



The Innermost Meaning of the Cross Grace Reigns: God's Gospel for All Peoples Series #21

Romans 3:21-26

David Sunday

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Please turn in your Bible to Romans 3. We are coming to a passage that is the heart of the heart of the gospel—Romans 3:21-26. Let's continue to worship as we listen to God's Holy Word. May the Holy Spirit open our eyes, that we may behold wonderful things here. May the Holy Spirit empower the preaching of God's Word to the glory of God the Father and God the Son. Amen.

Romans 3:21-26:

²¹ But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—²² the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction:²³ for all have sinned and fall short of the glory of God,²⁴ and are justified by his grace as a gift, through the redemption that is in Christ Jesus,²⁵ whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins.²⁶ It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

This is God's Holy Word. Thanks be to God! Amen.

Some of you may recognize the name Murray Harris. He was a New Zealander who lived here in Illinois a number of years ago and was the Professor of New Testament at Trinity Evangelical Divinity School in Deerfield. He was held in high esteem, almost in reverence, by both his colleagues and students. He was an outstanding scholar and was also humble, warm and godly. My friend, Mike Bullmore, who served on the faculty with him, called him a "Samuel-like" figure. I've heard Mike tell this story so many times I almost feel like I was there when this happened, but I wasn't.

There was a faculty retreat a number of years back during which Professor Harris was asked to give the morning devotional. He opened with these words:

- I'm glad I don't have to choose. But if I had to choose between the Old Testament and the New Testament, I'd choose the New Testament.
- I'm glad I don't have to choose. But if I had to choose one book of the New Testament, I'd choose Romans.
- I'm glad I don't have to choose. But if I had to choose one chapter from the book of Romans, I'd choose Romans 3.
- I'm glad I don't have to choose. But if I had to choose one paragraph from that chapter, I'd choose the paragraph from verses 21-26.
- I'm glad I don't have to choose. But if I had to choose one verse from that paragraph, I'd choose verse 25.
- I'm glad I don't have to choose. But if I had to choose one word from verse 25, I'd choose the word, "propitiation."

Propitiation is the innermost meaning of the cross of Jesus Christ. I am also glad that we don't have to choose. For me, it would be hard to let go of Romans 8, which is probably my favorite chapter in the New Testament. However, as I have pondered Murray Harris's choice of Romans 3:21-26, I have found that he's not alone in this. Martin Luther called this paragraph the center of the book of Romans and, indeed, of the whole Bible, saying, "It seemed to me that it would be a daunting task to find a paragraph more pregnant with gospel truth than this one. Just six short verses, yet we find here a seedbed in which is contained all the life that will flower throughout the rest of this letter of Romans."

There is dynamite contained in this short paragraph. Paul gives us a condensed summary of the theme that he announced in 1:16-17, where he said, "*For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, 'The righteous shall live by faith.'*"

- One thing Professor Harris' choice reveals about himself is that he is a very God-centered man. If this is the paragraph that he would choose out of all the paragraphs in the Bible, he is truly a God-centered man. This paragraph is all about God and the public revelation of the righteousness of God. This is the central theme that we find repeated four times: Verse 21: "*the righteousness of God has been manifested,*" or, "revealed."
- Verse 21 again: "*the Law and the Prophets bear witness to it,*" specifically to that righteousness.

- Verse 25 says that God put forward Christ in a public display. Why did He do that? He did that to demonstrate His righteousness. In verse 26, it says, “*It was to show his righteousness...*”

So you see that in these verses the central claim—the central theme—is the righteousness of God. It is crystal clear. This paragraph shows that God is righteous in declaring guilty sinners righteous.

Now, this passage presents some unique temptations to preachers. One temptation is to try to make this paragraph about us instead of about God. We want to hear something practical. We want to hear something challenging for us. We want to hear something that talks about our salvation, and this paragraph does talk about our salvation. However, it talks first and foremost about God’s reputation.

Another temptation this paragraph presents is to try to unpack every single word in the paragraph, which would be a wonderful exercise. However, in the process, we miss the thrust of what Paul wants us to see here. He wants us to see that this passage—this demonstration of the gospel in the cross of Jesus Christ—is about the righteousness of God being put on display. When we grasp the God-centeredness of this passage and bow in awesome wonder before this God, it will lead us to esteem Him all the more. It will also help us see that our salvation is absolutely secure in Christ.

I want to begin by asking two questions.

- How important is it to you that God is forgiving?
- How important is it to you that God is just?

Think about these two questions. I imagine every Christian would agree that both of these are supremely important. However, instinctively, I think most Christians may tend to value God’s mercy and forgiveness a little more than His justice and righteousness.

I propose that, if we were to survey the hymns and songs that are loved the most in the Christian church today, there would be a noticeably heavier emphasis on the forgiveness and mercy of God than there would be on the justice and righteousness of God. I am thankful for hymns that wonderfully mingle both of these truths together. However, I think if you surveyed what is popular, you would hear a lot about mercy and forgiveness and not as much about justice and righteousness.

What if you had to choose one or the other? If you had to choose a forgiving God or a just God, I hope you would say, “That is an impossible choice. I cannot do it.” Think for a minute just how important justice is. You are watching your child play Little League baseball. How

important is it to you that the umpire is just when your child is up to bat? Or, if you go to a music competition for your teenage son or daughter who has worked hard on that piece and is being judged in comparison to their peers, do you want a just judgment on the quality of their performance?

Think about the workplace. When people are being considered for a job, do you want justice in hiring procedures? Do you want justice in the consideration of promotions and raises? What about next year, when we have a presidential election in our country? Do we want that election to be rigged? Or do we want it to be just?

Think about the court system. The story of Christian Longo has been popular lately. He is on death row in the Oregon State Penitentiary. He murdered his wife and three children a week before Christmas in 2001. Then he fled to Mexico and stole the identity of a New York Times reporter named Michael Finkle while he hid as a fugitive there. When he was finally caught and put in the county jail in Lincoln County, Oregon, he called on that reporter and brought him in, trying to deceive the reporter into thinking he was innocent. The reason he took the reporter's name was because he said, "I want you to tell my story to the world and that I am innocent. But you cannot say anything about what I tell you until the trial is complete."

While he was on trial, Christian Longo tried to frame his wife, whom he had killed, for the murders of their children. If you were in that courtroom as one of Christian Longo's, what would you cry out for? Justice! What would you think of a jury or a judge who would say, "We know that he's guilty, but, in this case, we choose to forgive him"?

How important is God's justice? What if God were forgiving and merciful but not just? You would always wonder, "Will He show favoritism? Does He overlook evil? What if He gets tired of being merciful toward me and decides on a whim to hate me and destroy me?" That is sometimes the way really nice people can be in this world. We can be nice to a point, but then, suddenly, boom! We are angry on a whim and all that niceness evaporates. What if God is like that?

A world ruled by a God Who is not just would be monstrous and chaotic. Therefore, we need to be sure of this. God cannot be mocked and He will not pervert justice. I bring you good news from God's Word today. The choice between God's forgiveness and God's justice is a choice we don't have to make. Even better news, it is a choice God refuses to make. He absolutely will not compromise His justice in order to show mercy, nor will He abolish His mercy for the sake of His justice. Both of these glorious attributes are essential and intrinsic to the character of God. He will not let go of one for the other. He will not compromise either. The aim of this paragraph

is to lead us to worship Him for how His righteousness shines so brilliantly in the gospel of His grace and mercy. So behold our God as we look at this passage. Come, let us adore Him.

Movement One

We are going to see this passage in four movements. First, in verse 21, God's righteousness has been revealed in a way that is new but not novel. It begins with the words "*but now*" (a temporal indicator). He is saying, "At this point in the biblical storyline and in redemptive history, now God is revealing something new." We can breathe a sigh of relief when we read "*but now*" because Paul is making a dramatic and overwhelming transition from the plight of man that we have been seeing over these last three chapters to the power of God—from the degradation and despair of our sin to the mercy and compassion of our Savior. He is moving from the helpless enslavement of all humanity under sin to the liberating freedom of every believer in Jesus under grace. You will rarely find a connecting particle that is more potent with beautiful meaning than here.

"But now the righteousness of God has been manifested..." It has been made clear for all to see. God has revealed His saving righteousness, which Paul says in Romans 1:17 is the theme of this book: *"the righteousness of God is revealed from faith for faith..."* God has revealed His righteousness, which is both Who God is—He is a righteous God—and also what He offers to us. He is righteous and He offers His righteousness to us. The way He does that is through His righteous, saving activity in Christ.

God has now manifested this righteousness. We didn't research or discover this; God revealed it. God came up with a way to rescue sinners that does not compromise His justice, and He is happy to do it. He has found a way where His holy and just conscience can be clear, and you and I can be forgiven. He says, "I am very pleased with how I have gone about bringing you salvation. You should be pleased, too. You should rest in this and accept this."

"But now the righteousness of God has been manifested apart from the law..." The reference there is to the law that was given by Moses—the law covenant under which the Hebrews had lived for generations, including its sacrificial system and its priesthood. Paul is not stressing in this phrase the way God's righteousness is received; he will do that in the next verse. He is talking about the way God has revealed His righteousness. He is revealing His righteousness in a new covenant—a new and better covenant. That is what this church is named after—the new covenant.

So this revelation is apart from the law, but notice the last phrase of verse 21: *"although the Law and the Prophets bear witness to it."* What Paul is saying here is, "If you read the Old

Testament attentively and if you listen carefully, what you will see is that it is all pointing forward toward the righteousness of God that is now revealed in Jesus Christ.” The law had a purpose. The purpose was to lead us to Christ. It was never intended to provide a way for sinners to get right with God. The law was designed to show us how desperately we need God to provide a way for salvation from our sin. It was never designed to make us right with God.

Moses and the prophets were therefore preaching of promises that would ultimately be fulfilled in Christ. The problem under the old covenant was that people would trust in the law instead of in the promises. They would rely on the commandments instead of on the Christ Who was to come. They would seek salvation in the statutes of God rather than in the Savior Who fulfilled those statutes. “*But now*,” Paul says, “God has made it very clear for all to see.” “*But now*”—it is a defining moment. It is a new covenant and a righteousness from God that is apart from the law.

Before we move to the next movement, I want to ask if you have had a “but now” moment in your life. Have you crossed from that place of despair and hopelessness, trying to be justified in His sight through works of your own doing, which Paul says in verse 20 is impossible? Have you crossed from that place to the place of resting in the righteousness that God has revealed in Jesus?

Here is a test to determine whether or not you have had that “but now” moment.

Consider these two sentences:

- God loves me.
- I obey Him.

Every Christian would say these things are true, right? We are all in agreement. Here is the test: where do you put the word “because” to connect these two true statements? If you say, “Because God loves me, I obey Him,” you have had your “but now” moment. However, if you say, “God loves me, because I obey Him,” you are still under the law. You are thinking that you still need to earn your salvation. Where you put the “because” makes all the difference. “Because God loves me, I obey Him.” That is “but now” territory. Have you crossed into that? Have you begun to grasp the revelation of God’s righteousness apart from the law to which the Law and the Prophets were testifying all along? What did the Law and the Prophets tell us? They said the righteous shall live by faith.

Movement Two

The next movement is in verses 22-23. God's righteousness is available to all on the same terms—only through faith in Jesus Christ. Verse 22 begins with the phrase, *"the righteousness of God through faith in Jesus Christ."* The righteousness is revealed apart from the law, and it is received through faith. It is a specific faith. It is not enough to just have a faith.

President Eisenhower reputedly once said, "America was founded on a deeply felt religious faith, but I don't care what it is. You just have faith. It doesn't matter what the faith is." That is contrary to the Scriptures. The thing that matters most is the object and the content of your faith. Who do you have faith in? Is your faith in Jesus Christ, the Righteous One?

The righteousness of God is given through faith in Jesus Christ. Paul really wants to make sure we get this, so he says it is *"for all who believe."* It is through faith for faith. Remember Romans 1:17. *"For all who believe"* means all who have faith in Him. So what does it mean to have faith in Jesus? It is not merely propositional. It is not merely believing truths about Him. It involves personal trust in Him.

In the Old Testament, there were several different words that captured what it meant to trust in the Lord. Paul has all of this in mind when he talks about having faith in Jesus. There were words that talked about rolling your burdens onto God and words that talked about trusting Him and staying upon Him in the dark, clinging to Him. There were words that talked about taking refuge in Him in battle. *"The name of the Lord is a strong tower; the righteous man runs into it and is safe"* (Proverbs 18:10).

There were words in the Hebrew language that talked about leaning on Him in helpless weakness. That is what faith is. Someone has said, "Faith is flinging yourself on Christ in desperate confidence." This faith of flinging yourself in desperate confidence is given through the message of the gospel. As you hear the gospel and receive it, God gives faith.

Consider these quotes on faith:

- Anders Nygren: "When a person hears the gospel and is mastered by it, that is faith."
- Ray Ortlund: "Faith in Jesus Christ means that, as we stand before the all-holy God, we let Jesus do all the talking for us." How good that is! What God the Father said about His Son—*"this is My Beloved Son in Whom I am well pleased"* (Matthew 3:17)—God will say of everyone who puts his/her trust in Jesus. "This is My beloved child. You are precious to Me because you are in Christ. You are righteous in My sight, because you are in Christ. You are royal in your privileges, because you are in Christ, the royal, righteous and precious Son." Faith means to put all your hope and trust in Jesus.

- Martyn Lloyd-Jones: “The man who has faith is the man who is no longer looking at himself and no longer looking to himself. He no longer looks at anything he once was. He does not look at what he is now. He dares not look at what he hopes to be. He looks entirely to the Lord Jesus Christ and His finished work, and he resting on that alone.”

Look at these quotes and ask yourself, “Do I have this faith kind of in Jesus Christ?” This is how God counts sinners righteous. It is through faith in Jesus Christ. The main issue in your life is what you do with Jesus. Faith in Jesus is the main issue. Your sins are just a sideshow. They are not the main issue. The main drama in the center of history is what God has done in Jesus on His cross and through His resurrection. The main decisive issue in your life is whether or not you look away from yourself—your sins and failures, as well as your goodness and righteousness—and desperately fling yourself on Him.

Why does it have to be through faith in Jesus and in no other way? Paul tells us at the end of verse 22: “*For there is no distinction...*” This has been the main point of Romans 1:18-3:20. God will judge everyone in the universe on the same terms. God sees no distinctions between sinners. We are all sinful.

Ivan Turgenev, a 19th century Russian novelist and playwright, said, “I don’t know what the heart of a bad man is like, but I do know what the heart of a good man is like. And it is terrible.” Have you seen yourself? You might think you are better than other people. You might see yourself up on top of the Himalayas when it comes to righteousness and all these other people are down in the depths. However, you are just as unable to reach the stars of God’s holy character and righteous law as the person down in the depths of sin and degradation.

We are all equally cut off from God’s glory. We have all equally fallen short of the glory of God. “*For all have sinned and fall short of the glory of God,*” Paul says in verse 23. God sees more deeply than we do how compare with one another. He sees how far we fall short of His glory.

Martin Luther asked a probing question in this quote:

Who then can pride himself over against someone else and claim to be better than he, especially in view of the fact that he is always capable of doing exactly the same as the other, and indeed that he does secretly in his heart before God what the other does openly before men? So we must never despise anyone who sins but must generously bear with him as a companion in a common misery. We must help one another, just as two people caught in the same

swamp assist each other. But if we despise the other, we shall both perish in the same swamp.

This is wise and probing. God's righteousness is freely available to all people, but only through faith in Jesus Christ. There is no other way that sinners, who have fallen short of the glory of God, can be declared righteous in God's sight other than through faith in Jesus. Paul is moving toward why Jesus is able to provide that righteous status and clothe us in the robes of righteousness as we move to the third movement.

Movement Three

This movement covers verse 24 and the first half of verse 25. God's righteousness freely puts believers right with Him. It is free for us but only at great cost to Himself. Verse 24 says that we "*are justified by his grace as a gift.*" What does justification mean? Justification means that God removes from us everything that disqualifies us from His righteousness, He crediting to us a perfect righteousness. By that righteousness, we are accepted and beloved by God. We are justified freely by His grace as a gift. God has done it all for us. To be justified in His sight means that God has declared here and now the verdict that He will pronounce over us on judgment day. You don't have to wait until you die.

I took a course back in July and had to write a term paper, which I haven't had to do in 15+ years. While waiting for the teacher to grade those papers, I am wondering, "Will I be justified? Will I be able to remain in this program? Did I do well enough?" Many people think that is what judgment is going to be like. "Will God accept me? Am I doing okay? I just don't know."

The good news of the gospel is that when you put your faith in Jesus Christ, you are justified by His grace as a gift. That justification is speaking of something that is going to be declared in the future at Judgment Day, but it is so sure that God already declares here and now what the verdict will be for those who trust in Jesus. "*There is therefore now no condemnation for those who are in Christ Jesus*" (Romans 8:1). We will be vindicated on the last day of God's judgment. He wants us to know now that we are justified by His grace as a gift. We are not guilty.

This wonderful reality and pronouncement of justification is not based on a moral change in us. That will happen, but it will happen gradually. That is what is involved in the process of sanctification. Justification is "an absolute and immediate change of legal status" (Christopher Ash). It does not depend on our reaching any standard. It is given freely by His grace. It comes

by 100% grace and therefore, 0% of our works. How? Verse 24 says it is given *“through the redemption that is in Christ Jesus.”*

If you lived in the first century and started a small business or bought a farm, and there was some unfortunate series of events that resulted in you losing that business or farm you would be destitute. There was no Chapter 11 or Chapter 13 to bail you out. Your only choice would have been to sell yourself or your family into slavery to someone else. Imagine how desperate that would be. Then imagine you have a wealthy cousin who hears about your condition. He has mercy on you and says, “I will pay all the debts.” He pays your debt and you are now free again. Free! That is redemption. Amen!

Paul has made it clear that everyone—all of humanity—is under sin. Romans 3:9 says, *“What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin...”* He is speaking of slavery here—bondage. Sin is our master and we are under its dominion. We cannot escape and it is driving us over the cliff into the chasm of God’s wrath in hell. We cannot set ourselves free. The children of Israel were under bondage as slaves in Egypt and could do nothing to save themselves, but God, with a strong and outstretched arm, brought redemption for His people. He showed judgment on their enemies and parted the Red Sea, enabling them to pass through on dry ground. Just as God did that for the children of Israel, Jesus has paid the ransom price to rescue us from sin and sin’s tyranny.

I am so thankful that we can be free from his cruel grasp, he who wages war and crawls about like a roaring lion, seeking to devour us (1 Peter 5:8). Jesus has ransomed us. He has redeemed those who trust in Him. Redemption describes what happens, enabling us to now be free from the penalty, dominion and condemnation of sin, so that we can be justified by His grace as a gift with no cost to us. Jesus has paid it all!

Redemption describes what happens, but the next verse describes the deep reason why it can happen. Here we get to Murray Harris’ favorite word in the Bible. What makes redemption and justification possible? Verse 25 says, *“...God put [Christ] forward as a propitiation by his blood, to be received by faith.”* What is propitiation? Propitiation is the sacrifice by which God turns aside His holy wrath by cancelling the guilt of our sin through the sacrifice of His Son. Propitiation is a wrath quencher. It is a sacrifice that takes away wrath.

He is not merely talking about expiation, which is the covering of our guilt from sin. He is not merely talking about forgiveness, as wonderful as that is. He is talking about something much deeper. The whole context of this passage began with 1:18: *“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men...”* God’s wrath

rightly burns against sinful humanity. This isn't the raging irrational, erratic wrath of man that we so often despise. This is the holy, righteous and necessary wrath of a just God against our sin.

If God's wrath does not burn against our sin, this world is chaotic and monstrous. How will there be an answer for all the crimes that have been done if there is no wrath in God? How can we say that God loves us if He does not hate that which destroys us and separates us from Him? If there is no wrath in God, there is no love either. His wrath burns against our sin, but thanks be to God that He would not compromise His justice for the sake of His mercy or let go of His mercy for the sake of His justice. He found a way, and He shows us that way in the cross of Jesus. God put forward Jesus as a propitiation. Don't think of Jesus as some innocent third party coming between us and a vengeful God. No, Jesus is God Himself taking upon God the just wrath our sins deserve.

John Murray, a co-founder of Westminster Theological Seminary, said, "God loved the objects of His wrath so much that He gave His own Son to the end that He, by His blood, should make provision for the removal of His wrath." God put forward Christ Jesus as a propitiation by His blood. By His bloody, violent death on a cross, God shows us how wretched and how worthy of wrath we sinners are and yet how immeasurably full of grace and kindness God is.

How do we receive this propitiation? How does God's wrath get turned away from me and from you? Paul tells us in verse 25 that it is "*to be received by faith.*" Jesus did not come in order to be served by us. He came to serve. He came to give His life as a ransom for many—for me and for you. Freely He gave; freely receive the propitiation that brings redemption and results in justification by His grace as a gift.

I heard the story of Charles Spurgeon, a pastor in London, who went to call on a poor woman in his church. He knew that she needed help. He was taking money from the church's Love in Action Fund as a gift for this woman. He walked up the four flights of stairs to the door in an old building and knocked on her door. There was no answer. He kept knocking. No answer. After awhile, he gave up and left. The next week he saw her at church and said how sorry he was to have missed her. She asked him, "When did you come?" He said, "About noon." She said, "Oh, dear! I was home and heard you knocking, but I thought you were the man coming to collect the rent."

Friends, Jesus is knocking at your heart. He's not coming to collect the rent. He's paid the ransom price. He has sacrificed Himself once for all—the Righteous One—to turn away God's righteous wrath from you. He is calling on you and is bringing precious blood-bought gifts in His hands for you. Redemption. Justification. Will you freely receive Him? That is what coming to this Lord's Table symbolizes. It is about receiving the blood-bought gifts of Jesus through faith.

Movement Four

Movement four covers verses 25b-26 and is really the whole point of the paragraph. God's righteousness is supremely demonstrated on the cross, where all can see that God is just in granting guilty sinners forgiveness. You may have heard the gospel for so many years that this doesn't seem like a dilemma to you. However, for thousands of years there was a moral spectacle in this universe—a continual scandal, so to speak. God was passing over sins in His forbearance, Paul tells us in verse 25. Yes, there were some great examples of judgment, but for the most part God's righteousness seemed like it was sleeping. People were sinning and sinning, continuing to get away with it. Where were the wages of sin? God could have been charged with being indifferent toward sin, but not anymore. The cross stands at the center of history both as a beacon of hope—"Come in to me," God says—and as a harbinger of judgment. God does not treat sin casually. God will not leave sin unpunished.

Tim Keller says, "God does not set His justice aside. He turns it onto Himself." That is the innermost meaning of the cross. That is what this paragraph wants us to see. It is all designed to show us this: God is just. He is so just that He did not spare His only Son, but gave Him up on the cross as a propitiation for our sins. God is just on the cross. God displays His righteousness to a watching world, declaring publicly that no one gets away with sin. Every sin will be punished.

Here is the good news: God is also the Justifier of the one who has faith in Jesus. By Jesus' death, God provides 100% of the righteousness we need. Faith is not something we do. It is not an action we perform but a reaction to what God has done in Christ on the cross. God did this to "*to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus*" (verse 26).

What does this mean for us? It means two things:

- Adoration: Praise God for His absolute justice and for His awesome grace and mercy. Adore Him.
- Assurance: There can be no doubt that all the sins of those who believe will be fully forgiven, for Jesus was punished in our place.

If you think, "But will God forgive me?" God wants you to know He is faithful and just to forgive us our sins and cleanse us from all unrighteousness if we confess them (1 John 1:9). Jesus was already punished for the sins of everyone who believes in Him. That justice was so fully carried out in Jesus that it would be unjust for God to hold forgiveness from a repenting sinner. That is how secure our salvation is.

I was thinking about this, and these words came to mind:

Now why this fear and unbelief?
Has not the Father put to grief
His spotless Son for us?
And will the righteous Judge of men
Condemn me for that debt of sin
Now canceled at the cross?

Jesus, all my trust is in Your blood.
Jesus, You've rescued us
Through Your great love.

[Now Why This Fear by words by Augustus Toplady (1772);
music and additional words by Douglas Plank (2011)]

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