10-28-25 Eph

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SPEAKERS

Speaker 1, Pastor Dow Boyer

Dear Heavenly Father, I thank you for this day, Lord. I thank you for the people coming, Lord. It's great that we got some visitors here tonight. I pray that they would be encouraged and they would meet some people, Lord. We just pray that you'd be glorified when we open up your Word and that the body of Christ would be edified, Lord. We're excited. This is such a good chapter. They all are in Ephesians, but this one is so specific as to who we are today or what we have today versus where we started out, and we're going to continue that trend next week in a really important passage. So, Lord, we just pray that you'd be with us, and I pray that there would not be any distractions, and that everyone would leave here going home and studying these things to see if they are true. Lord, we promise to give you all honor and glory in Jesus' name, Amen. Okay, so kind of a recap from last week when we started in chapter two. Right away, he said, "You hath he quickened, who were dead in trespasses and sins." And if you can start there, then you kind of know what the framework is for this chapter, it is addressing people, specifically Gentiles, who were dead in trespasses and sins. In fact, it's something we all should be able to relate to because that is each and every one of our situations until we are in Christ. And so he then starts talking about, hey, in time past, this was your behavior. You walked accordance to the prince and the power of the air. You you walked in accordance to this evil world system. But not just you Gentiles. Also we. When we looked at that pronoun, as Paul was saying, also that the Jews did as well. Verse four starts transitioning the first of a couple in here that says, "But God, who is rich in mercy, for his great love wherewith he loved us, for when we were dead in sins, he hath quickened us together, or made us alive with Christ by grace. Ye are saved." So it kind of builds, really, what this chapter is all about. I'm super excited about next week. We're only going to look at verses 11 through 13. This is interesting because last week dealt a lot about what their behavior was in their dead state. Next week is going to deal with what their disadvantages were in the world as a as a just being a Gentile. So he's going to be transitioning not only how we should walk now that we are alive, but now how all of our disadvantages now we have advantages of being in Christ. But before we get there, he's going to talk about the mode how we become in Christ, which is why tonight is so important. So, that gets you kind of up to speed. Chapter one dealt with a lot of our identity in Christ all the way through, and how basically this secret, this mystery that was kept secret before the world began, was that those who would be in Christ would have all these spiritual benefits, so that kind of hopefully gets the visitors up to speed and the rest of us up to what we're talking about tonight. So in verse six, he says, "And hath so it's and so it's a conjunction that's continuing from what we just talked about, which was dead in sins quickened us together by grace, ye are saved. And here he says, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. So let's do this. Let's read the verses we're going to cover tonight, and then we'll go back and take them a little bit by by little, and we'll get through them in a more in-depth fashion. But that's going to be verse six. After that, he's going to say in verse seven that in the ages to come he might show the exceeding riches of his grace and his kindness toward us through Christ Jesus. For by grace are you saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good

works, which God hath before ordained that we should walk in them. That's our passage tonight. But right off the bat, verse six, he says, "Hath raised us up Together. Now, this part's interesting because we know positionally, we know that there is a a resurrection, that there is an eternal point to our lives. But this raised up together is really dealing with what happens the moment that you get saved? And this really tracks back to verse one. Remember, in our lost state, we were dead. In order for us to live today, we would have had to been resurrected. So spiritually, we have been raised up together. And then he's going to say, "Made us sit together in heavenly places in Christ Jesus," which deals with where we are positionally right now, but also where we will be physically in the future. So there's a lot kind of going on in just this one verse here, but let's deal with this from the beginning part of it that when we get saved, we are no longer dead; we are made alive. There is a resurrection that happens with us spiritually the very moment that you're saved. Philippians 310 says that I may know him that was in his current state and the power of his resurrection, the fellowship of his sufferings being made conformable unto his death. He was saying that as he was living, when he's writing the book of Philippians, he says that I may know the power of his resurrection, because that same resurrection power is what raised us up from our spiritually dead condition, and will also raise us up physically to sit on the right hand. Now he says, our identification here. Actually, let's read Romans six four. Wherefore we are buried with him by baptism into death. That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. There's a couple things with that. The first thing here in dealing with this in this Romans chapter six is really dealing with the fact that we are dead to sin. That is a big context of Romans chapter six, right? When you read six, seven, and eight, you start seeing how it all fits together. But Romans six deals with this idea, and the first thing he says is the word "should." That means it's not that you always will walk in newness of life, because some people say, "Man, as a believer, I've blown it. I need to get saved again, right? Because I'm not walking in newness of life, he says that you should your identification should be to walk in newness of life because you have crucified those affections, right? That the something has died, and so now you should walk in newness of life. That resurrected life should walk in the newness of life. So we're looking at this being raised up together has ramifications now that we are alive. What does that mean? We certainly know what it looked like when we were in our dead state, and a lot of us try to dig that guy back up. Yeah, a lot of us try to dig it back up, and we try to improve the dead man, and thinking that somehow that gets us favor with God. It's the newness in life that only comes from the resurrection power that is inside of us when we place our faith in the death, burial, and resurrection of Jesus Christ. You cannot make yourself spiritually alive, and we're going to get to that point in verses eight and nine. So he's saying, God hath raised us up together; He has made us sit together in heavenly places in Christ Jesus. So our identification is one of resurrection, both spiritually right now, in a literal resurrection that we will look forward to in the future, Colossians 212 says, "Buried with him in baptism." We know verse 11 is talking about a spiritual circumcision, right? He talks about a circumcision not made with hands. So then it would only stand to reason that Colossians 212 would still be dealing with this spiritual side, and it says, "Buried with him in baptism, we also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." And this is talking in the present sense. You are risen with him. That's because you are now spiritually resurrected. Colossians three one says, "If ye thee been if sorry if ye then be risen with Christ," so he's telling them now this would be activity or activity that's being described in his present life. He says, "If you then be risen with Christ, then seek those things which are above, where Christ sitteth on the right hand of God. And I've got a little note here. If you're you're reading and you see this a couple times in Scripture, but in Second Timothy 217 through 18, this was something. Remember, Timothy is the pastor at Ephesus, so Paul is addressing these two people, Hymenaeus and Philetus, because they were saying that a physical resurrection was already past, and so he was saying there's a doctrinal issue that's going on as well. So you have to know there's talked about two resurrections here. It is the spiritual resurrection when you are saved, and it is the physical resurrection that we have to look forward to. So it's talking about heavenly places in Christ Jesus, and we know from a few different places in Scripture where He is seated right now. Acts

755. This is the this is the stoning of Stephen. This is where I believe Israel is set aside, and they're getting ready to stone him. He calls them stiff necked, and then they said he tells them he sees Jesus standing, which I believe is in judgment, and not in well done Stephen, but Israel was being judged and being set aside. And this is something that, if you're curious about, I've done a I've done a message on this that I'm sure you find on YouTube when I broke this all down, but it basically, in summary, there are many verses in Psalms that talks about arise, talking about God. It says arise and basically do the judgment. There's verses then also that talk about how all judgment has been given to the Son. This was judgment that was taking place because in the Old Testament, Israel blasphemed against God. They killed the prophets, right, and then they crucified the Son. So they blasphemed against the Son. Acts seven was them blaspheming against the Holy Ghost. Stephen was a man full of the Holy Ghost. This was the third strike. This was them committing the unpardonable sin, and so this is interesting that in Acts 755, they weren't rejoicing when he said this, but the words were, "He being full of the Holy Ghost, key words here, looked up steadfastly into heaven and saw the glory of God and Jesus standing on the right hand of God, so we know Jesus is on the right hand. Hebrews 1012 says this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God, because that gave the idea that the work was finished. We had six days of of creation, and then on the seventh day there was rest. After Jesus had done the work, he was in a sitting or rest position. Acts 755. He's in a standing position. But we know he's on the right hand. So when it says we're seated with him in heavenly places, we know where he is and where that seats us. Now it is God who seats us and changes us, both in the future, not just spiritually. The moment that we are saved, we're reminded more of the the heavenly portion in these passages, like in First Corinthians 15, which is the great resurrection chapter of the Bible, in verse 40 it says there are also celestial bodies and bodies terrestrial, but the glory of celestial is one, and the glory of the terrestrial is another, which makes sense because four verses later he says it is sown a natural body; it is raised a spiritual body. There is a natural body; there is a spiritual body. So then, in verse 52, when Paul is revealing a mystery that's revolving the rapture, he says, "In a moment, in a twinkling of an eye, at the last trump, the trump shall sound. The dead shall be raised incorruptible, and we shall be changed. You see similar things in First Thessalonians chapter four, as well as Titus 213. So there is a moment in time where your body has to change. You have to put on immortality. You have to become incorruptible to be seated in the heavenly places. So you're going to go through a physical, glorified body change that's going to happen in the future. But you are spiritually raised right now, you spiritually have been resurrected the moment you are saved. Does that make sense? What he's talking about in this verse? So as he's breaking this down to them, saying, "This is who you were. You were dead. You've been made alive. And part of your deadness was you walked in accordance to this world and accordance to this evil world system. That same spirit that's being ran by the spirit who is working in the children of disobedience, but now God is rich in mercy, and now He's showing this mercy and this grace. He's showing these exceeding riches, and this is one of those places when He's talking about how you have been raised. Philippians 320 and 21 says, "Our conversation or our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glory.". Body according to the working whereby he is able even to subdue all things unto himself. So it's very clear what we are spiritually, but what is going to happen to us physically, and they both are tied to being raised up together, or the resurrection power of God, the same power that raised Jesus from the grave. So in verse seven, he then moves, he ties into the seated in heavenly places. So now we're starting to look at something that is positionally there now, but will happen in a physical sense, which would make sense to what verse 17 starts out. That in the ages to come, that's not right now. What Paul's saying is there's something that's going to happen after. Now this kind of works in reverse, if you will, but there are three time elements that happen in Ephesians chapter two. It's actually a simplified chart, if you will, as far as thinking about how things work dispensationally. Now, in next week, we are going to look at one phrase, which is going to be time passed, and then the week after, we're going to look at another time period that's called but now. So really, it works like this: there is the time past. This is who we

were. This is how God was working. The but now was the right then and there, and right where we are at right now, and then there is the ages to come. That's really a simplified way of look, and it helps you understand the Bible. Like a lot of things in the Bible are considered part of the time past, right? It's so important to know what is part of the but now, and our future is going to be the ages to come. So this is going to be the first time in this chapter that you're going to see one of these three tenses, right? So it's going to kind of work backwards, if you will. But ages to come is what he mentions first, and what he says about this is that something's going to happen in these ages to come in the future, which ties into us being seated in heavenly places, and that something is that he's going to show the exceeding riches of his grace in his kindness toward us through Christ Jesus. Now, if you're new to studying the Bible, a way to kind of understand this a little bit is that right at the very beginning in Genesis, he talks about the heavens and the earth. The Bible really is telling the tale of how God is going to gain dominion back in the heavens and in the earth, Israel has everything tied to the earth. If you'll see over and over again through Scripture, they are going to inherit the earth, right? They are going to see God physically because He's going to sit on a throne. We are repositioning the heavenlies, and you can even tie back to Revelation chapter 12. There's going to be a battle, and there's going to be a bunch of stuff done that's all going to be cast out of the heavens. We are going to be occupying and doing the work of the heavenlies. We are an entity, the body of Christ, that was kept secret before the world began. Paul is the only author in Scripture that talks about the body of Christ. You see a lot of different places where it talks about the church, but the body of Christ, which today is neither Jew nor Gentile, it's all who have been saved, all who have placed their faith in the death, burial, and resurrection of Jesus Christ. We will be the ones occupy the heavens while Israel occupies the earth. So when he's saying in the ages to come, coming right off the fact that he said seated in heavenly places, essentially, right? That's because this audience, that's where they are going to be. That's the job they are going to hold. We are going to reclaim the dominion of the heavenly places, and so hopefully that makes sense to you. He says, "In the ages to come, he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." So you see, the object of how that can even happen is Jesus, and it's considered exceeding riches because it's by His grace to a group of people who previously were strangers and strangers to the covenants, the promises, who were who are aliens, if you will, who had no hope, but yet we are going to be put in such a position to be able for God to reclaim the heavenlies, and that's all in accordance to His grace. Right, so that's what's being talked about in this verse. The verb is in the present tense. He sees us as we will be in eternity, and not Israel's future earthly kingdom. Second Timothy 211 says, "It is a faithful saying, for if we be if we be.". Dead with him, we shall also live with him. And I believe not only here on this earth, but we are considered joint heirs, fellow heirs with him. We are considered in Christ. That's part of what it means when we get saved today. Ephesians one six. We looked at all three of these verses when we were dealing with chapter one, but just a reminder: to the praise of the glory of His grace, wherein He hath made us accepted in the beloved. Or in verse 12, He says that we should be to the praise of His glory who first trusted in Christ. Or in verse 14, which is the earnest of our inheritance, means to come right until the redemption of the purchased possession unto the praise of His glory, and that one was the interesting one that we looked at in chapter one because verse 13 says, "In whom you have trusted after you have heard the word of the truth, the gospel of your salvation, and whom also after you believed you were sealed with the Holy Spirit of promise. He says, "So it's that Holy Spirit of promise that you're sealed with. That's the earnest of the inheritance. That's him saying, 'This is what you have right now. I'm inside of you. The Holy Spirit's been placed inside of you. You've been sealed. You've been bought with a price. This is a down payment for what you will have with me for all eternity. Again, we talked about earnest, meaning that there is more to come. It is a it is the the beginning of the contract. It is the intent to purchase, right? So that is where 114 was talking about, and I wanted to take a moment just to make sure that we are not confused, and I don't think we are, but it's always good to go back and remind ourselves that we live currently in this age. So this is talking about ages to come, right? But there is an age right now that we live in. In fact, we're told a little bit about this present age that we live in. In Romans 12 two, we're told to be

not conformed to this world; be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. We're told about this present evil world in Galatians 114 that we had to be delivered from it. Who gave himself for our sins that he might deliver us from this present world according to the will of God and our Father. Titus 212 teaching us that denying ungodliness and worldly lust that we should live soberly, righteously, and godly in this present world, so there is an expectation that we live in this current age. Sometimes people say that somebody is so heavenly-minded that they are no earthly good. There is a reason we're still living here in this present age. We are ambassadors to see all men saved and come to the knowledge of the truth. But our hope is a heavenly hope, which is such a good reminder because right now the headlines are terrifying. You know we're fearful of some of the things that you hear about all over social media and everything, as far as whether we have a China inside job getting ready to happen, or whether there's going to be an Islamic invasion, or or whether or not president's going to be impeached, or whatever. And what I can tell you is, your hope is not in the government. It's just not. They're humans. They're going to let you down. We still vote and do our best and try to be the best citizens that we can be. But our hope is a heavenly hope, that regardless what happens in this present world, none of it can take away our heavenly inheritance. Right, so we still have to actively participate in this present age. But it's the ages to come that we really look forward to. It's our citizenship in heaven that we, as believers hold our hope, right? It's always a good reminder because it can be really depressing living in this present age, especially around election times. I mean, the ads, the ads get worse every election cycle, and I feel like your friends, maybe who vote differently than you. There's more vitriol and anger against other humans today than previous election cycles. It's gradually gotten worse every election cycle. Use midterms, you can just skate by, not any longer. There's not even a president being voted for, and yet everybody hates everybody. It's great. Can we not just go back to everybody loves Raymond? Like everybody else just hates each other. Cheesy dad joke. All right, moving on. He says the riches of his grace, and here's what I put on here: the redeemed of this dispensation are examples of his rich grace. There is not a thing any of us did to deserve this position that we have. Salvation is for God's glory, and this gives us purpose today. I put on here the grace of God has been defined as God's riches at Christ's expense in His kindness. Second Corinthians 914 says by their prayer for you which long after you for exceeding grace of God in you God's riches of His grace are being poured out to us and for us in this age and in the age to come and if you think man my life is terrible. If you're a believer, you should not think that way. You need to go back and read Ephesians one over and over and over again until you know what you have in Christ. And when the Satan tries to put all these things into your head, you remind him of the riches of the grace of God that has been poured out upon you, and who you are in Christ. And we're told in Ephesians 289 that we'll look at just here in a moment that what we receive from God being a gift, the salvation we don't deserve. It's not tied to our merit. We are told in Second Corinthians 521 that it was Christ's righteousness that was put to our account and our sin that was put to his account. We're told in Romans 832, he that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things? Romans 324, being justified freely by his grace through the redemption that is in Christ Jesus, Romans 515. I think we'll cover here in a couple moments, but we'll add it here as well. But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ hath abounded unto many. Are we seeing the grace that is not only what we have the riches of His grace looking forward to, but what has already been given and dispensed on Christ's behalf? Second Corinthians eight nine. For ye know the grace of our Lord Jesus Christ that though He was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And lastly, in First Timothy 114 and 15, the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus. This is a faithful saying and worthy of all acceptation: that Christ Jesus came into the world to save sinners, of whom I am chief. Which is interesting because in two verses after this, Paul's going to say that this happened to me as a pattern, so that those after me should obtain eternal life. Hey, think about Paul and his conversion. He was on the way to persecute that early Jewish church

and to have people put to death. What righteous acts did Paul have on the road to Damascus to be saved? Think about that for a second. What could he lay at the Lord's feet as a reason to be saved. Not only that, to be the apostle to the Gentiles. What did He have? And that's why He says, "Me first," as a pattern that we bring nothing to the table. We are saved by grace through faith. It's not about cleaning yourself up enough to get back into church and to make God happy. It is about the finished work of Jesus Christ, which is going to lead us to the the two verses here that I think most of us in here have heard. These are kind of the the Baptist anthem. You know, when I was part of a Baptist church and a Baptist Bible college, that I mean, these were the verses used over and over, and they're fantastic. But Ephesians 289, after what he just said, the exceeding riches and being raised up, he says, for by grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast. And there you have it. There's a couple things that you see right away in here. One, it is a gift, and I've brought this up many times, and it's just the way I remember it. When I married Rachel 27 years ago, there wasn't one wedding gift that said, "If you're not a very good husband, I would like you to return this toaster that you got 12 of, right? I mean, nobody puts that on there. When you give a gift, the intention is not to get it back, or then it's tied to merit, and it's really not a gift, right? So, I've always thought about it in that way, just because. It was a day in which we received a lot of gifts, duplicate, triplicate gifts, but we received gifts, and I've always thought about that. It's like not one of those. They all said, "Hey, congratulations." Not one of those gifts said, "I want to check back with you in a year. If you've not been a very good husband, I'm gonna need that back, and then there's the pressure on me to earn every one of those gifts. If I like using this gift and I still want to keep using it, I really hope that I pass a year from now, so that I can keep the gift. But some of us treat salvation that way. We might get the whole idea that we are saved by grace through faith, but somehow we think we've got to do something to keep the gift. If it's about you, then it's not about the gift, and then it's about the last part here. It's so that you can boast. Mankind would boast if it was about I did more than you, I did enough. It would be about what man could do versus what God did and what God provided. And so I put on here one thing we do want to know, though, is that not every time you see the word "saved" in the Bible, it's not always talking about our eternity. Sometimes it's talking about somebody is just saved from something on this planet during a period of time. In fact, Paul uses this reference in Philippians chapter one. So he was in prison, and he was talking about whether or not he was going to die in this prison, or he was going to be able to get out of prison. And he says, "For I know that this shall turn to my salvation. Well, he's already saved. He wasn't talking about that this thing's going to happen to keep me saved. He's the salvation he's talking about here is that this being released from prison, right? For I know that this shall turn to my salvation through your prayer and the supply of the Spirit of Jesus Christ. So it's important any time that you look in Scripture that you're doing your due diligence that you're looking at what came before, what came after, because you just may find yourself at some point saying, "Wow, I'm working for my salvation," right? But what you might realize is that's not at all what the context was talking about. This is one of those contexts that clearly is talking about our eternity and our soul, the salvation of our soul. But you always want to read that and make sure that you understand that. So, as a result of our soul being saved, it's by grace. There is no merit involved, and I put also nor going through Israel. It's my assumption that everybody in here, if we were, if we were living in the first century, I'm pretty sure everybody in here would have been under that Gentile umbrella. I don't know. There might be one or two of you in here that might might have had some Jewish lineage in your blood somewhere, right? But the majority of us, if not all of us in here, would have been Gentiles. So our only way to getting to God would have been to become a proselyte and to go through Israel into Judaism in order to get to God. That would have been our only chance for anybody in this room if we happened to be born in the first century. And then, because of this message, we would have had to been pretty much in the Middle East because it took a long time for that message to get over here. Now, what's interesting about that is that in that scenario, in that situation, we can say yes, it's by faith. We say it's by grace, but works are attached to that to prove the salvation. It would require the men in this room to be circumcised, if they weren't already. It

would have required keeping all the Jewish feasts. It would have required keeping the Sabbath, all the things that are not tied to our salvation today. And it's so beautiful to know that today, when Paul says, "For by grace are ye saved through faith," it has none of that attached to it. It means that Jews and Gentiles are on the same footing. It means that there is no Jew or Gentile. It's are you in Christ or are you not in Christ? We all get there the same way, regardless of what our lineage tells us or where we live at. There's only one way to get to God today in this dispensation of grace, and it is right here: faith alone in the death, burial, and resurrection of Jesus Christ. He says, "You are saved through faith, that not of yourselves; it is by grace." We are told in Romans 310 through 12, "There is none righteous, no, not one.". There is none that understandeth. There is none that seeketh after God. They are all gone out of the way. They are all together become unprofitable. There is none that doeth good. No, not one. It is not about you. You cannot get there by yourself. You will not do enough to tip the scales, because the requirement is sinlessness, and we've all sinned and come short of the glory of God, as it talks about in verse 23 of Romans chapter three. And there's the idea when it says, "Okay, through faith," there are some that would say that it's faith is not the gift of salvation. There are some that would say that faith is the gift that's being talked about here, and that cannot be true. First of all, grammatically, it doesn't make sense at all. But you also have in the Greek that faith is neuter gender. It is not intended to modify faith. In order for that to happen, you would have to have two subjects that were neuter gender, and they are not. It doesn't even match in the Greek, but even in the plain reading here of knowing how prepositional phrases match or how prepositional phrases read, it doesn't match here either. But there are some that say this. It's because they want to make faith a work. It is not a work. It is a response to what God hath said. It is the catalyst from which God saves. And we're told in Romans 1017, faith cometh by hearing, and hearing by the word of God. Second Thessalonians 213. We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. That belief part there is the idea of trusting, is the idea of faith. Faith is just a response, not a work, and there'll be some that want to tie it to a work. They really just want deeds to be attached to salvation. They want to feel like mankind has done something or is doing something, and it's because the whole system is set up that way, right? If you work hard at work, you get a raise, right? If you if you do a good job as a husband, your marriage is probably stronger, right? Every everything in our system is works based related, so we want to make it the same way here with our salvation, and it's so hard for us to not want to get our hands in it and say we played a role in this, you didn't. You chose to believe or not believe. That was the role that you played. You accepted the gift or you didn't. That is what we've done because God provided the work. It's important that we understand that. The R is in the present indicative, and so it gives the idea of a continuous action, not just a one time there, and that will it stay saved or not stay saved. It is a continuous action. Saved is the perfect participle, and it means completed action. So this is a continuous completed action by God that cannot be undone. Remember, you are sealed with that Holy Spirit until the day of redemption. God has put His seal in there. God alone can choose to break that seal, and He has promised that He will not break that seal. It is the gift of God, meaning it is free. The sinner is responsible to either accept it or reject the gift. Those who reject it will spend eternity in the lake of fire. It talks about that in Revelation chapter 20, verses 11 through 15. We also know that this gift is freely given; it has to be. There cannot be works attached to it. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Romans 324 justified freely. We looked at that one earlier by His grace, or in Romans 517 for if by one man's offense death reign by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ, and remember the the second lesson that we did in the study looked at Ephesians one five, talk about how God did all of this according to the good pleasure of His will, the generosity of the giver of the gift, having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, and this act cannot be done by any other. Not just any god could do this, right? Acts 411 and 12. This is the stone which was set at nought of the builders, which has become the head of the corner. Neither is there. Salvation in any other. There is none other name

under heaven given among men whereby we must be saved. This is something even Peter understood. I put on here that if God must impart faith to believe, then think about this. Then that means regeneration precedes belief. If God had to do something beforehand, that means regeneration precedes belief, which leads to this next part. It cannot be of works. Man would boast. This is pride. We're told in Titus three five, not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost. Second Timothy one nine, who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Jesus Christ, or in Christ Jesus, before the world began. Romans four two and three. We got a couple of these that we'll look at. For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scriptures? Abraham believed God, and it was counted unto him for righteousness. That was before even circumcision. He believed God, and he was counted. It was counted unto him as righteousness. I put in here Paul's little example, First Timothy 112 through 16, that we already talked about how he was a pattern of one who could not work his way. I mean, he did all this religious stuff beforehand. He even recounts it in Philippians chapter three, but he said it's all dung. It's worthless. He says I count it all dung. All the things that he did for the sake of religion, because it was before, it was while he was dead in his sins that he did those things. Now, what's interesting here, because people get hung up, especially our Catholic friends, get hung up a little bit. But what about the Book of James? It's always the James and Paul dispute when they try to define about these works. But what about James? Well, I think that there's a couple things I will just take a brief moment to say in here? I had this conversation with a young lady today at the after-school Bible study at Whiteland, and James one one says, "James, a servant of God and of the Lord Jesus Christ, to the 12 tribes, which are scattered abroad." Who was the book of James written to? To Jews. So we kind of tie back to really what you hear in Matthew, Mark, Luke, and John. What must I do to inherit eternal life? Go and sell all that you have. Rich young ruler, right? He was. He was like, "Wait a second. I keep all the commandments. I do all this, but now go sell everything I have. It's along those same veins, but just to play along a little bit, we have verses like James 217. Even so, faith, if it hath not works, is dead, being alone. You see the you see then how that by works a man is justified, not by faith only. And then we have the example in the book of James of Abraham, and the specific action of Abraham used to make this point is offering Isaac. Now think about this: in Romans chapter four, it says that Abraham believed God, and it was counted for him unto righteousness. There's what 20 or 30 years later that Isaac is now born and being offered. Abraham's already saved by faith. We're talking about two separate incidents separated by decades, and that's the example that James is using, not the Romans four five example of when he believed, and certainly not an example of him then being circumcised and it be counted him as righteousness. So you kind of need to just read through stuff and you understand. Now, absolutely, what we're going to look at in verse 10 here right now is that are we saved unto good works? Absolutely. But are we saved by good works? Absolutely not. And that really is the distinction. And when you see it through that lens, I wonder a lot of times would if James would have written a second letter? Because I think even in Peter's second letter, he understood some things. But let's not forget, James was the head. He was the head of the Jewish church. Remember in Acts 15, it was James who was putting out the decree. It wasn't Peter. And then in Acts 22, when we have a little follow-up, there's information coming to him that. Hey, not only is Paul telling the Gentiles to only keep these four things and not the whole law, but he's doing the same thing to Jews now. And so James has another counsel. That's because James is the head of the church, and James was still learning a little bit more from Paul as he went along. So I think if there would have been a James, Second James, probably that there would have been more progressive knowledge. Remember, at the end of Second Peter, Peter is saying the things Paul says are hard to be understood. But what he does not say is he's a heretic, he's wrong. Right here, I'm going to read these to you since it's not in the in the sheet. But in Second Peter chapter three, this is what he says to a Jewish audience. He says, "An account that the long suffering of our Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, so he's

acknowledging this revelation that was given to Paul, the fact that he had written, and that they would have had access to some of these epistles. And then in the very next verse, in 16, he says, "As also in his epistles, speaking in them of these things, in which are some things hard to be understood, if he's just saying the same thing, what would be hard to understand about what Paul is saying? But listen to what he says here at the end of this, which they that are unlearned and unstable rest, as they do also the other scriptures under their own own destruction. So there's another observation here: He affirms that what Paul is revealing is Scripture. So, in the same way, I think that probably in James' life later, he probably had more of an understanding of what Paul had been given. But this was probably written on the earlier side for James, still stuck in leading the Jewish church, being the head of the Jewish church, but anyway, verse 10. So I know I got to pick up some speed here a little bit. We are so he says four right. So coming right out of Ephesians 289, for by grace you save through faith that not of yourself is the gift of God, not of works, lest any man should boast. You know, so right when he comes out of it's not of works, but then he talks about works, and so it's like, well, which one is it, Paul? What he's saying here in verse 10 is that we are, meaning we are being in this present saved state, are his workmanship after we've been saved by grace, not of works, we in this present state are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. So He's saying that to the believer today who is in Christ, that not only have you been saved? But you've been saved for a purpose, and this purpose, for what the body of Christ was going to do and become, was ordained before the world began. But it was a secret. It was not revealed until the apostle Paul that there would be this body of Christ, right? Does this make sense? So let's we'll look at this a little bit. Workmanship, it's really it means a thing that is made. It's actually where we get our word poem from, but in Second Corinthians 517, therefore, if a man be in Christ, he is a new creature. We are a part of this new creature, the body of Christ, in which old things are passed away. Behold, all things are become new. It is a new entity, if you will, both for us to be in Christ as well as the body of Christ. Galatians 615. For in Christ Jesus neither circumcision availeth anything. Wasn't always so. Remember, there's a big argument about this in Acts 15, right? Galatians deals with the same subject, but now he's saying, when I'm reading Galatians chapter 6, circumcision availeth anything? No way. He says, nor uncircumcision. Doesn't matter whether you're circumcised or not circumcised. That would not have always been the case. But a new creature. First Corinthians three nine. For we are laborers together with God. There's that workmanship, right? Ye are God's husbandry. You are God's building. I was talking to the after school Bible study today about this as well. But circumcision mattered so much that after God, and this gets lost in Scripture a lot, but after God tells Moses what he is to do, this gets lost. It's only like a couple verses. He gets deathly ill, and God is going to kill him. It's fascinating. It's like these two verses. Like where did those come from? His. Wife, sensing what had happened, took their son and circumcised him. It's like Moses was not going to be the leader of the children of Israel with an uncircumcised son. Fascinating couple of verses. Now we got Paul saying, "Huh, circumcision, uncircumcision doesn't really matter. Doesn't avail with anything. That's where it's important to know the different things in the Bible. God has not changed; He is always the same. But the way He has dealt with people has been different. That's why you can't do everything in the Bible. I was talking to a young man today who says, "If the Bible says it, I'm going to do it." And I was like, "Please don't say that. First of all, if you ever have children, and one's a little unruly or rebellious, are you really going to stone them to death? Do you like eating bacon? Because there's places in the Bible that tells you you can't, right? And you can't do everything in the Bible because dietary restrictions alone, there's five different ones in the Bible. They're all biblical. You can't possibly do them all. You can't possibly be a vegetarian and do what Paul is saying, as far as everything can be eaten today, as long as it's received with thanksgiving. You can't do both of those things at the same time. Right? You can't eat meat. You can't eat pork. Even after Acts chapter 10, when Peter gets the vision, right? You can't eat pork and not eat pork at the same time, but yet they're all in the Bible. You have to understand where you are at in in the story, right? That's so important. So anyway, moving on from that, there is a stark difference between Ephesians two three that we looked at last week, and what he's talking about now. There was a period of time for us

not to get ahead of ourselves too much, but I absolutely love 11 through 13. It's probably my favorite part of Ephesians two that we're going to talk about next week. But there was a period of time in time past where Gentiles were aliens without Christ, strangers from the Commonwealth of Israel, strangers from the covenants of promise. They are without God, with no hope in this world. Now we're talking about a present tense where it's like God, you're His workmanship, created unto good works. What a stark difference! Just in those few verses. Remember, we were told in three that he's talking about our past conversation in accordance to this evil world. Now it says, "Hey, you are God's workmanship, created unto good works." I praise God for the difference there. All right. So he says, created as new creatures in Christ for the purpose of allowing God to work through us, the divine nature to please God versus the old nature to deal with deal with our flesh. This is a long list of verses that you can look up and research there on on your own. There's three or four of these that are those long list of the things that the flesh still does and the flesh is doing, and He's saying, "Let it not be named once among you as becoming saints, or the people who do this will not inherit the kingdom of God. You'll find those lists three times. But if you want to look for a little bit more information, there's that. We talked about this one earlier. I think it's important to remember that in Romans 12 one and two, this is kind of that whole. What do I do now that I'm saved? Well, we're His workmanship created unto good works, that was preordained. Right, so there is a purpose once we are saved. It's not cheap grace. It's not easy grace. It's not just to live however we want to do. We're however we want to live. We are to mortify the flesh and live in accordance to the spirit. We are to be strengthened in the inner man to be able to activate that power inside of us to do good works, not of our own validity, not of our own strength, but His power working in us. That's why we're told in that Romans 12 one and two. Just to recap this, I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice. You know, but the next few word or words here are very important. It says, "Holy and acceptable unto God. That's how we should be living our lives for His honor, for His glory, to be pleasing unto Him. And this is the next part says reasonable service. Some translations would even add of worship at the end of this. It is reasonable service for us to live a holy and acceptable life because we are new creatures and we are no longer dead. We have been raised up together as we started out with today. And in Israel's program, they would say, "By your fruits you shall know them." Kind of principle is that there should be something different about you, and and there should we should strive to live holy and blameless unto Him today in this life. And the next part that we'll look at is before ordained, and should walk in them. We talked about this in Ephesians one four, according as He hath chosen us in heaven. Before the foundation of the world, and again we looked at that verse early on in this subject. But the chosen us in Him. How do we get in Him? Faith alone in the death, burial, and resurrection of Jesus Christ. So those that would be in Him, He chose before the foundation of the world that those who were going to be in Him, that we should be holy and without blame before Him in love. Titus 214, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works. And then we're told not only this fact that God that we are His workmanship unto good works, but he says that we should walk in them, just like we should walk in newness of life in Romans six four that we talked about earlier, Titus three eight. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain what good works. Those that believe in God maintain good works. These things are good and profitable unto men. And then, of course, there I put in here a little note that talks about even the widows in First Timothy chapter five that they have good works, that they are an example to the younger women. Romans six six says, knowing this that our old man is crucified with him, that the body of sin might be destroyed, and henceforth we should not serve sin. So I think we see here the picture in wrapping this up, and I got a little carried away tonight. I apologize, but in wrapping this up, we start in verse one talking about how we were dead. We are now made alive. This made alive was spiritual resurrection. We've been raised up together for a purpose. The only way we were raised up is faith alone in the death, burial, and resurrection of Jesus Christ. But the moment that we are saved and we have that Holy Spirit, there is a job to do, right? That pretty much is your summary, regardless of your background, regardless what side of the tracks you

came from, right? It was not about you at all. But now that you are saved, God says, "I want you to do something. I want you to live a holy and acceptable life unto me. Peculiar people unto good works, not because of the law, but being motivated by the love of Christ, who hath freely given us all these things that we don't deserve. Our response should be, You died for me; how can I live for you? And next week he's going to talk about in verses 11 through 13 that he says a key word. He says remember. You need to remember where you came from. It'll help you to understand what you have now. So hopefully you'll come back and enjoy that. Let's pray, dear Heavenly Father. I know it was a lot tonight and I got sidetracked a little bit, but I pray that the people did not get distracted by me, Lord. That they would go back and look at these things, and Lord, that they would see the truth of who we are in Christ, how we get in Christ, and now the life you want us to live. And Lord, not just this life, but the life that we are going to have and look forward to for all eternity. Lord, we thank you for your word. We thank you for the truth, Lord, that's in here, and Lord, I pray that we would not be deceived by the enemy; that we'd study to see if those things are true. We thank you for sending Jesus to die on the cross for our sins, and that He was buried and rose again three days later. And Lord, if we will receive that gift, if we will believe that that was for us today, Lord, we will have eternal life, and then we're just getting started, and that's what this was talking about. Lord, we thank you, Lord. We pray you be at the people now in Jesus' name. We hope you received a blessing from today's service. We would love to have you visit with us in person. For more information, please visit our website at gpindy.net or contact us by phone at 317-535-3512. For more options to watch, just click on demand on the website. Until next broadcast, may God bless you is our prayer.