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Grace CL305

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Class 3 Outline

THE LIFE UNDER GRACE (continued) SECTION TWO THE TEACHINGS OF THE LAW

In seeking an understanding of the teachings of grace, it is necessary to give due consideration to the teachings of the law; for, according to the Scriptures, the law, with its covenant of works, is the one principle which is opposed to the teachings of grace.

The law may be considered in a three-fold way:

I. AS TO THE MEANING OF THE WORD LAW AS USED IN THE SCRIPTURES

- 1-The foundation of all divine law is the Person of GOD.
- 2- Since He is holy, just and good, His ideals, standards and requirements must be holy, just and good.
- 3- The ways of fallen men are, of necessity, far removed from these divine standards which reflect the character of GOD.
- 4- this comparison has brought into bold relief the unmeasured gulf which exists between GOD and man, between holiness and sin, and the complementary revelation of the divine compassion which led GOD to bridge that gulf.
- 5- The word law, as commonly used, means ***a rule which regulates conduct***
- 6-It naturally implies the adequate authority and power on the part of the law-giver for its enforcement, and the proper penalty to be inflicted in case of its violation.

2-At least a seven-fold use of the word law is found in the Word of GOD.

First, The Ten Commandments.

- 1- They are the direct writings of GOD
- 2- They are themselves a crystallization of the entire law given to Moses.
- 3- They are summarized by CHRIST when He said to the Jewish lawyer:
Matt. 22:36-40: 36 "Teacher, which is the great commandment in the law?" 37 Jesus said to him, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind." 38 This is the first and great commandment. 39 And the second is like it: 'You shall love your neighbor as yourself.' 40 On these two commandments hang all the Law and the Prophets."
- 4- The Apostle Paul summarized the law in two great statements:
Rom. 13:10: Love does no harm to a neighbor; therefore love is the fulfillment of the law.

Gal. 5:14: For all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself."

5-And so James in 2:8: If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you do well;

6- That this limited declaration of commandments from GOD is termed "the law," is proven beyond question in Romans 7:7-14. In this passage the Apostle records: "I had not known lust, except the law had said, You shall not covet."

Second. The Whole System of Government for Israel while in the Land

1-The law in this larger aspect was divided into three major parts:

1- this three-fold governing system of law covered all divine requirements which were imposed on an Israelite in the land.

2- the three divisions of the system were both interrelated and interdependent.

3- this three-fold system provided its own instruction as to what was good, and its own prohibitions against that which was evil.

2-The **Commandments**: which were the revealed law of GOD relative to His righteous will. Of this revelation, the Decalogue (the Big Ten) was the center (Exodus 20:1-17).

3- The **Judgments**: which were the revealed law of GOD relative to the social life of Israel (Exodus 21:1 to 24:11).

4- The **Ordinances**: which were the revealed will of GOD relative to the religious life of Israel (Exodus 24:12 to 31:18).

5-Sacrifices

1-In the prescribed sacrifices its own divine remedy was provided for the wrong committed.

2-No other provision for a broken law has ever been disclosed to man than that of the animal sacrifices, and the final, and fulfilling sacrifice of the Cross where every demand of the law was met forever.

3-Issues in the Age of Grace

1-The projection of the Commandments into this dispensation disassociated from the ritual and sacrifices to which they are interrelated, is done with seeming plausibility only at the expense of one of the most vital dispensational distinctions in the Word of GOD.

Third. The Kingdom Age Rule of Messiah.

1-The still future dispensation of the reign of Messiah, which will be the fulfillment of all GOD's covenants with Israel, is to be a reign of pure law. This, it will be seen at a later point of the discussion.

Fourth. The Whole Revealed Will of GOD for any Individual, or Nation, when Contemplated as a Covenant of Works which is to be Worked Out in the Energy of the Flesh.

1-The divine blessing was conditioned on the performance of the entire law of GOD.

2-Under the new covenant of grace:

1-the undivided undiminished, divine blessing is first bestowed by GOD's favor, and by this bestowal, an obligation is created for a life corresponding to the divine blessing.

2- Moreover, the will of GOD for the daily life of the one who is perfectly saved in grace has been clearly revealed by extended and explicit injunctions, or beseechings

3- The covenant of grace is a covenant of faith. Thus when the injunctions or teachings of grace are attempted in the strength of the flesh, the very teachings of grace thereby become, in principle, a covenant of works.

- 4-Romans 8:4...He condemned sin in the flesh, 4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.
- 5-Righteousness of the Law: The phrase, "the righteousness of the law," which is here (Rom. 8:4) said to be fulfilled in us, proposes more than a fulfillment of the limited demands found in the Mosaic system; it proposes nothing less than the divine energy of the Spirit realizing continuously every aspect of the revealed and unrevealed will of GOD in the believer. It is conditioned on one thing only: "Who walk not after the flesh, but after the Spirit." (Note: Chafer calls a life adjusted to the Spirit)
- 6-The Law of God: The law of Moses is the law of GOD, but the law of GOD may be much more than the law of Moses. Since the Decalogue contained no reference to the great issues of Christian service and prayer, or the details of the character of the believer's walk in the world, no one, upon serious thought, will be willing to limit this great definition of sin as merely the transgression of the law of Moses. Sin under is much deeper than under law.
- 7- Sin, again, is nothing less than failure in any aspect of the will of GOD.

Fifth. Any Rule of Conduct Prescribed by Men.

- 1-Here the use of the word law is extended to the regulations men may make among themselves.
- 1 Tim. 1:8, 9: **8** But we know that the law is good if one uses it lawfully, **9** knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, **10** for fornicators, for sodomites, for kidnappers, for liars, for perjurers,
- 2-Thus the law of Moses or the law of the Kingdom Age when assumed as a rule of life by Jews, Gentiles, or Christians, becomes a man-made and self-imposed law.
- 3-Example: It is written: "For when the Gentiles [*the same is equally true now of Jews or Christians*], which have not the law, do by nature [*usage*] the things contained in the law, these, having not the law, are a law unto themselves" (Romans 2:14). The law, though not addressed to them is self-imposed and becomes to that extent a mere man-made obligation.

Sixth. Any Recognized Principle in Operation.

- 1-In this aspect of the meaning of the word law it is seen to be used as the equivalent of power.
- 2- In common usage, reference is made to the law of gravitation. Which is likewise the power of gravitation.
- 3- in the Word of GOD: "For the law [*power*] of the Spirit of life in Christ Jesus hath made me free from the law [*power*] of sin and death" (Romans 8:2).

Seventh. The Necessary Sequence Between a Cause and its Effect.

- 1-This particular aspect of the use of the word law is seen in Romans 7:21: "I find then a law, that, when I would do good, evil is present with me."

Discrimination of these widely different meanings of the word law is imperative for a right understanding of this great theme in the Scriptures.

II. AS TO THE RELATION THE LAW SUSTAINS TO THE TIME OF ITS REIGN

- 1-The Scriptures teach that the law given by Moses, which was a covenant of works, was given from GOD to man at a particular time.
- 2- The human family had walked before GOD upon the earth for upwards of 2500 years prior to the imposition of the law.

3- In the Word of GOD the period between Adam and Moses is particularly contrasted with the dispensation of the law. Rom. 5:12-13: Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned— **13** (For until the law sin was in the world, but sin is not imputed *as a transgression* when there is no law....)

1-Sin, in this connection, is evidently the inbred fallen-nature which all have received from Adam; and not the transgressions personally committed.

4- There are two aspects of the death of CHRIST as that death is related to sin:

1- He died "for our sins," which fact is the basis of the divine cure for personal sin by justification (Romans 3:21 to 5:11); and

2- He died "unto sin," which fact is the basis of the divine cure for the reigning power of the sin-nature (Romans 6:1 to 8:4).

5- The pertinent question - "Wherefore then serves the law?" Gal. 3:19

1-That is, it was "added" to give to sin the augmented character of transgression. Sin had always been evil in itself and in the sight of GOD; but it became disobedience after that the holy commandments were disclosed.

2- The fact of the sin-nature is not changed by the introduction of the law; it was the character of personal wrongdoing which was changed with the introduction of the Law. It was changed from sin, which is not imputed where there is no law, to sin which is the rebellion against the command of GOD, and which must reap all the punishment attendant upon broken law.

3- The giving of the law to Israel did not result in an obedient people.

4- Nor did the giving of the law really tend to their betterment at heart, or retard the power of sin.

Rom. 7:12-13: Therefore the law is holy, and the commandment holy and just and good. **13** Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good (*that is the Law*), so that sin through the commandment might become exceedingly sinful

5- Apart from the Man CHRIST JESUS, there was universal failure in the keeping of the law.

6- The law was never given as a means of salvation or justification:

Romans 3:20: **20** Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

Galatians 3:11, 24: **11** But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith.", **24** Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.

7- Though given as a rule of conduct for Israel in the land, it, because of the universal failure in its observance, became a **curse** (Galatians 3:10), **condemnation** (II Corinthians 3:9), and **death** (Romans 7:10-11).

6- The reign of the law is limited to a period of about 1500 years, or from Sinai to Calvary - from Moses to CHRIST. These boundaries are fixed beyond question in the Word of GOD.

First. The Law Began its Reign at Mount Sinai.

1-The law was never imposed upon any people or generation before it was given to Israel at the hand of Moses, **Deut. 5:1-3**: And Moses called all Israel, and said to them: "Hear, O Israel, the statutes and judgments which I speak in your hearing today, that you may learn them and be careful to observe them. **2** The LORD our God made a covenant with us in Horeb. **3** The LORD did not make this covenant with our fathers, but with us, those who *are* here today, all of us who *are* alive.

2- When the law was proposed, the children of Israel deliberately forsook their position under the grace of GOD which had been their relationship to GOD until that day, and placed themselves under the law. Ex. 19:3-8:

3-"You have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." Ex. 19:4 Such is the character of pure grace.

4-Until the Law, He had dealt with them according to the unconditional covenant of grace made with Abraham.

5- In place of the eagles' wings by which they were carried unto GOD, they confidently chose a covenant of works when they said: "All that the LORD hath spoken we will do."

6- Upon the determined choice of the law, the mountain where GOD was revealed became a terrible spectacle of the unapproachable, holy character of GOD. Exodus 19:18-21, Hebrews 12:18-21.

7- In like manner, every individual who is now under the law, is self-placed, and that law under which he stands is self-imposed.

Second. The Reign of Law was Terminated with the Death of CHRIST.

1-The truthfulness of the statement that the reign of the law was terminated with the death of CHRIST is to be determined by the Word of GOD, rather than by the traditions and suppositions of men.

1- Galatians 3:19: What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator. And the "seed" is CHRIST 3:16.

2- This conclusive passage (vs. 22-25) continues: "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." The distinction between Jew and Gentile is broken down and all are "under sin." There is provided and offered in CHRIST a new access and relationship to GOD.

3- Thus the new covenant of grace through faith in CHRIST is placed in contrast to the old covenant of works. The passage goes on to state: "But before faith [the new principle in grace] came, we [Paul is here speaking as a Jew of his own time] were kept under the law, shut up unto the faith which should afterwards be revealed.

4- Wherefore the law was our schoolmaster [child leader] to bring us unto Christ, that we might be justified by faith [the new principle in grace]. But after that faith [the new principle in grace] is come, we are no longer under a schoolmaster" (the law). Gal. 3:24-25.

III. AS TO THE APPLICATION OF THE LAW

1-The law was given only to the children of Israel. This statement admits of no discussion when the Scriptures are considered. A very few passages from the many are here given:

1-Mark 12:29 Jesus answered him, "The first of all the commandments is: 'Hear, O Israel, the Lord our God, the Lord is one. Other verses: Deuteronomy 4:8, Deuteronomy 5:1-3

2- Speaking of the covenants in relation to Israel, it is said: Rom. 9:3, 4: 3 For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, 4 who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises.

3- Speaking of the Gentiles it is said: Ephesians 2:11, 12: 11 Therefore remember that you, once Gentiles in the flesh--who are called Uncircumcision by what is called the Circumcision made in the flesh by hands-- 12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

4- It is expressly declared that the Gentiles have not the law: Romans 2:14: for when Gentiles, who do not have the law,

2-We conclude, therefore:

1- that the law which was given by Moses was a covenant of works, - that it was "added" after centuries of human history:

1- that its reign was terminated by the death of CHRIST,

2- that it was given to Israel only, and

3- that, since it was never given to Gentiles, the only relation that Gentiles can have to the Law is, without any divine authority, to impose it upon themselves.

THE LIFE UNDER GRACE (continued) SECTION THREE

THE KINGDOM AGE TEACHINGS

1-According to the Scriptures, all time is divided into seven periods, or dispensations.

The Bible is occupied, in the main, with the last three of these periods.

1- the Age of the law of Moses, which is measured by the duration of the reign of that law, or from Sinai to Calvary;

2- the Age of the kingdom, which is measured by the earth-reign of the King, or from the second coming of CHRIST when He comes to occupy His throne (Matthew 25:31), to the bringing in of the eternal state in the new heavens and new earth (Revelation 21:1; I Corinthians 15:24-28);

3-and lying between the age of the law of Moses, which is wholly past, and the age of the kingdom, which is wholly future, there is the present age of grace, bounded by the death of CHRIST, on the one hand, and by His second advent, on the other.

2-What makes them different is **not that God is different:**

1-Due recognition of the essential character of each of these ages is the key to the understanding of the exact manner of the divine rule in each age.

2-The rule of GOD in each case is adapted to the conditions which exist in that Age. Since the respective characteristics of the ages are widely different, the manner of the divine rule is correspondingly different.

3-These three ages are divided by age-transforming events:

First- The age of the law of Moses is separated from the present age of grace by the death of CHRIST, when He bore the curse of the law and finished the work by which man may stand justified before GOD forever, and justified as he could not have been justified by the law of Moses.

Second- The age of grace is separated from the age of the kingdom by the second coming of CHRIST to the earth - the time when He comes to reign, to bind Satan, to terminate human governments, and to cause righteousness and peace to cover the earth as the waters cover the face of the deep.

3-In respect to the **character** of divine government, both the age before the Cross and the age following the return of CHRIST represent the exercise of pure law; while the period between these two ages represents the exercise of pure grace.

4-Kingdom teachings will be found in those Psalms and prophecies of the Old Testament which anticipate the reign of Messiah in the earth, and in the kingdom portions of the Gospels.

5-The kingdom teaching is a system complete and perfect in itself. Moreover, this intensification of legal requirements in kingdom age revelations does not move the teachings of the Mosaic law nearer the heart of the teachings of grace.

1-For Example: In the kingdom law, anger is condemned in the same connection where only murder had been prohibited in the law of Moses, and the glance of the eye is condemned where only adultery had previously been forbidden.

6-The kingdom age Scriptures of the Old Testament are occupied largely with the character and glory of Messiah's reign, the promises to Israel of restoration and earthly glory, the universal blessings to Gentiles, and the deliverance of the creation itself.

7- There is little revealed in the Old Testament Scriptures concerning the responsibility of the individual in the kingdom; it is rather a message to the nation as a whole. Evidently the details concerning individual responsibility, were, in the mind of the Spirit, reserved for the personal teaching of the King, at the time when the kingdom would be "at hand."

8- As to the reign of the King, two important disclosures are made in the kingdom portions of the Old Testament:

(1) His will be a rigid reign of righteousness that shall go forth from Jerusalem with swift judgment upon the sinner (Isaiah 2:1-4; 11:1-5);

(2) according to the new covenant which He will have made with his people, He will have put His laws into their minds, and will have written them on their hearts (Jeremiah 31:31-40; Hebrews 8:7-12).

1-The writing of the law upon the heart is a divine assistance toward the keeping of the kingdom law which was in no wise provided under the reign of the law of Moses.

2- However, the written law on the heart, as it will be in the kingdom, is not to be compared with the power of the indwelling Spirit which is the present divine enablement provided for the believer under grace.

9- Under the new covenant, GOD will have put away the former sin of the nation forever. This, it is revealed, He is free to do through the Blood of His Son who, as GOD's Lamb, took away the sin of the world (Matthew 13:44; Romans 11:26, 27).

10-Key Words in all Three Ages:

1- the great key words under the Mosaic system were "law" and "obedience";

2- the great key words in the present age are "believe" and "grace"; while

3- the great key words in the kingdom age are "righteousness" and "peace."

11-The following are brief excerpts from the Old Testament Scriptures bearing on the kingdom age:

1-Isaiah 2:2-4 **2** Now it shall come to pass in the latter days That the mountain of the Lord's house Shall be established on the top of the mountains, And shall be exalted above the hills; And all nations shall flow to it. **3** Many people shall come and say, "Come, and let us go up to the mountain of the Lord, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths." For out of Zion shall go forth the law, And the word of the Lord from Jerusalem. **4** He shall judge between the nations, And rebuke many people; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore.

2-Other verses to review: -Isaiah 11:1-5; Jeremiah 23:3-8; Hosea 3:4,5

12-Turning to the New Testament Scriptures bearing on the kingdom age

1-It is important first to affirm the two fold ministry of Christ:

1-He was both a minister to Israel to confirm the promises made unto the fathers, and a minister to the Gentiles that they might glorify GOD for His mercy (Romans 15:8, 9): **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, **9** and that the Gentiles might glorify God for His mercy, as it is written: "For this reason I will confess to You among the Gentiles, And sing to Your name."

2- These two widely different revelations are not separated in the Scriptures by a well-defined boundary of chapter and verse; they are intermingled in the text and are to be identified wherever found by the character of the message and the circumstances under which it is given. This, it should be remembered, is the

usual divine method of presenting truth. (Isaiah would say: "here a little, there a little", 28:10)

3- Likewise, there is, to some extent, a co-mingling in the Gospels of the message of the kingdom and the teachings of grace.

4- The Gospels are complex almost beyond any other portion of Scripture, since they are a composite of the teachings of Moses, of grace, and of the kingdom.

5- it is of value to note the peculiar feature of each Gospel:

1-The Gospel by Matthew *is a message to Israel of her King and His kingdom.*

In that Gospel He is introduced first as the "Son of David" (1:1), which title immediately relates Him to the Davidic covenant, and that covenant eternally secures for Israel a throne, a King, and a kingdom. CHRIST, being the Son of David, is the Messiah-King - the Hope and Consolation of Israel. While this Gospel of Matthew is primarily of the King and His kingdom, the closing portion is of CHRIST as the Son of Abraham.

2-The Gospel by Mark *presents CHRIST as the Servant of the Lord.*

It records more concerning His service than of His teaching, and, like Matthew's Gospel, it is almost wholly addressed to Israel.

3-The Gospel by Luke *presents CHRIST in His humanity*, and, while written to Jews, the avowed purpose of the writer is to "set in order" and establish the "certainty of those things which are most surely believed among us."

4-The Gospel by John *was also written for a particular purpose:*

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (20:31).

1-John's Gospel In Particular: Thus the saving grace of GOD in CHRIST is declared to be the theme of this Gospel. While the ministry of CHRIST to Israel is acknowledged by the words, "He came to his own, and his own received him not" (1:11),

2-the Gospel by John is primarily of the grace of GOD in salvation through CHRIST.

3-The Gospel by John divides the teachings of CHRIST into two parts:

1- chapters 1 to 12, the grace of GOD *that saves*; and

2- chapters 13 to 16, and 19 to 21, the grace of GOD *that teaches*.

5-Synoptic Gospels in particular: From this brief consideration of the four Gospels it may be concluded that those teachings of CHRIST which confirm the covenants made unto the fathers, or Israel, will be found primarily in the Synoptic Gospels, and that these kingdom teachings are crystallized in the first portion of the first Gospel.

13-Old Testament unfulfilled:

1-The Old Testament closed with its great hopes unrealized and its great prophecies unfulfilled.

2-These hopes were based on covenants from the Lord, to which He had sworn with an oath.

3-These covenants guarantee to the nation an earthly kingdom in their own land, under the abiding reign of Messiah, sitting on the throne of His father David.

4-No such promise was fulfilled in the Old Testament period. The kingdom as provided for in the faithfulness of the Lord was revealed in the Old Testament only in predictive prophecy.

5-At this point and under these circumstances, a new message went forth: "The kingdom of heaven is at hand."

1-It was proclaimed by the forerunner - John the Baptist (Matthew 3:1-2), by CHRIST (Matthew 4:17), and by His disciples (Matthew 10:5-7).

2-The strongest prohibition was imposed against the giving of this message to any Gentile, or even to a Samaritan (Matthew 10:5, 6. Cf 15:24)

3-their utter slowness of heart to understand the new facts and teachings of grace is most obvious. "Lord, will you at this time restore again the kingdom to Israel?" (Acts 1:6)

6-The Messianic rule of GOD in the earth was the theme of the prophets; for the prophets only enlarged on the covenants which guaranteed a throne, a King, and a kingdom, over regathered Israel, in that land which was sworn to Abraham.

7-This good news to that nation was the "Gospel of the kingdom," and should in no wise be confused with the "Gospel of saving grace".

1-There should be no confusion at this point. The rulers of the nation who demanded His death were not personally rejecting a Saviour, as sinners are rejecting Him now; they were rejecting their King. They did not say, "We will not believe on the Saviour to the salvation of our souls"; they said, "We have no king but Caesar."

2-It is recorded of Him in sixteen passages that He, by His rejection and death, fulfilled the Old Testament Scriptures. It is also recorded of Him in nine passages that He was the fulfillment of Old Testament prophecies concerning the King.

3-In the Synoptic Gospels, there is, therefore, no record of any step toward the formation of the Church, or any reference to that great purpose, **until**, from His own nation, His rejection as King is evident.

4-It is only another application of the rationalistic trick of playing the free will of man against the sovereignty of GOD.

1- on the human side, there was a clear-cut issue with unrestrained power to choose, or reject, the King.

2- on the divine side, there was a genuine offer of the kingdom in the Person, presence and ministry of the King.

5-On the one hand, He was prophesied to come as a Monarch whose reign and kingdom would be everlasting (II Samuel 7:16; Psalm 72:1-20; 89:35-37; Isaiah 9:6, 7).

6-The thought of His death is foreign to this body of prophecy. It is no function of a king to die,- "Long live the king!" But, on the other hand, there is prophecy equally as explicit regarding the sacrificial, substitutionary death of CHRIST (Psalm 22:1-21; Isaiah 53:1-12).

7-Since the present age of grace and its purpose was not revealed to the writers of the Old Testament, the time-element relating these two lines of prophecy could not be disclosed. When the fullness of time came, it pleased GOD to present His King in fulfillment of prophecy and according to all His covenants **to Israel. Both by the "determinate counsel and foreknowledge of God" and by the free choice of the nation, the King was rejected and crucified.**

8-In like manner, the same clear light as to the divine purpose is revealed through Daniel when he predicts the order of events to be fulfilled in the period between his own time and that of the reign of Messiah. Daniel 9:24-27.

1-In this prophecy the "cutting off of Messiah" precedes the reign of the King. Thus did GOD anticipate what would take place; but this in no wise lessens the exercise of free choice on the part of the nation Israel in rejecting the King.

9-The minute accuracy of the Scripture is seen in CHRIST's use of the phrase *my commandments*. During the days of His ministry to the nation Israel, He enforced the commandments of Moses, and spoke of the new principles which were to be applied in the kingdom as "these sayings of mine," and "I say unto you";

1-but at no time did He use the term *my commandments* until He used it with His disciples in the upper room, and at the time when He was unfolding the new principles which were to condition the daily living of those who should stand on resurrection ground, in the new creation, and under grace.

10-In the teachings of the kingdom, the characterizing phrase is, "hear and do" (Matthew 7:24), while the characterizing phrase under grace is "hear and believe" (John 5:24).

1-So, also, the phrase, the kingdom of GOD cometh not with outward show, anticipates the present aspect of the rule of GOD in the individual heart; but after this, and according to all prophecy, the kingdom of Heaven will come with outward show.

~end of section 3 ~

THE LIFE UNDER GRACE (continued) SECTION FOUR CONTRASTS BETWEEN LAW AND GRACE TEACHINGS

1-Having considered the fact that GOD provides different rules of life, as recorded in the Scriptures, to fit His succeeding dispensational dealings with man, it is important to consider the wide difference which exists between the principle of law, and the principle of grace, as applied to the divine government of man.

2-While the purpose of this section is to emphasize the fact that the three systems of divine government are essentially separate, each one from the others, and each one, being wholly complete and sufficient in itself, is in no wise interchangeable for either of the others, and cannot be co-mingled.

3-The important features of this unity in the Scriptures are:

1. The revelation concerning GOD
2. Prophecy and its fulfillment
3. The union between type and antitype (or fulfillment of type)
4. The revelation concerning Satan and evil.
5. The doctrine of man and his sin
6. The requirement of holiness in the conduct of saints
7. The continuity of purpose in the program of the ages

4-Such is the wonderful unity of the Scriptures throughout; but in no sense are the various systems regulating human conduct the same, and the exact application of these systems must be guarded at every point.

5-These governing principles differ in three particulars:

- (1) They present independent, sufficient, and complete systems of divine rule in the earth.
- (2) In these systems the order varies as to the sequence of the divine blessing and the human obligation.
- (3) These systems differ according to the degree in which the divine enablement has been provided.

These governing principles differ in three particulars:

I. THEY PRESENT INDEPENDENT, SUFFICIENT, AND COMPLETE SYSTEMS OF DIVINE RULE ON THE EARTH

As has been stated, there are three of these systems of divine government:

(1) The teachings of the law of Moses

1-This rule of life was revealed from GOD and accepted by Israel at Sinai, and was at no time addressed to the nations of the world.

- 2- Its full detail is revealed in the writings of Moses; but the history of Israel under the law occupies the rest of the Old Testament, and the major part of the Gospels up to the record of the death of CHRIST.
- 3- In the doctrinal teachings of the New Testament, much additional light is given to the character and purpose of the law of Moses. There the law is held in contrast with the teachings of grace.
- 4- The law of Moses was complete within itself. In her relation to GOD, that nation remained for fifteen hundred years under pure law. "The law was given by Moses, but grace and truth came by Jesus Christ."

(2) The teachings of grace

- 1- Like the teachings of the law of Moses, the teachings of grace have not applied to men in all ages. These teachings were revealed from GOD through CHRIST and His apostles.
- 2- These teachings constitute the divine instruction to the heavenly citizen and unfold the exact manner of life that such a citizen is expected to manifest even here in the earth.
- 3- The full detail of this rule of life is found in portions of the Gospels, portions of the Book of Acts, and the Epistles of the New Testament.
- 4- the very foundations of grace and its relationships are laid in the types and prophecies of the Old Testament.
- 5- the present teaching of grace was not then disclosed, nor was it applied to men until the reign of the law had been terminated in the death of CHRIST.
- 6- the teachings of grace will apply to the children of GOD under grace as long as they are in the world, and these principles will cease to rule, of necessity, when the people to whom they alone apply are gathered out and taken from the earth at the coming of CHRIST.
- 7- this age is rather spoken of as "the times of the Gentiles" in all matters of human government in the earth.
- 8- The present age is characterized by a unique emphasis on the individual. The death of CHRIST contemplated above all else the need of the individual sinner.
- 9- The message of grace is of:
 - 1- a personal faith,
 - 2- a personal salvation,
 - 3- a personal endowment of the Spirit,
 - 4- a personal gift for service, and
 - 5- a personal transformation into the image of CHRIST.
 - 6- The teachings of grace are perfect and sufficient in themselves. They provide for the instruction of the child of GOD in every situation which may arise.

(3) The teachings of the kingdom age.

- 1- The teachings of the kingdom have not been applied to men in all the ages; nay, more, they have not yet been applied to any man.
- 2- Since they anticipate the binding of Satan, a purified earth, and the personal reign of the King, they cannot be applied until GOD's appointed time when these accompanying conditions on the earth have been brought to pass.
- 3- The kingdom laws will be addressed to Israel and beyond them to all the nations which will enter the kingdom.
- 4- The reign of the King is never said to be ushered in by a gradual process of world improvement; it is introduced suddenly and with great violence. Daniel 2:31-45

- 5-Satan and the satanic deception will have been removed from the earth,
 - 1- Israel will have realized the glory of her covenants, and
 - 2- the long predicted blessing will have come upon all the Gentiles, and upon creation itself.
- 6- The church is not once mentioned in relation to the teachings of the kingdom age, nor are those teachings applied to her; for her part in the kingdom is not to be reigned over, but to reign with CHRIST - her Head.
- 7- The King will reign with a rod of iron. Sin and iniquity will be rebuked instantly and judged in perfect righteousness.
- 8- The teachings of the kingdom are found in portions of the Psalms, the kingdom prophecies of the Old Testament, and the kingdom teachings in the Synoptic Gospels.
- 9- There is no need that these teachings be supplemented or augmented by additions from either of the other governing systems.
- 10-Under GOD's classification, there are only three major divisions of the human family - "The Jew, the Gentile and the church of God." Wherever they are mentioned in any portion of the Bible they are recognized as distinctly separate peoples
 - 1-The Jew, or Israel, began with Abraham (who was an idol worshipping gentile)
 - 2-The Gentile began with Adam
 - 3-The Church began with the death of CHRIST and the descent of the Spirit, is the divine objective in this age, is a heavenly people taken from both Jews and Gentiles

First. The Similarity and Dissimilarity Between the Teachings of the Law of Moses and the Teachings of Grace.

- 1-In this discussion, the law of Moses will be limited to the Decalogue; for no legalist proposes to carry forward into grace the judgments which governed the social life of Israel, or the ordinances which governed their religious ritual in the land.
- 2-In no sense does this question involve the issues of world government; for GOD has never addressed either the teachings of the law, or the teachings of grace to the whole world.
- 3- The issue is, therefore, between law and grace as governing principles in the life of the Christian.
- 4- the moral values of the law are reincorporated in the teachings of grace.
- 5- The command to keep the seventh day is omitted wholly. This fact and the reason thereof will be considered more at length later in the discussion. So, also, the one promise of the Decalogue is omitted.
- 6- Again, concerning Israel and her relation to the land it is written:
 - 1- "Trust in the LORD, and do good; so shall you dwell in the land, and verily you shall be fed"
- 7- No land has been given to the Christian. He is:
 - 1- a "stranger and pilgrim" here, - an "ambassador,"
 - 2- a "citizen of Heaven".
- 8- The serious manner in which people apply an Old Testament promise, impossible under grace, to themselves is a revelation of the measure of inattention with which the Scriptures are too often read and quoted.
- 9- The Ten Commandments require:
 - no life of prayer;
 - no Christian service;
 - no evangelism;

- no missionary effort;
- no Gospel preaching;
- no life and walk in the Spirit; - no Fatherhood of GOD;
- no union with CHRIST;
- no fellowship of saints;
- no hope of salvation, and
- no hope of Heaven.

10- A few times the teachings of the law are referred to by the writers of the Epistles by way of illustration. Having stated the obligation under grace, they cite the fact that this same principle obtained under the law.

Second. The Similarity and Dissimilarity Between the teachings of the Law of Moses and the Teachings of the Kingdom Age.

1. They are similar because they are based on a covenant of works.

1- The nature of a covenant which is based on human works is obvious. Whatever GOD promises under such a covenant, is conditioned on the faithfulness of man. Every blessing under the law of Moses was so conditioned, and every blessing in the kingdom relationship will be found to be so ordered.

2- The kingdom teachings of the "Sermon on the Mount" are concluded with the parable of the house built on the rock. The key to this message is given in the words, "Whosoever hears these sayings of mine, and does them."

3- By these references to the law of Moses and the law of the kingdom, it may be seen that both of these systems are based wholly on a covenant of works. Compare: Deuteronomy 28:1-14, Deuteronomy 28:15-68, Luke 10:25-28

2. They are similar because of elements which are common to both.

1-By these illustrative passages it is clear that the law of Moses and the law of the kingdom are similar in that they contain elements which are common to both: Matthew 5:17-28. cf 31-48; 6:1-18, 25-34

3. They are dissimilar because of certain points in which they differ.

1- In the law of the kingdom, certain features are added which are not found in the law of Moses.

2- It has been revealed in the Scriptures above quoted that the law is intensified in the kingdom teachings. From these no element of the law of Moses has been subtracted.

3- The law demanding "an eye for an eye, and a tooth for a tooth" is replaced by required submission. The other cheek is to be turned, the second mile is to be traveled, and to him that asks, there is to be no refusal. Even the enemies are to be loved.

Third. The Similarity and Dissimilarity Between the Teachings of Grace and the Laws of the Kingdom Age.

1- It will be necessary, also, to compare these precepts with the kingdom teachings of the Old Testament; for it will be found that the teachings of the kingdom presented in Matthew, chapters 5 to 7, are in exact accord with the Old Testament predictions regarding the kingdom, and are almost wholly in disagreement with the teachings of grace.

2- In Luke 16:16 it is written: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presses into it."

1-The message of John the Baptist was something new. It was in no sense the preaching of the "law and the prophets" as a direct application of the Mosaic system. Nevertheless, his preaching was purely legal in character.

3- The Gospel by John is distinctly of salvation and grace through believing, and the selection of this one message from John the Baptist beautifully illustrates the mind and purpose of the Spirit in the selection of material for the construction of that Gospel of divine grace. John 1:29: "The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"

4- This exceptional word from John the Baptist, fitted to the message of grace in the Gospel by John, should not be confused with his legalistic preaching as recorded in the Synoptic Gospels, where his real ministry as the forerunner is set forth. See Luke 3:7-14

5- The intense emphasis on the covenant of meritorious works is obvious in this message; but John did not preach Moses and the prophets.

6- Added light is also given in Luke 16:16 as to the kingdom character of John's preaching. The divine rule in the earth which Matthew terms as "the kingdom of heaven" is by Luke termed "the kingdom of God." This is justified since the kingdom of GOD includes within it the kingdom of Heaven, or the earth rule of the King.

(1) In the kingdom message, hope is, in the main, centered in the kingdom of Heaven,

1- This, it should be remembered, is not Heaven: in this connection, it is the rule of the Messiah-King in the earth

2- In the teachings of grace it is Heaven itself which is in view, with never a reference to the kingdom of Heaven, other than that the saints shall reign with the King.

3-Christians, on the other hand, are often related to the larger sphere of the kingdom of GOD (See John 3:3).

(2) These two lines of teaching may be identified, also, by the use of the great words they employ.

1- According to both the Old Testament and the New, *righteousness* and *peace* are the great words of the kingdom age.

2- The great words in this age are *believe* and *grace*. Not once do these words appear in connection with the kingdom teachings of Matthew, chapters 5 to 7.

(3) The kingdom teachings, like the law of Moses, are based on a covenant of works.

1- The teachings of grace, on the other hand, are based on a covenant of faith.

2- Too often it has been supposed that the kingdom reign of Messiah will be a period of sinlessness on the earth, corresponding to the new Heavens and new earth which will follow.

3-Every Scripture bearing on the kingdom emphasizes the moral conditions which will obtain in the kingdom. Because of the binding of Satan, and the immediate judgment for sin, the high moral requirements in the kingdom will be possible.

(4) The various topics presented in the "Sermon on the Mount," are here considered in order:

1-The Student is here to read this section note its Kingdom application, but also the principles of the Sermon of the Mount are to be applied to us under Grace as well, under the 'Kingdom of God'.

2-Teachers Note: We as a class will not spend a lot of time on the Sermon on the Mount, due to time constraints and it is here that the Teacher and Calvary Chapel Disagree with the strict ultra-dispensational view of the author.

3-We do not disagree that these Kingdom teachings apply and be enforced in the Kingdom Age, but the principles of these teachings apply under Grace as well, and are taught in the grace teachings.

(These governing principles differ in three particulars: continued)

II. THE ORDER VARIES AS TO THE SEQUENCE OF THE DIVINE BLESSING AND THE HUMAN OBLIGATION

1-The second major distinction between the teachings of law and the teachings of grace is seen in the varying order between the divine blessing and the human obligation.

2- when the human obligation is presented first, and the divine blessing is made to depend on the faithful discharge of that obligation, it is of, and in conformity with pure law.

2a- when the divine blessing is presented first, and the human obligation follows, it is of and in conformity with pure grace.

3- In the case of the law, it is do something with a view to being something or some benefit; in the case of grace, it is be made something with a view to doing something.

4- The law said "If you will do good, I will bless you"; grace says, "I have blessed you, & our response in love is: now do good."

5- In the teachings of grace, the gracious, divine blessing always precedes, and is followed by the human obligation, and additional blessings are often bestowed in excess of the human obligation performed.

6- This is the order maintained throughout the great doctrinal Epistles of the New Testament. These Epistles are therefore subject to a two-fold division. In the first division, the mighty undertakings of GOD for man are disclosed: while in the second division the saved one is besought and exhorted to live on the plane to which he has been brought in the exceeding grace of GOD.

7-For Example: The first division of the Book of Romans is the unfolding of the saving grace of GOD toward sinners, which is extended to them on the sole condition that they believe (1:16; 3:22, 26; 4:5; 10: 4); the second division is an appeal for a corresponding manner of daily life, which life is "reasonable" in view of the results which GOD has already achieved in sovereign grace.

8-* Consideration should be given to the fact that rewards, which are bestowed in addition to the blessing of the saving grace of GOD, are offered to the saved one on the principle of merit; and, on the other hand, grace was offered to the people under the law, in addition to the demands of the law, in the provisions of the sacrifices.

(These governing principles differ in three particulars: continued)

III. BECAUSE OF DIFFERENT DEGREES OF DIFFICULTY AND DIFFERENT DEGREES OF DIVINE ENABLEMENT

1- The three rules of life - the law of Moses, the law of the kingdom age, and the teachings of grace are widely different because of two facts:

(1) The requirements of the manner of life under them are far from uniform, and

(2) these systems differ in the degree of divine enablement which is provided in each.

2-These two facts are so closely related with these governing systems that it is necessary to consider these two facts in their relation to each rule of life:

First, The Law of Moses.

1- As to the measure of requirement which is imposed.

The Mosaic law was addressed to the natural man, and, it is evident, its requirements did not exceed his limitations; yet because of the weakness of the flesh, these demands were never actually fulfilled by any person other than CHRIST. Note: Very True but Jesus was very complementary of John the Baptist as the greatest of those born of woman, under the Law. (Matt. 11:11)

2- **As to the degree of divine enablement.** There is no hint in connection with the proclamation of the law of Moses of any divine enablement being provided for the keeping of that law.

3- GOD addressed those commandments to men, and the result was no more than the unaided flesh would produce. The law dispensation, extending over a period of fifteen hundred years, thus became a demonstration of the universal failure of man under the reign of pure law.

Second. The Law of the Kingdom.

1- As to the measure of requirement which is imposed.

The standard of conduct which will be required under the law of the kingdom is, as has been seen, advanced and intensified in its demands beyond that which is presented under the law of Moses.

2- As to the degree of divine enablement.

1-The degree of divine enablement which will obtain under the rule of the kingdom is seen in three provisions:

- (a) The environment in the kingdom will be that of a purified, transformed earth; creation will be delivered from its present bondage and corruption; Satan will be bound and confined to the abyss; and the subjects in the kingdom will realize the immediate power and inspiration of the personal reign of the King, which will be extended over all the earth.
- (b) Added to this is the revealed fact that the King will have inclined the hearts of His people to do His holy will. Jer. 31:33-37
- (c) The promise concerning "the last days" for Israel, according to Joel 2:28-32, is that the Spirit is to be poured out upon all flesh.

1- That this great promise began to be fulfilled at Pentecost, is explicitly stated by Peter in his sermon on that day. It must be borne in mind, however, that Peter's reference to Joel's prophecy concerning the Kingdom was made in connection with the renewed appeal to Israel, extended at Pentecost, that she repent and receive her Messiah whom she had slain.

2- As the Gospel was extended to Gentiles in the formation of the Church, the abiding ministries of the Spirit became evident, and the final outpouring of the Spirit which, according to Joel, is to characterize the inception of the kingdom in the earth, awaits the return and enthronement of the King.

Third, The Teachings of Grace.

- 1- The standard of conduct prescribed under the teachings of grace is immeasurably more difficult to maintain than that prescribed either by the law of Moses, or the law of the kingdom.
- 2- Similarly, the divine enablement provided under grace is nothing less than the infinite power of the indwelling Spirit.
- 3- The teachings of grace are addressed only to the supernatural man who is both born of the Spirit and indwelt by the Spirit.
- 4- These teachings are such as naturally belong to a citizen of Heaven.
- 5- As to the character of the requirements which are imposed. Turning to the Scriptures which reveal the position and responsibility of the child of GOD under grace, it is found that a superhuman manner of life is proposed and that a supernatural power is provided for its exact and perfect execution.
- 6- There is no question as to the superhuman character of these injunctions:
 - 1- "Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Corinthians 10:5);
 - 2- "That you should show forth the praises [virtues] of him who hath called you out of darkness into his marvelous light" (I Peter 2:9);
 - 3- "Giving thanks always for all things unto God" (Ephesians 5:20);
 - 4- "That you walk worthy of the vocation wherewith you are called" (Ephesians 4:1);
 - 5- "Walk in the light" (I John 1:7);
 - 6- "Walk in love" (Ephesians 5:2);
 - 7- "Walk in the Spirit" (Galatians 5:16);
 - 8- "Grieve not the Holy Spirit of God" (Ephesians 4:30);
 - 9- "Quench not the Spirit" (I Thessalonians 5:19).
 - 10- "Be anxious for nothing", Phil. 4:6
- 7- These teachings surpass the standards of the law of Moses in the measure in which infinity surpasses the finite.
- 8- When unfolding the high character of the teachings of grace, CHRIST said: "A new commandment I give unto you, That you love one another; as I have loved you, that you also love one another"; "This is my commandment, That you love one another, as I have loved you" (John 13:34; 15:12). The new commandment is in contrast to an old commandment of Moses: "Love your neighbor as yourself."

9- Consider, first, that love under grace is the "fruit of the Spirit" (Galatians 5:22). Literally, "the love of God is shed abroad [gushes forth] in our hearts by [out from] the Holy Ghost which is given unto us"

10- As to the divine enablement:

1- A supernatural power is provided for the exact and perfect execution of the superhuman rule of life under grace. There is no aspect of the teachings of grace which is more vital than this, or which so fully differentiates these teachings from every other rule of life in the Bible.

2- Under grace, the all powerful, abiding, indwelling and sufficient HOLY SPIRIT of GOD is given to every saved person. This statement is abundantly established by revelation (John 7:37-39; Romans 5:5; 8:9; I Corinthians 2:12; 6:19; Galatians 3:2; I Thessalonians 4:8; I John 3:24; 4:13),

11-The whole aspect of grace, which provides a supernatural sufficiency for the superhuman, heavenly conduct, and which is the believer's reasonable life and service, is summed up in two great doctrines of the New Testament:

1-a. The superhuman manner of life is to be Christ like. He is the pattern: Philippians 2:5, I John 4:17, I Peter 2:21, Philippians 1:21

2-b. It is the supreme purpose of the indwelling Spirit to reproduce Christ likeness in the believer.

1- The most comprehensive statement of the reproduction of CHRIST in the believer is found in Galatians 5:22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (self-control).

Every word, as here used, represents a superhuman quality of life.

12- Under the law, that degree of love is required which is possible to the natural man; under grace, the divine love is wrought in the heart by the HOLY SPIRIT. This is true of all the superhuman demands under grace.

13- Likewise, Christian service is to be superhuman.

1- It is all supernaturally wrought; for it is the exercise of a spiritual gift - a "manifestation of the Spirit" (I Corinthians 12:7).

It may be concluded, then, that there are three major distinctions between law and grace:

(1) They are unlike because they impose separate and sufficient rules of life, which are, in their character, either wholly legal or wholly gracious;

(2) They are unlike because there are in these systems opposite orders between the human obligation and the divine blessing; and

(3) They are unlike because the requirements of these systems of divine rule differ, with corresponding revelations concerning divine enablement provided in each.

~end of section 4 ~