***Transforming Grace* by Jerry Bridges**

**Chapter 6 – “Compelled by Love”**

1. Read 2 Corinthians 5:9, 14-15. According to vv. 14-15, how can we make it our ambition to please Christ and actually please Christ as well? Consider the logic of vv. 14-15 and explain the *order of operations* when it comes to our obedience to God.
2. Read the following quote from D. Martyn Lloyd-Jones (p. 76):

“The true preaching of the gospel of salvation by grace alone always leads to the possibility of this charge being brought against it. There is no better test as to whether a man is really preaching the New Testament gospel of salvation than this, that some people might misunderstand it and misinterpret it to mean that it really amounts to this, that because you are saved by grace alone it does not matter at all what you do; you can go on sinning as much as you like because it will redound all the more to the glory of grace.”

1. Have you ever heard this criticism before? How would you defend against it?
2. Have you personally held this criticism? Do you struggle with the absolute freeness of God’s grace in your salvation? If so, can you elaborate?
3. Do you struggle with the fact that your sanctification rests on God’s grace as well? If so, can you elaborate?
4. Why are our motives in obeying God so important to Him?
5. How does living under the grace of God instead of under a sense of mere duty to God *free* us to obey and serve Him rightly? Consider 2 Cor 8:9
6. If we shouldn’t wait until we feel like reading our Bibles or obeying God in some area, what should we do when we don’t feel like doing either? Should we “just do it”? What about the whole issue of our motives being so important to God?
7. Read 2 Corinthians 6:16-7:1. What are the promises God makes with us? According to Bridges, what does it mean to “fear” (NAS; ESV) God? Why should we fear Him, based on 2 Cor 6:16-7:1?

Interpretative note on Romans 12:1 (p. 80):

Bridges writes: “Paul made a strong appeal. Charles B. Williams’s translation of the New Testament interprets the phrase “offer your bodies” as “make a decisive [footnote: once for all offer] dedication of your bodies.” The phrase “living sacrifices,” though, connotes the idea of a “perpetual sacrifice never to be neglected or recalled”[26] and a “constant dedication.” So, Paul called for a decisive, once for all dedication that is to be constantly reaffirmed and kindled afresh. You cannot ask for any higher level of commitment than that.”

Most Greek scholars today would question this interpretation of “offer your bodies.”

The tense of “offer” does not denote a “once for all” or “decisive” offer. It should rather be viewed more simply as “offer,” without regard to the level of one’s dedication.