

# The Law of Christ

Divine Commands for  
the Church Age



"Teach them to obey everything  
I have commanded you."

Jesus Christ

*Brother Woody Brohm*

**The Law of Christ:  
Divine Commands for the Church Age**

**By Woody Brohm**

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**Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”**

**Matthew 28:18-20**

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## Introduction

What laws govern the Christian life today? Are believers still under the Law of Moses, or has Christ established a new standard? What did Paul mean when he spoke of the Law of Christ, the Law of the Spirit, and the Law of Faith? How does the New Covenant shape our obedience, our relationship with God, and the way we live as followers of Christ?

For many, these questions remain unanswered, misunderstood, or tangled in theological confusion. Some insist that Christians must follow portions of the Mosaic Law, while others claim that grace means there is no law at all. Yet the New Testament speaks of divine laws that govern the believer's life today, rooted not in Israel's Old Covenant, but in the *finished work of Christ*.

This book explores the New Covenant and the Law of Christ, offering a clear, dispensational perspective on how God's divine law has changed from the Old Testament to the New. It examines the biblical laws mentioned in the New Testament, including the *Law of Christ* as the governing principle for believers today (Galatians 6:2; 1 Corinthians 9:21), the *Law of the Spirit* as the power for Christian living (Romans 8:2), the *Law of Faith* as the means of justification apart from works (Romans 3:27), the *Law of Sin and Death* as the universal problem of humanity (Romans 8:2), the *Royal Law* as love fulfilling righteousness (James 2:8), and the *Perfect Law of Liberty* as the foundation of Christian freedom apart from legalism (James 1:25). These laws, given by Christ and revealed through the apostles, define the believer's life in the Church Age.

However, it is essential to understand that obedience to these laws does not contribute in any way to salvation. Salvation is entirely a gift of grace, received through faith in Christ, apart from works or law-keeping (Ephesians 2:8-9; Titus 3:5). No amount of obedience, effort, or righteous living can add to what Christ has already accomplished on the cross. Yet while salvation is by grace alone, the believer's rewards in eternity are determined by their faithfulness and obedience to the commands of Christ. The Judgment Seat of Christ will be a time of accounting, where believers will receive rewards—or suffer loss—based on their works (1 Corinthians 3:11-15; 2 Corinthians 5:10). Many churches today emphasize grace but neglect to teach that obedience to the Law of Christ and faithfulness to His commands will determine our eternal rewards. By failing to teach believers about the Law of Christ and the importance of obedience, they leave many unprepared for the day when Christ will evaluate their lives and service.

Each of these divine laws is explicitly taught in the New Testament, and this book covers them exhaustively, with a complete chapter dedicated to each, as outlined in the Table of Contents. The goal of this study is not to impose a burdensome legal system but to illuminate the biblical truth that Christ has given His followers divine instructions for righteous living. Many Christians hesitate when they hear the word “law” in connection with the New Testament, instinctively associating it with the Mosaic Law. However, the Law of Christ is not a continuation of the Old Covenant but a new and better standard established by our risen Lord. It is not a system of rituals and ordinances but a framework for spiritual life, empowered by the Holy Spirit and rooted in love, faith, and liberty.

By carefully studying Scripture and rightly dividing the Word of Truth, this book will clarify the role of divine law in the Church Age, distinguish between Israel and the Church, and explain how Christ's commands shape our faith, obedience, and eternal reward.

Whether you are a serious student of the Bible or a casual believer, this study will equip you with the theological clarity, scriptural depth, and dispensational insight needed to understand God's divine laws for the Church today.

## **Understanding Key Terms**

To fully grasp the significance of the New Covenant, we must first define the entities involved and how they relate to God's unfolding plan.

### **Israel: God's Chosen Nation in History and Prophecy**

Israel refers to the descendants of Abraham, Isaac, and Jacob, chosen by God to be His covenant people. Their national history begins in Genesis 12, where God promises Abraham that his offspring will become a great nation and that through them, all nations would be blessed (Genesis 12:1-3).

Israel's identity is central to the Bible, as much of Scripture revolves around their history, rebellion, restoration, and prophetic destiny. They were given the Law of Moses, established as a theocratic nation, and were promised a coming Messiah who would rule over them in righteousness.

Despite their frequent disobedience and exile, God's promises to Israel remain intact. Their future restoration is one of the major



themes of prophecy, particularly concerning the New Covenant and the coming Millennial Kingdom. Throughout the Old Testament, the prophets foretold that although Israel would face judgment for their unfaithfulness, God would one day restore them completely, renew their hearts, and bring them into a perfect relationship with Himself (Jeremiah 31:31-34; Ezekiel 36:24-28; Zechariah 12:10).

### **The Church: A Distinct Body in God's Redemptive Plan**

The Church is not a continuation or replacement of Israel, but rather a new entity formed by God in the present age. It is composed of Jewish and Gentile believers in Christ, united in one body through faith (Ephesians 2:11-16).

Unlike Israel, which is a nation with physical land promises, the Church is a spiritual body that exists between Christ's first and second comings. The Church enjoys many of the spiritual blessings of the New Covenant, such as forgiveness of sins, the indwelling of the Holy Spirit, and a personal relationship with God, but it does not fulfill Israel's national restoration promises.

### **The Old Covenant: The Law Given to Israel**

The Old Covenant refers to the Mosaic Covenant, given by God to Israel at Mount Sinai. This covenant established the Law, a system of commandments, sacrifices, and rituals that governed Israel's national life. The Law was holy and just (Romans 7:12), but it was never intended to provide salvation—rather, it revealed sin and pointed to the need for a greater redemption (Galatians 3:19-24).

### **The New Covenant: The Final and Eternal Covenant**

The New Covenant, first promised in Jeremiah 31:31-34, is the ultimate fulfillment of God's redemptive plan. It promises:

- A transformed heart—God's law written within, producing true obedience.
- Forgiveness of sins—a permanent cleansing, unlike the repeated sacrifices of the Old Covenant.
- The indwelling Holy Spirit—enabling believers to walk in righteousness.

### **The Dispensational Viewpoint: Understanding God's Plan Through the Ages**

The dispensational viewpoint is a method of interpreting Scripture that recognizes distinct periods, or dispensations, in which God administers His relationship with humanity in different ways throughout history. These dispensations are not separate paths to salvation but different stewardships of God's revealed will, unfolding His redemptive plan over time.

Dispensational theology maintains a clear distinction between Israel and the Church, emphasizing that God's promises to Israel remain intact and will be fulfilled in the future, particularly regarding the New Covenant and the coming Millennial Kingdom. It holds that the Church is not the new Israel but a distinct entity that exists during the present age.

This viewpoint also acknowledges that while salvation has always been by grace through faith, the way in which God dispenses His instructions and expectations for mankind varies across different dispensations.



# Section One: The New Covenant and the Law of Christ

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## **Chapter 1: The New Covenant—What Is It and How Does It Differ from the Old?**

Throughout biblical history, God has revealed His plan for humanity through a series of covenants, each serving as a divine agreement that governs His relationship with mankind. These covenants provide the framework for understanding God's dealings with Israel and the Church, shaping the course of redemptive history. Among them, the New Covenant stands as the ultimate fulfillment of God's promises, securing forgiveness, transformation, and eternal life through Christ.

Yet, much confusion surrounds the meaning, scope, and application of the New Covenant. Many mistakenly conflate it with the Old Covenant given through Moses, while others misapply its promises to the Church alone, disregarding its prophetic significance for Israel. A dispensational approach rightly divides these covenants, ensuring a clear and consistent interpretation of Scripture.

The New Covenant was promised to Israel, inaugurated by Christ's death, and now extends its spiritual blessings to the Church, while its complete fulfillment awaits Israel's national restoration in the future. Understanding this distinction is crucial for properly interpreting how God's plan unfolds throughout biblical history and prophecy.

### **The New Covenant Was Promised to Israel**

God first revealed the New Covenant in Jeremiah 31:31-34, where He promised to establish a new covenant with Israel and Judah—one unlike the covenant given through Moses. Instead of external

laws written on stone, it would be written on their hearts, bringing a permanent transformation.

This promise was reaffirmed in Ezekiel 36:24-28, linking it to Israel's future restoration, national repentance, and return to the land.

Covenant Theology, a system of interpretation that views God's redemptive plan as unfolding through overarching theological covenants rather than distinct dispensations, teaches that the Church has fully replaced Israel in this covenant. According to this view, the promises originally given to Israel are now spiritually applied to the Church, with no expectation of a future fulfillment for ethnic Israel. However, Scripture maintains that *Israel is its primary recipient*, with its final fulfillment still future, when God restores the nation as He has promised.

## **The New Covenant Was Inaugurated by Christ's Death**

Though the New Covenant will reach its full fulfillment when Christ returns, it was initiated at the cross. During the Last Supper, Jesus declared:

"This cup is the new covenant in my blood, which is poured out for you." (Luke 22:20)

The writer of Hebrews 8:6-13 confirms that Christ is the mediator of a better covenant, replacing the Old Covenant, which depended on Israel's obedience. The Old Covenant, based on law, brought condemnation, while the New Covenant, based on grace, brings forgiveness and transformation.

## **The Church's Participation in the New Covenant**

While the New Covenant belongs to Israel, the Church enjoys its spiritual blessings today. Paul explains in Romans 11 that the Church is like a wild olive branch grafted into Israel's rich root—sharing in God's promises without replacing Israel.

The New Testament applies New Covenant blessings to believers:

- Forgiveness of sins (Hebrews 10:17)
- The indwelling of the Holy Spirit (Hebrews 8:10)
- A transformed heart (Hebrews 10:16)

However, Israel's national restoration, return to the land, and full covenant renewal remain unfulfilled. The Church experiences spiritual aspects of the New Covenant, but its complete fulfillment still belongs to Israel in the future.

## **Conclusion**

The New Covenant is God's ultimate redemptive agreement, providing forgiveness, transformation, and eternal relationship with Him. While its spiritual blessings are applied to the Church today, its final fulfillment awaits Israel's restoration in the Millennial Kingdom.

Understanding these biblical distinctions—between Israel and the Church, the Old and New Covenants, and the present and future fulfillment of prophecy—is crucial for rightly dividing God's Word.

As we move forward, we will explore how the Law of Christ governs believers under the New Covenant, shaping their life, obedience, and eternal rewards.







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## **Scholar's Quote on the New Covenant**

*"The New Covenant is God's sovereign answer to the failure of the Old, bringing about the redemption of both Israel and all who believe. Yet, in His wisdom, He has chosen to delay its full national fulfillment until His purposes with the Church are complete."*

**— Lewis Sperry Chafer**

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## **Chapter 2: The Law of Christ—The Governing Principle for the Church Age**

Throughout history, God has governed His people through divinely instituted laws, each suited to the dispensation in which they lived. Under the Old Covenant, Israel was given the Law of Moses, a comprehensive system of moral, civil, and ceremonial commandments designed to set them apart as God's chosen nation. But when Christ came, He fulfilled the Law and established a new governing principle for those who follow Him. This principle, known as the *Law of Christ*, defines how believers live in the Church Age and sets the standard for grace-based obedience under the New Covenant.

Unlike the Mosaic Law, which was externally imposed and required strict adherence to written regulations, the Law of Christ is internal, Spirit-empowered, and centered on love. This law does not carry over the civil and ceremonial aspects of the Mosaic system, nor does it function as a legalistic code that enslaves believers under rules and regulations. Instead, it reflects the moral character of God, fulfilled through faith, love, and the work of the Holy Spirit.

### **What Is the Law of Christ?**

Paul directly refers to the Law of Christ in Galatians 6:2, where he exhorts believers to “carry each other's burdens, and in this way, you will fulfill the law of Christ.” This verse establishes two crucial truths. First, believers are indeed under a divine law, but it is distinct from the Mosaic Law. Second, this law is rooted in selfless love and service, rather than legalistic rule-keeping.

Further clarity is found in 1 Corinthians 9:21, where Paul describes his approach to evangelism, saying that he is “not under the law” but is “under the Law of Christ.” This passage shows that Paul understood the Law of Moses to be no longer binding, yet he still recognized that believers were subject to Christ’s law, which governs them under the New Covenant.

The Law of Christ is not a new list of commandments to replace the old but rather a principle of living based on the teachings and example of Jesus. When asked about the greatest commandment, Jesus replied that the entire law could be summed up in love for God and love for neighbor (Matthew 22:37-40). This emphasis on love as the fulfillment of divine law is central to the Law of Christ and distinguishes it from the rigid legalism of the Mosaic system.

## **The Law of Christ and the Fulfillment of the Mosaic Law**

Many misunderstand Jesus’ relationship to the Mosaic Law, assuming that because He said, “I have not come to abolish them but to fulfill them” (Matthew 5:17), the Old Covenant remains binding in some form. However, fulfillment does not mean continuation. Rather, it means that Christ completed the purpose of the Law, rendering it no longer binding as a covenantal system.

Under the Old Covenant, the Mosaic Law functioned as a tutor or guardian leading Israel to Christ. Paul explains in Galatians 3:24-25 that “the law was our guardian until Christ came that we might be justified by faith. Now that this faith has come, we are no longer under a guardian.” This passage clearly states that believers today

are not under the Mosaic Law, as its role was temporary and fulfilled in Christ.

The Law of Christ replaces the Mosaic system by internalizing God's moral expectations rather than demanding external adherence to written commands. While the Old Covenant law prescribed specific regulations, the New Covenant law transforms the heart, producing obedience through the power of the Holy Spirit.

Jesus provided insight into this transition in John 13:34, when He told His disciples, "A new command I give you: Love one another. As I have loved you, so you must love one another." This statement reflects the heart of the Law of Christ—a standard of love defined not by legal obligation but by Christ's self-sacrificial example.

## **Grace-Based Obedience vs. Legalism**

One of the greatest challenges in understanding the Law of Christ is distinguishing grace-based obedience from legalism. Some Christians mistakenly believe that since believers are under grace, there are no moral obligations at all. Others impose elements of the Mosaic Law onto believers, creating a hybrid system of law and grace that is foreign to the New Testament.

Paul directly addresses this issue in Romans 6:14, stating, "For sin shall no longer be your master, because you are not under the law, but under grace." This verse clarifies that believers are not bound to the Mosaic Law but are instead called to live by the grace and power of the Holy Spirit.

However, this does not mean that grace nullifies moral responsibility. In Titus 2:11-12, Paul explains that “the grace of God... teaches us to say ‘No’ to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age.” Grace is not a license for lawlessness; rather, it is the means through which God enables obedience.

Legalism, on the other hand, is the attempt to earn righteousness through rule-keeping, a mindset that contradicts the gospel. The Pharisees in Jesus’ day epitomized legalism, emphasizing external obedience while neglecting heart transformation. Jesus rebuked them, saying, “Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence” (Matthew 23:25).

In contrast, the Law of Christ produces obedience through transformation, not regulation. Rather than imposing strict external commands, it calls believers to walk by the Spirit, allowing God’s moral character to be expressed through their lives. Paul affirms this in Galatians 5:22-23, where he describes the fruit of the Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control—as the natural outworking of Spirit-led living.

This difference between law-based righteousness and Spirit-led obedience is at the core of the dispensational distinction between the Old and New Covenants. Under the Mosaic Law, obedience was commanded and failure resulted in condemnation. Under the Law of Christ, obedience is produced by the Holy Spirit and results in spiritual growth and reward.

## **The Law of Christ in the Church Age vs. the Millennial Kingdom**

A common misunderstanding arises when attempting to apply the Law of Christ beyond its intended timeframe. While the Law of Christ governs believers in the Church Age, it is distinct from the Millennial Kingdom rule of Christ.

During the Millennium, Christ will reign from Jerusalem and establish a theocratic government over the nations (Zechariah 14:9). Some aspects of Old Testament law, including sacrificial practices, will be reinstituted in the Millennial Temple (Ezekiel 40-48). This does not contradict the finished work of Christ but serves as a memorial of His sacrifice for the generations living in that future age.

The Law of Christ, as it applies to believers today, is uniquely designed for the dispensation of grace and reflects the present ministry of Christ as Head of the Church. When Christ assumes His Millennial Kingship, the governing principles of that age will reflect His direct rule over the earth rather than the Spirit-led life that characterizes believers today.

Understanding this dispensational transition helps to clarify why the Church does not enforce Mosaic legal codes, why it does not anticipate an earthly theocracy, and why the Law of Christ is distinct from the future Kingdom Law.

## **Conclusion**

The Law of Christ is the divine standard that governs believers in the Church Age, replacing the Mosaic Law with a grace-based, Spirit-

empowered principle of living. It fulfills the moral intent of the Old Covenant without carrying over its ceremonial or civil requirements, calling believers to walk in love, live by faith, and obey through the power of the Holy Spirit.

As we move forward in this study, we will examine the various laws referenced in the New Testament, understanding their role within the framework of dispensational theology and how they apply to the believer's life today.



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## **Scholar's Quote on the Law of Christ**

*"The Law of Christ is not a return to legal bondage but an elevation to a higher principle—the law of love, rooted in grace and empowered by the Spirit."*

**— Charles C. Ryrie**

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# Section Two: The Laws of the New Testament

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## Chapter 3: The Law of the Spirit—The Power for Christian Living

The New Testament presents a radical shift in how believers are called to live. Under the Mosaic Law, obedience was based on external commandments, requiring strict adherence to written regulations. But in Christ, believers are no longer under the law but under grace. This does not mean that the moral standards of God are abandoned, but rather that they are fulfilled and empowered through the work of the Holy Spirit.

Paul describes this transformation in Romans 8:2, where he contrasts two opposing laws: the Law of the Spirit of life in Christ Jesus and the Law of Sin and Death. The former represents the life-giving power of the Holy Spirit, while the latter refers to the condemnation brought by sin and the Mosaic Law. Understanding this distinction is crucial to grasping how the Spirit replaces external law-keeping with internal transformation, equipping believers to walk in righteousness.

Paul's declaration in Romans 8:2 is one of the most profound statements in Scripture regarding the believer's new life in Christ:

*"For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death."*

This verse describes a divine exchange that takes place in the believer's life. Under the old system, people were enslaved to sin and death, unable to break free from the condemnation of the law.

But through Christ, the Holy Spirit now indwells believers and enables them to live in victory over sin.

To fully appreciate this, we must understand what Paul means by “the law of sin and death.” This phrase refers to the binding power of sin over fallen humanity, which was magnified under the Mosaic Law. Paul explains in Romans 7:5-11 that the law, though holy and good, actually aroused sinful passions in the flesh. Instead of bringing life, it brought condemnation, exposing sin but offering no power to overcome it.

This is why Paul describes the Mosaic Law as “the ministry that brought death” in 2 Corinthians 3:7, contrasting it with the new covenant ministry of the Spirit. The Law could declare a person guilty, but it could not transform the heart. The result was bondage—an endless cycle of sin, condemnation, and inability to please God.

In contrast, the Law of the Spirit is entirely different. It sets believers free from the power of sin, not by abolishing moral standards, but by changing them from the inside out. Unlike the external demands of the Old Covenant, the Spirit writes God’s law on the believer’s heart, fulfilling what God promised through the prophet Ezekiel.

## **The Spirit’s Role in Transforming the Believer**

In Ezekiel 36:26-27, God foretold a day when He would replace the external requirements of the law with an internal transformation through His Spirit:

*"I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will*

*put my Spirit in you and move you to follow my decrees and be careful to keep my laws."*

This prophecy finds its fulfillment in the New Covenant, where believers are no longer governed by an external code but by the indwelling Holy Spirit. The Spirit does not merely guide believers toward obedience—He actively empowers them to walk in righteousness.

Paul elaborates on this in Romans 8:3-4, explaining that what the law was powerless to do, God accomplished by sending His Son:

*"For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh, in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit."*

The Mosaic Law demanded righteousness but could not produce it. The Holy Spirit, however, produces righteousness within believers, enabling them to fulfill the moral intent of the law through a transformed heart.

This marks a dramatic shift from the Old Covenant system, where obedience was a burden placed upon the individual. Under the New Covenant, obedience becomes a fruit of the Spirit's work. Paul emphasizes this in Galatians 5:16, saying, "Walk by the Spirit, and you will not gratify the desires of the flesh." Instead of striving under the weight of law-keeping, believers are called to depend on the Spirit, who works in them to produce godliness.

## **Walking in the Spirit vs. Living Under the Law**

One of the greatest struggles among believers is the tendency to revert to legalism, believing that spiritual maturity comes through rule-keeping rather than Spirit-led transformation. This problem was evident in the churches of Galatia, where false teachers insisted that Gentile believers must keep the Mosaic Law to be truly righteous. Paul rebuked this idea, reminding them that righteousness comes through the Spirit, not through external regulations.

In Galatians 3:2-3, Paul asks a piercing question:

*"I would like to learn just one thing from you: Did you receive the Spirit by the works of the law, or by believing what you heard? Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh?"*

This warning is just as relevant today as it was in the first century. Many Christians begin their walk in grace and Spirit-led dependence, only to fall into self-effort and rule-keeping. But Paul's message is clear: The Christian life must begin and continue in the Spirit.

In contrast to legalism, which focuses on external compliance, walking in the Spirit produces genuine transformation. This is why Paul lists the fruit of the Spirit in Galatians 5:22-23 as the evidence of true righteousness. Instead of imposing strict legal requirements, the Spirit cultivates love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control in the believer's life.

This Spirit-led life is the very essence of the Law of Christ. It fulfills the moral standards of God not through obligation but through

transformation, aligning the believer's desires with God's will.

## **The Law of the Spirit and the Assurance of Victory**

The greatest assurance the believer has under the Law of the Spirit is freedom from condemnation. Paul boldly declares in Romans 8:1, *"Therefore, there is now no condemnation for those who are in Christ Jesus."* This means that the power of sin is broken, and the believer is no longer enslaved to a cycle of guilt and failure.

This does not imply that Christians never sin, but rather that they are no longer under its dominion. The Spirit continually works within them, producing growth, conviction, and transformation.

Sanctification is not about self-effort but about surrender—yielding to the Spirit's leading and trusting in His power to conform believers to the image of Christ.

Ultimately, the Law of the Spirit guarantees final victory. In Romans 8:11, Paul reminds believers that the same Spirit who raised Christ from the dead dwells in them and will give life to their mortal bodies. This points to both spiritual renewal in this life and ultimate glorification in eternity. The believer's journey is one of increasing transformation, culminating in the full realization of their redemption in Christ.

## **Conclusion**

The Law of the Spirit stands in stark contrast to the Law of Sin and Death, offering freedom, transformation, and empowerment through the Holy Spirit. While the Mosaic Law could command obedience, it could not produce it. The Law of the Spirit, however, fulfills the

righteousness of God by working within believers, aligning their hearts with His will.

As we continue this study, we will explore the other divine laws of the New Testament, each shedding further light on how God governs the believer's life under the New Covenant.



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## **Scholar's Quote on the Law of the Spirit**

*"The Christian life is not about striving under the law, but about walking in the Spirit, where true righteousness is found."*

**— John F. Walvoord**

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## **Chapter 4: The Law of Faith—Justification Apart from Works**

One of the defining doctrines of biblical Christianity is justification by faith apart from works. From the earliest pages of Scripture, God has demonstrated that righteousness is never earned through law-keeping, religious rituals, or personal merit, but rather through faith in His promises. This truth is at the heart of the Law of Faith, a concept Paul introduces in Romans 3:27-28, declaring that faith excludes boasting and eliminates any claim of self-righteousness.

While many assume that the Law of Moses was originally given as a means of salvation, Paul makes it clear that salvation has always been by faith, even before the Mosaic Law existed. This principle is rooted in the example of Abraham, who was justified not by works, but by believing God's promise. The Law of Faith is foundational to grace-based salvation, standing in direct contrast to the works-based righteousness that characterized the Old Covenant.

### **What Is the Law of Faith?**

In Romans 3:27-28, Paul asks a crucial question:

*"Where, then, is boasting? It is excluded. Because of what law? The law that requires works? No, because of the law of faith. For we maintain that a person is justified by faith apart from the works of the law."*

Here, Paul introduces the Law of Faith as the governing principle of justification, replacing the Law of Works, which refers to the Mosaic

system of commandments. The contrast is clear—righteousness cannot be attained through human effort but only through faith.

To fully grasp this distinction, we must recognize that the Mosaic Law was never intended as a means of salvation. Rather, it served to reveal sin and point to the need for a Savior. Paul explains in Galatians 3:24 that "the law was our guardian until Christ came that we might be justified by faith." This means that the Law of Moses functioned as a temporary system, leading people to recognize their inability to attain righteousness on their own.

The Law of Faith, on the other hand, is universal and eternal. It applies to *all people, in all dispensations*, because it is based on trust in God's promises rather than human effort. This is why Paul can state in Romans 3:29-30 that justification by faith is available to both Jews and Gentiles alike, demonstrating that salvation has never been dependent on adherence to the Mosaic Law.

### **Abraham: The Model of Justification by Faith**

To further prove that faith has always been the means of justification, Paul turns to Abraham in Romans 4:1-5. If righteousness could be attained through works, Abraham—whom the Jews revered as the father of their nation—would have had reason to boast. Yet Paul states plainly:

*"If, in fact, Abraham was justified by works, he had something to boast about—but not before God. What does Scripture say? 'Abraham believed God, and it was credited to him as righteousness.'"*

Paul quotes Genesis 15:6, where Abraham's faith was counted as righteousness before the Law was ever given. This is a crucial point, as it demonstrates that righteousness was never achieved through law-keeping but through believing God's promises. Abraham's justification occurred hundreds of years before Moses received the Law at Sinai, proving that the Mosaic system was never the means of salvation.

Paul reinforces this in Romans 4:4-5, stating:

*"Now to the one who works, wages are not credited as a gift but as an obligation. However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness."*

This verse draws a sharp distinction between earning righteousness through works and receiving it as a gift through faith. If righteousness were something that could be earned, it would not be a gift of grace but a debt owed by God—something entirely contrary to the nature of salvation.

## **Faith and the Exclusion of Works-Based Righteousness**

The Law of Faith directly opposes the idea that human effort contributes to salvation. Many throughout history—including the religious leaders in Jesus' day—believed that righteousness was earned through law-keeping, religious observances, or moral effort. Yet Paul dismantles this idea in Romans 11:6, stating:

*"And if by grace, then it cannot be based on works; if it were, grace would no longer be grace."*

This statement clarifies that grace and works cannot be mixed. Any attempt to combine the two nullifies the sufficiency of grace, reducing salvation to a reward for effort rather than a free gift from God.

This was the very error of first-century Judaism, which had largely abandoned the Law of Faith in favor of a works-based system of righteousness. Instead of trusting in God's mercy, many sought to establish their own righteousness through adherence to the Mosaic Law. Paul addresses this tragic misunderstanding in Romans 10:3-4:

*"Since they did not know the righteousness of God and sought to establish their own, they did not submit to God's righteousness. Christ is the culmination of the law so that there may be righteousness for everyone who believes."*

This passage confirms that the true purpose of the Law was to point people to Christ, not to serve as a means of self-righteousness. Those who attempt to attain righteousness through law-keeping ultimately fail, *while those who embrace the Law of Faith receive the righteousness of God in Christ.*

## **Faith Upholds Grace-Based Salvation**

A common objection raised against justification by faith is that it seemingly nullifies the law, as though faith removes all moral responsibility. Yet Paul anticipates this argument and answers it in Romans 3:31:

*"Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law."*

Faith does not render God's moral law meaningless; rather, it fulfills its true purpose. Under the Old Covenant, the law was a standard of righteousness that no one could attain. Under the New Covenant, that standard is fulfilled in Christ, and believers are declared righteous through Him. The Law of Faith does not abolish morality; it simply establishes grace as the means of righteousness rather than human effort.

Paul reiterates this truth in Philippians 3:9, where he contrasts his former attempts at law-based righteousness with the righteousness that comes by faith:

*"Not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God on the basis of faith."*

True righteousness is not something we achieve but something we receive. This is the very essence of the Law of Faith—it redirects trust away from self-effort and toward Christ alone.

## **Conclusion**

The Law of Faith is the governing principle of justification under the New Covenant. It excludes works-based righteousness, establishes salvation by grace alone, and upholds the eternal truth that righteousness has always been attained through faith. Abraham serves as the ultimate example, proving that justification by faith predates the Mosaic Law and applies universally to all who trust in God's promises.

The danger of self-righteousness and legalism remains prevalent today, just as it was in the first century. Many still attempt to mix faith with works, believing that their efforts contribute to salvation. Yet Scripture is clear—salvation is by faith alone, through grace alone, in Christ alone. This truth is at the heart of the gospel, standing as a constant reminder that our righteousness is not our own but is freely given through the finished work of Christ.

As we move forward in this study, we will examine the Law of Sin and Death, understanding how it contrasts with the Law of the Spirit and why faith is the only means of escape from its power.



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## **Scholar's Quote on the Law of Faith**

*"The Law of Faith is the great equalizer—it silences boasting, removes self-righteousness, and points all men to the only source of salvation: the grace of God in Christ."*

**— Charles C. Ryrie**

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## **Chapter 5: The Law of Sin and Death—The Universal Problem of Humanity**

Since the fall of Adam, all of humanity has been subject to the Law of Sin and Death—a spiritual reality that defines the condition of every person born into this world. It is the law that governs fallen man, ensuring that sin leads inevitably to death, both physically and spiritually. The apostle Paul introduces this concept in Romans 8:2, where he contrasts it with the Law of the Spirit, showing that believers in Christ have been set free from its power.

While many assume that sin is merely an individual struggle, Scripture teaches that sin is a ruling force, a law in itself, that enslaves every human being apart from Christ. The Mosaic Law, though given by God, could only expose sin, not remove it, leaving mankind hopelessly condemned. The Law of Sin and Death stands as the universal problem of humanity, a condition from which only Christ can bring deliverance.

### **What Is the Law of Sin and Death?**

Paul defines this law in Romans 8:2, declaring, *“For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death.”*

Here, Paul describes two opposing laws. The Law of the Spirit brings life through Christ, while the Law of Sin and Death keeps people in bondage, leading inevitably to condemnation. This second law is not a legal code like the Mosaic Law, but rather a spiritual principle that governs fallen humanity.



To understand this law, we must return to the beginning. In Genesis 2:17, God warned Adam, *“You must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”* Adam’s disobedience introduced both physical and spiritual death into the world, a curse that has affected all of his descendants. Paul confirms this in Romans 5:12, stating, *“Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned.”*

Sin is not just an act but a ruling power that enslaves humanity. In Romans 6:16, Paul explains that those who live in sin are slaves to sin, unable to break free from its grip. The Law of Sin and Death ensures that all who are under its power will ultimately face eternal separation from God, a reality made clear in Romans 6:23, which declares, *“The wages of sin is death.”*

This death is not only physical but spiritual, condemning all who remain outside of Christ. The Law of Sin and Death is, therefore, the great universal problem of mankind, an inescapable reality apart from divine intervention.

## **The Mosaic Law: Exposing Sin but Unable to Save**

Though sin was already present in the world before the giving of the Mosaic Law, the Law made sin visible and undeniable. Paul describes this in Romans 7:7, saying, *“I would not have known what sin was had it not been for the law.”* The Law revealed sin’s full extent, defining what was righteous and what was wicked, yet it offered no power to overcome sin.

Rather than delivering people from sin, the Law actually intensified its effect, as Paul states in Romans 7:8, *“But sin, seizing the opportunity afforded by the commandment, produced in me every kind of coveting.”* The Law functioned like a mirror, exposing man’s sinful nature but offering no means of deliverance.

Paul describes the struggle of trying to keep the Law in Romans 7:15-24, where he famously laments, *“For I do not do the good I want to do, but the evil I do not want to do—this I keep on doing.”* This passage reveals the deep frustration of anyone attempting to attain righteousness through human effort. The Law could reveal the problem, but it could not provide the solution.

The inevitable conclusion of this struggle is Romans 7:24, where Paul cries out, *“What a wretched man I am! Who will rescue me from this body that is subject to death?”* The Law of Sin and Death had Paul in its grip, just as it does with all humanity. The only answer is found in the next verse, where he exclaims, *“Thanks be to God, who delivers me through Jesus Christ our Lord!”*

The Mosaic Law had a purpose, but that purpose was never salvation—it was conviction, driving people to recognize their need for a Savior. As Paul states in Galatians 3:24, *“The law was our guardian until Christ came that we might be justified by faith.”*

## **Christ: The Only Solution to the Law of Sin and Death**

If the Law of Sin and Death is an inescapable curse, and if the Mosaic Law could only expose but not remove sin, how can anyone be saved? The answer is found in Jesus Christ alone.

Paul explains in Romans 8:3, *“For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering.”* The Law was powerless to produce righteousness because man’s sinful nature made it impossible to keep. Christ, however, came to fulfill the Law and remove sin’s penalty once and for all.

Through His death on the cross, Christ satisfied God’s righteous requirements, bearing the punishment for sin and breaking its power over those who believe. In 2 Corinthians 5:21, Paul declares, *“God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.”* This great exchange—the innocent taking the place of the guilty—stands at the heart of the gospel.

Because of Christ’s atoning sacrifice, the Law of Sin and Death is nullified for all who place their faith in Him. Romans 6:6-7 states, *“For we know that our old self was crucified with him so that the body ruled by sin might be done away with, that we should no longer be slaves to sin—because anyone who has died has been set free from sin.”*

For the believer, sin’s ruling power is broken. Though the presence of sin remains in the world, its authority over the believer is shattered. Paul assures in Romans 6:14, *“For sin shall no longer be your master, because you are not under the law, but under grace.”*

While the Law of Sin and Death still governs all who remain outside of Christ, those who are born again by faith have been transferred to

a new spiritual reality, governed by the Law of the Spirit of life in Christ Jesus.

## **Conclusion**

The Law of Sin and Death is the spiritual reality that governs all of fallen humanity, ensuring that sin leads to death and separation from God. The Mosaic Law could expose sin, but it could not save anyone from its power. Only through Jesus Christ can a person be set free from this law, escaping both its present bondage and its eternal consequences.

For those who remain in Adam, sin will reign, leading to judgment and eternal separation from God. But for those who are in Christ, the chains of sin are broken, and the power of death is conquered. The Law of Sin and Death is permanent for the unredeemed, but for the believer, it has been replaced by the Law of the Spirit, ensuring eternal life and victory through Christ.

As we continue this study, we will explore the Royal Law, examining how love functions as the ultimate fulfillment of righteousness under the New Covenant.



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## **Scholar's Quote on the Law of Sin and Death**

*"The power of sin is strong, but the power of Christ is greater. The Law of Sin and Death binds all men, yet the cross of Christ alone can break its hold."*

**— John F. Walvoord**

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## **Chapter 6: The Royal Law—Love as the Fulfillment of Righteousness**

Throughout Scripture, love stands as the highest expression of righteousness, the guiding principle behind God's moral commands. While the Old Covenant was structured around a series of external laws and commandments, the New Covenant reveals that love fulfills the law, bringing it to its intended completion.

James refers to this principle as the Royal Law, declaring in James 2:8, *“If you really keep the royal law found in Scripture, ‘Love your neighbor as yourself,’ you are doing right.”* This statement echoes Jesus' teaching and reinforces that love is not just one command among many—it is the foundational principle that sums up all moral obligations.

Understanding the Royal Law is essential for comprehending the broader Law of Christ and the believer's responsibility under grace. It reveals that righteousness is not a matter of rule-keeping but of genuine, Spirit-empowered love, which is the ultimate fulfillment of God's moral standard.

### **The Royal Law Defined**

The phrase “Royal Law” appears only once in Scripture, in James 2:8, yet its implications are profound. James identifies it as the command, *“Love your neighbor as yourself,”* quoting directly from Leviticus 19:18. By calling it royal, James highlights its supreme authority over all ethical matters—it is the governing law of the Kingdom of God.

This command to love one's neighbor was not new to the New Testament; it was part of the Mosaic Law. However, under the Old Covenant, love was often seen as just one duty among many, whereas Jesus elevated it to the very foundation of righteousness. When asked about the greatest commandment, Jesus declared in Matthew 22:37-40,

*"Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments."*

This statement reveals that every other moral command flows from the principle of love. The Royal Law is not a new legal system, but the true intent of all divine law, now fully realized in Christ.

## **Love as the Fulfillment of the Law**

Paul echoes Jesus' teaching in Romans 13:8-10, where he states,

*"Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law. The commandments, 'You shall not commit adultery,' 'You shall not murder,' 'You shall not steal,' 'You shall not covet,' and whatever other command there may be, are summed up in this one command: 'Love your neighbor as yourself.' Love does no harm to a neighbor. Therefore love is the fulfillment of the law."*

This passage confirms that love is the sum of all moral righteousness. The specific commandments given under the Mosaic Law—prohibitions against stealing, murder, and adultery—are not

arbitrary rules but expressions of how love operates. A person who loves will not steal from, murder, or defraud another. Love is the governing principle that ensures true righteousness, not through external enforcement but through internal transformation.

Paul further clarifies this in Galatians 5:14, stating, *“For the entire law is fulfilled in keeping this one command: ‘Love your neighbor as yourself.’”* This does not mean that the Old Testament Law is still binding but that its moral essence is fulfilled through love, which is now the defining characteristic of the believer’s life.

## **The Royal Law and the Law of Christ**

The Royal Law and the Law of Christ are closely related, as both emphasize love as the guiding principle for Christian living. While the Royal Law expresses the supreme moral duty to love one’s neighbor, the Law of Christ expands this concept, calling believers to follow Christ’s example of self-sacrificial love.

Paul affirms this in Galatians 6:2, stating, *“Carry each other’s burdens, and in this way you will fulfill the law of Christ.”* Love, in this sense, is not just an ethical principle but a lifestyle modeled after Christ’s own actions.

Jesus took the Royal Law a step further in John 13:34, where He introduced a new commandment to His disciples:

*“A new command I give you: Love one another. As I have loved you, so you must love one another.”*

This new commandment was not new in content—it was still centered on love—but new in its example. The Mosaic command



had been, *“Love your neighbor as yourself.”* Christ’s command is even higher: *“Love one another as I have loved you.”*

Under the Law of Christ, believers are called to selfless, sacrificial love that mirrors Jesus’ own love. The Royal Law remains the foundation of moral righteousness, but in Christ, it reaches its fullest expression through Spirit-empowered obedience.

## **The Royal Law in Practice**

James warns against favoritism and partiality, using the Royal Law as the standard by which all conduct should be measured. In James 2:1-9, he rebukes believers for treating the rich with honor while neglecting the poor, reminding them that such behavior violates the very essence of love.

This passage emphasizes that true love does not discriminate. Whether rich or poor, strong or weak, all people must be treated with the same selfless care and concern. When believers fail to do this, they act contrary to the very heart of God’s righteousness.

Paul applies the same principle in 1 Corinthians 13, describing love as the supreme virtue that defines Christian maturity. Without love, even the greatest spiritual gifts or religious devotion amount to nothing. This shows that love is not just one attribute among many, but rather the defining mark of a Spirit-filled life.

## **The Royal Law and the Spirit’s Work**

The Royal Law is not obeyed through human effort, but through the work of the Holy Spirit in the believer’s life. Paul affirms this in Galatians 5:22-23, where he describes love as the first fruit of the

Spirit. Love is not self-generated but is produced by the Spirit's work in those who walk by faith.

The contrast between law-based righteousness and Spirit-empowered love is central to the New Testament's teaching. The Mosaic Law could command love, but it could not produce it. The New Covenant, however, provides both the command *and the power to fulfill it*, ensuring that believers can live in true righteousness.

This is why Paul states in Romans 5:5, “*God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us.*” Love is not just a duty but a divinely empowered reality, shaping the believer’s life from the inside out.

## **Conclusion**

The Royal Law reveals that love is the fulfillment of all righteousness, summing up every moral obligation in a single command. Under the New Covenant, love is not an external requirement but a Spirit-empowered lifestyle, reflecting the character of Christ.

As we continue this study, we will explore the Perfect Law of Liberty, examining how freedom in Christ is not a license for sin but the foundation for true obedience.



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## **Scholar's Quote on the Royal Law**

*"Love is the supreme law of the Kingdom, not imposed by force but produced by the Spirit, fulfilling all righteousness in those who walk by faith."*

**— Charles C. Ryrie**

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## **Chapter 7: The Perfect Law of Liberty—Freedom in Christ, Not Legalism**

The gospel of Jesus Christ brings a profound and liberating truth—believers are not under the bondage of legalism but are set free in Christ. This freedom, however, is not an absence of moral responsibility; rather, it is a transformation of how righteousness is lived out under the New Covenant. In contrast to the external constraints of the Mosaic Law, the New Testament speaks of a "perfect law that gives freedom," a law that governs the believer's life without placing them under the burden of legalistic rule-keeping.

James introduces this concept in James 1:25, stating, *"But whoever looks intently into the perfect law that gives freedom, and continues in it—not forgetting what they have heard, but doing it—they will be blessed in what they do."* This passage highlights the fundamental truth that true obedience under the New Covenant is not rooted in compulsion but in liberty, a freedom that produces genuine righteousness rather than enforced rule-keeping.

Understanding the Perfect Law of Liberty is crucial for navigating the Christian life in a way that avoids both legalism and lawlessness, embracing the grace and power that come through Christ.

### **What Is the Perfect Law of Liberty?**

James describes the New Covenant law as the Perfect Law of Liberty, a phrase that may seem paradoxical at first. How can a law bring freedom? The answer lies in the contrast between the Mosaic Law and the Law of Christ.

The Mosaic Law was a system of commands and regulations, given to Israel to reveal God's holiness and man's sinfulness. While the Law was righteous and just, it did not provide the power to fulfill its demands. Paul describes the Law's effect in Romans 7:10, stating, *"I found that the very commandment that was intended to bring life actually brought death."* The Law exposed sin but could not free people from its bondage.

The Perfect Law of Liberty, in contrast, does not enslave—it empowers. It is not based on external rule-keeping but on internal transformation, where the believer is led by the Holy Spirit rather than by rigid regulations. This law is perfect because it is complete and sufficient, fully equipping the believer to live in righteousness.

James' phrase "looks intently into the perfect law" suggests that this law is not something to be obeyed mechanically but to be studied, embraced, and lived out in faith. Unlike the Mosaic Law, which was written on tablets of stone, the New Covenant law is written on the hearts of believers, producing righteousness through a relationship with Christ rather than through obligation.

## **Freedom in Christ vs. Legalism**

The freedom that comes through the Perfect Law of Liberty is one of the greatest truths of the gospel. However, throughout history, many have struggled to understand this freedom, often falling into one of two extremes—legalism or lawlessness.

Legalism occurs when people attempt to earn righteousness through rule-keeping, creating a system of laws that enslaves rather than liberates. The Pharisees in Jesus' day embodied this error, adding

burdensome traditions to the Law while failing to recognize true righteousness comes from a transformed heart. Jesus rebuked them in Matthew 23:4, saying, *“They tie up heavy, cumbersome loads and put them on other people’s shoulders, but they themselves are not willing to lift a finger to move them.”*

Paul warns against legalism in Galatians 5:1, where he exhorts believers, *“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.”* The yoke of slavery refers to the Mosaic Law and the attempt to be justified by works, something that is incompatible with the New Covenant.

On the other extreme, some misunderstand Christian freedom as lawlessness, assuming that since believers are not under the Mosaic Law, they are free to live however they please. Paul refutes this in Romans 6:15, saying, *“What then? Shall we sin because we are not under the law but under grace? By no means!”*

True freedom in Christ is neither legalism nor lawlessness—it is the ability to live righteously through the power of the Holy Spirit. The believer is free from the condemnation of the Law, but this freedom does not mean a rejection of moral responsibility. Instead, it means the power to live in obedience from a transformed heart rather than external compulsion.

## **Grace and the Difference Between Law-Keeping and Spirit-Led Obedience**

The Perfect Law of Liberty operates on a different principle than the Old Covenant law. Under the Mosaic system, righteousness was

demanded through commandments, with blessings and curses attached based on obedience or failure. Under the New Covenant, righteousness is produced through the grace of God and the work of the Holy Spirit.

Paul describes this shift in Romans 8:3-4, stating, *“For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh, in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit.”*

The Mosaic Law was powerless to produce righteousness because it relied on human effort, which always falls short. But under the Perfect Law of Liberty, the righteous standard of God is met within believers, not through self-effort, but through the indwelling work of the Spirit.

Paul expands on this in 2 Corinthians 3:6, declaring, *“He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.”* The letter of the Law brings condemnation, but the Spirit gives life, enabling believers to walk in obedience not by compulsion but by transformation.

This is the great distinction between the Old and New Covenants. The Old operated by external command, while the New operates by internal renewal.

## **The Perfect Law of Liberty and the Life of the Believer**

James' exhortation in James 1:25 is not just about understanding this law—it is about living it out. He warns against being hearers of the word only, calling believers to be doers of the Perfect Law of Liberty. This means that freedom in Christ is not passive—it is active, resulting in a life that reflects the righteousness of God.

Paul describes this transformation in Galatians 5:13, stating, *“You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love.”*

Freedom in Christ is not an excuse for sin but an empowerment to serve in righteousness. It calls believers to a life that mirrors the character of Christ, not through fear of condemnation, but through the joy of being united with Him.

## **Conclusion**

The Perfect Law of Liberty defines the believer's relationship to righteousness under the New Covenant. Unlike the Mosaic Law, which demanded righteousness but could not provide it, this law empowers believers to live righteously through the Spirit. It replaces legalism with grace, ensuring that righteousness is not imposed externally but produced internally.

Believers today are called to walk in the freedom of Christ, avoiding both the bondage of legalism and the error of lawlessness. This freedom is not the absence of moral responsibility, but the presence of divine empowerment, producing in the believer a life that truly honors God.



As we continue this study, we will explore how these divine laws relate to sanctification, Israel's future, and the believer's eternal reward under the New Covenant.



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## **Scholar's Quote on the Law of Liberty**

*"True liberty is not the absence of law, but the fulfillment of righteousness through grace. The law of liberty does not bind—it frees, producing obedience through the work of the Spirit."*

**— Lewis Sperry Chafer**

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# Section Three: The Law of Christ and the Church

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## **Chapter 8: The Law of Christ and Sanctification**

One of the great misunderstandings in Christian theology is the nature of sanctification—the process by which believers grow in holiness and Christlikeness. Many approach sanctification as a legalistic effort, attempting to achieve righteousness through external rule-keeping, while others assume that grace removes the need for any standard of obedience at all. The Law of Christ provides the proper framework for sanctification under the New Covenant, ensuring that spiritual growth is not based on legalism or lawlessness but on the transforming power of grace, faith, and the Holy Spirit.

Sanctification under the Law of Christ differs radically from sanctification under the Mosaic Law. Under the Old Covenant, holiness was defined through external commandments, enforced through a system of sacrifices, rituals, and regulations. In contrast, the New Covenant provides sanctification not through external adherence to law but through internal renewal by the Spirit.

This chapter will clarify what sanctification is, how it functions under the New Covenant, and how the Law of Christ serves as the guiding principle for Christian growth. It will also contrast the external commandments of the Mosaic Law with the internal work of the Holy Spirit, ensuring a proper balance between grace-based sanctification and biblical obedience.

### **What Is Sanctification?**

Sanctification is the process by which God sets believers apart for His purposes, transforming them into the image of Christ. Scripture presents sanctification in three distinct aspects:

- Positional Sanctification – The believer’s standing before God at the moment of salvation.
- Progressive Sanctification – The ongoing process of becoming more like Christ in daily life.
- Ultimate Sanctification – The final perfection of the believer at glorification.

Paul explains in 1 Corinthians 1:30, *“It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption.”* This verse establishes that sanctification is first and foremost a work of Christ. Believers are set apart positionally at the moment of salvation, but they must also grow in practical holiness through the power of the Spirit.

Jesus affirmed this process in John 17:17, praying, *“Sanctify them by the truth; your word is truth.”* Sanctification occurs through the Word of God, as believers conform their lives to Christ’s commands under the New Covenant. However, this obedience is not achieved through legalistic adherence to rules but through the Spirit’s work within.

## **Sanctification Under the Law of Christ vs. the Law of Moses**

The Law of Moses provided a rigid framework for sanctification, requiring Israel to follow specific commandments, rituals, and sacrifices to remain in covenant with God. Under this system,

obedience was external, enforced through civil and ceremonial regulations.

However, the New Covenant brings a radical transformation. Paul contrasts these two approaches in 2 Corinthians 3:6, stating, *“He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.”* The Mosaic Law could command holiness but not produce it—it functioned as an external guide but could not change the heart.

In contrast, the Law of Christ produces true righteousness from within. Instead of imposing external commands, it transforms the believer’s desires, leading to Spirit-led obedience rather than forced compliance. Paul emphasizes this in Galatians 5:16-18, saying, *“Walk by the Spirit, and you will not gratify the desires of the flesh... if you are led by the Spirit, you are not under the law.”*

This contrast is fundamental. Under the Mosaic Law, sanctification was based on rule-keeping; under the Law of Christ, it is based on relationship—walking in the Spirit, growing in grace, and living out Christ’s love.

## **The Role of the Holy Spirit in Sanctification**

Sanctification under the New Covenant is entirely dependent on the work of the Holy Spirit. Unlike the Mosaic system, where obedience was required but not empowered, the Spirit enables believers to live righteously.

Paul describes this transformation in Titus 3:5, stating, *“He saved us, not because of righteous things we had done, but because of his*

*mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit.*” The Spirit cleanses, renews, and empowers the believer, ensuring that sanctification is a work of God’s grace, not human effort.

This truth distinguishes Spirit-led obedience from legalistic self-effort. Legalism focuses on external rule-keeping—an attempt to achieve holiness through performance. True sanctification, however, is Spirit-produced, as believers submit to God’s transformative work rather than relying on their own ability to follow rules.

Paul further clarifies this in Romans 8:3-4, explaining that the Mosaic Law was powerless because of human weakness, but through Christ, believers can now fulfill God’s righteous standards by walking according to the Spirit.

## **Dangers of Legalism and Antinomianism**

While the Law of Christ provides the proper framework for sanctification, misunderstandings of grace have led many into two opposite errors—legalism and antinomianism.

- Legalism – The belief that sanctification is achieved through strict adherence to rules, often leading to self-righteousness and spiritual bondage.
- Antinomianism – The rejection of moral responsibility under grace, leading to lawlessness and spiritual complacency.

Paul rebukes both errors, warning against legalism in Galatians 3:2-3, where he asks, *“Did you receive the Spirit by the works of the law, or by believing what you heard? Are you so foolish? After beginning*

*by means of the Spirit, are you now trying to finish by means of the flesh?”*

At the same time, he warns against lawlessness, stating in Romans 6:15, *“What then? Shall we sin because we are not under the law but under grace? By no means!”*

The Law of Christ provides the balance—calling believers to obedience not through obligation, but through transformation. This law fulfills the moral standards of God without reverting to the rigid legalism of the Mosaic system.

## **Applying the Law of Christ in Daily Living**

How does the believer practically apply the Law of Christ in sanctification? Unlike the 613 commandments of the Old Covenant, the Law of Christ operates through a simple yet profound principle—love for God and love for others.

Paul explains in Romans 13:8-10 that love fulfills the law, because love naturally produces righteousness. A believer walking in love will not steal, lie, or commit adultery—not because they fear punishment, but because their heart is aligned with God’s moral character.

Walking in the Law of Christ requires:

- Daily dependence on the Holy Spirit (Galatians 5:16).
- Regular engagement with Scripture for renewal (John 17:17).
- A mindset of grace rather than performance (Titus 2:11-12).
- A continual pursuit of Christlikeness through love and service (Philippians 2:3-5).



True sanctification is not about achieving righteousness through effort but about yielding to God's transforming work through faith.

## **Conclusion**

The Law of Christ provides the proper framework for sanctification under the New Covenant, ensuring that believers grow in holiness not through legalistic rule-keeping but through the grace of God and the power of the Holy Spirit. While the Mosaic Law could command righteousness but not produce it, the Law of Christ fulfills God's moral standards through Spirit-led obedience.

As we move forward, we will examine how the Law of Christ relates to Israel, clarifying the distinction between the Church's sanctification today and Israel's future restoration under the New Covenant.

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## **Scholar's Quote on Sanctification**

*"Sanctification is not a process of self-effort, but a work of divine grace. The Law of Christ is not a burden, but the expression of a life transformed by the Spirit."*

**— Lewis Sperry Chafer**

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## **Chapter 9: The Law of Christ and Israel**

The relationship between Israel and the Church has been the subject of significant theological debate, yet Scripture presents a clear dispensational distinction between the two. The Law of Christ, which governs believers in the Church Age, is often misunderstood in its relation to Israel, both in the present time and in the future Millennial Kingdom. Some wrongly assume that Israel today must conform to the Law of Christ, while others believe that the Church has replaced Israel altogether, inheriting all of its covenantal promises.

A proper understanding of God's covenantal program reveals that Israel and the Church remain distinct in their roles and promises. While Israel is currently in a state of spiritual blindness, awaiting its future restoration, the Church operates under the Law of Christ, a system of Spirit-empowered obedience distinct from the Mosaic Law. However, when Christ establishes His Millennial Kingdom, Israel will experience national salvation and will live under a restored system of divine law, distinct from what governs the Church today.

This chapter will explore how the Law of Christ applies exclusively to the Church, why Israel remains under its own covenantal program, and how divine law will function in the Millennial Kingdom when Christ reigns as King over Israel and the nations.

### **The Law of Christ and the Church—Not for National Israel**

Throughout the New Testament, the Law of Christ is presented as the guiding principle for believers in the Church Age. Paul affirms in

1 Corinthians 9:21 that he is “under the Law of Christ,” distinguishing it from the Law of Moses, which governed Israel under the Old Covenant. This new law operates within the framework of grace, faith, and the indwelling power of the Holy Spirit, rather than through the external commandments of the Mosaic system.

However, nowhere in Scripture is Israel, as a nation, said to be under the Law of Christ. The reason for this is dispensational in nature. Israel’s identity and role in God’s redemptive plan have always been tied to specific national promises—promises that remain distinct from the Church’s spiritual blessings under the New Covenant. Paul makes this distinction clear in Romans 11:25-27, where he explains that Israel’s spiritual blindness is temporary, and that God will one day restore them to their covenantal blessings.

Israel’s rejection of Christ at His first coming resulted in the postponement of the Kingdom and the dispersion of the Jewish people. While individual Jews today can be saved by faith in Christ and enter the Church, the nation of Israel remains in a state of unbelief, awaiting a future time when they will be gathered and restored under the rule of their Messiah. This means that the Law of Christ is not the governing law for Israel today, as their national role in God’s plan has been temporarily set aside.

## **Israel’s Future National Salvation Under the New Covenant**

Though Israel is currently estranged from its covenantal promises, Scripture makes it abundantly clear that their national salvation is guaranteed. Paul declares in Romans 11:26-27, “*And in this way all*

*Israel will be saved. As it is written: 'The Deliverer will come from Zion; he will turn godlessness away from Jacob. And this is my covenant with them when I take away their sins.'"*

This passage refers to a future event, when the nation of Israel will collectively recognize Christ as their Messiah. Unlike the Church, which experiences individual salvation through faith, Israel's future salvation will be national and corporate, fulfilling the promises of the New Covenant given in Jeremiah 31:31-34.

Ezekiel expands on this restoration in Ezekiel 36:24-28, where God promises to bring Israel back to their land, cleanse them from sin, and put His Spirit within them. This marks a significant change from the Old Covenant, where Israel struggled under external law-keeping. In the Millennial Kingdom, God Himself will transform their hearts, ensuring their obedience through His Spirit rather than through written commandments.

However, while the spiritual renewal of Israel will be in alignment with the New Covenant, the governing principles of the Millennial Kingdom will not be the same as those given to the Church under the Law of Christ. Instead, the Law of Moses will be reinstated in a modified form, serving as the governing standard for Israel's worship and national life.

## **The Mosaic Law in the Millennial Kingdom**

One of the most debated aspects of eschatology is the reintroduction of Mosaic Law practices during the Millennial Kingdom. Many assume that because Christ fulfilled the Law, all aspects of the Mosaic system have been permanently abolished. However,

Scripture teaches that the Millennial Kingdom will see a renewal of certain elements of the Mosaic system, though not as a means of justification.

Ezekiel's detailed prophecy in Ezekiel 40-48 describes a future temple in Jerusalem, complete with sacrificial offerings, priestly functions, and national observances. Some theologians, particularly those in Covenant Theology, dismiss these passages as symbolic representations of Christ's atonement. However, a literal, dispensational interpretation reveals that Ezekiel's vision describes a real, functioning temple during the Millennium.

This does not contradict the finished work of Christ. Rather, these millennial sacrifices will serve as memorials, looking back to the cross much like the Old Testament sacrifices looked forward to it. The Levitical priesthood will function again, though it will be modified under Christ's direct rule. Worship in the Kingdom will be centered on Jerusalem, where Christ reigns as King.

Zechariah affirms this future reality in Zechariah 14:16-19, stating that all nations will go up to Jerusalem to worship and observe the Feast of Tabernacles. This worldwide participation in Jewish festivals demonstrates that the Mosaic system will have a role in the future Kingdom, though it will be under Christ's righteous administration.

The reinstatement of these laws in the Millennium does not mean a return to Old Covenant conditions but rather a fulfillment of Israel's national calling, where they will serve as the priestly nation they were always meant to be.

## **The Millennial Kingdom and the Distinction Between Israel and the Church**

The Millennial Kingdom is distinct from the Church Age, both in its governance and in its application of divine law. While the Church today is under the Law of Christ, living in the dispensation of grace, the Millennial Kingdom will be a time of divine theocracy, where Christ rules with a rod of iron.

Jesus spoke of this coming Kingdom in Matthew 19:28, where He told His disciples, *“Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.”* This passage confirms that the Kingdom age will be distinct from the Church Age, as it involves the twelve tribes of Israel and the restoration of their national role.

While the Church will reign with Christ, Israel will experience its promised national restoration, fulfilling all the Old Testament prophecies concerning their land, throne, and kingdom. The governing principles in this time will reflect both the spiritual renewal of Israel and the righteous rule of Christ over the nations.

### **Conclusion**

The Law of Christ is exclusively for the Church Age, governing believers under the New Covenant. Israel, as a nation, remains under a distinct covenantal program, awaiting its future restoration. When Christ returns, Israel will be redeemed, regathered, and restored, living under a renewed system of divine law in the Millennial Kingdom.

Understanding these distinctions is crucial for maintaining a dispensational perspective, ensuring that Israel's promises remain separate from the Church's identity and mission. As we continue this study, we will examine how the Law of Christ relates to the Judgment Seat of Christ, clarifying its role in the believer's eternal reward and accountability.





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## **Scholar's Quote on the Nation Israel**

*"God's promises to Israel have not been annulled, only postponed. The Church does not inherit Israel's covenants; rather, God will fulfill every word spoken to His chosen nation in His perfect timing."*

**— C. I. Scofield**

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## **Chapter 10: The Law of Christ and the Judgment Seat of Christ**

One of the most sobering yet encouraging realities in the Christian life is that every believer will one day stand before Christ to give an account of their life and service. This event, known as the Judgment Seat of Christ or the Bema Seat Judgment, is not a judgment of salvation but of rewards and accountability. Under the Law of Christ, believers are called to faithfulness, obedience, and stewardship, and at this judgment, their works will be evaluated and tested to determine eternal rewards.

Many misunderstand this judgment, either fearing condemnation or assuming that their actions in this life have no eternal significance. However, Scripture teaches that while salvation is by grace alone, *the way a believer lives under the Law of Christ will determine their eternal rewards and privileges in the Kingdom.* This chapter will explore the nature of this judgment, the criteria by which Christ will assess believers, and the eternal implications of living faithfully under His law.

### **The Judgment Seat of Christ—A Time of Evaluation, Not Condemnation**

Paul states in 2 Corinthians 5:10, *“For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad.”* This verse establishes that every believer will stand before Christ to be evaluated for their life and works.

The term “Judgment Seat” comes from the Greek word Bema, which referred to a raised platform where an official would assess and reward individuals. In ancient Greek culture, the Bema was often associated with athletic competitions, where victorious competitors would receive crowns as rewards for their efforts. Paul’s use of this term emphasizes that the Judgment Seat of Christ is not about punishment, but rather about evaluation and reward.

This judgment must be distinguished from the Great White Throne Judgment, described in Revelation 20:11-15. The Great White Throne Judgment is for unbelievers, determining their eternal condemnation in the Lake of Fire. The Bema Seat, however, is exclusively for believers, determining rewards and losses based on faithfulness to Christ.

Paul affirms in Romans 14:10-12 that *“we will all stand before God’s judgment seat”* and *“each of us will give an account of ourselves to God.”* This means that every believer’s life will be evaluated, not in terms of whether they are saved, but in terms of how they lived in response to Christ’s calling.

## **How the Law of Christ Serves as the Standard for Judgment**

Under the Mosaic Law, Israel was judged according to their obedience to the commandments given through Moses. However, believers today are judged according to the Law of Christ, which governs their stewardship, service, and faithfulness in the Church Age.

Paul clarifies in 1 Corinthians 3:12-15 that believers' works will be tested by fire at the Judgment Seat of Christ. He writes,

*"If anyone builds on this foundation using gold, silver, costly stones, wood, hay or straw, their work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each person's work. If what has been built survives, the builder will receive a reward. If it is burned up, the builder will suffer loss but yet will be saved—even though only as one escaping through the flames."*

This passage highlights several critical truths about how believers will be judged:

First, Christ Himself is the foundation, meaning that salvation is secure and not in question at this judgment.

Second, each believer's works will be tested, categorized as either gold, silver, and costly stones (works of eternal value), or wood, hay, and straw (works of no eternal significance).

Third, the testing is done by fire, symbolizing Christ's perfect and righteous evaluation, which will expose the true nature of each believer's works.

Finally, some will receive great rewards, while others will suffer loss, though they themselves will still be saved. This means that a believer's lack of faithfulness may result in the loss of eternal rewards and privileges, even though their salvation remains secure in Christ.

The Law of Christ, which emphasizes love, service, obedience, and faithfulness, serves as the standard for these evaluations. Every action, word, and motive will be weighed according to whether it was done in submission to Christ and empowered by the Holy Spirit.

## **Eternal Rewards: The Five Crowns Given for Faithfulness**

The New Testament describes various rewards that believers can receive at the Judgment Seat of Christ, often represented by crowns. While the full extent of these rewards is not entirely detailed, several specific crowns are mentioned in Scripture, each associated with a particular aspect of faithfulness:

1. **The Crown of Righteousness** (2 Timothy 4:8) – Given to those who long for Christ’s return and live righteously in anticipation of His coming.
2. **The Incorruptible Crown** (1 Corinthians 9:25) – Rewarded to those who practice self-discipline and perseverance in their Christian walk.
3. **The Crown of Life** (James 1:12, Revelation 2:10) – Awarded to believers who endure trials and persecution for the sake of Christ.
4. **The Crown of Glory** (1 Peter 5:4) – Given to faithful shepherds and leaders in the Church who diligently care for God’s people.
5. **The Crown of Rejoicing** (1 Thessalonians 2:19) – Known as the “soul winner’s crown”, given to those who actively lead others to Christ.

These rewards serve as eternal honors, reflecting the believer's faithfulness in serving Christ and advancing His Kingdom. Unlike earthly rewards, which perish, these crowns are imperishable and hold eternal significance.

## **Faithfulness, Stewardship, and the Reality of Eternal Loss**

While the Judgment Seat of Christ is a time of reward, it is also a time of serious accountability. Paul warns in 1 Corinthians 3:15 that some believers will suffer loss, meaning they will forfeit rewards that could have been theirs due to wasted opportunities and unfaithfulness.

This does not mean loss of salvation, but rather loss of privileges, positions, and honors in Christ's Kingdom. Jesus alluded to this reality in Matthew 25:14-30, in the Parable of the Talents, where the unfaithful servant who did nothing with what was given to him was rebuked and suffered loss.

Believers must understand that what they do in this life echoes into eternity. Paul reminds the Corinthians in 1 Corinthians 9:24, *"Run in such a way as to get the prize."* Faithfulness now determines responsibilities and rewards in the Millennial Kingdom and beyond.

## **Conclusion**

The Judgment Seat of Christ stands as a defining moment in the believer's eternal future, where their faithfulness under the Law of Christ will be evaluated and rewarded. This judgment is not about

salvation but about stewardship, distinguishing between works of eternal value and works of no significance.

Those who have lived faithfully, serving Christ and walking in the Spirit, will receive crowns and eternal privileges. Those who have been careless, neglectful, or selfish in their service will suffer loss, though they will still enter into eternal life.

Understanding this judgment should serve as a call to live with purpose, recognizing that every decision, every action, and every moment of service to Christ carries eternal significance. As we continue, we will explore how the Law of Christ relates to the Great Commission, clarifying its role in the mission of the Church.



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## **Scholar's Quote on the Judgment Seat of Christ**

*"Salvation is the gift of God, but rewards are earned. The believer's life is not insignificant—every act of faithfulness will one day be brought before Christ, and nothing done for Him will be forgotten."*

**— Lewis Sperry Chafer**

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## **Chapter 11: The Law of Christ and the Great Commission**

Before His ascension, Jesus issued His final and most far-reaching command to His disciples, known as the Great Commission. In Matthew 28:19-20, He declared, *“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.”* This mandate defines the mission of the Church—to make disciples, baptize them, and instruct them to follow everything Christ commanded.

A critical misunderstanding arises when some assume that the commands believers must teach and follow include the Law of Moses. However, Jesus did not commission His disciples to bring people into obedience to the Mosaic system. Instead, He called them to teach and obey the Law of Christ, the governing principle of the New Covenant. This chapter will explore how the Great Commission establishes discipleship under Christ’s commands, how it affirms that the Law of Christ has replaced the Law of Moses, and how it expands the mission of God beyond Israel to all nations.

### **Discipleship Under the Commands of Christ**

The heart of the Great Commission is discipleship. Jesus instructed His followers to make disciples, baptize them, and teach them to obey His commands. This instruction is significant because it shifts the focus away from the Old Covenant’s external regulations and instead places the emphasis on a personal, obedient relationship with Christ.

The word “disciple” means a learner or follower, implying more than just intellectual belief. True discipleship under the Great Commission involves obedience to Christ’s teachings, not merely adherence to religious law. This distinguishes New Testament discipleship from Old Testament law-keeping. Under the Mosaic Law, righteousness was based on external obedience to written commandments, whereas under the Law of Christ, righteousness is produced internally through the Spirit and a relationship with Christ.

Jesus’ commands in the Great Commission are not a call back to the Mosaic Law. Nowhere in this passage does He tell His disciples to teach the statutes of Moses, the dietary laws, or the temple rituals. Instead, He instructs them to teach what He Himself had commanded. The commands of Christ, as seen throughout His ministry, center on love, faith, mercy, humility, and dependence on the Holy Spirit.

This distinction is critical. If Jesus had intended for His followers to uphold the Mosaic Law, He would have stated it explicitly. Instead, He gave new instructions, built upon the foundation of the New Covenant, where obedience flows not from external rule-keeping but from an internal transformation by the Holy Spirit.

## **The Law of Christ Replacing the Law of Moses in Christian Teaching**

A fundamental theological shift occurs in the Great Commission. The Law of Moses, which had governed Israel for centuries, is not mentioned as part of the Church’s mission. Instead, Jesus

commands His followers to teach His commands, a direct affirmation that the Law of Christ has superseded the Mosaic system.

The Law of Moses was given to Israel as a national covenant, regulating their religious, civil, and ceremonial life. It included commandments concerning sacrifices, priesthood, dietary laws, and holy days, none of which are repeated in the Great Commission. Instead, Jesus' commands focus on spiritual transformation, calling believers to love God and others, walk by faith, and live by the power of the Spirit.

This change is further emphasized by Paul, who explicitly states in Galatians 3:24-25, *"The law was our guardian until Christ came that we might be justified by faith. Now that this faith has come, we are no longer under a guardian."* The purpose of the Mosaic Law was temporary, serving to point people to Christ. Now that He has come, believers are no longer under the Old Covenant system but under the New Covenant law of Christ.

Paul clarifies this in 1 Corinthians 9:21, where he states that he is *"under Christ's law"*, distinguishing it from the Law of Moses. This confirms that the standard for Christian teaching and obedience has shifted from the Old Covenant to the New, with the Law of Christ as the guiding principle for the Church.

The Great Commission, therefore, does not instruct believers to return to the Mosaic system but to embrace and teach the principles of Christ, which define New Covenant discipleship.

## **The Global Mission of the Church and the End of Israel's National Exclusivity**

Another defining aspect of the Great Commission is its global scope. Under the Mosaic Law, Israel was called to be a separate and distinct nation, with their laws, worship, and temple practices centered exclusively on them. While Gentiles could become part of Israel through proselytism, the Old Testament never commanded Israel to evangelize the world.

However, in the Great Commission, Jesus commands His followers to make disciples of all nations. This marks a significant departure from the Old Covenant, which focused on Israel's national identity. The mission of the Church is not to preserve Israel's distinct laws but to bring the message of salvation to the entire world.

This global emphasis is reinforced in Acts 1:8, where Jesus declares, *"You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."* The mission of the Church is to expand beyond Israel, bringing the gospel to every tribe, tongue, and nation.

This shift away from Israel's national focus aligns perfectly with the transition from the Law of Moses to the Law of Christ. The Mosaic Law was designed for a specific people in a specific land, whereas the Law of Christ is designed for a universal body of believers, operating in diverse cultures and nations.

## **The Great Commission and the Power of the Holy Spirit**

A key aspect of the Great Commission is the promise of divine empowerment. Jesus does not merely command His followers to go and teach—He promises to be with them always, ensuring that their mission is carried out through His presence and power.

This promise is fulfilled through the Holy Spirit, who was given to the Church at Pentecost in Acts 2. The Spirit's role in the Great Commission is critical because He:

- Empowers believers to witness (Acts 1:8).
- Illuminates Christ's teachings (John 16:13-14).
- Convicts the world of sin and truth (John 16:8).

This confirms that discipleship is not a mere transfer of information but a Spirit-led transformation. The commands of Christ are not burdensome regulations, like those under the Mosaic Law, but principles that are lived out through the Spirit's work in the believer's life.

## **Conclusion**

The Great Commission stands as the defining mission of the Church, calling believers to make disciples, baptize them, and teach them to obey Christ's commands. This commission is rooted in the Law of Christ, not the Law of Moses, signaling the shift from the Old Covenant to the New.

Christ's commands are not about ritualistic observances but about Spirit-empowered obedience, producing transformed lives that reflect the love, faith, and righteousness of the New Covenant. The mission of the Church is global, breaking the boundaries of Israel's national identity and extending the gospel of grace to all nations.

Understanding this dispensational transition is essential for correctly interpreting the role of divine law in the Church Age. As we move forward, we will explore how the Law of Christ relates to the

believer's future, examining its role in eternal rewards, Kingdom service, and God's ultimate redemptive plan.



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## **Scholar's Quote on the Great Commission**

*"The Great Commission is not a call to the Law of Moses, but a command to bring all nations under the teaching of Christ. The Law of Christ alone defines the disciple's walk in the New Covenant."*

**— John F. Walvoord**

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## **Chapter 12: The Law of Christ and the Future**

As we approach the culmination of history and the dawn of eternity, an important question arises: Does the Law of Christ extend into the eternal state? Throughout Scripture, divine law has functioned as a moral framework for God's people, whether under the Mosaic Covenant for Israel or the Law of Christ for the Church. Yet, when history reaches its fulfillment—when the New Heavens and New Earth replace the fallen world, sin is eradicated, and God's people enter into eternal perfection—what role, if any, does the Law of Christ play?

This chapter explores whether the Law of Christ continues into eternity, how God's moral law functions in the final state, and how righteousness is ultimately fulfilled in the New Heavens and New Earth. Understanding this progression provides clarity on how God's governing principles transition from time into eternity, ensuring that His character remains unchanging even as creation is made new.

### **The Eternal State and the Perfection of the Redeemed**

Revelation 21:1-4 presents a breathtaking vision of the eternal state, where God makes all things new and dwells permanently with His people. John writes,

*"Then I saw 'a new heaven and a new earth,' for the first heaven and the first earth had passed away... And I heard a loud voice from the throne saying, 'Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their*



*eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.”*

This passage marks the final transformation of creation, where the effects of sin are permanently removed. Death, sorrow, and pain—hallmarks of a fallen world—are no longer present. This raises the question: In a world without sin, where righteousness dwells perfectly, is there a need for divine law?

The answer lies in the nature of divine law throughout redemptive history. The Law of Moses was given to govern a fallen people, restraining sin through commandments, sacrifices, and ordinances. The Law of Christ functions under the New Covenant, guiding believers through the Spirit’s work and internal transformation. However, in the New Heavens and New Earth, where believers are fully glorified and incapable of sin, law no longer serves a regulatory function.

This does not mean that righteousness ceases to exist, but rather that God’s moral perfection is now completely fulfilled within the redeemed. Paul describes this in 1 Corinthians 15:28, stating, *“When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.”* This reveals that the final reality of eternity is absolute harmony with God, where His righteousness is no longer a command to be followed but a reality that is fully experienced.

## **Does the Law of Christ Continue into Eternity?**

The Law of Christ is best understood as the guiding moral principle for the Church Age, directing believers in a world still tainted by sin. It

emphasizes love, grace, and Spirit-empowered obedience, ensuring that righteousness is fulfilled internally rather than externally.

However, when sin is removed completely in eternity, the function of this law changes.

Unlike the Mosaic Law, which was given to a fallen nation to regulate external conduct, the Law of Christ operates from within, shaping believers into Christ's likeness. Yet, in the eternal state, this transformation is fully completed. Paul describes this in Romans 8:29-30, where he affirms that those God justified, He also glorified. This glorification is the final stage, in which believers are made perfectly righteous, without the need for law to instruct or restrain them.

John echoes this reality in 1 John 3:2, stating, "*When Christ appears, we shall be like him, for we shall see him as he is.*" The believer's conformation to Christ means that the moral guidance of the Law of Christ is fully realized in their perfected nature. There is no longer a distinction between what is commanded and what is desired—the believer's will is perfectly aligned with God's righteousness.

While the principles of the Law of Christ—love, righteousness, truth—remain eternally unchanged because they reflect God's own character, the need for a governing law ceases because all who dwell in the New Heavens and New Earth will already live in perfect righteousness.

## **God's Moral Law in the Eternal State**

Although divine law has existed in various forms throughout history, the final state is defined not by law but by eternal righteousness. The

presence of law is necessary only where sin must be restrained or righteousness must be taught. However, in eternity, these functions are no longer needed.

Revelation 21:27 confirms that *“nothing impure will ever enter”* the New Jerusalem, ensuring that sin and rebellion no longer exist. This stands in contrast to the present age, where believers must struggle against the flesh, walk in the Spirit, and pursue righteousness through faith and obedience.

Jesus’ words in Matthew 22:37-40, where He declares that all the Law and Prophets are summed up in love for God and love for neighbor, will find their ultimate fulfillment in eternity. Love will no longer be a command to be followed, but the natural state of existence for all who dwell in God’s presence.

## **The Final Fulfillment of Righteousness in the Eternal State**

Throughout Scripture, the end goal of redemptive history is perfect righteousness dwelling in perfect harmony with God. This is the culmination of the New Covenant, where the promise of internal transformation given in Jeremiah 31:33 reaches its highest fulfillment.

This means that the Law of Christ, while vital for the present age, will not function as a governing principle in eternity, because righteousness will be innate within all glorified believers. Instead of law guiding obedience, perfect communion with God will define all existence.

This reality is further confirmed in Revelation 22:3-4, where John writes,

*"No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads."*

This is the full restoration of what was lost in Eden. No longer will divine law be needed to direct behavior, because God's very presence will ensure perfect holiness and joy. The redeemed will see God face to face, living in a state of eternal worship, free from sin and the need for commandments to guide them.

## **Conclusion**

The Law of Christ serves as the moral guide for the Church Age, ensuring that believers live in Spirit-empowered righteousness while awaiting their final glorification. However, when history reaches its culmination and the redeemed enter the New Heavens and New Earth, law in the form of regulations, commands, or moral instructions will no longer be necessary.

In eternity, righteousness is not imposed but fully realized. The presence of God will define all existence, making law obsolete as holiness and perfection become the eternal state of being.

The study of divine law—from the Law of Moses to the Law of Christ—reveals a progression toward ultimate righteousness, where God's people move from external obedience to internal transformation, and finally, to perfect eternal holiness in His presence.

The Law of Christ, while vital for the present age, ultimately serves as a temporary guide toward a greater reality—perfect righteousness in perfect fellowship with God, forever.



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## **Scholar's Quote on Eternity**

*"The goal of redemption is not merely law-keeping, but perfect communion with God. In eternity, righteousness will not be commanded—it will be the very essence of existence."*

**— John F. Walvoord**

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## **Final Thoughts: The Glory of the Law of Christ and God's Eternal Plan**

From the earliest pages of Scripture, God has progressively revealed His divine law, guiding His people through distinct dispensations. Under the Old Covenant, Israel lived under the Law of Moses, a system designed to set them apart as a holy nation. But with the coming of Christ, a new era was inaugurated—the Church Age—where believers are governed not by external regulations but by the internal transformation of the Holy Spirit under the Law of Christ.

This book has explored how the Law of Christ serves as the defining principle for the Christian life, replacing the Mosaic Law with a higher standard—one based on grace, love, and Spirit-led obedience. It is not a law of legalistic burden but one of freedom and joy, where righteousness is not merely commanded but empowered through the work of Christ and the Holy Spirit.

At the heart of the New Covenant is a shift from the external to the internal. Unlike the Law of Moses, which could demand righteousness but could not produce it, the Law of Christ is written on the hearts of believers, fulfilling what was foretold in Jeremiah 31:33. This transformation ensures that the Christian life is not about adhering to a rigid set of rules but about walking in intimate fellowship with the Lord, reflecting His love, grace, and holiness.

### **A Life Governed by Grace and Truth**

The Law of Christ is not lawlessness, nor is it a return to the strict legalism of the Old Covenant. Instead, it represents God's perfect

balance between grace and responsibility. Salvation is received entirely by grace through faith, apart from works, yet the believer's life is meant to be a living testimony of Christ's righteousness.

Paul affirms in Galatians 6:2 that to fulfill the Law of Christ is to bear one another's burdens, demonstrating love and selflessness in service to others. Christ Himself set the example, declaring in John 13:34, *"A new command I give you: Love one another. As I have loved you, so you must love one another."* This self-sacrificial love is the mark of true discipleship, a love that flows not from obligation but from a heart transformed by the Spirit.

Unlike the Mosaic Law, which was exclusive to Israel, the Law of Christ is for all nations. The Great Commission in Matthew 28:19-20 makes this clear—Christ's commands are to be taught to all who believe, extending the blessings of the New Covenant beyond Israel to the entire world. This global mission, carried out in the power of the Holy Spirit, ensures that the gospel of grace reaches every tribe and tongue, fulfilling God's redemptive plan for humanity.

## **Eternal Rewards and the Future of the Redeemed**

The Law of Christ not only shapes the believer's walk in this life but also has eternal implications. At the Judgment Seat of Christ, believers will give an account of how they lived under His law, receiving rewards based on faithfulness and service. Though salvation is secure, eternal rewards—positions of honor and authority in the coming Kingdom—will be granted to those who have lived obediently under the Law of Christ.



Yet, even the highest rewards pale in comparison to the ultimate destiny of the redeemed. The study of divine law culminates in the final, glorious reality of the New Heavens and New Earth, where sin is no more, and righteousness is fully realized. In that eternal state, there will be no need for laws to govern behavior, for every believer will be fully glorified, living in perfect harmony with God. The moral principles reflected in the Law of Christ—love, truth, and holiness—will no longer be something believers strive to obey, but the very essence of their eternal existence.

## **The Unfolding Plan of God—A Vision of Hope**

God's plan for humanity, revealed through the dispensations of time, has always pointed toward redemption and restoration. The Law of Moses served its purpose in preparing Israel for the coming Messiah, but it was never meant to be the final standard of righteousness. The Law of Christ, given to the Church, is a higher law—one that fulfills the moral heart of God's commands while providing the grace necessary to live them out.

For the believer today, this truth is both liberating and sobering. We are no longer under the yoke of the Mosaic Law, but we are called to a higher standard of love and service, reflecting the character of our Savior. The Christian life is not about striving in human effort but about yielding to the work of the Spirit, allowing God's grace to shape us into the image of Christ.

And yet, this age of faith and obedience under the Law of Christ is not the final chapter. One day, all things will be made new, and the need for law will fade into the radiant glory of perfect righteousness

in God's presence. As Paul declared in 1 Corinthians 15:28, in the end, "God will be all in all"—a reality beyond our full comprehension but one that should fill our hearts with joyful anticipation.

Until that day, we live under the Law of Christ, empowered by the Spirit, striving for faithfulness, knowing that every act of obedience, every display of love, and every moment of service carries eternal significance. The glory of God's plan is not only that He has redeemed us but that He is preparing us for a future of unimaginable joy in His presence, where righteousness will reign forever.



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## **Scholar's Summary Quote**

*"The Law of Christ is not a system of burdens but a law of liberty, drawing the redeemed into deeper fellowship with the Savior. Its commands are not weights upon our shoulders, but the very heartbeat of the life we were meant to live. And when time fades into eternity, its principles will be fully realized, not as obligations, but as the natural state of those perfected in Christ."*

**— Lewis Sperry Chafer**

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## **Appendix: New Testament Commands for Believers**

The New Testament offers a comprehensive guide for believers, encompassing numerous commands that direct our faith, conduct, worship, and service. These directives are not merely rules but are divine instructions that shape our lives under the New Covenant. Unlike the external legal requirements of the Mosaic Law, these commands flow from hearts transformed by the Holy Spirit, reflecting God's will for His redeemed people. They serve as expressions of our faith, demonstrating the love, righteousness, and holiness that characterize those who belong to Christ.

When Jesus gave the Great Commission, He commanded His disciples to "teach them to obey everything I have commanded you" (Matthew 28:20). This charge extended beyond His earthly ministry and ensured that His teachings would be preserved and carried forward by the apostles. The apostolic writings found in the New Testament are the fulfillment of this command, given by Christ Himself and recorded under the inspiration of the Holy Spirit. They are not the opinions of men but the authoritative Word of God, divinely preserved for the Church. Because these teachings are included in the canon of Scripture, they bear the same weight as the words of Christ, providing believers with divine instructions for righteous living. The commands of the apostles are, in reality, the commands of Christ, as He entrusted them to teach His people through the Spirit-led revelation recorded in the Scriptures.

Rather than being burdensome, these commands are manifestations of God's grace in our lives. Jesus declared that His yoke is easy and

His burden is light (Matthew 11:30), emphasizing that His commandments are not based on external compulsion but on the internal work of the Spirit. They are the natural fruit of salvation, producing obedience born out of love rather than fear, motivated by faith rather than obligation. These instructions touch every aspect of the Christian life—how we relate to God, interact with others, resist sin, grow in faith, and serve in His Kingdom.

To better understand these divine instructions, we can categorize them into key themes, each highlighting an essential aspect of Christian living and spiritual growth. By grouping them according to their focus—such as holiness, faith, prayer, love, perseverance, and service—we see how God's commands provide a complete and comprehensive guide to life in Christ. These directives do not bring bondage but freedom, enabling us to walk in the fullness of the abundant life Christ has given us.



## Commands Concerning Separation from Sin

The Christian life is marked by holiness, requiring us to set ourselves apart from sin, worldliness, and anything that dishonors God. The New Testament contains numerous exhortations for believers to abstain from sin, avoid harmful influences, and reject ungodly desires. These commands remind us that we are called to live as a holy people, distinct from the world.

- **Abstain from idols:** "But that we write to them that they abstain from pollutions of idols..." (Acts 15:20)
- **Abstain from fornication:** "For this is the will of God, your sanctification, that you should abstain from sexual immorality." (1 Thessalonians 4:3)
- **Abstain from eating blood:** "But that we write unto them, that they abstain... from blood." (Acts 15:20)
- **Abstain from fleshly lusts:** "Beloved, I beg you as foreigners and pilgrims, to abstain from fleshly lusts which war against the soul." (1 Peter 2:11)
- **Avoid troublemakers:** "Now I beg you, brothers, mark those who cause divisions and offenses contrary to the doctrine which you learned, and avoid them." (Romans 16:17)
- **Avoid foolish questions:** "But avoid foolish questions, genealogies, strife, and disputes about the law, for they are unprofitable and vain." (Titus 3:9)
- **Depart from iniquity:** "However, the solid foundation of God stands, having this seal: 'The Lord knows those who are his,' and, 'Let everyone who names the name of Christ depart from unrighteousness.'" (2 Timothy 2:19)

- **Depart from evil:** "Turn away from evil, and do good. Seek peace, and pursue it." (1 Peter 3:11)



## Commands Concerning Faith & Prayer

Faith and prayer are the foundation of a believer's relationship with God. The New Testament emphasizes that believers must trust in God, seek Him diligently, and remain steadfast in prayer. These commands highlight the necessity of asking in faith, abiding in prayer, and walking in constant dependence on God.

- **Ask and receive:** "Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened for you." (Matthew 7:7)
- **Ask life for backsliders:** "If anyone sees his brother sinning a sin not leading to death, he shall ask, and he will give him life for those who sin not leading to death." (1 John 5:16)
- **Pray without ceasing:** "Rejoice always. Pray without ceasing." (1 Thessalonians 5:16-17)
- **Pray for those who persecute you:** "But I tell you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you." (Matthew 5:44)





## Commands Concerning Christian Character

The transformation of a believer is evident in godly attitudes, self-control, humility, and perseverance. The New Testament instructs us to rejoice in Christ, be watchful, and pursue righteousness. These commands shape our daily conduct and ensure that we live worthy of our calling.

- **Be exceedingly glad:** "Rejoice, and be exceedingly glad, for great is your reward in heaven." (Matthew 5:12)
- **Be ready for Christ's coming:** "Therefore be ready also, for in an hour that you don't expect, the Son of Man will come." (Matthew 24:44)
- **Be not afraid:** "Don't be afraid of those who kill the body, but are not able to kill the soul." (Matthew 10:28)
- **Be not unequally yoked:** "Don't be unequally yoked with unbelievers, for what fellowship does righteousness have with iniquity?" (2 Corinthians 6:14)
- **Endure hardship as discipline:** "Endure hardship as discipline. God deals with you as with children." (Hebrews 12:7)
- **Endure persecution:** "Yes, and all who desire to live godly in Christ Jesus will suffer persecution." (2 Timothy 3:12)
- **Be humble:** "Humble yourselves in the sight of the Lord, and he will exalt you." (James 4:10)
- **Be patient:** "Be patient therefore, brothers, until the coming of the Lord." (James 5:7)
- **Be holy:** "But as he who called you is holy, you also be holy in all of your behavior." (1 Peter 1:15)

- **Be strong in the Lord:** "Finally, be strong in the Lord, and in the strength of his might." (Ephesians 6:10)
- **Resist the devil:** "Be subject therefore to God. Resist the devil, and he will flee from you." (James 4:7)



## Commands Concerning Christian Witness & Ministry

Believers are called to be faithful witnesses for Christ, sharing the gospel, discipling others, and boldly proclaiming God's truth. The New Testament commands us to preach, teach, and bear witness for Christ.

- **Go and make disciples:** "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (Matthew 28:19)
- **Go and preach the gospel:** "Go into all the world and preach the Good News to the whole creation." (Mark 16:15)
- **Teach all that Christ commanded:** "Teaching them to observe all things that I commanded you." (Matthew 28:20)
- **Be ready to give an answer:** "Always be ready to give an answer to everyone who asks you a reason concerning the hope that is in you, with humility and fear." (1 Peter 3:15)
- **Let your light shine:** "Even so, let your light shine before men, that they may see your good works and glorify your Father who is in heaven." (Matthew 5:16)
- **Confess Christ before men:** "Everyone therefore who confesses me before men, him I will also confess before my Father who is in heaven." (Matthew 10:32)
- **Do not be ashamed of the gospel:** "For I am not ashamed of the Good News of Christ, because it is the power of God for salvation for everyone who believes." (Romans 1:16)



## Commands Concerning Christian Fellowship & Love

The Christian life is not meant to be lived in isolation. Scripture commands believers to love one another, forgive, encourage, and remain united in Christ. These commands ensure that believers grow together in faith and build one another up in love.

- **Love one another:** "A new commandment I give to you, that you love one another. Just as I have loved you, you also love one another." (John 13:34)
- **Love fervently:** "Love one another from the heart fervently." (1 Peter 1:22)
- **Forgive as God forgave you:** "And be kind to one another, tender-hearted, forgiving each other, just as God also in Christ forgave you." (Ephesians 4:32)
- **Bear with one another:** "With all lowliness and humility, with patience, bearing with one another in love." (Ephesians 4:2)
- **Do good to all people:** "As we have opportunity, let's do what is good toward all men, and especially toward those who are of the household of the faith." (Galatians 6:10)
- **Encourage one another:** "Therefore encourage one another, and build each other up, even as you also do." (1 Thessalonians 5:11)
- **Be hospitable:** "Be hospitable to one another without grumbling." (1 Peter 4:9)



## Commands Concerning Spiritual Growth & Righteous Living

Spiritual growth requires diligence in pursuing righteousness, renewing our minds, and walking in obedience to God's Word. The New Testament commands us to grow in faith, reject worldly influences, and pursue holiness.

- **Seek first the kingdom of God:** "But seek first God's Kingdom and his righteousness; and all these things will be given to you as well." (Matthew 6:33)
- **Walk in the Spirit:** "But I say, walk by the Spirit, and you won't fulfill the lust of the flesh." (Galatians 5:16)
- **Put on the new self:** "Put on the new man, who in the likeness of God has been created in righteousness and holiness of truth." (Ephesians 4:24)
- **Renew your mind:** "Don't be conformed to this world, but be transformed by the renewing of your mind." (Romans 12:2)
- **Pursue peace and holiness:** "Follow after peace with all men, and the sanctification without which no man will see the Lord." (Hebrews 12:14)
- **Lay aside sin:** "Let's lay aside every weight and the sin which so easily entangles us, and let's run with perseverance the race that is set before us." (Hebrews 12:1)
- **Be content:** "Be free from the love of money, content with such things as you have." (Hebrews 13:5)



## Commands Concerning Perseverance & Spiritual Warfare

The Christian life involves spiritual battles, trials, and challenges. Scripture commands us to stand firm in faith, resist the enemy, and remain steadfast in trials.

- **Stand firm in the faith:** "Be watchful. Stand firm in the faith. Be courageous. Be strong." (1 Corinthians 16:13)
- **Put on the full armor of God:** "Put on the whole armor of God, that you may be able to stand against the wiles of the devil." (Ephesians 6:11)
- **Resist the devil:** "Resist the devil, and he will flee from you." (James 4:7)
- **Endure suffering for Christ:** "But if you suffer for righteousness' sake, you are blessed." (1 Peter 3:14)
- **Be watchful and sober:** "Be sober and self-controlled. Be watchful. Your adversary, the devil, walks around like a roaring lion, seeking whom he may devour." (1 Peter 5:8)



## Conclusion

The commands of the New Testament are not arbitrary rules but divine instructions meant to shape the life of every believer. They are not legalistic burdens but practical expressions of faith, love, and holiness, flowing from hearts transformed by the Holy Spirit. By obeying these commands, believers walk in the fullness of the abundant life Christ offers, glorifying God in all they do.

These commands serve as a guide to Christian living, covering every area of faith, conduct, service, and perseverance. Through them, we see how God desires His people to be separate from sin, steadfast in faith, loving toward others, and diligent in their walk with Christ. As we seek to obey these directives, we do so not in our own strength, but by the grace of God and the power of the Holy Spirit who works within us.

Let this be our prayer: "May the God of peace, who brought again from the dead the great shepherd of the sheep, our Lord Jesus, make you complete in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen." (Hebrews 13:20-21)



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## Additional Resources

This book draws upon the insights of several leading dispensational theologians and scholars, each contributing to a deeper understanding of Jesus' parables, the Kingdom, and biblical prophecy. Below is an overview of their contributions and relevant works for further study.

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### John Walvoord

John F. Walvoord (1910–2002) was a premier dispensational theologian and prophecy scholar. As president of Dallas Theological Seminary (DTS), he played a key role in shaping modern dispensational eschatology, particularly the doctrine of the pretribulational Rapture. His extensive writings continue to influence dispensational thought.

### Notable Works

- ***The Millennial Kingdom*** – A definitive work on God's plan for the future, the nature of the Kingdom, and its distinction from the Church Age.
  - ***Major Bible Prophecies*** – A thorough exploration of biblical prophecies related to Israel, the Church, and the End Times.
  - ***Matthew: Thy Kingdom Come*** – A dispensational commentary on the Gospel of Matthew (quoted in Chapter 1).
  - ***Every Prophecy of the Bible*** – An analysis of all prophetic passages in Scripture.
-



## Charles Ryrie

Charles C. Ryrie (1925–2016) was a leading systematic dispensational theologian and the author of the Ryrie Study Bible, which has provided countless believers with dispensational insights into Scripture. As a professor at Dallas Theological Seminary, he played a crucial role in clarifying and defending dispensational theology.

### Notable Works

- ***Dispensationalism*** – A defense of dispensational theology against covenant theology (quoted in Chapter 2).
  - ***Basic Theology*** – A systematic theology written for both lay readers and pastors.
  - ***The Basis of the Premillennial Faith*** – A theological defense of premillennialism and Christ's future Kingdom (quoted in Chapter 5).
  - ***A Survey of Bible Doctrine*** – A concise overview of major theological topics.
-

## C.I. Scofield

Cyrus Ingerson Scofield (1843–1921) was a pioneer of dispensational theology and the creator of the Scofield Reference Bible, which popularized dispensational thought in America. His study notes on biblical prophecy and dispensational divisions influenced generations of pastors, theologians, and laypeople.

### Notable Works

- ***Scofield Reference Bible*** – One of the most influential study Bibles in history, featuring dispensational study notes (quoted in Chapter 3).
  - ***Rightly Dividing the Word of Truth*** – A concise yet powerful work explaining the dispensational divisions in Scripture.
  - ***What Do the Prophets Say?*** – A study of biblical prophecy through a dispensational lens.
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## Lewis Sperry Chafer

Lewis Sperry Chafer (1871–1952) was a leading theologian and the founder of Dallas Theological Seminary. A staunch advocate of dispensational theology, Chafer emphasized the distinction between Israel and the Church and the unfolding of God's redemptive plan through progressive revelation. His works laid the foundation for systematic dispensational thought, influencing generations of pastors and scholars.

### Notable Works

- ***The Kingdom in History and Prophecy*** – A detailed study of God's Kingdom program throughout Scripture, tracing its prophetic fulfillment and ultimate realization (quoted in Chapter 7).
  - ***Major Bible Themes*** – A foundational work covering key doctrines of the Bible, designed to provide a clear understanding of dispensational theology.
  - ***Systematic Theology (8 Volumes)*** – Chafer's magnum opus, presenting a comprehensive dispensational analysis of biblical doctrine, covering soteriology, eschatology, ecclesiology, and more.
  - ***Salvation: God's Marvelous Work of Grace*** – A deep exploration of God's plan of salvation, emphasizing grace as the foundation of redemption.
-

## John MacArthur

John F. MacArthur (1939–present) is a conservative theologian, pastor, and author, known for his expository preaching and commitment to biblical inerrancy. He has served as pastor-teacher of Grace Community Church in California since 1969 and is president of The Master's Seminary. His work has been instrumental in defending biblical authority and sound doctrine.

### Notable Works

- ***The Gospel According to Jesus*** – A critique of "easy-believism", emphasizing the necessity of true saving faith.
  - ***The Parables of Jesus*** – A collection of studies and sermons on Jesus' parables from a theological perspective (quoted in Chapter 4).
  - ***Strange Fire*** – A defense of biblical teaching against the errors of the charismatic movement.
-



## About the Author

Born the son of a pastor, I was raised in a strong Christian home where faith was central to our lives. Now at 60 years old, I continue to live out my faith actively alongside my wife, two married daughters, and five wonderful grandchildren. Throughout my life, I have made my living working with my hands, yet my greatest growth has come through studying the Word of God. I have a deep appreciation for scholars like Walvoord, Ryrie, Chafer, and Scofield, whose works have greatly shaped my understanding of Scripture.

I completed the Scofield Correspondence Courses administered through Moody Bible Institute. This comprehensive training, which provided a full survey of both the Old and New Testaments, greatly enhanced my biblical knowledge. However, I still consider myself an ordinary working man—just like the disciples, who were fishermen and laborers called by Christ to follow Him. As it is written: “When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus” (Acts 4:13).

In addition to my books, I host a Bible-themed blog, *The Grace and Knowledge Series Blog*, which covers a wide range of Bible themes and topics. You can visit it at [woody-brohm.online](http://woody-brohm.online). My hope is that both the books and the blog will inspire others to grow in the grace and knowledge of our Lord Jesus Christ.

## Dispensationalism: The Key to Understanding the Bible

If there is one thing I have come to see clearly throughout my study, it is that dispensationalism provides the most consistent and clear framework for understanding the parables—and the entire Bible. Through a dispensational lens, the progression of God's plan is made clear: Israel's rejection of the Messiah led to the mystery phase of the Kingdom; the Church was temporarily grafted in, but the Kingdom promises remain for Israel; and at Christ's return, the righteous will be gathered into the Millennial Kingdom.

Without a rightly divided approach to Scripture, the parables can become confusing and filled with contradictions. The Kingdom program can become muddled with the Church Age, and the distinction between Israel and the Church becomes blurred. However, when viewed through a dispensational perspective, the entire Bible makes sense in a way it never did before.

This perspective has personally transformed my study and teaching of Scripture. Once I understood dispensationalism, it brought clarity and passion that I long to share with others through Bible studies, books, my blog, and conversations. It is my hope that this book has brought that same clarity and passion to you.

Check out my Grace and Knowledge Series [eBooks on Amazon](#). Or find hundreds of Bible Themed Essays on my [Grace and Knowledge Series Blog](#).

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**AI Assistance:**

## **OpenAI. (2024-25). ChatGPT: Conversational AI tool**

ChatGPT assisted me by expanding my random notes and thoughts into logical themes. It has been a great resource for things like outlining, researching, and proofreading. As the author, I have reviewed, edited, and adapted AI-generated content to ensure accuracy, originality, and alignment with the book's purpose.

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