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The Crusader



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BECAUSE YOU PRAYED

Because you prayed
God touched our weary bodies with His power,
And gave strength for many a trying hour,
In which we might have faltered, had not you
Our Intercessors, faithful been and true.

Because you prayed
God touched our lips with coals from alter fire,
Gave Spirit fulness and did inspire,
That we spoke, sin-blinded souls did see,
Sin chains were broken, captives were made free.

Because you prayed
The dwellers in the night have found the light,
The glad news has banished heathen night,
The message of the Cross so long delayed,
Has brought them life at last,
Because you prayed.



THE THREE PERIODS OF LAW, KINGDOM AND GRACE
(Continued Study From June Letter)

THE DISPENSATION OF GRACE

By Dr. Albert Grimes

John 1:17

There are three scriptures that introduce us into the age of Grace: John 1:17 "For the law was given by Moses but grace and truth came by Jesus Christ." Gal. 3:23 "But before faith came, we were kept under the law." Gal. 3:25 "But after that faith is come, we are no longer under a schoolmaster!"

It is simple faith that brings us into grace, as stated in Rom.4:16 "Therefore it is of faith that it might be by grace." This is the principle throughout the whole period of grace. It is faith that enables us to become a partaker of His grace. There is no merit in faith, it is trusting in another.

In the Dispensation of Grace we are not under the Law, but as the Jewish Teachers of Paul's time, we still have our legalizers today. Acts 15:1 "And certain men who came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved!"

It is interesting to notice what Peter the Apostle says in regards to this problem in Acts 15:9-11. "And put no difference between us and them, purifying their hearts by faith. 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? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they!" Through this statement is put away any thought of legalism, that may add to the principles of our Salvation.

AT THE CROSS THE LAW WAS PUT AWAY, ABOLISHED: Eph. 2:15

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances!"

This Law is abolished in the sense of being rendered inoperative as far as the believer is concerned. Col.2:14 "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross"

Not only did Christ abolish the law but he redeemed us from the curse of it, as stated in Gal. 3:13 "Christ hath redeemed us from the curse of

law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree!"

The justice of God must be satisfied, because of the broken law, but after the law was to be put to oneseide, someone must bear the curse of breaking it. Man could not; God in Christ bore this curse on the cross, and in so doing so removed the curse from us, in order that we might be able to enter into the faith that would enable God to show His grace towards us as sinners.

Because Christ abolished the law on the cross and bore its curse we are not under the law as is stated in Rom.6:15 "What then, shall we sin, because we are not under the law, but under grace? God forbid!" Rom.7:6 "But now we are delivered from the law!" Rom.10:4 "For Christ is the end of the law for righteousness to everyone that believeth!"

The child of God cannot be justified, or have a right standing with God by trying to keep the law, or through any legalism whatsoever. Gal. 2:16 says, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ and not by the works of the law, for by the works of the law shall no flesh be justified!"

What was the purpose of the law? This statement only relates to Israel, for we have proved that the law was not given to the Gentiles. This purpose is related to in Gal. 3:19, "Wherefore then serveth the law, It was added, because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator!" That seed was Jesus Christ who could only be accepted by faith (verse 22).

So before the Dispensation of Grace came in that would enable the Jews to accept Christ by faith, they were kept under the law. Gal.3: 23,24 "But before faith came, we were kept under the law, shut up unto faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith!"

So the law was to the Jews as a child-discipliner, a custodian, relating to the word "schoolmaster" and it had this character till Christ came. When Christ came and abolished the law and the ordinances then the Ten Commandments in the Dispensation of Grace now becomes that which declares the righteous standards of God; condemning all men, Jews and Gentiles as sinners, as is stated in Rom. 3:19,20. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified

in his sight: for by the law is the knowledge of sin!"

The law then in the Dispensation of Grace does not condemn the child of God, who has the righteousness of Christ, but it condemns the sinner in regards to what he is and what he does as stated in 1 Tim.1:9,10. "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, For whoremongers, for them that defile themselves with man-kind, for menstealers, for liars, for prejured persons, and if there be any other thing that is contrary to sound doctrine!"

This then is the purpose of the law in the Dispensation of Grace. This is its only purpose, and the child of God is now saved by grace on the basis of faith, as stated in Eph.2:8. "For by grace are ye saved through faith and that not of yourselves, it is the gift of God!"

We should understand in regards to this scripture that the words "through faith" speak of the instrument or means whereby the sinner avails himself of this salvation which God offers him in pure grace.

Paul does not say "through faith" as if faith were the ground or the means by which we procure our salvation. The translation reads "and this not out from you as a source, but of God it is the gift. That is, Salvation is a gift of God's grace. It is not produced by man nor earned by him. It is a gift of God with no strings tied to it. Verse 9, "Not of works lest any man should boast!"

It is by faith in the person of Jesus Christ. He is the channel through which one secures Salvation as is stated in Gal. 2:16, "Knowing that a man is not justified by the works of the law but by the faith of 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!"

Thus the act of God in justifying a believing sinner consists of taking away his guilt and its penalty, since Christ bore on the cross and the imputation to the believer His righteousness. In whom the believer stands, not only guiltless and uncondemned for time and eternity, but also positively righteous in the sight of the eternal laws of God. Rom. 3:24 reads, "Being justified freely by his grace through the redemption that is in Christ Jesus!" Then in 1 Cor.1:30 "Christ is made unto us righteousness!"

In christianity today men may not demand that we keep the law, but

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they still add principles that apply to legalism. They set up over against the principles of pure grace, rules and regulations that saints are to keep in order to keep saved. This becomes in some groups tradition, these are passed on and become legalistic principles equal even with the scriptures. Saints do not know the difference because they have never been taught otherwise.

There needs to be a careful studying in these days to free the believer into the liberty of his salvation that will not produce license but a freedom to minister unhindered in the things of God to others. Believers who are bound by legalism cannot minister anything but legalism and bring others under the same bondage. This is a great problem in the Church.

Grace is our inheritance and it will free us from all legalistic effort, or human merit. When it is understood it will release through our lives the power of the inner man controlled by the Holy Spirit.

(Next Month: "Sabbath and the Lord's Day")



“Crusader”

