

BOOK 25

LAW, KINGDOM & GRACE



Christian Training Center
INC.



DR. ALBERT GRIMES



**CHRISTIAN TRAINING CENTER, INC.
THE CHARISMATIC BIBLE INSTITUTE**

**Principal: Dr. Albert Grimes
Sec. Treas.: Edith R. Grimes**

BOOK TWENTY-FIVE

LAW, KINGDOM, & GRACE

Lesson 1: The Three Periods of Law, Kingdom, and Grace.....	3
QUESTIONS ON LESSON 1	6
Lesson 2: The Sabbath and the Lord's Day	7
QUESTIONS ON LESSON 2	12
Lesson 3: Giving in Relationship to Grace	13
QUESTIONS ON LESSON 3	16
Lesson 4: The Period of the Kingdom	17
QUESTIONS ON LESSON 4	19
Lesson 5: The Period of Grace.....	20
QUESTIONS ON LESSON 5	26

More Doctrines in next Books

SPECIALIZED TRAINING IN GIFTS AND MINISTRIES

Book 25: Law, Kingdom & Grace
Lesson 1: The Three Periods of Law, Kingdom, and Grace
By Dr. Albert Grimes

The practice of most Bible Teachers is that of confusing the three ages, relating them all together, and regarding them all as necessary parts of our Christian experience. This is the greatest error into which Bible interpreters can fall.

It brings together a confused mass of scripture, some relating to Law, which is absolutely legal, and some relating to Kingdom principles, which is also legal, and some that relate to Grace, which has in it no legalism whatsoever.

These periods are different, separate periods of time and should never be applied together in our day.

BEFORE THE LAW WAS GIVEN

The human race had lived 2,500 years before the Law was given, but we must understand that it was during this same time period, although there was no written law, yet some of the greatest judgments came upon the human race during that same period.

The judgment of the flood came in that period as recorded in Genesis 7:23, "And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark."

After the flood, the human race was scattered throughout the earth, because of their disobedience to God. In Genesis 11:7-8, "Go to, let us go down, and there confound their language, that they may not understand one another's speech. 8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city."

Then because of the conditions of sin existing in Sodom and Gomorrah, God destroyed those cities.

Genesis 19:24-25, "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; 25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Sin was therefore judged before the written law.

THE LAW DISPENSATION

This period of the Law was limited to a period of about 1,500 years. It was given at Mount Sinai, Exodus 20:1-17, and ended at Calvary, John 19:18, when they crucified Christ.

The Law was never given to the Gentiles, except those who became Israelites as proselytes. It was given to Israel as a nation, as stated in Exodus 20:2, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." This could only be said of Israel.

THIS LAW EXISTED IN THREE MAIN DIVISIONS

1. The commandments which expressed the Holy Will of God. This is given forth in what we know as the Ten Commandments. Exodus 20:3-17.
2. The division that dealt with the judgments which interpret the relationship of man with his fellow man, in the family, in the household of servants, or employees, and neighbors. Exodus 21:1,23,33.
3. The division that related to the ordinances which made provision for their religious life and worship. Exodus 24:12, 31:18.

This was a legalistic principle of Law which was given only to Israel. There was no divine enablements given to them to keep or perform it. It was kept through the energy of the flesh which was impossible.

Offerings were then imposed, and the only principle of grace that was manifested was in the fact that after the Israelites had broken the Law, his sin could be covered by the offering.

The fact that the Law had to be kept in the energy of the flesh is stated in Romans 8:3, "For what the law could not do, in that it was weak through the flesh..."

The fact that the Law did not save is also brought out in Hebrews 10:1-4, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins."

As a period it only lasted until Christ was crucified, as stated in John 1:17, "For the law was given by Moses, but grace and truth came by Jesus Christ."

That the child of God is not under the Law is the teaching of the New Testament Epistles in Acts 15:1, "And certain men which 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..." He is speaking of the Gentiles in the house of Cornelius.

Acts 15:10-11, "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? 11 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 be added to the principles of our salvation.

AT THE CROSS THE LAW WAS PUT AWAY, ABOLISHED

Ephesians 2:15, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."

Then in Colossians 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 its curse as stated in Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one 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 one side, someone must bear the curse of breaking it. Man could not. God in Christ bore this curse on the cross, and in 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 no longer under the law, as is stated in Romans 6:15, "What then? shall we sin, because we are not under the law, but under grace? God forbid."

Then in Romans 7:6, "But now we are delivered from the law..." Romans 10:4, "For Christ is the end of the law for righteousness to every one that believeth."

The child of God cannot be justified or have a right standing with God by trying to keep the law as through any legalism whatsoever as in Galatians 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."

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, as something to be kept by them but only to Israel. The following verse of scripture relates to them.

Galatians 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."

The seed spoken of was Christ who could only be accepted by faith alone. So before the Dispensation of grace came in, that would enable the Jews to accept Christ by faith, they were kept under the law as stated in Galatians 3:23-24, "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto 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, which in all its period of existence was never kept, it came into force in another time which we must understand.

The Ten Commandments in the Dispensation of grace now became that which declares the righteous standards of God, condemning all men, Jews and Gentiles, as sinners, as is stated in Romans 3:19-20, "Now we know that what things soever the law saith, it saith to them who are under the law (not as something to be kept): that every mouth may be stopped, and all the world may become guilty before God. 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."

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 Timothy 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, 10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."

This then is the purpose of the law in this Dispensation of grace. This is the only purpose. And the child of God is now saved by grace on the basis of faith as stated in Ephesians 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 verse 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 secured salvation. The translation reads, "and this not out from you as a source, 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 from God with no strings tied to it. Ephesians 2:9, "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 Galatians 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."

Thus the act of God in justifying the believing sinner consists of taking away his guilt, and its penalty, since Christ bore it on the cross, and the imputation to the believer of his righteousness. In whom the believer stands, not only guiltless, and uncondemned, but also positively righteous in the sight of the eternal laws of God. Romans 3:24, "Being justified freely by his grace through the redemption that is in Christ Jesus." Then in 1 Corinthians 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Christ is made unto us righteousness.

In Christianity today, men may not demand that we keep the law, but 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 traditions. These are passed on and become legalistic principles equal even with the scriptures. And saints do not know the difference because they have never been taught otherwise.

There needs to be a careful studying in these areas 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 the great problem in the church. Grace is an inheritance and it will keep us free 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.

Law, Kingdom & Grace
Book 25
QUESTIONS ON LESSON 1

1. Approximately how long has the Human Race lived before the law?
2. Name two judgments that took place before the law? Why?
3. Approximately how many years did the law Dispensation cover?
4. When did the law of Dispensation begin and when did it end?
5. To whom was the law really given?
6. What were the three main divisions of the law?
7. What was the purpose of offerings?
8. Give a scripture to prove the law did not save.
9. Explain how the law was done away at the cross. Give scripture.
10. Can the child of God be Justified by trying to keep the law? Explain.
11. In what way was the law a schoolmaster and to whom?
12. What is the purpose of the law in the Dispensation of grace?
13. Describe how men today in Christianity are bringing Christians into bondage.
14. When grace is understood correctly, what will it do for us and release within us?

Book 25: Law, Kingdom & Grace
Lesson 2: The Sabbath and the Lord's Day
By Dr. Albert Grimes

One of the greatest problems of dealing with the principles of law and grace is to be found in the teaching regarding the Sabbath and the Lord's Day. Not only does the confusion about these days exist among those who keep the Sabbath, but it exists throughout the whole of Christendom.

For those Christians who still think that Christianity is a system of human works, and character building from which they receive merit, the observance of a Sabbath day presents extraordinary opportunities for the gaining of such merits.

The question is far deeper than it just being a day to observe. It is a fundamental question relating to the legalistic principles of law keeping, the principle of grace. There cannot be a complete reign of grace until this question of days is settled in the minds of the believers. And there can be no comingling of elements of law and grace in what some preachers call "a Christian Sabbath". Believers who hold to their terms, share their ignorance in regards to rightly dividing the scriptures.

These two days, "The Sabbath Day", "The Lord's Day", are typical of two opposing principles, governing two great Dispensations, which are absolutely unrelated to one another.

The Sabbath is inbred into the Ten Commandment Laws, and its ordinances, whereas the Lord's Day is inbred into the Dispensation of grace. Failure to make a distinction between these age representing days, will result in confusion of mind on the subject among Christians.

This in time will provide the opportunity for present Seven Day legalists to promote their Christ rejecting heresies about Sabbath keeping.

THE BIBLE TESTIMONY REGARDING THE JEWISH SABBATH

The correct way to study the subject is to do so in relationship to various periods of time related to in scripture. In the period from Adam to Moses, two theories concerning the Sabbath day observance are brought forth. Those who teach that the Sabbath was committed to men in Eden, for all men, at all times, and then those who teach that the Sabbath was only given to Israel at the hand of Moses.

The first theory teaches that in Eden the Sabbath was given before the Law came into existence. Therefore it is to be kept by all men, even after the abolishing of the Law at the cross of Christ. This form of teaching is not only taught by Seven Day Adventists, but many religious leaders who are attempting to transfer the Biblical authority concerning the Jewish Sabbath to the observance of the Lord's Day.

In studying the subject we find that the Sabbath was divinely sanctified at creation as stated in Genesis 2:1-3, "Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." It is from this scripture that the theory comes from that the Sabbath was given to all men for all times.

It must be remembered that Genesis was not written until Moses' time, and when we seek for evidence of it being observed in that period, we do not find it mentioned from creation to Moses. If this Sabbath was to be observed throughout this whole period, it is incredible this should not be mentioned.

The words of Job, who lived five hundred years or more before Moses, in all his experience, there is no mention of a Sabbath.

There is one passage of scripture which determines this question beyond all discussions. The following quotation from the confession of the Priests and Levites under Nehemiah definitely fixes the time of the institution of the Sabbath. Nehemiah 9:13-14, "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: 14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant."

The Sabbath was given to Israel as a sign as stated in Exodus 31:13-17, "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. 14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. 17 It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Thus the Sabbath day was never given to the Gentiles. There is no evidence of a Gentile Sabbath, either between Adam and Moses, or between Moses and Christ.

The Sabbath, as we have said, was part of the law, and the law did not reign until Moses as stated in Romans 5:13-14, "For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

During the period from Moses, or when the law was given, until Christ, the Sabbath was to be kept. The word "Sabbath" indicates a day of physical rest.

It was binding on the whole of Israel as a nation, and death was the penalty for its violation. No fire was to be kindled, no food to be prepared, no journey undertaken, no buying or selling permitted, and no burdens to be borne. Even the land was to have its Sabbath. All these principles are stated in Exodus 31:12-17. In verse 15, "Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death." Exodus 35:3, "Ye shall kindle no fire throughout your habitations upon the sabbath day." Exodus 16:22-26, verse 29, "See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." Nehemiah 10:31, "And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt." Leviticus 25:4, "But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard."

It was because Israel kept not the Sabbaths of the Lord that they were taken into captivity, both Judah and Israel as stated in 2 Chronicles 36:20-21, "And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: 21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years."

The exact manner of its observance is only revealed in the writings of Moses, and the Old Testament books, not in the New Testament Epistles. The modern concept of a Sabbath, apart from the law which governed it and brought it into the Dispensation of grace, and made it to be a day of religious activity, public meetings, Christian service, and worship is entirely out of harmony with every scripture bearing on the Sabbath.

THE PERIOD REPRESENTED BY THE GOSPELS

Much of the confusion in the gospel period is due to failure to understand that period.

Christ in his life and ministry was under the law dispensation in which the Sabbath was a part. But the trouble that Jesus had with the authorities of his day, was the problem of delivering both the law and the Sabbath, for the traditions added to both by the needs of Israel. One scripture that is used to try and impose the Sabbath in the New Testament period is Matthew 24:15-20, "...But pray ye that your flight be not in the winter, neither on the sabbath day."

This section of scripture, Matthew 24:15-20, deals with the Antichrist in the second half of the tribulation, when he sets himself up in the Jewish Temple in 2 Thessalonians 2:4, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." It will be the Jews that will be fleeing from his persecution, that will still be

under the law. It is not referring to the Gentiles. The Jews in their blindness still are under the law and Sabbath keeping.

The Sabbath in the book of Acts, the word "Sabbath" is used nine times in Acts, and in every instance it refers to unbelieving Jews. Not once is it implied that the Christians kept the Sabbath. But it does relate the fact that Paul took advantage of the Jews gathering on the Sabbath in their synagogues to preach the gospel to them.

THE SABBATH IN THE EPISTLES

In examination of the subject in the Epistles we discover that the word, "Sabbath", is used but once. The term, "seventh day", is also mentioned in one scripture. And the legalistic observance of a day is referred to but once.

These scriptures need to be given particular attention. Colossians 2:16,17, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body is of Christ." This relates to the principle that we are complete in Christ as stated in Colossians 2:10, "And ye are complete in him, which is the head of all principality and power." And we are living under grace and we are not to revert back into any so-called system of legalistic works.

Then in Hebrews 4:4, "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." In the whole passage, Hebrews 4:1-13, is taught the principle to the Jewish Christians. They are being warned lest like their fathers of old who failed to enter into the rest under Joshua (verse 8), they themselves should fail to enter into the rest of grace provided for in the finished work of Christ, whom Joshua was but a type, as in Hebrews 4:9, "There remaineth therefore a rest to the people of God." And as God rested on the seventh day, so we can enter into a continual rest which is not a Sabbath, but an actual experience.

After we found that rest in Christ, to turn back to any law principle is degeneration into bondage, as stated in Galatians 4:9,10, "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? 10 Ye observe days, and months, and times, and years."

Paul tells the Galatians that the keeping of legal days has turned them from grace, and they have come under bondage, and this relates to all the seventh day teaching. It is legalistic, and it brings those who seek to keep it under bondage which is error, and Satanic.

A NEW DAY DIVINELY APPOINTED UNDER GRACE

Since the day of Christ's resurrection, this new day has come forth. It was because of this resurrection, a new creation was formed. Christians, and all who enter into the Christian experience can celebrate no other day but the Lord's Day.

On the first day of the week, Christ met His disciples in the new power and fellowship of His resurrection life. Matthew 28:1-9, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre...9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him."

On the first day of the week, Christ symbolized the new resurrection fellowship by breaking bread with his disciples. Luke 24:1-30, "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. 2 And they found the stone rolled away from the sepulchre. 3 And they entered in, and found not the body of the Lord Jesus... 13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs...15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them...30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight." All of this happened upon the same day.

On the first day of the week, He gave them instructions in their new ministry, and life for Him. Luke 24:33, "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and

them that were with them.” Luke 24:36-42, Jesus appeared to them, and they handled him, and he ate fish before them. Luke 24:44-51, “...45 Then opened he their understanding, that they might understand the scriptures, 46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” The promise of the Holy Spirit would come upon them. They were to tarry in the city. Luke 24:51, “And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.”

On the first day of the week, he ascended into heaven, and fulfilled the type that related to Christ as the “wave sheaf” relating to the firstfruits of the first resurrection in Leviticus 23:10,11, “Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: 11 And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.”

Not only did he arise from the dead on the first day of the week, to fulfill the firstfruit type, but on that same day he arose, and ascended into heaven, as the High Priest who after offering Himself as our sacrifice, presented his own blood in the presence of God, for us according to Hebrews 9:24-28, “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” Then Hebrews 9:12, “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”

This was the reason why, when he rose from the dead, that before he had ascended into God’s presence, he said to Mary as in John 20:17, “Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

After he had accomplished that High Priestly function, he returned and they were able to handle him as in Luke 24:39, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.”

On the first day of the week, he breathed on His disciples and imparted the Holy Spirit unto them: John 20:22, “And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit.”

On the first day of the week, those who had received the Holy Spirit were now filled with His presence. This took place on the day of Pentecost, and it fell fifty days after the firstfruits according to Leviticus 23:15-17, “And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: 16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. 17 Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord.”

This feast relates in type to the day of Pentecost, fifty days after the resurrection of Christ. The next day after the Sabbath, the two wave loaves represent the believers who on the day of Pentecost were filled with the Spirit.

It was the first day of the week when the disciples came together to break bread, as in Acts 20:6,7, “And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. 7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.”

Paul commanded the Corinthian believers to lay in store on the first day of the week, as in 1 Corinthians 16:2, “Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.” “Gatherings” refers to collections.

THE CLAIMS OF THOSE WHO KEEP THE SABBATH

It is claimed by those who keep the Sabbath, that the Sabbath was kept by the early church until the day was changed by the Emperor Constantine in the year 321 A.D., or even later by the Pope of Rome.

This is erroneous and misleading teaching. There is conclusive evidence that the first day of the week has been observed by the church from the resurrection of Christ.

WE HAVE EVIDENCE FROM THE EARLY CHURCH FATHERS

Eusebius, 315 A.D., "The church throughout the rest of the world observes the practice that has prevailed from apostolic traditions, until the present time so that it would not be proper to terminate our fast on any other day, but the resurrection day of our Lord."

Peter, Bishop of Alexandria, 300 A.D., "We keep the Lord's day as a day of joy, because of him, who rose thereon."

Cyprian, Bishop of Carthage, 253 A.D., "The Lord's day is both the first and the eighth day."

Tertullian, of Carthage, 200 A.D., Speaking of the sun worshippers, "Though we share with them Sunday, we are not apprehensive lest we seem to be heathen."

Clement of Alexandria, 194 A.D., "The old Sabbath day has become nothing more than a working day to Christians."

Irenaeus, Bishop of Lyons, 178 A.D., "The mystery of the Lord's resurrection, may not be celebrated on any other day than the Lord's day."

Bardasanas, 180 A.D., "Where even we are called by the name of the Messiah, namely Christians, and upon one day, which is the first day of the week, we assemble ourselves together, and on the appointed day we abstain from food."

Justin Martyr, 135 A.D., "Sunday is the day on which we all hold our common assembly, because it is the first day on which God having wrought a change in the darkness, and matter made the world, and Jesus Christ our savior on the same day rose from the dead, and on the day called Sunday all who live in the cities or in the country, gather together to one place."

Ignatius, Bishop of Antioch, 110 A.D., "Those who walk in the ancient practices attain unto newness of hope, no longer observing the Sabbath, but fashioning their lives after the Lord's day, on which our life also rose through him, that we may be found disciples of Jesus Christ our only teacher."

Barnabas, one of the apostolic Fathers, 70 A.D., "Finally He said, your present Sabbaths are not acceptable to me. I shall make a new beginning of the eighth day, that is the beginning of another order of the world wherefore also we keep the Lord's day with joyfulness, the day which Jesus rose from the dead."

This line of unbroken testimony is carried back to days of the writings of the New Testament. Christians have observed the Lord's day under the blessing of God for nearly 2000 years. It is a very serious charge to say that all those faithful saints, have been disobedient or as some Sabbath keepers now call all Christians who do not keep the Sabbath, heretics, "deceivers" having the mark of the beast and blinded by Satan.

The gospel of grace is, by their people, placed as another gospel, which is to the effect that only those who keep the Sabbath will be saved.

Along with the error of preaching the law in place of the gospel of grace, these who keep the Sabbath teach their misleading heresies, and unscriptural doctrines.

Being so much in error concerning fundamental doctrine of the Bible, it is not strange that they persist in Sabbath legalism. The reasons for keeping the Lord's day on the first day of the week are clear and sufficient to those who will receive the teachings of God's word.

Law, Kingdom & Grace
Book 25
QUESTIONS ON LESSON 2

1. Why is it absolutely necessary that this question of days be settled in the minds of believers?
2. What is the correct way to study the subject?
3. Briefly explain the two theories taught concerning the Sabbath in the period from Adam to Moses. Give scripture.
4. How severe was the Law regarding the Sabbath or what was the punishment for breaking it?
5. Was Christ in His life and ministry under the law dispensation?
6. In the book of Acts when the word Sabbath is used, to whom does it refer?
7. What is Paul teaching and warning the Galatians about in Galatians 4:8-10?
8. Explain briefly “The new day under grace” and how it began. Give scripture.
9. Explain briefly why Jesus said to Mary, “Touch me not” in John 20:17.
10. How do those who persist in teaching the Sabbath look upon the gospel of grace?

Book 25: Law, Kingdom & Grace
Lesson 3: Giving in Relationship to Grace
By Dr. Albert Grimes

The same confusing teaching that men have applied in their teaching in regards to Law and Kingdom, and Grace has also been applied to Christian giving.

It is to be noticed in no other kind of teaching, as the law principle, so strongly put forth. In fact, most legalistic preachers and teachers using the law principle as a base overemphasize Christian giving in relationship to grace, and demand more than the so-called tenth. Now in order for the saint of God to enter into freedom of grace giving, the confusion concerning Christian giving must be cleared away by correct teaching on the subject.

THE PRINCIPLE OF THE TENTH OF TITHES

The principle of tithes goes back far beyond the time of Moses, for it was practiced in lands from Babylon to Rome. But the first mention of it in regards to the Bible, is to be found in the time of Abraham, as he gave tithes to the High Priest, Melchizedek, in Genesis 14:18-20, “And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. 19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”

Jacob promised tithes to God if God helped him. Genesis 28:20-22, “And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21 So that I come again to my father's house in peace; then shall the Lord be my God: 22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.”

TITHING UNDER THE LAW

The law that God gave to Moses, in its ordinances, tithing, was required as stated in Leviticus 27:30-34, “And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. 31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. 32 And concerning the tithes of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. 33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. 34 These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai.”

THE PURPOSE OF THE TITHES

It was used for the support of Levites and Priest as stated in Numbers 18:21-32, “And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation...”

Additional tithes may have been required at certain times as stated in Deuteronomy 12:5-18, “But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: 6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks...”, for the feasts and the poor. Deuteronomy 14:23-29, “And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithes of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. 24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy

God hath blessed thee: 25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: 26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household, 27 And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee. 28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: 29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.”

THERE WERE PANALTIES FOR CHEATING IN TITHING

Leviticus 27:31, “And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.”

THERE WERE BLESSINGS IN TITHING TO THE LORD

Proverbs 3:9,10, “Honour the Lord with thy substance, and with the firstfruits of all thine increase: 10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.”

Then we have the often quoted, and preached on scriptures in Malachi 3:8-11, “Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. 9 Ye are cursed with a curse: for ye have robbed me, even this whole nation. 10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. 11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.”

These scriptures are always put forth as the untold blessing of tithing. And how often have believers who have the ministry of giving been made examples of such blessing to any believer who pays his tithes.

In the days of Jesus tithing was elevated to an all time high, for traditions added much more to the law of tithing than it required originally as stated in Matthew 23:23, “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”

Anyone who studies the subject is made to understand that tithing is a part of the law as it was given to Israel. But there are some who maintain that, because it was applied as a principle before the law, it can be applied in the day of grace.

Whenever you apply it today you are applying a legalistic system of bondage. Tithing with all the other ordinances was done away with at the cross, and even the Christian principles of giving are all together different.

CHRISTIAN GIVING IN THE DAY OF GRACE

There is no such a principle of tithing that men teach today. If you tithe today, you are doing it as it is laid down in the law and ordinances. You are being brought under law principles that were put to one side at the cross. And if you persist in keeping this law principle, you must tithe just more than money. You must tithe everything you grow and raise.

There is no such a system of tithing presented today by modern day preachers, relating to the tenth, and above the tenth offerings also. These principles are absolutely the binding principles of law.

In our day, we have seed faith, blessing packs, and pledges which are commercialization of believers.

In the day in which we live, Christian promotion has come to an all time high, and kingdom building seems to be the principle, but we do not seem to understand that the governments, seeking more tax revenue, will soon make those same kingdoms the next target for the purpose of raising those revenues.

Under grace, the grace of giving will not function through law principles, nor even of necessity.

The Christian makes his contributions “as he purposeth in his heart”, as stated in 2 Corinthians 9:7, “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.”

Giving then relates to our love for God, and it is a principle of faith in His grace, as stated in 2 Corinthians 9:6, “But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.”

It is not just a principle of testing God. I give, God gives. It is the principle of being led into a life of faith, as one is led by God. In this same sense God will make all grace abound towards you as in 2 Corinthians 9:8, “And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.”

We are to lay aside as God hath prospered us as in 1 Corinthians 16:1,2, “Now concerning the collection (or offerings) for the saints, as I have given order to the churches of Galatia, even so do ye. **2** Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”

In New Testament language it is then called “the grace of giving”. It is a necessary part of our Christian experience. But Christian giving does not dispense with Christian service. Both go together. We must first give ourselves. Then giving of our substance will be no problem.

You will soon discover that it is not possible to give in any sense, but God will bless, and see that you always have it to give. But we do not give in order to receive. We give because we love God.

Law, Kingdom & Grace
Book 25
QUESTIONS ON LESSON 3

1. Who was the first man mentioned in the Bible to tithe? Give scripture.
2. Tithing was in Law given by God to Moses. What was the purpose of it?
3. What if they cheated in tithing?
4. When was the Law including tithing done away with?
5. Relate briefly how preachers, etc., are commercializing on believers.
6. How does the Christian now make his contribution? Give scripture.
7. What does giving relate to? Give scripture.
8. How does Christian service and Christian giving go together?

Book 25: Law, Kingdom & Grace
Lesson 4: The Period of the Kingdom
By Dr. Albert Grimes

This period of the kingdom is an altogether different period from that of law.

When Christ came in the incarnation, he was first spoken of as being a King of a kingdom, that had already been prophesied throughout the Old Testament. It was looked for while Israel was yet under the law as in Luke 1:32,33, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

This was Christ's first purpose to present the kingdom to Israel. Although the law period still existed while Jesus ministered to Israel, the principles of the kingdom were presented to Israel first through John the Baptist in Matthew 3:1,2, "In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand." Then Jesus himself in Matthew 4:17, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

The twelve disciples were sent out with the same message. This was their first commission which was kingdom teaching only, to the nation of Israel as stated in Matthew 10:5-8, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Now as Moses laid down the law to Israel, so now John, Jesus, and his disciples laid down the principles of the kingdom of heaven, which was now being offered to Israel.

All these principles, which were to be expected of those who were now to enter the kingdom, were put forth in Matthew, chapters 5 to 7. And like the Ten Commandments of the law were the main principles of the law, so the main principles regarding those who belonged to the kingdom, were what is known as the Beatitudes, as put forth in Matthew 5:1-10, which would bring blessings upon certain types of people who would be in the kingdom.

Then what is known as the Similitudes, which are the extended teachings of the Beatitudes, are found in Matthew 5:13 to Matthew 7:29. Then the seven parables relating to the period between the king's two advents, His first, coming as king, His rejection and death, until His second coming as king to again set up His kingdom. This period is discerned in seven parables, relating to the mysteries of the kingdom of heaven.

Then we have the kingdom prayer in Matthew 6:9-13, which reveals the main principle of the kingdom rulership, "Thy kingdom come, thy will be done, in earth as it is in heaven".

This prayer was never mentioned in the Epistles, as a principle of prayer in our day. The entrance into the kingdom was through a baptism unto repentance, as stated in Matthew 3:6, "And were baptized of him in Jordan, confessing their sins." That this baptism produced no regeneration experience, is proven by Paul's statement in Acts 19:3-5, "And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus."

It was after Jesus taught the kingdom principles, that he offered himself as the king of Israel, as in John 12:12-15, "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. 14 And Jesus, when he had found a young ass, sat thereon; as it is written, 15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt."

Then the nation of Israel rejected him, and crucified him as in John 19:18-19, "Where they crucified him, and two other with him, on either side one, and Jesus in the midst. 19 And Pilate wrote a title, and put it on the cross. And the writing was Jesus Of Nazareth The King Of The Jews."

Before this when the fact of Israel's rejection of Christ was even taught by Christ himself in the parable of the householder in Matthew 21:33-41, relating to the householder who planted a vineyard, and leased it to tenant farmers. This relates to the kingdom as offered to Israel. At the time of fruit, the farmer sent his servants but they were slain, referring to the prophets. Then he sent his son, and they slew him, also, relating to Christ's rejection, and the fruit of the kingdom. Matthew 21:43, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

The mistake that some teachers make is to try and prove that the church is to bring in this kingdom. The principle of teaching kingdom truth in our day is error. These two systems of Law and Kingdom, do not relate to the period of grace.

We as children of God in the period of grace, are neither under the law nor are we under the kingdom. These two systems have been put to one side on order that the church may be completed in the Dispensation of grace.

Law, Kingdom & Grace
Book 25
QUESTIONS ON LESSON 4

1. When and by whom were the principles of the kingdom first presented? Give scripture.
2. To whom were the disciples sent and with what message?
3. What were the main principles of the law called? Where are they found in scripture.
4. What do the seven parables relate to? Explain briefly.
5. What is the “kingdom prayer” and is it related to in the Epistles?
6. How did Israel treat Jesus when he presented himself as king? Give scripture.
7. To what did the parable of the householder relate?
8. To what was the kingdom of God or gospel given?
9. Is the church to bring in the kingdom as some teach? Give a reason for your answer.

Book 25: Law, Kingdom & Grace
Lesson 5: The Period of Grace
By Dr. Albert Grimes

That the principles regarding the grace Dispensation had not been taught the disciples, even after Christ's resurrection, is evident by the statement of the disciples, who had only received the kingdom teaching from Jesus himself, began again to question him regarding the kingdom in Acts 1:6-8, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power..."

In other words, the kingdom had been put to oneside, and it would be brought forth according to the Father's time. They were not to concern themselves with the kingdom, but they were now to concern themselves with the new program of God which was the grace dispensation, as stated in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

This was the reason for the second commission which the disciples received from the resurrected Lord as in Matthew 28:19,20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Then in Mark 16:15-18, "And he said unto them, Go ye into all the world, and preach the gospel to every creature..." This is not the kingdom of heaven, but the good news of salvation that saves those who believe. Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The power to perform these things comes through the Holy Spirit. Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you..." Luke 24:49, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Another age had now come forth, the age of grace. In this age of grace, the whole principle of the believer's life is completely changed. Whereas in the Law period, human effort under a legal system was the principle, the only essence of grace in the whole system was in the fact that blood legally covered sin.

THE NEW PRINCIPLES OF FAITH

Both in the law period and in the kingdom which was offered to Israel, if accepted, it would also have become a legal system in the world. But now that their two legal systems have been put to one side as principles of living, a new principle of living has been put forth, in this day of grace.

This new principle is the principle of faith. This is stated in Galatians 3:25, "But after that faith is come, we are no longer under a schoolmaster."

It is true that in every age, "the just shall live by faith". This is demonstrated in the lives of Enoch, Noah, Abraham, and Jacob. But during the law period, faith was supported and stimulated by material helps, such as the tabernacle, with the furnishings, the priesthood, and offerings.

The coming of Christ changed all this. These types and shadows were fulfilled in the supreme revelation of God to man, the Lord Jesus Christ. The earthly priesthood, the temple, the animal sacrifices, indeed the whole legal economy, were fulfilled in Christ, and then discontinued, for "Christ is the end of the law for righteousness to everyone that believeth", Romans 10:4.

All that man needs for time and eternity is found in Jesus Christ, as stated in Colossians 2:9, "For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him..."

The completeness relates to the whole completed Christian experience in Christ. We have all we need to complete it as God has ordained we should. All this supply of completeness is available to faith, faith without

any legal effort, faith without any human merit. And this principle of faith is absolutely sure to all believers, as stated in Romans 4:16, Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.”

Faith then secures and produces the outworking of a completed work which is in Christ. Not race, but grace, not attainment, but atonement...

Faith is available to all men and women. The poor may have it because it is free. The uneducated may have it because it is simple. The socially downtrodden may have it for it knows no boundaries of class, or caste.

God has made the wealth of his mercy and grace and blessing available to simple faith, so that all might have equal opportunity to secure it.

WHAT IS FAITH?

Volumes have been written about the exploits of faith, without any correct definition of what it is.

It has been explained as “Believing that what God has said, He will bring to pass”. But we must understand that believing is not faith. Believing is the result of having faith. Believing is something that comes out of the intellect of man after he has been convinced by faith.

Believing also relates to the act we perform because of our faith. The Lord never commended men for their believing, but always for their faith as in Matthew 8:10, “When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.” Matthew 9:2, “And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith...” Matthew 9:22, “But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.” Mark 4:40, “And he said unto them, Why are ye so fearful? how is it that ye have no faith?” Acts 14:9, “The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed.”

As believers we must have some understanding of what faith is, that causes us to believe, then act upon what God has revealed to us from His word.

Definitions of faith are giving to us in scripture. Hebrews 11:1-3, “Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”

From this definition we are made to understand that faith is the “substance”. The Greek word is made up of “istasis” which means “to stand”, and “hupo”, meaning “under”. Put together, it means “that which stands under a foundation”. Then it is also related as being “the whole body of documents bearing on the ownership of a person’s property deposited in archives, and forming the evidence of ownership”.

Then it states that the Elders “were borne witness to” by faith in God, who bore witness to them that their faith gained victory for them over all obstacles.

Then that through faith, all that exists in the universe, and all that exists under the conditions of time and space, came into existence through faith.

All these being formed from invisible elements, had the visible worlds been formed out of materials which were subject to human observation, there would have been no room for faith.

Science could have traced it back to its origin. There is still an unseen force that does not submit itself to experimental science and this is the object of faith.

Therefore faith is the most powerful element in the universe. But all these explanations do not explain to us what faith is or where it comes from. But we are told in scripture that faith cometh by hearing, as in Romans 10:17, “So then faith cometh by hearing, and hearing by the word of God.” So faith is out of the source of that which is heard. It is the publication of the gospel, which produces faith.

This is salvation faith which is not produced by man, but by the Holy Spirit, as in Ephesians 2:8, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”

Salvation is the gift spoken of but it is received through faith. The word “through” relates as the channel of an act.

Once salvation has been secured, faith becomes a vital part of our being, as children of God. This is pointed out by the statement in Colossians 2:6, “As ye have therefore received Christ Jesus the Lord, so walk ye in him.” Through the principle of faith, “so walk ye in him”. Faith is based upon revelation, in the word.

We continue to walk in Christ who is all we need, for we are complete in Him, by the same principle of faith, which is now in Him, as an operative power giving strong witness to the Word of God.

That faith is an operational power in us is evident in 2 Peter 1:5, “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge.” The word “faith” in this verse is the same word “faith” in Hebrews 11:1. This faith is evident in every believer.

WHERE IS THIS FAITH?

This faith, if the believer has it, is a faculty of the inner man, controlled by the Holy Spirit. This inner man is spoken of in Romans 7:22, “For I delight in the law of God after the inward man.” This new man is also created in righteousness and true holiness. Ephesians 4:24, “And that ye put on the new man, which after God is created in righteousness and true holiness.” Colossians 3:10, “And have put on the new man, which is renewed in knowledge after the image of him that created him.”

Faith then is a faculty of the new man witnessing to the truth of the word, in the Holy Spirit. And faith cometh or is witnessed to by our inner man as we study the word of God, or the revelation of the Spirit.

It’s this inner witness of faith from our inward man, that enables us to believe intellectually, then act upon what we know to be true. Every truth that we receive from the word of God will be witnessed to by faith in our inner man, and the Holy Spirit dwelling in our inner man.

The Holy Spirit anointing will teach us what is truth, and what is error. This is spoken of in 1 John 2:20, “But ye have an unction from the Holy One, and ye know all things.” The word “unction” is “chrisma”, endowment, anointing, and that anointing teaches us all things as in 1 John 2:27, “But the anointing which ye have received of him abideth in you (the inner man), and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”

So every truth confirmed by the anointing will also release the witness of faith from your inner man, which will enable us to believe, and act and appropriate that truth (new mind renewed).

With these two principles working in our lives we will then be able to move into a life of faith.

THE AGE OF FAITH

Ephesians 2:8, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”

Most Christians have not understood this principle of faith. They have attributed it to human effort, something they themselves are to do.

For example, the principle of believing on the Lord as Saviour is in most cases explained as an humanistic effort on our part and because of this belief they have mired the whole principle of faith.

Salvation is a gift of God, that is accepted through faith in Jesus Christ as stated in Ephesians 2:8, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”

The principle is that through faith we receive the gift of salvation. Faith is trusting in someone else. There is no merit or human effort in faith, and it’s our faith that makes us trust in Jesus and believe in him. The act of believing because of our faith, produces the miracle of the new birth.

THE NEW BIRTH BRINGS US INTO THE LIFE OF FAITH

The life of faith which we will now live becomes the whole principle of our Christian experience, for it states in the word that Romans 1:17, “For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

The righteousness which the gospel reveals is received by faith. Then as we have said, our whole life is now to be lived before the principles of faith.

Our faith will then bring us into the boundless grace of God, as it is stated in scripture. Romans 5:2, “By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” Under the law they received because they did something. Under the kingdom, they received in a similar baptism way. But under grace we receive the whole completeness of our salvation on the basis of faith.

WHAT IS GRACE?

We have, because of legalistic systems which we have been living under, some idea what Law is. It relates to a legal act of rules, which the Israelites were not able to keep, because of the weakness of the flesh. Grace is the exact opposite of law.

To most Christians, grace relates to a principle where all restrictions are lifted, and he is free to do as he pleases (called license, security), as in Romans 6:1, “What shall we say then? Shall we continue in sin, that grace may abound?”

We as Christians must understand that under grace, God demands more of us than under the law as stated in Ephesians 1:7, “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” Titus 2:11,12, “For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.”

The reason why we should live this way is pointed out in Titus 2:13, “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” The provisions which enable us to live this way, Titus 2:14, “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

What God demands of us in grace, he, through the death and resurrection of Christ, provides for us in Jesus Christ, through faith by grace.

GRACE EXPLAINED

The word “charis”, grace, refers to God’s offer of salvation, with all that implies, which salvation was procured at Calvary’s cross, with all the personal sacrifice which that included, offered to the ones who were His bitterest enemies, who were not only underserving of that salvation, but deserved eternal punishment for their sins, offered without any expectation of return, but given out of the bounty and free-heartedness of the giver, this is the grace of God.

This means that there is no room for good works on the part of the sinner, as a means whereby he might attain that salvation, or after salvation whereby he might retain that same salvation.

THE SUPERABUNDANCE OF GRACE

Romans 5:20, “Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.” Grace much more “abounded” means “to exist in superabundance”. It could read “grace existed in superabundance, and then more grace added to this superabundance”.

In other words, the superabundance of grace, that brought my completed salvation, will still exist without change, now that I have salvation in its superabundance. And this grace will dominate my whole Christian experience.

Grace then demonstrates to us once and for all, how God Himself feels towards me. It reveals the completeness of love, mercy, and grace. I can rest in His superabundance of grace, knowing it will never change.

With faith in the grace of God, and all it relates to, It now can become a dynamic power that will work in every part of my Christian experience through the power of the indwelling Holy Spirit. It will begin in my life.

With faith strong in our lives, God's grace will reign throughout our entire life as stated in Romans 5:17, "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

The influence of grace is to be seen in the life of the Apostle Paul, as in Galatians 1:15,16, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."

Then in his ministry as in 1 Corinthians 3:10, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." Through grace each member in the body of Christ is given a measure of faith to enable him to minister. Romans 12:3, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

It's this grace that is the power working through the Holy Spirit that renews the mind through the inner man and enables us to put off the old man as in Romans 6:14, "For sin shall not have dominion over you: for ye are not under the law, but under grace." Ephesians 4:22-24, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness." New means, responds to grace.

Through grace, we have been brought as children of God into the highest conceivable positions, that of complete acceptance by God as in Ephesians 1:6, "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

God, through grace, constantly works in us to implant, and perfect in the believer the principles that belong to grace, God's attitudes.

THESE PRINCIPLES ARE THE FRUIT OF THE SPIRIT

Galatians 5:22,23, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law." These are brought about by the power of the Holy Spirit, through the renewed mind of the believer by the grace of God. Effortless surrender to the Holy Spirit enables him to produce his fruit through the believer, out of the inner man.

In our service for the Lord, in regards to gifts, the same principle of grace in the life of the believer is to be seen in Romans 12:6,7, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. 7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching."

This principle of grace is the whole power of my ministry as in Romans 15:15,16, "Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

It is through the grace of God that we are enriched in everything we need to minister, as stated in 1 Corinthians 1:3-7, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. 4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 That in every thing ye are enriched by him, in all utterance, and in all knowledge..." grace given because of human limitation. 1 Corinthians 1:6,7, "Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." Yet they lacked the fruit of the Spirit.

This grace is the power in the believer that if submitted to will enable him to labour without legalistic effort for the Lord as in 1 Corinthians 15:10, "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." With Ephesians 3:7, "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power."

We are now to be strong in grace. This will enable us to minister the truths of God's word to others as in 2 Timothy 2:1,2, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that

thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”

We are stewards of this grace, and through the gifts which the Holy Spirit has given us, we can dispense the grace of God to others. 1 Peter 4:10, “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” Then in Ephesians 4:29, “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.”

It is this same grace that will enable us to live before others as we should as Christians, as in 2 Corinthians 1:12, “For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.”

This same grace as we have it in our heart, will enable us to truly worship God as in Colossians 3:16, “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”

This same grace can enable us to speak as we should to others, as in Colossians 4:6, “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.” The word “salt”...most things seasoned with salt makes them agreeable and pleasant to taste. The Christian must strive to cultivate the gift of pleasant and wise conversation, so that they may be able to speak appropriately to each individual, with his peculiar need, with which we come in contact. Grace will enable us to do this.

This grace can also establish our hearts in truth, so that we will not be carried about by strange doctrines as in Hebrews 13:9, “Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.”

Both the husband and wives are heirs of this grace as stated in 1 Peter 3:7, “Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.”

It is an evident principle that grace produces certain fulfillments relating to the word of God, such as giving, which itself is called a grace, as in 2 Corinthians 8:1, “Moreover brethren, we make known to you the grace of God, bestowed on the churches of Macedonia.” 2 Corinthians 8:6,7, “Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. 7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.”

Grace then is that part of God, that is freely bestowed upon His children working in them all that God desires for them. It’s that which brings them into the completeness of God’s plans and purposes. It’s God’s divine influence through the Holy Spirit. And remember, this boundless grace works through faith.

Effortless surrender to the grace of God will produce a completed fruitful Christian experience, worked out not in the energy of the flesh but through the power of the Holy Spirit.

Law, Kingdom & Grace
Book 25
QUESTIONS ON LESSON 5

1. The disciples were still concerned about the kingdom, but what was to be their main concern now? Give scripture.
2. What were some of the things they were to do?
3. From where would they receive the power?
4. What is the main principle of the age of grace? Give scripture.
5. Give a scripture to show the law was done away in Christ?
6. Where do we find all we need? Give scripture.
7. Does faith come by legal effort and human merit? What is it?
8. What does faith produce?
9. What is believing the outcome of?
10. How does faith have science baffled in regards to creation?
11. What is the most powerful element in the universe?
12. How is faith produced? Give scripture.
13. Once we are saved, what becomes a vital part of our being?
14. Where is this faith in the believer and how is it controlled?
15. Truth confirmed by the anointing of the Holy Spirit will release what, and what kind of results will it produce?
16. Explain the gift of salvation, faith in this regards, and what it produces.
17. Explain briefly the wrong teaching people have as to the meaning of grace, and what God demands under grace. Give scripture.
18. What God demands in grace, how has He provided?
19. Explain briefly the superabundance of grace and its results.
20. How did grace influence the Apostle Paul and his ministry?
21. God through grace in us to perfect in the believer the principles of grace, what are they?

22. Give a scripture to show we are stewards of this grace and can give it to others.
23. Name some of the things this grace enables us to do.
24. What will an effortless surrender to the grace of God produce in us?