



GRACE-LOVE-TRUTH COURSE.

PART 3A: LAW AND GRACE

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PART 3A. LAW AND GRACE

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INTRODUCTION

John 1:17 "For the law was given through Moses; grace and truth came through Jesus Christ".

The Law was given by Moses for to people to obey and do.

But grace and truth came through the person of Jesus.

Unlike the Law, grace is not something we do but it is someone we receive, in the person of Jesus. When we received Jesus as Lord and Saviour we receive grace. The purpose of this part of the course is to explain the Law of Moses, it's purpose today, how it should be used in the

context of the New Covenant and how the Law has been erroneously applied and misunderstood in a way that is undermining grace and believers identities in Christ.

An important part of understanding the grace that is ours through the living Word, Jesus Christ, is that we have a firm Biblical foundation on which this grace is established. This is so that the intimacy, hope and blessings that come with Jesus' grace cannot be undermined. As you go through this study course we ask you to spend time looking up all the scripture references quoted in brackets. Allow the Holy Spirit to establish the Word in your heart and mind.



1. THE PROBLEM OF THE MISUSE OF THE LAW

1.2 THE LAW IS GOOD

1Ti 1:8 "We know that the law is good if one uses it properly".



Let's be clear from the start; we are not anti the Law. God makes the purpose of the Law clear in the Scripture and declares that the Law is good when it is used to expose unrighteousness and reveals our need to be saved from our sins. The problem is that many have assigned the Law a different role to that which God intended - a roll that often opposes or belittles grace or adds conditions to God's grace. There is a great debate that runs throughout the New Testament letters over what is the purpose of the Law? There is obviously a proper reason why God gave the Law to Moses. Close examination of the New Testament scriptures clearly reveals the very special purpose of the Law and we will now start looking into this in this in more detail.

1.3 LAW KEEPING FOR RIGHTEOUSNESS ALIENATES US FROM CHRIST

Gal 2:21 " I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!"

Gal 5:4 You who are trying to be justified by the law have been alienated from Christ; you have fallen away from grace.

To be alienated from Jesus! What a powerful statement and terrible thing to happen to anyone, and yet this is exactly what the Scriptures teach happens when we embrace the Law. Ask most Christians what causes people to fall away from God's grace and their answer would be sin. However this is not true, it is actually the Law that causes one to fall from grace. When we use the Law to gain and maintain righteousness it is an offense to God. On the other hand, bazaar as it may seem, the Scriptures teach that sin actually causes grace to increase (Rom.5:20). The Scriptures also teach that misuse and the wrong application of the Law can;

1. Alienate us from Christ (above)
2. Nullify God's grace (above).
3. Dishonour the work of Jesus on the cross (above).
4. Curse God's people (Gal.3:10)
5. Give power to sin (1Co.15:56)
6. Provoke sin (Ro.7:5)
7. Produce lust (Ro.7:8)
8. Increase sinning (Ro.5:20)
9. Condemns us (2Co.3:9)
10. Bring God's wrath upon us (Ro.4:15)



These are all horrible things and to avoid them and live a blessed and holy life it is crucial that we understand what the Law is, it's purpose and how it should be applied today.

1.4 THERE ARE VARIOUS LAW SYSTEMS THAT AFFECT US

As we study the Law we first need to clarify that we all live under a number of law systems which tend to interact.

Firstly there are natural laws. These are scientific laws like gravity, inertia, sowing and reaping. Generally we are bound by these laws, however when we move in the supernatural and miraculous natural laws can be overcome.

Secondly there are secular laws. The civic law of the land. We are called to obey the civic law as far as possible. Provided they don't oppose the Word of God.

Thirdly there are spiritual laws. The Scriptures define a number of spiritual Law systems, the main ones are :

i) The Law of Sin and Death (The Old Adamic Covenant): If you sin you die both spiritually and physically (Gen 2:16-17)(Rom8:2-4).

ii) The Law of Moses (The Old Mosaic Covenant): If you obey all the Ten Commandments all the time, you will be blessed. If you fail in any one aspect at any time, you are cursed (Deut. 28:1-68). Blessing and curses are based totally on your performance. It's bad news!

iii) The Law of the Spirit of Life. (The New Covenant): If you are "born again" the Spirit of Christ lives in you. You are righteous and in Grace. You have full abundant physical and spiritual life along with God's abundant blessings. (Rom. 8:2-4)(John 1:16-17). It's good news.

These spiritual Laws are the laws we are concerned with. The world cannot understand the spiritual (1Cor.2:14), but as Christians these spiritual Law systems need to be understood as they affect both our spiritual and physical well being.

2. THE LAW OF MOSES

2.1 WHERE DID THE MOSIC LAW COME FROM?

The Torah is the first five books of the Old Testament which were written by Moses under the inspiration of the Holy Spirit. The Hebrew word Torah means written instruction or teaching. Within the Torah a number of covenants are revealed, the last covenant, which still applies to Israel, is the Law of Moses which God gave Moses on Mount Sinai. This Law Covenant contains six hundred and thirteen Mitzvot or commandments (Go to <http://www.jewfaq.org/613.htm> if you would like a list) , ten of which we know as the Ten Commandments. Over the centuries the Jewish Rabbi (teachers) have added thousands of sub-laws or traditions to the Laws of Moses. These are recorded in the Jewish books known as the Talmud and Midrash. Each Rabbi formulates a set of interpretations of

the Torah and these were referred to as "his yoke" as they were often, heavy, controlling and burdensome (Lk.11:46). One of Jesus' roles was that of a Jewish Rabbi. Jesus said (Mat 11:28-30) "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." Jesus thought that the teachings of the Rabbi of the day had missed the point and that they were burdensome, legalistic and lacked God's grace. His teachings on the other hand were light, graceful and good news.

2.2 THE TORAH REVEALED BOTH GOD'S GRACE AND LAW

It is a mistake to think that the Torah only revealed The Law. The Mosaic Law was just one part of the Torah and prior to Moses being given the Law on Mount Sinai God had revealed grace, righteousness and faith to Abraham and his offspring. In fact the Abrahamic Covenant is a great blessing and it is the overriding covenant of the Old Testament which pointed to the coming New Covenant in Christ. We will examine the prophetic role of Abraham and Sarah in Part 5 on Righteousness. The Torah shows the contrast between Abraham who lived by faith and Moses who commanded people to live by laws. Here is a comparison for you to consider....

GRACE & LAW IN THE OLD TESTAMENT (Christ concealed in shadows & types)	
A SHADOW OF THE GRACE TO COME: <small>GOD'S COVENANT WITH ABRAHAM</small>	RELIGIOUS LAW & A GOSPEL OF WORKS: <small>THE COVENANT OF MOSES</small>
<ul style="list-style-type: none"> • Abram spoke with God. • Abram submitted to the King of Righteousness & Peace. • His Righteous came by faith. • He believed & trusted God. • He had faith in God's goodness. • He trusted in God's Grace. • He rested in God's provision. • All he did was blessed. • He was victorious. • His sin was not counted by God. • He was healthy & strong. • He was under God's care. 	<ul style="list-style-type: none"> • Israel refuse to speak with God. • Israel rebelled, rejected intimacy with God & His Grace. • Their Righteousness came by works. • They did not believe or trust God. • They doubted God's goodness. • They trusted a religion of law. • They continually lost their provision. • They were cursed and exiled. • They were enslaved by their enemies. • Every sin was punished 7 X over. • They were always sick & dying. • They were under God's wrath.

2.3 LEGALISM

The Law is not actually the problem, the problem is the legalistic application of the Law for purposes for which it was not intended. "Legalism" in Christian theology, is a usually pejorative term referring to an over-emphasis on discipline, or conduct, or legal ideas, usually implying an allegation of misguided rigour, pride, superficiality, the neglect of mercy, and an ignorance of the grace of God, or an emphasizing of the letter of law at the expense of the Spirit. Legalism is alleged against any view that obedience to law, not faith in God's grace, is the pre-eminent principle of redemption.

It should be noted that the words 'legalism' or 'legalist' do not occur in the Old nor the New Testament. However legalism's root word; "law" (Greek nomos), occurs frequently in the New Testament, and sometimes denotes legalism. The Greek of Paul's day lacked any term corresponding to the distinct position of "legalism", "legalist", or "legalistic". The erroneous concept of legalism, being that salvation can be earned by obedience to laws, is referred to in various New Testament books, including Galatians. In this case, Jews who had become Christians believed that in order to obtain salvation, both faith in Christ and obedience to the Mosaic laws was required. Examples of this legalism are the issue of circumcision and the incident at Antioch where Jewish believers would not eat with gentile believers. In the New Testament these cases are referred to as the "Judaizer" controversy, rather than the "legalism" controversy, but the two are basically the same issue.

Legalism refers to any doctrine which states salvation requires adherence to the Law. It can be thought of as a works-based religion. Groups in the New Testament said to be falling into this category included the Pharisees, Sadducees, Scribes, Judaizers, and Nicolaitans. Jesus very clearly condemned all forms of legalism (Mat.23). The Pharisees loved of the praises of men for their strict adherence to the laws of Moses and they are thought of as a prime example of legalism and the hypocrisy it produces.

Legalism is sometimes confused with obedience and this should be avoided as in the New Testament grace and obedience are spoken of together. An example is found in Romans 1:5 (NASV) speaking of Christ 'through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles, for His name's sake...' The goal of receiving the grace is to bring about obedience of faith. Here grace, faith and obedience are tied together (Acts 5:29, 32; Romans 16:19; 2 Corinthians 7:15; Hebrews 5:9).



Sometimes legalism is also confused with discipline, but again this should be avoided, as discipline is spoken of in a positive light and is part of our training in Christ (1 Corinthians 9:17; 1 Timothy 4:7; 2 Timothy 1:7 and Hebrews 12:5–11).

2.4 JESUS CONDEMNED THE PHARISEES

Mat 16:21 "From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life".

The Pharisees and teachers of the Law set themselves up as enemies of Jesus and the gospel. They were more concerned with defending their positions and traditions based on the Law and Moses than they were with truth from God. They actively and willingly opposed God's will and the revelation that Jesus brought of the New Covenant of grace. It is very significant that the teachers of the Law were the only people that Jesus ever condemned. Sinners he forgave and showed grace, but the Pharisee and teachers of the Law he called



snakes (Jn.23:33) and sons of Satan (Jn.8:44). Strong stuff and a warning to us today not to take on the same judgmental and legalistic spirit as the Pharisees. He condemned them because they misused the Law for their own advantage; to control, manipulate and hold people in fear to them and the religious system they had set up that gave them power, prestige and money.

Luke 11:46 "Jesus replied, "And you experts in the law, woe to you, because you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them".

Read through Matthew 23 and make some notes on why Jesus condemned the Pharisees and how this would apply today.

2.5 WHAT ASPECT OF THE LAW WAS BEING MISUSED?

Acts 15:5 "Then some of the believers who belonged to the party of the Pharisees stood up and said, "The Gentiles must be circumcised and required to obey the law of Moses."

In the Apostle Paul's day, as today, the law of Moses was being misused to control and condemn believers. The Law of Moses was being used by some believers to deny the effectiveness of the Cross. The legalism that Jewish background Christians were preaching is the problem that Paul addresses in most of his letters. Likewise today the misuse and misapplication of the Law and legalism are still undermining the gospel of grace and causing division within the Church.

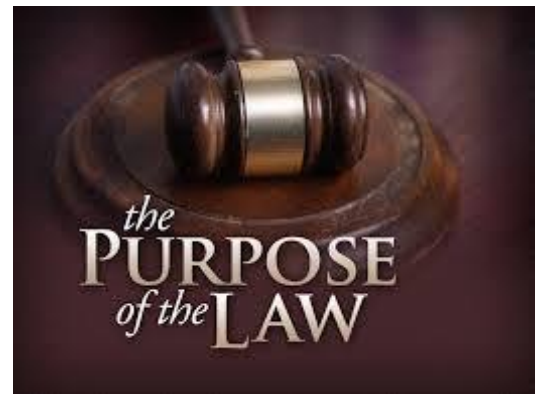
3. THE PUROSE OF THE LAW

3.1 THE GREAT NEW TESTAMENT DEBATE

Gal 3:19 "What, then, was the purpose of the law"?

There is a great debate that runs throughout the New Testament concerning the purpose and use of Law that was given by God to Moses. Jesus challenged Israel's understanding

and misuse of the Law and through Paul completely turned the whole Law based religious system upside down. In the early church, grace preachers like Paul, were heavily persecuted by 'Christian preachers' who focused on the Old Testament Law. The early church experienced major divisions and conflicts over doctrines concerning Law and Grace. Most of Paul's letters deal with this debate, along with the consequences of the false doctrines that focussed on the Law instead of on the finished and sufficient work of the cross. Sadly, the Church is still plagued by the misuse of the Law and a lack of understanding of the place of the Law in the New Covenant. Therefore it is important that we understand what the Law is, why God gave the Law to Moses, what His intentions were and how the Law affects us today. Without this understanding we may be susceptible to manipulation, condemnation and control by Law preachers as well as be guilty of dishonouring God's grace and Jesus' finished and sufficient work on the cross.

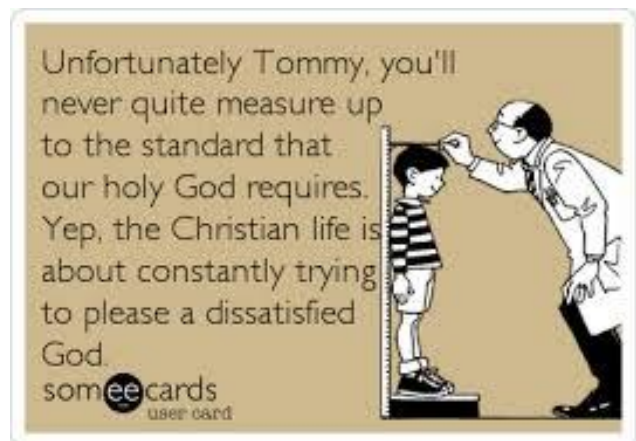


3.2 THE LAW OF MOSES IS PERFORMANCE BASED

Deut.28:1 "If you fully obey the LORD your God and carefully follow all his commands I give you today, the LORD your God will set you high above all the nations on earth. All these blessings will come on you and accompany you if you obey the LORD your God."

At first appearance the above terms and conditions of the Law of Moses may seem like good news as it appears that blessings are for the taking. However close scrutiny of the terms of the covenant show that the blessings only come to those who fully obey the Law in all its aspects all the time. Not such good news after all. The blessings under the

Law are a big "if". It's only our constant obedience and performance that can result in a blessing. The Law is extremely conditional - "If you, if you, if you...." is repeated over and over. The bad news concerning the Law is that there are only 13 blessings (Deut 28.1-13) but 54 curses (Deut 28.14-68). This is not good news as curses outnumber the blessings 4:1. It is symbolically



significant that the Law was written in stone - it was rigid and unchangeable. In contrast the New Covenant of grace are written on living hearts of flesh. The Law is an outside thing of works through self effort and it is imposed on people by others. The Law Covenant fell short because of everyone's inability to perform to the degree the Law requires (Heb.8:8-9).

3.3 THE MOSAIC LAW BRINGS A CURSE

(Gal.3:10) "All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."

The Law curses us for our failure, but the good news is (Gal 3:13) "Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: Cursed is everyone who is hung on a tree." Most people think that it is sin that curses us, but in fact it is that it is the Law. The curse of the Law is bad news because everyone breaks the Law, and therefore everyone falls under the curses of the Law. The other bad news is that the Law increases the dominion of death as the Law gives sin and death increased power over us (1Co 15:56) "The sting of death is sin, and the power of sin is the law".

3.4 MOSAIC LAW WAS ONLY OUTWARD CLEANNESS

Heb.9:13-15 "The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant".



The Old covenant fell short because of sin and a lack of faith. It could not take away sin. It only gave an outward appearance of holiness. It never changed peoples inner sin condition.

3.5 MOSAIC LAW CANNOT NOT BRING REAL RIGHTEOUSNES AND HOLINESS

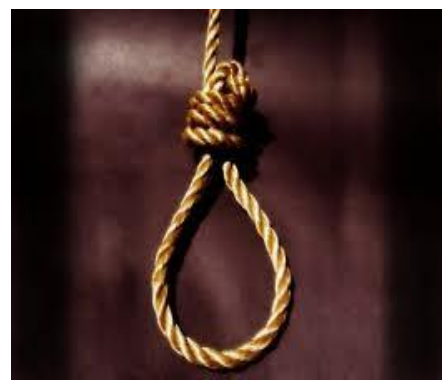
Rom 3:20-24 "Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin. But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus." (See part 5 on Righteousness)

3.6 THE LAW CONDEMNS

Deu 31:26 "Take this Book of the Law and place it beside the ark of the covenant of the LORD your God. There it will remain as a witness against you.

Deu 30:19 This day I, Moses call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live.

The New Testament teaches that the Law is a ministry that condemns and sentences us to death (2Cor.3:9). The above scriptures makes it clear that even Moses knew that the Law actually stands as a witness against us. It a witness for the prosecution not for the defence. The Law exposes and announces everyone's failure and guilt . In contrast when we are in Jesus' grace he



stands in our defence (1Jn.2:1) and intercedes for us (Heb.7:25). The Law condemns but grace acquits. Since the cross there is now no condemnation for those in Christ (Ro.8:1). Condemnation is one of the major conditions that grace addresses and sets us free from. (More in part 5).

3.7 MOSES REPRESENTS THE LAW

Heb.8:13 "By calling this covenant "new," he has made the first one obsolete; and what is obsolete and aging will soon disappear".

Moses represents God's Law and wrath, just as Jesus represents God's grace and love. Because of Israel failure to keep God's commandments Moses eventually became very angry with Israel. This did not please and honour God, therefore God took away Moses leadership. Moses died at God's command and he never entered the promised land. This was a prophetic and symbolic act indicating that the Law could never take God's people into the promised land only Joshua could do that (Jesus name in Hebrew is Joshua). Only Jesus can take us into all the promises of God make throughout the scriptures.

3.8 THE MOSAIC LAW BRINGS A FADING GLORY

2Co.3:6-8 "He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, fading though it was, will not the ministry of the Spirit be even more glorious?"

We know that these verses refer to the Ten Commandments as only the Ten Commandments were ever written on stone (Exo.24:10). The above scripture confirms that it is the Ten Commandments that brings death and condemnation when preached. It is interesting to note that there is a degree glory in the ministry of Law which brings condemnation. It came with occasional miracles and signs. Even today many Law preachers still manifest glory through signs and wonders. But Scriptures teaches that the ministry of the Spirit is much more glorious. Mixing Law and grace causes the glory to fade.

Legalism and control leads to infighting in the Church which grieves (Eph.4:30) the Holy Spirit. This control issue is one of the reasons we have see so many anointings and revivals fade away. As we



plunge deeper into grace and free ourselves from legalism so we will see the work of the Holy Spirit being permanently established in our ministries.

3.9 PENTECOST

The Jewish feast of Pentecost celebrates the giving of the Law at Mount Sinai. Under this Old Covenant of the Law, Moses shone with glory (Exo.34:30) but he also bought God's wrath and condemnation through the decrees of the Law. This caused Sinners to flee in fear and 3000 died when the Ten Commandments were given and God's wrath was provoked (Exo.32:28). In contrast, the first Christian feast of Pentecost was a completely different affair contrasting the difference between the Old and New Covenant and Law and Grace as under the New Covenant of Grace the glorious ministry of the Spirit attracted Sinners and caused 3000 to come to the Lord (Acts 2:41).

3.10 IS THE LAW OF MOSES IS SIMPLY A MORAL CODE?

Col 2:21 "Do not handle! Do not taste! Do not touch!"? These rules, which have to do with things that are all destined to perish with use, are based on merely human commands and teachings. Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence".

Christianity is not about obeying the Ten Commandments, nor is it about trying to get other communities to do the same so that we can all be moral people. Christianity is about transformed lives that come about through being saved and having an intimate relationship with a loving God, through Jesus Christ. It is this proclaiming of the good news to others and seeing them saved that changes lives, communities and the moral atmosphere of society. Christianity is not about living by a set of Biblical principles and rules, one doesn't need a relationship with God to do that, all one needs is a list of Biblical does and don'ts. Christianity is about a loving relationship with a God who speaks with us and whose Spirit and Word guides us in everyday life. Our morality and righteousness can never come



through the Ten Commandments, but only through being in a right and intimate relationship with a loving God.

Most of us have grown up believing the Ten Commandments are God's moral code for mankind. There is no doubt that it is good to keep the Ten Commandments and that they offer good values for society, however as you we see below that from a Biblical perspective this is not the purpose for which God gave the Ten Commandments (as we will see below).

There are many religions and societies that enforce very high moral standards e.g. Islam, but this does not make them righteous in God's eyes. The Pharisees had very high moral standards but were far from God and were called son's of Satan by Jesus. Victorian society proclaimed very high moral standards, based mainly on the Ten Commandments, but we now know that behind the thin veneer of decency was hidden corruption, debauchery and moral decay.

Right and moral living can only come from a changed heart that results from a relationship with a loving God, not through enforcing God's Law. It is only grace that enables us to live righteously and morally (Titus 2:11), in contrast a life focussed on Law keeping ultimately leads to moral failure, condemnation and a judgmental attitude towards other.

4. GOD'S HIGH STANDARD OF HOLINESS

4.1 THE LAW REVEALS GOD'S HIGH STANDARD OF RIGHTEOUSNESS

Rom2:13 "For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous".

Mat.5:20-28 v20 "For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven".

From day one mankind thought they could get right (righteousness) by their own works or ways (Gen.3). However the Law of Moses was given to emphasise an impossible standard of righteousness that no man can keep, except Jesus. Even the Pharisee's fanatical self righteous law keeping was not good enough (Mt.5:20). Jesus confronted them in their wrong belief and exposed the truth that any righteousness based on self effort and good works simply fell short of God's holiness. Jesus even preached a type of hyper law (Mt.5:20-48); pluck your eye out, cut your hand off, just for even thinking or saying bad things - just in case anyone thought



they were righteous enough. Jesus came to kill off any hope in our own independent self righteousness. Jesus' was pointing to a new type of inner righteousness by the Spirit. (More on this in part 5.).

4.2 THE LAW EXPOSES OUR INABILITY TO SAVE OURSELVES

John 7:19 "Has not Moses given you the law? Yet not one of you keeps the law."

Rom 9:31-32 but Israel, who pursued a law of righteousness, has not attained it. Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the "stumbling stone."

Act 13:38 "Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is justified from everything you could not be justified from by the law of Moses".



The law: "Given to bring us out of our deception that we could ever save ourselves. God revealed what real holiness is for those who think, I'm close. I'm a pretty good person. He gave a standard of holiness that was so detailed—step one through ten thousand—that it was impossible for anyone to ever keep it. The purpose of the law was to drive us to our knees, saying, "If this is what God demands, I can never keep it!" The law wasn't given so we could keep it. It was given to show us that we could never keep it. Once we're aware of this, we find ourselves shut up to the fact that we need a Saviour. We realize that forgiveness and mercy is the only avenue on which we'll ever have right standing with God. That was the purpose of the law. Imagine being in a large room with many people. If God walked in and said, "You must all jump up and touch the ceiling or die," what would you do? If the ceiling was only eight feet tall, you might be able to jump high enough to save yourself. But what if the ceiling was thirty feet tall? You might be able to jump higher than someone else, but if thirty feet was the minimum, you'd be doomed. All you could do is plead for mercy. Likewise, God raised the bar so high through the law that no one can measure up. It was to show us that none of us can save ourselves. We need a Saviour!" (Andrew Womack)

Here is a comparison of the gospel of the Law and the gospel of Grace.

THE GOSPEL OF GRACE & THE GOSPEL OF THE LAW

THE GOSPEL

THE good news of grace

- Get my Life & then you will do good.
- God forgives your all your debt & sin.
- I will give you a new heart & spirit.
- God loves us . 1Jn.4:10
- Blessed are those whose sin is forgiven Rom.4:7
- Eternal life is a gift from God. Ro. 6:23
- God gives us holiness by Jesus 1Co.1:30
- Says: "It's done". Jn.19:30.
- Wins the loving service of a son.
- Our obedience flows from our being blessed as His beloved child.
- Says: "Therefore"
- Gives freedom to our new nature 2Co.5:17
- Salvation is a free gift given by God.
- Frees us from condemnation. Ro.8:1

THE LAW OF MOSES

The ten commandments

- If you do good then you will live.
- Pay back what you owe in full.
- Get your self a new heart. Ezk. 18.31
- You must love God with everything.
- Cursed are those who do not do everything in the law. Deut 27:26.
- Wages of sin is death. Ro. 6:23.
- He demands our holiness.
- Says : "Go and do".
- Demands unwilling service of a servant.
- Our blessing is conditional on our obedience as a slave or servant.
- Says: "If" Dt.28:1-13
- Reinforces & exposes our old sin/ law/ flesh nature Ro.7:13.
- Salvation is a wage to be earned by man.
- Brings guilt and shame.

4.3 LAW EXPOSES OUR SINFUL NATURE

1Jn 3:4 "Everyone who sins breaks the law; in fact, sin is lawlessness. Rom 3:20 Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin".

Rom 7:7 What shall we say, then? Is the law sin? Certainly not! Indeed I would not have known what sin was except through the law. For I would not have known what coveting really was if the law had not said, "Do not covet."

Gal 3:11 Clearly no one is justified before God by the law, because, "The righteous will live by faith." The law is not based on faith; on the contrary, "The man who does these things will live by them."

The law: "A stick is crooked, but you do not notice how crooked it is until you place a straight rule by the side of it. You have a handkerchief, and it seems to be quite white. You could hardly wish it to be whiter. But you lay it down on the newly fallen snow, and you wonder how you could ever have thought it to be white at all. So the pure and holy law of God, when our eyes are opened to see its purity, shows up our sin in its true blackness, and in that way it makes sin to abound. But this is for our good, for that sight of our sin awakens us to a sense of our true condition, leads us to

repentance, drives us by faith to the precious blood of Jesus, and no longer permits us to rest in our self-righteousness. It was the practical result of the giving of the law that men became greater sinners than they were before, and it was the design of the law that they should see themselves to be greater sinners than before. The law is the looking-glass in which we see our spots, but it is not the basin in which we wash them away. The law has a provoking power, for such is the perversity of our (old) nature that, no sooner do we hear the command, "You shall not do so-and-so," than at once we want to do it". (Charles Spurgeon)

4.4 THE LAW INCREASES SINNING, TO MAKE US DESPERATE

Rom 5:20 "The law was added so that the trespass might increase. But where sin increased, grace increased all the more".

When we realise the problem we have with sin we are able to turn to God for forgiveness and grace. However the proud and self righteous often cannot see their sin problem as a humble sinner can. The Law points all, but especially the religious and self righteous, to the need of God's grace.

4.5 THE LAW REMINDS US OF OUR SIN AND NEED FOR GRACE

Heb.10:1-3. The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. But those sacrifices are an annual reminder of sins".

The Law is a constant reminder of both sin and failure to attain God's holy standard. It could never make anyone clean of sin or perfect. The annual reminder of sin, on the day of atonement was in fact an annual reminder that Israel needed a saviour as they could not stop sinning by themselves. Likewise today, we all need to be saved.

4.6 THE LAW POINTS TO THE NEED FOR A BLOOD ATONEMENT

Heb.9:22 "In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness".

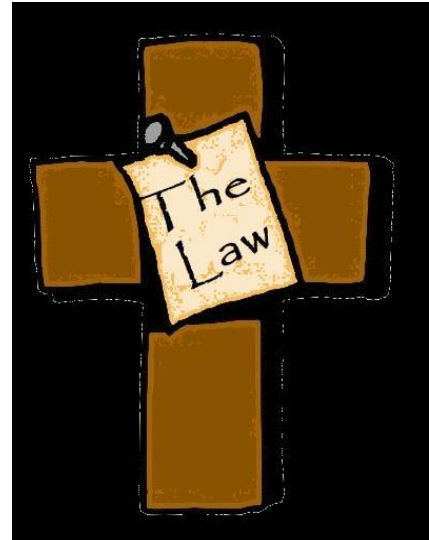
Through shadows and types the Law as always pointed to Jesus, the lamb of God, and his blood atonement for sin. This is the glory of the Law, to point to Jesus. Starting from God shedding an animal's blood to cover Adam and Eves nakedness, through Abel's lamb sacrifice, the Passover lamb

of Exodus, and the animal sacrifices of the temple, we see that Jesus, the lamb of God that would take away the sin of the world was being revealed (Jn.1:36).

4.7 LAW HIGHLIGHTS OUR NEED FOR SUPER GRACE

Rom.5:20-21 "Moreover the law entered that the offence might abound. But where sin abounded, grace abounded much more".

New Testament scripture teaches that The Law actually adds to our transgressions, showing even more clearly our need for grace. We all blow it, we all sin, all the time! Albeit to lesser or greater degrees. In response to our weaknesses God provides us with super abounding grace (Greek word *hyperperisseuo*). On the cross Jesus overpaid mankind's debt of sin. Through Jesus, the Father now gives us grace not only for our sins but also for our blessing. A helpful analogy would be one of a rich person depositing a huge amount of money into a bankrupt friend bank account that not only paid off all his debt but put him into a place of huge credit which enabled him not only to buy all the things he needed but also all the luxuries he desired.



Grace did not set aside God's Law and the debit we incurred through it, but rather grace completely satisfied it. As deep as sin goes, God's grace goes deeper. As wide as sin is, God's grace is wider. When sin abounded, grace super-abounded even more. God's grace is greater than all our sin. Grace is the only thing that truly enables us to overcome sin Titus 2:11-12. However performance orientated Christianity makes us double minded in this regard. We believe that when we are good we are in grace and can receive God's love and blessing. But when we are bad we fall from grace and we become legalistic and sin focussed. We will look more at the issue of sin in part 4.

4.8 THE LAW POINTS TO JESUS WHO ALONE CAN SAVE US FROM SIN

"Gal 3:19 "What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come".

Gal 3:24 "So the law was put in charge to lead us to Christ that we might be justified by faith. John 1:45 Philip found Nathanael and told him, "We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph."

Act 28:23 "They arranged to meet Paul on a certain day, and came in even larger numbers to the place where he was staying. From morning till evening he explained and declared to them the kingdom of God and tried to convince them about Jesus from the Law of Moses and from the Prophets."

The most excellent and the primary purpose of the Law is to show all people their depravity, sin and self righteousness so that they come to a realization of their need for Jesus as Lord and Saviour. This is the ultimate and most critical purpose of the Law.

4.9 THE LAW IS FOR THE WICKED

1Tim.1:9-10 We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, for adulterers and perverts, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine.

The Law has a place in Church as we reach out and are salt and light to the world. It especially has a place in the lives of unbelievers so as to set a Godly standard for society and define sin. Unbelievers are not lead by the Holy Spirit and therefore "sinners" need the law to define in a Godly way what they already really know in their consciences but often choose to ignore.



However it is no appropriate to use the Law in this way for mature believers who are lead by the internal law of Christ and the Holy Spirit.