

- I. Session 51: The Grace of God Part 3: The Grace of God in Sanctification and Ministry
- a. Review: We have been looking at the grace of God for the third week. We first looked at the grace of God in the Old Testament. Last week we look into the Grace of the God in the New Testament specifically, (1) God's grace is an attribute found in all three members of the members of the Trinity, (2) and the grace of God seen in salvation of sinners.
 - b. Purpose: In this session we shall explore the attribute of the grace of God as taught in the New Testament and also draw implications for the Christian life. Specifically, (1) we will see God's grace and sanctification (2) and God's grace in ministry.
 - c. Recap of the definition of Grace
 - i. John Feinberg: "As for the concept of grace, it is best understood as unmerited favor. That means that something good happens to you even though you have done nothing to merit or earn it"¹
 - ii. That is, when we talk about God's grace we are talking about God as one who gives favor even when people do not deserve it.
 - d. God's Grace and sanctification
 - i. *"Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ." (1 Thessalonians 5:23)*
 1. God is able to "sanctify you entirely."
 2. Sanctification is the work of God and therefore it is a work of God even though we don't deserve it! It is a work of grace.
 3. Having laid the foundation that it's God's work that we are sanctified we now look at verses with the word grace that relates to our Christian walk.
 - ii. *"And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed;" (2 Corinthians 9:8)*
 1. "And God is able to make all grace abound to you"☐ God is able to increase grace to us beyond our salvation! Note how because of His increase grace "you may have an abundance for every good deed!"
 2. In the context Paul is talking about giving but our giving is the result of God's grace.
 - iii. *"To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen 2 according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, [a]to obey Jesus Christ and be sprinkled with His blood: May grace and peace [b]be yours in the fullest measure" (1 Peter 1:1-2)*
 1. This is Peter's greeting to his letter.
 2. Here even in the salutation Peter gives us deep theology.
 3. Peter acknowledges "the sanctifying work of the Spirit," (v.1)

¹ John Feinberg, *No One Like Him* (Wheaton, IL: Crossway Books, 2001), 354.

4. The result of the Spirit's sanctifying work is then described: "*to obey Jesus Christ*" (v.2)
 5. Which leads Peter this wish: "*May grace and peace [b]be yours in the fullest measure*"
 6. The fullness of His grace isn't just with saving us but sanctification!
 7. This fullness of God's grace also explains Peter's letter is for the purpose of the grace of God to increase and as we shall see, it's not just for salvation but sanctification!
- iv. "*Therefore, putting aside all [a]malice and all deceit and [b]hypocrisy and [c]envy and all [d]slander, 2 like newborn babies, long for the [e]pure [f]milk of the word, so that by it you may grow [g]in respect to salvation, 3 if you have tasted the kindness of the Lord.*" (1 Peter 2:1-3)
1. In **verse 3** the word "*kindness*" is literally "*grace*."
 2. Have you "*tasted the kindness of the Lord*?" There would be implications of how you live your life as the previous two verses states.
 3. Remember salvation is by grace and if we "*grow in respect to salvation*" it would work out with sanctification!
- e. God's Grace and Gospel ministry
- i. Note: By ministry we mean serving the Lord. If the above is true that our sanctification is by the grace of God, we would also expect ministry, which is one way we have move from sinful selfishness to God sanctified love for others, to also be done by the grace of God.
 - ii. "*through whom we have received grace and apostleship [a]to bring about the obedience of faith among all the Gentiles for His name's sake,*" (Romans 1:5)
 1. Here is the Apostle Paul speaking.
 2. In the context the grace is from Christ according to the last person mentioned in **verse 4**. Again this is a hint of grace being an attribute of each members of the Trinity that we covered in the last session.
 3. Note here what this grace that is received by Paul does: "*to bring about the obedience of faith among all the Gentiles for His name's sake,*"
 4. Here there is grace for Paul' missionary activities.
 - iii. "*of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power. 8 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ,*" (Ephesians 3:7-8)
 1. The Apostle Paul states here that he "*was made a minister*"
 2. How? "*according to the gift of God's grace which was given to me*"
 3. Paul' recognition it is grace is described in **verse 8**. Note how he understood that he was "*the very least of all saints*"

4. Again the reiteration of grace for his ministry: *“this grace was given, to preach to the Gentiles the unfathomable riches of Christ,”* (v.8)
- iv. Paul states the role of grace in ministry in other verses: **1 Corinthians 3:10, 2 Corinthians 1:12.**
- v. *“And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all.”* (Acts 4:33)
 1. Here is the early days of the birth of the church.
 2. The apostles here refer to the twelve mentioned in **Acts 1.**
 3. Because of the apostles’ ministries of teaching, notice *“abundant grace was upon them all.”*
 4. But is this a grace that’s merely being received for one’s benefit?
 5. No, in the context it seems that it was because of the grace of God that the believers were able to practice giving and sharing according to **verse 32** and **verse 34.**
- vi. *“From there they sailed to Antioch, from which they had been commended to the grace of God for the work that they had [a]ccomplished.”* (Acts 14:26)
 1. This is a description of Paul’s missionary team returning and reporting to the church in Antioch of what God has done through them in their ministry.
 2. Note the writer Luke’s description that what they had done is *“to the grace of God for the work that they had [a]ccomplished.”*
- vii. *“But Paul chose Silas and left, being committed by the brethren to the grace of the Lord.”* (Acts 15:40)
 1. This describes Paul leaving for his second missionary trip.
 2. Notice the church (“brethren”) has committed them *“to the grace of the Lord”* with their ministry.
- f. Implication for our lives
 - i. If we truly understand God’s grace, we ought not to think of ourselves too highly: *“For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith”* (Romans 12:3)
 - ii. We need to be drawing to God’s grace in our day to day life: *“Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.”* (Hebrews 4:16)
 - iii. If we understand ministry is possible because of the power of the grace of God, let us pray for our ministry.
 - iv. If we understand ministry is possible because of the power of the grace of God, let us ask others to pray for our ministry.

- v. If we understand ministry is the work of God's grace we should also be praying for others' ministry.
- vi. If we are truly Christians may the truth of God's grace in sanctification give us confidence in Him to be holy.