

Audio Transcript of Sermon
May 8, 2021
Law and Grace, Faith and Works

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Within modern-era Christianity there is this divide between law and grace. Either you are on team law or you are on team grace. Today we are going to study this divide to see its historical roots. Consider this, that the church of the time of the apostle Paul, a church that observed the holy days as given in the Bible was much different than virtually all of modern-era Christianity. Paul in his writings references the Sabbath and Holy Days and several hundreds of years later we find this is changed to Sunday and other holidays. The explanation that is given is a move from law to grace. We will look at the Book of Galatians, a book that is commonly used by many to defend their move from law to grace. We'll look at law and we'll look at grace, and we'll see what was intended. We'll look at faith and works, and see how overlooked translated words can make a difference.

The Greek word for law used in many instances of the New Testament is *nomos*, Strong's Greek word 3551. There are many who think of law as being distinct from grace, and yet James makes it clear these two are connected. James writes that among many spiritual qualities, people of God are not to be quick to anger because anger as man knows it does not result in the righteousness of God. James tells us to be meek, and tells us to be doers of the word, never forgetting who we are. James one verse nineteen.

James 1:19-27

19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20. For the wrath of man worketh not the righteousness of God.

21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22. But be ye doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

James then tells us to look into and continue in the perfect law of liberty, to be a doer of the work. James is telling us to look into the perfect *nomos*, or law of liberty. He then tells us to watch what we say, to practice pure and undefiled religion by both visiting orphans and widows, and to keep ourselves unspotted from the world. Verse twenty-five.

25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The commonly held view by many is that law is separate from grace. Grace, in many instances, comes from the Greek word, *charis*. In one instance of the apostle Paul's writings, *charis* is translated as liberality. The Greek word for liberty used by James in verse twenty-five is *eleutheria*, Strong's Greek word 1657. In the very next chapter, James would write of liberty using *eleutheria* and *nomos*. James begins by explaining that we are not to give better attention to people who the world may look at as important. Instead, James teaches we are to treat all people as we would want to be treated. James tells us to speak and act as a person who is judged by the law of liberty, the *nomos* of *eleutheria* by showing mercy to others as mercy trumps judgment. In the United States, we legally think of mercy as a pardon or commutation. When either is provided the original sentence is no more. Similarly, spiritually it is mercy, forgiveness of sins, that keeps us from what otherwise would be a deserved punishment. James two verse one.

James 2:1-13

1. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:
4. Are ye not then partial in yourselves, and are become judges of evil thoughts?
5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?
6. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?
7. Do not they blaspheme that worthy name by the which ye are called?
8. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:
9. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.
10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.
11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.
12. So speak ye, and so do, as they that shall be judged by the law of liberty.
13. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

The liberty that James writes about expounded by Peter who describes liberty as being free from a life of sin. Peter shows that by using great swelling words of vanity, appealing to just the human condition, while promising liberty, *eleutheria*, these people are slaves to sin, overcome by it, having not escaped this world through Jesus Christ. Second Peter two verse eighteen.

2 Peter 2:18-22

18. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.
19. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

What Peter is saying is that these people who preach liberty live a life of sin. In a state of grace, *charis*, as understood by most people today, how can sin be explained, as these two seem to disagree. Paul wrote about this in Romans. Paul explains that by Adam sin entered into the world. He then adds that because prior to the time of Jesus there was law, sin was present in the world. He then adds where there is no law, sin is not imputed, in other words there is no list of sins. Paul did not say as many presume that where there is no law there is no sin. Paul simply said that where there is no law, sin is not imputed. Romans five verse twelve.

Romans 5:12-21

12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13. For until the law sin was in the world: but sin is not imputed when there is no law.

Paul then explains how death reigned in the Old Testament and that it is through Jesus Christ that we have life, and this is the gift of grace, *charis*. Paul is explaining that a major change from the Old Testament to the New Testament is the removal of the death penalty, that now we have the opportunity for life through the forgiveness of sin. It is this forgiveness of sin that constitutes grace. Verse fourteen.

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.

15. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

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.)

18. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Paul shows that through Adam we were made sinners and by Jesus we will be made righteous. He also shows that even though sin has permeated the world, grace will abound even more through righteousness that leads to eternal life made possible by Jesus Christ. Verse nineteen.

19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

In the very next chapter of Romans, Paul writes about this. He asks if we should continue to sin so that grace may abound. Paul is asking should we really, really sin in order to receive a tremendous amount of grace. Paul emphatically tells us no, that we should be dead to sin. Romans six verse one.

Romans 6:1-23

1. What shall we say then? Shall we continue in sin, that grace may abound?

2. God forbid. How shall we, that are dead to sin, live any longer therein?

Paul explains that by being baptized, we are baptized into the death and resurrection of Jesus and need to walk in newness of life, of the righteousness of Jesus Christ. He shows that when we were baptized, our old spirit died so that our

new spirit of righteousness could live. Our old self is no more and we live a new life, knowing we are to live our life to God through Jesus. Verse three.

3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7. For he that is dead is freed from sin.

8. Now if we be dead with Christ, we believe that we shall also live with him:

9. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Paul then tells us to reckon that we are dead to sin and alive to God through Jesus Christ, and that we are not to let sin reign in our bodies. If indeed there is no law and we are all under grace, how can there be sin? We need to remember from Romans five thirteen that sin is not imputed, or charged to us. It does not mean there is no sin. Sin still very much exists. This is why Paul again asked rhetorically if we are under grace should we sin and told us emphatically no. Verse eleven.

11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

15. What then? shall we sin, because we are not under the law, but under grace? God forbid.

Paul shows that we have a choice. We can choose to obey sin that leads to death or have obedience that leads to righteousness. If there is no law, what is there to obey and how can we be led to righteousness? Verse sixteen.

16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

The obedience that Paul is writing about is obeying from the heart understanding that we are to become servants of righteousness through growth of the fruits of holiness that leads to eternal life. Verse seventeen.

17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18. Being then made free from sin, ye became the servants of righteousness.

19. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20. For when ye were the servants of sin, ye were free from righteousness.

21. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Paul adds that while we can earn death through sin, eternal life is a gift, meaning there is nothing we can do of and by ourselves to earn eternal life. Verse twenty-three.

23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Paul would go on to explain in a later chapter of Romans that people who are in Christ Jesus, who walk after the spirit are free from the law of sin and death because Jesus died and was resurrected for us. He shows that without the Holy Spirit we cannot please God because the human mind has hatred towards God. He adds that the human mind cannot obey the law of God, that we have to be

spiritually-minded to obey the law of God, and that through righteousness, the righteousness of Jesus Christ, we will have eternal life. Romans eight verse one.

Romans 8:1-11

- 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.**
- 2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.**
- 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:**
- 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**
- 5. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.**
- 6. For to be carnally minded is death; but to be spiritually minded is life and peace.**
- 7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.**
- 8. So then they that are in the flesh cannot please God.**
- 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.**
- 10. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.**
- 11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.**

To the Galatians, Paul would write similar information. He wrote with a concern that the brethren were removed from the grace, *charis*, of Jesus Christ to a false gospel. Galatians one verse six.

Galatians 1:6-9

- 6. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:**
- 7. Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.**

8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

In the next chapter, Paul explained who when he traveled to Jerusalem with Barnabas and Titus that they observed false brethren who sought to bring them to bondage. From Romans six verse sixteen we need to remember we are servants to whom we obey, whether sin to death or obedience to righteousness. The bondage that Paul writes about in this chapter of Galatians is the bondage of sin. Galatians two verse one.

Galatians 2:1-4

1. Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3. But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

It was during this early time of the church that Christians who had been born of the tribes of Israel were having difficulty distancing themselves from the religious teachings that became the religion of the Jewish people, and this religious teaching went well beyond what is given to us in the Old Testament. Even Peter would not eat with the Gentiles. The basis for this is an interpretation of the Old Testament that was written into the Jewish law, not a command of the Old Testament. Some confuse Jewish law with the Old Testament, the two are distinct. Paul pointed out that by this time Peter had stopped observing the requirements of the Jewish law, not living as a Jew but a Gentile, and yet was compelling the Gentiles to live as Jews. Paul was showing Peter's hypocrisy. Verse eleven.

Galatians 2:11-21

11. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Paul then added that those who are called, Christians, know that we are not justified, found not guilty of sin, by obedience to the law, but through faith in Jesus Christ, an act of belief. Our ability to be righteous, to be justified never comes from what we do. It comes by and through the death and resurrection of Jesus Christ. If righteousness was possible by obeying God's law, we would not need the death of Jesus to be righteous and inherit eternal life. Verse fifteen.

15. We who are Jews by nature, and not sinners of the Gentiles,

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.

17. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18. For if I build again the things which I destroyed, I make myself a transgressor.

19. For I through the law am dead to the law, that I might live unto God.

20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

With this, many think that with faith there is no longer a need to have obedience, or works, that faith alone is all we need. James asked that question if faith without works can save a person, or give them eternal life. He used an example of a hungry person as an example showing how pleasantries do not always resolve bad situations, that sometimes other actions are needed. James did not give these verses to define works that he would discuss. James used feeding the hungry person as an example showing that we feed our faith through obedience. He used this example to show how faith without action is a dead faith. He shows that even demons believe and tremble, yet they take no action except to interfere with the salvation of people. James shows our faith is demonstrated by our obedience. James two verse fourteen.

James 2:14-26

14. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15. If a brother or sister be naked, and destitute of daily food,

16. And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17. Even so faith, if it hath not works, is dead, being alone.

18. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19. Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20. But wilt thou know, O vain man, that faith without works is dead?

21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22. Seest thou how faith wrought with his works, and by works was faith made perfect?

23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24. Ye see then how that by works a man is justified, and not by faith only.

25. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26. For as the body without the spirit is dead, so faith without works is dead also.

We know from Galatians it is faith that saves us, and we know from James that faith is demonstrated by obedience. In other words, we are to obey the commands of God the Father and Jesus Christ, and yet this obedience of and by itself is insufficient for salvation because it is faith that saves us, and if we are a person of faith, according to James, we will have obedience. Going back to Galatians, Paul shows that the Holy Spirit is given through faith, not obedience. Galatians three verse one.

Galatians 3:1-12

- 1. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?**
- 2. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?**
- 3. Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?**
- 4. Have ye suffered so many things in vain? if it be yet in vain.**
- 5. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?**

Abraham's righteousness when he was willing to sacrifice Isaac, stems from not the act of preparing the sacrifice, but the belief, and the belief was made manifest by Abraham's actions. People who believe that obedience, obedience without faith to the law can save them are doomed to fail spiritually. Verse six.

- 6. Even as Abraham believed God, and it was accounted to him for righteousness.**
- 7. Know ye therefore that they which are of faith, the same are the children of Abraham.**
- 8. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.**
- 9. So then they which be of faith are blessed with faithful Abraham.**
- 10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.**

There is no amount of obedience to the law that we can have that will justify us before God, or have God find us not guilty of sin, because we are to live by faith. The law does not save us, it is Jesus Christ, and this is the essence of what Paul is writing. Verse eleven.

11. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12. And the law is not of faith: but, The man that doeth them shall live in them.

Later in the chapter, Paul would write that the law was given at a time prior to Jesus and the establishment of faith. Now that faith has arrived, we look to faith and not the law for salvation, and going back to James we still establish our faith through our obedience. Paul concludes this section by showing that unlike Jewish belief at the time, there is no distinction of people who are Christians. We are all heirs of the promise that was originally given to Abraham. Verse twenty-three.

Galatians 3:23-29

23. 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.

25. But after that faith is come, we are no longer under a schoolmaster.

26. For ye are all the children of God by faith in Christ Jesus.

27. For as many of you as have been baptized into Christ have put on Christ.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Paul then shows how we are becoming the children of God and are known of God and then poses a question about a desire to return to bondage, living that life of sin that results from believing our righteousness stems from our ability to keep the law instead of faith. Galatians four verse nine.

Galatians 4:9-11

9. 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.

11. I am afraid of you, lest I have bestowed upon you labour in vain.

Some look at these verses as a basis to not keep the Sabbath and Holy Days and to ignore God's calendar because we overlook the use of a word. When Paul used the word observe in verse ten, Paul in the Greek used the word *paratereo*, Strong's Greek word 3906, which means to insidiously or scrupulously watch and observe. Paul was not talking about keeping the Sabbath and Holy Days, but HOW they were keeping the Sabbath and Holy Days, and he was criticizing them for being extra careful not only about how they kept these days, but how they criticized others in the observance of these days.

What's more is this same Greek word, *paratereo*, is used in four other instances in the New Testament, three times describing the actions of the religious authorities with Jesus, and once describing the actions of the religious authorities in an effort to kill the recently converted Saul. When Jesus in Mark chapter three entered in a synagogue on the Sabbath and there was a man with a withered hand, they watched him. They were the Pharisees who in the concluding verses of chapter two had taken issue with how Jesus had kept the Sabbath with His disciples. When they watched him, they *paratereod* Jesus. They were waiting and ready to criticize. Mark three verse one.

Mark 3:1-2

1. And he entered again into the synagogue; and there was a man there which had a withered hand.

2. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

In the sixth chapter of Luke, the issue of healing on the Sabbath is described again, and the scribes and Pharisees *paratereod* Jesus. Luke six verse six.

Luke 6:6-8

6. And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7. And the scribes and Pharisees watched him,

They *paratereod* Him.

whether he would heal on the sabbath day; that they might find an accusation against him.

8. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

Later in Luke, when Jesus was asked if it was lawful to pay taxes to Caesar, it was because they *paratereod* Him. Luke twenty verse twenty.

Luke 20:20-26

20. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

22. Is it lawful for us to give tribute unto Caesar, or no?

23. But he perceived their craftiness, and said unto them, Why tempt ye me?

24. Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

25. And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

26. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

When Saul escaped from Damascus after his conversion, those who sought to kill Saul *paratereod* the gates day and night. Acts nine verse twenty-three.

Acts 9:23-25

23. And after that many days were fulfilled, the Jews took counsel to kill him:

24. But their laying await was known of Saul. And they watched the gates day and night to kill him.

25. Then the disciples took him by night, and let him down by the wall in a basket.

Today law and grace might be the argument that some have, and they use the position of grace to abandon law without remembering that James said faith without works, or obedience, is dead? Those who abandon obedience because they see no purpose for law are spiritually dead, just like the demons who believe and tremble.

On the other hand, those who very tightly keep the laws of God, as if God is out to get you and just waiting for you to slip up, are guilty of *paratereo*, which Paul warns against, because there is nothing we can do in keeping any aspect of the law that makes us righteous, because salvation comes through faith tied to obedience.

What have we learned? Faith without works, or obedience, is dead. Obedience with faith is dead. Keeping any aspect of the law so rigidly that it makes us feel superior and in a position to judge others is dead. We all have to obey and have faith to be in the Kingdom of God.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.