

The Glory of the Grace of God in Salvation

A Study of the Attributes and Applications of the Doctrines of Grace in the Life of the Believer

The Unbreakable Golden Chain: “To the Praise of His Glorious Grace”

Please open, turn or tap in your Bible to Romans 8:28-30. As you turn there, let me tell you the plan for the next few weeks leading up to Christmas and then taking us into the New Year. This series of messages is part of our “What We Believe: Series” and what I wish to address with you for your encouragement and edification.

As most of you know, particularly if you have spent any time on our website, our church holds to the historical, orthodox and biblical teaching often referred to as the doctrines of grace. Sadly, too many Christians, and perhaps even some of you, hear the word “doctrine” and think it is akin to a swear word. Mainstream Christianity tells us that “doctrine” is something to be avoided at all costs because, well;

- it is boring
- it is divisive, and
- it is irrelevant.

The truth of the matter is that everyone believes and practices “doctrine” – their lives are a reflection of what they actually believe about God and His Word. Therefore, properly and biblically understood, doctrine is always practical and the only key to genuine Christian living because it is the truth of Scripture gathered around a particular theme with direct implications for how we think and act as Christians.

This morning we begin a series on what is called, ‘The Doctrines of Grace’ – that is, the biblical teaching concerning the glory of the grace of God in our salvation. My prayer is that you know, believe and practice the truths of Scripture concerning our salvation. To do this, let me begin by asking you three questions:

First, if someone were to ask you, **“What is the Bible all about?”** what would you say? You might say, “The Bible is about...God.” Right... or wrong? Indeed the Bible, from beginning to end is God-centered; that is God is the key Character of the narrative, yet the Bible is not simply about God, is it? In reality, the Bible is about relationships, and specifically about God’s relationship with humanity; and how that special relationship was marred and destroyed, leaving both parties hostile toward one another. The Bible is about how God, in the person of His Son, Jesus Christ, made the initiative and solely acted to address the humanity’s rebellion in order to restore the relationship. Would you agree with that?

This brings us to the second question. Since the Bible is about God in relationship with people: **“What is the most important word or theme in the Bible?”** Many Christian might be quick to respond with the word, **“Grace”**. To be sure, “the grace of God” weaves its way through every page of Scripture. “Grace” – sometimes defined by the acronym; **G**od’s **R**iches **A**t **C**hrist’s **E**xpense, speaks of what was necessary for God to do in order to re-establish and then to maintain a new relationship with His rebellious people. It is this grace that speaks to us of God’s character inasmuch as He treats His rebellious people quite contrary to what they deserve.

And all of this leads us to a third and most important question, **“Who is the prime and active agent in the salvation of a person?”** To ask this another way, “Is your salvation entirely due to God’s activity in your life OR have you contributed to your salvation at some point in some way?” Or I can ask it this way, “Did God save you by His own sovereign activity and work in your life OR did God simply provide you assistance at key points in your so that you were able to save yourself by self-determined application of your own resources and abilities?”

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It is interesting to note that all of the major leaders of the Reformation, be it Calvin, Luther, Zwingli and the like, after having made thorough and tedious study of the Scriptures, were each convinced that every aspect of salvation, from start to finish, is due solely on God's sovereign actions for us and in us. They were forced to this conclusion as a response to the Bible's teaching of the nature and extent of sin in a person that leaves him utterly unable and unwilling to save himself. This is why the Reformers adopted the cry, "Sola Gratia" – "grace alone."

But there were some at the time of the Reformers that took issue with such "doctrine" or teachings about salvation. There were those who believed that even in spite of sin, a person could participate in the process of his salvation, believing that God does His part and the sinner himself also contributes.

If we are to rightly understand why we, as a church, embrace and proclaim what has become known as "The Doctrines of Grace" – we need a little bit of a history lesson. I know, history on a Sunday morning! But I will do my best to keep us out of the weeds. When I use the phrase, "Doctrines of Grace" – some of you may be wondering to what exactly I am referring. The doctrines of grace are the teachings of Scripture where God initiates, executes and brings to fruition the salvation of people as a result of His own great grace.

So, let us get to our history lesson as I take you to the year 1610. It is about 100 years after Luther had started a debate concerning the issue of how a person is saved that led to the Protestant Reformation. In 1610, a Dutch professor of Theology, Jacobus Arminius, one who claimed to be a bible-based reformer, actually rejected what Luther and all the major reformers had taught about concerning salvation. Arminius taught that God accepts those who accept Him, not because they were sovereignly and specially chosen first by God's decree of election, but because they first were found to have chosen God. In spite of the warnings against his teachings by sound pastors and theologians, he was still appointed as professor of theology at the University of Leyden. There, he taught doctrines contrary to what had been taught by all the 16th century Protestant Reformers. Among these teachings was the notion that God elects or choose people for salvation, not based upon His own divine choosing, but based upon whom He foreknew would first choose to believe.

As early as 1605, Reformed pastors in the Netherlands were calling for discipline against Arminius and his followers because of his new teachings. When the Reformed churches refused, the pastors asked the government to call for a national synod, but they were refused. Instead, leading followers of Arminius in the government called for a synod to revise the Belgic Confession (1561) and the Heidelberg Catechism (1563); documents that followed the historic teachings from Jesus, to Paul, to Augustine and up through the Reformation. These followers of Arminius sought to change these doctrines to align them more to Arminius' teachings.

While all these controversies were swirling, Arminius died in 1609. But instead of quieting down, his students and followers became even more aggressive, publishing a "Remonstrance" against the doctrines of the Reformed churches in 1610. The word remonstrance means – "a *forcefully reproachful protest.*" Soon after, the Reformed churches responded against the Remonstrance. The Remonstrants then incited riots in 1617 against Prince Maurice, the commander of Holland's military forces, threatening war against Maurice. Because of military superiority, Maurice prevailed, and a national synod finally convened for seven months from November 1618—May 1619. It was attended by 84 leading theologians from Holland, Great Britain, Germany, Switzerland, and France, so the Synod of Dort is actually the first and last ecumenical synod of the churches of the Reformation in church history. This historical backdrop already teaches us to take doctrine very seriously. Many of our forefathers sacrificed their lives, heeding the words of Jude 3 as they were, "***contend[ing] earnestly for the faith which was once for all handed down to the saints.***"

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Just what was it that the Arminians taught as the main doctrines of their Remonstrance that provoked so much opposition from all the Reformed churches and her leaders both in the church as well as in government? Remember, all that am about to tell you was what took place before there was anything called “the doctrines of grace” and well before there was any acronym TULIP.

Here then are the “**Five Points of the Remonstrance**” put together by the followers of Arminius as based upon his teachings:

- First: divine election is based upon man’s foreseen faith and obedience.
- Second: Christ atoned for the sins of every single human being without exception.
- Third: regeneration enables sinners to do good toward salvation, but man has free will due to only to partial depravity.
- Fourth: a person can ultimately resist the Holy Spirit’s gracious, saving work on him.
- Fifth: Those who have been truly saved may finally fall away from the faith and perish in hell.

This Synod (or council) of Dort *responded* to these “Five Points of the Remonstrance,” with the “Canons of Dort,” which, over time have become known as the “Five Points of Calvinism.” Let me tell you that calling them the “Five Points of Calvinism” is a misnomer because Calvin did not formulate these points, even though all his teachings support them. In other words, if the Arminians had not drafted their “Five Points of the Remonstrance,” there would be no “Five Points of Calvinism,” but only what is clearly taught in Scripture about God’s sovereign grace in our salvation. The Canons of Dort are divided into four “Heads [or Points] of Doctrine,” not five, because they combine the Third and Fourth Heads into one. Why? Because the council believed that man’s total depravity (the Third Head) and God’s irresistible regenerating grace (the Fourth Head) are inseparable.

It was not until 1905, nearly 300 years after the Council of Dort, that an unknown author rearranged the council’s response to the “Five Points of the Remonstrance” into an easily remembered acronym TULIP. What does TULIP stand for?

- T — Total depravity (from the Third Head of the Canon)
- U — Unconditional Election (from the First Head of the Canon)
- L — Limited atonement (from the Second Head of the Canon)
- I — Irresistible grace (from the Fourth Head of the Canon)
- P — Perseverance of the Saints (from the Fifth Head of the Canon)

Over the next few weeks we will be looking specifically at the teachings of the Canons of Dort. However, let me be clear on this. First, since the canons or teachings are lengthy, I intend only to preach on selected articles pertaining to the five points. Second, I intend to preach as per our custom, by means of exposition of the Biblical text, with the Canons of Dort brought in so that their Biblical foundation is supported. In other words, the Canons of Dort are simply an exposition of the Biblical text themselves. With all this history behind us now, let turn our attention to the biblical text, Romans 8:28-30. Let us read the text now:

28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. 29 For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; 30 and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.

Romans 8:28-30

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What we find in our text is a series of actions, performed by God Himself, actions that result in saving His people from sin, death and His wrath and bringing them into the most blessed of conditions, that of glorification. In verses 29-30, we find what is called “God’s Golden Chain of Redemption” – starting in eternity past and taking us through to eternity future we read of God’s foreknowledge, predestination, calling, justification, and glorification of man.

In the Canons of Dort, Paragraph II of the Rejection of Errors in the First Head of Doctrine, the Canons call Romans 8:30 this series of actions as the “golden chain of our salvation.” Listen to the wording of this historic council defending the biblical teaching concerning man’s salvation. The council considered as error those who teach; *“that there are various kinds of election of God unto eternal life: the one general and indefinite, the other particular and definite; and that the latter in turn is either incomplete, revocable, non-decisive, and conditional, or complete, irrevocable, decisive, and absolute. Likewise: That there is one election unto faith and another unto salvation, so that election can be unto justifying faith, without being a decisive election unto salvation.”*

They go on to write: *For this is a fancy of men’s minds, invented regardless of the Scriptures, whereby the doctrine of election is corrupted, and this **golden chain** of our salvation is broken: “And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.” (Rom 8:30).* The theologians of Dort wrote that this chain was “broken” by the Arminian teaching, implying that this chain is to be regarded as an unbreakable golden chain; that God alone is sovereign in salvation and that the glory of the grace of God in salvation is what the Bible teaches. And in the words of Ephesians 1:6, all of this is *“to the praise of the glory of His grace...”*

So then, this morning I wish to expound the text of Romans 8:28-30 as we look at this golden chain of our redemption. To do so, we will seek to answer three questions:

- Who are the beneficiaries of the chain?
- Who is the benefactor of the chain?
- What is the benefit of the chain?

I. Who are the **beneficiaries** of the chain?

One of the most beloved verses of Scripture is found in verse 28 where we read, ***And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.*** After reading such a verse, we need to answer the question of who was Paul addressing? Look carefully as the answer is found in the text. The beneficiaries or recipients are ***to those who love God*** as well as ***to those who are called according to His purpose.***

In other words, Paul is addressing believers, not unbelievers. How do we know this? Well, unbelievers do not love God. And unbelievers are not called by God for His purposes, the foremost of which according to verse 29 is ***to become conformed to the image of His Son.*** Paul was addressing believers. It is believers who are to glorify God by bearing the likeness of His Son, and thus God’s ultimate purpose in saving His people is their final glorification; their fully bearing the image of His Son in the new heaven and new earth.

Verse 28 reminds us of an important and wondrous truth, that God works all things together for the good of His own children. This does not mean that unbelievers do not receive good things from God. In Matthew 5:45 we read that God...***“causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.”*** God also gives them good things, but only in this life. The difference between unbelievers and believers is that believers may receive not only earthly good things, but they will most assuredly receive good things in the life to come. According to Ephesians 1:3, these blessing include – are you ready for this? ***“...every spiritual blessing in the heavenly places...”***

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Not “some” spiritual blessings, but “every” spiritual blessing. And these are ours here and now, including our adoption as children of God ^(1:5); our redemption ^(1:7); our receiving an inheritance ^(1:11); and our being sealed with the Holy Spirit ^(1:13).

As if that were not enough, our Romans 8:28-30 text points to additional good things given by God to the believer, what Paul terms as becoming “**conformed to the image of His Son,**” of being justified before God, and ultimately, of having a glorified existence in eternity. Note carefully that verses 29-30 list the process of man’s salvation from eternity past to eternity future; from beginning to end, without any interruption. In other words, the golden chain of salvation is unbreakable. Those whom God foreknew, God has also predestined. Those whom God has predestined will most definitely be called (regenerated – “born-again”). Those whom God called will beyond a doubt be justified (made right with God by faith alone in Christ alone). And those whom God justified will certainly be glorified; brought into the presence of God with a resurrection body like Christ’s, fit for an eternity in heaven. The way Paul writes this in the Greek texts assures the reader that there are no “if’s,” exceptions or even maybes. Those who were foreknown by God for this salvation from eternity past will be glorified in eternity future. And no one except believers are viewed in this chain. And this is why the writes of the Canons of Dort called this chain, “golden.” Can you not see how priceless this chain is for it was purchased with the precious blood of Christ. And like a golden chain, it is most beautiful, because it’s origin is founded in the farthest recesses of eternity past, conceived by the will of the one, eternal and Almighty, Triune God.

The next time you receive a gift; perhaps in about a month at Christmas, would you be reminded of this gift; the golden chain of your salvation. Will you determine to be in awe and to treasure this gift remembering that God determined to give it to you who believe in Jesus as Lord and Savior even while we were undeserving, ungrateful, and unrepentant sinners. Paul says that “believers” were “foreknown”. Let’s break this verb down just a bit, shall we? The verb “foreknown” in our text cannot simply mean “to have knowledge beforehand.” God has always possessed perfect knowledge of all creatures and of all events. There has never been a time when anything past, present, or future was not fully known to Him. But it is not His knowledge of future events (of what people would do, etc.) which is referred to in Romans 8:29-30, for Paul clearly states that those whom He *foreknew* He predestined, He called, He justified, etc. Since all men are *not* predestined, called, and justified, it follows that all men were *not foreknown* by God in the sense spoken of in verse 29. Rather, what we see communicated in our text is that God set His heart upon (that is, He foreknew) certain individuals; these He predestined or marked out to be saved. Notice that the text does not say that God *knew* SOMETHING ABOUT *particular individuals* (that they would do one thing or another), but rather that God *knew the individuals THEMSELVES*, those whom He foreknew He predestined to be made like His Son, Jesus Christ. The word “foreknew” is being used here to speak of a relationship, we might say that those whom God “fore loved” – that is, those who were the objects of God’s redeeming love, He marked out beforehand for salvation.

We see this very idea of God choosing for Himself those whom He would have a relationship with and love in the life of Jeremiah. We read in Jeremiah 1:5; “**Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations.**” This is a hard text for those who think election is unfair. But for those who take God’s Word as the absolute truth, this is a most wonderful text. How many times have you asked yourself the question, “Why did God choose me?” Do you conclude that you are better or more pleasing than those whom God did not choose? I would hope not! Do you know there is a perfectly biblical answer to the question as to why God has chosen you, if you are in fact a believer? I know exactly why God has chosen me and I want to show you where it stands written. Turn with me to Ephesians 1:5-6. There we read the very reason for God’s choosing whom He has...***He predestined us to adoption as sons through Jesus Christ to***

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Himself, according to the kind intention of His will, 6 to the praise of the glory of His grace... Remember, I told you that there is a biblical answer to the question as to why God chose us. I did not say it would satisfy our human curiosity. For we want reasons about us when all we are given is a reason found in the heart of God. We have been chosen by the kind intention of His will, before we were born or had done anything good or evil, God had already chose us according to Ephesians 1:6 and Romans 9:11.

The only question at this point then is this, "How are you going to respond to this gift of the golden chain of salvation? Maybe you could get all prideful because you have proven yourself to be better than the next guy? Probably not. Maybe you could respond with attitudes and actions of shameful immorality, since you are saved no matter what you do? No, that would be utterly inconsistent with a life that has been transformed by the grace of God. Rather, the only true response is that of humility, since all of us are undeserving, wretched sinners. Such a humility leads to submission to the will of God since, according to His Word, He chose us, not to live for ourselves according to the desires of the flesh, but rather to be holy and blameless before Him; to devote ourselves to praise and thankfulness to God's loving and merciful election of some people out of the whole humanity who are all deserving of hell otherwise. There are some Christians who still carry the sinner's baggage of pride. They cannot accept the utter humility of not being able to contribute to their own salvation. Who would even want to rob God of His glory; in making us the beneficiaries of the golden chain of salvation. Let us turn our attention now to this...

II. **Who is the Benefactor of this Chain?**

The next question we need to answer is this, "Who is the benefactor of this chain?" In other words, who is responsible for man's salvation, who is the originator of it, who is it that forged this chain of salvation into existence? To be sure, there are Christians who believe that they are the ones who made the decision to "accept Jesus" out of their own free will.

Beyond a doubt, every Christian believes in predestination. The very word itself is biblical. It is found in our text here in Romans 8:29. The only issue is what kind of predestination you believe in. Sadly, many Christians believe in an unbiblical predestination that makes you your own elector. Rather than being humbled and grateful to God for His unsearchable, utterly undeserved and unmerited grace and mercy to you; a wretched, rebellious sinner, you might be thinking, "Ha! I'm better than my friends who have heard the gospel but were not good and smart enough to believe." You have nothing to do with any part of your salvation. It has been rightly said that the only thing we bring to our salvation is the sin that made it necessary. This is made very clear in our text. Notice verse 30, after the clearly exclusive divine act of foreknowing, or determining to enter into a love relationship with His own, every single act of verse 30 is also exclusively an act of God, independent of man. We read again in verse 30, **and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.** Tell me, who is it that does the whole of this "chain of salvation"? It is God: *He* foreknows; *He* predestines, *He* calls, *He* justifies, *He* glorifies. Where are you in this whole process, O man?

Notice this very important grammatical construction used by Paul: all of the verbs used in the chain of salvation are in the aorist tense, a tense that indicates a past event, an event that has already happened. So in Paul's mind, the whole chain has already been accomplished by God, the very benefactor and originator of it. This is surprising, since the final glorification of Christians is still in the future. But by using this type of past tense, Paul tells us that our glorification, even though it is still in the future, is so certain because it was decreed by God, that we may consider it *done!* According to Paul, the elect who have not even been born yet are to be regarded as predestined, called, justified and glorified because it is God who predestined them by his eternal, unchangeable decree.

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If man has a part in this chain, would there be such certainty or guarantee? Certainly not! Why? Because human beings are sinful, and so are subject to change of mind. If God elected us because He saw us accepting Christ into our hearts, then what happens to our election if we were later seduced by a false prosperity gospel? If God called and regenerated us because we believed in Christ by our own free will, then would God reverse our regeneration if we later went over to the Oneness Pentecostals' camp? And if this happens, then would God also take our justification and glorification back? No, God took it upon himself to forge the chain of salvation all on His own. He knew that the man whom he created and who fell into sin is totally unable and unwilling to help himself. So even a man's faith, his repentance and his conversion are all given to him by the Spirit.

But let me make a comment about something that may be bothering you; because it certainly bothered me in reading this Roman's text. What of faith? Isn't faith necessary for salvation. Where is the mention of faith in our text? To be ABSOLUTELY clear, without faith, it is impossible to please God (Hebrews 11:6) and we are undeniably saved by grace through faith (Ephesians 2:8); but let me ask you; does faith, your faith save you? Is it your faith that is the object of your worship and salvation? No, the object of your salvation is not your faith, but Christ. It is Christ who saves through faith. The great American theologian B.B. Warfield put it this way: *"It is not faith that saves, but faith in Jesus Christ.... It is not, strictly speaking, even faith in Christ that saves, but Christ that saves through faith. The saving power resides exclusively, not in the act of faith or the attitude of faith or in the nature of faith, but in the object of faith."* - B. B. Warfield. And who is the object of our faith? Is the object our own faith? Does faith save us? No, our Lord Jesus Christ is the one who saves. The reason why Paul makes no mention of faith in this passage is because what is in view here is exclusively and purely the work of God. Must we have faith? Yes? And our faith is in the God who has given His Son as our Redeemer.

But this is something else interestingly missing from this text; something that is also a true and necessary component of our salvation. It is a piece that links our justification (our being made right with God) with our glorification (our being made finally fit for heaven). What is the missing link here? It is sanctification (our being made holy or more and more like Jesus Christ). Now, while Paul does not mention it here in our text, this does not mean that sanctification is not important to Paul or to believers. In fact, in Romans 6, Paul talks about believers being dead to sin and alive to a new life. And again, in Romans 8:1-8, Paul exhorts believers to walk according to the Spirit, not according to the flesh. And then, in Romans 12-15, Paul commands Christians to be living sacrifices, holy and acceptable to God. Therefore, a person is predestined by God in order for that person *"to be conformed to the image of his Son"* (Romans 8:29).

In this way, our sanctification, that daily process whereby we put aside more and more of sinful flesh and put on more and more of Christ and His righteous ways, is found in our text. But the point to be made is this, our salvation, as Paul views it here in Romans 8:28-30, is from eternity past to eternity future, from beginning to end the work of God. Yes, we participate in it and are expected to do so, but our participation is not in any way that which conceived or consummates our salvation. God is the benefactor of our salvation. So, we have seen who the beneficiaries of salvation are and who the benefactor of our salvation is. Finally...

III. What is the benefit of this chain?

Let us answer the question, what is the benefit of this chain of salvation? The answer is clearly revealed in verse 29 where we read, ***For those whom He foreknew, He also predestined to become conformed to the image of His Son...*** Let us never forget that from the moment that God created man, this has been his purpose. In : ***"So God created man in his own image, in the image of God he created him"*** (Genesis 1:27). Man was created good in the image of God, with true holiness, righteousness and knowledge of God.

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But after Adam sinned, this pure image of God was so corrupted that man lost his true communion with God. In electing a person, God's purpose for that person is to restore this perfect image in him by giving him this golden chain of salvation. The one whom God calls is to live according to God's purpose, which according to Ephesians 4:1, is... **"to walk in a manner worthy of the calling with which you have been called."** The chosen one is justified after the Spirit brings faith in his heart in order that he may live in holiness. And as the believer progresses in holiness, he is, in the words of 2 Corinthians 3:18, **"being transformed into the same image from glory to glory..."** (2 Corinthians 3:18). Then, when standing before the Lord on the last day, the believer becomes fully, in body, soul and spirit, that new creature he was promised to be in 2 Corinthians 5:17, perfect and complete according to the image of God.

The Spirit of God alone will conform us to the image of Christ, who is **"the image of the invisible God"** (Colossians 1:15; 2 Corinthians 4:4), and **"the exact representation of His nature"** (Hebrews 1:3). As we noted in Romans 8:28, it is God who conforms individuals to the image of his Son, and in so doing, the entire church, the congregation of the Redeemed, become conformed to this image. We see this clearly in verse 29, where Paul says that God conforms us to the image of Christ **so that He would be the firstborn among many brethren...** Who are these "brethren"? Beloved, we are, the church universal. Christ is our elder Brother and we are thus brothers and sisters to Him and to one another since we are all adopted children of God. All who are foreknown, are predestined, are called, are the justified and are glorified, are so by God's grace and are Christ's brethren, chosen for the purpose of holiness – to bear the image of God in all that we do. We see this clearly revealed in 2 Thessalonians 2:13 where we read, **But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.**

How does the Spirit of God accomplish this work of conforming us to the image of our Lord and Savior? Through faith and by the truth regardless of what kind of sufferings come our way that try to separate us from the love of God in Christ. This is why Paul proclaims later in Romans 8 that our final victory and glorification is assured, in spite of any sufferings. In Romans 8:35, 38-39 we read, **35 Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... 38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.**

Romans 8:28-30 presents us with this golden chain of salvation, forged by the hand of God, initiated and executed by the grace of God to sinners like you and men; and is made sure by the power of God to all who believe. The benefit is salvation, thorough and complete. This is grace and these are the beginnings of the doctrines of grace. Next week we will look at the reason why we need such grace, because of the radical depravity that sin works in each and every person, alienating him from God.

Soli Deo Gloria

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