

Shreveport Grace Church

2970 Baird Road · Shreveport, LA 71118
Tel: 318.687.4943 | Mob: 318.834.4395 | Fax: 318. 318.671.4434

pastor@shreveGrace.org www.shreveGrace.org

SCRIPTURE ALONE · GRACE ALONE · CHRIST ALONE

October 23, 2022

OPPORTUNITIES FOR WORSHIP

SUNDAY

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

WORSHIP - 11:00 AM

Choruses from Chorus Book

Scripture Reading: [Psalm 55](#) (Bob)

Call to Worship: 'Greatly Blessed Thy People Are'

Scripture Reading: [Ephesians 3](#) (Robert)

Hymn: # 330- 'Fill All My Vision'

Scripture Reading: [Isaiah 12](#) (David)

Message- 'Christ's Prayer for His People' [John 17:20-24](#)

Hymn: # 205- 'Once for All!'

[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

Ken Wimer, Pastor ☎ (318) 687-4943

PO Box 5028, Shreveport, LA 71135

E-mail: pastor@shreveGrace.org

[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: # 10- 'O God, Our Help in Ages Past' [Based on [Psalm 89](#)])

O GREATLY bless'd the people are,
The joyful sound they know.
In the brightness of Thy face, O LORD,
They ever on shall go.

They in Thy name shall all the day,
Rejoice exceedingly.
And in Thy righteousness shall they,
Exalted be on high.

Because the glory of their strength,
Doth only stand in Thee.
And in Thy favor shall our horn,
And power exalted be.

For God is our defense; And He...
...To us doth safety bring.
The Holy One of Israel,
Is our Almighty King.

Don't Be Deceived

The blood brings justification. Nothing else does. Be not deceived. Many will come in His name and say otherwise. But they are liars. The work of God says, 'Being justified by His blood.' Not by the law; not by legal obedience, 'active' as they call it; not by a 'risen Christ', as others say; nor yet by union with Christ in ascension. The blood and the blood alone, in and of itself, brings justification fully and freely. Whosoever looks elsewhere, believes a lie.

Redemption was wrought in and through Jesus' blood. Nothing else could pay the price, nothing else could bring remission of sins, nothing else could declare forgiveness, nothing else could free the ransomed and hence, the blood brings redemption.

This means the loosing away of all that bound and held the people of God in insolvency, bondage and destitution. The blood of Christ clears the debt, cancels all arrears and dissolves every bond and chain. It sets free the prisoner, secures the inheritance and seals a redemption that is both free and everlasting. That is the declaration of the blood of Christ, which, in truth, speaketh better things than that of Abel, [Hebrews 12:24](#).

John Metcalf

Justified by Faith

***“Therefore we conclude that a man is justified by faith
without the deeds of the law.”***

[\(Romans 3:28\)](#)

The Reformers made the expression 'justified by faith' (sola fide) the ground and pillar of their doctrine. Much of mainstream Protestantism has therefore adopted this terminology into their confessions of faith. The problem is in how most interpret this Biblical phrase. There are three particular interpretations propagated, two of which are false.

1. **The Reformers taught:** that Christ 'secured' the justification of the elect in His death at the cross but that His righteousness is not actually imputed until those elect are brought to faith in Christ. Therefore they teach 'justification upon the act of faith.' Although they do not make faith the cause of justification, they make it the condition for justification.

2. **The 'Free-will' Arminian:** teaches that Christ died to make salvation possible to all and that those are justified who make Jesus the LORD and Master of their lives and give Him first place in their lives. Then He is able to give them His righteousness, which makes them justified before the Father based on their believing. This view teaches 'justification because of faith.'

3. **The Biblical Doctrine** teaches that when Christ died, God the Father, then and there, justified the elect once and for all. He did not merely secure their justification or affirm that it was already done simultaneously with their election. Justified by faith means 'justification according to THE FAITH,' or the Object of faith which is Christ, as He is revealed in the Gospel, [Romans 1:17](#).

Faith here must be understood as a synonym of the Gospel Itself, i.e. the Faith which was once delivered unto the saints, [Jude 3](#). That is not speaking of Faith as a result of the Spirit's regenerating work but Faith which **is** Christ and Whose Substance [the **Word**] declares His blood and righteousness as the sinner's only justification before God, [Galatians 3:23-25](#). It is this justification accomplished at the cross then that the Spirit of God reveals in those sinners for whom Christ died and the Father was satisfied.

In [Romans 3:28](#) Faith is used in opposition to the 'law of works.' It is the law of Faith that declares that the elect were justified upon completion of Christ's work at the cross, in opposition to any law of works conditioned on the sinner. The instrument of our justification is always the righteousness of Christ, once for all established by Christ, accepted, approved and imputed to the spiritual account of all the elect of all time there and then, [Hebrews 10:10](#). Therefore being justified, it is by Faith (the revelation of Christ and His sacrificial death) that the redeemed and justified sinners come to learn of their redemption, justification and forgiveness of sins and enter into the peace with God in their spirits, souls and consciences, [Romans 5:1](#). However, it is not then that God imputes the righteousness of Christ. That was already done on their behalf at the cross, [2 Corinthians 5:21](#)!

Ken Wimer

The Exalted One

have exalted one chosen out of the people. [Psa. 89:19](#)

Verily he took not on him the nature of angels; but he took on him the seed of Abraham.

In all things it behoved him to be made like unto his brethren. [Heb. 2:16-17](#)

Upon the likeness of the throne was the likeness as the appearance of a man above upon it. [Ezek. 1:26](#)

The Son of man...which is in heaven. [John 3:13](#)

Behold my hands and my feet, that it is I myself: handle me,

and see; for a spirit hath not flesh and bones, as ye see me have. [Luke 24:39](#)

**He made himself of no reputation, and took upon him the form of a servant,
and was made in the likeness of men: and being found in fashion as a man,
he humbled himself, and became obedient unto death, even the death of the cross.
Wherefore God also hath highly exalted him,
and given him a name which is above every name:
that at the name of Jesus every knee should bow. [Phil. 2:7-10](#)**

Daily Light on the Daily Path

It is Finished!

***“When Jesus therefore had received the vinegar, He said, ‘It is finished:
and He bowed His head and gave up the ghost.”***

[\(John 19:30\)](#)

When the LORD Jesus cried out “**It is finished,**” means that by this one act, Christ was the satisfaction of the law before the eyes of Holy God. He was the Substitute for the elect: the Actual, Absolute Substitute for His people. He was not a potential substitute but an Actual Substitute; not a substitute with something to be added or completed by the sinner but an Actual Substitute for His people. Only then could He cry, “**It is finished.**”

Reconciliation, sanctification, being adopted, being put under Grace and justification, all go together. If sin was discharged by the one act of obedience of Christ, there is also a reckoning or charging on the positive side as well. The discharge of sin is forgiveness and the charge or reckoning of Christ’ righteousness is justification, [2 Cor. 5:21](#). The discharging of sin (forgiveness) and the charging of righteousness (justification) go together. It is the direct and immediate result of righteousness being charged or imputed and this Christ accomplished exclusively in His death at the cross for His people. IT IS FINISHED!

David Simpson