

Romans: Paul's Version of The Three Angel's Messages of Revelation 14:6-12

The Book of Romans Summarized in Three Verses:

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. 18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Six Themes Are Summarized Within These Three Verses:

1. The gospel of Christ is the revelation of the righteousness of God.
2. The righteousness of God revealed is the power unto salvation.
3. The power of salvation is available to all, Jew or Greek.
4. The just shall live by faith in the power of salvation from sin.
5. Faith is believing in Christ's ability to empower us to obey the law.
6. The wrath, or righteous judgment of God, is revealed from heaven.

1. The Gospel of Christ is the Revelation of the Righteousness of God.

2 Corinthians 4:3-6

John 17:17:4

Romans 1:3-5, 9

Romans 1:16-20

Romans 2:1-16

Romans 3:3-8

Romans 8:31-39

Romans 9:14-24

Romans 11:29-36

Romans 14:10-12

Romans 15:3,7

Romans 16:25-27

2. The Righteousness of God Revealed is the Power unto Salvation.

John 17:3

Romans 1:3, 4

Romans 2:4

Romans 3:21-26

Romans 5:6-11

Romans 12:1-21

Romans 15:3, 7

Romans 16:25-27

3. The Power of Salvation is Available to All, Jew or Greek.

Romans 1:7, 16

Romans 2:8-29

Romans 3:9-17, 29-30

Romans 4:9-18, 23 24

Romans 8:29, 30

Isaiah 49:6

Acts 11:1, 18

Acts 12:28

1 Corinthians 1:23, 24

1 Corinthians 12:13

Romans 9:1-33
Romans 10:1-21
Romans 11:1-36
Romans 15:7-12, 16

Galatians 3:14, 28
Ephesians 3:6
Colossians 1:27
Colossians 3:11

4. The Just Shall Live by Faith in the Power of Salvation from Sin.

Romans 1:17
Habakkuk 2:4
Romans 2:7, 10
Romans 3:19-22
Romans 4:9-11, 13, 14, 17, 18
Romans 5:1
Romans 8:24, 25
Romans 9:30-33
Romans 10:1-11, 17
Romans 12:1, 2
Romans 13:7-14

Romans 14:1-23
Romans 15:13
Romans 16:17-20, 25-27
1 Corinthians 2:5
Galatians 2:20
Galatians 3:11
Colossians 1:2, 3
Hebrews 4:2
Hebrews 10:38
1 Peter 1:5, 7, 9
Revelation 14:12

5. Faith is Believing in Christ's Ability to Empower Obedience to Keep the Law.

Romans 1:5
Romans 3:27-31
Romans 4:3-5, 17-25
Romans 5:1-5, 12-21
Romans 6:1-23
Romans 7:1-25
Romans 8:1-39
Romans 14:22, 23
2 Corinthians 1:20
2 Corinthians 5:21
2 Corinthians 9:8
Galatians 1:4
Galatians 2:20, 21
Ephesians 1:4-7
Ephesians 2:8-10
Ephesians 3:20

Ephesians 5:26, 27
Philippians 1:6
Philippians 3:9
Philippians 4:19
Colossians 1:27
2 Timothy 1:12
2 Timothy 3:16, 17
Romans 15:1-7
Titus 2:14
Hebrews 13:20, 21
1 Peter 1:5, 9
2 Peter 1:4
1 John 5:4
Jude 24
Revelation 14:12

6. The Wrath or Righteous Judgment of God is Revealed From Heaven.

Romans 1:19-32
Romans 2:1-6, 8, 9, 16

2 Corinthians 5:10
Ephesians 5:5, 6

Romans 3:3-8, 24-26

Romans 4:15

Romans 5:9, 10, 12-21

Romans 6:16, 20-23

Romans 7:5

Romans 8:12, 13, 27

Romans 9:14-24

Romans 11:18-22

Romans 12:19

Romans 13:1-7

Romans 14:10-12

1 Corinthians 4:4, 5

Colossians 3:5, 6

1 Thessalonians 1:10

2 Thessalonians 1:7-10

2 Timothy 4:1, 8

Hebrews 10:26, 27, 30

Hebrews 12:23, 29

James 1:13-20

James 2:12

2 Peter 2:4, 5, 9

2 Peter 3:7

Revelation 14:8-11

These Six Themes Reveal Three Purposes of Paul In Writing Romans:

1. To vindicate God's righteousness, especially involving His Wrath or His judgment
2. To vindicate the moral law by revealing its purpose in the gospel plan
3. To reveal the destructive nature of sin

“God Forbid” Statements

We will discover that Paul's usage of the terms, “God forbid” emphatically defend those three purposes:

1. To vindicate God's righteousness, especially involving His Wrath or His judgment:

Romans 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Romans 9:14 What shall we say then? Is there unrighteousness with God? God forbid.

Romans 11:1 I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Romans 11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

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.

2. To vindicate the moral law by revealing its purpose in the gospel plan:

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

Romans 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

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

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.

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.

3. To reveal the destructive nature of sin:

Romans 7:13 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.

In this next verse using the term, God forbid, Paul states his conclusion after coming to the understanding of the nature of God, the nature of the law, and the nature of sin. He gives the glory to the only one who can “deliver us from this present evil world.” (Galatians 1:4)

Galatians 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Christ promised that He would send the Holy Spirit to “reprove the world of sin, and of righteousness, and of judgment,” the very same purposes Paul desires to reveal in his letter to the Romans, resulting in the vindication the character of God. “He shall glorify me: for He shall receive of mine, and shall shew it unto you.”

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. 8) And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: 9) Of sin, because they believe not on me; 10) Of righteousness, because I go to my Father, and ye see me no more; 11) Of judgment, because the prince of this world is judged. 12) I have yet many things to say unto you, but ye cannot bear them now. 13) Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. 14) He shall glorify me: for He shall receive of mine, and shall shew it unto you. 15) All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall shew it unto you.

Paul’s Writings Specifically Address Three Mindsets During the Time of his Ministry:

It is always helpful to understand the spiritual condition of those whom Paul is addressing that we might better understand his admonitions.

1. His mission was primarily to the Gentile world some of whom were confused regarding the gospel.
2. He addressed those Jews who rejected Christ believing in salvation by works, not salvation by faith.
3. He addressed those Jews who accepted Christ yet had been heavily indoctrinated by their Jewish fathers.

Defining Paul's Terms

Peter warns that many “wrest” Paul's letters “unto their own destruction.”

2 Peter 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

It is therefore imperative that we allow Paul to define his own terms if we are to rightly understand him. If to receive his definitions leads to conclusions we don not want to reach we will wrest his words into new definitions that suit our highest motives. In this example below Paul reveals why they misunderstand and are destroyed. They received not the love of the truth because they had pleasure in unrighteousness.

2 Thessalonians 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11) And for this cause God shall send them strong delusion, that they should believe a lie: 12) That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

The confusion in Babylon's gospel message comes directly from a misunderstanding of Paul's terms resulting from either rejecting the love of truth or from an inadequate comparison all passages where those terms are used. Let's examine some of the most misunderstood terms.

The three angel's messages are given specifically to correct the false doctrine promoted by Babylon. Interestingly, Paul was given the same message to proclaim to the church in his day. In fact, it is the same message proclaimed throughout the Bible, that is:

Proverbs 3:1 My son, forget not my law; but let thine heart keep my commandments: 2) For length of days, and long life, and peace, shall they add to thee. 3) Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: 4) So shalt thou find favour and good understanding in the sight of God and man. 5) Trust in the LORD with all thine heart; and lean not unto thine own understanding. 6) In all thy ways acknowledge Him, and He shall direct thy paths. 7) Be not wise in thine own eyes: fear the LORD, and depart from evil.

Ecclesiastes 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. 14) For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Some of Paul's Terms that Cause Confusion

Gospel

The gospel of the kingdom, (used by Christ)

The gospel of Jesus Christ, Mark 1:1

The gospel of the grace of God, Acts 20:24

The gospel of peace, Romans 10:15; Ephesians 6:15

The gospel of God, Romans 15:16; 2 Corinthians 11:7; 1 Peter 4:17

The gospel of Christ, Romans 15:19, 29; 1 Corinthians 9:12, 18; 2 Corinthians 4:3; 9:13; Philipians 1:17, 27; 1 Thessalonians 2:2, 8, 9; 3:2;

The truth of the gospel, Colossians 1:5

The gospel can be hid, 2 Corinthians 4:3
There is not "another gospel," 2 Corinthians 11:4; Galatians 1:6, 9
The gospel of the circumcised, Galatians 2:7
The gospel of the uncircumcised, Galatians 2:7
The gospel of your salvation, Ephesians 1:13
The mystery of the gospel Ephesians 6:19
The defence of the gospel, Philippians 1:17
The faith of the gospel, Philippians 1:27
The gospel of our Lord Jesus Christ, 2 Thessalonians 2:8
The gospel of the blessed God, 1 Timothy 1:11
The gospel according to the power of God; Timothy 1:8
The everlasting gospel, Revelation 14:6

Law

What does the word "law" mean to Paul? As the list below shows Paul uses the word "law" very broadly, yet the one common property "law" has in all usage, regardless of whether applied to natural law, moral law, or man made law, is that the word connotes one or another of various systems of cause and effect to which Paul wishes to draw our attention on each occasion of his use of "law."

Law of works, Romans 3:27	Law of sin and death, Romans 8:2
Law of faith, Romans 3:27	Law in my members, Romans 7:23
Law of her husband, Romans 7:2	Law of righteousness, Romans 9:31
Law of God, Romans 7:22, 25; 8:7	Law of Moses, 1 Corinthians 9:9
Law of my mind, Romans 7:23	Law of Christ, Galatians 6:2
Law of sin, Romans 7:23, 25	Law of a carnal commandment, Hebrews 7:16
Law of the Spirit of life in Christ Jesus, Romans 8:2	
Law of commandments contained in ordinances, Ephesians 2:15	

Under the law

Romans 3:19
Romans 6:14
1 Corinthians 9:20
Galatians 3:23
Galatians 4:4, 5
Galatians 4:21
Galatians 5:18

Works

Works of the law, Romans 9:32; Galatians 2:16; 3:2, 5, 10
Works of the flesh, Galatians 5:19
Works of darkness, Ephesians 5:11
Works of righteousness, Titus 3:5

Bondage, Servants

Romans 8:15, 21	2 Peter 2:19
Galatians 2:4	John 8:34, 35
Galatians 4:3, 9, 24, 25	Romans 6:16-20, 22
Galatians 5:1	Galatians 4:1, 7
Hebrew 2:15	

Faith

Acts 26:18	1 Corinthians 15:14, 17	Hebrews 10:22, 38
Romans 1:5, 8, 17	Galatians 2:16, 20	Hebrews 11
Romans 3:22, 25, 27, 30	Galatians 3:5, 7, 11, 14, 22-26	Hebrews 12:2
Romans 4:5, 9, 11-19	Galatians 5:5, 6, 22	James 2:14-26
Romans 5:1	Ephesians 2:8	1 Peter 1:5, 7, 9
Romans 9:30, 32	Philippians 3:9	1 John 5:4
Romans 10:17	Colossians 2:12	Revelation 14:12
Romans 12:3	Hebrews 4:2	
Romans 14:22	Hebrews 6:12	

Grace

Romans 1:5	2 Corinthians 4:15	Ephesians 1:6, 7
Romans 3:24	2 Corinthians 9:8	Ephesians 2:5, 7, 8
Romans 4:4, 16	2 Corinthians 12:9	Ephesians 4:7
Romans 5:2, 15, 17, 20, 21	Galatians 1:3, 6	2 Timothy 1:9
Romans 6:1, 14, 15	Galatians 2:21	Titus 2:11
Romans 11:5, 6	Galatians 5:4	Titus 3:7, 15

Common Passages Wrested to Dismiss Law-keeping

As in his conversations with Eve and with Christ, Satan's goal is to dissuade man from implicit compliance with the laws of God. These continuing misconceptions first originated from misunderstanding the nature of sin and the nature of God's laws. Babylon's popular theology dismisses the immutability of those laws in order to dismiss man from keeping them. The following attempts to expose the twisting of the meaning of the verses used so often quoted to dismiss obedience to the laws of God.

1. Christ fulfilled the law in place of us because we can't keep it until we receive new bodies. Matthew 5:17
2. The law was only for Moses' time, but grace and truth came by Jesus Christ. We no longer need to keep the law because we're under grace. John 1:17
3. The law is an unbearable yoke that can't be kept. (Acts 15:10)
4. The law reveals sin but cannot fix it, so grace disposes of the law. (Romans 3:20)
5. If the law worked, then faith would be irrelevant. Now faith makes the law irrelevant. (Romans 4:14)

6. The law brings wrath on those who follow it, but under grace transgressing law escapes wrath. (Romans 4:15)
7. The purpose of the law was to make sin abound, not to make the revelation of sin abound. (Romans 5:20)
8. "Under the law" means your under bondage to the law, not under bondage to sin. (Romans 6:14)
9. Christians have been delivered from the law itself, not from transgression of the law. (Romans 7:1-6)
10. The law is holy, just and good but cannot help you. Under grace its dead so forget it. (Romans 7:7-12)
11. The law which promises life, only brings death through sin, so get rid of the law, not sin. (Romans 7:10)
12. The law makes you sinful beyond measure. The law is at fault, not you. (Romans 7:13)
13. The law is weak, wherefore then serveth the law? (Romans 8:2-3; Galatians 3:19)
14. Christ is the end of the law. (Romans 10:4)
15. The strength of sin is the law. (1 Corinthians 15:56)
16. The law is a ministry of death. (2 Corinthians 3:7)
17. The law is a ministry of condemnation. (2 Corinthians 3:9)
18. The law has no glory at all in comparison with the New Covenant. (2 Corinthians 3:10)
19. The law is fading away. (2 Corinthians 3:11)
20. Anywhere the law is preached it produces a mind-hardening and a heart-hardening veil. (2 Corinthians 3:14-15)
21. The law justifies nobody. (Galatians 2:16)
22. Christians are dead to the law. (Galatians 2:19)
23. The law frustrates grace. (Galatians 2:21)
24. To go back to the law after embracing faith is "stupid". (Galatians 3:1)
25. The law curses all who practice it and fail to do it perfectly. (Galatians 3:10)
26. The law has nothing to do with faith. (Galatians 3:11-12)
27. The law (given by Christ) was a curse that Christ redeemed us from. (Galatians 3:13)
28. The law functioned in God's purpose as a temporary covenant from Moses till John the Baptist announced Christ. (Galatians 3:16 & 19, also see... Matthew 11:12-13, Luke 16:16)
29. The law was our schoolmaster to bring us to Christ but now we are no longer under a schoolmaster. (Galatians 3:24, 25)
30. If the law worked God would have used it to save us. (Galatians 3:21)
31. The law was our prison. (Galatians 3:23)
32. The law makes you a slave like Hagar. (Galatians 4:24)
33. Christ has abolished the law which was a wall of hostility. (Ephesians 2:15)
34. Paul considered everything the law gained him as "dung." (Philippians 3:4-8)
35. The law is only good if used in the right context. (1 Timothy 1:8) (see next verse for the context)
36. It was made for the unrighteous but not for the righteous. (1 Timothy 1:9-10)
37. The law is weak, useless and makes nothing perfect. (Hebrews 7:18-19)
38. God has found fault with it and created a better covenant, enacted on better promises. (Hebrews 8:7-8)
39. It is obsolete, growing old and ready to vanish. (Hebrews 8:13)
40. It is only a shadow of good things to come and will never make someone perfect. (Hebrews 10:1)

Comparing Romans With The Three Angel's Messages of Revelation 14:6-12

1. Both messages are revealing the everlasting gospel, involving an everlasting covenant made by an everlasting God who **only** could promise everlasting life with an everlasting inheritance based on everlasting righteousness to the sons of God, who have come to trust in His love **and** power enough that He could produce everlasting righteousness in them through faith in Him.
2. Both messages are acknowledging that those that inherit everlasting life with its everlasting inheritance will be keeping the commandments of God by, and **only** by, keeping the faith of Jesus.
3. Both messages teach that idolatry, self worship, self wrought works for self salvation, leads to death.
4. Both messages identify those who will be living their lives as living testimonies of righteousness, the fruit of faith.
5. Both messages present outward signs, circumcision or Sabbath keeping, intended to signify that one has been made inwardly righteous by a faith that rests in Christ for salvation instead of in works of the flesh. Sadly, these signs have been misconstrued as a means of the salvation instead of a sign of salvation.
6. Both messages conclude that the glory for the fruits of righteousness in man belong to none other than the One who originally created, and still has the power to recreate righteousness in us through faith.
7. Both messages refer to the vindication of God's just judgments.
8. Both messages identify those who reject the gospel, being self deceived regarding righteousness by faith, and believing in their own works of righteousness as meritorious for salvation.
9. Both messages warn of the effects of rejecting righteousness by faith, which brings the judgment or wrath of God, that ends in everlasting death.
10. Both messages endorse liberty not force. God gives us liberty to choose to worship Him, which is revealed in our free exercise of faith in Him. Antichrist endorses force by demanding worship.
11. Both messages prove that only the power of love can overcome the love of power.
12. Both messages uphold that neither state nor church has any jurisdiction over matters of conscience.
13. Both messages deal with the very same issues that began the great controversy in Heaven over the nature of God, the nature of the law, and the nature of sin.
14. Both messages reflect on the two mysteries, the mystery of Godliness—Christ in you the hope of glory, and the mystery of iniquity.

Examining the Three Purposes of Paul In Writing Romans:

1. To vindicate God 's righteousness, especially involving His wrath or His judgment
2. To vindicate the moral law by revealing its purpose
3. To reveal the destructive nature of sin

In order to accomplish purposes 1 and 2, purpose 3 must be fulfilled, that is, it must be seen and completely understood that sin produces dysfunction and death. In fact, Paul uses the term, "the law of sin and death" to describe the inherent properties of the law of sin, that is, the inevitable consequence—death. Therefore, we will first address Paul's third purpose.

3. Revealing the Destructive Nature of Sin

Paraphrased:

1. Sin is the transgression of the law. 1 John 3:4
2. All are born in sin. Psalm 51:5

3. The wages of sin is death. Romans 6:23
4. The curse resulting from sin is consequential not an arbitrary act of God. Romans 1:27, 28
5. We bring the wrath on ourselves by impenitence. Proverbs 5:22; Romans 2:5
6. Death passed upon all men in that all have sinned. Romans 5:12
7. If grace is working in us, sin **will not** have dominion over us. Romans 6:14
8. We will either serve “sin unto death,” or “obedience unto life.” Romans 6:16-22
9. Be not deceived, whatever is sown shall be reaped. Galatians 6:7
10. The exceeding sinfulness of sin is revealed by the commandments. Romans 7:10-13
11. Whatsoever is not of faith is sin. Romans 14:23
12. The carnal mind satisfies the lusts and desires of the flesh and mind, leading to death. Such identifies the children of wrath. Romans 8:6; Ephesians 2:1-3
13. The spiritual mind mortifies (kills) the deeds of the body and will live. Romans 8:13
14. Our sins separate us from God. Isaiah 55:2
15. Jesus took our sins to the cross making reconciliation for iniquity and providing the way for face to face communion with God again through faith in His provision.

1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

James 4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Psalms 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Romans 3:23 For all have sinned, and come short of the glory of God;

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

Romans 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. 28) And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29) Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30) Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31) Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: 32) Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Proverbs 5:22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6) Who will render to every man according to his deeds... 8) But unto them that are contentious, and do not

obey the truth, but obey unrighteousness, indignation and wrath, 9) Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

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

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?...21) What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22) But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

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.

Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Romans 7:10 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.

Romans 14:23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

Romans 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

Romans 8:13 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.

Romans 14:23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

James 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

1 Corinthians 15:56 The sting of death is sin; and the strength of sin is the law.

Ephesians 2:1 And you hath He quickened, who were dead in trespasses and sins; 2) Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Isaiah 55:2 But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.

Isaiah 53:5 But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. 6) All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all.

2. Vindicating the Moral Law by Revealing its Purpose

Paraphrased:

1. Transgression of the law is sin. 1 John 3:4; 1 Corinthians 15:56
2. The law reveals to us that we have sinned and therefore need a Saviour. Romans 7:7-15
3. The commandment was ordained to life. Romans 7:10
4. The law reveals the exceeding sinfulness of its transgression. Romans 7:13
5. The law is holy, just and good. Romans 7:12
6. The law is spiritual. Romans 7:14
7. The law speaks to those who feel they are able in their own strength to keep it, convicting them of their sin, and their inability in their carnal mind to keep it. Romans 3:19, 20
8. Therefore the only way to be justified is by faith and not by trying to keep the law and falling short. Romans 3:20
9. If we are justified by faith, shall we get rid of the law? Certainly not! On the contrary we consent to its holiness and proper place in the plan of salvation. Romans 3:31
10. The law is weak in that it cannot save us, it can only lead us to Christ who can fulfill righteousness in us and in the end, eternal life. Romans 8:3, 4
11. The law is perfect converting the soul, bringing us to Christ. Psalm 19:7
12. Christ is the end (goal) of the law in that it reveals our sins and brings us to Christ. Romans 10:4
13. The law teaches us what love, the goodness of God, looks like. Romans 13:10; Galatians 5:14; Romans 2:4
14. Being made free from sin, we have fruit unto holiness and the end eternal life. Romans 6:22

1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

1 Corinthians 15:56 The sting of death is sin; and the strength of sin is the law.

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. 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.

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.

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

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.

Psalms 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

Romans 10:4 For Christ is the end of the law for righteousness to every one that believeth.

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.

Romans 2:4 Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Romans 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Galatians 5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

God has promised not only to forgive us of all our sins, our transgressions of the law, but to cleanse us from them, and it is by these precious promises that we can be partakers of the divine nature.

1 John 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

2 Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Romans 11:27 For this is my covenant unto them, when I shall take away their sins.

Matthew 1:21 And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins.

Galatians 1:3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 4) Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father:

1 John 3:5 And ye know that he was manifested to take away our sins; and in Him is no sin.

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

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.

1. Vindicating God's Righteousness, Especially Involving His Wrath or His Judgment

Only after understanding the true nature of sin, that it alone ultimately causes death, will one finally understand the true nature of the law and the nature of God. If sin induces eternal death does God need to take some further initiative to cause it? The law was given not to bring us into any bondage or to limit our happiness or pleasure, but to save us, if you will, from jumping off a high cliff to certain death. After all, didn't God warn of sin, that "you will surely die?"

This next passage reveals a heavenly message regarding the wrath of God. Below is a list summarizing the message.

Romans 1:18-32 Paraphrased:

1. God's wrath is against sin, not the sinner. Romans 1:18
2. God has revealed the truth regarding salvation from wrath. Romans 1:18-20
3. No one is excused from a knowledge of God, for God has revealed the truth to all through His creation. Romans 1:20
4. Instead of giving glory to God who created all things, they take the glory. Romans 1:21, 25
5. This self worship corrupts their thinking, resulting in self deception regarding the truth of the gospel. Romans 1:21-23; Ephesians 4:17-19
6. Their self deception has resulted in a false concept of the true nature of God, and instead of worshipping God they fall into self worship. Romans 1:25
7. God extends freewill allowing them to choose to sin doing those things that even nature teaches is wrong. "God gave them up," "God gave them over" Romans 1:24, 26, 28
8. Sin meets with its inevitable consequences. Romans 1:27

Romans 2:1-6, 8, 9, 16 Paraphrased:

1. We have no right to sit in judgment of others, for we too are sinners. Romans 2:1
2. Only God can be trusted to judge righteously. Romans 2:2
3. None shall escape the judgment. Romans 2:3
4. God has been faithful to call you to repentance by revealing the truth of the gospel. Romans 2:4
5. You alone are responsible if you receive the wrath, given the freewill God has extended you to choose otherwise. Romans 2:5
6. Rejection of the truth and unrighteousness brings wrath. Romans 2:8
7. God's righteous judgments will one day be revealed. Romans 2:5; Revelation 15:4
8. God will judge all men irrespective of Jewish or Gentile lineage. Romans 2:6, 9-11
9. Acceptance or rejection of the gospel, the revelation of the righteousness of God, is the standard by which all will be judged. Romans 2:12, 13, 16; James 2:11, 12

Romans 3:3-8 Paraphrased:

1. God is not responsible for any unbelief. Romans 3:3
2. God is only righteous. God will be seen to be true and those who turn the truth into a lie as liars, when He is judged and justified. Romans 3:4
3. May God's judgment of every man be fully vindicated, despite His being misrepresented. Romans 3:5-8; Psalm 51:4
4. If we acknowledge His righteousness and our unrighteousness, then we can conclude that God only has the right to judge. Romans 3:5
5. God does not need our unrighteousness to reveal His righteousness, otherwise He'd be responsible for the unrighteousness for which He judges us, and that would not be righteous. "God forbid." Romans 3:58

Romans 3:23-28 Paraphrased:

1. All have sinned. Romans 3:23
2. Sin is the transgression of the law. 1 John 3:4
3. The wages of sin is death, eternal death. Romans 6:23
4. All need justification, "remission of sins that are past." (forgiveness) Romans 3:23-25
5. No one is able to justify himself. (pay the penalty for sin which is eternal death)
6. Propitiation, through the mercy & grace of God has been provisionally extended to all freely. Romans 3: 24-25
7. Unfortunately no all believe and appropriate that which has been provided 3:26.
8. All who have faith in this provision may receive justification. Romans 3:28
9. Justification comes by grace through the redemption that is in Christ. (redemption: deliverance) Romans 3:24
10. Justification then involves deliverance from the death penalty, and this Christ accomplished through the propitiation, or the provision.
11. In order to be delivered from death, one must need deliverance from sin or else it is not true that the wages of sin is death.
12. All those who have faith in His blood for both the deliverance from the death penalty as well as deliverance from sin, have received the justification provided.
13. All this is available through the forbearance or longsuffering of God who believes that the power of love will conquer the love of power.
14. God's righteousness is revealed and vindicated through the plan of redemption, which brings deliverance from sin and death.
15. God will be declared just and yet the justifier when the righteousness of His judgments is revealed.
16. Is He the justifier of all? No, even though the provision has been made for all, only those which have faith in the blood of Jesus will be justified.
17. He will be declared just in requiring obedience to the law because of the "law of faith" which produces obedience through the power of grace.
18. He will be declared the justifier because of His mercy and grace in His forgiveness though we are undeserving.
19. No one then can boast of his own ability to deliver himself from sin or from death by the "law of works."
20. The "law of faith" excludes any boasting pointing us to the One who is able to deliver us from sin and death. Romans 3:27
21. Conclusion: Justification can only come through faith in Him who is able to empower us to keep the law, and not by our own deeds. Romans 3:28

Romans 4:15 Paraphrased:

1. If there is no law, then there is no transgression, and if there is no transgression then there will be no wrath.
Proverbs 26:2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

Romans 5:8-21 Paraphrased:

1. We have been justified by the sacrifice of Christ.
2. More than this, we shall be saved from the natural and inevitable consequence of sin (wrath) by His life.
3. We have joy in the atoning *sacrifice* as well as the atoning *life* of Christ.
4. In that death has reigned since Adam, sin has existed since Adam, and that in turn, proves that the law existed since Adam.
5. The law, sin and death reigned since Adam even before the law was given to Moses.
6. Adam was a figure of Christ, the second Adam (1 Corinthians 15:45-49)
7. The first Adam is the Father of our race causing us to be born in sin and shapen in iniquity (Psalm 51:5). "By one man's disobedience many were made sinners," reaping judgment unto condemnation and death.
8. However, through the atoning blood and the atoning life of Christ, we can be born again, Christ becoming our new Father. "By the obedience of one shall many be made righteous." "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:9
9. By His atoning blood, we were given the gift of grace (unmerited favor), justification unto life.
10. "Much more **they which receive** abundance of grace (the power of God unto salvation) and of the gift of righteousness shall reign in life by one, Jesus Christ."
11. Much more the grace of God, and the gift by grace, (righteousness) which is by one man, Christ, **hath abounded unto many.**
12. The law entered to reveal sin.
13. Where sin abounded (since Adam), grace did much more abound (since Adam).
14. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."
15. Instead of God executing the wrath, He gave His Son who through mercy and grace, took the wrath revealing the true nature of God, the true nature of the law, and the true nature of sin, that we through faith in His atoning blood and life, might receive the gift of righteousness and eternal life.

Romans 6:16, 20-21 Paraphrased:

1. Sin leads to death. Romans 6:16
2. The end of sin is death. Romans 6:21
3. The wages of sin is death. Romans 6:23

Romans 7:5 Paraphrased:

1. Sin brings fruit unto death. Romans 7:5

Romans 8:12, 13 Paraphrased:

1. If ye live after the flesh, ye shall die. Romans 8:13

Examining the “God Forbid” Statements

1. “God forbid” verses vindicating God’s righteousness, especially involving His judgment:

Romans 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Paul is quoting David from Psalm 51 where David is seeking repentance and cleansing from his sin against Bathsheba and Uriah. As we compare the two passages it becomes plain that God is being judged and justified on the basis of His judgments.

Psalm 51:1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 2) Wash me thoroughly from mine iniquity, and cleanse me from my sin. 3) For I acknowledge my transgressions: and my sin is ever before me. 4) Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

In the following verse, the question is asked, “Is there unrighteousness with God?” Paul continues to speak of the judgments that came upon Egypt and the mercy and longsuffering of God with Pharaoh.

Romans 9:14 What shall we say then? Is there unrighteousness with God? God forbid.

In Romans 11, Paul is assuring His readers that God has not cast away His people, but they separated themselves from God by stumbling at the stumblingstone, referring to Christ (Romans 9:32, 33). God used the situation to raise up the Gentiles to give the gospel since Israel as a nation rejected it and would not, resulting in the salvation of some of those Jews who had stumbled at Christ.

Romans 11:1 I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Romans 11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

Our last verse regarding the vindication of God’s character in His dealing with sinners is found in Galatians. Is Christ responsible for any sin that we commit? Never. He has made provision that we might be justified by Him through faith, and if while we are believing that we are justified by works and not by faith, we sin, He is not responsible.

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.

2. “God forbid” verses vindicating the moral law by revealing its purpose in the gospel plan:

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

Romans 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

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

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.

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.

3. “God forbid” verses revealing the destructive nature of sin:

Romans 7:13 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.

Some Important Verses on “Law”

Nehemiah 9:13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:

Nehemiah 9:26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

Nehemiah 9:29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear.

Job 22:22 Receive, I pray thee, the law from His mouth, and lay up His words in thine heart.

Psalms 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

Psalms 37:31 The law of his God is in his heart; none of his steps shall slide.

Psalms 40:8 I delight to do thy will, O my God: yea, thy law is within my heart.

Psalms 78:1 Give ear, O my people, to my law: incline your ears to the words of my mouth.

Psalms 78:10 They kept not the covenant of God, and refused to walk in His law;

Psalms 119:1 Blessed are the undefiled in the way, who walk in the law of the LORD.

Psalms 119:18 Open thou mine eyes, that I may behold wondrous things out of thy law.

Psalms 119:126 It is time for thee, LORD, to work: for they have made void thy law.

Psalms 119:142 Thy righteousness is an everlasting righteousness, and thy law is the truth.

Psalms 119:165 Great peace have they which love thy law: and nothing shall offend them.

Psalms 6:23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

Psalms 7:2 Keep my commandments, and live; and my law as the apple of thine eye.

Proverbs 28:9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

Isaiah 5:24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

Isaiah 8:16 Bind up the testimony, seal the law among my disciples.

Isaiah 8:20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Isaiah 24:5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Isaiah 30:9 That this is a rebellious people, lying children, children that will not hear the law of the LORD:

Isaiah 42:21 The LORD is well pleased for His righteousness' sake; He will magnify the law, and make it honourable.

Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18) For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Romans 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

Romans 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Galatians 5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

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.

Isaiah 51:7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

Jeremiah 6:19 Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

Jeremiah 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Hebrews 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Examining Confusion over Paul's Term "Under the Law"

Some attempt to assign one definition to "under the law." This is a source of great confusion and theological disputation. Some believe in the two dispensations, that the Old Testament times were "under the law," intending only to prove that man could never keep the law. They believe that Christians in the New Testament times are now "under grace". Some even believe that Christ came to prove that only Divinity could keep the law and that Christ fulfilled the law in our stead and therefore we are no longer "under the law."

The truth is that Paul uses the term "under the law" three different ways.

1. Just as citizens of the country in which they live are under the jurisdiction to the laws of that country, so as creatures we are under the jurisdiction of the laws that govern this world, be they natural or moral.
2. If "all have sinned," as Paul asserts, then all are "under the law" in that they have transgressed the law, hence deemed "under sin" and if "under sin" then "under the curse" for Paul states that the wages, (the effect, the consequence) of sin is death.
3. Those who believe that righteousness can be obtained by "the works of the law" operating under "the law of works" instead of the "law of faith" attempt compliance to the commandments in their own strength, that is by "the works of the flesh" instead of by faith. This is Paul's 3rd usage of "under the law" and automatically places them under the usage #2 because they are in fact subject to usage #1.

Let's examine the several verses where Paul uses "under the law."

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.

The above verse declares that the mouths of "all the world" are stopped by transgressing the governing laws under which we were created (usage 1). "Every mouth" is stopped because everyone is guilty of transgressing those laws, placing us "under sin," that is "under the law" (usage #2). Paul is about to explain that because all are "under the curse" in that all are "under sin," all need a Saviour.

This next passage has been wrongly interpreted to say, "For the **law** shall not have dominion over you: for ye are not under the law, (usage #1) but under grace." But Paul urges that, "sin" (transgression of the law, 1 John 3:4) "shall not have dominion over you." And why? Because you recognize that it is only by **grace** that you can be obedient "unto righteousness" (Romans 6:16), "unto holiness" (Romans 6:19), "and the end everlasting life" (Romans 6:22).

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.

The logic breaks down when you consider that there is no need for grace if there is no law, simply because if there is no law, there is no sin, and if there is no sin, there is no death, and no need of a Saviour to save us from the wages of sin. Sound familiar? What about the original lies Satan told Eve in the garden? "Ye shall not surely die" suggesting that transgression of the law is optional. Yet Paul states:

Romans 5:3 (For until the law sin was in the world: but sin is not imputed when there is no law. 14) Nevertheless death reigned from Adam to Moses,...

Romans 4:5 Because the law worketh wrath: for where no law is, there is no transgression.

Paul builds the concept "righteousness by faith" not by "works of the law," Galatians 2:16, as performed under "the law of works," Romans 3:27 (usage #3) in this following verse.

Galatians 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Faith is the channel through which grace produces righteousness in us.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9) Not of works, lest any man should boast. 10) For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

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

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:

Romans 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

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.

Romans 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Titus 3:5 Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6) Which He shed on us abundantly through Jesus Christ our Saviour; 7) That being justified by His grace, we should be made heirs according to the hope of eternal life. 8) 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.

If we could obtain righteousness and eternal life by “the works of the law,” there would be no need of grace and therefore no need of a Saviour.

Galatians 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Paul uses an allegory of Sarah and Hagar and their sons, Isaac and Ishmael to illustrate for us the same truth dwelt upon above. Trusting in the flesh, “under the law,” (usage # 3) brings one into bondage “under sin” and therefore “under the curse” (usage # 2). Isaac was born of the Spirit by the promise of God. Ishmael was born of the flesh and therefore under bondage.

Galatians 4:21 Tell me, ye that desire to be under the law, do ye not hear the law?

Galatians 5:18 But if ye be led of the Spirit, ye are not under the law. (Usage #3)

Galatians 5:5 For we through the Spirit wait for the hope of righteousness by faith.

Christ was “made under the law.” (Usage # 1)

Galatians 4:4 But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law,

Which usage of “under the law” applies here? As a human, was He subject to the governing laws of this world, be they natural or moral? Yes. Were He to have sinned would He have placed Himself “under the law” (usage #2)? Yes. Did He? No! And because He was not “under sin” He was not “under the curse” that is not “under the law of sin and death.”

Christ was “made of a woman, made under the law,” Galatians 4:4; “made of the seed of David according to the flesh,” Romans 1:3; made “in the likeness of sinful flesh,” Romans 8:3; “made a little lower than the angels,” Hebrews 2:9; made partaker of “flesh and blood,” Hebrews 2:14; made of “the seed of Abraham,” Hebrews 2:16; “made to be sin for us who knew no sin,” 2 Corinthians 5:21; “made a curse for us,” Galatians 3:14,

Hebrews 2:9 that He by the grace of God should taste death for every man.

Galatians 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

Galatians 3:14 ...that we might receive the promise of the Spirit through faith.

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.

2 Corinthians 5:21 that we might be made the righteousness of God in Him.

Acts 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Matthew 1:21 ...for He shall save His people from their sins.

Hebrews 2:14 that through death He might destroy him that had the power of death, that is, the devil; 15) And deliver them who through fear of death were all their lifetime subject to bondage.

Hebrews 2:10 For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory,

Galatians 1:4 Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father:

Romans 11:27 For this is my covenant unto them, when I shall take away their sins.

Romans 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord

We will now look at the final verses where Paul uses the term “under the law.”

1 Corinthians 9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21) To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law.

Paul’s mission was specifically to the Gentiles to which the term, “without law” refers. (Romans 2:14) However he clarifies that although he became as one of them in order to reach them with the gospel, he never broke God’s law in order to minister to them.

When he spoke of “them that were under the law,” he was referring to the Jews who were holding fast to obedience to the traditions, beggarly elements or rudiments, which obedience they believed was necessary to be saved.

Paul was a Jew by birth, so he obviously then could not be suggesting that in a literal way he “became a Jew.” He was again emphasizing that he became as one in their thinking or mind set that he might reason with them and minister to them the gospel.

Examining Confusion over Paul’s Term, “Works”

The term “works” is used a lot in Paul’s writings, and time and space does not allow us to go through all the usages, so we will only deal with those from which the most confusion follows.

“Works of the Law”

Romans 9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

The context clarifies the usage. Paul does not question whether righteousness is optional but how it is achieved, “by faith” or by “the works of the law.”

Romans 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31) But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32) Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33) As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on Him shall not be ashamed.

Paul continues in these next verses to compare the faith of Christ with “the works of the law.”

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.

Galatians 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Galatians 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

The curse follows the lack of faith,

Romans 14:23 ...for whatsoever is not of faith is sin.

Romans 6:23 For the wages of sin is death; ...

We can again conclude that Paul is not suggesting that obedience to the law is optional, but rather how obedience is produced.

1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Some Christians are under the impression that Christ came to “fulfill the law” by taking it away and nailing it to the cross, but John is clear that He came to take away the transgression of the law that leads to death. Paul describes this as “the law of sin and death” (Romans 8:2)

1 John 3:5 And ye know that He was manifested to take away our sins; and in Him is no sin.

“Law of Works”

This term is found only once but is of great importance. Included in every law, whether natural or moral, is an implied or stated cause and effect. We have already discovered that, “works of the law” produces sin and sin produces death, and that obedience to the law or righteousness can only be achieved by faith. So here too, Paul is contrasting the effect of the “law of faith” with the effect of the “law of works,” that is the self-wrought deeds produced by that law, termed “the deeds of the law.”

Romans 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28)Therefore we conclude that a man is justified by faith without the deeds of the law.

We find Paul explaining the effect of the “law of faith” in the following verse. True faith produces good works by love. Only the power of love can conquer the love of power, which manifests itself in “works of the law.”

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

We cannot and should not boast, for all the glory goes to God for any good works produced.

Romans 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

Ephesians 2:9 Not of works, lest any man should boast. 10) For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

“Work of Faith”

1 Thessalonians 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

2 Thessalonians 1:11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power:

James affirms with Paul that faith produces works without which faith does not exist. Just as the “law of works” produces self-wrought “deeds of the law,” so too does the “law of faith” produce the “work of faith.”

James 2:17 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.

James 2:20 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?

“Work of the Law”

Romans 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. 14) For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 5) Which shew the work of the law written in their hearts, their conscience also bearing witness,...

This is the only place Paul uses this term and should not to be confused with “works of the law” which are the product of self wrought works. These Gentiles “do by nature the things contained in the law” and that can only happen through faith, “for whatsoever is not of faith is sin.” As we see in the verses above, the “work of the law” rendered from the heart and “in the Spirit” by the Gentiles is commended by Paul.

Romans 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27) And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? 28) For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29) But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Paul further states that those who have experienced the “circumcision” of “the heart,” reflect the faith of Abraham whether they are descendants of his or not.

Romans 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

“Works of the Flesh”

Galatians 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20) Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21) Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23) Meekness, temperance: against such there is no law. 24) And they that are Christ's have crucified the flesh with the affections and lusts.

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.

“Works of Darkness”

Just as “works of the flesh” are “sins” so too are the “unfruitful works of darkness.”

Romans 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Ephesians 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

“Works of Righteousness”

Titus 3:5 Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Isaiah 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

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,

“Without Works”

Romans 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Romans 11:6 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.

“Good Work(s)”

Paul does not limit his reference to “works” as always unrighteous. The “law of works” and the “law of faith” both produce works, evil and good, respectively. Works of the law are not works of faith.

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:

Colossians 1:9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; 10) That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

1 Timothy 6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18) That they do good, that they be rich in good works, ready to distribute, willing to communicate;

2 Timothy 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

Titus 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16) They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate.

Titus 3:8 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.

Works of Faith are the Standard of Heaven:

Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5) For we through the Spirit wait for the hope of righteousness by faith. 6) For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Ecclesiastes 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.

2 Peter 3:11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12) Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13) Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.

1 Peter 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: 22) Who did no sin, neither was guile found in His mouth:

1 Peter 1:15 But as He which hath called you is holy, so be ye holy in all manner of conversation; 16) Because it is written, Be ye holy; for I am holy.

1 Peter 1:15 But as He which hath called you is holy, so be ye holy in all manner of conversation; 16) Because it is written, Be ye holy; for I am holy.

Hebrews 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

“Work of God”

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

God's Work

But how will these righteous, good works be produced? Christ is our only hope of attaining a righteous character and when He dwells and works within us, the fruit of faith will be good works.

Colossians 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: 29) Whereunto I also labour, striving according to His working, which worketh in me mightily.

2 Peter 1:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 3) According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: 4) Whereby are given unto us exceeding great and precious promises: that by these ye might

be partakers of the divine nature, having escaped the corruption that is in the world through lust.

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.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9) Not of works, lest any man should boast. 10) For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Ephesians 3:7 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.

Philippians 1:6 Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ:

Philippians 2:13 For it is God which worketh in you both to will and to do of His good pleasure.

2 Timothy 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

Titus 2:14 Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

Hebrews 12:2 Looking unto Jesus the author and finisher of our faith;

Hebrews 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, 21) Make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Psalms 31:19 Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!

Psalms 37:5 Commit thy way unto the LORD; trust also in Him; and He shall bring it to pass. 6) And He shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Jude 24 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, 25) To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

1 John 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. 3) And every man that hath this hope in Him purifieth himself, even as He is pure.

1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5) And ye know that he was manifested to take away our sins; and in Him is no sin. 6) Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. 7) Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. 8) He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. 9) Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God. 10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

What About Our Will?

Just how do we make sense of these following verses? It would seem that Paul contradicts himself regarding who is responsible for the work of salvation.

Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13) For it is God which worketh in you both to will and to do of His good pleasure.

One morning while eating breakfast, I was contemplating the place of our “will” in salvation and these thoughts came to my mind. How will a righteous God accomplish His purpose to recreated us in holiness without taking away our will or our liberty? And more than that, how can God promise that sin will never pop up its ugly head again throughout eternity?

It is the very nature of God to give free will to His creatures. Because of that free will, Adam’s **will** became perverted because of the very nature of sin. It became impossible for man to **will** to keep God’s laws. It became impossible for man to perform any good works of his own. We might compare sin to someone in quicksand, the more they work, the deeper into sin they will sink. Why? That is the very nature of quicksand. What do you suppose would happen if they simply **willed** all day to get out?

Back to the breakfast table. I realized that God has indeed extended free will to me to choose to eat or not, choose what to eat and even when to eat. Those choices are all mine, but I then thought, what about the hunger mechanism that lets me know when I am hungry and when I am not? I have no choice in that matter, it is through the providence of a good God who placed those mechanisms in my body to encourage me to eat to sustain my life, and help me to stop when hunger is satisfied. I believe we can liken hunger to the promised “**enmity**” in Genesis 3:15, a providence of God to counteract the **enmity** of the carnal or fleshly mind “that is not subject to the law of God and neither indeed can be.” Romans 8:3

As soon as there was sin, there was a Saviour. As Paul words it,

Romans 5:20 ...But where sin abounded, grace did much more abound:

“Dead Works”

“Dead works” are understood to be the same as “works of the law,” “works of the flesh” Galatians 5:19, “deeds of the law” (Romans 3:20, 28), “deeds of the body” (Romans 8:13), which simply cannot produce works of righteousness.

Romans 8:6 For to be carnally minded [fleshly 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.

Hebrews 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works [works of the flesh] to serve the living God?

James 2:26 For as the body without the spirit is dead, so faith without works is dead also.

Circumcision and the Sabbath

As circumcision was given as a sign representing the faith Abraham had in the Word and promises of God, so the Lord has also commanded the remembrance of the Sabbath as a sign of anyone who “also hath ceased from his own works, as God did from His,” trusting in God’s ability to accomplish in us the holiness and righteousness of the law. Paul stated it this way,

Hebrews 4:10 For he that is entered into His rest, he also hath ceased from his own works, as God did from His. 11) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Paul’s message regarding the place of “works” in the salvation of man is summed up in his statement, “that the righteousness of the law might be fulfilled in us” NOT BY US.

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. 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.

“Peace,” The Fruit of Justification by Faith

Romans 5:1 Therefore being justified [declared righteous] by faith, we have peace with God through our Lord Jesus Christ:

Romans 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

Galatians 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Isaiah 32:17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

Isaiah 26:12 LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

Psalms 37:37 Mark the perfect man, and behold the upright: for the end of that man is peace.

Psalms 72:3 The mountains shall bring peace to the people, and the little hills, by righteousness.

Psalms 119:165 Great peace have they which love thy law: and nothing shall offend them.

Proverbs 3:1 My son, forget not my law; but let thine heart keep my commandments: 2) For length of days, and long life, and peace, shall they add to thee.

James 3:18 And the fruit of righteousness is sown in peace of them that make peace.

Luke 7:50 And He said to the woman, Thy faith hath saved thee; go in peace.

Isaiah 26:3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Isaiah 27:5 Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

Isaiah 48:18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

Isaiah 48:22 There is no peace, saith the LORD, unto the wicked.

Mark 5:34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

John 14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

1 Thessalonians 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

2 Peter 3:14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.

Jeremiah 29:11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

Judged “According to their Works”

Works cannot save us, but they will reveal whether we have come to know Him in such a way that faith produces those works. Such saving faith will produce works of righteousness worthy of eternal life, both of which are gifts. (Romans 5:17; 6:23)

Romans 2:6 Who will render to every man according to his deeds:

2 Corinthians 11:15 Therefore it is no great thing if his [Satan's] ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

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,

Matthew 16:27 For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.

Lamentations 3:64 Render unto them a recompence, O LORD, according to the work of their hands.

1 Peter 1:17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

Revelation 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Revelation 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Psalms 62:12 Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

Ecclesiastes 12:14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

2 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, 17) Comfort your hearts, and stablish you in every good word and work.

2 Timothy 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever. Amen.

The judgments shall come, and the righteousness of God shall be revealed.

Jeremiah 9:24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

Psalms 9:16 The LORD is known by the judgment which He executeth: the wicked is snared in the work of his own hands. Higgaiion. Selah.

Deuteronomy 32:4 He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He.

Isaiah 26:9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

Genesis 18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

2 Samuel 23:3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7) Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Examining Confusion over Paul's Terms, "Bondage" & "Servants"

We will discover that Paul uses those terms to define bondage to sin and its results, not bondage to the law.

Servants of Sin, Uncleaness, Iniquity Unto Death or Servants of Righteousness, Holiness and the End Everlasting Life

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? 17) 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. 18) Being then made free from sin, ye became the servants of righteousness. 19) I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of sin, ye were free from righteousness.... 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Bondage or Servants of Corruption

Romans 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

2 Peter 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

Bondage Under the Elements of the World

Galatians 4:3 Even so we, when we were children, were in bondage under the elements of the world:

Galatians 4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

Galatians 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

Galatians 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Galatians 4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Bondage to Fear

Romans 8:15 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.

Hebrews 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

Examining Confusion over Paul's Term, "Faith"

Some of the more important verses on "faith:"

Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Romans 3:22 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:

Romans 4:5 But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

Romans 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

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

Romans 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.... 32) Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

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.

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.

Galatians 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Ephesians 3:12 In whom we have boldness and access with confidence by the faith of Him.

Ephesians 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love...

Colossians 2:12 Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.

Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.

1 Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1 Timothy 5:12 Having damnation, because they have cast off their first faith.

Hebrews 4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Hebrews 6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

1 Peter 1:9 Receiving the end of your faith, even the salvation of your souls.

“The Faith of Jesus”

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.

Philippians 3:9 And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Revelation 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

3SM 172.2 “Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.”

“The third angel’s message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness. { 3SM 172.2}

“‘The faith of Jesus.’ It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel’s message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. **And faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.**” { 3SM 172.3}

Christ had faith in His God, in the power of love, in the power of the gospel. Christ could justify the sinner believing he could also be “made the righteousness of God in Him.”

Romans 4:17... who quickeneth the dead, and calleth those things which be not as though they were.... 20) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21) And being fully persuaded that, what He had promised, He was able also to perform.

I realize the verses quoted above was in reference to Abraham, but it is the same faith that Christ had in His Father, for if Abraham was justified by faith, it had to be by “the faith of Jesus,” therefore they had the same faith.

Romans 3:24 Being justified freely by His grace through the redemption that is in Christ Jesus: 25) 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; 26) To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.

“The law requires righteousness,—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God’s holy law. But Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. **More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can ‘be just, and the justifier of him which believeth in Jesus.’** Romans 3:26. { DA 762.2}

“Obedience to The Faith”

Obedience to the “faith,” brings obedience to the law. As James says, “faith without works is dead,” that is, non-existent, and not alive in a different state.

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

Paul addressed the church at Rome acknowledging that their faith was known throughout the whole world.

Romans 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

At the end of his letter to the church, he states their “obedience” is know to all men. The gospel brings obedience through faith, righteousness by faith.

Romans 16:19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

One gospel has been preached for all time.

Romans 10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

What becomes of them which obey not the gospel?

1 Peter 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

2 Thessalonians 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Christ promised that the gospel would be preached into all the world, giving glory to Him and then the end would come. (Matthew 24:14) The true gospel will be preached, and His Word will not go forth void but it will accomplish that for which it was sent. Praise the Lord!

Romans 16:25 Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26) But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Examining Confusion over Paul's Term, "Grace"

What is grace? Yes, it is an unmerited favor, but let's first look at Strong's full definition of Grace.

G5485 χάρις charis, khar'-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 chairo, 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.

I would sum up Strong's definitions as, Be glad, be cheerful, rejoice in the truth that you are saved by grace, unmerited favor, and that you might have faith in the assurance that you will be changed by grace, the power of God to save you from sin and all its effects. Another way to say it is we're "save by grace through faith" "that works by love." Ephesians 2:8; Galatians 5:6

Philippians 1:6 Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ:

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?

Notice in this next verse what it does not say. It does not say, For the law shall not have dominion over you, but rather, "sin shall not have dominion over you." The law is not our enemy, sin, its transgression, is.

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:

“Grace” is greatly misunderstood and is presented 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. That the moral law has been done away is the greatest perversion of the “gospel of Christ” which Paul equates below to 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.

If as Paul asserts the “grace of Christ” is “the gospel of Christ” and the “gospel of Christ is the power of God unto salvation” (Romans 1:16) “from sin” (Matthew 1:21), and “sin is transgression of the law (1 John 3:4) then it follows that those who assert that grace has done away with the law, deny the power of grace. We are instructed to turn away from such teaching.

2 Timothy 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

Let’s let Paul summarize his reflections on “grace” 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.

“Grace and peace be unto you.” (Paul’s salutation and closing commendation, with variations in all of his writings)

In the following quoted passage you will find the very same three purposes that Paul developed in Romans are beautifully magnified in Desire of Ages, those being:

1. To vindicate God’s righteousness, especially involving His Wrath or His judgment
2. To vindicate the moral law by revealing its purpose
3. To reveal the destructive nature of sin

DA 761.3 “It Is Finished” (Emphasis mine.)

“Could one sin have been found in Christ, had He in one particular yielded to Satan to escape the terrible torture, the enemy of God and man would have triumphed. Christ bowed His head and died, but He held fast His faith and His submission to God. ‘And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.’ Revelation 12:10. { DA 761.1}

“Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ’s brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken. { DA 761.2}

“Yet Satan was not then destroyed. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed. And for the sake of man, Satan’s existence must be continued. Man as well as angels must see the contrast between the Prince of light and the prince of darkness. He must choose whom he will serve. { DA 761.3}

“In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment, urged Satan; and if God should remit the punishment of sin, He would not be a God of truth and justice. When men broke the law of God, and defied His will, Satan exulted. It was proved, he declared, that the law could not be obeyed; man could not be forgiven. Because he, after his rebellion, had been banished from heaven, Satan claimed that the human race must be forever shut out from God’s favor. **God could not be just, he urged, and yet show mercy to the sinner.** { DA 761.4}

“But even as a sinner, man was in a different position from that of Satan. Lucifer in heaven had sinned in the light of God’s glory. To him as to no other created being was given a revelation of God’s love.

“Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save him. **But man was deceived; his mind was darkened by Satan’s sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God’s love. By beholding His character he might be drawn back to God.** { DA 761.5}

“Through Jesus, God’s mercy was manifested to men; but mercy does not set aside justice. The law reveals the attributes of God’s character, and not a jot or tittle of it could be changed to meet man in his fallen condition. God did not change His law, but He sacrificed Himself, in Christ, for man’s redemption. ‘God was in Christ, reconciling the world unto Himself.’ 2 Corinthians 5:19. { DA 762.1}

“The law requires righteousness,—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God’s holy law. But Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. **More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can ‘be just, and the justifier of him which believeth in Jesus.’** Romans 3:26. { DA 762.2}

“God’s love has been expressed in His justice no less than in His mercy. Justice is the foundation of His throne, and the fruit of His love. **It had been Satan’s purpose to divorce mercy from truth and justice.** He sought to prove that the righteousness of God’s law is an enemy to peace. But Christ shows that in God’s plan they are indissolubly joined together; the one cannot exist without the other. ‘Mercy and truth are met together; righteousness and peace have kissed each other.’ Psalm 85:10. { DA 762.3}

“By His life and His death, Christ proved that God’s justice did not destroy His mercy, but that sin could be forgiven, and that the law is righteous, and can be perfectly obeyed. Satan’s charges were refuted. God had given man unmistakable evidence of His love. { DA 762.4}

“Another deception was now to be brought forward. Satan declared that mercy destroyed justice, that the death of Christ abrogated the Father’s law. Had it been possible for the law to be changed or abrogated, then Christ need not have died. But to abrogate the law would be to immortalize transgression, and place the world under Satan’s control. It was because the law was changeless, **because man could be saved only through obedience to its precepts, that Jesus was lifted up on the cross. Yet the very means by which Christ established the law Satan represented as destroying it. Here will come the last conflict of the great controversy between Christ and Satan.** { DA 762.5}

“That the law which was spoken by God’s own voice is faulty, that some specification has been set aside, is the claim which Satan now puts forward. It is the last great deception that he will bring upon the world. He needs not to assail the whole law; if he can lead men to disregard one precept, his purpose is gained. For ‘whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.’ James 2:10. By consenting to break one precept, men are brought under Satan’s power. By substituting human law for God’s law, Satan will seek to control the world. This work is foretold in prophecy. Of the great apostate power which is the representative of Satan, it is declared, ‘He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand.’ Daniel 7:25. { DA 763.1}

“Men will surely set up their laws to counterwork the laws of God. They will seek to compel the consciences of others, and in their zeal to enforce these laws they will oppress their fellow men. { DA 763.2}

“The warfare against God’s law, which was begun in heaven, will be continued until the end of time. Every man will be tested. Obedience or disobedience is the question to be decided by the whole world. All will be called to choose between the law of God and the laws of men. Here the dividing line will be drawn. There will be but two classes. Every character will be fully developed; and all will show whether they have chosen the side of loyalty or that of rebellion. { DA 763.3}

“Then the end will come. God will vindicate His law and deliver His people. Satan and all who have joined him in rebellion will be cut off. Sin and sinners will perish, root and branch, (Malachi 4:1),—Satan the root, and his followers the branches. The word will be fulfilled to the prince of evil, ‘Because thou hast set thine heart as the heart of God; ... I will destroy thee, O covering cherub, from the midst of the stones of fire.... Thou shalt be a terror, and never shalt thou be any more.’ Then ‘the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be;’ ‘they shall be as though they had not been.’ Ezekiel 28:6-19; Psalm 37:10; Obadiah 1:16. { DA 763.4}

“This is not an act of arbitrary power on the part of God. The rejecters of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is ‘alienated from the life of God.’ Christ says, ‘All they that hate Me love death.’ Ephesians 4:18; Proverbs 8:36. God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them. { DA 764.1}

“At the beginning of the great controversy, the angels did not understand this. Had Satan and his host then been left to reap the full result of their sin, they would have perished; but it would not have been apparent to heavenly beings that this was the inevitable result of sin. A doubt of God’s goodness would have remained in their minds as evil seed, to produce its deadly fruit of sin and woe. { DA 764.2}

“But not so when the great controversy shall be ended. Then, the plan of redemption having been completed, the character of God is revealed to all created intelligences. The precepts of His law are seen to be perfect and immutable. Then sin has made manifest its nature, Satan his character. Then the extermination of sin will vindicate God’s love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law. { DA 764.3}

“Well, then, might the angels rejoice as they looked upon the Saviour’s cross; for though they did not then understand all, they knew that the destruction of sin and Satan was forever made certain, that the redemption of man was assured, and that the universe was made eternally secure. Christ Himself fully comprehended the results of the sacrifice made upon Calvary. To all these He looked forward when upon the cross He cried out, ‘It is finished.’” { DA 764.4}