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Fifteen Plain, Simple Proofs

FROM SCRIPTURE,

THAT THE BELIEVER IS NOT JUSTIFIED,

OR ACCOUNTED RIGHTEOUS,

BY CHRIST'S KEEPING THE LAW, BUT BY HIS
DEATH AND RESURRECTION.

I.


THE Scripture says that Christ was made sin for us, "THAT WE MIGHT BE made the righteousness of God in him." We all know that Christ was made sin on the cross, and not at any time during His life on earth, therefore it is as plain as words can make it, that we can have no righteousness before or up to the time of His death, for He was made sin "THAT WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM." It was in order to *account us righteous* that He was made sin; but if He accounts us righteous, as the *Record* and its friends say, through, or by, or in His life of law-keeping on earth, then why is it written that He was made sin IN ORDER TO DO THIS VERY THING?

II.

"Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Observe here, it does not say, who of God was made unto us (by keeping the law, &c.,) wisdom, righteousness, &c., but "is made unto us wisdom, and righteousness, and sanctification, and redemption." If these false teachers are right, the apostle should have said, and doubtless would have said, that Christ *was* made all these *before* His death to the believer; but do mark, dear reader, that he says no such thing; but, on the contrary, declares, now that Christ has died and is risen, that He "IS made unto us wisdom, and righteousness, and sanctification, and redemption."

III.

"Who was delivered for our offences, and was raised again for our justification. Therefore, *being justified by, faith* we have peace with God through our Lord Jesus Christ." Here, again, nothing can be more self-evident or true that not by His life, however precious and needful, but by His death and resurrection we are justified. The apostle distinctly says here, that He was raised for the



very purpose of justifying us; but if we had been justified before, or by the Saviour's life on earth, as these teachers say, would or could he have said this? Certainly not. And now note the consequences of this. "Therefore **BEING** justified by faith we have peace with God through our Lord Jesus Christ." We are, then, justified because He was raised, and not because of His obedience to the law.

IV.

"Being justified freely by his grace *through the redemption* that is in Christ Jesus." Here also, it is not through or by any act or acts of the holy life of Christ in this world that we are said to be justified, but *by God's grace, through the redemption that is in Christ Jesus.*" Nor does the Holy Ghost mix the two, or bring in any other element, but plainly, clearly, and fully states that we *are now* "justified freely through the redemption," and nothing else, "that is in Christ Jesus." Why, then, tell us that it is not "through His redemption," (which, I need not say, means the *price* of His blood,) but through His life that we are justified? Oh that God's children would listen to God's truth, and not to their own *imaginations*.

V.

"For without shedding of blood is no remission" of sins. If a man is justified or made righteous by Christ keeping the law for him, then, of course, his sins are remitted. No man, being a sinner, could be just or righteous without the remission of his sins; yet these false teachers as much as say that he is just or righteous without the shedding, or before the shedding, of the Saviour's blood; though, as the apostle emphatically, and we might say dogmatically, declares *here*, that "without shedding of blood there is NO remission." What dreadful mazes and soul-destroying errors men get into *when once they leave* the pure, plain statements of the word of God.

VI.

"By the which will we *are sanctified through the offering of the body of Jesus Christ once.*" The man, no one will dispute, who is sanctified is a justified man, for he could not be the one without the other, as justification and sanctification always follow each other. We are then made holy, or sanctified, and consequently justified, not by the life or obedience to the law of the Saviour, but "through the offering of Jesus Christ once." This word *once* is deeply emphatic here; it as much as says, it was

neither before nor after, but at **THIS TIME**, this "**ONCE**," that the believer was sanctified and justified. These misguided men say, Christ was doing this work all His life, and thus flatly contradict the Holy Ghost who says it was all done by "one offering" "once." Observe the words "**WE ARE** sanctified;" as if He had said, this was not done before by the oft-repeated acts of Christ's perfect life on earth, but, on the contrary, by *His one offering* **ONCE** offered.

VII.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." We have just proved the fact that all believers *are now*, as a present thing, sanctified, holy, and righteous, and that *only and alone* by the offering of Christ Himself on the cross. The Scripture we now quote however, gives us another view of this most important question, and that is the motive or reason for the suffering of Jesus "without the gate;" and which again distinctly proves that previously there could have been neither holiness nor justification given to us, for if there had been why should he say here, "*That he might sanctify the people with his own blood, he suffered without the gate?*" (and if sanctified, then justified.) If the people had been justified and sanctified by the merits of His spotless life, as we are erroneously told, then the Holy Ghost never could have said, "*That he might sanctify the people, he suffered without the gate.*" Can anything be plainer than that the people were not either righteous or sanctified by Christ's keeping the law, when He had to suffer even without the gate in order to make them both righteous and holy.

VIII.

"But now once in the end of the world hath he appeared to put away sin by the sacrifice of Himself." The man must be very blind indeed who cannot see, that if a man is a righteous or justified person, his sins must have been put away; indeed the latter must go before the former, for it is self-evident that whilst all his sins are upon him or against him, he cannot be a justified or a righteous man. What, then, puts away his sin? We are told in the passage I have just quoted, that Christ "**appeared once in the end of the world to PUT AWAY SIN** by the sacrifice of himself." If, then, the sacrifice of Himself alone, and once, put away sin, it is very plain that the sin **was not put away before**; and therefore the person whose

sins were not put away, could not have been righteous or justified. But look at the blindness of those people who tell us, that previous to the sacrifice of Christ His perfect observance of the law makes us just or righteous; so according to this, before our sins were put away, we were justified or righteous. Oh the darkness of the mind of man!

IX.

"But he whom God raised from the dead saw no corruption. Be it known unto you, THEREFORE, men and brethren, that through *this man* is preached unto you the forgiveness of sins, and by him all that believe are justified from *all things*." It is said, though not in so many words, that "we are pardoned, or have forgiveness, by the death of Christ; but that we are justified by His life, or His keeping the law." But here is a passage as if written expressly to expose and contradict, in the most palpable, complete way, such evil, and indeed ridiculous, nonsense; for how could a man be justified before he was pardoned. Here, then, we have, not merely a dead, but a raised Christ. And what is the consequence? "Through **THIS MAN**," because dead and raised, "is preached unto you the forgiveness of sins." Mark, forgiveness or pardon comes first. But we have yet more than that. "And by him," the raised Saviour, "all that believe **ARE JUSTIFIED** from all things." What can be more conclusive than that both pardon and justification come from Christ's death and resurrection, and not from His life or law-keeping; and that the pardon is BEFORE justification, though both occur at the same time—and not, as we are told in effect, that a man is justified first by Christ's life, and pardoned afterwards by His death?

X.

"In the body of his flesh, *through death*, to present you holy, and unblamable, and unreprouvable, in his sight." Here we have some grand and most glorious features as to the value and consequences of the death of Christ. What can exceed being made "holy, unblamable, and unreprouvable in his sight." This is indeed to make us, as the apostle John says, "*as he is*." But though these great, and high, and marvellous things are true of every child of God, there is not a word about such things being done by Christ's keeping the law on earth, but exclusively, *solely*, and *wholly* "*in the body of his flesh, through death*." No one will deny that, speaking comparatively, holiness, unblamableness, and unreprouvableness are higher phases

of the Christian's standing in the sight of God than pardon or justification; though, of course, all are true of the Christian, and all occur at the same time, *and by the same means*—DEATH. But none of these things are ever attributed to the perfection of Christ's life on this earth, and those who say so are opposing the plainest truths of God, and uttering the most contradictory and unscriptural statements.

XI.

"He that spared not his own Son, but *delivered him up* for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth." In this instance we have God Himself delivering up His own Son for us all, and sparing Him not, but giving Him up in a manner so marked for us. The apostle puts this question, "Shall he not with him also freely give us all things." Now if "ALL THINGS" are given to us *through the delivering up* of the Son, surely justification or righteousness are amongst the "all things." But these erring people tell us that all things are not given through the delivering up of Christ, for that justification or righteousness are given by His obedience to the law.

Mark here, further, that God having spoken of "*delivering up* His own Son," says, *consequent on this*, that He justified us. If, then, we are expressly said to be justified by God, who, *at the same time*, tells us that He delivered up His Son for us, and gave us all things by doing so, we have the double proof that we are not justified by the law, but by the delivering up of the Son of God to death, and that too by God Himself. It is appalling to see the plainest scriptures set aside by the foolish dreams of men.

XII.

"But the *righteousness which is of faith* speaketh on this wise that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Here is a righteousness which is *not* through Christ's keeping the law, nor by any work or works of Christ during His life here, but "THROUGH FAITH." And what has this faith for its *object*? Is it anything connected with law-work or work of any kind, either by Christ or any one else? Not in the least. This faith through which *this righteousness* is imputed has God *raising up Jesus*

for its triumphant, blessed, and glorious object, and therefore it can be said that such an one shall be saved; but if we are to believe the *Record*, we are to be saved by getting righteousness through Christ keeping the law for us, and afterwards pardoning us by His death. What melancholy and miserable errors these are.

XIII.

"By faith Abel offered unto God a more excellent sacrifice than Cain, *by which* he obtained witness that *he was righteous*, God testifying of his *gifts*, and by it he being dead yet speaketh."

This passage introduces us to an Old-Testament saint. To what, in the way of type, had this man's faith clung and by which he obtained witness that he was righteous? Was it to anything attaching to the law of Moses or anything typifying the Saviour's fulfilment of every jot and tittle of the law? Not the least sign of such a thing. What then? To Christ's *atonement* on the cross. He brings of "the firstlings" "and of the fat" of his flock. He saw by faith the dignity and the worth of the One who because he was the firstborn from the dead and the firstbegotten amongst many brethren, and the fairest amongst ten thousand and altogether lovely, was the suited Saviour for such a sinner as he was. But the first and fairest amongst Abel's flock must be *killed*, for Abel has the death of a substitute before his faith, and thus, through his "more *excellent sacrifice*" he obtained "witness that he *was righteous*." All this is now denied, cancelled, and set aside by the *Record* and its friends, who tell us that instead of the sacrifice of Christ making us righteous, we are made or accounted righteous by what he did before He died at all, thus openly and plainly denying the plainest truths of God.

XIV.

"If righteousness come by the law, then Christ is dead in vain." Is not this a most solemn passage? Now here, as another says, "Christ's death and righteousness by law are contrasted. We are told pardon comes by death, righteousness by law, Christ fulfilling it; but the apostle declares that it does not come by law; that if it did, 'Christ is dead in vain.' Indeed why should He die if I was righteous without it?" Now there is no escaping the conclusion drawn here by the apostle. Why should Christ have died if righteousness comes to us by His keeping

the law? That He Himself was righteous all will allow, and according to the teaching of these men, His righteousness by His having kept the law makes us righteous. Therefore by this false theory or dream both He and we were in a suitable state for heaven, without His dying at all, for both were righteous. What monstrous things men get into when vain imaginations are indulged in instead of the simple word of God! On the *Record's* theory "Christ is dead in vain."

XV.

"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." What pains the apostle is at here to convince the Galatian believers, that works of law justified no one. So strong and peremptory is he on this point, that twice in the same verse does he repeat that the believer is not justified by the works of the law. And observe here, he does not say that our observance of the law does not justify us while Christ's observance of it does; but that it is not in that way, whether by Christ's or our observance of the law, that any man is justified. How then? He answers, "by the faith of Christ, and *not by* the works of the law: for by the works of the law"—that is, on that ground—"shall no man be justified." This, one would think, is clear enough, and yet what do these Christ-dishonouring teachers say? Just the very opposite. They say we are justified by the works of the law, and not by the faith of Christ as dead and risen.

The following Seven Features of our Lord's life, as seen in the Scriptures, will give some idea, however faint, of its value, meaning, and great importance; but we have not the slightest hint that any of the multitude of blessed things He did, were done to give us justification or righteousness. To do this He *must die for us*. In *no other way* could it be done, if God's glory was to be righteously secured and man's ruin righteously remedied.

1. He glorified God His Father in everything, where man in everything had dishonoured God.
2. He obeyed God His Father in every way, even unto death, when man had disobeyed God in every way and brought in death.
3. He did the will of God in all things, which was His delight, when man did his own will in all things and hated God.
4. He kept or fulfilled the whole law to its utmost jot and tittle, and this in the midst of men who were breaking it every moment.

5. He presented to His people a perfect example and model in *every*-thing, being perfect even as His Father in heaven was perfect.

6. He openly manifested His perfection through all kinds of sorrow, temptations, and sufferings, that it might be proved and be seen that He was the suited *sacrifice* for the sinner, and in *this way* give him a real and not a false righteousness.

7. He took upon Him the seed of Abraham, and not the nature of angels, that He might feel for and sympathize with His sorely tried and often agonized people. "He was in *all points* tempted like as we are, yet without sin."

But most precious as all these and thousands of other traits of Him are to us, neither one, nor any, nor all of them, give us righteousness; and the man who says so takes from and denies the full merits of His death and resurrection, which give us, not only righteousness, but **ALL THINGS**. How dreadful, then, is it to maintain that it is *not* through His death and resurrection we have all things!

If in a childlike spirit we come to the word of God alone, depending only on the Spirit of God's guidance, we shall soon by patience and perseverance see that however plausible, specious, and gilded an error may be, *it is an error*. At first this doctrine of the *Record* and its school looks plausible, but the moment it is tested by the Scriptures it vanishes. Indeed we might say from the few scriptures already quoted that this doctrine is as plainly opposed, and as contrary to the Scriptures, as anything could well be. It robs the cross of its true value and consequences. It destroys the real objects of Christ's precious life and obedience to the law down here, and it teaches "another gospel" which the Holy Ghost has not taught: for the Spirit of God declares that by *one offering* Christ *has perfected for ever* every believer; while these people openly deny this and say that He has not by "one offering" perfected every Christian, but that His "one offering" only gives us pardon, while His obedience to the law, before He offered Himself at all, gives us justification or righteousness. May our God open the eyes of His dear children to these gross errors and keep them from the increasing snares and bewilderments of these truly perilous times.

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