

*God the Justifier,  
Revealer and  
Deliverer.*

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# GOD THE JUSTIFIER, RECONCILER, AND DELIVERER.

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## THE JUSTIFIER.

**M**AN is by nature guilty for his sins, an enemy of God, and born in sin. He needs therefore to be justified, reconciled, and delivered from his Adam condition. In the Epistle to the Romans (chaps. i.-viii.), God is revealed to him as Justifier (iii. iv.); Reconciler (i. 1-12); and Deliverer from the power and presence of sin (v. 12, viii.). Chap. i. 18 to iii. 20 describes man as a sinner, both Gentile and Jew, and brought in guilty or under sentence, having to do with God as a Judge. The heathen is responsible, because God the creator is revealed to him, he ought therefore to be a worshipper of Him and not of idols

(i. 18 to end). The sins he revels in are just the judicial consequence of not retaining God in his knowledge. God therefore will be his judge—(1) For his sins; and (2) for despising His forbearance and long suffering. The two samples of this dealing of God have been—(1) the flood; and (2) His forbearance since with the world up to this day, really on the ground of the sacrifice of Christ, of which Noah's sacrifice was a type. The Gentile's conscience is his measure of right and wrong, and he will be judged for his lawlessness and independence of God and his sins (ii. 1-16).

The Jew, besides the light of creation and conscience, had the law given him as a perfect guide for that conscience, in as far as what man ought to be, for God was concerned. But he boasted of his superior knowledge of God's will without bowing to the claims of the law, and in his life showed himself as bad as the Gentile without law, whilst pretending to judge him. Therefore outward circumcision and possession of the law would not do for God; true circumcision of the heart was

what God wanted ; and that was the only true Jew who had such a heart. He would be judged by the law in the day when God should judge the secrets of men by Jesus Christ (ii. 16 to end). Besides this he had the oracles of God, and in those oracles special promises to his nation. God would be faithful to those promises, but he would notwithstanding judge the world in righteousness, Jew as well as Greek. Man is then described from head to foot ; the Jew is convicted from his own Scriptures to be on a common level with the Gentile, and the law applied to such a condition brings man under sentence, and as applied spiritually, can only give him the knowledge of sin. It cannot justify (Rom. iii. 1-26).

And now, my reader here is God's looking-glass for you to see your sinful condition. Take whatever standpoint you like, whether as an independent, lawless Gentile, or on the ground of a Jew under law, you are brought face to face with God, who created you, who has given you a conscience, and the law, and what can you plead? Here are three witnesses: 1st,

God the creator; 2d, Your own conscience; 3d, The law. At the mouth of two or three witnesses shall every word be established? 1st witness, What do you say? Ans. *Guilty!* 2d witness, And what do you say? Ans. *Guilty!* 3d witness, What do you say? Ans. *Guilty!* Sinner, what do you say? Will you dare to cover up your guilt, with an outside garment of self-righteousness, and plead not guilty. It is useless. Three witnesses are against you—God, conscience, and law. You are under sentence, and in the day of judgment will be silenced.

But now the righteousness of God without the law is manifested! Blessed be God for that little word “Now.” There has been a hush, a silence and interval, between the time of man being proved guilty without law and under law, and the day of judgment. And what is that? The little word “now” explains it. Christ has come, Christ has died, Christ has risen again, Christ has been glorified, and now the righteousness of God by faith of Jesus Christ is manifested. The law and the prophets had borne witness to it.

Now it has come. It is righteousness in God, and not in man; it is righteousness for man, and manifested in a man, instead of being required from him. Oh, my reader, think of it, there has been a pause in God's court of justice; Christ has stepped into the scene by God's grace. He has paid down His life as a ransom to satisfy God's righteous requirements. God has accepted it, raised the man who shed it. The blood of Christ has been sprinkled on God's throne. It is turned into a mercy-seat. God, perfectly satisfied, has set that Christ in heaven forth to be a mercy through faith in His blood, to declare His justice for the passing over of former sins of believers up to the time of Christ's coming, to declare at this present time, *now*, His righteousness, that He might be just and the justifier of him that believeth in Jesus (Rom. iii. 21-28).

Now, what is the consequence of this, my reader? Why, that if you honestly take the place of a guilty one under sentence by the threefold witness I have mentioned above, and own God's justice in justifying

you on the ground of what Christ is, and Christ has done in His work of redemption, your faith is imputed to you for righteousness. Not because of any value in your faith, but because it gives glory to God's righteousness in thus forgiving and justifying you. *Your iniquities are forgiven; your sins are covered. The Lord will not impute sin to you.* God has delivered up Christ to death for your offences. He has raised Him for your justification (Rom. iv. 6-8, 23-25). And He says, By Him all that believe are justified from all things (Acts xiii. 39). . And so, my dear reader, if you believe in Jesus, instead of God being your judge any longer He is your Justifier. He has given His sentence in favour of you, the guilty criminal. . You are cleared from all charge. You are accounted as righteous as Christ. If He is accepted as righteous, so are you.

Thus God is shown in chaps. iii. iv., as the Justifier of the ungodly sinner who believes in Jesus. All that the sinner can plead is his guilt, but believing in Jesus and His blood, God completely clears him, and accepts him as righteous.

## THE RECONCILER.

But, second, God is the Reconciler. The coming of Christ has brought out God and man in a further light. What did the coming of Christ to die for man mean? Why, that God was love. It also brought out the positive enmity of man to God. God gave Christ to make peace by His blood, what did man do? He saw Christ's works, he heard the Son of God's words, he saw a hated God as revealed in love in the Son. He crucified Him who had come down to save him from his guilt. Oh, my reader, have you ever thought of yourself in this light? Have you thought of God loving you, a guilty one, and giving His Son to die for you, a sinner; and notwithstanding this, you have been refusing that gift for years, and are not saved yet? What is this but the same sin that the Jews and Gentiles committed in Christ's day? They crucified Him; why? Because they did not believe on Him. And is not this exactly the sin you are committing, dear unsaved reader? Why are you unsaved? Don't tell me it



is because God has not loved you; don't tell me it is because Christ has not died for you; don't tell me it is because God does not offer Him to you afresh from the glory, so that you should be saved by His life. But why is it? Because you are the enemy of God. The carnal mind is enmity against God. It is not only not subject to the law, but it hated Christ when it saw Him, and rejected Him, and crucified Him. But, blessed be God, His love met the enmity of man at the cross, sin in the flesh was condemned there by Christ being made sin for us, and now on that basis peace and reconciliation is proclaimed to the whole world, and every sinner is besought to be reconciled to God. Happy the man who accepts the love of God; happy the man who accepts the Son of His love: he has received the reconciliation; he has peace with God through Jesus; he is brought nigh to God, and boasts in Him.

From chap v. 12 to viii. God is looked at as our Deliverer from our Adam condition and state as born in sin. At the fall, man, who was constituted a living

soul by the breath of God, had sin, the poison of the serpent introduced into him. He was henceforth spirit, soul, and body under the power and dominion of sin, which defiled his whole being, and the name flesh was stamped on his whole moral being. See Gen. ii. 7, iii. 1-7 vi. 3. Outside the question of sinning and hating God, every child of Adam was born in this condition. Sin was a master reigning over him from his birth. He came under a fourfold consequence of Adam's transgression. (1) By one man sin entered the world, ver. 12; (2) by the offence of one the many have died; (3) condemnation; (4) he came under the reign of death, moral, temporal, eternal (Rom. v. 15-17).

#### THE DELIVERER.

Now, dear reader, this is your natural condition by virtue of your connection with Adam. What do you want? Why, deliverance of course; deliverance from your whole state and condition, deliverance from sin, its power, and presence; deliverance from death, deliverance from con-

demnation, deliverance from death's reign. Now, where are you to get this deliverance—ver. 15-17 gives the answer. Much more the grace of *God* and the gift by grace by one man, Jesus Christ, hath abounded unto many. Second. The free gift was of many offences unto justification. Third. As the final result, they that have received abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ. The summing up of all this is, as by one offence, the consequences of that offence went out toward all men to condemnation as the final result, so that by one act of righteousness, Christ's death, the consequences went out toward all unto justification of life as the final result, and as by one man's disobedience many were constituted sinners, so by the obedience of one shall the many be constituted righteous.

Thus the grace of God manifested in the man Christ Jesus going down to death meets the whole consequences of Adam's transgression. Sin has been condemned, Jesus has died and made death His own. He has been under condemnation, and

come out again triumphant over death, and by the gift of Him risen from the dead, He being God's positive gift of righteousness and eternal life, the believer is delivered entirely by faith and in spirit from his connection with the first Adam, and stands in Christ before God. Christ being God's gift of righteousness and eternal life to him, He has died to sin in His death, and is a live to God in His resurrection. Christ's life of resurrection has been breathed into him as surely as the breath of God breathed into the first man a living soul. This constitutes him a dead and risen man in connection with Christ now, and no longer with Adam, and in this condition he waits for his returning Lord, for the same breath of life to be applied to his body, so that he shall be perfect as Christ is perfect (Rom. vi.).

Now, the law applied to his Adam condition could never give him this deliverance any more than it could justify him a guilty sinner. But accepted in its true teaching, it gives him the knowledge of sin and writes death and condemnation on his conscience. When it has done that, it has

done its work. It is the ministry of death and condemnation, and the awakened soul is glad to look right away from itself and its whole Adam condition to God as the deliverer, through Jesus Christ the Lord. However, the law is thus useful in giving the awakened soul a distinct knowledge of what sin is, that it is the root of all evil, its unchangeable tendency being to drag down the poor sinner to death, and God having begun to work in grace upon the soul, it now discovers a new I with a will to do right on the side of good. It is not that sin is changed or the old nature improved, but there is now new life communicated, a new nature which is born of God, distinct from sin and the flesh. Still there is no power there, and it looks away for deliverance to God, through Jesus Christ the Lord (Rom. vii.).

Rom. vii. 24 brings out the cry of the awakened soul that has learnt what sin is by the law, that has learnt also something of the new nature implanted by the work of the Holy Ghost in the soul, but finds no strength against the sin. The man born of God now abhors it, delights in

the law of God, but finds another law in his members bringing him into captivity. "Oh, wretched man that I am," he cries, "who shall deliver me from the body of this death?"

The only answer is, God is the Deliverer through Jesus Christ our Lord. The believing soul now finds out how the Lord Jesus has met the whole power of sin and Satan in death, gained the victory, passed out from under condemnation and the place of death, and sits at God's right hand, God's present gift of eternal life. He learns that Christ is his salvation and his life, and that life of resurrection being breathed into him (see John xx.) he gets present conscious deliverance from condemnation and the power of sin. Sin in the flesh truly is still in him, but he finds God has condemned it at the cross, and has delivered him entirely from its dominion and rule; and the righteousness of the law is fulfilled in him who walks not after the flesh but after the spirit. Happy place, happy position. Has my reader found it?

The Spirit of God now dwells in him;

he is not in the flesh, Christ is in him, and he has the Spirit as the sure pledge of the resurrection of his body. Christ being now in the believer by the Spirit, His death is written by faith on the Adam body, and the Spirit is there as life, so that it now becomes God's temple. By that Spirit He has power now to notify the deeds of the body. By the same Spirit he is led. By that Spirit He gets the position of and knows he is a Son, and cries, "Abba, Father," and in that position, surrounded by a creation that is groaning for deliverance, he waits for the adoption, to wit, the redemption of His own body (Rom. viii. 1-24). 1 Cor. xv. 51 shows when this will take place. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead in Christ shall be raised (1 Thess. iv.), for the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up to

meet the Lord in the air, and so shall we be for ever with the Lord. Thus, God is the Deliverer from all our Adam state and condition. We shall stand before him perfect as Christ is perfect, away from this world on which judgment is written, and when Christ returns to this earth to judge it, we shall return with Him, and judge the world with Him (1 Cor. vi. 1-3).

Thus, before the day of judgment for the world, the believer is in the glory with Christ, perfect as Christ is perfect. The resurrection of his body is full justification of life applied to him. Before ever he is manifested at the judgment-seat, he is as completely made righteous by virtue of his connexion with the glorified Christ as he is completely a sinner naturally by virtue of his connection with Adam. Thus, though the believer will be manifested at the judgment-seat of Christ, he will not be manifested there in order to be justified, but as already standing there in full justification of life, made righteous as Christ is. He will there receive for the things done in the body, for reward and



not for justification (2 Cor. v.). He will give an account of himself to God, but as already justified (Rom. xiv. 10-12). The servant of God's work will also be tested, whatever is of God will stand, and he will get a reward for it; whatever will not stand shall be burnt with fire and then shall each one have praise of God (1 Cor. iii. 13-15, iv. 1-5). May my reader have his blessed portion amongst those saved ones, and know God in His present character of Justifier, Reconciler, and Deliverer from the power of sin, in order to have this blessed ending, viz., full deliverance from the presence of sin, and from his Adam body, and to be made exactly like Christ in glory when He comes.