

JUSTIFICATION BY FAITH

The gospel of Jesus Christ offers salvation to all men, through faith in his shed blood. This is according to the divine plan of God, Who declared that all men were born under sin, (See Rom. 3:9, and Gal. 3:22) therefore justification must in some way be made to all, which has been provided through Jesus Christ our Lord. Pardon, or justification, for transgression is only received by the sacrifice of Jesus Christ who shed his own blood for our redemption.—Heb. 10:1 to 14.

Under the old dispensation, justification, or pardon for iniquity, was granted the sinner through the blood of the animal sacrifice, a type of Christ's blood. The transgressor either appeared before the priest with his offering, or be stoned to death.

Under the gospel dispensation, it is through faith in the sacrifice made on the cross, in the blood of Jesus Christ, that justifies the transgressor, and puts him back on the solid foundation again, and thus God's love and mercy are extended, as He thus offers forgiveness to the sinner.

Some have unfortunately misunderstood Paul's writings, which read, "Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin" (Rom. 3:2). They seem to believe that people can be saved without keeping the ten commandment law of God. It would be ridiculous to believe that God would save a murderer, a whoremonger, a liar, blasphemer, or thief, simply by faith, while they keep on committing these sins, An other text of Paul's writings, which many non-praying professed Christians misunderstand, is as follows, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ" (Rom. 2:16). It is indeed ridiculous to suppose that people could be saved and keep right on in these sins, violating the

law of God's commandments. Our beloved apostle Peter said of the above writings of Paul, as follows "As also in all his epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other scriptures to their own destruction."—2 Peter 3:15, 16.

The ten commandment law of God stands to measure sin, to condemn the guilty, but it has no virtue to pardon (justify) the transgressor. After having broken any one of the ten commandments, the transgressor could never receive pardon or justification if he would keep all of them strictly the rest of his life, for he would still remain a sinner. It takes something else, and from another source, to justify and pardon, and this is the correct meaning of the above texts.

Should anyone violate the state law forbidding murder, if he would keep that precept and never commit murder again, this would not set him free from the law he had broken. He would have to pay the penalty of that law, which in most cases is death, or get a grant of pardon from the governor of the state. If he receives this justification from the governor, then he would be set free, and would not have to pay the penalty. It is just this way with God. When we have broken any one of the ten commandments, there being no difference between them (James 2:8-11), we are sinners and the penalty is death in the judgement day. By keeping the law the rest of our life will not justify us for the transgression, or set us free. We must get this done from some other source, and that comes, "By faith in Jesus Christ". Therefore, "we are justified by faith in Jesus, and not by the deeds of the law".

Paul concludes the above chapter of Romans (chapter 3:31), by the following words: "Do we then make void the law through faith? God forbid; yea, we estab-

lish the law". It will mean your eternity, dear reader, to understand the writings of the Holy Spirit through Paul, and God expects you to be sufficiently concerned about these things to know the truth, and the whole truth. It is not His will that any should perish, as He says, but all come to repentance, and if the reader has been wilfully transgressing any one of the ten commandments of God, he must repent, ask God to forgive in the name of Jesus Christ, and thus by faith in his shed blood receive justification or pardon for the transgression, and be placed back again on a solid and uncondemned position before God. Then do not think you can break this holy law again, and go uncondemned before heaven, any more than the murderer, after having received pardon from the governor, would have the right to commit another crime and go uncondemned.

The Holy Spirit says: "Now we know that what things so ever the law saith, it saith to them that are under the law (those who have violated it and are under its power), that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight, for by the law is the knowledge of sin." —Rom. 3:19, 20.

Keeping the law will not pardon or justify any one; but justification must be received through the blood of Christ.

It was the sacrificial law of Moses that was obliterated and nailed to the cross, and not the ten commandment law of God, for the commandments of God continue forever. See Psalms 111:7 to 9; Matt. 5:17, 19; 1 Cor. 7:19; 1 John 3:4; also 5:3; Rev. 14:12, and 22:14.

We are also told in James 1:21 to 25 that the "Law of Liberty", shows what manner of persons we are, and compares it to the looking glass. As the looking glass tells us of the black spots on our faces, so the ten com-

law of God's commandments. Our beloved apostle Peter said of the above writings of Paul, as follows "As also in all his epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other scriptures to their own destruction."—2 Peter 3:15, 16.

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mandment law of God, tells us of the sins we are committing and how we stand before God. If, however, we are not doers of the word, we have no promise whatever, and if we even break one of the commandments, while we keep nine of them, we will not stand guiltless at the judgement bar of God (James 2:8-11). The ten commandments are called the law of liberty, because those who keep all of them are free in righteousness, and have no sins bearing them down to destruction, and bringing them into condemnation before God.

In the gospel age people of all nations are justified by faith in Jesus Christ, and not by the works of either the sacrificial law of Moses, or any other law. It is the blood of Jesus that pardons the transgressor, and not the blood of the animal sacrifice; but, dear reader, do not let any man deceive you by making you believe that while you have been thus freely justified, that you can continue in sin, which is law transgression, for dear one, you cannot. The Lord says, "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?"—Rom. 6:1, 2.

After our sins are forgiven, and all sin destroyed, we are not to break the law again, that grace (favor) may abound; for the mercy of God will not be extended to the transgressor, for wilful and unrestricted sin. He will have to pay the penalty with his life his eternal life, and meaning so much as it does to each one, we earnestly plead with our reader to carefully study these important questions, and learn the true way of God's most holy and righteous will, so an abundant entrance shall be administered unto you into the everlasting kingdom of our Lord and Saviour Jesus Christ.

This life is short and will soon be over, therefore pray for power to stand with the few, according to Matt. 7:13, 14, 21, 22.

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Do Not Let Me Die.

But Pass Me On.

The Church of God, Marion, Oregon.