Pet.4:10

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I. INTRODUCTION

1. The song “Amazing Grace,” which speaks of God’s grace, is one of the most widely known and perhaps most loved and most often sung the world over.
2. No doubt this is because it so beautifully captures, and eloquently expresses in human terms the amazing grace of God.
3. Those who are not Christians, who are not familiar with, or haven’t learned about, the grace of God, might be tempted to raise the question: What is so amazing about the grace of God?
 - a. We hope to answer that question for them in this lesson.
4. Although the word “amazing” is not found in the original Greek text, nor in our common English versions, to describe God’s grace, another equally rich word is so used.
5. The KJV (et al) in 1Pet.4:10 uses the word “manifold” to describe God’s grace.
6. When both the word “grace” and the word “manifold” used with reference to God are properly defined, understood, and appreciated, we can then, in all reality, speak of the grace of God as “God’s amazing grace.”
7. The plan of our study is two-fold.
 - a. First, to define the words “grace” and “manifold”.
 - b. Second, to offer several reasons why God’s grace is amazing, or overwhelming with wonder, or awe-inspiring.

II. DISCUSSION

A. DEFINITION OF TERMS

1. “Grace,” i.e., grace with reference to God’s grace.
 - a. It means his “favor, divine favor; God’s redemptive mercy, and the pleasure or joy He designs for the recipient,” Vine, II, 170.
 - b. In the case of God’s spiritual blessings bestowed, it’s “unmerited favor,” not of debt.
 - c. Thayer, 666: It is “good will, loving kindness, favor...Charis is used of the merciful kindness by which God, exerting his holy

influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues.”

2. “Manifold” (POIKILOS – poy-kee’-los)
 - a. Thayer, 527, “of divers sorts,” Mt.4:24; Mk.1:34; Lk.4:40; 2Tim.3:6; Tit.3:3; Heb.2:4; Jas.1:2; 1Pet.1:6; 4:10.
 - b. It means “various in character, divers, evinced in many ways, or by a variety of gifts.”
 - c. It is called “manifold” in 1Pet.4:10 because of the diversities of its gifts; the variety of its manifestations signifies that which exists in varied content, and suggests that widespread bestowal of such.”
 - d. Berry’s literal translation renders the original Greek “various” in each of the passages cited, even in 1Pet.4:10.
 - e. God’s grace is “multifaceted”.
3. Now consider 1Pet.4:10: “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” (See Rom.12:6-8)
 - a. What had they received?
 - (1) “The gift,” i.e., the gift of God’s grace.
 - b. What duty is enjoined upon receiving the gift of God’s grace?
 - (1) To “minister the same one to another”
 - c. It’s to be ministered in recognition of what personal relationship to the gift?
 - (1) “As good stewards (or managers, or overseers) of the manifold grace of God.” Cf. 1Cor.4:2.
 - d. God is the author and giver of benefits of every kind; it’s the “manifold grace” of God. Cf. Jas.1:17.
 - e. We, who are the receivers of his grace, are to act as good (faithful) stewards of his manifold grace. (Cf. Heb.10:23)
4. With this in mind, let us consider several reasons why God’s manifold grace is amazing, awe-inspiring, overwhelming with wonder.

B. GOD’S GRACE IS AMAZING BECAUSE IT INVOLVES THE JUST (THE PERFECT) BEING OFFERED AS A SACRIFICE FOR THE UNJUST (THE IMPERFECT).

1. 1Pet.3:18 declares:
 - a. “For Christ also hath once suffered for sins...
 - b. “the just for the unjust...

- c. “that he might bring us to God...
 - d. “being put to death in the flesh...
 - e. “but quickened by the Spirit.”
2. Cf. 1Pet.2:21-25; 2Cor.5:21 (Cf. V.14); Gal.1:3-5.
 3. He gave his life for those who shouted for him to be crucified, Mt.27:22,23; Cf. Ac.2:23,36. See Lk.23:34.
 4. He gave his life for those who blasphemed him and persecuted him, of whom Saul of Tarsus was one, 1Tim.1:12-15; Ac.26:9-11.
 5. He gave his life for those who had committed horrible sins, such as those at Corinth, 1Cor.6:9-11.
 6. He died for sinners, for all the ungodly, Rom.5:6-8; Heb.2:9.

C. GOD’S GRACE IS AMAZING BECAUSE, BY HIS GRACE, IN ORDER TO SAVE SINNERS, HE DID WHAT WAS REQUIRED: MADE THE HIGHEST BECOME THE LOWEST.

1. Saving sinners required that God in his grace give, or send, the One who shared equality with him, being in the form of God, to this earth as God in the flesh, as God and man, to function in the role of a servant to both God and man, especially to God, the Father.
2. See Mt.1:21-23; Jno.1:1-3,14; 3:16,17; Rom.3:23-26; Phil.2:5-8; Jno.5:19,30; 12:48-50; 17:1-5,7,8,18.

D. GOD’S GRACE IS AMAZING BECAUSE IT WAS READY AND WILLING TO CAUSE THE RICHEST TO BECOME THE POOREST

1. Cf. 2Cor.8:9: “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye though his poverty might be rich.”
2. God by grace was willing for, even required:
 - a. The owner of the cattle on a thousand hills to be born in a stable, Psa.50:10; Lk.2:7.
 - (1) That is, that all – whether wild or tame – belong to him.
 - (2) What man owns, he owns under God.
 - b. The builder of heaven and earth to be reared as an apprentice in a carpenter’s shop, Heb.3:4; Jno.1:1-3; Col.1:16; Mk.6:3.
 - c. The King of glory to leave the ivory palaces of heaven to grow up in a poor man’s cottage, a fact reflected in the type of sacrifice offered for him when the days for Mary’s purification according to the Law of Moses were accomplished, when his

parents brought him to Jerusalem, to present him to the Lord, Lk.2:2-24; Cf. Lev.12:6-8.

- d. Him to make the sacrifice of requiring the One, who was responsible for giving us richly all things to enjoy, to borrow the tomb in which to be buried, Mt.27:57-60; 1Tim.6:17; Jas.1:17; 2Cor.8:9.

E. GOD’S GRACE IS AMAZING BECAUSE IT INVOLVED GOD’S MERCY IN PAYING A DEBT HE DID NOT OWE FOR THOSE WHO COULD NOT PAY IT – THE DEBT OF SIN.

1. God alone can forgive sins, indicated in Lk.5:21.
2. God and God alone can forgive sins (Lk.5:21), and that only through his only begotten Son, and that only Jesus as the Christ, God in the flesh (Mt.1:21-23; 1Tim.2:3-6; Rom.3:23-26; 1Tim.3:3-6; Heb.1:1-3; Phil.2:5-11).
3. All who have sinned and come short of the glory of God, like the man in the Parable of the Unmerciful Servant of Mt.18:23-35, owe a debt we cannot possibly pay – a debt for which we are utterly dependent upon the manifold, amazing, grace of God to pay.

F. GOD’S GRACE THAT PAYS OUR DEBT IS ALSO AMAZING BECAUSE, THOUGH IT COST GOD THE SACRIFICE OF HIS ONLY BEGOTTEN SON, IT IS OFFERED FREELY TO US AND IS GREATER THAN ALL OUR SINS, 1Pet.1:18,19; Rom.5:20,21, “bound” means “to exceed”.

1. Being offered by grace – God’s amazing grace – his unmerited favor – it is not reckoned, counted or imputed, on the basis of meritorious works, but on the basis of forgiveness, Rom.4:1-8; Psa.32:1,2.
2. Though we can’t earn what God has by his grace purchased for us and freely offers to us, there are conditions to be met in order to receive it, Eph.2:8; Jno.3:16,17; Rom.5:1,2; Jas.2:14-26; Mt.7:21; Heb.5:8,9; Mk.16:15,16; Ac.2:21,36-38; 2Th.1:6-10.

III. CONCLUSION

1. There is enough of an sufficient power in God’s amazing grace to exceed all of our sins. Cf. Rom.6:1,2. Cf. Gal.5:13; Jude 4.
2. According to 2Cor.9:15 God’s grace is said to be his “unspeakable gift,” or his “indescribable”, or “inexpressible” gift; that is, that which cannot be fully expressed in words.
3. In view of all of this, how can any of us ever be ingrates such as the nine were in the record of the lepers of Lk.17:11-18, emp. 15-18.