

Gulf Coast Radio Bible Class
Pastor Arthur L. Watkins
TRUE GRACE VERSUS FALSE GRACE
Part 1

The Devil's greatest desire as far as lost people are concerned is to deceive them about the **cross of Christ**. As far as Christians are concerned his desire is to deceive them about **the grace of God**. I have read many articles and heard many sermons by men with great writing and preaching skills who have exposed the lies and false doctrines the Devil has taught about the cross of Christ. But, in all the years I have been saved, I have never read a book or heard a message that exposed the Devil's false teachings about the grace of God. I think it is time for someone to expose the false teachings that some men teach about the grace of God. Through these articles I hope Christians will get their eyes open to the false teachings about the grace of God being taught in many local churches today.

Why preach about this subject?

If the Devil can deceive a lost man about the cross, he will send him to hell. If he can deceive a Christian about the grace of God he can destroy his testimony, power, influence, and ministry. He can also steal everything he has short of his salvation. In these articles, I quote a number of articles written by others about the doctrine of grace. It is not my intention to malign these men, but to emphasize how subtle many of the false teachings are about the grace of God. God alone knows how much sin and injustice has been done in the name of "grace". Every lie the Devil ever told has an element of truth in it and many of the lies and errors men teach about the grace of God have an element of truth in them. The only way you can detect them is by reading the Bible over and over again which most Christians don't do. Most Christians allow others to do their thinking and studying for them. They believe what they do about the grace of God because they assume the one who teaches them will not err or lie to them. Let's face it, men and even the best of men err. And some men teach lies and false doctrine ignorantly, but some knowingly.

As you read this article, it is my prayer that if you are lost you will see the truth about the cross. My prayer is, if you are saved you will come to see what the true, genuine grace of God is and not be deceived by the false teachings about grace we hear so much of today.

1 Peter 5:10-12 says; ***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, and settle you. To him be glory and dominion for ever and ever. Amen. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is THE TRUE GRACE OF GOD WHEREIN YE STAND.***

Peter tells us there is a **true grace of God**. If there is a true grace of God, there must be a **false grace of God**. Every truth has a lie to oppose it. There is a false grace that contradicts and opposes the true grace of God. There are those who preach what they call the grace of God today when in truth they preach a false, counterfeit grace.

Jude warned us about men who preach false grace. He wrote in Jude 1:4: ***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.***

Jude warns us about men who turn the grace of God into something it was never intended to be. They pervert, twist and turn the grace of God into lasciviousness or a license to do evil. *They preach grace, but the grace they preach is a false grace.* These men have led many Christians to have erroneous ideas and beliefs about the grace of God. Many Christians today assume things to be true of grace that are not true. They also assume certain things not to be true of grace that are true. The so-called grace some men preach and believe bears no resemblance to the true grace of God.

THE STANDARD OF GRACE

What is the true grace of God and how do we define it? The standard to measure grace by in this age is Paul's epistles. His epistles define the true grace of God today. The doctrines, dispensation and gospel of grace were committed to Paul who committed them to writing. The Pauline epistles contain the full revelation concerning this dispensation of grace and his epistles are the authority to judge grace by. That is not to say the other New Testament writers did not preach or understand grace, for they did. But, from reading Paul's epistles it becomes obvious that God ordained him to be the apostle who would give the defining definition of grace today. That is one reason God inspired him to write 14 of the 27 books in the New Testament.

SEPARATING THE TRUE FROM THE FALSE

If the grace a man preaches is the true grace of God, it will agree with the Pauline epistles. If the grace a man preaches is false, it will contradict the Pauline epistles.

CAUTION

No matter how spiritual a man may sound...
No matter how convincing a man may sound..
No matter how logical a man may sound...
No matter how persuasive a man may be..
No matter how scriptural a man may sound..

If what he says about grace does not agree with the Pauline epistles, he is preaching a false grace. There are many men who preach and write about the grace of God and they sound spiritual, convincing, logical, and persuasive. But, when comparing what some of them say about grace with what Paul wrote, it's obvious they do not understand the true grace of God as Paul defines it in his epistles.

In these articles, we will rightly divide the true grace of God from the false grace of God. We will separate the true from the false so you will see and understand more fully what the true grace of God is. By seeing the true grace of God, you will also be able to spot false grace when you hear it. Bank tellers are trained to spot counterfeit money by being taught what real money looks and feels like. Once you understand what the true grace of God looks and sounds like, it is easy to spot false grace when you see and hear it.

FALSE GRACE DECLARES EVERYTHING IS FREE UNDER GRACE, WHEREAS TRUE GRACE DECLARES SOME THINGS ARE EARNED BY WORKS

One Bible teacher says; *"That being in Christ and identified with Christ automatically entitles you to every blessing and promise under grace as a free gift."*

Another Bible teacher says; *Grace is the system of operating whereby in Christ--because of His finished, all sufficient work at Calvary...GOD CAN FREELY GIVE US ALL THINGS"... "The law is a performance system...a system of conditional blessings. Grace is a free gift system ... A SYSTEM OF UNCONDITIONAL BLESSING.... Under grace, blessings are fully given as a free gift....Grace is not against good works! It simply DOES NOT BLESS ON THE BASIS OF GOOD WORKS.*

What these two men teach is that under grace God gives us *all things freely* and all blessings under grace are *unconditional and free*. I am quoting these two men because this is typical of what many preachers and Christians believe about grace. They assume that if we are under grace, God gives us all things freely and unconditionally, otherwise they assume it is not grace. The mistake many of the brethren make is assuming that because salvation is free, *everything* is free. But that is not true. In the Pauline epistles, there are a number of blessings that have conditions attached to them and if you don't meet the conditions you will not receive them.

A REWARD THAT IS CONDITIONAL

In 1 Corinthians 3:13-14 Paul writing about the judgment seat of Christ said; ***Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward.***

A reward is promised in these verses, but like all rewards it has a condition attached to it. Verse 14 says; ***IF any man's work abide which he hath built thereupon, he shall receive a reward.***

God will try every Christian's work at the judgment seat of Christ and ***IF*** his works make it through the fire, he will receive a reward. This reward is not free for it is conditional upon our works. Any man who says this reward is free is preaching a false grace. The apostle of grace who preached the gospel and doctrines of grace plainly says that rewards given out at the judgment seat of Christ in the future are conditional upon the works we do in this life.

A HARVEST THAT IS CONDITIONAL

In 2 Corinthians 9:6 Paul writing concerning giving said; ***But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.***

In writing about giving under grace, Paul compares it with the law of sowing and reaping. What a man sows, the same he will reap. All Christians under grace will not reap the same harvest of blessings. Those who give sparingly will reap sparingly. Those who give bountifully will reap bountifully. The point is; bountiful blessings are conditional upon bountiful giving. Only those who give bountifully (in relation to their income) will reap bountifully.

AN ACCEPTANCE THAT IS CONDITIONAL

In Colossians 1:22-23 Paul wrote that Christ would: ***present you holy and unblameable and unproveable in his sight: IF ye continue in the faith grounded***

and settled, and be not moved away from the hope of the gospel, which ye have heard.

Being presented holy and unblameable and unreprouable in God's sight when Christ comes again is a conditional promise. The condition is verse 23 which says; *IF ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel.* What many of the brethren misunderstand about verse 22 is that it is not our standing in Christ, but our state in the world that is the issue in these verses. Our standing is unblameable, but our state is another matter. (I will deal with the difference between standing and state later)

AN INHERITANCE THAT IS CONDITIONAL

In Colossians 3:23-24 Paul wrote; ***And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.***

The inheritance in this verse is called a reward. Rewards are earned by works. In this verse the reward of the inheritance will be given to those who serve the Lord Christ. It is not free for it is conditional upon service. If you fail to serve the Lord Christ, you will not receive the reward of the inheritance.

A REIGN THAT IS CONDITIONAL

In 2 Timothy 3:12 Paul wrote; ***All that will live godly in Christ Jesus shall suffer persecution.***

In 2 Tim.2:11-12 he said; ***For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us.***

Those who live godly in Christ Jesus shall suffer persecution, but *IF we suffer, we shall also reign with him.* Reigning with Christ is conditional upon suffering with Christ. The suffering God will reward is the suffering you endure for Christ's sake in this world. Read carefully 2 Timothy 1:8, 2:9, 3:11, 4:14-17.

No amount of scripture juggling can get around this fact: to reign with Christ you must suffer for Christ. Living with Christ in verse 11 is free, but reigning with Christ in verse 12 isn't.

A CROWN THAT IS CONDITIONAL

In 2 Timothy 4:8 Paul said: ***Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but all them also that love his appearing.***

The crown of righteousness will be given only to those who love Christ's appearing. All Christians do not love the hope of his appearing for some are moved away from it (Col.1:24) some fear his appearing, and some like Demas (2 Timothy 4:10) love this world more than his appearing.

A MINISTRY THAT IS CONDITIONAL

In 2 Timothy 2:20-21 God said: ***But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work.***

Just being saved and identified with Christ and living under grace does not automatically make you a vessel unto honor, sanctified and meet for the master's use. Only those who purge themselves from the vessels of dishonor and depart from iniquity are. God does not use just anybody under grace. He uses those who obey the "IF" of

verse 21.

Contrary to what many believers think, God does indeed bless on the basis of works under grace. These are just some examples of blessings and promises that are not free under grace. They are all earned by works and service. Go back and read all the "ifs" in the verses again. Just because salvation is free many Christians assume EVERYTHING is free. That is a false assumption and any man who teaches that ALL blessings and promises are free and unconditional under grace is preaching a false grace. This false teaching about grace promotes a life of apathy, carelessness, laziness, fruitlessness and carnality. It also steals blessings and rewards from the believer for if a believer is led to believe everything is free under grace he will fail to do the works necessary to gain the rewards, crowns, and blessings mentioned afore.

FALSE GRACE DECLARES THAT ALL BLESSINGS AND PROMISES ARE SECURE UNDER GRACE, WHEREAS The TRUE GRACE OF GOD DECLARES YOU CAN LOSE BLESSINGS AND PROMISES

If all blessings and promises are free and unconditional under grace, as some teach, then they would all be secure. Many Christians assume grace secures everything like salvation. But what does Paul the Apostle of grace say about the issue? Did he teach men everything is secure and you cannot lose anything under grace? According to Paul's epistles there are many blessings, rewards, and promises that are not free and have conditions attached to them. If they are conditional, they are not secure like salvation. This is why Paul declares in his epistles Christians can suffer the loss of blessings and rewards under grace.

LOSS OF REWARD

In 1 Corinthians 3:13-14 Paul writing about the judgment seat of Christ said; ***Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward.***

A reward is promised in these verses, but like all rewards it has a condition attached to it. Verse 14 says; *IF any man's work abide which he hath built thereupon, he shall receive a reward.*

But that is not the end of the story because he goes on to say in 1 Corinthians 3:15: ***If any man's work shall be burned, HE SHALL SUFFER LOSS; but he himself shall be saved; yet so as by fire.*** The fact a man can suffer loss at the judgment seat of Christ shows you two things: Everything isn't free under grace and everything isn't secure under grace.

LOSS OF INHERITANCE

In Colossians 3:23-24 Paul wrote; ***And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.***

The inheritance in this verse is called a reward. Rewards are earned by works. In this verse, the reward of the inheritance will be given to those who serve the Lord Christ. It is not free for it is conditional upon service. In the next verse he says: ***But he that doeth wrong SHALL RECEIVE FOR THE WRONG WHICH HE HATH DONE: and***

there is no respect of persons. Doing wrong in verse 25 is the opposite of doing right. Doing right in the context is serving the Lord Christ in verse 24. Those who do right by serving the Lord gain something. Those who do wrong by failing to serve the Lord lose something. The ones who serve the Lord will receive the reward of the inheritance. The ones who fail to serve the Lord will suffer the loss of the reward of the inheritance. This inheritance is a reward and as a reward it is earned by works and service. If you fail to do the work or service required in receiving it, you will be denied this reward. (Col.2:18)

Here is a sobering thought; those who win the reward of the inheritance will enjoy it forever. It is an eternal reward. But those who suffer the loss of this reward will suffer that loss eternally. It will be an eternal loss.

LOSS OF A REIGN

In 2 Timothy 3:12 Paul wrote; **All that will live godly in Christ Jesus shall suffer persecution.**

But he also says in 2 Tim.2:11-12: **For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him.**

Those who live godly in Christ Jesus shall suffer persecution, but *IF we suffer, we shall also reign with him.* Reigning with Christ is conditional upon suffering with Christ. The suffering God will reward is the suffering you endure for Christ's sake in this world. But I quoted half on verse 12 for the last half says: **if we deny him, HE ALSO WILL DENY US.**

When it comes to suffering in the last days many Christians will deny the Lord as Peter did to save their own neck. Those who do will be denied the privilege of reigning throughout eternity with Christ. They will live with Christ because they died with Christ. Eternal life is free and guaranteed, but *reigning with Christ is conditional upon suffering.* If you deny the Lord to avoid suffering, he will deny you a reign.

Contrary to what many believers believe about grace, God does bless and reward on the basis of works under grace. And contrary to what many people believe about grace many blessings and promises can be lost under grace. Writing about the reward in 1 Corinthians 3 Paul said: **if any man's work shall be burned, HE SHALL SUFFER LOSS.** Believers under grace can suffer loss and this is an eternal loss. If you lose this reward you cannot go back and regain it.

The true grace of God Paul preached declares certain blessings and promises are gained by works and can be lost for failing to do the works necessary to gain them. Salvation is free and secure, but many blessings and promises are not.

If a believer is led to believe everything is free under grace and nothing can be lost, he will fail to do the works necessary to gain the rewards, crowns, and blessings God offers him today and he end up empty handed at the judgment seat of Christ.

IT'S UP TO YOU

Be not deceived; there are blessings and rewards that can be won or lost under grace. It all depends upon the choices you make in this life. If you want to spend your life in the pursuit of fun, wealth, prosperity, popularity, recreation and ease, go ahead, but don't expect to receive the reward of 1 Corinthians 3:14, the inheritance of Colossians 3:24, or the privilege of reigning with Christ of 2 Timothy 2:12 and many other blessings.

FALSE GRACE DECLARES THERE ARE NO LAWS OR ORDINANCES UNDER GRACE, WHEREAS TRUE GRACE DECLARES THERE ARE

Some believers are deceived into believing that because God abolished the Law of Moses there are no laws binding on believers under grace. But what saith the scriptures? Compare the following verses with each other and read carefully what Paul says about law and laws under grace in his epistles.

Ephesians 2:15 says; ***Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;***

Compare this with:

Romans 13:8-10 says: ***Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.***

It seems to be a contradiction in these verses. In Ephesians Paul says the law is abolished, but in Romans he says we should keep it and obey it. Did Paul contradict himself?

In Romans 6:14-15 he said: ***for ye are not under the law, but under grace*** two times, but in 1 Corinthians 9:20-21 he said: ***we are not without law to God, but under the law to Christ.***

We know Paul did not lie, but how do you explain this seeming contradiction? In Romans 6 he says we are not under the law, but in 1 Corinthians 9, he says we are.

In Romans 7:22 he wrote; ***For I delight in the law of God after the inward man.*** In verse 25 he wrote: ***I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God.***

Paul rebuked the Galatians for serving the law (Gal. 4:9-10) but in these verses he delighted in the law of God and served it himself. How do we answer these seeming contradictions?

The answer is this; The law Paul said we should keep in Romans 13, which he served and obeyed in Romans 7, is called the Law of God, whereas the law that was abolished in Ephesians 2:15 is the Law of Moses. The Law abolished in Ephesians 2:15 is the laws and ordinances God gave to Moses on Mount Sinai concerning such things as: animal sacrifices, feast days, holy days, dietary laws, temple worship, the priesthood, ect.

The Law of God is the moral commandments of God that have been in force from the beginning and will never be abolished. They are the 9 moral laws of the 10 commandments. The law concerning the Sabbath day was a sign between Israel and God, (Exd. 31:14-17) but the other 9 are binding on all men in all ages.

The law of God is the law Paul said was holy, just, good and spiritual in Romans 7:12, 14.

It is the law he said we are under in 1 Corinthians 9:20-21, Galatians 6:2.

It's the law he served and delighted in according to Romans 7:22, 25.

It's the law Christ said would never be destroyed and the one he kept and fulfilled in Matthew 5:17-18.

It's the law God commanded us to keep in Romans 13:8-10.

It's the law written in the hearts of men in Romans 2:14-16.

No one will ever be free from the law of God. No one will ever be free from the commandment that says;

*Thou shalt have no other gods before me.

*Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: Thou shalt not bow down thyself to them, nor serve them:

*Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

*Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. (Eph. 6:1-5)

*Thou shalt not kill.

*Thou shalt not commit adultery.

*Thou shalt not steal.

*Thou shalt not bear false witness against thy neighbour.

*Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's. (Exodus 20)

These Laws were in force long before God gave the Law to Moses on Mount Sinai. In the first book of the Bible, God said in Genesis 26:5 concerning Abraham; **Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.**

This was said to Abraham 100's of years before Moses went up on Mount Sinai to receive what we call the Law of Moses. The Law of God has from the beginning of the world been in force and will always be in force. No one has ever or will ever be free from the moral law of God contained in the 9 commandments. It is the duty of all God's creatures to obey this law. The creature is subject to his creator and is bound to keep his law. Ecclesiastes 12:13-14 says: **Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.**

What Arthur W. Pink said about the Law of God:

Has human nature so improved, is man so much better than he was three thousand years ago, that he no longer stands in need of the Divine law? If the covenant people of old were required to have such statutes are the Gentiles of today any less self-sufficient? Are men now so little prone to idolatry that they need not the divine command; thou shalt have no other gods before me? Has the enmity of the carnal mind been so refined that it is no longer timely to say; thou shalt not take the name of the Lord thy God in vain? Are the children of the 21 century A.D. so devoted to their parents that it is unnecessary to say to them; honour thy father and mother? Is human life now

held in such reverence that it is idle to say thou shalt not kill? Has the marriage relationship come to be so sacredly regarded that thou shalt not commit adultery is an insult? And is there now so much honesty in the world that it is a waste of breath to remind men that God says thou shalt not steal? Rather is it not true that in the light of present conditions these commandments need to be thundered forth from every pulpit in the land?

All that I can say to this is AMEN and AMEN. Let no man deceive you, the moral laws of God were not abolished when the Laws of Sinai were. The Law of God has and will always be binding on all men of all ages including this age of grace. No one has ever or will ever have freedom from these laws. They are not and will never be abolished.

ORDINANCES UNDER GRACE

In Colossians 2:14 Paul wrote: ***Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.***

Many people assume from this verse there are no ordinances under grace because it says they are nailed to the cross. But the handwriting of ordinances nailed to the cross was those given before the cross and not after. They are the religious ordinances of the Law of Moses according to Ephesians 2:15.

Paul the greatest "grace preacher" of all time gave the church ordinances to keep. In 1 Corinthians 11:2 he said: ***Keep the ordinances, as I delivered them to you.***

The same man who wrote Colossians 2:14 also wrote 1 Corinthians 11:2. Did he contradict himself? No. The ordinances of 1 Corinthians 11:2 are different than those in Colossians 2:14. How could they be the same if the ones in Colossians 2:14 were nailed to the cross, whereas the ones in 1 Corinthians 11:2 were given years after the cross? Let no man deceive you with good words and fair speeches, there are laws and ordinances under grace and any man that denies this fact, does not understand the law or grace.

FALSE GRACE DECLARES THERE IS NO CONDEMNATION OR CHASTISEMENT OF THE BELIEVER UNDER GRACE, WHEREAS TRUE GRACE DECLARES THERE IS

One bible teacher says: *The law demands good works and uses its terror--fear of punishment, rejection, shame, unanswered prayer, personal tragedy, etc.--as motivation. Here performance is a necessity to secure the blessing and avoid the curses.*

Grace, on the other hand, allows us to serve on a different basis--NOT FROM FEAR but on the basis of love and gratitude, from appreciation and gladness for blessings freely given and freely received.

That sounds good, but there are some major errors in these statements about both law and grace. The writer would have us to believe a man under the law did not serve God out of love and gratitude, but out of fear only. Men who teach such things obviously do not understand the law, nor spend much time reading the Old Testament. There were many saints who served God under the law out of love, gratitude, appreciation, and gladness. Some probably had more love, gratitude, and appreciation than most Christians today under grace.

Another serious error in these statements is to insinuate we need not fear punishment under grace as a man did under the law. I know for a fact that the writer of the article mentioned afore does not believe God chastens believers under grace. I've seen and heard him stand in the pulpit and mock and ridicule those who believe in chastisement under grace. Their argument is; God cannot punish you for sin if he has forgiven you of all sin. On the surface that sounds like a good argument. But, you cannot prove such a theory with Paul's epistles. His epistles very plainly say God chastises believers he has forgiven under grace. Look closely at the following verses and see for yourself God does indeed punish members of the body of Christ for sin.

Hebrews 12:5-11

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

These verses tell us many things about chastisement:

*God chastens every son he receives.

*God chastens us because he loves us.

*If God does not chasten you, you don't belong to him.

*God chastens us for our profit.

*God chastens us to make us holy.

Even though these verses are very clear many believers do not accept them. Why? Because they are written to the Hebrews. They say these things may be true of the Hebrews, but they are not true of us. But the book of Hebrews is not the only book where you find Christians chastised for their sins. It is found in the very books that grace believers say are written to the body of Christ.

1 Corinthians 3:16-17 says: ***Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, HIM SHALL GOD DESTROY; for the temple of God is holy, which temple ye are.***

According to these verses, what will God do to the man who defiles the temple of God? Paul the apostle of grace said: ***HIM SHALL GOD DESTROY.*** Think about it; the same man who said in Colossians 2:13 God forgave you of all trespasses, says God will destroy you if you defile the temple of God.

1 Corinthians 5:4-5 says: ***In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the DESTRUCTION OF THE FLESH, that the spirit may be saved in the day of the Lord Jesus.***

This man in the church at Corinth defiled the temple of God by committing fornication. What happened to him? He was delivered unto Satan for the destruction of his flesh. Was he a saved man? Yes. Was he under grace? Yes. Were all his trespasses forgiven? Yes. Did that keep him from being put to death for his sin? **NO!**

1 Corinthians 11:29-30 says: ***For he that eateth and drinketh unworthily, eateth and drinketh DAMNATION to himself, not discerning the Lord's body. For this cause many are WEAK and SICKLY among you, and many SLEEP.***

Were these Corinthians in the body of Christ? Yes. Were they under grace? Yes. Were all their trespasses forgiven? Yes. Did they sin against God? Yes. What did God do to these saints under grace? He punished some with **weakness**. He punished some with **sickness**. He punished some with **death**. The Apostle of grace says God will make you **WEAK** because of sin. God will make you **SICK** because of sin. And God will **KILL YOU** because of sin.

1 Corinthians 11:31-34 says: ***For if we would judge ourselves, we should not be judged. But when we are judged, WE ARE CHASTENED OF THE LORD, that we should not be condemned with the world.***

According to Paul, what happens to believers under grace if they do not judge themselves when they sin? God judges them. What happens when God judges us for sin? It says: **WE ARE CHASTENED OF THE LORD.**

After reading these verses I want to give you a simple test.

Does God **chasten saints** he has forgiven?

Does he **destroy believers** he has forgiven?

Does he **kill believers** he has forgiven?

Does God make saints **weak** and **sick** he has forgiven?

There is only one answer, **YES.**

If your theological system teaches men that God does not punish believers under grace, you had better change your system. If you believe the grace of God allows sin to go unpunished today, you do not believe in the true grace of God Paul preached. You have been deceived by the false grace Jude warned about in Jude 1:4.

It is a dangerous and serious error to teach people God does not punish and chasten believers under grace. Those who teach this lie are inviting disaster in their own life and in the lives of those who follow them. You had better follow Paul in this matter and be safe. When someone teaches doctrines that allow sin to go unpunished, a red flag ought to go up in the minds of every believer. When you hear someone teach this lie you had better get as far away from him as possible for he is one of the false teachers Jude said turn the grace of God into lasciviousness.

The reason this false doctrine about chastisement has gained such wide acceptance is because it gives carnal Christians the idea they have a license to sin as they please with no repercussions. Don't be deceived by this false teaching, for if you are, you will

suffer now and later at the judgment seat of Christ.

FALSE GRACE DECLARES THERE IS NO REASON TO FEAR GOD UNDER GRACE, WHEREAS THE TRUE GRACE OF GOD COMMANDS US TO FEAR GOD

Fear and grace do not mix according to many believers and preachers today. The word fear is a dirty word in many churches. Why? Because people believe there is nothing to fear under grace. They think fear was for those who lived under the Law and not for those who live under grace. A while back I heard a man spend 40 minutes trying to convince a group of so called "grace believers" that he did not fear God and there was no reason for them to fear him neither.

One reason some people believe there is nothing to fear under grace is because of a misunderstanding of 2 Timothy 1:7 which says; ***For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.***

After reading this verse, some have come to the conclusion there is no reason to fear under grace. But, the fact is all fear is not bad. Fear can be a good, healthy emotion for there are things we ought to fear. A person who has no fear is foolish. God commands us to fear many things and one of them is him. We are commanded to fear God under grace.

2 Corinthians 7:1 says: ***Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.***

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

Ephesians 5:21 says: ***Submitting yourselves one to another in the fear of God.***

Philippians 2:12 says: ***Work out your own salvation with fear and trembling.***

Proverbs 1:7 says: ***The fear of the Lord is the beginning of knowledge.***

Psalms 19:9 says: ***The fear of the Lord is clean, enduring forever.***

Proverbs 16:6 says: ***By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil.***

After reading these verses, it is apparent all fear is not the same fear or from the same source. The fear Paul wrote of in 2 Timothy 1:7 is not from God. It is irrational, unexplainable, unreasonable, illogical and unwarranted fear. It is fear of the unknown, fear from a lack of faith and especially the fear of men and in the context, persecution. Interpreting 2 Timothy 1:7 in its context we see it is linked with verse 8 where Paul tells Timothy not to be ashamed of the Lord or the gospel. Why are we ashamed of the Lord? Why are we ashamed of the gospel? Because of fear. We fear what men will do to us if we openly testify of the Lord and the gospel. We fear the persecution that comes from witnessing and preaching the gospel. This agrees with Proverbs 29:25 which says: ***The fear of man bringeth a snare.*** The fear of man snares us, traps us, cripples us, disables us and it disgraces us. Fear is one of the most powerful weapons the devil has in his arsenal. He has paralyzed, neutralized and defeated many Christians with fear.

There are Christians who spend their lives in fear. They are afraid to witness, afraid to give, afraid to live separated lives, afraid to be branded as Bible believers, afraid to stand against the world, afraid to be different, afraid to quote the scriptures publicly,

afraid to hand someone a tract, afraid to knock on doors, afraid to witness to their family members, afraid to step out by faith and enter a door that God has opened. There are 1000's of Christians who are paralyzed by fear.

That kind of fear is irrational, unreasonable, illogical, unwarranted and comes from a lack of faith. God does not give us that kind of fear. That fear comes from the world, flesh and the devil. But this does not mean we should not fear the things God told us to fear. There is a godly fear that comes from the Spirit of God and I wished more believers had it. A good healthy fear and reverence of God will save us from sinning, sorrow, and stumbling and many other bad things in our life that cripple us spiritually.

Keep this in mind: The same man who preached the doctrines of grace also said: ***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.***

FALSE GRACE DENIES THAT GOD SEES THE BELIEVER'S SINS UNDER GRACE, BUT TRUE GRACE DECLARES HE DOES

I cannot count the many times I have heard preachers say; *God does not see my sins, all he sees is his Son.* This is another half truth. When it comes to our ***standing and salvation*** it is true, God does not see our sins for he sees the righteousness of Christ. As one preacher wrote: ***God's grace bestows upon us as a free gift an absolutely PERFECT AND COMPLETE STANDING IN CHRIST JESUS.*** This is a true statement, but it is not the whole truth, for it leaves out our ***STATE***. This is typical of many who preach what they call grace today. They fail to distinguish between our standing and state.

Our standing is how God sees us spiritually in Christ. Our state is how God sees us as we really are in the world.

Our salvation is based upon our standing. Rewards and blessings are based upon our state.

Our standing depends upon Christ's work and obedience. Our state depends upon our work and obedience.

Our standing is perfect because Christ is perfect. Our state is not perfect because we are not perfect.

The error many Christians make is in lumping both together and treating them as if they were the same. Hence we have the erroneous idea that God does not see our sins. God does not see our sins when he looks at our standing but I assure you he sees our sins when he looks at our state.

Why We Know God Sees Our Sins Under Grace

Because he punishes sin under grace.

How could God punish the Corinthians according to 1 Cor. 3, 5, 11 if he didn't see their sins?

Because some believers will suffer loss at the judgment seat of Christ.

According to 1 Cor. 3:15 some believers will suffer loss at the judgment seat of Christ. How could they, if God didn't see their sins?

Because God calls some Christians carnal.

A carnal Christian is one who walks after the flesh and lives in sin. If God does not see

our sins, there would be no such thing as a carnal Christian.

Because God told us to cleanse ourselves from all filthiness of the flesh and spirit.

2 Corinthians 7:1 says: ***Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.***

Why would God make such a command if he didn't see the filthiness of our flesh and spirit that is caused by sin in our life?

Beware of any man who teaches Christians they can sin against God with immunity from judgment. And beware of any man who teaches Christians that when they sin God does not see their sin. The true grace of God preached by Paul declares plainly God does indeed see our sins and he will punish sin in our lives and sin can cost us rewards and blessings at the judgment seat of Christ.

FALSE GRACE DECLARES THAT CONFESSION OF SIN IS UNNECESSARY UNDER GRACE, WHEREAS TRUE GRACE DECLARES IT IS

Recently a lady told me she was taught that confessing sin is unnecessary and even wrong under grace. This false doctrine was hammered into her head so much that when she confessed her sins *she got under conviction about confessing them!* Believe it or not, confessing sin is sin to some hyper dispensationalists. How did they come to such a ridiculous conclusion that confessing sin is unnecessary and wrong under grace? By assuming God does not see our sins under grace as we mentioned afore. They say: why confess them if God does not see them and why confess them if God has forgiven them?

In the first place, God does indeed see our sins. In the second place, God punishes and even kills Christians he has forgiven. Therefore, those two arguments will not stand the test of scripture. And if God punishes Christians he has forgiven, why should it seem unreasonable for a Christian to confess and judge his sins to escape punishment?

1 Corinthians 11:31-32 says; ***For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.***

God says we should judge ourselves and in the context it's our sins we should judge. When we judge our sins, we confess them because we cannot judge them without confessing them. Confession of wrong doing is absolutely necessary in judging sin. If we judge and confess our sins what is the promise? God said: ***We should not be judged.*** So why should a believer judge and confess his sins? To keep from being judged for them. If we fail to judge and confess our sins what happens? God judges us. What happens when God judges a believer for his sins? Paul says; ***But when we are judged we are chastened of the Lord, that we should not be condemned with the world.*** The man who told us God has forgiven us all trespasses in Colossians 2:13, is the same man who said in 1 Corinthians 11:31-32 God will judge and punish saints he has forgiven. Many people do not understand this because they do not understand forgiveness. They assume forgiveness frees them from all punishment for sin, but this is not true.

What is forgiveness and what does it save us from?

- *It means we are free from the eternal condemnation of our sins. (Romans 8:1)
- *It means the death and shed blood of Christ satisfied all of the just and legal demands of the law against our sins. (Gal. 3:13)
- *It means we are free from the penalty of sin which is the second death. (Rom.6:22-23)
- *It means we will never suffer the eternal wrath of God for our sins. (Rom.5:9, 2 Thess. 1:7-10)

Forgiveness of sins frees us from *eternal punishment* for our sins, but it does not free us from *temporal punishment*.

*The Corinthians will not come into *eternal condemnation* for their sins according to Romans 8:1, but they suffered *temporal condemnation* for them.

*They will not suffer *the second death* for their sins, but they were put to death *physically* for them.

*The Corinthian believers of 1 Corinthians 3:17 were not destroyed *spiritually* for their sins, but some were destroyed *physically* for them.

*The *flesh* of the Corinthian believer in 1 Corinthians 5:5 was destroyed for his sin, but his *spirit* will be saved in the day of Christ.

The fact God sees sin and punishes sin under grace and punishment can be avoided, should be enough to convince any spiritual minded Christian that judging and confessing sin is not only right, but should be a daily practice.

Proverbs 28:13 says; ***He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.***

According to the true grace of God preached by Paul, if we judge and confess our sins we can avoid chastisement. Beware of any teaching that leads you to believe confessing sin is dispensational or unnecessary. It's an invitation to disaster and loss.

FALSE GRACE DECLARES THE CHURCH HAS NO RELATIONSHIP WITH ISRAEL, WHEREAS TRUE GRACE DECLARES IT DOES.

Many dispensationalists have a phobia of separating the Church from Israel. They have a spiritual blind spot that ignores and denies verse after verse in Paul's epistles linking the church together with Israel.

THE CHURCH AND THE COMMONWEALTH OF ISRAEL

Ephesians 2:12-13 says; ***That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.***

Here in the so-called *prison epistles* Paul links us together with the commonwealth of Israel. According to verse 13 when the Ephesians got saved they were made nigh by the blood of Christ. To what were they made nigh? What they were afar off from and strangers from in vs.12. One of the things they were afar off from in times past, but were made nigh to was ***the commonwealth of Israel***. This tells us gentile members of the church are now one with the commonwealth of Israel. But the commonwealth of Israel in these verses is not the political state or nation of Israel located in the Middle East. Paul identifies the commonwealth of Israel throughout this epistle as Jews who believe

on Christ. .

In the book of Ephesians:

*They are the Jews who first trusted in Christ of Eph.1:12

*They are the commonwealth of Israel of Eph.2:12 we are made nigh to in Eph. 2:13.

*They were the ones who were nigh to God in Eph.2:17.

*They are ½ of the twain of Eph. 2:15.

*They are members of the new man in Eph.2:15.

*We are reconciled together with them in one body in Eph.2:16.

*They are the saints and household of God in Eph.2:19 we are now fellow citizens with.

*We are fellow heirs and members of the same body with them in Eph.3:6.

These Jews are the same ones who were not blinded or cut off in Romans 11. They are the election of grace who believed God and on Christ his Son in Romans 11:6.

In Galatians 6:15-16 Paul says this about them: ***For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.***

Many people have the mistaken idea that when the Bible uses the name Israel it refers to the government and state of Israel. That is not always true. There are two Israel's according to Paul in Romans 11. The Jews who are called the election of grace and the Jews who are blinded and cut off because unbelief. The church has no relationship with blinded apostate Israel, but we are one body with the Jews Paul calls the election of grace for they are the Jews who believed on Christ. They are the true Israel of God today and they are the true spiritual commonwealth of Israel in Ephesians 2:12 we are made nigh to according to Ephesians 2:13.

THE MYSTERY AND ISRAEL

In Ephesians Paul wrote about a great mystery. What is it? He wrote: ***That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.***

The mystery of Ephesians 3 is that Gentiles are made ***fellowheirs*** with someone, members of the ***same body*** with them, and partake of their ***promise***. How? In Christ, by the gospel; that is by faith alone in the gospel. Who are these people the gentiles are now fellowheirs with, members of the same body with and whose promise they partake of? The same ones mentioned before: the election of grace in Romans 11:5, the Israel of God in Galatians 6:16, the Jews who first trusted in Christ in Ephesians 1:12, the commonwealth of Israel in Ephesians 2:12, and the Jews nigh to God in Ephesians 2:17.

The mystery is how this came to pass. Gentiles are now fellowheirs with the Jews, members of the same body with them and partake of their promise and promises in Christ by the gospel without circumcision and keeping the law or works of any kind. Just by simple faith in the death and shed blood of Christ.

THE CHURCH AND ABRAHAM

Galatians 3:29 says; ***And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.***

Every member of the church is Christ's which means every member of the church is the seed of Abraham. This is another link between the Church and Israel for Abraham is the

father of Israel. Abraham is the father of both Israel and the Church.

THE CHURCH AND NEW JERUSALEM

Most dispensationalists are quick to point out that the heavenly city New Jerusalem belongs to Israel. They remind us that the names of the 12 tribes are written on the 12 gates of the city and the names of the 12 apostles of the 12 tribes are written on the 12 foundations of the city. (Rev.21:12-13) But what they ignore is Galatians 4:26 where Paul writing to the Church says; ***But Jerusalem which is above is free, which is the mother of us all.*** The Church has a stake and claim in the heavenly city New Jerusalem. Abraham is called our father and New Jerusalem is called the mother of the church.

THE CHURCH AND ISRAEL'S SPIRITUAL THINGS

Romans 15:27 says; ***For if the Gentiles have been made partakers of their (Israel) spiritual things, their duty is also to minister unto them in carnal things.***

This verse again links the church directly to Israel, for we are now partakers of their ***spiritual things.***

Under grace the church partakes of Israel's:

Messiah- Rom.9:4-5, Col.1:24-28

Gospel- Isa.53:1-12, 1 Cor.15:3-4

Covenant- Heb.8:6-12, Eph.2:13, 2 Cor.3:5-11.

Lord's Supper- Matt.26:26-29, 1 Cor 11:20-26

New Birth - Jn.3:5-7, 1 Cor.4:15, Gal.4:29, Tit.3:5

Bible- Rom.3:2

Hope- Acts 28:20, 1 Thess.4:15-18, 1 Cor. 15:50-55.

Kingdom- Luke12:31-32, Dan.2:44, Acts 14:22, Eph.5:5.

Inheritance- Eph.3:6, Col.1:12

Spirit- Joel 2:27-28, Eph.1:13, 3:6

Heavenly City- Rev.3:12, Gal.4:26

Gifts- 1 Cor.12-14

Father- Rom.4:1,12

In their misguided zeal to separate the Church from Israel many Christians develop a blind spot and miss these links between Israel and the Church. Many promises and blessings we now have were originally given to Israel. The mystery of Ephesians 3:6 is we receive them by faith alone in the gospel without circumcision and keeping the law.

False Grace Declares The Old Testament Is For Israel Only, The True Grace Of God Declares That All Scripture Is Profitable For Doctrine

To say the Old Testament scriptures are profitable for Church doctrine is considered heresy in some religious circles today. Some go as far as to say doctrine of the Church cannot be found in the Old Testament. Examples of this can be seen in the following quotes from prominent dispensational writers and preachers:

**While as the Word of God, prophecy is fully important as any other part of the Scripture, it deals directly with Israel and the nations, not with the body of Christ.*

**Church doctrine is found only in the Pauline Epistles".*

**In Paul's writings alone we find the doctrine, position, walk, and destiny of the church".*

**The doctrines of Grace taught by Paul are untraceable in the Prophetic Scriptures*

(Genesis - Acts 9 and James -Revelation)".

As you can see from their quotes, these dispensationalists and fundamentalists do not believe Paul based his preaching, doctrine and writings on the Old Testament Scriptures. But should we take their word for it? What does Paul have to say about the Church and the Old Testament scriptures? How did Paul approach the Old Testament scriptures? How did he define them? What place do they have today under grace? Many dispensationalists say doctrine for the church is found only in Paul's epistles and if you base doctrine on the Old Testament today they will accuse you of *wrongly dividing the word of truth*. But how did Paul define the Old Testament scriptures? Did he say doctrine for the church is found only in his epistles? In 2 Timothy 3:16 He wrote: ***All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.***

Paul did not say Romans through Philemon alone are profitable for doctrine as C.I. Scofield says in his Bible at the bottom of Ephesians 3. Paul said *all scripture is profitable for doctrine* and that includes the Old Testament.

(a) He quotes the Old Testament 150-200 times in his epistles. If doctrine for the church is not found in the Old Testament why does Paul quote it over and over again? If the Old Testament is not for doctrine today wouldn't it be misleading for Paul to quote it so many times in his epistles?

(b) He uses the expression "*as it is written*" 33 times referring to the Old Testament in his epistles. This shows Paul never led anyone to believe doctrine for the church is found only in his epistles. If that were so he did not practice what he preached.

© There is at least sixty (60) major church doctrines based directly upon the Old Testament scriptures in Paul's epistles.

(d) Paul consistently preached the Old Testament Scriptures.

In Acts 17 after the Bereans heard him preach it says: ***that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*** What scriptures did they search? The ones Paul preached from. What were they? Romans through Philemon? No, those books were not even written. It was the Old Testament scriptures.

In Acts 26, when Paul stood before king Agrippa he said: ***Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:***

In Acts 28, when he gathered together the Jews in Rome it says: ***And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.***

It is a bad mistake to say doctrine for the church is found only in Paul's epistles. It misleads people and gives them the idea that under grace the Old Testament is off limits to the church and has nothing to say to the church. But Paul said ALL scripture is profitable for doctrine and anyone who says that doctrine for the church is confined to

Paul's epistles only is deceiving people. Anyone who makes such a statement is not preaching the true grace of God.

The apostle of grace based many doctrines on the Old Testament. As a matter of fact, some of the major doctrines we preach today came from the Old Testament prophets such as; the gospel, justification by faith, the indwelling Spirit of God, the kingdom of God, righteousness by faith, the new birth, the second coming of Christ and many others.

In Romans 15:4 Paul wrote; ***For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*** The things written *aforetime* were the *scriptures* and those *scriptures* were the Old Testament scriptures. Paul says the things written aforetime in the Old Testament Scriptures were written, *for our learning*. It is interesting to note the same word translated *learning* in Romans 15:4 is translated *doctrine* in 2 Timothy 3:16. Doctrine is learning and learning is doctrine. The Old Testament Scriptures written aforetime are for our doctrine and learning and according to Romans 15:4 they give us *comfort and hope*.

False Grace Declares Works Are Not Required Under Grace; True Grace Declares Works Are Required And Expected

When it comes to salvation and security no works are required for we are saved and secured by faith alone without works.

Ephesians 2:8-9: For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

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

After reading these verses many Christians make the mistake of assuming because salvation is free, works and grace do not mix. Works are set in such opposition against "grace" that people assume grace and works cannot possibly get along with each other. They can't see how works fit into this age of grace. If a preacher preaches about works today some people will accuse him of preaching works for salvation or putting them under the law. But what saith the scriptures? What does Paul say about works under grace?

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

The same man who said in verses 8-9 we are saved by grace without works also said in verse 10 God has ordained us who are saved by grace to go to work. There is a work God ordained us to do before the foundation of the world and God expects us to get busy and go to work for him. For 21 years I worked for the devil, but when I got saved I went to work for the Lord. What is the work God ordained his people to do before the foundation of the world? In Ephesians 4 he tells us what it is.

Verse 11-12 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

The work God ordained his people to do before the foundation of the world in Ephesians 2:10 is called *the work of the ministry* in Ephesians 4:12. The work of the ministry is edifying the church, the body of Christ. This work is not just the job of the Pastors and teachers, but it's the job of every single member of the church. When you got saved this is the job God gave you to do. From now till the second coming your life should be spent edifying the body of Christ which is the church.

In 1 Timothy 2:4 Paul tells us what it means to edify the body of Christ and how to do it. ***God will have all men to be saved, and to come unto the knowledge of the truth.*** This verse that defines the will of God also describes the work we were ordained to do before the foundation of the world. God will have all men to be saved; that's the job of evangelism. God will have all men to come into knowledge of the truth; that's the job of edification. Sinners are evangelized by hearing and believing the gospel. They hear it when we preach it. The only way we can possibly evangelize the people around us is by preaching the gospel to them. There is no other way. (See Romans 10:14)

The saints come into the knowledge of the truth by hearing and believing the word of God. They hear it from the Pastors and Teachers God placed in the local church. Once they hear it they have a duty to teach it to someone else according to 2 Timothy 2:1-2. This is edification. That is why every believer ought to be a member of a Bible believing church with Bible believing preachers and teachers where the doctrines of grace are faithfully taught. The work of the ministry is evangelism and edification. The life of every saint of God should be spent evangelizing the lost and edifying the saints.

Other verses concerning works under grace

Titus 2:7: ***In all things shewing thyself a pattern of good works.***

Titus 2:14: ***Who (Christ) gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.***

Titus 3:8: ***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.***

Titus 3:14: ***And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.***

In the same book Paul said we are not saved by works of righteousness (Titus 3:5) he also says they which have believed in God might be careful to maintain good works and be zealous of good works.

When it comes to getting saved, grace and works don't mix according to Romans 11:6. But when it comes to works after salvation works are to be expected. This is what James meant when he wrote: ***faith without works is dead.*** (James 2:17)

The Lord said in Matthew 5:16; ***Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.***

This verse tells us believers we ought to be busy doing some type of good work men can SEE which will cause them to glorify our Father in heaven. How about you? Are you doing some type of work men can see with their eyes that would cause them to praise God? Are you doing something that would convince us you are trying to

evangelize the lost and edify the saints? That is the work God ordained for you to do before the foundation of the world.

Pastor Art Watkins