

GRACE ALONE

# FIVE SOLAS

- ❑ The Five Solas are 5 Latin phrases that emerged during the Protestant Reformation and summarize the Reformers' basic theological beliefs in contrast to the teaching of the Roman Catholic Church of the day.
- ❑ The Latin word 'sola' means 'alone' or 'only' in English. The Five Solas were 5 fundamental beliefs which the Reformers believed to be essential to Christianity.
  1. Sola Scriptura ("by Scripture alone")
  2. Soli Deo Gloria ("glory to God alone")
  3. Solus Christus ("Christ alone")
  4. Sola Gratia ("by grace alone")
  5. Sola Fide ("by faith alone")

# SOLA GRATIA

- ❑ Sola gratia (by grace alone) is the teaching that salvation comes by God's grace or "unmerited favour" only — not as something merited by the sinner. This means that salvation is an unearned gift from God for Jesus' sake.<sup>1</sup>



# GRACE

- ❑ The Greek word 'charis' that is usually translated 'grace' is used 148 times in the NT, 103 of which are in Paul's epistles. The word literally means:
  - "that which affords joy, pleasure, delight, sweetness, charm, loveliness..." <sup>1</sup>

**GRACE = God's Riches At Christ's Expense**

- 2 Cor 8:9 For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.

<sup>1</sup> <http://www.biblestudytools.com/lexicons/greek/kjv/charis.html>

# God's Riches-Christ's Expense

- Eph 2:1-7 As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath. But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is **by grace you have been saved**. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show **the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus**.

# GRACE

□ Grace is undeserved favour.

It is:

- the love and mercy given to us by God because God desires us to have it, not because of anything we have done to earn it.<sup>1</sup>
- a spontaneous gift from God to man — “generous, free and totally unexpected and undeserved” — that takes the form of divine favour, love, clemency, and a share in the divine life of God.<sup>1</sup>



<sup>1</sup> [http://en.wikipedia.org/wiki/Grace\\_%28Christianity%29](http://en.wikipedia.org/wiki/Grace_%28Christianity%29)





MERCY is God  
not giving us  
what we  
deserve  
(punishment).

GRACE goes further  
than MERCY. It is God  
then giving us what  
we do not deserve  
(favour and blessing).

# ORIGINAL SIN

- ❑ The Bible teaches that mankind is born in a state of sin. This is a result of what we call 'original sin', a sinful nature which we inherited from our first parents. We are born sinners as a result of 'the fall of man' through the first sin of Adam and Eve in Eden. Adam is the 'federal head' of the entire human race and we all inherit our sinful nature from him.

➤ Rom 5:18-19 just as the result of one trespass was condemnation for all men ... through the disobedience of the one man the many were made sinners...



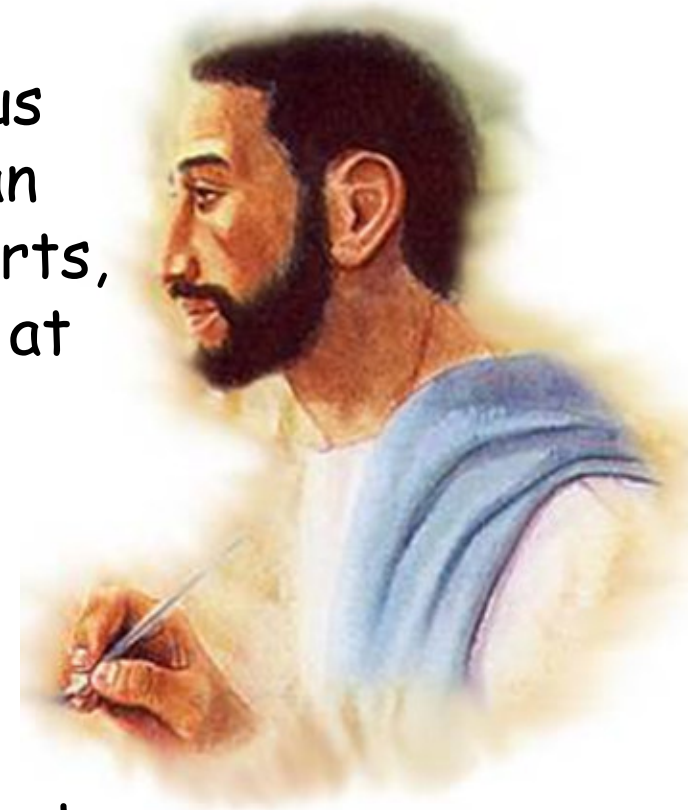


# ORIGINAL SIN

- ❑ So we are not sinners because we sin - rather, we sin because we are sinners.
- ❑ In the 5<sup>th</sup> century, a debate regarding grace took place between Pelagius and Augustine of Hippo. Pelagius (c. 354 - c. 420/440) was a British monk who denied the doctrine of original sin inherited from Adam, which was articulated by Augustine. His view became known as Pelagianism.
- ❑ Pelagianism is the belief that original sin did not taint human nature and that our will is still capable of choosing good or evil without God's help. So men have full control of their own salvation. Religion's purpose is to teach us virtue, from which we can expect reward from God. By great efforts, it is possible for those in the flesh to achieve moral perfection. (Sadly this is the kind of understanding that some today seem to have of Christianity.)

# ORIGINAL SIN

- ❑ So Pelagianism sees Adam as simply “setting a bad example” for his offspring. The role of Jesus was to “set a good example” for the rest of humanity (thus counteracting Adam’s bad example). Pelagianism does not explain why Jesus had to die for anyone’s sins; if men can redeem themselves by their own efforts, atonement by Jesus on the cross was at best a vague sort of moral example.<sup>1</sup>
- ❑ In opposition to Pelagius, Augustine taught that a person’s salvation comes solely through a free gift, the grace of God, and that no person could save themselves by their own works.



<sup>1</sup> [http://en.wikipedia.org/wiki/Grace\\_%28Christianity%29](http://en.wikipedia.org/wiki/Grace_%28Christianity%29)

# ORIGINAL SIN

- ❑ The taint of original sin in fact did extinguish God's grace in men's souls; no matter how righteously they conducted themselves, their virtues could never make them worthy of the infinite holiness of God. Men can no more endow themselves with grace than an empty glass can fill itself.<sup>1</sup> There needs to be an external influence or force.



<sup>1</sup> [http://en.wikipedia.org/wiki/Grace\\_%28Christianity%29](http://en.wikipedia.org/wiki/Grace_%28Christianity%29)

# ORIGINAL SIN

- ❑ While we may have 'free will' in the sense that we can choose our course of conduct, we nevertheless lack true freedom to avoid sin, for sin is inherent in each choice we make. It is only by God's sovereign choice to extend His grace to us that salvation is possible.<sup>1</sup>
- ❑ Mainly through the influence of Augustine, Pelagianism was condemned as a heresy at several local synods, including the Council of Diospolis and the Councils of Carthage.

<sup>1</sup> [http://en.wikipedia.org/wiki/Grace\\_%28Christianity%29](http://en.wikipedia.org/wiki/Grace_%28Christianity%29)



# PRE-REFORMATION

- ❑ Before the Reformation, the Church had returned to a view that resembled Pelagianism. Rather than God's property to be offered at his sole discretion, grace had become a sort of "spiritual currency" with the Church as its banker.



- ❑ Believers acquired grace by participating in the Church's sacraments.<sup>1</sup>

<sup>1</sup> A sacrament was considered to be an outward sign that imparted spiritual grace through Christ. The Western Church at this stage recognized 7 Sacraments: Baptism, the Eucharist (Communion), Confirmation, Confession, Anointing of the Sick, Marriage and Holy Orders (priests, monks, nuns etc).

# PRE-REFORMATION

- ❑ In addition to sanctifying grace,<sup>1</sup> in the divine economy merit was earned by good works, while sins reduced one's merit before God incurring a debt to him.
- ❑ Less serious or venial sins removed merit. Serious sins were termed mortal or deadly sins. They not only removed merit, but also extinguished sanctifying grace in the believer's soul, which could be restored by the sacrament of penance (confession).
- ❑ Believers whose accounts were 'overdrawn' at the final accounting went to hell; believers without enough merit for heaven went to purgatory, where they could 'work off' the debt they owed to God.

<sup>1</sup> In Roman Catholicism, sanctifying grace is permanent disposition that perfects the soul itself to enable it to live with God and to act by his love.

(<https://carm.org/dictionary-sanctifying-grace>)

# PRE-REFORMATION

- Some saints achieved so much merit in their lifetime on earth that they arrived in heaven with some to spare. This treasury of surplus merit was at the Church's disposal. Through indulgences the Pope could offer the excess merit in its treasury to offset the deficits in merit suffered by its penitent sinners. Pope Clement VI proclaimed this to be a doctrine of the Roman Catholic Church in 1343.



**Pope Clement VI**  
**(1291-1352)**

# PRE-REFORMATION

- ❑ Like many others in his time, Martin Luther was terrified of a God who wanted vengeance on sinners. He was obsessed with trying to please God. The medieval church taught that a person had to earn God's acceptance.<sup>1</sup>
- ❑ Luther kept his monastic vows with an intensity that went far beyond the already strict requirements. He wore himself out with prayer and fasting. He wore out his superiors with his excessive and regular confessions of his sins<sup>2</sup> (often taking up hours on end to list each and every individual sin).

1 Evangelical Lutheran Church in Canada

2 Martin Luther: Monumental Reformer - Ken Curtis -

<http://www.christianity.com/church/church-history/timeline/1501-1600/martin-luther-monumental-reformer-11629922.html>



# PRE-REFORMATION

- ❑ Luther wrote, "If I had kept on any longer, I should have killed myself with vigils, prayers, readings and other work."
- ❑ Luther had written after his conversion, "If ever a monk got to heaven by monkery, I would have gotten there."  
Luther desired to attain heaven at whatever cost. He would do anything to appease the roaring conscience of sin that hovered over him, and the dreadful wrath of a God who sat in judgment of his every deed.<sup>1</sup>
- ❑ But even these superhuman efforts did not bring peace to his tormented soul. When he said his first mass, he was "utterly stupefied and terror-stricken" at the thought of standing before the Almighty God.<sup>2</sup>

1 The German Reformation by Dr. C. Matthew McMahon

2 Glimpses of Christian History

# REFORMATION

- ❑ On Luther's pilgrimage to Rome in 1510, we have the story of the 28 stairs at the Lateran Church, which led to a room filled with relics of the saints. These were supposedly the same stairs Jesus walked on when He appeared before Pilate, and angels had miraculously moved "Pilate's Staircase" to Rome. Pope Leo IV decreed an indulgence of 9 years out of purgatory for every step — if you went up on your knees saying the Pater Noster ("Lord's Prayer" in Latin ) on each step. Luther, whose parents were still living, wanted to release the soul of Grandfather Heine from the flames, so he was saying the prayers and even kissing each step as he went. <sup>1</sup>

1 References: 1996 Grolier Multimedia Encyclopaedia, Microsoft Encarta 98 Encyclopaedia, Geddes MacGregor, Dictionary of Religion and Philosophy

# REFORMATION

- ❑ When Luther got to the top of the steps he asked himself a question: "Who can know if it is so?"<sup>1</sup>
- ❑ Through his laborious studies of the Scriptures, Luther came to see that the guilt that consumed him could not be lifted by more religion, and the God he dreaded so much was not the God that Christ has revealed.<sup>2</sup>

1 Richard Marius, *Martin Luther: The Christian between God and Death*, Harvard University Press, 1999, 83.

2 *Glimpses of Christian History*



**Martin Luther (1483-1546)**

# REFORMATION

- ❑ Luther was an Augustinian monk and claimed Augustine to be the greatest influence on theology after the Bible. So Augustine's teachings may have assisted him in his journey to understand grace.
- ❑ As Luther studied and taught, he gradually began to realize that the NT teaches that **grace cannot be earned. God freely accepts people.** This became the doctrine of 'justification by grace through faith.'<sup>1</sup>
- ❑ God is not obliged to save anyone; men cannot make themselves good enough to earn their way into Heaven on their own initiative, or give rise to a duty on God's part to save them. It is only through the redemption bought by Christ's sacrifice that anyone is saved, and the path of salvation for men lies in participating in that redemption.<sup>2</sup>

<sup>1</sup> Evangelical Lutheran Church in Canada

<sup>2</sup> Wikipedia



# REFORMATION

- ❑ Luther was well acquainted with the scholastic theology of his day, but he made the study of the Bible, especially the epistles of Paul, the centre of his work. Luther found that his teachings diverged increasingly from the traditional beliefs of the Roman church.<sup>1</sup>
- ❑ He came to the realization that Jesus was the only mediator between God and man and that forgiveness of sin and salvation are brought about by God's grace alone and are received by faith alone on the part of man. This point of view turned him against scholastic theology, which had emphasized man's role in his own salvation, and the necessity of the church for salvation.<sup>1</sup>

<sup>1</sup> References: 1996 Grolier Multimedia Encyclopedia, Microsoft Encarta 98 Encyclopedia, Geddes MacGregor, Dictionary of Religion and Philosophy

# REFORMATION

- ❑ While studying the book of Romans, chapter 1 verse 17 stood out. And so he wrote:
  - My situation was that, although an impeccable monk, I stood before God as a sinner troubled in conscience, and I had no confidence that my merit would assuage him... Night and day I pondered until I saw the connection between the justice of God and the statement "the just shall live by faith." Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning ... This passage of Paul became to me a gate to heaven.<sup>1</sup>

1 Luther's Works, Vol 34, ed. Helmut L. Lehmann

# TOTAL DEPRAVITY

- ❑ Luther saw the emphasis on penitential exercises and other good works as unhealthy and even useless for one who could see himself as a sinner justified by God himself. He taught that men were helpless and without a plea before God's justice, and their acts of piety were utterly inadequate before His infinite holiness.<sup>1</sup>
- ❑ Were God only just, and not merciful, everyone would go to Hell, because everyone, even the best of us, deserves to go to Hell. Our inability to achieve salvation by our own effort suggests that even our best intention is somehow tainted by our sinful nature. This doctrine is sometimes called total depravity...<sup>2</sup>

1 References: 1996 Grolier Multimedia Encyclopedia, Microsoft Encarta 98 Encyclopedia, Geddes MacGregor, Dictionary of Religion and Philosophy

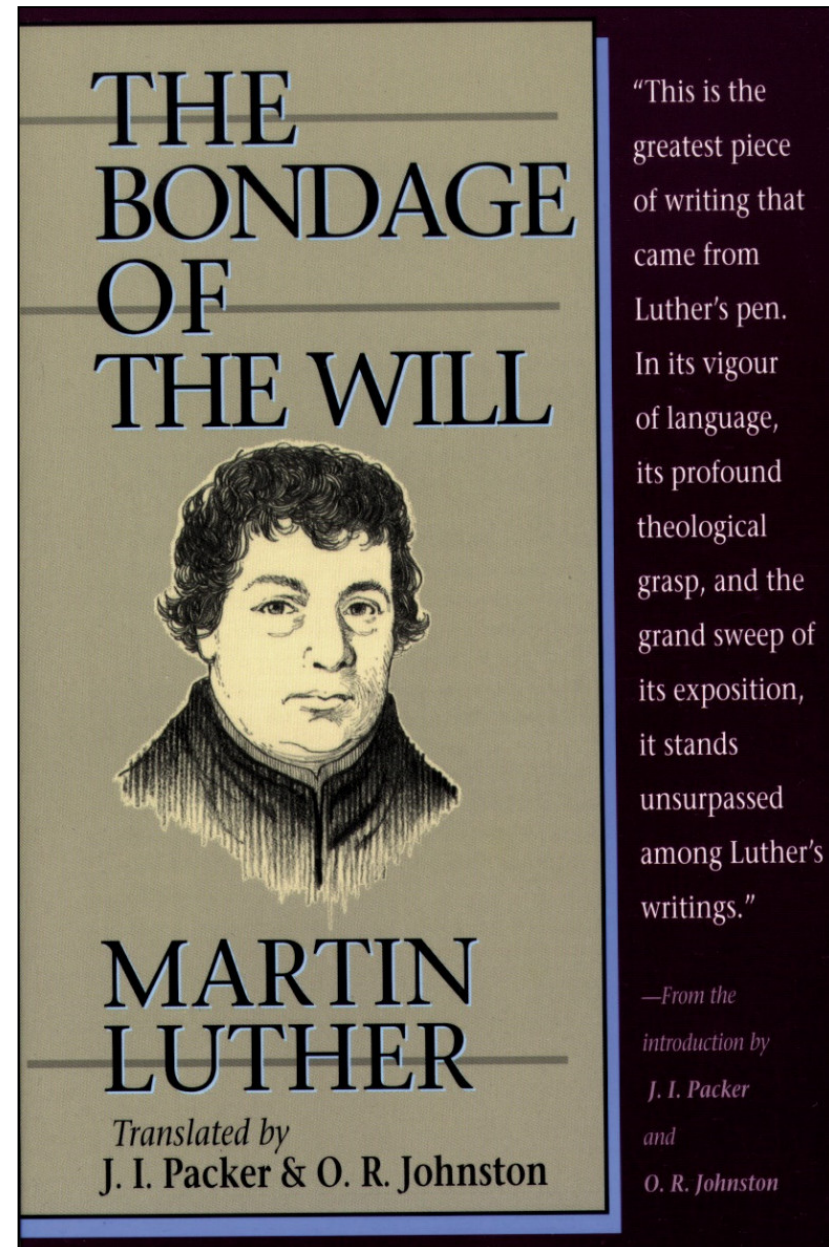
2 [http://en.wikipedia.org/wiki/Grace\\_%28Christianity%29](http://en.wikipedia.org/wiki/Grace_%28Christianity%29)

# BONDAGE OF THE WILL

- As opposed to the treasury of grace which believers can make withdrawals from, in Lutheranism **salvation becomes a declaration of spiritual bankruptcy**, in which penitents acknowledge the inadequacy of their own resources and trust only in God to save them. <sup>1</sup>

1 Ibid

Luther considered his book "The Bondage of the Will", to be his greatest work, apart from translating the Bible.





# NOT BY WORKS

- ❑ According to Luther only the unearned, unmerited grace of God can save anyone. No one can have a claim of entitlement to God's grace, and it is only by His generosity that salvation is even possible.<sup>1</sup>
  - 2 Tim 1:8-9 ...God, who has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace.
- ❑ Grace, then, is God's initiative and choice to make a path of salvation available for men.<sup>2</sup>

1 [http://en.wikipedia.org/wiki/Grace\\_%28Christianity%29](http://en.wikipedia.org/wiki/Grace_%28Christianity%29)

2 <http://www.statemaster.com/encyclopedia/Divine-grace>

# NOT BY WORKS

- ❑ Divine Grace is the undeserved favour of God for mankind —especially with regards to salvation — irrespective of our actions, earned worth, or proven goodness.
- Titus 3:3-7 At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. But when the kindness and love of God our Saviour appeared, he saved us, **not because of righteous things we had done, but because of his mercy.** He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Saviour, so that, having been justified by his grace, we might become heirs having the hope of eternal life.

# NOT BY WORKS

- ❑ Grace is an attitude of God towards mankind by which He provides a benefit, without consideration of merit. Salvation is by grace through faith in Jesus Christ. Faith in the fact that Christ died for our sins according to the scriptures, was buried, and rose again on the third day according to the scriptures, 1 Corinthians 15:3,4.<sup>1</sup>
- Eph 2:8-9 For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God— not by works...
- Rom 11:5-6 So too, at the present time there is a remnant chosen by grace. And if by grace, then it is no longer by works; if it were, grace would no longer be grace.

<sup>1</sup> <http://www.statemaster.com/encyclopedia/Divine-grace>

# NOT BY WORKS

- ❑ Paul testifies how the grace of God shown to him was despite the fact that he was the "worst of sinners":
  - 1 Tim 1:13-16 Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief. **The grace of our Lord was poured out on me abundantly**, along with the faith and love that are in Christ Jesus. Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. But for that very reason I was shown mercy so that in me, **the worst of sinners**, Christ Jesus might display his immense patience as an example for those who would believe in him and receive eternal life.

# A GIFT

- ❑ God demonstrates his grace most clearly with his plan for the salvation of sinners. The initiative in the relationship between God and men is always on the side of God.
  - Rom 5:8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.
- ❑ Salvation is a gift from God:
  - Rom 5:15 But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and **the gift that came by the grace of the one man, Jesus Christ**, overflow to the many!
  - Eph 1:6 ... his glorious grace, which he has freely given us...



# A GIFT

- While in Boston, the young penniless D. L. Moody received a warning:

I remember when I was a boy and went to Boston, I went to the post office two or three times a day to see if there was a letter for me. I knew there was not, as there was but one mail a day. I had not had any employment and was very homesick, and so went constantly to the post office, thinking perhaps when the mail did come in my letter had been mislaid. At last, however, I got a letter.



# A GIFT

- It was from my youngest sister, the first letter she ever wrote to me. I opened it with a light heart thinking there was some good news from home, but the burden of the whole letter was that she had heard there were pickpockets in Boston, and warned me to take care of them. **I thought I had better get some money in hand first, and then I might take care of pickpockets.** And so you must take care to remember salvation is a gift. You don't work for salvation, but work day and night after you have got it. Get it first before you do anything, but don't try to get it yourself. Look at what Paul says in Ephesians: "For by grace are ye saved through faith, and that not of yourself—it is the gift of God—"Not of works, lest any man should boast." There is one thing we know: We have all got to get into heaven the same way. We cannot work our way there; we have to take our salvation from God.

# GRACE

- ❑ We earn wages, but a gift is free:
  - Rom 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.
- ❑ When a person works an eight-hour day and receives a fair day's pay for his time, that is a wage. When a person competes with an opponent and receives a trophy for his performance, that is a prize. When a person receives appropriate recognition for his long service or high achievements, that is an award. But when a person is not capable of earning a wage, can win no prize, and deserves no award—yet receives such a gift anyway—that is a good picture of God's unmerited favour. This is what we mean when we talk about the grace of God.<sup>1</sup>

# A GIFT

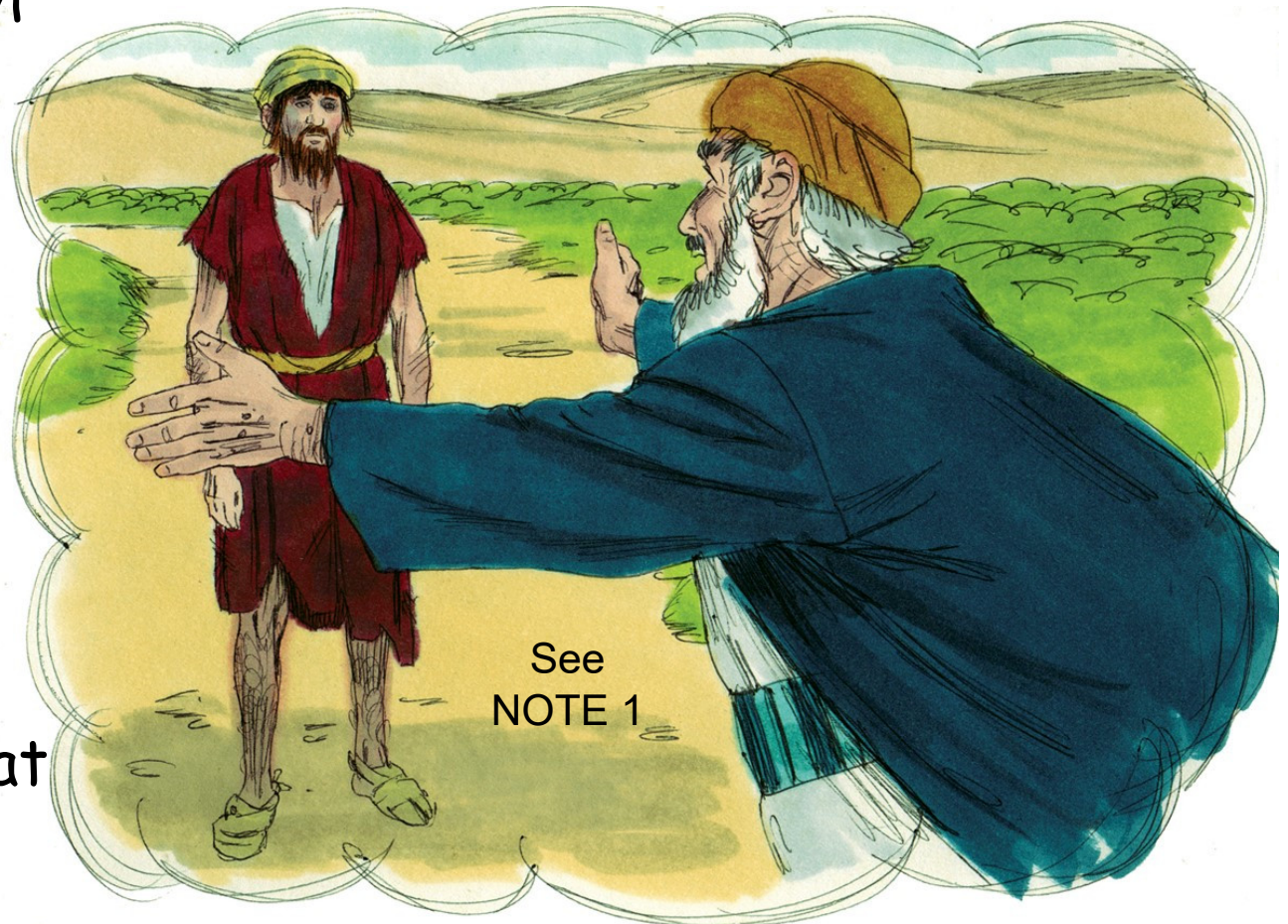
- ❑ Jesus was the one who gave us the gift of grace:
  - Grace and truth came by Jesus Christ (John 1:17)
- ❑ Jesus taught the concept of grace. He told parables that underlined that grace was God's to give, God's sole prerogative, and that it was freely offered.<sup>1</sup>
- ❑ Many parables of Jesus preach grace broad enough to forgive any sin, and to be available regardless of the seeming unworthiness of its recipient. Examples of this included the parable of the Prodigal son and lost sheep.

<sup>1</sup> <http://www.statemaster.com/encyclopedia/Divine-grace>



# A GIFT

- ❑ The well known story of the Prodigal Son in Luke 15 contains Jesus teaching on grace.
- A son demands the family fortune and subsequently wastes it, then returns home expecting little in the way of good treatment. However the father welcomes him as a son and there is a great celebration.





# A GIFT

- Similarly, the parable of the Workers in the Vineyard in Matthew 20 tells of an employer (who represents God) who hires some workers early in the day, some later, and some an hour before quitting time, then pays each of them the same amount. The workers who worked all day complain about the latecomers getting paid the same as them.



# A GIFT

- ❑ They felt they had worked harder but the employer's response is, "Don't I have the right to do what I want with my own money? Or are you envious because I am generous?"
- ❑ Like the wages in the parable, grace is given by God at his sole discretion.
- ❑ In the parable of the Prodigal Son the elder brother felt that he deserved his father's favour, while his brother didn't. But the Father blesses his returning son despite the objections of his other son who had stayed at home and served dutifully.
- ❑ So there is a common thread in these parables of Jesus: **the grace of God is something that upsets settled human notions about merit and about what is deserved from God.**

# NO BOASTING

- ❑ If salvation were earned by works and human effort, men could take pride in their efforts toward holiness, and God's gift of grace would be diminished in contrast to man's efforts.
- ❑ But salvation is a gift so there is no room for boasting:
  - Eph 2:8-9 For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God— **not by works, so that no one can boast.**
  - Rom 3:24-28 and are justified freely by his grace through the redemption that came by Christ Jesus... **Where, then, is boasting? It is excluded.** On what principle? On that of observing the law? No, but on that of faith. For we maintain that a man is justified by faith apart from observing the law.

# NO BOASTING

- Suppose you have a friend named Jim who told you, "I am going to buy you a R500,000 car as a gift." He drives up in front of your house with that brand-new car. Then you say to him, "Jim, I can't let you do that. It is just too great a gift. Let me help pay for this thing. Here is 50 cents." And so Jim pays R499,999.50, and you pay 50 cents. Now you are driving the car down the road, and someone says, "That is a nice car you have there." You brag, "Yes, my friend Jim and I bought this car." That would be an insult to Jim, would it not? We must remember that we cannot take any praise or credit for our salvation. None whatsoever! It is all of God.<sup>1</sup>



<sup>1</sup> <http://www.sermonillustrationlibrary.org/illustration13>

# BENEFITS OF GRACE

- ❑ By God's grace: Jesus took our punishment.
  - Heb 2:9 But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.
- ❑ By God's grace: we are justified (God's act of declaring or making a sinner righteous before God).
  - Rom 3:24 and are justified freely by his grace through the redemption that came by Christ Jesus
  - Titus 3:7 so that, having been justified by his grace...



# BENEFITS OF GRACE

- ❑ By God's grace: we have forgiveness and redemption (purchasing back something previously sold).
  - Eph 1:7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace
- ❑ By God's grace: we have peace with God
  - Rom 5:1-2 Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand.

# BENEFITS OF GRACE

- ❑ By God's grace: we can approach God with confidence
  - Heb 4:16 Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.
- ❑ By God's grace: we have eternal life and are heirs of God:
  - Titus 3:7 so that, having been justified by his grace, we might become heirs having the hope of eternal life.
- ❑ This is the gospel (good news):
  - Acts 20:24 However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me—the task of testifying to the gospel of God's grace

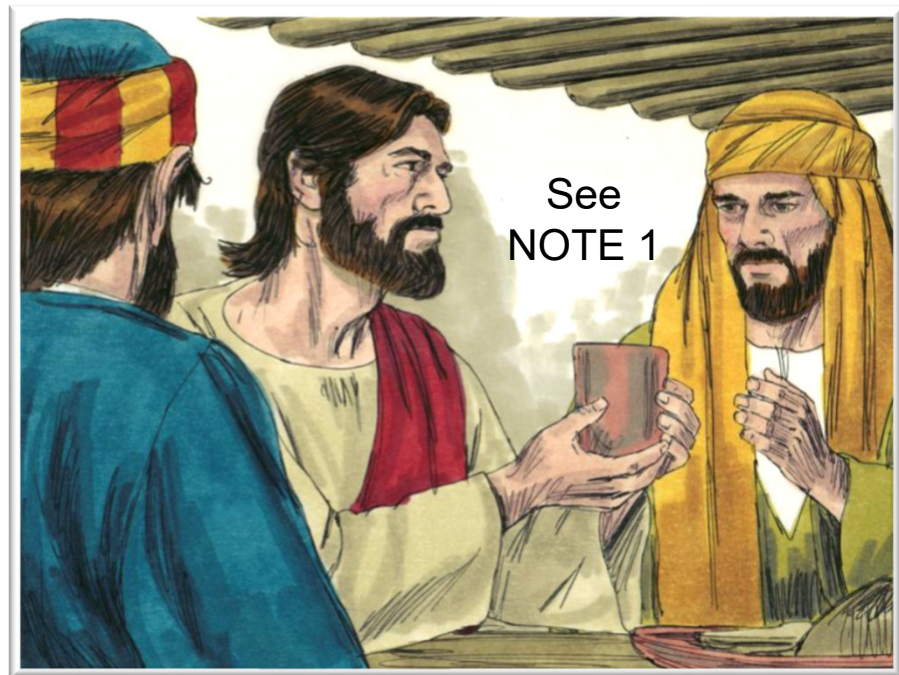
# LAW & GRACE

- ❑ Grace is the distinguishing feature of the New Covenant:
  - John 1:16-17 Out of his fullness we have all received grace in place of grace already given.

For the law was given  
through Moses;



grace and truth came  
through Jesus Christ.



## 2 EXTREMES

1. To those who are legalistic:

❑ Grace can be set aside:

➤ Gal 2:21 I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!

❑ Grace can be fallen away from:

➤ Gal 5:4 You who are trying to be justified by the law have been alienated from Christ; you have fallen away from grace.

## 2 EXTREMES

2. To those who use grace as a license to sin:

❑ Grace can be perverted:

- Jude 4 For certain individuals whose condemnation was written about long ago have secretly slipped in among you. They are ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.



# 1) NO LEGALISM

- ❑ Paul wrote the epistle to the Galatian churches explicitly warning them about being caught up in trying to earn their salvation by works and external acts like circumcision.
- Gal 5:1-4 It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery. Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law. You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace.

# 1) NO LEGALISM

- ❑ Peter, addressing Jewish believers, some of whom believed that Gentiles had to be circumcised in order to be saved, says the following about Gentile believers (Acts 15:9-11).



He made no distinction between us and them, for he purified their hearts by faith. Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear?

No! We believe **it is through the grace of our Lord Jesus that we are saved**, just as they are.

# 1) NO LEGALISM

- ❑ And ironically Paul has to remind Peter of this very same truth, when Peter visits Antioch:
  - Gal 2:14-21 When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs? "We who are Jews by birth and not 'Gentile sinners' know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified... **I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!"**

# PURPOSE OF THE LAW

- ❑ Martin Luther maintained that God interacts with human beings in 2 ways—through the law and through the Gospel.
  1. The law represents God's demands—as expressed, for example, in the Ten Commandments.
  2. But God also interacts with human beings through the Gospel, the good news of God's gift of his Son for the salvation of the human race. This proclamation demands nothing but acceptance on the part of the individual.
- ❑ Luther argued that theology had gone wrong precisely when it began to confuse law and Gospel (God's demand and God's gift) by claiming that human beings can in some way merit that which can only be the unconditional gift of God's grace.

References: 1996 Grolier Multimedia Encyclopedia, Microsoft Encarta 98 Encyclopedia, Geddes MacGregor, Dictionary of Religion and Philosophy

# PURPOSE OF THE LAW

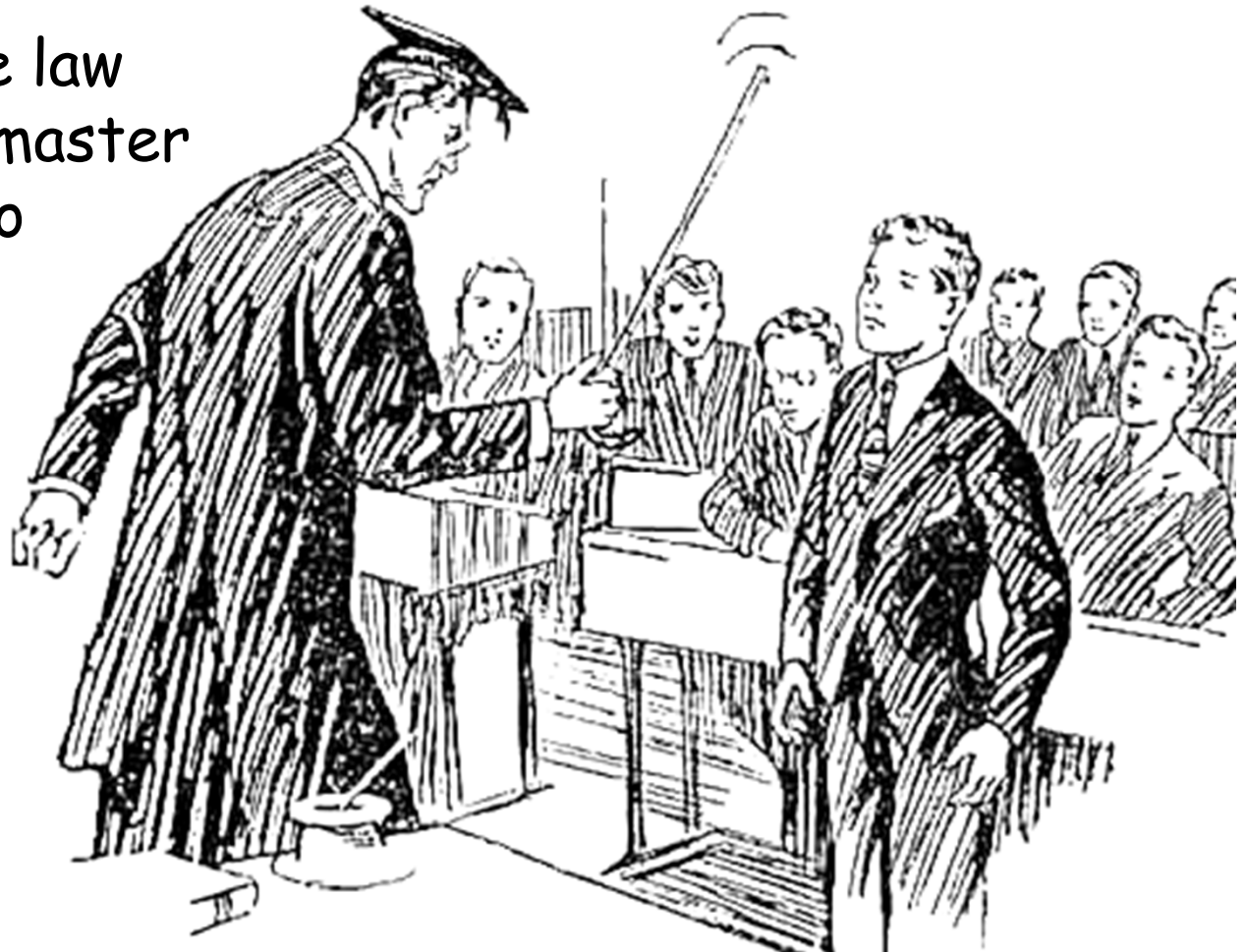
- ❑ In addition, the law makes human beings aware of their need for the forgiveness of sins and thus leads them to Christ.
- ❑ The law makes us conscious of sin:
  - Rom 3:20 Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.
  - Rom 7:7 What shall we say, then? Is the law sin? Certainly not! Indeed I would not have known what sin was except through the law. For I would not have known what coveting really was if the law had not said, "Do not covet."



# PURPOSE OF THE LAW

❑ The law is instrumental in leading us to Christ (Gal 3:24):

- Therefore the Law has become our tutor to lead us to Christ... (NASB)
- Wherefore the law was our schoolmaster to bring us unto Christ... (KJV)
- So the law was put in charge to lead us to Christ that we might be justified by faith. (NIV)



# PURPOSE OF THE LAW

- ❑ But the law cannot save us, because of our sinful nature:
  - Rom 8:3 For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man...
- ❑ The passage goes on to show that:
  - Rom 8:4 in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.
  - Rom 3:31 Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.

## 2) A LICENSE TO SIN?

- ❑ The NT exhibits a tension between two aspects of grace: the idea that grace is from God and sufficient to cover any sin, and the idea that grace does not free man from his responsibility to behave rightly.<sup>1</sup>
  - Rom 3:24-31 ... and are justified freely by his grace through the redemption that came by Christ Jesus ... since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith. Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.
- ❑ If grace is simply a reusable "Get Out Of Jail Free" card, then the gospel will be reduced to a **new type of indulgence system, except that you don't have to pay.**

1 [http://en.wikipedia.org/wiki/Good\\_works](http://en.wikipedia.org/wiki/Good_works)

## 2) A LICENSE TO SIN?

- ❑ Jude speaks of men who use God's grace as "a license for immorality".
  - Jude 4 For certain men whose condemnation was written about a long ago have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.
- ❑ If we have truly been saved, we should have died to sin. In other words, sin loses its appeal:
  - Rom 6:1-2 What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer?

## 2) A LICENSE TO SIN?

- Rom 6:6-15 For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin—because anyone who has died has been freed from sin... In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. For sin shall not be your master, **because you are not under the law, but under grace.** What then? Shall we sin because we are not under law but under grace? By no means!



## 2) A LICENSE TO SIN?

- ❑ In fact God's grace teaches us to live holy lives:
  - Titus 2:11-12 For the grace of God that brings salvation has appeared to all men. It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age
- ❑ Works are **not the cause**, but **the result** of salvation.
  - James 2:14-24 (NASB) What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? ... But someone may well say, "You have faith and I have works; show me your faith without the works, and I will show you my faith by my works." You believe that God is one. You do well; the demons also believe, and shudder... You see that a man is justified by works and not by faith alone...

# WORKS FOLLOW

- ❑ Good works are something the believers should undertake out of gratitude towards their Saviour; but they are not necessary for salvation and cannot earn anyone salvation; there is no room for the notion of 'merit' in Luther's doctrine of redemption. (There may, however, be degrees of reward for the redeemed in Heaven.) <sup>1</sup>
  - Eph 2:8-9 For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God— not by works...
- ❑ However the same passage goes on to show that works are a fruit of the convert:
  - Eph 2:10 For we are God's workmanship, created in Christ Jesus to do good works...

<sup>1</sup> [http://en.wikipedia.org/wiki/Grace\\_%28Christianity%29](http://en.wikipedia.org/wiki/Grace_%28Christianity%29)

# WORKS FOLLOW

- James 1:26-27 If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless. Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.
- James says that "faith by itself, if it does not have works, is dead" (James 2:17 ESV). By 'works' James includes both acts of compassion (look after orphans and widows in their distress), but also living a holy life (keep oneself from being polluted by the world). Without these things, claiming to have faith is a farce. Grace must be something that steers the Christian both to avoid sin and to practice charity. Without this outward evidence of faith, it seems unlikely that grace was ever there.

## 2) A LICENSE TO SIN?

- ❑ People who live lives of habitual sin show that they do not belong to God's family - in fact they belong to another family:
- 1 John 3:7-10 He who does what is right is righteous, just as he is righteous. He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work. No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God. This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother.

# BORN AGAIN

❑ Q: How did we become sinners?

➤ A: Not by sinning, but **by being born** into Adam's family (relationship)

❑ Q: How are we saved?

➤ A: Not by being good, but **by being born 'again'** into the Last Adam's (Jesus') family (again - relationship).

✓ 1 Pet 1:23 For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.

✓ John 3:3 In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is born again."



□ Nicodemus was confused when Jesus said he had to be born again. He asked this question in John 3:4 -

How can a man be born when he is old? Surely he cannot enter a second time into his mother's womb to be born!

See  
NOTE 1





# BORN AGAIN

- ❑ The answer is that we are born into God's family when we receive Jesus and "believe in his name":
  - John 1:12-13 Yet to all who received him, to those who believed in his name, he gave the right to become children of God— children born not of natural descent, nor of human decision or a husband's will, but born of God.
- ❑ If we believe in Jesus, we become recipients of God's grace and are justified (declared not guilty) before God.
  - Rom 3:22-24 This righteousness from God comes through faith in Jesus Christ to **all who believe**. There is no difference, for all have sinned and fall short of the glory of God, and are **justified freely by his grace** through the redemption that came by Christ Jesus.

# BORN AGAIN

- ❑ Just as Adam is the federal head of all mankind, Jesus becomes the 'federal head' of those who put their trust in Him.
- Rom 5:15-17 But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!... For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ.

# HOW LONG WILL YOU WAIT?

- There was a little boy visiting his grandparents on their farm. He was given a slingshot to play with out in the woods. He practiced in the woods, but he could never hit the target. Getting a



little discouraged, he headed back for dinner. As he was walking back he saw Grandma's pet duck. Just out of impulse, he let the slingshot fly, hit the duck square in the head, and killed it. He was shocked and upset.<sup>1</sup>

<sup>1</sup> <http://www.sermonillustrationlibrary.org/illustration56>

# HOW LONG WILL YOU WAIT?

- ❑ In a panic, he hid the dead duck in the wood pile, only to see his sister watching! Sally had seen it all, but she said nothing.
- ❑ After lunch the next day Grandma said, "Sally, let's wash the dishes." But Sally said, "Grandma, Johnny told me he wanted to help in the kitchen." Then she whispered to him, "Remember the duck?" So Johnny did the dishes.<sup>1</sup>





# HOW LONG WILL YOU WAIT?

- ❑ Later that day, Grandpa asked if the children wanted to go fishing and Grandma said, "I'm sorry but I need Sally to help make supper."

Sally just smiled and said, "Well that's all right because Johnny told me he wanted to help." She whispered again, "Remember the duck?"

So Sally went fishing and Johnny stayed to help. <sup>1</sup>



<sup>1</sup> Ibid

# HOW LONG WILL YOU WAIT?

- After several days of Johnny doing both his chores and Sally's he finally couldn't stand it any longer. He came to Grandma and confessed that he had killed the duck. Grandma gave him a hug, and said, "I know. You see, I was standing at the window and I saw the whole thing, but because I love you, I forgave you. I was just wondering how long you would let Sally make a slave of you."<sup>1</sup>



<sup>1</sup> Ibid

# HOW LONG WILL YOU WAIT?

- ❑ Whatever is in your past, whatever you have done, the devil keeps throwing it up in your face (lying, cheating, debt, fear, bad habits, hatred, anger, bitterness, etc). Whatever it is, you need to know that God was standing at the window and He saw the whole thing. He has seen your whole life. He wants you to know that He loves you and that you are forgiven. He's just wondering how long you will let the devil make a slave of you.

The great thing about God is that when you ask for forgiveness, He not only forgives you, but He forgets. It is by God's grace and mercy that we are saved.<sup>1</sup>

# AMAZING GRACE

Amazing grace! How sweet the sound  
That saved a wretch like me!  
I once was lost, but now am found;  
Was blind, but now I see.

'Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear  
The hour I first believed.

Through many dangers, toils and snares,  
I have already come;  
'Tis grace hath brought me safe thus far,  
And grace will lead me home.

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