

## **The justification of the sinner**

*Rev. C. Harinck – Romans 3:24*

Psalter 100: 1-4

Exodus 20:1-17

Psalter 335:1-3

Romans 3: 21-31

Psalter 140: 1-4

Psalter 83:1-3

Psalter 367:1,4,5

Congregation, how did perfectly-created angels become devils? The answer is: through pride. How did perfectly-created man become a sinner? Again, the answer is: through pride. What is the reason that many reject the gospel? Once again, the answer is: because of pride. What is the reason that we refuse to bow before God? Yet again, the answer is: because of pride.

Through the haughtiness of pride, man has forsaken God. It is only through the humble way of humiliation that a return to God is possible. Our text speaks about that humble way, which you can find in Romans 3:24. We read as follows:

*“Being justified freely by his grace through the redemption that is in Christ Jesus.”*

The theme contained in our text is: **The justification of the sinner**

We will focus on two points:

- 1) The price that Christ was required to pay for the justification of the sinner
- 2) The price the sinner is required to pay God for his justification

### **1. The price that Christ was required to pay for the justification of the sinner**

The apostle Paul continues his discourse on the justification of the sinner. We know that he wishes to demonstrate that man can only be justified through faith in Christ and not through the deeds of the law. To emphasize this he states: *“...for there is no difference: for all have sinned, and come short of the glory of God”* (Romans 3:22b & 23).

It is not that the gentiles have sinned while the Jews have kept the laws of God. There is not a different path to salvation for the Jew compared to the gentile. No, there is no difference. Regardless of the many differences between people, in this regard they are all completely the same: they all have sinned and therefore they must be saved from perdition through faith in Christ. Whether one is a Jew or a gentile, a church-goer or not, there is only one way of salvation. There are no exceptions. *“All have sinned”,* as the apostle explains, *“and come short of the glory of God.”*

What a terrible observation this is! Everyone has failed to live up to the real purpose of life. We are without any ability to glorify God or to live to His honor. Man falls short in keeping God's commandments, and there falls short of the glory of God.

When a businessman fails to monitor who has or has not paid for goods delivered, then he will suffer losses. Likewise, through transgression of God's commandments, we ruin any sharing in His glory. How damaging this is! What a terrible loss!

We lost so incredibly much when we sinned against God. We lost our true hope and purpose. Our true destination was and is God. In Him alone is our true happiness and purpose in life. We can seek whatever we want and obtain everything imaginable, but the words of Augustine are still relevant: "Oh God, we are created to serve Thee. And our hearts remain restless until we have found rest in Thee."

The blessed relationship that existed between God and man in paradise has been broken by sin. We have lost God and His favor. Through our sin we have provoked God to wrath. The apostle asserts that all have sinned and fallen short of the glory of God. As a result, the entire world is damnable before God and we are doomed to perish in God's judgment.

But then, the apostle presents the powerful gospel which he wants to proclaim to the Christians of Rome, namely *"being justified freely by His grace through the redemption that is in Christ Jesus."*

The apostle speaks about "being justified." He does not say "they will be brought into heaven." Nor does he say "and their sins will be forgiven." He uses different terminology. He says "being justified freely." This is what is discussed in Romans 3: how a guilty sinner can be justified before God. This is also what matters most for each of us personally. Once we will all have to appear before God's judgment seat. How shall we then escape our damnation and instead be acquitted of our sins?

The apostle teaches us how man becomes justified before God. He is *"justified freely, by His grace, through the redemption that is in Christ Jesus."* To be justified is to be declared righteous. It is not that we are made righteous. It also is not to receive infused righteousness, which is the Roman Catholic understanding of justification.

The distinction is an important one: we do not become justified, but rather the sinner who believes in Christ is declared to be righteous or acquitted. To justify is a judicial term. In the Bible it is contrasted with to condemn and to doom. To be justified means to stand before God in such a way as if no sin had been committed. The holy and righteous God does not find fault with us anymore and acquits us of all guilt and punishment.

That is the blessing that our text speaks about. It is a blessing beyond understanding! Justification is a judicial term. It is the judge's responsibility to convict or to acquit. A king can extend a pardon, but a pardon is not justification. Someone to whom a pardon is extended has not been declared innocent. By extending a pardon, a King does not wish to declare someone innocent. On the contrary. Someone may be sentenced to die for a terrible crime, but saved from his fate through the extension of a pardon.

However, justification is something different than the extension of a pardon. To justify is to acquit, to declare innocent. This takes place when, after examining the evidence, a judge declares the accusations to be without merit and acquits the accused.

This is the substance of our text. We would say, "But this is not possible! Man is guilty. His guilt is proven and clearly established. Extending a pardon – yes, God could do that to a guilty sinner, but for Him to declare the *acquittal* of such a sinner, isn't that impossible? How can He acquit the guilty and disregard the evidence to the contrary?"

This seems to be a total impossibility. God, the Supreme Judge, enforces justice. He is angry at those who pervert the law. God says in His Word: "*He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord*" (Proverbs 17:15). Yet, in the justification of the sinner, God appears to do this Himself. Again, how is this possible? How can a guilty sinner be justified before God? How can he ever stand before God as if he had never committed any sin? Yet, it is precisely this blessing that our text speaks about. It speaks about an incomprehensible blessing, the very essence of the Gospel. When you have understood this, only *then* will you have understood the Gospel in truth.

The apostle explains how it is possible for God to acquit a sinner, namely "*through the redemption that is in Christ Jesus.*" The solution needs to be sought in the great Biblical doctrine of suretyship and substitution and the Biblical concept of imputed righteousness. It is because Christ undertook to be the Surety for His people and through His substituting suffering and death, that God justifies the sinner and acquits him of sin and punishment.

Young people, I sometimes fear that you do not correctly understand the essence of the Gospel. This stems from an erroneous perception of God's love. We are prone to thinking: God is love, and He says to everyone who repents: Let's just forget about your sin, I have

forgiven everything. This does not in any way involve a bloody sacrifice and certainly not the bloody sacrifice of an innocent one!

This also involves how we perceive God's mercy. You may think: God is merciful and He therefore forgives the repentant sinner. However, that is not a complete understanding of Who God is. God is also righteous and holy. He hates and punishes sin and evil.

When the Bible speaks about forgiveness, then this is in the context of believing in Jesus Christ. God's forgiveness is based on the reconciliation merited by Christ. A substitution has taken place. Jesus has assumed the place of the guilty sinner. He has been condemned in the place of the guilty sinner and has paid for His church. The good Shepherd has given His life for His sheep. As a result, the sinner is completely acquitted. His sins are imputed unto Christ and Jesus' righteousness is credited to the believer.

On this holy transaction rests the justification of the sinner before God. Jesus takes responsibility for the sinner's guilt and the perfect obedience and fulfillment of Jesus is credited to the sinner. God has imputed the sins of His people to Jesus. Now the believers are no longer charged with them. On the grounds of Christ's perfect sacrifice, God declares the sinner who believes in Christ to be righteous. He acquits him or her of guilt and punishment and deals with them as if they had never committed any sin.

This is the precious teaching of justification through substitution. God does not save through the extension of a pardon. God saves through Christ as Surety and Substitute. Christ has so perfectly paid for His flock that God is able to acquit them. Justification, that is to be acquitted by the heavenly Judge, is only possible through the salvation that is in Christ Jesus.

The matter of salvation is different than that of creation. In creation, God only needed to say *"Let there be light: and there was light"* (Genesis 1:3). There are people who believe that salvation occurs in a similar manner. They would say "God is love" and only needs to say "I forgive" without anything further needing to take place. However, this is not what transpires in the salvation of a fallen sinner. It is quite different from what transpired at creation. With reverence, we can say that God's authoritative word of command is not sufficient to save a sinner. The debt of sin needs to be satisfied. An offering needs to be made. God can only justify based on Christ's reconciling suffering and death. A "paid" stamp needs to be affixed to the debt of the sinner.

God is indeed love, but He is not love at the expense of justice. God is too just to do that which is unjust. How unjust would it be, where a sinner's guilt is proven and established, for God to simply forgive. God cannot and may not treat the guilty as not guilty.

How is it then possible for God to acquit the guilty sinner? The apostle answers thus: *“through the salvation that is in Christ Jesus.”* That is the only way in which God can justify and forgive.

We need to correct our concept of what Christ came to do in this world if we think that He came into this world merely to preach and to perform miracles. He came to acquire salvation. He came to atone for sin. The Bible says He came to deliver. This has to do with relief and ransom. The Greek words points to relief by payment, as in the sum that is required to ransom a slave and restore his freedom. This is how Christ has freed His people. He freed them through payment of the ransom. In His own words, He has given His soul as a ransom for many.

Through our fall in Adam we all live under the curse of the law. This curse of the law is not simply an academic notion, but is very much the reality of our existence. The thorns and thistles on earth, along with sickness and suffering are evidence of this curse. Death, especially, is a testimony of this curse.

Through sin, all mankind lives under the curse of the law and the demands of God’s justice. The law, and God’s justice, demand as it were what Jesus said of the man who refused to pay his debts and was cast into prison: *“Thou shalt by no means come out thence; till thou hast paid the uttermost farthing”* (Matthew 5:26). The law will not relieve anyone of the curse, and God’s justice will not excuse the punishment of sin, until the uttermost farthing has been paid.

However, it is not only the guilt of our sin that prevents our salvation. There is also a cruel master who has made us his slaves. Through our sin we have succumbed to the might of Satan. It is through sin that the devil has obtained dominion over mankind. The devil would have no power over us nor have any claim on us if he had not obtained dominion over us through sin. Because we have forsaken God and obeyed the devil, the devil has obtained dominion over us. It is as if we have sold ourselves into slavery.

From this it is evident that fallen man is in need of salvation. Not only does the debt of his sin need to be paid, he needs to be saved from the might and dominion of the devil. For this, a ransom price was necessary, a ransom that would satisfy God to the extent that He would erase the debt of sin out of His book. But also, this ransom needs to be sufficient to

ensure that Christ has more claim on the sinner than the devil does. The slave needs to be redeemed from slavery.

As a result, Satan will have to give up his claim on the sinner. When the ransom is paid, then the slave driver has to let the slave go free. In short, when the ransom is paid, the law will retract its curse, justice will withdraw its charges and Satan will have to release his captives.

However, man is not capable of paying the ransom. He is a bankrupt, and only increases his guilt daily. It is in this dire circumstance that God has fashioned salvation. God has provided for salvation, through Christ. As the apostle writes: *“through the redemption that is in Christ Jesus.”*

Christ has paid the price and provided the ransom. He has paid so perfectly that there is nothing left to pay. At Golgotha a complete payment for sin took place. There Christ paid the price for all the sins of the elect that have ever lived, those that are alive today and those that will live upon earth in the future. This is how God wrought redemption: through Christ the Surety and Substitute.

Isaiah says: *“and the Lord has laid on Him the iniquity of us all”* (Isaiah 53:6). God has demanded payment from His Son. When Jesus took the guilt of His flock upon Himself, He was required to pay and satisfy. This brought suffering and death upon Jesus. Isaiah says of this Messiah, upon Whom God had laid the burden of the iniquities of His people: *“He was oppressed, and He was afflicted”* (Isaiah 53:7). He was hard pressed. He was required to merit full satisfaction. We see this transpire in the Garden of Gethsemane and on the cross at Golgotha.

However, the conclusion of the torment, the hellish agony, the bearing of God’s wrath against sin, was that He could cry out: *“It is finished”* (John 19:30). Payment has been made! The demands are satisfied! The ransom is paid! The payment was so complete that God the Father raised Jesus from the dead and declared: *“Sit Thou on my right hand, until I make Thine enemies Thy footstool”* (Psalm 110:1).

Now the message may be proclaimed: *“Being justified freely by His grace through the redemption that is in Christ Jesus”*. This teaches us how justification before God is obtained.

We will focus upon this in our second point, as we focus on:

## **2) The price the sinner is required to pay for his justification**

The apostle points out how and by which means guilty sinners can be justified: *“Being justified freely by his grace...”*

In the first place notice he says “freely”. The Greek translation emphasizes the fact that what is meant here is something that is totally without cost, completely gratis, without any payment whatsoever.

Secondly, the apostle says: “by His grace”. The free gift of justification has its origin in God’s grace. In the Bible the word ‘grace’ is always contrasted with the word ‘guilt’. It is always directed to a guilty one. It points to something that is unearned or unmerited. The acquittal contrasts with the great guilt of fallen man’s sin.

When we consider these two words that Paul uses, we need to consider them together, not separately. The justification of the sinner is not only a free gift, but it is also by grace. That is to say: it is a free gift, granted to guilty ones. *“Freely”* and *“by his grace.”* This illustrates the price the sinner must pay for his justification before God.

First, let us consider how different the price is that Jesus had to pay for the redemption of His people, compared to the price the sinner must pay for his redemption. What an unimaginable price Jesus had to pay! The sweating of blood in the Garden of Gethsemane and being forsaken on the cross at Golgotha demonstrate what was necessary to atone for the guilt of sin and to pay the ransom for Satan’s captives. He gave Himself for us, says the apostle. He didn’t sacrifice gold or silver, rather he sacrificed Himself as a ransom for His people. What an indescribably high price was paid for the redemption of such unworthy and wretched sinners as we are!

Contrast this to the price the sinner must pay to be saved. It is “freely” that we are saved. The price has already been paid and weighed in God’s hand, through the atoning suffering and death of Christ. That is why salvation is *free* and completely *by His grace*. This price was deliberately established by God. In this way He has defended His honor. If we were to contribute anything to our salvation, then God would be required to share the honor of salvation with us. When Abraham defeated the five kings and delivered Lot from captivity, the king of Sodom wanted to reward him richly. However, Abraham did not want to accept any gift. Why not? As Abram said *“lest thou shouldest say, I have made Abram rich”* (Genesis 14:23). The same applies here. No one must be able to say: ‘I have paid for it

or contributed to it'. That is why God has determined the price as: "*freely*" and "*by his grace*." God has maintained His honor.

The price was deliberately established by God to ensure that no one, regardless of how poor he or she might be, would be excluded. One is never too poor to receive a gift. No one can say "the price is too high for me". For something that is gratis, that is freely given by grace, no one is too poor or guilty. This is a core message that is inherent to the Gospel. Salvation comes without money and without price. This is not only amazing but an incomprehensible blessing. Indeed, we are unable to contribute as much as a penny to our redemption, nor one iota to our salvation. If a price were demanded, even though it were only the odd good deed, pious thought or a true tear of sorrow, then the price would already be too high.

The price has been mercifully established. It is matched with our buying power. We are so spiritually impoverished and bankrupt and are so deeply guilty before God, that if anything at all were demanded in payment, salvation would have become impossible for us. But now, in His mercy, the Lord has compensated for our lack of buying power and established the price as: *freely* and *by his grace*.

Yet, it is a price that we reject. Why is this? Do we feel the price is too high? Is too much being asked of us? No, we find the price to be too low. Too little is being asked of us. There remains no role for us. There is no place for our collaboration. We may not contribute in any way to our salvation. There is no room left for our honor. That is why we reject the price that God has established.

We find that the price is too low, because we do not wish to stand before God as a naked beggar. We are as the man in the parable, who said: "*to beg I am ashamed*" (Luke 16:3). When Adam and Eve discovered that they were naked, they made themselves aprons of leaves. Thus they attempted to cover their nakedness, while everyone knows this was a very inadequate covering. But, we in our blindness do the same. We attempt to cover our nakedness and hide our bankruptcy before God with some pathetic fig leaves of self-righteousness. The fallen man is too proud to admit that he is naked and lost and that he has absolutely nothing wherewith to merit his salvation. We refuse to extend our hand to receive and we refuse to be justified 'freely' and 'by his grace'.

We want to purchase our justification. If God were to demand a pilgrimage or self-imposed hardship on us, then we would be prepared to do what was asked of us. Even if God were to demand our last cent for our redemption, then we would comply. Many think: "If only God was to ask for something, then I would make that pilgrimage, or pay that



price.” But now that God says: “It is given freely, by grace;” now that He dismisses any work or righteousness of mine, now that He says “You only need to hold up your hand because it is free, gratis, and by grace” - now we reject the price.

The price is too low for our liking. We refuse to admit that we are naked and have no money. We refuse to acknowledge our bankruptcy. We do not want to be dealt with as God has outlined in the Gospel, namely as people who cannot pay anything, who cannot merit anything and who cannot render themselves worthy of anything. God deals with us as wretched, ungodly sinners who can only be saved through pure grace. Yet, this is not how we want to be treated. The pride of our fallen nature rejects a salvation that is *freely given*, and *by his grace*.

Even in the hearts of God’s people there is resistance to the price God has established. Even the convicted sinner finds the price too low. What is a guilt-ridden soul seeking for? What distresses a truly convicted sinner? His conscience is encumbered with guilt regarding past sins. The life previously lived condemns him or her. God’s holiness and justice, along with the realization that we must appear before the judgment of God will cause him to wonder: “How shall I appear before God in righteousness?”

There is a deep conviction in the heart that God cannot leave our sins unpunished. Simultaneously, there is a deep understanding that we cannot meet God in peace. There is even a conviction that our improved lifestyle, our tears of sorrow and earnest obedience of God’s law are not enough to reconcile our sins before God. And yet, the sinner does not flee to Christ. Even though Jesus is proclaimed in all His fullness and sufficiency, even though he hears that whosoever thirsts may come and partake of the water of life freely, even so, many do not come to say with McChesney:

*“My terrors all vanished before the sweet name;  
My guilty fears banished, with boldness I came  
To drink at the fountain, life giving and free,  
Jehovah Tsidkenu is all things to me.”*

Why is this? Well, this has its origin in unbelief. We do not believe the Gospel. We do not believe that when we approach God in our nakedness, He will clothe us. We do not believe that when we go to Him as guilty and lost sinners, He will save us. We do not believe that when we approach Him with empty hands, He will fill them with good things.

The convinced sinner thinks: “God will not receive me this way. I need to possess something, even if it were only a few tears of uprightness, even a humble and broken heart.

I need something to recommend me to God.” The price is too low. That is what it comes down to.

When one goes to the market, the vendors work very hard to encourage buyers to pay more than they may be prepared to pay. Indeed, we usually want to pay less than the vendor asks. But, with reverence, God needs to work hard to convince us to pay *less* than we are willing to pay! God needs to bring us so far down that we eventually agree on the price, which is *free* and *by his grace*.

How our proud flesh is crucified here! Our perceived riches vanish and the wickedness of our heart is discovered in order to bring us so low that we are able to agree with the price that God demands!

Everything needs to be beaten out of our hands, including all those possessions which we wanted to buy. It needs to become a living reality that we owe a fortune in debts and we do not possess one penny with which to pay.

The well-known preacher Whitefield often recited the well-known lines of a poem: “My penitence still needs repentance. My tears still need washing in Jesus’ blood.” When you may experience this, then you are left with nothing of yourself to redeem your soul. The Gospel must be believed. *“Being justified freely by his grace through the redemption that is in Christ Jesus.”* This is very hard to believe for a guilty sinner. The sinner feels so terribly guilty. God would be totally justified if He were to punish him or her. Then to believe that God *‘freely’* wants to forgive our sins without any contribution or payment whatsoever on our part.....this is too great a wonder for a guilty sinner to comprehend!

God needs to reveal the mystery of this Gospel to us. The Holy Spirit needs to convince us that the Gospel of free salvation only through faith in the crucified Christ, is true, and is true for such a sinner as I am.

You cannot understand that mystery without understanding the cross of Golgotha. You cannot comprehend this unless the Holy Spirit teaches you that Christ has paid the price at Golgotha so completely that there is nothing remaining to be paid by us.

A glimpse in faith of the bleeding, dying, curse-carrying Surety and Savior Jesus Christ will give us to understand that payment and satisfaction have been made! Then we hear the call of the Gospel: *“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat, yea, come, buy wine and milk without money and without price”* (Isaiah 55:1).

Our heart will understand that nothing more needs to be paid, because all is paid already. We will then be holily in agreement with the price God has established. We will wholeheartedly agree and not desire anything but to be freely justified, by His grace, through the redemption that is in Christ Jesus.

This buying without money or price will become a blessed buying. It is about coming as you are. It is to experience that the more poor and wretched you are, the more you are welcome with God. It is all about total dependence on the finished work of Christ. It is to justify God in His judgment of sin, so that we in turn will be justified by God, and acquitted of all sin and punishment. It is to fall in the arms of that eternal mercy, and to understand: *“For he has made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him”* (2 Corinthians 5:21).

This is a wonderful and precious exchange that caused Martin Luther to exclaim: “What an uneven exchange! He is so pure, and I am so vile!” The well-known Thomas Watson said of this: “Such faith brings God more honor than martyrdom.” That is quite something! And yet, it is so true. To bow so low, that we agree with the price established by God, brings honor to God. So we honor the way that God has thought out to justify the ungodly and you completely surrender yourself to be ‘freely’ justified and rest on nothing else than the Son, in Whom God the Father is well pleased.

Let us now sing of **Psalter 83:1**

*How blest is he whose trespass  
Hath freely been forgiv'n,  
Whose sin is wholly covered  
Before the sight of heav'n.  
Blest he to whom Jehovah  
Imputeth not his sin,  
Who hath a guileless spirit,  
Whose heart is true within.*

Congregation, the Biblical words ‘freely’ and ‘by his grace’ should be very precious to us. They are amongst the most comforting words in the entire Holy Scriptures. Yet we distrust these words of God and find them beneath our dignity.

If God were to ask a certain price, we would do all in our power to assemble the needed resources. If God were to say “You need to make a trip around the world or live as a beggar

for a year”, we would immediately proceed to get it done. And yet, now that the Lord says salvation is *free* and only *by My grace*, we decline. We want to pay. We want to make ourselves worthy and suitable to receive grace. That is why a harlot or a publican are often closer to the truth than the pious churchgoer which Jesus referred to when He said: *“Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you”* (Matthew 21:31).

What would you think of a beggar who would knock on your door, begging for food and money, while dressed in fine clothing, with gold rings on his fingers? Wouldn’t your first thought be that this individual was a fraud? I think that God must often think of us in the same way. We knock at His door, bejeweled and nicely dressed. We seek God’s grace as people who do not see themselves as condemnable, but rather as upstanding people. We come before God dressed in the fine clothing of earnestness and good works. On our finger we wear the ring of our orthodoxy. But that is not how a beggar knocks on your door, is it? And so you also may not knock at God’s door in this way.

An artist once saw a beggar, dressed in rags, unshaven, filthy and sitting on some steps. He looked like a beggar in every regard. The artist thought to himself: “I would like to create a painting of this beggar.” He approached the beggar and said: “I can use you as the subject of a painting. Come to my studio tomorrow and I will pay you well.”

What did the beggar do? He washed himself, shaved, fixed his clothing and then went to the artist’s studio. The artist saw him and said: “I have no use for you like this. Didn’t I ask you to come as a beggar?” Unfortunately, God also must say of us: “I have no use for you like this.”

*Freely, and by His grace*: what a wonderful message this is! A blessed sound for those bankrupt and guilty ones! Then you must exclaim, “I have sought everywhere for healing, just like the woman with the issue of blood. I have knocked on all doors, but my malady has only become worse. I only possess unrighteousness and a sinful heart.” Now then, here is a good message for you: salvation is given freely. It is given gratis, by his grace.

What a blessed message that is! That word ‘freely’ is as music in the ears of those who are spiritually bankrupt. And the words ‘by his grace’ are as a welcoming invitation to those who are convicted of their misdeeds. We are all bankrupt. The apostle Paul, having considered the matter said: *“For all have sinned, and come short of the glory of God”* (Romans 3:23). The Jew as well as the Gentile, indeed the entire world is damnable before

God. We are all condemned. As the apostle stated, *"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men"* (Romans 1:18).

However, does our spiritual bankruptcy cause us concern and does our condemnation bear down upon us? Is it not the case that we do not realize our misery and as a result superficially listen to the Gospel, and after every sermon simply carry on with our earthly endeavors?

The words *freely* and *by his grace* sound as good news from a far country to all those who feel as wretched, damnable and cursed sinners before God. What comfort and deliverance is expressed through the proclamation of this Gospel for all of their needs and dejection! This Gospel proclaims that the only suitability that is required is the need to be reconciled with God. This Gospel proclaims that there are no other preconditions than hunger, thirst, poverty and nakedness.

Everything is for sale for money. Indeed, in this world you can buy anything with money, including love. However, the grace of God cannot be bought. This you can only receive 'freely', as a beggar, as one who is condemned. Even though you would spend your whole life assembling payment to buy God's grace, in the end you would hear, *"Thy money perish with thee"* (Acts 8:20).

On the other hand, if your experience has become as we read in the parable of those debtors who had nothing with which to pay, then you are exactly that man or woman who can, and may, believe *"Being justified freely by his grace through the redemption that is in Christ Jesus."*

Amen.

Concluding Psalter 367:5

*I will cause the might of David  
Ever more and more to grow,  
On the path of My Anointed  
I will make a lamp to glow;  
All His enemies shall perish,  
I will cover them with shame,  
But His crown shall ever flourish,  
Blessed be His holy Name,  
But His crown shall ever flourish,  
Blessed by His holy Name.*