

Grace

Let's begin with a word of prayer.

Lord, marvelous grace. I do not believe there are any adjectives that sufficiently describe the magnitude of your grace. Lord Jesus, as we come before You, I pray that You will open our eyes that we might have a deeper appreciation of the grace of God, Your mighty grace towards us. Lord, I do not have the words, and so we are depending on You and the Holy Spirit this morning to take the unction and convert it into words that we might understand the depths of Your love for us and Your great grace shown towards us. Open Your Word to our hearts this morning. Lord, grace is not something just to be explained but to be experienced. Even as we share this morning, we say it is by Your grace. In Jesus' name. Amen.

The Great Value of Grace

In the past I have been sharing on different words out of the book of Ephesians, and today we want to look at the word 'grace.' I have a quote from Brother Sparks that says, "The grace of God is indeed the greatest thing in this universe for humans such as we are." *"The grace of God is indeed the greatest thing in this universe for humans such as we are."*

That is quite a statement. When I considered this statement, I said, "Lord, my brother is right. What is it that we can value anymore in this earth than Your grace, Your love and mercy towards us all." The most valuable thing that we have ever experienced has come by the grace of God, and we are thankful this morning. I think this is an amazing statement. I hope in some small way we can come into a greater seeing and appreciation of God's grace.

In Ephesians it is interesting how Paul overwhelms us with this word 'grace.' Ephesians 1:3 speaks of the glory of God's grace. Verse 1:7 says, "It is according to the riches of God's grace. Verse 2:7 speaks of "the exceeding riches of His grace." In verse 3:7 he speaks of "the gift of God's grace." In 2:5 and 2:8 he said, "Our salvation is by grace." In Ephesians 4:29 we are exhorted "that we should minister the grace of God to one another." In Ephesians 1:2 he begins the letter with "grace be unto you." And in Ephesians 6:24 he ends with "grace be with all who love the Lord."

This whole letter is full of grace. It is interesting when we think of Ephesians, it begins with all the glory and riches of God's provision for us because of Calvary's cross and the great marvelous revelations that have been given. They say the highest revelation given to man is in Ephesians, speaking of the risen Christ and His great exalted place seated on the throne in the heavenlies and now Head of a spiritual body. It is a great revelation. However the book ends with warfare, and it is not just warfare on this earth, it is talking about warfare in the heavenly places, principalities, powers of darkness, at war with the angelic beings in the heavenly places.

With all that being said, Paul begins and ends with grace. And I think that sometimes as we consider the book of Ephesians we tend to underestimate this word grace. But what Paul is really saying is that all of this is My grace.

As I mentioned before, we talked about some key words in the book of Ephesians. Fulness was one of them, grace, love and others. Grace is one of the most prominent words used in the

book of Ephesians, and It is used twelve times in this short letter. This number twelve for grace is only exceeded by the word love in this book. In Ephesians love is used seventeen times, and if you add the word 'beloved' to that number it is nineteen times. So you can see that love and grace are the very foundation of this book. It is all wrapped up and given to us in God's love and grace. Love is the source of grace; love is the motive of God's grace to us. They go together. You cannot separate love and grace. Love is God's nature; that is who He is. But He makes His love available to us, and that is His grace. I am so thankful that His love is not determined by the object of His love. In other words, He does not just love the ones who are lovely which I do not know how many of us would qualify as lovely. He does not just say, "You are a lovely person, and I love you." No! God loves even us, the sinners. Brothers and sisters, He loves the unlovely, and we are so thankful for that. He is love.

The Gift of His Son is God's Grace to Us

The gift of His Son is not only His love for us, it is also His grace to us. Think about it. If you want to talk about the mighty grace of God just think about how He gave His Son to us and for us. Now that is love! Knowing what our Lord Jesus would go through in His incarnation as a baby, what a mighty move of grace that God would connect Himself with humanity, join Himself with humanity. He is now not only the Son of God but He is the Son of Man. That is an amazing act of grace. It is just God's sovereign grace. If He had not become a Man He could not have died for our sins, and we would be eternally lost and without any connection to God. The gift of His Son is His great love to us and His great grace to us. This is grace.

It is interesting in this first chapter of Ephesians that it is God's love and grace that has made available to us all the spiritual blessings in Christ (Ephesians 1:3). That is His love and grace to us. It is love and grace that we have been chosen before Him in love, chosen in eternity past. It is His love and grace that we have been accepted in Christ. It is His love and grace that sees us as holy and without blame in Christ. It is His love and grace that redeems us from destruction and forgives us of our sins. It is love and grace that quickens us together in Christ Jesus as our old man has been crucified and buried with Christ, and we have been raised in newness of life in Him. Union life with Christ is the love and grace of God. It is love and grace that has given us revelation, the things that we know of Christ. He has revealed to us His eternal purpose; that is love and grace. He has brought us into the council of His eternal purpose for man, and we know from the book of Ephesians it is to sum up all things in Christ. That means all that is not of Christ will be done away with as unacceptable, absolutely unacceptable, but all that is of Christ will be exalted and made manifest. That is what His love and grace have done, the provision that He has made for us.

He has poured out the depths of His grace upon us. It is amazing and it is the most valuable thing that we can have as Christians—the grace of God. But I want to say what we have just read out of the book of Ephesians, all the riches of His grace towards us, is just the beginning. There is much more because Christ is God's grace, and you will never come to the end of Christ—the knowledge of Him. In fact, I Corinthians 2:9 Paul says, "Eye has not seen nor has the ear heard or entered into your heart the things which God has prepared for them who love Him." That is grace. In other words, we will go through eternity experiencing more and more of God's grace through

His Son Jesus Christ. All the riches of God's grace is found in Christ Jesus, and you have the Lord because you have accepted Him in the simple act of faith. I believe for eternity we will be experiencing more and more of the grace of God.

Paul's Ministry Came from God's Grace

Paul says in Ephesians 3:8, "Unto me who am less than the least of all saints." Now that is pretty low, isn't it? "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

What a ministry Paul had! And he said, "But I am the least of the lowest." Why was Paul chosen for this ministry? I think it is because Paul went into the depths of the sufferings for Christ's sake. Paul saw who he was outside of Christ, and even as a brother in the Lord he said, "I am the least of all the saints." That is the way Paul honestly saw himself. One of the greatest apostles and he said, "In all honesty apart, I am less than the least." Humility. Real humility I believe is the foundation. When you begin to see yourself as you really are, that is when grace comes in.

I remember probably thirty years ago our Brother Stephen shared a message on "Zero." Basically, the whole message was that when you become zero, then God can begin to work in your life. When you become zero then you can become something in Christ, and I think that is what Paul is saying. Paul had been at zero and now the Lord is using him.

Paul's Tribulations and Wonderful Revelations

So why was Paul chosen for this ministry? It was not because of his brilliance; it was because of God's grace. In order to be able to minister God's grace you really have to experience it, and that is what Paul had experienced all of his life. Paul had inexplicable experiences which he shared in II Corinthians chapter 11, making reference to all of his sufferings for the sake of Christ. If any man had any reason to go before God and say, "Why, Lord?" I think Paul had a reason. Paul could go to the Lord and say, "Lord, I love You, I am devoted to you, I am committed to You, I am all out for You. Why did I experience being whipped thirty-nine times with stripes? I was beaten with rods, Lord. Why? I was stoned and left for dead. (And many think he died at that point and experienced paradise.) Why, Lord? Why am I going through such terrible things? I am so given to You. I have been dealt treacherously by my own brethren? Some of them do not even want me to come back to Corinth. Why, Lord?"

I think the reason is because we do not learn grace until we go into the depths. For you young people, I do not want to discourage you at all because it is the joy of our heart even when we go into the depths for the name of Christ, there is a joy of experiencing the grace of God in all of these things. So we will go through trials, we will go through inexplicable experiences in our lives. Some great losses have occurred already in the lives of some of the saints, some difficult trying times. But can you not testify today that you came through by the grace of God, that you are still for the Lord, that you have not rejected the Lord, that you have not blamed the Lord? You said, "Lord, I have met You in a new way through this trial and tribulation I am going through." Trials and tribulations are not for the Christians' detriment or to destroy us, but they are to bring us more into the grace of God. Praise the Lord His ways are higher than our ways. When people who

are not Christians go through all these difficult times, it is just loss. There is nothing positive about it. But in Christ there is glory that can come out of these things. Oh, the marvelous grace of God!

Paul experienced the grace of God in all his tribulations. But not only that, he experienced great wonderful revelations. He was taken to the third heaven. He was actually lifted up to the throne before God, and many think this revelation that we have in Ephesians came out of that time before the throne. He also went into Paradise where those who are dead in Christ go, and he said, "I heard things I just cannot speak of. It is not permitted for me to say them." He saw wonderful things. Now was it because Paul deserved it? Was it because Paul was maybe better or on a higher plane than us? Did Paul merit being able to go into the third heaven? If you were taken to the third heaven, you might begin to think, "Oh, I must be a great Christian." Brothers and sisters, Paul understood that it was grace. It was the grace of God. Paul did not fall into the enemy's trap to move him off the ground of grace onto the ground of merit. "I merited this."

After Paul had these great revelations, God allowed a thorn in the flesh. Because of these great revelations, the Lord allowed a thorn in his flesh which came from the enemy. Remember how Paul approached the Lord three times saying, "Lord, will You take this infirmity away from me?" Most think that infirmity was the partial blindness he was experiencing probably because of malaria, but we do not know for sure. But it was something that greatly disturbed Paul because he felt that it was restricting his ministry which was a great hindrance in his life.

Then Paul explained the reason why the Lord allowed this thorn in the flesh. In II Corinthians 12:7, and he says, "Lest I be exalted above measure." Now that applies to Paul. The Lord did not want Paul to feel that he was exalted or that he was special. Nor does he want us to think that in some way Paul earned this right to go to the third heaven. It was grace. He said, "And lest I be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh." And the Lord said to him, "My grace is sufficient for thee." This thorn in the flesh is My grace to you to keep you from becoming proud, to keep others from thinking that this was gained through merit. It was My grace, Paul, to you." It was by grace that Paul went through all those sufferings; it was the grace of God that he was lifted to the third heaven. He did not merit it; it was God's grace.

Ephesians 4:7—Paul says, "But unto everyone of us is given grace according to the measure of Christ."

Paul had learned through experience the depth and the riches of God's grace, and then he was able to minister that grace to us and to the church because he had experienced it. Now we go through those same experiences that we might minister that same grace to one another. How greatly enriched the church has been through those prison letters, Galatians, Ephesians, and Colossians. How much has come out of his imprisonment! If he had not been in prison he probably would have never written those letters, and they are for us today. Those letters are God's grace to us. In fact, the whole Word of God is God's grace to us.

It is interesting that in the letters to the churches, Paul begins with this: "Grace and peace to you." Not only does he begin in this way, but he ends all the letters to the churches with grace and peace be unto you. Paul understood the immense importance of grace. And it is interesting

that even in his personal letters—Timothy, Titus and Philemon, he either begins or ends those letters with “grace be unto you.” In other words, if you do not have grace, you do not have anything. It is by grace, and Paul had experienced grace to its depths.

The Meaning of Grace

What is the meaning of grace? I think most everybody this morning would say, “It is God’s unmerited favor.” Isn’t that what we mostly know? The definition of grace is God’s unmerited favor. And indeed it is, but it is kind of a weak definition when we say it is God’s unmerited favor because what we are implying is, “God just comes to you because you do not merit His favor. You do not merit His love, but He comes to you anyway. There is nothing for you to merit His grace.” Grace is much more than that. Not only do we not merit God’s grace, there is much demerit in us, much of the negative in us that God has to overcome by His grace.

Do you know what the word demerit means? When I was in the ninth grade in Florida the school I went to had a merit system, but it really was not a merit system; it was a demerit system. You did not get merits for anything; you just got demerits. If you came to class late, if you did something wrong, you got demerits to different degrees, and if you got enough demerits it could affect your grades. So everybody was focused on demerits. That is what God had to deal with, not only the fact that we did not have merit; we have a lot of demerits in our lives—sin, defilements, our rebellious nature, our rejection of Him, the darkness that we find in our souls, our love of the world and our love of self above God—all demerits. So think of that. God’s grace not only came because you did not merit it; it came because there was a lot of demerits within us that He had to overcome.

Ephesians 3:8—“Unto me, who am less than the least of all saints, is this grace given.”

In I Timothy 1:15 he said, “Unto me Christ Jesus came into this world to save sinners; of whom I am the chief.”

Now that was not an inaccurate evaluation by Paul. He was not just trying to come across as being humble. Paul really saw himself as the chief of sinners. And I believe that is why he understood the riches of God’s grace. He saw that he was the chief of sinners. When the Lord met Paul on the Damascus road, he did not say these things, but I can imagine his thoughts might have been “Why me, Lord? I persecuted Your church, I was the one who went out and got letters to throw the Christians, Your followers, into jail. I was the one who put out the order for Stephen to be killed, your precious Stephen. Lord, what are You doing? Why me?” There was no merit in Paul; there was great demerit, but the Lord met him. It was grace and Paul knew that, and he appreciated that grace. Grace overcomes all that stands against and opposes God. Grace overcomes all of our sins. That is The song we sang this morning: “Marvelous grace; grace that is greater than all of our sins.” So brothers and sisters, grace has an immense reach. It can go into the great depths of our own sins, the great depths of our rejection of the Lord and overcome it. Grace that is greater than all my sins.

Saved by His Grace

Paul cries out in Ephesians 1:7: “We have redemption through His blood, the forgiveness of sins, according to the riches of his grace.”

In Ephesians 2:5, 8, he goes on to declare that “We are saved by grace.” Now I know we have heard that multitudes of times that we are saved by grace, but think about that. The Lord did not save you because He thought you were a pretty good person. He did not save you because you had merits to bring before Him. You had an immensity of demerit. He saved you by giving His Son as the lamb sacrifice for you, out of love, by His grace. That is why He saved you.

Romans 5:20 Paul declares, “Where sin abounded, grace did much more abound.”

Grace as Seen in the Lives of David and Solomon

Think of what grace had to overcome. I think one of the most illuminating illustrations of the riches and glory of God’s grace in the Old Testament is seen in the lives of David and his son Solomon in their relationship. Remember how rich Solomon was? I looked up a few statistics, and the tribute money he got from other countries around him amounted to what today would be 1.5 billion dollars a year. He was rich. It talks of the shields that the soldiers carried which were all of gold. The temple was overlaid in gold. He had multitudes of wives. In the book of Ecclesiastes you find he was endowed with riches, power, might. Even the Queen of Sheba came to see him because she had heard of the glory of all of his riches, and she was astounded at what she saw of the great King Solomon.

Where did Solomon’s life begin? Remember, Solomon was the son of David’s older age, and his mother was Bathsheba. And we remember the story of the tragic darkness that came in with David and Bathsheba. David sent his army out to war, but he stayed home. Why did he stay home? That was not David; that is not the way he had come to the throne. He was the leader, but he was sending his troops ahead without their leader. And I think there is that subtle thing about what riches do to a believer. It kind of puts us in a place where we feel like we are a little better. We have worked hard all of our lives, and we feel that we do not need to do those things anymore.

So David was at home and probably not in the place he needed to be at that time, and the enemy got to him and tempted him. He looked out over his balcony and he saw Bathsheba, a beautiful woman and he wanted her for himself. But there was a problem, Uriah was her husband; she was a married woman. But David really lusted after her and had to have her at any cost. He had Uriah sent to the frontline which was an honor in those days. He even instructed the captain that when they got in the heat of the battle, they were to draw back from Uriah and they did. They obeyed the king and Uriah was killed which was David’s plan. Then he took Bathsheba, and she had a child. But the Lord took that first child because it was conceived in sin. That was the tragedy, and the darkness that later Solomon was born into.

But the story does not end there. David judged a lot of people in those days. He was the ultimate supreme court. And then God confronted David through Nathan who brought this story to him. There is a man who had one sheep, and that sheep was precious to him. He raised that

sheep and took care of it. But the man who had many sheep saw that one sheep, and he wanted it. So he took the sheep from that man for his own. David got so angry; he stood up and said, "This man must die." And Nathan looked at him and said, "You are the man." David immediately knew what he was talking about. I always find it a bit amazing that it did not seem that David's conscience had been touched until that point. Maybe it had been, but he was just keeping it buried. However, the Lord confronted him with his sin, and thank the Lord that David yielded to the Lord.

Listen to some of his confessions. Psalm 32:5—"I acknowledged my sin unto Thee, mine iniquity I have not hid. I said, I will confess my transgression unto the Lord."

Psalm 38:18—"I will declare mine equity; I will be sorry for my sin."

Psalm 51:1,3—"Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgression...I acknowledge my transgression: and my sin is ever before me."

It is always there, Lord. Against Thee only have I sinned. I have done evil in Thy sight and in verse 14 he prays:

"Deliver me O God from blood guiltiness O God, O God of my salvation.

David is standing before God for God's judgment. He is a broken- hearted penitent man, and he is pleading before God. His conscience is greatly stained by sin, so much so, that he could hardly bear it.

What you need to realize is that David had sinned a sin that was beyond the Levitical sacrifice. In the Levitical Law there were always different sacrifices for different sins and different issues. But there was no sacrifice under the Mosaic Law for someone who purposely premeditated to kill someone. Now if you killed someone by accident there was the city of refuge you could go to and keep the relatives from coming and killing you. But there was no provision for premeditated murder which David had committed. He was beyond the sacrifices.

In Psalm 51:15-16, David says, "Sacrifice offering, burnt offering you desirest not."

David was saying, "There is nothing, Lord. I have no hope of forgiveness, no hope of redemption. I have no hope but You. I have gone beyond what the provision of the law has for me."

Brothers and sisters, there was only one answer for David and that was grace. He had pushed beyond the limit, but God's grace was upon him because Nathan said to him, "You shall not die. You may deserve it, but you will not die." David is one of the greatest illustrations in the Old Testament of pardon by grace.

Similarly, you remember that Paul had Stephen killed. He did not use his own hand, but he had Stephen killed. Paul understood the greatness of God's grace. He had experienced God's forgiveness.

In Ephesians 1:8 it says, "In whom we have forgiveness of sins according to the riches of His grace."

In Ephesians 1:6 he speaks of the glory of God's grace. Glory follows grace, and I think that is what we see in the life of David and Solomon. We see in David the great grace extended by God, and we see in Solomon the glory of that grace, and how God poured out all riches upon Solomon.

A Greater than Solomon

In the book of Matthew Jesus is speaking and He said, speaking of Himself, "A greater than Solomon is here." Brothers and sisters, God's Son came into the darkness of our lives. He came into the darkness of sin not just for one man but for every man, for all of mankind, and He bore God's judgment for the sins of all mankind. Christ is God's grace to all of mankind. Unfortunately, all of mankind did not take advantage of God's grace. They see themselves as having no need of God, and that is so sad. God's grace for all of mankind came through Jesus Christ.

Do you want to know the depths of what Christ went through that His grace might come to us? These words: "My God, my God, why hast Thou forsaken me?" Those words show us the depths of sin, the great consequence of sin, and Christ Himself, the sinless One, took on the sins of the whole world. It says, "He became sin." I do not to this day fully understand, but it says that He became sin on our behalf, and He took on the depths of human depravity that is in our lives and in our souls. He took the darkness of sin on, and He was forsaken by His Father. He was forsaken by God for three hours on that cross. God forsook Him. Think of that— the Son of God, the One who was inseparable with His Father was separated for three hours. That was almost unbearable for our Lord Jesus Christ. To be forsaken by God is the most terrible thing that can ever happen to anyone. *To be forsaken of God is the most terrible thing that can ever happen to anyone.* It happened to Christ. It would happen to us if it was not for the fact that Christ took our place and He was forsaken on that cross. He experienced the depths of what it is to be forsaken, to be eternally forsaken, even though it was just three hours. That is the great tragedy of sin. There is no escape except by God's grace. Because of Christ's sacrifice on the cross, because He was willing to be forsaken, we will not be forsaken. Never! That is amazing! It is the riches of His grace.

The Grace of God for the Church

Ephesians 4:7 Paul says, "But to everyone of us is given grace according to the measure of the gift of Christ." This speaks of our service of the Lord, our ministry in the body of Christ. Never forget, whatever ministry you are involved in, it will not be because of your great dedication. It will be because of the grace of God. And if you are dedicated, that is the grace of God. If you are fully given, that is God's grace because you will never be fully given to the Lord without His grace meeting you.

One of the greatest dangers as we grow in the Lord, as we gain in our knowledge of the Lord, as we receive more and more light from the Lord, more and more revelation, as we begin to serve more and more in ministering to one another and being ministers, is to begin to move off the ground of grace and subtly come to the place where we subtly begin to think that because of

all these things the Lord has shown me, my dedication in serving the Lord, my giving myself to Him, that "I merited this, I merit God's blessing on what I do." It is a dangerous ground to get on when you would think you have finally achieved a spiritual level where God has to bless you, where God has to support your ministry. Never; It is all by the grace of God.

I think that occurs particularly as we move on from our initial salvation to our identity in Christ, our union life. And you all know what I am talking about. It is when you really come into the reality of union life with the Lord and you are moving on a level that is maybe higher than some of your brothers and sisters. You begin to unwittingly look at yourself as being above, being a little bit more, expecting special favors and blessings from the Lord. "The Lord has got to bless me, look what I am doing for Him." I do not think we deliberately think in those terms, but unfortunately, a lot of times in our hearts whenever we do that we move off the ground of God's grace. What does that mean? When you move off the ground of God's grace, that means you are depending on yourself, and unfortunately our ministry becomes dead. We become cold in heart; we become self-righteous. That is what happens when we do not correct this before the Lord. We always have to be careful in our Christian life. No matter what we may experience, even if we experience the third heaven like Paul and begin to think, "I got here because somehow or other there was some merit in myself." You are able to do great exploits for the Lord. You are able to serve the Lord in glorious ministry. You are able to bless your brothers and sisters, but always remember it is because it is the grace of God. If your works are correct they are works of grace and not works of your self-effort. They are works of grace.

Paul did not get to the third heaven because of his superior intelligence or because he merited it in anyway. Few people were more devoted to the Lord than Paul. He gave up much for the Lord. He said that he was a Pharisee of Pharisees. He was really into it; he was part of the Sanhedrin council, one of the highest recognized Jewish leaders of his time, and He said, "That is all dung. It is nothing compared to the grace of God. Nothing!"

My Grace is Sufficient

We read in the Word all that Paul suffered, but it was not his great intelligence or his diligence or any of that. Paul realized that it was God's grace, and he went on by God's grace. The Lord told him, "When you are weak, that is when my grace comes in. So Paul went on to say, "I rejoice in my weakness." Has any of us ever said, "I rejoice in my weakness"? That is when God's grace can rest upon us. It is God's grace. All ministry is out of God's grace, and it keeps us humble. Paul was the apostle who said, "I am less than the least of all saints." He did not consider himself something because of his experiences and revelations. He was an apostle, and he had at times to defend his apostleship, but Paul more than anyone else realized that he was an apostle by the grace of God, and he would fulfill his apostleship in that way.

I have been speaking about all the riches of the grace of God which are all to be found in Christ Jesus. You cannot get it by your merit, you cannot obtain it through good works. It is obtained through grace, but there is a great warfare over your being able to obtain your inheritance which is the riches of God's grace in Christ. There is a great warfare. In Ephesians 6 Paul shows us the great warfare we are involved in over gaining the inheritance of the unsearchable riches that is ours in Christ Jesus. There is a great battle over that.

The example we have of this is the nation of Israel. Remember how they went through the desert and experienced all of God's provision all those years. However, they had not gone in and possessed the riches of the land which is Christ. But after they went through the Jordan River, which represented the cross, all the riches of the land was then made available to them because of the cross. They were able to go in but they encountered the enemy who tried to keep them from the riches of the glory in Christ Jesus. So they had to enter into warfare over it to obtain those riches. But the Lord told them: "Everywhere the sole of your foot shall tread I have given you." It was secured. In other words, we have to obtain these riches in Christ by faith. They are our inheritance, and they are all available to us, but we have to gain them. However, the enemy is totally against that, but God will give us grace for the warfare.

Brothers and sisters, I am so thankful that the Lord said, "What He has begun in you He will complete." I believe that. Now there are times in my life when I have doubted that I have to admit because I could see myself not getting very far, but the Lord says, "What He has begun in us He will complete." That is God's grace.

Lord, we just come to You today. I pray that in some way You can bring us into a much deeper and greater appreciation of Your grace. I thank You for our dear brother, Paul who experienced so much and has shown us the way. But it is just Your grace. Lord, how we love Your grace. How we depend on Your grace. Lord, as we go from this place today give us a greater appreciation of Your grace. I pray in Jesus' name. Amen.