
Grace Alone

Ephesians 2:1-10

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00:01

Well, we are looking this morning at another sola, sola gratia. If you remember, we said that sola means alone, gratia means grace. And so if you use both of them together, we would say grace alone. We recently looked at two other solas, sola scriptura, which would be Scripture alone, and sola fide, which would be faith alone.

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If you remember, these five solas were formulated in the 16th century by the Reformers in response to the abuses and the errors of the Roman Catholic Church. And what came out of those errors was the Reformers pressing what Scripture taught about grace, about faith, about Christ, about Scripture, and about God's glory. So these

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really are the fundamental tenets of the Christian faith. In other words, they are the gospel. You could think of them like this. We are saved by grace alone through faith alone in Christ alone according to scripture alone for the glory of God alone. Again, for the reformers, the doctrine of sola gratia was critical.

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to a right and fully biblical understanding of salvation in Christ. Every corruption of the doctrine of sola gratia by grace alone, it would smugly push in the back door human effort or works.

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And as I said, each solo was a response to what the Roman Catholic Church taught about salvation. For example, the Roman Catholic Church said it was grace plus merit, faith plus

works, Christ plus other mediators, Scripture plus tradition, and God's glory plus Mary and saints. They believed this then, and guess what? They still believe this.

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So that makes it very critical if you're talking to someone who is a Catholic to point out these things. It is grace alone, faith alone, in Christ alone, by Scripture alone, for the glory of God alone. It's not plus something else. And so the Reformers protested and they inserted the Latin sola, as we said, meaning

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So this morning we're going to look at sola gratia or grace alone. And to help us do that I want to invite you to take your Bible and turn to Ephesians chapter 2. Ephesians chapter 2. Today we're going to look at the first 10 verses and there are three things that we're going to understand as a result of our time here. The first is we're going to understand what we were before Christ and then we're going to understand what God did and then we're going to understand what we are now.

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Ephesians chapter 2. Listen to what it says as I read the Word of God.

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the rest. But God being rich in mercy because of his great love with which he loved us even when we were dead in our transgressions made us alive together with Christ. By grace you have been saved and raised us up with him and seated us with him in the heavenly places in Christ Jesus so that in the ages to come he might show the surpassing riches of his grace in kindness toward us in

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For by grace you have been saved through faith, and that not of yourselves. It is the gift of God, not as a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, so that we would walk in them." What we have just heard in those 10 verses is the gospel.

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It points out man's sinful condition and God's response to it. Instead of God responding in wrath, he responds with grace and mercy and love. And these three things are certainly what we do not deserve, but in our helpless condition, we need it. God saves by His grace alone, not by any works that we can...

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merit before God. And this incredible act of love where he opens the hearts of those he has chosen and reveals to them their sinfulness, he also supernaturally turns their hearts toward him and actually gives them the faith they need to respond to his offer of salvation. As we said, salvation is by grace, through faith, from beginning to end. It's a work of God.

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It's never a work of man. So as we look at these 10 verses in Ephesians 2 this morning, we're going to see three things. And the first one is what we were. If you'll notice in the first three verses, he points out as he is talking to the Ephesians, he uses past tense verbs when referring to their past. He says, and you were dead, in which you formerly walked according to the course of this world.

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See, these are things that used to be the case, but they are not the case now. They formerly lived in the lust of the flesh. They were formerly indulging the desires of the flesh and of the mind, and they were formerly children of wrath.

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But when God saves you, that is no longer true. And I'm thankful, and I'm sure you are thankful too, that that's no longer true. I don't know how anybody can live under the delusion that you could lose your salvation, because especially if you understand what the Bible teaches about salvation is that you have absolutely nothing to do with it, other than the sin that you committed that made it necessary for Christ to go to the cross.

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That's something that we have to think about. But notice again what we were. And he begins there in verse one, he says, and you were dead in sins. Now that began with Adam and Eve in the garden. You remember they were commanded by God in Genesis chapter 2, verses 16 and 17, to not eat from the tree of the knowledge of good and evil. And if they ate from it, they would surely die. And then of course, chapter 3.

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We find that they did eat of it, and they did die, but they died spiritually.

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The Bible says that that one act brought about sin and death.

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We hear that in Romans 5:12. It says, therefore, just as through one man, sin entered into the world, and death through sin. And so death spread to all men, because all sinned.

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See, when we look at the Bible, we can look and understand the history of mankind, not only of man's creation, but we can also understand where sin came from. We can understand when sin entered into the heart of man.

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That act of disobedience brought about the death of the entire human race that would come from Adam. Every person being born would be a sinner. Romans 6:23 says, For the wages of sin is death.

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The Greek word that Paul uses in verse 1 here for dead is the word *necros*. And one of the ways that we could describe the meaning of this word is to talk about one's inability to respond to outside sources. We know that every funeral that we've ever been to that the person there in the casket is unable to respond.

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we express or how many tears that we shed. That person is not waking up. In fact, the scripture teaches for a child of God that when you die, you're absent from the body and now you're present with the Lord. It's immediate. But we could also say that's true for an unbeliever. When they die too, they're absent from the body but they're not present with the Lord, they're present in hell.

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They're immediately in a place of torment.

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And far be it, that's even a temporary place until we read in Revelation where the Lake of Fire accepts those who are in Hades, the tormented side of Hades. They're cast into the Lake of Fire, which if anything gives us the permanence of that place of punishment. Now we don't understand that. I mean we read it, but we don't...

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quite grasp that like we should grasp that because I believe if we did really grasp what that meant we would not be afraid to talk about the gospel to anybody because we would understand what's at stake. A person's soul is on the line here.

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And I was telling somebody yesterday, I said, you know, when you leave this life, you're gonna go into the next just like you are in this life. So in other words, if you don't know Christ now, you're not gonna have a chance to know Him later after you die. You're gonna go to hell. You're gonna go to a place of torment, place of punishment. And the opposite is true. If you know Christ now, then you're gonna enter into glory.

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That's why death for a Christian is really the ushering into glory. It's the avenue, it's the means by which we go and be with our Heavenly Father. So death is an inability to respond. Some other terms that would help you understand this.

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We could think of it in this way of being a lifeless, useless, spiritual corpse. This is why unbelievers have in our time understanding the simple truths of Scripture. This is why you had trouble understanding those simple points of Scripture. God had to open up your heart. He had to open your eyes so that you could understand. He had to open your eyes and grant you faith and repentance in order for you to believe.

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in order for you to be saved, in order for you to be born again.

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You had nothing to do with your physical birth and guess what? You don't have anything to do with your spiritual birth either.

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Some of the words that we get from this Greek word necrosis would be necrosis. Necrosis is the death of cells through injury of disease. And then there's necropsy. Necropsy is the examination of a body after death. We call it autopsy.

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And then there is a term necropolis, which is a term for a cemetery. And then there is necrophilia, which is obsessive fascination with death and corpses. Then there is necromancy, which is the practice of communicating with the spirits of the dead in order to predict the future.

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But hearing all of that, you kind of get an idea of the meaning of necros because all of them have something to do with death.

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I remember the first time explaining to my oldest daughter death as I was bearing her little dead turtle and trying to explain to her that this is the way of everything.

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not just animals, but people too.

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This death, as we think about the Garden of Eden and what Adam and Eve did, and then they're driven from the garden, that gives us a good picture of the separation, being separated from the life of God as they're driven out of the garden. If you'll notice there in verse 1, it tells us that the sphere of death is in your trespasses and sins.

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And those two terms suggest that sin has killed people, and they remain in that spiritual dead state. So just as a physical dead person is unable to respond to anything and anyone, guess what? Spiritually dead people can't respond either. They need someone greater than them, more powerful than them or anyone else, and that person's God.

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He is the only one that can make you alive. Now, if you go over to chapter four, Paul further defines what he means by being dead in your trespasses and sins. Look at verse 18. He describes their former life as being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart.

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See, it's almost like when you describe a spiritually dead person, you also can describe them in this way. They are dead men and women walking.

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They're dead. And the thing about it is that they don't even know they're dead. They think that they're much alive. Didn't you think that?

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They pray prayers. They worship. Might not be worshiping the God and Father of our Lord Jesus Christ that you and I are worshiping this morning, but they worship, and usually the one they worship is themselves.

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So being spiritually dead would be being excluded from the life of God. It's being hostile to God. It's not being subject to the law of God or even able to be subject to it. It says in Romans 8, 6, for the mind set on the flesh is death, but the mind set on the spirit is life and peace, because the mind set on the flesh is hostile toward God.

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for it does not subject itself to the law of God, for it is not even able to do so. And those who are in the flesh cannot please God.

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So this really gives us a picture of what it's like to be dead in trespasses and sins.

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Again, the issue is right here. It's the heart of man. Jeremiah said that your heart is more desperately wicked than anything else. Jesus said that the things that proceed out of the mouth come from the heart and those defile the man. He says, for out of the heart come evil thoughts and murders and adulteries and fornications and thefts and false witness and slanders.

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That comes from the heart. People do sinful things because they're sinners. And guess what, folks? We all have the propensity for any kind of evil. I know you watch some pretty bad things going on on TV or even hearing about how the Hamas had murdered and just some of

the wicked things that they have done to the people of Israel and then to babies and children and so forth.

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And some people say, well, you know, how could anybody do that? And then they turn around and say, well, I'm not like that. But when you're saying that, you're failing to realize that you do have a propensity to it as well. We all do.

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We have the Restrainer, the Holy Spirit, but you know what, you can grieve the Holy Spirit. You can try to ignore Him and still carry on with your sin.

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I mean, David did that with Bathsheba. He did that with having her husband, Uriah, murdered. And David was said to be a man after God's own heart, right? But in that moment of time, when he should have been out with his army, he was on his roof, and he happens to look down because its roof would have been higher than everyone else's, and he looks down and he sees a woman bathing.

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It should have ended it right there. But it didn't. And we all know what happened after that. All this comes from the heart.

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comes from the heart.

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Think about this, before God destroyed man and all living creatures on the earth with a worldwide flood, we're told in Genesis 6-5, then the Lord saw that the wickedness of man was great on the earth and that every intent of the thoughts of his heart was only evil continually. Did you get that? The thoughts of their heart was evil continually. Their actions expressed itself by what was in their heart.

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And what was in their heart? Evil. Phil Johnson says, We are born objects suited only for the wrath of God. There is nothing that we can do for ourselves to remedy this situation because we are spiritually dead, spiritually lifeless, we are spiritually inert, and worse, we're like spiritual cadavers, decaying, disgusting, obnoxious to every good thing and every holy thing. That's the imagery Paul means to convey here.

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So not only were they dead in trespasses and sins, but notice verse two, that they were living according to the world and also Satan. He says there that they formally walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Their walk, or better, their conduct, or their behavior was according to the world system.

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When you're told not to love the world, like it says over in 1 John chapter 2, we're talking about the world's evil system. We're not talking about the creation, though we don't want to worship the creation. We're not talking about the world of humanity. No, we're talking about the evil system from which Satan is the head. The Bible says in 2 Corinthians 4, 4 that he is the God of this world who has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ who is the image of God.

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He blinds the hearts and minds of every unbeliever.

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Paul describes again in Ephesians 4 that evil system as being darkened, understanding, exclusion from the life of God, ignorance, the hardness of their heart, callousness, sensuality, impurity, greediness. This is the world. And it's the same evil system that we're not to love.

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Do not love the world or the things in the world, for if anyone loves the world, the love of the Father is not in him." Again, we're talking about the evil system from which Satan is the head. William McDonald says, the world has a mold into which it pours its devotees. It's a mold of depravity. That is what the Ephesians had been like. Not only so, their behavior was diabolical. They followed the example of the devil.

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So Satan has a grip on the unregenerate heart. This is why they're not free. This is why they're not independent. This is why they are totally dominated by the host of hell.

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He's described there in verse two as the prince of the power of the air, the spirit that is now working in the sons of disobedience.

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So they lived their life according to the world. They lived their life according to Satan, and that's the way you and I lived before God saved us. Notice verse three, he said, they lived their life according to the flesh. Paul says, among them, we too all formerly lived in the lust of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. They weren't alone.

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The entire unsaved human race lived and continues to live this way.

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I mean, frankly folks, this is what we're seeing every day. And we're seeing more and more of it being manifested in our culture.

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Paul says that we too all formerly lived in the lust of our flesh. The word for lust is the Greek word epithamia and is speaking of a strong desire and that word could be used either in a good sense or a bad sense. It's used in a good way in 1st Timothy 3:1 when it talks about a

man desiring the office of an overseer or a pastor, an elder. He says that's a good thing. That's a good desire. But he also describes it over in James one.

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when he talks about temptation and being drawn away by your own lust or desires. And there that word is used again, but in this case, it's being drawn towards sin.

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And that really, again, describes what our life was like. That describes what the unsafe humanity is like, even still today. So it's referring to a strong, passionate desire of the flesh. Charles Hodge says, by the flesh, however, is not to be understood merely our sensuous nature, but our whole nature considered as corrupt.

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You know, when you're talking to someone about the Gospel and you're trying to help them to understand that they are sinners, you're not talking about any one or two particular sins. You're talking about their state, their condition. That's what you need to help them to understand. And the best thing to help them to see that is the Word of God. Go to the Ten Commandments. That was their purpose. To show a person

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their sin and to show them that they are morally and spiritually bankrupt before God because they have violated every one of them and you know the scripture teaches if you break one commandment you broke them all and we could all go to the Ten Commandments and look at what our life was like before we

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We're saved by Christ and we could say the same thing. I was all of this. This shouldn't be true of you now.

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But it certainly was true of you then.

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He says that they were living according to the flesh. The word flesh is used two times in that verse, and again, it's referring to the totally depraved nature. You know, when kids are born and we love on them and they're cute and cuddly, and we love to kiss all over them, everything like that. Those little babies are sinners too. And you'll start seeing it very quickly, very early on.

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And one of the first sins that I've always seen was covetousness, especially when you get around another kid who has a toy they want, right? Or that other kid comes over and takes the toy away from them. Boy, you'll see depravity at its height as they explode on that other child. He says they were indulging, they were carrying out those corrupt desires that he calls lusts.

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Kenneth Weeks says that it speaks of the habitual performing of acts that satisfy the desires of the evil nature and of the evil thoughts, thus a fulfilling of those desires. He says we went the limit in sin. The evil nature had full sway. And to top that off, he says at the end of verse 3 that we were by nature children of wrath.

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even as the rest. So to say that we were by nature means by natural condition. This is what is inherent. This is not what is acquired. We are inherently evil.

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Genesis 8:21 says, the intent of man's heart is evil from his youth. Job 15:15 says that man drinks iniquity like water. Psalm 58:3 says we are estranged from the womb. Isaiah 48:8 says that we are rebels. And here in Ephesians 2:3, it says that we are children of wrath. That is, in our unbelieving state, in our dead state. We're not that anymore.

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Praise God. We're not children of wrath any longer. And that's all because of Christ.

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You see, unbelievers have a close relationship, but it's not with God. It's with His wrath.

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disobedience and unbelief lead to wrath, the wrath of God. So the inherent condition was that we were children of wrath just as the others. We were no different than the rest. We were dead in our sins and the objects of God's wrath. That is truly what is amazing about grace, right? Because to look, to see our condition, and then to read that God opened our hearts.

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or He made us alive. Listen, we were just vessels fit for destruction, not fit for grace. We didn't deserve anything but wrath. We certainly don't deserve heaven, we deserve hell.

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But he says there, even though we were this by nature, notice verse four, but God. I love that. Those words form one of the most significant, eloquent, inspiring transitions in all of literature. They indicate that a stupendous change has taken place.

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It's a change from the doom and despair of the valley of death to the unspeakable delights of the kingdom of the Son of God's love. And these two words in and of themselves in a sense contain the whole of the gospel. The gospel tells of what God has done. God's intervention is something that comes entirely from outside us and displays to us that wondrous and amazing and astonishing work of God.

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John Calvin describes that work as God delivering the Ephesians from the destruction to which they were formerly liable. God did this!

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and to in any way think that we had something to do with this. It's robbing God of his glory.

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And now, if you look at the rest of verse 4 as we carry it down to verse 10, I want you to hear what God did. I mean, we heard a little bit of what He did and what we've read.

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But listen to it. It says, but God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ.

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grace you have been saved." Let's notice a few things that it says there. First, he made us alive. That means that he caused us to live. Now that's significant because what did we already read in verse 1? We were dead. And as I explained to you the meaning of dead and being dead in trespass and sins, that's no hope. There's no remedy there.

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But when you get to verse 4, there's the remedy. But God made us alive. He's the only one who can make us alive. We couldn't do that. We were unable. We didn't have an ability to do that. We had no power.

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Only God.

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That's what the Bible calls regeneration. Titus 3.5 says, He saved us not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of

regeneration and renewing by the Holy Spirit. Regeneration is the sovereign work of God the Holy Spirit. And the first step of regeneration by which a person is quickened,

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to spiritual life is the work of God and of God alone. The initiative is with God. The initiative is not with us.

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We're just dead men walking, and no dead person can choose life. God did this as we're seeing in verse 4, according to His mercy. He's rich in mercy. His mercy shows to us, is shown to us by not treating us the way that we deserve to be treated.

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but it's giving us His loving kindness, His grace. Psalm 86 5 says, For you, Lord, are good and ready to forgive and abundant in loving kindness to all who call upon you. This mercy is certainly undeserved kindness it's given to sinners. In the Septuagint, which is the Greek translation of the Old Testament, it translates it as loyal love. Paul says, God

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did this by his mercy. And he also did this by his great love with which he loved us. You know, one of the ways that you could think of salvation is by this. Salvation is from sin and by love.

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You're all familiar with Romans 5-8, but God demonstrates His own love toward us and that while we were yet sinners, Christ did what? Died for us. That's how He showed His love. Jesus told His disciples in John 15 and verse 13, greater love has no one than this, that one lay down his life for his friends, and that's what Jesus was about to do.

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So not only did God make us alive, but notice verse 6, He raised us up. That's a resurrection. That's speaking of our union with Christ. His resurrection is the basis for our resurrection.

That's what we get from 1 Corinthians 15. We partook of His resurrection life and now we have been positionally resurrected.

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Matthew Henry says when he raised Christ from the dead, he did in effect raise up all believers together with him, he being their common head.

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Something else to point out there is the tense of the terms raised and made, they indicate that these are immediate and direct results of salvation. So when God saved you, he immediately raised you up.

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and he made you alive.

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And he also seated us together with Christ in the heavens. Paul said he made us sit together in the heavenly places in Christ Jesus, that in the ages to come, he might show the exceeding riches of his grace and his kindness toward us in Christ Jesus. We were like trophies of his grace.

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We're no longer of this present world or in the sphere of its sinfulness and rebellion. We have been rescued from spiritual death. We have been given spiritual life in order to be in Christ and to be with Him in the heavenly places.

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So what we were, we're dead to sin, living according to the world and Satan, living according to the flesh. What God did was He made us alive, He raised us up, He seated us into heavens.

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what we are now. Look at verse 8. We're saved by grace. Look at verse 8. For by grace you have been saved through faith and that not of yourselves. It is the gift of God. This is a gift. That's what grace and mercy are. That's what faith is. That's what repentance is. They're gifts. They're gifts from God.

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It is God, by His mercy and love, raising sinners from spiritual death, giving them spiritual life, making them alive, raising them up to sit with Christ into heavens.

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All of this is by grace.

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You and I do not contribute to our salvation. You say, but I believed. You say, but I prayed.

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The only way that you can believe is for God to grant you faith. Let me show you this. This is one of the passages, besides Ephesians 2, I think that straightens this out. At least it does in my mind. But John chapter 6 is another chapter. And let me just read a few verses from John 6. Here Jesus has been talking about being the bread of life that comes down from heaven.

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he who believes in him would never hunger or thirst. But I want you to notice a couple things that he says about the Father's work. First he says in John 6:37, all that the Father gives me will come to me, that's irresistible grace, and the one who comes to me I will certainly not cast out, that's preservation.

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That's a beautiful verse when you understand it. You are kept by the power of God for a faith to be revealed in the last days, as Peter says in 1 Peter 1. Jesus preserves those whom the Father has given to him.

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They will not be cast away.

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then I want you to notice in verse **44** he says it again, no one can come to me unless and this is a necessary condition what's that condition the father who sent me draws him and I will raise him up on the last day. So if you'll notice two things here if you compare the two verses I just read the first tells us that the father gives

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those whom he's going to save to Christ. Secondly, those who he gives to Christ, he draws. That's what he says right there. No one can come to me unless the Father who sent me draws him. And then notice verse **45**. It is written in the prophets, and they shall be taught of God. Everyone who has heard and learned from the Father

38:52

comes to me. That's that drawing. And then one more verse. It's verse **65**, which sounds almost like verse **44**. It says, and he was saying, For this reason I have said to you that no one can come to me unless it has been granted him from the father.

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So think about this now. Jesus is the bread of life. He's calling for those in His audience to believe in Him, to take of Him.

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But he tells us that the only ones who can do that are those whom the Father has given to him. These are those whom the Father has drawn. These are those whom the Father has granted salvation.

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Now to me that clears everything up.

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Because we have lived through many, many years of the teaching in the church that you contribute to your salvation. Now we might not say it works, but we'll say things like this that you have to repent, you have to believe, you have to walk an aisle, you have to join a church, you have to get baptized, you have to do all these things.

40:13

And listen, I am not against calling people to these things, but I understand in my mind that in order for a person to get saved, God has to draw them first. It's not gonna be based upon what I say. Other than the fact I'm saying the gospel, I'm giving them the means by which he's going to draw them as he does it according to his work, and he activates faith in them.

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But again, this is something that God does. A spiritually dead cadaver could never do this.

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I want to give you a definition of grace and I guarantee you'll remember this. You ready? God's riches at Christ's expense. Isn't that true? God's riches at Christ's expense. That's an acronym. We have the riches of God because of

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the work of Christ on the cross, right? He is the one who gave his life for us.

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He provided the redemption.

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He provided the salvation. God provided His grace. Romans 5:17 says, For it is by the transgression of the one death reign through the one, speaking of Adam, much more those who receive the abundance of grace and the gift of righteousness will reign in life through the one, Jesus Christ.

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the abundance of grace, the gift of righteousness, it comes through Christ.

42:05

You see, there are a lot of people that are trusting a lot of things, thinking that that's going to get them to heaven, instead of trusting only the one who can get them to heaven. It's not grace plus works. It's not faith plus works. It's not Christ plus works.

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None of those things. It's grace alone, through faith alone, in Christ alone.

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So you'll notice there.

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That what we are now is saved by God's marvelous grace through faith, verse 8.

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It's not as a result of works, because if it was, we would boast, God wouldn't get the glory. Who would get the glory if we had something to do with this? We would, right? But notice something else he tells us that we are now, and that's verse 10. He says, for we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

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Our works needed a regeneration. They needed a transformation. We needed the Lord to open our heart to respond, as I said, like the Lord opened Lydia's heart. They're in Philippi as Paul is preaching the gospel.

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In the words of verse 10, and the words of verse 24 in chapter 4, we have been created by God in true righteousness and holiness. He says it again in Colossians 3 10, that we are the ones who were created by Him. And there he's talking about the new spiritual life, because he talks about the new self, the new man.

44:12

So our salvation is a gift from God. I like how Steve Lawson puts it. Salvation is all grace, electing grace, predestination grace, regenerating grace, redeeming grace, reconciling grace, justifying grace, forgiving grace, sanctifying grace, persevering grace. That's what our salvation is.

44:41

Have you received His grace? Martin Luther said, our salvation must exist, not in our righteousness, but in Christ's righteousness. Let His righteousness and grace, not yours, be your refuge. He further said, but no man can be thoroughly humbled until he knows that his salvation is utterly beyond his own powers, devices, endeavors, will and works.

45:07

and depends entirely on the choice, will, and work of another, namely of God alone. Then he has come close to grace and can be saved.

45:19

So, sola gratia, it means that your salvation is purely on the basis of God's sheer gracious love, and it's to Him we give glory, right?

45:33

beloved, if you're here today and you've never...

45:39

repented and believed in Christ.

45:44

I call you to repent today. You say, but wait a minute, wait a minute, you just said I have nothing to do with this. That's the work of God. If you see a person coming to Christ, that's the work of God. You see a person repenting, that's the work of God. You see a person believing, that's the work of God.

46:06

That's why we can hear verses like this, Romans 10, 9, that if you confess with your mouth Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart a person believes resulting in righteousness and with the mouth he confesses, resulting in salvation. Confess him as Lord. Believe in your heart that God raised him from the dead.

46:31

You know, it says in Acts 2 40 on the day of Pentecost when Peter was preaching, one of the last things he said to them was this, be saved from this perverse generation. Boy, that sounds like something we could say today, right?

46:46

be saved from this perverse generation. The only way you're gonna be saved, come to Christ. Jesus said, come to me, all who are weary and heavy laden, and I'll give you rest. And as I said, you gotta think differently. Many times when we talk about salvation, we talk about the gospel, we talk about faith, we're not even talking about what scripture says, we're talking about what sounds good to our own hearts and our own minds. This is God's salvation.

47:17

And the only way you're going to be saved is for Him to save you. Does you remember?

47:24

Without Christ, you're dead and your trespasses and sins.

47:31

So be saved from this perverse generation. Father, we come to you now and we open your word this morning to hear the things said from your word and we pray that you open our hearts to what your word says. And those that are in here today that are not saved, that you would save them. You would grant them eternal life.

47:58

Lord we just thank you for your word and we just pray as we continue to study it together and continue to look at these solas of the Reformation that we understand what was at stake and it was the gospel and I pray that we'll understand that that's even what's at stake today because the church has allowed the gospel to be watered down and they've instead of confronting sin have accepted it.

48:26

Lord, help us not to do that and help us Lord to be very diligent in our evangelistic efforts because people need the Lord Jesus Christ. We pray that all in Jesus name and all God's people said.