

Luke 17:10; Lord's Day 24

GRACIOUSLY JUSTIFIED UNTO GOOD WORKS

1. Their unworthiness.

1. Human, sinful pride always wants the relationship to be such that we can merit something with God.

1. One extreme is Anti-nomianism, which says works don't do anything - ever.

2. The Pelagian position says that salvation is by works (in part or whole).

- The Reformed faith holds that man's works do not merit and cannot merit before God.

1. First, the only righteousness which God approves is absolutely perfect.

2. Second, every work of every human does not and cannot accomplish or earn salvation.

- The Reformation: our works are required even though they do nothing for our righteousness.

1. The difficulty: if we are righteous without works, then why must we do good works?

2. But grace does not mean that good works are unnecessary.

1. First, God commands us to do good, to obey Him.

2. Second, justification makes us alive unto God (Rom. 6:2,11-14).

3. Third, we are sorry for sinning, so we do the good works of repenting, crying for mercy, and thanking Him.

4. Fourth, the grace which justifies also sanctifies, making us willing and ready to live henceforth unto Him.

5. Fifth, one who experiences God's saving grace desires to bring forth fruits of thankfulness in good works.

- God rewards the good works He does in us with a reward of grace (not because our works merit).

1. Scripture speaks of “rewards.”
 2. The Biblical word “reward” does not conflict with salvation being by grace alone without works.
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1. First, God is perfectly just (cf. Heb. 11:26) and thus there is (and must be) a reward.
 2. Second, the value ascribed to our good works is only because of the grace of God in Christ.
 3. Third, God treats us as children and gives us wonderful incentives to encourage us in our godly walk.
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- So, saved by grace alone, let us glory in the grace which makes us perfectly righteous before God.