

GRACE



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By R.S. Anthony

"For sin shall not have dominion over you: for ye are not under the law, but under grace." **Romans 6:14.** WHILE GOD IS GRACIOUS, HE IS STILL JUST. Many lose sight of this. I have met those who, when speaking of things pertaining to God, attribute to Him all mercy, and forget that He is also a God of justice. THEY WOULD HAVE US BELIEVE THAT GOD IS INDEED SO GRACIOUS THAT HE DOES NOT EVEN DEMAND OBEDIENCE TO HIS LAW. In support of this, they quote the above text. Their claims are, that grace substitutes the law; that in the Christian dispensation no one is under the law, it having been nailed to the cross, thus being made null and void, therefore the keeping of it is not necessary to salvation.

Now what can we justly conclude, if these claims be true? - UNIVERSAL SALVATION, which means, that, from the simple doubter to the confirmed infidel [*unbeliever*], the petty thief to the greatest robber, the revengeful in heart to the cold-blooded murderer, the vile to the vilest, ALL would be saved, - even Satan himself could justly claim salvation; for "SIN is NOT imputed where there is no law." **Romans 5:13.**

But who believes that the Scriptures uphold such doctrine? – I cannot think any one who has read the following plain declarations: "*But the fearful, and unbelieving, and the abominable, and murderer, and whoremongers, and sorcerers, and idolaters, and all liars, shall*

have their part in the lake which burneth with fire and brimstone, which is the second death." **Revelation 21:8.** Again: *"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For WITHOUT are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."* **Revelation 22:14, 15.**

What, then, is meant by the expression, *"Ye are not under the law, but under grace"*? Let us briefly examine the text, and the claims above mentioned. To whom is Paul speaking in this connection? Says he, *"YE are not under the law,"* etc. If we can ascertain to whom the pronoun *"ye"*

refers, we shall have a better understanding of the verse. By reading the preceding verses, it will plainly be seen that he is addressing those who have ceased to break the law; for, says Paul, *"Shall WE continue in sin that grace may abound? God forbid, how shall WE that are DEAD to SIN, live any longer therein?"* **Romans 6:1, 2.** *"Shall we continue in SIN?"* What is sin? - *"Sin is the TRANSGRESSION of the LAW."* **1 John 3:4.**

The conclusion is irresistible, then, that **THOSE HERE ADDRESSED HAVE CEASED THEIR CONTINUAL TRANSGRESSION OF THE LAW.** In what sense can it be said that such are *"not under the law"?* - The first clause in this text under consideration states that sin shall not have dominion over

us (those who are *"dead to sin,"* have ceased to break God's law) ; and then follows the reason, *"For ye are not under the law, but under grace;"* while sin had dominion over us (when we continued in the transgression of God's holy law), we were *"under law,"* but since we have ceased to serve sin (break His law), we are no more under it; that is, its condemnation. To the transgressor, the law speaks death, but, *"Christ hath redeemed us [those who accept what grace offers] from the CURSE of the law."* It does not state that He redeemed us from the KEEPING of the law, but the CURSE of the law, - DEATH. It cannot be otherwise; for no one believes that the Scriptures teach that those who continue to worship other gods than the true, to bow to images, to take God's name in vain, to disobey their parents, to kill, to

commit adultery, to steal, to lie, to covet - shall have part in the reward of the righteous. All have to admit that, according to the word of God, such will not obtain eternal life. Then, I ask, WHY DO SO MANY CLAIM THAT THE KEEPING OF THE LAW IS NOT NECESSARY TO SALVATION? Let those answer who hold such absurd doctrine!

True, THE LAW, IN ITSELF, CANNOT SAVE US, IT CANNOT JUSTIFY US. In this respect, the apostle says, *"It was weak." "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."* To what end? That we might be released from the obligation of keeping the law? - No; *"that the righteousness [right doing] of the law*

might be fulfilled in us, who walk not after the flesh, but after the Spirit." **Romans 8:3,**

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These words do not much resemble the claims of the antinomian [*one who is against the law*]; but how beautifully they harmonize with the Saviour's words: "*Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled; whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven,*" **Matthew 5:18.**

"What then? shall we sin, because we are not under the law, but under grace? God forbid." **Romans 6:15.**

[Original Emphasis underlined. Other emphasis added by Lightindarkness.site]

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