

25-1116sc Transcript

25-1116sc - *The Scheme of Redemption, Steve Cain*

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25-1116 - The Scheme of Redemption, Chapter 6

Transcript (0:04 - 50:43), Teacher: Steve Cain

(0:04) Okay, lesson six, Law and Justification. Let's go to our Heavenly Father in prayer. (0:14) Most gracious Heavenly Father, we thank you so much for the privilege we have of being able to (0:19) come together on the first day of the week to study your Word, and we pray that the subject (0:26) that we're looking at is in complete harmony with your will.

Redemption is, and we've been (0:35) studying your Word concerning redemption, and how you've provided it, and how we need it, (0:44) and we want to know exactly what it's all about. We ask your blessings and that you (0:53) open the hearts of our understanding and intuition, or not intuition, but (1:02) we pray that you'll bless us with this study. This is a prayer out from Jesus' name.

Amen. (1:15) Something happen? Oh, I stumbled on the cord. Okay, there we go.

(1:47) We're looking at lesson number six, Law and Justification. Before we get into the actual (1:57) printed page of the book, I'd like to just give a little introduction to it. (2:06) What the author of this book wants us to understand in this particular chapter (2:16) is how to look at the law of Moses, the law that God gave to the Israelites through Moses (2:25) on Mount Sinai, and how when God asked them and gave them the proposition that (2:35) he would be their God if they would be his people, and so he gave them some instructions about how to (2:45) live and what he expected from them, especially how he wanted to be worshipped and how they (2:52) were to worship him.

And so he gave them the tabernacle and the outfitting of the tabernacle (3:01) itself and the altar. He gave them that. He also gave them some rules and regulations to live by, (3:10) and it's more than just rules and regulations.

It's a law, and it's referred to as a law (3:19) in the scriptures, but I would suspect that the average person does not look at the Mosaic law (3:26) as being a law. They do look at it as being instructions about how to live and (3:37) and the behavior that they are to adopt in their lives. But the author wants us to recognize the (3:44) fact that this is a law, and when we're looking at laws, what do we know about laws? What is the (3:53) nature characteristic of a law? And we live by laws when we're being inundated with individuals (4:05) who want to live here, the immigrants, and when they come, what is expected of them? To be our (4:19) They're expected to fit right in, and basically we really do expect them to learn our language (4:28) and to be able to do business with us and fit right in socially and in every aspect.

(4:38) But we expect them to obey our laws. What do our laws represent? In particular, (4:47) they give them direction on what to do and what not to do, and we expect them to (4:59) live up to our laws, and if they don't live up to our laws, what happens? (5:10) We will sue them. We will punish them.

Is there any way of changing those laws? (5:22) So let's say that the individual is guilty of cheating. Now if he's guilty of cheating, (5:32) and of course I'm being real mild in this particular case, he could be guilty of (5:37) murder or he could be guilty of some other heinous crime, but regardless, (5:43) if he's guilty of cheating, not paying his income tax and turning in faulty income tax returns, (5:52) what happens to him? But the judge can't change it though, can he? (5:59) He can give him a list, but he cannot justify them. He cannot say you're not guilty.

(6:13) But who can say you're not guilty? The president. The governor can change it. So in this particular (6:30) case, it's those who are in charge of the particular country in which they're living, (6:38) and so in this particular case, we are under a law, and the person, (6:49) Paul writes in Timothy, the first chapter, and it's covered here in the first page of your thing, (6:58) under law.

It says, law is not made for a righteous man, but for the lawless and the unruly. (7:09) So as we reflect upon that, the law is designed for the individual who doesn't want to cooperate, (7:18) who doesn't want to fit in, who doesn't want to comply with the rules. They don't think they're (7:26) made for them.

I want to go off into a different thought now before we get into this, and (7:36) we're, as Christians and as God-fearing men and women, we look at the idea of sin, (7:45) and what is the problem that man has? It's sin. And so what is sin, and how does it fit in (7:58) with the law? And so as we're reflecting upon, especially the mosaical law, because we're (8:07) thinking in terms of Christianity, we have an individual who is righteous, and when we talk (8:15) about righteous, there's nothing wrong with him. He hasn't sinned.

He hasn't violated the law. (8:21) He is standing pure, and so he knows, like Paul says, I didn't know what covetousness was until (8:30) the law said, thou shalt not covet. And so let's say that this person is righteous, and he's (8:39) sinless.

He doesn't have a sin on him, and the Bible or the law is designed to judge. And so (8:50) as we reflect upon the sin, if the person is sinless, the Bible comes along and says, yes, (8:58) he's righteous. But suppose that he does covet.

What happens? He sins. (9:15) I don't know if I've used this illustration here just recently or not, but the word sin is (9:22) an archery word. And the reason I say it's an archery word is because that's when I was (9:31) introduced to that word sin.

It just means you've missed the mark. So what happens when an archer is (9:40) aiming at the bullseye of a target, and that's several, it's quite a distance away, and so he (9:47) lets fly the arrow, and he's got a fellow down there who's going to tell him whether he hits (9:56) the bullseye or not. So he's aiming at the bullseye, he lets it fly, and it misses the bullseye.

(10:04) And so the fellow that's standing down there wants to let him know how he did. And so the fellow (10:11) comes, and he shouts at him, sin low, sin high, sin to the right, sin to the left. In other words, (10:21) you missed the mark.

You did not hit the mark. And you send to the bottom, or you send to the pot, (10:30) and you send off to the right or to the left. And so that's what the word sin is coming from.

(10:37) You missed the mark. So here's a righteous individual. He's doing very well.

Then all of a (10:45) sudden, he's guilty of covetousness. He's sinned. Why is he considered to be a sinner? Because he (10:58) missed the mark.

He's no longer righteous anymore. He missed the mark. So now, how do we know (11:08) whether he's righteous or not? The Bible judges him.

And the Bible comes along, (11:15) and if he hit the bullseye, the Bible declares him to be righteous. But if he missed the bullseye, (11:23) to the right, left, to high, low, no matter how close he was to the bullseye, he sinned. (11:31) And so the Bible then says, condemned.

That's where the word condemned comes in. (11:41) Why is he condemned? Because he's not righteous anymore. Because he missed the mark.

He's condemned. (11:50) All the Bible can do is to declare a person to be righteous, or he's condemned. He missed the mark.

(11:59) He's no longer righteous anymore because he allowed himself, let's say in this particular case, (12:05) covetousness. Whatever his sin is, whether he coveted, or stole, or lied, or whatever it is, (12:18) he missed the mark. And so the Bible comes along and judges him.

And if he's not straight on (12:26) and not guilty of those things, he's righteous. But if he comes along and sees that he has missed (12:34) the mark, he's allowed himself to stray from the goal, then the Bible condemns him. And that's where (12:47) the word condemned comes in.

So we're looking at righteousness, and we're looking at condemned. (12:54) And so the Bible then comes along and says, that person is righteous. Well, there is none righteous (13:02) except for one in there.

That's Jesus. So the Holy Spirit comes along and vindicates him. (13:11) The Bible comes along and declares him to be righteous.

But he wants to take on our sins for (13:19) us, doesn't he? But that's another story. That's another chapter. So we'll look at that a little (13:25) bit later.

But what this chapter wants us to know, chapter 6, we're under law and justification. Do (13:32) you all have copies? Chapter 6? Okay. Law and justification.

Okay. So what this chapter wants (13:46) us to realize is that the Mosaic law is a law. And it is what we're being judged by.

And it is (13:57) going to come along and declare us to be either righteous or condemn us. But the Bible cannot, (14:04) and the law cannot, do anything to make you righteous. It cannot.

It's limited. All it can do (14:13) is to either declare you righteous, because you are, or to condemn you, because you missed the (14:20) center. It does not have the power to make you righteous.

And that's what he's wanting us to (14:29) realize. The law does not have the power to make someone righteous. I use this illustration, and my (14:38) daughter brought it to my attention yesterday, because we were talking a little bit about these (14:42) things.

Suppose you're a carpenter, and you have a need for a piece of wood that is 2 by 4, that is, (14:54) let's say, 4 feet long. You've got a pile of wood that is out here, scrap wood, and you know (15:04) somewhere in that scrap wood, you can find that piece of wood that you need. So you go, (15:12) and you pull up a piece of wood, you measure it.

It's not 4 feet long. It may be (15:19) 3 feet long. It's condemned.

Why? Because it's missed the mark. But the ruler doesn't have the (15:28) power, the judge doesn't have the power, to add the inch that it needs to become 4 feet long. (15:37) It is powerless.

It cannot, the ruler, or whatever you're using to judge, (15:43) cannot make and adjust the piece that you need to make it 4 feet long. So you pick up another piece (15:51) of wood. It's not 4 feet long.

It's too long. It doesn't have the power to cut it down. It doesn't (15:59) have the power to make it righteous.

So you have to throw it away. It's been condemned. You start, (16:05) keep looking, and you keep looking, and any piece that doesn't match up to 4 feet, (16:10) it's condemned.

It can either be too long or too short. It's condemned. (16:17) Finally, you find a piece that's exactly 4 feet long, and what does the ruler do? (16:24) He says, righteous.

It's righteous now. See? So, all he can do, now he can use it, can't he? He (16:35) can use it in the piece that he's looking for. So God then comes along, and he's able to make (16:45) one righteous.

And how is he going to do it? And so obviously he's going to do it (16:54) through Jesus. But mankind does not have the power, cannot do it. He cannot make himself (17:05) righteous.

He can stay righteous, but if he sins, if he misses the mark, he's condemned. (17:15) He does not make a mark. And so how are we going to do it? And so our lesson starts out with that (17:25) particular concept in mind.

Knowing full well that the law condemns, that it cannot and does not have (17:32) the power to make one righteous. So what is the person going to do in order to become righteous (17:41) in the sight of God, to have eternal life in heaven? What is he going to do? So the question (17:48) is, law and justification, and he wants us to recognize the difference between the law and (17:55) justification, and that's my attempt right now to help you see where he's coming from and what he's (18:02) going to derive at. Okay? Go read it.

(18:08) Man's condemnation has been established. As a lawbreaker, man stands justly condemned before (18:15) a righteous God. If he is to be saved from the wrath to come, God must step in and rescue him.

(18:24) That's really why I ask, in our laws, who can step in and declare a person justified? (18:34) It's the president or the governor. So we can do that. But the law can't.

The judge can't. (18:43) The judge cannot justify. Jury might be able to.

The jury, if you go before a jury, and that's what (18:50) the Sanhedrin was all about. The Sanhedrin was a jury, 60 members made up of various people, (19:00) various walks of life, out of the various tribes. So the Sanhedrin was 60 men, and they could sit (19:08) down and pass judgment on a person.

And so it's from that standpoint. So God must step in and (19:19) rescue him. But what shall be the means of that redemption? How's he going to do it? Law has been (19:26) man's undoing inasmuch as it condemns all transgressors, Romans 7. The multipurpose (19:39) aim of this lesson and the next is to further establish the need for redemption and how that (19:46) redemption proceeds.

The particular aim of this lesson is to contrast the nature of law (19:53) as expressed in the mosaical system with the nature of Christian law of liberty. (20:01) And the thing is, you see, when we become Christian, we're freed from the law. (20:08) We have been freed from the law.

Romans 8, there is therefore now no condemnation to them (20:15) who are in Christ Jesus, for you have been set free from the law of liberty, or from the law of (20:20) sin and death. And so what's the difference? And so the mosaical system is a law. It condemns, (20:31) has no power to make one righteous.

Christianity does. The very nature of law in regard to the (20:41) sinner renders the bootstrap method of salvation totally ineffective. Only an act of God can (20:49) possibly save lawbreakers from their guilt and punishment.

The following definitions (20:56) seek to make this clear. So what is the bootstrap method? I wrestled with that one. (21:05) That is saying to yourself, I can do it.

I'll just start a new law, or I'll do this, or whatever. (21:14) I don't know if you're familiar with bowling, but I like this illustration. I'm a bowler.

(21:19) I love to bowl. You're bowling along. You've got 12 frames.

And so as you're going along, (21:26) you're doing lousy. You're having open frames. You're not getting strikes.

You're not getting (21:32) spares. And so say like about the fourth frame, you say to yourself, my luck is going to change. (21:40) You put a heavy line there.

That's a fence. They call that a fence. Your luck is not going (21:47) to jump that fence.

You're going to be perfect from this fence on. That's pulling yourself up (21:54) by bootstraps. By saying, I will, from here on out, I will keep the law.

I will be sinless. I will. (22:05) But as you, if you're bowling, and if you're familiar with bowling, (22:09) you know that fence isn't going to make any difference in your game at all.

(22:13) So as you make that fence, you might get a strike. You might get a spare. (22:19) But what about this back here? You're striving for a perfect game.

And what is a perfect game? (22:28) Strikes all the way out. A 300 game. All 12 strikes.

All 12 frames, strikes. What about these? (22:41) Let's say you are able to strike all the rest of the game out. You still don't have a perfect game, (22:47) do you? Because you've got four frames back here that you haven't accounted for.

And they are (22:54) against you. And so that's what an individual thinks he's going to be able to do. He thinks he (23:02) can jump the fence and bootstraps.

I can be perfect. And so he relies on himself, and he thinks (23:11) he can be perfect. And he thinks he can do things right for the rest of his life.

(23:20) It's not possible, is it? It's not possible. So as we reflect upon that. (23:32) So let's go down to the part where it says law.

Usually the word law, without the definite article (23:38) the, refers to a legislated system of regulation. In other words, that's the law we're talking about (23:47) that we live under. Like we have here in Cleveland.

Like we have in other various cities. (23:52) Like we have in the state of Ohio. Like we have in the government.

Law. We live by the law. (24:00) So if you said the law, you're referring to the civil law.

Legislated law. And when we want to (24:11) talk about Mosaic law, we usually throw the word the. The law.

And that's Moses' law. So usually (24:19) the word law, without the definite article the, refers to a legislated system of regulation. (24:26) First Timothy 1, which I quoted, law is not made for a righteous man, but for the lawless and (24:34) unruly.

That's found in Timothy the first chapter, verse 9. If all men were morally upright, (24:42) according to the moral nature within them, there would be no need for restraining laws (24:49) with penalties in a system of regulation. In other words, we have within us an innate (24:58) understanding of what's right and what's wrong. And if we can live according and not violate our (25:06) conscience, we don't need the law.

Because we'll be living morally right in every way. (25:15) But man can't and doesn't. Man won't.

And so there's a need for a law. But inasmuch as men (25:28) are not morally upright, legal systems are necessary to regulate societies and maintain (25:35) order. Legal laws penalize and condemn lawbreakers.

Legal systems do not justify (25:44) lawbreakers or let them go free. Law enforcement officers do not stop speeding motorists to let (25:53) them go free, do they? And that's his point. The law of Moses was a legal law.

And this is (26:00) the point that we want to make. It is a legal law. It's a legislated law.

This law was also (26:09) a perfect law legislated into existence by God himself. Both truth and righteousness were (26:17) perfectly expressed in that system. And it's quoted in Psalms 119, which requires strict (26:28) obedience, Galatians 3, 12.

The law of Moses condemned the sinner. Inasmuch as the law of (26:37) Moses condemned the sinner, it was a legal system. This is Paul's argument in Galatians, the third (26:43) chapter, where the definite article *thee* is absent in the original language.

And he quotes it, (26:53) for as many as are of works of law are under a curse, for it is written, curse is everyone who (27:01) continueth, not in all things that are written in the book of the law to do them. And so he's (27:10) quoting Moses, he's quoting Deuteronomy, and the thing is, he's pointing out to us that (27:19) curse it is everyone who continueth not in all the things that are written in the book of the (27:26) law to do them. That's Moses saying to his Israelites, his people, you must keep this law.

(27:36) You must live up to it. You must continue in all here. Here, Paul reasons from the principle to (27:46) the specific, from the principle of legal law, Galatians 3, which by its nature condemns violators (27:53) to the specific law of Moses.

Since Moses' law is a legal system, it therefore condemns violators. (28:04) Legal law penalizes the lawbreaker for a single violation. He's a sinner, and the Bible comes (28:11) along, the scripture comes along, and judges him and declares him to be a sinner.

He's condemned. (28:24) This is the reason Paul refers to Moses' law as administration of death and administration (28:29) of condemnation. Keep it ever in mind that legal systems condemn violators.

And what is the (28:38) punishment for sin? Because we see in the Garden of Eden when God set up the legal law, (28:51) he says to them, don't you eat of the tree of knowledge of good and evil, because in the day (28:56) that you do, you shall die. So what is he telling them? You sin, you die. And that's the law that is (29:09) even today.

We sin, we die. The law of Moses could not justify the violator. It is not in the nature (29:20) of legal systems to justify.

Peter teaches us the threefold nature of law. It's actually Paul (29:28) teaches us the threefold nature of law. In Galatians, the third chapter, he states that (29:35) legal law demands perfect obedience, paraphrasing Leviticus 18.5, that it condemns the violator at (29:44) the first infraction, quoting Deuteronomy 27, verse 26, and that by its nature it cannot justify (29:54) the sinner, quoting Habakkuk 2 and 4. Reasoning from the principle of law to the specific law of (30:04) Moses, Paul teaches that the Mosaic law was a legal system, which by its very nature cursed (30:12) the violator and could not justify.

The Pharisees' fatal doctrinal error was believing that the law (30:21) could justify the sinner. They simply did not understand the nature of a legal system. And what (30:28) he's referring to, what the author here is referring to, is the fact that some people out of (30:35) Jerusalem, when they found out that Paul was baptizing and making Christians out of the Gentiles, (30:42) that they came and said, oh, they need to be circumcised, and they need to understand the (30:49) law of Moses.

And Paul says, no. If you accept circumcision, and if you do, then you are rejecting (30:59) Jesus' very purpose of coming, and you're putting them back under a system that you yourselves could (31:06) not live up to. And that's what he's pointing out to them.

They did not understand that. (31:13) And that's what he wants us to understand, is that the Mosaic law was a legal law set out by God (31:22) himself. The purpose of the law of Moses was, and is, to

bring men to a realization that we cannot, (31:32) by the bootstrap method of self-effort in keeping God's commandments, atone for our own sins.

The (31:41) law makes us realize that we have to have a Savior to rescue us. Justification. He's going to define (31:50) justification.

This term expresses an act of God of declaring or accounting one as righteous, (32:01) found in Romans the fourth chapter. As a result of the act of justification, the sinner's transgressions (32:08) are not reckoned to him, but rather are forgiven. In other words, the sinner, when justified, (32:16) is not righteous through his own efforts, but is regarded as righteous.

And we're going to make (32:23) reference here to Abraham. And Abraham is the one that we oftentimes refer to. And we know that (32:34) the act of Abraham following God and going where God wanted him to go and so on, (32:47) God tested him.

And God tested him and said, I want you to take your son Isaac, (32:53) and I want you to go to the mountain that I'll show you, and I want you to offer him as a sacrifice. (33:00) Abraham did it. He didn't argue with God.

He didn't say why. He didn't say what for. (33:10) Abraham obeyed him.

And we know that he obeyed him, because the next thing we see is he's on (33:18) the mountain, and his son is saying, where is the sacrifice? Here's the wood, here's the fire, (33:23) where's the sacrifice? And Abraham says, God will provide. Never once do we see or hear Abraham (33:34) quarrel, become squeamish or anything. He builds the altar, and he puts his son on the altar, (33:44) and he's poised to offer him as a sacrifice, and God stopped him.

And what was God's reaction? (33:53) Now I know you believe me, and you're faithful. And God considered him to be what? (34:03) Righteous. He justified him.

He declared him to be righteous. And so that's what he's pointing out (34:14) to. In other words, the sinner, when justified, is not righteous through his own efforts, (34:19) but is regarded as righteous.

The act of justification cannot be accomplished by law. (34:28) For the sinner to be justified, he must appeal elsewhere, not to a legal system of law. (34:35) And because all are lawbreakers, all need justification.

(34:43) Legalism. Legalism is another one which many, many people believe in, but they don't realize (34:50) that they're turning to legalism or appealing to legalism. Though legalism is not a Bible word, (35:01) it is a Bible subject.

Paul wrote Galatians for the express purpose of crushing legalism. (35:08) Legalism is a code of deeds and observances as a means of justification. (35:16) Perhaps what might be able to do this is a diet.

What is the popular diet that used to be popular (35:25) anyway? Fasting. I'm sorry. Atkins.

Atkins, yes. And the other one which is popular. But when you (35:44) are dieting, and you know you got to stay with the diet, but a piece of cake looks pretty good.

(35:56) Ice cream sundae is very good. So you break your diet, and you say to yourself, (36:04) I've

lost, I've broken, I've busted it. There's no reason for me to continue with my diet.

(36:10) I'll just discard my diet and go on. So what do they do? They tell you, no. (36:17) No.

Pick up your diet once more and just, you made a mistake. That's legalism. That's the (36:26) approach that legalists have, thinking, oh, from here on out, I will keep my diet until the next (36:34) time.

And the next time. But that's legalism. Thinking that you can do it.

You can break (36:47) it. You can keep the diet. Period.

So you're relying on your own abilities. You're relying (36:53) on yourself of being able to do it. When in reality, you can.

And that's the reason why (37:02) God is providing us with Jesus. It's because we can continue to be a Christian. And I like (37:17) Scott's concept of 1 John, first chapter, where it says, as long as you walk in the light, (37:23) as he is in the light, his blood continues to cleanse you.

But it goes on and says, if you sin (37:34) and confess your sin, God is faithful to forgive you. What is he saying to you? (37:41) If you break your diet, pick it up and go on. God is covering you through Jesus.

(37:50) So if Jesus' blood continues to cleanse you and God is viewing you as righteous, (37:56) even though you broke your diet, even though you broke the law, he's going to continue to (38:05) cleanse you. His blood will continue to cleanse you. All you got to do is just say, God, (38:10) forgive me of my sins.

God is faithful to forgive you. And on the basis of Jesus' sacrifice, (38:18) he continues to cleanse us in our walk. So there we go.

Any questions? (38:25) Okay. Legalists do not understand the law condemns. They think it offers pardon on a legal (38:35) basis.

But it cannot because it is not the nature of a legal system to provide pardon. (38:44) Many Christians frustrated while sincerely trying to serve the Lord view the law of liberty as a (38:51) legal law and think they are condemned by a single transgression. Some will even cite James (39:00) as a proof of this, which is actually a reference to the law of Moses, (39:05) not to the law of liberty.

This view of Christianity makes living for Christ appear too (39:12) hard in our inability to be perfect. This legalistic view of the new covenant makes us (39:20) uncertain of our eternal destiny, or eventually we may think that we cannot live under a system (39:29) and we give up and abandon the faith, which is the fruit of legalism. And here I want to interject (39:38) a thing you may or may not remember.

And Sarah, I don't expect you to know this one at all (39:45) because of the age. But many years ago, there was the Black Panthers, (39:52) and the Black Panthers were in Chicago. And they were guilty of some heinous crimes.

(40:01) And the law caught all but one. He got away. What happens to him is very interesting (40:12) because he's a legalist.

He escapes, and I believe he goes to New Hampshire. I'm not real sure. It's (40:20) one of the New England states.

I believe it's New Hampshire. And there he lives for almost 25 years (40:29) as a model citizen. Then one day, he comes forward.

They arrest him. What is he relying on? (40:45) He's relying on the fact that he lived almost 25 years as a perfect citizen and as a model citizen, (40:53) and he has all these people that lived around him to testify the fact that he did nothing wrong, (41:01) that he was a perfect model, and he's relying on that to justify him. (41:11) But the law wouldn't allow him.

The law would not allow him to use his model life for 25 years (41:21) to override and justify what he did in Chicago. They send him to prison. What was he relying on? (41:33) His ability to live a perfect life and hoping that it would override (41:40) the condemnation that awaited him in Chicago.

The law can't do that. The law cannot do that, (41:50) and that's what's wrong with legalism because the individual believes that as long as he can (41:56) live a perfect life from that fence on and bowl out a strike, the rest of the game (42:02) doesn't give him a 300 game. Doesn't do that.

So, Redemptive Christianity, Law of Liberty. (42:15) The very phrase, Law of Liberty, comes from James, the first chapter, (42:23) appears contradictory since we know that law cannot free sinners but condemns them. It appears (42:31) also a great contradiction for Paul to speak of the law of faith in Romans 3rd chapter.

(42:40) The law of the spirit, Romans 8. And at the same time, the epistle states to Christians that (42:49) ye are not under law, Romans 6 verse 14. Here again, the definite article, (42:56) the, is absent in the original and correctly translated in most versions. Christianity (43:04) is not a system of law.

Bragging or boasting about our justification as if we had accomplished it by (43:21) our own human ability is excluded by what manner of law? As Paul, he declares, by the law of faith. (43:31) One's work under a legal system of law can never make him right with God. What manner of law is (43:39) the new law of Christ? As Paul, after presenting the condemnation of all men under law in Romans (43:48) 1st chapter, see chapter 5 of this book, you get the universal condemnation.

Paul then announces (43:58) the redemption that is in Christ Jesus, which is through faith in His blood. The apostle teaches (44:06) that we are redeemed through faith in Jesus' blood. Faith in Christ as a continual blood sacrifice, (44:15) Hebrews 9, continues to cleanse us through though we sin, 1st John 1 7. This is thus a law of faith (44:25) which brings justification.

Even though we are not sinlessly perfect, it is not a law which condemns (44:34) at the next transgression, but it is a law which asks us to believe and trust in Christ to justify (44:42) us from our sins. While we struggle against sin and make every effort to keep His commandments, (44:50) it is a law of obedience of faith in Christ which brings justification through the faithful. (44:58) What I want us to think in terms of in the few minutes we have left, (45:02) is we have the law of Moses right here, which is the law.

It condemns. We have Jesus over here (45:11) who is willing to offer Himself as a sacrifice for your sins and atonement. We have two different (45:19) systems.

We have one that condemns. We have one that what? Does not condemn. And why is there now (45:29) therefore no condemnation? Because where there is no law, there is no sin.

The law stops at the (45:45) moment you're baptized. The law ceases to affect you the minute you become a Christian. The law (45:56) stops at the cross.

We are not under a law. What is the gospel? The gospel says, (46:06) we are free from law. As long as we continue to walk in the light as He is in the light, (46:16) His blood will continue to cleanse us.

What is walking in the light as He is in the light? (46:22) It is rising to walk in the newness of life. The newness of life is making a declaration that I (46:30) will make every effort to live the way God wants me to live. That's walking in the light.

Any (46:40) questions? The gospel is, you're free from the law. You're no longer condemned. So what does (46:51) Paul write in Romans 8? There is now therefore no condemnation.

Why? Because you are not a sinner. (46:58) You are reckoned to be righteous as long as you're being covered by the blood of Jesus. (47:06) There's no condemnation.

You're no longer under the law. You've been set free from the law of sin (47:12) and death. The justification by obedience of faith is illustrated by the example of Abraham.

(47:19) James teaches that Abraham's faith in God was perfected by his obedience, and it was that faith, (47:28) a perfect faith, which was reckoned for righteousness. Abraham, now this is logic, (47:35) this is what the author is pointing out to us, Abraham would not have worked, would not have (47:43) obeyed God to offer up Isaac if he had not believed that God would have raised Isaac from the dead. (47:53) And we know that's what he believed because it's written in Hebrews the 11th chapter.

(48:00) Abraham's faith was based on the fact that he believed that God would raise his son from the (48:06) dead. The scripture says this, faith wrought with his works and by works was faith made perfect. (48:16) The scripture was fulfilled which saith, and Abraham believed God and it was reckoned unto him (48:23) for righteousness.

And that's what we have to do. We have to believe God that he is saving us (48:31) and forgiving us of our sins through Jesus. And so our faith in God offering this, our faith in (48:39) Jesus being the sacrifice for us, our faith raises us, our faith saves us.

It takes belief, it takes (48:51) faith to believe that God is saving us through Jesus, and that Jesus' sacrifice is an atonement (48:58) for our sins. So what was reckoned for righteousness? Not Abraham's works, but Abraham's faith. (49:10) When was that faith reckoned for righteousness? When Abraham worked as God commanded in the case (49:18) when he offered up Isaac.

What kind of faith was reckoned for righteousness? A perfect faith, (49:26) a faith which worked. As long as we look into the perfect law, the law of liberty, (49:35) and so continue it, we will be blessed or liberated from the condemnation of our sins. (49:43) And he asks us to see Genesis 22, 18, Galatians 3, and Psalms, and Romans 4. To see that when (49:52) one is blessed, as in these passages, he is justified.

This does not suggest at all that (50:00) the Christian is to continue in the law of liberty perfectly,

and then he will be justified. (50:08) For if one were perfect, there would be no sins to forgive. The law of Moses, which was perfect, (50:17) but condemned sinners, is in contrast to the law of liberty, which is perfect, (50:24) but blesses sinners with justification from their transgressions while they are doing His will, (50:31) as Paul wrote, for freedom did Christ set us free.

That's the end of that lesson. (50:39) Any questions? Otherwise, the lesson's yours.