

Are Grace and Works Irreconcilable?

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THIS BOOKLET IS NOT TO BE SOLD. The information provided is for the benefit of former members of the congregations of the Worldwide Church of God (WCG), and of current and prospective members of God's Church.

In the Bible we are told that we are saved by grace and not by works i.e., as a result of being obedient to God's law. Some have concluded that there is therefore no need for a truly converted Christian to keep God's law as this is not what saves them. This is one of the most interesting and puzzling doctrines of the Bible. Is it possible to be under grace without works or not? Are grace and works incompatible?

Preamble

Please Note: All comments in brackets [] or in parentheses () as well as highlighted text (bolded and/or in blue) are from the author of this study. Bible quotations are in maroon.

I think it is essential to clarify the question of the “Holy Spirit” before we begin this study. If we say that who or what is the “Holy Spirit” is the question that needs to be answered, we are starting from the assumption that there exists such a being as the Holy Spirit and that it is a separate and distinct being from God and the Word. The question which should be asked is who are the beings the Bible tell us are holy, whose composition is spirit and who have existed eternally? Either the Bible plainly tells us who are the separate and distinct beings that existed from all eternity who created all things (spirit beings and the material universe) or we have no way of getting an answer to our question.

The Holy Spirits of the God Family

The Bible tells us in Gen 1:1 that:

Gen 1:1 In the beginning God created the heaven and the earth.

The Hebrew word translated “God” is “Eloheem” which is the plural form of “Eloah which means “God”. The word “Eloheem” refers to “gods.” It is a uniplural noun like family, group, team, etc. In the beginning, there was therefore more than one God being in existence but how many were there?

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

In the beginning when God created the heaven and the earth there was God and there was another being with God who was also God, the Word. How can these two beings both be God; isn't that impossible?

The word God indicates the kind of existence of these 2 beings: their nature is to be God in the same way that all human beings have the same human nature. However, having the same nature does not mean that all human beings constitute a single being; indeed, they are all separate and distinct beings with their own personalities. God and the Word have in common the same nature or, level and type of existence, but they are separate and distinct beings just like all human beings who have the same human nature are separate and distinct beings.

God the Father

We read in the Bible that God became a father when the Word became flesh (Phi 2:5-8) by being born of woman after having been conceived in the virgin Mary by the holy spirit being called God (Luke 1:35). God from that point on became God the Father and the Word, who was born as the flesh-and-blood Jesus of Nazareth became God's Son or the Son of God. He was both fully God (his father was God and fully human (his mother was the virgin Mary).

Jesus was God the Father's only begotten son at the time when He was conceived in Mary's womb but He was not to be the only one begotten of the Father. God the Father is the holy spirit being in the Godhead that calls men to salvation.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Joh 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

Joh 18:9 That the saying might be fulfilled, which he spake, Of them which thou [God the Father] gavest me have I lost none.

1Pe 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

God the Word and Spokesman

The Bible term for being called is to be spiritually begotten by God the Father (1Pe 1:3). When we are begotten, we become a spiritual embryo that can be born again as a glorified spirit being with eternal life. Those begotten of the holy spirit God the Father who follow their calling are then able to come to the holy spirit being called the Word and Spokesman (John 6:44; 65; 18:9) who then teaches them. The glorified Jesus-Christ as God the Father's Word and Spokesman is the holy spirit being that works in the minds of God the Father's called and chosen ones.

Joh 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Jesus had to first be glorified for it to be possible for Christians to have access to the holy spirit called the Word and Spokesman because the glorified Christ is the holy spirit being who works in the minds of God's saints (John 14:17) in the same way that Satan is the evil spirit that works in the minds of the children of disobedience (Eph2:2).

Joh 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he [Christ] dwelleth with you, and shall be in you. [On the day of Pentecost, it would be in them and in all true Christians.]

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, [Satan] the spirit that now worketh in the children of disobedience:

The holy spirit God the Father calls men and those who follow their calling are then taught by the holy spirit called the Word and God the Father's Spokesman.

Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The Holy Ghost

The expression “Holy Ghost” used in the Bible is in error as there are no ghosts in the Godhead but rather 2 beings that are holy (John 17:11; Isa 6:3) and spirit (John 4:24).

Joh 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

Isa 6:3 And one cried unto another, and said, **Holy, holy, holy**, is the LORD of hosts: the whole earth is full of his glory.

Joh 4:24 **God is a Spirit:** and they that worship him must worship him in spirit and in truth.

These 2 God beings who are holy and spirit are the holy spirit beings of the God family who existed in the beginning at the creation of all things.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

And, the Word who was with God is before all things i.e., *nothing* existed before He created them whether made of spirit or matter.

Col 1:15 [Christ] Who is the image of the invisible God, the first-born of every creature:

Col 1:16 For by him [the Word who became Jesus-Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Col 1:17 And he is before all things, and by him all things consist.

In the beginning before anything either physical or spiritual was created, there was God and the Word who existed before all things and no other being is mentioned as having existed with them. There is no bib-

lical evidence that there ever existed a third, separate and distinct personage in the Godhead called the “Holy Spirit” who dwelt in eternity with God and the Word.

God is a Family

Throughout the Bible we can find many verses which clearly indicates the existence of family relations between God and the Word and God’s called, chosen and faithful.

Mat 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Mat 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Joh 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

God is clearly a family in which many can be ultimately born again by a resurrection from the dead to eternal, glorified spirit life in God’s Kingdom.

Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he [God’s Son] might be the firstborn among many brethren.

Col 1:18 And he [the glorified Christ] is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Christ was the first to be born again by a resurrection from the dead to be followed by many brethren.

Bible Writing Convention

The practice in the Bible has been to simply use the expression “the Holy Spirit” without indicating which God personage in the Godhead the expression represents. Over time, because of this practice, just about everybody has come to believe that the Holy Spirit is a separate and distinct God being in the Godhead but, there is no single verse or group of verses in the Bible that prove the existence of such a third being in the Godhead. The words “holy” and “spirit” are adjectives that describe the nature of

God the Father and of God the Word i.e., they are holy beings made of spirit.

Whenever we encounter the expressions the “Holy Spirit” or simply the “Holy Spirit” in the Bible we must look at the context to determine of which holy spirit being of the Godhead the Bible is talking about: the holy spirit, God the Father or the holy spirit, the Word and Spokesman.

The Word is the holy spirit being in the Godhead who carries out the instructions and wishes of the holy spirit, God. He is the faithful son who seeks to do his father’s will in all things. He is the member of the God family that did the work of creating the heaven and the earth, who ruled over ancient Israel through Moses and his human successors, He is the one who became a man who suffered and died to be God the Father’s perfect sacrifice for sin and make the salvation of mankind possible, etc. And He came to reveal the Father to those who follow the Father’s calling.

Making Things Clearer

In this study, when referring to God’s spirit who, depending on the circumstances can be the holy spirit personage called God the Father or the holy spirit personage called God the Word and Spokesman, I will not capitalize either of the adjectives “holy” and “spirit”. This is in order to not perpetuate the false impression in the minds of readers that there is a 3rd being in the Godhead called the “Holy Spirit.” Instead, I will refer to either of the holy spirits in the God family as being God’s spirit without capitalizing the word “spirit” to make it plain that we are not referring to a third God being in the God family called the “Holy Spirit” but to one of the 2 God beings in the Godhead.

God’s family is presently made up of 2 holy spirit beings to which are to be added thousands and possibly millions of other holy spirit beings when God’s plan of salvation for mankind has reached its end. The saints that endure in the faith until the end of their natural human life, will be resurrected as individual holy spirit beings in God’s Kingdom when it is established.

There are two studies which you can read regarding what is the “Holy Spirit” and decide for yourself in light of the Bible-based evidence offered if such a being exists in the Godhead. These studies are: [What is the Holy Spirit? Cliff Notes Version](#) and [Who or What is the Holy Spirit?](#)

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There has been a long lasting debate in religious circles about works and grace or in other words, the requirement to obey God and salvation by grace. The dilemma for many is how to reconcile the need for Christians to have “works” with “grace” which does not require works.

Is it possible to be under grace without works? Do works make grace possible? Are grace and works incompatible opposites. What best fits the intent of God’s plan of salvation for mankind? Is it that those called to salvation can continue with their previous lives before being saved and their salvation be maintained. What is it that made their salvation possible? What is their sins being forgiven i.e., those things they did before their conversion that were contrary to God’s law? If these sins in the past prevented their salvation how do continuing in them after their salvation not negatively affect it?

Some say the law was abolished at the time of Christ’s death on the stake who fulfilled the requirement of the law that there be a sacrifice that really forgave sin. They say Christ was that perfect sacrifice and fulfilled for all who would come to conversion the requirement to keep God’s law. In other words, they don’t have to keep the law to be saved because Christ kept it for them. It is further reasoned that by His perfect sacrifice, Christ abolished the law so that there is no law that a converted Christian must keep. Those who say there is no need to keep God’s law talk about the “yoke of bondage” of the law having been broken off the neck of God’s people.

Christ has made true Christians free according to Paul who writes the following in Galatians 5:1.

Gal 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

What is the liberty Christ gave truly converted Christians and what is the “yoke of bondage” from which they were freed? Let’s now get started exploring all these topics using the Bible as our guide in determining just what it is Christians must do to be saved and whether grace makes obedience to God’s law unnecessary..

God’s Law and the Sin Question

In your Bible it is stated that God is the lawgiver.

Isa 33:22 For the LORD is our judge, [the LORD is our lawgiver](#),
the LORD is our king; he will save us.

Not only is God the lawgiver, He is the [only](#) lawgiver.

Jas 4:12 There is [one lawgiver](#), who is able to save and to
destroy: who art thou that judgest another?

All laws governing the physical universe and the spiritual world were created and put in motion by God.

What do laws do?

They regulate the functioning of the material universe and of the spirit world. These laws are not the doing of men created by God, they are from God for His creation (for all living and non-living things created, physical and spiritual).

What does it mean for laws to exist?

It means that if they are not followed, there is a negative result that follows and, if they are followed, they bring happiness and satisfaction. This is summarized in the blessings and the cursings of Leviticus 26 and Deu 30: 10-20. In brief, keeping the laws leads to life and not keeping it leads to death for men created by God.

Is sin possible without God’s law being in existence? What does your New Testament say about it.

Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law. [Even before God's law was revealed to mankind, sin was possible because the law existed. If the law did not exist, no sin would be possible. Where there is no law there cannot be any sin as it is impossible to transgress a law that doesn't exist.]

But the Bible tells us plainly that sin existed from the very beginning of mankind.

Rom 5:12 Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Therefore, God's law already existed at the time of the creation of Adam and Eve and even before that time.

2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

The angels that sinned are Lucifer and the angels that were placed with him to administer God's government over the earth. So God's law has been in existence even before the creation of man.

Is God's law something that was to continue or was there a time when it would not longer be in effect? Are we now since Christ's death on the stake living in a time when God's law has been annulled? Again, let's turn to the Bible for guidance.

Mat 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. [Christ fulfilled the requirement of God's law for a perfect sacrifice to forgive sin but by that sacrifice He did not abolish all possible other requirements of God's law.]

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. [God's law and its many requirements, in the very smallest parts, will not cease to be in force until all are fulfilling it. This will only be possible by those that will become part of God's Kingdom as glorified, immortal, holy spirit beings just like God the Word and God the Father. Perfectly fulfilling it means that the law continues to be in force but without

anyone sinning and this for all eternity in God's Kingdom.]

God's law is to exist not only until the end of mankind but continue on into God's Kingdom for all eternity. The preceding verses make it clear that God's law is to continue and that Christ did not by His death on the stake annul God's law or the requirement for truly converted Christians to keep it.

Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least [By those who will be in the kingdom of heaven but themselves will not be in it.] in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

In this verse, Christ clearly states that there is a continuing requirement to keep the law which is to keep on existing after His death on the stake. As long as mankind will exist, the law with its many and diverse requirements will exist as will the requirement to follow it

So, now we find ourselves in a bit of an impasse for those who say that Christ abolished the law when He died on the stake and that there is therefore no need to keep a law that no longer exists.

One of the unresolved matter so far is determining what happens at the time when one becomes saved. If there is no more law that needs to be observed and Christ's sacrifice forgives the sins of the saved after their conversion, why would there still a need to assemble, to conduct worship services, to have a ministry, to collect offerings, etc. The saved one is no longer under the law and is therefore free to conduct his life any way he wants to as there is no longer any law requiring him to do anything.

But as we have just explained Christ did not come to abolish the law. He fulfilled the requirement of the law that the sinner must die unless there is a redeeming sacrifice. Christ fulfilled the requirement of the law for a perfect sacrifice which made possible the forgiveness of the sins of mankind. But, are there conditions to God's forgiveness?

Repentance and Belief

Does the Bible tell us under what conditions sin is forgiven? Let's see.

Mar 1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

Mar 1:15 And saying, **The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**

Luk 13:3 I tell you, Nay: **but, except ye repent, ye shall all likewise perish.**

Of what were they to repent of to avoid perishing and, most noteworthy, why would it be necessary to repent of anything given there is no law to break? Did Christ not know, the law would be abolished and there would no longer be any need to repent i.e., to cease breaking God's law. Contrary to popular belief, repenting is not having an emotional "come-to-Jesus" moment where one gives his heart to Jesus and is therefore saved forever regardless of how they after conduct their lives given there is no law to break.

But, we read the following in Act 26:20.

Act 26:20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that **they should repent and turn to God, and do works meet for repentance.**

Given that there is no law to be broken, why would the apostle Paul tell people they should repent and do works meet for repentance i.e., they should after their conversion be putting forth effort to obey God's law to the best of their abilities? They should be conducting their lives in a way that fits (meets) the repentance that Paul says they need to have.

In addition to repentance, Christ tells us that we must believe to be saved.

Luk 8:12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, **lest they should believe and be saved.**

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them **that believe on his name:**

What must true Christians believe? They must believe Christ, what He says and one of the things He said was that He did not come to abolish God's law but to fulfill it. Clearly, fulfilling it is not abolishing it as Christ tells us plainly that it will continue until all are fulfilling it i.e., until all those that will be saved after His return to Heaven which includes us today alive, those that have died in the past and who were never called

and whose calling will occur in the resurrection to flesh-and-blood existence of the Last Great Day, and those that are yet to be born during the Millennium become glorified spirit beings who are perfectly following God's law in God's Kingdom.

Jas 1:13 Let no man say when he is tempted, I am tempted of God: for **God cannot be tempted with evil**, neither tempteth he any man:

1Jn 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and **he cannot sin**, because he is born of God.

Those born of God are those who are born again by a resurrection from the dead to glorified, immortal spirit existence into God's Kingdom. This will occur at Christ's Second Coming and at the end of God's great master plan of salvation for mankind for those who will be called, chosen and faithful during the coming Millennium and during the Last Great Day. They become God as God is God and can no longer sin.

For a detailed review of the different resurrections that are to occur I would refer you to the following study available on this Web site: [What Happens During the Last Great Day?](#)

Let's continue our analysis.

Rom 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Rom 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

By the one man Adam's disobedience all were made sinners as all have sinned and come short of the glory of God (Rom 3:23) but also, by the obedience of one i.e., Christ, many (not all) shall be made righteous. The Bible is very clear that many are called but few are chosen (Mat 22: 14) and of those chosen, few remain faithful (Mat 7: 13-14). This begs the question, if there is no law, then as we have seen, there

is no sin and if there is no sin possible without law, then all should be saved.

But in the book of Romans, we read the following:

Rom 6:1 What shall we say then? Shall we continue in sin,
that grace may abound?

Now, why on earth is Paul still talking about “sin” when he should be fully aware that sin is no longer possible since the death of Christ on the stake abolished the law. And, if sin no longer exists why is there a need for “grace” i.e., for sin to be forgiven by God. When Paul wrote these words, Christ had died, been resurrected and ascended to heaven.

And Christ gave true Christians a new commandment.

Joh 13:34 A new commandment I give unto you, That ye
love one another; as I have loved you, that ye also love one
another.

Why would it be necessary for there to be a new commandment which supposedly replaces the 10 commandments and which leaves Christians fully free to follow it in whatever way they seem fit as what is love is not defined by any rules or law as these were all abolished at Christ’s death? Since there is no law, no commandment can be given as then it become something one must follow and with there being no law, there is no requirement to do anything specific or special to be saved once we have given our hearts to Jesus?

This is all very puzzling. Let’s continue our examination of the Scriptures.

He That Overcomes

In the last book of the Bible, the book of Revelation, all Christians are told of something they must do to be saved. The book of Revelation gives us an overview of the 7 eras of God’s Church and thus covers the totality of the existence of God’s Church.

Rev 2:11 He that hath an ear, let him hear what the Spirit
saith unto the churches; He that **overcometh** shall not be hurt
of the second death.

Rev 2:17 He that hath an ear, let him hear what the Spirit
saith unto the churches; To him that **overcometh** will I give
to eat of the hidden manna, and will give him a white stone,

and in the stone a new name written, which no man knoweth saving he that receiveth it.

Rev 2:26 And he that **overcometh**, and keepeth my works unto the end, to him will I give power over the nations:

Rev 3:5 He that **overcometh**, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Rev 3:12 Him that **overcometh** will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Rev 3:21 To him that **overcometh** will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Rev 21:7 He that **overcometh** shall inherit all things; and I will be his Go, and he shall be my son.

Why and what do Christians have to overcome if there is no law and therefore no sin is possible. If there is no law, then Christians after their conversion are completely free to live their lives as they best see fit with no need whatsoever to overcome anything. They can eat and drink to their heart's content, sleep with as many women as they wish, consume alcohol to excess if they so desire, steal from their neighbors, bear false witness, etc. Hey, we're free from the yoke of God's law and can now live our lives to the maximum as God does not want us to be unhappy many would say.

The Works and Grace Controversy

What we see being discussed in the Bible in the book of Romans and, also in other ones, is the problem ancient Israel continued to have with the idea that salvation was not obtained by the works of the law i.e., the ceremonial washings, various offerings and animal sacrifices that Israel was commanded to do under the Levitical priesthood. With the coming of the Messiah and following His death as God's perfect sacrifice for the sins of mankind, the requirement for salvation would be to believe

that Jesus of Nazareth was the Son of God and the promised Messiah whose death on the stake forgave the sins of mankind and to believe what He said.

But the physical descendants of ancient Israel, the tribes of Levi, Benjamin and Judah (collectively known as the Jews) who had returned to Jerusalem from their captivity under the Persians to rebuild the walls of Jerusalem and to build the second temple, were still firmly of the belief that the physical ordinances including animal sacrifices were the way for them to be saved.

Paul in the book of Romans explains to them that it is by faith that grace can be obtained and not by works i.e., the works of the law of animal sacrifices, diverse physical offerings, ceremonial washings, etc. Ancient Israel was tasked by God through Moses to do those things. They refused to let go of their former beliefs. They rejected Jesus and eventually had Him put to death by the Roman government.

Rom 9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

Rom 9:33 As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.

Israel, in the days when Christ came to them, was offended by Christ's message of grace as the means to salvation and held that the works of the law of Moses was the way to salvation. Christ was the stumbling block laid in Sion and His teachings offended especially the ruling religious class who did not want to lose their influence over the people and cease to be honored as great teachers of God's law.

The controversy was not about obeying God or not but about the means to salvation. Christ told them they had to abandon the OT law of offerings and animal sacrifices their forefathers were given as it did not forgive sin and that instead they were to serve God in the new way He was teaching. God was to be worshiped in spirit and in truth and not through the performance of physical and symbolic rituals.

Joh 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

Joh 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

Reconciling Grace and Works

As we have shown, it is clear in the Bible that God's law (spiritual and physical) continue to be in effect and will be in effect until the end of God's plan of salvation for mankind and for all eternity.

The question that needs to be answered is how are grace and works related to each other and how are works needed if salvation is by grace?

The Bible is clear that we are saved by grace and not by works.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

And as God makes clear to us through Paul:

Rom 11:6 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.

The answer to this seemingly unsolvable dilemma is simple. Salvation is an unearned and impossible for men to earn, free gift from God. The critical point to realize is that God makes salvation possible because He wants to. It is part of His plan to reproduce Himself through His creation, man whom He created for that very purpose,

Truly converted Christians are called to live in newness of life (Rom 6:4) with a mind regenerated by the holy spirits of the God family. This means that a Christian who believes God and who has been living his life in accordance with the ways of this present, evil world (Gal 1:4; Rom 12:2) which is Satan's world (Rev 12:9) will realize on becoming converted that his former lifestyle, beliefs and behavior are incompatible with the truth he is now learning. He understands he cannot go on being a glutton, a drunkard, a fornicator, an adulterer, a thief, a liar, etc. whatever particular sins or combination of sins were present in his life at the time of his calling which in the Bible is called the works of the flesh.

Gal 5:19 Now the **works of the flesh** are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Gal 5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Gal 5:21 Envying, murders, drunkenness, revellings, and

such like: of the which I tell you before, as I have also told you in time past, that **they which do such things shall not inherit the kingdom of God.**

Eph 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

So, the truly converted have to try to restrain themselves as much as they can and live their lives to the best of their abilities in accordance with the truth God is giving them. These are the works NT Christians are to do.

The works they are not to do are the physical, repetitive, laborious and symbolic rituals given OT Israel which did not forgive sin and therefore, did not lead to salvation.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Heb 10:8 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;

Christians are to have works.

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

But these works do not give them the grace of God.

Eph 2:8 For by **grace** are ye saved through faith; and that not of yourselves: **it is the gift of God:**

Eph 2:9 **Not of works,** lest any man should boast.

Eph 2:10 For we are his workmanship, **created in Christ Jesus**

unto good works, which God hath before ordained that we should walk in them.

Grace is a free gift to mankind from God which cannot be earned by works i.e., by obedience to God's law as then men would be able to boast that it is by their ability to keep God's law that they are saved. However, it follows that a truly converted Christians will realize and want to change his life to bring it more into line with the requirements of the truth of God he is learning which is what Paul is saying in Eph 2: 10.

This is what it means to believe God. What we believe is our faith; if what we believe is God's truth then we have Godly faith; if what we believe is what other men say, then our faith is in men and not God. And faith, the truth of God that we believe, will manifest itself by a changed way of living where we try to obey God as much as we can.

Jas 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. [Christians are saved by grace through faith but for this faith to be a saving faith and not be a dead faith, it must have works, works of obedience to God.]

Jas 2:20 But wilt thou know, O vain man, that **faith without works is dead?**

Jas 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Jas 2:22 Seest thou how faith wrought with his works, and by works was faih made perfect? [complete]

Jas 2:24 Ye see then how that by works a man is justified, and **not by faith only.**

Jas 2:26 For as the body without the spirit is dead, so **faith without works is dead also.**

We live our lives according to what we believe or in other words, what we believe determines how we live. If we are believing God then our lives will show it.

The "works' that are abolished are the works of the OT, physical laws given Israel not God's law which is eternal. And, God requires obedience to His law following our conversion but our obedience to God's law does not earn us the grace of God. God forgives us our sins because He wants to;

there is nothing we can do to force His hand to do so. At the very best of time, the most dedicated and fervent Christian remains a sinner. God's free and unearned gift of grace is what saves true Christians.

In Conclusion

God is the one lawgiver, God's law existed and will exist eternally. Breaking God's spiritual law is sin. Sin unless forgiven will keep us out of God's Kingdom. Christians are saved by grace through faith which is the free gift of God to His called and chosen ones. No amount of law keeping can ever earn anyone the grace of God. God's grace is free to those who are called, chosen and who remain faithful to their calling until the end of their natural lives.

The "works" of obedience of true Christians are simply the result of believing God's spiritual truth which leads them to changing their lives to live it in accordance with their faith. We conduct our lives according to what we believe, faith to be a saving faith must have works as God tells us so very clearly through James.

Salvation is by faith through grace, a live faith that leads to a changed life of obedience to God. Faith without works is dead i.e., it is of no effect and a dead faith does not lead to salvation but eternal death.

We are saved by grace through faith, a live faith that entails works.