

## The Doctrines of Grace: By Grace Alone

Ephesians 2: 1-10

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Now, I am going to begin something this morning that I know I have brought to you and have tried to teach consistently over the last 18 years. I am still fuzzy whether I have brought a series of these truths to you, but as we begin a new year, our 175<sup>th</sup> year of this church's existence, I want to bring a series on the foundational truths on which we were established: the doctrines of grace. Those of us that have been here a long time know what that phrase means. We put it on our advertisement in the *Watchmen* each week that we are preaching the doctrines of grace. These are the foundational truths that this church was established on and we endeavor to be faithful to them today, but sometimes we don't always know what they mean. So I thought it would be good for us to return to those foundations here at the beginning of this year and study them.

So, let us look at Ephesians 2:1-10. We have already read it. I would like to read it again to you as we go through the message. So please keep your bible open there and let me give you some preliminary marks as I begin this series. On August the 20<sup>th</sup> through the 22<sup>nd</sup> of this year we will be celebrating, here in the church, our 175<sup>th</sup> anniversary. We have some special things planned for this event: we are going to have Pastor Jeff Thomas from Wales, one of the great preachers in the world today to come in and preach for us. We are also going to have Pastor Bill Ascol come back and bring messages to us and we are going to try to encourage him in appreciation for what he did here so long ago and just to rejoice that God has been faithful to us all these years. In celebrating this anniversary I want to call us back again to those original beliefs.

This church was founded by Elder J. B. Smith in 1836 and he pastored it for the first 18 years of its life. The church was one of the frontier churches of the Mississippi Valley Baptist Association when it was founded; and churches in Mississippi, including Ebenezer, First Baptist Jackson and this church were part of that association. That association wrote down its beliefs: its beliefs that every church would adhere to, to be a part of that association; that they would believe the same things about the doctrine of salvation. And those beliefs also are the same ones that were the beliefs of the first Baptist Associations in America: Philadelphia, Charleston, Sandy Creek and then moving West as time passed.

Baptists suffered persecution in England before they were able to come to America. They suffered persecution in the colonies. Some people do not know that each colony had its own state religion. Virginia was Episcopalian or Anglican and actually persecuted Baptist pastors by putting them in jail. A couple of them were actually executed. Maryland was Roman Catholic. You go through the colonies and

you find out that Baptists, in the early years of America, particularly pastors, were persecuted as being seditious, independent, and so our church start in America was very small; but in God's providence, those beliefs that they held prospered and spread across America faster than any other denominations.

These are the beliefs I am talking about: the doctrines of grace, God's grace and what it means. It is what warmed their hearts and gave them energy and zeal to bring the truths of Jesus Christ to this nation. When Charles Spurgeon, who is the greatest Baptist preacher we have ever had, and I believe perhaps one of the two or three greatest preachers since the Apostle Paul. When he established or dedicated the Metropolitan Tabernacle in London in 1861, it could seat five to six thousand every Sunday. Spurgeon had begun only a few years ago with two hundred before that; and when he dedicated it on that day, the plan was for the church to be gathered and hear messages on the doctrines of grace (what is now known as the *5 Points of Calvinism*); and they preached on those points that day to establish that that church would be founded on the doctrines of grace. For forty years he preached to anywhere from five to ten thousand a week.

A million people contributed to the building of that tabernacle because they loved the doctrine of grace he preached. Hundreds and thousands have come to faith in Jesus Christ in his ministry since then, as well as the fact that his sermons have been continually reprinted and read to the present day. The thing that Charles Spurgeon said to those people on that day was that we believe the doctrines of grace or the five points of Calvinism, not because Calvin came up with them, we do not follow a man, but we believe that Calvin summarized them better than men had done before, and they came to be known by that name. Spurgeon said that we preach what was preached by Christ and his Apostles: the gospel of Christ, the doctrines of grace, and holding them forth to the world. These were the things in the bible. He also encouraged the congregation to have patience and mercy and charity towards those that did not agree fully with the doctrines of grace: those Armenian brethren, who still held to the belief that Jesus Christ alone is their salvation; who might not agree in how we state and understand the bible's teachings on the doctrines of grace. Nevertheless, that was the foundation of his ministry and the secret of his life.

So, this morning, I want to begin this short series on those five doctrines or statement of the doctrines that our dear brother, Bill Ascol, restored to this church after so many years. I would like to begin by reading to you five of the nine statements or articles of faith of the Mississippi Association which began all of the Baptist churches in this area at that time. The third article says: We believe in the fall of Adam, in the imputation of his sin to all his posterity, in the total depravity of human nature, and in mans inability to restore himself to the favor of God. Article four: We believe in the everlasting love of God to his people, in the eternal, unconditional election of a definite number of the human family to grace and glory. Article five: We believe that sinners are only justified in the sight of God by the

imputed righteousness of Jesus Christ, which is unto all and upon them that believe. Article six: We believe that all those who were chosen in Christ before the foundation of the world are in time effectually called, regenerated, converted and sanctified, and are kept by the power of God through faith unto salvation. Article seven: We believe there is one mediator between God and man, the man Jesus Christ, who by the satisfaction which he made to law and justice in becoming and offering for sin, has by his most precious blood, redeemed the elect from under the curse of the law, that they might be holy and without blame before him in love. The last articles are on the faithful life of the Christian and the second coming of Christ.

So, these five articles of the nine, in the Mississippi Association and in this churches foundation, were deemed necessary to understand the grace of God and how he saves sinners. They were meant to be understood to comfort those who have believed, to give hope to those who were seeking salvation: that God is able to even to save them, and to also stimulate and encourage Christians to witness and preach the gospel to the world, knowing that God has planned and will save his people from their sins. This is so simple and profound, and the center of them all is grace.

Now before the reformation in the fifteen and sixteen hundreds, the Medieval Church had come to believe that grace was an influence that God gives to man to help man make good decisions; to cooperate with His salvation. This was based upon the old controversy between Augustine and Pelagius of the early centuries of the church. The church had come to believe that man is able to cooperate with God for his own salvation. Although Augustine taught plainly that man is impotent and unable to contribute one drop to his salvation.

The protestant reformers and our Baptist forefathers fought, and sometimes suffered death, for the truth that grace alone, God's grace sovereignly given to sinners, saves them from beginning to end. To them God's grace was more than a nudging influence on sovereign man to try to encourage him to decide for God. To them it was the omnipotent gift of God itself, not an influence, but a gift, which God himself gives to dead impotent and unabled sinners to raise them from spiritual death and to find salvation in Jesus Christ.

So, this morning I want us to look at Ephesians 2: 1-10, as quickly as we can, to give a biblical overview for grace and the doctrines of grace. There are two things that this passage teaches, two *great* things that it teaches: that sinners are saved by grace alone from beginning to end. That is, from the first breath of spiritual interest to faith in Christ for salvation, to perseverance to the end and entrance into heaven, we are saved by grace. And the second thing that I want us to look at from this passage is for us to understand the implications for us believing this upon our mind and thoughts and attitudes and choices in life.

So, in verses 1-3 we find the first thing, and that is, that it is necessary we be saved by God's grace simply because we are too sinful and spiritually dead to be

saved in any other way. Look in verse one: And you were dead, (not sick, not in a comma), you were dead in trespasses and sins in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lust of our flesh, indulging the desires of the flesh and the mind; and were by nature, children of wrath, even as the rest.

Paul began his explanation of grace in this passage by reminding the Ephesian Christians that formerly they were spiritually dead in their trespasses and sins; their nature was dominated by sin and Satan, that they were children of wrath, they were under God's wrath as John the Baptist taught, as Jesus taught; that they had no ability to raise themselves from dead spiritually. When you are dead you are dead, there is no life. He reminded them of that. He reminded Christians. Some Christian churches don't want to be reminded of their past sinfulness and their past life. Paul always did that: to remind them that if they know anything of God and of Christ and of salvation and of God's strength today, it is because of God's grace, not because of something they were before, or something special in any of them.

Where did this condition come from? Well, it came from Adam, our representative head of the covenant with mankind, which God made, who sinned against God and broke God's law; and the result was that God passed on eternal death and condemnation to Adam and all his descendants as our representative, so that even when we are born, we have a sinful nature that rebels naturally against God. You don't have to teach children to sin. It is in them. We are by nature children of wrath, indulging the desires of the flesh and of the mind; wanting to do things our way, wanting to get things to please us our way, self centered. If you do not restrain a child from self-centeredness they will grow into a monster of self importance and afflict the lives of others with their pride and arrogance.

That is our nature and God has determined that that nature be a part of his curse upon all mankind for Adam's sin. As a result we are born spiritually dead to God, by nature self centered, under God's wrath, and impotent to change ourselves. So how could sinners like the Ephesians have ever come to faith in Christ? How is it that they changed into a people who loved God and wanted to live for the glory of God and love one another, changed their marriages and changed the way they raised their children and the way they worked, and gained a testimony of a people who loved God and loved each other?

Paul reminds them, it is only by grace, in verses 2:4-7: "But God, (even when you were dead), being rich in mercy, because of his great love with which he loved us, even when we were dead in our transgressions, made us alive together with Christ, by grace you have been saved." When we were dead in our transgressions it is God who gave life. He didn't just influence us. I don't want to be too inappropriate this morning, but after my mother died I was with her and prayed to God that he would receive her in joy and glory, and I talked to her and

told her the things that I loved about her and I thanked her for her life for me. I once again asked for forgiveness for my sins against her and prayed that God would comfort her. As happens at the bedside of one who is passed, there is this desire in us: if only I could say something and they would come back to life, but they can't. It wouldn't matter if I would have said over and over, "Mother, come back!" She would have remained on the other side, because the only thing that could raise the dead is a miracle and infusion of the sovereign power of the almighty God into the course of death of decay in this universe, that would reverse the curse that is come upon us for our sins.

Paul tells these Ephesians when they were originally non-Christians, not followers of Christ, when they did not understand their sinfulness, they did not understand who Christ was when they were dead spiritually and could not change themselves, God did more than influence them with his grace. He sent his almighty power through his undeserved, unconditional grace, to cause their hearts and their minds to be reborn with spiritual life—"but God who is rich in mercy, he says, because of his great love with which he loved us, even when we were dead in our trespasses and sins, *made* us alive." He said let there be light and the world was created. At this time when the Ephesians were dead in their trespasses and sins he said: 'Let there be light' and their eyes were opened to see their sins before God and to see that in Jesus Christ all the offenses that they had made against God could be satisfied and atoned for in his perfect blood and righteousness.

"He made us alive together with Christ." And here Paul could not help but put parentheses. In the Greek language, this is an interruption of the sentence which should read: "...made us alive together with Christ and raised us up with him." But he could not wait, he had to exclaim, "By grace you have been saved!" By grace, not influence, but the undeserved gift of God, to raise you from the dead.

"By grace you have been saved and raised up with him and seated as with him in the heavenly places in Christ Jesus." What happens then?—"That in the ages to come, he might show the surpassing riches of his grace"—the riches of the sovereign God to show mercy to sinners when he did not have to; the riches of his grace in kindness toward us in Christ Jesus. For eternity God will be showing us things that we have not understood before of his kindness. We think God is kind when we look at the cross of Jesus Christ and say, 'He was so kind to send his son to suffer the atonement for my sins that I could never make up to God. He is really kind.' But eternity is a place where if we may call it day after day, God reveals to us one kindness after another, one blessing, one joy, one heaven, one new earth; all of the kindnesses of fellowship with people who never sin against you and of who you never sin against; the blessings of coming before the savior of whom we could not touch on earth and now we can see and fellowship with in heaven day after day; join in singing with the saints to his praise; marveling at the wonders of the new heavens and the new earth in which there is no decay: no first or second law of thermodynamics to destroy the decline of this universe, only exploding more

and more with beauty and wonder and all by grace that he might show us one kindness after another.

Grace is not an influence it is a gift. A gift that God sovereignly gives to sinners to wake them from the dead and help them to have spiritual life to see Jesus Christ as their Savior and Lord and enter into an eternal joy and glory, that it would take an eternity to experience. If anyone is going to be saved, Paul says here, it has to be by grace. Not just an influence that helps a spiritually dead sinner to help themselves. 'God helps those who help themselves,' is not in the bible. What is in the bible is: God helps sinners who cannot help themselves.

The Medieval church had taught, based upon this argument between Augustine and Pelagius, that God's grace is only an influence that he gives to man and leaves it to man to decide whether he improves upon it and increases that grace so that one day he will merit salvation by having enough grace, but Martin Luther and the Protestants, and our Baptist forefathers, found the bible teaching that grace is a gift to the poor, undeserving, and spiritually dead sinner raising them from the dead and enabling them to return to God for the free Gift of salvation and eternal life in Jesus Christ.

So, Paul teaches that grace itself is a sovereign gift which includes the gift of faith in the spiritually blind, spiritually dead sinner. Look what he says in verse eight: "For by grace you have been saved through faith." Faith is the instrument by which we enter into salvation.

"By grace you have been saved through faith; and that not of yourself: it is the gift of God. Not as a result of works that no one should boast." From beginning to end, salvation is by grace, including faith, as a gift of God. The problem is that when we come to believe in Jesus Christ we have heard of our sins, we have heard of the cross, and we hear of God's invitation: "Come to me," the Lord Jesus said, "all who come to me I will in no wise cast out. He that believes in me has eternal life and does not come into judgment, but has passed out of death into life."

In our ignorance and in our hearts and minds we only know that we feel condemned and we want relief and Jesus Christ calls us to mercy, and we come. We don't think then: 'Well, I merit forgiveness because I place faith in him.' We don't think then: 'I deserve salvation because I had faith in him.' We don't think like that. We just know what we feel and what we desire and we come to the only savior of the world for mercy. For that time that is enough: to be cleansed from all unrighteousness, forgiven for all our terrible thoughts and words and deeds of the past and present and future; to be given the promise of eternal life, and an escape from the judgment to come; and so we find in Jesus Christ love that has been proven with nails in his hands and love in his heart to become sin for us that we might become the righteousness of God in him.

We are humbled that God would forgive us, amazed that he would accept us and most of the time it does not occur to us to ask: What happened? We are sort

of like the man that was healed from blindness by Jesus and they said, 'How did this happen?' And he said, 'I don't know. All I know is that I was blind and now I see.' And he was happy. But God would have his people know more: and that is the first awakenings of the sense of their sin and need of forgiveness and eternal life and restoration to God were actually the workings of God's sovereign grace in their hearts, in their spiritually dead and ignorant hearts; and that anything they know about Jesus Christ as savior, any desire they have to come to him for salvation, any love they have for him, any kind of desire to live for his glory has come as the sovereign work of God by his grace in their hearts and it humbles them. It humbles them.

On the one hand, that God would even do that for them and it causes them to wonder at how kind that he has been to them now and forever, and it makes them want to worship him. Then it encourages them, "For if it is He who began a good work in us," Paul said, "then it is He who will bring it to completion in the day of Christ Jesus." He wants us to know it is by grace. We may not understand it all and there may be those that say it can't be that way, or God's not fair, or some other argument that argues with the word of God and these words I have just read to you, but God wants you to believe in his grace.

Why doesn't he give his grace like that to everyone? The gospel is preached to all the world but not everyone responds to it. We hear of Jesus Christ preached in different ways: "He is the way the truth and the life and no man comes to the Father but through me." We even say those words to other friends and family and even strangers and we say, 'He is the only way of salvation.' But they look at us and say, 'I am just not interested.' Or worse they say, 'Don't say those things to me. I don't want to hear it. I am fine. I am going to make it. I am better than a lot of people. Don't tell me about that.'

Why doesn't he open up everyone's eyes? And the answer of the bible is: because no one deserves God's grace. On the day that Adam and Eve sinned against God and brought the curse of death and condemnation upon themselves and all their posterity, the curse was righteously given by God with no obligation on his part to redeem us from it. He could have let them go onto hell and judgment and all of their children that were born and died after that and been perfectly just and good; because we are by nature children of wrath, indulging the sinful desires of the flesh and of the mind.

In Ephesians 1:3 we find the absoluteness of grace: "Blessed be the God and father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ." And he explains grace: "Just as he chose us (or elected us) in Christ Jesus before the foundation of the world. That we would be holy and blameless before him; in love he predestined us to an adoption of sons through Jesus Christ to himself according to the kind intention of his will." Why? Why would he do that? Why would he choose those who chose to rebel against him; of their own free will? To send his son into this world to die for them; to raise

them from spiritual death from hell to heaven when they deserve nothing from him? Paul's answer is: to the praise of the glory or honor of his grace: his character of grace, his power of grace, his display of grace, that he would be revealed as a God who is of infinite love: undeserved, unconditional, set upon the undeserving; that through eternity he might be known and praised by the vessels of mercy as one who has saved them when he did not have to and who is so full of magnificence and benevolence and kindness and pity and mercy toward them that they will never be able to fully express to him how great is his grace.

"In Him we have redemption through his blood, the forgiveness of our trespasses according to the riches of his grace which he lavished upon us." Lavished! The glory of God is revealed in his showing grace to anybody when he did not have to. Much less, as the bible says, it will be a multitude no man can number. Along with Spurgeon, on the first day of the tabernacle, he affirmed and quoted some of the great Puritans and pastors of history, that he believed that God had mercy on all of the infants who died in infancy; that their days were ordained before there was yet one of them, and that he has chosen to include them in his elect; that one day in heaven the multitude that no man can number will include all those lives who were cut short by the selfishness of man upon earth. I believe that too.

The magnificence of God's grace! We can only see right now in the son of God nailed to a tree where we say: that has to be a gift of grace. But in eternity, voices that were never able to sing aloud on earth, I believe, will join the heavenly chorus of God's kindness and grace that has brought them such eternal joy and bliss.

"Eye has not seen and ear has not heard all that God has prepared for those who love him." We get a taste of grace on earth, as we know that it was not that we first loved God but that he first loved us. It was not we who first thought of God but he first thought of us and put that first thought in our minds. That it wasn't that we sought him but that he sought us like a shepherd who goes into the wilderness to find his sheep that was lost and brings it back on his shoulders rejoicing. "Rejoice with me, I have found my sheep which was lost!" God has joy in bringing those who deserve his wrath to his side.

All of grace! You will say to me, "Why does he still find fault then?" That was asked of Paul in Romans 9: "Who resists his will?" And his answer was this: "On the contrary who are you, oh man, who answers back to God?" I mean really! The thing molded will not say to the molder, "Why did you make me thus?" Will it? Does the potter have the right over the clay to make from the same lump one vessel for honorable use and another for common use? And the answer is, yes he does.

You see we are the creature He is the creator. We are not the creator that makes him the creature God that we wish to be. He is the God that made us in our mother womb and knit us together; who fed us and clothed us and gave us breath

and life; and of all things, he gave us his only begotten Son to suffer the punishment eternal that we deserve for our hatreds, our evil thoughts, our destroying words, and our sinful choices, as if he had done them himself; that God might justly forgive us, because his wrath has been poured upon the Son's head instead of our own. That is called grace.

There wasn't anything in us that deserved that kind of sacrifice and that kind of love. There wasn't a spark of goodness in us that God said: 'You know what? I got to do something to help them out, because they deserve it.'

We were by nature children of wrath, but God in his mercy sent his son to accomplish the just and righteous granting of sovereign grace to sinners. "What if God, though willing to demonstrate his wrath and make his power known, (Romans 9:22), endured, with much patience, vessels of wrath prepared for destruction: and he did so in order to make known the riches of his glory upon vessels of mercy which he prepared beforehand for glory, even us, who were called not only from Jews but also from among Gentiles?" So the bible teaches that God gives grace and glory to who he will through the salvation that has been accomplished through his son, Jesus Christ.

When this good news of salvation by grace is preached to men: that God will receive you and give you the gift of grace in salvation, when that is preached to men: calling them to repentance for sin and to come to the God of grace for mercy, God sends his Holy Spirit into the hearts of dead sinners and awakens them from the dead and gives them a new heart and new ears and a new mind to understand their dangerous condition and the beauties of redemption and forgiveness in Jesus Christ; in enabling him by his Holy Spirit, in the new birth, to see the kingdom of God with their hearts finally understanding who they are and what they deserve and how gracious God is and how loving Jesus Christ has been to give himself for the likes of them, they find in their hearts the desire to enter the kingdom of God and they come.

"Come to me," he says, and they come. "My sheep hear my voice," he said, "I know them and they follow me." And they follow him. They come. They don't understand themselves fully in what has happened in their hearts. They only know that if they were to die today and stand before God, they would be condemned for their sins justly without hope of eternal life and headed for hell eternally. That is all they know, but they also know somehow God has taught them that in Jesus Christ there is a perfect righteousness and atonement for their sins and that they can be forgiven, and that they have but to come to him. And they say to themselves: 'What is keeping me? I am a sinner, but he forgives sinners and receives them. I am ignorant, but he says Come as you are, and they come!'

They come to his feet and say to him: 'Lord Jesus, all I know is you are risen from the dead and I am headed to hell have mercy upon me. You have promised all who come to you, you will not cast out and I accept your promise to me.' And they are saved. All of that is God's grace.

Have you experienced that? It may not be a big explosive fireworks moment in your life, but you have come to the point of seeing that by yourself and by your own merits, you are without hope before the thrown of God's judgment, and you have come to see that Jesus Christ really is the son of God and he really did rise from the dead and he is alive. And you understand that he has promised all who come to him, including you, he will not turn away, and so you come. What you found was not that you sought him so much that he sought you and drew you to his bosom by grace to become his child.

There is a hymn that Baptists sing and I will close with this and we will come back to other things. I sang this hymn my whole childhood in a church that did not teach the doctrines of grace, but we love to stand and sing this hymn, and it has been called the National Anthem of Baptists. But having explained to you that grace is from beginning to end, from the first awakening of life to the granting of the gift of faith, to the closing with Christ and excepting his promise to save you, listen to this hymn. If you are a Christian, this has happened to you, and if you are not a Christian this must happen to you. If you are someone this morning that doesn't know what you are, except that you know you are a sinner, that Jesus Christ really is the son of God and you need help, this hymn promises you, that if you come as you are he will receive you and grant you all the gifts and blessings of his eternal grace that will take you to heaven. Knowing such a gracious God who gives such mercies so undeservingly, it will change the way think and live each day.

Here is the hymn. Is this true?

I know not why God's wondrous grace to me he hath made known

Nor why unworthy Christ in love redeemed me for his own.

I know not how this saving faith he did to me impart

Nor how believing in his word brought peace within my heart.

I know how the spirit moves convincing men of sin

Revealing Jesus through the word creating faith in him.

But I know whom I have believed and I am persuaded that he is able

to keep that which I have committed to him against that day

That is called grace. Salvation by grace through faith, and it is the comfort of the Christian who finally understand that God from beginning to end always was planning to bring him to his side; that he would want you as his own and let nothing, not even sin and Satan and death and hell, stop him from bringing you to his side eternally to be his adopted child and the brother and friend to his begotten son. Grace, grace, God's grace! Amazing grace, how sweet the sound that saved a wretch like me. I once was lost, but now am found, was blind but now I see. Why? Because of grace.

These doctrines teach us to be humble and thankful in our worship and prayer; hopeful, that if God can change us, he can change anybody including our

spouse, our children, our hardened co-workers and boss, and the greatest sinners in the world; that the power of the preaching of the gospel of Jesus Christ is accompanied by the power of God the Holy Spirit to conquer the stubborn, rebellious hearts of sinners and bring them into loving submission and kindness toward God and man and that this is all of grace.

On this 175<sup>th</sup> year of the anniversary of our church, it serves us well to remember the doctrines of grace and to understand the sufferings of our forefathers and what they endured to ensure that the things that they believed from the scriptures about this wonderful grace was passed onto their children and to their grandchildren and their great grandchildren: to know the love of God in its fullness, the grace of God in its magnitude and kindness, and to be comforted in heart that heaven is their own and on earth, until they see him face to face, they are surrounded by the unconditional love and grace of God in all of his acts and deeds towards them each day. If you still have trouble understanding what grace is, I have good news. I can tell you what to do: "The word became flesh and dwelt among us, and we beheld his glory; glory as of the only begotten of the Father, full of grace and truth."

If he was just full of truth there would be no hope for you. If he only had grace it would be unjustly given, but Jesus Christ is the place on earth, and in history, that we see the grace of God, invisible flesh, and how far it will go to bring condemned sinners to eternal joy. Go to Jesus Christ and believe in the grace of God and you will be saved, and you will begin a life that is boggled in mind to understand the height and breadth and width and depth of the love of God in Christ Jesus. It will make you change: to begin to think of others with the unconditional, undeserving grace, that God has wrought in you; to speak to others: that every word that proceeds from your mouth grants grace to those to hear as God has spoken grace to you; and to use your life to bestow unconditional, undeserving love and grace and acceptance and kindness upon others around you as God has done for you.

The doctrines are not only our salvation, but they are the comfort of our hearts in how we live till we tell him how thankful we are for his grace. "By grace you have been saved through faith; and that not of yourselves: it is the gift of God: not of works, that no one may boast."