

Shreveport Grace Church

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SCRIPTURE ALONE · GRACE ALONE · CHRIST ALONE

October 16, 2022

OPPORTUNITIES FOR WORSHIP

SUNDAY

[Live Streaming \(Audio and Video\)](#)

WORSHIP - 11:00 AM

Choruses from Chorus Book

Scripture Reading: [Psalm 54](#) (Robert)

Call to Worship: 'Awake My Soul in Joyful Praise'

Scripture Reading: [1 Corinthians 6](#) (Bob)

Hymn # 176- 'Break Thou the Bread of Life'

Scripture Reading: [Hebrews 10](#) (David)

Message- 'Christ Our Sanctifier'- [John 17:17-19](#)

Hymn: 'Complete in Thee' (Chorus Book)

[Live Streaming \(Audio and Video\)](#)

WEDNESDAY

7:00 PM- Studies in Jesus' Miracles

FRIDAY

7:00 AM- International Worship (Malawi)

10:00 AM- Bible Study in French

SATURDAY

8:00 AM- Fellowship in Christ

SUNDAY

7:00 AM- International Worship (Malawi)

CONTACT INFORMATION

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[Audio Messages Available 24/7 On-Line](#)

www.shreveGrace.org and www.sermonaudio.com/shreveportGracech

Radio Broadcasts every Sunday Morning (CST):

9:00 KWKH AM Radio 1130, Shreveport, LA area or LIVE streaming @ <http://1130thetiger.com/listen-live>

Call to Worship
(Tune - 'Doxology')

Awake, my soul, in joyful lays,
And sing thy Great Redeemer's praise.
He justly claims a song from me.
His loving-kindness, O how free!

He saw me ruined in the fall,
Yet loved me notwithstanding all.
He saved me from my lost estate.
His loving-kindness, O how great!

Often I feel my sinful heart,
Prone from my Savior to depart,
But though I have Him oft forgot,
His loving-kindness changes not!

Soon shall I pass the gloomy vale.
Soon all my mortal powers must fail.
O may my last expiring breath,
His loving-kindness sing in death!

Sins and Iniquities Remembered No More

***“For I will be merciful to their unrighteousness,
and their sins and their iniquities will I remember no more.”***

[\(Hebrews 8:12\)](#)

What could be better news to any of the LORD's redeemed ones? When God pardoned His chosen sinners at the cross, at the moment of His Son's death, there was not even a nano trace of sin left that the Holy, All-Knowing, All-Seeing God could charge any more to their Spiritual account! So effectual was the death of the LORD Jesus Christ on behalf of God's elect that their sins were forever removed in His obedience unto death. ***“As far as the east is from the west, so far hath He removed our transgressions from us.”*** [\(Psalm 103:12\)](#) This is why the Gospel means GOOD News.

First, notice the certainty of the words, ***‘I will.’*** It is not, *‘If you will, then I will’*. The forgiveness of sins and the complete justification of sinners is of God alone and His good pleasure to put away sins, ***“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of HIS will.”*** [\(Ephesians 1:5\)](#)

Second, the timing of God's declaration to be merciful and remember the sins of His elect is vital. Under the Old Testament there was a continual remembrance of sins through the animal sacrifices, [Hebrews 10:3](#). They served only as an ‘atonement’ [provisionary cover] before Holy God in anticipation of the initiating of the New Covenant in the shed blood unto death of the LORD Jesus. At the last Passover meal, our LORD declared regarding the cup of wine, ***“For this is my blood of the new testament, which is shed for many for the remission of sins.”*** [\(Matthew 26:28\)](#) In [Hebrews 8:13](#) we read, ***“In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”*** Where and when were the sins of God's elect put away, once and for all? When the LORD Jesus Christ cried, ***‘It is finished’*** and bowed (pillowed) His head in death on the cross, [John 19:30](#). God was satisfied and His elect were justified then and there, [Hebrews 9:16-26](#).

Third, consider the Word of God in declaring ***‘no more.’*** Here is a clear statement that election was not the justification of the elect. Some argue that *‘God's will to elect, is the election of His people, so His will to justify them is the justification of them.’* These same ones reason that the elect were never under the condemnation of sin and the law. Were that the case, then the ***‘no more’*** would not make sense. The whole declaration is that even the elect were fallen in Adam and under the condemnation of the law until Christ came and put away their sin: THEN God would remember their sin no more, legally because Christ so completed that work of righteousness (justice) that there remained nothing but God's righteousness to impute to the Spiritual account of everyone that God willed to justify from before the foundation of the world, [Romans 3:9-25](#). God's will to justify was the certainty that He would justify them conditioned on the LORD Jesus coming and fulfilling all of the conditions in His perfect life and effectual, sacrificial death.

Fourth, the time and place being established at the cross, then the *'no more'* is definitive in that: there is no more guilt of sin for the elect since Christ died. ***"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."*** ([Romans 8:34](#)) It does not say that Christ died but God continues to remember the sin until the sinner believes. When the Spirit of God opens the heart and reveals Christ in the redeemed sinner, that is when it is revealed the sin has already been forgiven and that the redemption and justification were accomplished when Christ died. That's when the elect sinner discovers that they were saved already at the cross. Forgiveness of sins is inseparable from the debt paid and justification is the immediate, simultaneous effect of redemption accomplished.

What a comfort to know that the work was finished when Christ laid down His life. What a glorious and wonderful revelation that because of Christ's shed blood, our sins were NO MORE.

Ken Wimer

The Fiery Trials of God's Children

Gold tried in the fire. [Rev. 3:18](#)

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. [1 Peter. 4:12](#)

Now for a season, if need be, ye are in heaviness through manifold temptations that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. [1 Peter 1:6-7](#)

There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. [Mark 10:29-30](#)

The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. [1 Peter. 5:10](#)

In the world ye shall have tribulation but be of good cheer; I have overcome the world. [John 16:33](#)

Daily Light on the Daily Path

Is the Gospel for Everybody?

All have not the Gospel preached to them; and many to whom it is preached only hear the sound thereof with the outward ear. They come and go in an attendance thereon as the door upon its hinges, in a way of mere formality. They are not impressed with the sight and sense of their state as sinners. They are not weary and heavy-laden because of sin. The proclamation by the Gospel trumpet of redemption for sin through Christ's blood is not a joyful sound to them. They know not their need thereof. Evangelical repentance is the gift of free Grace. Faith is the Gift of God. What is God's, as a gift to bestow, cannot be man's duty to perform as a condition of salvation. Those who are invited [summoned] to look to Christ, to come to Him for salvation, are very minutely described: they are the weary and heavy laden with sin, the penitent, the hungry and thirsty soul. These are the characters who are called to come to and believe in Christ and not all men [[Matthew 11:28](#); [Isaiah 55:1](#); [Mark 2:17](#)].

Christopher Ness