

liars and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted."

[1] Paul says that the Law is good if it is lawfully used. This raises the question, What is the lawful use of the Law?

[2] The Law was not and is not given to righteous human beings, but to fallen, sinful human beings. It is given to sinners in order to restrain them from the full expression of their innate depravity, to show them their sinful character and actions, and provide them with an absolute standard of moral conduct to guide them in their living.

[3] The qualities condemned by the Ten Commandments are contrary to those that are in accordance with the sound teaching that is connected with the gospel. Thus the qualities commended by the sound teaching of the gospel are the qualities positively implied by the Ten Commandments.

[4] These qualities positively implied (enjoined) by the Ten Commandments and commended by the sound teaching of the gospel are the very values and norms of the Law of God, which is the will of God addressed to mankind's obedience in every age.

James 1:25; 2:8-12; 4:11 -- "But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does. . . . If, however, you are fulfilling the royal law, according to the Scripture, 'You shall love your neighbor as yourself,' you are doing well. But if you show partiality, you are committing sin and are convicted by the law as transgressors. For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all. For He who said, 'Do not commit adultery,' also said, 'Do not commit murder.' Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law. So speak and so act, as those who are to be judged by the law of liberty." . . . "Do not speak against one another, brethren. He who speaks against a brother, or judges his brother, speaks against the law, and judges the law; but if you judge the law, you are not a doer of the law, but a judge of it."

[1] James uses the terms, "the perfect law," "the law of liberty," and "the royal law"; and states that the royal law is the command, "You shall love your neighbor as yourself."

[2] James says that the one who fulfills the royal law, "You shall love your neighbor as yourself," does well; but that the one who shows partiality transgresses the royal law and commits sin. He also says that the one who abides by the law of liberty and obeys it is blessed. He also contrasts doing the law with speaking contrary to the law (by speaking against a brother), and doing the law with judging the law (by using the law to judge a brother).

[3] If these commendations of the law are seen, not as commendations of the Ten Commandments as Law, but as emphasizing the continuing relevance of the values and norms of the Ten Commandments, then James' statements can be seen to be in perfect accord with Paul's assertions of the abrogation of the Law for the New Testament believer.