

LAW AND GRACE

1 Corinthians 3:15

If any man's work is burned up, **he will suffer loss**; but he himself will be saved, yet so as through fire.

2 Corinthians 5:10-11

For we must all appear before the judgment seat of Christ, so that **each one may be recompensed for his deeds** in the body, according to what he has done, **whether good or bad**. Therefore, knowing the fear of the Lord, we persuade men,...

Colossians 3:23-25

Whatever you do, do your work heartily, as for the Lord rather than for men, knowing that from the Lord you will receive the **reward of the inheritance**. It is the Lord Christ whom you serve. **For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.**

Hebrews 10:26-30

For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a terrifying expectation of judgment and **THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES**. Anyone who has set aside the Law of Moses dies without mercy on *the testimony of* two or three witnesses. How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and **has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?** For we know Him who said, "VENGEANCE IS MINE, I WILL REPAY." And again, "**THE LORD WILL JUDGE HIS PEOPLE**."

The Bible clearly teaches that sin carries three penalties:

- 1) Earthly—incarceration, execution, punishment, etc., depending on the nation where you live. Rom 1:32
- 2) Heavenly—discipline directly from God. 1 Cor 11:30-32
- 3) Eternal—flames of Hades at the moment of death, then finally the Lake of Fire. Luke 16:19-31, Rev 20:13-15

Jesus' suffering on the cross and in Hades paid the eternal penalty of our sins. Some may quote, out of context, part of Romans 6:14, saying that they "are not under the Law" since they have been saved by "grace." Please read below the two verses preceding it, then the verse, to understand its proper meaning:

Romans 6:12-14 Therefore **do not let sin reign in your mortal body** so that you obey its lusts, and do not go on presenting the members of your body to sin *as* instruments of unrighteousness; **but present yourselves to God as those alive from the dead**, and your members *as* instruments of righteousness to God. For sin shall not be master over you, for *you are not under law but under grace*.

All believers - Old Testament and New Testament - were and are saved by grace, through faith, from the eternal penalty of the Law, which is Hades and finally the Lake of Fire. No believer could ever reject, revoke, lose, or give back the free gift of eternal life. The following verses explain that it is the obedient Christians who need not fear the earthly and/or heavenly discipline that may come upon disobedient

Christians who violate the laws of God that apply to them today. Heb. 10:19-30

Ephesians 4:1 Therefore I, the prisoner of the Lord, implore you to **walk in a manner worthy of the calling** with which you have been called,

Romans 8:4 **so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.**

Galatians 5:16, 18 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. **But if you are led by the Spirit, you are not under the Law.**

1 Corinthians 11:27-32 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be **guilty of the body and the blood of the Lord.** But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. **For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we would not be judged. But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.**

The following verses give us a broader view of what the Bible teaches concerning the Law in the New Testament Church:

Romans 3:28-31 For we maintain that a man is justified by faith apart from works of the Law. Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. **Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.**

Romans 7:12, 14, 16, 21-25 So then, **the Law is holy, and the commandment is holy and righteous and good.** For we know that the **Law is spiritual, ...I agree with the Law, confessing that the Law is good.** ...I find then the principle that evil is present in me, the one who wants to do good. For **I joyfully concur with the law of God** in the

inner man, but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members. Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord! So then, on the one hand **I myself with my mind am serving the law of God**, but on the other, with my flesh the law of sin.

1 Timothy 1:8-10 But we know that **the Law is good**, if one uses it lawfully, realizing the fact that the law is not made for a righteous person, but **for those who are lawless and rebellious**, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and **immoral** men and homosexuals and kidnappers and liars and perjurers, **and whatever else is contrary to sound teaching**,

1 Corinthians 5:9-13; 6:1-10 I wrote you in my letter not to associate with immoral people; I *did* not at all *mean* with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world. But actually, **I wrote to you not to associate with any called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one. For what have I to do with judging outsiders? Do you not judge those who are within the church?** But those who are outside, God judges. **REMOVE THE WICKED MAN FROM AMONG YOURSELVES.** Does any one of you, when he has a case against his neighbor, dare to **go to law** before the unrighteous and **not before the saints**? Or do you not know that the saints will judge the world? If the world is judged by you, **are you not competent to constitute the smallest law courts?** Do you not know that we will judge angels? How much more matters of this life? So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church? I say *this* to your shame. *Is it so, that* there is not among you one wise man who will be able to decide between his brethren, but brother goes to law with brother, and that before unbelievers? Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded? On the contrary, **you yourselves wrong and defraud. You do this even to your brethren. Or do you not know that the unrighteous will not inherit the kingdom of God?** Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.