

All right, let's pray. We'll move forward. Dear God, thank you for the Lord's Day. We thank you for the opportunity to come in here and study your Word. We pray that you would open our eyes to see wonderful things in your law, enlarge our hearts to run in the ways of your commandments, increase our love for the Lord Jesus Christ, in whom we have redemption of our sins, Lord, and we are justified in your sight. by the virtue of the sacrifice and the righteousness of the Lord Jesus Christ. Lord, we're justified by His resurrection. We praise Your name for the resurrection. In Jesus' name, Amen.

We are here today and we're going to talk about chapter 11 of the Confession of Faith. It's on page 855 in your hymn book. I'm going to read a verse ahead, just because it made me think about this. I finished the book of Titus this morning, and just personal devotions, and then as I went back to look over this, I was like, oh wow, that's a good thing to read for this morning.

In Titus 3 and verse 4 it says, But when the kindness of God our Savior and His love for mankind appeared, He saved us not on the basis of deeds which we have done in righteousness, but according to His mercy. by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace, we would be made heirs according to the hope of eternal life." That's a great little succinct justification verse. You know, it was all God. He poured out His grace upon us in the Holy Spirit with the washing of regeneration and caused us to embrace the Lord Jesus Christ, our hope for eternal life.

I'm going to briefly touch on a quick review of last week and then we'll move forward. Last week we wrapped up effectual calling, chapter 10, and we began chapter 11. I was reminded of chapter 10 and 3, the part about the elect infants dying in infancy. this week that covenant parents should be optimistic about their children. There should be an expectation that your children are in heaven. In 2 Samuel 12, David says, He will not come to me, but I will go to him. David knew where he was going. David lost the child.

There is In the study of effectual calling, that was what the study was on. We talked about means and ordinary calling and extraordinary calling. It really wasn't in this. We typically deal with this in our Chapter 7 on the covenant of grace, which is last year. But it may have sounded cold and analytical that elect infants are called effectually justified and glorified. But from a parental perspective, those of us who are covenant parents, grandparents, Our children are holy.

They're set apart to God, okay? That is 1 Corinthians 7, 14, okay? They are set apart to Him. They're consecrated. Those children of at least one believer in the household. There should be an optimistic expectation because the promise is to us and to our children forever. That's what Peter preached on the day of Pentecost. Acts 2, 37 to 39. Let me say, this is God's Word.

We believe this and we should have an expectant hope that we will see these children in heaven. Now, it doesn't fit into a neat little theological box, but we know that God saves people in the womb. We know that. We know that. It's in his word. And he has extraordinary calls.

And just because our minds cannot wrap around it does not mean that God does not operate that way, because he tells us he operates that way. You know, as a grandparent, I have 12 living grandchildren. I have five more that aren't living. And I can tell you that I expect to see them in heaven. I do. I do. So I think that you can have that hope.

You know, that even those who never made it to birth, or that lived a short while, God is faithful. My hope here is to make sure you see that God's grace is so overwhelming, and it's always set up against our helplessness. Our helplessness in our sin, but also our helplessness in abilities, of all abilities. God's grace is overwhelming.

I love Psalm 117. I remember I was blessed to be able to teach it in prayer meeting back when David Gilbert was a pastor, but studying for it made me... it stuck in my mind. It tells you to laud Jehovah. You know what that means? That means to shout and scream. That's what laud means. L-A-U-D. And why? Because His loving kindness it says overcomes there. It literally means prevails. You cannot resist his loving kindness.

You cannot. I heard somebody saying they're painting, they wanted a painting of the Jesus knocking on the door of your heart as a conquering king with a battering ram coming to the door. You don't say, oh, I don't think I wanna open that door. When Jesus knocks on the door of your heart, he comes in. He comes in. He prevails. So, let's move on to chapter 11. Just want to get that out there.

There should be an expectation, a hopeful expectation for covenant children that did not make it. Whether they be born, die in the womb, or be born and only live a little while. Now, does that negate election? No. Because we know, Jacob have I loved, and Esau have I hated. That's true too. This does not cancel one or the other. But there should be an expectant hope that that's the case.

So we're at chapter 11. We talked last week, the beginning of, we opened paragraph one on justification. I won't read all of that, but I will give us, again, basically a definition of justification. I'm going to use the larger catechism. This is question 70. You can find the shorter catechism on page 871, I believe it is, in your handbook. But this is a little deeper.

Justification is an act of God's free grace. It's an act. It happens one time. It's all of God's free grace. It's God's free grace unto sinners. Jesus did not come to call the righteous but sinners. He came to save sinners. Justification is an act of God's free grace unto sinners in which He pardoneth all their sins. First act of justification is He forgives you of your sins.

Remember, Van Dixhorn wrote that line that I've thought about all week. Forgiveness is the happiness. Forgiveness of sins is the happiness of Christians. You have something to be happy about if you are in Christ. You may have a lot of bad things in your life, but you are forgiven all of your sins, every one of them.

The things nobody would ever know and never will know except Him. He knows every one of them. Forgiveness is the happiness of sinners. He pardoneth all their sins, these sinners that have experienced the free grace of justification. He accepteth and accounteth their person righteous in his sight.

He says, not only do I forgive you, okay, I've dealt with the punishment, but here's the deal, just forgiven doesn't get into heaven. Only the righteous are in heaven. Only the righteous are in heaven. You need a righteousness. You need a righteousness that's not your own, okay? So he accepted their persons righteous in his sight, not for anything wrought in them or done inside of them or done by them, but only for, listen, the perfect obedience and full satisfaction of Christ. So your basis of that justification is Christ. by God imputed to them. You have it stamped in your account.

Jesus is righteousness. Jesus satisfied the requirements of penal requirements, the punishment. God punishes sin. The wages of sin is death. Jesus suffered death. That's part of his humiliation. If you remember studying Christ the Mediator, Jesus died. Jesus was born. His first thing about humiliation was being born. He actually became man. You know, Philippians 2 said he didn't count equality with God a thing to be held on to. He let it go. and became a man. That's humiliating for the God of heaven and earth.

Jesus did that. So all of that was counted as yours, that righteousness, all that Jesus did and obeyed, his perfect obedience, all of that. And it was imputed to you and it's received by faith alone. You get it by faith. Okay, so that's what we talked about last week. Today we're gonna go paragraph two, and we'll try to be fast here.

Faith thus receiving and resting on Christ and his righteousness is the alone instrument of justification. Yet it is not alone in the person justified, but it's ever accompanied with all other saving graces and is no dead faith, but worketh by love. In John 1 verse 12, "...but as many as received Him, to them He gave the right to become children of God, even to those who believe in His name."

John 1.12.

Romans 3.28 says, For we maintain that a man is justified by faith apart from works of the law. Romans 5, 1. Sorry, I got a lot of verses I may look up today. Romans 5, 1. Therefore, having been justified by faith, we have peace with God through Jesus Christ our Lord. So we're justified by faith. Faith is the instrument, okay? So let's talk about what is it? This is an instrument you must have. This justification, you don't get it unless you have the faith, right?

That's how it's received. So we're saying it's receiving and resting on. Receiving and resting on. What does that mean? Yes, first of all, you receive Jesus. You receive his virgin birth. His perfectly righteous holy life. Now you may not consciously do this, but you do. Everything that is Him. His sacrificial death. His conquering resurrection from the grave that He conquered death. His ascension to the right hand of God. and His distribution of the Holy Spirit and His reign on earth and His coming again. You receive all of that.

You take in that. That's a deposit into your account. You receive and take in the deposit of that truth as true. As true. You believe that to be true. You receive it. But then you also, there are a lot of people that do that. That actually receive it as true. but you also rest on it. They believe that is true, but they're still trying to earn their way to God. That's what you're dependent on to get to heaven.

You rest on it. You know, every one of you right now is resting in a chair, right? You trust, you believe, you have faith that that chair's gonna hold you up, not only during Sunday school, but hopefully throughout worship service. But if you really rest in it, pick your feet up off the ground. This faith that we're talking about is, you put everything on it.

You go to bed at night, mine's off the ground a little bit, it's got a teaster on it. And when I go to bed at night, I have faith that I'm not gonna end up on the ground. I totally take all my weight off the ground and put all my weight on top of that bed. I rest in that bed.

Are you resting on what you've received in Christ? That's what faith is. It's a total abandonment of self. It is an abandonment of self. It's heart, mind, will, all that you are. It's what you lie on for salvation. What you lie on for salvation. You know, I always get lay and lie. I actually looked it up, you know. And man, I lie. You lay. You lay something down. You lay the book on the table. You know, and so I was thinking, okay, Miss Betty's gonna be in there. Of course, she's not here right now. And I'm thinking, I gotta be right on my grammar here. But anyway, but I have Beckbeck here. You lie on it, okay? Yeah.

Faith is abandoning any attempt to please God on our own, with our own goodness, and trusting in Christ and His righteousness. It's simply, and here it is, I've made that complicated. It's not that complicated. It's trusting that Jesus Christ paid all your debts. Guess what? You got a debt you can't pay. You owe God perfect obedience. And you've owed it to Him since conception. You know, Jesus, there are people that pray the Lord's Prayer.

I don't know where that came from, actually. I wish I knew that historically. And say, forgive us our trespasses as we forgive others their trespasses, or however that goes, because I hadn't said it that way. The actual quote is, forgive us our debts. That's why we say it that way. That's straight out of the Bible.

Because that deals with redemption. Redemption's about paying off debts. When you go to the bank and you owe somebody money and you've been in mortgage and you stamp. When you pay off that mortgage, it's a good day, but they stamp redeemed on it. It's paying off a debt. Well, there's a debt so big you can never pay it. You can live for eternity and you cannot pay it. You're resting on that. It's abandoning. Don't think you can pay it by trying to be good.

It is the Lord Jesus Christ paid that debt. Jesus Christ paid your debt. He redeemed our lack of abuse. But then not only you pay your debt that you owe, though, we just said this earlier, the wages of sin is death. So you don't just owe a debt, you deserve punishment. There's a penal consequence to sin. He told Adam, you eat of that forbidden fruit, dying you shall die. The penalty for sin is death. In Romans 3, he tells us the wages of sin is death. Somebody's got to die. There's no remission of sins without the shedding of blood, it says in Hebrews. Somebody's got to die for that sin.

It's going to be either you or it's going to be Christ. And you're not only resting on His paying off your debt, you're resting on His receiving and satisfying all the wrath of God. All of it. His satisfactory, propitiatory sacrifice. We'll get

back to that at the end of this thing. He propitiates the wrath of God because He took it all in Himself. And so when you have faith in Christ, you're saying, I rest on that. I'm not trying to flagellate myself like Martin Luther.

Remember, he realized he was a sinner and he tried to pay for his own sins. He crawled on his knees up, you know, upstairs of some cathedral in Rome. I mean, he tried, he did everything. He fasted for days till he almost dropped out. You know, it just, he tried to earn his own salvation and pay for his own sins. And what joy he had when he came to the realization that was all useless. God's already done it for me, but I have to receive and rest on what He's done for me.

And that's Jesus Christ. It's no virtue in us, nor is it a little thing or work that we do. It's giving up on ourselves and trusting on God and Christ. So the big question in your life, the most important question you have to answer is, do you have faith in Jesus Christ? Every one of us is going to have to answer that. That's an eternal question. That's heaven or hell question. Everything else, were you a perfect father, mother, daughter, son? Were you a good businessman, a poor businessman? All those things, nobody cares. That does not have any eternal consequence. What does it do you have faith in the Lord Jesus Christ? That's heaven or hell question. Everybody has to answer it, okay?

The only way to receive the declaration of righteousness from God is faith in Jesus Christ. But the second part of this section tells us another thing about faith. True faith, and yes, it's an abandonment of self. Yes, it's resting on it. True faith is faith alone in the Lord Jesus Christ alone. And it's by His grace alone that we're saved. But true faith never travels alone. True faith works by love.

What does it say in James 2? It's no dead faith. It's a living faith. Remember, we were raised with Christ. You were dead in your trespasses and sins, and now you've been raised in Christ. It is a faith that produces good works. Good works do not save you. But the evidence that you have the faith that does save you is good works.

OK, that's what he's saying here in this paragraph. It's Galatians 5, 6 says the same thing. For in Christ Jesus neither circumcision nor uncircumcision means anything but faith working through love. That's where they got that. And what does that love look like? Verse 22 of the same chapter. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the flesh. In Him. That's about union with Christ. But true faith is never alone. It's accompanied by all the other saving graces.

Paragraph 3. Christ, by His obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to His Father's justice in their behalf. We already said a lot of this just a minute ago. Yet, inasmuch as He was given by the Father for them, and His obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners."

Van Dixhorn, in his commentary on this paragraph, says, Never lose sight of Christ. In all your Christianity, never lose sight of Christ. I finished Titus today, but I read 2 Timothy yesterday. And 2 Timothy 8 just stuck out. We have a

mail texting group in my family. But in the middle of 2 Timothy 2, verse 8, he just kind of... He says, consider what I say in verse seven, for the Lord will give you understanding in everything. And then he says, what does he say?

Remember Jesus Christ. Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel. Wait a minute now. The Lord will give you understanding in everything. And what's the next thing he tells you to do? Remember Jesus Christ. You want understanding in everything? Remember Jesus Christ.

Hebrews 12, 3, it says to consider Jesus. Consider Him. That means to mull over, roll over in your mind, see all the different sides of it. You consider a diamond, you see all the facets, you turn it around in the light, look at it from a different angle. Consider Jesus.

Paragraph 3 reminds us, like the scriptures, to be clear on the grounds of justification. That it's the Lord Jesus Christ. The justification we have in Christ is both just and gracious. That's the other key point here I want you to see. And that's what I'll emphasize here. The justified are debtors. We owed God a debt of obedience that we can never pay. We dealt with that. God's justice is never denied in this free grace, this gift of the Lord Jesus Christ. It is exacting.

He demanded of the Lord Jesus Christ everything he would have demanded of you. And not only that, everything he would have demanded of Ekbek and David and me. and every other person that's ever been saved or will be saved in the future. And all those babies that we were talking about, that they're justified. That same exacting justice is required of every human on earth. He required that of Jesus Christ.

God is still just. How can he save sinners if he's just? He exacts justice from the Lord Jesus Christ. At the same time, He's so full of grace, you know. He's God. And it says in Romans 3, there's a great verse about that. And you probably all know it by memory, but I'm going to read it. For the demonstration, I say, of his righteousness at the present time, so that he would be just and the justifier of the one who has faith in Jesus Christ. He is both just and the justifier of the one who has faith in Jesus Christ. That magnifies the grace of God.

You can imagine, and I think I mentioned this last week, but the more I think about it, John Newton, right in Amazing Grace, as a slave trader converted, and all the horrors of things he both said, saw, did, and was a party to, and an instigator of, He probably cannot think about how amazing that grace is.

And the fact of the matter is, you and I do not have any more value morally on Him. Our minds ought to be just as amazed when we've been there 10,000 years, bright shining as the sun. When you've been in heaven, you're still going to be singing about amazing grace.

Because it's still amazing what he's done here. So justification is how that's applied to me and you. It gives glory to God because he is just. Sin is dealt with. God cannot sweep it under the rug. He pardons your sins because somebody else paid for them. They're dealt with. There is no sweeping under the rug of sin. God is just. That means justice has to be executed. But God is also full of grace. He saves sinners who deserve that justice. And there's only

one way. It's the Lord Jesus Christ. Remember Jesus. Remember Jesus. That's what paragraph three is reminding us. Even right in the middle of it. Don't stop thinking about Him. Fourth paragraph. Paragraph four.

God did from all eternity decree to justify all the elect, and Christ did in the fullness of time die for their sins, rise again for their justification. Nevertheless, they are not justified until the Holy Spirit doth in due time actually apply Christ unto them." Now there were some problems, and this is a theological thing where there are people that acknowledge that God elected in eternity past, and therefore that you elected in Christ. We believe that in Ephesians 1, it says that flat out. But when you are not justified until by faith you grab hold of Christ, okay, in due time. Okay, there was an eternal decree, Galatians 3 verse 8. The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, All the nations will be blessed in you."

In Romans 8.30 it says that whom He predestined, He called. We did that last week. There was an eternal decree to justify the elect. Secondly, in time, Christ justifies the ungodly and accomplishes their redemption.

Jesus had to be born. He had to live a perfect life. He had to be crucified. He had to be raised from the grave. He did that. Jesus did not make salvation possible. Jesus saved His people from their sins. That was His name. Remember when the angel came and told Him, You shall call His name Jesus, for He shall save His people from their sins.

Matthew 1.21, a key verse in the whole Bible. Know that about Jesus.

He didn't make your salvation possible. If you are saved, He saved you. He did the work. It's finished. Hence He said that on the cross. You don't have to go do it again. Jesus is enough. Okay? Yehovah Yahweh saves. That's His name. You should call His name Jesus. Okay? That is what He does. But it happened in time and space, in due time. You can look at Romans 4 and verse 25. I'll skip all that.

Galatians 4.4, since I'm here, I'll read that. But when the fullness of time came, God sent forth His Son, born of a woman, born under the law, so that He might redeem those who were under the law, that we might receive the adoption of sons."

In time, there was a time and space period when Jesus Christ came. He accomplished redemption. But that was not when you were justified. You were elected by God's decree. Jesus accomplished redemption in due time. Thirdly, in time, in a particular time, the Holy Spirit, we just said, calls. He says there, whom He predestines, He calls. Whom He calls, He justifies. The Holy Spirit calls, regenerates, and applies Christ to believers that until that act happens, you are not actually justified, okay?

That's what this chapter's saying, is that you are Colossians 1, My favorite, read this the other day at prayer meeting. Colossians 1 21. And although you were formerly alienated and hostile in mind, engaged in evil deeds, yet he has now. There was a specific time He has now reconciled you in His fleshly body through death in order to present you before Him holy and blameless and beyond reproach. Take that one thing there. He reconciled you

now in His body, in His holiness, to present you holy. That's justification. Okay, that's what we're talking about here. But it happened in a time and period in time.

So if you're in Christ today, there was a time, it may have been before you were born, It may have been as a young child. It may have been as an adult. It may have been as a teenager. God does it, the wind blows where it will. We talked about that last week. We don't know what time it is. It may be when you're 99 years old like Luke Short. May not have happened yet. But it's gonna happen. If you go to heaven, it's gonna happen. It's a now to it. So it's an act that happens at a certain time in a believer's life. Fifthly, 5th Chapter, 5th Paragraph. This is amazing here. "...God doth continue to forgive the sins of those that are justified..." Whew! Praise God.

"...and although they can never fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure." and not have the light of his countenance restored unto them until they humble themselves, confess their sins, beg pardon, and renew their faith in repentance." I quoted that sermon from Jeff Thomas, we keep on sinning and he keeps on forgiving. If you're justified, you are not glorified yet. God saves sinners. Real Christians do real sins. More justification is glorious. Praise God. You know, we said happiness, the forgiveness of sins is the happiness of the believer.

But it also tells us in 1 John, 1 John 1, starting at verse 6, it's an interesting statement here. Verse 6, it says, If we say that we have fellowship with Him and we walk in the darkness, we lie and do not practice the truth. But if we walk in the light, as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. If we say that we have no sin, we're deceiving ourselves and the truth is not in us. If we confess our sins, that's what it says there, what it's saying, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar and His word is not in us. My little children, I'm writing these things to you that you may not sin.

And if anyone sins, we have an advocate with the Father, Jesus Christ the righteous, and He Himself is the propitiation for our sins, and not for ours only, but also for those of the whole world. Okay, we keep on sinning, He keeps on forgiving, but He also requires that we ask for forgiveness. We humble ourselves and beg for pardon in that. You never lose this justification.

Romans 8 follows Romans 7. Romans 7 is a real struggle of a real Christian with real sin. And then he starts Romans 8 with, therefore there is now no condemnation for those who are in Christ Jesus. He didn't say there's no sin. There's no guilt. There's no condemnation.

You're still righteous in God's eyes in justification, but He may be displeased with your actions. Those two things can be the same thing. That's what He's saying here. Your guilt is forever done away with in Christ, but your actual sins can cause Him to have displeasure with you. You cannot lose salvation. You can come under fatherly displeasure, though.

I'll go to this one just because everybody knows this already. In Hebrews 12, Hebrews 12, I'll start at the beginning. This is what we talked about. Therefore, since we have so great a cloud of witnesses surrounding us, Let us also lay aside every encumbrance and the sin which so easily entangles us, us, brethren, and let us run with endurance the

race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before him endured the cross, despising the shame, and sat down at the right hand of the throne of God. For consider him who has endured such hostility by sinners against himself, so that you will not grow weary and lose heart." Here we go.

You have not yet resisted to the point of shedding blood, and you're striving against sin. That's striving against sin right there. Are you fighting it so much that it's inflicting wounds on you? It's causing you to strive against sin to the point of shedding blood.

And you have forgotten the exhortation which is addressed to you as sons or as children. My son, do not regard lightly the discipline of the Lord, nor faint when you are reprov'd by Him. For those whom the Lord loves, He disciplines and He scourges every son whom He receives. It is for discipline that you endure. God deals with you as with sons. For what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.

Furthermore, we had earthly fathers to discipline us, and we respected them. Shall we not much rather be subject to the Father of spirits and live? For they disciplined us for a short time, as seemed best to them. But He disciplines us for our good, so that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful. Yet to those who have been trained by it afterward, it yields the peaceable fruit of righteousness.

The fatherly displeasure may cause him to not allow you to see the light of his countenance. There may be a hard time He gives you. There may be pain, a physical thing, a relationship broken because of the consequences of your sin. Know where it comes from.

If you are in Christ, it comes from your Father, and He is disciplining you to grow up so that you'll What? Bear the peaceable fruit of righteousness. So you'll start looking more like Jesus. He wants all of his children to look just like Jesus. We'll get to how he does that, but it's next two chapters down from here. So there you go. This is the confession of a true son.

You know, sometimes in Psalm 51 7, David's asking for the bones which you have broken. He didn't break any bones with David. You know, physical bones. But he broke some bones in his heart when he confronted him with his sin. And he forgave him. You know, a good shepherd, if he has a wandering sheep that consistently wanders, will occasionally break that sheep's leg so he can't wander off. It's for the sheep's good. So he'll keep eating good food. He'll keep drinking the fresh water. He doesn't allow him to wander. So that's what a good shepherd does. And that's what your good father does to you if you fall under his displeasure. It does not mean you're not a sheep, but he will discipline you. You can come under his fatherly displeasure.

And then lastly, chapter six, paragraph six, which you, We dealt with this in chapter 7. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament. The covenant of grace, which began in Genesis 3.15, the inauguration of it.

You have been saved by faith in the Messiah. Everybody that's in heaven is saved by faith in the Lord Jesus Christ. Abraham was blessed in his seed. He is the only mediator between God and man. That's before his birth he was. After his ascension he is. Those who were living when Adam is in heaven because he trusted in the seed of the woman. Abraham in his own seed. David in the seed of his son, his own seed. They look forward. You and I, Jesus is not walking around here today. We're looking back. But we're looking to Jesus.

That is how men are saved in all times. Jesus Christ is the only mediator. God is consistent. He's the same yesterday, today and forever. Salvation has been the same for all men. Men have always, just like Abraham, been justified by grace through a faith in the Messiah. I'll read this. In the Old Testament, saints look forward in faith to be justified. In the New Testament, saints look backward to be saved.

But it's the work of the one who is the same yesterday, today, and forever that saves us all. Could our zeal know respite? No. Could our tears forever flow? Could Adam's, Abraham's, Peter's, or Priscilla's tears forever flow? All for sin could not atone.

Christ must save, Christ alone. That's who saves us and has always saved. That's what justification is saying. Justification by grace alone through faith alone in the Lord Jesus Christ alone is God's answer to our most perplexing need. How in the world am I going to get to heaven and live with a righteous God?

Far too frequently, and I read, this is a quote, if you had Williamson, he quotes John Murray in there, so this quote was really, the wages of sin is death, for all have sinned and fall short of the glory of God. And on that, Murray comments, far too frequently, we fail to entertain the gravity of this fact. Far too frequently, we don't think about that. Hence, the reality of our sin and the reality of the wrath of God upon us for our sin does not come into our reckoning. This is the reason why the grand article of justification does not ring the bells in the innermost depths of our spirit.

You remember last week we talked about in that chapter 1, And God, all through the New Testament, He sets up our helplessness. Well, that was in effectual calling. He lays our helplessness, our inability against His grace. If we really thought about what we deserved and what Jesus got and what we now have, we have. It's a certain thing if you are in Christ, what you have.

Your heart should ring. How can you rejoice always? That's a command. You can rejoice always. You can in the Lord Jesus Christ. Are there bells ringing in your spirit over the amazing fact of the justification of God? He presents to us by grace alone through faith alone in the Lord Jesus Christ alone.

Let's pray. Dear God, thank you for this day. We pray that you would enliven our hearts Grant that we would worship you in spirit and truth this morning. We thank you for the coming hour. We ask that you would bless it. Meet with us in Jesus name. Amen.