



GRACE
ABOUNDS

UNDESERVED FAVOUR
(6 BIBLE STUDIES)

EXAMINATION APPLICATION
BIBLE STUDIES

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THE SMALL PRINT

THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV®

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Your Commitment

I would encourage you to make a commitment to attending your group regularly. I realise that sometimes there are things that get in the way, but do prioritise studying the Bible with other. This will involve sacrifice, and effective use of your time, but I really believe that in doing so you will get the most out of studying the Bible and praying together in your small group.

Your Contribution

What you put into the group is going to determine what you get out of the group. I encourage you to contribute honestly to the discussion and workings of the group. I understand people come from different backgrounds with unique personalities & life experiences. But, we all have a big part to play, so I encourage you to be fully present and take ownership of your group.

Your Preparation – Topical Studies

These materials are primarily for use in preparing and/or leading the group discussions but they will also be useful in keeping your thoughts together in one place. The materials firstly provide you with a series of passages so that you can identify and highlight recurring themes and note down your own thoughts and questions. Secondly, the materials include questions designed to provoke thought and help you think through what the passages meant both at the time it was written and also what it means for us now. Because these studies are topical there is a much stronger progression of thought (than there would be in a passage based study). The dangers of such studies are that discussion can move quite far from the Bible. Yet this it is still the best way of covering broad subjects like this.

I would really encourage you to make use of these materials, as doing so will help you contribute and get the most out of the group discussions. The materials are however only “tools”, they are there to help you and not to restrict you or force you to think in a certain manner. I want to see God speaking to you through these passages and if the questions or notes do not help you, then don't use them!

I have included within these materials an introduction to the book. Make of this what you will, but I hope that it is helpful in getting you started with these studies!

Your Leadership

Here are some useful pointers in how to lead your Bible study group. Be aware that included in this study guide are more questions than you can possibly ask and/or answer in one session. They are not designed to be used rigidly, and there will rarely be a need to ask every question! Make sure that you spend some time praying at the start and ensure you read & re-read the passages as much as possible. In relation to the passages, then consider the suggested questions with an open mind. There is rarely “a single right answer” and I would encourage you to share your thoughts with your group.

I have also included a number of quotations from relevant Christian literature, most of which are readily available online if you want to do further thinking or study. My prayer is that as you study together you would grow to love Jesus and experience Him more deeply.

I would appreciate your feedback and suggestions on how to make these materials even better!

Steve McClure, Spring 2019

INTRODUCING GRACE ABOUNDS

This series is all about Grace and how amazing it is! Grace is a concept that Philip Yancey describes as the “last best word” because its everyday usage still contains something of the wonder of its original meaning. By and large it has not been spoiled. We use grace in a range of everyday contexts. For example we use it to describe meal time prayers (saying grace), we use it to address royalty (Your Grace) and we use it in writing music (grace notes). We have expressions like ‘persona non grata’ and gratis (free of charge) both of which have routes in the idea of grace. The word also has derivatives such as ‘gratification’ or ‘disgrace’ and so on.

As we start out on this journey we also need to distinguish between the two kinds of grace used in the Bible. This draws heavily on the work of Jerry Bridges in his book *Transforming Grace* in which he distinguishes between Grace as (1) *God’s unmerited favour* and (2) as *God’s divine assistance*. Below is a quote from Jerry Bridges book *Transforming Grace* on this distinction:

“Grace, as used in the NT expresses two related and complementary meanings. First, it is God’s unmerited favour to us through Christ whereby salvation and all other blessings are freely given to us. Second, it is God’s divine assistance to us through the Holy Spirit. Obviously the second meaning is encompassed in the first because the aid of the Spirit is one of the “all other blessings” given to us through Christ. We distinguish these two aspects of grace, however, because the first focuses on God’s grace as the source of all blessings, whereas the second focuses on God’s grace expressed specifically as the work of the Holy Spirit within us.” pg. 167

Both concepts are inevitably intertwined but each brings out different facets of how grace works:

- (1) *Grace as God’s unmerited favour*: Firstly we will see how on the one hand Grace Beckons, Grace Astounds, Grace Motivates and Grace Transforms. As unbelievers we try to live our lives without reference to God but the reality is that we were made for relationship with Him. As believers we often try to go it alone and earn His favour by our own merits. Grace is not something that ends when we become a Christian, no the Bible speaks repeatedly about how grace should characterise our daily lives. Bridges speaks often of the concept of ‘*Preaching the gospel to ourselves every day*’. This is part and parcel of walking with Jesus. Grace frames how we relate to God each and every day because of all that Jesus achieved for us at the cross.

We are going to see just how much we need grace (session 1) in order to appreciate just how amazing it really is (session 2)! We are also going to think about the consequences of misunderstanding grace. Dr Martyn Lloyd Jones said “If your preach grace properly you will be misunderstood”. If we understand grace correctly then it is logical to ask whether it matters what we do: the danger of licence (session 3). However rather than being a licence to sin, grace itself becomes the motivation to live holy lives for our new master. Finally we will also look at the danger of legalism (session 4) and our tendency to lay aside grace to make way for a merit based performance that hinders both our own freedom and more than likely also the freedom of others.

- (2) *Grace as God’s divine assistance*: We will also see how Grace Assists and Grace Strengthens us in our daily lives. Of course this is also grounded in all that Jesus achieved for us at the cross but

it is more focused on the idea of the grace we need for the moment. When Paul is struggling with his thorn in his side God tells him that *'His Grace is sufficient'* and *'His power is made perfect in weakness'*. We will be talking about drawing on the grace of God to help us deal with all that life throws our way. We are going to see that whatever we face God's Grace is Enough!

This sufficiency of grace (session 5) is true firstly in terms of our weakness and adversity but also in terms of our unworthiness and inadequacy. The idea of Grace is also used in connection with spiritual gifts [which are literally *grace-gifts*] and we will see how God wants us to serve Him with them. Finally we will look at how we can take hold of (or appropriate) the grace of God through, prayer, the Bible and the circumstances of life (session 6). As we do so we are equipped and empowered to share the grace of God with those around us.

Philip Yancey writes in his excellent book "What is so Amazing about Grace?"

"Grace makes its appearance in so many forms that I have trouble defining it. I am ready, though, to attempt something like a definition of grace in relation to God. Grace means that there is nothing we can do to make God love us more – no amount of spiritual activities, no amount of knowledge gained, no amount of campaigning on behalf of righteous causes. And grace means there is nothing we can do to make God love us less – No amount of racism, or pride or pornography or adultery or even murder. Grace means that God already loves us much as an infinite God can possibly love." (p70)

It is so important that we begin to comprehend the extraordinary message of the good news about Jesus and why grace is so amazing! Despite our rebellion against God, despite the fact that we despise His word and despite our defiance against how He has instructed us to live, grace is God's undeserved gift to guilty and helpless rebels like us.

The truth is that there is nothing we can do to make God love us more. There is nothing we can do to make God love us less. God will never stop loving us. God never started loving us because He has always loved us and had a purpose for our lives. My prayer is that through these studies we would learn to understand the grace of God more deeply and that as we do so we would see our lives beginning to become more motivated, transformed, assisted and strengthened by that grace.

To God be the Glory,

Steve McClure

Key References

Transforming Grace, Jerry Bridges © 1991, NAVPRESS

What is so amazing about Grace?, Philip Yancey, © 1997, Zondervan

In the Grip of Grace, Max Lucado, © 1996, W. Publishing Group

STUDY 1 – GRACE BECKONS – OUR NEED OF GRACE

INTRODUCTION: Before we can understand just how amazing the grace of God really is we need to first understand why we need grace. This study aims to explore our tendency to base our relationship with God on our merit rather than on the grace of God.

SETTING THE SCENE: The idea of Grace is used extensively (especially in Paul’s writings) but despite this it is not necessarily a straightforward concept! How would you define grace (avoiding anecdotes)? What does it look like and how would you describe it?

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THE PERFORMANCE TREADMILL: How do you understand the distinction between ‘saving grace’ and living by, or in grace? Are these biblical concepts? How do you respond to the idea that having been saved by grace we still tend to revert to living by works (See Additional Quotes 1)? How true is this for you and/or your Christian communities?

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GRACE & WORKS (EPHESIANS 2:4-10): How does the Bible explain the relationship between grace and works (see also Romans 11:6, Philippians 1:6 & Galatians 3:3, 5:1-5)? How are these concepts distinct yet inseparable? What does Paul mean by the phrase ‘you have fallen away from grace’?

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GRACE FILLS THE GAP (ROM 3:10-12, ISAIAH 54:6, 55:1, ROM 3:22-24): How would you respond to the idea that ‘grace makes up what we lack in meeting the requirements of God’s righteous law’ (Additional Quotes 2)? Assuming this was true (which it clearly isn’t); what do you think “we” could possibly contribute to our salvation (i.e. what are we not lacking)?

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COMPARATIVELY GOOD: Are we really all that bad? Harold Kushner (American Rabbi) defined good people as “ordinary people, nice friendly neighbours, neither extraordinarily good not extraordinarily bad.” Why does comparing ourselves with others cause us to miss the point of why we need grace?

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THE SERIOUSNESS OF SIN: The Bible takes sin far more seriously than we are ever likely to do; how do the following passages illustrate this seriousness?

Isaiah 53:6.....

Leviticus 16:21.....

2 Samuel 12:9-10.....

Psalm 51:4-5.....

Zechariah 3:1-4.....

APPRECIATING GRACE: To what extent should a deeper understanding of our fallenness help you develop a deeper appreciation of the grace of God? What are your natural inclinations towards trusting in your own merits or despairing of your demerits?

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DRAWING IT TOGETHER: *“To the extent that you are clinging to any vestiges of self-righteousness or are putting any confidence in your own spiritual attainments, to that degree you are not living by the grace of God in your life”* (Jerry Bridges, *Transforming Grace*, pg. 36). How do you think we can we live by the grace of God to a greater extent in our daily lives?

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IDEAS FOR PRAYER: Talk about how this study has influenced your understanding of grace and challenged your natural inclination to live as though God’s grace makes up for what is lacking in our good works. Pray for one another as we seek to trust wholly in the grace of God and not in ourselves.

MEMORY VERSES: ROMANS 3:22-24

STUDY 2 – GRACE ASTOUNDS – THE WONDER OF GRACE

INTRODUCTION: Having thought about our hopeless position and our desperate need of grace, we are now going to explore just how amazing this grace really is. Our condition was hopeless but God intervened in grace; 'it is by grace you have been saved' (Eph 2:5)

SETTING THE SCENE: What do you think is so amazing about grace? In what ways is this demonstrated in your own experience of grace?

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BY HIS GRACE (ROMANS 3:21-25): what do you think Paul means when he says, 'justified freely by His grace'? What is the difference between being declared "not guilty" and being declared "righteous"? How does the concept of atonement (see NIV footnote) help us to understand God's amazing grace?

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How do the following references help deepen our appreciation of just how amazing God's grace really is? In view of their context, what do the pictures in these verses teach us about God's grace?

Psalm 103:9-12:

Isaiah 38:17:

Micah 7:19:

Isaiah 43:25:

Romans 8:1:

Colossians 1:21-22:

THE GOD OF ALL GRACE (1 Pet 5:10): Peter describes God as the "God of all grace". How do the following passages help us understand why Peter can make this statement? Luke 5:4-6, Matthew 14:29-30, 16:23, 26:35, 69-75, John 18:10-11, 21:15-25, Galatians 2:11-14

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How does Peter's experience of grace encourage you? How have you experienced God as the "God of all grace" throughout the ups and downs of your walk with Him?

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GRACE UPON GRACE (JOHN 1:14-16): If God's grace is so amazing why do we not experience this endless supply of "grace upon grace"? What would be different if (a) we really believed God was good, generous and willing to lavish His blessings on us (Ephesians 1:3, Philippians 4:19) and (b) we stopped trying to live by merit, which causes us to miss the superabundance of His grace?

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THE GRACIOUS LANDOWNER (MATTHEW 20:1-16): What is the context to this parable (See 19:16-30)? What was Jesus trying to teach Peter? How does the parable illustrate the lavish generosity and grace of God? (Additional Quotes 3)

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How do you think that the different groups of workers felt about what they were given? Do you think it was unfair that the landowner gave all of the workers the same reward? (See Romans 8:32 & 9:20-21) Which group of workers do you identify with most?

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DRAWING IT TOGETHER: Having considered our need of grace (study 1) in what way has this study developed your understanding and appreciation of the grace of God?

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IDEAS FOR PRAYER: Share your thoughts about how you have experienced God's grace. Pray that you would know and experience God and His grace more deeply

MEMORY VERSES: ROMANS 5:20-21

STUDY 3 – GRACE MOTIVATES – THE DANGER OF LICENCE

INTRODUCTION: Having thought about our need of God's grace and just how amazing that grace really is, we now look at the consequences of grace. Specifically, we are thinking about how grace motivates us to live for God and how we understand the relationship between grace and law.

SETTING THE SCENE: Dr Martyn Lloyd-Jones said that a true understanding of grace will lead to misunderstandings (Additional Quotes 6). In what ways do you think this might be the case?

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BY NO MEANS (ROMANS 6:1-2, 15, GAL 5:13 & JUDE 4): Scripture also recognises this potential as well! How do these verses (in context) demonstrate how might grace be misunderstood, misinterpreted, or abused? To what extent can you identify with these thoughts?

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RESPONDING TO GRACE (ROMANS 12:1 & 2 COR 5:14-15): After 11 chapters teaching the gospel of grace, Paul asks for a response. What do you understand such a response to look like? How in practice does Christ's love compel us to live for Him? On what basis does Paul ask for this response?

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MOTIVATORS TO OBEY: What are the consequences of being motivated by gratitude/love, duty/obligation, or reverence)? In what sense *should* a heartfelt understanding of grace lead not to 'licence' but to a 'desire to please God'? See also Additional Quotes 5.

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What *does* and what *should* motivate us to serve God and obey Him? (E.g. giving (2 Corinthians 8:9-15), quiet times, prayer etc). How can you renounce such motivators at work in your lives?

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GRACE AND OBEDIENCE (1 JOHN 4:10,19, 5:2-3, JOHN 14:15,21,23): If God's love was conditional upon our obedience (contrary to Additional Quotes 6) what would be the consequences? How do you understand the relationship between living by grace and lovingly obeying God?

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As those who are under grace, does God **require** (expressing how He wants us to live) or merely **desire** (expressing how He would like us to live) for us to obey His law? What is the difference in between these concepts?

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LOVE AND LAW (ROMANS 13:8-10), 1 JOHN 4:8): How do you respond to the assertion that the principle of love has replaced the OT principle of law? How does the idea that God is love and the idea that the law reflects God's character bring these concepts together?

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In what sense did Jesus "*abolish in his flesh the law*" (Ephesians 2:15) and "*redeem us from the curse of the law*" (Galatians 3:10-13)? Compare this with Matthew 5:17-18 and Romans 7:12, 22 & 25. How does the concept of God's law fit with the freedom that we have in Christ (Galatians 5:1)?

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DRAWING IT TOGETHER: How has this study helped you move from a place of *living by works* (duty, law) to a place of *living by grace* (loving obedience)? What next steps do you need to take?

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IDEAS FOR PRAYER: Share and pray together about what God has been saying to you about what it means to make grace your motivator to live a godly life.

MEMORY VERSES: 2 CORINTHIANS 5:14-15

STUDY 4 – GRACE TRANSFORMS – THE DANGER OF LEGALISM

INTRODUCTION: We are now going to explore the multi-faceted concept of holiness as a gift of God's grace to us and consider what it means to have 'freedom in Christ' and guard against being 'burdened again by a yoke of slavery' (quoted from Galatians 5:1).

SETTING THE SCENE (HEB 10:9-10,14-17): What is holiness? Hebrews 10 says 'we have been made holy' (v10) and that we are being made holy (v14); how can both be true (also Eph 1:4, Col 1:22)? In what sense has Jesus become our righteousness, holiness and redemption (1 Cor 1:30)?

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OUR ULTIMATE GOAL (ROM 8:29, 12:2, 2 COR 3:18, TITUS 2:14): What is God's ultimate goal for our lives? Both our holy standing before God (instantaneous) and the Spirit's sanctifying work in our lives (a process) come to us by God's grace. What do Hebrews 10:16-17 and Ezekiel 36:26-27 teach us about these different dimensions of holiness?

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How do you understand what Paul says in Rom 7:4-8 that we died to the law (v4), to that which once bound us (v6)? What do Rom 3:20, 6:14 & 7:7-8 say about the role of the law and how do they help us understand what it means to have died to it?

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ROLES & RESPONSIBILITIES: How would you distinguish the role that we play in the process of growing in holiness from the role of the Holy Spirit (Phil 2:12-13, Rom 12:2, 2 Cor 3:18)? We are told to put on 14 character traits in Gal 5:22-23 & Col 3:12-15; in practice how do we show responsibility to clothe ourselves with these things while depending on the Holy Spirit?

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CALLED TO BE FREE: How would you define legalism? How would you respond to Jerry Bridges definition in Additional Quotes 3? In Galatians 5 Paul says we were called to be free and exhorts us to stand firm in that freedom. In what sense does legalism impinge upon our freedom?

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MORAL FENCES: What “moral fences” do you observe either in yourself or in others which keep ourselves from committing certain sins (See also Additional Quotes 8)? How might these tempt us to become legalistic? How do we guard our freedom from other people’s fences and ensure that our fences do not impinge against another’s freedom?

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DISPUTABLE MATTERS (ROMAN 14): Paul raises the question of ‘disputable matters’ and the fact that the believers in Rome had different opinions on issues such as food (v2-4) and sacred days (v5-6). Where do such opinions originate from? How can we ensure that our opinions on such matters do not unhelpfully bind the consciences of others (esp. v13,19 & 22)?

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DRAWING IT TOGETHER: How *could* some of the positive aspects of our faith such as spiritual disciplines or seeking the advice of others impinge upon our freedom? (Spiritual disciplines were made for man, not man for spiritual disciplines) How can we address the issue of balance between being disciplined and not becoming legalistic? What practical suggestions can people share?

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IDEAS FOR PRAYER: Praise God for His grace expressed through His gift of holiness. Talk and pray about this whole area of freedom, sharing what you find helpful and what you struggle with. Ask God to help you to “make every effort to do what leads to peace and to mutual edification” (Romans 14:19)

MEMORY VERSES: EZEKIEL 36:26-27

STUDY 5 – GRACE ASSISTS – HIS GRACE IS ENOUGH

INTRODUCTION: So far we have been studying grace defined as *God's unmerited favour* to us through Jesus Christ. Now we are going to study a new dimension of grace as *God's divine assistance* to us through the Holy Spirit. In this sense grace is about drawing on God's strength day by day.

SETTING THE SCENE: How do you see the differentiation of grace between God's unmerited favour (studies 1-4) and God's divine assistance (studies 5-6) as described in the Introduction (see pg. 4-5)?

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HIS GRACE IS ENOUGH...IN WEAKNESS (2 CORINTHIANS 12:7-10): The usage of the word 'grace' here is different from that in previous studies. Why was the 'thorn' given to Paul? What was its task and why did he need it? Why is pride so opposed to grace (James 4:6)?

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Who gave the thorn to Paul? What can we infer about how the thorn affected Paul (see Additional Quotes 9)? How would you summarise God's response to Paul's repeated plea and in what sense did Paul find God's answer sufficient for his needs?

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DEPENDING ON GOD (DEUTERONOMY 8): How did God cause the Israelites to depend utterly on Him (v2-3)? How does OR has God used extreme circumstances, hardship and our weaknesses to teach us to depend not on ourselves but on Him? How can we heed the warning of v17-18?

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SUFFICIENCY & CONTENTMENT (1 TIMOTHY 6:8, EXODUS 16:16-21): The Greek verb "is sufficient" is also translated "will be content": how does this help understand the sufficiency of grace? What lessons about God's distribution of grace can we learn from the manna (Additional Quotes 10)?

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If you have time have a look at some other passages which speak of the sufficiency of God's grace; e.g.: Lamentations 3:19-23, Job 23:8-10, Psalm 13, Psalm 73

BE STRONG IN GRACE (2 TIMOTHY 1:7-8, 2:1): It seems that Timothy's weakness was timidity; what does Paul mean when he says "Be strong in the grace that is in Christ Jesus"? How important is it for us to be strong and content in the grace of God? What should this look like in our lives?

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HIS GRACE IS ENOUGH...IN UNWORTHINESS (EPH 3:8, 1 COR 15:9): What does Paul mean when he describes himself as the '*least of all people*' and the '*least of the apostles*'? How do you respond to Paul's sense of unworthiness both in himself and in his ministry?

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GIFTS OF GRACE (ROMANS 12:6, 1 PETER 4:10-11): What do these passages teach us about the relationship between God's grace and spiritual gifts (Additional Quotes 11)? Why is it so important (yet also hard) to remember that we minister because of God's mercy and not because of our worthiness?

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HIS GRACE IS ENOUGH...IN INADEQUACY (1 CORINTHIANS 15:10): What does Paul mean when he says "But by the grace of God, I am what I am"? Can you identify with Paul's feeling of inadequacy for the task that God had called him to (see also 2 Corinthians 2:14-17, 3:5 and Additional Quotes 12)?

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DRAWING IT TOGETHER: In view of God's grace, what is the relationship between grace and rewards? How do you respond to Augustine's comment that "Our rewards in heaven are a result of God's crowning His own gifts"?

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IDEAS FOR PRAYER: Talk and pray about your experience of the sufficiency of God's grace to meet all of your needs in your weakness, unworthiness and inadequacy. Praise God for the ministry, guidance, leading and enabling of His Holy Spirit.

MEMORY VERSE: 2 CORINTHIANS 12:9

STUDY 6 – GRACE STRENGTHENS – TAKING HOLD OF GRACE

INTRODUCTION: Our final study looks at what it means to appropriate grace; ‘taking possession of the divine strength God has made available to us in Christ (prayer, word, submission to His providence and the ministry of others) and to clothe ourselves with His garments of grace (gratitude, contentment, humility, forbearance and forgiveness).

SETTING THE SCENE (2 TIM 2:1): In Study 4 we thought about the need to be active rather than passive, in seeking to ‘take hold of’ or appropriate grace. Why do you think that we need to be active in doing so? In practice what does it look like to appropriate God’s grace (Additional Quotes 13)?

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PRAYER (HEBREWS 4:15-16): What does this passage teach us about appropriating God’s grace through prayer? Why can we approach the throne of grace with confidence (Hebrews 7:24-25, 10:19-22)? What difference does it make that Jesus is our High Priest (Share from your own life if possible)?

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WORD OF GRACE (ACTS 20:32): In what does Paul mean when he refers to “the word of His grace” ? How does God’s word help us to understand and appropriate God’s grace in our lives (See also Romans 15:4-5, Ephesians 6:17, Psalm 27:4 & 119:11)?

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SUBMITTING TO GOD’S PROVIDENCE (1 PET 5:5-6 & HEB 12:5-7,10): In what ways are we proud, angry or even rebellious against what God is doing in our lives? How did Joseph (Gen 45:8, 50:20) and Job (Job 1:21, 2:10, 42:1-3, 12) demonstrate humility as they saw God’s hand at work in their lives?

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In what sense are trials and hardship evidence not of God's desertion but evidence of His Fatherly discipline and care (see Hebrews 12:5-7,10, & Additional Quotes 14)? What do you think it looks like to submit to God's discipline (See also Lamentations 3:31-32)?

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ADMINISTERING GRACE TO ONE ANOTHER (EPHESIANS 3:2-3): How can we administer grace or be channels of grace to one another? In what practical ways can we help each other to appropriate grace for ourselves? (See also Ecclesiastes 4:9-10) Who ministers to us?

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GARMENTS OF GRACE (COLOSSIANS 3:12-15, GALATIANS 5:22-23): Why is it so important that Paul grounds his exhortation to the Colossians (to clothe themselves with Christlike virtues / fruit of the Spirit) on the grace of God? How does grace teach us to 'say no to ungodliness' (Titus 2:11-12)?

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DRAWING IT TOGETHER: How will these 'garments of grace' (esp. gratitude, contentment, humility, forbearance and forgiveness) help us extend God's grace to others? Talk about them one by one, ensuring that you understand what they mean and try to find steps to grow in them.

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IDEAS FOR PRAYER: Talk and pray together about these concepts of appropriating grace and clothing ourselves with garments of grace. Try to be open and talk deeply about your struggles, and try to minister grace to one another. Ask God to transform you by His grace, helping you to live by His grace and extend His grace to others.

MEMORY VERSES: HEBREWS 4:15-16

APPENDIX – ADDITIONAL QUOTATIONS

QUOTE 1: “One of the best kept secrets...is this: Jesus paid it all. I mean all. He not only purchased your forgiveness of sins and your ticket to heaven. He purchased every blessing and every answer to prayer you will ever receive. Every one of them – no exceptions. Why is this such a well-kept secret? For one thing, we are afraid of this truth. We are afraid to tell even ourselves that we don't have to work anymore... We are afraid that if we really believe this, we will slack off in our Christian duties. But the deeper core issue is that we don't really believe we are still [spiritually] bankrupt. Having come into God's kingdom by grace alone solely on the merit of Another, we're now trying to pay our own way by our performance. We declared only temporary bankruptcy; we are trying to live by good works rather than by grace.” *Transforming Grace*, Jerry Bridges © 1991, Navpress pg.18

QUOTE 2: “To say the grace of God makes up the difference of what God requires of us is like comparing 2 people's attempts to leap across the Grand Canyon. The canyon averages about 9 miles in width from rim to rim. Suppose one person could leap out about 30ft from the edge while another can leap only 6ft. What difference does it make? Sure. One person can leap 5 times as far as the other, but relative to 9 miles (47,520 ft) it makes no difference...Both leaps are absolutely worthless for crossing the canyon. And when God built a bridge across the “Grand Canyon” of our sin, He didn't stop 30ft or even 6ft from our side. He built the bridge all the way.” *Transforming Grace* pg. 28

QUOTE 3: “The generosity and the magnanimity of God are so great that he accepts nothing from us without rewarding it beyond all computation...The vast disproportion existing between our work and God's reward of it already displays His boundless grace, to say nothing of the gift of salvation which is made before we have even begun to do any work.” *The interpretation of Matthew*, R.C.H. Lenski, © 1943 Augsburg, pg 758

QUOTE 4: “The true preaching of the gospel of salvation by grace alone always leads to the possibility of this charge being brought against it. There is no better test as to whether a man is really preaching the NT gospel of salvation than this, that some people might misunderstand it and misinterpret it to mean that it really amounts to this, that because you are saved by grace alone it does not matter at all what you do; you can go on sinning as much as you like because it will redound all the more to the glory of grace.” *Romans: An exposition of Chapter 6, The New Man*, Dr M. Lloyd-Jones, © 1972 Banner of Truth, pg. 8

QUOTE 5: “A lawdriver insists with threats and penalties; a preacher of grace lures and incites with divine goodness and compassion shown to us; for he wants no unwilling works and reluctant services, he wants joyful & delightful services of God.” *Martin Luther*

QUOTE 6: “Grace means that there is nothing we can do to make God love us more – no amount of spiritual activities, no amount of knowledge gained, no amount of campaigning on behalf of righteous causes. And grace means there is nothing we can do to make God love us less. What is so amazing about grace?,” Philip Yancey, © 1997, Zondervan, pg. 70

QUOTE 7: “Legalism is, first of all, anything we do or don't do in order to earn favour with God. It is concerned with rewards to be gained or penalties to be avoided. This is a legalism we force on ourselves. Second, legalism insists on conformity to *manmade* religious rules and requirements, which are often unspoken but are nevertheless very real. To use a more common expression, it requires

conformity to the “do’s and don’ts” of our particular Christian circle. We force this legalism on others or allow others to force it on us. It is conformity to how other people think we should live instead of how the Bible tells us to live. More often than not, these rules have no valid biblical basis.” *Transforming Grace*, pg. 144-145

QUOTE 8: “The Pharisees were desperately determined to not break the laws of God. Consequently they devised a system to keep them from even coming close to angering God. They contrived a “fence” of Pharisaic rules that, if man would keep them, would guarantee a safe distance between himself and the laws of God... The “fence” or “hedge” laws accumulated into hundreds over the years and were passed around orally. Soon it became apparent that they were far from optional. These laws became every inch as important as the scriptural laws and in some instances far more crucial.” *The Pharisees Guide to Total Holiness*, William L. Coleman, © 1977, MN, Bethany, pg. 8-9

QUOTE 9: “Paul was no stranger to adversity. Paul spoke of his troubles, hardships, distresses, beatings, imprisonments, riots, hard work, sleepless nights, and hunger (2 Cor 6:4-5). Yet one particular affliction apparently caused him more pain and more grief than all the others combined...We have no idea what Paul’s “thorn in the flesh” was. It’s pointless to speculate. Whatever it was, it was probably a natural hindrance to his ministry.” *Transforming Grace*, pg. 164-165

QUOTE 10: “So He [God] supplies perfectly measured grace to meet the needs of the godly. For daily needs there is daily grace; for sudden needs, sudden grace; for overwhelming needs, overwhelming grace. God’s grace is given wonderfully, but not wastefully; freely but not foolishly; bountifully but not blindly.” *Truth for Life: James Commentary*, John Blanchard, © 1986 Evangelical Press, pg 268

QUOTE 11: “For Paul, *charis* (“grace”) is very often closely associated with *charisma/charismata* (“gift/gifts”) and in such instances refers to concrete expressions of God’s gracious activity in his people. Indeed the word “grace” itself denoted these concrete manifestations, the “graces” (gifts), of God’s grace.” *New International Commentary on the NT*, Gordon D. Fee, © 1987, Grand Rapids, pg 37

QUOTE 12: “A school board interviewing men and women for the position of principle should look for evidence of sterling character (worthiness) and professional competence (adequacy). Some might be worthy but not competent; others competent, but not worthy. The board must insist on both. But God insists on neither. Instead He glories in calling into His service people who are neither worthy nor adequate. He makes them worthy in Christ alone, never in themselves. Then He makes them adequate through the mighty working of His Spirit within them.” *Transforming Grace*, pg. 195

QUOTE 13: “The basic meaning of the word appropriate is ‘to take possession of’, and that is what we do when we appropriate God’s grace. We take possession of the divine strength He has made available to us in Christ. To use an analogy, we draw on an inexhaustible bank account, the account of God’s grace. Now there are times when the Spirit works in a sovereign way in our lives, apart from any appropriating activity on our part, but more often He expects us to act to appropriate His grace. To this end, He has provided 4 principle means of doing so: prayer, His Word, submission to His providential workings in our lives, and the ministry of others.” *Transforming Grace*, pg. 211

QUOTE 14: “God has thoughts of love in all He does to His people. The ground of His dealings with us is love (though the occasions may be sin), the manner of His dealings is love, and the purpose of His dealings is love. He has regard, in all, to our good here, to make us partakers of His holiness, and to our glory hereafter, to make us partakers of His glory.” *The True Bounds of Christian Freedom*, Samuel Bolton, © 1964, Banner of Truth, pg. 25

MEMORY VERSES

STUDY 1 – GRACE BECKONS – OUR NEED OF GRACE

“This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, for all have sinned and fall short of the glory of God, and all are justified freely by his grace through the redemption that came by Christ Jesus.”

Romans 3:22-24

STUDY 2 – GRACE ASTOUNDS – THE WONDER OF GRACE?

“The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.”

Romans 5:20-21

STUDY 3 – GRACE MOTIVATES – THE DANGER OF LICENCE

“For Christ’s love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.”

2 Corinthians 5:14-15

STUDY 4 – GRACE TRANSFORMS – THE DANGER OF LEGALISM

“I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.”

Ezekiel 36:26-27

STUDY 5 – GRACE ASSISTS – HIS GRACE IS ENOUGH

‘But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me.’

2 Corinthians 12:9

STUDY 6 – GRACE STRENGTHENS – TAKING HOLD OF GRACE

“For we do not have a high priest who is unable to empathise with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin. Let us then approach God’s throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.”

Hebrews 4:15-16