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When the definitive presentation of salvation and of escaping eternal doom is presented, the word that gets the most attention is "grace" or "unmerited favor resulting in mercy." The need for grace or "chesed" from on High becomes evident when we see the depravity of the human condition, that mankind is like a sleepwalker in such a profound stupor of ungodly darkness and blindness that it can only be that the whole human race participates in the downward fall of a primeval rebellion. This is Chet Kadmon, an all-pervasive human condition shared from the Fall in the Beginning, just as we as human beings all share the old depraved self we have from the Beginning, an old self that is unregenerate, blind, proud, rebellious, sin-enslaved and subsequently doomed to an unavoidable consequence: death's eternal spiritual separation from G-d.

But even in Romans chapter 5, the subject is grace, the grace of G-d, the abundance of grace, the free gift of grace, and G-d's gift of righteousness in which we stand, having been declared innocent already by the Lord of the Last Judgment and having obtained access to this grace by faith through the grace of the one man Moshiach Adoneinu. However, this grace is not cheap; for repentance cannot be discounted. Therefore, the sinner cannot continue self-seeking and mocking a forgiving, merciful G-d, thinking, "As I sin even more, I make His Grace abound!" Or "Let's do evil things so that G-d will make good come of it!" Never! The reason is that grace is the kindness of G-d. And the kindness of G-d is meant to lead the sinner from self-seeking to repentance, a real repentance that is inward and spiritual and results in walking in love