

tenu pea ia e ahua whakariroi iti koe i taua kupu;—hei aha—tu tōu mai ano, e kore rawa e rero ko, ko te whakacanga, “mona e kore e mahi.” Tera ano e taea koe te whakaora i tenei ra pu ano, a tenei hawa, inaia tonu nei, i runga i te kahore he mahi mau. Ahakoa kowai noa atu koe, koihea noa atu to kainga, ahakoa pewhea noa atu o mahi he, mou te kupu “mahi kore” a te Atua.

He kotahi rawa ano te mahi e rapua atu ana mo te whakaoranga o te tangata hara, koia nei, ko ta te Karaiti i mahi ai a tae atu ana ki te otinga; mokonoi, kua tino kapea ou mahi ake hei putako e ora ai koe. E he aua, e puke ana i te kino, ou mahi ake; tenu ko te mahi a te Karaiti i whakaoti ai, e tino hara kore ana, kua tino oti rawa, he mahi o tae atu ana ki te katoa, a, e whakakororia ana i te Atua taua mahi. Na kona tatou i korero ai, “Tena ia ko te tangata o kore e mahi, e ngari e whakapono ana ki te kaiwhakatika i te tangata hara, e whakairihia ana tona whakapono, hei tika. Roma iv 5. E rongu ki te kupu a te Atua, whakapono atu hoki ki a Ia, a, mou Tona whakaoranga.

Aue te ngawari noa iho! Ko te oranga e riro mai ana i runga i te atawhai. Ki te mea ka mahi koe mo tetahi atu tangata, e kore e kīia he atawhai, nona tona utunga i a koe mo te mahi. He mahi tau, he utu tana i a koe mo te mahi. Mokonei ki te mahi te tangata hara i etahi tini mahi pai, (!) he mea nana kia whakaorangia ai ia, ka titiro atu ai ia ki te Atua kia utua mai ia mo ana mahi, ka whakakahoretia e ia te atawhai a te Atua, ka waiho te korero nana ano ia i ora ai, a ka riro mai te oranga i te tangata hara hei utu tika mo ana mahi. Otira tenei ko ta te Atua huarahi “ki te tangata e kore e mahi.” Ki a ia tangata e whakarere ana i ona mahi noa hei whakapai i a ia ano, ki a ia e takahi ana ki raro i ona waewae i ona mahi he noa iho, a “ka whakapono atu ai ki a Ia e whakatika nei i te hunga hara,” ko te whakaponotanga o taua tangata e whakairihia ana o te Atua hei tika mona. Ko te huarahi tenei o te atawhai, a, ka tau te kororia katoa ki te Atua. E oke noa ana te ngakau kino o te tangata, kia riro mai i a ia ake te ingoatanga

salvation. But the Divine plan is “to him that worketh not.” To him that ceases from his own fleshly efforts to be good, casting his deadly doings down, “but believeth on him that justifieth the ungodly,” the *faith* of that man is counted for righteousness. This is the way of grace, and all the glory redounds to God. The wretched heart of man struggles to the last moment to take the glory to himself. “To him that worketh not” makes nothing of man. But

### “BELIEVETH ON HIM THAT JUSTIFIETH THE UNGODLY”

magnifies God's grace, and glorifies Him for ever.

Dear reader, will you give up your works, and believe on God? We are justified by *faith*, and *not by works*. God justifies the *ungodly*. Who? The *ungodly*. Not the *godly*—note it well—but the *ungodly*. If God justified the *godly*, nobody would be justified at all. Such a people is not to be found. True godliness is the fruit of justification, not the ground of it. God justifies the *ungodly*, that they may become *godly*. Do not imagine that God justifies *ungodliness*; far be the thought. But when a man learns, in the Presence of God, that all his doings are mixed with sin, and confesses he is *ungodly*, then He justifies him from his *ungodliness*.

“*Christ died for the ungodly.*” Hence God justifies the believer on the ground of His finished work. His faith is counted for righteousness. His wickedness condemns him; his best works are mixed with sin; his own righteousness is as filthy rags;—but on the ground of the infinite sacrifice and finished work of Christ on Calvary, God, having raised Him from the dead, justifies the soul that believes on Him. “Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness *without works*, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man unto whom the Lord will not impute sin.” (Rom. iv. 6-8).

Dear reader, is this blessedness yours? Precious, soul-comforting doctrine of the living and imperishable Word, God im-