

Firstly, I do not accept that justification is by Jesus Christ, during his time on earth, keeping the law (sic) on behalf of others. No text of scripture supports that theory. I do not believe it. Secondly, I do not accept that righteousness is 'credited' to the account (sic) of certain persons (before they were born) at the 'moment Christ died' (sic). No text of scripture supports that theory either. I do not believe it.

Nor do I believe that 'faith' is accepted in place of 'righteousness', as though it were a substitute for righteousness. It is not a substitute and no text of scripture supports this. 'Abraham believed God and there was *logizomai* to him unto righteousness' is the literal English from the Greek.

*There was 'evaluated' to him*, I would say, considering the word *logizomai* and the word *logia* from which it comes and the way Paul used *logia* in the context of up-changing money to higher denomination. 'Impute' is not a good translation of *logizomai*. 'Impute' means to attribute something which is not an attribute. No text of scripture supports that concept. I do not believe it.

I believe that Jesus Christ was appointed by the Father (Luke 22:29) to be the Testator of the New Testament which Testament could not be inaugurated until the death of the Testator (Heb 9:16). I believe that Christ suffered once for sins, the just for the unjust (I Peter 3:18). Through the eternal Spirit, he thus offered up himself, sacrificially (Heb 9:14).

Only they who see through the darkness from the sixth hour to the ninth at Golgotha - and see, thus, by faith - only they know what occurred there. And only he who suffered knows what he suffered.

Those who are baptised in a baptism of repentance (which is within) are baptised unto the *aphesis* of sins, saith scripture in multiple places. *Aphesis* (usually translated 'remission') is derived from *a-pherō* to not carry a burden (*a-* is the negative form) and also derived from *a-phiemi* to not say.

When a man is convicted of his sins, as David records in Psalm 32, his sins bear down upon him as a burden. This is not natural conscience; it is not selfish remorse; it is the work of God, the Holy Spirit, speaking to the soul and burdening it with reality. The soul roars, even though nothing comes out of the mouth, as David records. Until, as David did, the soul truly repents and intends to speak and intends to confess all to the Lord. Even before he gets a word out of his mouth, David's burden is gone. It is *nasa* - uplifted. Because the pressure is no longer there. The sins are 'unsaid' now. And the burden is gone. This is what it feels like. This, I can testify.

The one who speaks is the Messenger of the Covenant (Malachi 3:1-4 and Mark 1:1,2) who is the only one who can speak the covenant for he is the Testator of the Testament. He is the One who suffered. He only. And he can speak peace to the soul. And he can communicate to the soul and he can speak to the soul of what has been done that the soul may go free, unburdened. He is he only one who can do so, for he is the one who suffered for each individual sin. He is the Messenger of the Covenant.

Such as receive this ministry from Jesus Christ himself, through the ministrations of the Holy Spirit of God, these are they who have seen the righteousness of God demonstrated upon his own Son at Golgotha. They see by faith, as spoken by Christ himself, in Spirit, what God did in his own righteousness to his own Son, in humanity. He bear our sins, in his own body on the tree. And he suffered. This is the gospel which is preached - only - by chosen Ministers of Christ. None other.

When God views the faith of such a soul, which soul sees, by faith, the demonstration of God's own righteousness upon the Saviour, then God sees - in the faith of the believing soul - his own righteousness. In their faith. To such, the righteousness of God is unto faith, and upon faith (Romans 3:22). The righteousness of God was out of faith and unto faith (Romans 1:17) that is to say, out of the faith of Christ and unto the faith of the believer. Now, it is unto them - and upon them.

God sees the faith. And in the faith, shining back, is his own righteousness. And there was evaluated to him - unto righteousness (Genesis 3:26, Romans 4:22, James 2:23). It would be illogical *not* to evaluate God's own righteousness to such believing souls.

"For - out of the heart - is believed . . . unto righteousness" (Romans 10:10 literal).