

# **GOD'S SAVING GRACE: -**

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**NOTE: -** All Bible texts are taken from the King James Version; and the compiler has supplied all emphasis throughout this Study Document.

## **THE ISSUE TO BE EXAMINED: -**

To arrive at a correct understanding of the subject of this Study Document, both from having correct scriptural knowledge; and then more importantly, from having a practical, living experience of God's saving grace working in one's life, is of vital importance. It is one of the most important themes found in the New Testament writings. And yet, when one investigates this issue carefully and thoroughly throughout the pages of the Bible, it soon becomes clear, that this subject has been generally misunderstood, and in some cases grossly distorted among professing Protestant Christians.

I shall explain the sentiments contained in the previous sentence more fully. God's saving grace is generally understood to mean – "God exercises his mercy in forgiving undeserving sinners." When questioned more deeply on this issue, those Christians who boldly proclaim this understanding as the "gospel" message of God's saving grace, strenuously hold to several other accompanying beliefs directly associated with this understanding of grace. Although, the following words are not generally used in their understanding of God's grace, it is distinctly viewed as being "an indulgence" to cover the past, present and future commission of sin. In the words of one popular, contemporary Christian song, "grace covers all I do." Associated with this belief, two other popular teachings are boldly asserted. One is, grace has freed believers in Jesus from having to be subject to or obedient to God's Moral Law of Ten Commandments. "I am under grace and not the law" is the boast of many Christians. And two, grace takes the place of having the fruit of good works in a believer's life. In other words, grace and good works are viewed as being mutually exclusive to one another.

Having traced the subject of God's saving grace throughout the pages of the Bible, the above concepts of saving grace are shallow, and are based upon a surface reading of a few verses found in the apostle Paul's writings. The reality is, the above popular concepts are giving a highly distorted view of the subject.

I shall clearly establish in this Study Document, that God's saving grace while it does indeed involve God's mercy in forgiving undeserving sinners, encompasses much more than that. In fact, the great apostle of grace, Paul clearly taught that saving grace is a **teaching power** to empower the believer in Jesus to live a sober, righteous and godly life in this present world [see Titus 2:11 & 12]. I shall also examine the specific issue of grace and being "under the law", which has been misunderstood by many Christians. I shall provide abundant New Testament witnesses, that God's saving grace instead of taking the place of the fruit of good works, in actual fact enables a believer in Jesus to be fruitful in good works.

The concepts that will be shared in this Study Document, while they may be unwelcome to some, and hard to accept by others, will be clearly established from the mouth of two or three Bible witnesses, wherever possible. I pray that the Holy Spirit may guide all who read this small document, to open their spiritual eyes to see the depths and true wonders of God's saving grace, and to follow in the path that the Word of God has laid down for Jesus' disciples to walk in.

**RICK HENWOOD – JUNE, 2020.**

## GOD GIVES HIS GRACE ONLY TO THOSE WHO ARE HUMBLE: -

One of the first truths concerning God's saving grace which is essential to grasp, is the Biblical truth, that God does not give his grace to a proud person. Rather, God's saving grace is given **only** to those who are humble and lowly in their own estimation.

Proverbs 3:34: - "Surely he scorneth the scorners: but **he giveth grace unto the lowly.**"

James 4:6: - "But he giveth more grace. Wherefore he saith, **God resisteth the proud, but giveth grace unto the humble.**"

1st Peter 5:5: - "Yea, all *of you* be subject one to another, and be clothed with humility: **for God resisteth the proud, and giveth grace to the humble**"

This principle of Biblical truth was clearly illustrated in Jesus' parable of the proud Pharisee and the humble Publican or Tax Collector. The one man's prayer went no higher than the ceiling; while the other man's prayer was accepted by the Lord. He went away justified with his God.

Luke 18:9 - 14: - "**And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:** Two men went up into the temple to pray; the one a Pharisee, and the other a publican. **The Pharisee stood and prayed thus with himself,** God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. **And the publican, standing afar off, would not lift up so much as *his eyes* unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.**"

## OUR LORD JESUS CHRIST AND THE GRACE OF GOD: -

The apostle Paul has taught us, that through the grace of our Lord Jesus Christ, who was rich [being equal with God in heaven before his first advent], for our sakes became poor [when he became a humble, obedient servant in human flesh], so that through his poverty and humiliation when upon earth, we might become rich in his heavenly kingdom.

2nd Corinthians 8:9: - "**For ye know the grace of our Lord Jesus Christ,** that, though he was rich, yet **for your sakes he became poor, that ye through his poverty might be rich.**"

Philippians 2:5 - 8: - "Let this mind be in you, which was also in Christ Jesus: **Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant,** and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Matthew 8:20: - "And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but **the Son of man hath not where to lay *his* head.**"

When the Divine Word of God became flesh, the apostle John has recorded the truth, that He was full of grace and truth. In fact, the apostle indicates that grace and truth came by the Word - Jesus Christ.

John 1:1 & 14, & 17: - "In the beginning was the Word, and the Word was with God, and **the Word was God. ... And the Word was made flesh,** and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) **full of grace and truth. ... For the law was given by Moses, *but* grace and truth came by Jesus Christ.**"

The apostle Paul has informed us, that in the gospel of God, our Lord Jesus Christ was made after the seed [that is, the descendants or offspring] of David according to the flesh.

Romans 1:1 - 3: - "Paul, a servant of **Jesus Christ,** called *to be* an apostle, separated unto **the gospel of God,** (Which he had promised afore by his prophets in the holy scriptures,) concerning **his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.**"

The apostle Paul is even more specific later on in his Epistle to the Romans on this point. He stated that God sent his own Son in the likeness of sinful flesh [which all the descendents of David have], to condemn sin in the flesh.

Romans 8:3: - "For what the law could not do, in that it was weak through the flesh, **God sending his own Son in the likeness of sinful flesh**, and for sin, **condemned sin in the flesh.**"

The gospel writer Luke has recorded the truth, that the child Jesus had the grace of God upon him.

Luke 2:40: - "And **the child** grew, and waxed strong in spirit, filled with wisdom: and **the grace of God was upon him.**"

**NOTE:** - Why did the child Jesus have the grace of God upon him? He did **NOT** need God's unmerited favour as a sinner [which is the commonly accepted definition of "grace"], because he never sinned. But yet the grace of God is recorded to have been upon him in his childhood years [and no doubt it was upon him throughout his whole earthly life]. Why? The apostle Paul supplies the answer to this simple but vital question, in the following two passages.

Jesus took on the same flesh and blood [the Word was made flesh – John 1:14] as the children of humanity possess. Through his death, he has the right to finally destroy the devil. He can also deliver those who through the fear of death, have been held in bondage. Jesus when he came into the world, did not take upon himself the nature of the holy angels. No; he took on the seed [that is, the descendants or offspring] of Abraham. It was necessary to be made like unto his brethren in all things, so that he could be a merciful and faithful High Priest, to make reconciliation for our sins. Because he allowed himself to be tempted, he can succour or help those who are subject to temptation.

Hebrews 2:14 – 18: - "Forasmuch then as **the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;** And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on *him the nature of angels*; but **he took on *him* the seed of Abraham.** Wherefore in **all things** it behoved him **to be made like unto *his* brethren, that he might be a merciful and faithful high priest** in things *pertaining* to God, **to make reconciliation for the sins of the people.** For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

Jesus Christ who has ascended into heaven, being touched with the feelings of our infirmities, has experienced being tempted in all points as we are, yet he did not sin. Therefore, as our great High Priest, we can have confidence to come boldly to the heavenly throne of grace, to obtain mercy and grace to help in times of need.

Hebrews 4:14 – 16: - "Seeing then that we have a great high priest, that is passed into the heavens, **Jesus the Son of God**, let us hold fast *our* profession. **For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.** Let us therefore come boldly unto **the throne of grace, that we may obtain mercy, and find grace to help in time of need.**"

Hebrews 5:7 – 9: - "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; **though he were a Son, yet learned he obedience by the things which he suffered;** and being made perfect, he became the author of eternal salvation unto all them that obey him."

**NOTE:** - Based on what we have previously read in Romans 8:3, because the Son of God was made in the likeness of our sinful flesh, and as we have just read from Hebrews 2:18; 4:15 & 5:7 & 8 he experienced temptation in our flesh, yet he did not sin, he therefore condemned sin in our flesh. In other words, there is no excuse any longer for us to continually sin and confess, sin and confess, as Jesus was victorious over every temptation, while dwelling in our flesh. And how was he victorious over temptation? Through the **teaching power** of the grace of God being upon him and working within him, throughout the time of his earthly sojourn in our flesh. That is why we can come boldly to the throne of grace, because Jesus knows from experience what it is like to have to battle temptation, and yet not fall into sin. Not only do we obtain mercy through Jesus Christ as our great High Priest in heaven; we can also receive grace to help in times of need. In other words, in times of temptation! This verse in Hebrews 4:16, should open up our minds to see grace as something much more than merely unmerited mercy in forgiving sinners. It gives us the spiritual power to resist temptation. And it is through this enabling grace of God, that Christ himself resisted temptation.

Jesus when he took on our flesh as a human being, was made a little lower than the angels, so that he could suffer or experience death. Our Lord himself by the grace of God, tasted or experienced death for every person.

Hebrews 2:9: - “But we see **Jesus**, who was made a little lower than the angels **for the suffering of death**, crowned with glory and honour; **that he by the grace of God should taste death for every man.**”

2<sup>nd</sup> Corinthians 5:14 & 15: - “For the love of Christ constraineth us; because we thus judge, **that if one died for all**, then were all dead: **And that he died for all**, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”

### **WE ARE SAVED BY GOD’S GRACE: -**

The apostle Peter testified concerning both the Jew and the Gentile, that there was no difference in the way of salvation for either nationality. Both are saved by the grace of our Lord Jesus Christ.

Acts 15:11: - “But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.”

The apostle Paul has testified to the Ephesian Christians that salvation is of grace and not of works, so as to preclude all human boasting.

Ephesians 2:5, 8 & 9: - “Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) ... For by grace are ye saved through faith; and that not of yourselves: **it is the gift of God**: not of works, lest any man should boast.”

**NOTE**: - A careful reading of VS. 8 & 9 above, teaches us that the expression “*the gift of God*”, is referring to grace. There is no work that any sinner can do, that can earn or entitle them to obtain the grace of God. It is a completely free gift, that will in due time obtain salvation.

Lest the apostle’s statements in these verses be misunderstood [as they so often are], concerning God’s saving grace being the basis of our salvation, he wrote in the very next verse **why** our salvation is not produced by our own works.

Ephesians 2:10: - “For we are his workmanship, **created in Christ Jesus unto good works**, which God hath before ordained that we should walk in them.”

**NOTE**: - Our salvation is not founded upon our own works. No, because God has ordained that when we turn to Christ in repentance, we become his workmanship, having been created [that is, recreated or born again] in Christ Jesus, walking in the good works which God has previously ordained for us.

The following passage from the apostle Paul’s pen is the most complete, inspired definition of God’s saving grace that is found in the entire New Testament. Yet the significance of its clear teaching is little appreciated by most professed Christians.

Titus 2:11 & 12: - “**For the grace of God that bringeth salvation hath appeared to all men, teaching<sup>1</sup> us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.**”

**NOTE**: - God’s saving grace is a teaching power, that essentially teaches believers two things: -

- 1.] To deny ungodliness and worldly lusts; and,
- 2.] To live soberly, righteously and godly lives in this present world.

☞ **God’s saving grace is a teaching power for righteous living, in this present world.**

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<sup>1</sup> The Greek verb that has been translated as “**teaching**” in VS. 12 in the KJV, is the word παιδεύω – “**paideuō**” – see Strong’s Greek Number 3811. In this verse it appears in the Present, Active, Participle, Feminine, Singular, Nominative form παιδεύουσα – “**paideuoussa**”. Because New Testament Greek is an inflected language, one of the basic rules of Greek grammar is the principle of grammatical concord. That is, Adjectives and Participles must be in grammatical agreement with the Nouns they modify, with reference to Gender, Number and Case. As παιδεύουσα – “**paideuoussa**” is Feminine, Singular and Nominative in case, the only noun that it can possibly be modifying is the Feminine, Singular, Nominative Noun in VS. 11 - “grace” - χάρις – “**charis**” – see Strong’s Greek Number 5485. This establishes beyond any doubt, that “grace” is indeed a teaching power to enable righteous living in this present world.

The apostle Paul taught that as all humanity, whether Jew or Gentile, have sinned and have come short of God's glory, the gospel message of salvation is the same. We are justified freely by God's grace, through the redemption that we have in Jesus Christ. God set forth Jesus Christ to be our propitiation [that is, our sin bearer], through faith in his blood, for the remission of past sins.

Romans 3:22 – 26: - "Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: **for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus:** Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness **for the remission of sins that are past**, through the forbearance of God; to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

The forgiveness of our sins, is obtained through the riches of God's grace.

Ephesians 1:5 – 7: - "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of **the glory of his grace**, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, **the forgiveness of sins, according to the riches of his grace.**"

This clear Biblical truth from the apostle Paul's pen, is reinforced in the following verses, found in Paul's Epistle to the Romans. The apostle wrote that the law entered or came in [which occurred in the time of Moses VS. 13 & 14] so that the offence or sin might abound. [In verse 20, the law is fulfilling one of its roles of being our schoolmaster, to bring us to Christ, so we might experience justification by faith – see Galatians 3:24.] But where sin abounded because of the Law's entering in, grace did much more abound. In other words, grace is stronger than sin. Paul wrote concerning grace and sin and their respective reigns within the lives of people, and of the respective eternal destinies for those who are ruled by either one of these spiritual powers. Sin reigns unto death; but grace reigns through righteousness, unto eternal life, by Jesus Christ. Paul then poses a simple but vital question: - Shall we continue in living in sin, so that grace may abound? He answers emphatically – **NO!** Or, "**God forbid.**" How can we who have died to serving sin [no doubt through our experiencing justification by God's grace as referred to earlier in Romans Chapter 5], continue any longer living in sin?

Romans 5:20 – 6:2: - "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as **sin hath reigned unto death**, even so might **grace reign through righteousness unto eternal life by Jesus Christ our Lord**. What shall we say then? **Shall we continue in sin, that grace may abound? God forbid.** How shall we, **that are dead to sin, live any longer therein?**"

That being dead to sin in Romans 6:2 is referring to the experience of the believer who has experienced justification by God's abounding grace, the following verse within the same chapter makes clear.

Romans 6:7: - "For he that is dead is *\*freed* from sin."

**NOTE:** - \* The margin has for the word "**freed**" – "**Gr. justified**". Inserting the marginal reading [which is based upon the Greek text], into this verse, it actually reads as - "**For he that is dead is justified from sin.**"<sup>2</sup>

When the followers of Jesus first preached the Lord Jesus in Antioch, they preached to Greek speaking people, among whom many believed the message and turned to the Lord. The Jerusalem Church heard of these conversions among the Greeks, and sent Barnabas to investigate the situation. When he arrived at Antioch, he saw the grace of God.

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<sup>2</sup> Clearly, the apostle Paul did **NOT** teach his converts, that salvation by God's grace, was an indulgence that covers the believer, while they are continuing to commit known sin. The opposite teaching is the truth!

But the apostle Jude warned his readers, that there would arise within the Church, false teachers, who would turn the saving grace of God into lasciviousness or licentiousness. In other words, they would teach a cheap, counterfeit version of grace; a grace that would serve with people's sins, and cover them as a cloak while continuing to commit known sin.

Jude VS. 4: - "For there are certain men crept in unawares, who were before of old ordained to this condemnation, **ungodly men, turning the grace of our God into lasciviousness**, and denying the only Lord God, and our Lord Jesus Christ."

What was the grace of God that Barnabas saw there? He saw the Gentiles who believed in the Lord Jesus, and who had turned to the Lord. He saw the effects of grace in the lives of these Greek believers.

Acts 11:19 - 23: - "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, **when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.** Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth **Barnabas**, that he should go as far as Antioch. **Who, when he came, and had seen the grace of God,** was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord."

The Jewish Christian preacher Apollos, was recommended by the brethren at Ephesus, to be received by the disciples in Achaia, When he arrived at Achaia, he gave much help to the disciples, who had believed through grace.

Acts 18:24 - 28: - "And a certain Jew named **Apollos**, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, **the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:** For he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ.

**NOTE:** - Therefore, grace helps us to exercise faith in Christ.

The apostle Peter has testified that we are to grow, both in grace, and in the knowledge of our Lord and Saviour, Jesus Christ.

2<sup>nd</sup> Peter 3:18: - "**But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.** To him *be* glory both now and for ever. Amen."

**NOTE:** - This indicates that our experience of grace is to be a constantly, developing and maturing one. It is not meant to be a static one, based upon an old experience, but a living, growing experience of grace.

### **GOD'S GRACE GIVES US THE HOPE OF ETERNAL LIFE: -**

When we have \*experienced justification by God's grace, we can rejoice in the hope of eternal life.

Romans 5:1 & 2: - "Therefore **being justified by faith**, we have peace with God through our Lord Jesus Christ: By whom also **we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.**"

**NOTE:** - \*Justification by God's grace is indeed a living experience within the heart of the believer in Christ Jesus.

2<sup>nd</sup> Thessalonians 2:16: - "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath **given us everlasting consolation and good hope through grace.**"

Titus 3:7: - "That **being justified by his grace**, we should be made heirs according to **the hope of eternal life.**"

### **GOD'S GRACE AND THE FRUIT OF GOOD WORKS: -**

Contrary to popular belief, grace and good works are not mutually exclusive. In the New Testament Scriptures, there are a number of clear and unambiguous passages written by the apostle Paul, where the fruit of good works is directly associated with grace.

Ephesians 2:8 - 10: - "For **by grace** are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. **For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**"

**NOTE:** - Most people stop after reading VS. 9, and never bother to go on and read VS. 10, which is clearly revealing the truth that God's saving grace does indeed yield the fruit of good works in the life of the true believer in Christ.

2<sup>nd</sup> Corinthians 9:8: - "And **God is able to make all grace abound toward you**; that ye, always having all sufficiency in all things, **may abound to every good work.**"

2<sup>nd</sup> Thessalonians 2:16 & 17: - "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and **hath given us everlasting consolation and good hope through grace**, comfort your hearts, and **stablish you in every good word and work.**"

Titus 2:11 – 14: - "**For the grace of God that bringeth salvation** hath appeared to all men, **teaching us** that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and **purify unto himself a peculiar people, zealous of good works.**"

Titus 3:7 & 8: - "**That being justified by his grace**, we should be made heirs according to the hope of eternal life. *This is a faithful saying*, and these things I will that thou affirm constantly, **that they which have believed in God might be careful to maintain good works.** These things are good and profitable unto men."

In the First Epistle of Peter, the inspired apostle testified that the message that he had written, was the true grace of God.

1<sup>st</sup> Peter 5:12: - "By Silvanus, a faithful brother unto you, as I suppose, **I have written briefly**, exhorting, and testifying that **this is the true grace of God wherein ye stand.**"

Yet, within this First Epistle of Peter, the apostle exhorted his readers frequently to do good works.

1<sup>st</sup> Peter 2:12 & 15: - "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, **they may by your good works, which they shall behold**, glorify God in the day of visitation. ... For so is the will of God, **that with well doing** ye may put to silence the ignorance of foolish men."

1<sup>st</sup> Peter 3:10 & 11: - "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: **Let him eschew evil, and do good**; let him seek peace, and ensue it."

1<sup>st</sup> Peter 3:17: - "For *it is* better, if the will of God be so, **that ye suffer for well doing**, than for evil doing."

1<sup>st</sup> Peter 4:19: - "Wherefore let them that suffer according to the will of God **commit the keeping of their souls to him in well doing**, as unto a faithful Creator."

### **GOD'S SAVING GRACE AND THE LAW: -**

The apostle Paul testified to the Roman Christians, that the entering in of God's Law, was so that sin might abound [that is, so that it might be better known to the sinner], so that God's grace may abound more so.

Romans 5:20: - "Moreover the law entered, that the offence might abound. **But where sin abounded, grace did much more abound.**"

The apostle testified a couple of chapters later within the same Epistle to the Romans, that sin becomes exceeding sinful by God's Commandments becoming better known by the sinner.

Romans 7:7, 12 & 13: - "What shall we say then? *is* the law sin? God forbid. Nay, **I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.** ... Wherefore the law *is* holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; **that sin by the commandment might become exceeding sinful.**"

**NOTE:** - In VS. 7, the apostle Paul is quoting the 10<sup>th</sup> Commandment "Thou shalt not covet" – Exodus 20:17.

We also need to take note of what the apostle wrote earlier in this same epistle, concerning the Law and Sin.

Romans 4:15: - "Because the law worketh wrath: **for where no law is, there is no transgression.**"

Romans 5:13: - "(For until the law sin was in the world: **but sin is not imputed when there is no law.**"

☞ Without the Law of God, there is no sin or transgression. **A person does not need God's grace if there is no Law!** A person needs God's abounding grace, because of sin having become exceedingly sinful through the Law's entering in.

### **GRACE AND "UNDER THE LAW" EXAMINED: -**

Romans 6:14 & 15: - "For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."

Examining the 1<sup>st</sup> half of VS. 14, Paul exhorts the Roman Christians **not** to allow sin to have dominion or rule over them. WHY? He gives the answer to this question in the 2<sup>nd</sup> half of this verse: - Because they are not under the Law but they are under grace. He then poses a vital question to the Roman saints, a question that is just as relevant to every follower of Jesus Christ today: -

**Shall we commit sin because we are not under the Law, but under grace?** A plain and absolutely vital question. And his answer is emphatic - **"God forbid."**

The Greek words behind the English expression **"God forbid"** are **μη γένοιτο** - "mē genoito". A literal translation of this emphatic Greek expression is "May it not be!"<sup>3</sup>

In other words, the apostle inserted this warning in Romans 6:15 to indicate to his readers his abhorrence of the idea, that they might draw the erroneous conclusion, that because they were not under the Law but they were under grace, they were free to commit sin. God forbid that you should think such an idea!

This truth is repeated emphatically by the apostle several times within this same chapter.

Romans 6:1 & 2: - "What shall we say then? **Shall we continue in sin, that grace may abound? God forbid [μη γένοιτο** - "mē genoito"]. How shall we, that are dead to sin, live any longer therein?"

Romans 6:6: - "Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, **that henceforth we should not serve sin.**"

Romans 6:11 & 12: - "Likewise reckon ye also yourselves **to be dead indeed unto sin**, but alive unto God through Jesus Christ our Lord. **Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.**"

Romans 6:17 & 18: - "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. **Being then made free from sin, ye became the servants of righteousness.**"

It is commonly understood and taught by most Christians, that the expression *"under the law"* in Romans 6:14 & 15 means *"to be subject to the law"*. Therefore, it is confidently asserted as being a *supposed* "proof text" for the traditional teaching, that the saving grace of God has freed the follower of Christ from having to be subject to the Law of God.

The expression **"under the law"** means **"to be under the condemnation of the law."** Let me now establish this truth from the Scriptures.

Earlier within Romans Paul has taught the truth that **all people, both Jews and Gentiles are under sin**, because there is not one person in this world who is naturally righteous and who naturally does good.

Romans 3:9 - 12: - "What then? are we better *than they*? No, in no wise: **for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one:** There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; **there is none that doeth good, no, not one.**"

Paul taught the same truth to the Galatian Christians.

Galatians 3:22: - **"But the scripture hath concluded all under sin**, that the promise by faith of Jesus Christ might be given to them that believe."

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<sup>3</sup> The apostle Paul used this distinctive expression in the following 14 passages: - Romans 3:4, 6 & 31; 6:2 & 15; 7:7 & 13; 9:14; 11:1 & 11; 1 Corinthians 6:15; Galatians 2:17; 3:21 & 6:14.



**NOTE:** - We notice in both of the above passages, that Paul has based his teaching that **all people are under sin**, upon the writings of the Scriptures, or what today is traditionally call the Old Testament Scriptures. In other words, Paul was **NOT** originating a new teaching in his epistles concerning all humanity being under sin.

1st Kings 8:46: - "If they sin against thee, (**for there is no man that sinneth not,**) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near."

Psalms 14:1 - 3: - "The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, **there is none that doeth good.** The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God. They are all gone aside, they are *all* together become filthy: **there is none that doeth good, no, not one.**"

Ecclesiastes 7:20: - "**For there is not a just man upon earth, that doeth good, and sinneth not.**"

In fact, Paul has actually defined for us within this same Epistle to the Romans what "**under the law**" means. It means "**to be guilty before God**". And he tells us that **all the world** is guilty before God.

Romans 3:19: - "Now we know that what things soever the law saith, **it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.**"

This is why justification by faith through God's grace has to be freely bestowed upon all people, because all have sinned. We are all under the condemnation of the law as guilty transgressors.

Romans 3:22 - 24: - "Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: **For all have sinned**, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus."

We must understand the pivotal gospel truth, that Jesus Christ came to redeem **those who were under the law.**  
Galatians 4:4 & 5: - "But when the fulness of the time was come, **God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law,** that we might receive the adoption of sons."

Jesus himself has stated that he came to call sinners to repentance.

Matthew 9:13: - "But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: **for I am not come to call the righteous, but sinners to repentance.**"

The apostle Paul has taught us that Christ came into the world to save sinners.

1st Timothy 1:15: - "This *is* a faithful saying, and worthy of all acceptation, **that Christ Jesus came into the world to save sinners;** of whom I am chief."

Christ gave himself as a ransom for **all people, for all humanity**, because all people are under the condemnation of the law as guilty transgressors.

1st Timothy 2:5 & 6: - "For *there is* one God, and one mediator between God and men, **the man Christ Jesus; Who gave himself a ransom for all,** to be testified in due time."

☞ IF WE CLAIM AS MANY CHRISTIANS DO, "THAT WE ARE NOT UNDER THE LAW BECAUSE WE ARE GENTILE CHRISTIANS." WE HAVE AUTOMATICALLY EXCLUDED OURSELVES FROM THE GROUP OF PEOPLE WHOM JESUS CAME TO SAVE AND REDEEM. WE ARE WITHOUT CHRIST AND WITHOUT HOPE!

**To be "UNDER THE LAW" means, "to be under the condemnation of the law as a guilty transgressor."**

There is one group of people who will not be subject to the Law of God, and who are under the sentence of death. That group of people is made up of all those who have the carnal mind!

Romans 8:6 & 7: - "**For to be carnally minded is death;** but to be spiritually minded *is* life and peace. **Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.**"

## THE APOSTLE PAUL AND HIS MINISTRY OF GRACE: -

The apostle Paul has written many things in his epistles concerning the saving grace of God. This should come as no surprise to us, because he testified concerning the gospel of God's saving grace.

Acts 20:24: - "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and **the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.**"

The apostle Paul received God's grace and his apostleship to make known the obedience of faith unto all nations.

Romans 1:5: - "By whom **we have received grace and apostleship, for obedience to the faith** among all nations, for his name."

Everything that Paul achieved in his gospel work as an apostle of Jesus Christ, was accomplished by the power of the grace of God that was working within him.

1st Corinthians 15:10: - "**But by the grace of God I am what I am**: and his grace which *was bestowed* upon me was not in vain; but **I laboured more abundantly than they all: yet not I, but the grace of God which was with me.**"

Our Lord Jesus Christ himself reassured Paul in dealing with his physical infirmities and trials, that his grace would be sufficient to help him endure his trials.

2nd Corinthians 12:9: - "And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, that **the power of Christ may rest upon me.**"

**NOTE**: - A careful reading of this verse indicates that Jesus' grace is his strength, which Paul describes as being the power of Christ resting upon him. In other words, Jesus' grace is his strength or power working in the life of the believer. And in this case, his grace/strength/power was working in Paul, to help him endure his bodily infirmities.

In his second Epistle to the Corinthians, Paul in his farewell salutation, exhorted the believers to have the grace of the Lord Jesus Christ, the love of God [the Father], and the communion [or fellowship] of the Holy Spirit to be with them.

2nd Corinthians 13:14: - "**The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.** Amen."

Paul testified that he was made a minister to the Gentiles, by the grace of God, to preach the unsearchable riches of Christ among the Gentiles.

Ephesians 3:7 & 8: - "Whereof **I was made a minister, according to the gift of the grace of God given unto me** by the effectual working of his power. 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.**"

Paul exhorted believers that our words should be good to edify and minister grace to our hearers.

Ephesians 4:29: - "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, **that it may minister grace unto the hearers.**"

**NOTE**: - This verse reveals the truth, that Christians should **NOT** use foul language of any kind.

Our words are always to be with grace, particularly in relation to how we should answer to every person we meet.

Colossians 4:6: - "**Let your speech be alway with grace, seasoned with salt**, that ye may know how ye ought to answer every man."

Paul commended grace to be with all those who love Jesus Christ in sincerity.

Ephesians 6:24: - "**Grace be with all them that love our Lord Jesus Christ** \*in sincerity. Amen."

**NOTE**: - \* The margin has for the words "in sincerity" – "Or, *with incorruption*".

Paul taught the elders of the Ephesian church, that God's grace was able to edify them [that is, to build them up spiritually], and give them an inheritance among all those who are sanctified.

Acts 20:32: - "And now, brethren, I commend you to God, and **to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.**"

Paul taught that we needed to have grace so we may serve God acceptably with reverence and godly fear.

Hebrews 12:28: - "Wherefore we receiving a kingdom which cannot be moved, **let us have grace, whereby we may serve God acceptably with reverence and godly fear.**"

Paul testified that it is a good thing to have our hearts established with God's saving grace.

Hebrews 13:9: - "Be not carried about with divers and strange doctrines. **For it is a good thing that the heart be established with grace;** not with meats, which have not profited them that have been occupied therein."

### **PAUL'S OWN EXAMPLE OF CONTINUING IN THE GRACE OF GOD AND KEEPING THE SABBATH DAY HOLY: -**

When Paul and Barnabas were preaching the gospel of Christ in "Antioch in Pisidia", when the Sabbath day arrived, they entered into the synagogue, and preached Christ to the congregation, which was made up of both Jews and Gentile converts to the Jewish faith. When the meeting finished, and the Jews had departed from the synagogue, the Gentile converts begged for these words to be preached to them on the next Sabbath day. Many of the Jews and Gentile converts [the "**religious proselytes**" of VS. 43], followed Paul and Barnabas, who exhorted them "**to continue in the grace of God**". We then find that Luke has recorded the fact, that on the next **Sabbath day**, almost the whole city of Gentiles, came together to hear the word of God.

Acts 13:14 – 16, 26 & 42 – 44: - "But when they departed from Perga, **they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.** And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on. **Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. ... Men and brethren, children of the stock of Abraham, and whosoever among you feareth God,** to you is the word of this salvation sent. ... And when the Jews were gone out of the synagogue, **the Gentiles besought that these words might be preached to them the next sabbath.** Now when the congregation was broken up, **many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God.**"

**NOTE:** - Obviously, Paul and Barnabas did not consider that continuing in the grace of God was contrary to keeping the Seventh-day Sabbath. Otherwise, Paul and Barnabas, would not have agreed to the request by the Gentile proselytes, to preach the word of God to them on the next Sabbath day.

So often, when the issue of keeping the seventh-day Sabbath of the fourth Commandment is raised, it is confidently asserted by many Christians, that "*to keep the Sabbath day holy as commanded in God's Moral Law of Ten Commandments, causes a person to fall from grace.*" But this New Testament incident from the gospel labours of Paul and Barnabas among the Gentiles, completely refutes this popular assertion. A person can continue in the grace of God, and still keep holy God's seventh-day Sabbath!

### **GOD'S SAVING GRACE AND THE BLESSED HOPE: -**

Found within the middle of the passage which contains the most complete definition of God's saving grace in Titus Chapter 2, Paul describes the glorious second appearing of our great God and Saviour, Jesus Christ, as "that blessed hope." Why does Paul link together God's saving grace and the second coming of Jesus? Because, it is at the second coming of Jesus Christ, when true believers who are saved by God's grace, will receive the reality of their eternal reward - eternal life in the everlasting Kingdom of God at that glorious event.

Titus 2:11 – 14: - "**For the grace of God that bringeth salvation** hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; **looking for that**

**blest hope, and the glorious appearing of the great God and our Saviour Jesus Christ;** Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

This is why the apostle Peter refers to his readers hoping to the end for the grace that will be brought to them at the second coming of Jesus Christ. The reality of their eternal salvation will be brought to them at that glorious event.

1st Peter 1:13: - “Wherefore gird up the loins of your mind, be sober, and hope to the end **for the grace that is to be brought unto you at the revelation of Jesus Christ.**”

The Scriptures plainly teach that Jesus Christ will bring salvation with him for his saints at his Second Coming.

Isaiah 25:8 & 9: - **“He will swallow up death in victory;** and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*. **And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.**”

**NOTE:** - That this passage is referring to the second coming of Jesus Christ and the salvation which he will be bringing his followers at that time, is established by the statement found in VS. 8 – **“He will swallow up death in victory.”** The apostle Paul applies this statement as being fulfilled at the time of the resurrection of the righteous dead, at the last trump, when Jesus comes the second time.

1st Corinthians 15:51 - 54: - “Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, **at the last trump:** for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. **So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.**”

Hebrews 9:28: - “So Christ was once offered to bear the sins of many; and unto them that look for him **shall he appear the second time without sin unto salvation.**”

The very last two verses of the Bible have linked together the second coming of Jesus Christ, with his saving grace. I cannot think of any better place to conclude this Study Document on.

Revelation 22:20 & 21: - “He which testifieth these things saith, **Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.**”