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Grace CL305

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## 2-March 8, Section 2 Safekeeping in Grace & Life Under Grace, pgs. 55-101

Class 2 Outline

### Review, by Reviewing Homework

#### CHAPTER THREE. SAFE-KEEPING IN GRACE

NOT only is the believer said to be saved by grace, but he is said to "stand" in grace.

**Romans 5:2** .....our Lord Jesus Christ, **2** through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

**I Peter 5:12** .....I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.

1-certainly grace alone is the basis upon which GOD can righteously keep him saved

2-In reality, GOD offers no saving ministry of grace which does not include and guarantee His keeping ministry of grace.

#### Two Grace Agendas or One?

1-The wholly artificial, two-fold classification of the ministries of grace into that which saves, and that which keeps, has been emphasized by certain theological systems.

2-The fact that GOD keeps the saved one on a grace principle alone has been anticipated already in the preceding chapters; but turning to a more specific consideration of the fact and force of divine grace as related to the keeping power of GOD, the subject may be given a **three-fold classification**:

#### I. THE KEEPING POWER OF GOD THROUGH GRACE IS INCLUDED IN EVERY CONSIDERATION OF THE PRINCIPLES OF GRACE

To restate,- The basis upon which GOD can exercise grace in the salvation of the sinner is three- fold:

(1) There must be the disposal of every condemnation which divine righteousness could impose because of sin. This has been perfectly accomplished in the Cross of CHRIST.

1-Are the sins which Christians commit after they are saved divinely judged and disposed of in the Cross equally with the sins of the unsaved?

2-The Scripture is clear on this point: **I John 1:7**: But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

And **1 John 2:2** And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

3-for sin is sin in any and every case, whether it be committed by the saved or the unsaved, and it can be cured only by the precious blood of the Son of GOD.

4-Equally erroneous is the supposition that GOD does not deal judicially with the Christian's sins until they are committed

5-In like manner, the Christian will never be condemned because of the sin which CHRIST has borne. And How many sins has He borne?

**John 5:24:** "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

**John 3:18:** "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

6-By these Scriptures it is seen that the Cross of CHRIST is the foundation of the Christian's eternal security and standing in grace;

7-Does sin unsave the Christian? This is a fair question, and if it be answered yes, there are but two possible positions in which the Christian might stand: he must, at a given time, be either sinlessly perfect, or a lost soul. There could be no intermediate ground.

8-The true reply to this important question will be found:

- (1) in the Scriptures and
- (2) in human experience.

9. *Revelation* not only infers, but directly states that Christians sin

1-This body of truth, both directly and indirectly, constitutes a very large proportion of the Epistles of the New Testament; for the Epistles are written to believers only, and disclose both the believer's eternal standing and his present state before GOD.

2-This message, while plainly declaring that Christians do sin, as plainly declares that Christians are not condemned

(2) There must be a disposal of every human obligation. This has been provided in the offer of salvation to man as a gift from GOD. And

(3) there must be a disposal of all human merit. This has been supplied by the divine decree which places the whole world "under sin" before GOD.

## **II. THE KEEPING POWER OF GOD THROUGH GRACE IS IMPLIED IN EVERY REVELATION WHEREIN IS PRESENTED THE TRUTH THAT GRACE REACHES UNTO THE COMING AGES FOR ITS CONSUMMATION**

1-Through the Cross of CHRIST, which has dealt with sin, and through His decree against all human obligation and merit as related to salvation, GOD is righteously free to preserve His child forever.

2-Even the word salvation, in its largest Biblical meaning, covers all that is past, all that is present, and all that is future, in the out-working of the grace of GOD for the one who believes.

-Philippians 1:6 being confident of this very thing, that He who has begun a good work in you will complete *it* until the day of Jesus Christ;

-John 5:24 "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

-John 6:37 All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

3-Such is the unalterable and unconditional covenant of GOD in grace.

### **III. THE KEEPING POWER OF GOD THROUGH GRACE IS INDICATED BY THE GREAT MULTITUDE OF PROVISIONS AND SAFEGUARDS WHICH HE HAS MADE TO THAT END**

1-The eternal purposes of GOD in grace can never fail since He has anticipated and provided for every emergency that could arise.

#### **Some of these provisions are:**

##### **First. The Power of GOD.**

1-His power, which is supreme, is ceaselessly engaged in the keeping of His own unto the realization or His eternal purpose.

##### **Second. The Love of GOD.**

1-Not only is GOD able to do according to His eternal purpose, but His love as a supreme motive will never fail.

##### **Third. The Prayer of the Son of GOD.**

1-CHRIST prayed while here on earth:

###### **John 17:9-12, 15, 20:**

"I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. 10 And all Mine are Yours, and Yours are Mine, and I am glorified in them. 11 Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as *We are*. 12 While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.....15 I do not pray that You should take them out of the world, but that You should keep them from the evil one.....20 "I do not pray for these alone, but also for those who will believe in Me through their word;

##### **Fourth. The Substitutionary Death of the Son of GOD.**

1-The death of the Son of GOD is the sufficient answer to the condemning power of sin; even as sin appears before the righteous throne of GOD.

2-The eternal purpose of GOD in grace is assured through the death of the Son of GOD.

##### **Fifth. The Resurrection of the Son of GOD.**

1-When he is saved, every believer partakes of the resurrection life of the Son of GOD. He receives a new life from GOD.

2-Speaking of this imparted life, CHRIST said:

"I am come that they might have life," and, "He that believeth on the Son hath everlasting life."

-So, again, "I give unto them eternal life; and they shall never perish" (**John 3:36; 10:10, 28**).

3-It is the imperishable life of the eternal Son of GOD which is imparted to every believer. GOD never gave this gift in blindness, not knowing what might be the future character of the one He thus saved.

##### **Sixth. The Present Advocacy of the Son of GOD.**

1-1 John 2:1: My little children, these things I write to you, so that you sin not. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

2-In Romans 8:34, assurance is given by four great facts that the child of GOD will never be condemned. 8:34 *Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.*

### **Seventh. The Intercession, or Shepherdhood, of the Son of GOD.**

1-The intercession of CHRIST extends beyond His present ministry of prayer for the saved, which has just been considered, and includes, as well, His shepherd-care over them.

### **Eighth. The Regenerating Work of the Spirit.**

- 1-By the regenerating work of the Spirit the believer is made, created a legitimate child of GOD.
- 2-Being born of GOD, he has partaken of the "divine nature," and, on the ground of that birth, he is an heir of GOD, and a joint-heir with CHRIST
- 3- Titus 3:4-6; the love of God our Savior toward man appeared, **5** not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit
- 4-Other verses: John 1:13; 3:3-6; I Peter 1:23; II Peter 1:4; I John 3:9

### **Ninth. The Spirit's Indwelling.**

- 1-The fact that the Spirit of GOD now indwells every believer may also be verified from the Word of GOD:
- 2- I Corinthians 6:19: Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own?
- 3-Other Verses: John 7:37-39; Romans 5:5; 8:9; 1 Corinthians 2:12; I John 3:24

### **Tenth. The Baptism with the Spirit.**

- 1-The Christian has been so vitally united to CHRIST by the baptism with the Spirit that he is said to be "in Christ," and CHRIST is said to be "in" the believer.
- 2-I Corinthians 12:13 For by one Spirit we were all baptized into one body— whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.
- 3-Thus, being placed by the Spirit in organic union with CHRIST, the believer is related to CHRIST as the branch is to the vine, or as a member of the human body is to its living head.
- 4-One of these eternal realities is "the imputed righteousness of God." This garment in which every believer is now clothed, and because of which he is now, and will be forever, accepted before GOD, is reckoned unto him because he is "in Christ":
- 5-It covers the Christian, because he is "in Christ," and GOD sees him only as CHRIST is seen.

### **Eleventh. The Sealing with the Spirit.**

- 1-Likewise, every believer is now sealed with the Spirit. The immediate value of this accomplishment seems to be more for the sake of GOD, than for the sake of the believer.
- 2-This accomplishment seems to be also for those who can see the seal that the person sealed is owned and under the protection of the Lord Jesus Christ
- 3-This particular ministry is mentioned only three times in the New Testament; but it is of vital import: II Corinthians 1:22 'who also has sealed us and given us the Spirit in our hearts as a guarantee'.
- 4-Other verses: Ephesians 1:13, Ephesians 4:30
- 5-It is the very presence of the Spirit in the heart. He is the Seal. The thing accomplished by His sealing is so vital and enduring that it precludes the possibility of interruption or deflection.

### **Twelfth. The New Covenant made in His Blood.**

- 1-The several great covenants into which GOD has been pleased to enter with men are either conditional covenants, or unconditional covenants.
- 2-A covenant is conditional whenever it is made to depend at any point on the faithfulness of man. The law as given by Moses was a conditional covenant. Its terms might be stated in the words, "If you will do good, I will bless you."

3-On the other hand, a covenant is unconditional when it stands as a simple declaration from GOD as to what He purposes to do, and without relation to the faithfulness, or unfaithfulness, of man.

4-The Abrahamic Covenant (Genesis 12:1-4; 13:14-17; 15:1-7; 17:1-8) is an unconditional covenant. It will be seen that GOD relied at no point on the character or conduct of Abraham. He simply declared to Abraham what He purposed to do. This was based on Abraham's faith; but not on Abraham's faithfulness.

5-In like manner, the New Covenant made in His blood, by which every Christian is now related to GOD, is an unconditional covenant. **See** Heb 13:20-21

6-Turning to the great promises of the keeping of GOD through grace, it will be discovered that they are always unconditional.

7-This, too, may be verified from the Word of GOD. Three very brief and unconditional promises of eternal security are here given:

1- "I will in no wise cast out" (John 6:37);

2- "They shall never perish" (John 10:28); and,

3- "shall not come into condemnation" (John 9:24)

#### **CHAPTER FOUR/SECTION 1: THE LIFE UNDER GRACE Introduction**

1-The salvation in grace which GOD accomplishes for those who believe includes, among other things, the placing of the saved one in position as a son of GOD, a citizen of Heaven, and a member of the family and household of GOD;

2-and, since every position demands a corresponding manner of life, it is to be expected that a rule of conduct as exalted as Heaven itself will be committed to the believer.

3-This instruction for the daily life, it will be found, is a particular revelation from GOD to Christians only.

4-The remainder of this discussion will be occupied, in the main, with the identification and application of the extended body of Scripture relative to the teachings of grace.

(1) because no Christian may hope to live well-pleasing to GOD who does not know the facts of the revealed will of GOD for his daily life, and

(2) because appalling ignorance exists on every hand concerning these vital truths and distinctions of the Word of GOD.

5-No careful reader of the New Testament can fail to observe the fact that doctrinal strife obtained at the very opening of the Christian dispensation.

6-Although the New Testament contains specific and lengthy warnings against both the legalizers and their teachings, and their systems are therein proven to be opposed to the doctrines of pure grace

#### **THE LIFE UNDER GRACE (continued) SECTION ONE: GRACE PROVIDES A PARTICULAR RULE OF LIFE**

1-Titus 2:11-14: 11 For the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, 13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

2-This passage (Titus 2:11-14):

**1-First**, the grace of GOD which brings salvation hath appeared unto all men.

**2-Second**, the passage reveals, as well, that it is the same grace which has brought salvation to all men, that teaches "us."

- 1-These teachings, being addressed to Christians only, are never intended to be imposed on the Christ-rejecting individual, or the Christ-rejecting world.
- 2-GOD is never presented in the unfoldings of grace as seeking to reform *unsaved* sinners
- 3- Could it be demonstrated that GOD has made the slightest moral appeal to the unregenerate other than that which is implied in the Gospel invitation, then it must be admitted that, should that moral appeal be complied with by any individual, that individual would have moved closer to GOD on the basis of merit.
- 4- Nothing is more wholesome for the unsaved than lovingly to be reminded that they, according to the Word of GOD, have no part in the Christian life, and that they are shut up to, pointed to the acceptance of CHRIST as their only hope.
- 5- Sinners are to be saved by grace. It is Satan's device to complicate this simple fact with the lesser issues of Christian living. Having us impose additional requirements or rules. Acts of 'clean up' before acceptance of Christ, for example.
- 6- The teachings of grace, it will be found, comprise all of the teachings of the Epistles, the Acts, and also certain portions of the Gospels apart from their mere historical features.
- 7- According to the Scriptures, Christians are confronted with a two-fold danger:
  - 1-On the one hand, they may go in the way of the irresponsible, careless sin of the Gentiles,
  - 2-or, on the other hand, they may go into the legality of the Jews. They may "walk as do the Gentiles," or they may "fall from grace." They are warned as much against the one mistake as against the other. **See** Gal. 5:4
- 8- In discovering the fact and scope of the teachings of grace, it will be noted that:
  - (1) The Christian's daily life is to be directed only by the teachings of grace,
  - (2) The law is excluded from the grace teachings of CHRIST,
  - (3) The law is excluded from the teachings of the Apostles, and
  - (4) The life and service of the Apostle Paul is an illustration of a life which is lived under grace.

## **I. THE CHRISTIAN'S DAILY LIFE IS TO BE DIRECTED ONLY BY THE TEACHINGS OF GRACE**

- 1- The believer is to walk by a "rule," but that rule, it will be seen, is never an adaptation of the law
  - 1-Galatians 6:16: For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. **16** And as many as walk according to this rule, peace and mercy *be* upon them, and upon the Israel of God.
  - 2- also on walking by the same rule, see: Philippians 3:16
- 2- In the following Scriptures, as in all grace teachings, the law, it will be found, is not once applied to believers:
  - 1-Romans 14:17-19: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. 18 For he who serves Christ in these things *is* acceptable to God and approved by men. 19 Therefore let us pursue the things *which make* for peace and the things by which one may edify another.
  - 2-Philippians 1:9-11: And this I pray, that your love may abound still more and more in knowledge and all discernment, 10 that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ, **11** being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.
  - 3-Galatians 6:14-16 But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. **15** For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. **16** And as many as walk according to this rule, peace and mercy *be* upon them, and upon

the Israel of God.

4-Other verses to reference: Galatians 5:5, 6, Romans 10:4, Romans 13:14, Philippians 4:8, 9, Galatians 2:4, 5, Acts. 15:28, 29, Acts 21:25, Galatians 5:1

#### 5-The Following is Critical to grasp: (Teachers Add)

1-By these passages, selected from the whole body of New Testament teaching concerning the believer's walk in grace, it is seen that the teachings of grace do not include the precepts of the law as such; but that they exclude those precepts.

However, no vital principle contained in the law is abandoned.

2-It will be observed that these principles of the law are carried forward and are restated in the teachings of grace; not as law, but as principles which are revised, adapted, and newly incorporated in the issues of pure grace.

## II. THE LAW IS EXCLUDED FROM THE GRACE TEACHINGS OF CHRIST

1-Concerning the admixture of the principles of law and grace, it will be seen that these principles are wholly separated in the teachings of CHRIST.

2-Are Christians to keep the law as the rule of their conduct either because of a command from CHRIST, or because of the example of CHRIST? No light will be gained on these questions until the two-fold aspect of the ministry of CHRIST is distinguished.

#### According to Romans 15:8, 9, CHRIST was:

1- (8)Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises *made* to the fathers,

2- (9) and that the Gentiles might glorify God for *His* mercy,

3-As the Savior and Hope of the world, He established the new manner of life and relationship which belongs to the believer under grace. Speaking to the Jewish ruler, CHRIST said: "If thou wilt enter into life, keep the commandments" (Matthew 19:17).

4-True to the Jewish dispensation, He said with reference to the law of Moses: "This **do** and thou shalt live"; but when contemplating the Cross and Himself as the bread come down from Heaven to give His life for the world, He said: "This is the work of God, that you **believe** on him whom he [GOD] hath sent" (John 6:29). These opposing principles are not to be reconciled.

3- "Blessed are they that do his commandments" (John 14:15, 21; 15:10; I John 2:3; 3:22, 24; 5:2; Matthew 28:20; Revelation 22:14): 'His Commandments' all uses by John in NT

1-Is CHRIST here requiring the commandments as given by Moses?

2-In matters of life-relationship to GOD He said, "What do you read in the law?"; but when He began to instruct those who were saved by grace through His Cross, He began to announce what He was pleased to term "my commandments."

3-This term: "my commandments" is not found in all the Gospels until the record is given of His farewell words in the upper room on the night before His death (John, chapters 13-17)

4-In this portion of the Scriptures, the Cross is treated as an accomplished fact (John 16:11. Cf 12:31); the whole body of teaching is dated by CHRIST beyond the Cross by the words, "And now I have told you before it come to pass, that, when it is come to pass, you might believe" (14:29);

5-The phrase my commandments is reserved until this grace-revelation, because this term refers to the teachings of grace, rather than to the law.

- "A new commandment I give unto you, That you love one another; as I have loved you";

- "This is my commandment, That ye love one another, as I have loved you";
- "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave commandments";
- "And this commandment have we from him, That he who loves God love his brother also";
- "For this is the love of God, that we keep his commandments: and his commandments are not grievous" \*

1- This could not be said of the law of Moses; for of that law it is written: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:10). Reference is here made to the law of Moses, and to place it on the children of grace is to "tempt God."

2- It is an unbearable "yoke"; but CHRIST said, when anticipating the relationships of grace, "My yoke is easy, and my burden is light" (Matthew 11:30). Christians are not to be "entangled" with the "yoke of bondage" (Galatians 5:1).

3-- "Bear ye one another's burdens, and so fulfill the law of Christ" (John 13:34, 15; 12; I John 3; 23; 4; 21; 5; 3; 2 John 1:4,5; I Corinthians 14:37; I Thessalonians 4:2; Galatians 6:2).

4- The "commandments" of CHRIST are not, therefore, the law, or any aspect of the law; they rather constitute "the law of love," and "the perfect law of liberty." They enter into the teachings of grace as those teachings are set forth by CHRIST, and by those to whom He gave authority and commandment (Matthew 28:18; Acts 1:3; Luke 24; 46-48; Hebrews 2; 3, 4).

### III. THE LAW IS EXCLUDED FROM THE TEACHINGS OF THE APOSTLES

1-From the teaching of the Apostles it will be seen that the principles of law and grace are not to be mixed. **(see hand out)** There can be no question but that the Apostles teachings are exactly according to CHRIST's message concerning grace.

2-The Jewish element in the early church was slow to abandon the law, and there is evidence that, by the provisions of men, a double standard was suffered to exist for a time - one, a legality for the Jews, and the other, pure grace for the Gentiles. Acts 15:19-21, 21:18-26

**3-The Following is Critical to grasp:** (Teachers Add)

There are some who, ignorant of the dispensational divisions of GOD's Word, and seeking to qualify the clear grace teachings of the Apostle Paul, are encouraging themselves in legalism on the strength of the fact that CHRIST kept and vindicated the law in the days of His particular ministry to Israel. Ga. 4:4: He was 'Born Under the Law'

### IV. THE PERSONAL EXPERIENCE OF THE APOSTLE PAUL IS AN ILLUSTRATION OF THE TEACHINGS OF GRACE

1-The Spirit has prompted the Apostle to make a seven-fold exhortation to believers to be followers of himself. This appeal was warranted because his doctrine was revealed to him from CHRIST (Galatians 1:11, 12: reference to this direct revelation to Paul)

1- I Corinthians 11:1; Imitate me, just as I also *imitate* Christ.

2-Philippians 3:17; Brethren, join in following my example, and note those who so walk, as you have us for a pattern.

3-Philippians 4:9 The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.



4- Other similar references: I Thessalonians 1:6; II Thessalonians 3:7, 9

2-The Epistles of Paul are an uncompromising protest against the intrusion of law, or any phase of law, into the reign of grace.

3-We read: I Corinthians 9:19-21: For though I am free from all *men*, I have made myself a servant to all, that I might win the more; 20 and to the Jews I became as a Jew, that I might win Jews; to those *who are* under the law, as under the law, that I might win those *who are* under the law; 21 to those *who are* without law, as without law (not being without law toward God, but under law toward Christ), that I might win those *who are* without law;

**4-These various relationships of Paul should be considered:**

**First.** Philippians 3:4,5: Was not the Apostle a Jew? Did he not make that his boast ?

**We read:** though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: **5** circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee;

**Second. Of Being Formerly a Jew:**

1-He was a Jew by origin, birth, and training; but when he became saved by grace he passed over onto new ground where there "is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Colossians 3:11).

**Third. Regarding former Gentiles:**

1-In like manner, Gentiles when saved, are no longer Gentiles in the flesh:

"Wherefore remember, that you being in times past Gentiles in the flesh, . . . now in Christ Jesus you who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:11-13).

2-The new creation in CHRIST is in view here. Through the new birth by the Spirit, a new humanity is being formed, and, though drawn from both Jews and Gentiles, it is neither Jew nor Gentile; it is the Church of God - the redeemed of all generations from Pentecost until the Lord returns for His own.

**Fourth. Three Divisions of Humanity:**

1-According to the Scriptures, humanity is now classified under three major divisions: "Give none offence, neither to the (1) Jews, nor to the (2) Gentiles, nor to the (3) church of God" (I Corinthians 10:32).

**Fifth.** "To them that are under the law, as under the law, that I might gain them that are under the law."

1-there was a multitude of people in Paul's day, both Jews and Christians, as there are to-day, who have placed themselves under the law.

2-This does not suggest that GOD has placed them there, or that He recognizes them as standing in their self-imposed position. However, having assumed a position under law they are morally obligated to "do the whole law" in the interests of consistency. Gal. 5:3: And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.

3-The supreme issue was not, and is not, one of correcting the outward life by the application of one rule or another: it was, and is, one of believing on CHRIST unto salvation by grace.

**Sixth.** "To them that are without law, as without law, . . . that I might gain them that are without law."

1-Thus the Apostle implies that, as to the rule of his life, he is not "without law." The class of people referred to as being "without law" is not the heathen to whom no missionary has ever gone; it refers, rather, to the great Gentile world to whom the law was never addressed.

**Seventh.** "Not being without law to God, but under the law [literally, inlawed] to Christ."

1-Here the Apostle reveals the exact truth as to his own relation to GOD as a Christian.

2-It is unfortunate that the theological discussion which has proceeded on the supposition that a Christian must either be under the law of Moses, or else be absolutely lawless and ungoverned, could not have made place for the fact that there is a third ground of relationship to GOD which is neither the law of Moses, nor the ungoverned lawlessness of the world. To be "under the law [inlawed] to Christ" is to be under the teachings of grace as a rule of life.

**Two Messages:**

1-The message of GOD to the unsaved world is that they believe on the Saviour who is offered to them in limitless grace.

2-The message to the saved is that they "walk worthy" of the calling wherewith they are called.

**~ end of section 1 ~**