

Fall Bible Conference

LEGALISM, LIBERTY & LICENSE



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LEGALISM, LIBERTY & LICENSE

Part II

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LEGALISM, LIBERTY & LICENSE

I. LEGALISM--Pseudo Spiritual Growth

LEGALISM – is an imitation of the exchanged life.

Definition – An approach to living in which a person attempts to conform to a particular standard or set of standards to achieve a desired status or goal. In the Jewish and Christian traditions, the term **legalism** has most frequently referred to attempts to conform behavior, attitudes, and/or thoughts to the Mosaic law as contained in the Pentateuch, as well as compatible extensions of such principles found in the OT, NT, or related documents and communities. Among Christians, the proper role of the Mosaic law is to serve as a guide or a mentor to lead us to faith in Christ, as is clearly stated in Galatians 3:24. Legalism, **with its emphasis on self-sufficiency and acceptability based on performance compared to a standard**, tends to lead people away from dependence on Christ.¹

A. ☠☠☠WARNINGS FROM JESUS AND PAUL ☠☠☠

☠ **Jesus warned people of this deadliest of all spiritual diseases...**

Mt. 16:6 Then Jesus said unto them, **Take heed and beware** of the leaven of the Pharisees and of the Sadducees.

Mt. 16:12 Then understood they how that he bade them not beware of the leaven of bread, but of the **doctrine of the Pharisees and of the Sadducees**.

☠ **The Apostle Paul warned the saints of this horror...**

Phil. 3:2 **Beware** of dogs, **beware** of evil workers, **beware** of the concision.

Col. 2:4 I tell you this so that **no one may deceive you** by fine-sounding arguments.

Col. 2:8 **Beware** lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Col. 2:18 Let **no man beguile you** for your reward...vainly puffed up by his fleshly mind...

1Tim. 4:1 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and **doctrines of demons**,

☠ **The legalist infects others with this insidious disease** (very infectious).

Matt. 15: 14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

☠ **If left undetected, legalism (disease) will spread like wildfire and fully infect the heart.**

Gal. 5: 9 A little leaven leavens the whole lump.

Mt. 16:12 Then understood they how that he bade them not **beware of the leaven** of bread, but of the doctrine of the Pharisees and of the Sadducees.

☠ **The legalist doesn't even know he is a legalist...** (very difficult to detect)

Mt. 23:16 Woe unto you, ye **blind guides**...

Mt. 15: 14 Let them alone: **they be blind leaders** of the blind. And if **the blind lead the blind**, both shall fall into the ditch.

¹ D. Benner, P.C. Hill, *Baker Encyclopedia of Psychology & Counseling*, (Grand Rapids: Baker Books, 1995), p. 683

Jn. 9:40-41 And some of the Pharisees which were with him heard these words, and said unto him, **Are we blind also?** ⁴¹ Jesus said unto them, If you were blind, you should have no sin: but now you say, We see; therefore your sin remains.

B. REVIEW OF THE LAW

THE THREE MOUNTAINS OF GOD

(Mountain: the place of prominence)

<i>FIRST</i>	<i>SECOND</i>	<i>THIRD</i>
Mt. Moriah	Mt. Sinai	Mt. Calvary
Promise of Grace	Shadow of Grace	Substance of Grace
<i>THE PROMISE OF GOD</i>	<i>THE LAW OF GOD</i>	<i>THE GRACE OF GOD</i>
<u>Isaac</u> (son of promise) Genesis 22	<u>Moses</u> (giver of Law)	<u>Jesus</u> (giver of Life)
	<i>..law added...</i> Gal.3:19	Grace & Truth Grace for Grace
	Law the shadow Heb.10:1	Grace the substance John 1
<i>Promise of Life</i>	<i>Shadow of Life (Law)</i>	<i>Substance of Life (Christ)</i>
Abraham friend of God	Israel Servant of God	Church friend of Christ Jn.15
'Standing on the promises of God'	'Holy, Holy, Holy, Lord God Almighty	Amazing Grace how sweet the sound...
Note: There will be a 'FOURTH MOUNTAIN' (Mt Zion) when Christ comes the second time to set up His long awaited kingdom and rule and reign as the 'KING OF KINGS' AND 'LORD OF LORDS' over all the kingdoms of men. Dan. 2:44-45; 7:13-14, 27; Rev. 19:11-16.		

'... the law entered...' **Rm.5:20**

PARENTHETICAL....

<i>The Promise of Grace</i>	Israel under Law <i>'...the law entered..'</i>	<i>The Church under Grace</i>	<i>The Kingdom</i>
<i>Abrahamic Covenant</i>	<i>Mosaic Covenant</i>	<i>New Covenant</i>	<i>New Cov. (replace old)</i>

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

Gal. 3:17 What I am saying is this: the Law, which came **four hundred and thirty years later** (*after the promise was given to Abraham*), does not invalidate a covenant previously ratified by God, so as to nullify the promise.

Gal. 3:19 Why the Law then? **It was added** because of transgressions, having been ordained through angels by the agency of a mediator, until the seed should come to whom the promise had been made.

1. WHAT THE LAW COULD NOT DO. **Rm. 8:3** (7 things)

a. THE LAW CANNOT _____ A CHRISTIAN

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.

b. **THE LAW CANNOT _____ THE CHRISTIAN**

Gal. 3:1-3 ¹O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? ²This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith? ³Are ye so foolish? **having begun in the Spirit, are ye now made perfect by the flesh?**

Rom. 8:13 For if ye live after the flesh, ye shall die: but if ye **through the Spirit** do mortify the deeds of the body, ye shall live. [*sanctification through the Spirit, not the Law*].

Rom. 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, **The just shall live by faith.** [saved by faith, live by faith, not Law]

c. **THE LAW CANNOT _____ TO THE CHRISTIAN -- IT KILLS.**

[all it ever produced was a bunch of dead animals and put Christ on the Cross]

2 Cor. 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for **the letter kills**, but the **Spirit gives life.**

2 Cor. 3:7 But if the **ministration of death...**'

d. **THE LAW CAN NOT _____ IN THE CHRISTIAN.**

Heb. 10:1 The law is **only a shadow** of the good things that are coming -- not the realities themselves. For this reason it **can never**, by the same sacrifices repeated endlessly year after year, **make perfect** those who draw near to worship.

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:

1 Tim. 1:9 Knowing this, that the **law is not made for a righteous man...**'

e. **THE LAW CAN NOT GIVE THE CHRISTIAN _____**

It only points out the failure and sin in the Christian!

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.**

f. **THE LAW CANNOT _____ IN THE HEART OF THE CHRISTIAN -- in fact, it stimulates sin and rebellion in the Christian**

Rm. 5:20 Moreover the law entered, **that the offense might abound.** But where sin abounded, grace did much more abound: Rom.7:7-8

Rom. 7:7-8 What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would

not have known about coveting if the Law had not said, YOU SHALL NOT COVET. ⁸ But **sin, taking opportunity through the commandment**, produced in me coveting of every kind; for apart from the Law sin is dead.

**g. THE LAW CANNOT _____
IN THE HEART OF THE CHRISTIAN**

If the quality of the Christian's life is to be improved, what steps are to be taken? Will carnality and coldness of heart be corrected by enforcing rules of conduct? When a carnal Christian does not wish to do the will of God, will God be satisfied if that Christian merely complies externally with the law of God? The answer is obvious. God looks on the heart. In the provisions of grace, God proposes to change the desires of the heart and to empower unto the full realization of these God—wrought desires. The law could work no change in the heart, nor can the attempt to keep rules; but the Spirit can change the desires. The law could not give enabling power; but the Spirit can.²

Gal. 5:18 But if you are led by the Spirit, you are not under the law.

Gal. 5:23 and against such (*fruit of the Spirit*) there is no law.

Rm. 6:14 For sin shall not have dominion over you, for you are not under law but under grace.

SUMMARY. The Christian who tries to keep the law in order to effect personal sanctification will end up in discouragement and despair.

Rm. 7:18-24 '...how to perform that which is good I find not...', '...oh wretched man that I am...'

Acts 15:10 Now therefore why tempt ye God, **to put a yoke upon the neck of the disciples**, which neither our fathers nor we were able to bear?

  **Some Christian Authors... (on Law in the 'Age of Grace')**

The Christian world has never very clearly perceived what was its relation to the Old Testament religion. How discordant and inconsistent have been the prevailing views on this subject.

The law is a rule of life for believers, reminding them of their duties and leading them in the way of life and salvation. L. Berkhof, *Systematic Theology*, p. 615.

The moral precepts are not repealed. **The entire Decalogue is brought into the Christian code** by a distinct injunction of its separate parts. Richard Watson, *Theology Institutes*, I, 470.

Grace has in no sense superseded law. **Obedience to law puts one in the midstream of God's purpose.** P.B. Fritzwater, *Systematic Theology*, pp. 9, 359.

Christ does not free us from the law as a rule of life. A. Strong, *Systematic Theology*, p. 876.

² GTGT, p.

Christians should recite the commandments (as their creeds) to keep in memory what they must do to enter into life. William B. Pope, *A Compendium of Christian Theology*, III, 174.

The law is a declaration of the will of God for man's salvation. The clearest illustration of the desire of Dispensationalists to eliminate everything that savors of obedience from the dispensation of promise and of grace and to confine it to the dispensation of law, is found in their insistence that the Decalogue is not intended for the Church....**The Ten Commandments are an important part of all the great Protestant catechisms.** But Dispensationalists insist that they are not intended for this dispensation. Oswald T. Allis, *Prophecy and the Church*, pp.30, 46-47.

Genuine sanctification will show itself in habitual respect to God's law, and habitual effort to live in obedience to it as the rule of life. There is no greater mistake than to suppose that a Christian has nothing to do with the law and the Ten Commandments, because he cannot be justified by keeping them. J.C. Ryle, *Holiness*, p.27

If, therefore, it is heresy for a Christian to boast that he is experimentally 'dead indeed unto sin,' it must be no less a heresy to boast that one is actually 'not under law' as a rule of conduct for his life. For what is sin if it be not the transgression of law. L.E. Maxwell, *Crowded for Christ*, p. 222

Should it be said that it is only exemption from obligation to the moral law or ten commandments that is pleaded for, and not the law or will of God in general, I answer, the ten commandments are the summary or synopsis of God's will as to the regulation of man's life; and every other part of the Bible is in harmony with this law. So that exemption from compliance with any Bible statute, or from the obligation of submitting ourselves to any Bible truth, might be pleaded for as properly as exemption from the law. For the law cannot be cut out of the Bible and set aside by itself, while all else remains in force. **Either all must go or none.** Horatius Bonar, *God's Way of Holiness*, p. 72

The liberty we enjoy as Christians is not a licentious liberty: Though Christ has redeemed us from the curse of the law **he has not freed us from the obligation of it.** Matthew Henry's *Commentary*, VI, 675

Some notable pro-law Authors:³

Jay Adams	J. Gill	H. Payne
Oswald Allis	T. Goodwin	Author Pink
C. Bass	R. Haldane	Wm. Romaine
R. Baxter	F. Hamilton	J. Ryle
Louis Berkhof	A.A. Hodge	Francis Schaeffer
G. Berkouwer	C. Hodge	Wm. Shedd
Loraine Boettner	D. Kromrniga	G. Smeaton
J. Boice	H. Kuiper	D. Steele
A. Bonar	A. Kuyper	N. Stonehouse
T. Boston	D. Martin Lloyd-Jones	J. Stott
D. Brown	P. Mauro	C. Thomas
J. Bunyan	Leon Morris	Cornelius Van Til

³ George Zeller quoting Miles Sanford in *The Complete Green Letters*. <http://www.duluthbible.org>

H Conn
Wm. Cox
Jonathan Edwards
D. Fletcher
J. Gerstner
M Wyngaarden

G. Murray
I. Murray
R. Nicole
I. Owe
J.I. Packer
Greg Banhsen

H. Van Til
G. Vos
B.B. Warfield
R. Watson
T. Watson
Kenneth L. Gentry

2. WHAT THE LAW CAN DO (It's Purpose)

THE TRUE PURPOSE OF THE LAW OF MOSES... in the Age of Grace.

a. THE LAW _____ OF GOD

To reveal the standard of righteousness which God demanded for a proper relationship with Him. At no time is it taught in Scripture that the Mosaic Law was a means of salvation. That would make salvation a means of works.⁴

Rm. 7:12, 14 ¹² So then, the Law is holy, and the commandment is **holy** and **righteous** and **good**. ¹⁴ For we know that the Law is **spiritual**, but I am of flesh, sold into bondage to sin.

b. THE LAW _____ OF SIN (CHRONOLOGICAL TEACHING)

Rm. 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.

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

1 Tim. 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, *(the lawless come to know sin by comparing the law with the quality of their life -- this is actually done by the Holy Spirit as the word is proclaimed).*

c. THE LAW _____ THE CONSCIENCE OF SIN

Rom 7:12 Wherefore **the law is holy**, and **the commandment holy**, and **just**, and **good**. (in comparison to the law I am unholy, unjust, and no good. There is nothing wrong with the Law. I got the problem).

Rom 7:13 Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, that **through the commandment sin might become utterly sinful**. (the law is like a spotlight shining on my every moral imperfection showing me that I was much worse than I had originally imagined.)

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

d. THE LAW WILL _____ TO CHRIST FOR SALVATION.

Gal 3:24-25 Wherefore **the law was our schoolmaster to bring us unto Christ**, that we might be justified by faith. ²⁵ But after that faith is come, we are no longer under a schoolmaster.

⁴ The Law of Moses and The Law of Christ by Dr. Arnold G. Fruchtenbaum

e. **THE LAW WILL _____ TO CHRIST FOR SANCTIFICATION.**

Rm. 5:20 The Law came in so that the transgression would increase; but **where sin increased, grace abounded all the more.**

When the Christian inadvertently places himself under Law as a rule of life he will find the Law stimulating sin in his members. Thus, the Christian will come to realize that he is even more sinful than he thought (Rm. 7:13). This new heightened awareness of sin (the exceeding sinfulness of sin) will cause the Christian to draw deeper from the well of grace in order to deal with this sin. Therefore, where sin abounded grace did much more abound (Rm. 5:20).

C. THE NEW LAW--THE RULE OF GRACE

'..not under the law (of Moses), but UNDER GRACE (Law of Christ) ...' Rm.6:14

1. DEFINITION OF GRACE: _____

- ✓ It is God and all of His benefits freely poured out upon a completely unworthy object. The giver of Grace is the only worthy object; the recipient's of Grace are only unworthy objects.
- ✓ In the **first beginning** Grace is seen in the background of God's dealings with man (Gen.3:15)
- ✓ In the **second beginning** Grace is fully manifested in the foreground in God's dealings with man (John).

John 1:1, 14-17 In the beginning was **the Word**, and the Word was with God, and the Word was God. ¹⁴ and the Word became flesh, and dwelt among us, and we saw His glory, ad of the only begotten from the Father, **full of grace and truth.** ¹⁶ For of His fullness we have all received, and **grace upon grace.** ¹⁷ For the Law was given through Moses; **grace and truth** were realized through Jesus Christ.

<i>FIRST BEGINNING</i>	<i>SECOND BEGINNING</i>
First Creation -- Book of Genesis	Second Creation -- Book of John
Old Creation (corrupted)	New Creation (incorruptible) 2Cor.5:17
<i>'In the beginning God created...'</i>	<i>'In the beginning was the Word...'</i>
Adam -- a living soul 1Cor.15:45	Christ -- the life giving spirit 1Cor.15:45
Adam sinned and was cursed and died.	Christ (the second man, the last Adam) never sinned, redeemed those under the curse and is the author of eternal life! 1Cor.15:45, 47
Adam, his standing is maintained with God through his obedience.-- <u>law oriented</u>	Those in the 'last Adam' have their standing maintained for them due to the fact that they are 'in Christ' and are partakers of His righteousness as a free gift -- grace! Rm.3:24
Grace Promised -- Gen.3:15	Grace Realized -- Jn.1:14
1Cor 15:46 However, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.	

2. GRACE IS _____ (In God dealing with sinful man)

Grace was God's plan before the foundation of the world.

GRACE IS THE HEART OF GOD

John 17:24 Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.

* **Grace is the pre-eminent attribute of God** (in His dealings with man)

Jn.1:1 '...and the Word was God...'; **Jn.1:16** '...and of his fullness have all we received, and grace for grace...'

OH..... BY THE WAY...

NOTE THE INSTRUMENTS OF GRACE THAT GOD HAS CHOSEN TO USE:

📖📖 1Corinthians 1:26-28

1 Cor. 1:26-28 For you see your calling, brethren, how that not many wise men **after the flesh**, not many mighty, not many noble, are called: ²⁷ But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; ²⁸ And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are:

THE HUMAN QUALITIES THAT ARE RARELY CHOSEN BY GOD...

Wise [*sophos*, sof-os']; akin to *saphes*, (*clear*); wise (in a most gen. application):--wise. Comp. [*phronimos*, fron'-ee-mos]; **thoughtful**, i.e. **sagacious** or **discreet** (implying a cautious character; **practical skill** or **acumen** (quickness in insight or discernment); and G4908 indicates rather **intelligence or mental acquirement**); in a bad sense conceited (also in the compar.):--wise (-r).

Mighty [*dunatos*, doo-nat-os']; powerful or capable (lit. or fig.); neut. possible:--able, could, (that is) mighty (man), possible, power, strong.

Noble [*eugenes*, yoog-en'-ace]; **well born**, i.e. (lit.) high in rank, or (fig.) generous:--more noble, nobleman.

THE HUMAN QUALITIES THAT ARE MOST CHOSEN BY GOD...

Foolish [*moros*, mo-ros']; **dull or stupid** (as if shut up), i.e. heedless, (mor.) **blockhead**, (appar.) absurd:--fool (-ish, X -ishness).

Weak [*asthenes*, as-then-ace']; **strengthless** (in various applications, lit., fig. and mor.):--more **feeble**, **impotent**, sick, without strength, weak (-er, -ness, thing).

Base [*agenes*, ag-en-ace']; from G1 (as neg. particle) and G1085; prop. without kin, i.e. (of unknown descent, and by impl.) **ignoble**:--base things. This word is a derivative of [*genos*, ghen'-os]; from G1096; **kin** (abstr. or concr., lit. or fig., indiv. or coll.):--**born**, **country** (-man), diversity, generation, kind (-red), nation, offspring, **stock**.⁵

Despised [*exoutheneo*, ex-oo-then-eh'-o]; a var. of #1847 and mean. the same:--contemptible, despise, **least esteemed**, set at naught; to make **utterly nothing** of 'Lit. 'set at naught.' Not merely despised, but **expressly branded with contempt**.⁶

Luke 23:11 And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

⁵ Strongs Expanded Concordance

⁶ WSNT, Vol. II, p. 194

A SAMPLING OF GOD'S INSTRUMENTS...

THOSE HE COULD USE... THE HALL NOBODIES! (who had faith)

Statesman Moses: the youngest son of a slave, a shepherd for his father in law.

Ex. 3:11 But Moses said to God, **Who am I**, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?

Ex. 4:10 Then Moses said to the Lord, Please, Lord, **I have never been eloquent**, neither recently nor in time past, nor since You have spoken to Your servant; for I am **slow of speech and slow of tongue**.

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

Moses lived 120 years, a period divided into three sections of forty years each:

The first forty years -- from his birth until the flight into Midian. As Pharaoh's son, Moses learned how to BE **SOMEBODY**.

The second forty years -- from the flight into Midian to the Exodus. In desert places he learned how to BECOME A **NOBODY**.

The third forty years -- from the Exodus to his won exodus. As the leader of God's hosts he learned that **GOD WAS EVERYBODY** -- the One he could speak to face to face as a man speaks to his friends. Hebert Lockyer

Soldier Joshua -- the son of a slave (Nun) of the tribe of Ephraim (Ephraim the first son of Joseph who was **the last son of Jacob**) **He had a 'base' descent**

King Saul -- When Saul was anointed King....

1 Sam. 9:21 Saul replied, Am I not a Benjamite, of **the smallest of the tribes of Israel**, and my family the **least of all the families of the tribe of Benjamin**? Why then do you speak to me in this way?

1 Sam. 10:22 Therefore they inquired further of the LORD, Has the man come here yet? So the LORD said, Behold, **he is hiding himself** by the baggage.

1 Sam. 15:17 Samuel said, Is it not true, though you were **little in your own eyes**, you were made the head of the tribes of Israel? And the Lord anointed you king over Israel,

King David -- a shepherd, the **youngest** son of the 8 sons of Jesse from Bethlehem.

Mat. 2:6 And you, Bethlehem, land of Judah, Are by no means **least among the leaders** of Judah; For out of you shall come forth a Ruler Who will shepherd My people Israel.

David's Mighty Men -- a bunch of losers and misfits -- who had faith.

1Sm. 22:2 And every one that was **in distress**, and every one that was **in debt**, and every one that was **discontented**, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

Ps. 119:141 **I am small and despised**, Yet I do not forget Your precepts.

Judge Gideon -- when challenged to deliver Israel

Judg. 6:15 He said to Him, O Lord, how shall I deliver Israel? Behold, **my family is the least in Manasseh**, and I am the **youngest** in my father's house.

Chosen Nation Israel (the nation) -- a bunch of nomadic slaves delivered by another slave.

Note her origins...

Ezek. 16:3-6 Thus says the Lord God to Jerusalem, **Your origin and your birth** are from the land of the **Canaanite**, your father was an Amorite and your mother a Hittite.

⁴ As for your birth, on the day you were born your navel cord was not cut, nor were you washed with water for cleansing; you were not rubbed with salt or even wrapped in cloths. ⁵ **No eye looked with pity on you** to do any of these things for you, to have compassion on you. Rather you were thrown out into the open field, for **you were abhorred on the day you were born**. ⁶ When I passed by you and saw you squirming in your blood, I said to you while you were in your blood, 'Live!' Yes, I said to you while you were in your blood, 'Live!' (📖 Read the whole chapter!)

Ex. 3:7-8 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; ⁸ And I am come down to deliver them out of the hand of the Egyptians,..'

The Chosen Apostles – “The Pillars”

Acts 4:13 Now when they saw the boldness of Peter and John, and perceived that they were **unlearned and ignorant men**, they marveled; and they took knowledge of them, that they had been with Jesus.

Unlearned -- [agrammatos, ag-ram'-mat-os], **unlettered**, i.e. illiterate:--unlearned.

Ignorant -- [idiotes, id-ee-o'-tace], an **ignoramus** (comp. idiot):--ignorant, rude, unlearned.

*** *The Trophy of God's Grace was created before the foundation of the world. The Church!!***

Eph. 1:4 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:

world [kosmos, kos'-mos]; prob.; orderly arrangement, i.e. decoration; by impl. the world (in a wide or narrow sense, includ. its inhab., lit. or fig. [mor.]):--adorning, world.

Eph. 2:6-7 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in the **ages to come** he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

ages [aion, ahee-ohn'];. an age; by extens. perpetuity (also past); by impl. the world; spec. (Jewish) a Messianic period (present or future):--age, course, eternal, (for) ever (-more), [n-]ever, (beginning of the, while the) world (began, without end).

Eph 2:7 That in the **ages to come** he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Eph 3:5 Which in **other ages** was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

Eph. 3:21 Unto him be glory in the church by Christ Jesus throughout **all ages**, world without end. Amen.

Col. 1:26 Even the mystery which hath been hid from **ages and from generations**, but now is made manifest to his saints:

*** *God created man not to demonstrate His Holiness, that is seen through His angels (Holy, Holy, Holy), and the Law (the Law is holy, and just, and good Rm.7:12), but to be a visible manifestation and eternal demonstration of His Grace!!***

BIBLICAL ILLUSTRATIONS:

- **Adam** sinned in the garden, he disobeyed God's word. God made provision for mans sin by the promise of the redeemer -- **an act of His Grace**. (Gen.3:15)
- **Noah** was saved from the flood -- because he **found grace** in the eyes of the Lord (Gen. 6:8)

- **Abraham** the son of an idol worshipper, a nobody, is blessed by God and through him all of the nations of the earth shall be blessed -- **all of Grace** (Josh. 24:2-3; Gen. 12:2; 17:4-8)
- God redeemed the **nation of Israel** on 'eagles wings' when they were steeped in idolatry and slavery in Egypt and in the Wilderness!-- **all by His Grace!** (Ex. 19:3-4; Josh. 24:14)

3. GRACE: THE _____ LAW OF LIFE

Law [*nom'os* – fig. a principle]

Sometimes Paul uses *nomos* to denote some **governing principle**—indicated by a genitive of source. This is found in such passages as Rom.7:25; 8:2; Gal.6:2. In the latter two passages the law of the Spirit of life and the law of Christ are in sharp contrasts to the OT law.⁷

Is it not imperative that the Christian should be placed within the bounds of reasonable law? ABSOLUTELY NO!! The Christian's liberty to do precisely as he chooses is as limitless and perfect as any other aspect of grace. But God has provided a sufficient safeguard which consists in the fact that the divine ideal is first wrought in the heart: For it is God which works in you both to will and to do of His good pleasure (Phil. 2:13).

In this one passage, the whole divine scheme for the believer's life under grace is crystallized. God can propose absolute liberty to the one in whom He is so working that the innermost choice is only that which He wills for him. Having molded the desires of the heart, He can give His child unbounded freedom. **There is no other freedom in the world but this.** By the inwrought fruit of the Spirit, God Himself has determined the desires of the heart. The outworking of those desires will be according to His energizing power.

Thus the character and the daily life of the Christian is wrought on the basis of pure grace. As God saves and keeps in grace apart from every human assistance and merit, so, in like manner, **He proposes to produce the character and conduct of His child apart from every assistance or intrusion of the flesh.** Are you so foolish? having begun in the Spirit, are you now made perfect by the flesh? **(Gal.3:3).** In harmony with the whole program of divine grace, no other manner of life could be imposed on the believer than the one in which God alone undertakes and accomplishes. To be true to His own purposes in grace, He must not only create the **motive** and choice of the heart but He must provide the sufficient **power** for its execution.⁸

a. THE LAW _____ – LOVE

The liberty of the Christian will be qualified by the love which he has for others. The sympathy of the unsaved must be gained and the conscience of the weaker brother must be considered: But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse.⁹ But beware lest somehow this liberty of yours become a stumbling block to those who are weak....¹³ Therefore, if food makes my brother stumble, I will never again eat

⁷ ZPE, Vol. III, p. 895

⁸ GTGT, p.

meat, lest I make my brother stumble (1Cor.8:8-13). Liberty is easily set aside by those who would be all things to all men that by all means they might save some. The supreme example of the sacrificial principle of grace was manifested by Christ in His death: He saved others; but himself he cannot save (Mk.15:31)⁹

Jn. 13:34 A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.

Gal. 6:2 Bear one another's burdens, and so fulfill **the law of Christ**.

b. THE LAW OF _____ – POWER (over sin & death)

Rm.8:2 For the **law of the Spirit of life in Christ Jesus** has made me free from the law of sin and death.

c. THE LAW OF _____ – FREEDOM (from bondage to Law of Moses, flesh)

The Christian is free. He has been delivered from every aspect of the law—as a rule of life, as an obligation to make himself acceptable to God, and as a dependence on the impotent flesh. Likewise, he has been delivered from ideals and conventionalities of the world. He is as free in himself as though he has already passed on into heaven. He has been brought into the priceless liberty of grace. Against the spoiling of this liberty the Christian is to contend: Stand fast therefore in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage (Gal.5:1). The actual experience of contending for the preservation of liberty which is in Christ Jesus is foreign to the great mass of nominal Christians. Pressing in on every hand are the false teachings of a law-ridden church, the fleshly ideals of the world and its god, the natural rationalism of the human mind, and the ever-present tendency to depend on the flesh (self). Against all this, the fact of true liberty in Christ is little known. It is therefore, important that the scope and character of Christian liberty be defined, and, in so doing, no aspect of liberty is in view other than the liberty which belongs to the Christian under grace.

The word liberty is defined thus: The state of being exempt from the dominion of others, or from restricting circumstances. It is freedom to do according to one's own preference and choice. It is emancipation. The thought of necessity and servitude is of the law. Grace glories in liberty and freedom.¹⁰

Jm. 1:25 But he who looks into the perfect *law of liberty* and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

Jm. 2:12 So speak and so do as those who will be judged by the *law of liberty*.

1Pet .2:12 *as free*, yet not *using liberty* as a cloak for vice, but as bondservants of God.

d. THE LAW OF _____ RESPONSIBILITY

Because of the Christian's position and circumstances in the world, the law of personal liberty is subject to the law of expediency for 2 reasons

⁹ Ibid.

¹⁰ GTGT, p.

- 1). The Christian must contemplate the dangers and *responsibilities to his own life* in the matter of personal habits or injury.
- 2). The Christian must contemplate his *responsibilities to others* in the matter of edification.

1Cor. 6:12 All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.

1Cor. 10:23-24 All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify. ²⁴ Let no one seek his own, but each one the other's well-being.

Eph. 5:15 Be very careful, then, how you live--not as unwise but as wise, (NIV) ...take great care, then, how you live--TCNT

....Live life, then, with due sense of responsibility—Phi.

Much that he is free to do, so far as his relation to God is concerned, he is not free to do when contemplating his own personal good and the good of others. His manner of life must be adapted to the ignorance and prejudice of men to whom he is a witness for his Lord and whom he would seek to lead to Christ or to build up in the faith. Any sacrifice of personal liberty will be made willingly if Christ thereby may be made known. When considering the law of expediency, one does not ask, 'What harm is there in this, or that?', He rather seeks to know what is the good. In all your precious liberty, 'see then that you walk circumspectly' (Eph.5:15)¹¹

e. HOW ALL FOUR WORK TOGETHER

The Christian is not under the Law of Moses as a rule of life. He is under the Law of Christ and the Law of the Spirit of Life in Christ. The Law of Christ speaks of motive – love. The Law of the Spirit of Life in Christ speaks of enablement – power to love. The Law of Liberty has freed me to obey the Law of Christ (love) by the Law of the Spirit of Life in Christ (power). These 3 laws all work together in harmony.

Grace provides -- The Freedom to Love in the Power of the Holy Spirit!

LOVE IN THE POWER OF THE HOLY SPIRIT (the only way to live)

- 1). The Law of Love can only be fulfilled in the believer by the Holy Spirit. Thus the Law of Christ cannot be described as legalistic or constraining.
- 2). The one who fulfills the Law of Christ also fulfills the spirit of the OT Law, which is summed up in the law of love.

Gal. 5:14 For all the law is fulfilled in one word, even in this: You shall **love** your neighbor as yourself.

Rm. 8:4 that the righteous requirement of the law (*love, Gal.5:15; Mt.22:36-40*) might be fulfilled in us (*not by us*) who do not walk according to the flesh but according to the Spirit.

- 3). Is the Law of Christ for believers limited to the law of love? Yes and No. Love is the heartbeat and center of the Pauline ethic. And yet even in Galatians Paul unfolds the true nature of love by delineating what is not loving (Gal.5:15, 19-21, 26) and what is (Gal.5:22-23; 6:1-2, 6-10). A comparison of Gal.5:14 with Rom.13:8-10 show that *for Paul the moral norms of the OT Law must be*

¹¹ Ibid.

included when one is defining love, otherwise love collapses into sentimentality and vagueness. Nevertheless, the focus must remain on the **affections in the heart and power of the Holy Spirit** so all believers will not be satisfied with mere outward conformity to a norm.¹²

The Law of Moses has been disannulled and we are under a new law. This new law is called the Law of Christ in Gal. 6:2, and the Law of the Spirit of Life in Romans 8:2. This is a brand new law totally separate from the Law of Moses.

The Law of Moses has been nullified, and we are under the Law of Christ. There are many different commandments; under the Law of Moses we would not be permitted to eat pork, but under the Law of Christ we may. There are many similar commandments, but they are nonetheless in two separate systems. So if we do not kill or steal, this is not because of the Law of Moses but because of the Law of Christ. on the other hand, if I steal, I am not guilty of breaking the Law of Moses, but of breaking the Law of Christ¹³

The standard of conduct prescribed under the teachings of grace is immeasurably more difficult to maintain than that prescribed either by the law of Moses, or the law of the Kingdom. It is as much higher than these as heaven is higher than the earth. Similarly, the divine enablement provided under grace is nothing less than the infinite power of the indwelling Spirit.¹⁴

Rm.13:10 Love does no harm to a neighbor; therefore love is the fulfillment of the law.

<i>THE CHRISTIANS 'RULE OF LIFE'</i>		
<i>Old Testament</i>	<i>New Testament</i>	<i>Old & New Test. Prophecy</i>
<i>Mosaic Law</i>	GRACE	<i>Kingdom Law</i>
Past age Mt.11:13	Present age Eph.3:2	Future age Jer.31:31, Mt.5-7
<i>under law as rule of life</i> Ex.24:3 ‘...all the words of the Lord...and ordinances....we will do	<i>under grace as rule of life</i> Rm.6:14 ‘...not under the law but under grace	<i>under law as rule of life</i> Jer.31:33 ‘...I will put my law in their inward parts...’
ENABLEMENT: NONE! <ul style="list-style-type: none"> • law written on stone tablets Ex.24:12 • no indwelling Holy Spirit • law a shadow Heb.10:1 	ENABLEMENT: ABUNDANT!! <ul style="list-style-type: none"> • Christ written on heart 2Cor.3:3 • indwelling Holy Spirit -- ‘The adoption of sons’ Gal.4:6-7. • the true substance of life 	ENABLEMENT: ABUNDANT <ul style="list-style-type: none"> • law written on heart Jer.31:33 • indwelling Holy Spirit Ezek.26:36-37

D. THE TWO ASPECTS OF GRACE IN THE “AGE OF GRACE”

1. Grace and Positional Truth—Once for all

¹² Dictionary of Paul and His Letters, by Intersociety Press

¹³ The Law of Moses and The Law of Christ by Dr. Arnold G. Fruchtenbaum

¹⁴ GTGT, p.

Grace provides for the sinner God's unconditional love and acceptance based on sinners faith in the gospel. This love and acceptance cannot change regardless of the failures in the life of the believer.

Eph 1:5-6 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, ⁶ to the praise of the glory of His grace, which **He freely bestowed on us** in the Beloved.

2. Grace and Conditional Truth—The Walk of Faith—Daily

Grace provides for the saint the very power of God—The Holy Spirit—as the means by which the saint can live out the Christian life producing good works.

Titus 2:11-14 For **the grace of God** has appeared, bringing salvation to all men, ¹² **instructing us** to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, ¹³ looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, ¹⁴ who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, **zealous for good deeds.**

TWO KIND OF ACCEPTANCE UNDER GRACE	
ACCEPTANCE (Unconditional) acceptance based on 'faith' <i>...accepted in the beloved...</i> Eph.1:6	ACCEPTANCE (Conditional) acceptance based on 'works' <i>we labor that, whether present or absent, we may be accepted of him...</i> 2Cor.5:9
Person(al) Who I am -- Can never change Positional Truth	Performance (walk) What I do -- Can change Conditional Truth
The believer is never evaluated again to determine his personal acceptance before God – Never!! He is forever a child of God – ACCEPTED IN THE BELOVED.	The believer is constantly being evaluated in regards to the acceptableness of his walk before God as one of His children. 2 POSSIBILITIES <div style="text-align: center;"> PERFORMANCE <pre> graph TD P[PERFORMANCE] --> GW[Good Work] P --> BW[Bad Works] GW --> R["(Reward)"] BW --> LR["(Loss of Reward)"] </pre> </div>
My position 'in Christ' and 'in the Spirit' Eph.1:1; Rm.8:9 ETERNAL, UNCHANGING.	My condition on a 'daily basis.' This has to do with my <u>daily walk</u> -- either ' <u>in the Spirit</u> ' or ' <u>in the flesh.</u> ' Gal.5:16
Full, free, unconditional acceptance of the person -- in Christ. (now a Christian) Eph.1:6; 1Cor.1:30; Rm.8:1; 2Cor.5:21;	Conditional acceptance of the performance of the Christian. <u>Only</u> my performance is evaluated to determine if it is 'good or bad.' 2 Cor 5:9-10 Wherefore <u>we labor, that, whether present or absent, we may be accepted</u> of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that <u>he has done</u> , (not who he is) whether it be good or bad. 1Cor.3:8-15
This acceptance is the direct result of my ' <u>position</u> ' in Christ.	This acceptance is the direct result of my ' <u>condition</u> ' or ' <u>walk</u> ' -- either in the 'Spirit' or in the 'Flesh.'
This acceptance is the result of me being	This acceptance ' fits me for the ministry ' and earns me

<p>a 'babe' [<i>brepchos</i>, 2Pet.2:2] and 'child' [<i>teknon</i>, Rm.8:15-16] and 'son' [<i>huios</i>, Gal.4:6-7] of God. <i>'For we are members of his body, of his flesh, and of his bones'</i> Eph.5:30.</p>	<p>'reward.' (Rewards are given to those whose works are 'found worthy' after evaluation. 1Cor.15:9-10; Col.1:12; 2Tim.2:20-21;</p>
<p>God unconditionally loves His own children (sons) because they are 'begotten of Him' (chastening is not just remedial and restorative [correction], it is also for the purposes of education, instruction and spiritual growth) 1Pet.1:7-9; Jm.1:2-4; Rm.15:4; 2Cor.1:3-11</p>	<p>God will chasten and scourge His very own, not because He is dissatisfied with them as 'His own', but because <u>He wants what is the very best</u> for them 'as His own' dear children. Heb.12:6-13. Chastening is evidence of God's love for His own. <i>'...for whom the Lord loves. he chastens...'</i></p>
<p><i>2 Sam 7:14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:</i></p>	

E. A FEW MORE WORDS ABOUT GRACE¹⁵

The Nature of Grace

1. Grace is the Father acting freely, according to His own nature as Love; with no promises or obligations to fulfill; and acting, of course, righteously--in view of the Cross.
2. Grace, therefore, is uncaused in the recipient: its cause lies wholly in the giver, in the Father.
3. Grace is also sovereign. Not having debts to pay, or fulfilled conditions on man's part to wait for, it can act toward whom, and how, it pleases. It can, and does, often, place the worst deservers in the highest favors.
4. Grace cannot act where there is either desert or ability: Grace does not help--it is absolute, it does all.
5. There being no cause in the creature why Grace should be shown, the creature must be brought off from trying to give cause to God for His grace.
6. The discovery by the creature that he is truly the object of Divine grace, works the utmost humility: for the receiver of grace is brought to know his own absolute unworthiness, and his complete inability to attain worthiness: yet he finds himself blessed--on another principle, outside of himself!
7. Therefore, flesh has no place in the plan of Grace. This is the great reason why Grace is hated by the proud natural mind of man. But for this very reason, the true believer rejoices! For he knows that in him, that is, in his flesh, is no good thing; and yet he finds the Father glad to bless him, just as he is!

The Place of Man under Grace

1. He has been accepted in Christ, who is his standing.

¹⁵ Romans; Verse by Verse by Robert Newell, pp. 245-47

2. He is not on probation.
3. As to his life past, it does not exist before the Father: he died in Christ on the Cross, and now Christ is his Life.
4. Grace, once bestowed, is not withdrawn: for the Father knew all the human exigencies beforehand--His action was independent of them, not dependent upon them.
5. The failure of devotion does not cause the withdrawal of bestowed grace (as it would under law). For example: the man in 1 Corinthians 5:1-5, and also those in 11:30-32, who did not judge themselves and so were judged by the Lord--that they might not be condemned with the world!

The Proper Attitude of a Man Under Grace

1. To believe, and to consent to be loved while unworthy, is the great secret.
2. To refuse to make resolutions and vows; for that is to trust in the flesh.
3. To expect to be blessed, through realizing more and more lack of worth.
4. To testify of the Father's goodness, at all times.
5. To be certain of the Father's future favor; yet to be ever more tender in conscience toward Him.
6. To rely on the Father's chastening (child-training) hand as a mark of His kindness.
7. A man under Grace, if like Paul, has no burdens regarding himself; but many about others.

Things Which Gracious Souls Discover

1. To hope to be better is to fail to see yourself in Christ only.
2. To be disappointed with yourself is to have believed in yourself.
3. To be discouraged is unbelief--as to the Father's purpose and plan of blessing for you.
4. To be proud is to be blind! For we have no standing before God, in ourselves.
5. The lack of Divine blessing, therefore, comes from unbelief, and not from failure of devotion.
6. Real devotion to the Father arises, not from man's will to show it; but from the discovery that blessing has been received from Him while we were yet unworthy and undevoted.
7. To preach devotion first, and blessing second, is to reverse God's order, and preach Law, not Grace. The Law made man's blessing depend on devotion; Grace confers undeserved, unconditional blessing: our devotion may follow, but does not always do so--in proper measure.

F. WHAT LEGALISM DOES TO THE CHRISTIAN

1. KEEPS BELIEVER IN AN EXTENDED _____

Eph. 4:14-15 That we henceforth *be no more children*, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; ¹⁵But speaking the truth in love, may *grow up into him in all things*, which is the head, even Christ:

1Cor. 3:1-3 **Big Babies!!** And I, brethren, could not speak unto you as unto spiritual, but as unto **carnal**, even as unto **babes** in Christ. ²I have fed you with milk, and not

with meat: for hitherto you were not able to bear it, neither yet now are you able. ³ For **ye are yet carnal...**

Heb. 5:13 For every one that uses milk is **unskillful in the word** of righteousness: for he is a babe.

Gal.3:19-25 CHILDREN IN A PLAYPEN

Note: in v.23 we (O.T, Jewish believers) were kept under the law – (shut up -- boxed in and protected – without freedom and liberty of the Spirit)

Protected Children (no spiritual growth experienced except under the Sovereign work of the Holy Spirit upon the individual)

- **'Schoolmaster'** is translated from the Gk. [*paidagogos*; pahee-dag-o-gos'] ,meaning <child-discipliner> or <child-leader> In the Greek and Roman world the pedagogue was the custodian or guardian in the education and life of minor children. The argument does not turn upon the extent or nature of the pedagogue's authority, but upon the fact that it wholly ceased when the child (4:1) became a son (4:1 - 6), **when the minor became an adult**. The adult son does voluntarily that which formerly he did in fear of the pedagogue. But even if he does not, it is no longer an issue between the son and the pedagogue (the law), but between the son and God, his Father. Cp. Heb 12:5 - 10; 1 John 2:1 - 2.
- Our **'schoolmaster'** now is not the Law, but **the Holy Spirit under Grace!!!** We must commit ourselves not to a rule or law oriented program, but to a grace oriented Holy Spirit! (Jn.16:13-15)

2. STRIVES FOR _____ BASED PERSONAL ACCEPTANCE

There is no evil or error more abominable in the sight of the Lord than legalism¹⁶

WORKS BASED PERSONAL ACCEPTANCE. An *acceptance of people* based upon the effort of the individual to maintain a given moral, ethical, and or traditional code and culture. This is a legalistic, self-righteous, presentation of ones best efforts to be accepted by God and or man.

- ◆ Adam and Eve – hoping their fig leaves would be accepted.
- ◆ Cain with his own offering to God – hoping God would accept it.
And on and on the list can go....

LOOK AT HOW THE LEGALIST ACCEPTED SINNERS...

Matt.15:14 '...blind leaders of the blind..'

Mark 7:1-13 **THEY WOULD NOT ACCEPT THE DISCIPLES.** Notice the really **important reasons!**

Note: the Pharisees rejected the disciples (would not accept them) because they would not follow their 'traditions.' Their traditions became a cause for dividing God's covenant people (these were Jews divided against Jews).

Note: man's traditions make the word of God of 'no effect.'

(to be accepted by the religious leaders means to faithfully follow their traditions [not necessarily the word of God]) (the more faithful they were to their own customized codes, the more spiritual they believed they were in the eyes of God)

¹⁶ C. H. Mackintosh, Brethren writer, (source unknown).

G. THE INSTRUMENTS OF LEGALISM (4 of them)

(The Word of God, Flesh of the Christian, Fellowship of Legalists)

TWISTED, DISTORTED THEOLOGY OF SPIRITUAL GROWTH

1. THE _____ – NO MARVEL

☞ 2Cor.11:13-15 ‘...no marvel...’

2Cor.3:6 ‘...the letter kills, but the Spirit gives life..’

Mt.15:9 ‘..teaching for doctrines the commandments of men...’ Titus 1:14

Jn.4:24 ‘..worship in spirit and truth...’ (not just the letter of the truth but the spirit of the truth)

2. THE _____ OF THE CHRISTIAN

Phil.3:4-6 – Paul, before his salvation, worked harder than any legalist at developing his religious character and pride.

Paul was the hardest working legalist in show business

Col.2:20-23 – Paul warned the Colossians of the same dangers he himself practiced before his salvation.

Gal.3:1-3—Paul was astonished and shocked at the Galatians sudden and willing lapse into legalism.

3. THE _____ OF THE CHRISTIAN -- IN HIMSELF

The I am good this side of heaven myth

Lu.18:19 ‘..And Jesus said unto him, Why do you call me good? none is good, save one, that is, God.

Phil.3:4 ‘...trust in the flesh..’ -- Paul trusted in himself before his salvation and he struggled with this same weakness after his salvation as well... (Rm.7:18)

Rm.7:18 ‘..but how to perform that which is good I find not...’ Paul was looking for ‘good’ within himself, such is only a myth. Good is only found in God. The only ‘good’ thing in Paul came not from Paul but from the Lord.

..for I know that in me (that is, in my flesh) dwells no good thing...’ Rm.7:18a

4. THE _____ OF OTHER LEGALISTIC BELIEVERS

If I fellowship with a legalist, I will eventually become like him. If I am taught by a legalist, I will eventually become like my teacher. Legalism is deadly!

Titus 3:9-10 But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. ¹⁰ *Reject a divisive man* after the first and second admonition,

Gal.2:4-5 ...false brethren *secretly brought in* (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), ⁵ to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.

Gal.5:7-10 You ran well. Who hindered you from obeying the truth? ⁸ This persuasion does not come from Him who calls you. ⁹ A little leaven leavens the whole lump. ¹⁰ I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is.

H. CHARACTERISTICS & TENDENCIES OF THE LEGALIST

Pharisees: conservative, traditional, **fundamental**, bible believing, self-righteous religious people Mt.23:1-3
(Read)

The heart of the legalist is

always...

-- fearful

-- stressed out

-- weary (no rest)

1. THE LEGALIST IS _____

Hypocrite: [*hupokrites*, hoop-ok-ree-tace']; an actor under an assumed character (stage-player), i.e. (fig.) a dissembler. It was a custom for Greek and Roman actors to speak in large masks with mechanical devices for augmenting the force of the voice; hence the word became used metaphorically of a dissembler, a hypocrite. (Vines)

Mat. 23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Mat. 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

HOWEVER NOT ALL LEGALISTS ARE HYPOCRITES....

SOME ARE (2 things)

a. Ignorant of the truth

Rm.10:3 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.

Acts. 3:17 Now, brothers, I know that you *acted in ignorance*, as did your leaders.

1Tim. 1:12-13 I thank Christ Jesus our Lord, who has given me strength, that he considered me faithful, appointing me to his service. ¹³ Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because *I acted in ignorance* and unbelief.

Ignorance -- [*agnoeo*, ag-no-eh'-o], a sin of ignorance. What is especially in view in these passages is unwitting error. For Israel a sacrifice was appointed, greater in proportion to the culpability of the guilty, greater, for instance, for a priest or ruler than for a private person. Sins of ignorance, being sins, must be expiated. A believer guilty of a sin of ignorance needs the efficacy of the expiatory sacrifice of Christ, and finds grace to help. Yet, as the conscience of the believer receives enlightenment, what formerly may have been done in ignorance becomes a sin against the light and demands a special confession, to receive forgiveness, 1 John 1:8, 9.¹⁷

1Cor.8:7 However, there is not in everyone that knowledge; for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled.

b. Seeking for the truth.

Acts 6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Jn.3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: ² The same came to Jesus by night..

Jn.19:39-40 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. ⁴⁰ Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. See also Joseph of Arimathaea

Jn.19:38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

So then... the legalist who is sincerely seeking for the truth will eventually have his eyes opened to the truth and be freed from the bondage of legalism.

2. THE LEGALIST IS A _____

The legalist lives in constant fear of being rejected by his fellow legalist.

Gal.1:10 For do I now persuade men, or God? Or do I seek to please men? *For if I still pleased men, I would not be a bondservant of Christ.*

Jn. 7:13 Howbeit no man spoke openly of him for *fear of the Jews.*

Jn. 19:38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly *for fear of the Jews*, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

Jn. 20:19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, Peace be with you.

Jn. 12:42-43 Nevertheless among the **chief rulers also many believed on him; but because of the Pharisees** they did not confess him, lest they should be put out of the synagogue: *For they loved the praise of men more than the praise of God.*

☠ **Men pleasers love to be seen and acknowledged by other men.....**

Matt. 6:1-18 Note the manpleasers...

...alms before men to be seen by them... they may have glory from men 6:1--2

...pray that they may be seen of men... 6:5

...fast ... that they may appear unto men to fast.... 6:16

Gal.1:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Mat 23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter (**for show**), but within they are full of extortion and excess.

Mat 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed **appear beautiful outward**, but are within full of dead men's bones, and of all uncleanness (just walking in the flesh).

Mark 7:6 He answered and said unto them, Well hath Isaiah prophesied of you hypocrites, as it is written, **This people honors me with their lips**, (men can hear their prayer) **but their heart is far from me** (men cannot see their heart).

3. THE LEGALIST IS _____

The heart of the legalist is proud and self-deceived.

Rm. 10:3 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.

Mt. 15:14 Let them alone: they be **blind leaders of the blind**. And if the blind lead the blind, both shall fall into the ditch.

1Tim. 4:1—3 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to *deceiving spirits and doctrines of demons*, ² speaking lies in hypocrisy, having their own conscience seared with a hot iron, ³ *forbidding to marry*, and *commanding to abstain* from foods which God created to be received with thanksgiving by those who believe and know the truth.

4. THE LEGALIST IS _____

Rom.8:3 'for what the law could not do, in that it was *weak through the flesh...*'

Acts.15:10 'Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, *which neither our fathers nor we were able to bear?*

Gal.3:21 '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.'

Heb.7:18 'For there is verily a disannulling of the commandment going before for the *weakness and unprofitableness thereof...*'

Mat 26:41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the *flesh is weak*.

5. THE LEGALIST IS A _____

Jn.7:13 '..howbeit no man spoke openly of him for **fear of the Jews**.

Jn.12:42-43 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: ⁴³ For they loved the praise of men more than the praise of God.

6. THE LEGALIST IS _____

The heart of the legalist can never rest. It is always working hard to produce spiritual fruit.

Mk.7: 5-9 And the Pharisees and the scribes asked Him, Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands? ⁶

And He said to them, Rightly did Isaiah prophesy of you hypocrites, as it is written, '*this people honors me with their lips, but their heart is far away from me.* ⁷ *'but in vain do they worship me, teaching as doctrines the precepts of men.'* ⁸ Neglecting the commandment of God, you hold to the **tradition of men**. ⁹ He was also saying to them, You nicely set aside the commandment of God in order to keep your tradition.

✂ **The legalist believes that by advocating obedience to the Law, or the principles embodied in the Law, they can and will produce spiritual growth in their lives and the lives of others.**

Acts 15:10 Now then, why do you try to test God by putting on the necks of the disciples **a yoke (the Law)** that neither we nor our fathers have been able to bear?

Gal 4:9-11 But now, after that ye have known God, or rather are known of God, how turn ye again to **the weak and beggarly elements**, whereunto ye desire again to be in bondage? **(the Law)** ¹¹ Ye observe days, and months, and times, and years. ¹² I am

afraid of you, lest I have bestowed upon you labor in vain. (the Law can not sanctify the Christian)

Col 2:14-17 having canceled out the certificate of debt consisting of **decrees against us** (the Law) and which was **hostile to us**; and He has taken it out of the way, having nailed it to the cross.

Quote on Verse 14:

This new life came when God **forgave us all our sins** for He **cancelled the written code**. Before God's written Law, His written code, people **stood** condemned (cf. Rom. 3:19), so it worked **against** them and **opposed** them. But in Christ the Law is fulfilled (Rom. 8:2) and done away with (Gal. 3:25; Heb. 7:12). **Legalism is wrong** because believers are dead to the Law in Christ. He fulfilled its demands in His life and by His death, and Christians are in Him.¹⁸

📖 IT IS NOT OBEDIENCE TO SOME LAW OR MORAL CODE THAT PRODUCES CHRISTLIKENESS IN THE CHRISTIAN -- IT IS THE WORK OF THE HOLY SPIRIT -- WHO PRODUCES THE VERY LIFE OF CHRIST WITHIN US.

Phil. 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it (**The Holy Spirit**) until the day of Jesus Christ:

Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

1 Cor. 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

John 17:17 Sanctify them through thy truth: thy word is truth.

2 Th. 3:1 Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:

1 Th. 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, **the word of God, which effectually worketh** also in you that believe.

Luke 8:15 But that on the good ground are they, which in an honest and good heart, having **heard the word**, keep it, **and bring forth fruit** with patience.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; **THE WORDS THAT I HAVE SPOKEN TO YOU ARE SPIRIT AND ARE LIFE.**

7. THE LEGALIST IS _____

The heart of the legalist is unduly critical and judgmental toward the spiritual and moral weaknesses and imperfections of others.

Gal.5:15 If you keep on *biting and devouring each other (being nit picky)*, watch out or you will be destroyed by each other.

Lu.6:42 How can you say to your brother, 'Brother, let me take **the speck** out of your eye,' when you yourself fail to see the plank in your own eye? You hypocrite, first take the plank out of your eye, and then you will see clearly to remove the speck from your brother's eye.

Mt. 23:23-24 Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices--mint, dill and cumin. But you have neglected the more important matters of the law--justice, mercy and faithfulness. You should have practiced the

¹⁸ BKC, Vol. II, p. 678

latter, without neglecting the former. ²⁴ You blind guides! You **strain out a gnat but swallow a camel.**

(This clause should be thus translated: Ye strain out the gnat, but ye swallow down the camel. In the common translation, Ye strain AT a gnat, conveys no sense.) They needed to put 'first things first.

(**Quote: on v.23**¹⁹ the principle that virtues like justice, mercy and faith are most important is familiar from Scripture (Dt.10:12-13; Mic.6:8), and the Rabbis themselves sometimes summarized the law in terms of general principles like love. Most Pharisees and other Jewish interpreters like Philo agreed that there were heavier and lighter parts of the law. They would have responded to Jesus that they attended to minutiae only because even the smallest detail of the law was important to the pious; they taught that one should devote as much attention to the little details as to the principles. But Jesus was not against the law [see Mt.5:19] his point is that they should have learned **justice, mercy and covenant faithfulness first.** (Mt.23:23-24; 12:7)

The minors have their proper place – after the majors!! These people will 'nit pick' you to death and drain all the joy and spontaneity out of life.

☒ **The Legalist is more concerned with the 'letter' than the 'spirit.'**

2Cor.3:6 who also made us adequate as servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

☒ **The Legalist is more concerned with 'doing it just right' instead of 'being just right.'** He is more concerned with how it 'appears to be to others' than the way 'it really is.' He is more concerned with looks than life.

☒ **The Legalist focuses almost entirely on the externals of action and appearance,** thus disregarding motives and purposes, and reducing life to mere habits and rule-keeping.

(program before people)

8. THE LEGALIST IS _____

The heart of the legalist is cold and indifferent toward human pain and suffering.

Mark 3:1-5 And he entered again into the synagogue; and there was a man there which had a withered hand. ² And they watched him, whether he would heal him on the sabbath day; that they might accuse him. ³ And he said unto the man which had the withered hand, Stand forth. ⁴ And he said unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace ⁵ And when he had looked round about on them with anger, **being grieved for the hardness of their hearts,** he said unto the man, Stretch forth your hand. And he stretched it out: and his hand was restored whole as the other.

Quotes:

The bite of legalism spreads paralyzing venom into the body of Christ. Its poison blinds our eyes, dulls our edge, and arouses pride in our hearts. Soon our love is eclipsed as it turns into a mental clipboard with a long checklist.
Charles Swindoll.

There are people who do not want us to be free. They don't want us to be free before God, **accepted just as we are by his grace.** They don't want us to be free to express our faith originally and creatively in the world. They insist

¹⁹ source unknown

that all look alike, talk alike and act alike, thus validating one another's worth. Without being aware of it we become anxious about what others will say about us, obsessively concerned about what others think we should do. We no longer live the good news but anxiously try to memorize and recite the script that someone else has assigned to us. We may be secure, but we will not be free. Eugene Peterson

9. THE LEGALIST HAS A _____

1Tim. 1:5-7 Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith, ⁶ from which *some, having strayed*, have turned aside to idle talk, ⁷ *desiring to be teachers of the law*, understanding neither what they say nor the things which they affirm.

1Tim. 4:2-3 speaking lies in hypocrisy, having their own *conscience seared with a hot iron*, ³ forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.

I. LONG TERM RESULTS OF LEGALISM IN THE CHRISTIAN

SPIRITUAL _____

From Zeal ⇒ ⇒ ⇒ ⇒ ⇒ to Apathy

- ◆ **At first** a zealous devoted duty to the Master. See **Rev.2:1-5** the church of Ephesus.
- ◆ **At last** a lukewarm half-hearted service. Given over to worldliness. See **Rev.3:14-19** the church of Laodicea.
- ◆ The legalist **starts out** with a big bang and **ends up** a big spiritual fizzle.

J. WHAT THE LEGALIST LEAVES OUT

- 1 The _____ – to transform lives to the image of Christ.
- 2 The _____ – to direct lives to know Christ.
- 3 _____ in the Rightly Divided Word – to inspire lives to trust Christ.

A DAY IN THE LIFE OF A LEGALIST...

"A day in the life of a legalist is filled with trying to become and never arriving! He seems not to know that Christ means the end of the struggle for righteousness-by-the-law for everyone who believes in Him so he fights bravely and hopelessly on!

Dwelling in a perpetual winter land of barrenness, where the cold blasts of condemnation and despair chill his soul, he rarely sees the sunlight of God's love and acceptance! Clouds of doubt and fear overcast the Father's face, Whom he images to be more critical than compassionate, frowning than forgiving.

A legalist's day is usually joyless, lifeless, drab, and bound. He is slave to rules: what to eat, drink, wear, and where or where not to go. His life is nearly unbearable! Vainly thinking that doing will achieve being, he forgets that God says, Be ye holy. Holy living flows out of holy being, but evidently he does not understand, so he stains and struggles to lay hold of a righteousness that is forever beyond his reach!

Bible reading, praying, giving, and witnessing are usually looked upon as obligations rather than joyous opportunities for the building and the exercising of his

faith. The pharisaical straight jacket he wears fails to make him holy, makes him look like he is, and deprives him of the joy of true holiness!

A day in the life of a legalist? Well, it is usually bleak and troubled, self-righteous, or arrogant: it depends on his stance. Mean or miserable, oppressive or oppressed, he cannot rejoice in a right relationship with God! The unkept vows, neglected duties, and disobeyed commandments afflict his conscience until his kind of 'Christianity' is filled with pain. From such religious slavery he needs to be freed, but until he sees Jesus Christ as the all-sufficient answer to his quest for holiness of heart and life, he will (continue to) labor in his chains." *The Legalist, p. 10*

Mt. 11:28-30 Come unto me, all you that **labor and are heavy laden**, and I will give you rest. ²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls. ³⁰ For my yoke is easy, and my burden is light.

K. SOME CONTRASTS BETWEEN LEGALISM & GRACE IN THE CHRISTIAN

WHERE ARE YOU WALKING????²⁰ Some Manifestations of . . .

Legalism

1. focus on the failures of others.
2. have a critical, fault-finding spirit; look at everyone else's faults with a microscope, but their own with a telescope.
3. are self-righteous; look down on others
4. have independent, self-righteous spirit.
5. have to prove that they are right.
6. claim rights; have a demanding spirit.
7. are self-protective of their time, their rights and their reputation.
8. desire to be served.
9. desire to be a success.
10. desire for self-advancement.
11. have a drive to recognized and appreciated.
12. are wounded when others are promoted and they are overlooked.
13. have a subconscious feeling. This ministry/church is privileged to have me and my gifts.; think of what I can do for God.
14. feel confident in how much they know.

Grace

1. are overwhelmed with a sense of their own spiritual need.
2. are compassionate; can forgive much because they know how much they have been forgiven.
3. esteem all others better than themselves.
4. have a dependent spirit; recognize their need for others.
5. are willing to yield the right to be right.
6. yield their rights; have a meek spirit.
7. are self-denying.
8. are motivated to serve others.
9. are motivated to be faithful and to make others a success.
10. desire to promote others.
11. have a sense of their own unworthiness; are thrilled that God would use them at all.
12. are eager for others to get the credit and rejoice when others are lifted up.
13. have a heart that says, I don't deserve to have a part in any ministry.; know that they have nothing to offer God except the life of Jesus flowing through their broken lives (vessels)
14. are humbled by how very much they have

²⁰ source unknown

- 15. are self-conscious.
- 16. keep others at arms' length.

17. are quick to blame others

- 18. are unapproachable or defensive when criticized.
- 19. are concerned with being respectable, with what others think; work to protect their own image and reputation.

20. find it difficult to share their spiritual needs with others.

21. want to be sure that no one finds out when they have sinned; their instinct is to cover up.

22. have a hard time saying, I was wrong; will you please forgive me?

23. tend to deal in generalities when confessing their sin.

24. are concerned about the consequences of their sin.

25. are remorseful over their sin, sorry that they got found out or caught.

26. wait for the other to come and ask forgiveness when there is a misunderstanding or conflict in a relationship.

27. compare themselves with others and feel worth or honor.

28. are blind to their true heart.

29. don't think that they have anything to repent of.

30. don't think they need revival, but sure that everyone else does.

to learn.

15. are not concerned with self at all. **See the Flesh Chart**

16. are willing to risk getting close to others and to take risks of loving intimately.

17. accept personal responsibility and can see where they are wrong in a situation.

18. receive criticism with a humble, open spirit.

19. are concerned with being real; what matters to them is not what other s think, but what God knows; are willing to die to their own reputation.

20. are willing to be open and transparent with others as God directs.

21. once broken, do not care who knows or who finds out; are willing to be exposed because they have nothing to lose.

22. are quick to admit failure and to seek forgiveness when necessary.

23. are able to acknowledge specifics when confessing their sin.

24. are grieved over the cause, the root of their sin.

25. are truly genuinely repentant over their sin, evidenced in the fact that they forsake their sin.

26. take the initiative to be reconciled when there is misunderstanding or conflict in relationships; they race to the cross; they see if they can get there first, no matter how wrong the other may have been.

27. compare themselves to the holiness of God and fell desperate need for His mercy and grace.

28. walk in the light.

29. realize they have need of a continual heart attitude of repentance.

30. continually sense their need for a fresh filling of the Holy Spirit.

V. LICENSE

A. DEFINITION of LASCIVIOUSNESS

- [*aselgeia*, as-elg'-i-a]; (of uncert. der., but appar. mean. continent); licentiousness (sometimes including other vices):--**filthy**, lasciviousness, wantonness. (The word is translated license Jude 4 in the NIV.)

ASELGEIA--denotes *excess, licentiousness, absence of restraint, indecency*, wantonness; lasciviousness in **Mark 7:22**, one of the evils that proceed from the heart; in **2 Cor. 12:21**, one of the evils of which some in the church at Corinth had been guilty; in **Gal. 5:19**, classed among the works of the flesh; in **Eph. 4:19**, among the sins of the unregenerate who are past feeling; so in **1 Pet. 4:3**; in **Jude 4**, of that into which the grace of God had been turned by ungodly men; it is translated wantonness in **Rom. 13:13**, one of the sins against which believers are warned; in **2 Pet. 2:2**, according to the best mss., lascivious (doings), R.V. (the A.V. pernicious ways follows those texts which have *apopleiais*); in ver. 7, R.V., lascivious (life), A.V., filthy (conversation), of the people of Sodom and Gomorrah; in **2:18**, R.V., lasciviousness (A.V., wantonness), practiced by the same persons as mentioned in Jude. *The prominent idea is shameless conduct*²¹.

The majority of the issues that have to do with license or lasciviousness, have to do with sensuality, sexual misconduct, drugs and open sin.

The Biblical List of Sexual Sins – Adultery, Bestiality, Homosexuality, Incest, Lust, Prostitution, Rape and Sexual Immorality.

- **License** is another way of attempting to address failure to successfully obey the law and is usually described as an approach to life in which the person attempts to live without reference to any external standards or guidelines, sometimes **arising directly out of frustration from failed attempts to obey the law**. In its extreme form license not only can include living apart from the law but also may be characterized by breaking the law (and even any related standards and principles) as much as possible. Some theologians see the **rebellious extreme of license as having a mirrored similarity to legalism**, since in both approaches the person's life is controlled by improper reactions to the law and decisions are constantly made in reaction to it.²²

LIBERTINE—a free thinker, morally unrestrained; licentious. (*Webster Dictionary*)

B. LICENSE & THE END OF THE CHURCH AGE—*The Downward Trend* **THE ANTEDILUVIAN AGE**

We see in the past that society moved from an open relationship with God (in the garden before man sinned), to a state of outright rebellion against God (beginning with man's thinking). In response to man's rejection of God in his thinking, God gave man over to his own godless, self-centered desires, which eventually culminated in a total giving over of man to his most ignoble, base, and vile desires.

Gen. 6:11-13 The *earth also was corrupt* before God, and the earth *was filled with violence*.¹² So God looked upon the earth, and indeed it was corrupt; for *all flesh had corrupted their way on the earth*.¹³ And God said to Noah, The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.

God Gave Them Up....

Rm. 1:24 Therefore *God also gave them up to uncleanness*, in the lusts of their hearts, to dishonor their bodies among themselves,

Rm. 1:26 For this reason *God gave them up to vile passions...*

Rm. 1:28 *God gave them over to a debased mind*, to do those things which are not fitting;

²¹ EDNTW, p. 310

²² BEP, pg. 683

The end of the Church will be characterized by a departure from Legalism toward License. This is seen in statements made by **Christ** when He was informing His disciples about the moral climate that would predominate at the end of the age. It is also mentioned by the Apostle **Paul's** 2 final epistles to church leaders, the topics of the letters being apostasy. This degenerating trend in the church again is mentioned by **John** prophetically in the book of Revelation.

2Thess. 2:8—9 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. ⁹ The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders,

1Tim. 1:9—10 knowing this: that the law is not made for a righteous person, but for the lawless [licentious, libertine]and insubordinate, for the ungodly and for sinners, for the unholy and **profane**, for murderers of fathers and murderers of mothers, for manslayers, ¹⁰ for **fornicators**, for **sodomites**, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine,

ISRAEL BEFORE THEIR CAPTIVITY – pride, idleness, abundance!

Ezek. 16:49-50 Look, this was the iniquity of your sister **Sodom**: She and her daughter had **pride, fullness of food, and abundance of idleness**; neither did she strengthen the hand of the poor and needy. ⁵⁰ And they were **haughty and committed abomination** [before Me; therefore I took them away as I saw fit.

CHRIST-- Days of Noah, Sodom & Gomorrah (Lot)...

Lu. 17: 26-30 And as it was in the days of Noah, so it will be also in the days of the Son of Man: ²⁷ They **ate, they drank, they married wives, they were given in marriage**, until the day that Noah entered the ark, and the flood came and destroyed them all. ²⁸ Likewise as it was also in the days of Lot: They **ate, they drank, they bought, they sold, they planted, they built**;²⁹ but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. ³⁰ Even so will it be in the day when the Son of Man is revealed.

Mt. 24:11-12 Then many false prophets will rise up and deceive many. ¹² And because lawlessness will abound, [multiplied lawlessness and iniquity] the love of many will grow cold. (context is the beginning of the Tribulation, just after the end of the Church age).

Lu. 18:8 ...when the Son of Man comes, will He really find faith on the earth?

PAUL—The End of the Church Age

2Tim. 3:1, 6, 13 ...in the **last days** perilous times shall come....creeping into households....But evil men and impostors will grow worse and worse, deceiving and being deceived.

1Tim. 4:1—3 Now the **Spirit expressly says that in latter times** some will depart from the faith, giving heed to deceiving spirits and doctrines of demons...

JOHN—The End of the Church Age—Lukewarm!

Seven Churches of Rev. 2—3 Legalism to License

Ephesus--Rev. 2:1-7

They left their first love and were serving out of duty. They were becoming legalistic.

Laodicea—Rev.3:14-22

They were lukewarm toward their relationship with Christ. They were consumed with their pursuit of wealth and the pleasures of life.

- ◆ License is becoming more and more attractive to the Church due to the fact that Legalism and Traditionalism have utterly failed to curtail moral evil and to satisfy the longings and hunger of the heart for true spiritual bread. As the failures of Legalism and Tradition become more and more apparent, and Grace continues to languish as a viable option to truly satisfy the heart, License will gain a greater and greater audience and acceptance within the church.

2Pet.2:2 And many will follow their **immoral ways** and **lascivious doings**; because of them the true way will be maligned and defamed (evil spoken of, blasphemed) (Amp)

C. THE DIFFERENCE BETWEEN THE LIBERTINE AND LEGALIST

1. LEGALIST-- Whited Sepulcher

tends to hide and cover up his sin with good works and religion. At least the legalist will advocate morality and preach against the evils and corruption of sin. They openly condemn the practice of sin.

See the Flesh Chart

2. LIBERTINE—Open Sepulcher

are not concerned with adhering to strict moral and ethical codes. Often they promote private and public displays of sin

Isa. 3:9 The look on their faces testifies against them; **they parade their sin like Sodom; they do not hide it.**

D. CHARACTERISTICS AND TENDENCIES OF THE LIBERTINE

1. _____ OF LIBERTY

The Libertine is more concerned with the free expression of his liberty than the welfare of others. The Libertine believes he has the 'God given right' to express his liberty whenever and however he pleases. To be denied this privilege under any circumstances would be viewed by the Libertine as a form of legalism.

1Cor.8:9 But beware lest somehow this liberty of yours become a stumbling block to those who are weak.

Gal.5:13 For you, brethren, have been called to liberty; only do not *use liberty as an opportunity for the flesh*, but through love serve one another.

1Cor.10:29 For why is my liberty judged by another man's conscience?

1Pet.2:16 as free, yet *not using liberty as a cloak for vice*, but as bondservants of God.

2. _____ STANDARDS

The Libertine has a very hard time controlling his sexual appetite. Since he views moral responsibility and restraint as legalism, he is vulnerable to sexual desires. He believes that he is free to engage in sexual activity just short of clear biblical prohibitions. He lacks prudence and wisdom. *The Legalist*, on the other hand, would establish strict guidelines and programs to address this weakness.

Eph.5:15 *Be very careful*, then, how you live--not as unwise but as wise...

1Tim.4:12 Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in *purity*.

1Tim.4:16; 5:1 Take heed to yourself.... younger as sisters, *with all purity*.

Titus 1:15-16 To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. ¹⁶ They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.

Titus 2:1 But as for you, speak the things which are proper for sound doctrine: (Paul here is admonishing the Christians in Crete **not to walk** in such an unworthy manner. They must put away all things that would defile their walk with God). The Cretans had a reputation for indulging the flesh (baser sort)

Titus 1:12-13 One of them, a prophet of their own, said, **Cretans are always liars, evil beasts, lazy gluttons.** ¹³ This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith,

3. _____ TOWARD WEAKER BROTHER

He despises the brother with the 'weaker' conscience as being 'legalistic.' He is insensitive to those who have not come to fully appreciate the freedom they have in Christ. He causes the weak brother to stumble and sin against his conscience. *The Legalist* would add more and more prohibitions and cautions and expect all to follow them.

Acts 24:16 I myself always strive to have a conscience without offense toward God and men.

2Cor.8:11-13 And because of your knowledge shall the weak brother perish, for whom Christ died? ¹² But when *you thus sin against the brethren*, and wound their weak conscience, you sin against Christ. ¹³ Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

1Cor.10:33—11:1 ... I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved. ^{11:1} Imitate me, just as I also imitate Christ.

4. _____ SELF—CONTROL

The Libertine is a great waster of time. He hates discipline and not being able to do as he pleases, when he pleases. Those who are disciplined are viewed as legalists. *The Legalist* actually prides himself in his discipline, it is one of many means by which he measures his spirituality.

1Cor.9:27 But *I discipline my body and bring it into subjection*, lest, when I have preached to others, I myself should become disqualified.

2Thess. 3:6 But we command you, brethren, in the name of our Lord Jesus Christ, that you *withdraw from every brother who walks disorderly* and not according to the tradition which he received from us.

1Cor.14:40 Let all things be done decently and in order.

Col.2:5 I am with you in spirit, *rejoicing to see your good order* and the steadfastness of your faith in Christ.

Titus 1:5 ...For this reason I left you in Crete, that you should *set in order the things that are lacking*,...

5. _____ WITH WORLDLY PLEASURES

Since self-denial is legalistic the Libertine is free to enjoy the pleasures of this world without any sense of wrong doing. *The Legalist* would shun as many worldly pleasures as possible in the attempt to become more spiritual.

1Tim.6:8-9 And having food and clothing, with these we shall be content. ⁹ But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. (Lu.12:18—20)

6. _____ FOR AUTHORITY

The Libertine has an unhealthy disdain for authority. He believes those in authority want to squelch his freedom. He believes he is his own authority. He struggles with rules and regulations coming from any source other than himself.

Rom.13:1 Let every soul be subject to the governing authorities.

Jude 8 Likewise also these dreamers defile the flesh, *reject authority*, and speak evil of dignitaries. (*don't follow this example!*)

Titus 3:1-3 *Remind them to be subject to rulers and authorities, to obey*, to be ready for every good work, ² to speak evil of no one, to be peaceable, gentle, showing all humility to all men. ³ For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.

Heb. 13:17 *Obey those who rule over you*, and be submissive, for they watch out for your souls...

7. _____ CONSCIENCE

The Libertine views warnings and cautions about moral issues as legalistic. He ignores the teaching of Paul to beware. He pushes back and suppresses the voice of the Holy Spirit as He speaks through the word or His servants.

Titus 1:15 To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and *conscience are defiled...* (*The Conscience of the Christian is made clean and pure through the sanctifying work of the Holy Spirit by the word of God, [renewed mind]*)

Eph.4:30 And **do not grieve** the Holy Spirit of God, by whom you were sealed for the day of redemption.

1Thes.5:19 **Do not quench** the Spirit.

1Tim.1:19-20 having *faith and a good conscience*, which some having rejected, concerning the faith have suffered shipwreck, ²⁰ of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.

Faith and a good conscience. These two always seem to travel together (cf. 1 Tim. 1:5; 3:9). Strength in the one is always combined with strength in the other. So also is failure in the one correlated with failure in the other. Thus **some** who **have rejected** (ἀποθεοῦ, a strong, deliberate thrusting away; used elsewhere in the NT only in Acts 7:27; Rom. 11:1-2) a good conscience have also found **their faith** destroyed (cf. 1 Tim. 4:1; 6:10). **THEOLOGICAL ERROR IS OFTEN ROOTED IN MORAL FAILURE.**²³

8. _____ TOWARD SPIRITUAL THINGS

Rev. 3:16 So, because you are **lukewarm**--neither hot nor cold--I am about to spit you out of my mouth.

²³ BKC, Vol. II, p. 733

Rm.12:10-11 Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; ¹¹ **not lagging** in diligence, fervent in spirit, serving the Lord;

Rm.13:11 And do this, knowing the time, that now it is high time to **awake out of sleep**; for now our salvation is nearer than when we first believed.

Eph.5:14 Therefore He says: **Awake**, you who sleep, Arise from the dead, And Christ will give you light.

How Times Have Changed

by Gary DeMar

In reading the obituary page of the *Atlanta Constitution* (June 6, 2000), I came across the death notice of Peter Lindstrom, the neurosurgeon who was abandoned by movie actress Ingrid Bergman in a high-profile affair a half-century ago. He was 93. Bergman began an affair with Italian director Roberto Rossellini in 1948. Here's the important part of the notice: The love triangle and out-of-wedlock birth shocked Bergman fans, used to seeing her play nuns and martyrs. The U.S. Senate denounced the affair. Times sure have changed. Divorce, lesbianism, sodomy, out-of-wedlock births, serial polygamy (e.g., Elizabeth Taylor), live-in relationships are standard fare in Hollywood and Washington. What would shock these lofty institutions today is if anyone criticized their openly promiscuous and perverse lifestyles. Remember Dan Quayle and *Murphy Brown*?

Of course, Hollywood has never really been a bastion of virtue. But at least most Hollywoodians tried to keep their nefarious dealings out of the public eye. Today, it's a stick in the eye. And if you don't like it, here's another stick in the eye. Few in Hollywood were willing to talk about the corruption. Frank Capra is an exception. Capra is best known for the delightful *It's a Wonderful Life* and other notable film treasures like *Mr. Deeds Goes to Town*, *Mr. Smith Goes to Washington*, and *Meet John Doe*. In time, however, his style was disparaged as being too sentimental, nothing more than Populist ideology, anti-intellectual, and a belief in the tyranny of the majority. His work became known, derisively, as Capracorn.

Capra had seen Hollywood change from the time he entered the profession. In his 1971 autobiography, *The Name Above the Title*, Capra summed up the Hollywood ethos that took hold in the 1960s:

The winds of change blew through the dream factories of make-believe, tore its crinoline tatters. . . . The hedonists, the homosexuals, the hemophilic bleeding hearts, the God-haters, the quick-buck artists who substituted shock for talent, all cried: Shake 'em! Rattle 'em! God is dead. Long live pleasure! Nudity? Yea! Wife-swapping? Yea! liberate the world from prudery. Emancipate our films from morality!

There was dancing in the streets among the disciples of lewdness and violence. Sentiment was dead, they cried. And so was Capra, its aging missionary. *Viva* hard core brutality; *Arriba* barnyard sex!

Arriba SHOCK! Topless-shock! Bottomless-shock! Mass intercourse, mass rape, mass murder, kill for thrill shock! Shock! To hell with the good in man. Dredge up his evil Shock! Shock!

America has been lulled to sleep by this once creeping but now galloping decadence. Nothing shocks anymore. Maybe the good old days were good after all.

REVIEW: see Chart Five "Walking in the Spirit."

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Note: Parentheses represent abbreviations used throughout course material.

RECOMMENDED READING on the Christian Life

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