VERSEQUEST MINISTRIES

FAMILY BIBLE STUDIES



LAW AND GRACE KEPT DISTINCT

Seven Distinctions That Preserve the Purpose of the Law and the Sufficiency of Grace

KING JAMES BIBLE

A free study for families, churches, and individual readers

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VERSEQUEST FAMILY BIBLE STUDIES

About This Study

Law and grace are often discussed as though the Bible must choose between a holy standard and a merciful Saviour. Galatians 3 shows something better: God gave the law a real purpose, and He fulfilled His saving promise in Jesus Christ. The law and the promise are not enemies, but they must not be confused.

This expanded study follows the seven points of the family curriculum as one connected lesson. The complete main passage and all twenty-one supporting King James Bible passages are printed here so a family or small group can read straight through without stopping to look up references. The comments connect the texts; they do not replace them.

Rightly dividing the Word requires attention to the setting of the Mosaic covenant, the promises to Israel, the revelation of Christ, and the standing of believers in the present dispensation of grace. It also requires distinguishing justification from sanctification: grace saves apart from works and then teaches holy living.

THE SEVEN-MOVEMENT STUDY MAP

1. The Law Is Holy but Cannot Give Life
2. The Law Reveals Sin
3. The Law Held Men under Its Verdict
4. The Law Was a Schoolmaster unto Christ
5. Faith Justifies Apart from Law Works
6. Believers Are Sons, Not Prisoners under the Schoolmaster
7. Grace Establishes Holy Living

HOW TO USE THIS GUIDE

Read Galatians 3:21-29 first. Then work through one principle at a time: read the three KJV passages aloud, consider the teaching, answer the family question, and write one truth to practice. The Word of God is the final authority.

NOTES / CROSS-REFERENCES / APPLICATION

INTRODUCTION

The Law Is Holy. Grace Is Sufficient.

There is a common religious mistake that looks respectable because it uses the language of obedience. It says that Christ may save us, but we must still earn our final acceptance by keeping the commandments well enough. The opposite mistake says that grace makes obedience unimportant. Both errors ignore the way the Scriptures themselves distinguish the purpose of the law from the sufficiency of Christ.

Paul asks a question in Galatians 3: Is the law against the promises of God? His answer is emphatic: God forbid. The problem is not that the law and the promise disagree. The problem comes when someone asks the law to do what God never appointed it to do. The law could reveal sin, restrain transgression, and testify of the coming Saviour; it could not give spiritual life to guilty sinners.

That is why this lesson must begin with the character of God. His law is holy. The same God who gave the law also gave His Son. When we distinguish their functions, we are not dividing God against Himself. We are honoring the order of His revelation and refusing to put our own performance in the place of the cross.

The family will see a progression through seven truths. First, the law is good but cannot impart life. Second, it exposes sin. Third, it brings a just verdict. Fourth, it directs us to Christ. Fifth, faith justifies apart from law works. Sixth, the saved receive the standing of sons. Seventh, grace teaches a life of holiness and love. Each truth protects the next.

The distinction is deeply practical. A child who knows the rules but does not know the gospel needs more than another rule. A Christian who knows grace but excuses bitterness, dishonesty, or impurity needs to hear what grace teaches. The Scriptures answer both needs without contradiction.

The goal is not to win an argument over a label. It is to understand the Word of God, rest in the finished work of Jesus Christ, and live in grateful obedience. The law shows our need. Christ meets that need. Grace then teaches the saved to walk worthy of Him.

NOTES / CROSS-REFERENCES / APPLICATION

MAIN PASSAGE

Galatians 3:21–29

Read this passage aloud first. Paul asks whether the law opposes the promise and shows why the believer is justified by faith in Christ.

GALATIANS 3:21–29 | THE PATTERN PASSAGE

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Notice the order. The law cannot give life; Scripture concludes all under sin; the schoolmaster leads to Christ; faith brings the believer into the standing of a child of God. Paul is not teaching that the law was wicked. He is showing that it had a defined purpose and that the promise is received through faith.

Notice also verse 28. Equal standing in Christ does not erase every distinction Scripture makes in other settings. It declares the unity of those who belong to Him. The final verse joins believers to the promise through Christ without cancelling the specific promises God made to Israel.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 1 OF 7 / SCRIPTURE READING

1. The Law Is Holy but Cannot Give Life

The problem is not a defective law, but sinful flesh that cannot produce righteousness.

Romans 7:12 (KJV)

The law is holy, just, and good.

> 12 Wherefore the law is holy, and the commandment holy, and just, and good.

Romans 8:3 (KJV)

God accomplished in His Son what the law could not accomplish through the flesh.

> 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Hebrews 7:19 (KJV)

A better hope brings us nigh to God.

> 19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 1 OF 7 / CONNECTED TEACHING

The Law Reveals God’s Standard, Not Man’s Strength

The first safeguard is to refuse the easy mistake of blaming God's law for man's sin. Paul says that the law is holy, and the commandment holy, just, and good. Its standard reflects the righteousness of the God who gave it. When that standard exposes us, the fault is not in the commandment. The fault is in the sinner who cannot keep it perfectly.

Romans 8:3 tells us exactly where the weakness lay: the law was weak through the flesh. It could command righteousness, identify transgression, and pronounce a verdict; it could not regenerate a guilty heart. God did what the law could not do by sending His own Son. Christ's coming was not a repair job on a failed divine revelation. It was God's answer to the sin the law uncovered.

Hebrews 7:19 places the contrast in the language of perfection and access. The law made nothing perfect; a better hope brings believers nigh to God. The point is not that Moses was evil or that the Old Testament is disposable. It is that a righteous law cannot be turned into a substitute for the Redeemer. A mirror may show the dirt, but it cannot wash the face.

That distinction changes how we teach children and adults. Biblical commands must be honored, but no amount of outward compliance can manufacture new birth. Once we see the law's rightful place, we are ready to understand its diagnostic work: it reveals sin.

FAMILY DISCUSSION

How can something be perfectly good and still be unable to save the person who hears it?

CONNECTION TO THE NEXT PRINCIPLE

The law cannot give life; next we see what it does reveal with absolute clarity.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 2 OF 7 / SCRIPTURE READING

2. The Law Reveals Sin

God uses His commandment to expose the guilt that sinners are tempted to excuse.

Romans 3:19-20 (KJV)

The law stops boasting and gives the knowledge of sin.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Romans 7:7 (KJV)

The commandment makes covetousness recognizable as sin.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

James 2:10 (KJV)

Breaking the law is not erased by keeping other parts of it.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 2 OF 7 / CONNECTED TEACHING

The Commandment Ends the Argument of Self-Righteousness

Sinful people are skilled at comparing themselves with other people. One person may point to charity, another to church attendance, another to the sins he has managed to avoid. Romans 3 brings all such arguments to a stop. The law speaks to those under it, and the resulting verdict leaves every mouth stopped and the whole world guilty before God.

Paul does not say that the law provides the ladder by which a sinner climbs into God's acceptance. He says that by the law is the knowledge of sin. Romans 7 supplies an example: the prohibition against coveting exposed a desire that might otherwise have been defended as ordinary ambition. The Word names what the heart would prefer to rename.

James 2:10 guards against the idea that partial obedience cancels actual disobedience. The law is not a menu from which a person chooses the commandments he finds manageable. Guilt is real even where the sinner has a respectable public life. That truth ought to produce humility, not contempt for others.

When the family reads these passages together, the aim is not to make children despair of ever doing right. It is to teach them why they need the Saviour rather than a flattering account of their own goodness. The law points out the disease; grace introduces us to the only One who can save. But the law's exposure is not its only solemn work: it also declares a verdict.

FAMILY DISCUSSION

Why does comparing ourselves with other people fail to settle our standing before God?

CONNECTION TO THE NEXT PRINCIPLE

The law identifies sin, and its righteous verdict shows why rescue must come from Christ.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 3 OF 7 / SCRIPTURE READING

3. The Law Held Men under Its Verdict

The law pronounces guilt; Christ removes the condemning handwriting through His cross.

Galatians 3:10 (KJV)

A law-based standing requires obedience to all that is written.

> 10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

2 Corinthians 3:7-9 (KJV)

Paul contrasts the ministry of condemnation with the ministry of righteousness.

> 7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:
>
> 8 How shall not the ministration of the spirit be rather glorious?
>
> 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

Colossians 2:14 (KJV)

Christ took away the handwriting against us by the cross.

> 14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 3 OF 7 / CONNECTED TEACHING

A Holy Verdict Cannot Be Bargained Away

Galatians 3:10 makes law-based righteousness a far more serious proposal than most people imagine. If a person seeks to stand before God on the basis of the law, he cannot choose a few visible commandments and call that enough. The demand is to continue in all things written in the law. One failure is not erased by several successes.

Second Corinthians 3 speaks of the ministration of death and the ministration of condemnation. Paul does not deny that Moses' ministry came with glory; he explicitly says it was glorious. Yet he contrasts that glory with the surpassing ministry of the Spirit and righteousness. The distinction is one of divine administrations and what each accomplishes, not an accusation that God made a mistake at Sinai.

Colossians 2:14 directs our attention to the cross. The handwriting against us was taken out of the way, nailed to Christ's cross. The believer does not answer condemnation by claiming the law was unreasonable. He answers it by pointing to the crucified Saviour. The penalty is not ignored; Christ's finished work is sufficient.

This is why grace cannot be treated as God's willingness to pretend that sin does not matter. The cross declares the seriousness of sin and the greatness of redemption at the same time. The family that understands this will not despise the law, and will not try to make it a second saviour. The verdict prepares us to see why Scripture calls the law a schoolmaster leading to Christ.

FAMILY DISCUSSION

What happens to the gospel when we make law-keeping a condition for earning justification?

CONNECTION TO THE NEXT PRINCIPLE

The verdict has served its purpose when it directs the guilty sinner to the Redeemer.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 4 OF 7 / SCRIPTURE READING

4. The Law Was a Schoolmaster unto Christ

The law served a God-appointed purpose that points beyond itself to the promised Saviour.

Romans 10:4 (KJV)

Christ is the end of the law for righteousness to the believer.

> 4 For Christ is the end of the law for righteousness to every one that believeth.

Luke 24:44 (KJV)

Christ is the fulfillment toward which the Old Testament Scriptures pointed.

> 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

John 1:17 (KJV)

Scripture distinguishes the law given by Moses and grace and truth by Jesus Christ.

> 17 For the law was given by Moses, but grace and truth came by Jesus Christ.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 4 OF 7 / CONNECTED TEACHING

Do Not Confuse the Schoolmaster with the Saviour

The main passage calls the law our schoolmaster to bring us unto Christ. A schoolmaster has a real task, but he is not the destination. The law taught the holiness of God, exposed transgression, and showed the need for a righteousness the sinner could not produce. To turn the schoolmaster into the Saviour is to miss the point of the lesson.

Romans 10:4 says Christ is the end of the law for righteousness to every one that believeth. That is a statement about the believer's standing, not permission to call good evil or to live carelessly. The righteousness required for acceptance with God is not secured by keeping Moses' covenant as a personal merit system. It is found in Christ.

In Luke 24:44 the risen Lord reminds His disciples that the law, prophets, and psalms testified concerning Him. That keeps the Old Testament precious. We read it as true revelation, and we follow its witness to Jesus Christ. Yet we also distinguish the historical covenant made with Israel from the standing of the church under grace.

John 1:17 places Moses and Jesus Christ side by side without confusing their ministries. The law was given by Moses; grace and truth came by Jesus Christ. Right division lets each passage speak in its own place in God's unfolding revelation. Having seen the schoolmaster's destination, the next question is direct: how is a sinner justified before God?

FAMILY DISCUSSION

What is the difference between learning from the law and attempting to be justified by the law?

CONNECTION TO THE NEXT PRINCIPLE

The law leads us to Christ, and the gospel explains how a sinner receives righteousness.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 5 OF 7 / SCRIPTURE READING

5. Faith Justifies Apart from Law Works

The sinner is justified by faith in Jesus Christ, never by accumulating religious merit.

Romans 3:28 (KJV)

Justification is by faith without deeds of the law.

> 28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Galatians 2:21 (KJV)

If law could supply righteousness, the death of Christ would be in vain.

> 21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Titus 3:5 (KJV)

Salvation is according to mercy, not works of righteousness we have done.

> 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 5 OF 7 / CONNECTED TEACHING

The Finished Work of Christ Leaves No Room for Boasting

Romans 3:28 is wonderfully plain: a man is justified by faith without the deeds of the law. Justification concerns a sinner's standing before God. It is not a reward for reaching a certain level of moral improvement. The sinner receives the righteousness he needs through faith in Jesus Christ, who died for our sins and rose again.

Galatians 2:21 makes the stakes unmistakable. If righteousness could come by the law, Christ died in vain. A religious system that makes the cross necessary but insufficient has added a condition Scripture will not allow. Christ is not merely the One who begins salvation while our performance completes it. His finished work is the believer's only ground of acceptance.

Titus 3:5 refuses the same false confidence in another way: not by works of righteousness which we have done, but according to His mercy He saved us. Regeneration is God's work, not the product of a sinner's religious résumé. That mercy should lead to gratitude and good works, but gratitude and good works are consequences of salvation rather than its purchase price.

This is a necessary lesson for every generation. Children should learn obedience, honesty, charity, and reverence, but none of those things is a substitute for believing the gospel. Adults need the same reminder. Salvation rests in the Lord Jesus Christ. From that settled standing flows an astonishing change of relationship: the believer is not a prisoner under the schoolmaster, but a son.

FAMILY DISCUSSION

How would you explain the difference between the root of salvation and the fruit that follows it?

CONNECTION TO THE NEXT PRINCIPLE

Faith does not merely remove a verdict; in Christ it brings the believer into a new family standing.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 6 OF 7 / SCRIPTURE READING

6. Believers Are Sons, Not Prisoners under the Schoolmaster

Grace brings adoption, inheritance, and freedom from man-made religious bondage.

Romans 8:15 (KJV)

The Spirit of adoption replaces bondage and fear.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Galatians 4:4-7 (KJV)

Christ redeemed those under the law and brought believers into sonship.

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Colossians 2:20-23 (KJV)

Human ordinances cannot accomplish true victory over the flesh.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 6 OF 7 / CONNECTED TEACHING

A Son Has a Relationship, Not a Religious Chain

Romans 8:15 announces a new relationship. Believers have not received the spirit of bondage again to fear, but the Spirit of adoption, whereby they cry, Abba, Father. That language is not the language of a slave trying to earn a place at the table. It is the language of one whom God has received through Christ.

Galatians 4 explains the timing and the price of this freedom. When the fulness of the time was come, God sent forth His Son, made under the law, to redeem them that were under the law. The result is adoption and inheritance. The believer is not told to go back beneath the schoolmaster in order to prove he belongs in the household. He belongs because of the redeeming work of Christ.

Colossians 2 warns against returning to the appearance of holiness through human ordinances: touch not, taste not, handle not. These rules may have a show of wisdom, but they cannot conquer the flesh. We must not confuse the commands God truly gives with man-made additions imposed as conditions of spirituality. Nor may we mistake religious severity for spiritual maturity.

Sonship is not a license to disobey the Father. It is the right relationship from which willing obedience grows. Grace does not remove God's claim upon the Christian's life; it changes the ground and character of that obedience. The final principle therefore guards against the opposite error: treating freedom from the law as freedom to indulge sin.

FAMILY DISCUSSION

How does the Spirit of adoption change the reason a believer desires to obey God?

CONNECTION TO THE NEXT PRINCIPLE

Christian liberty must now be understood as freedom for holy service, not an excuse for the flesh.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 7 OF 7 / SCRIPTURE READING

7. Grace Establishes Holy Living

Grace is not permission to sin; it teaches the saved to deny ungodliness and serve in love.

Romans 6:14-15 (KJV)

Grace breaks sin's dominion without granting permission to sin.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

Titus 2:11-14 (KJV)

Saving grace teaches denial of ungodliness and zeal for good works.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Galatians 5:13-14 (KJV)

Christian liberty is expressed through loving service.

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

NOTES / CROSS-REFERENCES / APPLICATION

PRINCIPLE 7 OF 7 / CONNECTED TEACHING

The Same Grace That Saves Also Teaches

The final principle protects everything that came before it. Romans 6:14 announces that sin shall not have dominion over believers, for they are not under the law but under grace. Paul immediately asks whether this means we may sin because we are under grace. His answer is emphatic: God forbid. The removal of the law as a means of justification is not the removal of holiness from the Christian life.

Titus 2 describes grace as a teacher. It teaches believers to deny ungodliness and worldly lusts and to live soberly, righteously, and godly in this present world. Grace is not merely an entry point into the Christian life. It continues instructing those whom Christ has redeemed. Good works are not the price of salvation; they are part of the purpose for which the Saviour purified a people unto Himself.

Galatians 5:13-14 gives liberty its proper direction: by love serve one another. Freedom from the law's condemning covenantal authority must never be confused with freedom to injure our neighbor. The believer belongs to Christ, is indwelt by the Spirit, and is called to walk in love. Obedience is not a desperate attempt to buy acceptance; it is a response to grace already received.

The seven distinctions now stand together. The law is holy; it exposes sin; it pronounces a verdict; it leads to Christ. Faith receives justification; adoption gives the believer a new standing; and grace produces a holy walk. The cross is sufficient, the Word remains true, and the saved have every reason to live unto God.

FAMILY DISCUSSION

What would change in our family if we saw obedience as gratitude for grace instead of payment for salvation?

CLOSING CONNECTION

The study closes by holding all seven truths together: the law reveals our need, and Christ supplies the answer.

NOTES / CROSS-REFERENCES / APPLICATION

BRINGING IT ALL TOGETHER

Seven Distinctions, One Sufficient Saviour

When these seven principles are read together, the argument becomes plain. The law is not defective. It reveals the holiness of God, exposes the guilt of man, and announces the verdict sin deserves. In doing so, it prepares the sinner to see why Jesus Christ is necessary and why the promise cannot be received by law-keeping.

The gospel is not an invitation to repair the flesh until God finally accepts it. Jesus Christ died for our sins, was buried, and rose again the third day according to the Scriptures. A sinner is justified by faith apart from deeds of the law. The saved believer receives the Spirit of adoption and is called to walk in holiness through the grace of God.

Right division matters because the Mosaic law had a particular covenantal setting, while the church is instructed in the light of Christ's finished work and the revelation given through His apostles. We may learn from every page of Scripture without pretending every covenantal obligation was addressed directly to the church.

THE SEVEN-MOVEMENT MAP

HOLINESS — The law is good, but cannot create life.

EXPOSURE — The commandment reveals sin and silences boasting.

VERDICT — The law condemns; Christ bore the curse.

SCHOOLMASTER — The law directs us to the promised Saviour.

FAITH — Justification is received apart from law works.

SONSHIP — Grace brings adoption rather than renewed bondage.

HOLY LIVING — Saving grace teaches grateful obedience and love.

NOTES / CROSS-REFERENCES / APPLICATION

FAMILY APPLICATION

Read, Remember, Practice

1. The Law Is Holy but Cannot Give Life

How can something be perfectly good and still be unable to save the person who hears it?

2. The Law Reveals Sin

Why does comparing ourselves with other people fail to settle our standing before God?

3. The Law Held Men under Its Verdict

What happens to the gospel when we make law-keeping a condition for earning justification?

4. The Law Was a Schoolmaster unto Christ

What is the difference between learning from the law and attempting to be justified by the law?

5. Faith Justifies Apart from Law Works

How would you explain the difference between the root of salvation and the fruit that follows it?

6. Believers Are Sons, Not Prisoners under the Schoolmaster

How does the Spirit of adoption change the reason a believer desires to obey God?

7. Grace Establishes Holy Living

What would change in our family if we saw obedience as gratitude for grace instead of payment for salvation?

FAMILY CLOSE

What truth from this study must we believe, remember, and practice this week?

A SIMPLE FAMILY STUDY GUIDE

Keep Law and Grace in Their Proper Places

BEGIN WITH THE GOSPEL

Explain the death, burial, and resurrection of Jesus Christ (1 Corinthians 15:1-4). No child or adult should mistake good behavior for saving faith.

HONOR THE LAW

Read Romans 7:12. The law reflects God's holiness; it is not evil simply because it cannot save.

LET SCRIPTURE EXPOSE SIN

Read Romans 3:19-20. Avoid comparing yourself with someone else. Let God's Word tell the truth about the heart.

LOOK TO CHRIST

Read Galatians 3:24 and Romans 10:4. The schoolmaster directs the sinner to the Saviour.

REST IN GRACE

Read Romans 3:28 and Titus 3:5. Explain why religious works cannot purchase justification.

LIVE AS SONS

Read Romans 8:15 and Galatians 4:4-7. Pray with the confidence of those received in Christ.

PRACTICE HOLY LIBERTY

Read Titus 2:11-14 and Galatians 5:13-14. Choose one act of loving service that grows out of gratitude, not fear.

NOTES / CROSS-REFERENCES / APPLICATION

FINAL REMINDER

Do Not Make the Law a Second Saviour

The central question of Galatians 3 is not whether God values righteousness. He does. The question is whether the law can give life to the guilty. Paul answers that it cannot. The promise is received by faith in Jesus Christ. A family that remembers that truth will neither belittle the law nor place it where only the Saviour belongs.

When we read the Old Testament, we should read it carefully and gratefully. It reveals God's holiness, His dealings with Israel, His promises, and His testimony concerning the Messiah. When we read the New Testament epistles, we must attend to the revelation of the gospel and the standing of the church in Christ. Both Testaments are true; they must be handled in their proper setting.

The believer does not live under grace in order to sin without fear. Romans 6 says God forbid. Titus 2 says grace teaches us to deny ungodliness. The grace that saves does not leave us unchanged in purpose. It gives us a new standing, a new relationship to the Father, and a new reason to serve.

Teach the children to respect God's commandments, but do not leave them thinking the commandments can wash away their sins. Teach them the sufficiency of the blood of Christ, but do not leave them thinking that gratitude may coexist comfortably with deliberate rebellion. The Bible holds the truths together without confusion.

The law shows the need. Christ is the answer. Faith receives the gift. Grace teaches the walk. Keep those truths in their places, and the family will have a foundation sturdy enough for both doctrinal discernment and everyday Christian living.

FOR FURTHER FAMILY STUDY

Read Galatians 3:21-29 again at the end of the week. Ask each person to explain why the law is holy, why it cannot justify, and why grace never excuses sin. Keep every answer anchored in the printed KJV passages.

FAMILY CLOSE

What truth from this study must we believe, remember, and practice this week?

NOTES / CROSS-REFERENCES / APPLICATION

PERSONAL AND FAMILY NOTES

Write What the Word of God Shows You

Use this page for observations, questions, cross-references, and practical applications. Return to these notes during the week and compare them with the Scriptures.

NOTES / CROSS-REFERENCES / APPLICATION