*A Brief Commentary*

 *on*

 *Law & Grace*

 *by*

 *Ken Rush*

 **Introduction**

The purpose in writing this booklet “Law & Grace” is to point out the importance of realizing that we cannot be saved by our works.

Man is so depraved by sin that it is impossible for him to approach God in any way. We must recognize that Christ died and shed His blood to save lost sinners, and that faith in His finished work is our only hope of salvation. God in His Holiness cannot tolerate sin in any form. Therefore He sent His only Begotten son, Jesus Christ to die, pay the penalty and become a substitute in death for you and me. By faith we are imputed with His righteousness and therefore made acceptable to God the Father.

 **Law & Grace**

Law and Grace seem to be at opposite ends of the spectrum. However, had not God by His grace given us the law, we would not have been able to recognize our sinful condition, and seek His great salvation. In his letter to the Church at Galatia, Paul is concerned that the saved people are applying the works of the law to their salvation. This is a danger because that makes works part of salvation, however, good works cannot save us. **Salvation is all of grace**.

*Galatians 3:1-5 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?*

*Galatians 3:24-27 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But* ***after that faith is come****, we are* ***no longer under a schoolmaster****. For ye are all the children of God by faith in Christ Jesus For as many of you as have been baptized into Christ have put on Christ.*

This shows the purpose of the law. For the law could not save us, it only shows us our sin and condemns us. We are not saved by the law, but by **faith** in Christ's redeeming blood.

NOTE**:** **We are not on trial**, we have already **been found guilty by the law**. We are therefore under the sentence of death. But God by His grace, shows us mercy, accepting the finished work of Christ, to take our place in death, and gives us new life.

*Roman 5:19-21 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

Sin abounded, that is sin was prevalent since Adam, but until the the law, it was not understood as sin by many. The law spelled out what sin was, and that we were guilty of that sin. But God by His grace offered us salvation.

*Galatians 3:19-21 Wherefore then serveth the law?* ***It was added because of transgressions****, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one.*

*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.*

The law shows us we are sinners, and our need of a Savior. Yet many think they must keep the law in order to gain salvation.

*Romans 7:7,8 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. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.*

The law was given to show us that we were sinners. Sin caused concupiscence (lustily sinful appetite) The law says “we shall not” --so we want to. That is the manner of natural or sinful man.

*Romans 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.*

In his letter to the Church at Rome, the Apostle Paul says he didn’t know he had a problem “until the law came,” or until he applied the law to his own heart, then he knew what sin was and that it was wrong. This is how sin works, whatever is right according to God's word, is wrong according to the unsaved and vice versa.

*Romans 7:10,11 And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment,* ***deceived me,*** *and by it* ***slew me.***

Having understood the penalty of the law Paul found himself suited only for death.

*Romans 7:12,13 Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid.* ***But sin****, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*

The commandment, or law showed how dreadful sin really is.

*Romans 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.*

*Romans 8:6-8 For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then* ***they that are in the flesh cannot please God****.*

In the flesh, means more than our fleshly bodies, but means Living to please the fleshly desires.

*Romans 7:15-21 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do.*

*Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me.*

Sin dwelling in us causes us to sin. As in the statement "The devil made me do it" However that statement is just an excuse to do evil. **It is our desire to please our sinful nature** that brings about our sin.

*Romans 7:22-23 For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members*.

As Christians, we must be in constantly vigilant to guard against sin in our lives.

*Romans 7:24 O wretched man that I am! who shall deliver me from the body of this death?*

Paul here realizes how sinful he really is. We can try to please God, But our fleshly nature still tries to make us sin.

*Romans 7:25 I thank God through Jesus Christ our Lord. So then* ***with the mind I myself serve the law of God****; but with the flesh the law of sin.*

*Romans 8:1-4 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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:*

*That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

In this verse Paul points out that the law was weak through the flesh. Not that the law itself was weak, but the flesh was so sinfully weak that we could not keep the law. Also we see there is hope. If we are in Christ, there is forgiveness for sin, for Christ has set us free. He takes our sin and covers us with His righteousness. The law could show us what terrible sinners we were,  **but only Christ could set us free.**

The law cannot save us from our terrible sinful state. We can only be saved by putting our **trust in the finished work of Christ on the cross of Calvary.**

 *Galatians 2:16 Knowing that a man is* ***not justified by the works of the law****, but by the* ***faith of Jesus Christ****, even we have believed in Jesus Christ, that we might* ***be justified by the faith of Christ****, and* ***not by the works of the law****: for by the works of the law shall no flesh be justified.*

God condemned sin in the flesh, and gave us opportunity for a Spiritual walk.

*Romans 6:1,2 What shall we say then?* ***Shall we continue in sin****, that grace may abound?* ***God forbid.*** *How shall we, that are* ***dead to sin****, live any longer therein?*

Shall we continue to sin so Christ can continue to forgive us? Definitely not. We are to **reckon ourselves dead** **to sin**. That is, we should no longer give sin a place in our lives.

*Romans 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

*Romans 6:3-4 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

How can we do this, since we have this sinful nature continually tempting us to sin? We are to walk close to Jesus, put Him in first place in our lives and stay in close fellowship with Him and His people. We can only do this if we are constantly reading and applying God’s Word to ourselves.

We have a song: “The things of this earth will grow strangely dim, in the light of His glory and grace.”

We are to flee from sin, and flee unto Christ.

*1Timothy 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.*

*James 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.*

*Romans 6:5-8 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:*

*Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

*For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him:*

If we let Christ live through us we will not continue in sin.

*Romans 6:9-13 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let* ***not*** *sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

We have responsibility here. We cannot just say the devil made me do it. We **are responsible** **for our own sin**.

*Romans 6:14-16 For sin* ***shall not*** *have dominion over you: for ye are not under the law,* ***but under grace****. What then? shall we sin, because we are not under the law, but under grace? God forbid.*

*Know ye not, that* ***to whom ye yield yourselves servants to obey, his servants ye*** *are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*

We need to be **continually conscious** about our conduct, and yield ourselves as servants to Christ.

*Romans 6:17,18 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.*

You cannot serve two masters. Either Sin is your master or Christ. Being set free gives you opportunity to fight the fight of faith.

*2Timothy 4:7 I have fought a good fight, I have finished my course, I have kept the faith:*

It is a continual war until we go to be with Christ.

*Galatians 6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.*

*Romans 6:22,23 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

Note: If we are saved and serving God we have fruit unto Holiness. We are not completely Holy, but He shall make us so by continually working in our lives and imputing His righteousness to us.

*Philippians 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ*:

From the chorus of the song “He Ransomed Me” there is a line “Hallelujah what a Saviour! Who can take a poor lost sinner, lift him from the miry clay and set him free” That is just what Christ, by His grace has done for us.

**Praise God,** we need no longer to remain under the law of sin and death, Christ has set us free.

*Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

*Ephesians 2:8,9 For by* ***grace*** *are ye saved through* ***faith****; and that not of yourselves: it is* ***the gift of God****:* ***Not of works****, lest any man should boast*.

*Romans 4:3-8 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but* ***believeth on him*** *that justifieth the ungodly, his* ***faith*** *is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.*