

LAW, LIBERTY, & LICENSE

Of a certain old preacher it was said that he preached as a dying man to dying men. Dying? Yes, all of us, from our very first breath. Keats, the poet, could say about the nightingale, "Thou wast not made for death, immortal bird." But that's not true of you and me. We were made for death.

Years ago, I used to receive letters from a friend with a stamp on them that said, "One short life, twill soon be passed and only what's done for Christ will last." Is that true? Is life so short? There are insects with neither mouths ^{or} stomachs that live less than a day. Compared with them our lives are not short. Why, a person who lives to ^{age seventy} 70 would live approximately 25,000 ^{times} as long as such creatures--but, wait a minute. That's not the whole truth is it? We spend a third of our time asleep, approximately. So that takes out about 8000 days. We spend another third working for a crust. Whether we like our work or not, that takes another 8000 days. We spend about a sixth of our life in necessities such as eating, drinking, washing, and dressing. These are ~~not~~ ^{not} surely ^{just} life itself, but we must do them to sustain life. That's about 4000 days of our time we spend on those necessities. And then about as many more are spent in social obligations whether we want to discharge them or not. And if you add all those together, my friends, it leaves ^{age} ^{in thousands} a man who lives to 70, ~~1000~~ ^{thousand} days of free time, and we have not even counted sickness, etc. A ~~1000~~ ^{thousand} days of free time? That's not long. And when you remember that the first twenty years are the longest half of anybody's life--have you thought of that? We don't measure time by a clock, but by ~~a~~ ^{the} number of new impressions. The

distance to Christmas between the age of ^{five} 5 and the age of 6 is one-sixth of a lifetime. But ^{suppose some} ~~those on~~ 60 years of age, the distance ^{sit} X from one Christmas to the next is now only one-sixtieth of a lifetime. So it's true that the first ^{years} 20 years are the longest half of X anybody's life.

When as a child I laughed and wept, time crept. When as a youth I walked and talked, time walked. When I became a full grown man, ^{quote?} ~~then~~ time ran. When older still I grew, time flew. Soon I'll find X in traveling on, time gone. Oh, Christ, will thou have saved me then?

An eccentric Christian knocked at the door of a friend's home, and X when his ^{friend} ~~son~~ came out, the eccentric said, "Were you expecting me?" X "Well, no," was the reply. "Well, what if I had been death?" was the next question.

My friends, few of us expect death when ^{he} it comes. Life and death X are enigmatic. They bring many a surprise packet, and in the areas X that count most. A minister was once asked, "What is life?" He X looked at the questioner for a moment, turned on his heel and left. Later, when his friend came to him he said, "Why didn't you answer my question? I just asked you, what is life?" "I did answer," said the minister. "No you didn't, you were there for a moment and then you were gone." "Exactly," said the minister. "How could I have answered your question better?"

In the book of James we read, "What is your life, it is but as a vapor that appears for a little time and then vanishes away." And yet everything is so deceptive as regards the passage of time. Let me illustrate it. As we sit here today we seem to be so still.

And, yet, the earth is revolving ^{at a thousand} 1000 miles an hour on its axis. X
And, yet, we seem to be still. That's the way it is with time,
my friends. We seem to be standing still, but we're rushing on into X
eternity. Sometimes two friends meet who have not met for a decade
or two. Occasionally one will say, "Why, you haven't changed a bit."
But, of course, the truth is that his eyesight has degenerated at
the same rate as the other person's appearance.

Well, so what? Grant that life is brief, so what? Well, it's time
my friends to look at the unavoidable realities of life while we
can still do something about them. Life is a solemn affair. At X
birth a creature is born, launched into existence, who can shake
its fist at the Almighty. Christ said about one man that it was X
best had he not been born. Birth is very solemn, my friends. That's X
a reality. Marriage, that's a reality. We covenant for better or
for worse, and for many it is, indeed, for worse. Instead of
marriage bliss, it becomes married blitz. Marriage is solemn
indeed. And then there is death, my friends, that fixes the character
forever. But there is one thing more solemn than death--because
there will be some people who will escape death when Our Lord,
Jesus Christ, comes a second time to earth. But no one will
escape the judgment. "It is appointed unto men once to die but
after this the judgment." Every Bible writer refers to judgment X
over a ^{thousand} 1000 times in all. There was only one occasion on earth
that was ever just like the judgment. That was at Mt. Sinai when
the mountain was altogether on smoke, when the trumpets were blown,
when the angels came down and God, himself, came down in the
presence of men and gave his holy law. Why do we link Sinai with

the judgment? Because in that great day, my friends, it will be seen how we have related ourselves to the will of God. And when we talk about the law of God, that's all we mean, the will of God. The law ^{of God} is not something arbitrary, something outside of God. It reflects the heart and mind of God, ~~that~~ love, purity, truthfulness, and honesty, ~~and so on.~~ ^{etc.} The law is about that, my friends.

These are the realities we just looked at: birth, marriage, death, judgment. Now we come across another, the law. For in that great day it will be asked, what have you done about my law? There is a sense in which we can say it will be asked a different way altogether; what have you done about my son, Jesus Christ? It amounts to the same, my friends. Because when one falls in love with Jesus, one delights to do His will. "If ye love me," He says, "keep my commandments." There are so many lives wasted. How shall they stand in the judgment? Some people spend the first half of their life dreaming about the future, and then they spend the second half of their life dreaming about the past. Many a life is spent doing nothing at all, or nothing with a purpose, or nothing that ought to be done. The future doesn't take care of itself, my friends. It is shaped and molded and colored by the present, by today. Yes, law is another reality we must link with death and judgment. Unless we are a scientist, the thought of law does not give us a very good feeling. And, yet, law is the basis of existence because we don't live in a multiverse but a universe. Life is not casual but life is causal. You can't even play a game of baseball without law, let alone run a universe. And law's purpose is good my friends. A stoplight stops some traffic to let others through. And the law of God stops some behavior so as to permit the better behavior

that can give us life, hope, and joy and fruitfulness. There is no dodging the fact of law. A gypsy was once asked by the priest to recite the ^{ten}10 Commandments and he said, "Well, Father, I was thinking of learning them once, but I heard talk that they were going to be changed and revised, so I didn't bother." But he was very wrong. The ^{ten}10 Commandments, my friends, will never be revised. Romans 7:14, says, "The Law of God is spiritual and the Commandment is holy, just, and good." In Romans 3:31 it says that, "Faith does not make void the Law, God forbid! It establishes the Law." Jesus said, "Think not ^{that}I come to destroy the Law or the Prophets. I ^{for a law}came not to destroy but to fulfill. Till Heaven or earth pass, ~~not~~ one jot or a tittle shall in no wise pass from the law till all things be fulfilled." He went on to say, "Whoever shall do and teach the Commandments of God shall be called great in the Kingdom of Heaven; whoever fails to teach and to live those commandments will not be counted in that Kingdom."

The ^{ten}10 Commandments was given to Israel while in the wilderness. Not given in Egypt or given at Caanan, but in the wilderness to remind us that it was given for all men. It is a wonderful law, my friends. It commends every virtue and condemns every vice. Each negative implies a positive. There are ^{ten}10 principles in that law, and the worst transgression of each principle is indicated. For example, the worst transgression against life is murder. The worst transgression against ^{purity}~~impurity~~ is adultery. The worst transgression against truth is bearing false witness in a court. The ^{ten}10 Commandments names the worst transgression, but all the lesser ones are implied. Jesus made that clear when he said, "Whoever hates his

brother is a murderer and whoever purposely looks upon a woman in
 order to lust after her is guilty of adultery." That law is a
 wonderful law, indeed. Think of its principle, my friend. The first ^{god's} ~~god's~~ commandment has the principle of loyalty, "No other ~~god's~~ before me." ^{of}
 The second, the principle of worship; the third one the principle
 of reverence; the fourth the principle of holiness or sanctification;
 the fifth has the principle ~~for~~ respect for authority; the sixth,
 the principle of love; the seventh, purity; the eighth, honesty;
 the ninth, truthfulness; the tenth, contentment. Which one of
 those principles, my friends, do we want to abolish forever? Which
 one don't we want in our own families, in our own country, in our
 own city, in our own village, in our own school, in our own workshop?
 There are just two positive commandments in the ten. They are in
 the center. Two, 'thou shalt.' "Remember the Sabbath day to keep
 it holy," and, "Honor thy father and ^{thy} mother." They go back to the
 two institutions at the beginning of time: marriage and the
 Sabbath. From these two institutions come all other obligations.
 Because God made us, the first four commandments are automatically
 binding. And in the family we learn to trust and have a right
 relationship between people and things. In the family, life begins.
 After the ^{fifth} ~~5th~~ Commandment, we have the ^{sixth} ~~6th~~, "Thou ^{shalt} ~~shall~~ not kill." ^{present}
 Life has two forms, male and female and the ~~7th~~ deals with that.
 In the family there is not only life and purity to be protected,
 but property. So we have the commandment, "Thou shalt not steal."
 There's another thing to be cared for and that's reputation. "Thou
 shalt not bear false witness." And then, lastly, my friends, the
 root of evil, wrong thinking, ^{thou shalt not desire wrongly,} "Thou shalt not covet," and covet-
^{etownness} ~~ness~~ is idolatry. So the ^{10th} ~~10th~~ Commandment has taken us back to

the first two Commandments of the ^{ten}10 which are also against idolatry.
What a wonderful unity in that Law--who to worship, commandment ^{one}1;
how to worship, commandment ^{two}2; the approach of worship, commandment
^{three}3; a time to worship, commandment ^{four}4; the authority next to God,
the parents, commandment ^{five}5 and so on. A wonderful unity my friends.
That's why it is true, to break one commandment is to break all ^{ten}10.
If we're hanging from heaven by a chain of ^{ten}10 links, we only need
to break one my friends and we're gone.

The ~~Law~~ of God is meant to tell us how to live so as to have the
most unalloyed happiness. It has the secrets of existence, the
secrets of happiness. What are those secrets? Number ^{one}1 we've
mentioned. The universe is not casual but causal. The universe is
run by law. It's a great discovery to understand that, to see the
solemnity and the sacredness of making right decisions in harmony
with the character of God as reflected in ~~his~~ law. That's secret
number one, that the universe is run by law. Secret number two,
put first, first. The commandments begin with God, passed ~~to~~ to the
family, then to other people, and then to things: Thou shalt not
covet anything. My friends, most people are unhappy because they
reverse the order of the commandments. They put things first, ~~and~~
other people next, ~~and~~ family third, and God last.

God, when ~~he~~ gave the law, was telling us how to live, my friends.
And if we will follow his admonition and give him his place and put
people before things, then joy will be ours.

The law is a perfect law and, yet, it is not perfect for sinners.
The law can no longer save us, my friends. It could have saved a
sinless Adam, but once human nature became warped by the fall, the

law could only bring us condemnation. The law is a schoolmaster to bring us to Christ. The law makes sin to increase and abound according to the book of Galatians and the book of Romans. Indeed, we read this bad news in Galatians, chapter 3: "Cursed is everyone who does not abide by all the things written in the book of the Law to do them." Notice that, my friends, it is about everybody, ~~it~~ ^{*Cursed is*} ~~curse~~ everyone. And it's talking about perpetual obedience. It says, "cursed is everyone who does not continue in all things, abide in all things, to obey." And it is talking about perfection. It says to abide in all things, and it is talking about being practical in our religion. "Cursed is everyone who continueth not by all things written in the book of the Law to do them." That's practical, my friends.

Now, on these foundations about being personal and perpetual and perfect and practical, we're all lost! And so while I have praised the ~~Lord his day~~ ^{*Law to you today*} ~~Saviour~~, my friends, I do not want you to think of it as a Saviour. The Law can save no one. As a matter of fact, the New Testament is very much against Law. It's against it as a method. You cannot climb up to heaven by the shaking sides of Sinai. One slip and we're done. Indeed, we've all slipped, not once but many times. It tells us in ~~the book of~~ Galatians, 5:4, "You are severed from Christ, you who would be justified by the Law. You have fallen away from grace." If you're trying to get to heaven by being good enough, my friends, you've cut yourself off from God. In Galatians 2:19, Paul says, "I, through the Law, died to the Law that I might live to God." You don't even begin to live to God until you have died to law as a method. Let me read you from Romans 7:4, "My brethren you have died to the Law through the body of Christ

that you may belong to another, to Him who has been raised from the dead in order that we may ^{bear fruit} ~~be a fruit~~ for God." My friends, there is no fruit bearing for God while we are trying to earn heaven by obedience. When we die to law as a method and trust wholly in the merits of Jesus Christ, when we are married to Him, then, and then only, do we bring forth fruit unto God. X

In the book of Galatians, chapter 4, the law is likened unto Hagar, Abraham's servant whom he took, through whom he had Ishmael, the child who caused so much trouble in his family. And Paul says that the law is like Hagar whereas the promise of the ~~Gospel~~ is like Sarah, the free woman. Now, my friends, I want you to read that chapter sometime and get the point. Hagar was in her right place in the kitchen as a servant but she was in the wrong place in Abraham's bed. And the law, my friends, is meant to be a servant, to point out to us the will of God. We're not meant to be married to it. If we marry it, it will only bring forth an Ishmael, not an Isaac, the child ~~or~~ promise. But the ~~Gospel~~ is like Sarah, Miraculously she brought forth fruit, and that is what the ~~Gospel~~ does for us. X X

It says in Romans 6:14, "Ye are not under Law but under grace."

And the first part of that verse says this, "Sin will have no more dominion over you because you are not under the law but under grace."

My friends, do you see it? Victory over sin is gotten, conformity with the ~~Law~~ is attained only when we realize that our acceptance with God is not dependent on our obedience. Don't misunderstand me, my friends. A Christian is obedient, but his obedience is fruit, not root. "I would not work my soul to save, for that the Law hath done; but I would work like any slave for love of God's dear Son." X

LAW

We work to the cross--no, that's the wrong way. We work from the cross. We come to the cross by simple faith, my friends. Remember the thief on the cross? He had enough of ~~law~~ and it hadn't helped ~~him~~ any. But when he met the Saviour, it broke his heart. The ~~Law~~ says, "The wages of sin is death," but the ~~Gospel~~ says, "The gift of God is eternal life." The Law says, "pay me what thou owest." But the ~~Gospel~~ says, "I frankly forgive thee all." The Law demands, make you a new heart. But the ~~Gospel~~ says, "a new heart I will give you." The ~~Law~~ says, "Thou shall love the Lord, thy God, with all thine heart and all thy mind and all thy strength." But the ~~Gospel~~ says, "Herein is love, not that we loved God but that He loved us and gave his son to be a sacrifice for our sins." The law says, "Cursed is everyone that continueth not in all the things written in the book of the ~~Law~~ to do." But the ~~Gospel~~, my friends, says, "Blessed ^{are they} ~~is the~~ man whose ^{iniquities are} ~~sin~~ is forgiven, ^{whose sins are} ~~His iniquity~~ is covered."

When the law was given at Mt. Sinai, within a few weeks 3000 men died. But when the ~~Gospel~~ was proclaimed at ^{Pentecost} ~~Pentacost~~, 3000 men lived. My friends, it takes 3000 sermons by the ~~Law~~, and more, to even begin to awaken one man to life. But one sermon on the love of God can bring 3000 to the foot of the cross.

And so, the ~~Law~~ is indeed a reality to us, my friends. But it has lost its condemning power. We cannot be saved by good works and neither are we lost by bad works. Will that make us careless? No, my friends. How could you play with the knife that had murdered your mother? When we see that it was sin that gave our ~~Saviour~~ ^{Saviour} so much suffering, we will not want to have anything to do with ~~sin~~ ^{sin}. We will hate it. My friends, there is freedom from sin only when we see the truthfulness of Romans 3:28. In the New English Bible

it reads like this, "Therefore, we see that a man is justified by
 faith, regardless of his success in keeping the Law." Our standing
 before God, my friends, is not on the sin question, but on the Son
 question. Have we accepted Jesus? Christ is the end of the law
 for righteousness for everyone that believeth." That's ^{Roman's} ~~Roman's~~ 10:4,
 Wonderful verse, my friends. "Christ is the end of the Law for
 righteousness." What does it mean? It means, first of all, that
~~He~~ is the purpose and object of the Law; and then, secondly, that
~~He~~ is the fulfillment of the Law; and it means, thirdly, he's
 the termination of it as a means of getting righteousness. Think
 on these three things: Christ the purpose of the Law. ~~And~~ That's
 what Scripture says. "The law is a schoolmaster to bring us to
 Christ." The Law is an attendant to conduct us to his school. It is
 the great net in which the fish are enclosed that they may be
 brought out of the ocean of sin. The Law is a stormy wind that
 drives the soul into the harbor of refuge. It is the sheriff's
 officer that shuts up men in prison for their sins, concludes them
 unto condemnation that they may look to the free grace of God for
 deliverance. The Law empties that grace may fill, that wounds of
 mercy may heal. It was never God's intention to save us by the Law,
 my friends. The Law strips us that Christ might clothe us. It
 sweeps the room, the dust of the heart so that we will seek the
 water of grace. The Law kills that God might make us alive
 through the Gospel. It's the surgeon's knife which wounds to heal.
 It's the needle of the seamstress that drags ^{throughout} ~~throughout~~ the scarlet
 thread of the Gospel. My friends, the law is not our Saviour; only
 Jesus is our Saviour. He's its fulfillment. He kept the Law
 perfectly. He kept what the Law demands and he fulfilled the

threats of the ~~Law~~. That is to say, ~~He~~ has met both the positive and the penal demands of God's ~~Law~~. He kept it both broken and unbroken; we broke it, and he suffered for our breaking ~~of~~ it. He was not guilty of sin by omission or commission.

So our Lord Jesus Christ, indeed, is the fulfillment of the Law. He has kept it ^{my friends} without spot or blemish, without failure and without flaw. And he is the only one who ever has. He has fulfilled the original demands of the Law ~~and~~ all of them, including the penalty of the ~~Law~~.

And, lastly, my friends, we ^{have} said that our Lord Jesus Christ is the termination of the ~~Law~~. He terminates it as regard to being a covenant of life. We're not under it anymore as a means of finding salvation. It's a perfect standard, my friends, it ever shows what righteousness is. The ~~Law~~ is like the stars above, a mariner can plot his course by them though he does not touch them. And the Christian aims at fulfilling all the commandments of God, but he confesses at the end of the day that he's not loved enough, that he has not served enough, but ^{Saviour} his Saviour has and he is accepted in the ^{Saviour} Saviour. There is no condemnation to them who are in Christ Jesus.

So Christ is the termination of the ~~Law~~, my friends, as a covenant of life. And he is the termination of the law as regards its penalty. We are no longer under its curse. The ~~Law~~ cannot curse the believer, my friends. And so I ask you today, what are you trusting in as regards salvation? Your righteousness? Your righteousness is as filthy rags—only the righteousness of Christ is good enough to get us into the ~~kingdom~~. And as he gave his robe to his crucifiers, so he gives that robe of righteousness to you and me ~~because~~ we

crucified him. To believe in Christ is to trust Him, to confide in Him, to depend upon Him, to rely upon Him, to rest in Him, to rest our hope of eternal life in his righteousness. There is no use in bringing forth anything else my friend if you're not believing in Jesus. Nothing will avail. If faith is absent, the essential thing is lacking. ~~Neither~~ ^{prayers} ~~the~~ sacraments ~~praise~~ or Bible reading, even hearing the Gospel--heap all these things ~~as~~ ^{together} high as the stars, into a mountain--they are only chaff if faith is not there. X X

My friends, Christ is the end of the Law for righteousness ~~that~~ ^{to} everyone who believeth. You may be little faith, faintheart, but Christ is your righteousness, if you believe. You may be sinking Peter or weeping Mary, but Christ is your righteousness to everyone who believes. The Scriptures say, "I am black but comely." In ourselves, my friends, none of us are completely sanctified, but seen in Christ, we are counted as absolutely holy. You may say to me, "What, has it come to this? That I am to trust only in Christ's righteousness and be made righteous through faith alone?" Yes, my friends, that is the whole of it. What, trust Christ alone and then live as I like? Ah, my friends, you can't live in sin after you've trusted Jesus. The Spirit of God ~~would~~ ^{who? who leads} lead you to believe will change your heart. You speak as living as you like, ah, ~~my friends~~, you will like to live very differently than you do now. The things you loved before your conversion, you will hate. The things you once hated, you will love. Now, you may be trying to be good, but you make great failures because your heart is outside of God. Once you receive salvation through the blood of Christ, your heart will love God and his Commandments will no longer be grievous to you. A change of heart is what we all want, my X X

friends, and we only get it through the covenant of grace. There is no word about conversion in the ~~Law~~ but in the ~~Gospel~~ we read, ^x
"A new heart will I give you, a new spirit will I put within you. I will take away the stony heart out of your flesh and I will give you a heart of flesh."

Oh, my friends, look to Jesus Christ today. He, and he alone, is ^x
your righteousness. You can never love God until you see that God loves you. The best news of the New Testament is that this man receiveth sinners. He's gone to be guest with him that is a sinner.

My friend, are you a great sinner? He's a great Saviour. "Who-soever will, may come. All manner of sin and blasphemy shall be forgiven unto men and he that cometh to Christ, Christ ^{shall} ~~will~~ in ^x
no wise cast out." Believe it today, my friends. Receive the ^x
~~Gospel~~ today, with it, the righteousness of the ~~Law~~ imputed to ^x
you for Christ's sake for everlasting life.

THE SINGULARITY OF GOD'S L A W His 'Identification DISC'.

THE	1st.	WORD	STATES	THAT	THERE	IS	ONLY	ONE	REDEEMER
2nd.	+	+	-	+	-	-	-	ONE	JEALOUS HUSBAND.
3rd.	+	+	-	+	-	-	-	ONE	N A M E.
4th.	+	+	-	+	-	-	-	ONE	DAY BLESSED (in 7).
5th.	+	+	-	+	-	-	-	ONE	PAIR of PARENTS.
6th.	+	+	+	+	+	-	-	ONE	EARTHLY LIFE.
7th.	+	+	-	+	+	-	-	ONE	SPOUSE
8th.	+	+	+	+	+	-	-	ONE	O W N E R.(GOD).
9th.	+	+	+	+	+	-	-	ONE	TRUTH.(I AM TRUTH).
10th.	-	-	+	+	+	-	-	ONE	HOUSEHOLD
	+	+							as in 5th & 6th. ONE WIFE
	+	+							as in 5th. ONE FAMILY
	+	+							as in the 1st. ONE RESPONSIBILITY.
									ALPHA & OMEGA. HE IS THE FIRST. ONE 'NEIGHBOR' (GOD).

* An I.D. should give NAME, ADDRESS, & PARTICULARS (PECULIARITIES)

The DECALOG is a Hebrew Poem of PARALLELS where there is inversion. Jesus said, "I AM FIRST and LAST; ALPHA & OMEGA", so the Bible has reversed order in many sections. as in Exod.20. GOD is FIRST, THE BEGINNER: HE IS LAST: our 'NEIGHBOR', last person named in this 'listing', written by Himself to every body in this world.

God, The First, always puts first things first. Rom.5;8 teaches the first commandment. GOD COMMENDS HIS LOVE TO US, WHILE WE WERE YET SINNERS, HE, CHRIST DIED FOR US. In the Law this is interpreted

by "I, REDEEMED YOU FROM THE HOUSE OF BONDAGE". So HE asks us to

love Him, WHO IS LOVE. HE loves us with all His Heart, All His mighty power, All His wisdom: with everything He holds dear, as if there were not another soul on earth for whom His Son died.

Jesus taught that as The Father loves, we in like manner should put Him First. and Best and Last. We read that the greatest commandment is to love Him with all the heart (will) this is..

of course the 1st.WORD. To love God with all the strength is to keep the 2nd WORD: To love Him with all the mind is to keep the 3rd.WORD: and to love with all the spirit is to keep the 4th.WORD. Sabbath-keeping is a sign of consecration of all we are & have.