

“Jesus replied, ‘You are in error because you do not know the Scriptures or the power of God.’ ”

Matt 22:29 NIV

I. LAW AND GRACE

A. INTRODUCTION

1. Someone wisely said that the man who knows the relationship between *Law* and *Grace* has the key to true theology.
2. In approaching Revelation we need to clarify our position on *Law* and *Grace*. Is the believer under the *Law*, under *Grace*, or under both? Few subjects are more challenging or misunderstood than *Law* or *Grace*, yet the Scriptures are very clear on the matter.
3. Dr. Charles Feinberg is uniquely qualified to discuss the challenge of *Law* and *Grace*. As a Hebrew, reared in a strictly orthodox Jewish home, he received training in the Hebrew language and the Old Testament with rabbinical service in view. He recognizes that **all Jewish promises and covenants are secured forever by the oath of the Almighty One** including the predicted Kingdom reign of Christ Messiah on earth in the age to come. In this present age he sees the LORD has placed both Jew and Gentile on the same plane as to responsibility and privilege in order that from these two He might **gather out a people whose destiny is heavenly and whose glory is that of the Lord Himself.**

B. DISTINCTIONS BETWEEN LAW & GRACE

In his book, *Jewish Roots*, Dan Juster emphasis, “*God’s covenant is offered by His grace, not as a response to works.* From the recipient, God required faith, issuing to obedience.”

Law and Grace are to be distinguished in regard to the respective groups to which each were given.

- The Law, the Mosaic code, came into being with Moses (Rom 5:13-15).
- “For the Law was given by Moses, but Grace and Truth came by Jesus Christ” (Jn 1:17).

Dr. Feinberg points out that both pre-existed but were revealed at the Father’s appointed time.

Paul, the Apostle to the Gentiles, gives believers clear instruction concerning Law and Grace.

- **Why was the Law given?** It “was added because of transgressions, **till the Seed should come to Whom the promise was made**” (Gal 3:19). The Law reveals man’s depravity and need. As schoolmaster it drives us to Christ Messiah (Gal 3:24).
- **“For Christ is the end of the Law for righteousness to every one that believeth.** Now to Abraham and his Seed were the promises made. He said not, “And to seeds, as of many; but as of One, and to thy Seed, which is Christ” (Rom 10:4; Gal 3:16).

J. Vernon McGee addressed the Law being our schoolmaster to bring us to Christ, the Messiah. He wrote, “The key word here is schoolmaster and has nothing to do with a school teacher in a present-day context. The term designated a slave or servant in a Roman home who had charge of any child born in the home. He fed, dressed, bathed ...the son born in the home. When the little fellow reached school age, he took him by the hand and led him to school. This is where he got the name of *paidagogos* (child leader). The law took mankind by the hand, led him to the cross of Christ and said, ‘Little man, you need a Savior.’ The law turns us over to Christ. We are under Christ now and not under the law.”

(*Thru the Bible*, p.110)

- Dr. Feinberg succinctly states, “**the Law** was addressed and given to one people and only one, **Israel** (Ex 19).

- To whom, now is Grace offered? Paul states, “the Grace of God that bringeth salvation hath **appeared to all men**...For all have sinned and come short of the glory of God” (Tit 2:11; Rom 3:23). The divine remedy offered is universal in its application.

Dr. Feinberg writes, Law stands in contradistinction to Grace in respect to its requirements.

- Under the Law the requirements must first be met before the blessings of God can be received. It is “**do and live**” and “**do and be**”. (Lev 18:5)

- Grace requires one to be chosen of the LORD (I Cor 1:30NIV). In Romans, Ephesians & Colossians the Spirit reveals what the Lord has done for the believer, then He declares what man is to do. (Rom 12:1; Eph 4:1-7) Grace says, “**Be to do**” “**Live and do.**”

- The standard requirement for the Law was the **whole** Mosaic legal system. The basis is doing the whole Law.

- The standard for Grace is no less than “a perfect man, unto the measure of the stature of the fullness of Christ” (Eph 4:13). The basis is: love (Jn 13:34) lowliness, meekness...(Eph 4:2; Col 3:13) reckoning ourselves dead indeed to sin and alive unto the Lord (Rom 6:13) living soberly, righteously... “looking for the blessed hope, the appearing... of our Savior “ (Tit 2:12-13). etc.

- The basis of the Law is a covenant of works. The Law works from **outward in**.

- The basis of Grace is a covenant of love. Grace works from **inward to outward**, “Christ in you the hope of glory” (Col 1:27).

- Human merit is the foundation stone of the Law.

- The merit of Christ Messiah is the foundation stone of Grace.

- The Law was written on tablets of stone (2 Cor 3:3).

- The Spirit writes His Word on human hearts (2 Cor 3:3).

- The Law is a covenant of works based on what the flesh can do.

- The covenant of Grace is based upon faith in what the LORD has done and wills to do.

C. PURPOSE OF THE LAW

- “Whatever things the Law says, it says to them who are under the Law, so every mouth may be stopped, and **all the world may become guilty before God** (Rom 3:19). Moreover the Law entered, that the offense might abound” (Rom 5:20).

- The Law brings **death**; “for the letter kills” (2 Cor 3:6) The Law is the ministration of **condemnation** (2 Cor 3:9). At Mt Sinai about 3000 Israelites experienced death (Ex 32:28).

PURPOSE OF GRACE

- By the death of Christ the Messiah, all the redeemed by faith might be brought into glory, “so that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus” (Eph 2:7).

- “The Spirit gives life” (2 Cor 3:6). The Spirit of Grace is the ministration of righteousness (2 Cor 3:9). At Pentecost about 3000 souls were added to the Body of Christ Messiah (Acts 2:41).

II. CONCLUSION: PAUL'S INSTRUCTION AND WARNING

A. Paul's Instruction on Law and Grace, Romans 5-8.

1. The Believer's sin nature was put to death by baptism into Christ Messiah's death.

- “Do you not know that all of us who **have been baptized into Christ Jesus were baptized into his death?** We were buried therefore with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life...We know that our old self was crucified with Him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin” Rom 6:3-4; Rom 6:6-8).

2. Believers baptized into Christ Messiah's death are betrothed to Christ Messiah / Members of His Body and freed from the Law.

- “If her (a widow's) husband dies, she is free from that law, and if she marries another man she is not an adulteress. Likewise, my brothers, you also have died to the law through the Body of Christ, **so that you may belong to another, to Him who has been raised from the dead...** For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. **But now we are released from the law, having died to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit**” (Rom 7:3-6).

3. To Believers in Christ Messiah there is no condemnation.

- “There is therefore now no condemnation for those who are **in** Christ Jesus. For the law of the Spirit of life has set you free **in** Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit” (Rom 8:1-4).

B. Paul's Warning Concerning the Law and Grace

1. **The believers in Galatia were not trying to be saved by the Law but seeking to live under it.** Paul issues a very stern warning: “I marvel that ye are so quickly removing from Him that called you in the grace of Christ unto a different gospel; which is not another (gospel) only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, **let him be accursed** Gal 1:8 ASV; NIV.

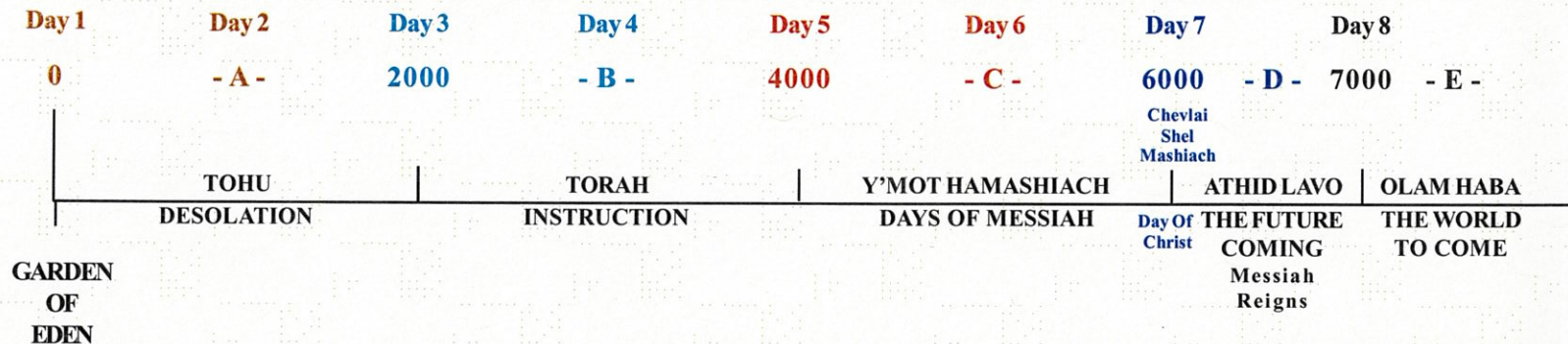
As we have said before, so say I now again, if any man preacheth unto you any gospel other than that which ye received, **let him be accursed**” Gal 1:9 ASV; NIV.

2. Quoting Dr. Feinberg, “Paul pronounced twice the anathema (*accursed*) found in this first chapter of Galatians. The extremely solemn nature of that anathema is more readily evident when it is remembered that it has never been revoked, but stands today as irrevocable a warning as when the apostle penned it. It behooves the believer, then, to study well those two principles that he may the better give each its proper place.”

ELIJAH'S PROPHETIC TIMELINE

The Rabinic Teaching of God's Timeline For the Earth Is Based On Genesis 1:1 - 2:2; Psalm 90:4

- Everyman's Talmud, Abraham Cohen - p.356
"It was taught in the School of Elijah, the world will endure six thousand years - two thousand years in chaos, two thousand with Torah, and two thousand years will be the Days of Messiah" (Sanhedrin 97a)
- All dates are figured from the creation of Adam
- **2000 years - called *Tohu* - Desolation = Days 1 and 2 / A**
- **2000 years - *Torah* = Days 3 and 4 / B**
- **2000 years - *Y'Mot HaMashiach* - Days of Messiah = Days 5 and 6 / C**
- 1000 years - *Athid Lavo* - Messianic Age = **Day 7 / D**
- *Olam Haba* - The World to Come = **Day 8 / E - I Corinthians 15:26-28**



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