

Shreveport Grace Church

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SCRIPTURE ALONE · GRACE ALONE · CHRIST ALONE

January 7, 2023

SUNDAY

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

WORSHIP - 11:00 AM

Choruses from Chorus Book

Scripture Reading: [Psalms 119:1-8](#) (Bob)

Call to Worship: 'Hallelujah, Praise Jehovah'

Scripture Reading: [Isaiah 28](#) (Robert)

Hymn # 263- 'A Shelter in the Time of Storm'

Scripture Reading: [Romans 9:22-33](#) (David)

Message: 'God's Sovereign Choice'

Hymn # 210- 'Saved by the Blood'

OPPORTUNITIES FOR WORSHIP

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

WEDNESDAY

7:00 PM- Studies on the Names and Titles of Jesus in Scripture

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 and www.sermonaudio.com/shreveportGracech

Radio Broadcasts every Sunday Morning (CST):

9:00 KWKH AM Radio 1130, Shreveport, LA area or LIVE streaming @ <http://1130thetiger.com/listen-live>

Call to Worship

(Tune # 291- 'Guide Me, O Thou Great Jehovah')

Hallelujah, praise Jehovah,
Author of redeeming grace.

He ordained to save a people,
Purposed Christ to take our place.
Chosen in the Blest Redeemer,
He became our Substitute. (Repeat)

Hallelujah, praise Jehovah,
May His praises never cease.
He redeemed His captive people,
Brought in everlasting peace.
Jesus died to seal our pardon,
Died to save His chosen race. (Repeat)

Hallelujah, praise Jehovah,
By His Grace we live again.
Now by faith, we trust the Savior,
Who delivered us from sin.
We are righteous in Christ Jesus,
Sing the praises of the King. (Repeat)

Imputed Righteousness Without Works

It is a law honoring and a justice satisfying righteousness and therefore God is well pleased with it ([Rom. 5:9](#)) He is well pleased for His Righteousness sake because He hath magnified the law and made it honorable. The law is made more honorable by Christ's obedience to it than it is by the obedience of all the angels in Heaven or than it could be by all God's people on earth, supposing their obedience was never so perfect. The

reason is because of the greatness of His person. He is God as well as Man Who obeyed and wrought out righteousness, which is also such a One, as justice can find no fault with but is entirely satisfied with and in which God's people appear even in the eye of Justice, unblameable and irreprovable. **It is perfect and complete and acquits from all sin and condemnation**, those who are interested in it are perfectly comely through the comeliness which is put upon them. They are complete in Christ, the Head of all principality and power; they are justified by this righteousness from all things from which the law of Moses could not justify them. They are freed from all guilt of sin, are not under obligation to punishment and shall not enter into condemnation. Their sins are now covered and put away from the eye of Divine Justice and when they are sought for hereafter shall not be found.

John Gill

Sinners Declared Just by Christ's Work Alone

***"He shall see of the travail of his soul and shall be satisfied;
by His knowledge shall my righteous servant justify many,
for He shall bear their iniquities."*** ([Isaiah 53:11](#))

The justification of sinners (God declaring them righteous) was entirely accomplished by the LORD Jesus as God's Servant for the salvation of His people. Note the three parts of Christ's work that He accomplished to the satisfaction of God the Father:

Satisfaction through His Suffering: ***He shall see the travail of His soul and be satisfied.*** This refers to God the Father finding satisfaction in the effect of Christ's suffering. The satisfaction for those given to Him by the Father was fully achieved in the righteousness earned and established by the LORD Jesus for His people.

Justification through His Knowledge: ***By His knowledge shall my righteous servant justify many. Christ justifies many,*** the elect. While many claim their knowledge of Christ as their justification before God, here, the justification is attributed to Christ knowing them and revealing Himself in them—those for whom He sacrificed Himself. Knowing Christ is the evidence of eternal life procured and revealed by Christ Himself, [John 17:3](#). His knowledge of the Father is the reason He came to save and justify those given to Him by the Father, [John 17:25](#). Through His understanding of God's law and justice, He satisfied the Father on behalf of those for whom He paid the debt and now reveals in them His justifying Grace by His Spirit.

Bearing Their Iniquities: ***For He shall bear their iniquities.*** For God the Father to justify those given to His Son to represent, Christ had to bear away their sins. Once He paid for the sins of the elect through His shed blood unto death, only righteousness remained to be imputed to their account. The removal of sin and the subsequent justification of His people were simultaneous, [2 Corinthians 5:21](#).

The rejection of how the Scriptures reveal God's justifying work by Christ stems only from the sinful, blind pride of the heart. Pride dictates, "*I must fulfill certain conditions to obtain it.*" Unbelief opposes and refuses to acknowledge without conditions what Christ has achieved. All the evil inherent in the fallen, depraved nature opposes the free and complete justification by God's Grace in the death of Christ alone. But praise God! He does not leave in rebellion and unbelief those He has already justified. Instead, He turns their hearts from seeking deliverance through their works or presumed faith to rest in Christ and His finished work alone, [John 6:37](#).

Ken Wimer

The Glorious Coming of the LORD Jesus

O*h, that thou wouldst rend the heavens, that thou wouldst come down.* [Isa. 64:1](#)

Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices. [Song 8:14](#)

We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. [Rom. 8:23](#)

Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke. [Psa. 144:5](#)

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. [Acts 1:11](#)

Unto them that look for him shall he appear the second time without sin unto salvation. [Heb. 9:28](#)

It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. [Isa. 25:9](#)

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, LORD Jesus. [Rev. 22:20](#)

That blessed hope.... the glorious appearing of the great God and our Saviour Jesus Christ. [Titus 2:13](#)

Daily Light on Daily Path

Christ - Our Covenant Head

When our precious Christ entered into the covenant, it was officially on the part of a covenant people, the living church of the Living God. When He gave forth the promise to bruise the serpent's head, it was on behalf of His covenant people, His seed. When He set forth all the types and shadows under the Mosaic economy (time of Moses), it was officially for a covenant people and although some persons seem to deny this, their denial amounts to nothing but falsehood for we know from Scripture that the sacrifices were for all Israel. Moreover, when He is pointed out by the prophets, His coming is on behalf of His covenant people. And when He came into this world, He said: I came to search for My sheep, I know My sheep and I am known of mine." There is a connection, an official union, a special purpose pointed out in these Scriptures and many more. There was a design to be accomplished that the election of Grace, chosen in the council of Peace, distinct from the world, adopted as His family and registered in the Book of Life; when fallen and ruined and lost, enslaved and vile, should be redeemed, should be forgiven, should be saved and Jesus Christ should be the Doer of it. He was the Official Covenant Head; He engaged to enter into the work and to go through with it and complete it, WHICH HE DID when He tabernacled here below.

Joseph Irons (1848)