Indescribable Grace of God

By Charles Feinberg

The Mexican mission that is doing work abroad there in Spain. Yes, it went it went. It was brought to all men. Now, what do you have in the Epistles from Romans through Jude? How we are to live in this life. We are taught epistles are doctrine. They are teaching, not just enough to say, "To do this or don't do that" as you heard this morning do's and don'ts. It's the reason why you have the gospel for the unbeliever in Matthew, Mark, Luke and John. You have the gospel for the believer in the 16 chapters of Romans. Why? To know how firm his salvation is. To know what the basis it is to allow and to live. The resources available at his disposal.

So we have how he used to deny is to be negative on ungodliness, is to be negative on worldly desires, but he's to be positive on living sensibly or soberly, righteously and godly in this age, in the age, and then glorification. We're going to be glorified. The revelation tells how, caught up, we're like him, see him as he is. So we have here believe and behavior we have orthodoxy, right thinking, right doctrine and orthopraxy. Trouble is a lot of folk are trying to do what no bird would ever try to do and that's fly on one wing. You must fly on both wings, both orthodoxy, and orthopraxy. Now, notice how the Apostle Paul through the Spirit of God gives us the three great phases of God's wonderful grace. I'm glad that whoever chose the hymn for us this morning, my hope is in the Lord, by Clayton. I know his son is up there in Kent Washington with his dear wife and a ministry, beautiful ministry there in music. Notice Verse 2, "No merit of my own is anger to suppress." That's biblical. My only hope is found in Jesus' righteousness. Verse 4, "His grace, that's what we're talking about, his Grace says planned it all to his mind but to believe. My subject the indescribable grace of God." I call that in and called in the passage
and a day or so after that I got a call from one of the lovely capable officials able [inaudible] secretaries. She said, "I want to know, I have your subject and the passage. Can you give me a little bit of a description of what you're going to say?" I said if I could describe it it wouldn't be indescribable. So we laughed and she let it go at that. I said some things that was strictly irrelevant. But you must have written them down. I don't see them anywhere, so no harm was done. [Laughter] But this is that grace that's planned it all. Three phases of it past, present, and future.

Notice verse 11, the salvation by grace, the grace of God is so marvelous. No wonder Christians have named their children Grace. What a word. It's so marvelous, it is so explicable, indescribable, unspeakable. Many sided, variegated, many faceted, multi-faceted, many splendored that it'll take more than any redeemed soul can do here and the angel Gabriel can't because he's not a redeemed being. Michael can't, he's the Archangel he's never been saved, he's never been lost. Only lost people can be saved. No angel, no angel has ever been redeemed. Holy angels don't need redemption and unholy ones have never had Christ die for them, he died for a man. Notice this grace of God as to its source. Where do I get that supply? That's why it's so marvelous. It has an endless supply. God is never enriched in withholding. He's never impoverished and giving God is the God of all grace. Help yourself.

Dear old Dr. John Hubbard used to teach Bible institute years ago. He would say God is called the God of all grace. Just help yourself. Here it is, he's the God of all grace as he is of all comfort and all whole. God himself. All the three beings, all the three persons in the Godhead. Three persons in one wonderful substance of deity, the God head, the Father is the God of all grace. The son is the gracious redeemer and savior and the Spirit of God is called in Hebrews the Spirit of grace. God alone is the source and fountainhead of grace. Some people want to get a
corner on a stock market whether it's in oats or wheat, or barley, or oils, or utilities, or rails, or whatever, God has that he has the market cornered on grace that no chances someone is going to horn in there. No he hasn't. He always has had it and that's why you and I don't need to worry about whether the supplies ever going to run out. It's just like a little sardine in the Pacific Ocean. Afraid there won't be enough water for him. And what's the nature of grace? Well if you were to ask a hundred people in any church what is your definition of grace, you'd probably get answers enough to make the angels weep and those who might come the nearest to it would say grace is getting something that you didn't deserve. It's without merit, without works, without labor and that is only the beginning of it. That's not all of it at all. No, that's not Grace. Grace is getting the very opposite of what we deserve.

It's not only without our works but it's contrary to the miserable works we have done. It's not only without merit but without it's giving us something spite of all our demerits, not just getting down to zero. My, we're so far down we have to climb a ladder to touch a snake's tail when it comes to merit. Yes the nature of grace. That's what it is. During the Revolutionary War, 1776 their lived in our home state of Pennsylvania faithful preacher of the gospel. Name was Peter Miller. Which about, just about as common as John Smith would be anywhere else. Well he was a faithful minister to the word of God and of course he suffered because of it. He had not very far from him. There lived near him a man who was so violent, who was so evil, as young people would say, he was everlastingly bad mouthing Miller. Opposed him at every turn, abused him and anyone who would be stupid enough to listen to him. Well in the course of the war, this is the true account. That man was found guilty of treason. He was sentenced to death. Well Peter Miller heard it, course everybody in the area heard it. It was the town of Ephrata to Pennsylvania named after Ephrata in the Holy Land. So, when that word got around that he was found guilty of
treason and sentenced to death Peter Miller set out on foot to the headquarters of General George Washington sixty miles away. He went there to intercede for this man's life. He got an audience with Washington. General Washington heard him out and shook his head again and again emphatically. No sir, no no. This man was found guilty. He was caught red handed and all the rest of it. I cannot grant your prayer, your request for your friend. He said my friend I have not once said in all my pleading. I haven't said he's my friend. I don't have a worse enemy alive than that man. Well, he says you mean you walked sixty miles. You've come by foot sixty miles to save the life of your worst enemy? Well that puts it in quite a different light. I believe I will grant that pardon. It was made out very hurriedly that reprieve and Miller set out to the place of execution.

He knew he didn't have too much time and that was fifteen miles farther up. 75 miles in all and he got there just about the time they were taking that miserable man, that treasonable fellow to the scaffold and when he got up high up he saw miller coming to the edge of the crowd. He says, "Oh look it There all, he says old Peter Miller wouldn't you know come seventy five miles from efforts to gratify his revenge by seeing me brought to the gallows and hanged. Words are scarcely out of his mouth before Miller came forward and produce that pardon, and of course they saw the signature of General George Washington and the life of that worst enemy was spared. That doesn't even begin to touch the hem of the picture, but it's about as good as we can do with our limitations of speech and mind and perception.

What's the nature of grace? It is the direct opposite of merit and worth, contrary to our works. The source of it. God. What is the sphere of it? It's to all men. And when God says here, through the Apostle, that it comes, hear it, to all men, verse 11. All means all. You'd be amazed even sometimes with graduates students you say, "All are required," some of them come and say,
"May I be out of it?" They don't understand that all means all. And when we read that God is the God of all grace we think maybe some of this spill spilled off and is lost. No you don't have to live weight figuring how much is left out. All means all. All men and we love to get things in a little cozy circle. That little song Matthew, Mark, Luke, and John bless the bed I lie upon or we say Lord bless me and my wife my son John us for and no more, please no more.

If we didn't believe that we'd be more on fire for missions. It's to all man, there must be something American about the gospel. That Hebrew must be something and Greek must have been a perversion of early English. No, no it wasn't, no no. It's to all men. No respecter of persons. The grace of God knows no bounds or limit of race or place or condition or position or disposition or indisposition. Men don't need to search warily for the grace of God because it's appeared. It's not something they've got to attain. Did Adam and Eve have to attain something? Look, read that passage again. They didn't have a thing to attain. They were only to maintain the plane on which they were. They weren't told to reach out and act tamed something and so in grace also. Man doesn't need to search warily for it, it's a appeared. We'd be have a time wouldn't we. If we had to wait for the UN. Well name unable I'm not aware in a few more [inaudible] if we had to wait until they thought of what would be good for salvation. My, no. The grace of God has appeared. Man can't buy it because it's a gift. Man can't run after grace because it's everlastingly running after him and bringing salvation to all men doesn't mean that all men are saved, but their savable. That's what we mean. There's the potentiality of that reach out the hand of faith. They can have it nothing in my hand I bring. Simply to thy cross I cling. Other refuge have I none hangs my helpless soul on their.

What's the aim of race? What's it all about? Ah bringeth, brings salvation, that’s it. Bring Salvation, that's better than your Christmas bonus. That's better than your degree. I know a lot of
people are dying by degrees. Yes. The Oklahoma student paper, The Oklahoma haymaker had a rough one on scholars in the student newspaper it said, "Thermometers aren't the only thing that have graduated and have degrees without having any brains." Anyhow, forget that. The aim of grace, it's the save, not science, not art, not poetry, it's not works that saves, it's not philosophy, it's not man that can save. Never saved himself, how can he save anybody else? Grace, grace alone all my dear friends. I remember one of my professors in seminary. He talked the science of interpretation and all, he told about being a pastor and one of the Carolinas and one of the board members came out with a cane and had a gold headed cane and he'd been preaching on the grace of God and that man just stamped his foot and how good that came and said I hate the grace of God. I don't know how you got on the board, but it's not a border will take them to heaven as the old people were seeking. No, washing behind your ears will get you faster than that fellow. [Laughter] No, no, and then look at the manifestation of grace, the word appeared. Grace appeared, it didn't say it came into existence, it had always been in existence.

God was always a God of grace. It came into light, into full blaze through the light, incarnation, the light, the ministry, above all the death and resurrection of our Lord Jesus. The law came by Moses John 1:17, "Let grace and truth came by Jesus Christ." The great truth set forth here makes it possible for any man. Now all man to be saved if God's grace hadn't appeared that way the whole world would have had no hope, but with him we go from a hopeless end to an endless hope. That's it. if God's grace hadn't appeared the world, if you think it's better off now you ought to see what it would have been without the death of Christ ever since Adam had fallen. The world had gotten worse, worse. You never fall up, you fall down. The great cry today is salvation by attainment rather than by atonement. By improvement of environment you can't.
My dear friends you cannot cure a blood disease or smallpox by try to save the world by improvement of the environment. No.

McLaren was a preacher in Edinburgh. He had a fine assistant Gustier. McLaren was dying and he knew it and Gustier was there. It was dear man of God. We're not bemoaning this that or the other, but rejoicing in the Lord. Dear McLaren, whose sermons are preached by so many and Alexander McLaren, McLaren. I don't know that everyone could preach that type of a message now. It's a different age. I know Pestis Woodall doesn't preach those sermons. He has his own out of the book, but they were very mightily used of God. McLaren fell into a deep quiet and reverie in meditation and Gustier didn't say anything for a while and he said my good brother what are you doing? He said, "I'll tell you what I'm doing. I'm gathering together all my prayers, all my sermons, all my so-called good deeds, and all my many more bad deeds. I'm throwing them all overboard and I'm swimming to glory on the plank of God's free grace. That's the only way anybody gets there. But that's not all, God doesn't leave born ones as they say in Scotland the barrens. He doesn't leave those as foundlings on some doorstep. There is instruction in grace, verse 12. Grace not only brings salvation to all men. It instructs and it disciplines, it child trains, it chastises. Those saved by grace are immediately mean immediately enrolled in the school of Grace. Negatively, you have to get rid of certain things if you're going to build a foundation even in a physical building so much more when it's spiritual building and so negatively there's got to be an ongoing learning before there's a learning.

Ungodliness. What's ungodliness? Means not taking God into account at all what the psalmist say, "God is not in all their thoughts." While I was teaching in seminary years ago in Dallas Texas. I also had a pastor for four years. I normally, as pastor would, went around in pastoral visitation and I remember so well one lady no matter when you visited her, she knew
everything from A to Izzard about everything in town and about all her family and all her relatives and all this and all that and yet in talking with her whether you talked with her a half hour or an hour or an hour and a half she was amazing that way. She never mentioned God once. It wasn't even in her vocabulary. That's ungodliness, never taking God into account. Theirs some people like that. Do you mean to tell me that if you're a parent in a home you're going to have children in the home and they take no account of you at all? How impossible is that?

Ridiculous, you won't stand for it and God doesn't either. You can't rule got out of the universe. During World War II some folks thought that God had abdicated his throne for all little mustache paper hanger, well he hadn't. Here it. Ungodliness have done with it, never bringing God into it and then worldly desires. They can be of the body or the mind. Of the body, first three chapters in Romans. Of the mind or the Spirit, the first three chapters of first Corinthians and God hates both. Well, what are you to do. You just can't be a negation. You just can't be a zero. No. Everybody knows that Godliness, holiness is not negative excellent. To do no harm. That may be a quality of a stone, not a person. You've got to do something. Got to get off the nine, got to be living and everybody does one way or the other. How? Soberly or sensibly? Old people that get soul egomaniac. They are all, they are self-made and worshiping their makers. Their trouble with a very, very famous disease called I-itis. Perpendicular Itis, perpendicular pronoun and when some of them scratch their head they do it way out here. They got such a big head. They don't know that's a sign of hydrocephalic condition that means water on the brain. You were full of grey matter it wouldn't be so bad, but my dear friends some folk can think as sober as a judge about everything else. David did. When Nathan came to him and told him that story about an injustice done on a [inaudible] he said, "You said enough, that man's going to be paid for full. He's worthy of death and shall be paid for full." And he says you know what
happens to be? You’re the man. You're the man. You're the victim and you're the judge. Yes, oh to think soberly. That means self-control, mastering our appetites, righteously. That's toward others recognizing the rights of others. I've seen even churches put people who have no, "Well I want to get to that seat" and I said you might just as well not take any shine that morning because that is going to be stomped all over without so much as if you please excuse me. Why not wreck it? You know it doesn't hurt to be courteous even if we are Christians. Like a great professor of Southern Baptist Dr. A.T. Robertson, the great Greek scholar and [inaudible] used to say to the students when they couldn't answer.

You'd think it hurt you to know a little something even if you are going to be a preacher. [Laughter] it hurt, doesn't hurt to live right, even if we are Christians.

Yes.

The rights of others. You can't swing your hands around just any way you want unless you're on an island, even then you've got to stop and you get near trees or you can have a lot of broken knuckles. Your hands got to quit where my nose begins. You say yes I guess somebody has been at it already and righteously providing things honest on the side of all man and then Godly living as toward God. Realizing his presence, his claims, his love on the light. Living in the will of God through the power of the Spirit. That grace here that saves always teachers. It's our duty, it is our privilege to manifest to this world the results of the fruits of that blissed training and discipline. Too many believers, hear me, reflect poorly the training at their disposal. They disgrace the grace that saved them, instead of gracing the grace that save them and you let your media get something like that about a member of a board of a church or somebody on the choir or one of the pastoral staff or one of the missionaries and I tell you it is such a juicy morsel. They just have to tell it out to the whole world. Yes, too many of us disgrace the grace that saved
us instead of gracing the grace that saved us. We believe one thing and behave another. Now look at the expectation of grace verse 13. Grace not only saves and teaches us to live properly, but it gives us a hope and expectation there's something ahead. Two appearing verse 11, the appearing in grace. It is concluded and culminated and consummated. Thank God it is the Hallelujah chorus and the appearing of glory verse 13. This same Jesus Acts 1:8, a team Acts 1:11 the same Jesus that you see going into heaven shall come in like matter as you seen them go and this blessed one who has appeared who down now appeared in the presence of God [inaudible] will appear without sin question unto salvation to all those who look for him, Hebrews 9:28.

Yes, and he calls the Blessed hope. If you want a good characterization of an unbeliever Ephesians 2:11 to 13 you'll find there it stated that that unbeliever is without Christ without hope and without God, and as if that isn't enough he says in the world where the devil's bailiwick is he's the god, small g of this world this is where his throne is permissibly now. So he is without hope, hopeless, but what is the hope of the believer. All, it's a Blessed hope. Bring the presence of Christ, loved ones, the cessation of pain and sorrow and trial and Heart ache. Have you have been around the world to see it? I've been around the whole world more than once and I'll tell you of the universal language as tears, tears. The soil of this world is wet with two things. Tears and blood, and Christ is going to take care of both of them, and he did at Calvary, it's going to be seen. That's the blessed hope. With that blessed hope as the leading story of the life, the life saved by grace and taught by grace is going to be transformed and transfigured by grace. My dear friends, I'm not just talking about some pie in the sky by and by. You know these people, they're always trying to tell us that we're pie, pie in the sky by and by I told them, what you want is more and more[inaudible] here and now.
We're not talking about pie in the sky by and by we're talking about reality. We're talking about what is, and the door of grace where you can how all this is opened. It will take care of the past, the present, the future and God wants us to enter now N.O.W. The old now's excepted time, the time old now is a day of salvation. Twice over our young people say they are the now generation, their right, but they better realize as they look around here if you see any grey hairs they are also in the now generation. If you get close enough to them and you'll see their breathing yet that puts them in the now generation. [Laughter]

We're all now, why? This is the only time you'll ever have. Whatever the color of your hair or if you have it like some of us it's long departed situation. My dear friend whatever age bracket you're living right now I can't find it. I've looked for it many times in the 66 books of the Bible. Believe me, I've moved from one place in the Bible world tells us that we can make that decision for Heaven in some other time or place than right here, on Earth. There isn't, not a bit. You cannot trust Christ in Moses age, that's gone. You can't trace trust Christ in Solomon's age, that's gone. You can't trust Christ in Peter or John’s age, it's gone. You even in Paul’s age. I mean the year in which you live, were in the same church age, of course with Paul. You got to do it now.

Sir Walter Scott was right the writer of Ivanhoe. He said the greatest word in the English language, I know what he meant, the greatest word of the English language is now. Will you sing with us then? I want us to sing. We haven't done it in the other services, but we will in this service I'm impressed that we shall sing. I love this invitation hymn. I am coming lord 217. Listen to it "I hear thy welcome voice that calls me Lord to the for cleansing in thy precious blood that flowed on Calvary. I'm coming now, coming now to the wash me, cleanse me in the blood that flowed on Calvary." We won't keep you long, you've only been at one service I've
been to three and I'm preaching tonight in Canoga Park. So don't worry, you're going to get all your rewards for listening to these long winded preachers. Don't you know that? That's right between Malakai and Matthew, tells you all the rewards you're going to get. Shall we stand as we're singing 217.

[Musical Interlude 27:47-28:43]

There is a prayer chapel. There are knowledgeable ones who will lovingly and knowingly give you more light on the truth, break it down even more simply, take the time. Will you come with singing second stanza of hymn number 217. Mean it, let's be real with God.

[Musical Interlude 29:05-29:57].

Oh our father how we praise you for that precious blood. Often we think how dare the sin polluted lips to mention that precious price and yet as with Isaiah of old we know there's been the cleansing, not just from some alter with coals, but from Heavens sacrificial altar. For our Lord Jesus was lifted up between Heaven and Earth. Calvary [inaudible] thine alter as though he were fit for neither place, but he died for us. The just for us the unjust that he might bring us to the. Lord may no heart be willing to leave this sanctuary without coming to grips with the question of all questions, what then shall I do with Jesus, whose call the Christ? May there be many hearts resting in Him this hour. Blessed the [inaudible] pasture. Refresh him physically, mentally, spiritually we pray. With his family, with all the families here, with all the household of faith, that all our missionary servants the world over and now by the grace of our Lord Jesus Christ, the love of God our father the sweet communion and direction, guidance of the Holy Spirit. Be with you all who are in Christ Jesus now, until our Lord Jesus shall come and forever and ever amen amen.