

## A Lord's Day Snippet!

### Biblical And Southern Studies

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1 Grace! 'tis a charming sound  
Harmonious to my ear;  
Heaven with the echo shall resound,  
And all the earth shall hear.

2 Grace first contrived the way  
To save rebellious man;  
And all the steps that grace display  
Which drew the wondrous plan.

3 Grace taught my wandering feet  
To tread the heavenly road;  
And new supplies each hour I meet,  
While pressing on to God.

4 Grace all the works shall crown,  
Through everlasting days;  
It lays in heaven the topmost stone,  
And well deserves the praise.

**Philip Doddridge (1702-1751)**

### The Majesty of God's Grace

*"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus."*

1 Peter 5:10

Considering God's attribute of "grace" now comes before us in all its majesty. Imagine the holiest, most powerful being in existence, who caused all existence, being rebelled against by His own creation, and then think of Him being gracious to those He calls to glory by sacrificing His only begotten Son to pay their redemption price. Then this divine grace baring any attempted assistance in its bestowal. The grace of the God of grace is absolutely free or not at all! Grace, being a divine attribute cannot be tinkered with by filthy fingers of fallen men. Divine grace must be divinely bestowed and received by faith!

To the object of God's grace, *grace* is a charming sound to the believer's ear while others repudiate it. Peter had finished exhorting the elders as a witness to Christ's sufferings and as a partaker of the glory to be revealed. After that exhortation Peter enters into the promises on the basis of "the God of all grace." Yes, "the God of all grace" who provides

“the true grace of God wherein ye stand” (v. 12). What is this true grace? “It is the eternal and absolutely free favor of God, manifested in the vouchsafement of spiritual and eternal blessings to the guilty and the unworthy” [Abraham Booth].

If “the God of all grace” is for us who can be against us? Remember what the Lord said to Paul when he was sent the messenger of Satan to buffet him, “My grace is sufficient for thee: for my strength is made perfect in weakness.” Thus, it is clear that our God is a gracious God. What God is in His essence is especially true in His dealings with His children.

What does it mean when the Bible says God is a God of grace to us? Peter, by the Holy Spirit’s direction, said that we were like newborn babies since we “have tasted that the Lord is gracious” (2:3). This divine grace is infinite and cannot be comprehended fully in all its workings through “His eternal glory by Christ Jesus.” This marvelous grace was purposed before the foundation of the world; it was saving grace dispensed in the world; and it is the riches of grace found in the Triune God.

“The God of all grace” has a heart-grace toward His children. Jeremiah said this grace given to him by God “was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.” Peter said, “the God of all grace” is the One who has “called us unto His eternal glory by Christ Jesus.” This gracious God has “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, but in now made manifest....”

The action of “the God of all grace” to us means that He is exercising His love toward us. We are “justified freely by His grace through the redemption that is in Christ Jesus.” God the Father in love gave His Son to redeem the undeserving by the act of His sacrificial love. However, He is not just the “God of grace” He is the God of “all” grace. Apart from God there is no grace or favor bestowed upon the undeserving. God has a corner on saving grace for it is by His grace alone we are saved—this God of all grace has called us by Christ Jesus unto eternal glory. Jesus is the author and finisher of our faith, and neither is there salvation in any other for there is no other name given among men whereby we must be saved. “Our Father is the *God of all grace*, a spring that cannot be drawn dry, no, nor so much as any wit diminished” [Robert Leighton]. No, the God of all-grace never is in short supply. One has said, “The treasury of grace, though always emptying, is always full ... and the almighty almoner of the blessings of grace is always ‘waiting to be gracious.’ The recorded promise never can be cancelled or reversed—‘My grace is sufficient for thee.’”

This writer cannot turn loose of Leighton at this point, for he wrote, “Free grace in the plot of it, laid in the counsel of God, and performed by His own hand all of it; His Son sent

in the flesh, and His Spirit sent into the heart of His chosen, to apply Christ. All grace is in Him, the living spring of it, and flows from Him; all the various actings, and all the several degrees of grace. He is the God of pardoning grace, who blotteth out the transgressions of His own children, for His own name's sake, who takes up all quarrels, and makes one act of oblivion serve for all reckonings betwixt Him and them. And, as He is the God of pardoning grace, so withal, the God of sanctifying grace, who refines and purifies all those He means to makeup into vessels of glory, and hath in His hand all the fit means and ways of doing this; purifies them by afflictions and outward trials, by the reproaches and hatreds of the world. The profane world little know how serviceable they are to the graces and comforts of a Christian, when they dishonor and persecute him: yea, little doth a Christian himself sometimes think how great his advantage is by those things, till he finds it, and wonders at his Father's wisdom and love."

"The God of all grace." J. R. MacDuff noted, "'By the Grace of God I am what I am!' This is the believer's eternal confession. Grace found him a rebel—it leaves him a son. Grace found him wandering at the gates of hell—it leaves him at the gates of heaven. Grace devised the scheme of Redemption. Justice never would: reason never *could*. And it is Grace which carries out that scheme. No sinner would ever have sought his God but 'by grace.' The thickets of Eden would have proved Adam's grave had not *grace* called him out. Saul would have lived and died the haughty self-righteous persecutor, had not *grace* laid him low. The thief would have continued breathing out his blasphemies, had not *grace* arrested his tongue and tuned it for glory."