

# Shreveport Grace Church

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SCRIPTURE ALONE · GRACE ALONE · CHRIST ALONE  
July 10, 2022

## OPPORTUNITIES FOR WORSHIP

### SUNDAY

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

**WORSHIP - 11:00 AM**

**Choruses from Chorus Book**

**Scripture Reading:** [Psalm 40](#) (David)

**Call to Worship:** 'Make Haste, O God, My Soul to Bless!'

**Scripture Reading:** [Galatians 5](#) (Mike)

**Hymn # 488-** 'My Redeemer'

**Message-** 'God's True Vineyard' [John 15:1-6](#)

**Hymn # 475-** 'Redeemed'

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

### WEDNESDAY

**7:00 PM-** Studies in the book of Esther

### 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](http://www.shreveGrace.org) and [www.sermonaudio.com/shreveportGracech](http://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: #118-** 'When I Survey the Wondrous Cross' (Based on [Psalm 70](#)))

**M**ake haste, O God, my soul to bless!  
My help and my Deliv'rer Thou.  
Make haste, for I'm in deep distress,  
My case is urgent; help me now.

Make haste, O God, make hast to save!  
For time is short and death is nigh.  
Make haste ere yet I'm in my grave,  
And with the lost forever lie.

Make haste, for I am poor and low,  
And Satan mocks my prayers and tears.  
O God, in Mercy be not slow,  
But snatch me from my horrid fears.

Make haste, O God, and hear my cries,  
Then with the souls who seek Thy face,  
And those who Thy Salvation prize,  
I'll magnify Thy Matchless Grace.

## A Just Redemption

**T**he JUSTICE OF God shines brightly in redemption by Christ; *"Zion, and her converts, are redeemed in righteousness..."* a full price is paid for the redemption of them and in it; ***"...mercy and truth meet together, and righteousness and peace kiss each other."*** ([Psalm 85:10](#)) And though it is

not for all men, no injustice is done to them that are not redeemed; for if God could in justice have condemned all, it can be no act of injustice to redeem and save some.

Suppose one hundred slaves in Algiers and a man out of his great generosity lays down a ransom price for fifty of them, does he, by this act of distinguished goodness and generosity, do any injustice to the others? Or can they righteously complain of him for not ransoming them? In the justification of men, by the righteousness of Christ, the justice of God is very conspicuous; for though God justifies the ungodly yet not without a perfect righteousness, such as is adequate to the demands of His righteous law; even the righteousness of His own Son, in the imputation of which and justification by it, He is both “**...just, and the justifier of him which believes in Jesus.**” ([Rom. 3:26](#)) Though God forgives sin, yet not without a satisfaction made to His justice; though it is according to the riches of His Grace yet through the blood of Christ shed for it and by the shedding of that blood God “**...is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**” ([1 John 1:9](#)) And so it is both an act of Grace and of justice; as is everlasting glory and happiness, being the free gift of God, through Christ and His righteousness.

John Gill

## How Sinners Are Justified Before God

***“I tell you, this man went down to his house justified rather than the other:  
for every one that exalteth himself shall be abased;  
and he that humbleth himself shall be exalted.”*** ([Luke 18:14](#))

**T**he reason our LORD gave the parable of the Pharisee and the Publican was to show the contrast between the character of a self-righteous, unregenerate sinner and one who is truly righteous before God by the person and work of the LORD Jesus Christ alone. The self-righteous Pharisee, typical of those in works religion today, considered himself to be above others and even in his so-called ‘prayer,’ did nothing but glorify himself and his works. The publican, on the other hand, demonstrated a true Spirit-given humility before God, knowing himself a sinner and pleading only God’s mercy, looking to Christ and His propitious sacrifice alone.

When our LORD said that this man went down to his house justified, was it based on his prayer? Many wrongly assume that the publican came into the temple unjustified and then left justified because he prayed a ‘sinner’s prayer.’ However, it is not the will, work, or way of a sinner that could ever justify him before God, [Galatians 2:16](#). It is only by the work of the LORD Jesus alone, in His shed blood unto death that any sinner is justified. When the publican prayed, ‘**God be merciful to me a sinner,**’ he was not looking within himself for his justification but to the work of the LORD Jesus that He would accomplish on His behalf at the cross. The word ‘**merciful**’ means to be propitious or reconciled. In the Old Testament, it refers to the mercy seat

over the Ark of the Covenant on which the High Priest sprinkled the blood of the sacrifice on the Day of the Atonement, [Leviticus 16](#). This was a foreshadowing of the bloodshed unto death of the LORD Jesus at the cross, not just to 'atone' (cover) for sin but to put it away, once and for all. The shed blood unto death of the LORD Jesus has therefore effectually taken away the sin of all of God's elect at one time, in one place and one Sacrifice, [Hebrews 10:14](#). To say that the publican went down to his house justified because of his prayer or even his 'faith' would make the justification of sinners to be based upon something other than the redemption, propitiation and reconciliation of Christ alone, [Romans 5:10](#). That could not be!

The Truth is this: until Christ died to pay for the horrible sin debt of His elect, God the Father was forbearing with their sin, [Romans 3:25](#), not imputing it to them, [Romans 4:8](#). Those of the Old Testament, like this publican at this time, lived by God's PROMISE that when Christ came He would put away their sin in His death on the cross, [[Romans 4:13](#), [Hebrews 11:13-14](#)]. This is the '**righteousness of faith**' of which Paul speaks. It is the righteousness that Christ earned, established and that the Father accepted and immediately imputed at the cross. This is '**the law of faith**' in [Romans 3:27](#), in contrast to '**the law of works**'. It is in this God revealed FAITH (Christ and Him crucified) that the publican went to his house justified rather than the Pharisee! He humbled himself because of the Spirit of Christ in him, therefore as a wretched sinner he was exalted when the LORD Jesus rose from the grave and ascended on high having paid his sin debt. What a Glorious Redeemer the LORD Jesus is and what a glorious salvation He has accomplished for PUBLICANS such as we are.

*Ken Wimer*

## What Christ's Death Accomplished

*n that he died, he died unto sin once: but in that he liveth, he liveth unto God. [Rom. 6:10](#)*

*He was numbered with the transgressors. [Isa. 53:12](#)*

*Christ was once offered to bear the sins of many. [Heb. 9:28](#)*

*Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. [1 Pet. 2:24](#)*

*By one offering he hath perfected forever them that are sanctified. [Heb. 10:14](#)*

*This man, because he continueth ever, hath an unchangeable priesthood.  
Wherefore he is able also to save them to the uttermost that come unto God by him,  
seeing he ever liveth to make intercession for them. [Heb. 7:24-25](#)*

*While we were yet sinners Christ died for us. Much more then, being now justified by his blood,  
we shall be saved from wrath through him. [Rom. 5:8-9](#)*

*Forasmuch...as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind:  
for he that hath suffered in the flesh hath ceased from sin;  
that he no longer should live the rest of his time in the flesh to the lusts of men,  
but to the will of God. [1 Pet. 4:1-2](#)*

*Daily Light on the Daily Path*

## Justified by an Imputed Righteousness

**J**ustifying righteousness is the doing and suffering of Christ when He was in the world. This is clear because we are said to be “...**justified by His obedience...**” ([Rom. 5:19](#)) ...by His obedience to the law. Hence He is said again to be the end of the law for that very thing, “...**Christ is the end of the law for righteousness.**” ([Rom. 10:4](#)) The end. What is that? Why, it’s the requirement or demand of the law. But what is it? Why, it is righteousness, perfect righteousness, [Gal.3:10](#). Perfect righteousness, for what? That the soul concerned might stand spotless in the sight of God, [Rev. 1:5](#). Now this lies only in the doings and sufferings of Christ for “...**by His obedience many are made righteous.**” Wherefore as to this, Christ is the end of the law, that being found in that obedience, He becomes to us our Justification. Hence, we are said to be made righteous by His obedience and to be washed, purged and justified by His blood, [[Heb. 9:14](#); [Rom. 5:18-19](#)].

*John Bunyan*