

**Which Way To Righteousness –
Law Or Grace?**
by Derek Prince

— Study Note Outline —
LG1

Four Tape Series

- 1081 *Only Two Ways To Righteousness*
1082 *Why The Law?*
1083 *The Righteousness God Requires*
1084 *How Grace Operates*

Only Two Ways To Righteousness
1081

I. The Law

- A.** Main theme of Galatians—the phrase “the law” occurs 28 times. Also dealt with in at least 27 other chapters in the New Testament.
- B.** Define
1. “Law” means “religious law, viewed as a means to achieve righteousness with God” (Rom. 10:4). (Our teaching does *not* apply to secular or civil law, viewed as a means of preserving social order).
 2. *The law* means “the law of Moses”
 - a. However, Gentiles—not under the law of Moses—can be “*a law unto themselves*” (Rom. 2:14–15)
 - b. In Christendom today we have various forms of special “religious law” associated with different denominations; e.g., Baptist, Catholic, Pentecostal.
 2. “Grace” means “that which is freely given by God, received by faith, without being earned or deserved”
- C.** These are the *only two ways to achieve righteousness. Each excludes the other.* (John 1:17; Rom. 6:14, 10:5–6, 11:6). Only two kinds of religion: Cain and Abel (See diagram)

The Two Kinds of Religions
Gen. 4:1–8: Cain and Abel

Abel	Cain
By faith (Heb. 11:4)	Not by faith
Received God’s Word (Rom. 10:17)	Refused God’s Word (compare Rom. 10:3)
Offered propitiation	Offered his own works

(Slain lamb)
Rom. 3:23–26

(The product of earth
that God had cursed)
Gen. 3:17

Accepted by God
(Gen. 4:4)

Rejected by God
(Gen. 4:5)

Supernatural
testimony (Heb. 11:4)

No supernatural
testimony (Gen 4:5)

Produced a martyr
(Gen. 4:8, Heb. 11:4)

Produced a murderer
(Gen. 4:8)

Will produce the Bride
(Rev. 19:7–8)

Will produce the Harlot
(Rev. 7:1–7, 18:1–4, 23–24)

D. The Law of Moses

1. Given through Moses (John 1:17; Rom. 5:13–14)
2. A single, complete, perfect system (Deut. 4:2, 12:32; Matt. 5:17–18; Rom. 7:12)
3. *All or nothing* (Gal. 3:10; James 1:10–11)
4. Christ *fulfilled* the law (Matt. 5:17)
 - a. By *keeping* it perfectly (John 8:46)
 - b. By fulfilling its *prophecies* (Luke 24:26–27)
 - c. By paying its *final penalty* (Rom. 6:7, 7:4; Gal. 2:19–20)
5. Christ is the *end of the law* (Rom. 10:4; Eph. 2:14–16; Col. 2:14–16)
6. Christians are *not under the law* (Rom. 6:14, 7:4–6, compare 8:14; Gal. 5:18)
7. Christians are warned against *going back to the law* (Rom. 8:15, Gal. 3:1–4, 5:1–4)

Why The Law?

1082

I. The Law (cont'd.)

E. Purposes for which Law of Moses was given

1. Not as a means to achieve righteousness (Rom. 3:20; Gal. 2:16, 3:11)
2. To reveal *sin* (Rom 3:20, 7:7, 13)
3. To reveal man's *carnal nature* (Rom. 7:14–18)
4. To *foreshow Christ* (Luke 24:25–27, 44)
5. To bring us to Christ (Gal. 3:24)
6. To keep Israel a separate people (Gal. 3:23)

F. Effects of the Law

1. Stirs up *sin* (Rom. 7:5, 9)
2. Strengthens *sin* (1 Cor. 15:56; Rom. 6:14)
3. Produces *transgression* (Rom. 4:15)

4. Therefore *wrath* (Rom. 4:15)
 5. Causes *condemnation* (Rom. 8:1–3)
 6. Keeps us under *Satan's dominion* (Col. 2:14–16)
 7. Brings a *curse* (Gal. 3:10)
 8. Produces a *double enmity*
 - a. Between God and those under the law (Eph. 2:16)
 - b. Between those under the law and those not under the law (Eph. 2:14–15; Gal. 3:23)
 9. Produces *bondage* (slavery) (Gal. 4:24–25; Rom. 8:15)
 10. Produces *persecutors* (Gal. 4:29; [compare Cain—Gen. 4:8])
- G. The root problem: self-dependence
1. The inner motivation of *sin* is *the desire to be independent of God* (Gen. 3:5 [compare Jer. 17:5–6])
 2. The alternative to justification by faith is *self-exalting pride* (Heb. 2:4 [compare Rom. 3:27, 10:3])
 3. Common sources of *self-dependence*:
 - a. Wealth
 - b. Nobility (social position)
 - c. Education (knowledge)
 - d. Power
 - e. *Religion* (1 Cor. 1:26)
 - f. The *law* lays bare this root; the *gospel* lays the axe to the root (Matt. 3:10)

The Righteousness God Requires

1083

II. What Does God Require?

- A. The *righteousness* of the law (Rom. 8:4)—this is summed up in one word: *Love* (Matt. 22:36–40; Rom 13:8–10; Gal. 5:14, 22–23; 1 Tim. 1:5–11)
1. The person motivated purely by *love* is always *free* to do exactly what he wants and thus lives like a *king* (James 1:25; 2:8)
 2. God's primary requirements of righteousness have never varied from age to age or from race to race (1 John 2:7–11, 3:11–14)
- B. Love is . . .
1. Expressed
 2. Developed by obedience
 - a. Obeying God's Word is the test of our love, but it is also the means by which His love is developed within us (John 14:15, 21:24; 1 John 2:3–5)
 - b. *What* are we to obey?
 - (1) *All* that the New Testament teaches. This will in turn lead us back to the Old Testament
 - (2) Our understanding and application of God's Word will be continually *unfolding* and *increasing*.
 - (3) Phil. 1:9–11, 3:12–16; Col. 1:9–11, 4:12 (compare Prov. 4:18)

3. As a supernatural experience, God's *total love* is poured out into our hearts by the Holy Spirit (Rom. 5:5). But as an aspect of our character it is the climax in a process of development (2 Peter 1:2–7).
 - a. Faith
 - b. Virtue (excellence)
 - c. Knowledge
 - d. Temperance (self-control)
 - e. Patience (endurance)
 - f. Brotherly love (for fellow believers)
 - g. Charity (divine love for all men)
4. We thus move from *imputed* righteousness (Rom. 4:22–25) to *outworked* righteousness (Phil. 2:12–13)
5. The fine linen is the *righteous acts* of the saints (Rev. 19:7–8)

How Grace Operates

1084

III. How Does Grace Operate?

- A. *Grace* is made possible only by the atonement of Christ, who: (Rom. 8:3–4)
 1. Paid the penalty of our past sins (Rom. 3:25; Col. 2:13)
 2. Terminated the law (Rom. 10:4; Col. 2:14)
 3. Settled Satan's claims against us (Col. 1:13, 2:15)
 4. Put away *sin* (Heb. 9:26)
 5. Executed our *carnal nature* (Rom. 6:6; Gal. 2:20)
- B. Different operation of law and grace
 1. Law commands the old man from without; grace writes upon the heart of the new man

2 Cor. 3	Law	Grace
	(Old Covenant)	(New Covenant)
v. 3	Ink	Holy Spirit
v. 3	<i>External</i> tables of stone	<i>Internal</i> tables of the heart
v. 6	Letter	Spirit
v. 6–7	Death	Life
v. 9	Condemnation	Righteousness
v. 10–11	Temporary glory (Ex. 34:29–35)	Continuing glory
v. 12–13	Veiled meaning	Plainness of speech

- a. v. 17–18—While we look by faith in the mirror of God's Word, the Holy Spirit transforms us into the likeness of what He shows us.
- b. There is progressive revelation.

2. *Three ways* in which the New Covenant differs from the Old (Heb. 8:7–12 [compare Jer. 31:31–34])
 - a. The Holy Spirit writes God's laws in our hearts and minds
 - b. Each believer knows God directly and personally without a mediator (John 17:3; Gal 3:19–20)
 - c. Sin has been finally dealt with by Christ's sacrifice on the cross (Compare Heb. 10:14–18)
3. Grace is worked out by a continuous supernatural operation of the Holy Spirit
4. In this new life we depend upon the Holy Spirit just as much as Jesus did for His resurrection (Rom. 6:4 [compare Rom. 1:4])

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