

Prophets (7)

which seem to suggest it. For instance, in Exodus 19 we have this very excellent note on the reason why the law was given. It says, "The law was given as a means of sanctification and a guide to life and not as a means of justification. It was how they were to be a kingdom of priests and a peculiar people. They were already redeemed. That's the basis of the law." Excellent note on Exodus 19. Then you turn over to Galatians and you find a note which says that when Israel rashly accepted the law. Well now that's an extremely unfortunate statement and it contradicts many other notes in the Scofield Bible. Certainly Israel would have been extremely wicked to have made any objection to accepting the law which God gave them. They had--God said, "I've brought you out of Egypt, I've delivered you, I've redeemed you. Now will you carry out the law that I will give you?" and they said, "What you tell us to do we will do." They gave the only sensible statement that a believer could possibly give. Anything else would have been rank disobedience to God. and yet there is that queer statement in certain editions of the Scofield Bible--there have been a number of editions of this Bible, by the way--in certain editions there is that very queer note, "When Israel rashly accepted the law." Well now there are a few notes like that which may be picked out of the Scofield Bible which are extremely unfortunately. They are unfortunate because they suggest that idea that grace is a higher realm than law. Well, in one sense grace is a higher realm than law but it is not a chronological sense. It's not a dispensation of law and a dispensation of grace. There is the dispensation before Christ and the dispensation after. In both dispensations no one would ever say, they never will accept the grace of Christ nor will they be in the millennium and in all periods it is the Christian's duty to keep the law before and after, and in the millennium, to keep God's law, but God's law varies somewhat in different periods. They were commanded to observe the passover before the coming of Christ, looking forward to His coming, after which we have the communion to look back to. Before His coming they had circumcision, looking forward to salvation through Christ and being cleansed of our sin and ingrafted into Christ; after His coming we have baptism, looking backward and doing the same.