



Excerpt from the book:

God's Calendar Revealed

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1. “We are under grace not the law.”

The first, most commonly used phrase is the quote, “We are under grace not the law”.

The problem, however, with this quote is that it is missing half of the Bible verse!

It is also missing the verse before it. The following is how the Bible verses actually read.

Yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for *you* are not under the law, but under grace. (Romans 6:13-14 KJV)

It is correct that Paul says we are “under grace”, but why? Why are we “under grace”?

Let us look at three different concepts that need to be very clear in our minds. What are the Biblical definitions of ‘sin’, ‘righteousness’, and the ‘law’?

Firstly, what does the word ‘sin’ mean? The New Testament wording is the following.

Sin is the transgression of the law (1 John 3:4 KJV)

The Greek phrase “transgression of the law” (καὶ τὴν ἀνομίαν ποιεῖ) means ‘committing a violation of the law’.

Any time that the word ‘sin’ is used, it establishes that God’s law exists, because sin is the breaking of God’s law. In the Romans 6 passage, Paul says “yield unto God as those who are alive from the dead”, so he is referring to ‘after salvation’. This establishes that God’s law exists after

salvation (it did not end at the cross), so that it can define what laws we are to stop breaking.

Secondly, what does the word 'righteousness' mean?

In the very same chapter of Romans 6, Paul says the following.

Do you not know, that to whom *you* yield yourselves servants to obey, his servants *you* are to whom *you* obey; whether of sin unto death, or of obedience unto righteousness? (Romans 6:16 KJV)

Paul says it is 'obedience' that results in 'righteousness'. Obedience to what? Paul contrasts 'righteousness' as being the opposite of 'sin'. Sin is breaking God's law, so Paul's definition of 'righteousness' is 'obedience to God's law'.

This is consistent with the Old Testament scripture, which says the following.

And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He has commanded us. (Deuteronomy 6:25 KJV)

This is 'our' righteousness, and the Bible defines 'righteousness' as 'obedience to God's law'. Every time the word 'righteousness' is used, it is establishing that God's laws exist, because it is His laws that are being obeyed.

One of the most misquoted verses in the Bible is the following.

All our righteousnesses are as filthy rags (Isaiah 64:6 KJV)

The reason the Jews' righteousnesses were as filthy rags at that time was because they were continually worshipping idols, and so God had destroyed their land. Isaiah explains this in the subsequent verses.

There is none that calls upon Your name (Isaiah 64:7 KJV)

If Christians were not calling upon Jesus' name and were worshipping idols, then, yes, their righteousnesses would be as filthy rags, but then what kind of Christians would they be? Normally, today, Christians are

worshipping Jesus and are calling on Jesus' name, so it is grossly incorrect to call their righteousnesses as filthy rags. One may have a 'spot' or a 'blemish' that needs forgiveness¹⁵⁹, but that is far from having filthy rags.

Paul says that after one is alive from the dead, which is after one is saved, we are to "yield our members as instruments of righteousness".

The word 'righteousness' establishes that God's laws exist after salvation, because it is God's laws that are being 'yielded to'.

Thirdly, what does the word 'law' refer to?

The key to understanding Paul is to appreciate that he used to be a policeman. He enforced the law of Moses.

As for Saul, he made havock of the church, entering into every house, and hauling men and women committed them to prison. (Acts 8:3 KJV)

I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as *you* all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest does bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. (Acts 22:3-5 KJV)

Paul "committed them to prison", "bound people", and "transported suspects". That is the job of a policeman because he enforces the law.

Some people say that Saul was a lawyer; however, a lawyer does not obtain a search warrant (letters from the high priest), nor does a lawyer

¹⁵⁹ Ephesians 5:25-27, "Christ also loved the church, and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

bind people or transport the suspects. A lawyer's job would be to defend a detained person *after* the search and *after* detention had been made¹⁶⁰.

Verses that people use to claim that Paul was a lawyer include the following.

Saul ... confounded the Jews which dwelt at Damascus, proving that this is very Christ (Acts 9:22 KJV)

Paul ... three Sabbath days reasoned with them out of the scriptures (Acts 17:2 KJV)

He went into the synagogue ... disputing and persuading the things concerning the kingdom of God ... and separated the disciples, disputing daily in the school of one Tyrannus. (Acts 19:8-10 KJV)

Much learning does make you mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. (Acts 26:24-25 KJV)

In contrast to a lawyer, Paul, here, is not arguing about the law. Paul is upholding the law. He is using the law to persuade with, and speaks from a position that God's laws was right and clear. In other words, these are the words of an evangelist, an apologist, a witness, and an ex-policeman. These are not the words of a lawyer.

How a lawyer speaks is that he questions the law. A lawyer argues about definitions and the law's authority, to portray that a particular law does not apply to his client. We have examples of lawyers from Jesus' day, and they spoke just like lawyers do today. A lawyer asks

¹⁶⁰ Note that Acts 7:58, "the witnesses laid down their clothes at a young man's feet, whose name was Saul", would not make Paul a lawyer, but only a supporter. This is because the law of Moses said that it was the witnesses who had to do the stoning. Deuteronomy 17:7, "The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So you shall put the evil away from among you." The following verse in Acts 8:1 says, "And Saul was consenting unto his death" (a supporter, in agreement, like a policeman does). This is different than 'arguing' for his death before the court, as a lawyer would have done.

leading questions to trap the other person, to change the perception about the circumstances, and to try to unhinge the law. For example, a lawyer questioned Jesus with the following.

Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law? (Matthew 22:35-36 KJV)

The Bible says that this question was a 'temptation'. In contrast, Paul never had questions that were called a 'temptation'. Let us ask why the lawyer's words were a temptation? Does not his question sound legitimate? The reason it is a temptation is because the lawyer is questioning the underlying authority of the law by asking Jesus to reveal its foundation.

When Jesus answers the question so profoundly that there is nothing to shake, how does the lawyer respond? The lawyer did not accept the answer. The lawyer questioned the law even further.

But he, willing to justify himself, said unto Jesus, And who is my neighbour? (Luke 10:25,29 KJV)

Why did the lawyer need to 'justify himself'? This is because he was not really searching for the true answer. He was searching to undermine the application of the law and had not succeeded.

The lawyer then questioned a term so that the law would not apply to his client. He used the questioning to paint a different perception about the law to change the judge's point of view so that again, maybe it would not apply in some circumstances. This is trying to find a way around the law.

In contrast, that is not how Paul responded to Jesus. When Paul met Jesus, the following was how Paul replied.

Lord, what will You have me to do? (Acts 9:6 KJV)

Paul's response is with words of one who respects authority and who is obedient, like a policeman.

Incidentally, when we understand the twistedness of how a lawyer tries to change perception, we can see a deeper level of what is so profound about Jesus' answer. Have you ever noticed that the lawyer used 'neighbour' as a noun, whereas Jesus replied by using 'neighbour' as a verb?

At the end of His parable of the Good Samaritan, Jesus asked the following question.

Which now of these three, do you think, was neighbour unto him that fell among the thieves? (Luke 10:36 KJV)

Jesus changed the word 'neighbour' into a verb. The lawyer had twisted the focus onto 'whom' to love, whereas the focus of Jesus' law was 'to love'. Jesus used the lawyer's own word to bring back the focus onto the intent, which was 'the act of loving' any believer¹⁶¹.

As was shown by the two examples of lawyers speaking to Jesus, a lawyer generally starts with questioning the commandments. In contrast, a policeman assumes the commandments are being upheld as they are, and explains them. This second approach is how Paul treated God's law.

Why it is so important to understand that Paul was exercised in enforcing the law is because there are two components to any law, the commandments and the consequences. The Building Bylaw for example, in Division B says, "Build it this way"¹⁶², but in the same Building Bylaw, in Division C, it says, "If you do not build it that way,

¹⁶¹ Leviticus 19:18, "You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbour as yourself: I am the Lord." The command is to love "the children of your people". Jesus answered the lawyer's question of 'whom to love' by showing that it was a believer (a 'true Israelite', Romans 9:6,31) that the Good Samaritan loved. The parable was not about showing love to a non-believer, but rather was consistent with Leviticus 19:18. So, 'whom to love' is every believer, but Jesus went beyond to show that God's commandments are not just for the Jews. They are for everyone, including the Samaritans. When the Samaritan loved a believer, he was also fulfilling God's law by being a neighbour.

¹⁶² Clause 1.2.1.1,(1)(a), *Compliance with this Bylaw*, Division A, Vancouver Building Bylaw 2019 refers to acceptable solutions in Division B.

these are the fines”¹⁶³. The Criminal Code says, “Do not commit this offense”, but in the same Code it also says, “If you do commit the offense, this is the penalty”. The law of Moses, which Paul was using, says both, “live this way”, and in the same law says, “if you do not live this way, these are the consequences”¹⁶⁴.

What we can see is that the same word ‘law’ can be used to mean two different things. When Paul referenced the ‘law’, sometimes he was referring to the “commandments” part and sometimes he was referring to the “consequences” part.

Understanding that law has two components explains why the other writers throughout the gospels and other books of the New Testament generally always referred to the law positively¹⁶⁵. This is because they are referring to the commandments part, whereas in Paul’s writings, because of his background in enforcement, he speaks about the law in both positive and negative terms. He speaks positively when referring to the commandments, and negatively when referring to the penalty part since those are waived for salvation.

Note that Paul never refers to the commandments part in negative terms. He does say that ‘commandments without faith’ will not save the Jews, but in contrast, he does not say to ‘abandon the commandments’. Rather, he says to *add* faith and continue keeping the commandments.

Jesus said the following.

¹⁶³ Section 3.2, *Offences and Penalties*, Division C, Vancouver Building Bylaw 2019.

¹⁶⁴ Deuteronomy 30:16-18, “In that I command you this day to love the Lord your God, to walk in His ways, and to keep His commandments and His statutes and His judgments, that you may live and multiply: and the Lord your God shall bless you in the land where you go to possess it. But if your heart turn away, so that you will not hear, but shall be drawn away, and worship other gods, and serve them; I denounce unto you this day, that *you* shall surely perish.” Romans 6:23, “For the wages of sin is death.”

¹⁶⁵ 1 John 2:3, “And hereby we do know that we know Him, if we keep His commandments.” Revelation 22:14, “Blessed are they that do His commandments.”

You pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought *you* to have done, and not to leave the other undone.
(Matthew 23:23 KJV)

He said, “do not leave the other undone”. Do not stop tithing. Do not stop obeying the Old Testament commandments. Only *add* judgment, mercy, and faith.

As examples, the following are some positive references by Paul which show that he is not against the “commandments of God” part, in particular, *after* salvation.

For I delight in the law of God after the inward man (Romans 7:22 KJV)

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. ... but if *you* through the Spirit do mortify the deeds of the body, *you* shall live. (Romans 7:25, 8:13 KJV)

Wherefore the law is holy, and the commandment holy, and just, and good. (Romans 7:12 KJV)

While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all. (Acts 25:8 KJV)

Paul delighted in the commandments part of the law of God!

Further, the following is one of many examples where Paul condemned breaking the “commandment part” of God’s law.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? (Romans 6:1-2 KJV)

“Sin” is defined as “breaking God’s commandments”, so Paul was saying, “How can we break God’s commandments anymore now that we are saved?” If we are not breaking them, that means we must be

obeying them. In other words, Paul instructed Christians to obey God's commandments after they were saved.

Further, Paul cannot contradict Jesus. What did Jesus say?

I do always those things that please Him. (John 8:29 KJV)

Jesus was constantly obeying God's commandments, and *everything* that pleased God. Paul says that we grow from "glory to glory into the image of Christ"¹⁶⁶, so the more like Christ we become, the more commandments of God we keep.

How about the consequences part of the law? When does that come into effect?

The penalties come into force once someone sins. Everyone has experienced this in life. When someone breaks a commandment, that puts one "under the penalty part of the law".

In summary, 'sin' breaks the law, 'righteousness' keeps the law, and 'law' has two parts, commandments and penalties.

Application of the Definitions

Now we have the Biblical tools to relook at the verse which talks about grace.

You are not under the law, but under grace. (Romans 6:14 KJV)

Let us start with the context. Throughout the whole chapter of this same passage in Romans 6, Paul says "live righteously", "serve righteousness", and "yield to obedience" (verses 13,16,18,19). Further, *eighteen* other times in the very same chapter Paul says to stop breaking the law ("be dead to sin", "do not serve sin", and "be free from sin"). His context is *completely* about 'obeying God's laws after salvation'.

¹⁶⁶ 2 Corinthians 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Is that shocking?

Let us look at the actual verse itself.

The words which say we are 'not under the law' begin with the word 'for'.

For *you* are not under the law, but under grace. (Romans 6:14 KJV)

The word 'for' tells us that this phrase is referring to the previous words (which had been truncated off). The previous phrase tells us to stop breaking the commandments.

For sin shall not have dominion over you. (Romans 6:14 KJV)

"Breaking God's commandments" shall not have dominion over you.

This phrase also starts with the word 'for', so again, we have to look to the preceding words to get the whole concept. It says the following.

Neither yield *you* your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God. (Romans 6:13 KJV)

The beginning of the 'under grace' passage is a call to obey God's laws, which is righteousness. The whole sentence, and even the whole chapter, is Paul's direction to *keep* the commandments part of God's laws!

Since the beginning of these two verses says 'yield to obey', and the middle says 'stop disobeying', then the end of the paragraph could not be contradicting itself by saying, 'You are no longer required to obey'. Paul's point in this very verse is a call to righteousness, a call to obey God's laws, so 'not under the law' could not be against God's commandments. That would be an illogical progression of the sentence and hypocritical.

When we look at the whole chapter and understand what sin and righteousness are, we see that the Truncated Theology is teaching the opposite of the context. Even without defining what the word "law" means, the theology could not be correct because is it out of context.

What does the word 'law' mean?

Let us now look at how the Bible reveals what 'law' means.

If the phrase cannot mean 'free from God's commandments', what could it mean? To find out what Paul meant by 'law', we have a clue by noticing that he defined it as being in contrast to 'grace'. When does a person come 'under grace'? Paul says,

For by grace are *you* saved through faith (Ephesians 2:8 KJV)

It is the act of becoming born-again that is 'by grace', so salvation is 'under grace'.

What is 'grace'? Grace is favour, forgiveness, and mercy that rejoices against judgment¹⁶⁷.

What would be the opposite of grace? No favour, no forgiveness, judgment, condemnation, and the penalty of death for our sins¹⁶⁸. Those are consequences, so the opposite of grace is the "consequences" part of the law! This shows that the word 'law' is referring to the consequences of our previous sins that we are no longer under!

When Paul refers to the 'law', he is referring to the penalty part of the law.

We know that the opposite of grace could not be the "commandments" part of the law because the commandments bring blessings¹⁶⁹. That means, the commandments are not 'against us'. The commandments are a light to our path¹⁷⁰. A blessing and a light means that they are not 'condemning us'. Further, the commandments part of the law is what the whole chapter of Romans 6 is telling the Christian to follow.

¹⁶⁷ James 2:13, "For he shall have judgment without mercy, who has showed no mercy; and mercy rejoices against judgment."

¹⁶⁸ Romans 6:23, "For the wages of sin is death."

¹⁶⁹ Psalm 119:1, "Blessed are the undefiled in the way, who walk in the law of the Lord."

¹⁷⁰ Psalm 119:105, "Thy word is a lamp unto my feet, and a light unto my path."

Someone told me that “it was the law that caused the Jews to miss Jesus”. This statement is confusion. Firstly, it was their *breaking* of the law that misled them, not the keeping of the law¹⁷¹. Secondly, it was their misinterpretation of prophecies that misled them¹⁷², not the law, and the Apostles misunderstood the prophecies too, so it was blindness to prophecies that was the problem, not the law¹⁷³. Thirdly, the ‘laws’ that the Jews were following were twisted man-made traditions, not God’s laws.

One of the serious problems with the Truncated Theology is that they have re-defined the word ‘law’ to mean the ‘corrupted Pharisaical law’. That is *not* the law that God calls us to obey. What God is talking about are God’s pure and life-giving laws, as defined and interpreted by Jesus throughout the Old and New Testament.

It was God’s commandments that were what Paul delighted in.

How about the consequences part of the law? If the consequences of our past sins were waived for our salvation since we are ‘under forgiveness’, how about our present sins and future sins? Were they also waived?

Paul says,

But now being made free from sin, and become servants to God,
you have your fruit unto holiness (Romans 6:22 KJV)

We became “servants to God”. A servant is not disobedient, unless he wants to be punished. The definition of a servant is ‘submission’, which is obedience.

¹⁷¹ John 7:19, “Did not Moses give you the law, and yet none of you keeps the law? Why go *you* about to kill Me?”

¹⁷² John 7:41, “But some said, Shall Christ come out of Galilee?” John 12:34, “The crowd responded, ‘The people answered Him, We have heard out of the law that Christ abides forever: and how do you say, The Son of man must be lifted up? Who is this Son of man?’”

¹⁷³ Mark 9:32, “But they understood not that saying, and were afraid to ask Him.”

Apostle John tells Christians that they still need to confess their sins to receive forgiveness, after salvation¹⁷⁴. That means that Christians are still being judged based on God's law – for them to *need* forgiveness.

Some people feel like they are complete failures before God. Rather than trying to abolish or waive God's commandments, which is fighting against the 'unchanging Almighty' (the Word of God, Jesus Himself who is unchanging), the Bible calls us to humble our self and ask for forgiveness¹⁷⁵. Then God can waive the penalty part of the law, and restore us onto His path of obedience to the commandments part of the law.

Often people who are afraid of losing their salvation are involved in pornography. For repetitive addictions, one should submit to a higher authority, someone who can have authority over one's computer, books, and other sources to help break the hold and the lies. One youth that I know did not have a 'higher authority' because was not living with his dad, so what he did was put a filter on his phone that required a password. Then he closed his eyes, punched in random numbers for the password, and hit enter. He could not undo the filter because he did not know the password, so he used that as his higher authority to protect himself from temptation.

For discouragement from failures, the real issue is 'pride of life'. Discouragement from failure is us loving the world. It is us looking for the praise of men¹⁷⁶, or praise from ourselves. If we turn away from 'pride of life', failure disappears, Jesus is elevated, and we humbly try to do what pleases God again.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the

¹⁷⁴ 1 John 1:9, “

¹⁷⁵ Micah 6:8, “He has showed you, O man, what is good; and what does the Lord require of you, but to do justly, and to love mercy, and to walk humbly with your God?”

¹⁷⁶ John 12:43, “For they loved the praise of men more than the praise of God.”

pride of life, is not of the Father, but is of the world. (1 John 2:15-16 KJV)

Note that in each case, failure, fear, and discouragement, it was not the 'love of God' or 'acceptance from God' that was missing. The father's love and acceptance were no less for the Prodigal Son when he was away¹⁷⁷, but what the son was missing was that he was not abiding in the father's love. God's love is constant. It is not missing. The problem is that we are not abiding in it. So how do we abide in Jesus' everlasting love?

If *you* keep My commandments, *you* shall abide in My love; even as I have kept My Father's commandments, and abide in His love.
(John 15:10 KJV)

It all comes back to obedience. Obedience is the gateway to abiding in God's love. Obedience brings restoration. Obedience is safety within which is freedom.

Note that the Bible is talking about obedience to *God's* commandments, which include forgiveness, mercy, and love, not obedience to man's traditions or to Pharisaical laws.

Hopefully we can see that 'not under the law' in no way could be against the commandments part of God's law. The commandments are the gateway to abiding in God's love. Paul says to yield to obedience unto righteousness, which means to obey God's commandments.

Other examples of 'Under the law'

By looking closer at the word 'law' and seeing that it has two components, we can discern which part of the law Paul is talking about based on the context. The following are some examples.

¹⁷⁷ Luke 15:20, "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

Now we know that what things soever the law says, it says to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. (Romans 3:19 KJV)

What does 'under the law' mean here? Paul says the whole world, *everyone*, is 'under the law' and as a result are guilty. That is the 'consequences' part of the law. "Under the law" in terms of guilt is referring to consequences.

The following is another example.

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

To help us see that 'under the law' could not be referring to the 'commandments part', it may help to point out that faith is part of the commandments section of the law¹⁷⁸. Jesus said the following.

Woe unto you, scribes and Pharisees, hypocrites! for *you* pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought *you* to have done, and not to leave the other undone. (Matthew 23:23 KJV)

Jesus said that faith is part of His law.

By considering Paul's phrase 'under the law' as being 'under the consequences' part of the law, then we can find coherency. Then we can see that 'shut up' has the connotation of prison, or under penalty, which is 'under the consequences'. We can continue and find that his analogy with a schoolmaster now makes sense because a schoolmaster punishes disobedience (enforces the law like a policeman). Paul similarly parallels 'under the consequences of the law' with 'bondage under the elements of the world' (Galatians 4:3), and being 'under a curse' (Galatians 3:10). After graduating from the schoolmaster, though, they moved from being servants to being sons (Galatians 4:7). They did not move from obedience to disobedience, or from servants to rebellious outcasts. No, what they learned from the schoolmaster, they

¹⁷⁸ Deuteronomy 32:20, "And He said, I will hide My face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith."

continued to follow. They *added* faith to the commandments. There was no *replacement* of the commandments. It was just the punishment that was waived for their graduation. Once saved, the Jews have to *behave* like sons. Those who had been under the schoolmaster now have to *live* like they learned what they were taught. Farther down in this section, we will look at Galatians in more detail.

In the following Bible verse, Paul explicitly defines what he means by the 'law'.

Wherefore then serves the law? It was added because of transgressions (Galatians 3:19 KJV)

Paul says, the word 'law' is the part that was added to deal with violations. That is the "consequences part". The 'law' in Paul's mind was the consequences.

Conclusion

What then has grace done for us? Grace has freed us from the consequences of our previous sins so that we can come into the family of God. The purpose of this is so that we can serve Him with obedient living.

Firstly, it was clarified that the word 'law' refers to a legal document that has two parts, commandments and consequences. One can use the same word 'law' to mean two different things.

Secondly, it was shown that the 'commandments part' could not have ended at the cross. They could not have ended at salvation either. If they did, then 'sin' would have no standard, 'righteousness' would have no standard, and there would be contradictions against dozens of verses by Paul including within the same chapter, and indeed as we will see further in this chapter, it would contradict against the whole Bible from Genesis¹⁷⁹ to Revelation¹⁸⁰.

¹⁷⁹ Genesis 4:7, "If you do well, shall you not be accepted? and if you do not well, sin lies at the door. And unto you shall be his desire, and you shall rule over him."

Let us go a step further.

Thirdly, now it gets very interesting if we ask, how about God's penalties. Did those end at salvation?

No, they did not end at salvation either. They only ended 'for salvation'. In other words, the whole law of God still applies after salvation.

How do we know this? Let us look at the following famous verse by Paul as it is normally quoted.

There is therefore now no condemnation to them who are in Christ Jesus (Romans 8:1 KJV)

The problem with the above quote is that it is missing half of the verse! The following is the whole verse.

There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Romans 8:1 KJV)

Paul says there is only 'no condemnation' when we do not walk after the flesh. In other words, *if* we walk after the flesh, as Christians, we are condemned. This is why Paul goes to great lengths to tell *Christians* to 'mortify the deeds of the flesh'.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if *you* live after the flesh, *you* shall die: but if *you* through the Spirit do mortify the deeds of the body, *you* shall live. (Romans 8:12-13 KJV)

As Christians, we have to stop sinning. There are more discussions about this in other parts of this book, but the point of this section is that 'not being under the law' is not a statement against 'obeying the commandments of God'. Rather, it is the opposite. It is saying we are not under the consequences of our past sins, so therefore yield your members to obey God's commandments.

¹⁸⁰ Revelation 22:21, 14, "My reward is with me, to give every man according as his work shall be ... Blessed are they that do His commandments".

Paul repeatedly established that both the commandments of God and the consequences of breaking God's law apply after salvation. He commanded Christians after salvation to stop sinning, to start serving righteousness, and referred to the laws of the Old Testament as the standard for the Christian life. Each of the Biblical definitions of these words has its foundation on God's law. Once we add back in the truncated words, we find that the Biblical meaning is opposite to the theology. This means that to claim that Paul abolished God's law for the Gentiles is fake news.

This section could be summarized as follows.

The theology says, "You are not under the *commandments*".

Paul says, "You are not under the *consequences*".

The theology says, "You are under grace, so God's law is only a guideline – do whatever you think you should do (or, what they actually advocate in practice is, you are under grace, so you are obligated to obey what we say man's traditions are)".

Paul says, "You are under grace, so yield your members as instruments to obey God's law".

The theology contradicts the beginning of Paul's verse and the whole chapter.

Paul is consistent with everything else that he says.

In other words, the theology is not from Paul.

The theology truncated out the word "for", so that one is not guided to the preceding words. It truncated out the previous phrase, which reveals that Paul is talking about 'not sinning', and it truncated out the previous Bible verse, which reveals that the purpose of grace is for us to yield to do works of righteousness. By adding these treasures back in, the theology should actually read as follows.

"We are not under the consequences part of the law so that we could be saved. We are under grace so that we can live righteously." Paul repeatedly says, we are *not* free from God's commandments. He says

that faith *obligates* us to obey God's Old Testament commandments, which is how we stop sinning and live righteously.

The next time that someone says, "We are under grace", may I suggest to ask them, "What are we 'under grace' for?" The beginning of that same phrase starts with the word 'for'. The preceding words explain why we are under grace. It is to yield our members to righteousness.

Yield your members as instruments of righteousness unto God.
(Romans 6:13 KJV)

In other words, Paul says, we are under grace *'for'* the purpose of obeying God's commandments.