

# The Promises - To Abraham and his Seed

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- [ 0 : 00 ] Let us resume our public worship of God by singing from Psalm 65. Psalm 65, from the beginning of the psalm to the double verse, Mark 5.
- Praise wait for thee in Zion, Lord, to thee vows paid shall be, although that here art of prayer all flesh shall come to thee.
- Iniquities, I must confess, prevail against me do, but as for our transgressions, then purge away, shut down. Blessed is the man whom thou dost choose, and makes the approach to thee, that he within thy courts, O Lord, may still a dweller be.
- We surely shall be satisfied with thy abundant grace, and with the goodness of thy house, even of thy holy place. O God of our salvation, thou in thy righteousness, by fearful works unto our prayers thine answer dost express.
- Therefore the ends of all the earth and those afar that be upon the sea, their confidence, O Lord, will place in thee. So on, these verses, Psalm 65, 1 to 5.
- [ 1 : 23 ] Praise waits for thee in Zion, Lord, to thee vows paid shall be. Praise waits for thee in Zion, Lord, to thee vows paid shall be.
- O thou that here art of prayer, all flesh shall come to thee.
- In it which is, I must confess, prevail against me do.
- Peace we be! Revelation 5, 1 to 5. ■■■■■■ is the man whom thou dost choose, And grace approached to thee, that he within thy poor store may still unwell be.
- We surely shall be satisfied with thy abundant grace, and with the goodness of thy heart in all thy holy grace.
- [ 3 : 40 ] O God of thy salvation, thou in thy righteousness, I fear for words and good prayers, like answered the distress.
- Therefore the ends of all the earth, and those of the earth are thee.
- Upon the sea, upon the sea, O Lord, with praise in thee.
- Amen. Let's join together in prayer. Let's pray. Ever blessed God, as we come before you at this evening hour, we give thanks that we can draw near and do so with the expectation that blessing awaits.
- not because we have done anything to secure it, or anything that would do anything but, we acknowledge that you are liable to turn your face away from us, where you to deal with us according to our doings.
- [ 5 : 43 ] We give thanks that you are a merciful God, that you are patient, that you are kind, that you are long-suffering, that you are compassionate, far more so than any one of your creatures, who discovered so often the hard-heartedness that marks us out, the consequence of our fallenness.
- we tend to to stiffen our resolve against those that have committed wrong against ourselves.

We even are guilty of stealing ourselves against the approaches of grace that is so found in the Gospel.

we bring before your cares and concerns at this time, thankful that we can confess sin and seek forgiveness for it, that we can solicit your help so that we would be truly penitent for our sin, that we would see its odiousness or own innate corruptness, and that we would recognise that were it not for your common grace, that we would be so wavered and so negligent of the things of God, even in our most holy things.

We give thanks for those who have experienced saving grace and who can speak of Christ as their Lord and their Saviour, and yet having a passion of knowledge of Him does not mean that we are not without exceptional experiences of wrongdoing.

[ 7 : 53 ] We seek that you would exercise charity and mercy towards us, not because we deserve it, but because without it we could do nothing.

Even in our worship this evening we pray for your help, so that as we gather in your name and as we sit under your word, and as we praise your name and pray to the heavens above that you would come down into our midst and that your presence would be a felt presence.

We cry out for that so often and yet we so often meet together and depart one from the other without ever once being aware of being in the felt company of our Lord and Saviour.

This is nothing to do with the God who is God overall, but more to do with ourselves and we confess it and pray forgiveness for it and seek that you would make yourself powerfully known to us, that we would yield ourselves to you and rather than resist the approaches of your loving kindness, that we would embrace it with glad hearts.

remember all who belong to the fellowship here, those who live within our communities, we bring them before you and ask that you would remember each and every one those present, those whose presence in God's house is always noted, you note all our comings and goings, but there are many here who are notable by the way that they diligently attend upon God's house, where the opportunity arises, they are here and they delight in it and we thank you for that.

[ 10 : 12 ] we remember those who are less attentive and we pray for your own spirit to permeate their hearts and minds so that they would know that there is something about being in company with God's people that is pleasurable and blessed, that is strengthening to themselves, even seeing those friends and those acquaintances under the gospel, who are able to look into their eyes and look into theirs and recognize their shared fellow feelings as the Lord's people.

We pray for those who are yet to be numbered amongst them and ask, Lord, in mercy, that you would bring them to your footstool so that they would cry out to the God of all, nothing in my hands I bring, simply to your cross I cling, a confession that's so apt for those who recognize that there is nothing that they can bring to God but themselves and their sin, and that in doing that they are doing only what is expected of them and the God to whom they come as we must all come is a God who is willing to receive them as they are without embellishment, without any endeavor made that would ready us for that exposure to your presence.

We commit and commend to your loved ones, those housebound, hospitalized, cared for in homes for the elderly. We pray for those in the hospice who were suffering terminal illness, and we know of some and others, we know little of them, but you know them all, and we pray that whatever their need may be, that you would make yourself known to them, and direct their heart and mind as they are able in their most lucid moments to dwell upon Christ and to recognize the provision that you have made for all who are in this world at all moments of their existence, even to the point of death itself.

We pray for your blessing upon the gospel to that end. Bless the preachers, the missionaries of the cross. We ask, Lord, that you would accompany with great power all that is done in your name.

We remember the places where those who labor in your name do so, not knowing whether their presence there will bring the ire and the wrath of those who are in government, as indeed is the case in so many places.

[ 13 : 30 ] We pray, Lord, for your own blessing upon them and upon their ministries. We remember our own nation that has little time for the gospel, but the gospel is something that brings great blessing, and we pray that it would be the gospel that is heard and that is blessed.

So here are prayers on behalf of those who do not pray for themselves. the word on farflung regions of the globe we commit and commend all to you, all who are engaged in errands of mercy, those who bring food and sustenance to the famished, those who bring water to the thirsty, those who supply the spiritual needs of all such blessed their labors, we pray.

Continue to watch over us the short time that we're together. May the blessings of the gospel truly be something that we crave and that we would avail ourselves of when provided.

Grant mercy for many sins in Jesus' name. We ask it all with forgiveness in him. Amen. Let us sing again to God's praise verses first time from Psalm 119.

Psalm 119 from the beginning, the first section of the Psalm, verses 1 to 8. Blessed are they that undefiled and straight are in the way, who in the Lord's most holy law do walk and do not stray.

[ 15 : 15 ] Blessed are they who to observe whose statutes are inclined, and who do seek the living God with their own heart and mind. Such in his ways do walk, and they do no iniquity.

Thou hast commanded us to keep thy precepts carefully, for that thy statutes to observe thou wouldst my ways direct, then shall I not be shamed when I thy precepts all respect.

Then with integrity of heart thee will I praise and bless when I the judgments all have learned of thy pure righteousness, that I will keep thy statutes all, firmly resolved have I.

Oh, do not then, most gracious God, forsake me utterly. Verses 1-8 of Psalm 119, Blessed are they that undefiled and straight are in the way.

Blessed are they that undefiled and straight are in the way, who art are they according to Gietical to say they that they who do all stand they ■■ back but neither who And good news, Jesus, I live in heart With an old heart of mine

[ 17 : 28 ] Such in His word to walk on me To go in equity Our hearts commanded us to keep Thy grace and care for me O that I'm shunned through all's hand Thou mourns my ways, thy night And shall I not be shamed When I thy peace has all respect

Then with integrity, O heart Thee will I preach, Thou rest When thy judgment's old How dare all thy pure righteousness Thou night will keep Thy side to show Their weary song high For do not end both gracious

For save me I'm going to hear God's word as we have it in the Old Testament Scriptures in the book of Genesis and we're reading chapter 15 book of Genesis chapter 15 we'll read the whole chapter after these things the word of the Lord came unto Abram in a vision saying fear not Abram I am thy shield and thy exceeding great reward and Abram said Lord God what wilt thou give me seeing I go childless and the steward of my house is this Eliezer of Damascus and Abram said behold to me thou hast given no seed and lo one born in my house is mine heir and behold the word of the Lord came unto him saying this shall not be thine heir but he that shall come forth out of thine own bowels shall be thine heir and he brought him forth abroad and said look now toward heaven and tell the stars if thou be able to number them and he said unto him so shall thy seed be and he believed in the Lord and he counted it to him for righteousness and he said unto him

I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it and he said Lord God whereby shall I know that I shall inherit it and he said unto him take me an heifer of three years old and a she-goat of three years old and a ram of three years old and a turtle-dove and a young pigeon and he took unto him all these and divided them in the midst and laid each piece one against another but the birds divided he not and the funny fowls came down upon the carcasses Abram drove them away and when the sun was going down a deep sleep fell upon Abram and blow and horror of great darkness fell upon him and he said unto Abram know of our surety that thy seed shall be a stranger in a land that is not theirs and shall serve them and they shall afflict them four hundred years and also that nation whom they shall serve will I judge and afterward shall they come out with great substance and thou shalt go to thy fathers in peace thou shalt be buried in a good old age but in the fourth generation they shall come hither again for the iniquity of the Amorites is not yet full and it came to pass that when the sun went down and it was dark behold a smoking furnace and a burning lamp that passed between those pieces in the same day the Lord made a covenant with Abram saying unto thy seed have I given this land from the river of Egypt unto the great river the river Euphrates the Canaanites and the Canaanites and the Carbonites and the Hittites and the Perizzites and the Rephaim and the Amorites and the Canaanites and the Girgashites and the Jebusites and so on may the Lord add his blessing to this reading of his word to his name be the praise we shall sing to God's praise this time from

Psalm 105 Psalm 105 and from the beginning to verse 7 give thanks to God call on his name to men his deeds make known sing ye to him sing psalms proclaim his wondrous works each one see that ye in his holy name to glory do accord and let the heart of everyone rejoice that seeks the Lord the Lord on mighty and his strength with steadfast heart seek ye his blessed and his gracious face seek ye continually think on the works that he hath done which admiration breed his wonders and the judgments all which from his mouth proceed o ye that are of Abraham's race the servant well approved and ye that

[ 25 : 02 ] Jacob's children are whom he chose for his own because he and he only is the mighty Lord of God and his most righteous judgments are in all the earth abroad and so on we'll sing these verses just now on to 7 of Psalm 105 give thanks to God call on his name to mend his deeds make known sing it to him sing it to him sing it to him sing it to him in all the earth his wondrous words is one his wondrous words is one see that he in his holy name to glory to the heart and end the heart of everyone rejoices

Jesus seeks the Lord the Lord almighty on his hands with head God's heart seeking his blessing and his love his Allah en hun his his V■ Micas

And he is a change of children not And he chose for his own Because he and he only is The mighty Lord, your God And his most righteous judgments are In all we earn our own I'd like us to turn now to Paul's epistle to the Galatians

Chapter 3 And we'll read from verse 15 Brethren, I speak after the manner of men Though it be but a man's covenant Yet if it be confirmed No man disannulleth or addeth there too Now to Abram and his seed Where the promise is made He saith not unto seeds as of many But as of one And to thy seed which is Christ And this I say that the covenant That was confirmed before of God In Christ The law which was 430 years after Cannot disannull That it should make the promise of none effect For if the inheritance be of the Lord Is no more of promise But God gave it to Abraham by promise

Wherefore then serveth the law It was added because of transgressions Till the seed should come To whom the promise was made And it was ordained by angels In the hand of a mediator Now a mediator is not a mediator of one But God is one It's the law then Against the promises of God God forbid For if there had been a law Which could have given life verily Righteousness should have been by the law But the scripture hath concluded All under sin That the promise by faith Of Jesus Christ Might be given to them That believe And so on We're looking at this Next section of Paul's epistle To the Galatians The late Tim Keller

[ 31 : 06 ] Wrote a practical commentary On the book of Galatians And he states something Which I suppose Sounds contradictory He said He recognised that this was An infant church A church which was Relatively early in its development He said He said The problem With the church Is caused by Failing to live In obedience to God But then he said But also By reliance On obedience To God That sounds as if It's a contradiction If it's wrong If it's wrong To Fail to live Obeying God

And It's also wrong To rely Upon obeying God Surely That is a contradiction But As we have seen When we've looked At the early part Of this chapter Abraham The father Of the faithful As he is Called Elsewhere By the apostle Is described As someone Who lives By faith In Jesus Christ He lives By faith And he lives Not In dependence Upon His own Endeavour To fulfil The law And We are Taught By the apostle That this Really has to be True Of everyone We saw Last Sunday For example How the sinner

Has to be Redeemed From the Curse of the law And The only Way by which That is possible Is Through The finished Work of Jesus Christ By Christ Becoming A curse For us Christ alone Is the only One Equal To The task Of Redeeming His own People From a Broken Law And It has To be True Of us All And If it Is not True Of us All Then We are In dire Straight We Have to Rely On Christ As the One Who Fulfils The law For us Otherwise It means That we Are Reliant Upon Our Own Obedience And As It's Brought To our Attention Repeatedly By the Apostle Our Own

Obedience Is Inadequate I was Reading Recently Words Written By By I don't Know if They were Written So much But Recorded By Someone Who Listened To Andrew Boner And Andrew Boner Was Describing Himself As if He was As if He was Arriving In glory Or having Entered Into the Portals Of heaven Itself And as He walked He said Along the Golden Road He met An angel Followed By Another Angel Followed By Another Angel And it Was as if He heard Them speak To him As he Passed Or as They Passed

Him By They Said Of him A Sinner A Sinner A Crimson Sinner And Then He said Should My Feet Having Heard That From The Mouth Of The Angel's Totter Should My Eye Grow Dim No I Could Say To Them Yes A Sinner A Crimson Sinner But a Sinner Saved By Grace A Sinner Brought Near Through The Blood Of Jesus Christ A Sinner Brought Near Through The Works Of A Forsaken Saviour Sinner And Now A Sinner Who Has Boldness To Enter In To The Holy Of Holies Through The Blood Of Christ And That's What The Gospel Is All About That's What Paul Is Teaching Us There

[ 36 : 08 ] Is No Getting Away From It Whether We Acknowledge It Or Recognize It Or Not We Are A Sinner The Crimsonest Of Sinners Tainted By Our Sin And Every Aspect Of Our Human Experience That's Why The Preciousness Of Christ Is So Important To Us And That's What Paul Is Advancing The Need For Christ The Need For Trust In Christ The Need To Believe In The Finished Work Of Christ Now At This Point In The Epistle That We Arrived At Paul Wants To Speak Of God's Covenant We Read Of It In Genesis Chapter 15 The Covenant That God Made With Abraham And If You Remember Where

We Stopped Last Week We Read That The Blessing Of Abraham Might Come On The Gentiles Through Jesus Christ That We Might Receive The Promise Of The Spirit Through Faith So Paul Is Bringing The Covenant Relationship That Is Between God's People And Himself To The Four And The Fruition Of That Covenant As It Is Described To Us In The Passion Of Jesus Christ And He Is Going To Help Them Understand The Significance Of Of What That Means By Alluding To It By Bringing Abraham And Abraham's Faith To Our Attention So What He Says Is I Suppose In A Sense It Needs

To Be Understood In A Particular Way Brethren I Speak After The Manner Of Men Though It Be But A Man's Covenant Yet If It Be Confident No Man Dissolveth Or Addeth Thereto In other words What Paul Is Doing Just Now He Is Going To Use An Example He Is Going To Use An Illustration Which They Can Understand For Themselves From Practical Experience And That's What These Words Mean That The Experience That They Have Will Help Them Understand Of What He Speaks And What Does He Use He Uses The Illustration Of A Man's Covenant Now In The Authorized Version The Word That's Used There Is The Word Covenant Which Because

Of The Context Immediately Takes You To Think Of Some Kind Of Direct Relationship With What He Is Referring To Abraham But What He Is Talking About Is An Example That They Know From Their Own Experience Of A Diathake Which Which Is The Greek Word That Is Used There And In The Word That Is Used In The Original Usually It Is Used To Refer To Although Not Always Usually It Refers To The Last Will And Testament Of Someone A Will In Other Words He Is Referring To A Will And He Is Saying To Them This Is What I Want You To Think About This Is The Example I Going To Set Before You And He Is

Saying To Them If A Will Is Prepared And If A Will Is Presented That Will Comes Into First At That Moment In The Sense That What Is Declared In The Will Needs To Be Fulfilled Or It Requires To Be Revoked Now There's A Debate I Suppose A Discussion Amongst Those Who Are Theologians As To What Kind Of Will Does He Have In Mind Because There Are Differences In Roman Law And In Greek Law And The The Idea Being That There Are Certain Elements Of Greek Law Which Means That Having Established The Will That

[ 41 : 10 ] That Will Is More Less Fixed In Stone It's Not Going To Be Changed Regardless Whereas In Roman Law It Makes Allowances For The Law For The Will To Be Changed As Long As It Is By The Person Who Has Written The Will And In Roman Law It Allows For Additional Corticils To Be Added To It Similar To What We Have In Place In Our Own Experience Now The Point That The Apostle Is Making About The Will Is This That Having Written The Will Having Composed The Will That Nothing Can Dispel It Stays In For Especially Once The Person Dies It Cannot Be Changed The Terms Of The Will Will Need To Be Applied Now He

Is Using That Here Because It Is Referring To What God Has Done By Way Of Covenant To His Servant Abraham He Has Entered Into A Covenant Relationship With Him And The Terrence Of That Covenant Remain In Place They Remain Constant He Has Not Changed Them He Has Not Gone Away From Them And If You Remember What We Read In Genesis 15 The Statement Is Made Plain To Us That In The Same Day The Lord Made A Covenant With Abraham Saying Unto Thy Seed Have I Given This Land And Then He Describes It The The Land

That Is Promised God God Has Done That He Promised This Territory To Abraham And To His Descendants And That Is The Point That Is Being Made This Promise God Has Not Revoked It God Has Not Gone Back From It The Promise Is Made With Regard To That And His Descendants Will Come Into Possession Of The Land But Then Having Said That And Having Established The Permanent Nature Of The Promise Of God Regarding The Covenant That He Made With Abraham He Then Expands On This Thought In The Words Of Verse Sixteen Now To Abraham And A Seed Where The Promise Is Made He Saith Not And Two Seeds As Of Many But As Of One And To Thy Seed Which Is Christ Now

You Think He's Just There Reiterating Stating The Same Thing That The Promise Made To Abraham Is A Promise That Is Made Because It Is God's Promise It Is Made To The Descendants Of Abraham But This Is Where Theologians Look At The Word That Is There In The Original And The Word Seed There Is Singular And While You Cannot Establish A Theology Based On Grammar They Are Concerned To Emphatically State That What The Apostle Has In Mind There Is That The Descendants Of Abraham Culminating In The Lord Jesus Christ Who Is A Descendant Of Abraham That Because Of That Relationship That The Blessings A Stopp

So I Christ In and that by faith so this is how Paul sees it the promise that is made by way of covenant to Abraham is able to be understood by those who have an interest in Christ that the promises of God which are ye and amen in Christ are assuredly there as well by reason of faith by reason of the relationship of faith to him in Christ they come into possession of all that God has promised let me quote to you the words of the theologian

[ 46 : 30 ] John Stott he says God's promise is free and unconditional as we might say there are no strings attached there were no works to do no laws to obey no merit to be established no conditions to fulfill God simply said I will give you a seed to your seed I will give the land and in your seed the nations of the earth will be blessed so there is a list of these promises there the promise given to Abraham of seed of a descendant the promise given to him that his descendants will inherit the land the promise given to them that from him will come one through whom all the promises of the gospel will be realized so the words that we have following that which Paul is building a picture for us there he's wanting us to be in full with a full grasp of what the gospel is all about the gospel privileges that we enjoy in Christ that they are certain that they are that they are not dependent upon what we do in order to secure the blessings that are there they are entirely gracious on the part of God and this Isaiah he says in verse 17 that the covenant that was confirmed before of God in Christ the law which was 430 years after cannot disannul that it should make the promise of none effect so is there building again another layer on this he's dealing with a people who have gone wrong in their understanding of how they are to behave under the gospel they have reverted to practices that they were deeply intent in where they sought to please God by their law works and

Paul is saying no that's not consistent with your faith in Christ Christ has fulfilled the law for you so Paul says this now is what you need to understand the law although it came and he describes how it came he says the law which was 430 years after when God gave the law to Moses on Sinai 430 years after although it was God that gave the law it does not mean that what he gave to Abraham by way of covenant is now disannulled it's now dismissed it's now irrelevant that's not possible because what he initially gave by way of promise has not been revoked it's not been fallen from it is still relevant it is still applicable it is still the truth of the gospel which is dependent upon God's grace and God's promise it cannot disannul that it should make the promise of non-effect he says now some people the Jews in particular believe that

Moses' law came in order of priority and they gave a greater place to it because of the way that it came as if it was more important or more necessary or more the way that God intended for them to live and yet that is not what Paul is saying what God gave by way of promise is not going to be replaced by something that came after it not only that God gave it but it was his gift and he's not going to ask for the gift that he gave back the promise that he gave to Abraham was one of grace not of merit Abraham deserved not the favour of God he didn't deserve that God would treat him any better than he treated any other individual but he made a promise nevertheless that he would have an heir and that he would have descendants and that he would be greater than the sand on the seas or the stars in the sky and of that seed there would be one who would be the source of life everlasting to a foreign world so what then is the question that is asked for if the inheritance be of the law it is no more of promise but

God gave it to Abraham by promise he is distinguishing separating out the two again the law and grace the law and faith and saying if the law was the means by which salvation was used then surely God would have insisted upon surely that is what God what he would have required of us that we would have fulfilled the law thereby that we would have attained to salvation you wouldn't Paul is saying you wouldn't expect God to take back a gift you wouldn't expect anyone it's not that when I was looking at this I was reminded of a story that was lodged in my head and it's just from my former working days how one of the gentlemen

I worked with when I was working in the mill used to guide tourists around the mill and occasionally as a result of he was a very good speaker and he would explain all the workings of the mill from start to finish and sometimes they would very kindly give a gift to him and on this occasion he was given a five pound note but as well as being a good guide he was always looking for an opportunity to witness to Christ and he would share the gospel with them if he was given the opportunity he would try to get a door open for that so when this person gave him the five pound note or whatever it was as a gift as a gift he said he explained to him I'll tell you what I'm going to do with this five pound note I'm going to take it he said there's a little church up the road that

[ 54 : 16 ] I go to twice on Sunday and I go midweek to the prayer meeting and I put the five pound in the collection plate and the man took the five pounds away from and walked off the thing that he gave to him by way of gift well how wrong was that but he did it because he didn't think much of this person's saviour or the reason he said go and buy yourself a pint but that was alright but not taking it to church but God is put like that by the apostles we are told God will not take back what he has given he will not take it from the person that he has promised it to and he has not just promised it to Abraham but to his descendants and through the seed that is promised the blessings of the covenant will be shared by them and that surely as we see invites the question and the question is asked by the apostle wherefore then serveth the law what's the point of the law if the gift is everything if the promise is everything then what's the purpose of the law why did

God give the law which is a relevant question is it not what is the point of the law if the promise is everything if grace is everything is salvation is the gift of God then what is the law for well the law we are told serves another purpose while it is clearly not meant to save it is meant to do something else and we read it was added because of transgressions till the seed should come to whom the promise was made it was ordained by angels in the hand of a mediator and now a mediator is not a mediator of one but God is one it's not a simple statement to explain but what it means is that the law was for the purpose of bringing home to the sinner the nature of sin and the extent of sin literally the transgressions the meaning of the word transgressions means going out of bounds going beyond the boundaries that are set and it's not singular but it's plural transgressions and we all know that to be true and

Paul wants us to understand how completely sinful we are how perfectly sinful we are we are unable in any way to please God by anything we do and we are so dependent upon whose grace and this is why the law is there it convicts us it brings home to us the extent of it because yesterday I was reading what Samuel Rutherford of old said and he was talking about his own experience and I suppose many of you who know Samuel Rutherford or know his writings will know that he was somebody who was exercised spiritually somebody who knew the

Lord well and who loved the Lord much but he says this and I don't think he was saying it boastfully I think it was something that was his experience when I look at the sinfulness of my own heart my salvation is to me my saviour's greatest miracle he has accomplished nothing like my salvation my salvation looking at my own heart the work that the Lord Jesus Christ has done in saving me is the greatest thing possible maybe that's not unique to Rutherford maybe it's not something that we can divorce ourselves from especially if God is dealing with us as sinners bringing home to us the reality of our sin and he doesn't do it to make us bad or to make us even feel bad but it's incursion nothing in us or for us if it does not at that moment direct us to the

Christ who is there to deal with our sin and to deal with our sinfulness and that's what Paul is saying there he is he is speaking of what God is doing in the gospel of his grace and accompanying the gospel of his grace the law while it is not the means by which salvation is brought home to us it is the means by which the necessity of salvation is brought home to us is the law then against the promises of God God for disease for if there had been a law given which could have given life very righteousness should have been by the law but the scripture has concluded all under son that the promise by faith of Jesus Christ might be given to him or to them that believe believe the apostle when he writes to the church in

[ 60 : 36 ] Rome he says the same thing to them there the law entered that the offense he says might abound but where sin abounded grace did much more abound and that's what Paul is saying this is what the Lord is doing this is what the gospel is doing this is what the law in tandem with the gospel is doing it's telling you that what you're incapable of doing God has done in Christ and he has dealt with it in the gospel in the cross that he suffered if a law given by God can implant life then it surely means that that law must be the law that is in place but Paul says no that is not right that's not the way to salvation is all of grace salvation is

God's doing and doing in its entirety the scripture he goes on has concluded all under sin that the promise by faith of Jesus Christ might be given to them that believe how precious to you is that promise how precious is it surely when you think about Abraham and Abraham's difficulty was he was childless and he was crying out to God to take away shame because in that culture in that generation he was seeing that all that was his would be given to a servant and God said to no my provision for you is one of grace not only will I take away your shame as you feel it for your lack as someone who is childless

I will give you something that will take away the shame that is used as a sinner in need of a saviour and it is all that God is doing it's not what he is doing it's what God is doing and is that you again tonight is that not what he is telling me tonight through God's word that what is done is done indeed there's never anything that will annul it that there's never anything that will make it less so and that every beneficiary of it is the person who has rested upon Christ for the salvation of their soul well may God encourage us to think a bit about these words let us pray Lord oh God we give thanks for the mercy that you are bound in for the grace that is made known to us in Christ for the way in which you teach us much and that we are so slow in learning even at your food store we pray for your blessing to accompany the proclamation of the gospel of your grace and may it remind us always of our total dependence upon one who has done all for us here in prayer for giver sins in

Jesus name amen we've closed in psalm with psalm 105 again we're singing from this psalm from verse 8 to verse 12 for psalm psalm 105 at verse 8 this covenant he remembered half that it may ever stand two thousand generations the word he did command which covenant he firmly made with faithful Abraham and unto Isaac by his oath he did renew the same unto Jacob for a law he made it firm and sure a covenant to Israel which ever should endure he said I'll give Canaan's land for heritage to you while they were strangers there and few in number very few while yet they went from land to land without a sure abode and while they through sundry kingdoms they did wander far abroad yet not withstanding suffered he no man to do them wrong gave further sakes he did reprove kings who were great and strong as did he say touch ye not those that mine anointed be nor do the prophets any harm that do pertain to me and so on we're going to sing four verses from verse 8 this covenant this covenant he remembered how that it may ever stand this covenant he remembered how that it may ever stand terus are who

Which commandment he ever remained With faithful Abraham And the two eyes are by his own In every new the same And unto Jacob For a law In every new the same I'll come unto Israel

[ 67 : 13 ] With Israel True and true He said I'll give Give it on For heaven is this to you While the rest of the church And I'm here And I'm not Lord I'll give you May grace, mercy and peace from God the Father, the Son, and the Holy Spirit of Christ And abide with you all, never and always Amen Amen