

Title: **RESTITUTION REQUIRED**

Text: Exodus 21:7-23:8

Subject: *Laws Demanding Punishment or Restitution*

Date: Tuesday Evening — September 9, 2008

Tape : Exodus #79

Readings: *Rex Bartley and Larry Criss*

Introduction:

The title of my message tonight is **RESTITUTION REQUIRED**. Our text is Exodus 21:7-23:8. In this passage we are given a lengthy series of laws, statutes and judgments by which the Lord God sets before us his wisdom and justice, as well as his mercy, love and grace. **In these laws, the guilty are required, by divine justice, either to make restitution or to suffer punishment.** As we read the law, we cannot avoid observing the fact that **the law and justice of God does not take anything into consideration except guilt or innocence. God’s law specifically forbids any mercy on the basis of the offender’s circumstances and condition** (Exodus 23:2-3, 6).

(Exodus 23:2-3) “Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment*: (3) Neither shalt thou countenance a poor man in his cause.”

(Exodus 23:6) “Thou shalt not wrest the judgment of thy poor in his cause.”

The long and short of that is this: — If a man is poor no sympathy is to be given and no injustice is to be tolerated because of his poverty. As the Scriptures put it elsewhere, “*The soul that sinneth, it shall die*” (Ezekiel 18:4, 20). Justice is blind and cannot be bribed.

By that same justice, the guiltless and innocent are protected (Exodus 23:7).

(Exodus 23:7) “Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.”

PASSAGE SUMMARY

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Let me summarize the contents of this lengthy text. In chapter 21 God required that restitution be made to a **betrothed maid servant** who was dealt with deceitfully. If her master put her away, he was required to redeem her and provide for her (vv. 7-11). Then, throughout the rest of chapter 21 the law required **eye for eye**, tooth for tooth, ox for ox, sheep for sheep and life for life. Now, let's read the first 20 verses of chapter 22.

(Exodus 22:1-17) "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. (2) If a thief be found breaking up, and be smitten that he die, *there shall no blood be shed* for him. (3) If the sun be risen upon him, *there shall be blood shed* for him; *for* he should **make full restitution**; if he have nothing, then he shall be sold for his theft. (4) If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall **restore double**. (5) If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he **make restitution**. (6) If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely **make restitution**. (7) If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him **pay double**. (8) If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods. (9) For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall **pay double** unto his neighbour. (10) If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it*: (11) *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good. (12) And if it be stolen from him, he shall **make restitution** unto the owner thereof. (13) If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn. (14) And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely **make it good**. (15) *But* if the owner thereof *be* with it, he

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shall not make *it* good: if it *be* an hired *thing*, it came for his hire. (16) And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. (17) If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.”

ATONEMENT

Twelve times God says, “*restore*,” or “*make it good*,” or “pay double,” or “*make restitution*.” Those are four different English translations for the same Hebrew word (M1v shalam — pronounced “shaw-lam”). The word has such wide meaning that our translators give four translations of it in just one chapter! **It means** “restore,” “make good,” “pay double,” “make restitution,” “make safe,” “make complete,” “make amends,” “recompense,” “make perfect,” “make an end,” “finish full,” and “make peaceable by performing restitution.” **Obviously, the passage is talking about reconciliation and atonement.**

Then some crimes are listed, so base, so vile, so offensive to God that no restitution could be made for them (vv. 18-20).

(Exodus 22:18-20) “Thou shalt not suffer a witch to live. (19) Whosoever lieth with a beast shall surely be put to death. (20) He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.”

The very fact that these laws were made gives us a hint at the horrid depravity of the human heart. Witchcraft, bestiality (one of the many evils that always follow homosexuality), and idolatry were common things in Egypt and in Canaan. One commentator observed...

“There are crimes here forbidden which would seem to place man, as regards his habits and tendencies, below the level of a ‘dog;’ yet do those very statutes prove, beyond all question, that the most refined and cultivated member of the human family carries about in his bosom the seeds of the very darkest and most horrifying abominations.”

Next (vv. 21-27), **the Lord God demands by law that his people not be oppressive or severe, but merciful; and gives us this reason,** in verse 27:

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— “**For I am gracious!**” In Exodus 22:28 we are explicitly told that we are **never to speak evil of our civil magistrates**, whom he calls “gods” over us.

(Exodus 22:28) “Thou shalt not revile the gods, nor curse the ruler of thy people.”

We are to honor those who are in authority as God’s servants for good.

SHALL BE HOLY

In verses 29 and 30 our God reminds us again that the first fruits and the firstborn are his and that must not be withheld from him. Then, in verse 31, he gives us the reason for the giving of all these laws. — “**And ye shall be holy men unto me.**” That is to say, “You shall be separated from all other people. You shall be sanctified unto me.”

How are we to be made holy? How can sinners be separated from sinners and sanctified unto the holy Lord God. The answer is in that which we have read. **We shall be made holy by a complete restitution made for all our offenses.**

I remind you, this long list of laws, laws of restitution, is introduced by the law of the bond slave (Exodus 21:1-6). **The Lord God has made us holy by the obedience of Christ, his voluntary bond slave, Jehovah’s Righteous Servant.** Our blessed Lord Jesus Christ, because of his love for his Father and his love to us his captive wife and children, cheerfully bowed to be Jehovah’s Servant, to have his ears opened and would not go out free, until he had accomplished all the work to which he was called and had graciously undertaken.

“Oh! thou precious GOD of my salvation, thou who, though rich, yet for my sake didst become poor; and though in the form of GOD, and with whom it was no robbery to be equal with GOD, yet didst make thyself of no reputation, and didst take upon thee the form of a servant; mercifully grant, that the same mind may be in me which was so strikingly displayed by thyself: may it be the language of my soul, ‘I love my LORD, I love my Master, I love his service, in it I would dwell: I will not go out free, but I will abide in it forever.’”

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The righteous obedience of Christ in his life of is imputed to us. But God requires more. His law requires full restitution. He requires that double payment and double restoration be made. He requires atonement for the offence, as well as righteousness. **We are made righteous before God by Christ's obedience (his righteousness) being imputed to us and by his sin-atonement death as our Substitute, here represented in the sacrifice of the first fruits and the firstborn** (Exodus 22:29-30).

Look at Exodus 23:7 again. The Lord God declares plainly that in order for any sinner to be justified before him, he must be made holy, righteous and just.

(Exodus 23:7) “Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.”

Only by the sacrifice of Christ can the wicked be made innocent, righteous and just before God!

CHRIST THE KEY

It is a sad fact, but a fact it is, that most who read the Bible and most who preach and teach from it, see nothing in the Old Testament but historic facts, legal precepts, carnal ceremonies and moral ethics. To the vast majority of the religious people I meet, the Old Testament is a sealed Book, without meaning or message. They simply cannot unlock it, because they don't have the key. They are like those whom Isaiah describes in Isaiah 6. Seeing they see not. Hearing they hear not. Understanding, they understand not the things written in the Old Testament Scripture.

The Key to the Old Testament is Christ! What a great blessing it is to have the Key! Yet, there is no room for boasting here. If we see, hear and understand the Scriptures, it is because God has graciously caused the light of his glory and grace to shine in our hearts by his Spirit. It is because we have been taught of God. It is because the Lord God has opened our understanding that we might understand the Scriptures (Luke 24:45). It is written, “*Blessed are your eyes, for they see: and your ears, for they hear*” (Matthew 13:16).

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Blessed is that enlightened soul who, by the grace of God, is able to see Christ in the Old Testament as well as in the New. Blessed are those eyes that behold the Lord Jesus Christ in all the promises, precepts and prophecies of the Old Testament as well as in the proclamations of the New. Blessed are those hearts that can see the beauty and glory of Christ in the ordinances, types and shadows of the law as well as in the shining light of the gospel. — Nowhere is man's spiritual blindness more evident than in the things written by religious men about the Mosaic law.

Proposition: The law of God requiring restitution for any wrong done by one person to another was not intended merely to teach the moral precept of restitution. — **Rather, these things were written to teach by precept and by picture that the Lord Jesus Christ would, by his great work of redemption, turn the tables and make a full restitution of all things to the everlasting praise and glory of the triune God.** — They all testify of that which is written of him in Psalm 69:4. — *“Then I restored that which I took not away.”*

(Acts 3:18-21) “But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. (19) Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; (20) And he shall send Jesus Christ, which before was preached unto you: (21) Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

(Ephesians 2:4-7) “But God, who is rich in mercy, for his great love wherewith he loved us, (5) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) (6) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: (7) That in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.”

BENEFIT BY THE INJURY

The law of God demanded that anyone wronged by another should not only have the wrong repaired but also be made to benefit and gain by the injury done. It is God primarily who has been wronged in all his rights

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by sin. Yet, man too has been wronged. But the Lord God has, in infinite wisdom, fixed it, so that both he and his people shall be made the gainers by the injury done. As the fall of Israel has been overruled by our heavenly Father for the riches of the world and the glory of Christ, so the fall of Satan and the entrance of sin into the world by the fall of our father Adam has been, is being and shall yet be made to redound to the everlasting riches of God's elect and the glory of his great name.

Yes, the God of glory works all things together for the good of his people and the everlasting glory of his own great name. **Satan will gain nothing by the havoc he has wrought in the world.** He will achieve absolutely nothing!

Here is the glory of the cross. — “Where sin abounded, grace did much more abound!” These laws of restitution declare, “Where sin abounds, grace shall much more abound!” Yes, **I have chosen my words deliberately.** Both God and man have gained more by the forgiveness of sin through the blood of Christ than was lost by the sin and fall of our father Adam.

- **The Lord God has arranged all things, even the sin and fall of our father Adam, for the everlasting good and happiness of his people.**

We shall lose nothing, but only gain by what happened in the garden. We are gainers not by sin but by redemption! Indeed, the sin and fall of Adam was itself, by divine purpose, a picture of redemption by Christ (Romans 5:12-20). **Martin Luther** understood what I am trying to preach to you. He said, with regard to Adam's sin in the Garden, “O blessed fall!” Had there been no fall, no sin, no condemnation, we could never have known the wonders of redemption. Had there been no fall, no sin, no condemnation, we could never have known the glories of grace. Grace not only cuts up sin by the roots and ultimately destroys it, — Grace makes chosen sinners to be eternal beneficiaries of Satan's work!

- Still, there is more. **The holy Lord God has gained more by redemption than ever he lost (if I can be permitted to use such language) by the fall.**

The Lord God reaps a richer harvest of glory in the fields of grace than he could ever have reaped in the garden of innocence (Ephesians 1:3-14; 2:7).

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The sons of God raise a more lofty song of praise around the empty tomb of the crucified Christ than we could ever have raised in the Garden of Eden. The injury done by sin has not only been perfectly atoned for and remedied by the blood of Christ, but God has gained by the cross the praise of the glory of his grace!

(Psalms 76:10) “Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.”

GOD’S GLORY SEEN

This is a stupendous truth. God, the eternal, triune, holy Lord God, has gotten himself great gain by the work accomplished by our all-glorious Christ at Calvary! Who could ever have conceived such a thing? When we see man and the creation over which he was lord laid in a heap of ruins at the feet of Satan, how could we ever imagine that from amid those ruins the great God of Glory would gather a crown for his holy head which could not be gotten in any other way? **Yet, it was ever the immutable purpose of the all-wise God to glorify himself and reveal his glory to all creation by the accomplishments of his darling Son at Calvary.**

Let’s turn to Isaiah chapter 40, and see if I can make good on what I have said from the Book of God.

(Isaiah 40:1-5) “Comfort ye, comfort ye my people, saith your God. (2) Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for **she hath received of the Lord’s hand double for all her sins.** (3) The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. (4) Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: (5) **And the glory of the LORD shall be revealed, and all flesh shall see it together:** for the mouth of the LORD hath spoken it.”

The glory of the Lord is the Lord Jesus Christ, the incarnate God-man, our Mediator, our Surety, our Substitute, our Savior. Christ is the embodiment of “*the glory of the LORD;*” but he is more. The Lord Jesus Christ is essentially and emphatically “*the glory of the LORD,*” for in him

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dwells all the fulness of the Godhead bodily. When Isaiah said, “*the glory of the LORD shall be revealed*” he spoke prophetically of the incarnation of Christ. **He was saying, God the Son shall come in human flesh possessing all the glory of the glorious God; and in him God shall be seen of all men, for this man is God!** God’s glory was revealed in his Son when he was sent here on the mission of mercy to redeem and save his people. Yet, the meaning of Isaiah’s words is fuller still.

The glory of the Lord is displayed in the attributes of his being. His glory is that which sets him apart from all his creatures and identifies him as God over all, blessed forever. Isaiah is here declaring that the glory of God, all the glory of all his attributes, would be revealed in the accomplishments of Christ at Calvary.

David said, “*The heavens declare the glory of God;*” and they do, but only in part. Great as the glory of God revealed in the heavens is, believing sinners see a display of that glory that is so great, so stupendous, and so wonderful that the glory of his wisdom and power in creation pales into insignificance by comparison. **The glory of the cross, the glory of the Lord revealed in the crucified Christ, the glory of the Lord revealed in the salvation of poor, fallen, helpless, doomed, damned sinners, — THAT IS THE GLORY OF THE LORD!** Sin has blinded us to the glory of God; but grace reveals it far more fully than it could ever have been known otherwise. The glory of God is revealed in the gospel; but it is hidden from them that are lost (2 Corinthians 4:4-6).

(2 Corinthians 4:4-6) “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. (6) For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.”

I bid you look to Christ, the crucified, risen, exalted saving Christ and behold the glory of God. In him and by him restitution has been made, and both God and man have gained more in him than ever was lost by the sin and fall of Adam, for in him “*the glory of the LORD is revealed!*”

RESTITUTION REQUIRED**WISDOM AND KNOWLEDGE**

I see in the cross of Christ **the glory of the Lord's wisdom and knowledge** more fully than it could ever have been seen in any other way.

(Romans 11:33-36) “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! (34) For who hath known the mind of the Lord? or who hath been his counsellor? (35) Or who hath first given to him, and it shall be recompensed unto him again? (36) For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.”

Adam saw the wisdom of God in creation more clearly than any man has seen it or could see it since the fall. But Adam did not and could not see the glory of God's wisdom in redemption until he experienced it.

I know, caviling will-worshippers cry, “If that is true, if God has ordained all things, then let us sin that grace may abound.” Let none be so foolish. Though it is the wisdom of God that permits sin, it is the justice of God to punish it. Believing hearts do not challenge God's wisdom (Jude 4). We adore it?

Here is the glory of God's wisdom. It is written, “*By mercy and truth iniquity is purged*” (Proverbs 16:6). But iniquity could never be purged and truth maintained, unless some way known only to infinite wisdom is found to do it, unless some infinitely wise arrangement could be made to both satisfy the infinite, rigid requirements of truth while exercising absolute mercy. Righteousness and peace could never have kissed each other had not God in infinite wisdom found a way to make it happen. The glory of God's wisdom is revealed in that way. It is called “Substitution!” Salvation by a Substitute of infinite worth makes it possible and certain that iniquity shall be purged by mercy and by truth. Behold the cross of Christ and sing!

(Psalms 85:9-11) “Surely his salvation *is* nigh them that fear him; that glory may dwell in our land. (10) Mercy and truth are met together; righteousness and peace have kissed *each other*. (11) Truth shall spring out of the earth; and righteousness shall look down from heaven.”

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“Creation’s open volume stands,
And speaks God’s praise abroad,
And everything, made by His hands,
Declares that He is God.

But in the grace that rescued man
God’s brightest glory shines,
For on the cross (How wise the plan!)
It’s drawn in crimson lines!

Behold, the wonders of the cross,
Where God our Savior died.
My spirit life eternal draws
From Jesus’ bleeding side!

I shall forever praise the name
Of God all-wise alone,
Whose glory’s seen in Christ the Lamb,
Whose blood for sin atoned!”

MERCY, GRACE AND LOVE

I see in the cross of our Lord Jesus Christ **the glory of God’s mercy, grace and love revealed**. I do not suggest that the love of God is not revealed in other ways, in other acts of his goodness, or in other places. It is. I am certain that Adam, before the fall, knew God’s love in benevolence, goodness and sweet communion. He knew the love of God as his Creator, his Maker and his Companion. But Adam did not know and could not know the glory of God’s love. Indeed, it would not have been possible for anyone to know the glory of God’s love had there been no fall. The glory of God’s love is revealed in the cross of our Lord Jesus Christ.

We read of God’s everlasting, electing love and rejoice. We give thanks to our God for his eternal, adopting love (Jeremiah 31:3; 1 John 3:1). **But the glory of the love of God is revealed at Calvary!** Listen to this: — The Son of God loved me and gave himself for me!

(John 3:16) “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

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(Romans 5:6-8) “For when we were yet without strength, in due time Christ died for the ungodly. (7) For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. (8) But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

(1 John 3:16) “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.”

(1 John 4:9-10) “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. (10) Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.”

“Could we with ink the oceans fill,
And were the skies of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade, --
To write the love of God above
Would drain the oceans dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky!”

Love is known by its deeds; but love is also known by comparison.

Those who vainly imagine that they are wiser than God would tell us that God loves all men. Others among them would have us believe that the love of God would have been more greatly revealed had there been no entrance of sin into the world. But it was the wisdom of God that permitted the entrance of sin into the world. That wisdom is displayed here. By permitting the sin and fall of our father Adam and the ruin of all the human race in him, the Lord God shows the glory of his love in saving some.

If the Lord God had kept all from sinning, or if he had saved all, how could we know the intensity, devotion and freeness of his love for us? Love is displayed by these two things: self-sacrifice and comparison. — **I know the love of God because he loved me and gave himself for me; and I know the love of God, the glory of his love, because he loved me and not**

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multitudes far better than me! If God loved all, where is the glory of his love? But once a sinner is made to see that the Lord God has loved him and loved him immutably from all eternity, passing by many who were more noble, more useful, more appealing than him, then the chosen, redeemed, called sinner sees the surpassing glory of the love of God in the face of Christ, and is conquered by his love!

We see the glory of God's love in the fact that God's love is discriminating love! Solomon tells us plainly that man cannot know love or hatred by anything except God's distinguishing mercy (Ecclesiastes 8:17-9:1) — "*Jacob have I loved, but Esau have I hated!*" — "*We love him, because he first loved us.*"

“O love of God, how strong and true!
Eternal, and yet ever new,
Uncomprehended and unbought,
Beyond all knowledge and all thought!

We read thee best in Him Who came
To bear for us the cross of shame;
Sent by the Father from on high,
Our life to live, our death to die!

O love of God, our shield and stay,
Through all the perils of our way:
Eternal love, in thee we rest,
Forever safe, forever blest!”

Horatius Bonar

TRUTH, JUSTICE AND HOLINESS

As I behold the Son of God hanging upon the cursed tree, made sin for me, bearing all the terror of God's holy wrath for me, forsaken of God and slain for me, I see **the glory of God's absolute truth, infinite, inflexible justice and infinite, immaculate holiness.**

In Christ crucified, the glory of God's justice is revealed as it could not be revealed in any other way. **Adam knew** the threat of justice before he fell. **Sinners in hell know** the severity of God's justice. **We see tokens of justice every day.** Justice demands punishment, a just and righteous

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punishment for every offense. Justice demands a victim. No pleadings, no tears, no repentance, no works of restitution can turn away the sword of justice. Mercy may implore leniency, and love beg for pardon, but justice is unaffected and unbending. Justice “*will by no means clear the guilty.*” **But God, in infinite wisdom and love, found a way to both punish the sinner and forgive him.**

Behold the glory of God’s justice in the face of his darling Son, when he was made to be sin for us! Believing sinners are justified freely by the grace of God through the redemption that is in Christ Jesus.

(Job 33:24) “Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.”

(Romans 3:25-26) “Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; (26) To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”

When God Almighty looks on the shed blood of his darling Son, he says, “**ENOUGH!**” Here is the glory of God’s justice revealed!

- Oh, how holy, how just, how true the God of glory must be!
- When the holy Lord God found sin on his own beloved Son, he spared him not.
- When God the Son bear the wrath of God in his own body, in his soul, and in his heart on the cursed tree, he satisfied the justice of God.
- God, the holy Lord God, will (He must!) punish sin. Justice demands it!

GOD IS GRACIOUS

I see in the cross of Christ **the glory of the Lord’s absolute sovereignty and great goodness revealed**, and revealed in such full splendor, as it could never have been known otherwise. In the cross by which the law is finished, we hear the God of glory speak clearly what he said in the dark shadows of the law — “*I am gracious!*”

When Moses asked the Lord to show him his glory, he said “*I will make all my goodness to pass before thee; and I will be gracious to whom I will be gracious.*” **Here is the glory of God’s sovereign goodness, the glory of**

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his grace. — God is gracious. — God will be gracious to whom he will be gracious. — Our great God is so sovereign in his graciousness that **he makes even the wrath of man to praise him** and work for the good of his chosen. He is so sovereign in his graciousness that **he makes Satan**, who dared imagine he could thwart the purpose of the Almighty and led a rebellion in heaven and leads the rebellion of men and demons on earth and in hell, to be his servant to accomplish his purpose of grace toward his elect.

His glory is great in salvation, indescribably greater than ever it could have been had Adam not fallen, had sin never entered into the world, had the Lord Jesus Christ not died at Calvary, had he not saved his people from their sins. This is what the laws of restitution tell us. **Behold the cross of our Lord Jesus Christ and understand, when you hear the Son of God cry, “It is finished!” that restitution has been made and the glory of God is revealed!**

Now, be sure you do not miss the intent of this revelation and of my message to you. **If the glory of God is most fully and perfectly revealed in the salvation of sinners, how that fact ought to inspire poor, needy sinners with hope.** Surely, if God is glorified in saving sinners, he would be glorified in saving me! I will, upon that grounds, like David of old, sue for mercy! *“For thy name’s sake, O LORD, pardon mine iniquity; for it is great”* (Psalm 25:11).

“Come, humble sinner, in whose breast
A thousand thoughts revolve,
Come with your guilt and fear oppressed,
And make this last resolve

‘I’ll go to Jesus, though my sin
Hath like a mountain rose;
I know His courts I’ll enter in,
Whatever may oppose.

Prostrate I’ll lie before His throne,
And there my guilt confess;
I’ll tell Him I’m a wretch undone,
Without His sovereign grace.

I’ll to the gracious King approach,

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Whose scepter pardon gives;
Perhaps He may command my touch,
And then the suppliant lives!

Perhaps He will admit my plea,
Perhaps will hear my prayer;
But if I perish, I will pray,
And perish only there.

I can but perish if I go,
I am resolved to try;
For if I stay away, I know,
I must forever die.

But, if I die with mercy sought,
When I the King have tried,
This were to die (Delightful thought!)
As sinner never died.”

Edmund Jones

Amen.