

Justified

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Let us pray.

Dear Heavenly Father most gracious and holy Lord we thank thee O Father for this day. We thank thee Lord for this thy day that thou hast made. O Lord give us joy in our hearts that we may rejoice and be glad in all that thou hast done. We thank thee O Lord for all of thy blessings of this week, for thy faithfulness to bring us here, thy faithfulness to provide a place for us to worship in on this day. Lord may you be the Lord of this worship. May you bring us to thee in spirit and in truth. Lord, we thank thee on this day also for the Mothers that you have given this fellowship. Lord, we thank thee for their lives but most importantly Lord, we thank thee Lord for thee in them, the hope of glory that shines through in their lives Lord and that is the testimony that thou art so faithful to give. We praise thee for it this day Lord and honor thy holy name. Bless this hour now with thy presence and Lord may you bring us to thy feet of instruction. In Jesus' name I pray. Amen.

This morning I want to, if the Lord leads, speak about a very precious truth. A truth that's been impressed upon me a lot lately and something that is really near and dear to every child of God. And that is what it means to be justified, what it means to be justified in the Lord Jesus Christ. What do the scriptures say?

You know, we fight a lot in this life, ourselves, we try to justify ourselves a lot. If you've ever listened to yourself, for the Lord has given you ears to hear of yourself, and the arguments that you make, we usually have an argument for sin, we have a reason for sin. We argue with a person who brings it up to us and we try to justify ourselves in their sight. That's not the justification I want to talk about today. In fact, we'll just begin right there. What is justification? I turn once again to the dictionary that we know and we love, and in Webster's 1828 there is this definition that's given: to pardon or clear from guilt, to absolve or equip from guilt and merited punishment, to accept as righteous on account of the merits of the Savior or by application of Christ's atonement to the offender. That's a beautiful definition. It's the work of what Christ has done that his people may be justified. Justified in the sight of the Father, justified in the sight of the Son and justified in the sight of the Holy Ghost. Is that where justification is for you today?

The Lord's justification is actually the opposite of condemnation. Condemnation is what we're under because of the beauty and the holiness of the law shows us our sin, ourselves

when the Lord reveals to us how wretched our self is, we feel condemned. We feel condemned by a lot of things but the Lord's justification is a perfect clearance of our person. A perfect clearance of our person from all charges that hell, that Satan, that sin, that the law, that your conscience, that the world, that your mind or even the church can bring against you. That's what justification is.

I tell you something, in this life there's nothing sweeter for the Lord Jesus Christ who revealed to his children how and why we're justified in him. And that's what I want to look at today if the Lord is pleased. And I want to begin this morning with our focus verse, which we won't stay there long, but it's in Romans 8. If you'll turn with me to Romans 8 and to the first thing, and I pray that the Lord impresses upon us today before we can build upon anything that the word of God says and how we're justified, we need to know who died. And we are justified by himself, we are justified by God alone and Romans 8:33 tells us this. In that precious chapter of the opposition to the condemnation that comes forth in Romans 7 that Paul feels like what he can't do and he wants to do and he feels and sees the wretchedness of himself. And in the Lord's revelation in 8 is there's no condemnation to them that are in Christ Jesus. And in verse 33 we see this question, "Who shall lay anything to the charge of God's elect?" that's the question this morning because we've got a lot of enemies. We've got a lot of inward enemies, we've got spiritual enemies, we've got enemies in this world, we've got enemies in our house, we've got enemies everywhere that would bring a charge and level a charge against us.

But if we be justified we cannot be justified by our works. We cannot be justified by our merit. We cannot be justified by our name. The world goes about to be justified in that way. "Do you know who I am? Do you know who you're messing with? Do you know why I did what I did?" The answer to that before the Almighty God is simple, yes because you're a sinner. I know why you did what you did. I know why you said what you said. We always try to justify the things that come out of our mouths and say, "Well, if you wouldn't of done this, I wouldn't of said this." Well, you take all that fluff out of it, you take all that worldly justification, you take Satan's justification out of that and what do you have? You have false justification. That's all you have in yourself.

It's a beautiful thing when the Lord says, "It is God that justifies." The triune Lord is where our justification is. Who else, I ask you today, who else has the right to do so? Who else has the right to clear the guilty? Who else has the right to say, "not guilty" to the child of God. It doesn't matter what law of the land is elected, it doesn't matter where your life or in God's providence it will take you. Only the Lord can absolve you from the guilt of sin. And we are all sinners and we all come short to the glory of God. It is God that justifies, it is the triune Lord that brings about, brings us to see the justification of himself. It's not ourselves, it's no man and you know what's at the heart of this, is man pleasing. We go about so much to please man. We put those things up, we want to know what you think about it, we want to know what this person thinks about it, and we try to justify our actions based on what someone else perceives the truth to be. But you know what's missing at the end of the day. That person's not going to be in that mirror with you. That person's not going to be in the word of God between you and Lord in the communion of the Lord and his people. It can't be. Because the Lord brings the child of

God to sit at his feet. And he gives him singleness of eye and that singleness of eye is the exalting of the Lord Jesus Christ, the exalting of the triune Lord.

You know one of the questions that Bildad asked Job? Bildad being one of his friends which is found in Job 25:4 was “How then can a man be justified with God?” I hope that question is answered today. “How can a man be justified with God?” I hope that’s answered.

David said this in Psalm 19:12, “Who can understand his errors?” He said this about himself as the Lord gave him revelation of the sin and not only the sin but the hidden sin, the secret faults that he cried out to the Lord, “Lord, cleanse me from these!” Why, why would he cry out to the Lord? Why didn’t he go about to lie, and we do know he tried to do that don’t we? When you try to cover your sin, when you lie and maybe you tell another lie to cover up for that lie. Who’s going to justify you? Because if you even get away with a lie, if you go home at the end of the night or you go wherever the Lord brings you at the end of yourself, do you really get away with that lie? Can you really tell that lie before the Almighty Lord and know that he doesn’t know the truth? Not if you’re God’s child. He does not leave you there, he reveals that sin, he reveals how we fall short to his glory. That’s what I pray today is that we see the Lord’s glory.

So the first point I want to speak about today about being justified is that we’re justified by himself. No one else, no one else. If you hold your finger there, actually we’re probably not going to come back to Romans 8. We’re going to go to Isaiah 50 now and I’m trying a new system here this morning, I’ve got little red pieces of paper all over my Bible and I’m hoping that works out for me instead of a bunch of bookmarks.

We’re going to go to Isaiah 50 and look at what the Lord gave his prophet. We’re going to begin in verse 7, “For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.” Why, Isaiah? “He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.” He is the author of our justification. For the child of God to be brought into the communion with Christ, when the Lord shows you that he’s washed away your sin, that he has brought into this union, in this fellowship with a triune Lord and all the enemies are behind you, and all of those enemies are defeated with yourself being one of them, your old nature, your old man being put under his feet. The accusation that’s made by our old man, the justification that comes forth every day of our lives for the things that we do. You know how easy it is to justify ourselves? Of course you do. That anger, the bitterness, the short-temper, “Well, I wouldn’t of acted this way if you wouldn’t have done this!” Have you been there? You’ve probably been there today knowing the fallenness of man. It’s a very prevalent sin.

“He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.” So the question for us today is what has all of our creature-doings, what has all of

our plans, what of all of our devices, what of all the things that we have worked out on our own, what has it gotten us before this Almighty God? Self-justification. Sin.

Remember the definition that we read. This today is my prayer is that Lord he does search us through his word, but my prayer today is for the comfort of what he's done, what he's accomplished, what he's finished. Because now what we've done, Lord willing, is we've laid the groundwork and hopefully we've put out every doubt that anything or anyone or self or any matter or science or math or intellect or knowledge, nothing can justify the child of God. The word of God is explicit, it is God that justifies. Isaiah said it here, "It is the Lord that justifies me." David said it all throughout the word of God, the saints are brought to see that Christ alone is their justification. Christ being God. The triune Lord and we're going to see how they work today according to these scriptures. How is it that our Lord in his perfect plan justifies us?

Listen, let me say something about this justification before we go any further. It's eternal. You can argue it all you want, it doesn't make any difference to me but one of the most peaceful places the Lord brings the child of God to see is that he's done this long before you and I were ever here. He did this long before there was ever a world. In his perfect plan of salvation, in his perfect plan of election, in his perfect plan of sovereign grace, he has justified every child of God.

Sometimes it's hard to lay hold on that kind of truth. We can't lay hold on it without the Holy Ghost showing us and opening up the heavens. But the beauty of the eternal justification is that he reveals it here in this life. He reveals what he's done, he reveals how he's done it, he reveals himself in what he's done. Not how we're going to be justified in the future. The child of God has been justified long before. And guess how we're justified? In the blood and in him alone.

Now, I want to go through the word of God and I want to talk to you about the things and the definition basically of what the word of God gives us of how we're justified. The first place I want to take you is Romans 3:24 as we will see how we're justified by his grace. We've laid the foundation to see that we're justified by the triune Lord alone and now we go back to Romans. We'll actually be in Romans quite a bit today and some of the gospels. Paul had a lot to say about it, Romans 3:23 we read, "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." The very first thing that Paul and any true minister of God wants you to know is that you are justified freely, it's not of your merit, it's not for what you've earned, it's not for you being a good little boy or girl, it's not for the works you have done, will do or plan to do. The justification for the child of God and being justified is freely by his grace. No human power, no human will, being justified freely by his grace through the redemption that is in Christ Jesus. Redemption. Re-purchase of captured goods, that is what that means. Captured by what? Sin. Captured by what? The bondage of the law. Captured by what? Satan. Captured by what? The world. You know it, you know how the allurements of this world will capture you. You know how Satan in your ear is going to capture you. You know how you lash out because of your fallen nature. That's the bondage that the child of God is in until the Lord reveals his justification in his

Son, that he has put it all away, that he has defeated every one of them and he's loosed all of those grave clothes and those bondages that we're in and he's called out our name and he's said to every one of us to come forth unto new life and the new life is in this justified grace of God. Being freely justified by his grace.

We look again in Romans 11:5, 6, "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works." Paul you're already in the eleventh chapter and you're still making the same argument. Why? Because of our fallen nature. You're going to have to prove it to us, Lord, over and over again because we keep trying to get involved with everything in this life that has to do with our Lord. Our salvation, our keeping, our justification, our sanctification, you name it, we'll try to do it.

Paul says, "At this present time there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace." It's one of my pet peeves, it's one of the things that I praise God that he's given me the eye of faith to see it, but I still hate it and that's a mixture of the two, the mixture of law and grace. Yes, I'm saved by the grace of God now let me go and show you the works I did that he had grace so I went and did them. And today's religion is full of that. The people that go under the name of sovereign grace if you listen to any of the messages there is so much creature in them, it'll make you sick. I say it'll make you sick, it'll only make you sick if the Lord has given you ears to hear his voice. Because when the Lord's voice is spoken, there is no creature, there is no what you've done, what you have to do, what you shall do. It's what he's done, what he's finished, what he's accomplished. It's a different terminology and so much of what's called sovereign grace today is about the terminology of how we then go out and do because of grace took place at one time. That's garbage. You know why it's garbage? It's because this whole word doesn't testify of that. We're going to talk about this at the end. If testifies of Christ, the Holy Ghost testifies of Christ and if you're hearing a different message and if those are mixing the grace and the works of God together and the works of man and sitting there going, "Listen, this is *our* part in salvation, this is *our* part in what we now go and do." There is no Holy Spirit there, there's man's spirit and man's will. Make no mistake about it.

"But if it be of works, then is it no more grace: otherwise work is no more work." You just can't mix them. Paul said, "You can't mix them. I go, I write letter and letter and letter and what keeps creeping in? The law, performing things, doing this for God. What keeps coming in? Man, creature exalting." And Paul, being faithful to the Lord's word and having Christ in him the hope of glory, continues over and over and over to put down that creature and to exalt the grace of his Lord Jesus Christ.

Paul said in 2 Timothy 1:9, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus." When? "Before the world began." Eternal justification. Eternal righteousness of the Son of God. Eternal life in the Son of God.

What a precious gift and to be brought to see that is when the Lord takes all the weapons of our carnal self and he lays them at his feet as being defeated. Listen, our justification is a work of hell. Our justification and our creature works is a work of hell. All of those things will burn in the lake of fire along with all the enemies of our Lord. Your self and your self-justification is an enemy of the Lord Jesus Christ. I hope you understand that today. I hope that at the end of this message that the Lord speaks to everyone in this room that are his children and you walk out of here today knowing that you're justified in a triune God and no other way. No other effort, no other merit, no other cause, no other plea.

We are justified by himself, we are justified by his grace but we are also justified by his blood. Turn with me now to Romans 5:8, 9, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood." Do you want to know what justification is? That's what we're learning today, I hope. How did he do it? Well he did it by grace and he did it by his blood. "We shall be saved from wrath through him." The washing of his blood to make us clean. The blood brings us to see that he forfeited his life. You want to know how you're justified? You're justified in his perfect work, his perfect work on the cross when he said, "It is finished." And the blood flowed down, it was his blood that has wiped away our sins. Nothing but the blood of Jesus. It's what's washed us today, it is the way that we can stand clean before the Lord, before the Father, before the triune God. We're justified by his blood. His blood says to everyone who argues and to ourselves that argue, we're not guilty, I'm not guilty on account of his blood, not yours and mine, not our life, his blood. What a precious truth.

In Hebrews 10:19 Paul said, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." You say, "Well, why did you pick that verse?" because this is the holiest, the holiest is entering into Christ Jesus and you only can do that and you can only come to the communion of the triune Lord through the blood of Christ. All of these things that are mentioned in the word of God today that justifies the sinner no creature will be found in them, no merit, all of what he's done, all of what he's preserved in his word, all that he's showed us today. If we ever had any doubt, if we ever said, "Lord, how is it that you pronounced us not guilty. Is it by your voice?" Well, yes. "Is it in your eternal decrees?" Yes. "But how do you show us today, you show us that it is by your grace, you show us that it's by your blood." And once again, we're left to see a glorious picture of the Lamb slain before the foundation of the world, the blood of the Lamb. Worthy is the Lamb.

We're not done. We're also justified by his obedience. Stay with me right here in chapter 5:18, 19, "Therefore as by the offence of one judgment came upon all men to condemnation." Amen to that. We're all dead, we've all fallen in Adam. Condemnation came to every man. "Even so," but there's good news, "even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." And he's the only one who could.

I want you to understand something about that beautiful cry as painful as that cry is for us to see when the Lord shows us it was our sin that put him there. But when he cried, "It is finished" the law that day received what it had never received before. I want you to understand that. It received perfect obedience from a perfect man who was also a perfect God. Understand that. You and I we still strive, we still strive against that law, we still strive to unearth that Moses' body as Satan tries to do and bring us and drag us back underneath that law where condemnation is. But it received the perfect justice that God the Father required on the cross that day when the Son said, "it is finished," at that moment he had performed everything in his life through perfect obedience even the death of the cross.

Paul says in Philippians 2, "He humbled himself and he was obedient unto death." He says in 2 Corinthians 5, "He knew no sin." He says in Hebrews 7:26 that he is, "holy, harmless, undefiled, separate from sinners." 1 Peter 2, "Who did no sin neither was guile found in his mouth." All of these verses and all of these testimonies point to the perfection of Christ Jesus.

Jesus said these words in John 8:28, 29, "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." Children, can you say that today, that you do always those things that please your parents? Adults in this room, can you say that you always do those things that please the Father? No. And praise be to God we can't come close to justifying ourselves or our actions but there's one who did. There's one who did by himself, there's one who did by his grace, there's one who did by his blood and there's one who did by his perfect obedience.

I can't stress this fact enough, to be justified, to pardon or clear from guilt, to absolve or acquit from guilt, from the guilt of merited punishment, a just deserve of hell and death, it had to be a perfect man and it had to be a perfect God. And that's what we have in the perfect God-man the Lord Jesus Christ.

We're not done because we are also justified by his resurrection. Turn to Romans 4 beginning in verse 23, "Now not for his sake only," this was the argument of Abraham and the faith of the Son of God that was given to Abraham. It wasn't written for him alone today. It was written for you and I also, it was not written for his sake alone, "but it was not imputed to him, but to us also to whom it shall be imputed." If you ever get it backwards, you're way off. It's imputed faith, it's the faith of the Son of God. We don't have that faith. It must be given, it's a gift of God. If we believe on him that raised up Jesus our Lord from the dead there's the fruit of his faith. The belief of the Son of God that's been raised from the dead, "who was delivered for our offenses and was raised again for our justification." We're justified through his resurrection. And doesn't that make sense that because he lives we live also? You and I know what the condemnation of the law and the condemnation of sin and the condemnation of self brings you to. It brings you to death, it brings you to blah, it brings you to crying and sorrowing over yourself. But where is life? Where is the justified life? It's in the resurrection of the Son. His

resurrection life is the only view for a mourner of sin. It's the only view that will absolve that mourner who's mourning over his sin, if you know what I'm talking about. Not just a notional thought that you're a sinner, but that the Lord has brought you to see the effects of your sin, what took place because of your sin.

Then what takes place because of his life, his resurrected life. That's the view that he brings us to see. A resurrected Lord. And because of the resurrection life, it's a pledge to us, it's a pledge to what? That he will perform all the promises of his holy word, everything that he said was finished, he will do. And that includes our justification. That's what he's done.

Peter said in 1 Peter 3:22 speaking of the Lord, "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." Resurrected life. He now is in heaven interceding. He now is in heaven ruling. He now is safe from man and anything man can do, which they tried their best. Justified in our risen Lord. Justified by himself, justified by his grace, justified by his blood, justified by his obedience and justified by his resurrection.

Turn with me to 1 Corinthians 6 and we'll see the next one. We are justified by his spirit. Beginning at verse 9, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." You say, "Uh, oh, I'm one of them. I may not have done all of those but I've done some of those." None of them will enter into the kingdom of God? "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Who else is going to reveal to you today that you're justified in Christ and you're justified in the Father, and you're justified by the Holy Ghost but the Holy Ghost himself. Justified by his spirit.

How could we understand it without him? Why is it so important that we know? Because without him we never will. And all the book learning and all the reading and all the theology and all the doctrine will never lead you to see Christ, will never lead you to see that your justification is in a perfect triune Lord, executed in the Son, will never bring you there. But we're justified by his spirit.

Turn with me now to John 16 beginning in verse 7, these are the words of Christ, these beautiful words that he shared with his disciples and those beautiful chapters from 14, 15, 16, and 17 showing the eternal union that they have in him, showing everything that he had done at this time where he is about to lay down his life as he leads them to all of these precious truths. You say, "Well, how did they comprehend them all?" well, they didn't. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world," by the way that's the same world in John 3:16, it is the elect world. This is what the Holy Spirit does in the elect child of God's life. "He reproveth the world of sin, and of righteousness, and of judgment: Of sin ,

because they believe not on me.” The Lord through the power of the Holy Ghost reveals our sin, our sin of unbelief, our sin of every kind, our sin and he brings us to show us the merit of Christ alone, the merit of what he’s done. The Lord says here he will bring everything to your remembrance. “Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more.” Isn’t that important that we understand the Lord’s righteousness? That we understand that we are robed in the Lord’s righteousness and it’s not of self and it’s not of our own. Amen. Of judgment because the prince of this world is judged. Is that important for you and I to know today? That the prince of this world who seems to have so much dominion over us at times, has been judged, has been put down. As we stand eternally justified by our Lord, the Holy Spirit comes and reveals that to us. Oh, we have battle wounds. That was a mighty battle between Pilgrim and Apollyon but it was a battle won. And it’s a battle won by him.

“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.” That’s my prayer today, is that he receives it from the Son and he shows us the eternal justification we have and how it’s lived out in this life and how the Lord applies it to us. Through his blood, through his perfect obedience, by his grace, by his resurrection, by his spirit. This is how, this is how glorious it is. And he’s faithful to do so. And when the Lord says he’s going to do it, he did it in them when he poured out the Holy Spirit upon them and the Holy Spirit revealed all those truths unto them. Because he’s faithful.

Now we go to one that I know you’ve been waiting on because it’s probably the most well-known when you think about all the time and that’s in Romans 5:1, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Justified by faith. All of these things we’ve talked about today and we now we get to how it is we know it and we get to the power of the Holy Ghost and how he brings it to us, but how do we apprehend it? We apprehend it through the vehicle of the gift of faith.

I want you to go with me now to Acts 13. Listen to what Paul says in Acts 13. it’s beautiful, of course, it’s the inspired word of God, Acts 13 beginning in verse 38, “Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things,” by him. Paul’s not telling them that you’re justified by your belief, he’s not telling them that they’re justified by what they can do for Christ or believing in Christ or what they can perform for Christ. He says, “You are justified by him, all that believe are justified from *all* things from which ye could not be justified by the law of Moses.” And you cannot be justified by your works which is produced by the law of Moses. And the law of our Arminianism and the law of free will. It’s not going to happen. Not with this Lord. The Lord of this world? Yes. The Lord of these scriptures and the Lord of all things? No. By him all that believe are justified from all things from which you could not be justified by the law of Moses. All ye that believe. That’s faith. The faith to apprehend what he has done.

Of course I always, as much as I can work one of these two verses in Galatians 2:16, “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.” None. And then the beauty of verse 20, of course, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God.” I’m justified by the faith of the Son of God. “Who loved me and gave himself for me.”

So yes, I’m justified by a triune Lord, I’m justified by his grace, I’m justified by Christ’s blood, I’m justified by his obedience, I’m justified by his resurrection, I’m justified by his spirit, I’m justified by faith and please don’t fall out of your chair when I say this one, I’m justified by works.

Turn with me over to James 2. I’m going to tell you something, it’s one of the most misunderstood books in the entire word of God. I guess it seemed to be a lot more a point of contention back when our brothers back in the 1700s and 1800s wrote in England, it seemed to be a greater, greater contention. People always believed that James offset everything that Paul said when clearly the child of God is brought to see that everything that James said was in support of Paul, it’s what Christ has done. People like to look at works and they like to hear that word and say that’s me. I hope today, so far, we have removed self and creature out of everything. Because that’s the only way you can come to this in James 2:24, “Ye see then how that by works a man is justified, and not by faith only.” Well, dear ones, if it’s his faith, it’s his work. Yes, James, I believe you, you also are in agreement with my Lord that it is the outworking of Christ in the believer that he produces the fruit in the believer. If you want to call it works I’m right with you, but I’ll never call it mine. The Lord has shown me what my work is, he’s shown the Apostle Paul what his work was, he said it’s all waste. Mine’s right there with it but my Lord’s work, yes I’m justified by his work, I’m justified by his grace, I’m justified by his blood, I’m justified by his faith. I hope you see today that our justification stands alone in the Lord Jesus Christ.

I’d like to leave you today, I think I know where this is, I didn’t write it down, it is in Romans 3. I’d like to leave you with this verse in Romans 3:26, we’ll just leave the “I say” out because it’s in italics that was added so we won’t add it today, “To declare at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.” Yes, he is just and he is the justifier of all his children and I pray today in every event that takes place in your life today, that he brings you, the child of God, to see that the only justification you have is in him alone and that he stops our mouths of self-justification and he brings us to see the gloriousness of what he’s done in himself for the glory of the triune Lord.

Dear heavenly Father, most gracious and holy Lord. Add thy clarity, come with thy power Lord to the souls of thy people. Take thy word and speak it to our souls to glorify your name. Keep us Lord is in thy grace and thy mercy this day and glorify your name as the great just and justifier of all things of all thy people. In Jesus’ name I pray. Amen.