

The Gospel According to the Laws of Marriage

Romans Chapter 7

As God designed it, marriage sets in motion depths of motivation that surge in waves of joy. Each wants to please the other. Each feels an enthusiasm to do and to be what fulfills the other. If such surrendered devotion does not exist, the parties to marriage weary of acting the part, of trying to do what love would do apart from the motivating power of a genuine love. In Ephesians 5 Paul compares genuine love in marriage to the ultimate love story. "And they two shall be one flesh. This is a great mystery but I speak concerning Christ and the church."

In Romans 7 Paul contrasts genuine and pretentious love by identifying the laws of cause and effect that attend each. In his allegory describing marriage to these two different "laws" Paul summarizes the true and false gospels, emphasizing the necessity of entering into a genuine love relationship with Christ, becoming one through deep surrender, rather than attempting to be one with Him by acting out works that do not proceed from love.

In his writings, the apostle Paul uses the term "law" in reference to more than just the moral law of the ten commandments. Let's look at some of these other usages.

In this following verse, he refers to the law of works and the law of faith.

Romans 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

The next verses refer to a law that appears to have him in a struggle to do right. He calls it the law of sin or, in Romans 8, the law of sin and death.

Romans 7:21 I find then a law, that, when I would do good, evil is present with me. 22) For I delight in the law of God after the inward man: 23) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Romans 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

But in Romans 8:2 he speaks of his freedom from the law of sin and death by yet another law, the law of the Spirit of life in Christ Jesus. Notice that one law leads to death and one law leads to life.

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

One more usage of Paul in reference to the law is simply the Old Testament writings of Moses as found in this following verse.

1 Corinthians 9:9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

When Paul, or any other writer in Scripture, refer to the "law and the prophets," it's another way of referring to the O.T. writings of Moses and the writings of the prophets.

Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

As we consider Romans chapter seven, let us keep in mind that Paul's use of the word "law" may not always refer to the moral law.

Paul has been building a theme throughout his message to the Romans and in chapter 7 he uses an allegory of marriage to help clarify what he has been attempting to convey up to this point. He continues explaining his allegory in Romans chapter 8.

In Romans 7:1-3 we acknowledge that Paul refers to the law's forbidding adultery, as found in the ten commandments in the writings of Moses, specifically Exodus 20:14. However, remembering that this is an allegory, let's look for the correct allegorical translation of law as we examine the first three verses with that in mind.

Romans 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2) For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3) So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

In verse 1 he states that the law hath **dominion** over a man as long as he liveth. What does he mean by this? He then explains. The woman is **bound** (or under dominion) to the law as long as her husband lives. If he should die, she would be **loosed** from the law of her husband. What does Paul mean by, **the law of her husband**? Is Paul referring to the commandments? I believe the answer might be found as we consider what Paul previously taught in chapter 6.

Paul likens the experience of the born again Christian like unto Christ who died and resurrected. The old man or nature must die, being no longer **bound** under the dominion of the law of sin and death but **loosed** being raised into newness of life, not yielding to sin but unto righteousness. In Romans 7, it is the "husband" or the "old man" that must die if we are to be married to the new husband, which we shall see is Christ.

Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? 4) Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5) For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: 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. 7) For he that is dead is freed from sin. 8) Now if we be dead with Christ, we believe that we shall also live with Him: 9) Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. 10) For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. 11) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12) Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13) Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14) For sin shall not have dominion over you: for ye are not under the law, but under grace.

Paul says the same thing it yet another, clearer way in Galatians.

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.

He continues in the rest of Romans 6 to emphasize the fact that we might be made free from sin and its effects.

Romans 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Romans 6:18 Being then made free from sin, ye became the servants of righteousness.

Romans 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23) For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Isn't Paul saying the same thing in the marriage allegory in Romans 7? The second husband is the "body of Christ" as we read in the following verse, Romans 7:4. The first husband who needs to die in order to be married to Christ, is the old man, the "body of sin." (Romans 6:6) Penetrating the meaning of the marriage allegory, we will examine in this study how Paul refers to the old man, the body of sin, simply as a **law**, a shortened reference of the **law of sin and death**. This parallels with the identification of the spirit of life in Christ Jesus as a **law**. This body of sin must die as did Christ and be raised as was Christ, by the body of Christ, or by grace. When this happens the fruit that is brought forth will be the righteousness of the "law of the spirit of life in Christ Jesus" (Romans 8:2) lived out in our lives by the abiding presence of Christ in our hearts.

Romans 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God.

We must die to the old man, (Romans 6:6) that selfish nature that is bound by the desires for instant gratification, and be resurrected to a new creature in Christ Jesus (2 Corinthians 5:17) who through the grace of God, brings every thought into the obedience of Christ. In the following verses, Paul describes this experience.

2 Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

2 Corinthians 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

One law, "the law of the Spirit of life in Christ Jesus" brings eternal life, and the other law, "the law of sin and death," brings eternal death.

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Again we find Paul simply using the term, **law**, to describe the two laws referred to above in Romans 8:2.

Galatians 2:19 For I through the law am dead to the law, that I might live unto God. 20) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. 21) I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Galatians 2:19 would then translate, "For I through 'the law of the Spirit of life in Christ Jesus,' am dead to 'the law of sin and death.'" The Spirit of God works in me both to will and do of His good pleasure, (Philippians 2:13).

Let's return to our allegory in Romans 7.

Romans 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

We find Paul explaining these thoughts a little further on in the same chapter.

Romans 7:14 For we know that the law is spiritual: but I am carnal, sold under sin. 15) For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16) If then I do that which I would not, I consent unto the law that it is good. 17) Now then it is no more I that do it, but sin that dwelleth in me. 18) For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19) For the good that I would I do not: but the evil which I would not, that I do. 20) Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21) I find then a law, that, when I would do good, evil is present with me. 22) For I delight in the law of God after the inward man: 23) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Let's unpack these last verses.

For we know that the moral law of the commandments is spiritual, but I am in bondage to the flesh, under the law of sin and death. What I know to be righteous by that good moral law, I cannot do. I'm searching for a way to be freed from this carnal condition I find myself in. The struggle is between my mind which delights "in the law of God" and my fleshly desires which captivate me to serve the "law in my members."

At this point, we along with Paul might seem to have no hope. But there is hope and by that hope we are saved.

Romans 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

There is a way to be delivered from the bondage to the law of sin and death. That way is only found in allowing another law to rule over us, and that law is the "law of the Spirit of life in Christ Jesus."

Romans 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Romans 7:24 O wretched man that I am! who shall deliver me from the body of this death? 25) I thank God through Jesus Christ our Lord....

Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Romans 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6) For to be carnally minded is death; but to be spiritually minded is life and peace. 7) Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8) So then they that are in the flesh cannot please God. 9) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

Many have misunderstood the following verse to mean that we are free from having to keep the law of the ten commandments. They believe that Christ kept the law in our behalf thereby freeing us from the obligation to keep

it. Christ did keep the law in our behalf, but not to free us from the obligation to keep it, but to show us that man does not have to be in bondage to sin but can keep the law through the grace of God.

Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

So what does this verse mean? To be **under the law** must have something to do with **sin having dominion over us**, and if we are under grace, sin will not have dominion over us. According to 1 John 3:4, sin is the transgression of the moral law of the ten commandments. So **transgression of the law** must be the same thing as “**under the law.**” Not that the moral law is not implied in this verse, for sin is the transgression of that law, but Paul is again referring to the law of sin and death.

For transgression of the moral law shall not have dominion over you: for ye are not under the law of sin and death but under grace, the law of the Spirit of life in Christ Jesus.

Even though the moral law is good and has its place, it cannot save us.

Romans 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

Romans 7:16 If then I do that which I would not, I consent unto the law that it is good.

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: 4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

In other words, the law was weak because it could not save us. We are unable in our own flesh to obey it as Paul so eloquently explained in the above passage. Obedience to the law brings life and transgression of the law brings death, as we have learned. In order for Christ to save us from the death, it stands to reason, He must save us from the sin that brings death. In other words, we are saved by grace if we are changed by grace.

The purpose of the moral law is to show us where we have sinned and transgressed and thereby show us our need of a Saviour who can save us. He overcame every temptation and condemned sin in the likeness of our sinful nature and became the captain of our salvation (Hebrews 2:10) and showed us that we too, by the grace of God can do all things through Him. (Philippians 4:13)

The law reveals sin to those who are transgressing it and causes them to feel 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. 20) Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.

Since the moral law condemns the sinner who is under the law of sin and death, is the law therefore against the promise of God to save us? Certainly not! If there had been any way that the moral law could save, there would have been no need of a Saviour, no need of the law of the Spirit of life in Christ Jesus. The moral law simply reveals to us our need of a Saviour, our need to by faith believe in the promises of the grace of God to save us from this body of sin, the law of sin and death.

We have all sinned and come short of the glory of God, (Romans 3:23). When we recognize our sin and by faith take hold of the promises of God, and continue in the faith, we are no longer under the law of sin and death. The moral law has accomplished its work to bring us to Christ, who delivers us from the power of sin.

Galatians 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22) But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23) But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24) Wherefore the law was our

schoolmaster to bring us unto Christ, that we might be justified by faith. 25) But after that faith is come, we are no longer under a schoolmaster.

This truth is again expressed by Paul in the following verses.

Romans 7:7 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. 8) But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 9) For I was alive without the law once: but when the commandment came, sin revived, and I died. 10) And the commandment, which was ordained to life, I found to be unto death. 11) For sin, taking occasion by the commandment, deceived me, and by it slew me. 12) Wherefore the law is holy, and the commandment holy, and just, and good. 13) 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.

We must not neglect a most important aspect of salvation. We have discovered that the moral law cannot save us from the law of sin and death, that it is only by faith in the promise of the grace of God or the law of the Spirit of life in Christ Jesus that can set us free from transgression of the moral law, from sin. When sin entered, man found himself at enmity with God and not subject to the law of God and neither indeed could be. (Romans 8:7) In other words, man was in quick sand with no way out, no way in and of himself to keep the law of God.

But immediately after man had fallen and before Adam and Eve left the garden the promise of another enmity was made. This enmity would be between the sinner and the serpent and sin. (Genesis 3:15) The promised enmity would be the love, forgiveness and power (grace) of a Saviour to come who would pull them out of the quick sand they had found themselves in. In faith they would have to reach up and grasp the rope that would be thrown to them.

Let's let Paul introduce our next area of consideration.

Romans 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound? 2) God forbid. How shall we, that are dead to sin, live any longer therein?

Romans 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

In these verses Paul urges adamantly that God forbids that we presume that grace or faith excuses us from obedience to the moral law by making it "void" (to disannul.) In Romans 2:13 he directly states that not hearers but the doers of the law shall be justified.

Romans 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

Yet Paul teaches just as emphatically in Galatians 2:16 "that a man is not justified by the works of the law ... for by the works of the law shall no flesh be justified."

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Romans 2:13 would seem to directly contradict Galatians 2:16. Is it "doers [those that work] of the law [that] shall be justified" or are we "justified by the faith of Jesus Christ?" If we are to affirm that the Bible, and specifically

Paul, are not self-contradictory we have no recourse but to search carefully for what does not appear in a surface reading.

Some disregard the contradiction and assume that Paul equates "works of the law" in Galatians 2:16 with all works done, including those done by "doers of the law," limiting justification to faith alone. Others, believing the Word of God can with close study be found internally consistent, admit to the apparent contradiction and carefully scrutinize Paul's usage of terms. Are all works (doing the law) included in Paul's term in Galatians 2:16 "the works of the law?" What does Paul mean by "works of the law?" Does he mean all works? Or does he identify more than one kind of works?

All usage of the word law, whether in reference to natural law or commandments instituted by God or man, have at least one property in common, that is, each represents an explicit or implied system of cause and effect. In Romans 3:27 Paul distinguishes between two such laws—the law "of works" and "the law of faith," asking,

Romans 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Interestingly, Paul does not refer to faith as something apart from law, but as a law itself, manifesting its own relationships of cause to effect. Just as he differentiates between the law of faith and the law of works, he also differentiates between the works of each of those two laws. For example, in contrast to "works of the law," Paul in I Thessalonians 1:3 refers to "works of faith, and labour of love," and in Galatians a "faith that worketh by love."

I Thessalonians 1:3 Remembering without ceasing your work of faith, and labour of love,...

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

We see then that Paul identifies two laws, the law of works and the law of faith then goes on to identify the works of each. The law of works produces "works of the law" while the law of faith produces "work[s] of faith" from a "faith that worketh by love."

Consider also James' pointed language in defining the terms of justification as it relates to faith and works.

James 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15) If a brother or sister be naked, and destitute of daily food, 16) And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17) Even so faith, if it hath not works, is dead, being alone. 18) Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19) Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20) But wilt thou know, O vain man, that faith without works is dead? 21) Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22) Seest thou how faith wrought with his works, and by works was faith made perfect? 23) And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24) Ye see then how that by works a man is justified, and not by faith only.

Above, James affirmatively asks, "Was not Abraham our father justified by works ... and by works was faith made perfect?" Finally he concludes "that by works a man is justified, and not by faith only." But wait. Didn't Paul argue otherwise in Galatians 2:16 that "a man is not justified by the works of the law," and in Romans 4:1 that "if Abraham were justified by works, he hath whereof to glory; but not before God?" Again we find a seeming contradiction, not just within Paul's language but this time between James' language and Paul's language, again demanding more than a surface reading. It appears that Paul, who speaks both of "works of the law" and "works of faith," does not mean all works in his specialized term "works of the law" or at times its abbreviation to "works" but to works "pertaining to the flesh," as distinguished from "works of faith."

We find this clue in Paul's qualifying terminology in Romans 4:1, "as pertaining to the flesh."

Romans 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2) For if Abraham were justified by works, he hath whereof to glory; but not before God. 3) For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4) Now to him that worketh is the reward not reckoned of grace, but of debt. 5) But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

To believe on "Him that justifieth the ungodly" is to have faith and such a faith produces works of righteousness because its indwelling source, the unselfish love that only Christ imparts, is righteous. On the other hand, we have already discovered that those who were born into carnal flesh were subject to the law of cause and effect that governs that flesh and hence are vulnerable to the fatal effect of transgressing that law, rendering it a law of sin and death. Only Christ, also born into carnal flesh, or "made under the law" (Gal. 4:4) and therefore also subject to the temptations of that flesh, overcame from birth those sinful impulses of the carnal nature, the law in his members, by faithfully submitting to His Father's will, invoking a divine system of cause and effect, "the law of the Spirit of life." He lived by the law of faith, always fulfilling the law through love while never attempting to keep the law in His own strength.

If while in the flesh ("pertaining to the flesh"), Abraham was justified by works, it would mean that by the power of his will in fallen flesh he would have been able to obey the moral law, but as we have discovered none have ever done that in their own strength. Even Christ, who was also vulnerable and "made under the law," (Galatians 4:4), claimed in John 5:19, "The Son can do nothing of Himself, but what He seeth the Father do...." Christ lived by the law of faith, overcoming the pull of the flesh that otherwise produces sin and death. Once Abraham expressed his faith in the promises of God, works of righteousness flowed from the righteousness of Christ within (grace), and this faith was unto justification.

Because faith and the works it produces are inseparable, Christ Himself warned,

Matthew 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

John 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on Him whom he hath sent.

Let's return to the passage in Galatians.

Galatians 2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. 18) For if I build again the things which I destroyed, I make myself a transgressor. 19) For I through the law am dead to the law, that I might live unto God. 20) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. 21) I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Let's unpack what Paul is saying. If while we are expressing our faith in Christ to save, and we sin, is Christ responsible? Certainly not! For if I resurrect the sins that I destroyed, I am myself responsible for the transgression. For I through the law of the Spirit of life in Christ Jesus am dead to the law of sin and death that I might be a doer of the law. I am dead to the body of sin yet I live. But it is not my works that live, but Christ's. This is all accomplished by the faith of Christ. I do not frustrate ("suppress" NKJV) the grace of God working in me. It is the power of God unto salvation. (Romans 1:16) After all, if I could keep the law on my own, Christ would not have had to die.

That leads to another very important question. What is grace? Yes, it is an unmerited favor, but let's first look at Strong's full definition of Grace.

G5485 χάρις *charis*, *khah'-ece*; from 5463; **graciousness** (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially **the divine influence upon the heart, and its reflection in the life; including gratitude**): — acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

G5463 χαίρω *chairō*, *khah'-ee-ro*; a primary verb; **to be "cheer"ful, i.e. calmly happy or well-off**; impersonally, especially as salutation (on meeting or parting), be well: — farewell, be glad, God speed, greeting, hall, joy(-fully), rejoice.

Grace comes from Christ and is His fulness.

John 1:14 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. 16) And of His fulness have all we received, and grace for grace. 17) For the law was given by Moses, but grace and truth came by Jesus Christ.

Grace is Unmerited Favor

2 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.

2 Timothy 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began,

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.

Grace is for Salvation

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

Titus 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Ephesians 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;...7) That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus. 8) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Grace is a Free Gift

Romans 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Romans 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Romans 11:5 Even so then at this present time also there is a remnant according to the election of grace. 6) And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

Grace is Needed Because of Sin

Romans 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21) That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Sin is not Acceptable Because Grace Abounds

Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound? 2) God forbid. How shall we, that are dead to sin, live any longer therein?

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

We are Forgiven By Grace

Romans 3:24 Being justified freely by His grace through the redemption that is in Christ Jesus:

Ephesians 1:6 To the praise of the glory of His grace, wherein He hath made us accepted in the beloved. 7) In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace;

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

Grace is Power to Obey and Overcome

Acts 4:33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

2 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.

Romans 1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for His name:

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.

2 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:

1 Peter 5:10 But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

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:

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.

Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Titus 2:11 For the grace of God that bringeth salvation hath appeared to all men, 12) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Grace has been Perverted

Jude 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.

Hebrews 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Galatians 1:6 I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel:

This study has been developed because of the perversion of the gospel of grace. It is greatly misunderstood and taught as a reason not to be subject to keeping the moral law of God. What would happen if we did away with the law? We would have no sin.

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

It necessarily follows that if there is no sin, then there is no need of grace or the power to overcome sin. And if there is no need of grace, then there is no need of Christ's atoning sacrifice at the cross. This is the greatest perversion of the gospel of Christ, the grace of Christ.

Galatians 1:6 I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: 7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8) But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9) As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Let's let Paul summarize this study in his customary eloquence.

Romans 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11) But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. 12) Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13) For if ye live after the flesh, ye shall die: but if ye through the Spirit do

mortify the deeds of the body, ye shall live. 14) For as many as are led by the Spirit of God, they are the sons of God. 15) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16) The Spirit itself beareth witness with our spirit, that we are the children of God:

Colossians 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2) Set your affection on things above, not on things on the earth. 3) For ye are dead, and your life is hid with Christ in God. 4) When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.