

creatures, and in His clothing them with coats of skins (Gen. 3:21) -- a beautiful type of Christ "made unto us . . . righteousness." 1 Cor. 1:30. Law, in the sense of some revelation of God's will and grace, in the sense of some revelation of God's goodness, has always existed, and to this Scripture abundantly testifies. But "the law" everywhere mentioned in Scripture was given by Moses and from Sinai to Calvary dominates -- characterizes -- the time; just as grace dominates, or gives its peculiar character to, the dispensation which begins at Calvary, and has its predicted termination in the rapture of the Church.

It is, however, of the most vital moment to observe that Scripture never, in any dispensation, mingles these two principles. Law always has a place and work distinct and wholly diverse from that of grace. Law is God prohibiting and requiring; grace is God beseeching and bestowing. Law is a ministry of condemnation; grace, of forgiveness. Law curses; grace redeems from that curse. Law kills; grace makes alive. Law shuts every mouth before God; grace opens every mouth to praise Him. Law puts a great and guilty distance between man and God; grace makes guilty man nigh to God. Law says, "an eye for an eye and a tooth for a tooth"; grace says, "resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Law says, "Hate thine enemy"; grace, "Love your enemies, bless them that despitefully use you." Law says, Do and live; grace, believe and live. Law never had a missionary; grace is to be preached to every creature. Law utterly condemns the best man; grace freely justifies the worst. (Luke 23:43; Rom. 5:8; 1 Tim. 1:15; 1 Cor. 6:9-11). Law is a system of probation; grace, of favor. Law stones an adulteress, grace says, "Neither do I condemn thee." Under law the sheep dies for the shepherd; under grace the Shepherd dies for the sheep.

Everywhere the Scriptures present law and grace in sharply contrasted spheres.

The mingling of them in much of the current teaching of the day spoils both, for law is robbed of its terror and grace of its freeness. . . .

4. The Believer is Not Under the Law.

The 6th of Romans, after declaring the doctrine of the believer's identification with Christ in His death, of which baptism is the symbol (verses 1-10), begins, with verse 11, the declarations of the principles which should govern the walk of the believer -- his rule of life. This is the subject of the remaining twelve verses; verse 14 gives the great principle of his deliverance from -- not the guilt of sin, that is met by Christ's blood, but -- the dominion of sin; his bondage under it.

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

Lest this should lead to the monstrous Antinomianism of saying that therefore a godly life was not important, the Spirit immediately adds: What then? Shall we sin, because we are not under the law, but under grace? God forbid. Rom 6:15.

Surely every renewed heart answers, Amen, and Amen!

Then the 7th of Romans introduces another principle of deliverance from law.