

THE CHRISTIAN—ETERNAL LIFE AND THE TEN COMMANDMENTS

A Christian is a person who has received eternal life from God. "The free gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. Jesus Christ said, I give unto them eternal life and they shall never perish." John 10:28. Jesus Christ said, "Verily, verily, I say unto you, he that believeth on Me hath everlasting life." John 6:47. In John 5:24 Jesus Christ said that the person who hears the Word and believes, passes out of death into life and will not come to judgment. Eternal life is received from God, as His free gift, by the person who hears the Word of God and believes, which, of course, means that he receives Christ as Saviour. The Christian is made free from the law of sin and death by the law of the Spirit of life in Christ Jesus. Romans 8:2.

Here let us think of these most interesting and significant statements in Galatians 3:21 and 22:

"IF THERE HAD BEEN A LAW GIVEN WHICH COULD HAVE GIVEN LIFE, VERILY RIGHTEOUSNESS SHOULD HAVE BEEN GIVEN BY THE LAW. BUT THE SCRIPTURE HATH CONCLUDED ALL UNDER SIN, THAT THE PROMISE BY FAITH OF JESUS CHRIST MIGHT BE GIVEN TO THEM THAT BELIEVE."

The ten commandments gave life to no child of Adam. God's religious people, Israel, struggled with that law for about fifteen centuries. "They could not endure that which was commanded." Hebrews 12:20. It was against them and contrary to them. Colossians 2:14. It was the ministration of death and condemnation II Corinthians 3:7 and 9. Christ said to Israel, "Did not Moses give you the law, and yet none of you keepeth the law?" John 7:19. Some years later when the religious Jews insisted that the saved Gentiles should keep the law, the apostle Peter asked a very important question, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15:10; 15:5 and 24. Then the apostle Paul wrote to all believers, who had received God's free gift, eternal life, "ye are not under the law, but under grace." Romans 6:14. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Galatians 5:1 to 4.

Concerning God's religious nation, Israel, we read in Galatians 3:24 and 25:

THE LAW WAS OUR SCHOOLMASTER TO BRING US UNTO CHRIST, THAT WE MIGHT BE JUSTIFIED BY FAITH. BUT AFTER THAT FAITH IS COME, WE ARE NO LONGER UNDER A SCHOOLMASTER."

There is no truth more clearly and dogmatically stated in the Bible than the fact that the Christian is not under the law, during this present economy of grace. Read of the believer's deliverance from the law in Romans 7:1 to 6. When this truth is contended for by some Christians (and it should be by all Christians), then other Christians or religious sinners ask this question, "does this mean that Christians are not obliged to obey the ten commandments?" When this question is asked, I wish I could put into the hands and hearts of every person who asks this question a little message entitled, "No Creed But Christ; No Law But Love." Presently I shall refer to this, but now let us read and believe the truth of Romans 3:20 to 22: also 24 and 28:

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God, without the law, is manifested, being witnessed by the law and the prophets: Even the righteousness of God by faith of Christ Jesus unto all and upon all them that believe." "Being declared righteous freely (without a cause) by God's grace, through the redemption that is in Christ Jesus." "We conclude that a man is justified by faith without the deeds of the law."

A justified man is a righteous man, a man who, by faith, has received the Divine, perfect righteousness of God, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Romans 5:21. The believer is declared righteous, without a cause, without works, without the deeds of the law. Romans 3:24; 4:4 and 5; Titus 3:5 to 8; II Timothy 1:9; Romans 3:28 and Galatians 2:16.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." "And by Him (Christ) all that believe are justified from all things, from which ye could not be justified by the law of Moses." Galatians 2:16 and Acts 13:39.

Thus we see that God has done His utmost to teach the human race by His Word and by His dealings with man and by man's experience that no human being can establish righteousness with God by trying to be good, trying to do good, by striving to keep God's perfect law or by adopting and faithfully adhering to some religious program. Read of the ignorance of those religious people, in Romans 10:1 to 4, who went about to establish their own righteousness, instead of submitting unto the righteousness of God and believing that Jesus Christ is the end of the law for righteousness to every one that believeth. It was the repetition of Cain and Abel, of the Pharisee and the publican of Luke 18:10. Is it not strange, after nineteen centuries of Christianity, that nearly all Jews and all Gentiles repudiate wholly or in part the "grace" gospel and follow in the footsteps of the foolish Galatians of Galatians 3:1 or the foolish Jews of Romans 10:1 to 4? And sad, but true: many of these foolish ones call themselves Christians.

Many who are Christians today are not like the Jews of Romans 10:1 to 4 and not altogether like the foolish Galatians of Galatians 3:1, but yet they feel sure that after God gives righteousness and eternal life to the believing sinner, God will take that righteousness and eternal life away from the believer, if he does not do his very best to keep the ten commandments, and some of them say emphatically this includes the seventh-day Sabbath. They agree that there is no life by the ten commandments, but the ten commandments should be the Christian's rule of life. We shall deal with this under "No creed but Christ; no law but love." But now let us compare two statements uttered by Jesus of Nazareth, in Matthew, with several statements in Galatians, truth which Christ later revealed from heaven to the apostle Paul, remembering the difference between Jesus Christ, the Minister of the circumcision in Romans 15:8, and the apostle Paul, the apostle of the Gentiles in Romans 11:13 and 15:16 and Ephesians 3:8, and the difference between Jesus of Nazareth's "gospel of the kingdom," under the law, to Israel (Matthew 4:2; 15:24), and Paul's "dispensation of the grace of God" for Gentiles and "the gospel of the grace of God" which Christ revealed to and through Paul (Ephesians 3:1 to 4; Acts 20:24 and Galatians 1:11 and 12). But now for the four verses:

FROM MATTHEW

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5:17.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew 7:12.

FROM GALATIANS

"Cursed is every one that continueth not in all things which are written in the Book of the Law to do them." "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written; Cursed is every one that hangeth on a tree." Galatians 3:10 and 13.

"But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." Galatians 4:4 and 5.

"If righteousness come by the law, then Christ has died in vain." Galatians 2:21.

In Galatians 4:4 and Matthew 5:17 we learn that Christ, while on this earth did not live under the dispensation, or reign, of grace. On earth, Jesus of Nazareth, the King of the Jews, was identified with and

ministered unto Israel, under the law. See how literally this is true, by reading Luke 2:39, Luke 4:16, Matthew 8:1 to 5, Matthew 23:1 to 3 and other Scriptures. On earth Jesus Christ was fulfilling the law. He was made under the law, lived and died under Israel's law. Therefore, He did not interfere with the law program, the religious ceremonies, offerings and ritual of Israel, except those things that had been added by tradition. Jesus Christ was with Israel under their law and with them observed their religious seventh-day Sabbath, their Passover and other feasts. But what happened on the cross? Read Ephesians 2:13 to 18, II Corinthians 3:7 to 17, Romans 10:4, Colossians 2:14, II Corinthians 5:21.

Christians do not have to qualify as full-aged Christians, partaking of strong meat (Hebrews 5:11 to 14), to know the difference between Jesus of Nazareth, with saved and unsaved Israelites on earth, under the law, and redeemed Gentiles, with Paul's "my gospel" (Romans 2:16; 16:25 and 26 and II Timothy 2:8 and 9), under the reign and economy of grace (Ephesians 3:1 to 4). These were not under the law (Romans 6:14.). Christians are now members of the Body of Christ, identified with Him in His death, burial, resurrection, ascension and heavenly seat. Christians are under the new law of Romans 8:2 and the new dispensation of Ephesians 3:1 to 4. They do not live in the same economy in which Christ, on earth, lived. Hence, the truth of II Corinthians 5:16 and 17 and Colossians 1:24 to 27. Something new; a great change. Simply compare Acts 2:22 and Colossians 1:27, and remember God's Word; "test things that differ" and God's instructions, "study to shew thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." Philippians 1:10 and II Timothy 2:15.

The "MUCH MORES" of Romans 5:8 to 21 should teach every Christian that if the believing sinner receives eternal life and Divine righteousness from God by God's grace through faith (Ephesians 2:8 to 10), without the deeds of the law, not by human works or attainment, then as a saint, he certainly does not hold on to this eternal life and righteousness by good works or faithful law-keeping. God's Word is clear, that no flesh shall glory in His presence, and it cannot be of works, either before or after the believer receives the gift, lest any man should boast. I Corinthians 1:30 and 31; Ephesians 2:8 and 9.

Most assuredly this does not mean because a person cannot become a Christian by practicing the golden rule or by keeping the ten commandments that he should have a low moral or spiritual standard after he is saved by grace. Hear this clear message of grace:

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, the glorious appearing of the great God, our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works."

AS BECOMETH SAINTS

Surely there is no higher spiritual standard in all of the Bible, for this means what the same apostle writes in another Epistle, "abstain from all appearances of evil." (I Thessalonians 5:22). Again he writes, "But fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting; which are not convenient." Ephesians 5:1 to 3 and 4. "Put away lying." "Let him that stole steal no more." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians 4:22 to 32. "Children, obey your parents, in the Lord: for this is right: Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Ephesians 6:1 and 2.

ABRAM AND BODY-MEMBERS

If we read all of Paul's "grace" messages we would, perhaps, find reference to most of the ten commandments; but not one word in "grace," to keep Israel's seventh-day Sabbath. The explanation of that is Exodus 31:12 to 17, Romans 10:4 and Romans 11:25 and 26. That Sabbath was a sign between Jehovah and the children of Israel. Members of the Body of Christ, under "grace," are not the children of Israel, under the law. Israel has been set aside. Romans 11:15.

Members of the Body of Christ are like uncircumcised Abram, who did not find rest in a day, but in a Person. Abram, in uncircumcision, a heathen, was declared righteous by God, without the deeds of the law, 430 years before the Lord added the law with Israel's seventh day Sabbath and some other Sabbaths. Galatians 3:8 and 3:17; Romans 4:8 to 11; Genesis 15:6 to 8. God gave Abram no Sabbath to keep and no religious program. Abram was justified as a believing heathen at the age of 75. Genesis 12:1 to 6; 15:1 to 8. He was circumcised at the age of 99, when he became Abraham. Genesis, chapter 17. Abram was neither an Israelite, nor a Jew, nor an Old Testament character. He lived and died years before the law was added at Sinai, because of transgressions. (Galatians 3:19). Why was that law added? That the sin, that entered, by Adam, might abound. Romans 5:20, By the law, abounding sin. By Christ, abounding grace. Abram was not under the law. He was declared righteous by faith. Romans 4:1 to 5. About forty years after he received God's righteousness, by faith, he proved that he was a righteous man, by offering up Isaac. James 2:21 to 26. God then confirmed His covenant with an oath. Hebrews 6:13 to 18 and Genesis 22:12 to 19. Abram was just as righteous before he became circumcised Abraham, as he was thereafter, and just as righteous before he led Isaac to the altar as thereafter. This is the truth revealed in Romans 4:8 to 11. Abraham's works did not affect his righteous standing before God. They proved he had imputed righteousness which had been given to him by God.

Yes, Abram found rest by believing; not by keeping ten commandments, which were not given to Israel until 430 years after Abram was declared righteous in uncircumcision. Think of the folly of some so-called Christians who say Abraham was under the law. At the time God preached the gospel to that uncircumcised heathen (Abram) the Scriptures foresaw a great multitude would be saved, in the same way, by the preaching of the gospel of the uncircumcision (Galatians 3:6 to 8 and 2:7), without the deeds of the law. This was Paul's distinctive ministry and how he suffered for it. The preaching of the "grace" gospel by the apostle Paul was opposed by even many Christians of his day. The uncircumcised heathen were saved by grace, declared righteous without a cause by God's grace, without works, without the deeds of the law, and were not even required to be circumcised, because he that is circumcised is debtor to do the whole law. Galatians 5:3. Where does that place him? James 2:10; Galatians 3:10. Those uncircumcised Gentiles, like Abram, were not under the law either before they received Christ or after they accepted Him. It is because of this that Abram can be called "the father of us all." Romans 4:16. The heathen were accepted in the Beloved, when they believed. In Christ's blood they found redemption, the forgiveness of sins, according to the riches of God's grace. Ephesians 1:6 to 8. Not according to the law. "According to the riches of God's grace." Hear this. Because God had taken the law out of the way, all of their trespasses were forgiven and they stood in the presence of the holy God as though they had never committed one sin. Colossians 2:13 and Acts 13:39. Think of the crime of mixing law or religion with such a "grace" gospel. Then they were not to be judged with respect to religious days and legal ordinances. Colossians 2:15 to 19.

Christ Who said, I will give you rest, became their rest, their Sabbath. Christ was their peace, their hope, their holiness, their redemption, their righteousness and their life. Believers who are in Christ, are not under the law. They are not Israelites in the holy land but they are seated in the heavenlies. The law was the ministration of condemnation. II Corinthians 3:9. Believers in Christ are without condemnation, dead to the law; crucified to the law, delivered from the law, not under the law. Romans 8:1; John 3:17; Galatians 2:19 to 21; Romans 7:1 to 6.

NO CREED BUT CHRIST
NO LAW BUT LOVE

First let us compare Ecclesiastes 12:13 with Revelation 14:12 and Revelations 22:14:

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man."

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

As we carefully consider these Scriptures we should think of Paul's statements in the seventh and eighth chapters of Romans: "The law is spiritual; but I am carnal sold under sin." "How to perform that which is good, I find not." Romans 7:14 to 21. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Romans 8:1 to 4.)

Note Paul's testimony in Philippians 3:8 and 9: "That I may win Christ, And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Again, in Romans 9:31: "Israel, which followed after the law of righteousness, hath not attained unto the law of righteousness. Wherefore? Because they sought it not by faith, but as it were, by the works of the law. For they stumbled at that stumblingstone."

Note carefully the two expressions, "the law of righteousness," by which no man found righteousness and "the righteousness of the law," which is fulfilled in the justified believer, who walks in the Spirit. The Bible clearly teaches that all believers are justified, but that all believers do not walk in the Spirit at all times; and many of them do very little of this. But no person is justified, because he walks in the Spirit, or by behavior, but by believing. Acts 13:39 and Titus 3:5 to 8. No one receives the Spirit by the works of the law, but by the hearing of faith. Galatians 3:1 to 5; 3:14 Ephesians 1:13 and 14. No unbeliever walks in the Spirit, for no one can walk in the Spirit until he receives the Spirit. The believer receives the Holy Spirit the very moment that he is saved by believing the gospel of salvation, the moment he receives Christ and passes out of death into life. No believer can pass back to death out of life; back in Adam out of Christ. Every believer has the same perfect standing before God. Hebrews 10:10; Romans 8:1; Romans 8:32 to 39. But all justified believers differ as to their spiritual state, their walk, works and Christian behavior; that is, the matter of manifesting the fruit of the Spirit, as to their testimonies by life and word of mouth. Therefore, they differ in the matter of fulfilling the righteousness of the law, by walking in the Spirit. But so far as their righteous standing before God and the indwelling earnest of the Spirit are concerned, all believers are the same. Concerning Jews we read: "There is a remnant according to the election of grace, and if by grace, then it is no more of works." Romans 11:5 and 6. Concerning Gentiles we read: "God Who hath saved us, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." II Timothy 1:9. Salvation for Jews and Gentiles is by grace and faith apart from the law.

But now we consider two questions in the sixth chapter of Romans with the statement of Jesus Christ in Matthew 5:19:

"Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" Romans 6:1 and 2. "Shall we sin, because we are not under the law, but under grace? God forbid." Romans 6:15.

"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

As we read these Scriptures we surely think of God's message to saints in I John 1:8 to 2:1:

"If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not

sinned, we make Him a liar, and His Word is not in us." "These things write I unto you, that ye sin not; And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." All of this is written to redeemed believers. I John 5:13.

When Jesus Christ the Righteous was here on earth He said to the adulterous woman, who called Him "Lord": "neither do I condemn thee." But He added, "go, and sin no more." John 8:11.

Every spiritual, intelligent Christian knows the difference between the "law" message of Jesus Christ, in Matthew, and His "grace" message, through Paul, in Romans, Galatians, Ephesians and other Epistles. There is a great difference between the kingdom of heaven which was at hand in Matthew 4:17 and Matthew 10:5 to 8, and the grace of God, which has been at hand since the day the risen Christ sent Paul forth to the Gentiles. Titus 2:11 to 14. Every such Christian knows the difference between sin, the transgression of the law, in Matthew, Mark and Luke, and the sin of John 16:8, "because they believe not on Me (Christ)." And most assuredly no such Christian will say or practice; "Because I have been saved by the grace of God and faith in the shed blood of the Lord Jesus Christ, I have the Scriptural right to continue in sin that grace may abound." But to any such devilish suggestion, he says, with Paul, "God forbid." But he knows, what God knows and what every human being should know; and that is, that Jesus Christ is the only one Person who has lived on this earth as a human being without and apart from sin. He needed not to be saved by grace. Whether He was not able to sin, or able not to sin, He never transgressed the perfect law of God in word, thought or deed. All others, including the most consecrated, spiritual saints, have had to confess: "God, I have done the things I should not have done. I have left undone the things that I should have done." "I have missed the mark." So if only those human beings, who have not missed the mark, are to be in heaven, Christ will be there alone. It would be interesting to ask the religious people, who have mixed their law and religious doing in with God's message and program of grace, just how many or how few of the ten commandments a Christian would have to break, and how many times or how few times, before he would lose His Christianity, righteousness or eternal life, his hope of heaven.

As Christians, we have not received the spirit of bondage unto fear, but the Spirit of adoption. Romans 8:15. "Wherefore those art no more a servant, but a son." Galatians 4:7. Israel, under the law, was a race of servants, "shut up unto the faith which should afterward be revealed." Galatians 3:22 to 24. The Christian, under grace, belongs to a race of sons. It is no longer, "Thou shalt" and "thou shalt not." But "forgiving one another, even as God, for Christ's sake, hath forgiven you." "Having forgiven you all your trespasses." "Justified from all things, from which ye could not be justified by the law of Moses." Ephesians 4:32; Colossians 2:13; Acts 13:39.

Jesus Christ, on earth, said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matthew 22:37 to 40. Christ said concerning the golden rule: "for this is the law and the prophets." Matthew 7:12.

Now we compare these statements with some statements which the risen Christ told Paul to write: "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Romans 13:10. "Now abideth faith, hope, love: these three; but the greatest of these is love." "Love thinketh no evil. Rejoiceth not in iniquity." I Corinthians 13:13 and 5 and 6.

Then Paul wrote, in Galatians 5:22 and 23, that love is the fruit of the Spirit; "and against such there is no law." Why? "The end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned." I Timothy 1:5. Love is the end of the law. The law demanded love. Christ is the end of the law for righteousness to every one that believeth. Romans 10:4. "If any man love not the Lord Jesus Christ, let him be anathema." I Corinthians 16:22. "We love Him, because He first loved us." I John 4:19. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." I John 4:10. When the believer receives God's love gift, Christ on the cross of Calvary (Romans 5:8 to 11), he receives the Holy Spirit, and then the love of God is shed abroad in his heart by the Holy Spirit Whom God has given. Romans 5:1 to 6. The believer fulfills the righteousness of the law, by walking in the Spirit. The righteousness of the law is the fruit of the Spirit, love. Love is the fulfilling of the law. Christ is the end of the law. He fulfilled the law.

Matthew 5:17. The believer is in Christ, and Christ is in the believer. The believer has within him the Fulfiller of the law; and may fulfill the righteousness of the law, or love, by walking in the Spirit. Against such there is no law.

Faith and love are linked together. With hope, they abide. The law was abolished. II Corinthians 3:7 to 18. God nailed it to the cross of Christ. Colossians 2:14. Christ was dead on Israel's Sabbath. If He is the end of the law for righteousness to every one that believeth, He is the end of the Sabbath to every one that believeth. Time varies by hours in different parts of this world. It is impossible to have a universal Sabbath. Friday sundown in New York would not be Friday sundown in China, or even in San Francisco. The Sabbath was a sign between Jehovah and His earthly people. Members of Christ's Body are seated in the heavenlies and are not to be judged by Sabbath prohibitions and law ordinances. Colossians 2:15 to 19. Sunday is not the Christian Sabbath, Christ is the Christian's rest. Law, without a fixed penalty, is only advice. When God had His people under the law, He had Levites to throw stones. Now, whosoever is without sin is to cast the stone. No one but Christ could qualify. No one can cast stones at God's people. Romans 8:32 to 39. The devil does, for he is the accuser of the brethren. No one has the right to bring anything against the charge of God's elect or to condemn them.

Mixing law with grace is the leaven that God declared would leaven the whole lump. Galatians 5:9. In this same Epistle God says He does not want His people, under grace, to observe religious times and days. Galatians 4:10. What has this leaven done? Take a look at the present condition of the crops. More than ninety-five percent of professing Christians are in ritualism, modernism, fanaticism or in some metaphysical cult as the result of this leaven, directly or indirectly. Millions of saved church-members do not know whether they are old testament Israelites, marching to Zion, or members of the Body of Christ seated in the heavenlies in Christ Jesus. They do not know whether they are saved by grace plus works, or by grace unto good works. Ephesians 2:8 to 10. The great majority of Christians frustrate the grace of God and prevent the "grace" gospel.

"AND THIS IS HIS COMMANDMENT, THAT WE SHOULD BELIEVE ON THE NAME OF HIS SON JESUS CHRIST, AND LOVE ONE ANOTHER, AS HE GAVE US COMMANDMENT" I John 3:23.

Here we see that faith and love abide. What must I do to be saved? "Believe on the Lord Jesus Christ." Acts 16:31. In this day of grace God wants His people to know that His Son, the Lord Jesus Christ, and His Body-members are delivered from the last vestige of Judaism. What must I do after I am saved by grace through faith? "Must" is not the right word for a son. But if I want to please Christ, I must walk in the Spirit and fulfill the righteousness of the law: "love." We are not saved by loving, but by believing. Love is the result of believing. Then love believeth all things. Love is not a factor. Love is the fruit or proof of salvation by grace without any of man's doing. Love worketh no ill to his neighbor. Christianity is "life," "love" and "heaven." "Life" by faith in Christ. Galatians 2:20. "Love" by walking in the Spirit. "Heaven," because of the guarantee of incorruptibility, together with life, in the gospel; not of works, but of grace. II Timothy 1:9 and 10.

This is what we mean by "No creed but Christ: no law but love."

In the ages to come God is going to show the exceeding riches of His grace in His kindness toward us through Christ Jesus. Ephesians 2:7.