

singing : "Thy mercy my GOD" #11

Welcome friends to another broadcast of "Morsels for Zion's Poor"

There are many declarations being published abroad, today, which masquerade as the Gospel. Yet, there is but one clear message which comprises the summation of the true Gospel. If this message is added to or, in anywise neglected, then the proclamation which is made falls short of truth, regardless of the skill with which it might be delivered or the qualifications of the man doing the preaching of it. Paul sums up this Gospel and its vital ingredients here in second Corinthians 5:21. *"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."* If we were to condense the whole basis of the gospel into just one word it would be "imputation which is described in this verse.

The word "impute" means to "apply to", as when an accountant assigns a debit or credit to a particular account. The Gospel cannot be preached apart from declaring that CHRIST has taken to HIS account the sins of HIS elect, and has applied HIS righteousness to theirs. HE who had no sin of HIS own, became a "sinner", that HE might in turn make those who had no righteousness of their own, completely just before the law, in the sight of GOD. Sinners were made sinless by the imputation of HIS righteousness as HE became "accursed" in bearing their sin.

There could be no such thing as "justification" before the law if there was not ONE who could be the JUSTIFIER. The holy law has no power to mitigate sin, only to punish it. The law does have provision, in it, for making atonement for sin, but both the offering and the offerer must be completely pure; or else, neither can come into the presence of the LORD. CHRIST JESUS has come into the world to fulfill the Holy Law of GOD and to offer HIMSELF as a SACRIFICE for the sin of that people which HE loved from before the foundation of the world. HE did so by "*becoming sin*" for them. HE was completely untainted by sin in HIS own character, being of such purity as to not even look upon sin. Yet it pleased HIM to become a "sinner" in the sight of the law, judged and punished by that law, with its supreme penalty. *"The wages of sin is death."* HE could and did bear the full measure of the sin of those HE came to save., since HE had no sin of HIS own.

If the law is satisfied, then it has no grounds upon which to demand retribution to those for whom it is satisfied. Thus we read that CHRIST is the JUSTIFIER in accordance to that law which HE has fulfilled in its jot and tittle. In order for a man to enter into HIS presence, he must not only be justified according to the law but he must stand in perfect righteousness. The only RIGHTEOUSNESS which is acceptable in the courts of heaven is that of HIM who is WORTHY to open the sealed book. Thus the gospel declares that HE has not only imputed the sin of HIS elect unto HIMSELF, but HE has imputed HIS righteousness unto them. HE is *made unto HIS people wisdom, and righteousness, and sanctification, and redemption."*

The present time is the "day of salvation" which is appointed by the RULER of days and now delivered to the sons of men. There is no other to come, behold now is this day when the mystery of GOD's kingdom is unfolded to the earth; and JESUS CHRIST is declared as the SAVIOR of sinners and the DELIVERER of those who have sat in bondage, impotence, and fear. This "day" is a glorious day because now the gospel declares the glory of HIM who is appointed not only to suffer in HIS people's behalf but to rule in RIGHTEOUSNESS and PEACE forever. This "day" is a momentous and welcome day for HE is the SALVATION so long awaited by those who sat in darkness and the shadow of death. This "day" is an endless day because that redemption which is brought about by the work of CHRIST is an eternal redemption. This "day" is a final day, for there is no one who can change nor diminish that finished work which CHRIST has performed. *"What shall we then say to these things? If God be for us, who can be against us?"* This "day" is the SABBATH day for it is a day of rest to the people of GOD. The sons of GOD do cease from their labors and rest in HIM who has done all things well. *"For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."*

"Thy free grace alone," #11 **If you would like a free transcript of this broadcast email us at forthe poor@windstream.net ,**