

LAW VERSUS GRACE (8)

(Law Use #3) - It is used in reference to Biblical prophecy. **Luke 2:39**

In this context, the law refers to the entire legal and prophetic requirements which were necessary for Christ to fulfill. It included such things as circumcision, a trip to the temple after the days of purification and it also included a trip into Egypt (**Matt. 2:13/Hosea 11:1**). In this case, the term “law” refers to the entire prophetic picture pertaining to Joseph, Mary and Jesus. After they fulfilled these prophecies, they returned to Nazareth (**Matt. 2:22-23**).

(Law Use #4) - It is used in reference to rules. **II Tim. 2:5**

The word “rules” is a form of the word “law.” In this text it refers to rules and regulations of an athletic contest which, if obeyed, may enable one to win the prize.

In this case, it refers to the rules which govern an event, specifically, in its metaphorical imagery of athletic competition, which ultimately enables a believer to win rewards.

(Law Use #5) - It is used in reference to a general life principle. **Rom. 7:21**

The word translated “principle” is the word law. The point is that when a human wants to do good, there is an operative law, an evil principle that is always present, which is constantly warring against him.

Dr. C. I. Scofield observes there are six “laws” that must be differentiated in the book of Romans:

- 1) The Law of Moses, which condemns. **Rom. 3:19**
- 2) The law as a principle of life. **Rom. 7:21**
- 3) The law of faith which excludes self-righteousness. **Rom. 3:27**
- 4) The law of sin in our members, which conquers our mind. **Rom. 7:21, 23, 25**
- 5) The law of the mind, which consents to the Law of Moses, but cannot keep it because of the law of sin. **Rom. 7:16, 23**
- 6) The law of the Spirit, which has power to deliver a person from being condemned by the Mosaic Law and deliver a person from being defeated by sin. **Rom. 8:2, 4**

(New Scofield Reference Bible, NASV, Study Notes Romans 7:21, pp. 1597-1598)

(Law Use #6) - It is used in reference to the Spirit’s power. **Rom. 8:2-3**

When it is used in this manner, it refers to the power of the Spirit of God to deliver a person from being condemned by the Mosaic Law and to deliver a person from being constantly defeated by sin.

As we may observe, the word “law” is used in a variety of ways in the Bible. The context determines what law is really in view.

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For this particular study, when we use the term law, we are referring to the O.T. legal rule which was given by God to Moses for the purpose of regulating the social and religious conduct of Israel and for the purpose of demonstrating and revealing the righteousness of God.

It is our contention, which we will clearly prove from the Word of God, that this law system has absolutely no dominating power whatsoever over the New Testament believer.

QUESTION #5 – Why did God give the law to Moses?

Now before we actually go to work on answering this question, there are two important Biblical observations we want to make:

Observation #1 - God was capably dealing with men long before the Law of Moses was given.

In fact, God had clearly been dealing with humans for several hundred years prior to the “law of Moses.” Dr. Chafer writes: “The human family had walked with God upon the earth for upwards of 2500 years prior to the imposition of the law” (*Grace*, p. 110).

When we read a text like **Romans 5:12-14**, it is very evident that God did not need the law to deal with man, but He had a full system in order prior to the law.

Observation #2 - All of God’s promises to Abraham were built upon by faith, not the law.

Galatians 3:14-18 makes it clear that the keeping of the law had nothing to do with promises of God given to the nation Israel, since those promises were made some 430 years prior to the law even being given.

When considering these two very important observations, it is clear how deceived people can become. They dismiss from their minds the time before the law and the time after the cross and zero in on one section, which, of course, is the O.T. law. This type of interpretive methodology is a dangerous hermeneutic.

In the Scriptures we have at least nine very clear statements giving us some very clear reasons as to why God did give His law and why He didn’t. We also have clear statements on how God’s law is to be applied in this age and how it is not to be applied.

(Law Reason #1) - The law was given to close every mouth. **Rom. 3:19a**

Any person who would dare claim that he/she has kept the law of God will discover that the law of God will shut every mouth to that claim. All God simply has to do is call up the entirety of His law and compare that to the person’s entire life and the person, no matter who is or what he has accomplished, will stand with his/her mouth closed.

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(Law Reason #2) - The law was given to establish guilty accountability. **Rom. 3:19b**

Every human being is guilty of violating God's law and God's law makes every human being accountable to God for that guilt. You may be very certain that every human will be held accountable by God for violating His law.

(Law Reason #3) - The law was given to reveal sin. **Rom. 3:20**

The law of God shows every human being that he is a sinner. When one is honest in assessing one's life in view of Exodus, Leviticus, Numbers and Deuteronomy, one must realize that he is a guilty sinner before God.

(Law Reason #4) - The law was given to justify God's wrath. **Rom. 4:15**

God does not need any justification for pouring out His wrath on anyone. He is God and what He does is always right. However, what God has seen fit to do is to put in writing things that prove beyond any shadow of a doubt that His wrath is deserved. The law shows that we have violated the holiness of God and that we deserve the wrath of God.

(Law Reason #5) - The law was given to reveal God's holiness. **Rom. 7:12**

God's infinite holiness is clearly revealed in the law. One reason why God gives us this information is so that He may show us our depravity and sinfulness (**Rom. 7:13**). God's law shows us just how far short of God's glory we really are.

(Law Reason #6) - The law was given to bring us to Christ. **Gal. 3:24**

The law of God was given to box us in so that in every way we turn we see we are sinful and guilty. God gave His law to show every one of us that we are terribly sinful and depraved, which forces us to look to someone else for salvation, and certainly not to ourselves. The person that the law forces us to turn to is Jesus Christ. The law of God causes every one of us to see that we do not have the righteousness necessary to be in a right relationship with the Holy God, and that brings us to the place where we realize our only hope is to totally trust and rely upon Jesus Christ and His righteousness to save us. Just as Paul said, "The law is our tutor to lead us to Christ that we may be justified by faith."

(Law Reason #7) - The law was given temporarily. **Gal. 3:19, 25**

We will discuss this later; however, it is critical to see that the law was time related. Once Christ came, the law is done. The law has served its purpose for those who have believed on Jesus Christ and still serves its purpose for those who haven't believed on Jesus Christ. The temporality of the law zeroes in on Jesus Christ.

LAW VERSUS GRACE (11)

(Law Reason #8) - The law was not given for justification. **Gal. 2:16; Rom. 3:28**

Justification is a judicial act of God in which He declares a sinner to be righteous and imputes to that sinner the righteousness of His own Son. Keeping the law has nothing to do with being judicially declared righteous by God. One is only declared righteous by God by believing on Jesus Christ.

(Law Reason #9) - The law was not given for sanctification. **Gal. 5:2-4; Rom. 8:2**

There are three types of sanctification: 1) positional sanctification—one is set apart as a child of God forever the moment he believes; 2) progressive sanctification—one progresses in his spiritual life in holiness and is practically set apart as God's progressive work; 3) ultimate sanctification—when we are ultimately at home with the Lord, set apart unto Him forever.

The point here is that you cannot be positionally, progressively or ultimately set apart unto God by putting yourself back under the O.T. law. The O.T. law was not designed to sanctify us, for that is the Holy Spirit's job. If a believer puts himself back under the law, it is not viewed favorably by God and it does great damage both practically and theologically because it pollutes grace.

These are very clear Biblical statements regarding the purpose of the O.T. law. The thing the law is designed to do is to show a need for Jesus Christ and show a need for the pure grace of God. The law will never make a N.T. believer fulfilled and happy, nor will it leave him spiritually healthy.

QUESTION #6 – What are the three major systems of Divine Government, which connect to the study of Law versus Grace?

Divine Government System #1 - The Law of Moses = the system of the past!

Divine Government System #2 - The Grace of God = the system of the present!

Divine Government System #3 - The Kingdom of God = the system of the future!

When studying the Bible, it is critical to keep these systems in view for there are three differences:

(Difference #1) - Each system is independent and complete for its appropriate time.

(Difference #2) - Each system features Divine blessing and human obligation specific to itself.

(Difference #3) - Each system features a different degree of Divine enablement.