

Lesson Thirty-Five

WHY THE LAW WAS ADDED

Scripture Reading: Gal. 3:15-28; Rom. 7:1-6; Gal. 5:16-25.

Scriptures to Memorize: "What then is the law? it was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator" (Gal. 3:19). "By the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin" (Rom. 3:20). "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; that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3-4).

112. Q. What is meant by the Law in the scriptures quoted above?

A. By the Law is meant the entire Mosaic System.

The Mosaic System is spoken of as the Law in all the apostolic writings, because it was essentially a legal system. The entire Old Covenant was a Covenant of Law. See John 1:17, 7:10.

113. Q. What was the purpose of the Mosaic Law?

A. It was "added because of transgressions, till the seed should come," Gal. 3:19.

(1) The Promise was given first, i. e., the Abrahamic Promise. Then the Law was added, i. e., added to the Promise. Furthermore, it was added "because of transgressions," i. e., on account of the rapid spread of sensualism, idolatry and moral corruption, it became necessary to reveal and establish the eternal principles of right and to distinguish the right from the wrong. This was done in and through the Law, particularly the Ten Commandments. It was add-

ed, moreover, till the Seed should come, i. e., Christ, who was Himself the fulfilment of the Law by His own perfect example of righteousness and holiness. Matt. 5:17—"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." Hence, when He died on the Cross, the Law was abrogated as a covenant, and the Covenant of Grace was ushered in. John 1:17—"For the law was given through Moses; grace and truth came through Jesus Christ." (2) The design of the Old Covenant or the Covenant of Law was fourfold: 1. It was to serve as a civil and religious code for the government of the Hebrew nation. 2. It was added to convict and convince men of sin, by giving them a perfect rule of moral conduct. Rom. 3:20—"for through the law cometh the knowledge of sin." Rom. 7:7—"I had not known sin, except through the law; for I had not known coveting, except the law had said, Thou shalt not covet." 3. It was "to prevent the universal spread of idolatry, by preserving among men the knowledge and practice of true religion, till Christ should come." 4. Finally, the entire Old Covenant was for the purpose of giving to the world a pictorial outline of the Plan of Redemption as consummated in the Christian System, by means of certain types and symbols, rites and ceremonies, addressed as object lessons to men's physical senses. (See Milligan, *Scheme of Redemption*, pp. 83-85). Most of the characters, institutions and events of the Old Covenant were typical of Christ and His Church.

114. Q. What great truth did God reveal and establish through the Mosaic System?

A. The truth that the law is inadequate to save men from their sins.

(1) Law is not designed to make us better men and women, nor can it possibly make us more spiritually-minded. Its function is to define what is right, and to distinguish right from wrong. Its penalty is for the purpose of restraining

the lawless. Therefore law is inadequate to save men from their sin. Rom. 3:20—"by the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin." 1 Cor. 15:56—"the sting of death is sin; and the power of sin is the law." (2) A person may keep the moral law diligently and circumspectly, and still fall far short of salvation. Hence the folly of expecting to be saved on the ground of respectability, of being a good citizen, a moral man, etc. Salvation is not on the ground of obedience to the moral law, but is a gift of God to be accepted and appropriated on our part by the obedience of faith. (See Question 14). Law merely defines and points out sin, and provides the penalty; hence it is wholly inadequate to remove the guilt of sin. (3) Hence what the Law could not do for man, God did for him, in that out of His divine grace He provided a Savior for him, who is able to save him from his sins. 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." (4) It follows, therefore, that if men reject the only Sacrifice for sin which God has provided, the Lamb of God Himself, they are without promise and without hope; for the simple reason that there is no other Sin-offering, no other Atonement, no other means of salvation. John 14:6—"no one cometh unto the Father, but by me." Salvation is through Christ alone; no human being was ever pardoned except on the merits of Christ's atoning blood.

115. Q. Are the Ten Commandments binding upon us who live in the Christian Dispensation and under the New Covenant?

A. Those which have been re-enacted in the New Testament are binding upon us.

(1) A testament is a will. God has made two wills. The old was made with reference to the fleshly seed of Abra-

ham, through the mediation of Moses. The new is made with reference to all true believers, through the mediation of Jesus Christ: and is therefore known as "The Last Will and Testament of Our Lord and Saviour Jesus Christ." (2) It is a well-known principle of law that a final will abrogates and supersedes all previous wills that may have been made. Therefore, we who live in the Christian Dispensation are under the provisions of the New Testament. (3) Oftentimes when a man makes two wills, he will take certain provisions of the old will and incorporate them in his new will. Those provisions become binding, not because they were in the old will, but because they have been re-enacted in the new will. Consequently the moral principles embodied in the Ten Commandments, which have been re-enacted in the New Testament, are binding upon us, not because they were in the Old Testament, but because they are re-enacted in the New. (4) As shown in Lesson Thirty-Four, all the Commandments, or the moral principles embodied in them, have been re-enacted in the apostolic writings, with but one exception. (See Gal. 5:19-21, Eph. 5:3-5, 1 Cor. 6:9-10, Rev. 21:8, 22:15, etc.) The sole exception is the Fourth Commandment. There is no command in the New Testament Scriptures that Christians should keep the Sabbath. As previously explained, we as Christians are divinely authorized to keep the first day of the week, the Lord's Day. The other Commandments have been re-enacted in the New Testament, however, and are therefore binding upon us.

116. Q. Will the keeping of the Ten Commandments make one a Christian or procure salvation for anyone under the New Covenant?

A. No. We cannot be Christian if we do not earnestly strive to keep the Commandments; but, on the other hand, we may keep all the Commandments and fall short of salvation, for the

simple reason that salvation is only through Christ, and must be accepted on our part by faith in Him.

As the moral principles embodied in the Ten Commandments have been incorporated in the civil law of all civilized nations, it follows that one must obey the Commandments in order to keep out of jail. On the other hand, we may obey all the Commandments, and still not be Christians; for there is nothing in the Ten Commandments about Christ, the gospel, the church, etc. We could keep the Commandments and not even know about Christ, not believe in Him, not accept Him as our Saviour, not be baptized, not observe the Lord's Supper, in fact not keep any of the appointments essential to our salvation and growth in holiness. Therefore the Ten Commandments are wholly inadequate so far as the matter of procuring salvation for anyone is concerned. For a clear illustration of this truth, see the story of the rich young ruler, Matt. 19:16-22, Mark 10:17-22, Luke 18:18-30.

117. Q. What great lesson should we derive from these truths?

A. We should learn that salvation is not a reward which we can merit by our obedience to the moral law, but that it is a gift which can be received only through our faith in Christ and appropriated only through our obedience to His commands and appointments.

John 14:1—"ye believe in God, believe also in me." John 14:6—"Jesus said unto him, I am the way, and the truth, and the life; no one cometh unto the Father, but by me." Rom. 3:20—"by the works of the law shall no flesh be justified in his sight." Eph. 2:8—"for by grace have ye been saved through faith; and that (salvation) not of yourselves, it is the gift of God." Tit. 3:5—"Not by works done in righteousness, which we did ourselves, but accord-

ing to his mercy he saved us." Rom. 6:23—"For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

REVIEW EXAMINATION OVER LESSON THIRTY-FIVE

112. Q. What is meant by the Law in the scriptures quoted above?
113. Q. What was the purpose of the Mosaic Law?
114. Q. What great truth did God reveal and establish through the Mosaic System?
115. Q. Are the Ten Commandments binding upon us who live in the Christian Dispensation and under the New Covenant?
116. Q. Will the keeping of the Ten Commandments make one a Christian or procure salvation for anyone under the New Covenant?
117. Q. What great lesson should we derive from these truths?

Lesson Thirty-Six

WHAT GOD DID THROUGH THE HEBREW PROPHETS

Scripture Reading: 1 Pet. 1:3-12.

Scriptures to Memorize: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners" (Heb. 1:1). "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21).

118. Q. Who were the Prophets?
- A. The Prophets were men specially called and enlightened by God, to reveal His communications to the Hebrew people and their rulers, particu-