

LAW AND GRACE

We Christians use the terms Law and Grace in a very broad sense of meaning and therefore we do not agree with others because we do not understand the way they use the terms or we do not believe that the Bible teaches the doctrine which they are teaching from their words.

When the Bible speaks of the Law it may be referring to the Ten Commandments (Decalogue) that God personally wrote in stone at Mt. Sinai or it may include all the many statues which Moses wrote for the Kingdom or it may also refer to everything that Moses wrote for a testimony of God to the whole world (Pentateuch).

If the term Law is used to refer to the Decalogue then we must focus attention to Sinai and a nation receiving a law Written by God but if it refers to the Pentateuch then we understand that it means all that is written by Moses concerning the word of God since creation.

We are told in John 1:17 that the Law was given by Moses but Grace and Truth came by Jesus Christ. We may conclude many things from this verse depending on how we perceive Law and how we perceive Grace. This verse is within the context where the Word of God is made flesh (Jn. 1:14) and therefore in contrast to Sinai where the Word of God was Written and in the beginning where the Word of God was Spoken (vs. 2). The only begotten Son was the Word made Flesh (vs. 14) but the Decalogue was the Word made Law.

John the Baptist witnessed the Word made Flesh (vs. 15) and Moses witnessed the Word made Law. John witnessed Grace and a truth which Moses could not have seen because the Word was given by Moses for the Law of the land but the Word was made Flesh for the Life of the world (vs. 16).

No man has seen God at any time (vs. 18) they have only seen the Word in the things which were made (vs. 3) and in the Law which was given (vs. 17) but John beheld the glory of the word made flesh dwelling among men full of grace and truth with far more glory than creation or Sinai.

No man saw the Father in the beginning when the Word was God (vs. 1) or at Sinai when the Word was Law but when the Word was made flesh the Son from God's bosom declares God as the Father (vs. 18) for all to behold (see) in the Son.

We can see from this Law and Grace verse that Law is associated with Moses and that Grace is associated with Jesus Christ along with the addition of truth. It seems that truth here is associated with Grace and not with Law because the addition to the Law by tradition had taken the Truth from the original Law. Now that Grace has come to bring Life to the nation and the world, the truth of Grace will offend those under the law of tradition in the nation.

Truth is also a part of the Decalogue written by God or the Pentateuch written by Moses because God is the author of both, but this verse in John is written in the first century when Israel, the Nation to whom the Law was given, had passed it down for many centuries without the truth in which they had received it.

This explains why Truth is added to Grace because Israel had taken the Truth out of the Law. We are not to assume there is no Grace or Truth in the Law. This insight also helps us to understand the remainder of John's Gospel as we see Jesus bring the Truth to a people with the Law but not in the Truth, resulting in a conflict which caused the death of Christ.

Law was the term used to identify the Faith and Religion of the Jews and Grace the term which spoke of Christ and His ministry to the world.

Grace teaching was offensive to those under the Law because they perceived it to teach contrary to the Law. Jesus sought to explain that they did not know the Truth of the Law therefore they could not

know the Truth of Grace.

Law and Grace were perceived as adversarial when Jesus taught Grace because the Jew lacked the knowledge of Truth in the Law. It was not until Grace brought in the New Covenant that Truth began to be lacking in Grace.

Jesus taught that Grace would fulfill and complete the Law but the Jews thought it would destroy the Law. This is why there was such controversy when the Gospel of Grace was preached to the Jews. But not when it was preached to the Gentiles because they had no knowledge of the Torah by which to judge the Gospel.

Law and Truth were given by Moses to Israel but Grace and Truth came by Christ and was given to the world by the Apostles. Law and Grace are not adversarial but complimentary, one relates to the Old Testament and Kingdom of Israel and the other relates to the New Testament and Kingdom of Christ.

The Truth of the Gospel was controversial when preached to those who held the Law (truth) in unrighteousness (Rom. 1:18) but was believed and received by those who did not have the Law (Rom. 2:14).

Paul is a chosen vessel to be the Apostle to take the Gospel of Grace to the Gentile world where it will be received without being in conflict with the Torah. The Law was taught as being against Grace but the Law cannot reject the truth of Christ when preached to the Gentiles because they do not have the Law of Moses by which to evaluate the Truth of the Gospel.

Paul does not bring to the Gentiles the Law which Moses brought to the Nation; rather he gives Christ to the world as a Savior of the world by redemption from the fall in Adam, and declares Jesus to be the Christ of Israel reigning over the Kingdom of God by His resurrection from the dead.

Paul uses the terms Grace and Truth in union with his Gospel to the world because it was God's Grace which gave His Son for redemption and the

resurrection testified to the Truth of Christ the Messiah.

Paul explains that only Israel can be judged by the Torah because only Israel has the Torah therefore the world can only be judged by Paul's Gospel not by the Law of Moses. The Law was given by Moses to Israel but Grace and Truth came by Jesus the Christ and was given by Paul to the world. Moses is to Israel and the Law what Paul is to the world and the Grace of God. What the Law of Moses could not do, the Grace of God did in Jesus the Christ. There was no Life in the Law given by Moses to Israel, but there is Life in the Grace given by Paul to the world.

Moses gave the Law to Israel for statues to govern God's Kingdom on earth, Paul gives Grace to the world for Life in the Kingdom of Christ, where the Holy Spirit governs all of those in Christ.

Law and Grace are not adversarial, they just relate to different Kingdoms with different people at different times.

The Law was added and entered a Kingdom already begun by redemption, but Grace authored and originated by Eternal Redemption an Eternal Kingdom where Grace rules and governs through the Spirit not the Law. The Law provided the light and knowledge for the Circumcision to live in a Carnal Kingdom but the Holy Ghost provides the light and knowledge for the Christian to live in a Spiritual Kingdom.

Paul speaks of many different Laws such as The Law of Sin, The Law of God, The Law of Faith and The Law of Righteousness, etc. and we must know which one the text refers to.

The reason for the term Law to be used to refer to the old covenant is because it characterizes that covenant so well, because it provided the light and knowledge necessary for communion within that covenant. So when the Law was broken so was the covenant. Leaving the people helpless and hopeless paying the wages on a broken covenant needing God's Grace to give them something more than what

they deserved.

The reason for the term Grace to be used to refer to the new covenant is because it characterizes the new covenant so well. It took Grace for God to give His son to ransom His soul to the wages of sin, so that God could give Himself as a Gift of Life by the Holy Ghost within the heart (Rom. 5:5) to give light and knowledge for communion in the new covenant.

NOT UNDER THE LAW BUT UNDER GRACE
(Rom. 6:14)

Many understand Paul to teach that God judges differently under Grace than He did under Law, that under Law God required the Works of the Law for Justification and that under Grace God requires the Works of Christ for Justification. But we clearly see that Under Law God required Faith for Justification and that now in Christ God still requires Faith before He will reckon a man to be just and grace him with Life.

Whether a man was Under the Law or Without the Law Faith was still required in order for a man to be righteous in God's sight. But many Jews were righteous in their own eyes by the deeds of the Law.

The Law was not given to make a man righteous only Faith can do that. Grace did not come by Jesus Christ to make a man righteous only Faith can do that. The Law could not give a man Faith or give him Life. But Grace gives Life to Faith (whoever believes). Grace gives life to Faith and does not make a difference in the Faith of the circumcised Under Law or the Faith of the uncircumcised without Law.

God is not judging man differently nor saving man differently but giving man a different salvation which is THE GIFT OF GOD upon all and unto all who are justified and righteous in God's sight by Faith.

but no one could have Life until Grace gives it and Grace makes no difference in Jew or Greek - Bond or Free - Male or Female; Grace gives to Faith.

The Law is a statue which requires, but grace is a virtue which gives. Faith will obey what the Law requires; and Faith will receive what Grace has to give.

Faith was found in some of the circumcised of the old Covenant who were under the law but no Law has a gift which it may give. Faith was also found in some that were uncircumcised and without Law but there was no gift for Faith to receive until Grace came by Jesus the Christ to provide the gift.

When Paul speaks of being under the Law he is referring to the circumcision and when he speaks of being under Grace he means the Church. The Church had begun in circumcision with those under the law who jealously kept the law even though they had the gift of God which comes by Grace.

Paul is speaking to the circumcised Christian who had been under the Law all of his Christian life to inform him that he was no longer under the Law but rather under Grace just like the uncircumcised Christian.

We tend to think of the uncircumcised as receiving the blessing of the circumcised because the Gentiles received the Gospel from the Jewish Christian. But Paul explains that the Gospel of Circumcision is the result of God's promise to the uncircumcised not to the circumcised.

The Jew therefore is a fellow heir with the Gentile of the Gospel of uncircumcision in Abram through Christ but the Gentile is not a fellow heir with the Jew of his circumcision in Abraham and the curse of that inheritance.

The Jew had only received first that which Gentiles had received later. Now both are joint heirs with Christ of the blessing which God promised to the uncircumcised and Faith not circumcision makes one an heir to this Gospel of Grace.

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Under Law one may be just if he had Faith