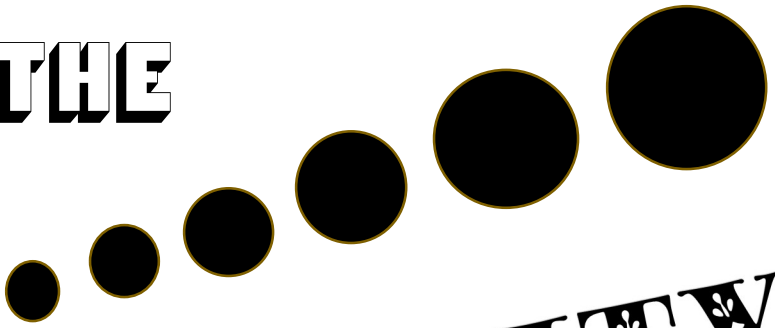


**THE**



**LEGALITY**

**OF**

**GRACE**

*farnsworth*

Foreword...

Dedication:

*Since it is customary to make a dedication, I dedicate this small work to my lovely wife, Patricia, who has been by my side for 53 years. She has seen the good, the bad, and the unbearable, and is still here. Although we cannot be as active as we once were, and our remaining time on this planet may be short, the Lord has allowed us to see so many of His blessings and so much of His work that we must simply praise Him for all His benefits - and His grace.*

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*Barry A. Farnsworth*

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## Foreword...

## Foreword...

There have been many, many, many, many books, booklets, treatises, and articles written on the subjects of the law and grace. Most of those writings, in one way or another, set the law and grace in opposition to each other. There is a place for that, and I am not one to take that place away. I applaud all efforts and attempts to shed light on these subjects. The Word of God has much to say about both of these doctrinal themes, and we are instructed to give ourselves to learning, and to rightly divide the Word of truth.

Please just count this as one more feeble attempt to cast some light on these eternal things. Our thought process may be a little different, and I would like to think that the thoughts and observations contained in this small volume would somehow provide the reader with a perspective or two on these great pillars and issues of the faith. I do not ask you to agree. I ask you to consider. I ask you to think. I ask you to search. If you can learn and grow by studying, in order to disagree with me, I consider that a success. We all need to learn.

When we speak of “the law” in this theological age, we are usually referring to the Law of Moses. God gave the Law of Moses – of that there is no doubt. It was given to God’s people, the twelve tribes of Israel. Did their father, Abraham, operate under this law? No. And yet the

## Foreword...

Israelites are careful to call themselves, not the children of Moses, but the children of Abraham.

There are other laws mentioned in the scriptures. When the Israelites use the term “the law,” they might be referring to the first five books of the bible, the civil law, the Ten Commandments, the Law

of Moses, the Rabbinic law, the ceremonial law, the Talmud, or some other legal system. When we use the term in the New Testament church, we must add such things as the law of Christ and the law of liberty. Things can get confusing in a hurry.

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*“Some people believe that we earn our way to heaven by good deeds, but Adam’s fate was sealed, not by good deeds, but by breaking one law.”*

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Generally speaking, the law is for the purpose of condemnation. There is no sin where there is no law (Romans 4:15). Adam had one law to keep and failed. Some people believe that we earn our way to heaven by good deeds, but Adam’s fate was sealed, not by good deeds, but by breaking one law. All the good things he might do could not erase the consequences of his one lapse from righteousness. He has passed that place and that disposition on to all his heirs.

Now enters this thing called grace. If the law condemns, what does grace do? Does it do away with the law?

## Foreword...

Does it disregard the law? Does it remove the condemnation of the law? Does it provide a new way of justification outside the law? You can get many different answers to these questions in the day in which we live.

We will attempt to provide some thoughts on this subject in order to show that grace does not function independently of the law, but functions within the law, thus providing peace and reconciliation to God's people. All I ask is that you evaluate the things written here in accordance with scripture. It is perfectly acceptable to study scripture and view things differently, sometimes even coming to different conclusions, especially in this confusing age. But there are some truths we do not want to miss. Eternity could depend on them. I will leave you to be the judge.

Shall we begin?

## The Premise of the Law

### The Premise of the Law

In order to define good or evil, there must be some sort of standard. That standard must have an author (a law-giver), and must be expressed in a way that can be understood. It is always advisable to have laws that are simple and straightforward so the subjects of those laws can understand them. Among men, lawmakers are human, have human inclinations, and therefore make many laws that are difficult to be understood. Sometimes, that is by design. Laws have “loopholes,” “exceptions,” and “extenuating circumstances,” – all designed to confuse the issue and require lawyers. Consequently, these laws result in the necessity of courts, judges, juries, and verdicts. Sometimes laws get overturned because they contradict other laws. Sometimes juries return verdicts that seemingly contradict direct evidence. It can get pretty complicated at times.

To begin our study, let’s return to a simpler time and to a perfect law-giver. God made man, male and female, and placed them in the garden.

*[Gen 1:27 KJV] So God created man in his [own] image, in the image of God created he him; male and female created he them.*

*[Gen 5:2 KJV] Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.*

## The Premise of the Law

We don't know how long Adam lived in the garden without a law, but I think it safe to assume that it wasn't long. Adam was given a job and a law before he was given a wife. There is some good instruction there. Also, just for your consideration, you may notice that Adam's wife did not have a separate name until after she had acted independently from her mate in the first act of recorded rebellion by a wife against her husband and by humans against their maker. They had broken the law. The maker had a requirement for them. Just one. One little law. And they broke it.

So what was this law, this standard, which they had transgressed?

[Gen 2:15-17 KJV] *And the LORD God took the man, and put him into the Garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

This law was given to the only living human being at the time. Evidently, the law-giver had a standard to be met. Obedience was required, and the penalty for disobedience was severe. Adam only knew about life, but now he was being introduced to responsibility, and failing that responsibility would bring forth death. Adam didn't know much about death, and it may be said that we don't know much about it, either. There are many theories about



## The Premise of the Law

death and dying, but discussing it is different than experiencing it. No-one has yet written back to tell us much about it. Yes, some say they have experienced it and returned, but that would seem to be a very personal experience which is subject to some doubt.

Other laws serve the same function as the first, and normally require some sort of punishment for disobedience. At the present time, we have a world full of laws – and punishments. Somehow, though, it seems that this does not make man any better. It did not take man long to move from simple disobedience of one command, thereby showing his undeniable ability to place pleasure above compliance, to much more visible results of the heart of fallen man, such as murder.

The law, then, represents the ideal. The transgressing of the law (crossing the line) is disobedience of the ideal that has been established by the authority of the law-maker. The law itself sets forth the punishment. This punishment will be executed in accordance with – yes, the law.

All relationships are based on some type of law. We may call it an “understanding,” a “contract,” an “agreement,” or some other fancy name, but it outlines the understanding between the parties. If you are married, you probably said some vows. We don’t seem to take those very seriously nowadays, but those vows are the basis of the marriage. Breaking the marriage vows used to be taken very seriously, and can still be the basis for legal action in

## The Premise of the Law

our day. Most marriage vows are based on the scriptural precepts of love, honor, and obedience.

The first law had all the elements that we have cited. It had a requirement to be met, given by the authority that was to be obeyed, and disobedience had a prescribed penalty. The first man disobeyed the first law, and thereby incurred the penalty – death. This penalty was carried out.

*[Gen 5:5 KJV] And all the days that Adam lived were nine hundred and thirty years: **and he died.***

The word “die” and “died” are the same word in the Hebrew, so the timeframe does not seem as important as the verdict, and the ultimate event. The punishment for sin was death, and that punishment would be carried out. It has been the same for all men since then:

*[Rom 5:12 KJV] Wherefore, as by one man sin entered into the world, and death by sin; and **so death passed upon all men, for that all have sinned.***

Adam would die because he transgressed the one law he had. In a larger sense, however, the sin of Adam showed what was to be the sin of all men. The sin of all men is that they place their desires above God’s desires.

*[Gen 3:6 KJV] And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and **a tree to be desired** to make [one] wise, she took of the*

## The Premise of the Law

*fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

Eve knew that Adam had been told not to eat of the tree of the knowledge of good and evil. He must have given her instruction as to the maker's wishes. There was probably nothing about that tree that made it any more special or desirable than any other tree in the garden, but that tree was the specific one that was prohibited by the only existing law.

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*"If you go into a park and there is one bench in the park that has a "wet paint" sign on it, which bench is going to arouse your curiosity? And which bench would you be the most likely to touch? Exactly. It's hard to resist the temptation to prove that the sign doesn't mean what it says."*

---

I have used this illustration for over 40 years now, but if you go into a park and there is one bench in the park that has a "wet paint" sign on it, which bench is going to arouse your curiosity? And which bench would you be the most likely to touch? Exactly. It's hard to resist the temptation to prove that the sign doesn't mean what it says. Commentary on the Word of God was provided by the serpent. Anyone can write a commentary and someone will believe it (and probably quote it in an argument). He convinced the woman that God didn't mean exactly what He

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said. Eve gave in to the temptation. She then enticed her husband to partake of the forbidden fruit. He ate of the fruit, knowing full well what punishment awaited. Eve was deceived into sin, but Adam was a willing participant.

*[1Ti 2:13-14 KJV] 13 For Adam was first formed, then Eve. 14 And **Adam was not deceived**, but the woman being deceived was in the transgression.*

The law sets the standard. Man has now broken the standard and faces the legal consequences of his actions.

Adam now finds himself in the same position that Paul describes a few thousand years later:

*[Rom 7:10 KJV] And the commandment, which [was ordained] to life, I found [to be] unto death.*

We might mention here that the word “death” means “a separation.” Paul certainly did not mean that he died physically when he found the law to be unto death. He found that he was separated from the law-maker because he could not keep the law. Physical death certainly resulted as well, although I suppose I should point out that certain early theologians believed that since man was constructed of earthly material, he would have died a physical death at any rate, even if he had never sinned. I do not subscribe to that theory.

Back to the case at hand. No fault can be found with the law. The commandment was legal,

## The Premise of the Law

straightforward, and easy to understand. It came from the highest authority. It was ordained to life – keep it and you shall live. It was not injurious in any way to a keeper of the law. Mankind, however, had subjugated the law of God to the law of desire. In so doing, he had imprisoned himself in the legal system.

There is nothing that man can now do to redeem himself from the situation in which he has placed himself. No amount of good deeds, honorable living, striving to please, or sacrifice can make up for breaking the law. This premise has remained basically unchanged through all the world's legal systems. The breaking of the law requires the prescribed punishment. If you get a speeding ticket, you must pay the required fine, despite your promises to never do it again – and despite that large gift to the Police Officers Beneficial Fund.

Physical death is the separation of the soul from the body. For Adam, that separation was postponed for a good deal of time. He had, however, separated himself from God by breaking the law. The fellowship was broken. Adam had placed his wishes above his Lord's wishes, and now was to suffer the consequences. After the commission of sin, the first participants of self-indulgence were introduced to a sensation called guilt, announced by a visitor called conscience. Guilt is a legal technicality. Conscience is what recognizes the fact that guilt exists.

*[Job 31:33 KJV] 33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:*

## The Premise of the Law

The first earthly citizens looked at one another, which they had no doubt done on many occasions, and saw that they were naked. There were only two of them. They were man and wife. They were made for each other. They understood, however, that someone else was always present. It was the law-giver. Their guilt had placed them at odds with their maker, and their conscience carried the message. Sin changes everything. Now they must devise a way to be presentable. Just in case any of this sounds the least bit familiar, it's what we all do when we are caught.

Enter the fig leaves. Many messages have been preached by many preachers about the fig leaves. In this respect, mankind hasn't changed much from Adam and Eve. Something must be done to make ourselves presentable to our maker, at least in our own eyes. The problem is that the maker has eyes of his own. Mutual consent among law-breakers does not produce righteousness.

It appears that Adam and Eve were accustomed to walking with the Lord in the garden. The next time the Lord came for a visit, however, things were a little different than the times before.

*[Gen 3:8 KJV] And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.*

After all, if you can hide, maybe you can keep the law from finding you. Or maybe you can at least keep the

## The Premise of the Law

enforcement authority from finding you. If you break Great Grandma's favorite bowl, no-one will know if you hide, right? WRONG!! You can run, but you can't hide.

They heard the voice of God walking. That voice was the Word. They had fellowshiped with the Word before, but not now. That Word was, in this writer's estimation, the same Word that was made flesh thousands of years later and dwelt among us. That Word was making the first move to restore fellowship with mankind, as He always does. There is no indication that Adam and Eve had any desire, in their fallen condition, to fellowship with the lawmaker. They feared the lawmaker. They hid from the lawmaker. They were dead in trespasses and sins. They did have, however, a desire to create their own religion to pacify their consciences and make peace among themselves. They could develop their own system of righteousness. Mankind has tried that approach many times over, but all his efforts have failed.

*[Rom 10:3 KJV] For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

We find, then, that the first humans on earth are left as sinners, having no hope, and without God in the world (Eph. 2:12). There is none righteous, no not one. There is none that seeketh after God. They have all gone their own way, and they had done it by the exercise of their

## The Premise of the Law

own will. But of their own will, now that they were law-breakers, they had no desire to fellowship with God.



## The Call of Grace

### The Call of Grace

Since Adam and Eve had hidden themselves in the garden, the Voice of the Lord could not possibly find them, right? They had turned their backs on the law, created their own covering for sin, and were operating in a legal environment which they had established for their own use. Who would ever think of doing something like that? Yes, just about every human and society that ever existed.

Then something happened.

*[Gen 3:9 KJV] And the LORD God called unto Adam, and said unto him, Where [art] thou?*

The Lord's commandment had been broken. The penalty was assured. Creation had fallen. Human religion had not solved the problem. God could have left mankind to his own devices. But he did not. He called. Adam was hiding, but God called. He called him by name. It was a personal, particular, direct call, and demanded an answer. Could Adam have refused to respond? In a theoretical sense, we could debate that question, as we debate all things having to do with man's response to God's sovereignty, but Adam's situation demanded attention. How long could he hide from his creator? And what possible advantage could come from trying to avoid a confrontation with the one whose law he had disobeyed, and whose judgment he had already incurred? Death was sure. Would his situation improve by remaining in hiding, especially

## The Call of Grace

when he undoubtedly knew that the Voice issuing the call was the same Voice that had brought all things into existence? How long could he hold out? How long could he neglect his gardening duties? How long could he stay in his little self-constructed palace of rebellion? Not long.

*[Gen 3:10 KJV] And he said, I heard thy voice in the garden, and I was afraid, because I [was] naked; and I hid myself.*

Raising children is an interesting occupation. My wife and I have been fortunate enough to raise five children. Children are wonderful, and rebellious. Our oldest son, when he was small enough to hide in a closet or waste basket, would resort to one of those places when faced with his sin - and especially with its consequences. He was averse to confrontation with authority; i.e., he was scared of the punishment. What made this situation so interesting, though, was that I never had to hunt him down. All I had to do was call his name, and ask him where he was. He responded - every time. It was the weirdest thing. Why would he bother to hide when he knew it would do him no good? My friends, if we could answer that question, we would all have perfect theological perspective - perhaps even enough to understand that the will of man is no match for an all-powerful creator. We could save ourselves hundreds of hours of researching systematic theology books to try to justify our waste-basket positions.

The Voice of God came calling. The first man answered.

## The Call of Grace

God was making a delivery. It was time for grace.

Grace has been theologically defined as “unmerited favor.” I often define it, in practical terms, as “a gift, charged to someone else’s account.”

Webster’s 1828 dictionary defines it as:

2. Appropriately, the free unmerited love and favor of God, the spring and source of all the benefits men receive from him.

And if by *grace* then it is no more of works (Romans 11:6).

The Lord God did not owe anything to Adam, or to Eve. They had used their gift of will to disobey, and their disobedience could not be reconciled by any means available to them, including more of their free will. In a personal sense, the only one who can provide grace to you is someone else. I know that is profound, but in this day of claiming grace for ourselves, perhaps we need to understand its origin. We cannot will someone else to provide the grace of forgiveness to us. It originates from a source external to ourselves, and it must be freely given. If it is purchased, it’s not grace, because it is not free. If it is demanded, it’s not grace, because grace is an unforced gift.

Before grace could be applied to this situation, there had to be a reckoning. The Lord God held a meeting between himself, Adam, Eve, and the serpent. I always wondered why the serpent showed up at the meeting. It must be because God had power over him.

## The Call of Grace

*[Gen 3:11-19 KJV] 11 And he said, Who told thee that thou [wast] naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest [to be] with me, she gave me of the tree, and I did eat. 13 And the LORD God said unto the woman, What [is] this [that] thou hast done? And the woman said, The serpent beguiled me, and I did eat. 14 And the LORD God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee. 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed [is] the ground for thy sake; in sorrow shalt thou eat [of] it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou [art], and unto dust shalt thou return.*

It is not the purpose of this small treatise to delve into all the ways that the earth and its inhabitants were changed by the fall of man. Suffice it to say that the impact

## The Call of Grace

of the fall of man was significant, universal, profound, and lasting. The relationship between man and woman appears to be changed. Man must now work and sweat – something he may have never done before, and something that might be quite different than “tending” the perfect garden. Woman was given pain and suffering, especially in childbirth, and was legally placed under the authority of her husband. She had been given to him as a help meet (an adjective meaning “suitable”) for him. Now she is placed in subjection to his rule by the lawmaker. Sin has its consequences. Even the serpent was changed from his former glory.

Please note that “passing the buck” did nothing to mitigate the situation. It’s always someone else’s fault, but that did not seem to deter the maker from assigning responsibility and punishment. If you are a parent, you have heard all the stories about how it was someone else’s fault. You sympathize, because you remember those same stories you told when you were that age. It probably didn’t matter to your parents, either. And thus has it ever been.

There was also a promise – that the serpent and the woman would be at enmity, and her seed would bruise his head.

*Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

## The Call of Grace

Paul references some of these changes when he writes to Timothy about the place of women in the family and church. We modern God-fearing people have almost succeeded in removing such language from scripture, but the eternal Word still exists:

*[1Ti 2:9-15 KJV] 9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; 10 But (which becometh women professing godliness) with good works. 11 Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression. 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.*

I know. I know. Paul didn't like women. That's what some would tell us. I would remind you, however, that Paul was the apostle (authoritative messenger) to the gentiles:

*[Rom 11:13 KJV] 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:*

*[1Ti 2:7 KJV] 7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, [and] lie not;) a teacher of the Gentiles in faith and verity.*

## The Call of Grace

*[2Ti 1:11 KJV] 11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.*

That means that Paul and Christ were “on the same page,” so to speak. If Paul’s writings cannot be considered authoritative, we can do away with most of the New Testament. How convenient!

We also need to understand that the creator makes the best decisions for his creation. After the fall, the maker established order and authority for his creation so that they might function effectively. His will is always best, even for fallen man. His creation, however, in its fallen condition, continually rebels against the creator’s order, thus creating strife in the home, in society, and even in the church.

After the reckoning, something else happened that had never happened before. God, in an act of grace that only the creator could perform, covered Adam and Eve.

*[Gen 3:21 KJV] Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.*

If you research the beliefs as to this act, down through the centuries, you will find many theories as to the type of skins that were used to make this clothing. You will also find many theories about what Adam and Eve looked like before and after the fall. Some say Adam and Eve’s bodies were changed from a glowing presence to flesh, and that God now applied skin to their bodies. Some say that they were clothed with the skin from the serpent, but

## The Call of Grace

serpent skin would not seem particularly effective. Through the last several hundred years or so, however, students of the Word seem to have come to general agreement that the creator used the skins of animals to make these clothes. The word used for “skin” can mean either

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*“Grace has a price, and it must be paid by the giver.”*

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that of a man or animal. We take the position that God taught man many lessons by clothing them with animal skins, and that using

these animal skins required the shedding of blood from the animals. In this way, the Lord taught man the meaning of sacrifice, and what it cost to cover iniquity. Grace has a price, and it must be paid by the giver. Man also learned something of “atonement,” which also means “a covering.” After this first sacrifice for sin, it seems that the Lord must have instructed mankind to perpetuate this sacrifice as a reminder that God had to do it to cover their sin. Sin is the transgression of the law, and grace is a legal remedy. They learned that it cost life to pay for sin, and that life gave way to death. By the time Cain and Abel became of age, they seem to be routinely engaged in the act of sacrifices, thereby signifying the covering of sin.

*[Isa 61:10 KJV] I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh [himself] with ornaments, and as a bride adorneth [herself] with her jewels.*



## The Call of Grace

This act by the Lord God was nothing but grace. The law had been broken. There was no remedy available to man. There was no way to regain the relationship broken by sin. Man could not will himself, or redeem himself, back to God. Consequently God, as He always does, made the first move. Man wished to hide. Man wished to forget the whole episode. Man wished to cover his sin with his own apron. It would not work.

What made grace necessary? The penalty of a broken law.

What made grace available? No-one but the creator.

What made grace effective? A sacrifice by the offended party that would be acceptable.

Notice, if you will, that in this matter of redemption, man was not given a choice of methods. He was not left with a decision to make as to whether his efforts at atonement would be successful. God had promised the woman that her seed would bruise the serpent's head, and this sacrifice foreshadowed a much greater sacrifice - the Lamb of God for the sins of mankind. And when was that sacrifice made?

*[Heb 4:3 KJV] For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.*

## The Call of Grace

*[Rev 13:8 KJV] And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

Some question whether Adam and Eve are now with the Lord. It is not an unworthy question for debate, but if the Lord God came looking, held a meeting, and provided a covering garment, my position is that Adam and Eve are redeemed by the blood of the Lamb – and all by an act of grace from the lawgiver. There is no greater position for mankind than the place of reconciliation with his maker. That’s what grace provides.

*Marvelous Grace Of Our Loving Lord,  
Grace That Exceeds Our Sin And Our Guilt!  
Yonder On Calvary’s Mount Outpoured,  
There Where The Blood Of The Lamb Was Spilled.*

*Dark Is The Stain That We Cannot Hide;  
What Can We Do To Wash It Away?  
Look! There Is Flowing A Crimson Tide,  
Brighter Than Snow You May Be Today.*

*Marvelous, Infinite, Matchless Grace,  
Freely Bestowed On All Who Believe!  
You That Are Longing To See His Face,  
Will You This Moment His Grace Receive.*

## The Call of Grace

*Grace, Grace, God's Grace,  
Grace That Will Pardon And Cleanse Within;  
Grace, Grace, God's Grace,  
Grace That Is Greater Than All Our Sin*

Julia H. Johnston

It would seem, then, from the act of the grace of the Lord God toward our first parents, that blood sacrifice was instituted because of sin. This would remind the seed of Adam that a price had to be paid for disobedience, and that this price would be seen in the type of slain animals until the appointed time of the sacrifice of the perfect Lamb of God to fulfill this type and provide the completion of the purchased possession. This blood stain would run through the believers of all ages, so that they might be sealed with the token of grace until such time as the Messiah, the promised seed of the woman, would come to die for the sins of mankind.

*[Heb 10:5-10 KJV] 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and [sacrifices] for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and [offering] for sin thou wouldest not, neither hadst pleasure [therein]; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish*

## The Call of Grace

*the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once [for all].*

Our first parents were given a law, broke the law that they were given, were found guilty by the stipulation of that law, and suffered the penalty for breaking that law. They were provided an unearned gift from the Father of Lights, which pointed to a promised reconciliation to the law-giver by the fulfillment of an eternal promise - a Messiah who would come to pay the price for sin and thereby fulfill the law. The world awaits.

## After the Fall - Another Fall

### After the Fall - Another Fall

God had made a covenant with Adam. If he obeyed God, he would be blessed with a wonderful place to live, a wonderful mate to live with, dominion over the entire creation of God, and offspring to raise.

*[Gen 1:27-31 KJV] 27 So God created man in his [own] image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 29 And God said, Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat. 30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat: and it was so. 31 And God saw every thing that he had made, and, behold, [it was] very good. And the evening and the morning were the sixth day.*

As we have shown, mankind broke the covenant just as he has done with every covenant that has ever included human responsibility. We humans are not good at keeping covenants. But God provided a way to renew the relationship after the covenant was broken. The relationship would never be exactly the same because of the fall,

## After the Fall - Another Fall

but God, in an act of singular grace, provided a promise and a covering for Adam and Eve. They could remain in the creation of the Father but would have to operate under the system of grace which had been provided by the law-giver.

There are many things we are not told about the life of Adam and Eve. Did God give them a formal set of laws to live by after the fall? Did Adam and Eve have any children before they were cast out of the garden? Were Cain and Abel their first children? We don't know for sure. But we know this:

Adam and Eve were sinless before the law entered.

Adam and Eve sinned by breaking the law.

Adam and Eve hid from God.

God made a purposeful, direct application of grace to provide restoration to fellowship - not to perfection.

God endowed man with the gift of conscience, which informed him of guilt.

God promised redemption through the seed of the woman.

God keeps his promises.

## After the Fall - Another Fall

Did God provide a system of laws to Adam and Eve after the fall? We are not told this directly, but it seems apparent (dangerous words) that Adam and Eve passed a system of organization, government, and law, on to their children and, by extension, on to the rest of mankind. The inclination to sin was also passed on to mankind. Since the original man was found to be imperfect, the chances of him producing perfect seed were non-existent.

*[Rom 5:12-14 KJV] 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*

Sin had come to stay. A relationship to the creator was restored by the creator. The creator seemed to put in place a methodology for a continuing relationship with his creation.

The union of Adam and Eve produced offspring.

*[Gen 4:1-2 KJV] 1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. 2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.*

## After the Fall - Another Fall

We make many suppositions in scripture, and we hope that our suppositions do not run contrary to the revealed Word of God. Most accounts of Cain and Abel assume that Cain was born first, and Abel came during a different conception. While that may be the case, it is interesting to note here that the scripture does not say anything about a separate conception. It says she conceived, bore Cain, and again bore Abel. Normally, in scripture, separate conceptions are written as such, but this writing provides for the idea that perhaps Cain and Abel were twins, and Cain was born first. Just something to think about. It would make them more equal than is normally thought. We might remember that Esau and Jacob were twins and were completely different. And scripture tells us an interesting fact about the two.

*[Mal 1:2 KJV] 2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? [Was] not Esau Jacob's brother? saith the LORD: yet I loved Jacob,*

*[Rom 9:10-13 KJV] 10 And not only [this]; but when Rebecca also had conceived by one, [even] by our father Isaac; 11 (For [the children] being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated.*

Do you find that interesting? At any rate, Adam and Eve had children. The children of Adam were taught,



## After the Fall - Another Fall

either by Adam or by God, the practice of sacrifice. Cain tilled the ground, and Abel kept sheep. Both seem to be worthy occupations.

But something happened.

*[Gen 4:3-7 KJV] 3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.*

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*“I am going to point out that the scripture says that the Lord had respect to Abel, and his offering. The Lord did not have respect to Cain, and his offering. Please notice that the names come before the offering. Whatever the reason that the offering of Cain was not accepted had more to do with Cain than with the offering.”*

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Things are not all well in paradise because, well, it's not paradise anymore. Again, there is much here that we do not know. We don't even know, for instance, if this was the first time Cain and Abel had brought offerings to God. But we are given what we need to know, so it will suffice us. There are many theories as to why Cain's

## After the Fall - Another Fall

offering was not accepted (it wasn't blood, it wasn't the first things, it wasn't the best, etc.). You may subscribe to any of these if you wish. I am going to point out that the scripture says that the Lord had respect to Abel, and his offering. The Lord did not have respect to Cain, and his offering. Please notice that the names come before the offering. Whatever the reason that the offering of Cain was not accepted had more to do with Cain than with the offering. The Lord did not respect Cain. Cain had a problem in his relationship with the Lord. I don't know exactly what it was, but it was a heart problem which manifested itself in disobedience, and eventually murder.

The sacrifice itself seemed to be a public display. Everyone could see what was happening. There may have been other children by now. We are not told. Perhaps Adam, as the priest and head of the family, was the one who actually received the sacrifices and made the offerings on behalf of those who brought them. Matthew Henry seems to think that, and he is much smarter than I. What we know is that God did not respect Cain. And He did not respect his sacrifice. Cain does not seem to be shy about letting everyone know that he was displeased with this outcome. His countenance fell. Perhaps he felt publicly shamed that God did not have respect to him and his offering - especially since He accepted his younger brother's worship. Things are going downhill.

The Lord did not leave this issue alone. He met it head on.

## After the Fall - Another Fall

*Gen 4:6 And the LORD said unto Cain, Why art thou wrath? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee [shall be] his desire, and thou shalt rule over him.*

The first thing that would need to happen in this circumstance is for Cain to do well. That would mean repentance - a change in attitude which would bring about a change in behavior. The Lord seems to be saying "Look, this is pretty simple. Just get your heart right and do the right thing, and all will be well. Abel will look up to you again, and you will regain your leadership position as the elder brother." As if to prove his fallen state, however, Cain did not listen to his Lord. He fed his pride, his jealousy, and his covetousness. It is interesting to note that, at this time at least, the Lord was still speaking directly to mankind. He talked with Cain in some sort of personal exchange. Even then, in a personal exchange with the Lord of the universe, Cain did not respond well. His heart was set on disobedience.

It might be well to reference the New Testament writing on this subject:

*[Heb 11:4 KJV] 4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.*

## After the Fall - Another Fall

*[1Jo 3:12 KJV] 12 Not as Cain, [who] was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.*

Abel's offering to God was BY FAITH, and therefore more excellent than that of Cain. Cain, we are told, was of that wicked one, and slew his brother because his works were evil. In a somewhat sticky theological point here, the text indicates that Cain's works were evil because he was of the wicked one. It does not say that he was of the wicked one because his works were evil, which is how it would probably be worded in modern theological context. It would seem that Cain, perhaps, brought a sacrifice simply because Abel brought one, or because his father expected it, and then became displeased when the Lord did not honor it. There are those who desire honor simply because they are seen doing honorable things. Those things are not of faith, which is the evidence of things NOT SEEN.

We offer all of that to point out that there was a system of guidelines put in place as to how to get along with one's fellow man and with one's maker. Violation of these precepts evidently activated the conscience and brought the knowledge of sin, even when it was not exactly the same as Adam's sin.

Cain was not pleased with the Lord's response to his sacrifice, nor was he pleased with his brother who, motivated by faith, offered sacrifices to God which were

## After the Fall - Another Fall

accepted. This situation culminated in the first instance of man shedding man's blood.

*[Gen 4:8 KJV] 8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.*

As the Lord had come looking for Adam, so He came looking for Cain. Sin is never overlooked by the law-giver. Judgment is certain.

*[Gen 4:9-12 KJV] 9 And the LORD said unto Cain, Where [is] Abel thy brother? And he said, I know not: [Am] I my brother's keeper? 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. 11 And now [art] thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.*

We might consider this a light punishment for murder - especially the first one known to man. Not only does the Lord let him go, even though he is guilty (that's grace), but he assures Cain that no-one will kill him.

*[Gen 4:13-16 KJV] 13 And Cain said unto the LORD, My punishment [is] greater than I can bear. 14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, [that] every one that findeth me shall slay me. 15 And the LORD said*

## After the Fall - Another Fall

*unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. 16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.*

Cain left home, but probably didn't travel very far. Nod was "on the east of Eden." Almost home turf. Cain had a family and founded a civilization. Just as a thought, if Adam and Eve had children every couple of years, and those children had children, etc., there were very possibly several thousand people on the earth by now. Just as a point of interest, some of the ancient Jewish historians had a theory that Cain's real problem was that he loved a young lady, but that young lady loved Abel. That would certainly provide conflict.

We have seen now that, through the sin of the first two generations, the creator has been more than gracious to lawbreakers. It did seem that there was a code of conduct, overseen by the Lord and by the conscience that He provided to his creatures. The violating of that code of conduct brought judgment, but it also brought a measure of grace. Never underestimate the Lord's ability to use mankind's natural unspiritual behavior to show His love and care for His creation.

Grace is legal.

Five generations after the first murder, the great great grandson of Cain committed murder, as well,

## After the Fall - Another Fall

and demanded the same treatment that Cain was graciously granted.

*[Gen 4:23-24 KJV] 23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. 24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.*

We have, however, no statement from the creator as to whether Lamech's demand was met. You may draw your own conclusions. It is at least interesting to notice, though, that Lamech was well aware of what happened five generations before him. Most of us would not know of such things, and don't remember what happened last year.

We may point out, however, that since grace is provided by the lawgiver, it is within only the province of the lawgiver to grant it. It cannot be arbitrarily claimed based on a demand driven by conviction of conscience.

We now have in the world at least two distinct civilizations. We have the civilization of Cain, the wicked one, and the civilization of Adam and Eve, who seemed to vest their hopes in another son.

*[Gen 4:25-26 KJV] 25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, [said she], hath appointed me another seed instead of Abel, whom Cain slew. 26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.*

## After the Fall - Another Fall

We now have at least the civilization of Adam's family recognizing the authority, and grace, of the law-maker. We also have the fact that active worship was now taking place. We would think, from what had gone before, that this worship involved giving and sacrifice.



## Saved By Grace

The word “grace” (חַן in the Hebrew - pronounced “khane”) appears some 38 times in the Old Testament. It’s New Testament relative (χάρις in the Greek), pronounced “charis” occurs some 131 times in the New Testament. We see, then, that “grace” is more of a New Testament word. But the first occurrence of the word in scripture occurs in Genesis 6:8:

*[Gen 6:8-13 KJV] 8 But Noah found grace in the eyes of the LORD. 9 These [are] the generations of Noah: Noah was a just man [and] perfect in his generations, [and] Noah walked with God. 10 And Noah begat three sons, Shem, Ham, and Japheth. 11 The earth also was corrupt before God, and the earth was filled with violence. 12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. 13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.*

The word is translated “grace” 38 times and is translated “favor” 26 times. In Old Testament usage, it means to be favored, accepted, or precious. When the scripture states that Noah “found” grace in the eyes of the Lord, it means he was favored in God’s eyes. Noah walked with God. That was the exception then, as it is today. Some things don’t change much. But the world had

## Saved By Grace

degenerated into violence. The Lord God purposed to destroy the world and its inhabitants but on Noah, the man who walked with God, He bestowed grace. God's judgment was just, all flesh had corrupted his way, but God bestowed grace upon Noah. And because Noah walked with God, grace was bestowed upon his family.

We don't know much about the civilization of Noah. We tend to think of those people as more or less uncivilized cave men. But if we stop a minute and realize how many years many of these men lived and ask ourselves how much we could learn if we had that many years in which to learn it, it might change our way of thinking. Their civilization might rival ours, or even leave ours in the dust, although they might have applied their abilities differently than we apply ours. We have some things in common with them, however. Our world is full of violence, and we still need grace. Mankind, left to his own devices, does not tend to improve himself.

“Violence” is a legal term. It did not please the lawmaker. It had not pleased the lawmaker since Cain killed Abel. Judgment was pronounced. It will be carried out. How will anyone be saved?

Only by Grace.

How would people act who found the grace of God? They would be doing what God said. God gave instructions – specific instructions. An ark was built – from plans given by the creator. Warnings were given. Noah

## Saved By Grace

preached for one hundred and twenty years. He told people what was going to happen. They didn't listen. They did not have ears to hear. They did not believe. The world is divided into believers and unbelievers. Imagine that! When the time comes, Noah's family boards the ark - and the God of heaven closes the door. All of that was done by grace.

Did it mean that Noah was perfect? No. Did it mean that his family was perfect? No. None is good, save one, that is, God. Did it mean that he was more deserving than others? Probably not in the eyes of man. It meant that God, in his capacity as lawmaker and judge, had extended grace. Did it mean that the law was faulty? No. Did it mean that judgment was wrong? No. All the world was guilty before God. Judgment was deserved. God carried it out. Grace saved. And so shall it ever be. Noah believed what God said, through all those trials, all those jeers, all those doubts, and all those years. That's called faith - the substance of things hoped for, the evidence of things not seen.

*[Rom 5:2 KJV] By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

We cannot earn grace.

We cannot demand grace.

We are not innocent because of grace.

## Saved By Grace

We are exempted from punishment because of grace.

And that can only be done by the lawgiver.

Therefore, we are different because of grace.

We could write many books about all the instances of grace in scripture, but we will only visit a couple of specific examples to show what it is - an escape from legal punishment. We begin with Terah, Abram's father, who took Abram, Sarai, and Abram's nephew, Lot, from Ur of the Chaldees, and headed toward Canaan. They stopped and dwelt in Haran. Evidently, Terah decided to stay in Haran. God told Abram to move on and leave his father's house for a new land. When God showed grace to Abram by moving him out of Ur and Haran, where his family served other Gods, was there a particular reason that He chose Abram? None that I can find.

*[Gen 12:1, 4 KJV] 1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: ... 4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram [was] seventy and five years old when he departed out of Haran.*

Abram and Lot began, by the grace of God, a new adventure. They left the land of other gods and heeded the voice of the Almighty, who had called Abram to a land he would be shown but had never seen. Sounds like believers of all ages - strangers and pilgrims, following a promise.

## Saved By Grace

You are probably familiar with the story. Abram came into Canaan, built an altar at Bethel, took a little side trip into Egypt because of a famine, got into a little trouble with Pharaoh, and moved back to Bethel. By this time, both he and Lot had many possessions and many people – so much so that they could not all live together in peace. Abram suggested that they split up. He gave Lot the choice of the lands, and Lot chose the plain of Jordan – with Sodom and Gomorrah.

*[Gen 13:12-13 KJV] 12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched [his] tent toward Sodom. 13 But the men of Sodom [were] wicked and sinners before the LORD exceedingly.*

After the separation, God gave a promise to Abram which shall never be broken.

*[Gen 13:14-18 KJV] 14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered. 17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. 18 Then Abram removed [his] tent, and came and dwelt in the plain of Mamre, which [is] in Hebron, and built there an altar unto the LORD.*

## Saved By Grace

After a few more interactions with the people of the land, including freeing Lot and the king of Sodom, and a nice visit with Melchizedek at Jerusalem, Abram finds himself back home, concerned that he had no child. God gives Abram a promise:

*[Gen 15:5-7 KJV] 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 And he believed in the LORD; and he counted it to him for righteousness. 7 And he said unto him, I [am] the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.*

The creator waited until Abram was ninety-nine years old to begin fulfillment of this covenant, perhaps just to prove to Abram (who now becomes Abraham) that God's purposes will always be fulfilled, even if not in man's desired time frame.

*[Gen 17:1-5 KJV] 1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I [am] the Almighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant [is] with thee, and thou shalt be a father of many nations. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.*

## Saved By Grace

Abraham was not sinless. He had been less than honest on several occasions, had put his wife in compromising situations, had fathered a son with a slave, and was simply human. But he was a human to whom God had made a promise, and God's promises are kept - by God. This covenant had been sealed with blood sacrifice (Gen 15:9-17) - God passing along the example of grace begun in the garden with Adam. Abraham believed God by faith - the substance of things hoped for and the evidence of things not seen.

I would like to offer one more instance of amazing grace. We will leave Abraham for now and move back to Sodom with Lot. Lot was a people person. He preferred society to the loneliness of the plain. He dwelt near Sodom for a while, and eventually moved in. Sodom and Gomorrah were wicked cities, so much so that the Lord purposed to destroy them. He visited with Abraham and Sarah, who had just gotten their new names, and informed Abraham that he was intent upon destroying Sodom. Abraham, in a famous attempt at bargaining with God, got Him to agree that if there were as few as ten righteous in the city, it would not suffer destruction. But the only righteous in Sodom was Lot.

*[2Pe 2:6-9 KJV] 6 And turning the cities of Sodom and Gomorrah into ashes condemned [them] with an overthrow, making [them] an ensample unto those that after should live ungodly; 7 And delivered just Lot, vexed with the filthy conversation of the wicked: 8 (For that righteous man dwelling among them, in seeing and hearing, vexed*

*[his] righteous soul from day to day with [their] unlawful deeds; 9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:*

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*“Please notice that the destruction of Sodom and Gomorrah was a righteous act by a righteous judge, performed because they were “unjust.” It was done as “an example unto those that after should live ungodly.” It is evident that there was a standard of righteousness, and the standard had not been met. These are legal terms and indicate a legal system.”*

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Please notice that the destruction of Sodom and Gomorrah was a righteous act by a righteous judge, performed because they were “unjust.” It was done as “an example unto those that after should live ungodly.” It is evident that there was a standard of righteousness, and the standard had not been met. These are legal terms and indicate a legal system.

*[Rom 4:15 KJV] 15 Because the law worketh wrath: for where no law is, [there is] no transgression.*

Since there was obviously transgression, there just as obviously had to be a law, even though it was not the same law broken by Adam, or by Cain, or by Lamech.



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*[1Co 15:56 KJV] The sting of death [is] sin; and the strength of sin [is] the law.*

The messengers of grace visited Lot, who met them at the gate of the city and invited them to his home. Things did not go well. Lot embarrassed himself, his wife, and his daughters. The visitors delivered Lot and the ones in his home despite his shortcomings. His wife was turned into a salt pillar because she did what the Lord had specifically instructed them not to do. That deliverance, my friends, is action, performed by a saving God. It may be the greatest example of Old Testament grace that we are given. The Lord even let Lot go to Zoar because he was afraid to go to the mountain - the destination to which he had been directed. It was not long, however, before he moved to the mountain because of fear, proving perhaps that you will eventually end up where God sends you.

This deliverance is grace in action. Lot believed the messengers but had no testimony with his sons-in-law or his neighbors. Grace delivered, despite the law that required destruction.

Grace is not a license.

Grace is not an excuse.

Grace is not liberty to decide against righteousness.

Grace is not self-applied or claimed.

Grace is deliverance from penalty, granted by the lawgiver for His own reasons and on His own terms. We

## Saved By Grace

get involved in heated theological debate about those reasons and terms, and label one another as heretics, but our purpose for now is not to argue with God. It is to stand in awe of Him, the One who delivers by His grace.

Grace is purposeful.

*[Rom 5:20 KJV] Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:*

*Wonderful grace of Jesus, reaching the most reviled,  
by its transforming power making me God's dear child,  
purchasing peace and heaven for all eternity,  
for the wonderful grace of Jesus reaches me.*

Haldor Lillenas

**WE ARE SAVED BY GRACE**

## The Sinai Covenant

### The Sinai Covenant

The Sinai Covenant is ordinarily called the “law of Moses” because it was given to Moses. It did not belong to Moses. Moses did not originate one word of it. It would be well to keep that in mind. This was God’s covenant between himself and his chosen people, Israel. You may remember that, after Moses had led the people across the Red Sea, a lot of Moses’ time was spent judging between the people. Upon what did he base his judgment? The statutes of God, and his laws (even though there were no written statutes and laws):

*[Exo 18:16 KJV] 16 When they have a matter, they come unto me; and I judge between one and another, and I do make [them] know the statutes of God, and his laws.*

Moses’ father-in-law, Jethro, came for a visit and convinced him that it was not a good idea to have all the decision-making power vested in one man. Moses took heed to Jethro and divided the responsibilities of judgment among himself and others, so that only the most important or difficult cases came to Moses. This all happened before the law was given at Sinai. People were not without law, conscience, disobedience, or strife, before the Law of Moses. It may also be well to remember that Jethro was a priest of Midian, not an Israelite, but gave burnt offerings to God.

## The Sinai Covenant

*[Exo 18:12 KJV] 12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.*

After Jethro departed for home, God called Moses to the mountain.

*[Exo 19:1-8 KJV] 1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they [into] the wilderness of Sinai. 2 For they were departed from Rephidim, and were come [to] the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. 3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 Ye have seen what I did unto the Egyptians, and [how] I bare you on eagles' wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth [is] mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These [are] the words which thou shalt speak unto the children of Israel. 7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. 8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.*

## The Sinai Covenant

God said if you obey me and keep my covenant, you will be my treasure. All the earth is mine, but you shall be a holy nation. Although they already had a system of laws and statutes, they were to enter into a covenant relationship with the creator. They would be unique, and their laws and practices would set them apart from all the other groups of people on earth. It would be well to remember that, while all of this was going on, there were a lot of other things going on in the earth, including other people who had relationships with God. God's purpose, however, was to bring forth a redeemer from this group of people. He had even told Moses of this:

*[Gen 49:10 KJV] 10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [shall] the gathering of the people [be].*

This separated, sanctified people were to be bound in covenant relationship with their God, their lawgiver, their savior, their redeemer. This covenant was made at Sinai and the framework for this covenant, known as the Ten Commandments, was written by the finger of God on tables of stone and delivered to Moses who, in a type of all human covenant-makers, promptly broke it because of disobedience.

*[Exo 31:18 KJV] 18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.*

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*[Exo 32:15-16 KJV] 15 And Moses turned, and went down from the mount, and the two tables of the testimony [were] in his hand: the tables [were] written on both their sides; on the one side and on the other [were] they written. 16 And the tables [were] the work of God, and the writing [was] the writing of God, graven upon the tables.*

*[Exo 32:19 KJV] 19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.*

Actually, I should point out that we do not know, for sure, exactly what was on the first tables that Moses broke, but we are told that the second set of tables, also written by the finger of God, contained the ten commandments.

*[Exo 34:28 KJV] 28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. Also see Deut. 10:1-4.*

Another thing that we often get confused about is the extent of the law that was delivered to Moses at the first meeting. We think, somehow, that God gave Moses the Ten Commandments, and delivered the rest later. The fact is that the Lord gave Moses a lot of information and law before giving him the tablets. From the first verse of Exodus chapter 20 to the end of chapter 23, God spoke

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laws to Moses. Then Moses wrote the laws and delivered them to the people.

*[Exo 24:4-8 KJV] 4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. 6 And Moses took half of the blood, and put [it] in basons; and half of the blood he sprinkled on the altar. 7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. 8 And Moses took the blood, and sprinkled [it] on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.*

In chapter 24, verse 9, Moses and the leadership go back up the mountain, and the Lord gives more law. Chapters 25 through 29 contain more directions, mostly to do with furnishings, offerings, priests, etc. Moses was there forty days receiving information. Then he came down, found the people had sinned, and broke the tablets. Most of us, at this point, would have been extremely disappointed that we had invested all that work and preparation, all the time in Egypt, all the plagues, all the arguments, and all the tears, only to find that the people could not last forty days without making their own gods. It is true that 3,000 men lost their lives because of this sin:

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*[Exo 32:25-28 KJV] 25 And when Moses saw that the people [were] naked; (for Aaron had made them naked unto [their] shame among their enemies:) 26 Then Moses stood in the gate of the camp, and said, Who [is] on the LORD'S side? [let him come] unto me. And all the sons of Levi gathered themselves together unto him. 27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, [and] go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. 28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.*

What was the next thing that Moses did? He intercedes for his people:

*[Exo 32:30-35 KJV] 30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin. 31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 32 Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. 33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. 34 Therefore now go, lead the people unto [the place] of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon*



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*them. 35 And the LORD plagued the people, because they made the calf, which Aaron made.*

If there is a greater example of leadership, I'm not sure what it would be.

*[Num 12:3 KJV] 3 (Now the man Moses [was] very meek, above all the men which [were] upon the face of the earth.)*

Moses makes another visit to the Almighty in the next chapter to intercede once again, after the Lord had required the children of Israel to remove their ornaments from their garments because of disobedience.

*[Exo 33:11-17 KJV] 11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant, Joshua, the son of Nun, a young man, departed not out of the tabernacle. 12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. 13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation [is] thy people. 14 And he said, My presence shall go [with thee], and I will give thee rest. 15 And he said unto him, If thy presence go not [with me], carry us not up hence. 16 For wherein shall it be known here that I and thy people have found grace in thy sight? [is it] not in that thou goest with us? so shall we be separated, I and thy people, from*

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*all the people that [are] upon the face of the earth. 17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.*

Amidst all the law-breaking and all the anger, we should notice that there is an overriding gift given here. It's called grace. "Thou hast found grace in my sight." "Thy people have found grace in thy sight." Grace is still active, and we are thankful. Grace came from the lawgiver. Grace is legal, and grace is necessary if any lawbreaker is to have a relationship with the maker - and all are lawbreakers.

I believe we have shown that the law given at Sinai (also called Horeb) was the establishment of a covenant relationship between the Lord God and his chosen people, Israel. We need to keep this covenant in mind when rightly dividing the Word of truth. Many are quick to pick and choose certain parts of the Sinai covenant and apply it to gentiles. Probably no greater example exists than the example of the Sabbath and who is to keep it. In the book of Genesis, after creation, we read:

*[Gen 2:3 KJV] 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*

Scripture does not tell us exactly how it was sanctified on that first occasion. There weren't many people on the earth to record the event. The next time we read the term "seventh day" is in Exodus chapter 12:

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*[Exo 12:14-18 KJV] 14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. 15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. 16 And in the first day [there shall be] an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save [that] which every man must eat, that only may be done of you. 17 And ye shall observe [the feast of] unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. 18 In the first [month], on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.*

That decree began the remembrance known as the Passover, and the seventh day mentioned might, or might not, occur on Saturday. It occurred on the fourteenth day of the month. The first mention we have of the Sabbath occurs in Exodus chapter 16:

*[Exo 16:23, 25-26, 29 KJV] 23 And he said unto them, This [is that] which the LORD hath said, To morrow [is] the rest of the holy sabbath unto the LORD: bake [that] which ye will bake [to day], and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. ... 25 And Moses said, Eat that to day;*

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*for to day [is] a sabbath unto the LORD: to day ye shall not find it in the field. 26 Six days ye shall gather it; but on the seventh day, [which is] the sabbath, in it there shall be none. ... 29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.*

*[Exo 20:8 KJV] 8 Remember the sabbath day, to keep it holy.*

The children of Israel were to gather food for the first six days of the week, and rest on the seventh day. Please notice the purpose of this Sabbath day.

*[Exo 31:16 KJV] 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant.*

The Sabbath is a perpetual covenant between God and his chosen people, Israel. We find no evidence that the patriarchs were directed to keep the Sabbath in any particular fashion - not Abraham, Isaac, or Jacob, their fathers. This is a part of the covenant between Jehovah and the nation of Israel.

We have other information about the establishment of the Sabbath as a day of observance:

*[Neh 9:13-14 KJV] 13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and*

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*commandments: 14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:*

*[Eze 20:10-12 KJV] 10 Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. 11 And I gave them my statutes, and shewed them my judgments, which [if] a man do, he shall even live in them. 12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I [am] the LORD that sanctify them.*

The Sabbath, as far as being a special day with special rules, was given to Israel as part of the covenant of Sinai. God “made known to them” and “gave them” his Sabbaths “to be a sign between me and them.” The Sabbath remains with Israel forever. And gentiles are not Israel. There does not seem to be any kind of corporate worship instituted as a result of the Sabbath commandment given at Sinai. Mankind seems to have developed that all by himself, congratulated himself for the effort, and based untold doctrines upon it. There are Sabbaths mentioned as part of the feasts and holy days, but these do not necessarily fall on the seventh day. The seventh day was to be kept holy mostly by resting – at home.

*[Lev 23:3 KJV] 3 Six days shall work be done: but the seventh day [is] the sabbath of rest, an holy convocation; ye shall do no work [therein]: it [is] the sabbath of the LORD in all your dwellings.*

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Abraham was not Israel, but he had commandments from the Lord:

*[Gen 26:5 KJV] 5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*

The Lord God Jehovah has had a legal system since Adam was given the first command. Mankind's relationship with his maker is determined by the legal system in place. Man has never managed to keep a covenant that was given to him, even if that covenant only contained one law. In order to have a relationship with His creation, God provided a legal remedy - Grace. If grace were not a part of the purpose of God, fallen human beings could never have a relationship with Him.

*[Exo 33:16-17 KJV] 16 For wherein shall it be known here that I and thy people have found grace in thy sight? [is it] not in that thou goest with us? so shall we be separated, I and thy people, from all the people that [are] upon the face of the earth. 17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.*

*[Ezra 9:8 KJV] 8 And now for a little space grace hath been [shewed] from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.*

## The Sinai Covenant

*[Act 15:18 KJV] 18 Known unto God are all his works from the beginning of the world.*

*[Rom 4:16 KJV] 16 Therefore [it is] of faith, that [it might be] by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

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*“Adam experienced grace, and all of God’s people since that time have experienced the same. Grace may be said to be a position in which the people of God have been placed by a merciful creator”*

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Grace spans all the ages and all the legal systems. Truly, it is marvelous in our eyes.

*[Gal 2:21 KJV] 21 I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain.*

*[Gal 5:4 KJV] 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*

Amazing Grace, how sweet the sound, that saved a wretch like me.

Adam experienced grace, and all of God’s people since that time have experienced the same. Grace may be said to be a position in which the people of God have been placed by a merciful creator:

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*[Pro 3:34 KJV] 34 Surely he scorneth the scorners: but he giveth grace unto the lowly.*

*[Zec 12:10 KJV] 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for [his] only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn.*

*[Rom 5:2 KJV] 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

*[1Pe 5:12 KJV] 12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.*



## Faith and Grace from a Merciful God

### Faith and Grace from a Merciful God

We will not spend much time on the terms “mercy” and “faith,” because each of those could be the subject of its own volume, and because it is our intention, in this short treatise, to focus on the relationship of grace to the law. I wrote a short booklet in 1990 entitled “The Faith that Justifies,” and if you should be inclined to read about faith, I can heartily recommend it. However, just to let the reader know that we do understand that these terms are all intertwined in scripture, I offer the following for the purpose of reference.

The word “mercy” is often used with the word “grace” in scripture, and the words are used in the same verse six times. We try not to sow too much confusion in the terminology, but perhaps now is a good place to mention that we do know that God is a merciful God and has always been. The Hebrew word for “mercy” is רַחֲמִים, and it is a masculine noun meaning “kindness” or “faithfulness.” Below are a few typical instances of how it is used.

*[Gen 19:19 KJV] 19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:*

*[Exo 15:13 KJV] 13 Thou in thy mercy hast led forth the people [which] thou hast redeemed: thou hast guided [them] in thy strength unto thy holy habitation.*

## Faith and Grace from a Merciful God

*[Exo 33:19 KJV] 19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.*

*[Num 14:19 KJV] 19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.*

Interestingly enough, each time the two words appear in scripture together, the word “grace” comes before “mercy.” In general, I believe we can say that “grace” is a place into which God’s children are deposited. His grace will never fail. “Mercy” is the kindness of his character toward people who have experienced His grace.

*[Deu 21:8 KJV] 8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.*

The perfect, almighty lawgiver extends grace to His people, and thereby shows his relationship to them through his infinite kindness (mercy). Mankind would fall short of the mark of perfection and would need to be given a gift that only He could give. That gift is grace. It is free and it is legal. His merciful kindness proceeds from that gift. We are the beneficiaries of His grace. We also have a great need for His mercy.

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*[Psa 117:2 KJV] 2 For his merciful kindness is great toward us: and the truth of the LORD [endureth] for ever. Praise ye the LORD.*

*[Jer 3:12 KJV] 12 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; [and] I will not cause mine anger to fall upon you: for I [am] merciful, saith the LORD, [and] I will not keep [anger] for ever.*

*[Heb 2:17 KJV] 17 Wherefore in all things it behoved him to be made like unto [his] brethren, that he might be a merciful and faithful high priest in things [pertaining] to God, to make reconciliation for the sins of the people.*

The word “faith” appears with the word “grace” in some twelve verses in scripture. Interestingly enough, all those verses are in the New Testament. The word means “trust,” “belief,” or “the conviction of the truth of something.” Abraham believed God and is the father of faith.

*[Rom 1:5 KJV] 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:*

*[Rom 4:16 KJV] 16 Therefore [it is] of faith, that [it might be] by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

## Faith and Grace from a Merciful God

*[Rom 5:2 KJV] 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

*[Rom 12:3 KJV] 3 For I say, through the grace given unto me, to every man that is among you, not to think [of himself] more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.*

*[Eph 2:8 KJV] 8 For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:*

For our purposes going forward, it is sufficient for us that we understand that the author of faith, grace, and mercy, is our heavenly Father, who distributes His gifts by His Son and through His Spirit:

*[Rom 3:30 KJV] 30 Seeing [it is] one God, which shall justify the circumcision by faith, and uncircumcision through faith.*

*[Rom 4:13-14 KJV] 13 For the promise, that he should be the heir of the world, [was] not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law [be] heirs, faith is made void, and the promise made of none effect:*

*[Rom 10:17 KJV] 17 So then faith [cometh] by hearing, and hearing by the word of God.*

*[Heb 12:2 KJV] 2 Looking unto Jesus the author and finisher of [our] faith; who for the joy that was set before him*

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*endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

Faith is the ground on which the child of God stands. As J.C. Philpot would say, "Faith is not an idle, sluggish, indolent grace. It has much to do; yes, it has everything to do, for without it nothing is done to any purpose, for "whatever is not of faith is sin." (Rom. 14:23.)

We are instructed to:

*[2Co 13:5 KJV] Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*

That is a high order, and one not to be taken lightly.

We now move on toward the revelation of the Son of God.

## The Time Between

### The Time Between

Although this is not necessarily a chronological presentation, I believe it would be worth our time to take a look at some of the things that happened between the old and new testaments. For about 400 to 450 years, there was no open revelation. We do not have any writings from any prophets, and we are not given any particular works of God to consider. It doesn't mean that nothing happened. In fact, quite a lot happened during this timeframe. When we begin to read, for instance, the book of Romans (written mostly to gentiles) and Hebrews (written, amazingly enough, to Hebrews), it might help to have an understanding of the social and religious influences that affected the people to whom these letters are written.

People seem to be surprised that there are gaps between bible revelations, but the time between the old and new testaments is fairly short. For instance, the book of Genesis moves through the time from creation to the flood, and to the call of Abraham in about twelve chapters. That time period was at least, conservatively speaking, a couple of thousand years. Then, of course, we have the time from the New Testament until now. That is also a period of a couple of thousand years. Through God's miraculous grace, we are given all we need to know in the scriptures that we have, and it is compact enough that we can read through it in a year or so, if we apply ourselves. There has been a lot of history written in the last two thousand years.

## The Time Between

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*“Our God is in control of all of creation – not just the seed of Abraham, not just the seed of Jacob, not just the seed of Judah, and not just the Babylonian, Greek, or Roman empires.”*

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There has also been a lot of gospel preaching take place, a lot of bad theology developed, a lot of books written about the theology we’ve developed, and a lot of positions taken on the theology we’ve developed, so that we can argue about the theology we’ve developed and call each other heretics. God is the author of every bit of the history – maybe not all of the theology. He is still working today, just as He has since creation, and we are given enough in scripture to see all of history play out before our eyes. We get to take positions and argue about things we aren’t really sure of, in the hopes that we will be right, and that God will work everything out just like we see it. We are even told of things that will happen at the end of the age, all before it takes place, and we can argue about that as well. What an amazing God we serve! One day we will stand before Him and He will probably tell us how wrong we were and how much time we wasted. It is no wonder that he told John not to write some things down. At least we don’t have those things to argue about. He is still merciful toward us.

Our God is in control of all of creation – not just the seed of Abraham, not just the seed of Jacob, not just the seed of Judah, and not just the Babylonian, Greek, or

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Roman empires. It is incomprehensible, for instance, that we would try to make the entire gentile world subject to the Law of Moses, when God specifically said that the Law of Moses was a covenant between himself and the children that Moses led out of Egypt. We will find, before we conclude this short study, that the New Testament writers took all of these things into consideration. When our Lord gave the commission to go into all the world and preach the gospel, He did not require that people responding to that gospel have a doctorate in Jewish history and law.

OK, back to the cultural development that preceded the arrival of John the Baptist.

During these 450 years of God's "silence," the political and military power in the world moved progressively from East to West. If the political world had remained the same from the time of Malachi to the time of Jesus, we might have the Holy Babylonian Catholic Church instead of the Holy Roman Catholic church. Scripture, in fact, speaks of spiritual Babylon, but I must leave that for another time. Persia was the world power in the region at the end of the Old Testament. The children of Israel had been allowed to return to Jerusalem, and Ezra and Nehemiah had rebuilt the temple and restored a type of the former worship. The priesthood had been somewhat reorganized and was functioning to a degree. Many of the Jewish people, however, stayed in the Persian Empire, where they were treated well and prospered.



## The Time Between

During the Persian rule over Palestine, especially after the return to Jerusalem, the Jews developed formal sets of laws and regulations explaining the Torah (the Law of Moses). Oral traditions had been gradually developed through the centuries and would always be a part of Jewish life. Thus was developed the Mishnah, a book of law written in Hebrew, and the commentary on the Mishnah, called the Talmud. We also have the Midrash, which is kind of like a compilation of commentary on the texts within the Mishnah. The Talmud, according to Rabbi Adin Steinsaltz's wonderful book titled *The Essential Talmud*, "is a repository of thousands of years of Jewish wisdom, and the oral law, which is as ancient and significant as the written law (the Torah), finds expression therein." They consider these writings to be barely below the original inspired autographs delivered to Moses. Again, from the book: "Although its main objective is to interpret and comment on a book of law, it is, simultaneously, a work of art that goes beyond legislation and its practical application." When you read passages in the New Testament like "a Sabbath Days' journey," think Talmud.

I think it fair to say that the Jews consider Ezra the first of the important scribes and reference his teaching skills as an example.

*[Ezr 7:6 KJV] 6 This Ezra went up from Babylon; and he [was] a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.*

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*[Ezr 7:10 KJV] 10 For Ezra had prepared his heart to seek the law of the LORD, and to do [it], and to teach in Israel statutes and judgments.*

With this as a beginning place, there arose a myriad of scribes who helped establish the body of work that accompanied the law. Some of them are named as being with Ezra when he taught the people (Neh 8:1-8). This period is known in Jewish history as the era of the *Knesset Gedolah*, or “The Great Assembly.” The members of this assembly collected the holy writings, and decided which of those writings would be included in their scriptures, which became our Old Testament. After completion of that work, the scribes turned themselves to the duty of establishing the implementing regulations to accompany the law, and of creating new laws as the need arose. Most of this took place during the years of the Persian rule of Palestine, roughly 539 to 332 BC). The temple that was reconstructed during this time did not exactly follow the plan of the first temple, and it lacked one very important article – the Ark of the Covenant. The furnishings were taken or destroyed during the destruction of Jerusalem. Some say Jeremiah hid the ark and it will be found during the millennium. At any rate, it meant that they could resume religious activity in the reconstructed temple, but the evidence of the presence of God had disappeared.

The Persian Empire began to weaken around 400 BC. Gradually, the seat of political and governmental power moved from Asia to Europe. This weakness allowed the Judean Israelites to establish their own

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government under the authority of Syrian governors, who gave the day-to-day rule to the priests, so that the priests became both spiritual and civil authorities. An assembly of leaders, called the Sanhedrin, was organized to advise the high priest. Because the Jews had no centralized place of worship during the Persian captivity, they met in groups for prayer and study. This system eventually developed into the synagogue system, which existed during Christ's earthly ministry, and is still alive today.

In 334 BC, Alexander the Great defeated the Persians, and began to organize his power. He then conquered all of northern Africa and went on to conquer Palestine and Jerusalem. He treated the Jews well. Part of the reason for that treatment seems to be that the Jews convinced him that he was the third world empire of Daniel's prophecy. Because of this kindness from Alexander, the Jews had freedom to travel. Many of them moved to Africa and settled around Alexandria in Egypt. Alexander's lifestyle did not lend itself to old age, and he died at about the age of 33 years. After his death, four of his generals divided the empire. Palestine went to Ptolemy of Egypt. Seleucus obtained Syria and the Asian countries not taken by Ptolemy. That meant that Seleucid kings were from Asia and Ptolemy kings were from Africa. The Jews in Palestine had their own religion and had some freedom, but now had to pay tribute to Egypt, and were threatened by Assyria. Hosea's prophecy is brought to life. Ptolemy had brought masses of Jews to Egypt and had given them citizenship and freedom. Greek culture was prevalent, and the Israelis

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found it difficult to maintain their unique religion and life-style, so their service to God became corrupted. They did, however, maintain the externals of piety - the priesthood, temple worship, and the synagogues.

A group of Jewish scholars began to translate the Old Testament Hebrew into Greek about 280BC. Hebrew was a dying language, and the Israelites needed the Word of God in the language they were now speaking. A monumental effort, it took over 70 men and 150 years to complete the task. It is now called the Septuagint (translation of the seventy) and is one of the most influential translations of all time. It was this translation that was largely used during New Testament times.

The influence of the Greeks resulted in the formation of two opposing parties among the Jews - The Hellenizers (pro Greek) and the anti-Hellenizers. The Hellenizers were what we would call, in our day, the liberals. They tended to be modernistic, accepting the things of the world, considered themselves intellectually superior, loved a good debate, and were blown about with every wind of doctrine. They later became known as the Sadducees, who claimed religious superiority, were mostly in charge of the priesthood, and were doctrinally bankrupt. By the time they were disputing with Jesus, they didn't even believe in a resurrection of any kind. Conversely, the anti-Hellenizers despised anything that did not comply exactly with the Law of Moses, as interpreted by them, and were proud of their orthodoxy and formalism. It was as hard to find a good church then as it is now.

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In 204 BC, the last of the Egyptian rulers (the Ptolemy kings) died, and the Seleucid kings took power in Palestine. Antiochus the Great was now the king. His son, Antiochus I (which some say is the little horn of Daniel chapter 8), was making a name for himself and building his empire. In Jerusalem and Palestine, he appointed his own priests (with Hellenistic sympathies), desecrated the temple once again, and set up pagan worship. An aged and worthy priest by the name of Mattathias objected to these activities, and a skirmish ensued. His son, Judas Maccabeus, became the military leader of a Jewish rebellion. The war that followed was bloody and thousands were killed, including Judas. His two brothers, Jonathan and Simon, took over the leadership to bring religious freedom back to the Jews. They replaced the desecrated Greek altar with a new altar. They found enough holy oil to light the menorah candles for a day but, according to the Hanukkah miracle, it lasted for eight days. The history of these events can be found in the books of Maccabees in the Apocrypha, for your reading pleasure.

Rome was on the rise militarily at this time, and Israel began to make alliances with Rome to provide some safety and independence. By about December of 164 BC, the temple had been cleansed and re-dedicated, and a Hanukkah celebration ensued. This celebration is conducted yearly now, and is determined by the Jewish calendar, but is close enough to Christmas that everyone has something to celebrate. During this process, the Sadducees and Pharisees had split into completely separate parties. This

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separation continued to the time of Christ, as we can see in the New Testament. Rome, Daniel's fourth world empire, is now in control of most of the known world and would remain so for about 500 years.

Around 60 BC, civil war broke out in Palestine, led by two opposing brothers named Aristobulus and Hyracanus. Aristobulus was planning a revolt against Rome, which was quickly quashed by Pompey in 63 BC, killing some 12,000 Jews. Pompey made the other brother, Hyracanus, the governor of Palestine. However, he had to pay tribute for his position. This placed Palestine firmly under Roman control. About 37 BC, Herod the Great began to reign in Palestine and, after the birth of Christ, was the one who gave the order to kill all children under the age of two. This would prevent the new child king, the one that the wise men told him about, from taking his position. He also began a rebuilding project on the temple, which pleased the Jews, but was probably done to bring glory to himself.

We now have things all settling in place for the Messiah. The temple is active, the priests are working, religion is back in place, the scribes and Pharisees are the teachers of the law, and the Sadducees are the popular religionists. Synagogues are in place, the language of the people is still Greek due to Egyptian cultural influence, and things have settled down into somewhat of a routine. There were religious schools taught by professors who, for the most part, developed their own systems of theological instruction. They are making themselves happy by keeping

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the law according to them. But things are about to change and the God of Abraham, who has been silent for over four centuries, is going to send a messenger – Elijah.

*[Mal 4:5 KJV] Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:*

*[Mat 11:11-15 KJV] 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive [it], this is Elias (Elijah), which was for to come. 15 He that hath ears to hear, let him hear.*

The law, as interpreted and expanded by the scribes, Pharisees, and others, was still the guiding legislation for the Jewish people and their religious way of life. It had developed into a very formalistic, ritualistic service, and was subject to different interpretations, depending on who you asked. Some things never change. Grace, however, was still the only way a sinner could be accepted by God, and faith is the only way to that place.

*[Rom 4:4, 16 KJV] 4 Now to him that worketh is the reward not reckoned of grace, but of debt. ... 16 Therefore [it is] of faith, that [it might be] by grace; to the end the promise might be sure to all the seed; not to that only which*

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*is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

I believe it is easier to understand the actions and skepticism of the Jewish people concerning this man named Jesus, if we keep in mind all the history, beliefs, writings, and commentaries that were ingrained in the Jewish belief system. Although the Word of God pointed them to the Messiah as the fulfillment of all its prophecies, the Jews, perhaps not unlike many formal theologians of our day, were more concerned with doctrinal matters, comparative writings, and debate, than with matters of the heart. They preferred quoting their favorite authors and debating one another to “searching the scriptures.” That is undoubtedly why Paul, when visiting the synagogues and reasoning with the Jews, always referenced the scriptures in his arguments, even though he was trained in all the other Jewish writings.

*[Act 17:2 KJV] 2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,*

*[Act 18:28 KJV] 28 For he mightily convinced the Jews, [and that] publickly, shewing by the scriptures that Jesus was Christ.*

*[1Co 15:3-4 KJV] 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures.*



## Enter the New Covenant

### Enter the New Covenant

While the new covenant was certainly a change for the people affected by it, perhaps a proper way to view it, in prospect, is that it is the completion of all the promises made in the old covenant. The new covenant did not do away with the law. It fulfilled the law.

*[Mat 5:17-18 KJV] 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

As we pointed out earlier, the term “the law,” as used here, does not necessarily mean just the ten commandments. This term was used to refer to at least the first five books of the bible, and many times to all of the Old Testament. All the promises of the Old Testament would be fulfilled. All the prophecies of the Old Testament would be fulfilled, some of which still remain to be fulfilled. Jesus is giving his followers reassurance that, however contradictory his teachings seem to be, the Word of God is sure, unchanging, and true. From man’s perspective, there will be changes, but God does not see things as man sees them. God is the eternal light. Mankind is in a dark room and cannot see. But as God begins to turn on the light, mankind can see more of what is there. Nothing has changed from God’s perspective. Certainly not His purposes or His promises. But from the perspective of the

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poor wanderer upon earth, much more can be seen as more light is obtained. More light should not be viewed as contradiction, but as illumination. His ways are not our ways. We have some learning to do. We would do ourselves a service in our study if we began with the premise that we are not going to try to make God's word contradict itself by using a scripture we like to contradict a scripture we don't like. Our opponents will use the same scriptures in the opposite way to disprove the point we just proved. All that does is sell books - and confuse people. But it makes us feel good.

*[Gal 3:16-18 KJV] 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, [that] the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance [be] of the law, [it is] no more of promise: but God gave [it] to Abraham by promise.*

God made promises to Adam, to Eve, to Noah, to Abraham, to Isaac, to Jacob, and to Joseph. These promises are not negated by any intervening law. They are confirmed by it. The promises are about to be brought to light.

*[Jhn 8:56 KJV] 56 Your father Abraham rejoiced to see my day: and he saw [it], and was glad.*

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Over four hundred years before the law of Moses, Abraham, through faith, believed that the promised seed would come as God had assured him. The seed has now arrived. This seed, the second Adam, is the author and finisher of our faith, and occupied that same office in respect to Abraham. The fact that, to God's chosen people, and according to God's purposes, there was added some distinctive requirements to differentiate God's people from other people, has no bearing on the validity of the promises. They are unchanging and eternal.

The herald of this new covenant was the son of a priest, a voice crying in the wilderness, a preacher of repentance, and a messenger to Israel. He was to introduce the Messiah, who would fulfill the law and the prophecies concerning Himself.

*[Isa 40:3-5 KJV] 3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. 4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 5 And the glory of the LORD shall be revealed, and all flesh shall see [it] together: for the mouth of the LORD hath spoken [it].*

This seems to be a prophecy that is important enough to be referenced by the writers of all four of what we call the gospels:

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*[Mat 3:3 KJV] For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

*[Mar 1:3 KJV] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

*[Luk 3:4 KJV] As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

*[Jhn 1:23 KJV] He said, I [am] the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.*

John the Baptist came, as the voice crying in the wilderness (literally), to make the paths straight for the Messiah, the Lord Jesus Christ. This Lord, this savior, this light, this master, was about to re-introduce a concept that somehow had been all but lost - GRACE.

*[Zec 12:10 KJV] 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for [his] only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn.*

*[Jhn 1:14, 16-17 KJV] 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as*

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*of the only begotten of the Father,) full of grace and truth.*

...

*16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, [but] grace and truth came by Jesus Christ.*

*[Act 15:11 KJV] 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*

This savior, the messenger of grace, was made (wait for it) **UNDER THE LAW**.

*[Gal 4:4 KJV] 4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,*

For what purpose?

*[Gal 4:5 KJV] 5 To redeem them that were under the law, that we might receive the adoption of sons.*

Why do those under the law need redemption? I thought the law was given so we might please God by living under it and striving to keep it. It reveals the perfect requirements of God. We are to keep them. God gave them at Sinai and said we are to do all of them. All the people agreed and said they would keep them.

Yes, but did Adam keep the one law he was given? Did Abraham keep the laws he was given? Did the children of Israel keep the laws they were given? **NO**. What,

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then, did the law (the perfect expression of God's will) actually do?

*[Rom 3:20 KJV] 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.*

Imagine that. Adam knew he was a sinner the same way we know that we are sinners. By the law is the knowledge of sin. Some things never change.

Well, then, why did they have all those laws in the Old Testament? Why weren't the people back then told about this? They were.

*[Lev 4:23, 28 KJV] 23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: ...*

*28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.*

We need to understand that the Old Testament sinner, in respect to his position as a sinner, was in the same position as the New Testament sinner is today. He is told he is a sinner because there is a law. That is the purpose of the law.

*[Rom 7:21 KJV] 21 I find then a law, that, when I would do good, evil is present with me.*

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Well, what if you weren't Jewish and didn't have a written law?

*[Rom 2:14 KJV] 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:*

Our nature tells us there is a law. There is a standard. There is a line that should not be crossed. Since the fall, our conscience tells us there is a law. Adam had a law. Noah had laws. Abraham had laws. There is, within man, a knowledge that some things are wrong. Every society has had laws. Man-made laws may be good or bad, but mankind still adheres to a legal system of some kind - and finds himself guilty because of it. And so shall it ever be.

How can we possibly be freed from the grasp of the law's penalty? It's called GRACE.

John begins to preach in the wilderness of Judea. If there is a demarcation between old and new testaments, it begins at the preaching of John.

*[Mat 11:13 KJV] 13 For all the prophets and the law prophesied until John.*

*[Luk 16:16 KJV] 16 The law and the prophets [were] until John: since that time the kingdom of God is preached, and every man presseth into it.*

There are those who believe that salvation is different for old testament saints than for new testament saints. Most of those people set the demarcation for that

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mode of salvation at the resurrection of Jesus. But scripture tells us that the law and the prophets were until John. This begins the message of the new testament, which in many respects is the same message as given us by the prophets of the old testament – REPENT.

*[Mat 3:1-3 KJV] 1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

The word “repent” occurs almost as many times in the Old Testament as it does in the New Testament, so that part of the message was not new. Israel had listened, for hundreds of years, to prophets who warned them to repent. What is new is that the kingdom of heaven is at hand. The long-promised Messiah, the lion of the tribe of Judah, the gatherer of the people, the author and finisher of our faith, the stone that the builders rejected, the King of kings and Lord of lords is at hand. It is John’s job to make this announcement, and he dedicates his entire ministry to this effort.

The angel had told Zacharias, John’s father, when he met him at the temple, that his son had a special role in the purposes of God.

*[Luk 1:14-16 KJV] 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be*



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*great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn to the Lord their God.*

He did not disappoint. Filled with the Spirit of God from his mother's womb, he walked the countryside of Judea, preaching the gospel of the Kingdom. Repent, for the King is coming. He is near. I am not him, but he is not far behind.

*[Jhn 3:27-36 KJV] 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I [must] decrease. 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure [unto him]. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

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If there is better gospel preaching, I'm not sure where it would be found. Repentance produces change. Some who came to John for his baptism were turned away. Why?

*[Luk 3:8 KJV] 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to [our] father: for I say unto you, That God is able of these stones to raise up children unto Abraham.*

Just because you claim something does not make it true. I may claim to be tall, dark, and handsome, but the mirror says otherwise. The law of God is the mirror. It says I am a sinner. Being Abraham's son does not help me or make me righteous. It gives me advantages, since I have the benefit of knowing all the history of Abraham, his faith, his perseverance, his promises, and his God. But it does nothing for my soul. I am guilty and I need grace. I need the same grace that has been needed by every man who ever broke a law.

*[Psa 119:142 KJV] 142 Thy righteousness [is] an everlasting righteousness, and thy law [is] the truth.*

*[Gal 3:21 KJV] 21 [Is] the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.*

I hope we have established that “the law” may include much more than the Ten Commandments, or even the entire Sinai Covenant. The law means different things to

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different people, but all people can understand that “the law” is what finds us guilty.

When Paul visited synagogues to preach the gospel, he had a great foundation for beginning the conversation. He was well-trained in the Jewish tradition and familiar with the thousands of years of Jewish writings and history. When he visited gentile places, such as Athens, he does not seem to reference Jewish history.

*[Act 17:24-34 KJV] 24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; 27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: 28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. 29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. 30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: 31 Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead. 32 And when*

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*they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this [matter]. 33 So Paul departed from among them. 34 Howbeit certain men clave unto him, and believed: among the which [was] Dionysius the Areopagite, and a woman named Damaris, and others with them.*

Notice that Paul expands the narrative and speaks of the God that “made of one blood all nations of men.” This would probably have been ill-received by Jews, but he was not speaking to Jews. If he had started telling them they had to receive the Law of Moses, they probably would have called him crazy and walked away. But he tells them that this God demands repentance, and that judgment is imminent, to be carried out by the “man whom he hath ordained.” That man had been raised from the dead by that God. Some mocked, as is always the case, but some believed. Once again, people do not need a

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*“People do not need a Jewish history course to come to belief in the Lord Jesus. Since that is the case, it does not seem to be absolutely necessary that the law, as understood by everyone since Moses, be used to bring men to Christ. They are told they need repentance because judgment will take place by a God-appointed man – a savior who was raised from the dead.”*

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Jewish history course to come to belief in the Lord Jesus. Since that is the case, it does not seem to be absolutely necessary that the law, as understood by everyone since Moses, be used to bring men to Christ. They are told they need repentance because judgment will take place by a God-appointed man - a savior who was raised from the dead. God's word, sharper than any two-edged sword, used by the Spirit of Truth, pierced the heart of some people. And people believed. They knew they were guilty under whatever standard they understood to be authoritative and were saved by the gift of grace.

*[1Co 9:19-22 KJV] 19 For though I be free from all [men], yet have I made myself servant unto all, that I might gain the more. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. 22 To the weak became I as weak, that I might gain the weak: I am made all things to all [men], that I might by all means save some.*

Jew and gentile are found guilty under the law as they know it, convinced of judgment, and brought to Christ by the same means - grace.

The author of the New Covenant is the same as the author of the Old Covenant, and the prerogative exercised by the lawmaker to pronounce the law-breaker as free

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from the penalty of sin, is the same under the New Covenant as under the old covenant. It is known as **GRACE**.

We have mentioned terms, up to this point, that all fall under the grace umbrella. We have spoken of faith, mercy, forgiveness, redemption, atonement, and perhaps one or two more that fall in this category. Since I am of the opinion that much of our confusion results from terms being used against each other for argumentative purposes, we will attempt to avoid confusion as much as possible. We will also attempt to use scripture to define the terms we use. We will quite possibly fail in some areas, which the reader will discern for himself.

## Review

Before we move into our discussion of law and grace as it is revealed for us today, let's do a short review. Up to this point, I think we have addressed at least the following issues:

1. The law defines what is unacceptable to the lawgiver.
2. The law was given to the first man and was broken by the first man.
3. Breaking the law results in a penalty, as defined by the lawgiver.
4. Breaking the law is known as sin.

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5. Sin results from placing man's desire above the desire of the lawgiver.
6. Every man who has ever walked the earth has sinned.
7. Sin is not the fault of the law. The law existed first, and its requirements were known. It is a representation of the standard of God for His creation.
8. Grace is a place of unearned favor dispensed by the lawmaker.
9. Grace cannot be purchased or demanded.
10. The lawmaker must extend grace before grace can be implemented. It is entirely at the discretion of the lawmaker.
11. Grace results in suspension of the legally required punishment, and an unpayable debt to the lawmaker.
12. Grace is not liberty, license, or excuse, to place our desires above the desires of the lawmaker.
13. The offer of God's grace is valid today, and the requirements are repentance toward God, and faith toward the Lord Jesus Christ.

## The Price of Grace

### The Price of Grace

John the Baptist has now introduced the Messiah  
- the fullness of the Godhead bodily.

*[Jhn 1:29, 36 KJV] 29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. ...*

*36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!*

This Lamb of God did not come to destroy the law, but to fulfill. He would be the final sacrifice. He would be the one who completed the type for every lamb that had ever been sacrificed for sin, because those lambs could never take away sin.

*[Heb 10:4, 11 KJV] 4 For [it is] not possible that the blood of bulls and of goats should take away sins. ...*

*11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:*

When Christ came to earth, animal sacrifices were occurring according to prescribed schedules in the temple. Priests were doing their jobs. Blood was constantly being shed as an atonement for sin. But those sacrifices could never take away sin. They could only ceremonially cover it until the next sacrifice. They reminded the people of



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their sin until the coming of the one who could, in fact, take away sin. That sacrifice was now here.

*[1Jo 3:5 KJV] 5 And ye know that he was manifested to take away our sins; and in him is no sin.*

*[Heb 9:23-28 KJV] 23 [It was] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24 For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*

The sin of mankind cost the blood of the son of God. It was ordained of the lawgiver to be this way. All of our human, rational, reasonable arguments cannot change the purposes of God.

*[Ecc 3:14 KJV] 14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing*

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*taken from it: and God doeth [it], that [men] should fear before him.*

It is extremely difficult for the human mind to comprehend the fact that God is active, and controls the end from the beginning, being eternally present at every minute along the way, while taking into account all the ridiculous things done by and to his creation. Nevertheless, that is our situation. It would be well, however, if we could accept the fact that the son of God was offered as a sacrifice by God before the world began.

The price paid for our sin was the blood of the eternal Lamb of God, The Word of God made flesh, the Christ of Calvary.

*[Mat 25:34 KJV] 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*

*[Luk 11:50 KJV] 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;*

*[Jhn 17:24 KJV] 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

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*[Eph 1:4 KJV] 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*

*[Heb 4:3 KJV] 3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.*

*[1Pe 1:20 KJV] 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*

*[Rev 13:7-8 KJV] 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

*[Rev 17:8 KJV] 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.*

All of this was legal. It was done by the lawgiver, before a law was ever given. Such is the price of GRACE.

## The Purchase of Grace

### The Purchase of Grace

If Grace is unmerited, it must be unmerited by someone. There must be an object for grace. That object is the sinner. Sinners are the only fit subjects for salvation by grace. The only qualification necessary to become a child of God is that you be a sinner. No righteous need apply.

*[Mar 2:17 KJV] 17 When Jesus heard [it], he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.*

*[Luk 5:32 KJV] 32 I came not to call the righteous, but sinners to repentance.*

*[Mat 9:13 KJV] 13 But go ye and learn what [that] meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.*

I have actually heard people say that those scriptures teach that there are righteous people for whom no sacrifice was necessary. As we have already discovered, however, every child of Adam has a fallen, sinful, rebellious, nature.

*[Rom 3:10 KJV] 10 As it is written, There is none righteous, no, not one:*

## The Purchase of Grace

Scripture uses the analogy of being sold and then redeemed – or being sold into sin and purchased out of it.

*[Rom 7:14 KJV] 14 For we know that the law is spiritual: but I am carnal, sold under sin.*

The sinner, therefore, by his own actions, places himself as a lawbreaker, unable to redeem himself out of his condition. Think of it as a pawn shop transaction. If you need money, and you take your Rolex watch to a pawn shop to get some money, they will give you money. They will hold the watch for a specified period of time, and then you can come get your watch. But the cost to get the watch back will be more than what the pawn shop owner gave you for the watch. Otherwise, the pawn shop owner would go broke. He is not running a charity.

Likewise, when we sin, we incur a debt we cannot pay. We are sold under sin. It is a legal transaction because we got there by breaking the law, just like Adam broke the law. You only have to break one law to be a lawbreaker. Then it will cost you more than you have to get out of debt. Even if you never sin again, and break even for the rest of your life, that would still leave you in debt. Debt requires payment. You must be purchased from your position, and you cannot do it. Enter the Son of God with the purchase price.

*[Heb 13:12 KJV] 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*

## The Purchase of Grace

*[1Co 6:20 KJV] 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

*[1Co 7:23 KJV] 23 Ye are bought with a price; be not ye the servants of men.*

*[1Pe 1:18-21 KJV] 18 Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.*

Man, under the law, had offered the shed blood of animal sacrifices as an atonement (covering) for sin. But, as we have shown, the sin could never be taken away by the blood of animals. Christ was the sacrificial lamb of God, ordained before the foundation of the world, to purchase what sin had placed into bondage. The lawgiver accepted that sacrifice. In fact, He was the one who provided the sacrifice. He had authority to do that. Redemption is complete. The transaction has been made. Christ is the redeemer, and his blood is the price of redemption.

## The Power of Grace

### The Power of Grace

Everyone who was ever redeemed, or who will ever be redeemed, is redeemed by grace. Grace is the power of God – the power of the lawgiver to save, to heal, to deliver, to justify, or to perform any other action he chooses. Forgiveness is legal under the law, but forgiveness understands that sin has been committed and that pardon is necessary to free the soul from sin. After being freed by redemption, the sinner no longer faces the penalty of the law. Just as Israel had been delivered from bondage in Egypt (the law), so the sinner is delivered from bondage (the penalty of the law).

*[Jos 24:17 KJV] 17 For the LORD our God, he [it is] that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:*

Not only does the Lord deliver from bondage but does great signs in our sight and preserves us in the way we go.

*[Gal 5:1 KJV] 1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*

*[Rom 5:20 KJV] 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:*

## The Power of Grace

After their first missionary journey, Paul and Barnabas had returned to their home church at Antioch to report the things that God had done. Evidently, while they were there, some men from Judea visited the church. These men were teaching that those who had believed the gospel of Christ must also keep their salvation by keeping the Law of Moses. Paul and Barnabas confronted them on this issue, and the church decided to send Paul, Barnabas, and a few other men to Jerusalem to visit with the apostles and elders about this matter. When they arrived, they were greeted by the church. As they were telling of their ministry, a group of believing Pharisees argued that converts must be circumcised and commanded to keep the Law of Moses. I would encourage you to read of this matter in Acts Chapter 15, but the result was that a decision was made to not burden the gentiles with the external requirements of the Law of Moses, because Christ never burdened the gentiles with it. A couple of passages invite our inspection.

*[Act 15:7-11 KJV] 7 And when there had been much disputing, Peter rose up, and said unto them, Men [and] brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as [he did] unto us; 9 And put no difference between us and them, purifying their hearts by faith. 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we*



## The Power of Grace

*were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*

Please notice:

God made a choice.

God knows, and changes, the hearts.

God gives the Holy Spirit.

God put **NO DIFFERENCE** between Jew and gentile as pertaining to salvation by grace, through faith.

God purified their hearts by faith.

Through the Grace of Christ (the Word of God made flesh), we shall be saved.

Once again, the power of God is displayed through the power of **GRACE**.

All of those things, and all of God's purposes, are completed by his power. We understand this on a rational, theological basis. Applying that understanding in a practical, down-to-earth fashion, however, is sometimes a real challenge.

*[1Ch 29:11 KJV] 11 Thine, O LORD, [is] the greatness, and the power, and the glory, and the victory, and the majesty: for all [that is] in the heaven and in the earth [is thine];*

## The Power of Grace

*thine [is] the kingdom, O LORD, and thou art exalted as head above all.*

If God has all the power, and His grace is displayed by His power, surely that grace is going to have an effect on the people He has redeemed. Redemption itself is a result of the power of God.

*[Jhn 17:2 KJV] 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

*[Jhn 6:37 KJV] 37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*

Despite mankind being dead in trespasses and sins, the power of God, by His grace, gives life to the dead. Because, as we mentioned before, mankind has broken every covenant he ever made with his maker, this covenant is made between God the Father and God the Son, and results in eternal life and eternal security for “him that cometh to me.” Those that “shall come” are “All that the Father giveth me.”

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*“If God has all the power, and His grace is displayed by His power, surely that grace is going to have an effect on the people He has redeemed. Redemption itself is a result of the power of God.”*

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## The Power of Grace

These are great and precious promises, made and kept by the power of God - not the power of man. If you are redeemed by the blood of Christ, born again (from above), and sanctified by His Spirit, you are one of His and He will “in no wise” cast you out. You have been a recipient of the power of grace.

We should point out that there are two words translated “power” in the New Testament. The Greek “exousia,” which means “authority,” and the Greek word “dynamis,” which means “strength” or “mighty.” The word above is the word for “authority.” God the Father gave authority to God the Son to give eternal life to as many as the Father has given him. God the Father has all of both kinds of power. There will be no mistakes made in carrying out the purposes of this covenant. All that the Father gives the Son “shall” come to Him, and “will in no wise” be cast out. If you come to Christ in repentance and faith, you will be His for eternity.

*[Mat 11:28 KJV] 28 Come unto me, all [ye] that labour and are heavy laden, and I will give you rest.*

Your eternal rest is assured if you come to Christ. The power is all His.

What does grace do for us after salvation? Does the power stop when we come to Christ? Are we free to do the same things we did before we came to Christ? - before we were changed by his grace? God’s grace will bring a change by God’s power - not by ours.

## The Power of Grace

*[2Co 12:9 KJV] 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

*[2Co 5:15-18 KJV] 15 And [that] he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we [him] no more. 17 Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new. 18 And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;*

God's power, then, does not stop at salvation. Those who are in Christ, are believers, have come to him, have repented of sin, have trusted in His blood, have believed the record of the Father concerning His son, or other terms that signify being reconciled to God, now have a different life. They are new creatures. New creatures do not act like old creatures. Yes, some instruction is required. Yes, some study is required. Yes, some prayer is required. But those things will be desirable to the child of God. A baby doesn't become an adult in a week, but we would be concerned if a baby did not change in the first year - or in five years. Spiritual growth is part of being a child of God. God grants grace. Grace is power.

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*[Rom 6:5-6, 11-14 KJV] 5 For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection: 6 Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin. ...*

*11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members [as] instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members [as] instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.*

We are supposed to consider ourselves dead to sin and alive unto God. The more we can do that, the less sin will reign in our mortal body. Someone who professes faith in Christ but does not want to please Christ is standing on dangerous spiritual ground. Being placed in this grace, we do not have to give in to sin. We are alive from the dead. Our members are instruments of God. Sin does not control us, because we are not under the law, but under grace. The struggle is real. The savior is also real.

Some people use the phrase “*ye are not under the law, but under grace*” as an excuse to live in any worldly fashion they desire. You can see, however, that the context does not allow us to abuse the grace of God by completely

## The Power of Grace

ignoring its power. In case there was any doubt, Paul continues this discourse.

*[Rom 6:15-19 KJV] 15 What then? Shall we sin, because we are not under the law, but under grace? God forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.*

God forbid that we should use the grace of God as simply a tool to be excused from righteousness. Adam experienced the grace of God, but still endured the consequences of his sin. We are to be the servants of righteousness. Will we be perfect? Well, Abraham wasn't perfect, Moses wasn't perfect, David wasn't perfect, Peter wasn't perfect, and we probably won't be perfect, either. But with the power of the Spirit, we can tell the difference between good and evil, and choose to follow righteousness. How do we tell what is evil and what is righteous? The Word of God. What will help us? The power of the Spirit. The power of grace. It is a process.

## The Power of Grace

*[Rom 8:14 KJV] 14 For as many as are led by the Spirit of God, they are the sons of God.*

*[2Pe 3:18 KJV] 18 But grow in grace, and [in] the knowledge of our Lord and Saviour Jesus Christ. To him [be] glory both now and for ever. Amen.*

## The Pledge of Grace

### The Pledge of Grace

A pledge is made by a promise or covenant. God made a covenant with Eve:

*[Gen 3:15-17 KJV] 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee. 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed [is] the ground for thy sake; in sorrow shalt thou eat [of] it all the days of thy life;*

The sign was the animal skin coverings.

God made a covenant with Noah:

*[Gen 6:18 KJV] 18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.*

*[Gen 9:13, 15 KJV] 13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. ...*



## The Pledge of Grace

*15 And I will remember my covenant, which [is] between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.*

The sign was the bow in the sky.

God made a covenant with Abraham:

*[Gen 15:18 KJV] 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:*

*[Exo 2:24 KJV] 24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.*

*[Psa 105:42 KJV] 42 For he remembered his holy promise, [and] Abraham his servant.*

The sign was circumcision.

God made a covenant with Isaac:

*[Gen 17:21 KJV] 21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.*

The sign was the lamb in the bush for an offering instead of Isaac.

God made a covenant with His people Israel:

## The Pledge of Grace

*[Exo 24:3-8 KJV] 3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. 4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. 6 And Moses took half of the blood, and put [it] in basons; and half of the blood he sprinkled on the altar. 7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. 8 And Moses took the blood, and sprinkled [it] on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.*

The sign was the Law of Moses and tables of stone.

The Lord has made covenants with his people since time began. They have been established upon promises from the creator. Mankind has broken his part of the covenants, but God remains faithful. Therefore, He instituted a covenant to assure his presence with mankind – a covenant of grace.

*[Rom 4:16 KJV] 16 Therefore [it is] of faith, that [it might be] by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

## The Pledge of Grace

We have a pledge, a promise, from God the Father. The promise could not be made sure by the law because man cannot keep the law. The maker had to do something special to redeem the creature and make the promise sure to all the seed. Some of the seed was before the Law of Moses (not before the law of God). Some of the seed was under the Law of Moses (the Israelites with whom He made the covenant). Some of the seed was outside the Law of Moses (gentiles). The pledge was one of grace.

*[Eze 36:26 KJV] 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

*[Isa 11:10 KJV] 10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.*

*[Isa 49:6 KJV] 6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.*

Man cannot save himself. He needs a new heart. Only God can provide that heart, and He has pledged to do that. It is a sign of redemption.

## The Pledge of Grace

*[Act 2:37 KJV] 37 Now when they heard [this], they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men [and] brethren, what shall we do?*

*[Rom 6:17 KJV] 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.*

*[Rom 10:8, 10 KJV] 8 But what saith it? The word is nigh thee, [even] in thy mouth, and in thy heart: that is, the word of faith, which we preach; ... 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

*[1Ti 1:5 KJV] 5 Now the end of the commandment is charity out of a pure heart, and [of] a good conscience, and [of] faith unfeigned:*

These promises that God made will not be broken. They are the product of his grace, by faith.

*[Rom 4:13 KJV] 13 For the promise, that he should be the heir of the world, [was] not to Abraham, or to his seed, through the law, but through the righteousness of faith.*

*[Psa 77:8 KJV] 8 Is his mercy clean gone for ever? doth [his] promise fail for evermore?*

*[Act 2:39 KJV] 39 For the promise is unto you, and to your children, and to all that are afar off, [even] as many as the Lord our God shall call.*

## The Pledge of Grace

*[Rom 4:16 KJV] 16 Therefore [it is] of faith, that [it might be] by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

*[Gal 3:22 KJV] 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*

*[Gal 4:28 KJV] 28 Now we, brethren, as Isaac was, are the children of promise.*

*[Eph 3:6 KJV] 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:*

*[1Jo 2:25 KJV] 25 And this is the promise that he hath promised us, [even] eternal life.*

God himself, through His grace, has pledged Himself to fulfill His promise of redemption to us, through faith.

What a mighty God we serve.

## The Practicality of Grace

### The Practicality of Grace

We fail in our mission if our theology is only theoretical. If we can define all our terms, fit all our scriptures nicely into our system of thought, and teach others to arrange the finer points of doctrine as we believe they should be, how are we to have any advantage over the heathen man if our doctrinal efforts remain in the realm of ideas and philosophy? Jesus did not come to teach a bible class, although he taught many. God the Father did not make great and precious promises only so we could argue about the application and scope of them. Exercising our mind with spiritual topics does little good if it does not result in fruits of the spirit.

Grace is practical. It gets results.

*[Pro 3:34 KJV] 34 Surely he scorneth the scorner: but he giveth grace unto the lowly.*

There should be a difference between those saved by grace, and those who simply walk in the world.

*[Jhn 1:16 KJV] 16 And of his fulness have all we received, and grace for grace.*

When we belong to Christ, we receive something - grace. Grace expresses itself in many ways, but the influence of God's grace is always Godly. This action will have a practical effect on our lives. Our interests will change, our wants will change, and our thoughts will change - all

## The Practicality of Grace

because our destination has changed. Whereas the child of the world is worldly, the child of God is heavenly.

*[Act 20:32 KJV] 32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*

*[Rom 1:5 KJV] 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:*

We receive grace for a reason. We are to be Christ's personal possession. This grace is able to build us up. This grace creates an interest in our inheritance. This grace is granted for the obedience to the faith. It is a work, and it takes a workman. Spiritual growth does not come overnight, but it does have an effect. We will always be learning and growing - hopefully growing to be closer to him and farther away from the world.

We have a tendency to understand this in theoretical terms:

*[Psa 103:12 KJV] 12 As far as the east is from the west, [so] far hath he removed our transgressions from us.*

We like that because God has promised to remove our sins. Removing our sins, however, will have a practical effect.

*[1Pe 1:16 KJV] 16 Because it is written, Be ye holy; for I am holy.*

## The Practicality of Grace

*[2Pe 3:11 KJV] 11 [Seeing] then [that] all these things shall be dissolved, what manner [of persons] ought ye to be in [all] holy conversation and godliness,*

*[Acts 3:26 KJV] 26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

We have a little more of a problem with these verses, because they require something. It won't be as difficult, however, if we keep in mind that:

*[Phl 2:13 KJV] 13 it is God which worketh in you both to will and to do of [his] good pleasure.*

*[2Th 1:11 KJV] 11 Wherefore also we pray always for you, that our God would count you worthy of [this] calling, and fulfil all the good pleasure of [his] goodness, and the work of faith with power:*

It is God that does the work. We must participate in that work as a responsible recipient of His grace.

*[Phl 2:12 KJV] 12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.*

Please notice that Paul is not saying to work FOR your salvation, but to work OUT your salvation. What is on the inside will, because of the new nature inside, work its way out. Grace has a practical effect on the child of God. Just as we want to please our earthly father if we love him,



## The Practicality of Grace

we will want to please our heavenly Father because we love Him. And we love Him because He first loved us.

*[1Jo 4:19 KJV] 19 We love him, because he first loved us.*

*[Rev 1:5 KJV] 5 And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*

Because we love him, we strive to be obedient to Him:

*[Rom 1:5 KJV] 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:*

*[Rom 6:16 KJV] 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*

*[2Co 10:5 KJV] 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;*

*[1Pe 1:2 KJV] 2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*

## The Practicality of Grace

The practicality of grace is the reason we can have assurance that we are, in fact, the children of God.

*[2Pe 3:18 KJV] 18 But grow in grace, and [in] the knowledge of our Lord and Saviour Jesus Christ. To him [be] glory both now and for ever. Amen.*

*[Rom 12:1-2 KJV] 1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God.*

## The Gospel of Grace

### The Gospel of Grace

*[Act 20:24 KJV] 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

The word “gospel” occurs 101 times in the New Testament. Many times, the word is preceded or followed by words that describe it, such as the gospel of the kingdom, the gospel of Christ, the gospel of God, the gospel of grace, etc. We see that there are different facets to the gospel, and there are different methodologies for preaching the gospel. Paul used several different methods himself. They all resulted, however, from the same facts. The meaning of the word is, in one way or another, always centered around “good tidings” or “good news.” Christ is the king who was prophesied to come. That’s good news. Christ is the savior of mankind. That’s good news. Christ fulfilled the requirements of a perfect law. That’s good news. He also gave himself as a sacrifice for sin, thus fulfilling the types of the Old Testament sacrifices as the Lamb of God who takes away the sin of the world. That’s good news.

This gospel is a gospel of grace. It is the gospel that frees His people from the legal chains in which they were held. It delivers them from darkness and brings them to light. It gives spiritual sight to the blind. It manifests the love of God to his creation. It grants us the fulfillment of

## The Gospel of Grace

prophecy and promises. It provides rest for our souls, and a permanent dwelling place with Him.

With such importance placed on the gospel, it is of the utmost necessity that we understand it - at least enough to be held and secured by it. We may never understand all the depth of love and the price of sacrifice that made it possible, but we must understand how that love and sacrifice applies to us. We often get tangled up in definitions, terms, legal additions, and ideas of man. Paul warns us against these things, lest we be moved away by “another gospel.”

*[Gal 1:6 KJV] 6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:*

A gospel of works is not the gospel. A gospel of man’s methodology is not the gospel. A gospel without Christ is not the gospel. A gospel that hopes we are good enough to attain heaven is not the gospel. The gospel we need is a gospel of grace - a gift charged to Christ’s account, paid by Him at Calvary, and presented to man to redeem him from bondage.

There are many modern “shortcuts” to salvation, presented as sort of prescriptions. If you follow these directions, you can be saved. We talk of God’s plan of salvation, as if we can get there by following the right instructions. Did you realize that the word “plan” does not appear anywhere in scripture? God used several different means

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in scripture to fulfill his purposes, which are eternal. The potter molds the clay to fit the purpose for which the vessel is created.

*[Isa 64:8 KJV] 8 But now, O LORD, thou [art] our father; we [are] the clay, and thou our potter; and we all [are] the work of thy hand.*

*[Rom 9:21 KJV] 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

There are multiple aspects to salvation. There is the present aspect, which presents itself as a result of the preaching of the gospel.

*[1Co 1:18 KJV] 18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*

*[Eph 2:5 KJV] 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*

*[2Ti 1:9 KJV] 9 Who hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*

*[Tit 3:5 KJV] 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

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There is the future aspect, which is the most common usage of the term in scripture, showing us that salvation has future and eternal perspectives, and is not actually completed yet.

*[Mar 13:13, 20 KJV] 13 And ye shall be hated of all [men] for my name's sake: but he that shall endure unto the end, the same shall be saved. ... 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.*

*[Mar 16:16 KJV] 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

*[Act 15:11 KJV] 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*

*[Rom 5:9 KJV] 9 Much more then, being now justified by his blood, we shall be saved from wrath through him.*

*[Rom 8:24 KJV] 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*

*[Rom 10:9 KJV] 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

That's why faith is the substance of things hoped for, and the evidence of things not seen.

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*[Rom 13:11 KJV] 11 And that, knowing the time, that now [it is] high time to awake out of sleep: for now [is] our salvation nearer than when we believed.*

Some things are worth waiting for.

There is also the conditional aspect, in which man lives and considers. If we are faced with this gospel, we must obey or be lost. You and I, and everyone else, lives in this aspect of the gospel while we are on this earth.

*[Luk 8:12 KJV] 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.*

*[Jhn 5:34 KJV] 34 But I receive not testimony from man: but these things I say, that ye might be saved.*

*[Rom 10:1, 9, 13 KJV] 1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. ...*

*9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. ...*

*13 For whosoever shall call upon the name of the Lord shall be saved.*

*[1Co 5:5 KJV] 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*

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We are commanded to preach the gospel to every creature because everyone to whom we preach the gospel is presented with life and death alternatives. No matter your doctrine of soteriology, you pray that God will open hearts, that His Spirit will apply the word, that the word will act as that two-edged sword to divide asunder soul and spirit, and that conviction and repentance toward God will be the result. If there are any results, they are God's results. And results are all of the gospel of grace.

We have this treasure of grace in earthen vessels, and earthen vessels have emotions. God made emotions. We are made in God's image, and He has emotions, too. His emotions are perfect, unlike ours. Our emotions, however, will not change the Word, the Spirit, or the power of God. God can use them to bring sorrow for sin, conviction of our way, and direction in life. The woman who washed the feet of Jesus with her tears is still used as an example today. She knew something about love and compassion, and she lived in the present.

Since we live in the present, we must meet God in the present. The Lord God created time, and each of us has our own. We must meet God in our time.

*[2Co 6:2 KJV] 2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now [is] the accepted time; behold, now [is] the day of salvation.)*



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Whenever you are convicted of sin, repent toward Christ, receive His extended grace, and experience new life in Christ, it will be “now.” It must be done in our present. There will be no opportunity after death.

*[Heb 9:27 KJV] 27 And as it is appointed unto men once to die, but after this the judgment:*

The only thing that happens after death, that has any bearing on your eternal future, is judgment. We have the opportunity to trust Christ now, and have Him intercede for us instead.

*[Rom 8:27, 34 KJV] 27 And he that searcheth the hearts knoweth what [is] the mind of the Spirit, because he maketh intercession for the saints according to [the will of] God. ...*

*34 Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

*[Heb 7:25 KJV] 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

You may ask then, “How can I come unto God?” That is an excellent question. I offer no prescription. I offer no canned prayer. But the requirement is to come.

*[Isa 55:3 KJV] 3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, [even] the sure mercies of David.*

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*[Mat 11:28 KJV] 28 Come unto me, all [ye] that labour and are heavy laden, and I will give you rest.*

*[Jhn 7:37 KJV] 37 In the last day, that great [day] of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.*

*[Isa 45:22 KJV] 22 Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else.*

This coming to Christ used to be called “conversion,” and that is an excellent term. We must be converted to Christ. We are going the wrong way and must turn and go the right way. Perhaps the simplest illustration of this is given by the master himself:

*[Luk 18:13 KJV] 13 And the publican, standing afar off, would not lift up so much as [his] eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

*[Luk 18:14 KJV] 14 I tell you, this man went down to his house justified [rather] than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

What did the publican know? He knew he was a sinner. He knew there was a penalty for sin. He knew there was a savior. He knew he needed mercy. He believed God would grant it by His grace.

*[Jhn 3:7 KJV] 7 Marvel not that I said unto thee, Ye must be born again.*

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*[1Pe 1:23 KJV] 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

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*“That’s the gospel of grace. Adam had a meeting with God and discovered that God was a God of grace. It’s been a little while since then, but God is still the same God, and grace is still grace, and God is still holding meetings.”*

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Just by way of testimony, I came to Christ at the age of 27. I had been in church all my life, and I knew religion, but I did not know the savior. There was no preacher when I was born again. There was no choir. There was no message. There was me and there was God. We were in a little room two hundred miles

north of the Arctic Circle. I had spent three days in misery trying to convince God I was His child. He was having none of it. I needed grace. I asked for mercy, and it was granted. Salvation is not the same “experience” for everyone. You may laugh or cry. You may get emotional or not. You may say words that are different than someone else says. There is no canned “sinner’s prayer.” You may not say any words at all. But if you are lost, you need a meeting with the Master. You need a new life. You need to be a believer. Your heart needs to be convicted, converted, and comforted. It’s not what you do. It is what He

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has done and will do for you. You may be a Paul, a Samaritan woman, a thief on a cross, or a jailer, but you will be a new creature.

That's the gospel of grace. Adam had a meeting with God and discovered that God was a God of grace. It's been a little while since then, but God is still the same God, and grace is still grace, and God is still holding meetings. There is a law. We are found guilty. There is a lawgiver who passes judgment. There is a savior, an intercessor, who paid the price of redemption for grace. If you are in need of a savior, you need Him now - not later. Many times, later turns into never. There is no time like the present to turn and look to him.

## The Legality of Grace

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Now we are feeling good about ourselves because we have been delivered from the shackles and requirements of the law which we could never, in our own strength, keep. We are free. Freedom is wonderful. But we find, alas, that freedom has responsibilities. You used to long for the day when you could leave your parents' home and be free to make your own decisions. You then encounter responsibility, and perhaps wish you had a good parent to help you make decisions. Most of us have been there. We are free from those legal requirements in which we were held but are now held by the requirements of grace. Scripture expresses them as a law - a standard, if you please. But these standards are wonderful standards which bring life instead of death.

*[Gal 6:2 KJV] 2 Bear ye one another's burdens, and so fulfil the law of Christ.*

*[Rom 8:2 KJV] 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

This standard is a standard of love. Love is a standard we can keep because our heart has been changed by grace - and it has all been done legally. Christ died to deliver us from the law of sin and death. He took our sin to the cross and paid our penalty. We no longer have to endure the penalty for not keeping a law we cannot keep. Our flesh is weak, but God's spirit is strong. We can now

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live in that Spirit. The law of the Spirit of Christ Jesus has made the child of God free from the law of sin and death. We can now serve Him, worship Him, love Him, and honor Him with our service.

Perhaps you grew up in a time when your mother encouraged (i.e., demanded) that you write a thank-you note for gifts that you received. That seems to be a lost art these days, but since Christ has given us such a gift as freeing us from the bondage of sin, you might think of service to him as your thank-you note. We have traded all our trash for all of His treasure, and He has given us assurance of an eternal home with Him. He has also given us freedom – not freedom to sin, but freedom FROM sin.

*[Rom 6:1-2 KJV] 1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein?*

Not only are we to have freedom from sin, but we have freedom to serve, by His grace:

*[2Co 9:8 KJV] 8 And God [is] able to make all grace abound toward you; that ye, always having all sufficiency in all [things], may abound to every good work:*

We have mentioned before that the law served as a kind of mirror, to show us what we really are – sinners. As sinners, we are not free. But in Christ, we are free from sin, and find ourselves under a different law – the perfect law of liberty. So now, child of God, when you look into the mirror, you see a redeemed, changed, regenerated,

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heaven-bound child of the king. Royalty, if you will. You have been freed to be a doer of God's work, and even though it's God's Spirit that does the work, you have the amazing position of being the recipient of blessings for doing that work. I don't think it gets much better than this.

*[Jas 1:22-25 KJV] 22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 But whoso looketh into the perfect law of liberty, and continueth [therein], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*

Our position now, as you may have noticed, is that because of the precious, perfect, holy law of God, we are found as sinners. The law demanded payment. Grace, the un-earned gift of God, paid our ransom, and redeemed for Himself a people of His own. That people, removed from being “under the law,” were pardoned through the precious blood of Jesus, who was offered as a lamb without spot, for the sins of his people. His people are those who will believe the record of God's son in all its aspects, repent of the sins discovered by the law, and trust only in the blood of the Son of God for salvation. Becoming a son and a servant, the child of God will grow in grace by the leading of the Spirit until God, who gave life, takes it back as life eternal.

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Every man who comes to Christ is delivered from the yoke of bondage known as the law. He is made free by the son of God, who gave himself as a ransom. The truth has made him free, and he is free indeed. The gospel grants to the child of God everything he wants or needs by grace. That grace provides the rule of life and holiness, without which no man shall see the Lord. The child now walks in newness of life and walks by the spirit and not the letter. The preaching of morality to a lost man will frustrate both the law and the man, but the preaching of God's standards to a child of the king will result in holiness and service to God.

The child of God, exercising himself to Godliness, will discover that, although he does not operate under the law, and has been freed from the power of the law, God still has standards and expectations for His children. His Spirit will lead them. They will grow in grace and obedience. They will be in the process of being “conformed to the image of His Son.” This is a life-long process.

Some are tempted to use grace as a license for worldliness. The scripture allows no such license. It would be well to recall the context of the “not under law” scriptures:

*[Rom 6:4-14 KJV] 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also [in the*



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*likeness] of [his] resurrection: 6 Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members [as] instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members [as] instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.*

Christ died to sin. We are to die to sin. Christ was raised from the dead, dying to sin once, to live unto God. We are also to consider ourselves dead to sin and alive unto God. If you are under grace, sin “shall not have dominion over you.” No, we are not perfect. We are forgiven, as children, to grow in grace and truth. It’s a ride worth taking.

The term “legalism” suffers from a good deal of mistreatment in this day and time of spiritual worldliness. The term used to mean, correctly, that the legalist hoped to earn his or her salvation by keeping rules and regulations

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- by “being good.” Scripture is careful to exclude legalism as a means of salvation:

*[Gal 2:16, 21 KJV] 16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. ... 21 I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain.*

*[Gal 5:4 KJV] 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*

*[Phl 3:9 KJV] 9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

It seems that nowadays, should the preacher mention certain things that should not be done, certain friendships that should not be encouraged, or certain places that should not be visited, he will be accused of “legalism.” This is a false accusation. As I hope we have shown, God still has standards. He gives us those standards by his grace. The New Testament is full of warnings and instructions about behavior. We have included a small sampling, just for emphasis:

*[Eph 5:1-11 KJV] 1 Be ye therefore followers of God, as dear children; 2 And walk in love, as Christ also hath loved*

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*us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. 3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. 7 Be not ye therefore partakers with them. 8 For ye were sometimes darkness, but now [are ye] light in the Lord: walk as children of light: 9 (For the fruit of the Spirit [is] in all goodness and righteousness and truth;) 10 Proving what is acceptable unto the Lord. 11 And have no fellowship with the unfruitful works of darkness, but rather reprove [them].*

*[Eph 5:18, 20-21 KJV] 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; ... 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; 21 Submitting yourselves one to another in the fear of God.*

*[Gal 5:19-21, 24-25 KJV] 19 Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the*

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*kingdom of God. ... 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit.*

If we live in the Spirit - have our life in the Spirit - then let's walk in the Spirit. Our future is at stake, as well as the future of those we love, and of those with whom we come in contact. Being contentious does not usually result in heavenly conversation.

*[Rom 5:20 KJV] 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:*

*[Eph 5:8-11 KJV] 8 For ye were sometimes darkness, but now [are ye] light in the Lord: walk as children of light: 9 (For the fruit of the Spirit [is] in all goodness and righteousness and truth;) 10 Proving what is acceptable unto the Lord. 11 And have no fellowship with the unfruitful works of darkness, but rather reprove [them].*

Our prayer should be that we would learn, grow, submit, forgive, and walk in grace.

## GRACE IS LEGAL

In Closing (all preachers say that)

## In Closing (all preachers say that)

By way of explanation, I have attempted to remain focused, in this small treatise, on the subject at hand. I was tempted to expand the scope of this volume to include several related subjects that could certainly broaden the scope of inquiry, depth of understanding, and debate opportunities. Maybe there will be time for some of that in other venues. The workings of God are mysterious in many ways, and we are to remember that His ways are higher than our ways, and in some cases, past finding out. We will not end many arguments here. Some battles have consumed us for well over two thousand years, and no amicable ending is in sight. We still see through a glass, darkly. And one day, when we see face to face, I will have enough to answer for already.

In review, I hope we have set forth the following:

1. God set forth order in His creation
2. Law originated, not with Moses, but with the first earthly inhabitants.
3. Those inhabitants broke the law of their maker and were found guilty.
4. In Adam, all have sinned.
5. Reconciliation was made by the grace of the law-giver.

In Closing (all preachers say that)

6. There were systems of law in place from Adam to Moses, and grace was in place from Adam to Moses, as well.
7. The law of Moses was given as a covenant between Jehovah and the children of Israel.
8. Grace and redemption were pictured in all the sacrifices and ordinances.
9. The creator was always doing other things in the earth besides dealing with Israel.
10. The law was fulfilled in Jesus, the Christ, the Messiah, the Son of the Most High.
11. Christ was sent to “redeem them that were under the law.”
12. Christ was sacrificed for those that were given to Him by His Father from the foundation of the world.
13. Salvation is by grace, through faith, and has always been so.
14. Grace is legal under the law.
15. If you are a child of God, it is all by God’s amazing grace.
16. If you are not a child of God, we would encourage you to seek him by repentance, and believe the record that Christ came as the fulfillment of all God’s promises as the Son of God who will judge the world. Christ receives all those who come, and will not cast anyone out.

## In Closing (all preachers say that)

As we come to the conclusion of this discourse, I offer you a couple of quotes from Pastor Joseph Alleine (1634-1668), who was a Puritan nonconformist preacher and pastor in Taunton, England. He died in his 34<sup>th</sup> year as a result of the difficulty of the ministry, the persecution, the legal harassment, and the imprisonment. He gave his all for Christ:

*“Conversion turns the bias of the will both as to means and end. The intentions of the will are altered. Now the man has new ends and designs. He now intends God above all, and desires and designs nothing in all the world, so much as that Christ may be magnified in him. He counts himself more happy in this than in all that the earth could yield, that he may be serviceable to Christ, and bring Him glory. This is the mark he aims at, that the name of Jesus may be great in the world.”*

*“Christ keeps not his subjects in by force, but is King of a willing people. They are, through his grace, freely devoted to his service; they serve out of choice, not as slaves, but as the son or spouse, from a spring of love and a loyal mind. In a word, the laws of Christ are the convert’s love, delight, and continual study.”*

*“Let me see you, O Light of my eyes. Come, O Joy of my spirit; let me behold you, O Gladness of my heart. Let me love you, O Life of my soul. Appear unto me, O my great delight, my sweet comfort, O my God, my life, and the whole glory of my soul. Let me find you, O Desire of my*

In Closing (all preachers say that)

*heart; let me hold you, O Love of my soul. Let me embrace you, O Heavenly Bridegroom. Let me possess you.”*

We spend but a short time on this earth. My prayer is that you and I will make good use of that time. May the Lord richly bless you, and may you find joy in the grace of our Lord.

*[Eph 2:8 KJV] 8 For by grace are ye saved through faith; and that not of yourselves: [it is] of the gift God:*

*[2Co 13:14 KJV] 14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, [be] with you all. Amen.*

Barry A Farnsworth  
Pastor Emeritus  
Victory Baptist Church  
Kingfisher, Oklahoma



In Closing (all preachers say that)