

Words of Grace Seasoned With Salt
BIBLE STUDIES, PERSONAL OPINIONS ABOUT CURRENT AND
FUTURE EVENTS

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January 2015

Great Things That Come in Small Packages

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

Someone once said that valuable things often come in small packages. This is true. A million dollar diamond ring can come in a small package. An expensive Rolex watch can come in a small package. The keys to a new Mercedes Benz, or a key to a million dollar home can come in a small package. There is a long list of valuable things that can fit inside of a small package. Galatians 2:21 is a small verse of scripture. It has only 21 words, but this small verse is packed with valuable information about the cross. It also had a direct bearing on what the apostles preached and wrote concerning the cross, law and grace, faith and works and eternal security. What the apostles preached and wrote about these major doctrinal issues was greatly influenced by Galatians 2:21. This is a powerful verse which had a major impact upon doctrine and preaching throughout the early church, today and the future.

The purpose of this article is to show that Galatians 2:21 applies to anyone and everyone who preaches the cross for salvation. This article will show beyond a doubt that all of the apostles in the New Testament preached the cross for salvation and for this reason Galatians 2:21 was binding on them. It is also written to show that saints and preachers in the coming tribulation and great tribulation will preach the cross for salvation, which means Galatians 2:21 will apply to them as it does us today. You will understand this more fully as you read this article.

What Galatians 2:21 Teaches Us

The Cross and Works Cannot be Preached for Salvation at the Same Time

Why? Because works, such as the works of the law, make the death of Christ vain. Paul said: ***For if righteousness come by the law, then Christ is dead in vain.***

Paul is saying that if you and I could be saved by the works of the law or works of any kind, Christ's death on the cross was vain and useless. Why did Christ die if we could gain salvation and eternal life by the so called good works we do in this life? God would have never sent his Son into the world to suffer the awful pain and death of the cross if we could be saved by works. His death would be unnecessary if salvation and eternal life could be gained by our works. Adding works to the cross negates the cross, for it makes Christ death in vain.

Here is something to think about: Just as works makes the cross vain and useless, the cross makes works vain and useless. Why? Because the death of Christ on the cross took the works out of salvation and made faith the only requirement to be saved. Let me explain this. In time past, under the law and before the cross was preached for salvation, men were saved by faith and works. The works they were required to do were the works of the Law of Moses. As long as the Law was in force, men were required to keep its many laws and ordinances, observe its feast days, holy days and offer its animal sacrifices. The saints under the Law of Moses offered animal sacrifices for their sins and the sacrifices provided a temporal atonement and forgiveness for their sins. Leviticus 1:1-4 said to them:

If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

These verses make it crystal clear that the animal that was sacrificed for their sins made an ATONEMENT for their sins. Before you read any further take the time to read Leviticus 4:20, 4:26, 4:35. Leviticus 5:6, 5:10, 5:13, 5:16, 5:18 and Leviticus 6:7. (This is why the fire upon the sacrificial altar never went out; See Exodus 29:38-46, Lev. 6:9-13).

There are many Christians today who do not believe what you just read. They think that under the Law of Moses men were saved the same way we are today. They assume that Ephesians 2:8-9 has always been true. They say the saints under the Law were saved by grace through faith looking forward to the cross, whereas we are saved by grace through faith looking backwards to the cross. That may sound good, but what may seem like good preaching, may be lousy doctrine. So we ask that question: What saith the scriptures? Did the Old Testament saints look forward to the cross to be saved? What did they really know about the cross? The answer is this: Before the cross if anyone knew that Christ was going to die for sins and be raised again for our justification it had to be the 12 apostles. They lived with Christ and preached with Christ for three years before he died. So, if anyone prior to the cross was looking forward to the cross to be saved, it had to be 12 apostles who were very close to Christ and heard everything he preached. But what saith the scriptures? Did they know and preach that Christ was going to die for their sins and the sins of the Old Testament saints also? Search and see:

Matthew 16:21-22 says: ***From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.*** (Clearly a prediction of his death on the cross, but notice the next verse)

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. Does this sound like the words of a man who was preaching the cross and looking forward to the cross to be saved?

Luke 18:31-33 says: ***Then he (Christ) took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again.*** (This is another prediction of his coming death and resurrection, but notice how the apostles responded to what he said in the next verse)

And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Every time Christ told the 12 apostles he was going to die and be raised again, they had no idea of what he was talking about. It says; *they*

understand none of these things... neither knew they the things that were spoken.

Here are 12 men who lived with Christ, ate with him, preached with him, traveled with him and heard every sermon he preached for 3 years and yet they had no idea he was going to die on a cross for their sins. Surely, if anyone before the cross knew Christ was going to die for sins they would have known it. Surely, if anyone was looking forward to the cross to be saved it would have been the 12 apostles. But yet, every time he told them about his coming death it plainly says: *they understood none of these things and neither knew they the things that were spoken.* When Peter rebuked the Lord and said we will not allow you to be put to death he meant it, for when the soldiers came to arrest Jesus to put him to death Peter took a sword and tried to kill one of them, but cut his ear off instead. (John 18:10-11)

If the 12 apostles did not know or understand that Christ was going to die for their sins, then no one knew or understood it before the cross. If this is true, how were the saints under the Law prior to the cross saved? All men, including the Old Testament saints are saved by faith, but what men have believed is not always the same and how they respond to what God says is not always the same. God has a message for men to believe in every age and it's not always the same. And the way God requires men to respond to the message is not always the same.

The faith and response of men under the Law prior to the cross

Romans 10:5 says: ***For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.***

This verse and others like it show us plainly there was righteousness under the Law. Contrary to what many people think, a man could gain righteousness under the Law of Moses. Moses described the righteousness which was of the law. He shows us how a man obtained righteousness under the Law in time past. Moses said, *that the man which doeth those things shall live by them.* Doeth what things? The commandments of the law. If a man did what the Law told him to do, he was declared righteous. The positive response of faith under the Law prior to the cross was keeping its commandments. If a man believed God and kept his commandments, which included offering animal sacrifices for his sins, he was declared righteous. He did not believe only, but he kept the commandments along with believing.

In Deuteronomy 6:24-25 Moses said to the Israelites under the Law, prior to the cross: ***And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.***

Under the Law a man not only believed what the Law said, but he did what the Law commanded. Those who had true faith under the Law kept the commandments along with believing. Moses did not say; it shall be our righteousness if we believe in these commandments and statutes. He said: It shall be our righteousness, IF we observe and do all these commandments before the Lord our God as he hath commanded us.

In Romans 2:12-13 Paul wrote about the subject of justification under the law prior to the cross. Contrary to what many people believe there was justification under the Law. Men were justified under the law according to both Paul and Moses, but notice how they were justified. He wrote:

For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; For not the hearers of the law are just before God, but the doers of the law shall be justified.

It plainly says, men could be justified under the Law. But noticed how they were justified; He said, the doers of the law shall be justified. Not the hearers only, but the ones who kept the Law after they heard it. Hearing and believing was not enough; they had to do it. It plainly says; the doers of the law shall be justified.

Prior to the cross, under the law, men believed what God said and responded positively by keeping the commandments. Keeping the law was the positive response of faith under the Law of Moses prior to the cross. They did more than just believe what God said; they responded by keeping his commandments. Under the Law faith was coupled with works and one was as necessary as the other.

That is what the Bible says and if your doctrine disagrees with this, then you need to change your doctrine to fit the Bible, instead of changing the Bible to fit your doctrine and pet theories. And don't make the mistake of reading present truth, such as Ephesians 2:8-9, back into the Old Testament. That is like trying to fit a square bottle in round hole.

***The faith and response of men under grace
after the cross***

On this side of the cross we are saved by grace through faith without keeping the law. But why? Why doesn't God require us to keep the Law along with believing, as he required the Old Testament saints to do? Because, by the cross Christ abolished the Law and by abolishing the Law he took the works out of salvation and made faith the only requirement to be saved.

Ephesians 2:14-16 says: ***For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 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.***

By his death on the cross Christ abolished the Law of Moses. By abolishing the Law, he abolished the works of the Law. The requirement for works ceased when the Law was abolished. Ephesians 2:8-9 is true because of Ephesians 2:14-16. Read that statement again. We are saved by grace through faith without works according to Ephesians 2:8-9, because Christ abolished the Law and its works according to Ephesians 2:14-15. But until the Law was abolished, Ephesians 2:8-9 was not true. This is why you cannot scripturally apply Ephesians 2:8-9 to the Old Testament saints. This is what Paul meant when he said to rightly divide the word of truth. (2 Tim. 2:15)

At the same time God abolished the Law, he abolished the spiritual advantages the Jews had above the gentiles in time past. Their advantages were in the Law of Moses and circumcision and by abolishing the Law and circumcision they lost their spiritual advantages over the gentiles. This means a gentile no longer has to bless the seed of Abraham or become a Jewish proselyte, or keep the law to receive favor and blessing from God today. The cross abolished those requirements also. The death of Christ took all the works out of salvation for both Jews and gentiles and made faith the only requirement to be saved. And of course Christ's death on the cross made a complete atonement for our sins. His death and shed blood satisfied all of God's just demands against our sins. That is why Christ offered himself once. (Hebrews 10:10-14) All that is left for us to do to be saved is to believe what God has already done for us. He did the work, we do the believing. He offered the sacrifice, we believe on the sacrifice.

Those Who Preach the Cross Must Preach Salvation by Grace

Galatians 2:21 not only says that works make the cross of none effect, but works ***frustrates the grace of God***. The word frustrate means to disannul, bring to naught, set aside, neutralize and violate. This is what works does to the grace of God if works are preached along with the cross to be saved. The cross made salvation by grace possible, because the cross took the works out of salvation when it abolished the Law. We have seen that prior to the cross men were required to keep the works of the Law along with believing to be saved. But, works ceased being necessary when the Law was abolished at the cross. With works taken out of the way, that left faith alone the only requirement to be saved and that's grace. (Rom.4:16)

Therefore, no one can preach works and the cross for salvation at the same time. Works disannuls grace and grace cancels out works. Romans 11:5-6 says: ***Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.***

In these verses, works and grace are diametrically opposed to one another. When it comes to salvation, you cannot preach both at the same time. Therefore, if you preach the cross, you must preach salvation by grace, for if you preach works with the cross, you not only make Christ's death vain, but you disannul the grace of God. Therefore, those who preach the cross must preach salvation by grace through faith without works. Salvation by grace is by the cross. We are saved by grace because of the cross. The cross abolished the Law and circumcision, which in turn took the works out of salvation. This is why salvation is the gift of God today. (Eph.2:8-9).

Because the Cross Abolished the Law Anyone who Preaches the Cross Must Preach Freedom From the Law

Colossians 2:14 says: ***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.***

The handwriting of ordinances which was the Law of Moses was nailed to the cross. By being nailed to the cross, they were blotted out and taken out of the way. We are free from the Law of Moses because it was taken out of the way and nailed to the cross. Therefore, it is because of the cross we have freedom from the Law. Therefore, anyone who preaches the cross must preach freedom from the Law of Moses. Paul preached freedom from

the Law, because he preached the cross. There is no way you can put a man under the Law while preaching the cross at the same time, for the cross abolished the Law and freed us from it. It would be like trying to place two magnets together. You can't do it because they repel. And you can't preach the cross and put people under the Law at the same time for they repel. The cross abolished the law.

Anyone Who Preaches the Cross Must Preach Eternal Security

Most people today who believe in eternal security do not understand why we have security. There is a scriptural reason the doctrine of eternal security is sound doctrine. The main reason we have security is because of the death of Christ on the cross. But, how does the cross of Christ secure our salvation? We have eternal security because Christ's death on the cross removed all the things that could possibly condemn us.

(a) The cross abolished the law and by abolishing the law it can no longer curse us.

The Old Covenant, like the New, was made with Israel, but it vitally affects the Gentiles. The Gentiles were never under the covenant of the Law, but it would be a mistake to argue that the Law does not affect the Gentiles. According to Romans 3:19-20, the Law was given to shut the mouths of self righteous people and to prove the whole world is guilty before God. It says: ***Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.***

God defines sin by the Law and he also judges men by the Law. (1 John 3:4) He also says that if you break one of his commandments, you are guilty of breaking them all. (James 2:10) When God judges men by the Law he finds us all guilty. Romans 3:23 says: ***For all have sinned, and come short of the glory of God.*** Romans 3:23 is true of us because of what he said about us in Romans 3:19-20. We are sinners in verse 23 because we are guilty of breaking the commandments of the Law according to verse 19-20. As a matter of fact, we are guilty of every sin the Law condemns. And because we are guilty of breaking the Law, we are all cursed by the Law according to Galatians 3:10 which says: ***Cursed is every one that continueth not in all things which are written in the***

book of the law to do them. The Law is God's judge, jury and executioner. The Law put us on trial, found us guilty and sentenced us to death, the second death in hell and the lake of fire. (Rev. 20:14-15)

But thank God by his death on the cross Christ delivered us from the curse and penalty of the Law. Galatians 3:13 says: **Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:**

On the cross, Christ in his mercy, allowed the Law to judge him for all the commandments of the Law we broke and we broke them all. And then he allowed the Law to execute and curse him for every commandment we broke and we broke them all. *We did the crimes, but he paid the fine.* We broke the Law and the Law cursed him for all the laws we broke.

Because Christ was cursed by the law in our stead, we have eternal security. We have security because the Law cannot curse us, for it cursed Christ in our place. He suffered, bled and died for every law we transgressed and we transgressed them all. Therefore, we are freed from the curse of the broken law. It can't condemn us for it has already condemned us when it condemned Christ.

(b) By abolishing the Law God took the works out of salvation which made salvation by grace possible.

Ephesians 2:8-9 is true because of Ephesians 2:15-16. We are saved by grace through faith without works, because God took the works out of salvation by abolishing the Law. In time past, the works men were required to do was the works of the Law. By abolishing the Law, he abolished the works of the Law which made salvation by grace possible. In salvation by grace, salvation is not based upon the works or performance of the believer, either **before or after** he believes the gospel. If God saved you because you did certain religious works and performed certain good deeds *along with believing*, your salvation could never be attributed to grace. If God saved you in view of your good works and good deeds after you believed the gospel, your salvation could not be attributed to grace. ***If works play a part in receiving or keeping salvation, it is not by grace.***

In true salvation by grace, God took the works out of salvation and made faith the only requirement to be saved. When Paul said, "*not of works*" that means you don't work to gain it or keep it. Those who God saves by grace through faith without works, are kept saved the same way. This is an important fact when it comes to eternal security, for if God keeps you saved by grace without works, how could you possibly lose your salvation? ***If you didn't do any work to gain or keep it, then you can't lose it.*** If you

could lose your salvation because of bad works, then it was never by grace to begin with and Paul was a liar when he said it was, "*the gift of God, not of works*". A gift is given freely and unconditionally. It is freely and unconditionally given and freely and unconditionally kept. If I gave you a car as a gift would it really be a gift if you paid me for it? No. If I gave you a car as a gift, is it really a gift if I took it back from you because I didn't like the way you drove it after I gave it to you? The answer is obvious; NO.

No believer can lose his salvation because of a lack of good works for in salvation by grace your works, good or bad, don't count. The only thing God counts when it comes to salvation is your faith. (Rom.4:5)

© ***By the cross all sins are forgiven and are no longer imputed to us***

Colossians 2:13 says: ***And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;***

All is all. If God forgave you of all sins and trespasses without exception and distinction, what sin can he send you to hell for now? If God could send a believer to hell for sin, then he did not forgive him of all sins like he said he did. God does not lie and if he has forgiven you of all sins, your salvation is secure and there is no possibility of you going to hell for sin, if you are saved.

The sins God forgives he also forgets. Hebrews 10:17-18 says; ***And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.***

When God remits our sins he remembers them no more. If God does not remember your sins after he forgives them, how could you lose your salvation because of sin?

In Romans 4:7-8 God said; ***Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.***

To impute means to charge someone with something such as a crime, a debt, faults, blame or sin. According to Romans 4:8, God does not impute sin to our account. He does not charge us with sin. Why? Because he imputed our sins to Christ's account. He charged him for our sins who in turn discharged them by dying for them. If God does not impute sin to our account and does not charge us for sin, how could we possibly lose our salvation because of sin? The people who teach you can lose your salvation believe you lose it because of sin. They say sin can cause a Christian to forfeit and lose his salvation. But, if sin is completely taken out

of the way and is no longer held against you, how could sin cause you to lose your salvation?

We have eternal security because Christ's death on the cross removed all the things that could possibly condemn us. The law can't condemn us for we are freed from its penalty. Sin cannot condemn us for we are forgiven of all sins. A lack of works cannot condemn us for the cross took works out of salvation and made faith the only requirement to be saved. All the things that can possibly condemn us are taken out of the way by the death and shed blood of Christ. The cross secures our salvation and anyone who preaches the cross for salvation must preach eternal security.

The 12 Apostles And Galatians 2:21

At the beginning of this article I wrote: *"This article will show beyond a doubt that all of the apostles in the New Testament preached the cross for salvation and that Galatians 2:21 was binding on all of them."* When I wrote; *all of the apostles*, I mean the 12 apostles, just like Paul, preached the cross for salvation. If they preached the cross for salvation then they had to preach what Paul preached about the cross concerning works, grace, the Law and eternal security. If they didn't, they would have violated Galatians 2:21.

Believe it or not, there are some extreme hyper dispensationalists who teach that only Paul preached the cross for salvation and that the other apostles preached works and not grace to be saved and that their converts had to keep the Law and could lose their salvation. But what saith the scriptures? The scriptures make it crystal clear that all of the apostles preached the cross for salvation and if they didn't they would have been cursed of God. In Galatians 1:8-9 Paul warned all men and all preachers and all apostles and even all angels:

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

When Paul said ***any man*** that includes ***every man***. It includes himself and the other apostles. These verses are a giant warning sign to all men and all apostles that God will curse anyone who preaches a gospel that is different from the one he preached and he preached the cross for salvation. This warning is proof positive the other apostles preached the cross for salvation

just like Paul. If they didn't, they would have been cursed with the anathema of Galatians 1:8-9. All of the apostles preached the cross for salvation. As a matter of fact, they preached the cross years before Paul was saved. In these studies, we saw that before the cross the apostles did not understand that Christ was going to die for their sins. But, after the cross in Luke 24:45-47 the Lord opened the understanding of the 12 apostles to understand the scriptures and the Lord showed them from Moses, the prophets and Psalms why he died and who he died for and what he died for and from that day forward they preached the cross for salvation just like Paul years later. They not only preached the cross, but they wrote about the cross just like Paul.

Read these verses and see for yourself.

In 1 Peter 1:18-21 he wrote: ***Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.***

In 1 Peter 2:24 he wrote: ***Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.***

In 1 Peter 3:18 he wrote: ***For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:***

In 1 John 1:7 he wrote: ***But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.***

In Revelation 1:5 John wrote: ***And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,***

What could be plainer than this? The apostles all preached Christ had died and shed his blood for their sins and they were redeemed past tense and washed from their sins **past tense by his blood**. They were not waiting to be redeemed and saved at a future date as some teach. Salvation and redemption was theirs then and there, thanks to the cross!

In view of the fact that the other apostles preached the death and shed blood of Christ for salvation let's remember what Galatians 2:21 says about

the cross: ***I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.*** In view of what Galatians 2:21 says about the cross, consider these four facts about the apostles.

(1) Because the 12 Apostles preached the cross for salvation, they did not and could not preach works for salvation

Galatians 2:21 proves they did not preach works for salvation, because it plainly says; that works makes the cross of Christ vain and useless. If that is true, did Peter and Paul preach two different gospels at the same time as some extremists teach? No. Peter preached the cross just like Paul and like Paul he did not preach works for salvation. If he did, God would have cursed him with the curse of Galatians 1:7-8. Any apostle who preached the cross for salvation could not preach works, because it is the cross that takes the works out of salvation and makes faith the only requirement to be saved. Galatians 2:21 and Galatians 1:7-8 forbade the apostles from preaching works along with the cross, for works makes the cross vain and useless.

(2) Because the 12 Apostles preached the cross for salvation, they had to preach salvation by grace

If they preached the cross they had to preach grace. They could not preach the cross without preaching salvation by grace. The cross made salvation by grace possible and if they preached works, they would have disannulled the grace of God. Therefore, the other apostles had to preach salvation by grace and they did.

In Acts 15, the apostle Peter spoke of the conversion of Cornelius that took place in Acts 10. He said: ***And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke (the law) upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.***

How was Cornelius saved according to Peter? He was saved by grace verse 11, through faith verse 9, without keeping the law verse 10, without circumcision and BEFORE he was baptized in Acts 10:47-48. That is exactly what Paul preached in Ephesians 2:8-9 and Galatians 2:16.

The apostles not only preached salvation by grace, but they wrote about it also. They wrote about grace, because they preached and wrote about the cross that made grace possible.

Hebrews 4:15 says: ***Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.***

The throne of God is a throne of grace today and at that throne we can find help, mercy and grace in our time of need and the greatest need all men have is salvation. When sinners come to the throne of grace they find salvation by grace when they believe and then mercy and help after they are saved. The cross of Christ built the throne of grace.

Hebrews 13:9 says: ***Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.***

This verse is a warning about false doctrine. It tells us to be established in the right doctrine. Right doctrine in this verse is grace and not meats which is the Law. (Romans 14) How could a man be established in the doctrines of grace, if he was saved by works and kept saved by works? If the 12 apostles preached salvation by works, as some teach, why did they encourage their converts to be established in the doctrines of grace and not the Law, which is of works?

1 Peter 4:10 says: ***As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.***

Peter was a steward of the manifold grace of God. Paul was not the only steward and minister of grace as some people think. All of the apostles were stewards and ministers of the manifold grace of God. And if they were stewards of the manifold grace of God how could they preach salvation by works as some say? That would be a major contradiction. Being a good steward of grace, Peter and the other apostles preached the doctrines of grace and salvation by grace, because they preached the cross. The doctrines of grace and salvation by grace are built upon the cross.

2 Peter 3:18 says: ***But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.***

This would be a hard verse for a man to obey, if he was saved by the works of the Law. How can you grow in grace if you are not saved by grace? How could you grow in grace if you were saved by works? Those who are saved

by grace are the ones who grow in grace. Peter instructed his converts to grow in grace because he was a minister of the manifold grace of God and preached salvation by grace.

Jude 4 says: ***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.***

This is a warning against those who turn and twist and pervert the grace of God. There are people today who pervert the grace of God by adding works to the gospel. Works frustrates the grace of God and works turn the grace of God into lasciviousness. So how could Jude warn us about men who pervert the grace of God if he did not preach the grace of God himself? If he preached salvation by works, as some people say, he would have turned the grace of God into lasciviousness. Jude was a minister of the manifold grace of God like Peter and he warned us about those who pervert the grace that he and the others apostles preached.

1 Peter 5:12 says: ***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's converts had a standing in grace. How could a man have a standing in grace if he were saved by works? Only those who are saved by grace have a standing in grace. And the ones who are saved by grace are saved by faith alone in the death and shed blood of Christ.

In Romans 5:1-2 Paul said the same as Peter:

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

Both Peter and Paul's converts had a standing in grace, because they both preached salvation by grace. They preached salvation by grace, because they both preached the cross for salvation, for it was the cross that made grace possible.

The reason the apostles wrote about the grace of God in the Hebrew Christian epistles is for the same reason Paul did. They both preached the cross and it is because of the cross that we are saved by grace and enjoy all the other benefits and blessings of grace. Every time you read the word **grace** in the epistles of the apostles think about the **cross**, for it's the cross that made grace available to both Jews and gentiles alike.

(3) Because the cross abolished the Law of Moses and instituted grace in its place, the 12 Apostles preached freedom from the law.

If the other apostles preached the cross and they did, they must have preached freedom from the Law. You can't put people under the Law while preaching the cross, for the preaching of the cross sets men free from the Law, for the cross abolished the Law.

The book of Hebrews was written to the same Jews that Peter, James and John wrote to. (See 2 Peter 3:15) Notice what the writer of Hebrews said to those Jewish believers about the Law.

Hebrews 10:6-10 says: ***In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.***

These verses plainly tell us that Christ took away the first covenant which was the Law of Moses and established a second covenant in its place which is the New Covenant. And how did he do it? By his death and shed blood just like Paul said in Ephesians 2:15-16. The first covenant was the Law of Moses. The second covenant was the New Covenant. When the cross was preached by the apostles they declared the death and resurrection of Christ took away the first covenant and established the second covenant in its place. Jesus told them he would do it in Matthew 26:28 and they lived to see it happen. The Jews who believed on Christ and the ones to whom Hebrews was written, were saved, forgiven and sanctified, not by the old covenant Law, but by the blood of the New Covenant.

The Law of Moses is abolished in Hebrews through Revelation as in Romans through Philemon and for the same reason. The cross. The cross took the Old Covenant Law of Moses out of the way and it established a New Covenant of grace in its place. ***We are saved by the faith and grace of the New Covenant and not by the laws and works of the Old Covenant.*** This is why God made Paul a minister of the New Covenant according to 2 Corinthians 3:6 and why we observe the Lord's Supper which is a memorial of the New Covenant in 1 Corinthians 11:25.

(4) Because the cross made eternal security possible, the 12 Apostles preached eternal security

The main reason we have eternal security is because of the cross. On the cross Christ took our place and he allowed God to charge him for our sins, judge him for our sins, condemn him for our sins and execute him for our sins. When we put all of our faith and trust in Christ to save us, God counts Christ's death as ours. He counts our sins paid for in full by the death of his Son.

Those who are saved by the cross cannot be cursed by the Law, for Christ was cursed for them on the cross.

Those who are saved by the cross are saved by grace and those who are saved by grace are kept saved by grace.

Those who are saved by the cross are forgiven of all sins and their sins are not imputed to them again.

All of the apostles said in no uncertain terms they were redeemed, washed, forgiven, cleansed and saved by the death and shed blood of Christ. If this is true, they had to preach eternal security. Anyone whose faith and trust is in the death and shed blood of Christ has eternal security, for it is his death and shed blood that secures our salvation.

Think about this; How can God condemn a man to hell for sin, if his sins are all forgiven by the cross?

How can the Law curse a man, if the Law cursed Christ in his place on the cross?

How can a man lose his salvation, if his sins are not imputed to him?

How can a man end up in hell, if he is kept saved by grace and not his works?

All these things are true of those whose faith and trust is in the death and shed blood of Christ. And the scriptures tell us in no uncertain terms that Paul and all of the apostles preached the cross of Christ as the means of salvation and redemption. Therefore, all of the apostles preached security. They had to, if they preached the cross, for it is the cross that secures our salvation.

Future Saints and Galatians 2:21

What God said in Galatians 2:21 applies to everyone now or in the future whose faith is in the death and shed blood of Christ to save them. The curse of Galatians 1:8-9 is also upon anyone now and in the future and that includes the saints and preachers who will live in the future in what is called the tribulation and great tribulation. We can know what those saints will believe in the future by what John says about them in Revelation. The book

of Revelation is the ultimate last day's book and in Revelation John plainly shows us what those saints and preachers will believe and preach in the future and how they will be saved and redeemed.

There are four groups of saints in the future that John brings to our attention in the book of Revelation and what he says about these four groups will show us how they will be saved and what they will believe.

Twenty Four Elders

There is one group in future who are called the 24 elders that John wrote about in chapters 4 and 5.

In chapter 4:10-11 he said this about them:

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. What is important to notice about them is what they will believe and how they will be saved and redeemed in that future day.

In chapter 5:8-9 John wrote: ***And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;***

Do you see what the 24 elders will believe and how they will be redeemed? They said to Jesus Christ: ***Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.*** The 24 elders will be redeemed by the blood of Jesus Christ who they say was slain for them. Therefore, their faith will be in the death and shed blood of Christ. They will be redeemed by the blood of the Lamb. What they say about redemption by the blood of Christ agrees with what Paul wrote in Ephesians 1:7 and Colossians 1:14

Ephesians 1:7: ***In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.***

Colossians 1:14: ***In whom we have redemption through his blood, even the forgiveness of sins:***

Notice also they said Christ was slain to redeem men *out of every kindred, and tongue, and people, and nation.* Not just the Jews in Israel, but gentiles in every nation in all the world. This agrees with what Paul wrote about his

apostleship and gospel. In Romans 1:5 he wrote: ***By whom (God) we have received grace and apostleship, for obedience to the faith among all nations, for his name:***

In Romans 16:26 he said the gospel he preached is to be made known to ***all nations for the obedience of faith.***

Paul and the 24 elders are in agreement about the death and shed blood of Christ and the people he died for. They both said he died to redeem us by his blood and they both said he died to redeem men in every nation in the world. When it comes to redemption by the death and shed blood of Christ and that Christ died for all men in every nation in the world, the 24 elders and Paul were on the same page. They agreed with each other. And keep in mind that if the 24 elders in the future will trust the death and shed blood of Christ to redeem them, this means Galatians 2:21 will apply to them as it does to us today.

A Great Multitude of Gentiles

There is another large group of saints who will live during the great tribulation that John writes about in Revelation 7.

In Revelation 7:9 he wrote: ***After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindred's, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.***

In verse 13 he wrote: ***And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.***

Here is a great multitude of gentiles which no man could number who will come out of great tribulation who are washed in the blood of the Lamb. If they are washed in the blood of the Lamb, this means their faith will be in the death and shed blood of Christ to wash away their sins. The faith of these future gentile saints who will live in the great tribulation will be in the death and shed blood of Christ on the cross just like us today. And keep in mind again that Galatians 2:21 will apply to them as well as to the 24 elders in chapter 5. It applies to anyone who believes that Jesus died and shed his blood for their sins.

If that is so, then these gentiles in the future will be saved by the cross and if they are saved by the cross, then they will not be saved by works, for works make the cross of none affect. And if they will be saved by faith alone without works, this means they will be saved by grace. They cannot

be saved by works if their faith is in the cross, for works makes the cross of none effect and works frustrates the grace of God. Therefore, this vision John had was a vision of a huge multitude of gentiles in the great tribulation who will be saved by grace through faith alone in the death and shed blood of Christ on the cross just like us today and Galatians 2:21 will apply to them as well as us today.

The 144,000

In the same chapter and in the same period of time that these gentiles will live there is another group of saints we can number. It's the 144,000.

Revelation 7:2-4: ***And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.***

The 144,000 and the great multitude of gentiles in Revelation 7 will be contemporaries; that is, they will live in the same time period, during the great tribulation. But what will the 144,000 believe? In Revelation 14 John writes about them again and in verses 4 and 6 he says they will be: ***redeemed from the earth and redeemed from among men.*** How will they be redeemed? The same way the great multitude of gentiles will be redeemed in chapter 7. The same way the 24 elders will be redeemed in chapter 5 and the same way all the saints John wrote this book to will be redeemed: ***By the blood of the Lamb.*** The 144,000 will be saved, redeemed and washed from their sins by the death and shed blood of Christ on the cross just like all saints found in Revelation. If they are saved by the cross this also means the 144,000 like the gentiles in chapter 7 and the 24 elders in chapter 5 will be saved by grace through faith without works. Anyone saved by the cross is saved this way and there is no other way to be saved if your faith is in the death and shed blood of Christ.

The Overcomers

In Revelation 12 we see another group of saints who will live in the future when the devil will be cast out of heaven. In Revelation 12 we read about the devil and his angels being cast out of heaven down to the earth and John said in verses 10-11: ***And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast***

down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Here is another group of future saints who will be alive when the devil is cast out of heaven about 3 1/2 years before the second coming of Christ. It says these saints will overcome the devil **by the blood of the Lamb**. If they overcome the devil by the blood of the Lamb this of course means their faith will be in the death and shed blood of Christ just like us today.

Notice also what they overcome; his accusations. It says he accused them before God day and night. Did you ever feel like someone is talking bad about you behind your back? If you are saved they are; it's the devil who accuses the saints before God day and night. But we, like these saints in the future, overcome him by the blood of the Lamb. The blood of the lamb was shed for the sins the devil accuses us of. His blood forgave them so all his accusations are in vain. You can't condemn an innocent man.

But again we see another group of saints in the future whose faith will be in the death and shed blood of Christ, not only to save them, redeem them but to overcome the devil and his accusations. If their faith is in the blood Christ shed on the cross that means they as all saints in Revelation will be saved by grace through faith alone without works. It also means they will be free from the law and have eternal security just like all those whose faith is in the blood of Christ.

In Revelation 1:5 John states that the saints he writes about in this book are all washed in the blood of the Lamb. He wrote: ***From Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.*** Every group of saints John wrote about in this last days book will all be washed from their sins by the blood of Jesus Christ. Today we sing the song: Have you been to Jesus for the cleansing power, are you washed in the blood of the Lamb? Those four groups of saints will sing that song too!

Galatians 2:21 will be binding on these future saints and so will the curse of Galatians 1:8-9. God will curse any man now and in the future who preaches a gospel that makes the cross of Christ vain and useless. (2 Thessalonians 1:8)

Conclusion

Galatians 2:21 had a profound affect upon the preaching of all the apostles. It dictated what they preached about faith and works, Law and grace,

salvation and especially the cross of Christ. Galatians 2:21 made it impossible for a man to preach salvation by the cross and works at the same time without being cursed of God. It prevented them from putting believers under the Law. It stopped them from forcing gentiles to become Jewish proselytes to be saved. It saved them from the fear of losing their salvation. And it proves beyond a doubt that any saint of God now or in the future whose faith is in the death and shed blood of Christ is and will be saved by grace through faith, without works and they will be free from the Law and have eternal security.

What a powerful impact this little verse has on doctrine throughout the New Testament. Thank God for little things and thank God for Galatians 2:21 which simply says: ***I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.***

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