

The Law of Liberty

Part 1

The Law of Liberty

- Patrick Henry is a name known to every school boy. Best known perhaps is his heroic exclamation: “Give me liberty, or give me death!” He was an orator of top rank and also a wise and fearless statesman. He had an active and important role in forming the government of the United States and particularly some of the provisions of the Constitution.

The Law of Liberty

- However, he lacked business ability in the sense of building up a personal fortune, so that at his death in 1799, his family was not surprised when they opened his will to read:
- “This is all the inheritance I can give to my dear family: The religion of Christ will give One which will make them rich indeed.”
- *Encyclopedia of 7700 illustrations : [a treasury of illustrations, anecdotes, facts and quotations for pastors, teachers and Christian workers].* Bible Communications: Garland TX

The Barrier and Reconciliation

- **The Barrier:**
- Sin
- Penalty of Sin
- Physical Birth
- Relative Righteousness
- God's Character
- Position in Adam
- **Reconciliation:**
- Redemption & 'Atonement'
- Expiation & Substitution
- Regeneration
- Imputation & Justification
- Propitiation
- Position in Christ

The 5 Imputations

- There are 5 Imputations referenced in the Bible.
- 3 are 'Real Imputations'
- 2 are 'Judicial Imputations'

The 5 Imputations

- Real imputations are imputations which have a 'home' or a 'target'; they are imputations of something which belongs to the individual.
- There is an affinity between what is received and the one who receives it.
- It is something going where it is meant to be.

The 5 Imputations

- Judicial imputations are imputations which do not have a 'home', or a 'target'; they are imputations of something which does not belong to the individual.
- There is no affinity between what is received and the one who receives it.
- Therefore, God must, in His Justice, pronounce a verdict to establish the imputation.

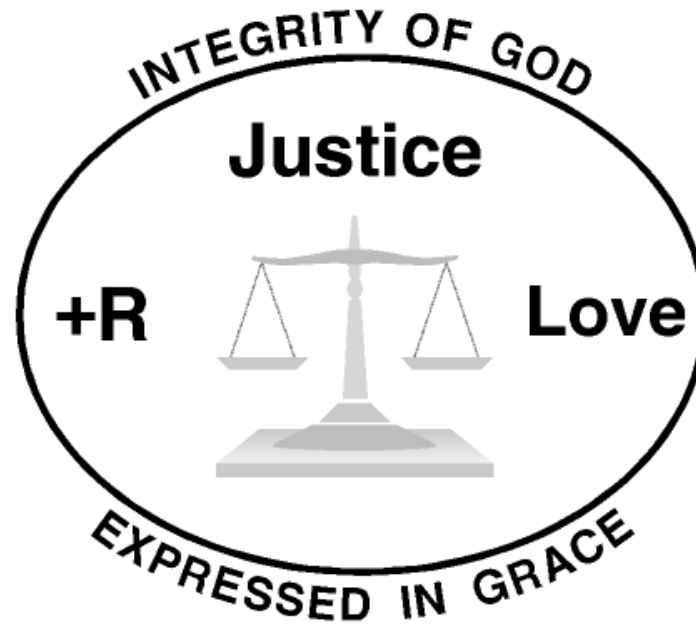
The 5 Imputations

- There are 3 Real Imputations in the Bible:
- Real Imputations:
 - 1. Soul Life
 - 2. Adam's Sin
 - 3. Eternal Life

The 5 Imputations

- There are 2 Judicial Imputations in the Bible:
- Judicial Imputations:
 - 1. Human Sins to Christ
 - 2. Christ's Righteousness to Believers

**COMPONENTS: ATTRIBUTES
OF GOD'S INTEGRITY**



What the righteousness of God demands the
justice of God executes through the love of
God expressed by the grace of God.

The Judicial Imputation of Christ's Righteousness

- While justification occurs instantaneously, its mechanics follow three logical steps:
- 1. We trust in Christ.
- 2. The righteousness of Christ is imputed to us.
- 3. God recognizes his righteousness in us and pronounces us justified.

The Judicial Imputation of Christ's Righteousness

- *God made Him who had no sin to be sin as a substitute for us, so that in Him we might become the righteousness of God. (2 Corinthians 5:21)*

The Judicial Imputation of Christ's Righteousness

- This opens a grace pipeline, a pipeline from the justice of God the righteousness of God in imputed to the believer.
- This pipeline is secure and impervious to any outside threat, whether it be from the devil, the world, religion, or our own sin or human good.
- You cannot earn or deserve God's blessing, it is conferred only because of the imputed righteousness of God, the Lord Jesus Christ.
- You do not receive blessing from God because you do anything good, even if it is good as mandated in the scriptures.

The Judicial Imputation of Christ's Righteousness

- Positional sanctification is the process by which the Holy Spirit places us into union with Christ so that we share all that he is and has in the eyes of the godhead, by means of imputed righteousness.
- It is the potential for experiential sanctification (living out that righteousness).
- It is the ability, in our spirits, to recognize the blessings of God.
- Righteousness "sees" the blessings of God.
- The more mature the believer, the more potential righteousness has been appropriated, and the more the blessings flow.

The Judicial Imputation of Christ's Righteousness

- Experiential sanctification is the result of what we do on earth; it is the result of the appropriation of the righteousness of God, utilizing what he provides for us out of his grace as a means of solving all of life's problems and living in the encapsulated environment of imputed righteousness and its blessing.
- It grows as we grow. The spiritual maturity process (becoming more and more righteous in experience) opens our eyes to more and more of God's blessings for our appropriation.
- The spiritual growth process is not becoming more and more religious or sanctimonious, it is the process of appropriating righteousness and blessings in our soul.

The Judicial Imputation of Christ's Righteousness

- Ultimate sanctification is eternal life in heaven, when all believers are totally perfect (righteous) due to the shedding of the sin nature ravaged body either at the rapture or at physical death.
- This perfection is independent of our volition on earth, it is a blessing from the justice of God to his righteousness and is not dependent on how a believer lives his life while on earth.
- We will receive a body like that of the Lord Jesus Christ, perfect in all respects.

The Judicial Imputation of Christ's Righteousness

- So, while the potential of the life of blessing is present within us from the moment of salvation by faith alone in Christ alone, the actualization of that sanctification to spiritual maturity is dependent upon volitional orientation to God's commands of spiritual and doctrinal orientation.

Galatians 2:16 (The Message)

- We know very well that we are not set right with God by rule-keeping but only through personal faith in Jesus Christ. How do we know? We tried it—and we had the best system of rules the world has ever seen! Convinced that no human being can please God by self-improvement, we believed in Jesus as the Messiah so that we might be set right before God by trusting in the Messiah, not by trying to be good.

Legalism

- F. F. Bruce, one of the greatest theologians of the twentieth century, said that “Doing the will of God is not a matter of conformity to outward rules but of giving expression to inward love, such as the Spirit begets.”

Legalism

- Satan has done a great job evangelizing the Christian church by promoting self-righteousness and legalism.
- Legalism is attractive to both types of new believers:
 - The repentant “sinner” wishes to clean up his life for God.
 - The self righteous type who thinks they are quite capable of pleasing God, now that this ‘Saved by Grace’ thing is over.

Legalism

- Religion is any system in which man by his own efforts tries to define or explain God, order his life in spiritual matters, earn the approval of God or excuse himself from it.
Hence, Atheism and psychology are really 'religions'.
- Legalism is a religious system that teaches that a person can do something to earn or merit salvation or blessing from God.

Legalism

- Romans 4:4,5 states the case succinctly, "Now to him that works is the reward not reckoned of grace, but of debt; but to him that works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness."

And Romans 11:6 is clear, "And if by grace, then is it no more of works: otherwise grace is no longer grace. But if it be of works, then is it no more grace: otherwise work is no more work."

Legalism

- Galatians 3:1-3 (ESV)
 - 1 O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified.
 - 2 Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?
 - 3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?
- The legalistic person has been "bewitched."
- First aorist active indicative of βασκαινω [*baskainō*], old word kin to φασκω [*phaskō*] (βασκω [*baskō*]), to speak, then to bring evil on one by feigned praise or the evil eye (hoodoo), to lead astray by evil arts.

Legalism

- The imputation of our Lord's perfect righteousness (+R) to the believer at the moment of salvation eliminates the function of self-righteousness in the Christian life.
- The presence of self-righteousness in the believer's life is an insult to the integrity of God.
- Self-righteousness is a blasphemous denial of the divine provisions of logistical grace, Mat 7:11.
- Self-righteousness is also motivation toward committing the worse sin in life, judging.

Legalism

- How can you recognize legalism?
- We must first understand that since legality is basically false spiritual living, then you can never recognize the false unless you understand the true.
- What is real Christian living, true Spirit-filled living?
- *True Christian living is to manifest genuinely Christ-like behavior by dependence on the working of the Spirit of God within, motivated by a love for the glory and honor of God.*

Legalism

- It requires:
 - 1. A standard or code,
 - 2. an inward power which makes it possible to meet it, and
 - 3. a motive which drives us on to do so.
- You cannot manifest genuine Christianity without all three.
- If it fails at any one point it immediately becomes legality.
- You can go wrong at any one of three places.

Legalism

- It requires:
- 1. A standard or code of behavior:
- Romans 7:6 (ESV)
6 But now we are released from the law, having died to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit.
- Romans 8:2 (ESV)
2 For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.

Legalism

- It requires:
- 1. A standard or code of behavior:
- James 1:25 (NKJV)
25 But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.
- James 2:12 (NKJV)
12 So speak and so do as those who will be judged by the law of liberty.

The Law of Liberty - The Law?

- A commentary by John F. Brug (Theologian)
- James 1:25 refers to the blessing that comes to the man who obeys "the perfect law that gives freedom."
- Does this passage refer to the law, the gospel, or to both?
- But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it-he will be blessed in what he does.

The Law of Liberty - The Law?

- “In James "the law of freedom" is the moral law.”
–John F. Brug
- He now goes on to explain his rationale...

The Law of Liberty - The Law?

- **The law of freedom**
- In what sense is the law of God a "law of freedom"? To be sure to the unbeliever and to the Old Man the law of God is a hateful restriction on their freedom.
- But to the New Man it is a guide to delightful freedom.
- Keeping God's law is the highest sort of freedom; sinning is the most abject slavery. In that sense the law is a law of freedom.

The Law of Liberty - The Law?

- Jesus replied, "I tell you the truth, everyone who sins is a slave to sin. Now a slave has no permanent place in the family, but a son belongs to it forever. So if the Son sets you free, you will be free indeed" (John 8:34-36).
- It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery. You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love (Galatians 5:1,13).

The Law of Liberty - The Law?

- **The law of freedom**
- Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God (1 Peter 2:16).
- Motivated by the gospel, the child of God keeps the law joyfully with a willing spirit.
- In that sense God's law is a law of freedom.

The Law of Liberty - The Law?

- **The law of freedom**
- For in my inner being I delight in God's law (Romans 7:22).
- Restore to me the joy of your salvation and grant me a willing spirit, to sustain me (Psalm 51:12).

The Law of Liberty - The Law?

- **The law of freedom**
- James gives us an important reminder when he calls the moral law a "law of freedom."
- Keeping God's law is not a burden.
- It is true freedom.
- It is the path to happiness and blessing.
- When we look at God's law and see that it is a royal law, a perfect law that gives freedom, we will say with the psalmist, "I run in the path of your commands, for you have set my heart free" (Psalm 119:32). (End of John Brug)

The Law of Liberty - The Law?

- So, is the law, in James, “the one that brings liberty”, the Law of Moses?
- How can we reconcile that with these passages?
 - Gal. 5:18 “If ye be led of the Spirit, ye are not under the law”
 - Romans 7:6 (ESV) But now we are released from the law, having died to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit.
 - Romans 8:2 (ESV) For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.

The Law of Liberty - The Law?

- Galatians 3:13 (ESV) Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”—
- Galatians 4:3 (YLT) so also we, when we were babes, under the elements of the world were in servitude,
- Colossians 2:20 (YLT) If, then, ye did die with the Christ from the rudiments of the world, why, as living in the world, are ye subject to ordinances?

The Law of Liberty - The Law?

- “For sin shall not have dominion over you; for ye are not under the law, but under grace” (Rom. 6:14).
- So now we serve not under [obedience to] the old code of written regulations, but [under obedience to the promptings] of the Spirit in newness [of life]” (Rom. 7:6, Amp.).
- “You have undergone death as to the Law through the [crucified] body of Christ, so that now you may belong to Another, to Him Who was raised from the dead in order that we may bear fruit for God” (Rom. 7:4, Amp.).

The Law of Liberty - The Law?

- And...Romans 10:4 (ESV) “For Christ is the end of the law for righteousness to everyone who believes.”
- Can we reconcile his conclusion, “In James ‘the law of freedom’ is the moral law.”
- Obviously...
- We CANNOT!
- Therefore, there must be some other explanation – something far more clear than the circuitous reasoning of Professor Brug.

The Law of Liberty: James 1

- Exegesis of James 1:25
- and he who did look into the perfect law—that of liberty, and did continue there, this one—not a forgetful hearer becoming, but a doer of work—this one shall be happy in his doing. (YLT)

The Law of Liberty: James 1

- Exegesis of James 1
- **He that looketh into** (ὁ παρακυψας [*ho parakupsas*]).
- First aorist active articular participle of παρακυπτω [*parakuptō*], old verb, to stoop and look into (John 20:5, 11), to gaze carefully by the side of, to peer into or to peep into (I Pet. 1:12).
- Here the notion of beside (παρα [*para*]) or of stooping (κυπτω [*kuptō*]) is not strong.
- Sometimes, as Hort shows, the word means only a cursory glance, but the contrast with verse 24 seems to preclude that here.

The Law of Liberty: James 1

- **The perfect law** (νομον τελειον [*nomon teleion*]).
- James here refers to the word of truth (1:18).
- **The law of liberty** (τον της ἐλευθερίας [*ton tēs eleutherias*]).
- “That of liberty,” explaining why it is “perfect” (2:12 also), rests on the work of Christ, whose truth sets us free (Romans 8:2 (ESV) For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.)
- Translation: “The Completed Law, the one that brings Liberty from the law of sin and death...”

The Law of Liberty: James 1

- **And so continueth** (και παραμεινας [*kai parameinas*]). First aorist active articular participle again of παραμενω [*paramenō*], parallel with παρακυψας [*parakupsas*]. Παραμενω [*Paramenō*] is to stay beside, and see Phil. 1:25 for contrast with the simplex μενω [*menō*].
- **Being** (γενομενος [*genomenos*]). Rather, “having become” (second aorist middle participle of γινομαι [*ginomai*] to become).

The Law of Liberty: James 1

- **Not a hearer that forgetteth** (οὐκ ἀκροατῆς ἐπιλησμονῆς [*ouk akroatēs epilēsmonēs*]).
- “Not a hearer of forgetfulness” (descriptive genitive, marked by forgetfulness).

The Law of Liberty: James 1

- **But a doer that worketh** (ἀλλὰ ποιητης ἔργου [*alla poiētēs ergou*]).
- “But a doer of work,” a doer marked by work (descriptive genitive ἔργου [*ergou*]), not by mere listening or mere talk.

The Law of Liberty: James 1

- **In his doing** (ἐν τῇ ποιησει αὐτοῦ [*en tēi poiēsei autou*]).
- Another beatitude with μακαριος [*makarios*] as in 1:12, like the Beatitudes in Matt. 5:3–12. Ποιησις [*Poiēsis*] is an old word (from ποιεω [*poieō*] for the act of doing), only here in N.T.
- Robertson, A. 1997. *Word Pictures in the New Testament*. Vol.V c1932, Vol.VI c1933 by Sunday School Board of the Southern Baptist Convention. Logos Research Systems: Oak Harbor

The Law of Liberty: James 1

- One of the most striking, yet easily overlooked, aspects of this passage is the introduction of the word “law” in this verse.
- Up to this point, James has spoken about the “word” of God (vv. 18, 21, 22, 23).
- Yet here, in a verse that carries on the same theme as he has established in these earlier verses, we find the word “law.”

The Law of Liberty: James 1

- Why has he shifted to this different word here?
- And what is the content of this “law” that James commends to his readers?
- Granted James’s background and context, a reference to the law of Moses seems certain.

The Law of Liberty: James 1

- The law God gave to Israel through Moses at Sinai was a center point in OT revelation and absolutely basic to the life of Jews at the time of Christ.
- For Jews, “law” meant torah, the rules and regulations that God had given his special people to govern their nation, their religion, and their day-to-day conduct.
- Like James, Jews often described the law of Moses as “perfect” (cf. Ps. 19:7) and even as liberating (e.g., *m. Abot* 6:2). Moreover, James quotes an OT command to exemplify the law in 2:8.

The Law of Liberty: James 1

- But we must hesitate before simply equating “law” for James with the law of Moses.
- First, in chap. 2, James’s description of the law suggests that he has at least one eye on the “fulfillment” of that law in the teaching of Jesus.
- Second, James often bases his own commands to his readers on the teaching of Jesus, quoting the OT only rarely.

The Law of Liberty: James 1

- Third, James nowhere makes clear that he expects his readers to continue to obey the Mosaic laws pertaining to sacrifice and ritual.
- Fourth, the flow of thought in these verses appears to demand a broader reference.
- The “law” of v. 25 must be substantially equivalent to the “word” of vv. 22–23.

The Law of Liberty: James 1

- Yet that “word” must also be closely related to, if not identical to, the “word of truth” through which men and women are regenerated to salvation (v. 18).
- Taken together, these points suggest that James’s “law” does not refer to the law of Moses as such, but to the law of Moses as affected by Christ.

The Law of Liberty: James 1

- Perhaps, then, the addition of the word “perfect” connotes the law in its eschatological, “perfected” form, while the qualification “that gives freedom” refers to the new covenant promise of the law written on the heart (Jer. 31:31–34; see the comments on v. 21), accompanied by a work of the Spirit enabling obedience to that law for the first time.

The Law of Liberty: James 1

- **5046 τέλειος** [*teleios* /**tel**-i-os/] adj. 19 occurrences; AV translates as “perfect” 17 times, “man” once, and “of full age” once.
- **1** brought to its end, finished.
- **2** completeness.
- **3** perfect.
- **4** that which is perfect, mature.
- Strong, J. 1996. *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) . Woodside Bible Fellowship.: Ontario

The Law of Liberty: James 1

- Mt 5:17 “Don’t think that I have come to abolish the *Torah* or the Prophets. I have come not to abolish but to complete.
- Stern, D. H. 1989. *Jewish New Testament : A translation of the New Testament that expresses its Jewishness* (1st ed.) . Jewish New Testament Publications: Jerusalem, Israel; Clarksville, Md., USA

The Law of Liberty

- Many Christians, like our commentator, Professor Brug, fall into the serious mistake of making the moral law their standard of holy living, and try to convince us it is worship of God to keep the law.
- But the law never gave man an object outside himself; grace does.

The Law of Liberty

- If I am trying to keep the law for salvation, whom is it for?
- Myself.
- Yes, self is my real object.

The Law of Liberty

- If, when I have once possessed salvation, I am trying to keep the law in order to retain it, what is my object?
- For whom do I want to retain it? For myself, to be sure. Then self is my object.
 - Galatians 3:2-3 (ESV) “Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?
3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?”

The Law of Liberty

- On the other hand, grace puts a new object before the saved one, and the Holy Spirit supplies a new spring of action entirely.
- Self is displaced by the Lord Jesus, and human efforts by the Spirit's activities.
- “He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again” (2 Cor. 5:15).

The Law of Liberty

- “But I thought,” says most Christians, “that though we are not under the law for salvation, we are under it for holy living.”
- No. There is no higher standard of holiness than “walking in the Spirit,” and on this point the Word of God could not possibly be plainer:
- “If ye be led of the Spirit, ye are not under the law” (Gal. 5:18).

The Law of Liberty

- Despite the concerns of the legalist minded, this does not foster the lawless spirit of the age, nor grant to anyone, much less the Christian, a freedom to licentiousness.
- Rather, the righteous requirement of the law IS “fulfilled IN us (not BY us), who walk not after the flesh, but after the Spirit” (Rom. 8:4).
- We have seen in Galatians 5:18 that if we are led of the Spirit we are not under the law.
- So, ‘The righteous requirement of the law is fulfilled in us who are *not under the law*’.

The Law of Liberty: James 1:25

- Often we encourage a major error by allowing a division between faith and practice.
- Some people emphasize sound doctrine as an end in itself.
- Their goal is to know more so that they might know more.”

The Law of Liberty: James 1:25

- “Others slight doctrine to emphasize conduct.
- They are concerned about manifesting Christian love in their relationships and do not want to be bothered with the issues of biblical doctrine.

The Law of Liberty: James 1:25

- “However, it is not possible to be a biblical Christian and hold such an attitude.
- God intends that His children be well grounded in sound doctrine and [thereby] live lives that conform to that doctrine.
- It is to the issue of doctrine put into practice that James now turns our attention.
- We must not just hear the Word; we must do the Word.”
- Gil Rugh, Senior Pastor at Indian Hills Community Church in Lincoln, NE

The Law of Liberty

- What is our liberty? It is freedom from:
 - a. The law. Ro 7:6; 8:2.
 - Romans 7:6 (ESV) But now we are released from the law, having died to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit.
 - Romans 8:2 (ESV) For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.

The Law of Liberty

- What is our liberty? It is freedom from:
- b. The curse of the law. Ga 3:13.
 - Galatians 3:13 (ESV) Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”—

The Law of Liberty

- What is our liberty? It is freedom from:
- c. The fear of death.
 - Hebrews 2:15 (ESV) “and deliver all those who through fear of death were subject to lifelong slavery.”

The Law of Liberty

- What is our liberty? It is freedom from:
- d. Sin.
 - Romans 6:7 (ESV)
7 For one who has died has been set free from sin.
 - Romans 6:18 (ESV)
18 and, having been set free from sin, have become slaves of righteousness.

The Law of Liberty

- What is our liberty? It is freedom from:
- e. Corruption.
- Romans 8:21 (ESV)
21 that the creation itself will be set free from its bondage to decay and obtain the freedom of the glory of the children of God.

The Law of Liberty

- What is our liberty? It is freedom from:
- f. Bondage of man.
 - 1 Corinthians 9:19 (ESV)
19 For though I am free from all, I have made myself a servant to all, that I might win more of them.

The Law of Liberty

- What is our liberty? It is freedom from:
- g. Jewish ordinances. Ga 4:3; Col 2:20.
 - Galatians 4:3 (YLT) so also we, when we were babes, under the elements of the world were in servitude,
 - Colossians 2:20 (YLT) If, then, ye did die with the Christ from the rudiments of the world, why, as living in the world, are ye subject to ordinances?

The Law of Liberty

- “The law was not made for a righteous man” (1 Tim. 1:9).
- In itself the law is “holy, just, . and good”; but when it was applied to man in the flesh, the unrighteous man, it only made manifest what was already there.

The Law of Liberty

- What then was the requirement of the law?
- Galatians 5:14 tells us: “All the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself”.
- It demanded love, but out came hatred; hatred to the One who deserved nothing but love. “They hated me [Jesus] without a cause.”
- “The carnal mind is enmity against God” (Rom. 8:7).

The Law of Liberty

- So if, “All the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself”.
- And the righteous requirement of the law is “fulfilled IN us (not BY us), who walk not after the flesh, but after the Spirit”
- Then, “the law of the Spirit of life in Christ Jesus” (Rom. 8:2) should fulfill this primary commandment, and it does.
- The first fruit produced by the Spirit is the very thing which the law demanded, but could not produce; namely, *love!*

The Law of Liberty

- “If a Christian is under the law as a “rule of life,” he is laboring in a doleful, gray, alien land of self-righteousness—he struggles to produce.
- The believer who learns to walk in the Spirit of life in Christ Jesus has the joy of the Lord for his strength—he rests to receive.” (Miles Stanford)

The Law of Liberty

- “Instead of our Father demanding *from us* according to the law, by grace He ministers *to us* from the One who is our life in glory.” (Miles Stanford)
 - “And God is able to make all grace abound toward you; that you, always having all sufficiency in all things, may abound to every good work” (2 Cor. 9:8).

The Law of Liberty

- **Law Versus Love**
- “Walk in the Spirit, and ye shall not fulfill the lust of the flesh” (Gal. 5:16).
- To “walk in the Spirit” is the only measure of right living for the Christian.
- “What is it to walk in the Spirit?”

The Law of Liberty

- It is to walk in communion with the Father, by the Holy Spirit, having the Lord Jesus Christ as my one Object.
- “The Word of God must necessarily be my only chart.
 - “Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word” (Ps. 119:9).

The Law of Liberty

- **The Law and the New Nature**
- Our new nature is that of the risen life of the Lord Jesus Christ.
- The purpose of the Law being to reveal sin and condemn the sinner, it has nothing to say to the new man in Christ Jesus.
- “For sin shall not have dominion over you; for ye are not under the law, but under grace” (Rom. 6:14).

The Law of Liberty

- (1) As each of us was separated from the Adam-life by means of the Cross and the Tomb, we were delivered from the realm of law.
- We, too, rose from the tomb to newness of life; from the grip of law into the freedom of His resurrection.

The Law of Liberty

- “Now we are discharged from the Law and have terminated all intercourse with it, having died to what once restrained and held us captive.
- So now we serene not under [obedience to] the old code of written regulations, but [under obedience to the promptings] of the Spirit in newness [of life]” (Rom. 7:6, Amp.).

The Law of Liberty

- (2) Law has to do with works—the works of the flesh.
- The new creation has to do with life—the life of the Son.
- Abiding in Him, our nature will grow and manifest the fruit of the Spirit.

The Law of Liberty

- “You have undergone death as to the Law through the [crucified] body of Christ, so that now you may belong to Another, to Him Who was raised from the dead in order that we may bear fruit for God” (Rom. 7:4, Amp.).

The Law of Liberty

- **The Christian and the New Nature**
- It is blasphemous to think that our Lord Jesus Christ, seated at the Father's right hand in glory, is under law of any kind.
- His life is subject neither to commands nor to the principle of law.
- It is holy by His Divine Essence.
- We, having been born into Him, now share His life. "For to me to live is Christ..." (Phil. 1:21).

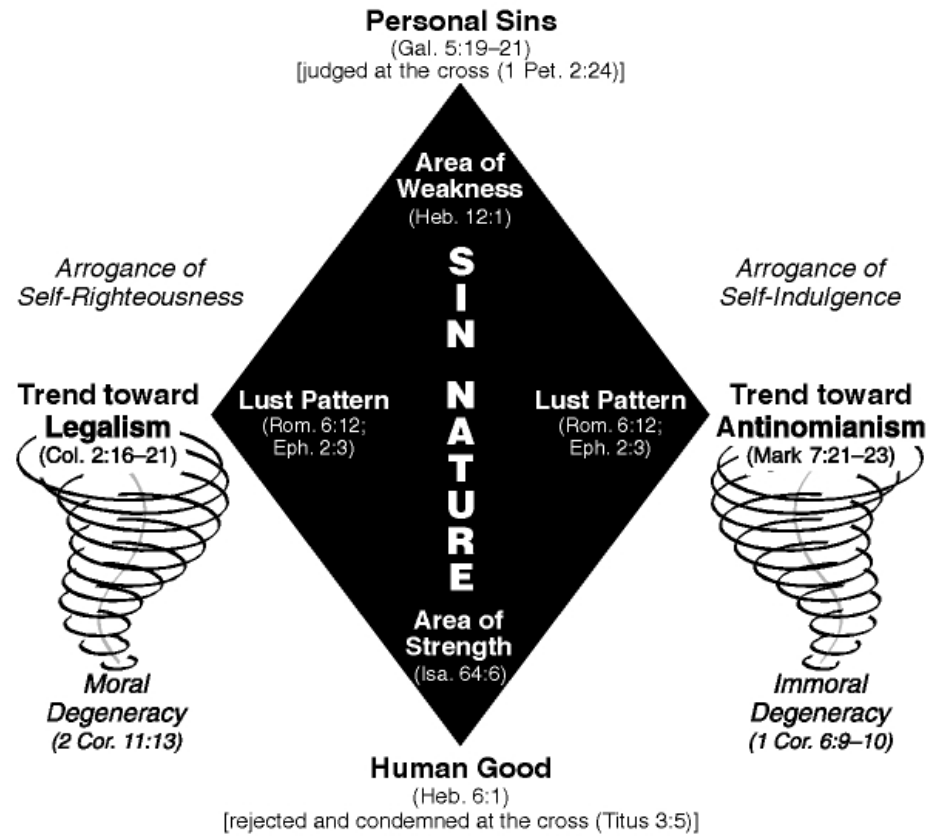
The Law of Liberty

- The wages of sin being death, the law by the execution of the death penalty exhausted its rights over mankind in Adam.
- Believers having died unto the law in Christ, the law no longer has any *claim* on us.
- We are now free from its reign.

The Law of Liberty

- Being in Christ Jesus, the believer no longer has a *need* for the law as a governing principle—he can now live by the new nature, effortlessly and naturally.
- “We are debtors, but not to the flesh—we are not obligated to our carnal nature—to live [a life ruled by the standards set up by the dictates] of the flesh” (Rom. 8:12, Amp.).

CHARACTERISTICS OF THE SIN NATURE



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The Law of Liberty

- When the believer sees his deliverance from the old he can begin to walk in the freedom of the new.
- “Where the Spirit of the Lord is, there is liberty.” 2 Cor. 3:17

The Law of Liberty

- John's Gospel often describes salvation in terms of freedom (John 8:32), but it is in the Pauline Letters that liberty becomes a central theological motif.
- For Paul, the human predicament is defined by bondage to sin (Rom. 6:20) and consequently by bondage to the law (Rom. 7:6) and to decay (Rom. 8:21).
- Though the law is holy, the person who encounters it is enslaved to sin.

The Law of Liberty

- Human nature is so corrupt that even when the law is embraced as a means of escaping from sin and achieving salvation, the effort is doomed to fail (Rom. 7:7-20).
- The only result is a new, futile slavery to the law and death remains the inevitable outcome (Rom. 7:24).
- This cycle is broken by God's redemptive act in Christ.
- Through the atoning death on the cross, sin is remitted.
- Divine grace then replaces legal demand and the tyranny of the law is broken as well as the finality of death.

The Law of Liberty

- This new liberty, however, is not merely freedom *from* past masters; it is also freedom *for* new obedience to God so complete that Paul can paradoxically speak of a new bondage replacing the old, bondage to righteousness and God (Rom. 6:18-22), which has as its consequence life, not death.

The Law of Liberty

- Paul emphasizes that it was Christ himself—not our own merits or our own deeds—that set us free.
- He did it by becoming a curse for us (Gal. 3:13); hence, by his blood (Heb. 10, 19, 22); and he did it and is constantly doing it through his Spirit (Gal. 3:2, 3, 14; 4:6, 29; cf. Rom. 8:4).
- Where the Spirit of the Lord is, there is liberty (II Cor. 3:17).

The Law of Liberty

- John 8:36 (ESV)
So if the Son sets you free, you will be free indeed.
- John 3:16 (ESV)
For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.