

LAW AND GRACE

LAW (In the sense it is put in contrast with grace)

1A. What is Law?

1B. Not merely principles of right and wrong.

1C. There were principles of right and wrong known during the period from Adam to Moses (man's conscience, Rom.2:14, 15; the prohibition against murder, Gen. 9:6; other revelations of God's will -- "commandments ... statutes ... laws," Gen. 26:5) -- but, according to Rom. 5:13, there was "NO LAW"! There are principles of right and wrong today -- but, according to Rom. 6:14, we are "NOT UNDER LAW"!

2C. There are items under the Law which are not moral issues in themselves -- thus not known to a conscience which has not been specifically instructed in the item under consideration. The ceremonial part of the Law was not written because it was intrinsically (in itself) right or moral, but because it became right (for those under its authority) when it was written. The Sabbath commandment is ceremonial law, not moral law, an arbitrary command -- right only because God, in His sovereignty, decreed it.

2B. Not just man's responsibility before God to do the right thing. Man always was, is, and always will be responsible to obey God. "All unrighteousness is sin" (1 John 5:17).

3B. Not merely that God judges sin, (Adam was, while in the garden of Eden, under Law -- he had only one commandment, and he broke it, suffering the penalty).¹ but, during the time from Adam to Moses, there was "NO LAW" (Rom. 5:13) -- yet sin was punished by God. God punished Cain (but not according to the Law of Moses), sent the judgment of the flood, confused the tongues at Babel, chastened the brothers of Joseph, sent plagues against Egypt, and destroyed the Egyptian army during that time.

4B. **Law is a covenant between God and Israel based on legal principles, with written laws specified by God, and penalties decided by God, but often to be carried out by men.**

2A. What are the limitations of Law?

1B. It could not justify man (Rom. 3:20, 28); it was only able to condemn him (2 Cor. 3:9 -- notice that the Law here was not the ceremonial law, but the law "written and engraven on stones" -- the Ten Commandments).

¹The "Ten Commandments" would have been meaningless to Adam. With his face to face fellowship with God there would be no need for an idol and no temptation to worship other gods; he had no parents to honor and no neighbors to lie about, kill, or steal from; there were no other women with whom to commit adultery; and, with the full and abundant provision God had made for him in the Garden of Eden, nothing to covet. Actually, the one law he had was related to the tenth commandment given later -- there was set before him something he could covet.

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- 2B. It could not produce righteousness in man (Gal. 2:21). It is the Spirit, not the Law, which is the ministration of righteousness (2 Cor. 3:9).
- 1C. Law did not cause righteousness, but sin, to abound! (Rom. 5:20).
- 2C. Law does not make man righteous, but makes his sin exceeding sinful! (Rom. 7:13).
- 3C. The dominion of sin is broken by freedom from the Law (Rom. 6:14).
- 4C. The Law is not the strength of righteousness, but of sin! (1 Cor. 15:56).
- 5C. "The Law made nothing perfect, but the bringing in of a better hope did, by which [by the better hope] we draw near to God" (Heb. 7:19).
- 3B. It could not bring life (Gal. 3:21). "If there had been a law given which could have given life, verily righteousness should have been by the law." "The Letter [the Law] killeth," it is "the ministration of death, written and engraven in stones [the ten commandments]" (2 Cor. 3:6, 7).
- 4B. The Law was faulty. The "fault" of the Law was that it was conditioned upon the obedience of Israel. The real fault was with the men to whom it was given.
- Notice "finding fault with them" in Heb. 8:8. Read the whole passage, Heb. 3:7 - 13. Compare Rom. 7:12 - 14, "-- the Law is holy, and the commandment holy, and just, and good ... the Law is spiritual; but I am carnal, sold under sin." and
- 5B. The Law was temporary. See Gal. 3:19, "It [the Law] was added until the Seed should come." The "Seed" is Christ (Gal. 3:16). Compare Gal. 3:24, 25, "The Law was our schoolmaster ... but after faith is come we are no longer under a schoolmaster." See Rom. 6:14, "Ye are not under Law." In 2 Cor. 3:11, 13, 14 we are told that the Law (specifically the Ten Commandments) was "done away ... abolished ... done away in Christ." this does not do away with the moral principles involved in the nine moral commandments -- but means we are not being dealt with on a legal basis concerning those principles.
- 3A. WHY was the Law given?
- 1B. To restrain man's wickedness until Christ should come to introduce "grace and truth" (John 1:17). See 1 Tim. 1:7 - 11, "The Law was not made for a righteous man but for the lawless and disobedient" (1 Tim. 1:9).
- 2B. To let men see the awfulness and seriousness of sin by giving it the added character of transgression (the breaking of a law). Rom. 4:15 tells us, "Because the Law worketh wrath [not salvation or righteousness]; for where no law is, there is no transgression." Gal. 3:19 says, "It [the Law] was added because of [for the sake of] transgressions." See the Scofield note on this verse. Rom. 7:13 says, "that sin by the commandment might become exceeding sinful."
- 3B. To stop man's mouth -- put an end to his boasting of his ability to do the will of God in his own strength. When the Law was proposed to Israel (Ex. 19:8) they said, "All that the Lord hath spoken we will do." They didn't realize they were dead in sin (Eph. 2:1) or that "the carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed, can be ... they that are in the flesh cannot please God" (Rom. 8:7, 8). The Law was given so they would learn these truths experimentally, be willing to cast themselves on the mercy of God, and be saved without works (Eph. 2:8, 9).

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Israel was under the Law for 1,500 years or so and during all that time not one of them was able to keep it! (Rom. 3:10 - 19). "Now we know that whatsoever things the Law saith, it saith to them who are under the Law [Israel], that every mouth may be stopped, and all the world [Jew and Gentile alike] may become guilty before God" (Rom. 3:19). If not one Jew, over a period of hundreds of years, could keep the Law -- in spite of all the ways God tried to help them -- the it is certain we Gentiles cannot do it either! Israel's experience under the Law became an object lesson to Gentiles who were not under Law -- bringing them in guilty before God.

4A. TO WHOM was the Law given?

1B. Not to the Gentiles -- "Gentiles who have not the Law" (Rom. 2:14).

2B. To Israel -- "Israelites; to whom pertaineth ... the giving of the Law" (Rom. 9:4).

3B. The giving of the Law involved national promises which could not apply to Gentiles. "Ye shall be a peculiar treasure unto me above all people ... ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:5, 6). Those to whom the Law was given could not be a treasure above all people unless there were people, who did not receive it, for them to be above. They could not be a kingdom of priests unless there were other kingdoms to whom they would minister as priests. They are not to be holy nations (plural) -- but a holy nation (singular).

4B. The foreigners (Gentiles) spoken of in Isa. 56:6 are not the believers of today (where there is neither Greek nor Jew -- Col. 3:11), but converts to Judaism. They do not have a covenant of their own (for the Gentiles "have not the Law"), but have to take hold of Israel's covenant. They have to become Jews by religion. They go to Zion, enter the temple, offer animal sacrifices, and keep Israel's sabbath (Isa. 56:6, 7). They are proselytes to Israel, not converts to Christianity. If the Gentiles were given the Law, they would not have had to lay hold of Israel's covenant!

5B. The Gentiles were "Aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world" (Eph. 2:12).

5A. Some reasons why I, as a believer, am not under Law today.

1B. Paul specifically says so! Rom. 6:14.

2B. The Law was not made for the righteous man (1 Tim. 1:9), and I have been made righteous by faith (Rom. 5:1).

3B. "The Law hath dominion [authority] over a man as long as he liveth" (Rom. 7:1) -- but I have been crucified with Christ (Gal. 2:20) and am on the resurrection side of the grave, beyond the authority of the Law. I am "dead to the Law" (Rom. 7:4).

4B. The Law was a "school master" (Gal. 3:24). This is speaking of the Jew who was under the Law. If the Jew, who was under the Law, is no longer under it when faith has come, how much more the Gentile who was not under the Law in the first place -- and faith has come to me.

5B. "Gentiles ... have not the Law" (Rom. 2:14) -- and I am a Gentile.

6A. What about the SABBATH?

1B. When was the Sabbath given?

- 1C. "Thou camest down upon Mount Sinai .. and madest known unto them Thy holy Sabbath" (Neh. 9:13, 14).
- 2C. The Sabbath looks back to the day of rest after God had restored the ruined earth ("Gap theory"), or created it in six days ("recent creation") theory-- but it was not given to men to keep until Israel came out of Egypt (Deut. 5:15).
- 3C. The Sabbath was mentioned in connection with the giving of the manna in Exodus 16:23 - 29, which was before the Law was formally given in Exodus 20. However there were no other instructions until it had been incorporated into the Law. Neh. 9:13, 14 still stands as the time when the Law was made known -- in God's view of the matter! The word "sabbath" (or "sabbaths") is not used even once in Genesis or in the first 15 chapters of Exodus! After Gen. 2:2, 3 (where the day which was "sanctified" as the day God rested -- not as the seventh day from then on) the word "seventh" is not used once in Genesis concerning a day. It is not until Exodus 12:15, 16 that it is so used.
- 4C. In Exodus 12:15, 16 it is not speaking of a weekly "sabbath" but of a special "convocation" in connection with the Passover feast. If the seventh day there is the Sabbath, so is the first day -- for both were holy convocations. Exodus 13:6 does not have the weekly Sabbath in view either, but speaks of a special feast which was to be held after they arrived in the promised land (see verse 5).
- 5C. The weekly Sabbath was based on the Lord resting after the six days of restoration / creation. This does not indicate that it has been in effect from that day to this. One phase of the relationship between Christ and the church of today is based on Gen. 2:24 (See Eph. 5:31, 32). Does this prove that the Body of Christ has been in existence since Genesis chapter two? Of course not!
- 2B. Why was the Sabbath given? (See Deut. 5:15-b)
- 1C. It was "a sign between [God] and the children of Israel forever" (Ex. 31:13, 17; Ezek. 20:12, 20).
- 2C. It was intended as a blessing to Israel (Mk. 2:27).
- 1D. A weekly Sabbath gave their bodies rest.
- 2D. The seventh year Sabbath gave the land rest. To let the land lie fallow every few years is good agriculture to this day. ²
- 3D. The seven sevens of years (the Jubile) kept the land in the hands of small land owners. This kind of law would have been a blessing in other countries as well if it had been given to them and if they would have followed it. It would have made the present land reform laws in those countries largely unnecessary (Lev.

²This law was mandatory, and taken seriously by God. The 70 years captivity experienced by Israel later was, partly at least, so the land could catch up on the rest they had not given it (2 Chron. 36: 20, 21).

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25:8 - 24;

27:17 - 24).

3C. It was a "shadow of things to come" (Col. 2:16-b, 17).

work

1D. The weekly Sabbath pictures the spiritual rest provided by God's in Christ (Heb. 4:9, 10).

and

2D. The seventh year Sabbath may picture how the creation also will benefit from the work of Christ in redemption. See Rom. 8:21 the context.

course,
Eph.

3D. The Jubile appears to foreshadow the Millennium.

4D. The special Sabbaths (feasts or "set seasons") serve as a "dispensational chart" of the prophetic program (omitting, of this age of grace which was at that time not made known -- 5:3).

See

1E. The Passover (including Unleavened Bread and Firstfruits. "Explore the Book" by J. Sidlow Baxter, vol. 1, pages 137 - 140 for further information) -- the first month. of the death and resurrection of Christ.

This speaks
(Lev. 23:4 - 14).

2E. Pentecost -- fifty days after the Firstfruits. It points to the coming of the Holy Spirit to the believers in the kingdom church (Lev. 23:15 - 22).

unrevealed

interruption of Israel's program.

been an unspecified period of time between the death of

Christ and the regathering of Israel even if the age of grace had not been

inserted. Its insertion has greatly lengthened this time.

----- An interval of three and a half months. The day of grace, here, was later inserted at this point as an There would have

the

3E. Trumpets -- the first day of the seventh month. Speaks of future regathering of Israel. (Lev. 23:24, 25).

4E. The Day of Atonement -- tenth day of the seventh month. It typifies the coming salvation of all Israel at the close of the tribulation period. (Lev. 23:27 - 32).

5E. Tabernacles -- the fifteenth day of the seventh month. It foreshadows the coming millennial kingdom. (Lev. 23:34 - 43; Zech. 14:16 - 19).

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3B. To whom was the Sabbath given? To Israel only!

all
than a
man gave a

1C. See Exodus 31:13, 17 and Ezekiel 20:12, 20. If the Sabbath was given to men, it could not be a sign between God and Israel -- any more wedding ring could be a sign between a man and woman if the ring to all the women!

2C. Paul took advantage of the Sabbath gatherings of the Jews to preach the gospel to them. If he had gone to the synagogue on the first day of the week, he would have had no congregation. He only mentions the Sabbath once in his epistles. In Col.2:16, 17 he tells us not to let anyone

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- judge us in (only a "anti-type") is respect to a Sabbath -- for it is only a shadow of things to come ("type"), while the "body" from which the shadow falls (the Christ).
- 3C. When the Gentiles' relationship to Israel's Law was decided in Acts 15 there was no instruction for them to keep the Sabbath!
- 4C. The word "sabbath" is not used in the New Testament after the close of the book of Acts except in Col. 2:16, 17. (Compare 5B, 4C below)
- 5C. The Sabbath is mentioned in Matt. 24:20 where, referring to a time during the Great Tribulation (still in the future), it says, "But pray that your flight be not in the winter, neither on the Sabbath day." Evidently those addressed will be observing the weekly Sabbath at that time. This is not surprising, for they were Israelites -- and the Sabbath was given to them forever (Ex. 31:17). Possibly, in that future day, saved Gentiles, being proselytes, may be keeping the Sabbath also (Isa. 56:6). Does this prove Gentiles today are to keep it? Surely not.
- 4B. How was the Sabbath to be observed?
- 1C. It was basically a day of rest, rather than a day of worship. It is called, over and over, the "Sabbath of rest" (Ex. 31:15; Lev. 23:3 for instance).
- 2C. The Sabbaths involving worship were special Sabbaths -- set seasons, or days. See Lev. 23:24, 25 for example. See also John 19:31 where the Sabbath mentioned was a "high day," very possibly falling on a Thursday.
- 3C. They were not only to refrain from working themselves, but were not to allow any of their servants to work either, even if they were Gentiles. Deuteronomy 5:14 states, "Thou shalt not do any work, nor thy son, nor thy daughter, nor thy manservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger [Gentile] who is within thy gates: that thy manservant and thy maidservant may rest as well as thou." Today that would mean one who kept the Sabbath would have to turn off the electricity (so the men employed by the electric company wouldn't be working -- for him -- on the Sabbath); turn off the water (so, as far as he is responsible, the men in the water company could rest also); etc. To say that these men are not "within [their] gates" is no excuse, for their services are being utilized within the house.
- 5B. Should believers keep the seventh day Sabbath today?
- 1C. There is no instruction in Paul's epistles (nor even, specifically, in the "General Epistles") to do so.
- 2C. The Law does not put us under obligation to keep the Sabbath -- for we are not under Law (Rom. 6:14).
- 3C. In a context where our relationship to the Law is under consideration, Paul warns us against becoming keepers of days -- as a legalistic responsibility (Gal. 4:9 - 11 -- NASB). The Sabbath commandment was "weak" because man was unable, in the flesh, to keep it, and it was "worthless," for those not under the law, because keeping it could neither save nor perfect them (Gal. 3:2, 3).
- 4C. If a believer voluntarily chooses to set aside Saturday (or any other day) to

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worship the Lord he must be fully persuaded in his own mind, but he is not to impose that decision on other believers! (Rom.14:5, 6 and the context).

5C. Our observance of the first day of the week does not look back to the finished creation, as did Israel's Sabbath, but to the finished work of redemption, which culminated in the resurrection of Christ early on the first day of the week (Matt. 28:1). Thus there is abundant reason for setting aside this day for the Lord but, unlike the Sabbath for Israel, there is no command to do so.

6C. "Let no one act as your judge in regard to food, or drink, or in respect to a festival or a new moon, or a Sabbath day -- things which are a mere shadow of what is to come; but the substance belongs to Christ" (Col. 2:16, 17 -- NASB).

THE LAW OF MOSES -- a summary.

The Law was:

1. Proposed to Israel by God (Ex. 19:3 - 6). They had been ministered to in grace up to this point, "carried on eagle's wings" (Ex. 19:4).
2. Agreed to by Israel (Ex. 19:8).
3. Its content revealed to Israel by God (Ex. 20:1 -- 23:33; specially 20:1 - 17).
4. Accepted by Israel (Ex. 24:3).
5. Confirmed by the blood of the covenant (Heb. 9:16 - 22 with Ex. 24:8).
6. The heart of it, the "Ten Commandments," delivered to Israel -- written in stone by the finger of God (Ex. 31:18).
7. Broken by Israel -- after it was given verbally, but before they had it in written form (Ex. 32:7, 8), symbolized by the destruction of the first stone tablets (Ex. 32:19).
8. Applied to the law breakers. It was shown to be the "ministration of death" (Ex.32:27, 28 with 2 Cor. 3:6, 7, 9).
9. KEPT! -- by Christ only (in His incarnation) as pictured by the second tables of stone. They were kept in an ark of wood (Deut. 10:1 - 3, 5) -- speaking of the fact that as man He kept the Law. The Law, evidently still in the wooden box ("I ... put the tables in the ark which I had made: and there they be" -- Deut. 10:5), was kept in the Ark of the Covenant -- made of Gold (gold speaks preeminently of His deity). See Ex. 34:1 - 4; Heb. 9:4; 4:15-b.
10. Satisfied by Christ's death (the blood of the New Covenant -- Heb. 9:15 - 22).

The Law is:

1. Vindicated ("established" -- Rom. 3:21 - 31) by the faith principle.
2. Abolished for this age of grace (Rom. 6:14; 2 Cor. 3:13, 14).
3. Fulfilled (its righteousness) in us (not by us) as we walk in the Spirit (Rom. 8:4).
4. Brought back, contrary to the will of God, by false teachers. (Gal. 1:6 - 9; 2:21 -- 3:5, 10, 11; 4:1 - 5). This is illustrated by Gehazi in 2 Kings 5:20 and the prodigal's brother in Luke 15:25 - 32.

The Law will:

1. Vanish away for Israel as a nation when they enter into their New Covenant, in that future day when all Israel will be saved (Heb. 8:13; Rom. 11:26, 27).
2. Be included as part of the basis for judgment at the Great White Throne for those unbelievers who were under the Law during their lifetime (Rom. 2:12).

GRACE (in the sense that it is contrasted with Law)

1A. What is Grace?

1B. It is not lawlessness! To teach "- continue in sin that grace may abound" is not grace, but antinomianism, as Paul tells us in Rom. 3:8. To such teaching Paul, the Apostle of grace, says, "God forbid!" (or, as Philips translates it, "What a ghastly thought!"). See also Rom. 6:1, 2, 15.

2B. It is not simply unrestrained love. God loved the world (Jno. 3:16) and Christ died for all (2 Cor. 5:14) but grace does not save all men. Universalism is not taught in Scripture. Just as it would be DISgrace for believers to presume on grace by continuing in sin, so it would be DISASTER if God used grace to fill heaven with the very ones who are causing all the trouble down here -- without demanding first their conversion. If a man found a place of shelter where he would be safe from criminals roaming the streets, his love would cause him to put his family there also. If his "love" was so unrestrained that he also would open the door to the "poor criminals" and let them in, it would mean disaster for the very ones who really should be the recipients of his love in the first place. The undeserved compassion for the known criminal by all too many of our courts is an illustration of this error.

3B. It is not merely an easy way of salvation. Though salvation is free to us, and does not require any works of us, we must remember that it did cost God His Son and it did cost Christ His very life. It has cost many of God's people their lives too -- to bring the message of salvation to us. It is not even "easy" for the one who is saved, for it is easier for the proud heart of man to work and sacrifice than to admit total inability to please God, and to be willing, in faith, to rest completely on the work of Another!

4B. Grace is not a way of escaping the responsibility to live a godly life. It is, rather, God's way of producing it! "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we shoul live soberly, righteously, and godly, in this present world" (Titus 2:11, 12).

5B. Grace is not merely "undeserved favor." It is that -- but it is much more than that. We not only don't deserve God's favor, we positively do deserve His wrath.

6B. **Grace is God finding, in Himself alone, the righteous basis for doing what His love longs to do concerning sinful man.**

Since the basis for grace is in Himself, and not at all in man, He is not under any obligation to men. Therefore He is free to administer it as He will and to whom He will Grace is sovereign. He has elected (by His sovereign choice -- and very wisely) to dispense grace to those who believe Him -- those who

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exercise faith. "Therefore it is of faith, that it might be by grace" (Rom. 4:16).
Faith is the only thing God could require of men which would not be a work
on their part. That faith is not a work is clear from Rom. 4:5.

2A. What did God do, in grace, to make it possible for Him to save men?

1B. He became a man like us, apart from sin (Heb. 2:9, 14 - 18). Christ could never have identified Himself with angels as He did with man. With us the entire race is descended from one man. Even Eve, though not "born," is identified with Adam as the source of her existence through the "rib" taken from Adam's side. So when Adam sinned it affected the whole race (Rom. 5:12). Likewise when Christ, the "second Adam" wrought salvation for us it was available to the whole race. This could not be true of angels, for angels are not part of a race -- each angel is a separate creation. They could not be represented by an "Adam" as to their redemption (compare 1 Cor. 15:22; Rom. 5:19 and context). It specifically tells us that Christ "took not on Him the nature of angels" (Heb. 2:16).

2B. He became sin for us (2 Cor. 5:21), fulfilling the typology in the Sin Offering. This relates to what we are -- sinners. Compare Heb. 9:26 where Christ put away sin (singular) by the sacrifice of Himself.

3B. He bore our sins in His body on the Cross (1 Pet. 2:24), fulfilling the typology in the Trespass Offering. This relates to what we do -- we commit sins. Compare Heb. 9:28 where Christ bore our sins (plural) in His offering at Calvary.

4B. He died for our sins and rose again (1 Cor. 15:3, 4).

5B. He thus has a righteous basis for the outflow of His love and mercy toward sinners.

1C. The Law has been recognized and honored (Rom. 3:31), for we have been judged guilty (Rom. 3:19) and the penalty for sin under the Law has been carried out, to God's complete satisfaction, -- on our heavenly Substitute (1 Cor. 15:3).

2C. The Law, thus honored and satisfied, is put away (2 Cor. 3:11). It is interesting that, in a context which places Law and grace over against one another as contrasting systems of God's ways with men, it states three times that the Law is "made void." In 2 Cor. 3:11, 13, 14 the expression "done away" (vs. 11, 14) and "is abolished" (v. 13) are the same Greek word rendered "make void" in Rom. 3:31. While the Law as a system has been set aside today, and God is not relating to us on the basis of Law, it is nevertheless retained as a historical testimony to man's utter guilt (Rom. 3:19) and God's complete righteousness in having met its every demand at Calvary. For the believer, the Law has written across it boldly, in letters of blood, "PAID IN FULL!"

3C. God's holiness has been satisfied (Heb. 1:3; 9:26-b; 10:9, 10).

4C. God's righteousness has been provided for the one who believes (Acts 13:39; Rom. 10:3, 4; 2 Cor. 5:21).

3A. What can grace DO?

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- 1B. It can save sinful men (Rom. 4:4, 5; Eph. 2:8, 9; Titus 2:11).
- 1C. Justification by faith (a gracious principle) saved men before the Law was given (Rom. 4:1, 2; Gen. 15:6).
- 2C. Justification by faith (a gracious principle) saved men even during the very dispensation of Law -- grace in a dispensation (Rom. 4:6 - 8).
- 3C. That man is saved by grace is characteristic of this age of grace, and much more clearly revealed than ever before -- the dispensation of grace (Eph. 3:2). The very existence of this dispensation rests on a most gracious decision on God's part -- to extend salvation to all who would believe, at a time when all mankind fully deserved His wrath. This is illustrated in the book of Numbers. There the chastening imposed on the sinning Israelites meant 38 more years in the wilderness for them -- but for the Canaanites it meant a gracious postponement of their impending and deserved judgment. It is even more wonderful than that for us today. Because of Israel's sin their program, with its national conversion and millennial kingdom, has been postponed for over 1,900 years already. But this has meant much more than a postponement of judgment for the Gentiles; God is actually working among them and inviting them (and believing Jews as well) to full forgiveness and a glorious future in Heaven with Him! What wonderful grace! See Num. 14:22, 23, 32 - 34; Rom 11:11, 15.
- 2B. It can keep those who are saved (Rom. 5:9, 10; 8:38, 39).
- 3B. It can teach believing men to serve God (Titus 2:11, 12), give them the ability to serve Him (2 Cor. 9:8), and even determine with what works they shall serve (Eph. 2:10).

4A. What is better under grace?

- 1B. There is a better sacrifice. The Law provided animal sacrifices which could never take away sin (Heb. 10:4), but grace provides the Lamb of God who takes away the sin of the world (John 1:17, 29).
- 2B. There is a better righteousness -- not merely more complete, but a different kind of righteousness. "By faith righteousness," is imputed to the believing sinner (Matt. 5:20; 6:33; Rom. 10:3, 4; 2 Cor. 5:21).
- 3B. There are better (and higher) standards of right living. Notice the following comparisons:

LAW	GRACE
1. No Gods before Me.	1. Have fellowship with Me (1 John 1:3).
2. No idols (images of God). believer	2. Christ <u>is</u> the image of God (Col. 1:15). As the
the glory of the	looks into the mirror (the Word) and sees
image by the work of	Lord, he is transformed into the same
	the Spirit (2 Cor. 3:18) so that men see

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Christ in him.

follow after

3. Do not take God's name in vain.
(1 Cor.

4. Remember the Sabbath.
work

4:13).

5. Honor father and mother.
father

departed from

6. Do not commit murder.
with all

tender hearted,

Christ's sake,

"Holding forth the

are (spiritually)

7. No adultery.
the love

husbands" (Titus

8. Do not steal.
him labor,

good, that he may

4:28).

9. Do not lie.
your

of edifying, that

Others will not "see God" (in us) unless we

holiness (Heb. 12:14).

3. We are to take God's name to lost men around the world (Acts 4:12) -- and it will not be in vain!

15:58).

4. Rest in the finished work of Christ (Heb. 4:10) and

for Him in the strength of that rest (Phil.

5. "Children, obey your parents in the Lord, for this is right" (Eph. 6:1). Follow and honor your spiritual

(1 Cor. 4:14 - 16) -- unless he (or she) has

the word of God in life or doctrine.

6. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you,

malice; and be ye kind to one another,

forgiving one another, even as God, for

hath forgiven you" (Eph. 4:31, 32).

Word of life" (Phil. 2:16) to those who

already dead! (Eph. 2:5).

7. "Love your wife" (Eph. 5:25, 28, 33 -- agapao,

of devotion). Wives should "love their

2:4 -- phileo, the love of emotion).

8. "Let him that stole steal no more, but rather, let

working with his hands the thing that is

have to give to him that needeth" (Eph.

9. "Let no corrupt communication proceed out of

mouth, but that which is good to the use

it may minister grace unto the hearers"

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(Eph.4:29. See

also Eph. 4:25; 5:4).

10. Do not covet.
12:31-a) --

10. "But covet earnestly the best gifts (1 Cor.

that we may do something for our neighbor instead of
longing to take something from him!

The Law gives the negative aspects of righteousness in most cases, a minimum requirement. Grace either assumes or repeats the negative, but adds a positive standard of right and wrong which was not a part of the Ten Commandments -- and must not be read into them.

The tenth commandment stands apart from the others in that, unlike the first nine, it is not, in itself, observable by others. It has to do with the heart and mind. While without coveting the neighbor's wife there would not be any adultery (cp. Matt. 5:27, 28) and without coveting the neighbor's property there would be no theft, one might well refrain from both adultery and theft while repeatedly and strongly coveting both wife and belongings in his heart. One could possibly come close to keeping the other nine commandments, and appear righteous in conduct, yet be totally unable to keep this one.

See Paul as an example. Even as Saul of Tarsus he was "blameless" (though not "sinless") concerning the righteousness of the Law (Phil. 3:6). Yet this tenth commandment stopped him in his tracks when later, as a believer, he sought to live by the Law (Rom. 7:7 - 14). "The commandment" in verses 8 - 11 of Romans seven is not a reference to the Law as a whole, but to the tenth commandment specifically. Though dealing with the heart, it was not a source of justification, but of condemnation; not producing selflessness, but stirring up "covetousness of every kind" (v. 8 - NASB); not giving life, but tending toward death (vs. 9 - 11).

While it is true that even the Old Testament clearly teaches two principles which are all encompassing and totally positive -- that man is to love the Lord with all his heart, soul and mind (Deut. 6:5) and his neighbor as himself (Lev. 19:18) -- it is also true that there was no penalty for failing to abide by these high standards. No one was ever stoned to death upon being accused of not loving God or his neighbor. The Law of Moses found its source in these commandments (Matt. 22:36 - 40), but the standards set by grace, and implemented by the Holy Spirit working in us, come much closer to fulfilling them than did the Decalogue.

4B. There are better incentives for righteous living -- not fear of judgment, but:
Gratitude for forgiveness and love for the One who has forgiven us (2 Cor. 5:14, 15).

Concern for others (2 Cor. 5:11-a; Rom. 9:2, 3).

A wholesome desire for the rewards Christ offers to us by His grace (2 Cor. 5:9, 10). The Law offered no rewards for compliance -- just penalties for transgressions. The incentive offered in Ex. 19:5, 6 was for the nation as a

whole, not for individuals.

5B. There is better power for living: not man's own will power, but the power of the Holy Spirit, and God "working in us both to will and to do of His good pleasure."

8:4; Gal. 5:16;

We can do all things through Christ who strengthens us. See Rom
Phil. 2:13; 4:13; Heb. 13:20, 21.

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LAW REQUIRES WORKS --- but GRACE WORKS! Praise the Lord!

-- W. P. Heath, from his book "Help in Hard Places," somewhat revised and amplified.