

# ANNOUNCEMENTS For more information, please approach Gladys or Priscilla.

## 1. Diocesan Family Day

21 September 2009, 9.30am - 3pm @ St. Andrew's Cathedral  
 Get your tickets today at the Admin Counter. \$10/ticket.  
 There will be food stalls galore, great fun games, handicraft stalls, street soccer, special children's play zone, community services booths and the launch of the Centenary commemorative book.  
 Community Rehabilitation and Support Service will also be having a stall selling some of the products made by them.

## 2. Mid Autumn Festival Celebration

26 September 2009 @ WCRC  
 Special guest singer invited.  
 Invite your family and friends to this event. See insert for details.

## 3. Understanding & Helping Those Coping With Loss

### (CWR Counseling Seminar)

24 October (Sat, 9am - 4.30pm @ CNS)  
 \$15 (for seminar book and tea break)  
 Speakers: Mick Brooks & Ron Kallmier

# CALENDAR OF EVENTS

August	30	(Sun)	Council Meeting
September	19	(Sat)	WAC Leaders' Retreat
	21	(Mon)	Diocesan Family Day
	25	(Fri)	Corporate Prayer Meeting
	26	(Sat)	Mid Autumn Festival Celebrations
	27	(Sun)	Council Meeting

Any announcements, articles or testimonies to share? Email Gladys @ [wacoffice@livingstreams.org.sg](mailto:wacoffice@livingstreams.org.sg)

### SHUTTLE BUS SERVICE

9.10AM BOON LAY WAY - BOON LAY MRT (BUS STOP)  
 9.15AM JURONG WEST ST 51 BLK 511 CARPARK  
 9.30AM CLEMENTI MRT - BUS STOP TOWARDS CITY



# WESTSIDE ANGLICAN CHURCH

STRENGTHENING FAMILIES. IMPACTING COMMUNITY

BISHOP: The Most Revd Dr John Chew  
 DEAN & VICAR: The Very Revd Kuan Kim Seng

ASSOCIATE VICAR: The Revd Canon Dr Louis Tay  
 PRIEST-IN-CHARGE: Revd Timothy Chow

30 August 2009

## WHAT DOES IT MEAN TO BE UNDER GRACE? PART III

**JESUS, THE END OF THE LAW** Explaining the relationship between Messiah and the Law, Paul wrote: (Rom 10:4) For Christ is the **end of the law** for righteousness to everyone who believes. This verse is too often read as a proclamation of abolition of the Law by the Christ, but perhaps a closer look is warranted.

The word "end" used in this verse is the Greek word *telos*, which is defined in the Strong's Greek Dictionary as "properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination (literally, figuratively or indefinitely), *result* (immediate, ultimate or prophetic), *purpose*)." As we have seen, Rom 3:31 shows that the Law is *still in full force*; so Jesus is not the "end" of the Law in the sense that is commonly understood. *Telos*, then, means that Jesus *is the goal or purpose of the Law*; it points to Him (often prophetically) and He is the *purpose* of the Law. The verse continues: (Rom 10:5-7) For Moses writes about the righteousness which is of the law, "*The man who does those things shall live by them.*" But the righteousness of faith speaks in this way, "*Do not say in your heart, 'Who will ascend into heaven?'*" (that is, to bring Christ down from above) or, "*Who will descend into the abyss?'*" (that is, to bring Christ up from the dead).

The word "but" in v.6 is translated from the Greek word *de*. This word is a conjunction; "but, and, etc" according to Strong's Greek Dictionary. Was Paul trying to contrast "righteousness by faith" with "righteousness by law"? Perhaps if we know the definition of righteousness, we would have some idea. According to Thayer's Greek Definitions and Strong's respectively: "integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting" and "equity (of character or act)"

Certainly, "correctness of thinking, feeling and acting" and "equity of character or act" is outlined in the instruction that the Lord gave His people; *righteousness* according to His way of life is according to His revelation: it is of the Law. And remember, the Law is not for the righteous, those who already follow the ways of the Law (1 Tim 1:9). Faith is shown by our "works" (James 2:18), how we live our lives. I'm sure we would agree that if a man claimed faith in the one true God and yet had no qualms about cheating on his wife, stealing your brand new watch, or blaspheming chance he gets we might question whether his faith is real.

West Coast Recreation Centre  
No. 12 West Coast Walk

### Sunday Services

10am - 12pm  
 English Service @ Auditorium  
 10am - 12pm  
 Mandarin Service @ Thanksgiving  
 10am - 12pm  
 Children In Action @ Honor

### Saturday

3.30pm - 6.30pm  
 Destiny Impact (Youth) @ Honor

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**EVERY MEMBER A FRUIT BEARING DISCIPLE**

And all of those are part of the Law.

Now, is that supposed to be a contrasted to righteousness of faith, as if this new dispensation makes the law obsolete as a guideline for the way of life of faith? We have the answer already: faith upholds the law; it does not go against it. So, *de* here means and: God's instructions and faith in Him go hand in hand. To make a contrast between "righteousness of faith" and "righteousness of the law", to show these two as contradictory concepts, Paul would have done better to use the word *alla* (as is used in Matt 6:13 and Acts 1:4 among other verses). But he did not.

Two verses quoted earlier are quite commonly known and oft-quoted, but few are aware of the verse that follows; here, we'll look at all three: (Eph 2:8-10) For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

The fact "good words" do no save us does not grant us salvation does not mean we should not do them. The fact that we are not saved by the Law, doesn't excuse us from keeping it. Would any Christian say that we are allowed to cheat on our spouses because we are not under the Law? Why not? It was part of the Law that "ended at the cross" (Ex 20:14).

Paul, in his epistle to the Hebrews spoke of a "change of the law" (Heb 7:12). This, however, does not reflect and rescission of the whole Law.

**WHAT ABOUT EVERYTHING ELSE?** Why did Yahweh our God give the Law to His people? If we see the law as a burden, a hassle, something to be avoided, what are we saying about God? This is Moses' testimony:

(Deut 4:5-6) See, I have taught you decrees and laws as the LORD my God commanded me, so that you may follow them in the land you are entering to take possession of it. Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, "Surely this great nation is a wise and understanding people."

(Deut 4:40) Keep his decrees and commands, which I am giving you today, so that it may go well with you and your children after you and that you may live long in the land the LORD your God gives you for all time.

So many people avidly make the Law out to be an institution of bondage. If this is so, it would make our God a liar. He said though Moses that He gave them "decrees and laws" for their own well-being. Instead of being so quick to avoid what God has given, why not analyze them and see the wisdom of our Lord Yahweh?

Some believe that the Law was done away with when Jesus died, and that everything restated in the 'NT' is what is required of Christians. The implication seems to be that the Apostolic Scriptures were written for the purpose of reinstating the laws that were intended for Christians to obey. But this is just reading into the Scriptures when is not there; the Bible says no such thing. The apostolic writings restate what was already accepted as authoritative, not reinstate. This is seen in Paul's first letter to the Corinthians: (1 Cor 9:8-9) Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about? Notice that Paul appeals to the Law to back his assertions. But is he mentioning the Law to restate the Law for them? Looking closely at it shows that this just isn't the case. He mentions

the Law and this command with the assumption that his addressees already see it as authoritative. He does not give them (restate) the command and then appeal to it. They already saw it as authority on how they should live their lives.

If all instructions written in the apostolic writings were a matter of restating commands, did believers have no Law to obey during the decades before any of the NT epistles were written? And what about the people who did not receive certain epistles (that were addressed to others)? Would the commands mentioned in that letter (such as to abstain from blood, etc. in Acts 15:20) not apply to them because it wasn't "restated" to them?

We all agree as Christians that is it wrong to marry your brothers and sisters, don't we? This command from the 'OT' was never "reinstated" in the NT. So, unless we concede that the Christian is perfectly free to marry his or her sibling without committing a sin, we have to admit that the Law of God is still the way the believer should live; the instruction and revelation to Christians as much as it was to Moses and rest of Israel

...To be continued

## DUTY SCHEDULE

	Today <u>30<sup>th</sup> August (H.C.)</u>	Next Week <u>06<sup>th</sup> September</u>
Chairperson	Wong Seng Choon	Susy Tan
Speaker	Dr. Joseph Akintunde	Revd Timothy Chow
Worship Leader	Joanie	Zhong Fa
Music Team	Destiny Impact	Joanie, Althea, Astrid, Andy, Jakob, Jun Hoong, Jonathan Kee
Projectionist	Elissa, Rachel	Priscilla, Scarlet
Soundworks	Carol Elizabeth Wee	Carol Elizabeth Wee
H.C. Server	-	-
Intercessory Prayer	Pang Kwee Hoon	Koh Bock Yin
Scripture Reader	Pamela Pung	Anita Tay

## WISE DISCIPLESHIP TRAINING

DATE	PROGRAM
04 September	WDT 12
11 September	No WDT
18 September	WDT - Evangelism
25 September	Corporate Prayer Meeting

\*Cell groups are suspended till further notice due to WDT. For further enquiries, you may contact the Office at 63376104 ext 188/189 or email [wacoffice@livingstreams.org.sg](mailto:wacoffice@livingstreams.org.sg)\*

## MISSIONS

MISSIONS FUNDS NEEDED IN 2009	:	\$20,000
AMOUNT COLLECTED TO DATE	:	\$11,317.50