

LAW AND GRACE



NYRON MEDINA

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PUBLISHED MAY 21ST, 2015.

INTRODUCTION

Here are two simple but profound studies on the Law of God and Grace. They show us that Grace does not do away with the Commandments of God, in fact, Grace gives to us the Law of God, and the Law of God is only kept graciously. It is grossly erroneous to set Grace and Law against each other, this is a strange concept in the kingdom of God, but it was invented by the first form of Christian Gnosticism called the Nicolaitians.

Those who advocate a nullifying of the Law by applied Grace, contextually will teach that we are saved in sin and not away from sin; they would make us think that Christ paid the actual penalty for humanity's sins which are transgression of God's Law, and yet tell us that we do not have to keep the Law because of Grace. This evidently extremely blasphemous false doctrine has become the major fundamental doctrine of much of the apostate religious establishments, and leads them to reject YHWH's seventh day Sabbath, while attempting to build a religious case for keeping and exalting the first day of the week.

This booklet answers the majority claims against the Law of God and its Sabbath, and shows the need for Grace to make one keeps God's Law. Amen

GRACE AND LAW

1. Some falsely educated gospel preachers that are antinomian (anti law) claim that the **Law** of God does not go **together** with **Grace**, that **Grace** **opposes** the **Law**, and that the **Law** of God is **not** to be kept. They teach that there are **seven dispensations** (which to them means “ages” or “periods”), and that we have left the **dispensation of Law** and are currently within the **dispensation of Grace**; this means that we are **not** to keep the **Law** of God (but it is the **Sabbath** that is really targeted).
2. But the real facts are that there is **nothing** called **seven dispensations** as different ages. The Greek word in the Bible that is translated “dispensation”, is **oikonomia**, which means “**administration**” and not ages. Thus “the “dispensation of God” means the administration of divine grace.” Spiros Zodhiates, **The Complete Word Study Dictionary New Testament**, pp. 1031-1032. The word means the **administering** of something, like grace, but it is always given to the apostles. 1 Corinthians 9:17; Ephesians 1:10; Ephesians 3:2; Colossians 1:25.
3. When sin abounded, grace did much more abound. Once there was **sin** from Adam in the Old Testament, there was **grace**. We have been in the **administration of Grace** from the **moment** man sinned, from Adam to this present day. Romans 5:20, 21.
4. Grace existed in the Old Testament times; Noah,

Moses and others all found Grace in God. Genesis 6:8; Deuteronomy 33:12, 13.

5. The Lord did **not** become **gracious** after the cross, He was **always** gracious in **Old Testament times** and **continued** to be **gracious** in **New Testament times**. Psalms 103:8; Psalms 112:4; Acts 11:23; 1 Peter 2:3.
6. Grace is God's **Nature**, that is why He was **always** **gracious**, and did not become so in the New Testament. Psalms 86:15; Isaiah 33:2.
7. The Bible indeed tells us that we are saved by **grace** (God's mercy and favor) through the instrument of **Faith**, and not by the works of the Law. Ephesians 2:8,9.
8. We are saved by **Faith**, because of **Grace**. Since we are saved by **Faith** it has to be by **Grace**. If it is by **Grace** then it has to be by **Faith**. Romans 4:16.
9. People in **Old Testament** times were all saved by **Faith**, thus it was by **Grace**. Romans 4:1-3, 6-9; Hebrews 4:2.
10. Yet people in the Old Testament kept the **Law of God**. Psalms 119:1-3, 32, 44.
11. **Old Testament** people were saved by the **Gospel of Grace** just as we are saved today after the death of Christ; there is only **one way** of salvation, not two ways, not an Old Testament way and a New Testament way, there is only one way for all times. Habakkuk 2:3, 4; Hebrews 11:4,13, 32-35.
12. Grace and Law actually go **together**, we are given the **Law** **graciously**. Psalms 119:29.

13. Since we are saved by Grace through Faith, the Faith makes us keep the Law or establish it in our lives. Romans 3:28, 30, 31.
14. God says that we are to keep the Law by Faith, because **Faith without works** is destroyed. James 2:14, 17-20.
15. The problem of Law-keeping in the New Testament that is addressed, is not the fact of keeping the Law, but of **how** the Law was always meant by God to be kept. One was not to keep the Law by simply doing the Law through his own ability, this would make the person **his own Savior** thus his **god**, this is **sin**. The Law was always to be done by **Faith**. (Romans 9:31, 32; Romans 10:1-3).
16. The **New Testament** definitely states that we **must keep** the Law — the **Ten Commandments**. Matthew 19:16-19; Romans 2:13, 26; 1 Corinthians 7:19, 20; 1 John 5:2, 3.
17. Keeping the Law of God is the same as **loving God** and **loving man**, there is no difference. Romans 13:8-10; James 2:8-12; 1 John 5:2, 3.
18. Loving God and loving one's neighbor is not an **exclusive New Testament grace doctrine**, it is also an **Old Testament teaching** in which the **Law of God** is kept. Exodus 20:6; Deuteronomy 10:12, 13; Deuteronomy 11:22; Leviticus 19:18.
19. Fulfilling the Law of God is not having it done so that it should not be done again, it is **doing** and **teaching** the Law as Jesus explains. Matthew 5:17-19.
20. The Ten Commandments are **different** to the other

laws in the Old Testament, because only **ten clauses** were written by God and He **added no more** to them. Deuteronomy 5:22.

21. Even the **Seventh Day Sabbath** is to be kept as part of the Law according to the New Testament. The word rest in Hebrews 4:9 is the Greek word and noun "**Sabbatismos**" which literally means "**Sabbath-keeping**". *"... to keep the Sabbath ... A keeping of a Sabbath, a rest as on the Sabbath ... This passage links the idea of divine rest indissolubly with the Sabbath."* Spiros Zodhiates, **The Complete Word Study Dictionary New Testament**, p. 1268. Hebrews 4:9-11.
22. Finally, we will be judged by the **Law of God** not by grace. The Old and New Testaments teach a final judgment, not by grace, but by the Law of God, so the Law of God must be kept. Ecclesiastes 12:13, 14; James 2:8-12.

FIN.

DOES THE BIBLE (O.T.+N.T.) GIVE A NEGATIVE VIEW OF THE LAW OF GOD AND KEEPING IT?

1. **David, a man after God's heart, expressed the regards he had for God's Law. Psalms 119:34, 35, 47, 48, 53, 60, 92, 97, 136, 142, 151, 166.**
2. **The impression the Bible gives about the Law of God is that it is eternal, that is, could never be abolished. Psalms 111:7, 8.**
3. **Those who do God's Commandments have a good understanding (thus those who do not the Law have a flawed understanding). Psalms 111:10.**
4. **It is wise people that keep God's Law (thus those who do not keep the Law of God lack wisdom). Proverbs 28:7.**
5. **Those who turn their ear from hearing the Law of God, even their prayers to God is outrageous. Proverbs 28:9.**
6. **Those who forsake the Law of God cannot appreciate righteousness, thus they praise the wicked. Proverbs 28:4.**
7. **David regarded the Law of God as a converting agent, in the sense that it restores to obedience those who do it (by Faith, for it was always to be done by Faith). (Psalms 19:7; Romans 9:30, 31).**
8. **The Commandment of the Lord were regarded as**

pure, and giving enlightenment to the mind. It has not lost these powers today after the cross. Psalms 19:8.

9. In fact, with the Law of God in the heart, man does not waver or backslide. (Psalms 40:8; Psalms 37:31).
10. The Law or Commandments of God always brought conviction to the heart of man. Proverbs 6:23.
11. When we keep the Law of God we live and are not dead in sins. Proverbs 7:2.
12. God's disciples have the Law sealed among them, but those who do not speak according to the Law, do not have light in them. Isaiah 8:16, 20.
13. Peace comes from having the Law of God in one's life, and this has not changed today after the death of Christ on the cross. (Isaiah 48:18; Psalms 119:165).
14. **Loving God** was always presented as keeping His Commandments; the same is true today after the death of Christ on the cross. (Daniel 9:4; Exodus 20:6; 1 John 5:2, 3).
15. Viewing the Law of God as an **evil instrument** is a Satanic vision; the New Testament or Second Witness makes it clear that the Law can **never** be sin or **never** give evil to the person. Romans 7:7, 12, 13.
16. The Law in the N.T./S.W. is considered holy, just, and good, it is spiritual. Romans 7:12, 14.

17. In the N.T./S.W. Jesus' Commandments is the same as the Father's Commandments in the Old Testament or First Witness (O.T./F.W.). (John 14:15; John 13:34, 35; Leviticus 19:18). John 15:12.
18. In the N.T./S.W. the Law of God is never presented as something not to be kept, there are many, many verses that all say the Commandments of God has to be Kept. Matthew 19:17; 1 Corinthians 7:19, 20; Romans 2:13, 26; Romans 3:30, 31; Romans 8:4; James 1:25; James 2:8-12, 17, 26; 1 John 2:3, 4; 1 John 3:22-24; 2 John 1:5, 6; Revelation 12:17; Revelation 14:12; Revelation 22:14.
19. Love does not replace the Law of God, but rather explains obedience to the Law of God from the very beginning. (Matthew 22:36-40; Romans 13:8-10; Exodus 20:6; Leviticus 19:18).
20. In the N.T./S.W. it is clearly explained that those who teach men to break the Law of God are called least in his Kingdom. Matthew 5:17-19.
21. We are also told that, the sins those who commit, thus making them of the devil, are transgression of the Law. 1 John 3:4, 8, 10.

Fin.



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Thusia Seventh Day Adventist Church
PO Bag 59 Lady Young Road. Morvant,
Youtube Channel: Thusia SDA Gospel
Tel: 868-625-0446