



“Rightly Dividing the Word of Truth”



## **BIBLE CONFERENCE**

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### **THE DIFFERENCES BETWEEN LAW AND GRACE**

#### **INTRODUCTION:**

In this lesson I will be talking about Law and Grace. First, I will explain why they are important subjects to study. Next, I will define the Law, explain what the lawful use of the law is, and show what the Law can not do. Finally, I will define Grace and its purpose.

#### **WHY STUDY LAW AND GRACE?**

Law and Grace are two of the most important subjects in the Bible. Law and Grace are also one of the most obvious divisions in the Bible. These two subjects dominate most of the Bible; the Law dominates the Old Testament and Grace dominates the New Testament:

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

Although this verse is true as it stands, it does not mean that there was no Law before or after Moses, or that there was no grace prior to the Lord Jesus Christ. Law and Grace in fact run parallel throughout the Bible. One can loosely define the Law as God's will or His commandments and Grace as God's mercy extended to undeserving men.

There are tremendous differences between Law and Grace. For example, the Law brings condemnation; Grace brings forgiveness. The Law brings a curse; Grace redeems us from the curse. The Law kills; Grace gives life. The Law puts a great distance between God and man because of guilt; Grace brings the sinner boldly to God's heavenly throne. Law says "Do and Live;" Grace says "Believe and live."

#### **WHAT IS THE LAW?**

The term "law" can refer to:

(1) The moral Law. This law is codified in the Ten Commandments (minus

keeping the Sabbath) and is often referred to as “the golden rule.” This law is found in the “conscience” of every man:

Rom. 2:14-15 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: Which shew the work of the law written in their hearts, their **conscience** also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

Rom. 3:19 Now we know that what things soever the law saith, it saith to them who are **under the law**: that every mouth may be stopped, and all the world may become guilty before God.

(2) The Mosaic Law; i.e. the laws given to Moses which include the ceremonial and the moral law. The ceremonial law required the Jews to have certain feasts each year and to bring their sacrifices to the tabernacle/temple:

Gal. 2:16 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.**

Gal. 3:2 This only would I learn of you, Received ye the Spirit by the works of **the law**, or by the hearing of faith?

(3) Only the ceremonial Law:

Col. 2:14-17 Blotting out the handwriting of **ordinances** that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of **an holyday, or of the new moon, or of the sabbath days**: Which are a shadow of things to come; but the body is of Christ.

The moral law, written in the hearts of all men, has been in existence since the fall of Adam and Eve. The Jewish law, given to Moses by God, was designed to separate the Jews from the heathen around them and make them a peculiar people unto God. The following are some of the characteristics of the Law:

The Law is holy, just, and good:

Rom. 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

1 Tim. 1:8 But we know that the law is good, if a man use it lawfully;

The Law is spiritual:

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

The Law is not of faith:

Gal. 3:10-12 For as many as are of the **works of the law are under the curse**: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them.

### WHAT IS THE “LAWFUL” USE OF THE LAW?

The “lawful” use of the Law is to bring a man to the knowledge of sin, and to show him that he is totally unable to meet God’s righteous requirements:

Rom. 3:19-20 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and **all the world may become guilty before God**. 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**.

Rom. 7:7 What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Gal. 3:10 For as many as are of the **works of the law are under the curse**: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Gal. 3:19 Wherefore then serveth the law? **It was added because of transgressions**, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

James 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is **guilty of all**.

2 Cor. 3:7 **But if the ministration of death**, written and engraven 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:

Rom. 7:9 For I was alive without the law once: but **when the commandment came, sin revived, and I died**.

1 Cor. 15:56 The sting of death is sin; and the **strength of sin is the law**.

**WHAT THE LAW CAN NOT DO:**

The Law can not justify a man before God. It can not justify for two reasons. First, to justify a man before God is not the Law's purpose and second, even if the Law was given to justify man, man is unable to keep it.

To be justified before God is to be as if you have never sinned. All major religions in the world (other than Biblical Christianity) falsely believe that by "keeping the law" they can be justified before God. Paul says the Jews thought their personal righteousness was what was needed to save them. In fact, only imputed (given) righteousness given by God's grace could do so. As a result, the Jews as a group ended up missing salvation:

Rom. 9:31-32 But Israel, which followed after the law of righteousness, **hath not attained to the law of righteousness.** Wherefore? Because **they sought it not by faith, but as it were by the works of the law.** For they stumbled at that stumblingstone;

Acts 13:39 And by him all that believe are justified from all things, from which **ye could not be justified by the Law of Moses.**

Jesus points out the fallacy of depending on one's own righteousness rather than the imputed righteousness of God when He told the parable of the Pharisee and the publican who were both under the Mosaic Law at the time:

Luke 18:9-14 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. **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. 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.

Simply stated, the Law does not save, it condemns:

Rom. 3:20 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.

Gal. 2:16 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.**

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

Gal. 3:11 But that **no man is justified by the law** in the sight of God, it is evident: for, The just shall live by faith.

Rom. 8:3 **For what the law could not do**, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Hebr. 7:19 For **the law made nothing perfect**, but the bringing in of a better hope did; by the which we draw nigh unto God.

Since the Law (either the conscience or written) could not justify the sinner before God because every man is a sinner, God accepted since the time of Adam until the time of Christ the burnt sacrifice of animals to make atonement for sin. It was not until the sacrifice of Jesus Christ on Calvary that the sins of the Old Testament saints were actually “paid” for. One could say therefore, that the center of the Bible is in Hebrews 9 where the two types of sacrifices are considered and compared. With Christ’s sacrifice at Calvary the Old Testament saints left Paradise in the heart of the earth and went to Heaven.

Below I have listed examples throughout the Old Testament where Old Testament saints made **burnt animal (bloody) sacrifices**. (In case you are wondering, I left out Adam and Eve’s coats of skin because Adam and Eve did not “sacrifice” the animals themselves and the scriptures are silent as to whether or not the animals were burned. One could say however that Adam and Eve were covered “in type” by the blood of the animals. Let me just say that Adam and Eve are a special case and leave it at that.)

Abel:

Gen. 4:3-7 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 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: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? 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.

Noah:

Gen 8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered **burnt offerings** on the altar.

Job:

Job 1:5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered **burnt offerings** according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Job 42:7-9 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a **burnt offering**; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

Abraham:

Gen. 12:7-8 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he **builded an altar** unto the LORD, and called upon the name of the LORD.

Isaac:

Gen. 10:13 And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a **burnt offering** in the stead of his son.

The Jews of the Exodus:

Ex. 3:16-18 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may **sacrifice** to the LORD our God.

### The Jews Under the Mosaic Law

Lev. 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the **blood that maketh an atonement for the soul.**

### WHAT IS GRACE?

The grace of God can be defined as receiving something not deserved. For example, if a man goes to heaven it is because of God's grace, not the man's works for all men are sinners and deserve to go to hell. Below are some verses in which the word grace is used:

Gen. 6:8 But Noah found **grace** in the eyes of the LORD.

Gen. 19:19 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:

Gen. 32:5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find **grace** in thy sight.

Gen. 33:8 And he said, What meanest thou by all this drove which I met? And he said, These are to find **grace** in the sight of my lord.

Gen. 33:10 And Jacob said, Nay, I pray thee, if now I have found **grace** in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

Exod. 33:12 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.

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

Titus 2:11 For the **grace** of God that bringeth salvation hath appeared to all men,

Titus 3:7 That **being justified by his grace**, we should be made heirs according to the hope of eternal life.

2 Cor. 12:9 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.

## WHAT IS THE PURPOSE OF GRACE?

Grace does many things: it saves, it brings salvation, it justifies, it builds up, it redeems, it gives an inheritance, and it gives help in the time of need. Because it is God's grace that does all these things, He gets the glory (and credit) for what it accomplishes:

Eph. 2:8-9 For by **grace are ye saved** through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

Titus 2:11-13 For the **grace of God that bringeth salvation** hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Rom. 3:24 Being **justified freely by his grace** through the redemption that is in Christ Jesus:

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

Acts 20:32 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.**

Eph. 1:6-7 To the praise of the glory of his grace, wherein he hath made us

accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the **riches of his grace**;

Hebr. 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and **find grace** to help in time of need.

### **CONCLUSION:**

This lesson was about Law and Grace. I pointed out how Law and Grace are two of the most obvious divisions in the Holy Scriptures. I defined what is meant by the Law (moral, Mosaic, and ceremonial), explained what the lawful use of the law is (to point us to Christ), and then showed what the Law can not do (justify a man before God). Finally, I defined Grace (undeserved mercy) and showed what its purpose was (e.g. to bring salvation and to justify).

From this lesson you should have learned the tremendous differences between Law and Grace. The Law brings condemnation; Grace brings forgiveness. The Law brings a curse; Grace redeems from the curse. The Law kills; Grace gives life. The Law separates God and man; Grace brings the sinner boldly to God's heavenly throne.