

**RIGHTEOUSNESS WITHOUT WORKS.**

*(Continued from page 74.)*

But there is more than this. The idea of simple pardon is at the best negative—blessed indeed, even in that view, that iniquity, although committed, is not imputed. Speaking humanly, we have the idea of a free pardon emanating from the grace of the Sovereign; we have the idea also of an amnesty; but we cannot get the idea of justification. It is the idea which God alone can present, because He alone can justify the ungodly; and this is the new and blessed idea here presented. David describeth the blessedness of the man to whom the Lord imputeth righteousness without works, saying, “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity.” Now in these words we have not the actual statement of the imputation of righteousness. It could not be clearly and fully announced (although it was the only principle on which God had acted from the beginning), because the great groundwork, The Cross, was not an accomplished fact. However it may have been anticipated by faith, still there was all the difference as to perception, between a promise made and a promise accomplished. Everything was suspended on the death and resurrection of Christ. “We,” says the apostle, speaking to the natural heirs of promise and natural children of the Kingdom, “declare unto