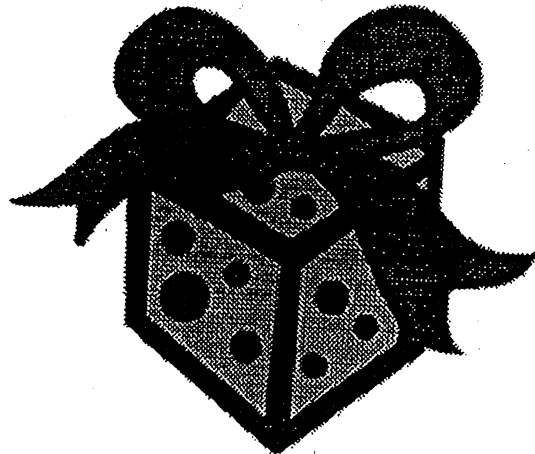




A Gift From God!



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Journal of the Grace Evangelical Society, Spring 1995 -- Volume 8:14

A Voice from the Past:

GRACE*

D. L. MOODY

I am going to take tonight a subject rather than a text. I want to talk to you about Free Grace. I say "Free Grace"; perhaps I had better drop the word *free* and say just *grace*. There is a sermon just in the meaning of the word. It is one of those words that are very little understood at the present time, like the word *Gospel*. There are a great many that are partakers of the spirit of Christ or of grace that don't know its meaning. I think it is a good idea to go to Webster's dictionary and look up the meaning of these words that we hear so often but don't fully understand. You seldom go into a religious assembly but you hear the word *grace*, and yet I was a partaker of the grace of God for years before I knew what it meant. I could not tell the difference between grace and law. Now *grace* means "unlimited mercy," "undeserved favor," or "unmerited love."

I had a man come today to see me, and his plea was that he was not fit to be saved. He said there was no hope for him because he had sinned all his life and there was nothing good in him. I was very much gratified to hear him say that. There is hope for that man—and I suppose he is here tonight—and there is hope for any man who thinks there is nothing good in him. That was the lesson Christ tried to teach the Jews—the lesson of grace. But they were trying to prove themselves to be better than other people. They were of the seed of Abraham and under the Mosaic law, and better than the people about them.

Now let us get at the source of this stream, that has been flowing through the world these hundreds of years. You know that men have been trying to find the source of the Nile.² Wouldn't it be as profitable to try and find the source of grace, because this is a stream we are all interested in. I want to call your attention to the first chapter of John, the 14th and 17th verses:

And the Word became 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.³

Then the 17th verse:

For the law was given through Moses, but

grace and truth came through Jesus Christ.

Then the 5th chapter of Romans, the 15th verse:

But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

There it is called the free gift—it abounded to many.

Then in Paul's epistle to the Corinthians, the 1st chapter and the 3d verse:

Grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God always concerning you for the grace of God which was given to you by Christ Jesus.

Now bear in mind that He is the God of all grace. We wouldn't know anything about grace if it wasn't for Jesus Christ. Men talk about grace, but they don't know much about it. These bankers, they talk about grace. If you want to borrow a thousand dollars, if you can give good security, they will let you have it and take your note, and you give your note and say, "So many months after date I promise to pay a thousand dollars." Then they give you what they call three days' grace, but they make you pay interest for those three days. *That ain't grace.* Then when your note comes due, if you can't pay but nine hundred and fifty dollars, they would sell everything you have got and make you pay the fifty dollars. Grace is giving the interest, principal, and all. I tell you, if you want to get any grace, you must know God. He is the God of all grace. He wants to deal in grace; He wants to deal with that unmerited mercy, undeserved favor, unmerited love; and if God don't love man until he is worthy of His love, He won't have time for very much love for him, He is the God of all grace.

Unto whom does He offer grace? I would like to have you turn to your Bibles to two or three texts; to the 21st chapter of Matthew, the 28th verse:

"But what do you think? A man had two sons, and he came to the first and said, 'Son, go, work today in my vineyard.' He answered and said, 'I will not,' but afterward he regretted it and went. Then he came to the second and said likewise. And he answered and said, 'I go, sir,' but he did not go. Which of the two did the will of his father?" They said to Him, 'The first.' Jesus said to them, "Assuredly, I say to you that tax

collectors and harlots enter the kingdom of God before you."

Why? Because He loved those publicans [tax collectors] and harlots more than He did those Pharisees? No; it was because they wouldn't repent, because they wouldn't take grace. They didn't believe they needed the grace of God. A man who believes that he is lost is near salvation. Why? Because you haven't got to work to convince him that he is lost. Now here is a man that said he wouldn't go, and then he saw that he was wrong, and repented and went, and this man was the man that grace held up. Any man or any woman here tonight who will repent and turn to God, God will save them. It don't make any difference what your life has been in the past. He will turn to any that will turn to Him.

I was preaching one Sunday in a church where there was a fashionable audience, and after I got through the sermon I said: "If there are any that would like to tarry a little while, and would like to stay and talk, I would be glad to talk with you." They all got up, turned around, and went out. I felt as though I was abandoned. When I was going out I saw a man getting behind the furnace. He hadn't any coat on, and he was weeping bitterly. I said, "My friend, what is the trouble?"

He said, "You told me tonight that I could be saved; that the grace of God would reach me. You told me that there wasn't a man so far gone but the grace of God would reach him." He said: "I am an exile from my family; I have drunk up twenty thousand dollars within the last few months; I have drunk up the coat off my back, and if there is hope for a poor sinner like me I should like to be saved."

It was just like a cup of refreshment to talk to that man. I didn't dare give him money for fear that he would drink it up, but I got him a place to stay that took an interest in him, and got him a coat, and six months after that, when I left Chicago for Europe—four months after—that man was one of the most earnest Christian men I knew. The Lord had blessed him wonderfully. He was an active, capable man. The grace of God can save just such if they will only repent.⁵ I don't care how low he has become, the grace of God can purge him of all sin, and place him among the blessed. In proportion as man is a sinner much more does the grace of God abound. There isn't a man but that the grace of God will give him the victory if he will only accept it.

I want you to turn a moment to a passage you will find in the 7th chapter of Mark:

From there He arose and went to the region of Tyre and Sidon. And He entered a house and wanted no one to know it, but He could not be hidden. For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet. The woman was a Greek, a Syro-Phoenician by birth, and she kept

asking Him to cast the demon out of her daughter. But Jesus said to her, "Let the children be filled first, for it is not good to take the children's bread and throw it to the little dogs." And she answered and said to Him, "Yes, Lord, yet even the little dogs under the table eat from the children's crumbs." Then He said to her, "For this saying go your way; the demon has gone out of your daughter."

Now, just see how Christ dealt with that woman—a Syro-Phoenician, a Gentile; she didn't belong to the seed of Abraham at all. He came to save His own, but His own received Him not. Christ was willing to give to the Jews grace. He dealt in grace with a liberal hand, but those that He was desirous to shower grace upon wouldn't take it. But this woman belonged to a different people—and just hear her story. I wonder what would happen if Christ should come and speak that way now? Suppose He should come into this assembly and take any woman here and call her a dog.

Why, that Syro-Phoenician woman might have said, "Call me a dog! Talk to me like that! Why I know a woman who belongs to the seed of Abraham who lives down near me, and she is the worst and meanest woman in the neighborhood. I am as good as she is any day." She might have gone away without a blessing if she had not felt her utter destitution and lost condition. But Jesus only said that to her just to try her, and after calling her a dog,⁶ she only broke forth into a despairing cry, "Yes, Lord—yes, Lord." Christ had said it was more blessed to give than to receive. She took His place and received His blessing and His commands. She was satisfied to be given only a crumb, as long as He heard her petition. So, instead of giving her a crumb, she got a whole loaf.

And so will you get the fullest beneficence of Christ if you lift your heart up to Him. Oh, that many would but just take her place, understand how low and unworthy they are, and cry unto Jesus. If you do, Christ will lift you up and bless you.

But then the great trouble is that people will not confess that they have need of grace. Such miserable Pharisaism is the worst feature of the present time. They think they can get salvation without the grace of God. The old saying is that when you come to Jesus as a beggar you go away as a prince. Instead of doing that, they feel so self-confident and proud that they come always as princes and go away beggars. If you want the Son of God to deal with you, come as a beggar and He will have mercy upon you. Look at the great crowd going up to the Temple. They feel they have strength of themselves, and all pass on, proud and haughty, except

Bibles and look at the seventh chapter of Luke. It reads there:

Now when He concluded all His sayings in the hearing of the people, He entered Capernaum. And a certain centurion's servant, who was dear to him, was sick and ready to die. So when he heard about Jesus, he sent elders of the Jews to Him, pleading with Him to come and heal his servant. And when they came to Jesus, they begged Him earnestly, saying that the one for whom He should do this was deserving.

Yes, that was the Jews' idea of the reason He should come, because he was "worthy." What made him worthy? "For he loves our nation, and has built us a synagogue." He was not worthy because he was a sinner. Oh, no; not at all. But he was worthy because "he has built us a synagogue." Ha! That was the same old story—the story of the present day. There is a great deal of that now. Give that man the most prominent place in church; let him have the best pew and the one furthest up in church, because he is "worthy." He has built the church perhaps; or he has endowed a seminary. No matter where his money came from. He may have got it gambling in stocks, or doing something else of a like character; but he has given it to us. Oh, yes, he is worthy. He may have made his enormous gains by distilling whisky even! Make room for him, he has got a gold ring on; make room for her, she has got a good dress on. So said the Jews: "Now, Lord, come at once, for he built us a synagogue. Oh, he is worthy. You must not refuse or halt; You must come at once." That was the Jews' idea, and it is the idea of the world today.

But how do you expect to get grace that way? The moment you put it on the ground of being worthy of it, then to receive it would not be grace at all. It would only amount to this: that if the Lord should give a man grace because He owed it to him, He would only be paying a debt. Jesus, however, went with them in this instance to teach them a lesson. Luke goes on to say:

Then Jesus went with them. And when He was already not far from the house, the centurion sent friends to Him, saying to Him, "Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof."

That is the kind of humility we want; that is the kind of men we are hunting after—a man that is not worthy. See how quick he will be saved when he is in that frame of mind. I suppose that someone had run in to tell this centurion that Jesus was approaching the house. And the centurion sent to Him to say he was not worthy that He should come to him, "I did not even think myself worthy to come to You. But say the word, and my servant will be healed."

This centurion had faith, at any rate. If he thought himself unworthy to come to

Jesus, he sent friends whom he considered better than himself. How common it is to think yourself good and all other people bad. It is good to see a man consider himself a poor, unworthy man. "[God,] I did not even think myself worthy to come to You. But say the word, and my servant will be healed." Thank God, he had faith. No matter how many sins we have if we only have faith. In this case, because he had faith Jesus healed his servant without coming to him at all. He hadn't to go to the house and examine his pulse, and see his tongue. Then He didn't have to write out a prescription and send him to the drugstore. No; he said, "All right, your servant shall live."

For I also am a man placed under authority, having soldiers under me. And I say to one, "Go," and he goes; and to another, "Come," and he comes; and to my servant, "Do this," and he does it. When Jesus heard these things, He marveled at him.

It is only twice, I think, that Jesus marveled. He marveled at the unbelief of the Jews; and again, at the faith of the centurion—"He . . . turned around and said to the crowd that followed Him, 'I say to you, I have not found such great faith, not even in Israel!'" Here is a Gentile, He said in effect, here is a man not of the seed of Abraham, and yet what faith he shows! Why, here is a centurion, and he has more faith than the chosen people of God. Jesus granted the petition at once. When He saw a genuine check presented for payment He cashed it at once. He pays instantly in the gold of Heaven, without any hesitation or discount.

"And those who were sent, returning to the house, found the servant well who had been sick." Found him perfectly well, leaping and dancing around the house, praising God. He had been at the point of death one minute, and the next he had been made perfectly well.

You may be made whole too, friends. You may even be on the borders of hell, and yet be made an inhabitant of the Kingdom of Heaven. Think of this, you men that are the slaves of strong drink. You may be mangled and bruised by sin, but the grace of God can save you. He is the God of grace. I hope that grace will flow into your souls tonight. Christ is the sinner's friend. If you have read your Bibles carefully you will see that Christ always took the side of the sinner. Of course, He came down on the hypocrites, and well He might. Those haughty Pharisees He took sides against, but where a poor, miserable, humble, penitent sinner came to Him for grace He always found it. You always read that He deals in grace, and tonight He will have mercy on you that confess your sins to Him. If you want to be saved come right straight to Him. He comes to deal in grace: He comes to bless, and why don't you let Him? Let Him bless you now. Let Him take your sins away now.

A man said to me the other night, "I feel I have got to do something."

I said to him, "If this grace is unmerited and free, what are you going to do?" And I warn you tonight, my friends, against trying to work out your own

salvation. It really is a question whether it don't keep more people out of the kingdom of God than anything else.

When at Newcastle,⁷ I was preaching one night, and I said that grace was free; that all were to stop trying to be saved.

A woman came down and said to me: "Oh, how wretched I am! I have been trying to be a Christian, and yet you have been telling me tonight not to try!"

"Has that made you wretched?" I asked.

"Yes. If I stop trying, what will become of me?"

I said: "But if grace is free what are you going to do? You cannot get it by working."

She said, "I can't understand it."

"Well, let me call your attention now to a few passages of Scripture." I turn to the second chapter of Ephesians and the 8th and 9th verses:

For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.

Salvation is a gift from God. If a man worked it out, he would boast of what he had done, and say, "Oh, I did it." A Scotchman once said it took two persons to effect his salvation—"God gave me His grace and I fought against Him." It is not then for men to work, or they will boast of it, and when a man boasts you may be sure there is no conversion. The Ethiopian cannot change his skin, neither can the leopard change his spots. We do not work to *get* salvation, but we work it out *after* we get it.⁸ If we are ever saved it must be by grace alone. If you pay anything for salvation it ceases to be a gift. But God isn't down here selling salvation. And what have you to give Him if He was? What do you suppose you would give? Ah, we're bankrupt. "The gift of God is eternal life"; that's your hope. "He who . . . climbs up some other way, the same is a thief and a robber."

Now who will take salvation tonight? Oh, you may have it if you will. "To him who works, the wages are not counted as grace but as debt." The difference between Martha and Mary was that Martha was trying to do something for the Lord, and Mary was just taking something from Him as a gift. He'll smile upon you if you'll just take grace from Him. "It is to him who does not work but believes" that blessings come. After you get to the Cross, there you may work all you can. If you are lost, you go to hell in the full blaze of the Gospel. That grace is free to all. To every policeman here, every fireman, every usher, every singer, every man, woman, and child, every reporter, all of you. What more do you want God to do than He has done? Oh, I hope the grace of God will reach every heart here. Oh, be wise, and open the door of your hearts and let in the

King of glory. *You'll be saved when you believe.*⁹ It is written, "For the grace of God has appeared, bringing salvation to all." If you are lost there is one thing you must do, and that is *trample the grace of God under your feet.*¹⁰ It won't be because you can't be saved, but because you won't. Young man, will you be saved tonight? It's a question for you yourself to settle. If we could settle it for you we would, but you must believe for yourself. Christ said to that poor sinning woman, "Neither do I condemn you. Go and sin no more." Oh sinner, hear those words. Oh may the grace of God reach your heart tonight.

ENDNOTES

* This message was delivered in New York and taken *verbatim* from stenographic reports for *The New York Daily Tribune*. It was revised and corrected by H. H. Birks and published in *Glad Tidings, Comprising Sermons and Prayer-Meeting Talks Delivered at the N. Y. Hippodrome* (New York: E. B. Treat, 1876), 149-59. A few spelling and punctuation updates and more frequent paragraph breaks are the only changes in the text; no words have been changed or omitted.

¹ Dwight Lyman Moody (1837-1899) was one of—if not *the*—greatest evangelists in history. Hundreds of thousands, perhaps millions, of people became believers through his ministry, thousands of them on a *personal* level. Raised in Massachusetts by a widow with nine children, Moody could only afford a few terms of schooling. Even the simple sermon in this issue shows his poor grammar ("he don't") several times. What he lacked in schooling he made up for in fervor and even became an educator, founding the first "Bible Institute" in America (1886), now named after him. In 1873 he started the Moody-Sankey evangelistic campaigns in Britain that also greatly enhanced his reputation in the U.S.A., where he had his greatest harvest.

² John Hanning Speke had discovered Lake Victoria in 1858. The sources of the Nile intrigued now-famous Scots missionary-explorer David Livingston, among others, when Moody gave this message. The year before this sermon was published (1875) British-American explorer Sir Henry Morton Stanley sailed around Lake Victoria and in 1889 discovered Lake Edward (between modern Zaire and Uganda).

³ This and all other Bible quotations have been updated from the King James to the New King James for easier reading.

⁴ Emphasis supplied. Ed.

⁵ It is clear from this article as a whole that Moody did *not* mean "change your life and then you can be saved."

⁶ It is worth noticing that in the original the word for dog (*kynarion*) is a diminutive (cf. NKJV: "little dogs"), referring to the house pets the children had, not to the snarling curs that roamed the streets of middle Eastern cities acting as living garbage disposals. Ed.

⁷ During one of Moody's evangelistic meetings in England.

⁸ Emphasis supplied. Ed.

⁹ Emphasis supplied. Ed.

¹⁰ Emphasis supplied. Ed. It is possible that the word *not* was left out by the transcriber by mistake: "one thing you must not do." However, Moody is probably saying: there is one thing you do to be saved (believe the Gospel) and one thing you do to be lost (reject the Gospel). Assuming our original text is correct, it is likely that Moody's intonation in voicing it made his meaning crystal clear.

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WHICH IS STRONGER: LAW OR GRACE?

The Galatians desired to be under **Law** as a means of approach to God (Galatians 4:21); Paul wanted them to approach God on **Grace** ground (Galatians 5:4). Who was right? Is Law a better system for God to use to govern the believer, or is Grace? Which system do you think exerts the most effective control over the life of the saint?

Law is a system of conditional blessing; Grace is a system of unconditional blessing. It is important to note that Law is also a system of conditional cursing. Every act of disobedience calls for an appropriate punishment under Law (Hebrews 2:2). Blessings are earned by obedience and lost by disobedience (see Leviticus chapter 26, Deuteronomy chapter 28). Under Grace, God not only blesses the Believer in advance, He **loads** the Believer with blessing in advance...all possible blessing (Ephesians 1:3). Amazingly, this is done without any expectation of return and without any regard for the Believer's merit or demerit (Romans 11:6). But won't this encourage the Believer to sin? This is the age-old objection to the teaching of Grace. It was the objection raised by the Judaizers in Galatia and, for that matter, everywhere else that Paul and his colleagues proclaimed the good news of Grace (Romans 6:1,15).

The Believer in the present Dispensation of Grace is said, by God, to be a new creature in a new creation (2 Corinthians 5:17). While we didn't lose our fallen Adamic natures when we were created anew in Christ (we will retain them until we join the Lord through death or Rapture), we were given a new nature...a nature that responds only to God and therefore cannot sin (John 3:6). When you and I respond to life in our fleshly nature, we are totally untrustworthy; even God's powerful Law cannot change that (Romans 8:3). When you and I respond in our spiritual nature, we are completely trustworthy; **this** is the reason that Grace works as a divine system of government for the Believer where Law must always fail (Hebrews 7:19; 9:9; 10:1,14).

God and Paul restate this great truth repeatedly in Scripture, and yet, it is a truth virtually unknown by God's people today. This is a great tragedy because the knowledge of this is essential to the Grace Believer's life and ministry (Galatians 2:19; Romans 7:4). In Romans 7, we are reminded that a married woman cannot take a second husband without becoming an adulteress. God and Paul use the case of the married woman to show us that we cannot mix Law and Grace without committing spiritual

adultery. Just as the hypothetical woman must have one relationship completely terminated before she can begin another, so the Believer must be out of a relationship governed by Law before he can begin another one governed by Grace. God uses strong language in this passage; He says that you and I, as Believers, have been *slain* to the Law in order that we might be married to Him Who was raised from the dead. Here, our fruit-bearing is said to depend on the former relationship, governed by Law, being terminated, and a new and perfectly legitimate relationship being entered into. Just as the woman could not have two relationships coexisting without committing adultery, so we Believers cannot have a relationship governed by Law and at the same time enter another relationship governed by Grace; this would be spiritually adulterous.

The Galatians were being courted by the Law Party. They had begun in the spirit, and were now being seduced into returning to the flesh as their base for life and ministry. When we recognize that the Galatian Epistle is not only Paul's letter to the Galatians, but God's letter to the Body of Christ, we must realize the seriousness of our sin in trying to live the Christian life on Jewish ground. When any member of the Body of Christ seeks to approach God on the basis of human merit rather than God's Grace, he is rejecting God's plan in favor of Satan's!

It is vital to note that Paul does not enjoin Timothy to be strong in the Law of Moses, but in the Grace of Christ (2 Timothy 2:1). Also, he tells Titus that it is the "salvation-bringing" (literal translation) Grace of God that teaches (Greek, "child-trains") us that, "having denied impiety and worldly passions, we should live discreetly, uprightly, and reverently in this present age (Titus 2:11-12)."

Sinai, with all of its smoke, fire, and earthquake, and with its terrifying voice from Heaven, could not put an end to our ruin in Adam; it took Calvary to do that! Nor could Sinai grant to us resurrection power for resurrection living; it took the empty tomb to do that.

The temporary glory of the Law has given way to the permanent glory of the Spirit Who indwells us (2 Corinthians 3:7-11)! The Law-life had to end before the Grace-life could begin (Galatians 2:19; Romans 7:4). The barren ground of Law has been replaced by the fertile ground of Grace (Romans 7:4).

God's grace is the greatest possible motivation in the entire universe...in all of eternity!!! If it isn't proving to be enough for today's Believers, will something less do better???

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Journal of the Grace Evangelical Society, Autumn 1994 -- Volume 7:13

A Voice from the Past:

THE FUNDAMENTALS OF GRACE*

LEWIS SPERRY CHAFER

(1871-1952)

Introduction

The exact and discriminate meaning of the word *grace* should be crystal clear to every child of God. With such insight only can he feed his own soul on the inexhaustible riches which it unfolds, and with such understanding only can he be enabled clearly to pass on to others its marvelous, transforming theme. Here is a striking illustration of the fact that very much may be represented by one word. When used in the Bible to set forth the grace of God in the salvation of sinners, the word *grace* discloses not only the boundless goodness and kindness of God toward man, but reaches far beyond and indicates the supreme motive which actuated God in the creation, preservation, and consummation of the universe. What greater fact could be expressed by one word?

The meaning of the word *grace*, as used in the NT, is not unlike its meaning as employed in common speech—but for one important exception, namely, in the Bible the word often represents that which is limitless, since it represents realities which are infinite and eternal. It is nothing less than the unlimited love of God expressing itself in measureless grace.

The word *favor* is the nearest biblical synonym for the word *grace*. In this connection it may be observed that the one thought which is almost exclusively expressed in the NT by the word *grace*, is, in the OT, almost exclusively expressed by the word *favor*. Grace is favor, and favor is grace. Thus, in considering the Bible teaching on this great theme, equal attention should be given to all passages wherein either the word *grace* is used or *favor* is found. *Grace* means pure unrecompensed kindness and favor. What is done in grace is done graciously. From this exact meaning there can be no departure; otherwise grace ceases to be grace. To arrive at the scope and force of the Bible doctrine of salvation by grace alone we need to follow consistently the path indicated by the exact meaning of the word.

Seven Fundamental Facts About Grace

I. Grace Is Not Withheld Because of Demerit

This fact about grace is more evident, perhaps, than any other. It is the sense of demerit more than anything else which impels a soul to cry out for the kindness and benefits of grace. So, also, grace finds its greatest triumph and glory in the sphere of human helplessness. Grace ceases to be grace if God is compelled to withdraw it in the presence of human failure and sin. In fact, grace cannot be exercised where there is the slightest degree of human merit to be recognized. On the other hand the issue of human sin must be disposed of forever. Christ the Lamb of God, having taken away the sin of the world, has by His cross forever disposed of the condemnation of sin. He has by the cross created an entirely new relation between God and man. Consequently, men are now either accepting or rejecting Christ who has borne their sins. "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God" (John 3:18). There is no middle ground. All questions of demerit have been banished. Thus God is righteously free to exercise grace in *every* case. Salvation is by grace alone.

II. Grace Cannot Be Lessened Because of Demerit

God cannot propose to do less in grace for one who is sinful than He would have done had that one been less sinful. Grace is never exercised by Him in making up what may be lacking in the life and character of a sinner. In such a case, much sinfulness would call for much grace, and little sinfulness would call for little grace. The sin question has been set aside forever, and equal exercise of grace is extended to all who believe. It never falls short of being the measureless saving grace of God. Thus grace could not be increased; for it is the expression of His infinite love: it could not be diminished; for every limitation that human sin might impose on the action of a righteous God has, through the propitiation of the cross, been dismissed forever.

God does not ignore or slight the fact of human guilt and sin; for He has met these issues perfectly and finally for all men in the death of His Son. There remains no demerit, nor degrees of demerit, to be considered or recognized. By grace there is now offered alike to *all* men *all* the infinite resources of the saving power of God. The grace of God is, therefore, exercised in perfect independence of human sin, or any degree of human sin.

III. Grace Cannot Incur a Debt

An act is in no sense gracious if under any conditions a debt is incurred. Grace, being unrecompensed favor, is necessarily unrecompensed as to obligations which are past, unrecompensed as to obligations which are present, and unrecompensed as to obligations which are future. Grace must always remain unadulterated in its generosity and benefit. How emphatically this is true of the grace of God towards sinners! Yet how often this aspect of divine salvation is perverted! Infinite and eternal transformations are wrought by the power of God when He exercises His grace. He is thereby glorified and sinners are saved. Such far-reaching results cannot fail to satisfy and delight Him eternally; but He remains *unrecompensed* for His salvation through grace. What He does He bestows as a *gift*. Rightfully a benefit cannot be called a gift if it is paid for before, at the time, or after. This is a fundamental truth of the Word of God, and it is imperative that it be kept free from all confusing complications.

When a recompense for the gift of God is proposed, every element of salvation is obscured, and the true motive for Christian service is sacrificed as well. The Scriptures everywhere guard these two truths from such perversion; for, in the Bible, salvation is always presented as a *gift*, an unrecompensed *favor*, a pure *benefit* from God (John 10:28; Rom 6:23). And, in like manner, no service is to be wrought, and no offering is to be given, with a view to *repaying* God for His gift. Any attempt to compensate God for His gift is an act so utterly out of harmony with the revealed Truth, and exhibits such a lack of appreciation of His loving bounty, that it cannot be other than distressing to the Giver. All attempts to repay His gift, be they ever so sincere, serve only to frustrate His grace and to lower the marvelous kindness of God to the sordid level of barter and trade. How faithfully we should serve Him, but never to repay Him! Service is the Christian's means of expressing his love and devotion to God, as God has expressed His love to those whom He saves by the gracious things He has done. Christian service for God should be equally gracious.

It therefore becomes those who have received His gifts in grace to be jealous for the purity of their motives in service for Him. Unwittingly the grace of God is too often denied by well-meaning attempts to compensate God for His benefits. No semblance of the most vital facts about divine grace can be retained unless salvation is, in its every aspect, treated as a *gift* from God, and Christian service and faithfulness is deemed to be only the expression of love and gratitude to God.

According to the Scriptures, salvation is never conditioned on human faithfulness, or on the promise of human faithfulness. There is no payment required, past, present, or future. God saves unmeriting sinners in unrelated, unrecompensed, unconditioned, sovereign *grace*. Good works should follow; but with no thought of compensation. Christians are "created in Christ Jesus for good works" (Eph 2:10); they are to be a "special people, zealous for good works" (Titus 2:14); and "those who have believed in God should be careful to maintain good works" (Titus 3:8). Thus, and only thus, are "good works" related to the gracious salvation from God through Christ Jesus. Grace is out of question when recompense is in question.

IV. Grace Is Not Exercised in the Just Payment of a Debt

The fact is self-evident that the payment of an honest debt could never be an act of grace. In no circumstances, however, is the recognition of this truth more important than when grace is declared to be the present divine plan for the salvation of sinners. If God should discover the least degree of merit in the sinner, this, in strict righteousness, He must recognize and duly acknowledge. By such a recognition of human merit, He would be discharging an obligation toward the sinner and the discharge of that obligation toward the sinner would be the payment, or recognition, of a debt. "Now to him who works, the wages are not counted as grace but as debt" (Rom 4:4).

It is therefore imperative that every vestige of human merit shall be set aside completely if an opportunity is provided whereby pure grace may be exercised in the salvation of men. For the sole purpose that pure grace might be exercised toward men, the human family has been placed under the divine judicial sentence of sin. It is obviously true that all men are sinners both by nature and by practice; but the present divine decree goes far beyond this evident state of sinfulness wherein one man might be deemed to be more, or less, sinful than another; for God, in this dispensation, which began with the cross, has pronounced an equal and absolute sentence of judgment against all, both Jew and Gentile. Men are now "condemned already" (John 3:18); they are "sons of disobedience" (Eph 2:2); not on the ground of their own sinfulness, but on the ground of their federal headship in fallen Adam. Men are now judicially reckoned to be in "disobedience" (Rom 11:32); they are "under sin" (Rom 3:9; Gal 3:22); and they are "guilty" (Rom 3:19). Thus all human merit has been disposed of absolutely and forever, and there is no longer the slightest possibility that, because of personal merit, a divine obligation may now exist toward any individual. The sole divine object in thus universally and judicially disposing of all human merit is clearly revealed: "For God has committed them all to disobedience, that He might have mercy on all" (Rom 11:32). Also, "But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe" (Gal 3:22).

That God now saves sinners by grace alone and apart from every human merit is the teaching of His Word: "For by grace you have been saved through faith, and that not of ourselves; *it is* the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them" (Eph 2:8-10).

In this passage the only order which can exist between divine grace and human merit is made clear. Man is permitted to *do* nothing until God has *done all* that His grace designs. "Good works" grow out of, and are made possible by, the gracious work of God. To this exact order all revelation concerning divine grace is in agreement.

A striking emphasis is given to the fact that God now saves by grace alone when the biblical doctrines of salvation by grace and the believer's rewards for service are contrasted. Salvation, being always and only a work of God for man, is always and only by *grace* alone; while rewards, being always and only that which is merited by the faithful service of the Christian, are always and

only based on *works*. Human merit is always in view in the divine bestowment of rewards; and the grace of God is never mentioned in connection with His bestowment of rewards (1 Cor 3:9-15; 9:18-27;

2 Cor 5:10). So, also, human works are never included as forming any part of the divine plan of salvation by grace.

An act ceases to be gracious, therefore, when it is a recognition of merit, or the payment of a just debt. "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom 3:24).

V. Grace Is Never the Over-Payment of a Debt

Grace is no longer grace if it is complicated in the slightest degree with the payment of a just debt. It can never be that which is added to, or a part of, a righteous transaction. A bounty may be added to the payment of a debt—an extra amount above the full measure due; but in no case should this extra amount be considered a matter of pure grace. The character of the bounty thus added would, of necessity, be qualified to some extent by the relation of the bounty to the debt. The bounty will be either more, or less, than it would have been had it stood alone. Inevitably it will be affected to some degree by the righteous transaction with which it is combined. In the Word of God, as in common usage, the word *grace*, in its exact meaning, precludes any complications with other acts or issues however righteous and just. Grace speaks of a gift, not of barter or trade, however unequal. It is pure kindness, not the fulfilling of an obligation. An act in order to be gracious must stand disassociated and alone. Divine salvation is, therefore, the *kindness* of God toward sinners. It is not less than it would be had they sinned less. It is not more than it would be had they sinned more. It is wholly *unrelated* to every question of human merit. Grace is neither treating a person *as* he deserves, nor treating a person *better* than he deserves. It is treating a person *graciously* without the slightest reference to his deserts. Grace is infinite love expressing itself in infinite goodness.

Through the death of Christ by which He took away the sin of the world, and through the divine decree which has constituted all to be "under sin," grace is free to save in *every* case, and only grace can save in *any* case. Divine grace is never decreased or increased. It offers a standardized, unvarying blessing to every individual alike. The blessing is measureless since it represents in every case no less than *all* that God, being actuated by infinite love, can do.

VI. Grace Does Not Appear in the Immediate Divine Dealings with the Sins of the Unsaved

It is probable that no point in the Gospel of God's saving grace is so misunderstood, and, consequently, so misstated as the revealed truth

concerning the immediate divine dealings with the sins of the unsaved. It seems most difficult for the mind to grasp the fact that, as revealed in God's Word, God does not deal with any sin in mercy, or leniency. The sinner is never forgiven because God is big-hearted enough to remit the penalty, or to waive the righteous judgments. Any presentation of divine forgiveness which represents God as directly exercising clemency toward a sinner is a fatal detraction from the meaning of the cross of Christ, and is a disastrous misrepresentation of the truth contained in the Gospel of His saving grace. Those who dare to preach the Gospel should give to the cross its true place of vital importance as given to it in the Word of God. How can God utter a more alarming warning on this point than is disclosed in the revelation of the unrevoked anathema upon all who pervert the Gospel of grace? "But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed" (Gal 1:8,9).

Turning from human speculation to the Scriptures of Truth, we discover one basic fact: The Lamb of God has already "taken away" the sin of the world (John 1:29). The fact that Christ as Substitute, has *already* borne the undiminished righteous judgments of God against sin, is the sole ground upon which divine forgiveness is now exercised. The forgiveness of God toward sinners, therefore, is not an immediate act of grace; it is rather a judicial pardon of a debtor in view of the fact that his debt has been fully paid by Another. We could not know how *much* He paid; yet, though unable to measure redemption, we may rejoice in the fact that *all*, even to the measure of the righteous reckoning of God, is absolutely and eternally paid by Christ. It is not a question of the relative benefits which might possibly accrue to the sinner under one form of forgiveness or another—were he forgiven graciously, or in strict justice; it is a question of the *basis* upon which *any* divine forgiveness can be extended righteously. This righteous basis has been provided in the cross. By Gospel preaching, sinners are to be told that they may now stand forever pardoned before God: not because God is gracious enough to excuse their sins; but because there is plentiful redemption that is in Christ Jesus through His blood (Rom 3:24; Eph 1:7). Being free to forgive at all, God is free to forgive *perfectly*. On no other ground can the marvelous statement,—"having forgiven you all trespasses" (Col 2:13), be understood. This Scripture is addressed to Christians and it exactly defines the scope of divine forgiveness which is theirs. It likewise indicates the measure of forgiveness which is offered to the unsaved.

When God thus forgives, absolutely and eternally, through the cross of Christ He is acting as Judge. By this judicial decree, He sets aside forever all condemnation. Such judicial forgiveness, which guarantees an unchangeable standing and position in sonship, should not be confused with the Father's forgiveness toward His sinning child, which is wholly within the family relationship, and which restores lost fellowship and joy to the child of God.

Every unsaved person is under the three-fold sentence of sin. He is a sinner *by practice*, a sinner *by nature*, and a sinner *by divine decree*. God deals with this three-fold aspect of sin by a three-fold achievement in grace. There is

forgiveness for man in view of the fact that he is a sinner by practice; there is *imputed righteousness for man* in view of the fact that he is a sinner by nature; and there is the *divine decree of justification for man* in view of the fact that he is a sinner who, by divine decree, is "under sin."

Judicial forgiveness itself is not an act of grace, nor is judicial forgiveness a mere act of divine clemency for some particular sins of present moment to the sinner: judicial forgiveness covers *all* sin, and by it the sinner is, as to possible condemnation, pardoned *forever*. This pardon covers *all* sins past, present, or future. God the Righteous Father will, in infinite faithfulness, correct and chasten His sinning child, and the sinning child will need to confess his sin in order to be restored into fellowship with his Father; but the Father will never *condemn* His child (John 3:18; 5:24; Rom 8:1 R. V.; 1 Cor 11:31-32). The forgiveness of God toward the sinner is, then, made possible only through the cross and is never an act of immediate grace, and, when it is free to be extended at all, it is *boundless*. It contemplates and includes *all* sin. It forever absolves and acquits the sinner.

Though divine forgiveness results in a position for the sinner wherein there is no condemnation, this fact should in no wise be confused with the deeper aspect of God's saving grace wherein He justifies the sinner. Forgiveness cancels every debt before God, but justification declares the sinner to be forever judicially righteous in the eyes of God. One is subtraction, the other is addition; and both are righteously made possible through the cross.

Of the various divine undertakings in the salvation of a sinner, some are acts of divine justice, and some are acts of the immediate, super-abounding grace of God. Those acts which deal with human unworthiness and sin are acts of justice. These include forgiveness, justification, death to the law, freedom from the law, and the whole new creation. All this is made possible through the cross of Christ and, therefore, is not accomplished by an act of immediate grace. On the other hand, those aspects of salvation wherein God is revealed as imparting and bestowing His benefits are said to be immediate acts of grace. These include the gift of eternal life, the imputed righteousness of God, and every spiritual blessing. Limitless grace is seen in the love of God which provided the cross; but when that cross *is* provided, every saving act that is based upon it becomes an act of *justice*, rather than an act of immediate *grace*. "That he might be just and the justifier of the one who has faith in Jesus" (Rom 3:26).

VII. Grace Does Not Appear in the Immediate Divine Dealings with the Sins of the Saved

The divine dealings with the sins of the saved are similar to the divine dealings with the sins of the unsaved in one particular, namely, what God does in either case is done on the ground of the cross of Christ. By that cross *all* sin, whether it be that of saint or sinner, has been righteously judged, and the ransom price, which satisfies every demand of infinite holiness, has been paid. By His death, Christ provided the sufficient ground for both the salvation of the unsaved, and the restoration of the saved. It is because of what has already been

accomplished in the cross concerning the sin of the world, that the unregenerate are freely forgiven and justified. This is a part of God's saving grace, and is wrought on the sole condition that they *believe*; while the regenerate are forgiven and cleansed on the sole condition that they *confess*. These two requirements indicated by these two words, it will be noted, are wholly different. The human obligation as represented by each word is exactly adapted in each case to the precise relationships which, on the one hand, exist between God and the unsaved, and, on the other hand, exist between God and the saved. The salvation of the sinner is unto *union* with God: the restoration of the saint is unto *communion* with God. *Believing* and *confessing* are two widely human conditions, or obligations, and should never be confused or interchanged. The lost are never saved by *confessing*, and the saved are never restored by *believing*.

That there is no greater demand imposed upon the unsaved than that he *believe*, and no greater demand imposed upon the saved than that he *confess*, is due to that which Christ accomplished on the cross. He wrought in behalf of sinner and saint in bearing the sin of the world, and every requirement of infinite justice is met for all in the finished work of Christ. In the one case, there is nothing left to be done but to *believe*; while in the other case, there is nothing left to be done but to *confess*.

The revealed attitude of God toward all men is that of *grace* alone. Therefore He does not need to be coaxed or persuaded. With His hand outstretched to bestow *all* that His grace can offer, it is highly inconsistent to plead with Him to be gracious, or to coax Him to be good. By the unvarying teaching of God's Word, and by the inexorable logic of the accomplished value of the cross, the forgiveness and blessing of God to the unsaved is conditioned upon *believing*, and to the saved it is conditioned upon *confessing*.

First John 1:1 to 2:2 is the central passage in the Bible wherein the divine method of dealing with the sins of Christians is stated. A portion of this most important passage is as follows: "If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness... My little children, these things I write to you, that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world."

According to this Scripture, four vital elements enter into that divine forgiving and cleansing which constitutes the restoration of a sinning saint: (1) Confession is the one and only condition on the human side; (2) Absolute forgiveness and cleansing is promised on the divine side; (3) The Christian, while sinning, has been safe as to divine condemnation, because of his Advocate with the Father, Jesus Christ the righteous; and (4) Divine forgiveness and cleansing is exercised toward the believer in unchallenged faithfulness and justice because Christ is "the propitiation for our sins."

In this transaction, as it is thus disclosed, the believer makes no disposition of his own sin; that has been made for him. So, also, the Advocate makes no excuses for the sinning Christian, nor does He plead for the clemency of the

Father in behalf of the believer who has sinned. The Advocate presents the sufficiency of His own blood to meet the condemnation of every sin. The Father does not act in gracious kindness when forgiving and cleansing the believer: He acts in strict *faithfulness* to His covenant and promise of eternal keeping, and in strict *justice* because of the shed-blood. Such is the unchanging value of the propitiation which Christ made in His blood.

It should also be noted that, according to this revelation, the sinning saint is never before any tribunal other than that of his own Father. The eternal relationship between the Father and His child can never be set aside. The Father may correct and chasten His erring child (1 Cor 11:31, 32; Heb 12:3-15), and through confession the child may be restored to the place of fellowship; but all of this is wholly within the inner circle of the family and household of God. Condemnation, which would expel the child from the place of a son, is forever past. Nor does the sinning Christian draw on the mercy and favor of God when he is restored to fellowship in the household of God. How easily mercy and favor might be exhausted and overdrawn! On the contrary, the Christian, sheltered under the blood of propitiation, and standing in the merit of his Advocate, is on a basis where no past offenses have accumulated against him; for he is cleansed and forgiven under the legal justice of the Father. The justice of God is made possible and is righteously demanded in view of the shed-blood of His own Son.

Let it not be supposed that this divine plan of restoration of the child of God to the Father's fellowship will react in an attitude of carelessness on the part of the Christian. The sufficient answer to this challenge is three-fold: (1) True confession is the expression of a very real repentance, or change of mind, which turns from the sin. This is the exact opposite of becoming *accustomed* to the sin, or becoming *careless* with regard to it. (2) This very revelation is given, we are told, not to encourage, or license us to sin; but rather that "you may not sin" (be not sinning). According to the Scriptures and according to human experience, the believer's safety in the faithfulness and justice of the Father and the advocacy and propitiation of the Son, is the greatest incentive for a holy life. It is clearly revealed that God has, by other and sufficient means, guarded against all careless sinning on the part of those whom He has eternally saved through the merit of His Son. And (3) God can righteously deal with sin in no other way than through the absolute value of the blood of His Son; but when sin has been laid on the Substitute, it can never be laid back on the sinner, or on any other. In the cross of Christ, the question of a possible condemnation because of sin is adjusted forever. Mercy and grace can never be co-mingled with divine justice. Boundless grace is disclosed in the provision of a perfect propitiation for the sins of the believer; but the application of the propitiation is never gracious; it is none other than the *faithfulness* and *justice* of the Father. Therefore grace does not appear in the forgiving and cleansing of the Christian's sins.

Conclusion

It may be concluded that the word *grace*, as used in the Bible in relation to

divine salvation, represents the uncompromised, unrestricted, unrecompensed, loving favor of God toward sinners. It is an unearned blessing. It is a gratuity. God is absolutely untrammled and unshackled in expressing His infinite love by His infinite grace (1) through the death of His Lamb by whom every limitation which human sin could impose has been dispelled, (2) through the provision which offers salvation as a gift by which human obligation has been forever dismissed, and (3) through the divine decree by which human merit has been forever deposed. Grace is the limitless, unrestrained love of God for the lost, acting in full compliance with the exact and unchangeable demands of His own righteousness through the sacrificial death of Christ. Grace is more than love; it is love set absolutely free and made to be a triumphant victor over the righteous judgment of God against the sinner.

Having examined into the meaning of the word *grace*, the three-fold divine ministry and undertaking in grace should be considered. It will be observed that:

1. God *saves* sinners by grace,
2. God *keeps* through grace those who are saved, and,
3. God *teaches* in grace those who are saved and kept how they should live, and how they may live, to His eternal glory.

Endnotes

*This article is the first chapter in the 1933 Moody Colportage (now Moody Press) to book *Grace*, long out of print. Chafer called the chapter "The Theme" but we have renamed it. Not a word of Chafer's has been changed. Only a slight updating of punctuation and capitalization, plus the use of the NKJV for the 1611 (really 1769) KJV, are substituted for easier reading. Editor.

1The "Voice from the Past" in our very first issue a *JOTGES* was by the beloved Lewis Sperry Chafer: musician, preacher, Bible teacher, and principal founder of The Evangelical Theological College (now Dallas Theological Seminary). Many of us GES people studied under, not Dr. Chafer himself, but his former students. All who knew him agree that he was not only a strong supporter of grace doctrines but was himself a very gracious and godly Christian. Editor.

2At this point in the original book there is a footnote extending over three pages. Since the first issue of *JOTGES* (Autumn 1988) contains Chafer's article covering the same material in greater detail we refer the reader to that.

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5. One possessing delegated authority. Joseph was *governor* over the land of Egypt. Obadiah was *governor* over Ahab's house. Damascus had a *governor* under Aretas the king.
- GÖVERNORSHIP**, *n.* The office of a governor.
- GOW'AN**, *n.* A plant, a species of *Bellis* or daisy. *Fam. of Plants.*
- GOWK**, *n.* [See *Gawk.*]
- GOWN**, *n.* [W. *gun*; Ir. *gunna*; It. *gonna*. This is probably the *γυναιχία* of Hesychius, and the *guanacum* of Varro; a garment somewhat like the *sagum* or sack, said to be of Persian origin, and among rude nations perhaps made of skins, [W. *cénysgin*,] and afterwards of wool; a kind of shag or frieze. Ch. מִנְיָן mentioned Judges iv. 18. and 2 Kings viii. 15. See Varro de Ling. Lat. lib. 4. Bochart. De Phœn. Col. lib. 1. Cap. 42. and Cluv. Ant. Germ. Lib. 1.]
1. A woman's upper garment. *Pope.*
 2. A long loose upper garment or robe, worn by professional men, as divines, lawyers, students, &c., who are called *men of the gown* or *gownmen*. It is made of any kind of cloth worn over ordinary clothes, and hangs down to the ankles or nearly so. *Encyc.*
 3. A long loose upper garment, worn in sickness, &c.
 4. The dress of peace, or the civil magistracy; *cedant arma togæ*.
He Mars deposed, and arms to gowns made yield. *Dryden.*
- GOWN'ED**, *a.* Dressed in a gown. *Dryden.*
- GOWN'MAN**, *n.* One whose professional habit is a gown.
The *gownman* learn'd. *Pope.*
2. One devoted to the arts of peace. *Rowe.*
- GRAB**, *n.* A vessel used on the Malabar coast, having two or three masts. *Dict.*
- GRAB**, *v. t.* [Dan. *greb*, a grasp; *griber*, to gripe; Sw. *grabba*, to grasp; *gripa*, to gripe; W. *grab*, a duster.]
To seize; to grab suddenly. [*Vulgar.*]
- GRAB'BLE**, *v. t.* [dim. of *grab*; D. *grab-belen*; G. *grübeln*; allied to *gropo*, *grovel*, and *grapple*; Arm. *scraba*; Eng. *scrabble*; allied to *rub*, or L. *rapio*, or to both.]
1. To grope; to feel with the hands. *Arbutnot.*
 2. To lie prostrate on the belly; to sprawl. *Ainsworth.*
- GRAB'BLING**, *ppr.* Groping; feeling along; sprawling.
- GRACE**, *n.* [Fr. *grace*; It. *grazia*; Sp. *gracia*; Ir. *grasa*; from the L. *gratia*, which is formed on the Celtic; W. *rhad*, grace, a blessing, a gratuity. It coincides in origin with Fr. *gré*, Eng. *agree*, *congruous*, and *ready*. The primary sense of *gratus*, is free, ready, quick, willing, prompt, from advancing. Class Rd. See *Grade.*]
1. Favor; good will; kindness; disposition to oblige another; as a grant made as an act of grace.
Or each, or all, may win a lady's grace. *Dryden.*
 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. xi.
 3. Favorable influence of God; divine influence or the influence of the spirit, in renewing the heart and restraining from sin.
My grace is sufficient for thee. 2 Cor. xii.
 4. The application of Christ's righteousness to the sinner.
Where sin abounded, grace did much more abound. Rom. v.
 5. A state of reconciliation to God. Rom. v. 2.
 6. Virtuous or religious affection or disposition, as a liberal disposition, faith, meekness, humility, patience, &c. proceeding from divine influence.
 7. Spiritual instruction, improvement and edification. Eph. iv. 29.
 8. Apostleship, or the qualifications of an apostle. Eph. iii. 8.
 9. Eternal life; final salvation. 1 Pet. i. 13.
 10. Favor; mercy; pardon.
Bow and sue for grace
With suppliant knee. *Milton.*
 11. Favor conferred.
I should therefore esteem it a great favor and grace. *Prior.*
 12. Privilege.
To few great Jupiter imparts this grace. *Dryden.*
 13. That in manner, deportment or language which renders it appropriate and agreeable; suitability; elegance with appropriate dignity. We say, a speaker delivers his address with *grace*; a man performs his part with *grace*.
Grace was in all her steps. *Milton.*
Her purple habit sits with such a grace
On her smooth shoulders. *Dryden.*
 14. Natural or acquired excellence; any endowment that recommends the possessor to others; as the *graces* of wit and learning. *Hooker.*
 15. Beauty; embellishment; in general, whatever adorns and recommends to favor; sometimes, a single beauty.
I pass their form and every charming grace. *Dryden.*
 16. Beauty deified; among *pagans*, a goddess. The *graces* were three in number, Aglaia, Thalia, and Euphrosyne, the constant attendants of Venus. *Lempriere.*
The loves delighted, and the *graces* played. *Prior.*
 17. Virtue physical; as the *grace* of plants. [*Not used.*] *Shak.*
 18. The title of a duke or an archbishop, and formerly of the king of England, meaning *your goodness* or *clemency*. His *Grace* the Duke of York. Your *Grace* will please to accept my thanks.
 19. A short prayer before or after meat; a blessing asked, or thanks rendered.
 20. In *music*, *graces* signifies turns, trills and shakes introduced for embellishment.
- Day of grace*, in *theology*, time of probation, when an offer is made to sinners.
- Days of grace*, in *commerce*, the days immediately following the day when a bill or note becomes due, which days are allowed to the debtor or payor to make payment in. In Great Britain and the United States the days of grace are *three*, but in other countries more; the usages of merchants being different.
- GRACE**, *v. t.* To adorn; to decorate; to embellish and dignify.
- Great Jove and Phœbus *graced* line.
And hail, ye fair, of every charm
Who *grace* this rising empire of D.
2. To dignify or raise by an act of honor.
He might at his pleasure *grace* whom he would in court.
 3. To favor; to honor.
 4. To supply with heavenly grace
- GRA'CEUP**, *n.* The cup or hea after grace.
- GRA'CED**, *pp.* Adorned; embellished; dignified; honored.
2. a. Beautiful; graceful. [*Not used.*]
 3. Virtuous; regular; chaste. [*Not used.*]
- GRA'CEFUL**, *a.* Beautiful with elegant; agreeable in appearance an expression of dignity or elegant mind or manner; used particularly, looks and speech; as a *graceful* deportment; a *graceful* air.
High o'er the rest in arms the *graceful* rode.
- GRA'CEFULLY**, *adv.* With a plenty; elegantly; with a natural propriety; as, to walk or speak.
- GRA'CEFULNESS**, *n.* Elegance or deportment; beauty with manner, motion or countenance. *fulness* consists in the natural propriety of an action, accompanying a countenance expressive of elevation of mind. Happy is the can add the *gracefulness* of a dignity of merit.
- GRA'CELESS**, *a.* Void of grace depraved; unregenerate; unsanctified.
- GRA'CELESSLY**, *adv.* Without grace.
- GRA'CES**, *n.* Good graces, favors.
- GRAC'ILE**, *a.* [L. *gracilis*.] Slender in use.]
- GRACIL'ITY**, *n.* Slenderness in use.]
- GRA'CIOUS**, *a.* [Fr. *gracieux*; *sus*.]
1. Favorable; kind; friendly; as, met with a *gracious* reception.
 2. Favorable; kind; benevolent; disposed to forgive offenses and unmerited blessings.
Thou art a God ready to pardon and merciful. Neh. ix.
 3. Favorable; expressing kindness.
All bore him witness, and wond *gracious* words which proceeded from his mouth. Luke iv.
 4. Proceeding from divine grace son in a *gracious* state.
 5. Acceptable; favored.
He made us *gracious* before Persia. [*Little used.*] 1 Esdras.
 6. Renewed or implanted by *gracious* affections.
 7. Virtuous; good.
 8. Excellent; graceful; becoming. *Hooker.*
- GRA'CIOUSLY**, *adv.* Kindly; in a friendly manner; with kindness.

