

# THE FOREST HILL NEWS

Published weekly by the Forest Hill church of Christ

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## FOREST HILL CHURCH OF CHRIST

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Leonard Watson

### Minister:

Barry M. Grider

## VISIT US SOON!

### Sunday:

Bible Study..... 9:30 A..M.  
Morning Worship.. ...10:30 A.M.  
Evening Worship..... 6:00 P.M.

### Wednesday:

Bible Study .....7:00 P.M.

## HOME OF MEMPHIS SCHOOL OF PREACHING

### Missions Supported:

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In Search of the Lord's Way

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## THE POWER OF HIS RESURRECTION

**Barry M. Grider**

“Wherefore God hath highly exalted him [Jesus], and given him a name which is above every name” (Phil. 2:9). Confucius has a name. Buddha has a name. Muhammad has a name. Jesus has a name. Confucius lived and died. Buddha lived and died. Muhammad lived and died. Jesus died and lives forevermore. While the life and teachings of Jesus Christ far exceeded the founders of other world religions, Jesus primarily distinguishes himself from these mere mortals through His resurrection. “[Jesus was] declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead” (Rom. 1:4).

When Jesus died on the cross, His body was lovingly and tenderly removed by Joseph of Arimathaea, who had gone to Pilate and “begged the body of Jesus” (Luke 23:52). Joseph prepared the body of Jesus for burial and placed in a new tomb. Pilate issued the following order concerning Jesus’ burial, “...ye have a watch: go your way make it as sure as you can” (Matt. 27:65). Nature made the sepulcher sure, for a giant stone was rolled in front of the door. The Roman government secured the tomb, for a seal was placed upon it and a watch set. Unbelief made the tomb sure, for many denied Jesus could rise again. Death itself made Jesus’ tomb sure, for his body was lifeless and cold. But on the first day of the week, up from the grave He arose. Death cannot keep its prey, not Jesus the Savior, He tore the bars away, Jesus my Lord.

The empty tomb is the foundation of the Christian’s hope. Because Jesus lives we can live also. Standing at the grave of Lazarus, our Lord said, “...I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live” (John 11:25). While others were raised from the dead, Jesus came forth never to die again. Paul wrote, “But now is Christ risen from the dead, and become the firstfruits of them that slept” (1 Cor. 15:20).

Since Jesus has come forth triumphantly from the grave, He will call forth all humanity from the grave on the last day. Since He has been given a name above all names, every knee will bow and every tongue will confess He is Lord, when He comes again. The redeemed will joyfully bow in His presence, while those lost will fall trembling. What you do on that day, could very will depend on the choice you make this day.

The gospel is built upon the foundation of the death, burial, and resurrection of Jesus Christ.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures” (1 Cor. 15:1-4).

How wonderful in becoming a Christian one can reenact the death, burial, and resurrection of Christ.

Know ye not, that so many of us as were baptized in Jesus Christ were baptized into his death? Therefore we are buried with Him into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6:3,4).

Dear friend, there is no need to be in despair. Because of the empty tomb, life is worth the living.

## Are We Under “Law” or “Grace” ?

**“Why do some insist that Christians are ‘under law’ today? We are not under law, but grace. The law came by Moses, but grace and truth came through Jesus (Jn. 1:17).”**

Wayne Jackson

We must respectfully point out that the question recorded above reflects a serious misunderstanding of the nature of both law and grace. And it misrepresents the nature of the religious system to which men are amenable today. It is a tragedy of enormous magnitude that some, waving the banner of “grace,” argue that they are free from the constraints of sacred law, and thus are at liberty to forget their own route along the religious terrain. One cannot but be reminded of Jude’s indictment of certain persons who pervert God’s “grace” to accommodate their own sensual goals (v.4).

The terms “law” and “grace” are employed in John 1:17 to designate the predominate systems of divine, written revelation, namely the two covenants. The first covenant was that given through Moses at Sinai, commonly known as the “law of Moses.” The second was a universal covenant for mankind that issued from Jesus Christ, and was ratified by the Lord’s death (Mt. 26:28).

Jeremiah referred to these respective systems as “the covenant” that Jehovah made with the “fathers” when he brought them out of Egyptian bondage, and the “new covenant” which later would be worldwide in scope (Jer. 31:31-34). The writer of the book of Hebrews referred to these laws as the “first” and the “second” (Heb. 8:7), or the “old” and the “new” (8:13).

In the text under review (Jn. 1:17), the two covenants are designated respectively as “law” and “grace.” And there is a very logical explanation for these appellations. It has to do with the *prevailing themes* characteristic of these systems. The function of the Mosaic “law” was as follows: (a) to demonstrate that the violation of divine law separates the perpetrator from God (Isa. 59:1-2). (b) To declare that written law is needed to define sin (Rom. 7:7); and, (c) To show, by recorded precedent, that sacred justice requires that a penalty be paid for law-breaking (Rom. 3:26; 1 Cor. 10:55ff).

On the other hand, the dominant design of the New Covenant is to stress the redemptive mission of Christ as the only remedy for the human sin problem (Mt. 26:28; 1 Cor. 15:3). The wonderful plan of salvation is the result of Heaven’s grace (Eph. 2:8-9), not human merit. No richer term, than

that of “grace,” could be employed as a synecdoche (the part put for the whole) for the summation of God’s thrilling scheme of redemption. It is entirely reasonable, therefore, that these two systems should be set forth in a contrasted fashion, such as “law” and “grace.”

It is a baffling mystery as to how anyone, with even a cursory knowledge of Scripture, should not understand that there was an abundant measure of grace under the former regime. Noah found “grace” in the eyes of the Lord long before the Mosaic system was birthed (Gen. 6:8), but it was not the modern sort of cheap grace that disavows obedience (6:22; cf. Heb. 11:7). Scores of Old Testament passages stress the pouring out of Jehovah’s grace in ancient times upon those who responded to his will (cf. Ex. 33:13; Dt. 7:12; Jer. 31:3).

It is no surprise that many today are ready to repudiate the idea that man is responsible to sacred law. Outlaws eschew law! The reality is, this irresponsible suggestion that folks today are “under grace” as opposed to law is so trifling that it would scarcely be worthy of a rebuttal were it not for the fact that it is so common. The notion has absolutely no sanction in Scripture.

1. Were it the case that man is not under law in this era of time, then it would follow necessarily that no such thing as sin would exist today, for sin is a transgression of law (1 Jn. 3:4). As Paul once noted, where there is no law, there is no sin (Rom. 4:15). By way of contrast, since it obviously is the case that men (even Christians) do sin in this era (1 Jn. 1:8-2:2), the compelling implication is that there is a divine law to which men now are amenable.
2. The Old Testament prophets, in previewing the coming of the Christian age, spoke of the current dispensation as one where the law of God would be obligatory. Isaiah, for instance, spoke of the days of the new covenant, when Jehovah’s “law”

would go forth from Zion. The term “law” renders an original term suggesting “instruction” considered as a “rule of duty” (E.J. Young, **The Book of Isaiah**, Grand Rapids: Eerdmans, 1965, I. 106). Similarly, when Jeremiah spoke of the “new covenant” (31:31ff), he made it the equivalent of God’s “law,” which would take up residence in man’s heart (v. 33).

3. When Jesus Christ is repeatedly depicted as a “king” in the biblical record, clearly the concept is set forth that he exercises an *authority* to which men are expected to comply. If this is not “law,” there is no meaning to such terms as king, rule, reign, submit, obey, etc. (see Mt. 2:2; 28:18; Lk.19:14,27; Eph. 1:20-23; Phil. 2:9-10; Heb. 5:9; Rev. 1:5; 19:16).
4. The inspired writers of the New Testament viewed the authority of the regime of Christ as one of law. Our freedom from the condemning effect of sin is the result of our submission to the “law of the Spirit” (Rom. 8:2). The expression “law of Spirit” is the same as the gospel, the new covenant system. It is “of the Spirit” because it was conveyed by the Spirit’s direction. It is designated as law because it is an “expression of the divine will” and a “rule of conduct” (Moses Lard, **Commentary on Romans**, Cincinnati: Standard, n.d., 247).

Elsewhere, Paul acknowledged that he was “under law to Christ” (1 Cor. 9:21). Additionally, to the Galatians he gives this admonition: “Bear one another’s burdens and so fulfill the law of Christ” (Gal. 6:2).

Finally, if the inspired James is not referring to the present order of things, when he alluded to the “perfect law” (Jas. 1:25), of what was he speaking?

A consideration of the foregoing facts ought to enable the conscientious Bible student to see John 1:17 in a balanced light. Furthermore, it should forever banish the absurd notion that our modern world is exempt from the restraints of sacred law.

(from www.christiancourier.com)

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**MSOP THURSDAY CLASSES TO BEGIN**

If you are interested in attending the graduate classes of MSOP, offered on Thursday evenings, beginning January 29, please pick up a brochure in the lobby for more information.

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