

# MADE ALIVE IN CHRIST

*Kevin Kay*

**Text:** Eph. 2:1-10

## **Introduction:**

- I. Hymn: “He Lifted Me” by Charles H. Gabriel
  - A. Verse 1: In loving-kindness Jesus came,  
My soul in mercy to reclaim,  
And from the depths of sin and shame  
Through grace He lifted me.
  - B. Refrain: From sinking sand He lifted me,  
With tender hand He lifted me;  
From shades of night to plains of light,  
Oh, praise His Name, He lifted me!
- II. I think those words are a **moving synopsis** of what Paul teaches in Eph. 2:1-10
- III. **Salvation by God’s amazing grace** is one of the **cardinal doctrines** of Christianity
- IV. Unfortunately, and tragically, it is also one of the **most misunderstood doctrines** in all the Bible; therefore, a careful and prayerful study of this passage is absolutely essential in any study of the book of Ephesians
- V. In this passage, Paul discusses:
  - A. Our **death** in sin
  - B. Our **resurrection** and **exaltation** in Christ
  - C. Our **salvation** by grace

## **Body:**

- I. **SALVATION BY GRACE THROUGH FAITH AND NOT WORKS**
  - A. **We Were Dead In Sin** (Eph. 2:1-3)
    1. Do the pronouns “**you**” and “**we**” refer to the **Gentiles** and the **Jews** respectively?
      - a. Several commentators argue that they do, but that may not be the case here
        - 1) *Steven Fowl: “Paul here is addressing the Ephesian believers as a group. Among others, Barth (211-12) argues that the second-person plural pronoun is used to refer to ‘you’ Gentile Christians as opposed to ‘we’ Jewish Christians. Although it is true that Paul takes the audience to be predominantly if not exclusively Gentile, **it is not possible to determine this by means of the pronouns. Neither is it possible to maintain such a distinction in pronoun use throughout the epistle** (Lincoln, *Ephesians* 88).”*  
(Bold emphasis added, *Ephesians: A Commentary*, 67)
      - b. Even if Paul makes a distinction between **Gentiles** (v. 1) and **Jews** (v. 3), **both groups** are saved by grace (v. 4-6)
    2. “**Death**” fundamentally means **separation** from something, and it is used in different senses in Scripture

- a. **Physical Death:** Separation of the soul from the body (Eccl. 12:7; Jas. 2:26; cf. Gen. 35:18-19; Lk. 23:46; Acts 7:59-60)
  - b. **Spiritual Death:** Separation of sinners from God (Gen. 2:17; Isa. 59:1-2; Ezek. 18:4; Mt. 8:22; Lk. 15:24; Jn. 5:24-25; Rom. 8:6; Eph. 2:1, 5; Col. 2:13; 1 Tim. 5:6; Jas. 1:15; 1 Jn. 3:14; Rev. 3:1)
  - c. **Death to Sin:** Separation of the Christian from the practice of sin (Rom. 6:2, 7, 11; 1 Pet. 2:24)
  - d. **Death to the law of Moses:** Separation of the Jews from the law of Moses (Rom. 7:4; Gal. 2:19)
  - e. **Eternal Death:** Separation of sinners from God forever (Ezek. 18:20-23; Rom. 6:23; Jas. 5:19-20; cf. 2 Th. 1:7-9)
3. Death in “**transgressions**” and “**sins**” indicates that Paul is talking about **spiritual death**
- a. *Wilber Fields:* “The Greek text does not say that we are dead *in* trespasses and sins, but *because of* or *by* or *through* trespasses and sins.” (57)
  - b. *John Stott:* “A ‘**trespass**’ (*paraptōma*) is a **false step**, involving either the crossing of a known boundary or a deviation from the right path. A ‘**sin**’ (*hamartia*), however, means rather a **missing of the mark, a falling short of a standard**. Together the two words cover the positive and negative, or active and passive, aspects of human wrongdoing, that is to say, our sins of commission and of omission.” (Bold emphasis added, 71)
    - 1) *Kenneth Wuest:* “**The mark or target is the glory of God**. Man was created to glorify God. **His attempt**, where the attempt is made, to live a life pleasing to God, **falls short of the target** [Rom. 3:23], like a spear thrown by an athlete, falls short of the target at which it is thrown.” (Bold emphasis added, 4:60)
  - c. *Harold Hoehner:* “[T]hough slightly different in their root meanings, [these terms] are **basically synonymous**. Both suggest **deliberate acts against God and His righteousness** and thus failure to live as one should. The **plural** of these two nouns signifies **people’s repetitious involvement in sin** and hence their state of unregeneration.” (Bold emphasis added, *The Bible Knowledge Commentary*, 2:622)
  - d. To argue as many do that those dead in sin are unable to **understand**, **appreciate**, or **respond** in any way to God’s grace, without the **enabling power** of the Holy Spirit, is to press Paul’s figure too far. The fundamental idea is **separation**, not **insensibility** or **inability**
    - 1) Jn. 5:24-25:<sup>24</sup> “Most assuredly, I say to you, he who **hears** My word and **believes** in Him who sent Me has **everlasting life**, and shall not come into judgment, but has passed from death into life. <sup>25</sup> Most assuredly, I say to you, the hour is coming, and now is, when the **dead** will **hear** the voice of the Son of God; and those who hear will **live**.”
    - 2) Eph. 5:14: <sup>14</sup> Therefore He says: “**Awake**, you who **sleep**, Arise from the **dead**, And Christ will give you light.”
4. Paul goes on to explain **why** men are dead in trespasses and sins

a. We follow the **ways** (*aion*) of this **world** (*kosmos*)

- 1) *John Stott*: “The Greek phrase is ‘**according to the age of this world**’. It brings together the two concepts of ‘**this age**’ of evil and darkness (in contrast to ‘**the age to come**’ which Jesus introduced) and of ‘**this world**’, **society organized without reference to God** or -- as we might say -- ‘secularism’ (in contrast to God’s kingdom, which is his new society under his rule). So **both words ‘age’ and ‘world’ express a whole social value-system which is alien to God.**” (Bold emphasis added, 73)
- 2) *William Klein*: “‘**World**’ as a **satanically controlled system opposed to God and his purposes occurs throughout the NT**. John employs this concept extensively (e.g., Jn 12:31; 16:11; 1 Jn 5:19; 3:13; 5:4-5), as do Paul (e.g., Gal 2:4; 1 Co 7:31-32; 2:12; 3:19; 11:32) and other writers. Paul particularly warns believers against being conformed to this world (Ro 12:1-2). **Those dead in sins march to the drumbeat of this world-age.**” (EBC, Rev. Ed., 65)

b. We walk according to **the prince of the power of the air** (i.e. Satan)

- 1) “**Walked**” (*peripateo*) is a Semitic idiom that commonly refers to **manner of life** or **moral behavior** (cf. Eph. 2:10; 4:1, 17; 5:2, 8, 15)<sup>1</sup>
- 2) This prince is none other than **Satan** himself (Eph. 4:27; 6:11, 16) who is described in other passages as the **ruler** (Jn. 12:31; 14:30; 16:11) or **god** (2 Cor. 4:4) of this world
- 3) *Grant Osborne*: “His sphere is ‘**the kingdom of the air,**’ reflecting a common Jewish idea that **the cosmic powers operate in the heavens**. In Ephesians 3:10; 6:12 they function ‘**in the heavenly realms.**’ They, like their counterparts the good angels, are spirit beings at work in the spiritual realm.”<sup>2</sup> (Bold emphasis added, 49)
- 4) “**The spirit that now works....**” has been explained by commentators in at least two different ways:
  - a) As an additional reference to “**the prince**” (i.e. Satan)
    1. *Grant Osborne*: “Satan’s control of the spiritually dead is further explained by describing **him** as ‘**the spirit who is now at work** in those who are disobedient.’” (Bold emphasis added, 49)
    2. The god of this age has **blinded the minds** of unbelievers (2 Cor. 4:4)
    3. As a result the whole world is **under the sway** of the wicked one (1 Jn. 5:19)
  - b) As an additional reference to “**the power of the air**”

<sup>1</sup> *S. M. Baugh*: “‘**Walking in**’ something (περιπατέω ἐν, *peripateō en*) is a common OT metaphor for **the conduct of one’s life** (e.g., Exod 16:4; 1 Kgs 3:14; Neh 10:29; Psa 1:1) and...is found at the beginning and end of Eph 2:1-10 to unify the passage as an **inclusio**....” (Bold emphasis added, 148)

<sup>2</sup> *Stephen Fowl*: “[T]here are numerous **Hellenistic and Jewish texts** which treat the ‘**air**’ as a **realm** within which **forces hostile to humans dwell**, and from which they make their assaults on humanity (e.g., *T. Levi* 3.1-3; *T. Benj.* 3.4; *Ascen. Isa.* 7.9-12; Plutarch, *Mor.* 274B).” (Bold emphasis added, 69)

1. *Kenneth Wuest*: "In the A.V. translation, one would naturally think that **'spirit' is in apposition with 'prince'** and in the same construction as that word is to the words 'according to,' interpreting as follows: **the prince is the spirit who works in the children of disobedience**. That is, **Satan is that spirit**. Now, it is true that Satan is an angel, and in that sense could be called a spirit. It is true that he works in the unsaved. But according to the rules of Greek Grammar, it is impossible to so relate the words. **'Prince' is in the accusative case, 'spirit' in the genitive. They could not therefore be in apposition**. The connection is as follows: **the prince of the power of the air is also the prince of the spirit that now works in the children of disobedience**. The question now is as to what this spirit is? It is **the principle or power that comes into men from Satan, the spirit that is operative in the unsaved....** It is an evil tendency, a way of living, a characteristic of the unsaved, **the spirit of the unsaved**. Satan is the one who dominates and controls this spirit in man. This spirit or disposition is said to work in the children of disobedience."<sup>3</sup>

(Bold emphasis added, 4:62-63)

- a. Cf. **"the spirit of bondage"** (Rom. 8:15); **"spirit of stupor"** (Rom. 11:8); **"the spirit of the world"** (1 Cor. 2:12; **"the spirit of the Antichrist"** (1 Jn. 4:3)

- 5) *Robert G. Bratcher & Eugene A. Nida*: **"The sons of disobedience"** is a Semitic phrase, the word **'sons'** being used to express **nature, character**; it means **the people who disobey God**." (Bold emphasis added, 41)

- a) "Sons of **thunder** (Mk. 3:17) = Men of thunder (i.e. volatile)
- b) "Sons of the **Most High**" (Lk. 6:35) = Men of the Most High
- c) "Son of **peace**" (Lk. 10:6) = Man of peace
- d) "Sons of **this world**" (Lk. 16:8) = Men of this world
- e) "Sons of **light**" (Lk. 16:8) = Man of light
- f) "Son of **perdition**" (Jn. 17:12) = Man of perdition
- g) "Son of **encouragement**" (Acts 4:36) = Man of encouragement
- h) "Son of **the devil**" (Acts 13:10) = Man of the devil
- i) "Sons of **God**" (Lk. 10:6) = Men of God
- j) "Son of **disobedience**" (Lk. 10:6) = Men of disobedience
- k) "Son of **Man**" (Mt. 26:2) = A man
- l) "Son of **God**" (Mt. 26:2) = God, the Son (Jn. 10:33; cf. Mt. 14:33; Jn. 11:4; Heb. 1:1-3, 8)

- c. We all once conducted ourselves in **the lusts of our flesh**

<sup>3</sup> See also Stott, 74; Anders, 110; Constable, n.p.; *The NET Bible First Edition Notes*, n.p.

- 1) William Klein: “‘**Desire**’ (*epithymia*, GK 2123) denotes some kind of **longing** or **craving**, either in a **good sense** (Php 1:23), a **neutral sense** (Mk 4:19), or for **evil** -- an **inordinate craving or lust**, its dominant use in the NT....” (*Expositor’s Bible Commentary*, Rev. Ed., 66)
  - 2) William Klein: “Since the flesh can serve as an ‘instrument of various actions or expressions’ (BDAG, 916), it can become a **conduit for sin**. Writers use it to denote **the human inclination to sin, our human sinful bias**. Though difficult to define precisely, ‘**flesh**’ portrays the **principle of sin**, as well as **the seat and instrument of sin within a person**. It describes **our propensity to sin** through which sin in all its manifestations overcomes and possesses us. It is the power center opposed to the Spirit. So ‘flesh’ used in this sense depicts **humans apart from and opposed to God**.”<sup>4</sup> (Bold emphasis added, *Expositor’s Bible Commentary*, Rev. Ed., 66)
- d. We were fulfilling the desires of the **flesh** and of the **mind**
- 1) “**Mind**” (*dianoia*) “refers not to the **mind** itself but to the **projects** it entertains with uncontrolled abandon.” (Bold emphasis added, Wood, *The Expositor’s Bible Commentary*, 34)
    - a) CSB: “...carrying out the inclinations of the flesh and **thoughts**....”
    - b) NAB: “...following the wishes of the flesh and the **impulses**....”
    - c) NIV: “...following its desires and **thoughts**....”
    - d) NRSV: “...following the desires of flesh and **senses**....”
    - e) YLT: “...doing the wishes of the flesh and of the **thoughts**....”
- e. We were by **nature children of wrath**
- 1) William Klein: “Descriptively, all people were ‘**children of wrath**,’ again a **Semitic idiom parallel to ‘sons of disobedience’** (v. 2). But the meaning is different: we were not wrathful children but **children subject to the wrath of God**. (The same use of the idiom occurs in Jn 17:12, ‘**son of perdition**’ [NIV, ‘**one doomed to destruction**’]; cf. Lk 20:36.) Wrath is God’s settled stance against sin—the response demanded when holiness encounters sin and evil. It is not fickle, nor does it betray a loss of control. It conveys ‘strong indignation directed at wrongdoing, with focus on retribution’ (BDAG, 720).” (Bold emphasis added, *The Expositor’s Bible Commentary*, Rev. Ed., 67)
    - a) “Deserves to be beaten” = lit. “**a son of beating**” (Dt. 25:2)
    - b) “He shall surely die” = lit. “**son of death**” (1 Sam. 20:31)
    - c) “You deserve to die” = lit. “**you are sons of death**” (1 Sam. 26:16)
    - d) “The man who has done this shall surely die” = lit. “**the man is a son of death**” (2 Sam. 12:5)
  - 2) Wrath is God’s **settled indignation** against sin and unforgiven sinners (Jn. 3:36; Rom. 1:18; 2:5; Eph. 5:6; Col. 3:6)

<sup>4</sup> See also Stott, 74; Bruce, 283-284; Wood, *The Expositor’s Bible Commentary*, 34; Bratcher & Nida, 42; Salmond, *The Expositor’s Greek Testament*, 285.

- a) *John Stott*: It is **God's personal, righteous, constant hostility to evil**, his settled refusal to **compromise** with it, and his resolve instead to **condemn it**.<sup>5</sup> (Bold emphasis added, 76)
- 3) Does the phrase **"by nature"** mean that we are **born totally and hereditarily depraved**?
- a) This is an important question, because **many other doctrines** flow from this concept
1. Infant baptism
  2. Immaculate conception of Mary
  3. Man can't understand the Bible
  4. Direct operation of the Holy Spirit
  5. Man cannot help his sins
  6. Etc.
- b) **"Nature"** (*physis*) can refer to what is **innate** or **hereditary**
1. *BDAG*: "1. **condition or circumstance as determined by birth, natural endowment/condition, nature**, esp. as inherited fr. one's ancestors, in contrast to status or characteristics that are acquired after birth...." (1069)
  2. Other lexicographers concur (BGD, 869; Thayer, 660; Vine, 2:427; TDNTA, 1284; Vine 2:427; ESL, 9:251)
  3. NT examples (Rom. 1:26; 2:27; 11:21, 24; Gal. 2:15; 4:8)
- c) But **"nature"** (*physis*) can also refer to **what is established by long practice** (cf. "second nature")
1. *Joseph Thayer*: "c. a mode of feeling and acting which by long habit has become nature: ἡμεν φύσει τέκνα ὀργῆς, by (our depraved) nature we were exposed to the wrath of God, Eph. 2:3 (**this meaning is evident from the preceding context**, and stands in contrast with the change of heart and life wrought through Christ by the blessing of divine grace...." (Bold emphasis added, 660)
  2. *Louw-Nida*: "the nature of something as the result of its **natural development or condition**...." (Bold emphasis added, 1:584)
  3. Other lexicographers concur (BDAG, 1070; BGD, 869; Vine 2:427; ESL, 9:251)
  4. NT examples (Rom 2:14; 1 Cor. 11:14; Eph. 2:1-3)
    - a. How could the Gentiles **by nature do what is good** if they were **born totally depraved**?
  5. *Josephus*: "Now David was in his **nature** just, and made his determination with regard to truth." (*Antiquities*, 7:5:4:(110), 189)

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<sup>5</sup> See also Neufeld, 94; Blaikie, *The Pulpit Commentary*, 62.

d) While most of the commentators I consulted assert that in this passage *physis* refers to that which is **innate** or **hereditary**<sup>6</sup>, some do not:

1. *Francis Foulkes*: **"By nature often refers to what is innate, to what a person is by heredity** (Rom. 2:27; 11:24; Gal. 2:15), but **this is not always the case**. Romans 2:14, for example, shows that **it can mean what people are by the habitual practices of their lives**, what they are if left to themselves, not necessarily because of the inborn nature. So NEB takes it here, 'In our natural condition we, like the rest, lay under the dreadful judgement of God.' Furthermore, it is asked whether what is logically prior -- if 'transmitted guilt' was intended -- would be set thus at the end. Instead the regular biblical order is seen -- **human sin**, in thought and in action, and in consequence **the wrath of God**. In fact, we have here in just a few clauses a summing up of Paul's great treatment of sin and its consequences in Romans 1-3. Jew and Gentile alike have sinned against the light and the law that they have possessed and known, and so 'all the world' is 'brought under the judgement of God' (Rom. 3:19, RV)."<sup>7</sup> (Bold emphasis added, 10:79-80)
2. *Wilber Fields*: **"The fact that we were by nature children of wrath does not imply that we were born into the world with God's wrath upon us because of some guilt we inherited from Adam. Nature here refers to conduct practiced so long and habitually that it has become our natural way of living.** The apostle speaks of men being by nature children of wrath as the effect (rather than the cause) of our trespasses and sins. The quibble advanced by some theologians that, 'We are not sinners because we sin; we sin because we are sinners,' lays all the blame for our sins upon Adam (or upon GOD) instead of upon ourselves where it belongs. Numerous passages teach that children are not born condemned and subject to God's wrath (Mat 19:14; Rom 5:18; etc.)." (58)
3. *Albert Barnes*: **"It does not affirm when they began to be such, or that they were such as soon as they were born, or that they were such before they became moral agents, or that they became such in virtue of their connection with Adam**—whatever may be the truth on these points; but it affirms that before they were renewed, they were the children of wrath. So far as *this* text is concerned, this might have been true at their very birth; but it does not directly and certainly prove that. It proves that at no

<sup>6</sup> Hodge, 107-108; Hoehner, 2:623; Bruce, 284; Klein, 12:67; Bock, 63-64; Hendriksen, 112, 115-116; Witherington, III, 254; Lenski, 410, 412-413; Braune, 76-77; Salmond, 286-287; Osbourne, 50, 58; Utley, 83, 86; Wiersbe, BEC, 2:18; Calvin, 219-220, 223; Wuest, 4:63-64; Jamieson, Fausset & Brown, 2:344; *The ESV Study Bible*, 2264; Stott, 78-79; Simeon, 288-289; Haydock, n.p.; Poole, 3:666; Hodge, 106-107; Sproul, 48-49; Wesley, 508; Baugh, 152. Albert Barnes seems to contradict himself on this question, 39-40.

<sup>7</sup> For a detailed defense of this second meaning for *physis* see Meyer, 103-107. See also Muddiman, 107; Westcott, 31.

time before their conversion were they the children of God, but that their whole condition before that was one of exposure to wrath....” (39)

- a. In a footnote, an editor **strongly objects** to Barnes’ statement<sup>8</sup>

4) Do other Bible passages teach **total hereditary depravity**? **No!!!**

- a) Gen. 6:5: <sup>5</sup> Then the LORD saw that **the wickedness of man was great** in the earth, and that **every intent** of the **thoughts of his heart** was **only evil continually**.

1. This passage is not teaching inherited sin but only that those in the days of Noah **practiced sin continually**

2. The passage does not say that they were **born depraved** but rather that “all flesh **had corrupted their way** on the earth.” (Gen. 6:12)

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<sup>8</sup> Robert Frew: “What is the import of the expression ‘children of wrath’? It is allowed on all hands that it intimates *obnoxiousness to punishment*, that the persons to whom it is applied are worthy of wrath and punishment, or, as our author has it, are exposed or liable to wrath.

“But whence comes this obnoxiousness or liability to punishment? Is it because of personal transgression, because of the practice or habits of sin, in which men indulge from the time they become moral agents? On account of these things, indeed, the wrath of God cometh on the children of disobedience. But such is not the cause assigned here. **Men are obnoxious to punishment in another way than by personal transgression, than by acts or habits of sin. How? Φύσει, by birth, by original constitution, by nature**, in consequence of something that is coeval with one’s very being. That this is the true meaning has been triumphantly established. **Several commentators, indeed, have attempted to prove, by citation from the classics, that φύσις may be explained of confirmed habit or practice, which is sometimes styled as second nature. In most, however, if not in all the places cited by them, the idea of natural, in opposition to acquired, distinctly enough appears.** Bloomfield speaks most emphatically on the point, ‘My own experience,’ says he, ‘of the classical writers enables me to confirm the remark of Mr. Scott, that **the word was never used of any other customs than such as resulted from innate propensities.**’

“It may be alleged, however, that the text, properly speaking, *does not* assign a cause for the liability or obnoxiousness to punishment. It simply states the fact that men are *born so liable*, that they come into the world in this condition. But **the inference is not far to seek, that if the punishment come not in consequence of personal sin, as from the nature of the case it cannot, it must come in consequence of the sin of Adam imputed to us—** unless we allow, that such obnoxiousness to punishment might arise without sin of any kind, which is repugnant to all our views of God’s character. To say that this obnoxiousness arises from our innate depravity, or is its ‘regular result,’ assigns as a cause that which is merely a consequence. **The depraved nature itself is penal, and a consequence of our union with Adam.**

“The author maintains, that the text proves no more than that men are ‘born exposed to wrath, or in a situation which would render them liable to wrath, and says nothing about the time *when they began* to be children of wrath. It may be at birth, or farther on, for any thing this text affirms.’ **Without doubt, however, the natural and just interpretation of the words teaches, that men are obnoxious to wrath from the moment of their birth**, or as Calvin has it, in a note on the place, ‘in ipso utero maledicti essent.’ And so the passage has been explained by the general consent of evangelical Christians. Nor can this universal condition of the race be otherwise accounted for, than by reference to our connection with the first Adam, as our head and representative. Even on the modified view, that men are born in a situation that, at one time or other, *ultimately* brings them to be children of wrath, how shall we account for such situation? Why should God place men in it? It is impossible to escape the conclusion stated above.” (Bold emphasis added, 39)



b) Gen. 8:21: <sup>21</sup> And the Lord smelled a soothing aroma. Then the Lord said in His heart, “I will never again curse the ground for man’s sake, although the **imagination of man’s heart is evil from his youth**; nor will I again destroy every living thing as I have done.

1. They were not sinners from **birth** but from their “**youth**”

2. **Goliath** was a **man of war from his youth** (1 Sam. 17:33). Does this mean he was **born fighting**?

3. We are to **rejoice with the wife of our youth** (Prov. 5:18). Are we **born married**?

c) Ex. 20:5: <sup>5</sup> you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, **visiting the iniquity of the fathers upon the children to the third and fourth generations** of those who hate Me,

1. Children suffer **the consequences** of their father’s sin but **not the guilt** (Ezek. 18:1-4, 20)

d) Job 15:14: <sup>14</sup> “What is man, that he **could be pure**? And he who is born of a woman, that he **could be righteous**?

1. This passage says nothing about anyone being **born totally depraved**

2. Certainly, **man cannot save himself** on his own merit, by his own ability, without Christ’s sacrifice

3. But this does not mean that man **cannot** do anything and is **not required** to do anything in the salvation process

a. Acts 2:40: <sup>40</sup> And with many other words he testified and exhorted them, saying, “**Be saved** from this perverse generation.”

1. “**Save yourselves**” (ASV; KJV; ESV; NET; NAB; NIV; NRSV; RSV)

e) Psa. 14:1-3: <sup>1</sup> The fool has said in his heart, “**There is no God.**” They are **corrupt**, They have **done abominable works**, There is **none who does good**. <sup>2</sup> The LORD looks down from heaven upon the children of men, To see if there are **any who understand**, who **seek God**. <sup>3</sup> They have **all turned aside**, They have together **become corrupt**; There is **none who does good, No, not one**. (cf. Psa. 53:1-3; Rom. 3:11-12)

1. This passage does not describe the condition of **someone at birth**

2. They are not infants but “**children**” in the sense of **offspring** without regard to age

3. This passage is talking about those who are old enough to **consider** the existence of God and **reject** Him

4. They can:

a. Say in their heart “**There is no God**” (Psa. 14:1; 53:1)

b. Do **abominable works** (Psa. 14:1; 53:1)

c. **Turn aside** (Psa. 14:3; 53:3)

1. What did they turn aside from?

d. **Become corrupt** (Psa. 14:3; 53:3)

1. This implies a former state of **righteousness**

5. This does not say that none **can** do good; it merely says that none **do** good. There is a **big difference**!

6. God looked to see if **any sought after Him**. Why, if this is **impossible** as Calvinists claim?

f) Psa. 51:5: <sup>5</sup> Behold, I was **brought forth in iniquity**, And **in sin my mother conceived me**.

1. This verse says nothing about **Adam**, **Adam's sin**, or **David inheriting** the guilt of Adam's sin

2. In this context, David acknowledges **his own sins** Psa. 51:1-4

3. David is using **hyperbole** to express his **deep feeling of sinfulness**

4. If this passage teaches Total Hereditary Depravity, other passages teach **just the opposite**

a. Psa. 22:9-10: <sup>9</sup> But You are He who took Me out of the womb; You made Me **trust while on My mother's breasts**. <sup>10</sup> I was **cast upon You from birth. From My mother's womb You have been My God**.

b. Psa. 71:6: <sup>6</sup> By You **I have been upheld from birth**; You are He who took me out of my mother's womb. My praise shall be continually of You.

c. Job 31:18: <sup>18</sup> (But from my **youth** I reared him as a father, And from my **mother's womb** I guided the widow);

5. The truth is that all of these passages are **hyperbole**

6. There is **more hyperbole** in Psalm 51

a. Psa. 51:8: <sup>8</sup> Make me hear joy and gladness, That **the bones You have broken** may rejoice.

g) Psa. 58:3: <sup>3</sup> The wicked are **estranged from the womb**; They **go astray as soon as they are born, speaking lies**.

1. This is hyperbole to emphasize the **exceeding wickedness of the wicked**

a. Hyperbole is **exaggeration for effect** (cf. Psa. 6:6)

b. As already noted, if this passage teaches Total Hereditary Depravity, other passages teach **just the opposite** (cf. Psa. 22:9-10; 71:6; Job 31:18)

- c. The truth is that all these passages are **hyperbole**
2. David does not say that the wicked **are born from the womb estranged** but that they **go astray** as soon as they are born
- a. How could they “**go astray**” if they were **born astray**?
- b. If you are already in sin and you “go astray,” **where do you go**?
3. How did they “**go astray**” and become “**estranged**”? By “**speaking lies**” (v. 3)
- a. Again, it is **the conduct** of the individual that makes him a sinner
4. What **makes** these people sinners?
- a. In their hearts they **work wickedness** (Psa. 58:2)
- b. They have **violent hands** (Psa. 58:2)
5. David likens the wicked to the **deaf cobra** who will not listen to the voice of the charmer; thus exemplifying **rebellion** (Psa. 58:3)
6. Those under consideration:
- a. **Speak lies** (Psa. 58:3)
1. Can babies **literally speak lies** at the moment of birth?  
No!
- b. **Have teeth** (Psa. 58:6)
1. Do babies have **teeth**?
- h) Pr. 29:15: <sup>15</sup> The rod and rebuke give wisdom, But **a child left to himself brings shame** to his mother.
1. This is true; but the verse does not say that the child is **born totally depraved**
- i) Eccl. 7:20: <sup>20</sup> For there is **not a just man on earth who does good** And **does not sin**.
1. This passage does not teach **Total Hereditary Depravity** but rather the **universal sinfulness** of accountable human beings (Rom. 3:23)
2. In this same context, Solomon says that **God made man upright** (Eccl. 7:29)
- j) Isa. 1:5-6: <sup>5</sup> Why should you be stricken again? You will revolt more and more. The **whole head is sick**, And the **whole heart faints**. <sup>6</sup> From the **sole of the foot** even to the **head**, There is **no soundness** in it, But **wounds and bruises and putrefying sores**; They have not been **closed** or **bound up**, Or **soothed with ointment**.

1.The **depravity** described here is not the result of inheritance but their **wicked actions**

a.Isa. 1:2-4: <sup>2</sup> Hear, O heavens, and give ear, O earth! For the LORD has spoken: “I have nourished and brought up children, And they have **rebelled** against Me; <sup>3</sup> The ox knows its owner And the donkey its master’s crib; But Israel **does not know**, My people **do not consider**.” <sup>4</sup> Alas, **sinful nation**, A people **laden with iniquity**, A brood of **evildoers**, Children who are **corrupters**! They have **forsaken** the LORD, They have provoked to anger The Holy One of Israel, They have **turned away backward**.

2.If Isaiah is describing Total Hereditary Depravity, **how could Israel do** what God commands them to do

a.Isa. 1:16-20: <sup>16</sup> “**Wash** yourselves, make yourselves clean; **Put away** the evil of your doings from before My eyes. **Cease** to do evil, <sup>17</sup> **Learn** to do good; **Seek** justice, **Rebuke** the oppressor; **Defend** the fatherless, **Plead** for the widow. <sup>18</sup> “Come now, and let us **reason** together,” Says the LORD, “Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool. <sup>19</sup> If you are **willing** and **obedient**, You shall eat the good of the land; <sup>20</sup> But if you **refuse** and **rebel**, You shall be devoured by the sword”; For the mouth of the LORD has spoken.

k)Isa. 48:8: <sup>8</sup> Surely you **did not hear**, Surely you **did not know**; Surely from long ago your **ear was not opened**. For I knew that you would **deal very treacherously**, And were called a **transgressor from the womb**.

1.Transgression involves a **voluntary act**, not inherited depravity

2.This passage refers to **Israel as a nation**. Her **origin** is compared to **a birth**. It means that from her earliest existence **Israel was disobedient** to God.

l)Isa. 64:6: <sup>6</sup> But we are all like an unclean thing, And **all our righteousnesses are like filthy rags**; We all fade as a leaf, And our iniquities, like the wind, Have taken us away.

1.This passage does not say that **man is born in sin**

m)Jer. 3:25: <sup>25</sup> We lie down in our **shame**, And our **reproach** covers us. For we have **sinned** against the LORD our God, We and our fathers, **From our youth** even to this day, And have **not obeyed** the voice of the LORD our God.” (cf. Jer. 22:21; 32:30)

1.These passages refer to **Israel and/or Judah as nations**. Her **origin** is compared to **a birth**. It means that from her earliest existence **Israel and Judah were disobedient** to God.

2.It says from our “**youth**” not from our **birth**

n)Jer. 17:9: <sup>9</sup> “The **heart** is **deceitful** above all things, And **desperately wicked**; Who can know it?

1.The text does not say that the heart is **deceitful from the womb**

2.A heart can **grow** or **become deceitful**

a.Eph. 4:22: <sup>22</sup> that you put off, concerning your former conduct, the old man which **grows corrupt** according to the deceitful lusts,

o)Rom. 3:9: <sup>9</sup> What then? Are we better than they? Not at all. For we have previously charged both **Jews** and **Greeks** that they are **all under sin**.

p)Rom. 3:23: <sup>23</sup> for **all have sinned** and **fall short** of the glory of God,

1.No one denies that **everyone sins**, the questions are:

a.Are men **guilty by inheritance**?

b.Do their sins make them **so depraved** that they are **unable to turn from sin** and understand the gospel?

2.This passage explains **how individuals become sinners**

a.Rom. 3:12-18: <sup>12</sup> They have all **turned aside**; They have together **become unprofitable**; There is none who **does good**, no, not one.” <sup>13</sup> “Their **throat** is an open tomb; With their **tongues** they have **practiced deceit**”; “The poison of asps is under their lips”; <sup>14</sup> “Whose **mouth** is full of **cursing** and **bitterness**.” <sup>15</sup> “Their **feet** are swift to **shed blood**; <sup>16</sup> Destruction and misery are in their ways; <sup>17</sup> And the way of peace they have not known.” <sup>18</sup> “There is **no fear of God** before their eyes.”

q)Rom. 5:12ff, 18-19

1.This passage does not say:

a.We are all **guilty** because **Adam sinned**

b.We **inherit sin** from Adam

c.We all **sinned in Adam**

2.This passage does say:

a.**Sin entered** the world through Adam

b.**Death** came through **sin**

c.**Death spread** to all men because **all sinned**

3.It also says that some had not sinned “**according to the likeness of the transgression of Adam**” (Rom. 5:14). How is this possible if we all inherit Adam’s sin?

a.“**Death reigned by Adam** and **life reigned by Christ**.” But we are no more **spiritually dead** because of Adam’s

**bringing sin into the world** than we are **spiritually alive** because **Christ brought life into the world**. Both are **conditional**

4. Verse 18 is a central fact -- **whatever Adam did Christ counteracted**

5. Three possible interpretations:

a. All become **guilty unconditionally** by Adam's sin, and therefore all become **forgiven unconditionally** by Christ's sacrifice

1. This would justify the doctrine of **inherited sin**, but it would also mean **universal salvation** which other passages clearly refute, and Calvinist's will not accept

b. The condemnation to **physical death** was **unconditionally passed** to all men because of Adam's sin; and therefore, the justification to **physical life passes to all men unconditionally** because of Christ's work (cf. 1 Cor. 15:22)

1. Physical death and life do not fit the **context**

c. Adam's sin resulted in all men's **condemnation conditionally** (when they walk in his footsteps); and Christ's death resulted in all men's **justification conditionally** (when they obey Him) (cf. Rom. 5:1-2; 6:3-4, 17-18)

6. The Calvinists' interpretation that Adam's sin resulted in the **unconditional condemnation** of all men and Christ's death resulted in the **unconditional forgiveness** of all the elect does not do justice to the language of the text

r) Rom. 7:14-25

1. This passage says nothing about **Adam**, or **Adam's sin**, or anyone **inheriting Adam's sin**

2. The passage does describe **depravity**, but it is the **consequence** of the sin that the man himself **practices** (Rom. 7:15-20)

3. Paul teaches the **innocence of children** in this same context (Rom. 7:9)

4. Actually, this passage **contradicts total depravity**

a. Paul **"delights"** in God's law (Rom. 7:22)

b. Paul **"wills"** to do good (Rom. 7:18-19, 21)

c. The doctrine of **Total Hereditary Depravity** teaches that this is **impossible**

1. *The Westminster Confession Of Faith* [The creed of the Presbyterian Church in the United States]: "II. By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and

**wholly defiled in all the faculties and parts of soul and body.**

“III. They being the root of all mankind, **the guilt of this sin was imputed**, and **the same death in sin and corrupted nature conveyed to all their posterity** descending from them by ordinary generation.” (Bold emphasis added, Schaff, 3:615)

2. *The Westminster Confession Of Faith*: “III. Man, by his fall into a state of sin, hath **wholly lost all ability of will to any spiritual good accompanying salvation**; so as a natural man, being altogether averse from that good, and dead in sin, **is not able, by his own strength, to convert himself**, or to prepare himself thereunto.” (Bold emphasis added, Schaff, 3:623)

s) Rom. 8:7: <sup>7</sup> Because the **carnal mind** is **enmity** against God; for it is **not subject** to the law of God, nor indeed can be.

1. This passage says nothing about a carnal mind being **inherited**

2. Instead it indicates that a **carnal mind** is developed by a **carnal lifestyle**

a. **Walking** according to the flesh (Rom. 8:1, 4)

b. **Living** according to the flesh (Rom. 8:5)

c. **Set their minds** on the things of the flesh (Rom. 8:5)

t) 1 Cor. 15:22: <sup>22</sup> For as in **Adam** all **die**, even so in **Christ** all shall be **made alive**.

1. This passage is talking about **physical death**, not spiritual death

2. We all suffer **physical death unconditionally** as a **consequence of Adam's sin**, but not spiritual death

3. The context of this passages is talking about **resurrection from physical death** (1 Cor. 15:12-13, 15-16, 18-23)

5) The Bible teaches that people are born **innocent** and then later become **sinful**, even **depraved**, but not totally

a) Man is **not born depraved**

1. Man is born **good** (Eccl. 7:29; Ezek. 28:15)

2. Young children are **innocent** (Psa. 106:37-38; Jer. 19:4)

a. Before birth, Jacob and Esau had **done neither good nor bad** (Rom. 9:11)

3. Young children are **not accountable** (Dt. 1:39; Isa. 7:15-16; Jon. 4:10-11)

4. Children are **safe** until they become “**accountable**” (Rom. 7:9)

a. *Sam Dawson*: “Rather than being **born spiritually dead**, as Calvinists believe, Paul was **spiritually alive**, but when he

became a **citizen** under the law of God, and **violated** that law, he **sinned**, and thus **became spiritually dead**.” (Bold emphasis added, 6)

5. We must **become like little children** to be saved Mt. 18:1-4, 14; Mt. 19:13-15; (Mk. 10:13-16; Lk. 18:15-16)

a. If babies are **born depraved**, why would Jesus say:

1. We must **become like little children** to enter the kingdom (Mt. 18:3)

2. “**Of such is the kingdom of heaven**” (Mt. 19:14)

b. If **Total Hereditary Depravity** is true, then Jesus would have been teaching that men must become “**wholly defiled in all the faculties of soul and body,**” “**conceived in sin,**” “**by nature children of wrath,**” etc. in order to enter into the kingdom of heaven. **Who can believe that?**

b) Man does not **inherit guilt**

1. Man is **responsible** for his own sins (Dt. 24:16; 2 Chr. 25:4; Jer. 31:29-30)

2. The **guilt** of sin is **not inherited** (Ezek. 18:19-20, 30)

a. **Righteous man** (Ezek. 18:5-9)

b. **Wicked son** (Ezek. 18:10-13)

c. **Righteous grandson** (Ezek. 18:14-17)

d. The **general principle** (Ezek. 18:19-20)

e. Thus, we do not **sin** because we are **sinner**s. We are **sinner**s because we **sin** (cf. Eph. 2:1-3)

3. We are **separated** from God by **our own sins** (Isa. 59:1-2; Col. 1:21; Eph. 2:1-2)

4. We will be **rewarded for our own deeds** (Jer. 17:10; Rom. 2:5-6; 2 Cor. 5:10; 1 Pet. 1:17; Rev. 22:12)

5. By definition, sin is **committed**, not **inherited** (1 Sam. 15:24; Dan. 9:5, 11; 1 Jn. 3:4)

a. **Commission** (Lev. 4:2, 13, 22, 27; 5:17; Jer. 44:23)

b. **Omission** (2 Th. 1:8-9; Jas. 4:17)

c. **Presumption** (Num. 15:30-31; Dt. 1:43-46; 17:12-13; 2 Jn. 9-11)

d. **Violation** (Rom. 14:5, 14, 23)

6. Man sins because he is **led away by his own desires** (Jas. 1:13-16)

c) Man's depravity is **not total**



1. Those **dead** in sin can **hear** and **live** (Jn. 5:24-25)
2. Those **dead** in sin can **arise** (Eph. 5:14)
3. Those with **good hearts** can **hear** the word, **keep** it, and **bear fruit** (Lk. 8:4ff, 15)
- d) If **Total Hereditary Depravity** were true, then several things taught in the Bible would be **impossible**
  1. Unsaved people could not **do “good”**
    - a. **Cornelius** (Acts 10:1-2, 22 & 11:13-14)
  2. **Reconciliation** would be impossible (Rom. 5:10; 2 Cor. 5:18-20; Eph. 2:16)
    - a. Reconcile = “to **make friends** with again”
    - b. The fact that men are “**reconciled**” to the Father (2 Cor. 5:18-20) implies that at one time they were **friends with God**
  3. **Regeneration** would be impossible (Tit. 3:5)
  4. Christ could not have been **like us** (Heb. 2:14-17) and yet be **without sin** (Heb. 4:15)
    - a. In other words, if we are **born with sinful natures**, then how could it be said that **Jesus became like us**, unless he was **born with a sinful nature**, too?
  5. God would be the **source of our sin** (Eccl. 12:7; Zech. 12:1; Heb. 12:9; cf. Jas. 1:13-15, 17)
    - a. Since God is the Father of our spirits (Eccl. 12:7; Heb. 12:9), He would be the source of our sin, but this is **contrary to His nature** (Jas. 1:13-15, 17)

**B. We Have Been Made Alive In Christ** (Eph. 2:4-7)

1. But **God**
  - a. What a magnificently wonderful **contrast!!!**
2. God is
  - a. Rich in **mercy** (cf. Num. 14:18; Neh. 9:27; Psa. 51:1; 86:5, 15; 103:8-11; Mic. 7:18-20; 1 Pet. 1:3)
    - 1) **Justice** is getting what we deserve
    - 2) **Mercy** is not getting what we deserve
      - a) Mercy is “God’s **compassion** for the helpless, issuing in **action** for their relief.” (Bold emphasis added, Wood, 35)
      - b) *William Klein*: “‘**Mercy**’ (*eleos*, GK 1799), also translated as ‘**compassion**’ or ‘**pity**,’ occurs seventy-eight times in the NT, twenty-six of those in Paul’s letters. In the LXX it dominantly translated the Hebrew *hesed* (GK 2876)—God’s **covenantal faithfulness** to his

undeserving people....This unmerited, compassionate commitment **motivates God's rescue effort** for his disobedient, wayward creatures (cf. Tit 3:5). God has decided to have mercy on **all people**, Jews and Gentiles (cf. Ro 11:32)." (Bold emphasis added, 67)

- 3) **Grace** is getting what we don't deserve
- b. Great in **love** (cf. Jer. 31:3; Eph. 3:19; 1 Jn. 3:1)
  - 1) *Darrell Bock*: "God **saw the mess** we were in and reached down to **pull us out of it**, not because we **deserved rescue**, but because **he loved us** enough to **act on our behalf**." (Bold emphasis added, 64)
  - 2) *Colly Caldwell*: "God's mercy, love, grace, and kindness are **offered to man in abundance**. They are not doled out in small, scanty, sporadic, or meager amounts." (Bold emphasis added, 74)
- c. He **loved us** (cf. Jn. 3:16; Rom. 5:5-8; Tit. 3:4-7; 1 Jn. 4:10, 19)
  - 1) *Augustine*: "God loves each one of us as if there were only one of us to love." (Larson & Lowery, 80)
3. God **made us alive** together with Christ
  - a. **Resurrection!** We have been **raised** from spiritual death to spiritual life by means of **forgiveness**
    - 1) Col. 2:13: <sup>13</sup> And you, being **dead** in your trespasses and the uncircumcision of your flesh, He has **made alive** together with Him, having **forgiven** you all trespasses,
  - b. In other passages, Paul associates this resurrection with **baptism** (Rom. 6:1-11; Col. 2:11-13)
  - c. **"By grace you have been saved"**
    - 1) It was God's **grace** that moved Him to save
    - 2) *William Klein*: "Here and in v. 8 Paul employs **the perfect tense** of 'save,' the most heavily marked Greek tense (and rarely used for 'save' elsewhere and never by Paul; see Mk 5:34 par.; 10:52 par.; Lk 7:50). In so doing, he emphasizes the **ongoing consequences in the present of God's action to save**. Not only did God **save them**, but believers **enjoy the ongoing results** of that salvation. They live in a **saved condition**." (Bold emphasis added, 68)
4. God **raised us up** together
  - a. **Exaltation!** We have been **positionally** raised up
  - b. Paul explains in the companion letter of Colossians that this exaltation demands a **new focus** (Col. 3:1-2)
5. God **made us sit together** in the heavenly places in Christ
  - a. **Coronation!**
  - b. **"Heavenly places"** (ASV; ESV; KJV; NASB; NKJV; NRSV; RSV; YLT) = **"heavenly realms"** (NIV) = **"the heavens"** (CSB; HCSB; NAB)
    - 1) **All spiritual blessings** (Eph. 1:3)

- 
- 2) **Christ sits at the right hand of God** (Eph. 1:20)
  - 3) **Christians sit with Christ** (Eph. 2:6)
  - 4) **Principalities and powers** (Eph. 3:10)
  - 5) **Spiritual hosts of wickedness** (Eph. 6:12)
- c. *Warren Wiersbe*: "What a miracle of God's grace! We are taken out of the **great graveyard of sin** and placed into the **throne room of glory**." (Bold emphasis added, *Bible Exposition Commentary*, 2:17)
- d. *Harold Hoehner*: "Believers are **positioned spiritually in heaven**, where Christ is. They are **no longer mere earthlings; their citizenship is in heaven** (Phil. 3:20). He is the **exalted Son of God**, and they are **exalted sons and daughters of God**." (Bold emphasis added, 2:623)
- e. Christians **rule** and **reign** with Christ spiritually now
- 1) Christ is **ruling and reigning now**
    - a) *Psa. 110:1-4*:
      1. The Messiah would **sit at God's right hand** (*Psa. 110:1*)
        - a. Before ascending into heaven, Jesus claimed **all authority** (*Mt. 28:18*)
        - b. When Jesus **ascended** into heaven:
          1. He **sat down** at the right hand of God (*Mk. 16:19*; cf. *Lk. 22:69*; *Heb. 1:1-3*; *10:12*; *12:2*)
          2. He sat on **His Father's throne** (*Rev. 3:21*)
          3. He sat on **David's throne** (*Acts 2:30-33*)
          4. He was seated far above all **principality, power, might** and **dominion** (*Eph. 1:20-23*)
          5. He is now **sitting** at the right hand of God (*Col. 3:1*)
          6. He was given a **kingdom** (*Dan. 7:13-14*)
      2. The Messiah would sit at God's right hand **until His enemies were made his footstool** (*Psa. 110:1*)
        - a. Jesus is now **waiting** until His enemies are made His footstool (*Heb. 10:12-13*)
      3. The Lord would send **the rod** of His strength out of Zion (*Psa. 110:2*)
        - a. Jesus received **a rod** from His Father (*Rev. 2:26-27*)
      4. The Messiah would **rule in the midst of His enemies** (*Psa. 110:2*)
        - a. At the Second Coming, Christ will **deliver the kingdom** (i.e. His power, authority, dominion, etc.) to God the Father (*1 Cor. 15:24*)
        - b. He **must reign** till He has put all enemies under His feet (*1 Cor. 15:25*)

- c. The last enemy to be destroyed is **death** in the **General Resurrection** at the **Second Coming** (1 Cor. 15:26)
- d. If Jesus **rules** in the **midst** of His enemies (1 Cor. 15:25), and He is **waiting** until His enemies are made His **footstool** (Heb. 10:12-13), He must be **ruling** while He is **waiting**
- e. When all things are made subject to Christ, He will also **be subject** to God the Father (1 Cor. 15:28)
- 5. The Messiah's people would be **volunteers** in the day of His power (Psa. 110:3)
  - a. Those who serve Christ now do so **voluntarily** (Rev. 22:17)
- 6. The Messiah would be a **priest forever** according to the order of **Melchizedek** (Psa. 110:4)
  - a. Jesus is now our **High Priest** after the order of **Melchizedek** (Heb. 5:5-10; 6:19-20)
- b) Zech. 6:12-13:
  - 1. The Messiah would be the **BRANCH** (Zech. 6:12)
    - a. This Branch would be **a rod** from the **stem of Jesse** (Isa. 11:1)
    - b. Jesus was from **the seed of Jesse** (Mt. 1:5-6, 16)
  - 2. The Messiah would **build the temple** of the Lord (Zech. 6:12-13)
    - a. Jesus is building the **church**, the **temple** of God (Mt. 16:18; Eph. 2:19-22; 1 Pet. 2:4-5)
  - 3. The Messiah would **bear the glory** (Zech. 6:13)
    - a. Jesus now **bears the glory** (Heb. 2:9; 1 Pet. 1:20-21; Rev. 5:12-13)
  - 4. The Messiah would **sit and rule on His throne** (Zech. 6:13)
    - a. God made Jesus both **Lord** and **Christ** (Acts 2:30-36)
  - 5. The Messiah would be a **priest on His throne** (Zech. 6:13)
    - a. Jesus is our **High Priest now** (Heb. 3:1; 4:14-16)
    - b. Jesus is now a **High Priest** seated at the **right hand** of God's throne (Heb. 8:1-2)
  - 6. The **counsel of peace** would be between them both (Zech. 6:13)
    - a. Christ is **our peace** (Eph. 2:13-18)
- 2) If Christ is ruling and reigning **now** until the Second Coming, and Christians rule and reign **with Him**, then we must be ruling and reigning with Him **now**
  - a) Christians **sit** with Christ in the **heavenly places** (Eph. 2:4-6)
  - b) Christians **sit** with Christ on **His throne** (Rev. 3:21)

- c) Christians are given **authority** over the nations (Rev. 2:26-27; 20:4; cf. Jer. 1:9-10)
- d) Christians **reign** upon the earth (Rev. 5:9-10)
- e) Christians will **reign forever** (Dan. 7:18, 27; Rev. 22:5)
- f) Christians **reign in life** through Jesus Christ (Rom. 5:16-17)
- g) Christians are **joint heirs** with Christ (Rom. 8:17)
- h) All things **belong** to the Christian (1 Cor. 3:21-23)
- i) Christians will **judge** the world and angels (1 Cor. 6:2-3)
- j) Christians are **a savor** of life and death (2 Cor. 2:14-16)

Christ		Christians
Heb. 1:2	<b>Heir of all Things</b>	Rom. 8:17; 1 Cor. 3:21-23
Dan. 7:13-14	<b>Receives Kingdom Forever</b>	Dan. 7:18, 21-22, 27
Acts 2:30-36; Heb. 8:1; 12:2; Rev. 3:21	<b>Sits on Throne</b>	Rev. 3:21
Eph. 1:20	<b>Sits in Heavenlies</b>	Eph. 2:6
Psa. 2:7-8; Dan. 7:14; 1 Cor. 15:27	<b>Authority over Nations</b>	Rev. 2:26
Psa. 2:9; 110:2; Isa. 11:4; Rev. 12:5; 19:15	<b>Rules with Rod of Iron</b>	Rev. 2:26-27
Jn. 5:22, 26-27	<b>Power to Judge</b>	Dan. 7:22; 1 Cor. 6:1-3; Rev. 20:4
Lk. 1:33; Rev. 11:15; cf. 1 Cor. 15:24-28	<b>Reigns Forever</b>	Rom. 5:17; 2 Tim. 2:11-13; Rev. 5:10; 22:5

Christ & Christians (Zech. 6:12-13)		
Christ		Christians
Mt. 26:64; Mk. 16:19; Acts 2:30-36; Eph. 1:20-23; Col. 3:1; Heb. 1:3, 13; 8:1; 10:12-13; 12:2; 1 Pet. 3:22	Sit	Eph. 2:6; Rev. 3:21
Rom. 15:12; 1 Cor. 15:24-27a; Heb. 1:13; 10:12-13; Rev. 12:5; 19:15	Rule	Dan. 7:18, 26-27; Rom. 5:17; 2 Tim. 2:11-13; Rev. 2:26-27; 5:9-10; 20:6
Heb. 4:14-16; 5:5-10; 6:20; 7:15-17; 8:1-2	Be Priest	1 Pet. 2:5, 9; Rev. 1:6; 20:6

f. What God **does for Christians** is similar to what He **did for Christ**

Unbelievers	Christ
Dead spiritually (Eph. 2:1-3)	Died physically (Eph. 1:20)
Raised spiritually (Eph. 2:5-6)	Raised physically (Eph. 1:20)
Seated spiritually (Eph. 2:6)	Seated physically (Eph. 1:20)

1) *Albert Barnes*: "Everywhere in the New Testament, the close connection of the believer with Christ is affirmed. We are **crucified** with him. We **die** with him. We **rise** with him. We **live** with him. We **reign** with him. We are **joint heirs** with him. We **share his sufferings** on earth (1 Pet. 4:13), and we **share his glory** with him on his throne; Rev. 3:21." (Bold emphasis added, 41)

6. God will show, in the ages to come, the **exceeding riches of His grace**

a. **"Show"** (*endeiknymi*) = "display or demonstrate" (cf. Rom. 2:15; 9:17, 22; 2 Cor. 8:24; Titus 2:10; 3:2) (Hoehner, 2:624)

b. **In the ages to come**

1) **The ages that will precede the Second Coming**

a) Objection: In that case Paul would probably have spoken about **"the fulness of the times"** (Eph. 1:10) or about **"this age"** (Eph. 1:21)

2) **The ages that will follow the Second Coming** (cf. "the coming age" Eph. 1:21)

a) Objection: In Eph. 1:21 there is a contrast between **"this age"** and **"the coming one,"** which is not the case in Eph. 2:7. Also Eph. 1:21 has the singular **"age"** and the Eph. 2:7, the plural **"ages"**

- 3) **All future time** (cf. Jude 25, lit. “both now and into all the ages”)
  - a) Since nothing in the context **limits this phrase to any one period** either before or after the Second Coming, this seems to be the most likely reference (Hendriksen, 119-120)
  - b) *S. M. Baugh*: “While it is tempting to take the time reference as the ‘**age to come**’ (after Christ’s Parousia), the use of the plural αἰῶνες (*aiōnes*) underlines the **endless extent of unfolding eras** and refers simply to **all future time**, both in this age and in the age to come....” (Bold emphasis added, 157-158)

c. **The exceeding riches of His grace**

- 1) *William Hendriksen*: “Paul does not say ‘God’s grace,’ nor even ‘the riches of his grace,’ but **‘the sur- (super) passing riches of his grace.’**” (Bold emphasis added, 119)
- 2) *S. M. Baugh*: “God’s grace...is actually **God’s favor granted to those who deserve his wrath** (v. 3). It is not just **undeserved**, as if the people whom God befriends were neutral. It is [*sic*] act of immense favor bestowed on those who lie under **God’s just condemnation** as transgressors and sinners. Hence, a better quick definition is: **‘God’s favor despite human demerit.’**” (Bold emphasis added, 159-160)
- 3) Paul emphasizes **God’s riches** bestowed on mankind and especially Christians several times in his epistles:
  - a) The riches of His **goodness** (Rom. 2:4)
  - b) The riches of His **glory** (Rom. 9:23; Eph. 1:18; 3:16; Phil. 4:19)
  - c) He is rich to **all** who call upon Him (Rom. 10:12)
  - d) Riches for the **world** and riches for the **Gentiles** (Rom. 11:12)
  - e) Riches of God’s **wisdom** and **knowledge** (Rom. 11:33)
  - f) The riches of His **grace** (Eph. 1:7; 2:7)
  - g) The riches of **the glory of His inheritance** (Eph. 1:18)
  - h) Rich in **mercy** (Eph. 2:4)
  - i) The riches of **Christ** (Eph. 3:8)
  - j) The riches of **the glory of this mystery** among the Gentiles (Col. 1:27)
- d. This is **the purpose** of God’s loving actions that Paul has just described
- e. God’s plan to save sinners will **redound to His glory** forever and ever (cf. Eph. 1:5-6, 11-14; Phil. 1:9-11)
  - 1) God saved ancient Israel not because they were worthy (Dt. 7:7-8) but for **His own sake** (Isa. 43:25; 48:11; Dan. 9:19)
  - 2) *William Hendriksen*: “God’s purpose in saving his people reaches beyond man. **His own glory is his own chief aim.**” (Bold emphasis added, 118-119)
  - 3) *William Hendriksen*: “[T]hroughout eternity the redeemed will be exhibited as **the monuments of ‘the marvelous grace of our loving Lord,’** who drew

us from destruction's pit and raised us to heights of heavenly bliss, and did all this at such a cost to himself that he spared not his own Son...." (Bold emphasis added, 119)

- 4) *Max Anders*: "In the same sense that an artist might display his canvasses to reveal his skill, so **God displays his redeemed children to the universe to demonstrate his grace.**" (112)
- 5) *Edward R. Roustio*: "God will display **the trophies of His grace** throughout the endless ages of eternity. Saints will be **concrete demonstrations of the overflowing wealth of His grace.**" (Bold emphasis added, *The KJV Bible Commentary*, 2410)

### C. We Are Saved By Grace Eph. 2:8

1. The NT clearly teaches that sinners are **saved by God's grace**
  - a. Acts 15:11: <sup>11</sup> But we believe that through **the grace** of the Lord Jesus Christ we shall be **saved** in the same manner as they."
  - b. Eph. 2:5: <sup>5</sup> even when we were dead in trespasses, made us alive together with Christ (by **grace** you have been **saved**),
  - c. 2 Tim. 1:9: <sup>9</sup> who has **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 to us in Christ Jesus before time began,
  - d. Tit. 3:4-7: <sup>4</sup> But when the **kindness** and the **love** of God our Savior toward man appeared, <sup>5</sup> not by works of righteousness which we have done, but according to His **mercy** He saved us, through the washing of regeneration and renewing of the Holy Spirit, <sup>6</sup> whom He poured out on us abundantly through Jesus Christ our Savior, <sup>7</sup> that having been **justified by His grace** we should become heirs according to the hope of eternal life.
2. We are saved by God's grace, and we can be saved no other way, because of **what God's grace has provided**
  - a. God's grace is in **God's plan**
    - 1) Long before **you came along** and committed your very **first sin**, before **Adam and Eve introduced sin** into the world by eating the forbidden fruit, even before **God created the universe**, He formulated **a plan** to save sinners like you
      - a) That plan involved **an election** of those in Christ "before the foundation of the world" to the "praise of his glorious grace"
        1. Eph. 1:4-6 (ESV): <sup>4</sup> even as he **chose us in him** before the **foundation of the world**, that we should be **holy** and **blameless** before him. In love <sup>5</sup> he **predestined** us for **adoption** as **sons** through Jesus Christ, according to the purpose of his will, <sup>6</sup> to the praise of **his glorious grace**, with which he has blessed us in the Beloved.
      - b) That plan provided for your **redemption** through the "**precious blood of Christ**"



1. 1 Pet. 1:18-20: <sup>18</sup> knowing that you were not **redeemed** with **corruptible things**, like **silver** or **gold**, from your **aimless conduct** received by tradition from your fathers, <sup>19</sup> but with the **precious blood** of Christ, as of a **lamb** without **blemish** and without **spot**. <sup>20</sup> He indeed was **foreordained** before the **foundation of the world**, but was manifest in these last times for you
- c) That plan will ultimately result in the **inheritance** of an **eternal kingdom**
  1. Mt. 25:34: <sup>34</sup> Then the King will say to those on His right hand, 'Come, you blessed of My Father, **inherit the kingdom** prepared for you from the **foundation of the world**:
  - 2) Since God formulated this plan before He created the universe, none of us had **anything to do with it**. We didn't **deserve** His plan. We could not **compel** God to formulate His plan
  - 3) God's grace is manifested in **God's plan**.
- b. God's grace is in **God's gospel**
  - 1) God not only **formulated a plan** to save sinners, but He has **revealed that plan** in His word
  - 2) In fact, the gospel is called:
    - a) **"The gospel of the grace of God"** (Acts 20:24)
    - b) **"The word of His grace"** (Acts 14:3; 20:32)
  - 3) The **gospel** is an expression of **God's grace** for at least two reasons:
    - a) It was **given** by the grace of God
      1. Eph. 3:1-5: <sup>1</sup> For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles— <sup>2</sup> if indeed you have heard of **the dispensation of the grace of God** which was **given** to me for you, <sup>3</sup> how that by **revelation** He made known to me **the mystery** (as I have briefly **written** already, <sup>4</sup> by which, when you **read**, you may understand my knowledge in the mystery of Christ), <sup>5</sup> which in other ages was not made known to the sons of men, as it has now been **revealed** by the **Spirit** to His **holy apostles** and **prophets**:
      - b) It **reveals God's gracious plan** to save sinners like you and me
        1. Paul describes the gospel as **"the power of God to salvation"**
          - a. Rom. 1:16-17: <sup>16</sup> For I am **not ashamed** of the **gospel of Christ**, for it is the **power of God to salvation** for everyone who **believes**, for the Jew first and also for the Greek. <sup>17</sup> For in it the **righteousness of God** is **revealed** from **faith to faith**; as it is written, **"The just shall live by faith."**
        2. The message of the gospel will take us to our **eternal inheritance**
          - a. Acts 20:32: <sup>32</sup> "So now, brethren, I commend you to God and to the **word of His grace**, which is able to **build you up** and **give you an inheritance** among all those who are sanctified.

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- b. Col. 1:5-6: <sup>5</sup> because of **the hope** which is laid up for you in heaven, of which you **heard** before in **the word of the truth of the gospel**, <sup>6</sup> which has come to you, as it has also in all the world, and is bringing forth fruit, as it is also among you since the day you **heard** and **knew** the **grace of God in truth**;
  - 3. By **God's grace**, the gospel **teaches us how to live our lives** so that we can inherit the **eternal inheritance** that God has prepared for His people
    - a. Tit. 2:11-13: <sup>11</sup> For the **grace of God** that **brings salvation** has appeared to all men, <sup>12</sup> **teaching** us that, denying **ungodliness** and **worldly lusts**, we should live **soberly, righteously, and godly** in the present age, <sup>13</sup> **looking for** the blessed hope and glorious appearing of our great God and Savior Jesus Christ,
  - 4) God didn't have to **formulate a plan** to save sinners, and He didn't have to **reveal that plan**, but He did; and that's an expression of **His grace**
  - c. God's grace is in **God's Son**
    - 1) The apostle Paul tells us that **Jesus** was a **gift of God's grace**
      - a) Rom. 5:12-19: <sup>12</sup> Therefore, just as through one man **sin** entered the world, and **death** through sin, and thus **death spread** to all men, because **all sinned**—<sup>13</sup> (For until the law sin was in the world, but sin is not imputed when there is no law. <sup>14</sup> Nevertheless **death reigned** from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. <sup>15</sup> But the **free gift** is not like the offense. For if by the **one man's offense many died**, much more the **grace of God** and **the gift by the grace** of the **one Man, Jesus Christ**, abounded to many. <sup>16</sup> And the gift is not like that which came through the one who sinned. For the **judgment** which came from **one offense** resulted in **condemnation**, but the **free gift** which came from **many offenses** resulted in **justification**. <sup>17</sup> For if by the **one man's offense death reigned** through the one, much more those who receive **abundance of grace** and of the **gift of righteousness** will **reign in life** through the One, Jesus Christ.) <sup>18</sup> Therefore, as through **one man's offense judgment** came to **all men**, resulting in **condemnation**, even so through **one Man's righteous act** the **free gift** came to **all men**, resulting in **justification** of life. <sup>19</sup> For as by **one man's disobedience** many were **made sinners**, so also by **one Man's obedience** many will be **made righteous**.
    - 2) Jesus came to **earth** so that I might go to **heaven**
      - a) 1 Pet. 3:18: <sup>18</sup> For Christ also **suffered** once for sins, the **just** for the **unjust**, that He might **bring us to God**, being put to **death in the flesh** but **made alive** by the **Spirit**,
    - 3) Jesus became **poor** so that I might be **rich**
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- a) 2 Cor. 8:9: <sup>9</sup> For you know **the grace** of our Lord Jesus Christ, that though He **was rich**, yet for your sakes He **became poor**, that you through His **poverty** might **become rich**.
  - 4) Jesus was made to be **sin** so that I could be **righteous**
    - a) 2 Cor. 5:21: <sup>21</sup> For He made Him who knew no sin to **be sin** for us, that we might **become the righteousness of God** in Him.
  - 5) Jesus died **for me, in my place**, so that I **don't have to die**
    - a) Heb. 2:9: <sup>9</sup> But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the **grace** of God, might **taste death for everyone**.
    - b) "He came to **pay a debt He didn't owe** because we **owe a debt we couldn't pay**"
  - 6) Jesus **didn't have to do** any of this, and we couldn't **compel Him** to do any of it
  - 7) Jesus' perfect life and sinless death is a manifestation of **God's grace**
    - a) 2 Cor. 9:15: <sup>15</sup> **Thanks** be to God for His **indescribable gift!**
  - d. God's grace is in **God's forgiveness**
    - 1) If God were not willing to **forgive**, where would we be? What **hope** could we have?
      - a) Psa. 130:1-8: <sup>1</sup> Out of the depths I have cried to You, O LORD; <sup>2</sup> Lord, hear my voice! Let Your ears be attentive To the voice of my supplications. <sup>3</sup> If You, LORD, should **mark iniquities**, O Lord, **who could stand?** <sup>4</sup> But **there is forgiveness with You**, That You may be **feared**. <sup>5</sup> I wait for the LORD, my soul waits, And in His word I do hope. <sup>6</sup> My soul waits for the Lord More than those who watch for the morning— Yes, more than those who watch for the morning. <sup>7</sup> O Israel, **hope in the LORD**; For with the LORD there is **mercy**, And with Him is **abundant redemption**. <sup>8</sup> And He shall **redeem Israel** From **all his iniquities**.
    - 2) God's willingness to **forgive** is an expression of His grace
      - a) Eph. 1:7-8: <sup>7</sup>In Him we have **redemption** through His blood, the **forgiveness** of sins, according to **the riches of His grace** <sup>8</sup> which He made to **abound** toward us in all **wisdom** and **prudence**,
      - b) 2 Tim. 1:9: <sup>9</sup> who has **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 to us **in Christ Jesus** before time began,
    - 3) Paul told Timothy that although he was "formerly a **blasphemer**, a **persecutor**, and an **insolent man**," Christ **saved** him, by His **mercy** and **grace**, to **demonstrate** that He is **willing to save anyone**
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- a) 1 Tim. 1:12-17: <sup>12</sup> And I **thank** Christ Jesus our Lord who has enabled me, because He counted me **faithful**, putting me into the **ministry**, <sup>13</sup> although I was formerly a **blasphemer**, a **persecutor**, and an **insolent man**; but I obtained **mercy** because I did it **ignorantly in unbelief**. <sup>14</sup> And the **grace** of our Lord was exceedingly **abundant**, with **faith** and **love** which are in Christ Jesus. <sup>15</sup> This is a **faithful saying** and worthy of all **acceptance**, that **Christ Jesus came into the world to save sinners, of whom I am chief**. <sup>16</sup> However, for this reason I obtained **mercy**, that in me first Jesus Christ might show all **longsuffering**, as a **pattern** to those who are **going to believe** on Him for **everlasting life**. <sup>17</sup> Now to the **King eternal, immortal, invisible**, to **God** who alone is **wise**, be **honor** and **glory** forever and ever. **Amen**.
- 4) That God would **forgive my first sin** is **grace**
- a) Did you know that in the **early post-apostolic period**, there were some who believed that Christ's blood would **cleanse only the sins one committed before becoming a Christian**? Some believed that if **sin** was committed **after conversion**, those sins would **not be forgiven**
- b) They were **definitely wrong** about that
1. Peter told **Simon the sorcerer** to **repent** and **pray** that he might be **forgiven**
    - a. Acts 8:20-24: <sup>20</sup> But Peter said to him, "Your money perish with you, because you thought that the gift of God could be purchased with money! <sup>21</sup> You have neither **part nor portion** in this matter, for **your heart is not right** in the sight of God. <sup>22</sup> **Repent** therefore of this your wickedness, and **pray** God if perhaps the thought of your heart may be **forgiven** you. <sup>23</sup> For I see that you are **poisoned by bitterness** and **bound by iniquity**." <sup>24</sup> Then Simon answered and said, "**Pray to the Lord for me**, that none of the things which you have spoken may come upon me."
  2. John clearly indicates that **Christians** who sin **can be forgiven**
    - a. 1 Jn. 1:8-9: <sup>8</sup> If **we** say that we have **no sin**, we **deceive** ourselves, and the truth is not in us. <sup>9</sup> If we **confess** our sins, He is **faithful** and **just** to **forgive** us our sins and to **cleanse** us from **all unrighteousness**.
    - c) But what if those early Christians had been **right**? What if Christ's blood would **only cleanse the sins committed before becoming a Christian**? Wouldn't that be **grace**, and **much more** than we deserve?
- 5) That He **has forgiven me** countless times since is **more grace**
- 6) That He **will forgive me** every time I **repent** and **seek His forgiveness** according to His plan (1 Jn. 1:8-9) is **grace more abundantly**
- 7) God's grace is manifested in **God's forgiveness**

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e. God's grace is in **God's longsuffering**

1) God's **patience** and **longsuffering** is a manifestation of His **grace**

a) 1 Tim. 1:12-17: <sup>12</sup> And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, <sup>13</sup> although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief. <sup>14</sup> And the **grace** of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus. <sup>15</sup> This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. <sup>16</sup> However, for this reason I obtained mercy, that **in me first** Jesus Christ might show all **longsuffering**, as a pattern to those who are going to believe on Him for everlasting life. <sup>17</sup> Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

2) God's willingness to give us **time to repent** is an expression of His **grace**

a) He gave **Jezebel** time to repent

1. Rev. 2:20-21: <sup>20</sup> Nevertheless I have a few things against you, because you allow that woman **Jezebel**, who calls herself a prophetess, to teach and seduce My servants to **commit sexual immorality** and **eat things sacrificed to idols**. <sup>21</sup> And I gave her **time to repent** of her sexual immorality, and she **did not repent**.

b) How long did God give **David** after he committed adultery with Bathsheba and had her husband Uriah murdered? At least **9 months**

1. 2 Sam. 11:26-27: <sup>26</sup> When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. <sup>27</sup> And when her mourning was over, David sent and brought her to his house, and she became his wife and **bore him a son**. But the thing that David had done **displeased the LORD**.

c) He pleaded with **Israel**, through His **prophets**, for years to **repent**, before He eventually brought **judgment**

1. Jer. 7:25-26: <sup>25</sup> Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you **all My servants the prophets, daily** rising up **early** and sending them. <sup>26</sup> Yet they **did not obey Me** or **incline their ear**, but **stiffened their neck**. They **did worse** than their fathers.

3) God's grace is manifested in His **patience** with sinners like us

f. God's grace is in **God's righteousness**

1) I'm not talking about:

a) God's **personal righteousness**

b) The **imputation** of **Christ's personal righteousness**

1. While the NT clearly teaches the **imputation of righteousness** (Rom. 4:4-6), it does not teach the **imputation of Christ's personal righteousness**
2. That's **Calvinism**, not Bible

2) I'm talking about:

a) A **righteousness** that God **imputes** to sinners who avail themselves of **Christ's sacrifice** according to **God's plan** to save sinners (cf. Rom. 1:16-17; 3:21-22)

1. Let's be honest with ourselves, because we are **all sinners** (Rom. 3:23), none of us are **actually righteous**
2. However, because of **Christ's sacrifice**, God can **forgive** us

a. That means He **does not impute** (i.e. credit to our account) our **trespasses** to us

1. 2 Cor. 5:19: <sup>19</sup> that is, that God was in Christ **reconciling** the world to Himself, **not imputing their trespasses** to them, and has committed to us the **word of reconciliation**.

b. Instead He **imputes righteousness** to us

1. Rom. 4:5-12: <sup>5</sup> But to him who does not **work** but **believes** on Him who **justifies the ungodly**, his **faith** is accounted for **righteousness**, <sup>6</sup> just as David also describes the blessedness of the man to whom **God imputes righteousness** apart from works: <sup>7</sup> "Blessed are those whose **lawless deeds are forgiven**, And whose **sins are covered**; <sup>8</sup> Blessed is the man to whom the LORD shall **not impute sin**." <sup>9</sup> Does this blessedness then come upon the **circumcised** only, or upon the **uncircumcised** also? For we say that **faith** was **accounted** to Abraham for **righteousness**. <sup>10</sup> How then was it accounted? While he was **circumcised**, or **uncircumcised**? Not while **circumcised**, but while **uncircumcised**. <sup>11</sup> And he received the **sign of circumcision**, a **seal** of the **righteousness** of the **faith** which he had while still uncircumcised, that he might be **the father of all those who believe**, though they are **uncircumcised**, that **righteousness** might be **imputed** to them also, <sup>12</sup> and the **father of circumcision** to those who not only are of the **circumcision**, but who also **walk in the steps of the faith** which our father Abraham had while still **uncircumcised**.

2. Rom. 4:22-25: <sup>22</sup> And therefore "it was **accounted** to him for **righteousness**." <sup>23</sup> Now it was not written for his

sake alone that it was **imputed** to him, <sup>24</sup> but also for us. It shall be **imputed** to us who **believe** in Him who **raised** up Jesus our Lord from the dead, <sup>25</sup> who was **delivered** up because of our **offenses**, and was **raised** because of our **justification**.

3. It is not a righteousness that we **earn** or **deserve**

4. It is a righteousness that **God credits to our account**

a. Have you ever had a teacher **curve a test**?

1. Illust.: My experience in **Calculus I**

b. Have you ever been pulled over by a policeman for speeding and only given **a warning**, not a ticket? If that's ever happened to you, that was **grace**. You were not treated on the basis of **law**. If you had been, you would have been given a **ticket**

1. Illust.: Being pulled over by a policeman because I was **speeding** trying to get from **USF** to **FC**

c. "God grades on the **cross**, not the **curve**."

3) I'm saying that God **declares** us **righteous** and **treats** us as if we really are **righteous** (when we're really not) on the basis of **Christ's sacrifice**

4) God's grace is manifested in **God's imputed righteousness**

g. God's grace is in **God's answer to prayer**

1) God's willingness to **hear** and **answer** our prayers with a **Father's love** is an expression of His **grace**

a) Heb. 4:14-16: <sup>14</sup> Seeing then that we have a **great High Priest** who has passed through the heavens, Jesus the Son of God, let us **hold fast our confession**. <sup>15</sup> For we do not have a High Priest who cannot sympathize with our weaknesses, but was in **all points tempted** as we are, yet **without sin**. <sup>16</sup> Let us therefore **come boldly to the throne of grace**, that we may obtain **mercy** and find **grace** to **help** in time of need.

b) **How** do we **come boldly** to the throne of grace? Don't we do that through **prayer**?

2) The very fact that God will **listen** to the prayers of His people is an expression of His **grace**

a) He is always **available**

b) He never **gets tired** of our **repeated requests**

c) And He answers with a **Father's love**

3) And the fact that He **sometimes says "No"** is also an expression of His **grace**

a) Paul prayed earnestly **three times** that his **thorn in the flesh** would be **removed** and God said “No,” but that was expression of His **grace**

1. 2 Cor. 12:7-10: <sup>7</sup> And lest I should be exalted above measure by the abundance of the revelations, a **thorn in the flesh** was given to me, a **messenger of Satan** to **buffet** me, lest I be **exalted above measure**. <sup>8</sup> Concerning this thing I **pleaded** with the Lord **three times** that it might **depart** from me. <sup>9</sup> And He said to me, “**My grace is sufficient for you, for My strength is made perfect in weakness.**” Therefore most gladly I will rather **boast** in my **infirmities**, that the **power of Christ** may rest upon me. <sup>10</sup> Therefore I **take pleasure** in **infirmities**, in **reproaches**, in **needs**, in **persecutions**, in **distresses**, for Christ’s sake. For when I am **weak**, then I am **strong**.

b) Sometimes the **only answer** that **love can give** is “No”

1. Lk. 11:11-13: <sup>11</sup> If a son asks for **bread** from any father among you, will he give him a **stone**? Or if he asks for a **fish**, will he give him a **serpent** instead of a fish? <sup>12</sup> Or if he asks for an **egg**, will he offer him a **scorpion**? <sup>13</sup> If you then, being **evil**, know how to **give good gifts** to your children, how much more will your **heavenly Father give the Holy Spirit** to those who ask Him!”

a. What if your son asks for a **stone**, a **serpent**, or a **scorpion**?

2. Illust.: A four-year-old playing with a butcher knife

c) Haven’t we all **asked God for things** that we thought **we just had to have** at the time only to be **glad later** that God said “No”?

1. Song: “**Unanswered Prayers**” by Pat Algers, Larry B. Bastain, and Garth Brooks

h. God’s grace is in **God’s gifts**

1) Whatever **talents** and **abilities** and **opportunities** we have to use in God’s service are the result of **God’s grace**

a) 1 Pet. 4:10: <sup>10</sup> As each one has received a **gift**, minister it to one another, as **good stewards** of the **manifold grace** of God.

2) While many Christians in the first century had **miraculous spiritual gifts**, not all of God’s gifts are **miraculous**

a) Rom. 12:4-8: <sup>4</sup> For as we have **many members** in **one body**, but all the members do not have the **same function**, <sup>5</sup> so we, being **many**, are **one body** in Christ, and individually **members of one another**. <sup>6</sup> Having then **gifts differing** according to **the grace** that is given to us, let us **use them**: if **prophecy**, let us prophesy in proportion to our faith; <sup>7</sup> or **ministry**, let us use it in our ministering; he who **teaches**, in teaching; <sup>8</sup> he who **exhorts**, in exhortation; he who **gives**, with liberality; he who **leads**, with diligence; he who **shows mercy**, with cheerfulness.



- b) While **prophecy** was a miraculous gift, **ministering, teaching, exhorting, leading, and showing mercy** were not miraculous gifts

3) If you can:

- a) **Teach** a Bible class
- b) **Preach** a sermon
- c) **Lead** the singing
- d) **Share the gospel** with your neighbor
- e) **Use your financial resources** to help the needy
- f) **Serve the local church** as a handyman
- g) **Prepare food** for the sick
- h) Etc.

4) God's grace is manifested in **God's gifts to His people**

- a) Your **talents** and **abilities**, whether great or small, are the result of **God's grace**

i. God's grace is in **God's eternal reward**

- 1) 1 Pet. 1:3-5: <sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who according to His **abundant mercy** has begotten us again to a **living hope** through the **resurrection** of Jesus Christ from the dead, <sup>4</sup> to an **inheritance incorruptible and undefiled** and that does not fade away, reserved in heaven for you, <sup>5</sup> who are **kept** by the power of God through faith for **salvation** ready to be **revealed in the last time**.

- 2) 1 Pet. 1:13: <sup>13</sup>Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon **the grace** that is to be brought to you at **the revelation** of Jesus Christ;

- a) Is this a reference to **additional grace** that will be offered to the righteous on judgment day?

1. Paul prayed that **Onesiphorus** would "find **mercy** from the Lord in that Day"

- a. 2 Tim. 1:16-18: <sup>16</sup> The Lord grant **mercy** to the **household of Onesiphorus**, for he often **refreshed** me, and was **not ashamed** of my chain; <sup>17</sup> but when he arrived in Rome, he **sought me out** very zealously and **found me**. <sup>18</sup> The Lord grant to him that he may find **mercy** from the Lord in that **Day**—and you know very well how many ways he **ministered** to me at Ephesus.

- b) Is this a reference to the Christian's reward of **eternal bliss** in the presence of God?

- 3) All that is involved in **the reward** that awaits the righteous is an expression of **God's grace**
3. So, we are saved by God's grace, but the NT also teaches that sinners are **saved by other things** that God provides:
- The **gospel** (Rom. 1:16-17)
  - The **longsuffering** of God (2 Pet. 3:15)
  - God's **mercy** (Tit. 3:5)
  - The **renewing** of the **Holy Spirit** (Tit. 3:5)
  - Jesus' **blood** (Rom. 5:9)
  - Etc.
4. Since Paul says we are **saved by grace** and other NT passages teach that we are **saved by other things** that God provides, how should we understand all of this?
- Option #1: The Bible **contradicts** itself
    - But this is certainly **not a viable option** for those who believe that the Bible is the **inspired word of God** (2 Tim. 3:16-17)
    - Furthermore, I don't know of anyone who believes in the doctrine of **salvation by grace** who would argue that God's grace would **exclude** any of these other things
      - The **gospel** (Rom. 1:16-17)
      - The **longsuffering** of God (2 Pet. 3:15)
      - God's **mercy** (Tit. 3:5)
      - The renewing of the **Holy Spirit** (Tit. 3:5)
      - Jesus' **blood** (Rom. 5:9)
  - Option #2: We are saved by **grace**, but not **grace alone**
    - Notice Paul does not say that we are saved by grace "**alone**" or by grace "**only**" in Eph. 2:8-10
    - While Paul **only mentions "grace"** in Eph. 2:8-10, that does not necessarily imply that **grace is the "only provision"** that God has made for the salvation of sinners
    - Since other NT passages mention **other provisions** made by God for our salvation, we can only rightly conclude that **all of God's provisions** for salvation are **necessary** and **essential**
    - The truth of the matter is that we are saved by **God's grace** and **all of His other provisions** as well
    - While I believe this is a **reasonable explanation**, I don't believe it's the **best explanation**
  - Option #3: We are saved by **grace** that is **not alone**

- a) I believe Paul uses “grace” as a **comprehensive term** that includes **all that God has done** to save sinners
- b) From this perspective, “grace” is what we might call an “**umbrella term**” that subsumes **all the other things** that God contributed to the salvation process
- c) **God’s grace** has provided:
  - 1. The **gospel** which is God’s power to save (Rom. 1:16-17)
    - a. It is “**the word of His grace**” (Acts 14:3; 20:32)
    - b. It is “**the gospel of the grace of God**” (Acts 20:24)
    - c. Col. 1:5-6: <sup>5</sup> because of the hope which is laid up for you in heaven, of which you **heard** before in **the word of the truth of the gospel**, <sup>6</sup> which has come to you, as it has also in all the world, and is bringing forth fruit, as it is also among you since the day you **heard** and **knew** the **grace of God in truth**;
    - d. Eph. 3:1-5: <sup>1</sup> For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles— <sup>2</sup> if indeed you have heard of **the dispensation of the grace of God** which was **given** to me for you, <sup>3</sup> how that by **revelation** He made known to me the mystery (as I have briefly **written** already, <sup>4</sup> by which, when you **read**, you may understand my knowledge in the mystery of Christ), <sup>5</sup> which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets:
    - e. Tit. 2:11-13: <sup>11</sup> For **the grace of God** that brings salvation has appeared to all men, <sup>12</sup> **teaching** us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, <sup>13</sup> looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,
  - 2. The **Holy Spirit** Who revealed the gospel
    - a. He is “**the Spirit of grace**” (Heb. 10:29)
  - 3. **Jesus** Who died for our sins
    - a. Rom. 5:14-19: <sup>14</sup> Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. <sup>15</sup> But **the free gift** is not like the offense. For if by the one man’s offense many died, much more **the grace of God** and **the gift by the grace** of the one Man, Jesus Christ, abounded to many. <sup>16</sup> And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but **the free gift** which came from many offenses resulted in justification. <sup>17</sup> For if by the one man’s offense death reigned through the one, much more those who receive **abundance of grace** and of **the gift of righteousness** will reign in life

through the One, Jesus Christ.) <sup>18</sup> Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act **the free gift** came to all men, resulting in justification of life. <sup>19</sup> For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

4. **Jesus' Blood** which washes our sins away (Rom. 5:9; Heb. 9:14; 1 Jn. 1:7; Rev. 1:5)

a. Eph. 1:7: <sup>7</sup> In Him we have redemption through **His blood**, the forgiveness of sins, according to **the riches of His grace**

5. **Jesus' death** which reconciles us to God (Rom. 5:10)

a. Heb. 2:9: <sup>9</sup> But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by **the grace of God**, might taste **death** for everyone.

6. **God's election**

a. 2 Tim. 1:9: <sup>9</sup> who has 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 to us in Christ Jesus before time began,

d) This is almost certainly the way Paul uses the term "**grace**" in Eph. 2:8

5. We are **saved by grace**, but we are **not saved by grace unconditionally**

a. It is certainly possible for **a gift** to have **conditions** attached to it

1) Illust.: The Visions Cookware

b. We can know that we are **not saved by God's grace unconditionally** because:

1) *Major Premise*: The grace of God has appeared bringing **salvation to all men** (Tit. 2:11)

2) *Minor Premise*: **Not all** men will be saved (Mt. 7:13-14)

3) *Conclusion*: Therefore, the grace of God must be **conditioned** upon man's response

c. Paul mentions the condition of "**faith**" in this very passage and in others

1) Eph. 2:8: <sup>8</sup> For by **grace** you have been saved through **faith**, and that not of yourselves; it is the gift of God,

2) Rom. 4:16: <sup>16</sup> Therefore it is of **faith** that it might be according to **grace**, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all

3) Rom. 5:1-2: <sup>1</sup> Therefore, having been **justified by faith**, we have peace with God through our Lord Jesus Christ, <sup>2</sup> through whom also we have **access by**

**faith into this grace** in which we stand, and rejoice in hope of the glory of God.

- 4) If salvation is by “**grace alone**,” it can’t be by faith **also**, or if it is by “**faith alone**,” it can’t be by grace **also**.

d. Other NT passages mention **several other conditions**:

- 1) I’ll say more about this in the next section

6. Salvation by grace:

- a. Salvation is by the **grace** of God (Eph. 2:8-10)
- b. Salvation by grace includes the **demonstration** of grace (Rom. 5:6-15; cf. Tit. 2:11; 3:4-7; Jn. 3:16; 1 Jn. 4:9-10)
- c. The demonstration of grace is **absolutely necessary** to salvation by grace (Walton, 6)

#### D. We Are Saved Through Faith Eph. 2:8

1. *Blaikie*: “On the part of God, salvation is by **grace**; on the part of man, it is through **faith**.” (Bold emphasis added, *The Pulpit Commentary*, 63)
2. *F. F. Bruce*: “‘**Through faith**’ here implies **Jesus Christ** as **the object of that faith**, as he is explicitly its object in Gal. 2:16 and Rom. 3:22, 26.” (Bold emphasis added, *The New International New Testament Commentary*, 289)
3. *William Klein*: “**Cognates of ‘faith’ permeate the letter**. Paul called his readers the ‘**faithful**’ (1:1); he attributes their ‘**believing**’ as the basis for the sealing of the Spirit (1:13); he heard about their ‘**faith**’ or ‘**faithfulness**’ (1:15); and he asserted that God shows his great power to ‘**us who believe**’ (1:19). Later in Ephesians he identifies ‘**faith**’ in **Christ** as the way to gain access to God (3:12); explains that **Christ dwells in believers’ hearts through ‘faith’** (3:17); limits the truth to only **one ‘faith’** (4:5), a body of belief in which we strive for unity (4:13); sees ‘**faith**’ as a **shield** in spiritual battles (6:16); calls Tychicus a ‘**faithful**’ **servant** (6:21); and sends to his readers peace and love with ‘**faith**’ from God as he concludes the letter (6:23).” (Bold emphasis added, 69)
4. The NT clearly teaches that **salvation is by faith**
  - a. **Eternal life** (Jn. 3:15-16, 36; 5:24; 6:40, 47)
  - b. **Not condemned** (Jn. 3:18)
  - c. **Never die** (Jn. 11:25-26)
  - d. **Does not abide in darkness** (Jn. 12:46)
  - e. **Remission of sins** (Acts 10:43)
  - f. **Justified** (Acts 13:39)
  - g. **Sealed with the Holy Spirit of promise** (Eph. 1:13)
  - h. **Begotten of God** (1 Jn. 5:1)
  - i. Etc.
5. The NT also teaches that **sinners are saved by other conditions of pardon**
  - a. **Repentance** (Acts 3:19; 11:18; 2 Cor. 7:10)

- b. **Confession** (Rom. 10:9-10)
  - c. **Calling On The Name Of The Lord** (Rom. 10:13)
  - d. **Works** (Jas. 2:24)
  - e. **Obedience** (Heb. 5:8-9)
  - f. **Baptism** (1 Pet. 3:21)
6. Since Paul says we are **saved by faith** and other NT passages teach that we are **saved by many other things**, how should we understand all of this?
- a. Option #1: The Bible **contradicts** itself
    - 1) Again, this is certainly **not a viable option** for those who believe that the Bible is the **inspired word of God** (2 Tim. 3:16-17)
  - b. Option #2: We are saved by **faith**, but not **faith alone**
    - 1) Notice Paul does not say that we are saved through faith **“alone”** or by faith **“only”** in Eph. 2:8-10
      - a) In fact, James says the **exact opposite**
        - 1. Jas. 2:14: <sup>14</sup> What does it profit, my brethren, if someone says he has **faith** but does not have **works**? **Can faith save him?**
        - 2. Jas. 2:17: <sup>17</sup> Thus also **faith** by itself, if it does not have **works**, is **dead**.
        - 3. Jas. 2:18: <sup>18</sup> But someone will say, “You have **faith**, and I have **works**.” Show me your **faith** without your **works**, and I will show you my **faith** by my **works**.
        - 4. Jas. 2:20: <sup>20</sup> But do you want to know, O foolish man, that **faith** without **works** is **dead**?
        - 5. Jas. 2:22: <sup>22</sup> Do you see that **faith** was working together with his **works**, and by **works** **faith** was made **perfect**?
        - 6. Jas. 2:24: <sup>24</sup> You see then that a man is justified by **works**, and **not by faith only**.
        - 7. Jas 2:26: <sup>26</sup> For as the body without the spirit is dead, so **faith** without **works** is **dead** also.
    - 2) While Paul **only mentions “faith”** in Eph. 2:8-10, that does not necessarily imply that **faith is the “only condition of pardon”**
      - a) Just as various passages teach that **creation** was brought about by **God** (Ex. 20:11; Isa. 45:11-12; Acts 4:24), **Christ** (Eph. 3:9; Col. 1:16; Heb. 1:1-2), and the **Holy Spirit** (Job 26:13; Psa. 104:30; Gen. 1:2), so various passages teach that **salvation** occurs when **various conditions** are met
    - 3) Since other NT passages mention **other conditions of pardon**, we can only rightly conclude that **all of God’s conditions of pardon** are **necessary** and **essential**

- 
- 4) The truth of the matter is that we are saved by **faith** and **all of God's other conditions of pardon** as well
  - 5) While I believe this is a **reasonable explanation**, I don't believe it's the **best explanation**
- c. Option #3: We are saved by **faith** that is **not alone**
- 1) I believe Paul uses "faith" as a **comprehensive term** that includes **all that sinners must do** to be saved
  - 2) From this perspective, "**faith**" is what we might call an "**umbrella term**" that subsumes **all the other conditions of pardon**
    - a) **Repentance** (2 Cor. 7:10)
    - b) **Hope** (Rom. 8:24)
    - c) **Confession** (Rom. 10:9-10)
    - d) **Calling On The Name Of The Lord** (Rom. 10:13)
    - e) **Works** (Jas. 2:24)
    - f) **Obedience** (Heb. 5:8-9)
    - g) **Baptism** (1 Pet. 3:21)
    - h) Etc.
  - 3) This is almost certainly the way Paul uses the term "**faith**" in Eph. 2:8
    - a) *Anthony Hoekema*: "Both Paul and James would agree with Calvin's dictum: "It is therefore **faith alone which justifies**, and yet **the faith which justifies is not alone.**" (Bold emphasis added, 162)
- d. NT writers use the term "**faith**" in **different ways**
- 1) Sometimes they speak of "faith" in a **limited sense** as just **mental assent**
    - a) That's the way **James** uses the term "**faith**" when he says that **faith without works is dead** (Jas. 2:14, 17, 20, 22, 24, 26)
    - b) That's the way other NT writers use the terms "**faith**" or "**belief**" when it is joined with **other things**
      1. **Faith/belief** and **turning** (Acts 11:21)
      2. **Faith/belief** and **repentance** (Acts 20:21; Heb. 6:1)
      3. **Faith/belief** and **confession** (Rom. 10:9-10)
      4. **Faith/belief** and **baptism** (Mk. 16:16; Col. 2:12)
      5. **Faith/belief** and **calling** (Rom. 10:13-14; 2 Tim. 2:22)
      6. **Faith/belief** and **obedience** (Heb. 11:8)
      7. Etc.
  - 2) However, they also speak of "faith" in a **comprehensive sense** that includes **belief, trust, and obedience**
-

- a) Acts 4:4: <sup>4</sup> However, many of those who **heard** the word **believed**; and the number of the men came to be about five thousand.
- b) Acts 16:31: <sup>31</sup> So they said, “**Believe** on the Lord Jesus Christ, and you will be saved, you and your household.”
- e. Some **lexicographers** also mention this comprehensive sense
- 1) *Joseph Thayer*: “...used especially of the faith by which a man embraces Jesus, i.e. a **conviction**, full of joyful **trust**, that Jesus is the Messiah -- the divinely appointed author of eternal salvation in the kingdom of God, conjoined with **obedience** to Christ....” (Bold Emphasis Added, *A Greek -English Lexicon Of The New Testament*, 511)
  - 2) *W. E. Vine*: “The main elements in ‘faith’ in its relation to the invisible God, as distinct from ‘faith’ in man, are especially brought out in the use of this noun and the corresponding verb, *pisteuo*; they are (1) a firm **conviction**, producing a full acknowledgement of God’s revelation or truth, e.g., 2 Thess. 2:11-12; (2) a **personal surrender** to Him, John 1:12; (3) a **conduct** inspired by such surrender, 2 Cor. 5:7. Prominence is given to one or other of these elements according to the context.” (*Vine’s Complete Expository Dictionary of Old and New Testament Words*, 2:222)
- f. The Hall of Fame of Faith highlights **four components** of saving faith
- 1) **Conviction** (Heb. 11:6; cf. Jn. 8:24)
  - 2) **Confidence** (Heb. 11:6, 7, 8-10, 24-27)
  - 1) **Compliance** (Heb. 11:4, 5, 7, 8-9, 17, 24, 27-28, 29, 30)
  - 2) **Commitment** (Heb. 11:32-40)
2. We are **saved by faith**, but **what kind of faith saves**?
- a. We must **answer this question**, because the NT clearly indicates that there are **different kinds of faith**

Different Kinds Of Faith	
<b>Little</b> (Mt. 6:30; 8:26; 14:31; 16:8; Lk. 12:28)	<b>Great</b> (Mt. 8:10; Lk. 7:9)
<b>Weak</b> (Rom. 14:1)	<b>Strong</b> (Rom. 15:1)
<b>Dead</b> (Jas. 2:17, 26)	<b>Living</b>
<b>Non-working</b> (Jas. 2:14, 17)	<b>Working</b> (Jas. 2:18)
<b>Demonic</b> (Jas. 2:19)	<b>Saving</b> (Heb. 10:39)
<b>Barren</b> (Jas. 2:20)	<b>Productive</b>

**What Kind Of Faith Saves?**  
(Jas. 2:14-26)



<b>Working</b> faith	<b>14</b>	<b>Non-working</b> faith
<b>Merciful</b> faith	<b>15-16</b>	<b>Unmerciful</b> faith
<b>Living</b> faith	<b>17</b>	<b>Dead</b> faith
<b>Submissive</b> faith	<b>19</b>	<b>Demonic</b> faith
<b>Perfected</b> faith	<b>22</b>	<b>Imperfect</b> faith

- b. We must **answer this question**, because the NT clearly indicates that one can have some measure of **faith** and still be **unsaved**

1) **The Jews**

- a) Jn. 8:30-32: <sup>30</sup> As He spoke these words, **many believed in Him**. <sup>31</sup> Then Jesus said to **those Jews who believed Him**, “If you abide in My word, you are My disciples indeed. <sup>32</sup> And you shall know the truth, and the truth shall make you free.”
- b) Jn. 8:44: <sup>44</sup> **You are of your father the devil**, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.

2) **The rulers**

- a) Jn. 12:42-43: <sup>42</sup> Nevertheless even among the rulers many **believed** in Him, but because of the Pharisees they **did not confess Him**, lest they should be put out of the synagogue; <sup>43</sup> for they loved the praise of men more than the praise of God.

3) **King Agrippa**

- a) Acts 26:27-29: <sup>27</sup> King Agrippa, do you believe the prophets? I know that you do **believe**. <sup>28</sup> Then Agrippa said to Paul, “**You almost persuade me to become a Christian**.” <sup>29</sup> And Paul said, “I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains.”

4) **The demons**

- a) Jas. 2:19: <sup>19</sup> You believe that there is one God. You do well. Even **the demons believe—and tremble!**

- c. So, what kind of faith saves? The NT clearly indicates that it is **an obedient faith**

1) **Faith** and **obedience** go hand in hand

- a) Jn. 3:36: “He that **believeth** on the Son hath eternal life; but he that **obeyeth not** the Son shall not see life, but the wrath of God abideth on him” (ASV; cf. ESV; ISV; LEB; NET; NAB; NASB; NCV; NIV; NRSV; RSV)
- b) Rom. 10:16: <sup>16</sup> But they have not all **obeyed** the gospel. For Isaiah says, “Lord, who has **believed** our report?”

- c) Gal. 5:6 (ASV): <sup>6</sup>For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but **faith working through love**
- d) Heb. 3:19: <sup>19</sup> So we see that they could not enter in because of **unbelief**.
- e) Heb. 4:6: <sup>6</sup> Since therefore it remains that some *must* enter it, and those to whom it was first preached did not enter because of **disobedience**,
- f) The book of Romans, Paul's great treatise on "**justification by faith**" begins and ends with references to "**the obedience of faith**" (Rom. 1:5; 16:26)
- d. **The kind of faith** that accesses the grace of God is the **faith of Abraham**
  - 1) Rom. 4:16: <sup>16</sup> Therefore it is of faith that it might be according to **grace**, so that the promise might be sure to all the seed, not only to those who are of the law, but also to **those who are of the faith of Abraham**, who is the father of us all
  - 2) **What kind of faith** did Abraham have?
    - a) When God commanded him to **leave Ur** of the Chaldees (Gen. 12:1-3), he got up and went (Heb. 11:8-10)
    - b) When God promised to **give him a son** in his old age (Gen. 17:16-22), Abraham did not waver in unbelief (Rom. 4:18-22)
    - c) When God commanded him to **offer his son Isaac** as a burnt offering (Gen. 22:1-18), he did what God told him to do (Heb. 11:17-19)
- 3. We are **saved by faith**, but when is **someone saved by faith**?
  - a. Logically, one cannot be saved **at the point of faith** (mental assent or even trust), because there are **other conditions of salvation** that necessarily follow faith (i.e. they come after faith)
    - 1) **Belief + Turning**
      - a) Acts 11:21: <sup>21</sup> And the hand of the Lord was with them, and a great number **believed** and **turned** to the Lord.
    - 2) **Belief + Confession**
      - a) Rom. 10:9-10: <sup>9</sup> that if you **confess** with your mouth the Lord Jesus and **believe** in your heart that God has raised Him from the dead, you will be saved. <sup>10</sup> For with the heart one **believes** unto righteousness, and with the mouth **confession** is made unto salvation.
    - 3) **Belief + Calling**
      - a) Rom. 10:13-14: <sup>13</sup> For "whoever **calls** on the name of the LORD shall be **saved**." <sup>14</sup> How then shall they call on Him in whom they have not **believed**? And how shall they believe in Him of whom they have not **heard**? And how shall they hear without a **preacher**?
    - 4) **Belief + Baptism**

- a) Mk. 16:15-16: <sup>15</sup> And He said to them, “Go into all the world and preach the gospel to every creature. <sup>16</sup> He who **believes** and is **baptized** will be **saved**; but he who does not believe will be condemned.

#### 5) Faith + Works

- a) Jas. 2:14: <sup>14</sup> What does it profit, my brethren, if someone says he has **faith** but does not have **works**? **Can faith save him?**
- b) Jas. 2:17: <sup>17</sup> Thus also **faith** by itself, if it does not have **works**, is **dead**.
- c) Jas. 2:20: <sup>20</sup> But do you want to know, O foolish man, that **faith** without **works** is **dead**?
- d) Jas. 2:22: <sup>22</sup> Do you see that **faith** was working together with his **works**, and by **works** **faith** was made **perfect**?
- e) Jas. 2:24: <sup>24</sup> You see then that a man is justified by **works**, and **not by faith only**.
- f) Jas 2:26: <sup>26</sup> For as the body without the spirit is dead, so **faith** without **works** is **dead** also.
- b. Sinners must **obey the gospel** to be saved
- 1) We must not just say “Lord, Lord”; we must **do** the Father’s will (Mt. 7:21-23)
  - 2) Indignation and wrath will be for those who **do not obey** the truth (Rom. 2:8-9)
  - 3) Free from sin when **obeyed** form of doctrine (Rom. 6:17-18)
  - 4) Vengeance for those who **do not obey** the gospel (2 Th. 1:8-9)
  - 5) Jesus is the author of eternal salvation to all who **obey** Him (Heb. 5:8-9)
  - 6) Purified souls in **obeying** truth (1 Pet. 1:22)
  - 7) Condemnation for those who **do not obey** (1 Pet. 4:17)
- c. Logically, one must **believe** the gospel before he can **obey** it from the heart; but if one must **obey** the gospel to be **saved**, then he will be **saved**, not when he **believes** the gospel, but when he **obeys** the gospel
4. Note: The “**gift of God**” (Eph. 2:8) refers to **salvation**, not faith
- a. The **grammar** favors this interpretation
- 1) A. T. Robertson: “**And that** (καὶ τοῦτο [*kai touto*]). **Neuter**, not feminine *tautē*, and so refers not to *pistis* (**feminine**) or to *charis* (**feminine** also), but to **the act of being saved by grace** conditioned on faith on our part. Paul shows that salvation does not have its source (*ex humōn*, out of you) in men, but from God. Besides, it is God’s gift (*dōron*) and not the result of our work.” (Bold emphasis added, 4:525)
  - 2) Harold Hoehner: “Much debate has centered around the demonstrative pronoun ‘**this**’ (*touto*). Though some think it refers back to ‘**grace**’ and others to ‘**faith**,’ neither of these suggestions is really valid because the

demonstrative pronoun is **neuter** whereas **‘grace’** and **‘faith’** are **feminine**. Also, to refer back to either of these words specifically seems to be redundant. Rather the neuter *touto*, as is common, refers to **the preceding phrase or clause**. (In Eph. 1:15 and 3:1 *touto*, ‘this,’ refers back to the preceding section.) Thus it refers back to **the concept of salvation** (2:4-8a), whose basis is grace and means is faith.” (Bold emphasis added, 2:624)

- 3) *Jeff Smelser*: “καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον And this not of yourselves, it is God’s gift. τοῦτο is anaphoric, carrying along the idea of what is already in view, namely ἐστε σεσωσμένοι (‘you have been saved’). **It is not pointing to πίστει (faith) which is feminine**, for if that were the intended meaning, we would expect the feminine αὕτη. **Paul does not affirm that God’s gift is faith, but rather that God’s gift is our being saved**; it is God’s gift inasmuch as it is by Christ and thus by grace rather than of ourselves. **χάριτι (grace) is also feminine**, and therefore while it is true that God’s grace is a gift, here, in saying καὶ τοῦτο οὐκ ἐξ ὑμῶν, Paul ‘refers to the whole conception, not to χάριτι’ (Robertson, p. 1182).” (Bold emphasis added, 109-110)

- a) *Jeff Smelser*: “**Examples of neuter τοῦτο used to refer to an abstract verbal idea are numerous** (cf. Mt. 1:22, 8:9, 9:28, 13:28, 16:22, 19:26, 21:4, 26:56, 28:14, Mk. 9:21, 11:3, Lk. 1:18, 1:34, 5:6, and many more, including many occurrences of the phrase διὰ τοῦτο = ‘on account of this’).” (Bold emphasis added, “Justification By Faith,” 12)

- 4) Most of the commentaries I consulted agreed with the grammarians that **“this” (touto) refers to salvation, not faith**<sup>9</sup>

<sup>9</sup> Caldwell, 83-84; Hoehner, *The Bible Knowledge Commentary*, 2:624; Klein, *Expositor’s Bible Commentary*, Rev. Ed., 72; Wuest, 4:69; Bock, 68-69; Osborne, 55; Uteley, 88; Wiersbe, *The Bible Exposition Commentary*, 2:19; Calvin, 228-229; Vincent, 3:376; Martin, *The Wycliffe Bible Commentary*, n.p.; Harpur, *New International Bible Commentary*, 1433; Gundry, 762; Roustio, *The KJV Bible Commentary*, 2410; Constable, n.p.; *The ESV Study Bible*, 2265; *The KJV Study Bible*, n.p.; Stott, 83; Bond, *The Grace New Testament Commentary*, 869; Wesley, 508; Fowl, 78; Talbert, 67; Baugh, 160; Barnes, 42; Fields, 62. Smelser, 109-110.

- 5) Only two commentaries defended the view that the gift under discussion is **faith**, not salvation<sup>10</sup>
- 6) One commentary argued that the gift could be “**saved**,” “**faith**,” or more likely the **entire previous statement**<sup>11</sup>
- 7) One commentary argued that whether *touto* refers to salvation or faith, **faith is still a gift from God**<sup>12</sup>
- 8) Some argue that Phil. 1:29 teaches that **faith is a gift from God**, whether that idea is taught in Eph. 2:8 or not
  - a) Php. 1:29: <sup>29</sup> For to you it has been **granted** on behalf of Christ, not only to **believe** in Him, but also to **suffer** for His sake,
  - b) However, this passage does not say that **faith is granted**, but that “**you**” were **granted to believe and suffer**. If God gave the **faith**, did He also give the **suffering**?
  - c) God must certainly act through **the preaching** of the gospel, before sinners can **hear, believe, and call** (Rom. 10:8-17; cf. Acts 15:7), but nonetheless, they must do the **hearing, believing, and calling**
- b. Furthermore, **if faith is a gift** from God:
  - 1) Why does God **command faith**? (cf. Mk. 1:15; Jn. 12:36; 14:1; Acts 16:31)
  - 2) Why is **unbelief condemned**? (cf. Mk. 16:14; Heb. 3:12, 19)
  - 3) Why doesn't God **give faith to everyone**, since He is no respecter of persons and He wants all to be saved? (Acts 10:34; 1 Tim. 2:3-4; 2 Pet. 3:9)

<sup>10</sup> *The Cambridge Bible for Schools and Colleges*: “But in detail, the verse presents a problem. Does it distinctly state that ‘faith’ is the ‘gift of God,’ or does it state, more generally, that ‘gratuitous salvation’ is the ‘gift of God,’ leaving it open whether the faith which accepts it is His gift or not? The question is largely occasioned by the construction of the Greek, in which ‘*that*’ (neuter) does not agree with ‘*faith*’ (feminine).—Many great expositors, Calvin at the head of them, accordingly take ‘*that*’ to refer to the main previous idea, and ‘*through faith*’ to be a separate inserted thought. Alford, who takes this view, states the case for it briefly and well. Nevertheless we recommend the other explanation, and for the following simple reason: the phrase ‘*and that*’ (lit., ‘*and this*’) is familiar in N.T. Greek to introduce an *addition of thought*, enforcing or heightening what has gone before. See 1 Co 6:6; 1 Co 6:8; ‘*and that* before the unbelievers;’ ‘*and that*, your brethren;’ Php 1:28; Heb 11:12, (A.V., ‘*and him*, &c.’). But if it here refers only to the general previous idea, gratuitous salvation, it is hard to see what *new force of thought* it adds to the words ‘*by grace*.’ If on the other hand it refers to the last special statement, ‘*through faith*,’ there is a real additional point in the assertion that even the act of believing is a gift of God; for thus precisely the one link in the process where the man might have thought he acted alone, and where therefore, in St Paul’s sense, he might claim to ‘boast,’ is claimed for God. Let the clauses, ‘and that, not of you; God’s is the gift,’ be taken as a parenthesis, and the point of the interpretation will be clear; while the Greek amply admits the arrangement.

“That ‘faith’ is a matter of Divine gift is clear from *e. g.* 2 Co 4:13; Php 1:29. Not that a new faculty of trust is implanted, but gracious manifestations—of the soul’s need and the Saviour’s glory—prevail upon the will to choose to repose trust in the right Object. The ‘gift’ of faith is but one phase of the Divine action which (Php 2:13) ‘worketh in us to will.’ And it may be said to be one aspect of the ‘gift of repentance’ (Act 5:31; 2 Ti 2:25), for repentance is no mere preliminary to faith; it is the whole complex ‘change of mind’ which *includes* faith.” (n.p.). See also Hodge, 118-120.

<sup>11</sup> Talbert, 67.

<sup>12</sup> Sproul, 54-55.

5. Salvation by faith:
  - a. Salvation is by or through **faith** (Eph. 2:8-10)
  - b. Salvation through faith includes the **demonstration** of faith (Rom. 1:5; 16:25-26)
  - c. The demonstration of faith is **absolutely necessary** to salvation through faith (Mt. 7:21-23; 2 Th. 1:7-9; Heb. 5:8-9; Jas. 2:14-26) (Walton, 8-9)
6. Furthermore, NT writers connect the **demonstration of God's grace** (i.e. the sacrifice of Christ) with the **demonstration of our faith** (i.e. "the obedience of faith") (1 Pet. 1:1-2; Rom. 6:3-4; Heb. 10:22; 1 Jn. 1:7) (Walton, 8)

#### B. We Are Not Saved By Works (Eph. 2:9-10)

1. If salvation is by **grace**, then it cannot be on the basis of **works**
  - a. Rom. 11:6: <sup>6</sup> And if by **grace**, then it is no longer of **works**; otherwise **grace is no longer grace**. But if it is of **works**, it is **no longer grace**; otherwise **work is no longer work**.
2. Salvation is by **grace** through **faith** and not **works** lest anyone should **boast**
  - a. One can **legitimately boast** in:
    - 1) What **God** has accomplished (Jer. 9:23-24; Rom. 5:2, 11; 1 Cor. 1:29-31; Gal. 6:14)
    - 2) What **one** has accomplished in **Christ** (2 Cor. 1:12)
    - 3) What **others** have accomplished in **Christ** (2 Cor. 1:14; 7:14; 9:2-3) (Klein, 70)
  - b. But no one can boast that he has **earned** or **merited salvation**
3. So, works are not the **basis** or the **means** of our salvation (Rom. 3:28; 4:4-5; 9:32-33; 11:6; Gal. 2:16; 3:2-5; 2 Tim. 1:9; Tit. 3:5)
  - a. *Darrell Bock*: "We are not saved **by works**, but saved **for works!**" (Bold emphasis added, 70)
  - b. *Edward R. Roustio*: "We are saved **apart from good works**, but saved **unto good works**. Good works are the **aim of our salvation** and the **evidence of our faith** (Jas 2:17-18). **Works never produce salvation**, but **salvation always produces good works**. A man is **not justified by works**, but a **justified man works**. Works are the **consequences**, not the **causes** of salvation. They are the **fruit**, not the **root** of salvation." (Bold emphasis added, *The KJV Bible Commentary*, 2410)
4. As we try to **understand** what Paul means, there are a **couple of questions** that we need to answer
  - a. **What kind** of works is Paul talking about?
    - 1) We need to ask that question, because the NT clearly indicates that there are **different kind of works** – some that **save** and some that **do not save**

Different Works	
Non-Saving	Saving
<b>Our work</b> (2 Tim. 1:9)	Work of <b>God</b> (Jn. 6:27-29)
Works of the <b>devil</b> (Jn. 8:41, 44; 1 Jn. 3:8)	Works of <b>Abraham</b> (Jn. 8:39)
Works of <b>darkness</b> (Eph. 5:11; Rom. 13:12)	Works of <b>righteousness</b> (Acts 10:35)
Works of the <b>flesh</b> (Gal. 5:19-21)	Works of <b>repentance</b> (Acts 26:20)
Our works of <b>righteousness</b> (Tit. 3:5)	Works of obedience (Phil. 2:12; Jas. 2:14-26)
Works of [the] <b>law</b> (Rom. 3:20, 27-28; 9:32; Gal. 2:16; 3:2, 5, 10)	Work of <b>faith</b> (1 Th. 1:3)
<b>Wicked Works</b> (Col. 1:21)	<b>Good works</b> (Rom. 2:10; Eph. 2:10; 1 Tim. 6:18; Tit. 2:7; Tit. 3:8, 14; Heb. 10:24)
<b>Lawless deeds</b> (Tit. 2:14)	<b>Good works</b> (Tit. 2:14)
<b>Evil works</b> (1 Jn. 3:12)	<b>Righteous works</b> (1 Jn. 3:12)
<b>Faith – works</b> (Jas. 2:14, 17, 20, 26)	<b>Faith + works</b> (Jas. 2:18, 21-22, 24)

b. **Why** does Paul say that we are not saved by works?

1) Paul's argument:

a) *Major Premise*: Law demands **perfect obedience** (Rom. 10:5; Gal. 3:10-12)

b) *Minor Premise*: Because all have sinned, man **does not deliver** perfect obedience (Rom. 3:9-12, 23; 7:14-24; 8:3)

1. *Jim McGuiggan*: "All the **church-going** in the world will not remove a single sin. All the **money given**, all the **prayers said**, all the **doors knocked**, all the **sermons preached**, all the **sacrifices made**, all the **tears shed**, all the **sympathy shown** and all the **dreams dreamed** cannot remove a single sin! THESE WERE ALL **OWED TO GOD ANYWAY AND MORE!** We owed him this and we owed him good **thoughts, words** and **deeds** in the place of every sin we committed. But we gave him **sin** instead of righteousness. And once we turn to serve the Devil, even if it were a **single, solitary slip**, we have **cheated God** at that point. No amount of **subsequence** [sic] **obedience CAN alter** that!" (Bold emphasis added, 139-140)

c) *Conclusion*: Therefore, man **cannot be justified** on the basis of law (Rom. 3:20; Gal. 2:16)

1. Illust.: Mrs. Souder would not give my sister a grade of A+ in her history class because she misspelled Delaware
  - a. When Robin asked her about that, she replied: “To me A+ means perfect, and you weren’t perfect”
2. *Pat Farish*: “In such passages, grasping the definition of **work** as equivalent to **flawlessness** is critical. One who so defines work has no trouble understanding that one who ‘**worketh not**’ (Rom. 4:5) is not one who **does nothing**, but is one who is **a sinner** (if guilty even of only one sin, Jas. 2:10) who is willing to **trust God** and be **forgiven**.” (Bold emphasis added, *Florida College Annual Lectures* 82)
- 2) Paul is highlighting our **desperate need for Christ’s sacrifice**
  - a) If we **turn our backs on Christ** and **reject His sacrifice**, then the only way we can be saved is through **perfect obedience**
    1. It’s either **flawlessness** or **faith** (in Christ)
    - b) But we **can’t be saved by flawlessness** because we’re **sinner**s
    - c) Therefore, we **need Christ**
  - 3) Note: I will say more about this in the next section of material
5. We are God’s **workmanship**
  - a. Christians are what God has **made them**
    - 1) *Darrell Bock*: “What is grace for? We have been made into God’s **workmanship**. The emphasis in the Greek word order at the start of the verse is literally, ‘**His creation we are**.’ ‘His creation’ is thrown forward to highlight that **we are God’s work**. In fact, believers are a creative product of the power of God.” (Bold emphasis added, 70)
    - 2) Just as **Israel was God’s creation** under the old covenant (Dt. 32:6; Isa. 43:21; 44:21), **Christians are God’s new creation** under the new covenant (2 Cor 5:17; Gal. 6:15)
6. We are created in Christ Jesus for **good works**
  - a. These good works were **prepared beforehand** by God
    - 1) Ultimately, God **decides** and **determines** what works are good, and He has **revealed** what these good works are in the **Scriptures** (2 Tim. 3:16-17)
    - 2) *R.C.H. Lenski*: “What Paul says is not that **God prepared us** that we should walk in good works (so Luther), but that **he prepared the good works....**” (Bold emphasis added, 427)
  - b. We are to **walk** in these good works (cf. Rom. 2:7; 13:3; 2 Cor. 9:8; Col. 1:10)
    - 1) *Charles Talbert*: “‘**Walk**’ is used metaphorically to mean ‘**live**’ (cf. 2 Kgs 20:3; Prov 8:20; Sir 13:13; Mark 7:5; John 8:12; 12:35; Acts 21:21).” (Bold emphasis added, 69)
    - 2) *Francis Foulkes*: “The preposition here (Gk. *epi*, AV ‘unto’, RV and RSV *for*) shows that more is involved than saying that **good works were the purpose of the new life**, or that people were redeemed in order to be a people



‘zealous for good deeds’ (Titus 2:14; cf. Col. 1:10); rather it is that **good works are ‘involved’ in the new life ‘as an inseparable condition’** (Abbott).” (Bold emphasis added, 10:85)

- 3) God not only **chose His people** in Christ before the foundation of the world (Eph. 1:4), He also **prepared the good works** that He wants them to perform (Tit. 2:14)
- 4) As Christians, we should:
  - a) Let men **see** our good works (Mt. 5:16)
  - b) Be **full** of good works, like Dorcas (Acts 9:36)
  - c) **Abound** to every good work (2 Cor. 9:8)
  - d) **Walk** in good works (Eph. 2:10)
  - e) Be **fruitful** in every good work (Col. 1:10)
  - f) Diligently **follow** every good work (1 Tim. 5:10)
  - g) Be **rich** in good works (1 Tim. 6:18)
  - h) Be **prepared** for every good work (2 Tim. 2:21)
  - i) Thoroughly **equipped** for every good work (2 Tim. 3:17)
  - j) Be a **pattern** of good works (Tit. 2:7)
  - k) Be **zealous** for good works (Tit. 2:14)
  - l) Be **ready** for every good work (Tit. 3:1)
  - m) Be careful to **maintain** good works (Tit. 3:8, 14)
  - n) **Stir up** love and good works (Heb. 10:24)
  - o) Be **made complete** in every good work (Heb. 13:20-21)

## II. SALVATION BY GRACE THROUGH FAITH, NOT WORKS AND OBEDIENCE

A. Many argue that since we are saved by **grace** through **faith** and not **works**, we are to **obey God**, not in order to **be saved**, but as a demonstration that we **are saved**

1. It is true that obedience is **a by-product of salvation** (cf. Acts 9:36; Gal. 6:10; Eph. 2:10; Col. 1:10; 1 Tim. 2:10; 5:10; 6:18; 2 Tim. 2:21; 3:17; Tit. 2:7, 14; 3:8; 1 Pet. 2:12)
  - a. 1 Jn. 2:3-6: <sup>3</sup>Now by this **we know that we know Him**, if we **keep His commandments**. <sup>4</sup>He who says, “**I know Him**,” and **does not keep His commandments**, is a liar, and the truth is not in him. <sup>5</sup>But whoever **keeps His word**, truly the love of God is perfected in him. **By this we know that we are in Him**. <sup>6</sup>He who says he **abides in Him** ought himself also to **walk just as He walked**.
  - b. 1 Jn. 2:29: <sup>29</sup> If you know that He is righteous, you know that everyone who **practices righteousness** is **born of Him**.
  - c. 1 Jn. 3:24: <sup>24</sup> Now he who **keeps His commandments abides in Him**, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.
2. But obedience is also **a condition of salvation**

- a. Mt. 7:21-23: <sup>21</sup>“Not everyone who says to Me, ‘**Lord, Lord,**’ shall enter the kingdom of heaven, but he who **does** the will of My Father in heaven. <sup>22</sup>Many will say to Me in that day, ‘Lord, Lord, have we not **prophesied** in Your name, **cast out demons** in Your name, and **done many wonders** in Your name?’ <sup>23</sup>And then I will declare to them, ‘**I never knew you; depart from Me, you who practice lawlessness!**’
- b. Acts 10:34-35: <sup>34</sup> Then Peter opened his mouth and said: “In truth I perceive that God shows no partiality. <sup>35</sup> But in every nation whoever **fears Him and works righteousness** is accepted by Him.
- c. Rom. 2:8-10: <sup>8</sup> but to those who are self-seeking and **do not obey the truth**, but **obey unrighteousness**—indignation and wrath, <sup>9</sup> tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; <sup>10</sup> but glory, honor, and peace to everyone who **works what is good**, to the Jew first and also to the Greek.
- d. Rom. 6:16-18: <sup>16</sup> Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves whom you obey, whether of sin leading to death, or of **obedience leading to righteousness**? <sup>17</sup> But God be thanked that though you were slaves of sin, yet you **obeyed from the heart that form of doctrine** to which you were delivered. <sup>18</sup> And having been **set free from sin**, you became slaves of righteousness.
- e. 2 Th. 1:8-9: <sup>8</sup> in flaming fire taking vengeance on those who do not know God, and on those who **do not obey the gospel** of our Lord Jesus Christ. <sup>9</sup> These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,
- f. Heb. 5:8-9: <sup>8</sup>though He was a Son, yet He learned obedience by the things which He suffered. <sup>9</sup>And having been perfected, He became the author of **eternal salvation** to all who **obey Him**,
- g. 1 Pet. 1:22: <sup>22</sup>Since you have purified your souls in **obeying** the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart,
- h. 1 Jn. 2:17: <sup>17</sup> And the world is passing away, and the lust of it; but he who **does the will of God abides forever**.

B. When Paul uses the term “**works**,” he cannot be talking about just **anything man does**

1. Faith is something that man **does**, and we are clearly **saved by faith**
2. A “**Sillygism On Faith**”
  - a. *Major Premise*: We are not saved by **works** (Eph. 2:8-9)
  - b. *Minor Premise*: Faith is a **work** (Jn. 6:28-29)
  - c. *Conclusion*: We are **not saved by faith** (cf. Rom. 5:1)

C. When Paul uses the term “**works**,” he cannot be talking merely about **obedience**

1. *Major Premise*: We are not saved by **works** (Eph. 2:8-9)
2. *Minor Premise*: We are saved by **obedience** (Mt. 7:21-23; Heb. 5:8-9)
3. *Conclusion*: Therefore “**works**” and **obedience** are not the same thing
4. Abraham was not justified by “**works**,” (Rom. 4:2), but he did **obey** God (Gen. 26:5; Heb. 11:8)

5. **“Works”** is not unto righteousness (Rom. 4:5-6), but **obedience** is unto righteousness (Rom. 6:16)
  6. Therefore, **“works”** must mean something more than just **obedience**
  7. Paul talks about the **essentiality of obedience** in the very letters that highlight and discuss the doctrine of **“justification by faith”**
    - a. **Romans** (Rom. 1:5; 2:8; 6:3-4, 16-18; 10:13-16; 16:19, 26)
    - b. **Galatians** (Gal. 3:1; 5:6-7)
    - c. **Ephesians** (Eph. 6:5-8)
- D. When Paul says that we are saved by **grace** and **not works**, he cannot mean that we can be saved without **obedience**
1. We must **love Jesus** to be saved, and **obedience** is an **expression** of our love (Jn. 14:15, 21, 23-24; 1 Jn. 5:3)
  2. We must **believe** in Jesus to be saved, and **obedience** is the **manifestation** of our faith
    - a. James argues that **faith** is proven or demonstrated by our **works** [obedience] (Jas. 2:14-16)
    - b. Saving faith **includes obedience**
      - 1) Jn. 3:36: “He that **believeth** on the Son hath eternal life; but he that **obeyeth not** the Son shall not see life, but the wrath of God abideth on him” (ASV; cf. ESV; ISV; LEB; NAB; NASB; NRSV; RSV)
        - a) **“Believeth”** [*pisteuo*] is contrasted with **“obeyeth not”** [*apeitheo*], not **did not believe** [*apisteo*]
      - 2) Rom. 10:16: But they have not all **obeyed** the gospel. For Isaiah says, “Lord, who has **believed** our report?”
        - a) **“Obeyed”** [*hypakauo*] is equated with **“believed”** [*pisteuo*]
- E. When Paul says that we are saved by **grace** and **not works**, he cannot mean that the gospel does not require **strict obedience** to the will of Christ
1. **Jesus** taught the importance of strict obedience
    - a. Mt. 5:17-20: <sup>17</sup> “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. <sup>18</sup> For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. <sup>19</sup> Whoever therefore **breaks** one of the **least** of these commandments, and **teaches** men so, shall be called **least** in the kingdom of heaven; but whoever **does** and **teaches** them, he shall be called **great** in the kingdom of heaven. <sup>20</sup> For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.
    - b. Mt. 28:18-20: <sup>18</sup> And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. <sup>19</sup> Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> **teaching them to observe all things that I have commanded you**; and lo, I am with you always, even to the end of the age.” Amen.

2. **The apostles** taught the importance of strict obedience

- a. 1 Cor. 7:19: <sup>19</sup>Circumcision is nothing and uncircumcision is nothing, but **keeping the commandments of God is what matters.**
- b. 1 Cor. 11:1-2: <sup>1</sup>Imitate me, just as I also *imitate* Christ. <sup>2</sup>Now I praise you, brethren, that you remember me in all things and **keep the traditions just as I delivered them to you.**
- c. 2 Cor. 2:9: <sup>9</sup> For to this end I also wrote, that I might put you to the test, whether you are **obedient in all things.**

F. When Paul says that we cannot be saved by **“works,”** he is talking about **perfect works, flawlessness**

1. Rom. 10:5: <sup>5</sup> For Moses writes about the righteousness which is of the law, “The man who **does those things** shall live by them.”
2. Gal. 3:10-12: <sup>10</sup>For as many as are of **the works of the law** are under **the curse**; for it is written, “Cursed is everyone who does not **continue in all things** which are written in the book of the law, to do them.” <sup>11</sup>But that no one is justified by the law in the sight of God is evident, for **“the just shall live by faith.”** <sup>12</sup>Yet the law is not of faith, but “the man who **does them** shall live by them.”

G. Paul describes **two ways of salvation** in the book of Romans

Two Ways Of Salvation (Rom. 4:1-8)	
Way Of Law	Way Of Grace
Justified by <b>works</b> (Rom. 4:2)	Justified by <b>faith</b> (Rom. 4:3)
<b>Can boast</b> (Rom. 4:2; Eph. 2:8-9)	<b>Cannot boast</b> (Rom. 3:27)
Reward as <b>debt</b> (Rom. 4:4)	Reward as <b>grace</b> (Rom. 4:4)
Man who <b>works</b> (Rom. 4:5)	Man who <b>believes</b> (Rom. 4:5)
<b>Works</b> for righteousness (Rom. 4:6)	<b>Faith</b> for righteousness (Rom. 4:6)
Justification of <b>godly</b>	Justification of <b>ungodly</b> (Rom. 4:5)
<b>No lawless deeds</b> to forgive	Lawless deeds <b>forgiven</b> (Rom. 4:6-8)
Sin not <b>committed</b>	Sin not <b>imputed</b>

1. *Jim McGuigan*: ““Whatever ‘he that **worketh**’ means, ‘he that **worketh not**’ means the opposite. The ‘worker’ is the one to whom something is **owed**. To him the ‘**reward**’ is ‘misthos,’ **wages**, payment given for labor completed. The illustration is taken from everyday life. A man is hired and when he has fulfilled his task what he gets from the employer is ‘wages’. The boss is doing him no favor when he gives him the wages because, due to the man fulfilling his task, the employer is in the man’s ‘**debt**’ (opheilema -- ‘what is owed, a debt’). **Who then is the ‘worker’?** He can be no other than **the man who has earned acquittal as ‘wages’**. He is the man who has **successfully completed his task before God and in whose debt God is**. He’s the man who has moved grace right out of the picture by successfully performing the task laid on him by God. And who is that but *the sinless man*? **The ‘worker’ is not just**

**an obedient man but the sinlessly obedient man.** To what other man does God *owe* acquittal?

**“Who then is the ‘non-worker’?** He is the one who **hasn’t successfully completed the task laid before him.** He’s the one who is **‘owed’ nothing** in regard to acquittal. In the text we are explicitly told he is *the believer*. He is **the believer whose faith is reckoned for righteousness.** It could hardly be plainer. **The ‘non-worker’ is the sinful man who cannot appeal to his successfully completed task but must trust the Lord who justifies even the ungodly.”** (Bold emphasis added, 145)

2. If the **“worker”** is simply the **obedient man**, then the **“non-worker”** would be the **disobedient man** (cf. Heb. 5:8-9; Eph. 5:6)
  3. If the **“worker”** is the **perfectly obedient man**, then the **“non-worker”** would be the **sinful man** who looks to Christ for salvation
- H. But when we **strictly obey** our Lord, we have not **“worked”** (as Paul uses the term) for our salvation; we have not **“earned”** our salvation
1. Lk. 17:10: <sup>10</sup>So likewise you, when you have **done all those things which you are commanded**, say, ‘We are **unprofitable servants**. We have **done what was our duty to do.**’”
- I. Several Bible stories illustrate how **grace, faith, and obedience** work together in bringing God’s blessings
1. The salvation of **Noah** Gen. 6 & 7
    - a. He was saved by God’s **grace**
      - 1) Gen. 6:8: <sup>8</sup> But Noah found **grace** in the eyes of the LORD.
    - b. He was saved by **faith**
      - 1) Heb. 11:7: <sup>7</sup> By **faith** Noah, being divinely warned of things not yet seen, moved with godly fear, **prepared an ark** for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.
    - c. He was saved by **works of obedience**
      - 1) Gen. 6:22: <sup>22</sup> Thus Noah **did**; according to all that God commanded him, so he **did**.
      - 2) Gen. 7:5: <sup>5</sup> And Noah **did** according to all that the LORD commanded him.
  2. The capture of **Jericho** Josh. 6:2, 3-5, 17-20
    - a. Jericho was captured by **God’s grace**
      - 1) Josh. 6:2: <sup>2</sup> And the LORD said to Joshua: “See! I have **given** Jericho into your hand, its king, and the mighty men of valor.
      - 2) Josh. 6:16: <sup>16</sup> And the seventh time it happened, when the priests blew the trumpets, that Joshua said to the people: “Shout, for the LORD has **given** you the city!
    - b. Jericho was captured by **faith**
      - 1) Heb. 11:30: <sup>30</sup> By **faith** the walls of Jericho fell down after they were encircled for seven days.
    - c. Jericho was captured by **works of obedience**

- 1) Josh. 6:3-5: <sup>3</sup> You shall **march** around the city, all you men of war; you shall go all around the city once. This you shall do **six days**. <sup>4</sup> And seven priests shall bear seven trumpets of rams' horns before the ark. But the seventh day you shall **march around the city seven times**, and the priests shall **blow the trumpets**. <sup>5</sup> It shall come to pass, when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, that all the people shall **shout with a great shout**; then the wall of the city will fall down flat. And the people shall go up every man straight before him."
  - 2) Josh. 6:15: <sup>15</sup> But it came to pass on the seventh day that they rose early, about the dawning of the day, and **marched around the city seven times** in the same manner. On that day only they **marched around the city seven times**.
  - 3) Josh. 6:20: <sup>20</sup> So the people **shouted** when the priests **blew the trumpets**. And it happened when the people heard the sound of the trumpet, and the people **shouted with a great shout**, that **the wall fell down flat**. Then the people went up into the city, every man straight before him, and they took the city.
  - 4) Heb. 11:30: <sup>30</sup> By faith the walls of Jericho fell down after they were **encircled** for seven days.
3. The cleansing of **Naaman** 2 Ki. 5:10-14
- a. Naaman was cleansed by **grace**
    - 1) 2 Ki. 5:10: <sup>10</sup> And Elisha sent a messenger to him, saying, "Go and **wash** in the Jordan **seven times**, and your flesh shall be restored to you, and you shall be clean."
  - b. Naaman was cleansed by **faith**
    - 1) 2 Ki. 5:11-13: <sup>11</sup> But Naaman became furious, and went away and said, "Indeed, I said to myself, 'He will surely **come out to me**, and stand and **call on the name of the LORD his God**, and **wave his hand over the place**, and heal the leprosy.' <sup>12</sup> Are not the Abanah and the Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and went away in a rage. <sup>13</sup> And his servants came near and spoke to him, and said, "My father, **if the prophet had told you to do something great, would you not have done it?** How much more then, when he says to you, '**Wash, and be clean**'?"
  - c. Naaman was cleansed by **works of obedience**
    - 1) 2 Ki. 5:14: <sup>14</sup> So he went down and **dipped seven times** in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child, and he was clean.
4. The healing of the **blind man**
- a. He was healed by **grace**
    - 1) Jn. 9:30: <sup>30</sup> The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet **He has opened my eyes!**"
  - b. He was healed by **faith**
    - 1) Jn. 9:7: <sup>7</sup> And He said to him, "**Go, wash** in the pool of Siloam" (which is translated, Sent). So he **went** and **washed**, and came back seeing.

- 2) Jn. 9:11: <sup>11</sup> He answered and said, “A Man called Jesus made clay and anointed my eyes and said to me, ‘**Go** to the pool of Siloam and **wash**.’ So I **went** and **washed**, and I **received sight**.”

c. He was healed by **obedience**

- 1) Jn. 9:7: <sup>7</sup> And He said to him, “**Go, wash** in the pool of Siloam” (which is translated, Sent). So he **went** and **washed**, and came back seeing.
- 2) Jn. 9:11: <sup>11</sup> He answered and said, “A Man called Jesus made clay and anointed my eyes and said to me, ‘**Go** to the pool of Siloam and **wash**.’ So I **went** and **washed**, and I **received sight**.”
- 3) Jn. 9:15: <sup>15</sup> Then the Pharisees also asked him again how he had received his sight. He said to them, “He put clay on my eyes, and I **washed**, and I see.”

5. The salvation of **sinner**s

a. Sinners are saved by **grace**

- 1) Eph 2:8-9: <sup>8</sup> For by **grace** you have been saved through faith, and that not of yourselves; it is the gift of God, <sup>9</sup> not of works, lest anyone should boast.:

b. Sinners are saved through **faith**

- 1) Rom. 5:1: <sup>1</sup> Therefore, having been justified by **faith**, we have peace with God through our Lord Jesus Christ,

c. Sinners are saved by **obedience**

- 1) Heb. 5:8-9: <sup>8</sup> though He was a Son, yet He learned obedience by the things which He suffered. <sup>9</sup> And having been perfected, He became the author of eternal salvation to all who **obey** Him,

### III. SALVATION BY GRACE THROUGH FAITH, NOT WORKS AND BAPTISM

A. Most denominational preachers would never connect **grace**, **faith**, and **baptism** together unless it were to argue that **baptism has nothing to do with salvation by grace through faith**

1. In their minds, what the apostle Paul says about **salvation** by **grace** through **faith** and not **works** (Rom. 3:27-28; 4:5; 5:1; 10:9-10; Gal. 2:16; Eph. 2:8-10) **excludes baptism** as a condition of salvation
2. This **objection** to the essentiality of baptism for salvation can be expressed as a **sylogism** like this:
  - a. *Major Premise:* We are saved by **grace**, through **faith**, and not of **works** (Eph. 2:8-10)
  - b. *Minor Premise:* **Baptism** is a **work**
  - c. *Conclusion:* Therefore, **baptism** is **not essential** to salvation

B. I am convinced that their **contention** is not **correct**, and their **arguments** are **invalid** for several reasons

C. The advocates of faith only salvation **overlook or disregard several important facts**

1. First, Paul’s letters to the **Romans**, **Galatians**, and **Ephesians**, where he expounds upon the doctrine of “**justification by faith**,” were written to **Christians**

- a. Paul was writing to people who were **already children of God**
    - 1) Rom. 1:7: <sup>7</sup> To all who are in **Rome**, beloved of God, called to be **saints**: Grace to you and peace from God our Father and the Lord Jesus Christ.
    - 2) Gal. 1:1-5: <sup>1</sup> Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), <sup>2</sup> and all the brethren who are with me, To the **churches** of Galatia: <sup>3</sup> Grace to you and peace from God the Father and our Lord Jesus Christ, <sup>4</sup> who gave Himself for our sins, that He might **deliver us** from this present evil age, according to the will of our God and Father, <sup>5</sup> to whom be glory forever and ever. Amen.
    - 3) Eph. 1:1: <sup>1</sup> Paul, an apostle of Jesus Christ by the will of God, To the **saints** who are in **Ephesus**, and **faithful** in Christ Jesus:
  - b. That means that Paul did not write these letters to tell these recipients **how to become Christians**; they **already knew that**, and they had **already done** whatever they needed to do to become children of God
  - c. Paul wrote to **explain in more detail** the **underlying significance** of God's plan to save sinners
  - d. Therefore, it is **pure assumption** to argue that Paul's statements about **salvation by faith** (e.g. Rom. 10:9-10; Eph. 2:8-10) **tell the whole story** about the sinner's role in conversion
2. Second, in the three different accounts of the **Great Commission**, the earliest new covenant instruction about salvation, Jesus clearly teaches that **belief, repentance, and baptism** are essential conditions of **conversion**
    - a. Notice **what Jesus said** in the Great Commission
      - 1) Mt. 28:18-20: <sup>18</sup> And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. <sup>19</sup> Go therefore and **make disciples** of all the nations, **baptizing** them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> **teaching** them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.
        - a) *William Hendriksen*: "The concepts '**baptizing**' and '**teaching**' are simply two activities, in **co-ordination** with each other, but both **subordinate** to '**make disciples**.' In other words, **by means of being baptized and being taught a person becomes a disciple**, with the understanding, of course, that this individual is ready for baptism and is willing to appropriate the teaching." (Bold emphasis added, *Matthew*, 1000)
        - b) *A. Lukyn Williams*: "**The imperative aorist *matheteusate* is, as it were, decomposed by the two following present participles, 'baptizing' and 'teaching'....Baptizing them; i.e. individuals of all the nations. The present participle denotes the mode of initiation into discipleship. **Make them disciples by baptizing them.****" (Bold emphasis added, "The Gospel According To St. Matthew," *The Pulpit Commentary*, (9:645)



- c) *Albert Barnes* [Presbyterian]: “This word properly means disciple, or make disciples of. This was to be done, however, by **teaching**, and by **administering the rite of baptism**.” (Bold emphasis added, 323)
- d) If disciples are made by **baptizing** and **teaching**, can either of those things be **left off** and someone still be a **disciple**?
- 2) Mk. 16:15-16: <sup>15</sup> And He said to them, “Go into all the world and **preach** the gospel to every creature. <sup>16</sup> He who **believes** and is **baptized** will be **saved**; but he who does not believe will be condemned.
- 3) Lk. 24:46-47: <sup>46</sup> Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, <sup>47</sup> and that **repentance** and **remission of sins** should be preached in His name to all nations, beginning at Jerusalem.
- b. Who can reasonably deny that the “**plain sense**” of these statements makes **faith**, **repentance**, and **baptism** conditions of salvation?
- c. If that is the case, is it **reasonable** to believe that:
  - 1) The apostles would have **preached anything different** than what **Jesus commissioned them to preach**
  - 2) **Paul’s letters** (as modern preachers interpret them), **written 20-30 years later** would effectively **negate** or **nullify** the “**plain sense**” of the Great Commission?
  - 3) The **apostles** who received the **Great Commission** from Jesus and those who **listened to apostolic preaching** couldn’t have **properly understood** the meaning of the **Great Commission** until Paul wrote **Romans**, **Galatians**, and **Ephesians**. Who can believe that???
- 3. Third, **Peter’s preaching** on Pentecost and **the response** to his preaching is **completely consistent** with Jesus’ instructions in the Great Commission
  - a. Acts 2:36-38: <sup>36</sup> “Therefore let all the house of Israel **know assuredly** that God has made this Jesus, whom you crucified, both **Lord** and **Christ**.” <sup>37</sup> Now when they heard this, they were **cut to the heart**, and said to Peter and the rest of the apostles, “**Men and brethren, what shall we do?**” <sup>38</sup> Then Peter said to them, “**Repent**, and let every one of you **be baptized** in the name of Jesus Christ for the **remission of sins**; and you shall receive the gift of the Holy Spirit.
  - b. Peter urged his auditors to “**know assuredly**” that Jesus was “both **Lord** and **Christ**” (Acts 2:36)
    - 1) Is there any **essential difference** between **knowing assuredly** and **believing**?
    - 2) Did many **believe** what Peter had told them about **Jesus**?
    - 3) If they **didn’t believe**, why were they “**cut to the heart**,” and why did they ask “**Men and brethren, what shall we do?**” (Acts 2:37)?
    - 4) They must have **believed**!
  - c. Were they **saved** at that point?

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- 1) If they were, then why did they ask **“What shall we do?”** and why didn’t Peter say **“Since you believe, you’ve done enough?”**
  - d. Instead, Peter told those **believers** to **repent** and **be baptized** (Acts 2:38)
  - e. When would those **first converts** have **understood** that they were **saved**? **Before** or **after** baptism?
  - f. Is it reasonable to believe that the **Romans**, the **Galatians**, and the **Ephesians** were **converted** to Christ in a **different way** or with a **different understanding** of conversion than the **first converts**?
  4. Fourth, what **Ananias** told **Saul of Tarsus** to do is **completely consistent** with Jesus’ instructions in the **Great Commission** and **Peter’s preaching** on Pentecost
    - a. Notice **what Ananias told Saul** to do
      - 1) Acts 22:16: <sup>16</sup> And now why are you waiting? Arise and **be baptized**, and **wash away your sins, calling** on the name of the Lord.’
      - b. It is true that this passage **says nothing** about **belief** and **repentance**, but would Ananias **need to say anything** about those things if Saul had already **believed** and **repented** of his sins?
      - c. Is there evidence of prior **belief** and **repentance** on Saul’s part? I think so
        - 1) Think about **what happened** to Saul on the road to Damascus and his response
          - a) The **great light** from heaven (Acts 9:3; 22:6; 26:13)
          - b) A **voice** speaking (Acts 9:4; 22:7; 26:14)
          - c) Saul’s **first question** and Jesus’ **answer** (Acts 9:5; 22:8; 26:15)
          - d) Jesus’ **commission** (Acts 26:16-18)
          - e) Saul’s **second question** and Jesus’ **answer**: (Acts 9:6; 22:10)
          - f) Saul’s **blindness** for three days (Acts 9:8; 22:11)
          - g) Saul’s **fasting** (Acts 9:9)
          - h) Saul’s **praying** (Acts 9:11)
          - i) Saul’s **vision** of Ananias (Acts 9:12)
          - j) Saul’s **healing** by Ananias (Acts 9:17-18; 22:13)
          - k) Saul’s **preaching** in Damascus (Acts 26:19)
        - 2) Isn’t Saul’s question **“Lord, what do You want me to do?”** (Acts 9:6; 22:10) an indication of **belief, trust, and submission**?
          - a) Why would he **ask this question**, if he **didn’t believe** that **Jesus had spoken** to him and that **what Jesus told him was true**?
        - 3) Isn’t Saul’s **praying** and **fasting** an indication of **repentance**?
        - 4) Isn’t Saul’s **preaching of repentance** to the Gentiles an indication of his own repentance?

- a) Is it reasonable to believe that Paul would **tell the Gentiles to repent of their sins** (Acts 17:30; 20:21; 26:20) if he had **not repented of his own sins**?
- d. Now, is it **really reasonable to believe** that Paul would **later teach something** that would **contradict** what he himself was **told to do to be saved**?
5. Fifth, Jesus and Paul teach that **saving faith includes obedience**
- a. Jn. 3:36 (ASV): "He that **believeth** on the Son hath eternal life; but he that **obeyeth** not the Son shall not see life, but the wrath of God abideth on him" (cf. ESV; ISV; LEB; NET; NAB; NASB; NIV; NRSV; RSV)
  - b. Rom. 1:5: "Through whom we received grace and apostleship, unto **obedience of faith** among all the nations, for his name's sake"
  - c. Rom. 10:16: <sup>16</sup> But they have not all **obeyed** the gospel. For Isaiah says, "Lord, who has **believed** our report?"
  - d. Rom. 16:26: "But now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto **obedience of faith**"
  - e. Gal. 5:6: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but **faith working** through love"
  - f. Heb. 3:19: <sup>19</sup> So we see that they could not enter in because of **unbelief**.
  - g. Heb. 4:6: <sup>6</sup> Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of **disobedience**,
6. Sixth, James teaches that **faith without obedience will not save**
- a. **Does not save** (Jas. 2:14)
  - b. **Does not profit** (Jas. 2:15-16)
  - c. **Is dead** (Jas. 2:17, 20, 26)
  - d. **Cannot be shown** (Jas. 2:18)
  - e. **Is what demons have** (Jas. 2:19)
  - f. **Did not justify Abraham** (Jas. 2:21-22)
  - g. **Is imperfect** (Jas. 2:22)
  - h. **Is not accounted for righteousness** (Jas. 2:23)
  - i. **Does not justify** (Jas. 2:24-25)
7. Seventh, in his letters to the Romans, the Galatians, and the Ephesians, despite the arguments of many to the contrary, **Paul teaches the essentiality of baptism for salvation**
- a. He **implies** this when he reminds the Romans that they had been "**baptized into Christ**" and "**baptized into his death**" (Rom. 6:3). How so?
    - 1) "**Baptism into his death**," connects sinners with **Jesus' blood** that washes sins away (Rev. 1:5) because **Jesus shed His blood in His death** (Rom. 5:8-9)

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- 2) Baptism is how one **gets “into Christ”** and that is where **all spiritual blessings**, including **salvation**, are found (Eph. 1:3; 2 Tim. 2:10)
  - 3) So, Paul **teaches the essentiality of baptism for salvation** in the book of Romans
  - b. He teaches the **essentiality of baptism** in the letter to the **Galatians**
    - 1) Gal. 3:26-27: <sup>26</sup> For you are all **sons of God** through **faith** in Christ Jesus. <sup>27</sup> For as many of you as were **baptized into Christ** have **put on Christ**.
  - c. He teaches the **essentiality of baptism** in the book of **Ephesians**
    - 1) Eph. 5:26: <sup>26</sup> that He might **sanctify** and **cleanse** her with the **washing of water** by the word,
    - 2) The **“washing of water”** is an unequivocal reference to **baptism in water**
    - 3) Please notice that this **“washing of water”** is the means (or a condition) of **sanctification** and **cleansing**
    - 4) Please note that this passage says nothing about baptism **“symbolizing”** anything
  - d. So, in the **very letters** that many appeal to, to **“prove”** that baptism is **not essential** to salvation, Paul teaches **the essentiality of baptism** for salvation
8. Finally, Paul taught **salvation** by God’s **grace** through **faith** and **baptism**
- a. Notice what **Paul tells Titus**
    - 1) Tit. 3:3-8: <sup>3</sup> For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. <sup>4</sup> But when the **kindness** and the **love** of God our Savior toward man appeared, <sup>5</sup> not by **works** of righteousness which we have done, but according to His **mercy** He saved us, through the **washing of regeneration** and **renewing of the Holy Spirit**, <sup>6</sup> whom He poured out on us abundantly through **Jesus Christ our Savior**, <sup>7</sup> that having been **justified** by His **grace** we should become heirs according to the hope of eternal life. <sup>8</sup> This is a faithful saying, and these things I want you to affirm constantly, that those who have **believed** in God should be careful to maintain good works. These things are good and profitable to men.
  - b. Now, look carefully at what Paul said
    - 1) He attributes salvation to God’s **kindness, love, mercy, grace** (Tit. 3:4-5, 7)
    - 2) He mentions **Jesus Christ** our **Savior** (Tit. 3:6)
    - 3) He mentions the renewing of the **Holy Spirit** (Tit. 3:5)
    - 4) He mentions **faith** in this context (Tit. 3:8)
    - 5) He says that salvation is **“not by works** of righteousness which we have done” (Tit. 3:5)
    - 6) But he also says that it is **“through the washing of regeneration”** (Tit. 3:5)
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- a) **“Through”** (*dia*) is a “marker of instrumentality or circumstance whereby someth. is accomplished or effected, *by, via, through*” (BDAG, 224)
  1. Just as God saves sinners **“through”** (*dia*) **faith** (Gal. 3:26; Eph. 2:8), He also saves them through (*dia*) the **“washing of regeneration”** (Tit. 3:5)
- b) The **“washing of regeneration”** is **baptism**
  1. **Baptism** involves a **washing away of sins** (Acts 22:16; Eph. 5:26; Heb. 10:22)
  2. **Regeneration** or the **new birth** is a **birth of water** (Jn. 3:3, 5)
- c. Let me state my conclusion in the form of a **sylogism**:
  - 1) *Major Premise*: We are not saved by **works** (Tit. 3:5)
  - 2) *Minor Premise*: We are saved through the **“washing of regeneration”** (Tit. 3:5b; cf. Heb. 10:22)
  - 3) *Conclusion*: Therefore, water baptism is not the kind of **work** that does not save
- d. Note: Some argue that this washing is **“the inner cleansing effected in conversion”** rather than water baptism (cf. Rev. 1:5) (Mounce, 439; Hiebert, 445)
  - 1) Other passages do speak of **spiritual cleansing** by the blood of Jesus (Heb. 9:14; 1 Jn. 1:7; Rev. 1:5; 7:14) and also **sanctification** (Heb. 10:29; 13:12; 1 Pet. 1:2)
  - 2) However, there is a **significant textual variant** in Rev. 1:5, and therefore, it is variously translated in our English versions
    - a) **“Loosed us”** (ASV)
    - b) **“Set us free”** (CSB; HCSB)
    - c) **“Freed us”** (ESV; NAB; NIV; NRSV; RSV)
    - d) **“Washed us”** (KJV; NKJV)
    - e) **“Did bathe us”** (YLT)
    - f) **“Released us”** (NASB)
  - 3) The evidence favors the reading **“loosed”** rather than **“washed”**
    - a) *Bruce Metzger*: “Instead of λύσαντι [“freed,” ksk] the Textus Receptus, following the later uncials (P 046), most of the minuscules, and several early versions (it<sup>sig</sup> vg cop<sup>bo</sup> eth), reads λούσαντι [“washed,” ksk] . **The reading λύσαντι is to be preferred because it has superior manuscript support** (℣<sup>18</sup> & A C 1611 it<sup>h</sup> syr<sup>ph</sup> arm al); because it is in accord with Old Testament imagery (e. g. Is 40:2 LXX); and because it suits better the idea expressed in ver. 6a. The reading λούσαντι, which sometimes may have been pronounced like λύσαντι, seems to have arisen ‘due to failure to understand the Hebraic use of ἐν to denote a price ... and a natural misapplication of 7:14’ (Hort, “Notes on Select Readings,” *ad loc.*).” (Bold emphasis added, 662)

- 4) **Most commentators** believe that this “**washing of regeneration**” is an allusion to water baptism
- a) *Donald Guthrie*: “**Most commentators** take this **washing** to refer to **baptism** and connect *palingenesias* (here translated *rebirth*) with John 3:5.” (Bold emphasis added, 226)
  - b) *Edmond Hiebert*: “**Most commentators** take the **washing** as a reference to **water baptism**.” (Bold emphasis added, EBC, 11:445)
  - c) *William Mounce*: “**Most argue that the verses speak of baptism**. In surprisingly strong language, Bernard (178) says, ‘It [baptism] is the **instrument (διὰ) of salvation, the means, that is, through which we are placed in a ‘state of salvation’** in union with the mystical Body of Christ.’ But as Paul makes abundantly clear throughout his writings....salvation comes apart from any human invention, especially a ritual.” (Bold emphasis added, 438-439)
  - d) *B. W. Johnson*: “**Washing of regeneration**. Literally, ‘Bath of regeneration.’ **All commentators of reputation refer this to baptism**, such as Meyer, Olshausen, Lange, Plumptre, Schaff, Canon Cook, Wesley, etc. Regeneration is due to the Holy Spirit, but baptism is an outward act that God requires to complete the fact.” (n.p.)
  - e) *R.C.H. Lenski*: “**God saved us by means of baptism**. Baptism is a bath of regeneration and renewing, in both of which the Holy Spirit is the actor. That is why God could use baptism as such a means (διὰ), why **baptism is by no means a mere symbol or picture but a true means of divine grace**.” (Bold emphasis added, 935)
  - f) *A. C. Hervey*: “**Through the washing of regeneration** (διὰ λουτροῦ παλιγγενεσίας). Here we have **the means through or by which God’s mercy saves us**. The *washing* or rather *laver* of regeneration (λουτρόν)—found elsewhere in the New Testament only in Eph. 5:26, in exactly the same connection—is the *laver* or *bath* in which the washing takes place. The nature or quality of this bath is described by the words, ‘of regeneration’.... αλιγγενεσία, therefore, very fitly describes **the new birth in holy baptism**, when the believer is put into possession of a **new spiritual life, a new nature, and a new inheritance of glory**. And the laver of baptism is called ‘**the laver of regeneration**,’ because it is **the ordained means by or through which regeneration is obtained**....the ‘laver of regeneration’ and ‘the renewing of the Holy Ghost’ seem to describe very clearly the two parts of the sacrament, the outward visible sign and the inward spiritual grace; the birth of water and of the Holy Ghost....This renewal is the work of the Holy Ghost in the new birth, when men are ‘born again’ of the Spirit (John 3:5).” (Bold emphasis added, *Titus, The Pulpit Commentary*, 44)
- 5) The **early patristic writers** believed that the “**washing of regeneration**” was **water baptism**
- a) *John R. W. Stott*: “*Washing (loutron)* is almost certainly a reference to **water baptism**. **All the early church fathers** took it in this way.” (Bold emphasis added, *Guard The Truth: The Message of 1 Timothy & Titus*, 204)
  - b) See Appendix A: “The Church Fathers And Titus 3:5”

- 6) Therefore, whatever Paul means by “**works of righteousness which we have done,**” it cannot include **baptism**
- 7) Baptism doesn’t **nullify God’s grace** or **negate faith**; in fact, it is merely an **act of faith**
- a) Gal. 3:26-27: <sup>26</sup> For you are all **sons of God through faith** in Christ Jesus. <sup>27</sup> **For** as many of you as were **baptized into Christ** have **put on Christ**.
- b) Col. 2:11-13: <sup>11</sup> In Him you were also **circumcised** with the circumcision made without hands, by **putting off the body of the sins of the flesh**, by the **circumcision of Christ**, <sup>12</sup> **buried** with Him in **baptism**, in which you also were **raised** with Him **through faith** in the working of God, who raised Him from the dead. <sup>13</sup> And you, being **dead** in your trespasses and the uncircumcision of your flesh, He has **made alive** together with Him, having **forgiven** you all trespasses,
- 8) So **how** does God save us by His grace **through** “the washing of regeneration”? I believe Paul provides the answer to this question
- a) Rom. 6:3-4: <sup>3</sup> Or do you not know that as many of us as were **baptized into Christ Jesus** were **baptized into His death**? <sup>4</sup> Therefore we were **buried** with Him through **baptism** into **death**, that just as Christ was **raised** from the dead by the glory of the Father, even so we also should **walk in newness of life**.
1. We are **baptized** into **Jesus’ death** (Rom. 6:3)
  2. In His death, Jesus shed His **blood** (Jn. 19:34)
  3. Jesus’ blood **washes away sin** (Rev. 7:14)
  4. In baptism we **contact** Jesus’ blood (Heb. 10:22)

Jesus’ Blood & Baptism		
Mt. 26:28	<b>Remission</b>	Acts 2:38
Heb. 9:13-14; 10:22	<b>Cleansing</b>	Eph. 5:26-27; 1 Pet. 3:20-21
Rev. 7:14 [?]	<b>Washing</b>	Acts 22:16; Heb. 10:22
Rom. 5:9	<b>Salvation</b>	Mk. 16:15-16; 1 Pet. 3:20-21

D. The advocates of faith only salvation do not **know**, or they have **forgotten**, that **Martin Luther believed that baptism is essential to salvation**

1. Now, what Martin Luther **believed** and **taught** is really **not important**. The only thing that matters, the only thing that is important, is **what the Scriptures teach**
2. But it’s very interesting to me that Martin Luther, the great reformation leader who championed the doctrine of **salvation by faith only**, did not believe that this doctrine **excluded baptism**

a. Please consider some quotations from the *Small Catechism of Martin Luther*:

1) "II. *What gifts or benefits does Baptism confer?*

*Answer.* It worketh **forgiveness of sins, delivers from death** and the devil, and **confers everlasting salvation** on all who believe, as the word and promise of God declare." (Bold emphasis added, 21)

2) "III. *How can water produce such great effects?*

*Answer.* It is not the water indeed that produces these effects, but the word of God which accompanies and is connected with the water, and our faith which relies on the word of God connected with the water. For the water, without the word of God, is simply water and no baptism. But when connected with the word of God, it is a **baptism**, that is, a gracious water of life and a '**washing of regeneration**' in the Holy Ghost; as St. Paul says to Titus, in the third chapter, verse 5-8: 'According to his mercy he saved us, by **the washing of regeneration**, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying.'" (Bold emphasis added, 21-22)

b. And now some quotations from *The Large Catechism* by Martin Luther:

1) "...Baptism is no human trifle, but instituted by God Himself, moreover, that **it is most solemnly and strictly commanded that we must be baptized or we cannot be saved**, lest any one regard it as a trifling matter, like putting on a new red coat."

2) "For to be baptized in the name of God is to be **baptized not by men, but by God Himself**. Therefore although it is performed by human hands, it is nevertheless **truly God's own work**."

3) "Therefore state it most simply thus, that **the power, work, profit, fruit, and end of Baptism is this, namely, to save**. For no one is baptized in order that he may become a prince, but, as the words declare, that he be saved. **But to be saved we know is nothing else than to be delivered from sin, death, and the devil, and to enter into the kingdom of Christ, and to live with Him forever**."

4) "But if they say, as they are accustomed: **Still Baptism is itself a work**, and you say **works are of no avail for salvation**; what then, becomes of faith? Answer: **Yes, our works, indeed, avail nothing for salvation; Baptism, however, is not our work, but God's** (for, as was stated, you must put Christ-baptism far away from a bath-keeper's baptism). **God's works, however, are saving and necessary for salvation, and do not exclude, but demand, faith; for without faith they could not be apprehended**. For by suffering the water to be poured upon you, you have not yet received Baptism in such a manner that it benefits you anything; but it becomes beneficial to you if you have yourself baptized with the thought that this is according to God's command and ordinance, and besides in God's name, in order that you may receive in the water the promised salvation. Now, this the fist cannot do, nor the body; but the heart must believe it." (Bold emphasis added, *The Large Catechism* by Martin Luther, Translated by F. Bente and W.H.T. Dau)

Conclusion:



I. The Ephesians were **saved by God's grace**

- A. Eph. 2:8-10: <sup>8</sup> For by **grace** you have been saved through **faith**, and that not of yourselves; it is the gift of God, <sup>9</sup> not of **works**, lest anyone should boast. <sup>10</sup> For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

II. But they were **saved by grace** when they **met all of God's conditions of pardon**A. They **heard** the word of the truth

1. Eph. 1:13: <sup>13</sup> In Him you also trusted, after you **heard the word of truth, the gospel of your salvation**; in whom also, having believed, you were sealed with the Holy Spirit of promise,

B. They **believed** it

1. Eph. 1:13: <sup>13</sup> In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having **believed**, you were sealed with the Holy Spirit of promise,

C. They **repented** of their sins

1. Acts 19:19: <sup>19</sup> Also, many of those who had practiced magic brought their books together and **burned them** in the sight of all. And they counted up the value of them, and it totaled fifty thousand pieces of silver.

D. They **confessed** their deeds

1. Acts 19:18: <sup>18</sup> And many who had believed came **confessing** and telling their deeds.

E. They were **baptized into the name of the Lord**

1. Acts 19:5: <sup>5</sup> When they heard this, they were **baptized** in the name of the Lord Jesus.

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### Appendix A: The Church Fathers And Titus 3:5

1. *Cyprian* [AD 200-258]: “6. But what a thing it is, to assert and contend that they who are not born in the Church can be the sons of God! For the blessed apostle sets forth and proves that **baptism is that wherein the old man dies and the new man is born**, saying, ‘He saved us by the **washing of regeneration**.’ But if **regeneration** is in the **washing**, that is, in **baptism**, how can heresy, which is not the spouse of Christ, generate sons to God by Christ?” (Bold emphasis added, Epistle 73:6, ANF, 5:388)
2. *Cyprian* [AD 200-258]: “The Lord is **baptized** by the servant; and He who is about to bestow remission of sins, does not Himself disdain to wash His body in **the laver of regeneration**.” (Bold emphasis added, “On The Advantage Of Patience,” ANF, 5:485)
3. *Ambrose of Milan* [ca. AD 333-397]: “64. Who is he who is born of the Spirit, and is made Spirit, but he who is renewed in the Spirit of his mind? This certainly is he who is **regenerated by water** and the Holy Spirit, since we receive the hope of eternal life through **the laver of regeneration** and renewing of the Holy Spirit. And elsewhere the Apostle Peter says: ‘Ye shall be **baptized** with the Holy Spirit.’ For who is he that is **baptized** with the Holy Spirit but he who is **born again through water and the Holy Spirit**? Therefore the Lord said of the Holy Spirit, Verily, verily, I say unto thee, except a man be **born again by water and the Spirit**, he cannot enter into the kingdom of God. And therefore He declared that we are born of Him in the case, through Whom He said that we were born in the former.” (Bold emphasis added, NPNF 2:144)
4. *Cyril of Jerusalem* [c. AD 315-386]: “But now the holy day of the Passover is at hand, and ye, beloved in Christ, are to be **enlightened by the Laver of regeneration**. Ye shall therefore again be taught what is requisite, if God so will; with how great devotion and order you must enter in when summoned, **for what purpose each of the holy mysteries of Baptism is performed**, and **with what reverence and order you must go from Baptism to the Holy Altar of God**, and enjoy its spiritual and heavenly mysteries; that your souls being previously enlightened by the word of doctrine, ye may discover in each particular the greatness of the gifts bestowed on you by God.” (Bold emphasis added, NPNF2.7, 141-142)
5. *John Chrysostom* [AD 347?-407]: “For it is necessary to say what **baptism** is, and for what reason it enters into our life, and what good things it conveys to us.  
“But, if you will, let us discourse about the name which this mystic cleansing bears: for its name is not one, but very many and various. For this **purification** is called **the laver of regeneration**. ‘He saved us,’ he saith, ‘through **the laver of regeneration**, and renewing of the Holy Ghost.’” (Bold emphasis added, “Instructions to Catechumens,” NPNF, 9:160-161)
6. *Augustine* [AD 354-430]: “For if any one should ask of me whether we have been **saved by baptism**, I shall not be able to deny it, since the apostle says, ‘He saved us by the **washing of regeneration** and renewing of the Holy Ghost.’” (“A Treatise against Two Letters of the Pelagians,” *Saint Augustin: Anti-Pelagian Writings*, NPNF1, 5:404)
7. *Augustine* [AD 354-430]: “For what Christian is there who would allow it to be said, that **any one could attain to eternal salvation without being born again in Christ**,—[a result] which He meant to be **effected through baptism**, at the very time when such a sacrament was purposely instituted for **regenerating** in the hope of eternal salvation? Whence the apostle says: ‘Not by works of righteousness which we have done, but according to His mercy He saved us by **the laver of regeneration**.’” (Bold emphasis added, “A Treatise On Nature And Grace,” NPNF, 1.5:23)
8. *Augustine* [AD 354-430]: “Now it is men who are already **baptized** and faithful whom he exhorts to do this,—an exhortation which would be unsuitable to them, if the absolute and perfect change had been already made in their **baptism**. And yet made it was, since **we were then actually saved**; for “He saved us by the **laver of regeneration**.” (Bold emphasis added, “A Treatise On The Merits Of Forgiveness Of Sins And On The Baptism Of Infants,” NPNF, 5:48)

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9. *Augustine* [AD 354-430]: “For wherein does their opinion, who designate **baptism** by the term **salvation**, differ from what is written: ‘He *saved us* by the **washing of regeneration?**’ or from Peter’s statement: ‘The like figure whereunto even baptism doth also *now save us?*’” (Bold emphasis added, “A Treatise On The Merits And Forgiveness Of Sins, And On The Baptism Of Infants,” 1:34, NPNF, 1.5:28)
  10. *Augustine* [AD 354-430]: “Here you are; you are going to **come to the holy font**, you will be **washed in saving baptism**, you will be **renewed in ‘the bath of rebirth.’** You will be **without any sin at all as you come up from that bath**. All the things that were plaguing you in the past will be blotted out.” (Bold emphasis added, Sermons 213.8. Quoted in Peter Gorday, 304)
  11. *Augustine* [AD 354-430]: “If this reason were a good one, then we should be impelled to exhort men at once to destroy themselves, as soon as they have been **washed** in the **laver of regeneration**, and have received the **forgiveness** of all sin. Then is the time to escape all future sin, when **all past sin is blotted out**. And if this escape be lawfully secured by suicide, why not then specially? Why does any **baptized person** hold his hand from taking his own life?” (Bold emphasis added, “The City Of God,” NPNF, 2:18)
  12. *Augustine* [AD 354-430]: “I, however, affirm that an infant born in a place where it was not possible for him to be admitted to the **baptism** of Christ, and being overtaken by death, was placed in such circumstances, that is to say, died without **the bath of regeneration**, because it was not possible for him to be otherwise. He would therefore absolve him....” (Bold emphasis added, “A Treatise on Nature and Grace,” NPNF, 5:124)

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