

Law vs. Grace

Joh 1:17 For the law was given by **Moses**, *but* grace and truth came by **Jesus Christ**.

- Was **Jesus** opposed to the law and the **O.T.** sacrificial system as **He** was accused of being?

Mar 14:57 And there arose certain, and bare false witness against **Him**, saying, **58** We heard **Him** say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

Mat 5:17 **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.**

- Not that the law wasn't important. It had its purpose. It was given to a people through whom **God** would send the ultimate **Deliverer** to save **His** people.

Rom 11:26 And so all **Israel** shall be saved: as it is written, There shall come out of **Sion** the **Deliverer**, and shall turn away ungodliness from **Jacob**:

- How can all Israel be saved since not all have accepted **God's** grace through **Christ**? Many of the charismatic movement today would have you believe that physical **Israel** are still **God's** chosen people and that **Christians** are second in line to them. But what about the context of the preceding verses in the same passage? If **Jesus** is the vine, only those branches still connected to **Him**, who continue to obey **Him**, are those who enjoy the fruit of **His** grace.

Gal 6:15 For **in Christ** Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation. **16** And as many as walk according to this rule, peace *be* on them, and mercy, and upon the **Israel** of **God**.

- Faithful **Christians** comprise the "all **Israel**" of the **N.T.** being attached to the vine. So, there is law in grace just as there was grace in the **O.T.** law.

Rom 8:1 *There is* therefore now no condemnation to them which are in **Christ Jesus**, who walk not after the flesh, but after the **Spirit**. **2** For the law of the **Spirit** of life in **Christ Jesus** hath made me free from the law of sin and death (*you sin, you die*).

Exo 32:9 And the **LORD** said unto **Moses**, I have seen this people, and, behold, it *is* a stiff-necked people: **10** Now therefore let **Me** alone, that **My** wrath may wax hot against them, and that **I** may consume them: and **I** will make of thee a great nation. **11** And **Moses** besought the **LORD** his **God**, and said, **LORD**, why doth **Thy** wrath wax hot against **Thy** people, which **Thou** hast brought forth out of the land of **Egypt** with great power, and with a mighty hand? **12** Wherefore should the **Egyptians** speak, and say, For mischief did **He** bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from **Thy** fierce wrath, and repent of this evil against **Thy** people. **13** Remember **Abraham**, **Isaac**, and **Israel**, **Thy** servants, to whom **Thou** swarest by **Thine** own **Self**, and said unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* forever. **14** And the **LORD** repented of the evil which **He** thought to do unto **His** people.

- For **God** to repent has nothing to do with how we would think a man would.

Num 23:19 God *is* not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do *it?* or hath He spoken, and shall He not make it good?

- In God's case He only changed the way He would deal with Israel according to the choice they made to either serve Him or the idol gods they brought with them out of Egypt. His grace toward them at that time was that, even though He would have been righteous in starting over with Moses' seed, He spared them of their rightful due.

Exo 32:25 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.

- After receiving the stone tablets containing the ten commandments, Moses came from the presence of God and having broken them at the sight of Israel's idolatrous behavior he asked "Who is on the Lord's side?" At that point it was understood who it was to be slain. Once seeing Moses with his face aglow from being in the presence of God, how could any of them have still been so rebellious? (*Alcohol?*) The Levites were not to indiscriminately massacre just anyone among them. Only those rebellious who had led their brethren astray. In comparison those slain were the minority of disobedient Hebrews. It is of note that about three thousand fell at the giving of the Mosaic law, but, about three thousand souls were granted life at the giving of the grace of Christ.

Act 2:41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

- The three thousand lost that day at the hands of the Levites were but a minority of the Israelite nation that left Egypt.

Exo 12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

- Even though it was the minority that were slain sadly, only a minority of the world throughout time will be saved.

Mat 7:13 Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in there at: 14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Two Tables.

- After having broken the original tables of stone Moses returned to Sinai's peak to receive their replacement. But they also were made of stone.

Exo 34:1 And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest. 2

And be ready in the morning, and come up in the morning unto mount **Sinai**, and present thyself there to **Me** in the top of the mount.

- But those tablets, written on replaceable stone like the covenant they represented, were to be substituted by a different writing material.

2Co 3:3 Forasmuch as ye are manifestly declared to be the epistle of **Christ** ministered by us, written not with ink, but with the **Spirit** of the living **God**; not in tables of stone, but in fleshy tables of the heart (*Gk.2588- mind*).

Heb 8:10 For this *is* the covenant that **I** will make with the house of **Israel** after those days, saith the **Lord**; **I** will put **My** laws into their mind (*Gk.1271- :understanding*), and write them in their hearts (*Gk.2588*): and **I** will be to them a **God**, and they shall be to **Me** a people:

- Thus as the spiritual “**Israel of God**” (*Gal 6:16*), the church has **His** covenant with us written in our understanding as having that new relationship with **Him**.

2Co 3:6 **Who** also hath made us able ministers of the new testament; not of the letter (*which was nailed to the cross of Christ – Col 2:14*), but of the spirit: for the letter killeth, but the spirit giveth life. **7** But if the ministration of death, written *and* engraved in stones, was glorious, so that the children of **Israel** could not steadfastly behold the face of **Moses** for the glory of his countenance; which *glory* was to be done away: **8** How shall not the ministration of the spirit be rather glorious? **9** For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

Two Promised Lands (*one physical, the other spiritual*)

Num 20:12 And the **LORD** spake unto **Moses** (*represented the O.T. law*) and **Aaron** (*represented the O.T. priesthood*), Because ye believed **Me** not, to sanctify **Me** in the eyes of the children of **Israel**, therefore ye shall not bring this congregation into the land which **I** have given them.

- The O.T. law and priesthood would be replaced by the New Covenant that **God** was to have with spiritual **Israel**. Time and again the **Israel** of old took for granted **God’s** immeasurable grace.

Deu 1:34 And the **LORD** heard the voice of your words, and was wroth, and sware, saying, **35** Surely there shall not one of these men of this evil generation see that good land, which **I** swear to give unto your fathers, **36** Save **Caleb** the son of **Jephunneh**; he shall see it, and to him will **I** give the land that he hath trodden upon, and to his children, because he hath wholly followed the **LORD**. **37** Also the **LORD** was angry with me for your sakes, saying, Thou also shalt not go in thither. **38** *But* **Joshua** the son of **Nun**, which standeth before thee, he shall go in thither: encourage him: for he shall cause **Israel** to inherit it.

Deu 34:4 And the **LORD** said unto him (*Moses*), This *is* the land which **I** swear unto **Abraham**, unto **Isaac**, and unto **Jacob**, saying, **I** will give it unto thy seed: **I** have caused thee to see *it* with thine eyes, but thou shalt not go over thither. **5** So **Moses** the servant of the **LORD** died there in the land of **Moab**, according to the word of the **LORD**. **6** And **He** (*God*) buried him in a valley in the land of **Moab**, over against **Bethpeor**: but no man knoweth of his sepulchre unto this day.

Jud 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

- Obviously, even though no man knew where Moses was buried lest they build a shrine to him, there were those of the spirit realm who did know. Moses was given the privilege of seeing the land that Joshua would lead the obedient Israelites into. He was tasked only to lead them to it. As representatives of the law and priesthood, shadows of the gospel dispensation spiritual priesthood, neither Moses nor Aaron were to enter into it.

Gal 3:23 But before faith (*Gk.4102- the system of religious [Gospel] truth itself*) came, we were kept under the law, shut up unto the faith (*gospel*) which should afterwards be revealed. 24 Wherefore the law was our schoolmaster (*Gk.3807- a boy leader, that is, a servant whose office it was to take the children to school*) to bring us unto Christ (*as Moses led the Israelites to the east side of the Jordan*), that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster.

- No longer can anyone be justified by the Mosaic law but by the gospel of Christ.

Jos 1:1 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua (*Heb.3091- Jehovah-saved*) the son of Nun, Moses' minister, saying, 2 Moses My servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

- Just as Joshua led physical Israel over the physical Jordan into the physical land of promise, Jesus (*Greek for Hebrew, Joshua [Jehoshua]*) led spiritual Israel (*Christians*) over spiritual Jordan (*baptism*) into the spiritual promised land (*as earthly pilgrims of the kingdom of Heaven, the final land of rest*).

Heb 4:7 Again, He limited a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear His voice, harden not your hearts. 8 For if Jesus (*Gk.2424- Heb.3091- Joshua; Jehovah-saved*) had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from His. 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

- Only the faithful understood and looked forward to the ultimate land of rest.

Heb 11:13 These all died in faith (*Gk.4102- moral conviction [of religious truth]*), not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were **strangers and pilgrims on the earth**. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better *country*, that is, **an heavenly**: wherefore God is not ashamed to be called their God: for He hath prepared for them **a city**.

- Jew- Gk.2453- from Gk.2448- a part of or place in Palestine (in a sense of Gk.2455 as a country). Thus Israel, as a Hebrew nation settling in Palestine, became Jews once established in the land of promise. (*Having citizenship in America makes one an American.*)

Rom 2:28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: 29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

- We become “spiritual” Jews, whether we be Gentile or Jewish, once we began our earthly pilgrimage having been “translated into the kingdom of His dear Son” (Col 1:13) a.k.a. the church, as citizens of the “spiritual” promised land we hope to enter after the last judgment.

Gal 6:15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. 16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

- Once the chosen of God, Israel enjoyed the “covenants and promise” (Eph 2:12) of having that covenant relationship with Him. But that changed. “But when the fulness of the time was come” (Gal 4:4) Jesus, unlike Moses, became “the Mediator of a better covenant, which was established upon better promises” (Heb 8:6).

Father/Son and Their wives- O.T. vs. N.T.

Isa 54:5 For thy Maker *is* thine Husband; the LORD of hosts *is* His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called.

- Just as O.T. Israel were considered God’s wife, N.T. (*spiritual*) Israel is His Son’s bride.

2Co 11:1 Would to God ye could bear with me a little in *my* folly: and indeed bear with me. 2 For I am jealous over you with godly jealousy: for I have espoused you to one Husband, that I may present *you as* a chaste virgin to Christ.

Eph 5:27 that He might present her to Himself as the glorious church, without spot or wrinkle or any such things, but that she should be holy and without blemish.

Rev 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the **bride**, the **Lamb’s wife**.

- One of the seven messengers of God shows John a site so glorious. She is first called the bride (Gk.3565-young married woman/ as veiled, betrothed, by impl. A son’s wife) in anticipation (Rom 7:4) and wife (Gk.1135) in realization.

Rom 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye **should be married** to Another, *even* to Him Who is raised from the dead, that we should bring forth fruit unto God.

- the Lamb- the One Who paid the bride’s (*church’s*) dowry (*His life*) for her that she might be His.

Rev 21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy **Jerusalem**, descending out of heaven from **God**,

- The city, a.k.a. **holy Jerusalem**, originated from the throne of **God**. It is the church's destination as the capital (*focus*) of **Heaven**. **Christians** are pilgrims of the earthly kingdom, as the church's temporary home on earth. The church's true citizenship is in **Heaven**.

Php 3:20 For our conversation (*Gk.4175- citizenship*) is in **Heaven**; from whence also we look for the **Saviour**, the **Lord Jesus Christ: 21** Who shall change our vile body, that it may be fashioned like unto **His** glorious body, according to the working whereby **He** is able even to subdue all things unto **Himself**.

- Both aspects of the kingdom (*earthly/heavenly*) require change before admission.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

- But what does it mean to be fashioned unto **His** glorious body and the working whereby **He** is able?

Rom 1:16 ...the gospel of **Christ**: ... is the power of **God** unto salvation ...

- The only way **God** can save sinners, i.e. fashion us after **His** Son, is through **His** plan found only in the gospel message.

Rom 6:5 For if we have been planted together in the likeness of **His** death, we shall be also *in the likeness* of **His** resurrection:

- This is where the importance of baptism must be preached!

Baptism as a Form of Recognition.

- The **Israelites** were recognized with **Moses** when they left **Egypt**.

1Co 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all **baptized unto Moses** in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual **Rock** that followed (*Gk.190- to be in the same way with, that is, to accompany*) them: and that **Rock was Christ**.

Exo 23:20 Behold, I send an **Angel** before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21 **Beware of Him**, and **obey His voice**, **provoke Him not**; for **He will not pardon** your transgressions: for **My name is in Him**.

- Because **He** had the authority to forgive transgressions, obviously this particular **Angel** was **Christ** pre-incarnate. Another **reason** to be immersed **unto** (*Gk.1519- purpose*) someone was to be recognized with that person as their follower, looking forward to receive something from them. And to be immersed means to be fully whelmed thus fully devoted to that person's cause. Such was not what the sons of **Zebedee** had expected in response to their mother's request.

Mat 20:22 But Jesus answered and said, **Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized (immersed) with the baptism (immersion) that I am baptized (immersed) with?** They say unto Him, We are able.

- In the case of those who obeyed **Moses** in crossing the **Red Sea**, they were immersed into the **O.T. law**, **Moses** being the person who represented it. Thus in obeying the **Mosaic law** (*which was given to Moses from the Godhead*), Israel looked forward to receiving the fulfillment of **God's** promised favor. Under the **N.T.** we, as was the case with **Israel** under the **Mosaic law**, are immersed into a **different Deliverer**.

Rom 6:3 Know ye not, that so many of us as were baptized into **Jesus Christ** were baptized into **His** death? **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.

- As **N.T. Israel**, Christians follow "a **new commandment**" to "love one another" (*Jn 13:34*) as **Christ** loved us to the point of giving "His life a ransom for many" (*Mk 10:45*).

Rom 6:17 But **God** be thanked, that ye **were** the servants of sin, but ye have obeyed (*Gk.5219- to heed or conform to a command or authority*) from the heart that form of doctrine which was delivered you.

- Therefore, where there's obedience there must be a law to obey. So, as there was grace in the law of **Moses**, there is also law in **Christ's** grace.

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