THE AT-ONE-MENT OF CHRIST

By R. E. Martin

Atonement means the reinstatement of man with God. The idea then is that man was out of harmony with God, a condition from which he could not extricate himself. This extrication could only be done by one who was without sin, because the readjustment of man must be like the one that he was, that is to say, Christ must be equal to the Father, both of whom were sinless, in order to secure the readjustment. Hence Christ interposed, and put himself in the position that man was under the law, and if he would be brought from under the law, he must have one who would be able to do this. "So that when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." Galatians IV, 4, 5. Christ was made under the law, that he might live obedience and suffer the penalty due man. Man, in sinning had treated the law with disrespect, and had therefore dishonored the law. He would not obey it, nor be governed by it. When Jesus came in the flesh, he magnified the law, and made it honorable. "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isaiah 42 - 21.

We can now trust and understand the application of the scriptures in their application to Christ. He shall bear their iniquities. "So Christ was once offered to bear the sins of many." "Who his ownself bare our sins in his body on the tree." Hebrews 9 - 28. i Peter, 2 - 24. All these scriptures show Christ suffering the consequences of our sin, and also the sense of bearing the penalty of our sins. He, himself, was not guilty and can in no sense be regarded as personally guilty. But he took upon himself the sins of man. This is what we could call the Doctrine of Substitution.

We find in 1 Thessalonians V, 10, "He gave himself for us; that is he died for us". In Titus 11 - 14, "he gave himself a ransom for all." In 1 Timothy 6 - 6, "He died as our substitute."

The word substitute, as used here, is difficult to understand, because
Christ was more than a substitute, he was in every sense of the word of Man’s self. But when we talk about substitution, it seems to be the best way to convey to the mind of man, what Christ was in reality to man. But we have no better definition of what Christ was in making man as one with God, and in this oneness there is no sense of fractual port. It is a one-ness which only the divine mind can understand. No wonder when Paul was thinking about it, he said, “great is the mystery of Godliness.” Without controversy we must take Christ manifest in the flesh; as it is controversy only makes it more difficult.

And, as I have said, the scripture is the best interpretation of Christ as the redeemer, and as an at-oner. Jesus himself said, “I lay down my life for the sheep, and no man taketh is from me. This is my blood of the covenant, which is shed for many unto the remission fo sin.” Paul declares, he bare our sins in his own body. He suffered the just for the unjust.

John declares that the blood of Jesus cleanses from all sin. Christ died for our sin, according to the scripture. He redeemed us from the curse of the law, being made a curse for us.

There was no sin until the law; if therefore we became sinners by the violation of the law, Christ delivered us from the law. The law has nothing to do with us, nor we the law; therefore the form of government under which we are, is grace, and we become heirs of this grace be faith in Christ.

While faith is not meritorious to our salvation it is required. Faith, to be meritorious, must be the result of works, but, if we are saved by grace then it is no more works, otherwise grace is no more grace. But if it be of works, then it is no more grace. Romans XI: 6.

“God has set Christ forth to be propitiation through faith in his word to declare his righteousness for remission fo sins that are past, through the forbearance Xx of God; to declare, I say, at this time his
righteousness; that he might be just and the justifier of him that believe in Jesus." Romans 11:25, 26. "Herein is love, not that we love God, but that he loved us, and sent his son to 1 John IV:10. Behold the lamb of God that taketh away the sins of the world.
When the Negroes emerged from slavery, some felt justified in taking whatever they could filch from the whites, and justified themselves in their contention in the fact that they had been robbed for years of their labors, it was your duty and privilege to teach them the better way of honesty and frugality, and you have stood for the forces of honesty at all times.

Like your famous ancestor, Pocahontas, you have stood between the contending forces of America for peace and goodwill to all.

As a preacher, early in life when the ministry prided itself on the vocal strength and its intonation of voice, you stood, a living example of how a man should stand, and thoughtfully contend for the faith, once delivered to the Saints. The criticism of the ignorant had no effect on you whatever. And to you, the ministry and the schools owe an abiding debt of gratitude, for blazing the way for the real preachers of this day. Many of the ministers, whom you tried to help have passed on, many we feel prematurely to their rewards, having worn themselves out in their pulpits. This generation can never know, what you have done for the peoples of America.

Also, I must say that God has enabled friendship to be the real mother of advancement in the south. While Dr. E.R.Carter is a most unusual man, friendship is a most unusual Church and deserves that place among churches, that Dr. Carter wins among ministers.

In honor of this great benefactor and this wonderful Church there should be enacted annually a program in lasting honor to the Good Shepherd and the good flocks in all the churches of our Denomination. This would be a fitting token of our appreciation of these worthy pioneers, and a blessing to good churches and good shepherds, encouraging them to live long together in fruitful service as Dr. E.R.Carter and Friendship have done.

In talking of this great prelate, we feel the emptiness of mere words. The impulse to do something about it bears heavily upon the thoughts of those who know this peerless preacher and pastor and still being the pastor of this most wonderful church. We congratulate Dr. E.R.Carter upon his long and most useful pastorate, and we especially congratulate the church in its whole hearted cooperation with this able pastor - and we feel that you are far more enriched by taking the attitude toward your pastor, that you have, than would have been yours, had you forcefully sought to exchange for a younger leadership. - We hope that you shall continue to allow the voice of the Spirit to rule you in all your procedure. We hail you Dr. Carter, as the model pulpiteer, whose voice has stired hearts in two continents. We hail you as the model pastor, who looks tenderly after his flock. Even when you were younger you built an old folks home to help the aged and proved yourself a pastor indeed.

We hail you as a model husband, who has in these days of moral decadence, lived lovingly with the invalid wife of your youth. We hail you, as a "father dear", who has given to the
people, a set of children, who stand in the front ranks of American Citizenship. We hail you as one of America's first citizens, in that you have stood for Justice, Cooperation and fair-play in the south. We hail you as a model Baptist free from denominational bitterness.

We hail you, as the brother man, friend to the least of God's children.

May every coming moment of your life, be replete with joy; and may Friendship continue to grow and flourish under your leadership.

Committee: J.D. GORDON  
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Taketh away the sin of the world has somewhat the meaning of process, but one passage scripture is not the interpretation of all scripture. So then we can say, "And the lamb of God is typical of Christ who taketh away the sin of the world." This is a part of what he came into the world for, to take away the sin of the world. Take away and give himself as a ransom. The word ransom implies that man had in some way or other become the property of one other than God. I may be thought to be repeating myself, and if so it is only an attempt to emphasize and make clear what I have already said. When man went away from God, he went and gave himself to the enemy of God, and this was done in such a way that he was recognized by God as the property of the one he gave himself to. But God was never satisfied with this condition of man, and in his eternal purpose he never relinquished his claim on man, and was determined to bring him back to himself whatever it may cost him. He saw his purpose accomplished and sent Isaiah to say to his people, "Ye have said
yourselves for nought but I have redeemed you without money, and yet Paul, giving us knowledge of how such a purchase was made without money, tells us that we are bought with a great price, this great price that he paid for us was the giving of his other self for me, which is Christ. Now we can see that if Christ is God's other self, and God gave Christ as the purchase price for me, that God is achieving the victory over sin and death, and is really God in whatever sense we may look at it is acting upon himself, and the victory over sin and death comes by way of the Cross, and we hear from the Cross the conquering voice saying, "it is finished," man is free, the law has nothing more to do with him, as I have said, nor has be anything to do with the law; even death is abolished. man is reconciled to God, making God the reconciler, and the reconciled. I repeat what Paul says, God in Christ not by Christ, but in Christ reconciled in a world in himself.
Because of the manner of God's reconciliation, man received the benefits of it and can only receive the benefits of it by Christ — Amen.
The word "sanctification" is used 24 times in the Bible, both in the Old and New Testament. God spoke unto Moses saying, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. "Ex. 13:1-2. "Seven days shall make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy." Ex. 29:37.

"And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them." Numbers 7:11.

As we study the term sanctification we find that it has a double signification or meaning. As first used it means to set apart for a special purpose. The seventh day God blessed and sanctified setting it apart for Himself: the tabernacle, the instruments including the altar and vessels thereby signifying that their use was not to be a common, but a special one.

The act of setting them apart was a ceremonial one in form, revealing the will of God that they be dedicated wholly to Him; and whosoever touched them would be holy.

When applied to man, sanctification signifies the effect of God’s Spirit upon the soul, which is manifested in the exercise of faith, love and humility toward God and man. "But of him are ye in Christ Jesus who of God is made unto us wisdom and righteousness, and sanctification and redemption: that according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 30-31. "For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honor. For God hath not given us the spirit of fear, but of power, of love, and of a sound mind. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 14:22-26. This is the great mission of man to sanctify himself in the Name of Jesus Christ. For this is the will of God, even your sanctification.
Called us unto uncleanness, but unto holiness. 1 Thess. 4:3, 4, 7.

These passages of scripture emphasize the second meaning of sanctification, which is to make holy, morally, or in reality. The ceremonial holiness of the Mosaic dispensation was a type of the moral holiness of the Christian body. Nationally, the Jews were a holy people; they were set apart from other nations as a peculiar people of God. Altogether, many Jews were saints in reality, as well as in form, throughout the ages. Holiness is merely a ritual, a form. They glory in the Lord.

The gospel teaches us, however, that sanctification is a carbonless reality, the effect upon the soul which is manifested in a holy life. It is born in regeneration, which is the beginning of holiness in the soul. The regeneration plants the seed of holiness in the heart, it is sanctification which brings about the unfolding of that germ (seed). Thus we may say that regeneration and sanctification are essentially the same in nature and may be regarded as two parts of the divine process by which sinful men are redeemed and restored to the image of God. Paul sheds some light on this point in 1 Cor. 3:1: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal even as unto babes in Christ," and in Eph. 4:13, 14: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. "And that ye put on the new man, which after God is created in righteousness and true holiness."
When a child is born, he is generated, having all the organs and parts of the body which later is to develop into the full mature physical man. In order to do that he must have a special diet, exercise, loving care to make a reality of his potential manhood.

When man is reborn through the Holy Spirit, he is regenerated into a spiritual babe, "a babe in Christ," having all the parts of the "new man," but needing spiritual food, exercise, love, to develop into a perfect man and "come unto the measure of the stature of the fulness of Christ." Sanctification, therefore, is progressive, going from one degree of grace to another till redemption is accomplished.

By regeneration the power of sin is broken and the love of sin is destroyed, but it does not free the soul from the presence and the contamination of sin. Man is ever conscious that sin is in his heart and that whatever he does is imperfect. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." Whosoever is born of God doth not commit sin, for his seed remaineth in him: and he cannot sin because he is born of God." John 8:11, 9.

With regeneration begins the Christian warfare which is carried on in sanctification. "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5:17.
This conflict means that sin remains in the believer and that the regenerate man is sanctified not only in part. Paul admits this in Romans 7:14-25. "For that which I do I allow not: for what I would, that do I not; but what I hate, I do." If then I do that which I would not, I consent unto the law that it is good; now then it is no more I that do it, but sin that dwelleth in me." "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." 0 body of this death.

However, because he is regenerate he is better prepared to carry this conflict to a successful conclusion. The power of sin and the love of sin have been a blemish of his; of their ability to keep man captive and everytime he resists the temptation to commit an outward sin sanctification in him makes another forward step in the approach to perfection. This warfare must be continuous and impartial. There must be no favorite sins. Not only the temptation to commit outward sins must be resisted but those sins already residing in the heart must be torn out by their roots from their secret places and utterly destroyed in the presence of God. So great is the evil of these sins that we are told that if the right hand offends it is better to cut it off or if the right eye causes one to sin it is better to pluck it out. Death of sin within us does not come at once, it is a lingering process like the death of Crucifixion. The desire to fight sin was created by regeneration and the strength to continue it is developed throughout the whole process of sanctification. The spirit of Christianity calls for the death or Crucifixion of sin in all its forms.
Sanctification not only implies the Crucifixion of sin, but also the growth and development of faith, hope, and Charity, those Christian graces which are the foundation of Christian Character. That those graces are capable of growth is revealed in 1 Thess. 1:3. "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly. This faith in its growth begets a "patient continuance," gradually expelling through overcoming difficulties and temptations, this advanced sanctification. Faith and sanctification are closely connected as is shown in Acts 15:9: "And put no difference between us and them, purifying their hearts by faith." That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith, that is in me." (Acts 26:18) "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 

In these passages it is revealed that faith purifies the heart; that sanctification depends on faith in Christ and that victory over the world is won through faith that Jesus is the Son of God. The degree of our faith measures the progress of our sanctification. 

Hope, which springs from faith, may also be increased. Rom, 15:13 says: "Now the God of hope shall fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost. But in order for our hope to grow so that we abound in it, our faith must be strong. It is only through faith that we can accept the facts of the gospel and only through hope that we look for the fulfilling of its promises—eternal life. This hope also for the advance in sanctification: "And every man that hath this hope in him purifieth himself even as he is pure." (1 John 3:3) and the strength that hope measures the advance in sanctification.
"And now abideth faith, hope and charity; these three; but the greatest of these is charity." I Cor. 13: 13. These three Christian graces are abiding, not temporary, and as they abide, they increase. "But the greatest of these is love." I Cor. 13: 13. Faith can be. I Cor. 13: 13. Faith and no hope without love. And the I have all faith, so that I could move mountains, and have not love, I am nothing." I Cor. 13: 2. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Ps. 16: 7. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5: 5. While love stands pre-eminent in the three graces, it is the capability of increase that our attention is now centered on. "And the Lord shall make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." I Thess. 3: 12-13.

The normal tendency of unregenerate man is downward; he is self-centered; and everything he does is usually in his own interest. But regeneration changes this; and through sanctification, progressing step by step toward perfection, he rises above his former level. Christian love is the inner urge which causes man to forget self and love his neighbor as himself. To the true believer abounding in love for his fellow man, love of God must be the governing center of all his activities and his life. Love is meant to control all life, but we must continually fight against a mediocre love of God and man. It is the love above the average which advances man in sanctification. That is the kind of love we receive from God and that is the kind which we must in return give to Him and our fellow man to the end he may establish our hearts unblamable in holiness before Him.
In the development of sanctification, the will of the Christian is more and more conformed to the divine will. If sin had not made its disturbing entrance into the harmonious relations between God and Adam, there would have been but one will—the will of God. All creatures, being in a state of holiness, would have been in a state of conformity to the will of the Creator. This was not the case as was proven by the fall of some of the angels and the universal depravity of man. “All have sinned and come short of the glory of God.” Rom. 3:23.

The divine will, according to our best idea of it, grows out of the divine nature and is inseparable from it. That is, God wills as he does because he is what he is. Holiness is the crowning glory of his nature and his will is a recognition and an expression of his holiness. God’s will, however manifested, is the rule of action for his creatures. Just how it is manifested in heaven we do not know, but that his wishes are made known in some way is obvious because Jesus taught us to pray, “Thy will be done on earth as it is in heaven.” Matt. 6:10.

The real character of sin lies in the conflict of the creature will with the will of the Creator. The will of man in his unregenerated state is in rebellious conflict with the will of God. In the process of regeneration, man repents. Repentance is internal, a change of mind, a change of heart, and not of the life so far as a change of life results from a change of the mind or heart. It involves a consciousness of personal sin, consciousness that sin is a great evil committed against God for which there is no excuse, a hatred of sin, a sorrow for sin and a determination to forsake sin. Regeneration, therefore, includes the act of making right the will so that it conforms to the will of God and cooperates sincerely with it; but this conformity is only beginning to be—it is not perfect. Sanctification carries on and brings to full fruition what regeneration has begun; the will of the Christian as sanctification progresses in him cooperate more and more with the will of God.
Perfect conformity and perfect sanctification are unattainable in this world, for more or less imperfection will remain with the regenerate as long as they are in the flesh. Yet they should strive with all of their power to be not wise, but understanding what the will of the Lord is (Eph 5:17) and forgetting those things which are behind, and reaching forth unto those things which are before, pressing toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:13.

True evidence of the progress of sanctification in the regenerate is manifested (1) by a deep sense of unworthiness. Throughout the ages, reverence for God has exalted Him and humbled man. This humiliation born of a consciousness of unworthiness has come about through a revealing view of the divinity of God. Job, no doubt, exasperated by charges made against him by his so-called friends and comforters, defended himself to the point of seeming self-righteousness. But when the Lord answered Job out of the whirlwind, and said, "Who is he that darkeneth counsel by words without knowledge?" Job replied, "Behold I am vile; what shall I answer thee? I will lay my hand on my mouth." I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." Job 38:1,2; 40:4,5,42:5,6. "As the Lord blessed the latter end of Job more than his beginning." Job 42:12. "God exalteth the proud, but giveth grace unto the humble." Jas. 4:16. Job's deep sense of unworthiness hastened the process of sanctification.

Isaiah, in his vision of the Lord, was so overawed by the revelation of His glory as he saw "the Lord sitting upon a throne, high and lifted up," and heard the six-winged seraphim cry one to another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory." that a deep sense of unworthiness impelled him to exclaim "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Through this never to be forgotten.
as applied to the lives of men
one thing that shows the importance of holiness is the number of times it is mentioned in Paul's letters
I. Sanctification

Experience Isaiah made great spiritual advancement.

These two remarkable examples of humility in the Old Testament are more than matched in the New Testament by Paul's oft-repeated denial of self-righteousness. No man since Christ has merited and received such a revelation of the glory of God as did Paul. Yet, though he could say with all truthfulness and propriety, "Now that by revelation he made known unto me the mystery," whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." Eph. 3:3, 4, 7, he chose also to say: "Unto me, who was least among the saints, the unspeakable riches of Christ. Even so my last year before he was martyred, he spoke of himself as 'the chief of sinners.' This is a striking example of the fact that the more progress in sanctification Christians make the more unworthy they consider themselves.

2. We hate sin more and more. Man was created a rational being, endowed with mental faculties which are capable of unlimited improvement. He can love and he can hate. In order to hate sin he must see how evil it is; there must be a conviction of sin by the Holy Ghost. Hatred of sin is the essence of repentance and implies the love of holiness, the fruit of the Spirit. Hatred and love exist together, one balancing the other. The Christian hates sin as much as he loves holiness, and no more. As sanctification progresses so does hatred of sin become more intense. Therefore it is a manifestation of expanding sanctification when we hate sin more and more.

3. A growing interest in the means of grace. Progress in sanctification means drawing nearer to Jehovah, not reluctantly but boldly, having faith in his promises. The nearer we draw to Him the more we appreciate his Word as an instrument of sanctification. It must be realized, however,
"He is our justification, our redemption, our sanctification and we are what he is."

Divinity so far as Christ is concerned, holiness and humanity are blended in his person. We are holy because he has taken our place and become for us before God. What we could never be without his intervention. Man does not make the progress. It is Christ who does all for us. He is personally holy in order that the divinity and majesty of God shall be upheld and vindicated; he has the nature of man that he might be capable of human sympathy, human suffering and a human heart. Because he is holy, he alone is worthy to be mediator between God and sinful man. He is holy, harmless, undefiled, separate from sinners and yet was in all points tempted like as we are. In his intercession, prayer just before his betrayal he petitioned God that he should not take the Christians out of the world but that He should keep them from the evil. Sanctify them through thy truth; thy word is truth. "Father, I will that they also, whom thou hast given me, be with me where I am. If we are to be with him we must here develop an increasing love for things heavenly. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the Earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3:1-4. By so doing we have less and less affection for worldly things because one of the effects of increasing holiness is an increasing love for things in Heaven. When finally those who continually strive for perfect sanctification come before the throne of grace it will be said of them: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. 7:14.
that the whole of truth is not miraculously revealed to man's heart in a moment. He must search the scriptures daily, and desire the sincere milk of the word, that he may grow thereby. (1 Pet. 2:2). For the Bible is God's guide-book to man, perfect, lacking in nothing. It reveals God and lights the way to Him. Jesus is the central figure of the Word; the way, the truth and the light inspiring man to earnestly strive for the goal of perfection as found in Him. As the work of sanctification goes on in the Christian, his delight is in the Law of the Lord and in this Law doth he meditate day and night. So that the statutes of the Lord are right and more to be desired are they than gold, yes, than much fine gold; sweeter also than honey and the honeycomb.
JUSTIFICATION

Being justified freely by his grace through the redemption which is in Christ Jesus. Rom. 3:24.

The first suggestion of our text is that somebody is guilty, and therefore must be cleared before there can be any justification.

The scripture teaches that all have sinned and have come short of the glory of God.

Man under the old Testament Dispensation was governed by law, and nothing but obedience of the law could satisfy the law. Justification in this sense was based upon the works of the law; man had to do the whole of the law or he was guilty of not doing any of it. If he failed in the smallest attempt, although he had kept all the law except one little thing, his obedience counted for nothing. Therefore it was most difficult for man to stand just before God without perfect obedience. There must not be the slightest imperfection. Now this was most difficult, as I said before. There must be a continuance in obedience to the last letter of the law. The law gave encouragement to the one who kept it. This do, saith the law, and thou shalt live. But where can such a person be found, what people, or race, or nation, can produce such a one? There is just one simple answer to the whole thing - he cannot be found. The all searching eye of God penetrated the whole earth to see if such a man, or people could be found. The result of this search was futile, and his answer was - "there was none righteous, no not one". Psalm 14:2-3.

From the view which Paul takes of man under the law, the question comes clear--how can he be justified by the law or the works of the law. The law cannot do two opposite things - justify and condemn. Man must produce his innocence or non-guilt through some other means than by the law. Only province of the law is to condemn the transgressor. By the deeds of the law there shall no one be justified in the sight of God. As I said, the law cannot condemn and justify at the same time. If man must be justified under the old dispensation, he must comply entirely to the
whole law. "Cursed is every one thatt looketh into the law and continue not to do the whole of the law". It is clear and evident then that by the deeds of the law there shall no flesh be justified. Rom. 3:20. But looking at the real condition of man in his sinful state some have thought that repentance is the basis of acceptance with God, but repentance can in no sense be the basis of acceptance with God. It is in no way possessed with the quality of atoning power. Repentance results from influence which proceeds from the atoning of Christ. It cannot be exercised only in respect to Christ's mediation, and without his mediation repentance possesses no saving efficacy. It is not atonement. The reparation of injury is not within the power of repentance. We see then that repentance must in some way be connected with the atonement of Christ, and if it is not, there is not the slightest element of expiation. Repentance from the meaning of the Greek word is, "the after thought or the changing of mind". Then the question comes back to us - How is the sinner justified before God? What Paul says about it is the best explanation. "Being justified freely by His grace through the redemption that is in Jesus." "Much more than being now justified by his blood, we shall be saved from wrath through Him". Christ is at the end of the law for righteousness for everyone that believes. "For he had made Him to be sin for us, who knew no sin, that we might be the righteousness of God in him, or that we might be the justification in Him. 2 Cor. 5:21. And being found in him not having my own righteousness which is of the law, but that which is through the faith of Christ the righteousness which is of God by faith. Phil. 3:9. We might suggest that christ believes for us what we cannot believe for ourselves. In other words he helps our unbelief. The passages of scripture cited helps us to see how Jesus interposed in man's behalf. He was made under the law to redeem them under the law. Gal. 4:4 - 5. Here we see that he puts himself with the sinner under the law, that he might lift the law off of him and let him go free. "He was delivered for our offenses, and was raised again for man's justification:" Rom. 4:25. The act of Christ in this passage shows