

Law has never been more truly law than when Jesus died for us,
That God let death come into the heart of the triune God.

It comes down to this: Either you're going to let Jesus Christ pay
for your sin or *you're* going to pay for it.

Therefore, there is now no condemnation for those who are in Christ Jesus.
Romans 8:1

I no longer have to obey in order to be saved;
I obey God in order to please the One who saved me.

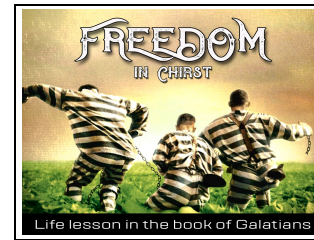
.¹⁷ "Do not think that I have come to abolish the Law or the Prophets; I have not
come to abolish them but to fulfill them. ¹⁸For truly I tell you, until heaven and earth
disappear, not the smallest letter, not the least stroke of a pen, will by any means
disappear from the Law until everything is accomplished. Matthew 5:17,18

All those who expect the Law to save them from the punishment of sin will be
punished. Because it is written, "Everyone who does not keep on doing all the things
written in the Book of the Law will be punished." Galatians 3:10

Therefore, my beloved, as you have always obeyed, not as in my presence only, but
now much more in my absence, *work out your own salvation* with fear and
trembling; ¹³for it is God who works in you both to will and to do for *His* good
pleasure. Philippians 2:12,13

Community Group Questions:

1. In Exodus 34:6,7 recount the things that make God good.
2. Do you see the dilemma in verses 6 & 7?
3. Do you understand how that dilemma can only be answered within the
context of the Good News? (Gospel)
4. Name the two main ways the law works purposefully in our lives both
before and after we've accepted Christ?



**What is the point of the Law
if we are saved by Grace?**
Galatians 3:19,21,22

¹⁹Why, then, was the law given? It was given alongside the promise to show people
their sins. But the law was designed to last only until the coming of the child who
was promised...

²¹Is there a conflict, then, between God's law and God's promises? Absolutely not! If
the law could give us new life, we could be made right with God by obeying it. ²²But
the Scriptures declare that we are all prisoners of sin, so we receive God's promise of
freedom only by believing in Jesus Christ. Galatians 3:19, 21,22 *Word of the Lord*

Galatians 3:15-18 We learned righteousness comes by
faith in God's promises alone, not anything we can do.

It's natural to assume Paul's critics asked if this is true,
*"Then why did God give us the law?
What purpose does it serve?"*

- *The central question is in verse 21: Is there a conflict, then,
between God's law and God's promises?*
- Absolutely not! is Paul's answer.
- "How is it be possible to have both **law and grace** in your
life? Aren't they opposed to one another?"

Both are essential, one is not more important than the other

I. Where do we see God elevating law and grace equally in the Bible?

¹⁸Then Moses said, "Now show me your **glory**." ¹⁹And the Lord said, "I will cause all my **goodness** to pass in front of you, and I will proclaim **my name**, the Lord, in your presence. Exodus 33:18,19

Those 3 things are synonymous *Glory, goodness and God's name*

God put Moses in the cleft of the rock: And he passed in front of Moses, proclaiming, "The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, ⁷ maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation." Exodus 34:6,7 **That's God's glory.**

"I am a forgiving loving God, compassionate and not easily angered and I absolutely will never excuse the guilty."

Which one is it?

*Both. God is a God of both love and fury,
a God of both law and promise,
a God who is both holy and compassionate.*

Here's the dilemma:

You're either good in the sense of being just, in which case you're not going to be able to let people do wrong and not pay. Or you're a forgiving, in which case you're not going to punish who do wrong.

Until you see that dilemma, you haven't seen who God actually is in the Gospel.

II. The dilemma playing out in theology

The law and love come together because of the *substitutionary atonement* of Christ.

"Christ redeemed us from the curse of the law by becoming a curse for us ..."

Galatians 3:13

"God made him sin who knew no sin, that we might become the righteousness of God in him."

2 Corinthians 5:21

"For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God."

1 Peter 3:18

"The Son of Man came not to be served but to serve and to give his life a ransom for many."

Mark 10:45

"By Christ's substitution, and especially at the moment of his death upon the cross, and only at that moment, God's love and law are both satisfied. On the cross, and only on the cross, the love and standards of God perfectly and brilliantly coincide and shine forth together. Jesus was killed to satisfy the justice of God and pay for sins, yet at the same time he was killed to satisfy the love of God, because that secured our salvation." **Pastor Tim Keller**

All are justified freely by his grace through the redemption that came by Christ Jesus. ²⁵God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. ... That God might be both just and justifier of those who believe."

Roman 3:24-26

That God might uphold the law and at the same time be merciful.

¹⁴For by one sacrifice he has made perfect forever those who are being made holy... ¹⁶"This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds.

Hebrews 10:14,16