

May 20, 2018

TODAY: Bible Classes - 9:30 a.m.
Morning Worship - 10:15 a.m.
Evening Worship - 6:30 p.m.
Messages by PASTOR JIM BYRD
INTERNET: SermonAudio.com
Visit our website at: www.13thstbaptist.org
(webcasting live during listed service times)
WEDNESDAY: Mid-week Service - 7:00 p.m.
Message by PASTOR JIM BYRD

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Tune: "O For A Thousand Tongues," (CM)
Words by Pastor Jim Byrd

My heart upon Christ Jesus rests,
Who else my soul could save?
I trust upon the Holy One,
Whom God the Father gave.

He suffered awful agony,
Upon the rugged tree;
To satisfy a holy God,
He bled and died for me.

The precepts of God's holy law,
The Savior satisfied;
My countless sins were washed away,
When Jesus bled and died.

Through life and death and endless days,
"Christ only" is my plea;
I know that He will keep me safe,
For all eternity.

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"I wait for the LORD, my soul doth wait, and in His Word do I hope" (Psalm 130:5).

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Congratulations to great-grandparents Ron and Carol Gregg on the birth of their great-grandson Theo Scott Bender born May 16th to parents Kelsey and Brad Bender.

Congratulations to college graduates Megan Malone (Marshall University) and Sarah Busch (Morehead State University).

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BIRTHDAYS THIS WEEK

May 21 Isabella Burchett
24 Billie Horan
26 Clay Robbins

May 26 Neil Parker
Darlene Arthur

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WHO JUSTIFIES THE ELECT?

"Who shall lay any thing to the charge of God's elect? It is God that justifieth" (Romans 8:33). He against whom sin is committed, the Lawgiver and righteous Judge, justifies them from every charge; not by teaching them the way of justification, nor by infusing righteousness into them, or on account of any works of righteousness done by them, but by pronouncing them righteous through the imputation of the righteousness of His Son unto them: observe, that "God's elect," as such, are the objects of justification; which proves the eternity of it; the speciality of it as belonging to particular persons, and the everlasting security and continuance of it. —John Gill

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THE BLESSED DOCTRINE OF IMPUTATION

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13). Here Christ stands with all the curse of a broken law charged upon Him, as the sinner's Surety; yea, as the curse itself. And consequently, as in the doing of this, He takes it from His people; they are redeemed from it. The original debtor, and the Surety who pays for that debtor, cannot both have the debt at the same time charged upon them. This, therefore, is the blessed doctrine of imputation. Our sins are imputed to Christ. His righteousness is imputed to us. And this by the authority and appointment of JEHOVAH; for without this authority and appointment of JEHOVAH, the transfer could not have taken place. For it would have been totally beyond our power to have made it. But surely not beyond the right and prerogative of God. And if God accepts such a ransom; yea, He Himself appoints it: and if the sinner by Christ's righteousness be made holy and if the sins of the sinner be all done away by Christ's voluntary sufferings and death; if the law of God be thus honoured, the justice of God thus satisfied, all the divine perfections glorified by an equivalent, yea, more than an equivalent, inasmuch as Christ's obedience and death infinitely transcend in dignity and value the everlasting obedience of men and angels; surely, here is the fullest assurance of the truth of the doctrine of Christ's imputed righteousness, and the perfect approbation of JEHOVAH to the blessed plan of redemption. —Robert Hawker

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SIN NOT IMPUTED

"Blessed is the man to whom the Lord will not impute sin" (Romans 4:8). "Blessed" means well off, happy, to be envied. "The man" stands for every vessel of mercy chosen in Christ unto salvation, redeemed by His precious blood, regenerated by the Spirit, brought to faith in the dear Savior and destined to dwell with Him forever. "Impute" means to reckon, to charge to the account of. Concerning this blessed man, there is no doubt as to his guilt "for all have sinned" (Romans 3:23). The issue is not the man's sinfulness, however, but the non-imputation of sin to him. This raises an important question: if God declares this man's sin will not be reckoned to him, to whom then was it imputed? After all, if sin is not charged to this man, surely the justice of God demands it be reckoned to someone who must be divinely approved, someone capable of satisfying justice since the man owed a debt to God which he had no ability to pay. We know that the Lord cannot simply erase the indebtedness; satisfaction must be made to God since "the wages of sin is death" (Romans 6:23). While it is true that the blessed man has been cleared of all charges and stands righteous before God, yet the issue remains - to whom was his sin imputed and how was justice satisfied? Here is the gospel answer. Before the world began, in the covenant of grace, the Son of God stood as Surety for the blessed man becoming responsible and accountable for his sin. His sin was imputed to Christ and when He died on the cross as the man's Substitute and God's Sacrifice, He canceled the indebtedness, washed sin away and brought in everlasting righteousness. As the debt was reckoned to Christ and He paid it in full, so the righteousness Christ established has been imputed to the blessed man and he stands accepted and blameless before God. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us" (Romans 8:33-34). —Pastor Jim Byrd

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HERE IS A PIERCING AND FEARFUL QUESTION:
"If Thou, LORD, shouldst mark iniquities, O Lord, who shall stand?"

HERE IS THE PSALMIST'S HEARTENING RESPONSE:
"But there is forgiveness with Thee, that Thou mayest be feared" (Psalm 130:3-4).