

EAGER AVENUE GRACE CHURCH

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Romans 5:21

Worship Services

Sunday September 15, 2019

10 am: "The Children of the Living God" | Romans Series
Lesson 59 | Romans 9:25-29
Bill Parker

11 am: "The Cause of Christ's Suffering" | Isaiah 53:4-6
Bill Parker

Live Stream

Every Sunday 10 & 11 a.m.
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“They Followed Jesus”

Men by nature, because of self-love and self-righteousness, love to argue over words and gather a following unto themselves. God’s preachers love to preach THE WORD, to preach CHRIST AND HIM CRUCIFIED. God’s preachers are not sent to promote themselves, their ideas or opinions, but to be preachers of righteousness which is the Gospel way of salvation by God’s grace in Christ Jesus. They point sinners, not to themselves, but to Christ Who lived, died, was buried, and arose from the dead for the salvation of His people. Their preaching is the preaching of the cross of Christ by Whose blood alone sinners are forgiven and accepted with God. They have ONE goal and ONE desire for those who hear them. These are expressed in the following verse – *“And the two disciples heard him [John the Baptist] speak, AND THEY FOLLOWED JESUS.” (John 1:37)*

—Pastor Bill Parker



Birthdays

JIMMIE MATHIS - SEPT. 17TH
 TONY WAGES - SEPT. 18TH
 DAVID ALVORD - SEPT. 20TH

Hymns

September 15th services

He was Wounded for Our Transgressions
 - 117
 Rock of Ages - 126

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The life of a believer can be described in these ways – Spirit-birthered, Spirit-taught, Spirit-led, and Spirit-fed. The Holy Spirit regenerates by imparting within us the life of Christ. He teaches us by bringing us to know our sins and to know the glory of redemption in and by Christ. He leads us to Christ for all salvation, forgiveness, righteousness, holiness, eternal life, and glory, and He guides us in the ways of Christ by His Word. He feeds us with the Bread of life Who is Christ and quenches our spiritual thirst with the Water of life Who is Christ.

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. Consequently, He takes it from His people, and they are redeemed from it. The original debtor, and the Surety who pays for that debtor, cannot both have the debt 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

A Spirit-filled life, a holy life, is no more and no less than a life founded upon, empowered and motivated by, and set upon the glory of God in Christ. It is no more and no less than a Christ-centered life, and this is the work and evidence of the Holy Spirit within.

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Call to Worship

(Tune – Brethren We Have Met To Worship – p. 15)

Glory, glory, I'm forgiven; all my sins are washed away.
 Christ, by His great blood atonement, all my sin has put away.
 Sin imputed to my Savior, when He died upon the tree
 As the Substitute for sinners, God will not impute to me.

Glory, glory, I'm accepted, robed in Christ own righteousness;
 I'm a child, an heir of heaven, saved by God's almighty grace.
 Christ's obedience to the Father is imputed now to me;
 In God's sight I'm pure and holy, He declares me so to be.

Glory, glory, I'll not perish, in Christ's hands I am secure;
 He who saved me, sure, will keep me; by God's grace I shall endure.
 This is not a vain presumption; I just take Him at His word;
 Christ has sworn, "They shall not perish who believe on Me their Lord."

For the Ungodly!

To redeem poor sinners, Jesus Christ came down from heaven, put on the rags of our mortality, agonized, bled, and died. Jesus is made His people's substitute, burden-bearer, sin-remover, guilt-sustainer. Their debt is placed to His account. His riches pay the full amount. Sin is removed from the sinner and placed on the Sinless! Their curse is rolled on Him, and He endures it, until no more remains! God deals with Jesus as the guilty one! He, as spotless Deity, receives imputed sins, and fully expiates them all. In the vicarious victim, God's justice is satisfied, and wrath expires! Jesus, in His life, in the garden, on the cross suffers their sufferings, dies their death, and so becomes their uttermost salvation! His pains are their pardon! His stripes are their healing! His agony is their recovery! *"Christ died for the ungodly!" (Rom. 5:6)*

—Henry Law

"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." (Jeremiah 23:5-6; cf. 33:15-16)

Christ is *"the Lord our righteousness."* The end of His life on earth was that He might be the end of the law for righteousness to everyone who believes. His righteousness is not imparted but imputed to us. It does not cure our corruption, but it covers our nakedness. It is not infused into us, but it is reckoned to us. It is not inherent in us, but it is set down to our account. We do not imbibe it, but we are invested with it. We are not imbued, but endued with it. It gives us a title to it. It is not Christ's work in us, but His work and sufferings for us which give us an indefeasible title to the privileges of sons of God.

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