

bring us to God." (I Pet. 3, 18); and that by faith he is "justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth a propitiation *through faith in His blood*. . . to declare *at this time* His righteousness; that He might be just and the justifier of him which believeth in Jesus." (Rom. iii, 24, 26).

How very near one may come to the infinite blessing of justification by faith, yet be turned fatally aside through Satan's lie, that he must merit God's favor by good works. If so, then, "he hath whereof to glory; *but not before God*." (Rom. iv, 2, 5). That would be a flat denial that Christ had finished the work, all of it, and satisfied God in all the claims of His nature, so that He might righteously justify the ungodly through faith. For justification before men works of faith are required. (Jas. ii); but for justification before God there is nothing for man to do nor to boast in. If self-judged he is simply to receive the testimony of the word of God as to the all sufficiency of the blood of Jesus.

"Where is boasting then? It is excluded. . . by the law of faith; therefore we conclude that a man is justified *by faith* without the deeds of the law." (Rom. iii, 27, 28).

Christ "was delivered for our offences, and raised again for our justification, *therefore* being justified by faith we have peace with God through our Lord Jesus Christ." And if there are fears as to the future wrath of God, it further says: "being *now* justified by His blood, we shall be saved *from wrath* through Him." (Rom. iv, 25. v, 1, 9).