

Shreveport Grace Church

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SCRIPTURE ALONE · GRACE ALONE · CHRIST ALONE

November 19, 2023

SUNDAY

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

WORSHIP - 11:00 AM

Choruses from Chorus Book

Scripture Reading: [Psalm 111](#) (Robert)

Call to Worship: 'Peace by His Cross'

Scripture Reading: [Lamentations 3](#) (Bob)

Hymn #334 'Be Thou My Vision'

Scripture Reading: [Exodus 34:8-28](#) (David)

Message: 'God's Covenant Mercies Renewed'

Hymn # 44- 'And Can It Be That I Should Gain?'

The LORD's Table

Hymn # 116- 'O Sacred Head, Now Wounded'

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: 'Doxology')

Pease by His cross has Jesus made,
The church's Everlasting Head.
O'er hell and sin has vict'ry won,
And with a shout, to glory gone.

When o'er thy head the billows roll,
And shades of sin obscure thy soul.
When thou canst no deliverance see,
Yet still the Man thy Peace shall be.

In tribulation's thorny maze,
Or on the mount of Sovereign Grace,
Or in the fire or through the sea,
This Glorious Man thy Peace shall be.

Yea, when thy eye of Faith is dim,
Rest thou on Jesus, sink or swim.
And at His footstool bow the knee,
For Israel's God thy Peace shall be.

Children of the King

When John had a vision of the enthroned King about sixty years after His ascension, such was the overpowering glory of Christ, as the sun when it shineth in its strength, that when he saw Him he fell at His feet as dead, till Christ laid His hand on him and said: "***Fear not; I am the first and the last; I am He that liveth, and was dead; and behold, I am alive for evermore.***" ([Revelation 1:17-18](#)) When He appeared to Saul in the way to Damascus, it was in glory above the glory of the sun, which overpowered him also and laid him as one dead upon the ground.

Oh, that you did but know what a Glorious LORD you worship and serve, which makes the very place of His feet glorious wherever He comes. Surely He **"...is greatly to be feared in the assembly of his saints, and to be had in reverence of all that are round about him."** ([Psalm 89:7](#)) There is indeed a boldness or liberty of speech allowed to the saints ([Ephesians 3:12](#)) but no rudeness or irreverence. We may indeed come as the children of a King coming to their Father, Who is both their Awful Sovereign and Tender Father, which double relation causes a due mixture of love and reverence in their hearts when they come before Him.

John Flavel

He is our Peace

***"For he is our peace, who hath made both one
and hath broken down the middle wall of partition between us."
([Ephesians 2:14](#))***

Notice that true peace with God and with those who are the LORD's is described as the very person of Christ. Literally, ***He (Himself) is our Peace.*** Know Christ, know peace. No Christ, no peace.

How then is Christ the Peace of those for whom He is their Redeemer and Savior? In [Isaiah 9:5-6](#) He is called ***"the Prince of Peace"*** and as the Prince, He is Sovereign, to not only ordain peace according to His will but to earn and establish it as the God-Man by His work of righteousness on earth for those that the Father gave Him before the foundation of the world. This is the meaning of the angelic anthem at His birth, ***"Peace on earth, goodwill toward men."*** ([Luke 2:14](#)) Peace on earth [Christ on earth, having taken on flesh] through God's good will toward sinners of His choosing. Also, before Christ went to the cross, He declared to His disciples: ***"Peace I leave with you: My peace I give unto you."*** ([John 14:27](#))

We see then that the LORD Jesus is not only the giver of peace but the peace itself. His very person as God in the flesh is the actual bond of unity between God and His chosen people and between each of the redeemed and justified ones with each other. Throughout ***Ephesians 2*** there is a double meaning. First, there is a declaration of peace in Christ between God and the sinner but secondly between Jew and Gentile who were typically enemies but in Christ, by His shed blood, made ONE. In [Colossians 2:13-14](#) the apostle Paul demonstrates the oneness in the body of Christ, all in Him being united to Him as their Representative Head and therefore the unity of the various members of the body in Him, the union of all with Christ as their Head.

The text says: ***"Who hath made both one, and hath broken down the middle wall of partition between us."*** The uniting of Jew and Gentile is described as the breaking down of ***"the middle wall of the partition"*** (or *hedge*). The words ***"between us"*** then refer to every barrier having been

removed through the work of the LORD Jesus, whether between God and them but also between each other. Hedges were often used to mark off property boundaries. But in Christ, there are no separate boundaries. All for whom He paid the debt have but ONE united heritage. All have Him as their inheritance for peace, reconciliation, justification, sanctification, glorification and everlasting salvation.

In Christ, all of His people have the same Spiritual standing: ***“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”*** ([Galatians 3:28](#)) Regardless of race, gender or nationality, all of the elect are saved the same way, by Christ’s obedience unto death and therefore are ***“fellow citizens”*** and members of God’s household, [Ephesians 2:19](#). Together in Jesus Christ: ***“in whom all the building fitly framed together groweth unto a holy temple in the LORD.”*** ([Ephesians 2:21](#))

Ken Wimer

Liberty in Christ

S*in shall not have dominion over you: for ye are not under the law, but under grace.* [Rom. 6:14](#)

What then? shall we sin, because we are not under the law, but under grace? God forbid. [Rom. 6:15](#)

My brethren, ye...are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. [Rom. 7:4](#)

Being not without law to God, but under the law to Christ. [1 Cor. 9:21](#)

The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our LORD Jesus Christ. [1 Cor. 15:56-57](#)

The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. [Rom. 8:2](#)

Whosoever committeth sin is the servant of sin. If the Son...shall make you free, ye shall be free indeed. [John 8:34-36](#)

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. [Gal. 5:1](#)

God's Promise Fulfilled

In the resurrection of Christ, all the redeemed were declared justified. They died and rose in Him and none can now lay anything to their charge. If it be but a man's covenant, yet if it be confirmed, no man disannulleth nor addeth thereto. Now, to Abraham and his seed were the promises made. Was not, then, the veracity of God pledged for the fulfillment of the promises to all the seed [[Romans 4:16](#); [Titus 1:2](#)]? God was not left 'free of obligation'. He was bound by the perfection of His character. It is impossible for God to lie. He cannot but fulfill His promise, for He is the God of truth. But are the heirs of promise less indebted to His Grace?

A man is bound by his promise. Circumstances may occur which he did not foresee and which, had he been aware of, he would not have made the engagement. But, if he be a man of truth, he will keep it, notwithstanding. Now, God condescended to pledge both His promise and His oath to the Son of His love and in Him, to all His people. Nothing has happened nor could happen, of which He had not the most perfect foreknowledge and over which He did not possess the most absolute control. Shall it be considered an impeachment of His Grace that He is laid under an obligation both by truth and justice, to bestow upon the redeemed everlasting life? The great Surety of the covenant fulfilled all righteousness, yielded to the law all the obedience it required, endured its curse and consequently, all the children of the covenant must inherit the blessing.

J. Haldane