

# Hidden Hills *Missionary* Baptist Herald



**“Preaching Jesus Christ crucified, buried, and risen to a condemned world”**



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## Rule of life for the Believer

By Leon King

During a recent Bible conference, one speaker made substantially this statement: “A person who believes that the Ten Commandments is not his rule of life is to be doubted.” Mr. Spurgeon believed that, as have other Baptists of the past. The 1689 London Baptist Confes-

sion says this regarding the Ten Commandments which it names the moral law.

**“5. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof, <sup>(10)</sup> and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it; <sup>(11)</sup> neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation. <sup>(12)</sup> <sup>10.</sup> Ro 13:8-10; Jas 2:8,10-12. <sup>11.</sup> Jas 2:10-11. <sup>12.</sup> Mt 5:17-19; Ro 3:31.”**

As we know, the 1742 Philadelphia Baptist Confession is almost an exact copy of the 1689 Baptist confession which was greatly influenced by Presbyterianism. Today, there are many consternations among Americans about the public display of the Ten Commandments. Most of the ones who desire to see it displayed in a public setting are professing Christians. We do not marvel that the unbelieving world does not wish to have

the commandments displayed—because they continue to serve the purpose for which they were given. “What is that?” someone asks. What purpose did the law serve? This writer believes the Bible is crystal clear on this point.

**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.*

We believe the Ten Commandments were one part of the Old Covenant—the Law Covenant. We also believe that the Law Covenant stood or passed as a whole. In other words, if one part were done away—then all parts were done away. In my view, that is exactly what happened when Christ died on the cross to save His people from their sins.

**Rule of Life for the Believer—continued**

**Romans 7:4** *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, [even] to him who is raised from the dead, that we should bring forth fruit unto God.*

If we, who believe, became dead to the law by the body of Christ; that we should be joined to another—even Christ, then what jurisdiction does the Ten Commandments have over those redeemed from the curse of the law? None! Can the law ever again condemn us? No, it cannot! We are dead to the law—but alive with Christ to walk in newness of life. How can law have dominion over one who is dead—who died in another—in Christ? We are free from the law are we not?

**Galatians 2:19-20** *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*

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**Hidden Hills Sovereign Grace Baptist Church**

Leon King, Editor  
 HC 89, Box 1412  
 Willow, Alaska 99688-9604  
 E-Mail: [leonking47@msn.com](mailto:leonking47@msn.com)  
 Telephone: 907-495-5905  
 1-866-495-5905  
 Web Site:  
[www.hiddenhillssgbaptistchurch.org](http://www.hiddenhillssgbaptistchurch.org)

*flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

As believers in Jesus Christ as Lord and Savior, we live our lives by faith, according to the gospel—the perfect law of liberty. We are not libertines or antinomians as some would charge—for we are not without law to Christ. Certainly, some charge us with antinomianism, but only theologically; not practically. Abel lived his life by faith—as did Enoch, Noah, Abraham, Sara, Isaac, Jacob, and Joseph. These godly people were heroes of faith living their lives by faith—by believing God. These knew nothing of the Ten Commandments which were given to Israel as part of the Law Covenant many years after these had passed out of this life.

Paul says, "*He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him;*" faith, then is the rule of one's coming to Christ. "*We have access by faith into this grace wherein we stand;*" then faith is the rule of our approach to God. "*The just shall live by his faith;*" then faith is the just man's rule of life. "*We walk by faith, not by sight;*" then faith is our rule of walk. "*Thou standest by faith,*" says Paul; then faith is the rule of the believer's standing. "*Whatever ye shall ask believing, ye shall receive,*" says Christ; then faith is the rule of that branch of worship. By faith Enoch had this testimony, that he pleased God; "*but without faith it is impossible to please Him;*" then faith is a rule that God approves of, and is pleased with. The following quote is from William Huntington, a Baptist preacher who lived from 1745 to 1813.

**Rule of Life for the Believer—continued**

**"Whatsoever is not of faith is sin;" then faith is a perfect rule of holiness. "All that believe are justified from all things, from which ye could not be justified by the law of Moses;" then faith is our rule of righteousness. It is by faith we overcome the world to lay hold on eternal life, is to fight the good fight of faith, according to Paul; "I have fought a good fight, I have finished my course, I have kept the faith;" then faith was the rule of his warfare, and the rule of his race, and it was the grace of God that made Paul obedient to that rule. "We have received grace and apostleship for obedience to the faith;" that is, by Christ we have received grace to save our souls, and apostleship to be of use to the church, not as a reward of our obedience, but to furnish us with power to make us obedient to the faith, among all nations for His name, Rom. 1:5; then faith is the rule of apostolic obedience; for it cannot be called receiving grace for obedience to the faith if faith be not the gracious man's rule of obedience."**

Many Baptists of that same era did not view the Ten Commandments as the believer's rule of life—and many godly people do not hold that view today. Are we to say they are "against law?" Brother G. E. Jones, a Baptist preacher from Arkansas who lived in the last century had, we believe, a right view of the law. His book, *Freedom from the Law and Spiritual Growth* is, as far as know, out of print. In that book, He said:

Men are by nature legalists. Instead of being concerned about what Christ has done for them, and will do for them, and in them, they are more concerned about trying to do something for Christ.

to combat and expose the error of legalism which had been brought into these churches by false teachers. He charged the Galatians with being removed from the grace of Christ to another gospel, but which he said was not another, but that there were some who would pervert the gospel of Christ. See Gal. 1:6-7. He said to them, 'If any man preach any other gospel unto you than that which ye have received, let him be accursed,' Gal. 1:9. He even went so far as to say, 'I would that they were even cut off which trouble you.' See Gal. 5:12.

After severely rebuking the Galatians for their un-stability and denouncing the legalistic teachers who were troubling them he said, 'Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.' Gal. 5:1.

**Man, by nature is a Legalist.**

Men are by nature legalists. Instead of being concerned about what Christ has done for them, and will do for them, and in them, they are more concerned about trying to do something for Christ. This has led men away from the simplicity that is in Christ unto unscriptural methods and a multiplicity of organizations which have sapped the spiritual life of the churches, and have burdened the people with many unnecessary and unprofitable things. Little time is left for meditation, devotion and scriptural study. It makes us think of the question Jeremiah asked Judah, 'Why gaddest thou about so much to change thy way?' See Jer. 2:36.

A few years ago I was visiting a college friend in his home. We were talking on cer-

"Paul wrote the epistle to the Galatians

**Rule of Life for the Believer—continued**

tain scriptural subjects. He was pastor of a large Convention Baptist Church. He was uninformed on those scriptural subjects. I asked him why he did not study up on them and inform his people on those things which they needed to know. He said, 'Brother, I do not have time. I have to speak once a week to the Men's Brotherhood, and once a week to the boys' organization, and once to this organization and that organization, and I have this committee meeting and that committee meeting.' He was so busy looking after things the Lord had not told him to do, that little time was left for doing what the Lord did tell him to do. The word of God tells the servant of God to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. He is to teach the same to his people. The average church member today knows little about the book of Revelation. Why? The preachers themselves do not know. They are too busy operating, and keeping up with an hundred and one different organizations we could well do without. Too many, like Martha, are troubled about many things, and they have not chosen the good part as did Mary.

I thank God that I have been made FREE from the law of sin and DEATH, and am standing in the liberty wherewith Christ has made me free, and that I am not under the ten commandments.

Men are prone to put the emphasis on that which is outward, rather than that which is inward. They are more concerned about that which makes a show before men, than they are with that which is pleasing to God. They think more about the things which can be put in statistics, and will make a good report before the churches and religious leaders and men, than they are about the record that is

being made in heaven. They are more interested in greenback than they are in grace. They are more concerned about that which brings glory to themselves, than they are with that which glorifies God. Paul said, '*As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.*' Gal. 6:12. He also said, '*Neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.*' Gal. 6:13. Many of our churches today, like the church at Sardis, have a name that they live, but they are dead. See Rev. 3:1.

We need to go back to the word of God again and study anew the law, and our freedom from the same. This writer believes that at least nine church members out of ten, and four preachers out of five are in some measure entangled in the meshes of the law.

As a proof that the above statement is true I refer to an article which recently appeared in one of our papers. The writer said that he was under eleven commandments, the ten which were written on tables of stone, and the new commandment which Jesus gave that we should love one another. And he thanked God that he was under eleven. Well, we shall see that the ten commandments which are written in tables of stone are called the ministration of DEATH and the ministration of CONDEMNATION. 3:7-9. So this man was thanking God that he was under the ministration of DEATH and the ministration of CONDEMNATION. I thank God that I

**Rule of Life for the Believer—continued**

have been made FREE from the law of sin and DEATH, and am standing in the liberty wherewith Christ has made me free, and that I am not under the ten commandments. Such persons still have the veil over their hearts. After speaking about the ministration of DEATH and of CONDEMNATION in II Cor. 3:7-11, and saying that this ministration had been done away, Paul went on to say, "*But even unto this day, when Moses is read, the veil is upon their heart,*" II Cor. 3:15.

The main purpose of this book which I am now writing is to get the people, preachers and others, to see our freedom from the law, and teach the people the same. If I thought I was under the ten commandments I would go and join the Seventh Day Adventists. . . .

**If we are under any part of it, we are under all of it. If we have been made free from any part of it, then we have been made free from all of it.**

**The Law Stands or Passes As A Whole**

Many think that some part, or parts of the law have been fulfilled, and we are not under obligation to keep them, while other parts of it remain which we as believers are under obligation to observe. This is a mistake. The law stands or passes as a whole, not in parts. Jesus said, '*One jot or tittle shall in no wise pass from the law, till all be fulfilled,*' Matt. 5:18. If we are under any part of it, we are under all of it. If we have been made free from any part of it, then we have been made free from all of it. If we are under the ten commandments, as the Adventists teach, then we are obligated to observe the seventh day of the week, as the law commanded Israel to do. '*Remember the sabbath day, to keep it holy. Six days shall thou labour and do all*

*thy work: but the SEVENTH day is the sabbath of the Lord thy God,'* Ex. 20:8-10. Do we observe the seventh day of the week as a day of rest? We cannot say that this commandment has been fulfilled and abolished, but the other nine remain. Jesus said, '*One jot or tittle shall in no wise pass from the law, till all be fulfilled,*' Matt. 5:18. To say the believer is under nine of them is to teach that he is under all ten of them, and that he must observe the seventh day of the week, as did Israel, and as the Advents claim to do.

Neither can we say that the sabbath has been changed from the seventh day to the first day of the week. There is not one line of scripture which teaches that. Neither is there one place to be found where the first day of the week is called the sabbath, or a sabbath. We often hear it called such by people in their prayers, conversation, and sometimes in

sermons. But there is an abundance of scripture which teaches that the law has been abolished, and that the believer is not bound by the law of days. Paul certainly taught this when he wrote the Galatians, '*Ye observe days, months, times, and years. I am afraid of you, lest I have bestowed upon you labour in vain,*' Gal. 4:10-11. The believer is not bound by a law of any day. He is privileged to assemble on the first day of the week, or any other day. But there is no specific command which makes it obligatory upon him to assemble on the seventh day or the first day, any more than any other day. There are examples found where the believers met on the first day of the week, (Acts 20:7) and also on all the days of the week. '*And they continued daily with one accord in the temple, and in breaking bread from house to house,'* Acts 2:46."

**Rule of Life for the Believer—continued**

Anyone who has studied the Old Testament scriptures knows that the Law Covenant consisted of three parts. Let's be plain—ALL OF THESE TOGETHER WERE THE LAW COVENANT! Brother Jones continues:

**“Three Parts In The Law**

In the law, commonly known as the Mosaic law, or covenant, there were three parts or divisions, each essential to the other. They were the ten commandments which expressed God's righteous will. Then there were the ordinances which regulated Israel's religious life. In these they were told what feasts and days they must keep, and the different sacrificial offerings they should bring, and what they were to contribute of their means for the support of the religious work. Third, there were the judgments which governed the social life of Israel; laws concerning marriage, business, contracts, the sale of lands, and houses, the employment of servants, and the management of the land; what they could eat, and could not eat.

Now let us take up each of these parts and see if the New Testament teaches that the believer is bound by any part of the law.

**The Ten Commandments**

The ten commandments were written in tables of stone and they have been abolished. This is learned by reading Deut. 10: 1-5 and II Cor. 3:7-11.

*'At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were writ-*

*ten on the first tables which thou breakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, THE TEN COMMANDMENTS, which the Lord spake unto you in the mount (See Ex. 20:1-17) out of the midst of fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made, and there they be,' Deut. 10: 1-5.*

This passage makes it plain that it was the ten commandments which were written in TABLES OF STONE. When we read II Cor. 3:7-11 we learn that the ten commandments are called the ministration of DEATH and CONDEMNATION and that this ministration has been abolished and has been done away.

**When we read II Cor. 3:7-11 we learn that the ten commandments are called the ministration of DEATH and CONDEMNATION and that this ministration has been abolished and has been done away.**

*'If the ministration of DEATH, written and engraven IN STONES, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of CONDEMNATION be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which IS DONE AWAY was glorious, much more that which REMAINETH is glorious.'*

In the above passage Paul is contrasting the ministration of the law, which

### Rule of Life for the Believer—continued

was written in TABLES OF STONE, with the ministration of the Spirit which he said is written 'IN THE FLESHY TABLES OF THE HEART,' 11 Cor. 3:3. He calls the ministration which was written in TABLES OF STONE the ministration of DEATH and of CONDEMNATION. He said that this was DONE AWAY. This is plain enough for any to understand, if he is not spiritually blind. In this same connection Paul said, '*Seeing we have such hope, we use great PLAINNESS of speech,*' v. 12.

Paul called the ten commandments the ministration of DEATH. The 10th commandment concerns coveting. It was this tenth commandment that brought spiritual death to Paul. He said, '*I had not known sin but by the law; for I had not known lust, except the law had said, thou shalt not covet. . . . For I was alive without the law once: but when the commandment came, sin revived, and I died.*' See Rom. 7:7-9.

We have seen in the third chapter of Second Corinthians how that Paul contrasted the ministration of the Spirit which he said in the 6th verse gives life, with the ministration of DEATH, which was written in TABLES OF STONE. Now we read in Rom. 8:2, "*For the law of the Spirit of life in Christ Jesus hath made me FREE from the LAW of SIN and DEATH.*"

Thus we have positive proof that the ten commandments, called the ministration of condemnation and death, have been fulfilled and done away for the believer."

If that which was written in stones was abolished, what then, is the believer's rule of life? It is the perfect law

of liberty—the gospel. The whole of the New Testament is an explanation of the gospel—the new covenant.

The Apostle Paul, ". . . writing the commandments of the Lord told us to "*stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with that yoke of bondage*" that legalism brings. We are well aware that those who promote creature effort, etc., would strenuously deny that they are legalists, but legalists. To be a legalist is to bind one to a legal system or a law. The only law to the believer is the law of gospel liberty wherein Christ has made us free. We recognize that this is a doctrine to many that is abhorrent, because it sets aside their desires, and whims to do something to please God. We had rather, God willing, be something which God has made us to His pleasing than to do anything and everything. The exhortation from the Old Prophet is, "*The Lord is in His holy temple. Let all the earth keep silent before Him.*"

There is no doubt in our minds, nor has there been for many years, that true gospel preaching is hated because it promotes the absolute predestination of all things, the eternal election of God's children in Christ, the removal of all yokes and bondage, a perfect freedom, a joy and peace in a Sabbath rest which cannot be found in a supposed legal rest of the Ten Commandments. There is no deliverance in the precepts of men, and the exhortations of duty mongers; only bondage. The Gospel will always be hated, and "another gospel" brought in cunningly by men who would devise fables will be put in its place when gospel liberty is denied. But, we are not

**Rule of Life for the Believer—continued**

unaware of Satan's devices, and God willing, if it costs us all, we shall stand opposed to those who would, with sweeping declarations of Antinomianism! absolutism! do nothingism! etc., attempt to drag down the saints of the God, and enthrone themselves in the Most Holy."

"Paul, in addressing the Romans in the text at our heading, was about as clear on the utility of the law as could be. Whatever the law had to say, according to Paul, was said only to those under it. By under the law, we understand, being ruled by it, or as our Legalist opponents would say, 'The law is your rule of life!' Thus, if the law is your rule of life, if you are under it, then the law is speaking to you. Now comes the problem. Paul also wrote to the same Romans, '*For sin shall not have dominion over you: for ye are not under the law, but under grace*' (Romans 6.14)." We ask in all seriousness, are our Legalist adversaries under the law or under grace? They cannot, no matter how much they duck and dodge, twist and turn, wiggle and squirm, have it both ways. If they wish so fervently to have the law speak to them as their rule of life, then they have fallen from grace (Galatians 5.4). Should they prefer to also be under grace, then, they cannot have the law speak those rules of life to them with which they are so madly in love.

Legalists will no doubt counter our position. They will respond that we falsely accuse them, for they seek only to live under the law after they have been born again. 'We want to be under the law only to serve God, and not in order to get life,' is about what they will say. We ask them this: 'before or after the new birth, what is the difference?' '*Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh* (Galatians

3.3)?' Again they will attempt a response, saying that the text in Galatians 3.3 is contrasting life gotten from either law or works. So we must further ask, what is serving under the law as a rule of life but daily life gotten or maintained under the law? Law is law, whenever or wherever it is in force, and works are graceless works if accomplished under the law. It is pure lunacy to contend for the law, before or after the new birth, as being different! This law, with all its requirements, is the same yesterday, today, and forever, for it is but the holy expression of God's standard for all who are under it. This law never changes in form, but it was changed, or set aside, for a superior law to accommodate an unchangeable priesthood (Hebrews 7.12,24). Its requirements will never abate; thus, for example, if a man be circumcised, or attempts to keep any part of the law, he is a debtor to do the whole law (Galatians 5.3). Picking or selecting portions of the law will never find acceptance before God, the judge of all. And too, its curse never yields (Galatians 3.10). To attempt to serve God, in spiritual life under the law, after being born again, is essentially no different than attempting to serve God in spiritual death under the law to get born again. The conclusions will be the same no matter which side of the Spiritual birth the law is utilized. There is no difference except positionally. We hope to explain from Galatians 2.19 and other texts in proper order.

**An overview of the law of Moses.**

In the following we will use the term "law" as being exclusively the law of Moses, or those commandments delivered from Mount Sinai. Other laws will be considered in due course.

**Rule of Life for the Believer—continued**

What is the law? It is the foundation principles for the first covenant Jehovah made with old natural Israel, which was not faultless, (Hebrews 8.7) and furthermore, was to decay and vanish away, as is so clearly stated in the following: "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away (Hebrews 8.13)." We hold as dear as life itself that the force of the law vanished with the passing of the old covenant and with old Israel. How then can we be punitively accused of being "Antinomian" or against this law which is no longer in force?

To whom was the law given? To the natural Israelites, and none other! "*Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises* (Romans 9.4f)." The given law was as exclusively the property of Israel as was the adoption, glory, covenants, service and promises. To now attempt to extend the enactment's of the law to others outside old Israel will necessitate also the extension of all the other properties mentioned in Romans 9.4. We certainly do admit to being "Antinomian" or against applying this law to any other than those for whom it was initially intended; old Israel.

When was the law given? During the Levitical priesthood. "*If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron* (Hebrews 7.11)?" The Levitical order of priesthood was but a temporary priesthood, thus there was the need of another order of priesthood after the similitude of Melchisedec (Hebrews 7.15).

Jesus was that priest: "*By so much was Jesus made a surety of a better testament* (Hebrews 7.22)." It should be clear that since the law was given during, and for a temporary institution, that it was to be of no force during any other institution of priestly service. Jesus was born, lived, and died under the law given during the temporary priesthood of Levi, or Aaron, and took it out of the way, to introduce an infinitely superior law founded on better principles. By God's great free grace, Predestinarians have been blessed to yield in liberty to that superior law and pronounce themselves "Antinomian" or against that galling yoke of the temporary law given under the Levitical priesthood.

How did Paul describe the law? We look to II Corinthians chapter 3 for a partial answer. It was a killing letter, verse 6; it was a ministration of death, engraven in stone, verse 7; it was a ministration of condemnation, verse 9; it was made glorious because it had no intrinsic glory, verse 10; it is done away, verse 11; it is abolished, verse 13. Also, the yoke Peter said neither our fathers nor we are able to bear (Acts 15.10) Paul described as a yoke of bondage, (Galatians 5.1). Is this then the law our acrimonious enemies insist is a rule of life for all those having been born anew by the Spirit? Never! For our part we had rather be "Antinomians" or against such a law. We stand in no anxious frame of mind waiting to hear that "ram's horn from Horeb" bleat out its dreadful sounds in our ears. If not deceived, we much prefer the sweet sound of the silver gospel trumpet with its certain notes of imputed righteousness through free grace. "*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 moth-*

**Rule of Life for the Believer—continued**

ers, for manslaughter, 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 (I Timothy 1.9,10)." If the Legalist gang feels somehow they qualify for law service under these terms, as Paul set them forth, let them go for it. We prefer to be "Antinomian" in respect to the law and this catalog of foul conduct.

What did the law do? Negatively, it cursed every one that continueth not in all things which are written in the book of the law to do them (Galatians 3.10). Brethren, this is dreadful, dreadful language for poor sinners. How dare they apply for relief at the law? The very curse of God falls without abatement on all those who are of the works of the law, and who fail in even one single thing! For those which desire to yoke up to this rigid, relentless system we suggest that even despite their desire to be for the law, it is decidedly against them. That is unless they are able to rise to a self-accomplished perfection in their flesh even Paul found impossible (Romans 7.21). Positively, the law "*was our schoolmaster to bring us unto Christ, that we might be justified by faith* (Galatians 3.24)." It is beyond dispute that the children of God live and walk by faith. Text after text in the New Testament so establishes that great point of doctrine. So, then, "*But after that faith is come, we are no longer under a schoolmaster* (Galatians 3.25)." Which will it be then? Law? Faith and law? or faith alone, since we are no longer under a schoolmaster? May it be our prayer to cry, "Dear Lord, give us that sweet faith of Christ, that we might be set at liberty from that dreadful master, law, with all its thundering and cursings."

If we accepted the definition imposed on

us by the Legalists, that to be against the law as a rule of life is Antinomianism, we must also conclude that Paul was not only the chief of sinners (I Timothy 1.15), but was as well the chief of Antinomians! Hear Paul again: "*We are no longer under a schoolmaster* (the law, verse 24)." How, dear brethren, could it be thought possible that we can be under the law as a rule of life and at the same time not be under the schoolmaster named Law? We leave that to the Legalists to sort out. The proposition is as confusing as trying to mix grace and works in the reserving of a remnant by election. (See Romans 11.4-6.)

**Justification and the law**

"*But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith* (Galatians 3.11)." Justification should be no mystery to those that believe their Bible and are taught by the Spirit of God. This clear text proves beyond all possible dispute that in God's sight, or as God sees man, he does not become just as a result of his personal efforts to keep, or live under the law as a rule of life. The expression "by the law" in the text however, seems to indicate that the argument is not, can we be justified by keeping the law, but, will the law itself justify us for keeping it? By way of illustration we suggest that if a sinner went before the law and said, "I have done what you required" the law would in return respond, saying, "Nevertheless, I will not, I cannot, justify you. All your righteousnesses are as filthy rags." On the other hand, the law would never, and could never, tell the sinner that faith, by, of, and in Jesus Christ was his only hope of justification before God, though it be a certain truth.

Even the law-keeping of Christ did not jus-

**Rule of Life for the Believer—continued**

tify sinners. Being made under the law (Galatians 4.4) He fully and perfectly kept all the law from His birth in a manger to His death on the cross. But for what purpose? Not that He might justify His elect by fulfilling the law, but that He might be a fit sacrifice for their sins. "*Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people* (Hebrews 2.17)." Jesus was surely faithful in those things pertaining to God, including the law. But, it was His coming forth from the dead that justified His chosen seed, and not His law-keeping. "*Who was delivered for our offences, and was raised again for our justification* (Romans 4.25)." Raised again for our justification. Our sins (offences) were removed, were laid upon Him, when He was delivered up as a Lamb to the slaughter. No longer could the law charge or condemn us for those transgressions. But being cleared of our crimes by His death would not, in itself, give us standing before the Father. He must rise from the tomb as victor over death, hell, and the grave, bearing His sheaves with Him. In so doing He fully justified us forever and completely.

It appears to us that the blessed redemption work of the Saviour was three-fold. First, He lived in our behalf, keeping a law we could never keep. That law-keeping, when accomplished for us, and imputed to us, could render us clear, but never justify us, for that would only leave us as non-transgressors. It must be remembered, justification implies a previous guilt. Second, He was delivered up for those sins we had committed, and for which we had nothing to pay. That deliverance, in our behalf, would certainly cleanse us of those foul deeds, but would only cancel

the debt owed; again, for which we could never personally pay. Third, He came forth from the tomb as the Father had in covenant promised Him. "*Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption* Acts 2.27ff)." God sent His Son to save His people from their sins, (Matthew 1.21) and when He accomplished all He was sent to do and suffer, He said, "*It is finished: and he bowed his head, and gave up the ghost* (John 19.30)." He was placed in the awful tomb; the regions of death and blank darkness. But God the Father had been fully pleased with what His dear Son had done and endured. He stamped satisfaction over the whole! Hear the Prophet: "*He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities* (Isaiah 53.11)." Observe well that Jesus did bear their (His children's) iniquities. He did bear them on the tree, and He did bear them into the tomb, but it could never be imagined that He did bear them out of the tomb in His resurrection. When He came forth for their justification the sins were left behind in the foul regions. All was satisfied! The law could no more make any demands on those for whom He died. Being gathered up with Him from the tomb the children of election stood before the Father, cleared of failing to keep the law, cleansed of the sins they did commit, and justified as though they had never transgressed the law, either by omission or commission in the first place. This is justification by the faith of Christ. It is now just for saints to be pure in God's sight, for the law, as well as the Giver of the law, was satisfied. Satisfied, we may add, with what Jesus did, totally apart from our efforts or failings.

Why then, dear children of a full, free sal-

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HC 89, Box 1412  
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23



**Don't build your house on the sand!**

**Rule of Life for the Believer—continued**

vation, complete with total justification and all of redemption's eternal blessings, would we seek to return to that stern, cold, merciless law for a rule of life? Has not Jesus met all the law's demands? Is not the Father satisfied with His Son, and us in Him? Can we now, living in newness of life, do more than has been done by our Law-keeper to please God? And, dare anyone suggest Jesus only met the requirements of the law for our standing in eternity, and not for our present sojourn? Are we, if not deceived in our hope, fully justified or not? If justified, are we not justified by faith, the faith of Christ imparted to us as a free gift?

These very problems of antinomianism, being either for or against the law as a rule of life, raised a serious doubt in the mind of the Apostle concerning the standing of the Galatians. "*I desire to be present with you now, and to change my voice; for I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law (Galatians 4.20,21)?*" We suspect those that lust after the law as a rule of life, and lam-

**Schedule of Services**

Sunday Worship.....12:00 PM  
Wednesday Prayer..... 7:00 PM  
Our meeting house is located at 50130 S. Caswell Loop just south of the intersection of Bendapole Road and Passthebait Avenue

baste us as Antinomians, are like the Galatians, and have not really heard the law.

Dear Reader, we join the song writer who penned these precious words:

**"Free from the law, O happy condition!**

**Jesus hath bled, and there is remission;**

**Cursed by the law and bruised by the fall,**

**Grace hath redeemed us once for all.**

**Once for all—O sinner, receive it!**

**Once for all—O brother, believe it!**

**Cling to the cross, the burden will fall-**

**Christ hath redeemed us once for all!"**

—Philip P. Bliss

