

## Gospel Pictures From Mount Moriah Part 6

By Gary Shepard

sermonaudio.com

**Bible Text:** Genesis 22:1-14  
**Preached on:** Sunday, November 1, 2020

**Sovereign Grace Baptist Church**  
2031 Burgaw Highway  
Jacksonville, NC

**Website:** [www.sovereigngracebaptist.church](http://www.sovereigngracebaptist.church)  
**Online Sermons:** [www.sermonaudio.com/allsovgrace](http://www.sermonaudio.com/allsovgrace)

"Look, ye saints, the sight is glorious;  
See the Man of sorrows now;  
From the fight returned victorious,  
Every knee to Him shall bow;  
Crown Him! Crown Him!  
Crown Him! Crown Him!  
Crowns become the Victor's brow.

Crown the Savior! Angels, crown Him!  
Rich the trophies Jesus brings;  
In the seat of pow'r enthrone Him,  
While the vault of heaven rings:  
Crown Him! Crown Him!  
Crown Him! Crown Him!  
Crown the Savior King of kings.

Sinners in derision crowned Him,  
Mocking thus the Savior's claim;  
Saints and angels crowd around Him,  
Own His title, praise His name:  
Crown Him! Crown Him!  
Crown Him! Crown Him!  
Spread abroad the Victor's fame.

Hark! those bursts of acclamation!  
Hark! those loud triumphant chords!  
Jesus takes the highest station;  
O what joy the sight affords!  
Crown Him! Crown Him!  
Crown Him! Crown Him!  
King of kings, and Lord of lords!"

Thank you. You may be seated as we turn to hymn 128, "Hallelujah, what a Savior!"

"Man of Sorrows!" what a name  
For the Son of God, who came  
Ruined sinners to reclaim.  
Hallelujah! What a Savior!

Bearing shame and scoffing rude,  
In my place condemned He stood;  
Sealed my pardon with His blood.  
Hallelujah! What a Savior!

Guilty, vile, and helpless we;  
Spotless Lamb of God was He;  
'Full atonement!' can it be?  
Hallelujah! What a Savior!

Lifted up was He to die;  
'It is finished!' was His cry;  
Now in Heav'n exalted high.  
Hallelujah! What a Savior!

When He comes, our glorious King,  
All His ransomed home to bring,  
Then anew His song we'll sing:  
Hallelujah! What a Savior!"

Good morning. I'm just thankful to the Lord for his goodness that brings us back into this place, just another building, just another place except it be filled with his manifest presence and his gospel and his people.

The psalmist says,

1 Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD. 2 Blessed be the name of the LORD from this time forth and for evermore. 3 From the rising of the sun unto the going down of the same the LORD'S name is to be praised. 4 The LORD is high above all nations, and his glory above the heavens. 5 Who is like unto the LORD our God, who dwelleth on high,

Thank the Lord for this good word. People everywhere are asking, as they always do, if the Lord rules, if the Lord does what he will in heaven and earth, why doesn't he do something about what's going on? But the truth is, what's going on is his will and his purpose, and we are so ignorant of it and know only that which he's pleased to reveal to us in the scriptures, we pray that he might do so.

We want to continue to pray for those that have been sick or have surgeries, Tamara and Olivia and others, and Paul and Reed, and others that are sick. We ask the Lord's help to them, blessing.

You know I don't normally recognize people in the service because we believe that everything is to be to the glory of God but I've got to recognize one gentleman this morning and that's David's dad is visiting with us this morning and that's his claim to fame, that he's David's dad in our midst. But we're glad to have you and we're now wondering why David isn't better looking than he is. We're just grateful to the Lord bringing us all in this service this morning.

Let's pray.

*Our Father, we pray that this morning you would teach us from your word how you are. We know that we are naturally blind to what you are, who you are. We know that all the religions of the world present you in a way that is foreign to what we read in the scriptures but we pray that you would manifest yourself in your greatness and glory, especially as you are in the Lord Jesus Christ. We ask that you would teach us, reveal yourself to us, and have mercy and grace upon us. Bring to us, Lord, that good news of your gospel. We pray that in everything that is said and done, it might exalt you and not us. We thank you for all that you do for us. We know that every good and perfect gift comes down from you, comes down from above, the one in whom there is no variableness and no shadow of turning.*

*We pray this morning that you would help these that are sick, those that are overcoming surgeries and sickness, and we bring every one and all our cares and troubles before you and pray that we might see them as they are in the light of your greatness and power, and that they might, Lord, always be drifting and paling away into insignificance in light of who you are and what you have been pleased to do for us.*

*We pray this morning that you would enable me to speak and all your servants who truly preach your word and set you forth as you are and Christ as the salvation that is of the Lord. We pray that you would help us this morning that we might decrease and that you might increase, for all the glory and majesty and praise to belong to you. We thank you this morning for all things you give us, for your grace for everything, for your preserving power, for your comfort provision, and we pray and ask all things in Christ's name. Amen.*

Hymn 510, "He giveth more grace." We haven't sung this congregationally but we've sung it many times here so I'm going to ask Janice to play through it once and then we'll sing, and then, Brother Tim, if you'd wait on the congregation.

"He giveth more grace when the burdens grow greater,  
He sendeth more strength when the labors increase,  
To added affliction He addeth His mercy,  
To multiplied trials, His multiplied peace.

His love has no limit, His grace has no measure,  
His power no boundary known unto men,  
For out of His infinite riches in Jesus,  
He giveth and giveth and giveth again.

When we have exhausted our store of endurance,  
When our strength has failed ere the day is half-done,  
When we reach the end of our hoarded resources,  
Our Father's full giving is only begun."

"Jesus, my Lord, to Thee I cry;  
Unless Thou save me, I must die:  
Oh, bring Thy free salvation nigh,  
And take me as I am!

And take me as I am!  
And take me as I am!  
My only plea—Christ died for me!  
Oh, take me as I am!

Helpless I am, and full of guilt;  
But yet for me Thy blood was spilt,  
And Thou canst make me what Thou wilt,  
And take me as I am.

No preparation can I make,  
My best resolves I only break,  
Yet save me for Thine own Name's sake,  
And take me as I am.

Behold me, Savior, at Thy feet,  
Deal with me as Thou seest meet;  
Thy work begin, Thy work complete,  
But take me as I am."

Turn back with me this morning again to Genesis 22. We've been looking at these "Gospel Pictures From Mount Moriah." Everything in this book is about the Lord Jesus Christ. Paul and others of the New Testament writers tell us this and Christ especially tells us this, Moses, Isaiah, they all wrote of him. And this man Abraham that we've been looking at his son Isaac, are used of God and recorded that we might know something and see something about the gospel. I say it is gospel pictures of Christ and it is especially about the gospel person, the Lord Jesus Christ, but if you remember, Abraham has been commanded by God to take his only son up to Mount Moriah and to offer him as a sacrifice, offer him as a burnt offering.

And so Abraham and Isaac have now gone to Mount Moriah and Isaac begins to question his father. He knew something about what was necessary for a burnt offering and he asked his father, he says, "I see that we have the wood for it," it was burned on this wood. "I see we have the knife by which to slay the lamb. I see we have the fire to ignite the wood, but," he said, "where is the lamb? Where is the sacrifice?" He knew something more than people know today and that is that God requires a sacrifice for sin if he forgives it. He knew that this was necessary in order to please God and I want you to look in verse 8 of Genesis 22 because Abraham's answer is very instructive,

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

God did provide a lamb but what I want us to look at this morning is one little word in that verse that is so important, and that is in Abraham's answer, he says, "God will provide." That's what we looked at, "God will provide a lamb." But the word that I want us to notice this morning is that word that follows "provide," he says, "God will provide himself a lamb." God will provide himself a lamb.

You see, contrary to the emphasis put by men, preachers in our day especially, contrary to their emphasis being on man, salvation has an emphasis on God. God himself. And that is for this reason, salvation is to save God's people but it is first for the glory and majesty of God. He will not be less than he is in saving anyone, and that's why Abraham says here, "God will provide himself a lamb," because Christ as the Lamb of God, and that's what it says that he is, he is the Lamb of God. He's not only provided by God but he is for God, he is for the glory of God and he's for that purpose first given by God for himself.

Paul says it like this as far as salvation is concerned. He says it three times there in the first chapter of the book of Ephesians, that whatever God has done, Father, Son and Holy Ghost, whatever he has done, he has done to the praise of the glory of his grace. Everything he's done in salvation, he's done it and he's done it for the praise of the glory of his grace, but the grace of God does not diminish God, the grace of God exalts God. It magnifies God. It's consistent with God. It's God saving sinners yet remaining unchanged in his holiness and his justice. He does not alter in himself by that which he does, and all we have to do is remember this word, the words of this man Abraham as he was concerned about his nephew Lot over in Sodom that was about to be destroyed. He said this, he said, "Shall not the judge of all the earth do right?" In other words, God is only bound by himself and by whom he is. He must be consistent with who he is, and that being true, there is a truth that we must learn about God if we know God, if we see God's salvation as it really is and for whom it really is.

Hold your place and turn to Isaiah 45. This is God speaking himself, telling us, telling everyone who he is. Verse 21 of Isaiah 45, "Tell ye, and bring them near; yea, let them take counsel together." Who is that? Everybody. Everybody. "Who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no

God else beside me." There are not many gods, many faiths, many lords. He said, "there is no God beside me." He's the God of the Bible. He's the God who is in himself alone God. But look at the description that follows, "a just God and a Saviour; there is none beside me." In other words, if we're going to be saved from our sins, we must be saved by God and God saves sinners according to how he is. He doesn't change. So he says in verse 22, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

And this is why that he being as he is, there is one God and one Savior, and he being who he is, can only save one way and that's what the lamb represents. That's why Christ is called the Lamb of God. He is, as he says here, a just God and a Savior, and he is neither one at the expense of the other. That is what we must understand. I used to hear a preacher say this, he said God is a just God but he's a Savior. Is that right? That's not what it says here because when we put a "but" in there, that puts them in conflict with each other, that makes them different from each other, and that is not what it says, and that's not the gospel of Christ. He is a just God and a Savior.

And when we find out how God can be a just God and a Savior, we've gone a long ways or he's brought us a long way to understanding the gospel because there are things in scripture that if we don't understand how this can be possible, will naturally bring a conflict in our mind such as a statement that we read in the book of Proverbs. This is what God says, "He that justify the wicked and he that condemneth the just, even they both are an abomination to the Lord." But isn't that what God has done? Isn't that exactly what God has done? Not if we understand the gospel correctly and Paul writes in Romans 5 in the last verse of that chapter, and he says this, "That as sin hath reigned unto death, even so might grace reign," even so might grace reign, "through righteousness unto eternal life by Jesus Christ our Lord." In other words, God's grace is righteous grace. It isn't God taking our sins and sweeping them under the carpet. It isn't God taking our sins and just turning his face away from them, never to see them again. It's God dealing with our sin in his strict justice and that's what God reveals in the gospel. That's why salvation is sure and that's why it is just, that's why it's more than a feeling, that's why it has nothing to do with the works of men, and totally in the Lamb of God that he provided for himself, the he provided to satisfy his justice, that he provided to honor his law, and as he saves those that he saves. He's going to be still God, a just God and a Savior. He's still going to honor himself. He's still going to maintain his integrity as God. He's still going to maintain his law. Everything is going to be consistent with himself.

When we read about Daniel, what is Daniel in the lions' den all about? Well, there was a king in Daniel's day by the name of Darius and he, according to the law of the Medes and Persians which cannot be altered, it says, it could not be altered even by the king himself, and so when he wanting to favor Daniel who violated one of his edicts, who violated the one not to bow, that he had to bow down to the image of the king, when it came to the time when he had to deal with Daniel according to the law of Medes and Persians, which is a picture of God dealing with us in his inflexible justice. People don't like that term. I say God's justice is inflexible. It's not like the courts in our day, not like a murder that I read about when the murderer after many years because of a political connection and

because of excellent lawyers and because of money and everything else, he still has not been prosecuted for that murder. That's not justice. That's not like God's justice. His justice is inflexible no matter who and no matter what. So Darius had no other choice but to throw Daniel in the lions' den, or the den of lions, which was the punishment for that and, of course, we find Daniel safe in the lions' den because of that grace and mercy of God that shut the jaws of the lions where they could not destroy him.

The dilemma before God is to be just and still to save us. He's got to be a just God first, as we read, as well as the Savior, and the question always comes up, I call it the question of eternity and it's Job's question in Job 25. Job 25:4, that first word is so important, "How, how then can man be justified with God?" How, especially in light of the great difference between them?

"How then can he be clean that is born of a woman?" You had sinful parents, I have sinful parents. They were born sinners, we were born sinners all because our father Adam fell in sin in the garden, and everybody that's been born from that day since except Christ himself was born of a sinner.

"Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm?" How can these who are so far apart, who are so contrary to each other, one a sinner and one infinitely holy and just, how can a man be just with God? Because God's not going to change. He's not going to lower his standard of justice. He's not going to be less than he is. And this is why Christ is called the wisdom of God. The wisdom of God.

Look over in Romans 3 and what Paul says is all taking place on the cross, how God saves his people, how he's a just God and a Savior. And nobody can by their doing, undo what they've done. Nobody can offer anything in their own hands in an atonement for their sins. Nobody can go back and undo that which is done. The debt must be paid. God must be satisfied and the Lord has provided himself a lamb. Now listen to Paul in Romans 3. He's already talked about all of us being in the same boat, in other words, you come from one place, I come from another. You're a woman, I'm a man. You're old, I'm young. You're educated, I'm uneducated. It doesn't matter what it is, whatever earthly distinction is, the Bible says that we all have sinned and come short of the glory of God and he will by no means acquit the wicked. He says the soul that sinneth shall surely die. The price, the penalty has to be paid. And Paul has been going here saying, "There is none righteous, no, not one," he's been describing us all, male and female, Jew and Gentile, everybody, the whole world guilty before God.

Then he comes to verse 21, Romans 3:21, "But now the righteousness of God without the law is manifested." Aside from that law that he gave to Moses, apart from any principle of doing on man's part. You tell a man what he can do to be saved and he'll break his neck trying to do it. You tell him to give, you tell him to quit this and quit that, and quit drinking and quit smoking and quit cussing and quit doing everything like that. You tell him things to do that he can do to be right with God and he'll break his neck trying to do it, but it won't do it, and this is what Paul says the prophets and the law were bearing

witness to. It's not by your doing. It's not by your trying to undo. It's by this sacrifice. That's what the law set forth. It only satisfied, God is only satisfied by this sacrifice that pointed to the one sacrifice for sins, the Lord Jesus Christ.

Then he says, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God." Then he begins verse 24, "Being justified." Being justified. What does "justify" mean? What does it mean to be justified? Well, it means to be declared by somebody and counted by somebody as righteous in their sight. The Bible even speaks of men justifying God. What are they doing? They're saying that God is right. He's done right. But what is it when a sinner is looked upon by God and in God's sight justified, that is, declared righteous, counted to be righteous, counted to be without sin God satisfied in the matter of their sin? You see, it means not condemned. Not condemned and that is the greatest thing that can ever be imagined. It's for the holy God of heaven to look upon us as we are in ourselves but to count us in Christ and say of us that which could never be said any other way, that he or she is righteous, he or she is not condemned.

Why? Because somebody else has already paid the penalty. A lamb has been sacrificed for God on their behalf. Not this earthly lamb, not this blood of bulls and goats, not the blood of these lambs that were offered in the New Testament, but the Lamb that they all pointed to which was Christ, the Lamb of God, as he suffers there on the cross. You see, this is the good news. Now is the righteousness of God manifest, revealed. No other way. No other sacrifice. Only this Lamb, the Lamb of God. He's manifested. He's revealed. This is what the Old Testament prophets were talking about. This was what the law represented and pictured. This is it. This is the good news of the Christ that has come.

And he says in verse 24, "Being justified," or having been justified. That's what that means. Having been justified. In other words, when we look in faith to the work of Christ, when we look in faith to Christ, we don't do anything to apply it to ourselves, it's looking by faith to something that he has already done. Having been justified. Having been declared righteous by God.

Having been justified, what's that next word? "Freely." And I've told you this before and I'm going to tell you one more time: that same word in the Greek in another place is translated "without a cause," and it means there that they spoke of Christ, they condemned Christ, they spoke evil of him, they did everything against him when there was no cause in him for it. They condemned him but it was without a cause. So every sinner that's justified by God will be justified freely, that is, without a cause in them and all the cause in Christ.

"Being justified freely by his grace." But his grace isn't just some benevolent feeling in God. It's not just whatever we want to define it as. Grace must reign in righteousness and that's why his grace is "through the redemption that is in Christ Jesus," and redemption is



always by blood and by a price. Something had to die in order for there to be redemption. Without the shedding of blood there is no remission of sin.

They were all talking about and pointing to the bloodshed of Christ on that cross as the satisfaction of God because look at what it says in verse 25, it says, "Whom God hath set forth." God has set forth Christ. He's set him forth before eternity in that covenant. He's set him forth in picture and type all the way through the Old Testament. He sets him forth in the gospel. He set him forth on the cross.

"To be a propitiation." Now you're not interested in learning what a word like that means, are you? You'd better be. You can't believe on Christ without believing what God says about him. He said, "Whosoever shall be ashamed of me and my words before this wicked generation, I'll be ashamed of them before my heavenly Father and the angels." You see, the propitiation has to do with his blood.

He set him forth a propitiation "through faith in his blood." All these people in this world that are talking about, "I believe in Jesus. I'm trusting in Jesus." But they don't know what he did. They think that because they have acknowledged or considered or decided or believed something about him, that they are therefore ratifying or putting in action what he did. That's not faith. That's not faith just to believe on some person.

I'm sick of hearing this business of salvation being in a person without any distinction, as if you can know him, the true Christ, without the word of God, without the gospel. Salvation is in a person but it's in one person that is distinguished by God in his word. It's not by who anybody feels like he is or says that he is, it's by him who is as he is.

A propitiation. This is God's dealing through the redemption that is in Christ Jesus, this is that God is saving his people by his blood, by Christ, this burnt offering. It's God's just dealing with the sins of his people because he imputed them or charged them to Christ and put him to death for their sin. If you've got a debt that you owe, and this can be done legally, but somebody goes into the bank and takes your debt, assumes that debt, and pays it and you don't owe it anymore. Somebody stands before God as your representative and has laid upon him not only your sins charged to you, your sins, charged to him your sins and then he is put to death because of them justly, and he satisfies God on your behalf before you even knew it.

That's why it's good news. Wouldn't it be good news to you if you didn't have a dime in this world to pay a debt you owed and they were going to come and put you in jail if you didn't pay it, wouldn't it be good news to you to find out that somebody in your place had already paid it? You see, the gospel is not good news if men tell you thinks you've got to do. The gospel is paid in full. The gospel is the good news that God is satisfied, he's not angry with you anymore. He's satisfied. He's reconciled to you in Jesus Christ.

What's a propitiation? It's a propitiatory sacrifice. As a matter of fact, the mercy seat was called the propitiatory. That publican in the temple when he went to pray and the Pharisee went down to his house not justified saying, "I thank thee, O Lord, that I'm not as other

men are." But this man, this publican, this street person, this person that was viewed by the Jews as just a heathen, he said, "God, be merciful to me." And it actually is, "be propitiated. God, be merciful to me the sinner." He wasn't saying he was a good guy. There's not a woman that says, "I'm a virtuous woman." It's those that come before God and say, "God, in Jesus Christ be propitiated toward me the sinner. I can't see anybody else's sins but mine. I can't criticize anybody. I can't condemn them. I can't down them. I can't talk about them because my sins are so great. I'm the sinner." That's what Paul said he was, the chief of sinners. The good news, the gospel is for sinners. He didn't come to call the righteous but sinners to repentance and propitiation refers specifically to Christ's work of satisfaction to God's righteousness and he pays the penalty for us that's due for our sins, and God's wrath is satisfied and propitiated by the sacrifice that Christ makes on our behalf.

Two times in the epistle of John it says this, something like this, "And he is the propitiation for our sins." He is for somebody's sins. He says for the whole world, in this sense, not just Jew but Gentile too. Not just people in North Carolina but people in France or wherever God's people are. He's the propitiation. He's already turned away the wrath of God in regard to our sins, and again he says this, "Herein is love, not that we loved God." I'd hate to know I had to meet God based on how much I loved him. You might want to try it but I don't want to try it because on my best day I have loved him so little, and on my best day and in my best way, everything I've done is polluted with sin. "Herein is love, not that we loved God but that he loved us and sent his Son," who it says not just to be, that's added by the translators, "he sent his Son the propitiation for our sins." He's what satisfies God. He's what reconciles us to God. He's what brings peace between us and God by the blood of his cross. He's the one that honors God.

And it is said here in both this verse, 25 and verse 26, it says, "to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Now what's it for? Why does he do this for? To declare his righteousness. To show it. To show who he is. To show how Christ has satisfied him on our behalf. To declare his righteousness. Two times, to declare, I say, his righteousness. Not only in those Old Testament saints that were forgiven and pardoned and saved by God, but also the New Testament believers, those who will believe in a coming day. He's righteous. He's right in what he's done. He satisfied. His holiness and his justice are satisfied in and by the blood, the sacrifice of Christ the Lamb.

"That he might be just, and the justifier." You and I just can't imagine what that means, that God on the one hand can without changing be both just and the justifier. He's the standard. He's the one that satisfies the standard. He's the one offended and yet he's the one that saves.

"That he might be just, and the justifier of him which believeth in Jesus." Now let me tell you something right now: this is why that universal redemption is so blasphemous. When men stand before men and say, "Christ died for you. Christ died for everybody in the world. Now it's up to you to receive him or reject him." So you reject him and God casts

you into hell. There are already multitudes there now. Did Christ die for them? If he did, God is most unjust. He is most unjust because he punished their sins in Christ and then he requires it of them. It would be like you getting a bill after you'd already paid a debt. That would make you so angry. I've had it happen and I've gotten mad. We don't like that, do we? "I paid that bill. I don't owe those people anything."

Well, what if that was to happen with God? What if he would deal like that with men? But that's not what he did. That's not what he'll do because that's not what the Bible's about. Christ said, "I lay down my life for the sheep, my sheep. I paid the price for my sheep. My sacrifice is for my sheep. God's satisfied because of my debt for his sheep." Then he looked at those Pharisees, those good people, good, moral, religious people, and he said, "The reason you don't believe on me is because you're not of my sheep. You're not my sheep."

If we're one of God's sheep, he says, "My sheep hear my voice." What is he saying? It's finished. It's satisfied. Justified. Not condemned. Nothing left to do. Religion hates that so bad. Well, they'll quit coming to church, they'll quit giving. Yup, they surely will do that. Of course, salvation, but if they've been saved by Christ, if they know what it took to save them, if they're justified in God's sight, they'll do those things because they want to. You know, we've been doing this for about 40 years and we've never had a bake sale or a fish fry or a fund drive. We never have. Why do you keep coming? Why do you keep supporting? Because you want to. Because you know that Christ on your behalf satisfied God in the matter of your sins.

If God were to take somebody to heaven who sins were not justly forgiven, he'd be unjust there too, and that's why he has orchestrated this marvelous transfer that was represented when the worshiper went and laid his hands on that sacrifice. All that was, was a picture of a transfer, a transfer, a real transfer of all the responsibility of all our sins to the Lamb and the transfer of his perfect innocent righteousness to us, the righteousness of God. And I'll tell you something, that only not of you. That, when we learn that, believe that, that will not only satisfy God, it satisfies us. We don't look anywhere else. We don't look for anything else. Christ is all. He's everything. He's God's Lamb and he's our Lamb and God's satisfied because only God can satisfy God.

Salvation first honors God and because it does, it saves his people. He'll send them the gospel. It'll be to them as good news. "You mean my sins are already put away?" Yes. "You mean I'm justified? God has declared me righteous? You mean, God's satisfied on my behalf?" Yeah. "I can't believe that." You're not of his sheep. But if you can believe that, it'll not only bring peace to your heart and joy and comfort and ease that great burden, it'll make you happy.

Paul in writing in Romans 4 and I'll read this quickly, talking about Abraham says, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be

imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification." Who was delivered for our offenses and raised again because of our justification.

That publican that went down to the temple to pray, he was in my condition. He was a sinner in Adam, a sinner by birth, sinner by nature, sinner by choice, sinner by practice. There are some people now in this world who don't think they practice sin anymore. Let me tell you something: you practice sin every day and you're good at it. You've had a lot of practice. I've had a lot of practice. But he said this, "God, be merciful, propitiate, to me the sinner." And do you know what it says? It says that he went down to his house justified. Justified. Justified through believing on Christ crucified.

God provided himself a lamb to declare his righteousness, to show himself a just God and a Savior.

*Our Father, we pray this morning that you would take your word and your truth, your gospel, and reveal it to our hearts, enable us to believe in it, to rely on him and him alone. We thank you for Christ, the wisdom of God, and we look to you in him as a just God and also our Savior. We pray that you would teach us from your word and we pray in Christ's name. Amen. Amen.*