

FALLEN FROM GRACE

In this study, we will consider the alternative

when a person moves away from grace. To what do they go?

The 2 Greek words <apo> <katargeo> for the phrase "is become of no effect unto you" describe 'any kind of separation of one from another by which the union or fellowship of the two is destroyed, done away, abolished, loosed, ceased, rendered idle or inoperative.'

Gal 5:4 Christ
is become of no effect unto you,
whosoever of you are justified **by the law;**
ye are fallen from grace.

The only option from being 'under grace' is -- being 'under the law':

Rom 6:14 For sin shall not have dominion over you:
for ye are **not under the law, but under grace.**

This is the **CONSISTENT CONTRAST** in the scriptures.

It is the difference between the **OLD testament and the NEW:**

2 Cor 3:3-18 Forasmuch as ye are manifestly declared to be
the epistle of Christ ministered by us,
• written not with ink, (the old, the law)
• **but with the Spirit of the living God;** (the new, grace)
• not in tables of stone, (the old, the law)
• **but in fleshy tables of the heart.** (the new, grace)

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves;
but our sufficiency is of God;

6 Who also hath made us **able ministers of the new testament;**
• not of the letter, (the old, the law)
• **but of the spirit:** (the new, grace)
• for the letter (the old, the law) killeth,
• **but the spirit** (the new, grace) giveth life.

(2 Cor 3): 7 But if • the ministration of death (the old, the law),
 written and engraven in stones, was glorious,
 so that the children of Israel could not stedfastly behold the face of Moses
 for the glory of his countenance;

which glory (the old, the law) was to be
 done away: (by the new, grace)

8 How shall not

• the ministration of the spirit (the new, grace) be rather glorious?

9 For if • the ministration of condemnation (the old, the law) be glory,
 much more doth

• the ministration of righteousness exceed in glory.

10 For even • that which was made glorious
 had no glory in this respect,

by reason of • the glory that excelleth. (the new, grace outshined it)

11 For if • that which is done away (the old, the law) was glorious,
 much more

• that which remaineth (the new, grace) is glorious.

12 Seeing then that we have such hope,
 we use great plainness of speech:

13 And not as Moses, which put a veil over his face,
 that the children of Israel could not stedfastly look to the end
 of • that which is abolished: (the old, the law)

14 But their minds were blinded: for until this day remaineth

• the same veil untaken away
 in the reading of the old testament;

• which veil (the old, the law)

• is done away in Christ (the new, grace).

15 But even unto this day,

• when Moses is read (the old, the law),
 the veil is upon their heart.

16 Nevertheless

• when it shall turn to the Lord (the new, grace),
 the veil (the old, the law) shall be taken away.

17 Now the Lord is that Spirit:

and where the Spirit of the Lord is, there is liberty (the new, grace).

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 (the old, the law)
 to glory (the new, grace), even as by the Spirit of the Lord.

Though Gentiles were not **specifically GIVEN** the law, as Israel was

.... never-the-less, God put a sense of right and wrong inside them, too:

Rom 2:14-15 For when **the Gentiles, which have not the law, do by nature** the things contained in the law, these, **having not the law, are a law unto themselves:**
 15 Which shew **the work of the law written in their hearts, their conscience** also bearing witness, and **their thoughts** the mean while accusing or else excusing one another;)

Paul constantly compares between the 2 covenants:

Rom 2:28-29 For he is not a Jew, which is one **outwardly** (the old, the law); neither is that circumcision, which is **outward in the flesh:**
 29 But he is a Jew, which is one **inwardly** (the new, grace); and circumcision is that of **the heart, in the spirit,** and **not in the letter;** whose praise is not of men, but of God.

The purpose of the law was not to make men holy.

It could not do that. It was to **show men their SIN.**

In Rom 7:7, Paul said, "Nay, I had not known sin, but by the law:"

Rom 3:19-26 Now we know that what things soever **the law** saith, it saith to them who are **under the law:** (Who is/was under the law? The scripture answers that question. Not just Israel): that **every mouth** may be stopped, and **all the world** may become **guilty before God.**
 20 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.

The prophets **of the law** '**prophesied of the GRACE**' that would come (1 Pet 1:10-12). They foresaw a dispensation of grace, but they did not experience it themselves. They knew it was for future generations:

21 But now the righteousness of God **without the law** is manifested, being witnessed by the law and the prophets;

(Rom 3:) 22 Even the righteousness of God which is **by faith** of Jesus Christ **unto all and upon all them that believe:**

for **there is no difference:** (Peter said it before Paul did - Acts 15:9)

23 For **all have sinned**, and come short of the glory of God;

24 Being justified freely **by his grace** through **the redemption (freedom by payment of a price)** that is in Christ Jesus:

(the sufferings of Christ, and the glory that should follow - 1 Pet 1:11)

25 Whom God hath set forth to be **a propitiation (a fully-satisfying payment) through faith in his blood**, to declare his righteousness for the remission of **sins that are past (those under the old testament)**, through the **forbearance (patient waiting for the payment)** of God;

26 To declare, I say, **at this time (now the debt is paid)**

his righteousness:

that he might be just, and the justifier of him **which believeth in Jesus (the mediator of the NEW testament - Heb 9:15, 12:24).**

Abraham rejoiced to see Christ's day, and he saw it, and was glad

(John 8:56). He was an example of faith, as father of us all, not just Israel:

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Rom 4:13-17 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but **through the righteousness of faith.**

14 For if they which are of the law be heirs, faith is made void, and **the promise** made of none effect: (also see Eph 3:6, 2 Cor 1:20)

15 Because the law worketh wrath:

for where no law is, there is no transgression.

16 Therefore it is **of faith**, that it might be **by grace**; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of **the faith of Abraham; who is the father of us all,**

17 (As it is written, I have made thee a father of **many nations**,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

The law gave the knowledge of sin (Rom 3:20, 1 John 3:4)

but grace delivered from it:

Rom 5:20-21 Moreover **the law entered**, that the offence might abound.

(Rom 5:20) But where sin abounded, (the old, the law)
grace did much more abound: (the new, grace)

21 That as sin hath reigned unto death,
 even so might grace reign through righteousness unto eternal life by Jesus
 Christ our Lord.

Paul used an example of marriage to teach the principal of
 moving from the old, the law to the new, to grace.

Rom 7:1-6 Know ye not, brethren, (for I speak to them that know the
 law,) how that the law hath dominion over a man as long as he liveth?

We were 'married and bound to the old testament, the law':

2 For the woman which hath an husband is **bound by the law** to her hus-
 band so long as he liveth; but if the husband be dead, she is loosed from
 the law of her husband.

Our marriage was bad. If our husband would die, we could be free
 but our husband was **perfect**, and he would not die:

3 So then if, while her husband liveth, she be married to another man, she
 shall be called an adulteress: but if her husband be dead, she is free from
 that law; so that she is no adulteress, though she be married to another
 man.

Our husband would not die so **WE died**

so we could be **free** to marry someone else: Christ

4 Wherefore, my brethren,
ye also are become dead to the law by the body of Christ;
that ye should be married to another, even to him who is raised
 from the dead, that we should bring forth fruit unto God.

5 For when we were **in the flesh**, the motions of sins, which were **by the
 law**, did work in our members to bring forth fruit unto death.

6 But now **we are delivered from the law**,
 that being dead wherein we were held;
 that we should **serve in newness of spirit** (the new, grace),
 and **not in the oldness of the letter** (the old, the law).

The 'Israel of God' (Gal 6:16) are not 'after the flesh'

but 'of the promise' 'after the Spirit' the ones who **believe**:

Rom 9:6-8 Not as though the word of God hath taken none effect.

For they are not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

8 That is, They which are **the children of the flesh,**

these are not the children of God:

but the children of the promise are counted for the seed.

Paul repeatedly described the differences in the law and grace:

Gal 2:21 I do not frustrate **the grace of God:**

for **if righteousness come by the law,**

then Christ is dead in vain.

Again, the contrast is between the old testament law and the flesh

and the new testament grace and the Spirit:

Rom 8:3-4 For what **the law could not do, in that it was weak through the flesh,** God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk **not after the flesh, but after the Spirit.**

The **SHADOW** of better things (Heb 6:9, 11:40, 12:24)

of a better hope (Heb 7:19)

of a better testament (Heb 7:22)

of a better covenant, and better promises (Heb 8:6)

of better sacrifices (Heb 9:23)

of a better and enduring substance in heaven (Heb 10:34)

of a better 'heavenly' country/city (Heb 11:16)

of a better resurrection (Heb 11:35)

were all in the law ---- but the law could not make anyone perfect:

Heb 10:1 For **the law having a shadow of good things to come, and not the very image of the things,**

can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

The law could not make one righteous.

It had to be faith in God's promises:

Gal 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

Paul **compared** the 2 testaments and applied the NEW one to us:

Gal 4:21-31 Tell me, ye that desire to be **under the law**, do ye not hear the law?

22 For it is written, that Abraham had two sons,

- the one by a bondmaid, (the old, the law)
- the other by a freewoman. (the new, grace)

23 But • he who was of the bondwoman was born **after the flesh**; • but **he of the freewoman was by promise**.

24 Which things are an allegory: **for these are the two covenants**; • the one from the mount Sinai, (the old, the law) which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But • **Jerusalem which is above is free, which is the mother of us all**. (the new, grace)

27 For **it is written**, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not:

for the desolate hath many more children than she which hath an husband.

28 Now **we, brethren, as Isaac was, are the children of promise**.

29 But as **then**

- he that was born **after the flesh** persecuted
- him that was born **after the Spirit**,

even so it is now.

30 Nevertheless **what saith the scripture?**

- Cast out the bondwoman and her son: (the old, the law) for the son of the bondwoman **shall not be heir**
- **with the son of the freewoman**. (the new, grace)

31 So then, brethren,

- **we are not children of the bondwoman**, (the old, the law)
- **but of the free**. (the new, grace)

(Keep reading the next verse):

in the liberty wherewith Christ hath made us free (the new, grace),
and be not entangled again with the yoke of bondage (the old, the law).

'Mid-Acts-ers' will not admit that the issues of grace for the Gentiles,
that we are experiencing today, were in the law and the scriptures but
they were (Eph 3:4-5). They try to make Paul's 'mystery' something that
was 'totally new' (Acts 26:22, 28:23,31) but it wasn't:

Gal 3:6-14 Even as Abraham believed God,
and it was accounted to him for righteousness.

7 Know ye therefore that **they which are of faith,**
the same are the children of Abraham.

8 And **the scripture, foreseeing** that God would **justify the heathen**
through faith, preached before the gospel unto Abraham, saying,
In thee shall all nations be blessed.

9 So then **they which be of faith are blessed with faithful Abraham.**

10 For as many as are of the works of the law are under the curse: for it is
written, Cursed is every one that continueth not in all things which are writ-
ten in the book of the law to do them.

11 But that **no man is justified by the law in the sight of God, it is**
evident: for, The just shall live by faith.

12 And **the law is not of faith:** but, The man that doeth them shall live in
them.

13 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:

14 **That the blessing of Abraham might come on the Gentiles**
through Jesus Christ; that we might receive the promise of the
Spirit through faith.

Gal 3:24-26 Wherefore **the law was our schoolmaster to bring us**
unto Christ, that we might be justified by faith.

25 But **after that faith is come,**
we are **no longer under a schoolmaster.**

26 For **ye are all the children of God by faith in Christ Jesus.**

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

If you are not under grace then you are under the law.
It is one or the other.