

The Epistle of Paul the Apostle to the Galatians

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Chapter Ten -

THE DEPARTED BLESSING

Verse 11: **"I am afraid of you, lest I have bestowed upon you labour in vain."** Paul was beginning to fear that his work was coming to nought, that he had labored and sacrificed in vain in the ministry he had bestowed upon the Galatians. Paul was a dedicated minister. He had a deep feeling for his converts in the grace of GOD.

He felt the same about all of the churches the HOLY GHOST had used him to establish. **"As ye know how we exhorted and comforted and charged every one of you, AS A FATHER DOTH HIS CHILDREN"** (I Thessalonians 2:11). Paul felt toward his converts as a true father feels toward his sons. The fear he mentions here was not for himself, but for the believers at Galatia. His heart yearned over them, and burned for them as the heart of a loving father for his children.

Verse 12: **"Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all."** What Paul is literally saying here is: "I beseech you, brethren, become as I am, for I also am become as ye are." Paul had forsaken his high position as a Jew. He was born into a very elite family . . . it had cost him a great deal to forsake his position as a Jew under the Law. He had taken his place with the Gentile believers at Galatia as sinners - hopeless, helpless, hell-bound. He had taken his place along with them depending wholly and entirely upon the grace of GOD for salvation . . . Grace plus nothing.

But now the Galatian believers were forsaking their position under Grace, and turning to Paul's former position under the Law. In the eyes of Paul, they were so foolish! He assures them it is not sympathy he is seeking, for he says, **"Ye have not injured me at all."**

Verses 13 and 14: **"Ye know how through infirmity of the flesh I preached the Gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus."**

Undoubtedly Paul was referring to the injuries resulting from the horrible stoning he had undergone at Lystra, when he was dragged outside the city for dead (Acts 14:19-20; II Corinthians 12:1-10). He must have been injured severely, probably marred and scarred as a result of that terrible ordeal. Because of that horrible flogging, he did not make his intended missionary journeys, but turned to the Galatians and preached the Gospel to them.

The Galatians had much to be thankful for. It was because of Paul's infirmity of the flesh that

they heard the Gospel for the first time. Paul now reminds them that when he came to them the first time in weakness, preaching the pure grace of GOD, they did not turn him away because of his infirmities. They did not despise nor reject him because of his injury; but they had received him as GOD's messenger. They received him even as they would have received JESUS CHRIST . . . they did everything but make a god of him! (He would not have permitted them to carry it that far, had they attempted it.)

Verse 15: **"Where is then the blessedness ye spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me."**

I have already pointed out that Paul was brutally beaten, stoned and dragged outside the city of Lystra for dead. It would seem that he was injured severely about the eyes, which injury not only interfered with his vision but also caused his facial appearance to be far from attractive. Greek authorities tell us that the Greek word for "**rejected**" in verse 14, means "*spat out*." This indicates that Paul's appearance was certainly repulsive, and those who looked upon him could have been tempted to turn away. They could have refused to hear the message of a man so marred and scarred in his appearance. Please read Isaiah 52:13-14, also Isaiah 53:2-4.

The Bible clearly states that Paul had a "**thorn in the flesh**." Many outstanding Bible authorities believe this thorn was his eyesight, that he was almost blind; and it could be that this impaired vision was the result of the terrible stoning at Lystra.

Verse 16: **"Am I therefore become your enemy, because I tell you the truth?"** Every true Bible witness of GOD knows how easy it is for those who profess to be best friends to very quickly turn and become a bitter enemy, doing exactly the opposite of what they had been accustomed to do. Love and respect can turn to hatred and contempt. Once the Galatians would have plucked out their eyes and have given them to Paul - but now they seem to be becoming his enemies because he refused to compromise with their legalism . . . because he dogmatically and without apology preached salvation by Grace through faith - plus nothing.

To the Corinthian believers Paul said, **"Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? . . . Wherefore? because I love you not? God knoweth"** (II Corinthians 11:7-11).

Paul had a heavy heart when he uttered the words in Galatians 4:16. I can almost hear the quivering of his voice as he tenderly looked upon the people who had so willingly accepted the message of Grace, who were so happy in the liberty of Grace.

As he looked upon them . . . victims of the legalizers . . . he said, **"Am I therefore become your enemy?"** The man for whom you would have plucked out your own eyes, the one whom you would have set up as JESUS CHRIST?

Am I now your enemy because I refuse to lie to you?

Because I refuse to compromise and preach a half-truth?

Am I your enemy because I preach the truth without fear, favor or apology?"

You may rest assured that the Apostle Paul would never have deviated from the message of the

Cross to keep the friendship of any person, regardless of who that person might be. If he were alive today he would be the same Paul - because he was called of GOD, ordained of GOD, commissioned of GOD, sent by GOD . . . therefore he preached the Gospel. All of GOD's preachers preach the Gospel. Hirelings preach to please people; GOD's ministers preach to please GOD Almighty.

Verses 17 and 18: **"They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you."**

Literally Paul is saying, "They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them. But it is good to be zealously sought in a good manner at all times AND NOT ONLY WHEN I AM PRESENT WITH YOU."

Writing to the believers at Corinth, Paul said practically the same thing to them: **"But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the apostles of CHRIST. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works"** (II Corinthians 11:12-15).

I often make the statement in my meetings that not everyone who stands behind the sacred desk is GOD's preacher. Not everyone who has a degree from a seminary is GOD's preacher. Not everyone who wears a scissortail coat, with his collar turned backward, is GOD's man. The devil has ordained ministers just as surely as GOD has ordained ministers. You may rest assured that all who claim to be ministers of the Gospel are NOT ministers of the Gospel. Satan himself is transformed as an angel of light, and therefore it is certainly not astonishing that his ministers be transformed (or appear) as ministers of righteousness, but their **"end shall be according to their works."** The devil has a cheap counterfeit for everything good that GOD has provided in JESUS CHRIST through Grace. Beware of the minister who mixes Law and Grace - or who mixes anything with Grace. GOD's preachers preach salvation by Grace, through faith, plus nothing.

LAW AND GRACE CANNOT COEXIST

Verses 19 and 20: **"My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you."** Face it, beloved: What Paul is really saying here is, "I am afraid you Galatians are not fully born." Paul feared that they had not fully and wholeheartedly accepted the grace of GOD.

It is altogether possible for a person to go a long way, to demonstrate what seems to be real Christianity, and yet not be truly born again. You cannot look at people and declare that they are truly born again. You can not listen to their testimony and vow that they are saved.

The devil is shrewd - and if he can cause a sinner to stop short of salvation by Grace through faith plus nothing, he is extremely happy. The devil can send a person to hell much more easily

in religion than out of religion.

A person who is religious (but lost) is much more difficult to reach with the Gospel of Grace than is a person who has never known anything about salvation by Grace through faith. Please study carefully I Thessalonians 2:7-11. Notice the message to the believers at Thessalonica.

It was difficult for Paul (in writing) to make these Galatians realize just how deeply concerned he was for them, and how much he wished he might be present with them instead of writing. He was perplexed about them, and very deeply concerned over them.

Verse 21: **"Tell me, ye that desire to be under the Law, do ye not hear the Law?"** Here is another of Paul's questions. He is reminding the Galatians that when the Law was given at Sinai the people were removed a great distance from GOD. When the Law was given on Sinai, there were thunders and lightnings and a thick cloud upon the mountain; and the voice of the trumpet was exceeding loud, so that all the people who were in the camp trembled. Mount Sinai was altogether on a smoke, because JEHOVAH descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace. The whole mountain quaked. Read Exodus 19:16-18. All the people of Israel witnessed the thunderings and lightnings, and heard the noise of the trumpet; they saw the mountain smoking, and when they saw it they removed and stood afar off. They said to Moses, **"Speak thou with us and we will hear: but let not God speak with us, LEST WE DIE!"** Read Exodus 20:18-19.

To the Galatians Paul is saying, "Is this what you want? Is this what you are returning to? After having tasted the grace of GOD, after having enjoyed the liberty of GOD's marvelous Grace, do you desire to return to the thundering, the lightning, the clouds, the quaking of the mountain . . . the smoke? Is that what you want?" Hallelujah! How wonderful it is to know that believers today are not under the Law!

". . . And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (Exodus 19:16-18). Hallelujah for Grace! Thank GOD, **"Christ is the end of the Law for righteousness to everyone that believeth"** (Romans 10:4).

In Galatians the question Paul is answering is not the question of Law AND Grace - but it is the solemn, eternal question of whether it is Law OR Grace. It cannot be Law AND Grace - because Grace and Law do not mix. It is either one or the other. For a person to testify that he is saved by Grace, but must keep himself by works, is to deny Grace. **"The grace of GOD that bringeth salvation... teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world"** (Titus 2:11-15).

When GOD saves the sinner, He puts the HOLY GHOST into the bosom of that sinner, and sets up a classroom in the heart, with the grace of GOD as the professor . . . the grace of GOD teaches us. GOD's Grace does not save us and then leave us to fight our own battles. The grace

of GOD abides within.

As an illustration, Paul uses the account of Abraham and his two sons:

Verses 22-26: **"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."**

Paul had a burning desire to set straight these Galatian believers who had been confused by the legalizers. He went back into Bible history and used Abraham as an illustration.

He reminded the Galatians that Abraham had two wives - a bondmaiden, and his true wife, Sarah. He contrasts Hagar (the Egyptian slave girl) with Sarah, the wife of promise, the wife GOD gave to Abraham. Paul likens Hagar to the Law, and compares Sarah to the grace of GOD. Then he mentions the two sons . . . Ishmael, the son of the bondwoman (born after the flesh, by the will of man), and Isaac, the miracle-child, supernaturally born by promise - the promise of Almighty GOD who cannot lie.

GOD had nothing to do with the birth of Ishmael. You know the story as told in Genesis. Sarah reminded Abraham that surely GOD had forgotten His promise that a son would be born to them. Therefore Sarah suggested to Abraham that he go in to Hagar and perchance she could give to him a son. Instead of listening to GOD Almighty, Abraham (like Adam) listened to his wife and did as she suggested. As a result, Ishmael was born after the flesh, while Isaac was the child of promise.

Paul then said, "These two women, Hagar and Sarah, and their two sons, Ishmael and Isaac, are an allegory. They have a spiritual application, and this story is given for our instruction."

It was Paul who said, **"ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"** (II Timothy 3:16). The two women and their sons are symbolic of Law and Grace. Paul uses the allegory to illustrate his message of salvation by Grace through faith plus nothing.

The story of Hagar and Sarah, with their two sons, was not put in the Bible to fill up space. It was recorded to teach a spiritual lesson. The Scriptures clearly point out that Ishmael was born of the will of the flesh, and the fact of his birth reveals Abraham's terrible failure and weakness in the flesh. It was in the flesh that Abraham attempted to help GOD fulfill His promise. Because Abraham was flesh, he had given up hope concerning GOD's promise that a child would be born, through which the Seed would come.

Abraham, because of the flesh, could not fully believe GOD concerning this promise, seeing that he and Sarah were getting old and still GOD had given them no son. But GOD had made a promise to Abraham - and He was able to keep that promise. Abraham decided he would help

GOD by going in unto Hagar the bondwoman - a symbol of bondage, a symbol of doubt and failure . . . failure to trust GOD.

Paul uses Abraham's failure, and illustrates man's attempt to please GOD by the works of the flesh. Hagar represents the Law. Ishmael represents the works of the flesh, which of course always bring about bondage.

Paul goes further to point out that in addition to Sarah and Hagar and their two sons, Ishmael and Isaac, there are two covenants also involved:

The Covenant of the Law of Mount Sinai, and the Covenant of Grace which had its beginning at Mount Calvary when JESUS was crucified. Then he speaks of two cities - the Jerusalem of Paul's day, and the New Jerusalem . . . the eternal abode of the redeemed, the bride of CHRIST, the New Testament church. Thus, in Paul's illustration we have:

- two women (Hagar and Sarah);
- two sons (Ishmael and Isaac);
- two covenants (Law and Grace);
- two mountains (Sinai and Calvary);
- two cities (the earthly Jerusalem and the Pearly White City, the New Jerusalem which John saw descending from GOD out of Heaven)

Paul points out all of this in detail, to show the difference between salvation by Grace through faith plus nothing, and the attempt to be saved by Grace plus Law-works. Hagar, Ishmael, Mount Sinai and the earthly Jerusalem are all pictures of the Law. Hagar was a slave, and in the spiritual sense the Law makes slaves of those who are under the Law. What astonished Paul was how anyone could return to the Law, knowing that the Law brought bondage while Grace brought liberty. " . . . **FROM THE MOUNT SINAI, WHICH GENDERETH TO BONDAGE**" (Galatians 4:24).

But Paul does not stop here. He continues by saying that the Law which was given to Moses on Mount Sinai could not set anyone free . . . never did set anyone free . . . nor could it ever set anyone free. The Law of Sinai brings only bondage (Galatians 4:24). Perhaps Paul looked toward Jerusalem and asked the Galatians, "What is the condition of the City of Jerusalem? Look at that city! She was once a proud city, the capital of Palestine, the seat of the mighty King David . . . the envy of the world in the days of Solomon. Look at Jerusalem now!"

In Paul's day Jerusalem was overrun by the foreign Gentile power of Rome--stripped of her freedom, the seat of a pagan Roman governor! And why? Simply because Israel tried to be kept by the Law . . . and failed. They broke every law GOD ever gave them. " . . . **This Agar is Mount Sinai . . . and answereth to Jerusalem which now is, and is in bondage with her children**" (Galatians 4:25).

Hagar, being a slave, could bear only slave children. The Law of Moses could not make Hagar free, the Law of Moses could not make Ishmael free, nor make him the heir of promise. Mount Sinai did not send forth a message that brought hope to Israel - Sinai produces only slavery. GOD's Covenant of Works offered no eternal salvation and liberty to Israel as a nation; but only

judgment, bondage, condemnation. Therefore Paul thunders out: "TELL ME, YE THAT DESIRE TO BE UNDER THE LAW, WILL YOU STOP FOR A MOMENT AND LET ME TELL YOU WHAT THE LAW REALLY IS AND WHAT THE LAW REALLY DOES?"

After Paul had shown that the Law could not bring liberty, but could bring only bondage, he then cried out,

"BUT JERUSALEM WHICH IS ABOVE IS FREE, WHICH IS THE MOTHER OF US ALL!" (Galatians 4:26).

The Law could bring only fear; the grace of GOD brings peace and assurance, and joy unspeakable and full of glory.

Writing to the Hebrew believers, Paul said, **"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:)** But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Hebrews 12:18-24).

Paul closes the allegory by saying:

Verses 27-31: **"For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."**

May I remind you that Ishmael, the son of Hagar, was the first-born in Abraham's tent. The Law was given first. Grace and truth were revealed later, in JESUS CHRIST. **"For the Law was given by Moses, but grace and truth came by Jesus Christ"** (John 1:17).

The firstborn of Abraham (Ishmael) was set aside. The promised son (Isaac), sent by GOD through miraculous power, was the heir of promise. So the Law, which came first, could not save, and it was imperative that it be abandoned as a means of salvation, justification, and redemption. We must be saved by Grace, and Grace alone; therefore, the first becomes the last and the last becomes the first.

The barren wife, Sarah (given to Abraham by GOD), becoming fruitful, set aside the bondwoman, the woman of the flesh. Grace supercedes the Law. Therefore, Paul closes this part

of his message (an argument for salvation by Grace through faith plus nothing) by saying, "**We brethren, as Isaac was, are the children of promise.**" We are not children because of the Law; we are children because of the promise. He then goes on to point out, "**But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture?**" The Scriptures say, "**CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE HEIR WITH THE SON OF THE FREEWOMAN!**"

Do you not see, beloved . . . Law and Grace cannot coexist, they cannot co-heir. It must be one or the other - and the Scriptures say, "**Cast out the bondwoman!**"

Cast out Hagar! Cast out Ishmael! He cannot be heir with the son of the freewoman. "**SO THEN BRETHREN, WE ARE NOT CHILDREN OF THE BONDWOMAN, BUT OF THE FREE!**" We are not sons of GOD because of the Law. We are sons of GOD by Grace through faith plus nothing!

Let me remind you, dearly beloved, that according to GOD's holy Word, things are today as they were when Paul uttered these solemn words. The great-great-great-grandchildren of the legalizers and Judaizers of Paul's day are still with us. They are still persecuting the preachers of pure Grace, they oppose the message of salvation by Grace through faith plus nothing.

They always add their little "do's and don'ts." They must put their hands upon you, they must baptize you according to their formula and you must sign their rules of doctrine or you shall surely roast in hell! They scream long and loud, "Grace! Grace! GOD's Grace! Grace that will pardon and cleanse within. Grace! Grace! GOD's Grace! Grace that is greater than all our sin." Then when they finish screaming "Grace!" they invite you to sign on the dotted line, to promise to be faithful to a program, a denomination . . . and to be sure to "**bring... all the tithes into the storehouse**" and occupy eighteen inches of the same church pew every time the door opens, regardless of when, for what, or who will be speaking!

Dear reader, it might do you good to stop dead still and ask yourself the question, "Am I supporting a minister who preaches Grace? or a legalizer who makes laws and commands his parishioners to obey them?" No, no! Things have not changed one iota since the days of Paul. The most vicious opposition I ever have from any group is because of my message of salvation by Grace, through faith, plus nothing! There is not one single, solitary thing any man can do to help GOD save him, or to make himself better saved.

"Salvation is the Lord . . ." "Christ in you, the hope of glory." "There is therefore now no condemnation to them which are in Christ Jesus!"

I do wish some precious ministers would preach some Sunday morning on these words: "**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: WHICH ARE A SHADOW OF THINGS TO COME; but the body is of Christ**" (Colossians 2:16-17). The fact that the Law does not and cannot justify a sinner is certainly not a sign that the Law is a failure, or that the Law is weak. The Law is holy . . . but it cannot save a sinner. It was not given to save a sinner.

GOD gave the Law to prove to man that man could not be saved by Lawworks . . . rituals, the keeping of days, assemblies, Sabbaths, etc. The Law was given to point out the exceeding sinfulness of sin and the total depravity of man. The Law is perfect, the Law is holy. Man is imperfect, man is unholy. Therefore the natural man cannot keep the Law of GOD. The Law is just, man is unjust. The Law cannot show mercy to a guilty, condemned criminal. **"All have sinned and come short of the glory of God . . . There is not a just man upon the earth that doeth good and sinneth not . . . There is none righteous, no, not one."**

Therefore we are all guilty before GOD; the Law can only testify against us and cry out, **"The wages of sin is death!" "Cursed is everyone that continueth not in all things that are written in the book of the Law, to do them!"** (Galatians 3:10).

Therefore, any person who breaks the least of the commandments must be condemned by the commandment he has broken. Since we have all broken GOD's Law, the Law condemns all. All we like sheep have gone astray - but hallelujah! GOD has laid upon JESUS the iniquity of us all! So . . . in CHRIST, by Grace, through faith, we become sons of GOD. Thank GOD for Calvary, where our sins were dealt with by the sinless, virgin-born Son of GOD!

"Believe on the Lord Jesus Christ, and thou shalt be saved!" Salvation is a gift. The only way to obtain a gift and make it your own is to receive it (with thanksgiving) from the giver. GOD so loved sinners, He gave His only begotten Son to die on the cruel Cross and take our place on Calvary, that we by receiving Him would be born into GOD's family by the power of GOD. We who receive JESUS are sons of GOD (John 1:12-13).

I have found the following study very interesting and helpful. Please read all of these verses and study them carefully. They have to do with Law and Grace:

1. Under Law there was a dividing veil (Exodus 26:33) - Grace brought a rent veil (Hebrews 10:19-22).
2. Law blots out the sinner (Exodus 32:33) - Grace blots out the sinner's sin (Colossians 2:14).
3. The Law curses the offender (Galatians 3:10) - Grace covers the offender (Romans 4:7).
4. The Law cries out, **"Do - and live!"** (Deuteronomy 8:1) - Grace cries out, **"It is done! It is finished! Receive Jesus and live!"** (John 19:30; John 1:12).
5. The Law cries out, **"Every mouth... stopped."** (Romans 3:19) - Grace invites, **"Every mouth opened."** **"That if thou shalt confess with thy mouth the Lord Jesus"** (Romans 10:9). **"Whosoever shall call upon the name of the Lord"** (Romans 10:13).
6. The Law showed favor to the good (Proverbs 12:2) - The grace of GOD shows mercy and favor to the bad, the ungodly (Ephesians 2:1-6).
7. The Law was graven upon stone . . . outward (II Corinthians 3:3) - Grace is graven on the heart . . . inward . . . **CHRIST in you** (Colossians 1:27; Colossians 3:3; II Corinthians 3:3).

8. The Law says, "**He added no more**" (Deuteronomy 5:22) - Grace assures us, "**Hath... spoken... by His Son**" (Hebrews 1:2).
9. Law is inexorable in its demand (Joshua 7:25) - The grace of GOD is inspirational in its blessing (II Corinthians 5:17).
10. The Law brings judgment (Romans 5:18) - Grace brings justification (Romans 3:24).
11. Law cries out, "Keep the Commandments - all of them, in every minute detail" (James 2:10) - Grace assures us we are kept by the power of GOD (I Peter 1:5).
12. The Law demands love (Deuteronomy 6:5) - The grace of GOD exhibits love (John 3:16).
13. The Law moves the sinner to sin (Romans 7:8) - The grace of GOD removes sin from the sinner (Matthew 1:21).
14. According to the Law, nearness to GOD is impossible (Exodus 20:21) - In Grace, nearness to GOD is guaranteed (Ephesians 2:13).
15. The Law demands obedience - or no blessing (Deuteronomy 28:1-2) - Grace brings obedience because of the blessing (I John 4:19).
16. The Law cries out, "Stone the prodigal" (Deuteronomy 21:20-21) - Grace cries out, "Put the best robe on the prodigal . . . kill the fatted calf! Let us feast and be merry!" (Luke 15:20-23).
17. Law brings death (Deuteronomy 21:22-23) - Grace gives to us the quietness and assurance of peace (Romans 5:1).
18. The Law retaliates (Exodus 21:24) - The grace of GOD redeems (Galatians 3:13).
19. The Law demands sanctification (Leviticus 11:44) - Grace bestows sanctification (I Corinthians 1:30).
20. Because of the Law, three thousand were slain (Exodus 32:28) - Because of the grace of GOD, three thousand were saved (Acts 2:41).
21. The Law is unsatisfying to the conscience (Hebrews 10:1-2) - The grace of GOD is unfailing in its forgiveness and remedy for sin (Hebrews 9:12-14; Hebrews 10:10-14).
22. The Law is the voice of consternation (Hebrews 12:18-21) - The grace of GOD is the voice of covenant, blessing, peace and assurance (Hebrews 12:22-24).
23. When the Law was given, Moses' face shown, and the people feared (Exodus 34:30) - Grace brought by JESUS CHRIST attracted the people to the face of JESUS (Mark 9:15).
24. The Law was a yoke of burdensome weight (Galatians 5:1) - Grace is to be in the yoke with JESUS, which makes the yoke easy and the burden light (Matthew 11:29-30).

25. The Law produced zeal (Romans 10:1-2), but no salvation (Philippians 3:6; Romans 10:1-8)
- Grace imparts zeal, and brings joy unspeakable and full of glory because we are saved (Titus 2:14; I Peter 1:8).

I am so thankful that "**Christ is the end of the Law for righteousness to everyone that believeth!**" These facts are precious to me:

We are "**accepted in the Beloved**" (Ephesians 1:6).
We are "**blessed . . . with all spiritual blessings**" (Ephesians 1:3).
We are called "**the sons of God**" (I John 3:1).
We are "**delivered . . . from the wrath to come**" (I Thessalonians 1:10).
We are the elect of GOD (I Thessalonians 1:4).
We are forgiven by GOD (Ephesians 1:7) for CHRIST's sake (Ephesians 4:32).
We are saved by the grace of GOD (Ephesians 2:5).
We are "**an holy priesthood**" (I Peter 2:5).
We are "**hidden in Christ**" (Colossians 3:3).
We are justified in His sight without works (Romans 3:28).
We are "**preserved in Jesus Christ**" (Jude 1).
"Life eternal is given to us by JESUS" (John 10:28).
We are "**made nigh [near to GOD] by the Blood of Christ**" (Ephesians 2:13).
We are "**ordained to eternal life**" (Acts 13:48).
We have "**peace with God**" (Romans 5:1).
We are "**quickened . . . together with Christ**" (Ephesians 2:5).
We are "**redeemed . . . to God by thy [CHRIST's] Blood**" (Revelation 5:9).

ALL OF THESE BLESSINGS ARE THE RESULT OF GRACE!

I cannot but say, "**Thanks be unto God for His unspeakable gift!**"

~ end of chapter 10 ~

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