

Why We Must Be Saved By Grace

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Turn in your Bibles to Ephesians the second chapter. Now you might have already concluded that after what has been read and what has been sung that I am going to have something to say this morning about grace.

Lee read where Paul spoke about the ministry that God had given him was to testify of the gospel of the grace of God. And then we sung that hymn, *Marvelous Grace of our loving Lord*? And then that most famous and I am sure most under appreciated and misunderstood old hymn *Amazing Grace*.

But my subject this morning is why we must be saved by grace. Why must we be saved by grace? And I will begin reading in Ephesians two with these words that Paul first wrote to some people in a place called Ephesus.

And you hath he quickened, who were dead in trespasses and sins;
Wherein in time past ye walked according to the course of this world,
according to the prince of the power of the air, the spirit that now worketh
in the children of disobedience: Among whom also we all had our
conversation in times past in the lusts of our flesh, fulfilling the desires of
the flesh and of the mind; and were by nature the children of wrath, even
as others.

But God, who is rich in mercy, for his great love wherewith he loved us,
Even when we were dead in sins, hath quickened us together with Christ,
(by grace ye are saved;) And hath raised us up together, and made us sit
together in heavenly places in Christ Jesus: That in the ages to come he
might shew the exceeding riches of his grace in his kindness toward us
through Christ Jesus. For by grace are ye saved through faith; and that not
of yourselves: it is the gift of God: Not of works, lest any man should
boast. For we are his workmanship, created in Christ Jesus unto good
works, which God hath before ordained that we should walk in them.¹

Why we must be saved by grace.

¹ Ephesians 2:1-10.

You see, what the apostle Paul is led by the Spirit of God to say about these Ephesians believers can be said of all that God saves, will be said of all his elect. Because the salvation that he is talking about here is not a temporal salvation, but a salvation from our sins. It is what Peter called the salvation of our souls.

And their condition and ours described here in part and in many other places in the Scriptures is the condition that grace meets. And it is why their salvation and our salvation must be all of grace.

Paul said that of his own self. Listen to what he says in 1 Corinthians 15 and verse 10.

He says, “But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain.”²

God’s grace which he bestows upon his people is never bestowed in vain. As a matter of fact, in grace God does not simply offer, he acts. And we see this in this second chapter of Ephesians where Paul sets for the great contrast between what these Gentile believers at Ephesus and all believers are in themselves first by nature and then what they are made by the grace of God.

And what a contrast it is, an amazing contrast. On the one hand they are by nature that which can never be improved. And then on other hand they are by grace in Christ that which never needs to be improved.

You see, it is just like our Lord tells us. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”³

And those who know nothing of what they are by nature, they surely can know nothing about what it is to be saved by grace.

And Paul tells us what he was before in another of his epistles, knowing what he was before only after the grace of God appeared to him. He never knew before.

And God makes this known to his people in order that he might in them create hearts that are full of gratitude, thanksgiving, humility and praise for his grace to them, in them both now and for all eternity.

As a matter of fact, look back in Ephesians one and verse six. He speaks of all that he has done before the world began and as the world continues and as all things will be in eternity, “To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”⁴

² 1 Corinthians 15:10.

³ John 3:6.

⁴ Ephesians 1:6.

I am told that in the original what that says is something like this. “He has graced us in the beloved.”

And then also in this second chapter it is, he says, in verse seven, “That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.”⁵

In other words, grace, the grace of God always glorifies God. It will eternally glorify God. And he shows us the reason why we must be saved by grace and the reason why God in grace gets all the glory for himself. It is, first of all, because of what we were and are by nature. In other words, grace is necessary because of our condition. Look back in verse one of chapter two.

He says, “And you...”

And if you notice, that next phrase was added by the translators. He says what he says there in another verse later, but he begins with this.

“And you... who were dead in trespasses and sins.”⁶

In other words, the first word that is used to describe those that God saves is the fact that they were dead, not dying, not very sick, absolutely nothing less than dead. That is exactly what grace means. And that is we were dead spiritually with no spiritual life and with no knowledge of God and with no righteousness and with no hope in ourselves. D E A D, dead.

And it is being dead to God as he really is and dead to his truth and dead to everything that is truly right, legally dead in Adam facing eternal death and without the spirit of life which renders us unable to think or to do or to will or to in any way imagine anything that is good or holy.

Look over in Ephesians four at the 18th verse. He describes us in this way.

“Having the understanding darkened.”⁷

Children of darkness in ourselves.

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.”⁸

Our understanding, that is the basis upon which we judge or reason or think about things, our view on things. Everything, because of our condition, everything we think about and

⁵ Ephesians 2:7.

⁶ Ephesians 2:1.

⁷ Ephesians 4:18.

⁸ Ibid.

look at and would have understanding about, he says, is darkened. Why? Because we are dead. And that death is the consequence of sin and if you notice he says here that we were dead in it, not just dead, but dead in sin, dead in trespasses.

And that word “trespass” has something to do in expressing a fall or a lapse such as the transgression of Adam whereby he not only fell, but we fell. He said, “You are dead. You weren’t in just bad shape. You weren’t just hurt bad. You weren’t just really sick. You weren’t just in a difficult situation.” He said we are nothing less than dead in trespasses and sins.

Turn over to Romans chapter five because this is exactly what Paul is talking about him being the author of what is said here in Romans chapter five.

Look down in Romans five at verse six.

He says, “For when we were yet without strength, in due time Christ died for the ungodly.”⁹

Now you won’t find a descriptive name of any kind concerning those that God saves viewing them in themselves as they are in themselves and as they became in Adam. You won’t find anything glamorous at all or appealing. Ungodly.

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.¹⁰

Look down at verse 10.

“For if, when we were enemies...”¹¹

And he goes on in Colossians to describe what kind of enemies we are. He said we were enemies in our own minds by wicked works. In other words, we show ourselves, not that God is an enemy to his people, but we by nature show ourselves toward him as enemy trying to present to him and claim salvation in some work of our own which he calls wicked works.

Enemies in your mind.

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”¹²

And then look down at that 12th verse.

⁹ Romans 5:6.

¹⁰ Romans 5:7-8.

¹¹ Romans 5:10.

¹² Ibid.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”¹³

And what he is talking about here is the same thing he is talking about there in that first verse of Ephesians when he says that in our father Adam, in that place that is called in Scripture the Garden of Eden, something happened, something in what he did that was translated to every person in his race so that in Scripture it says that all who are in Adam all do what? Die. They die. They fell into a state of sin and death so that if you hear what he says here in that 12th verse it says that by one man, this one man’s sin entered into the world, death by sin and death passed upon all men for that all sinned.

You say, “How in the world could I have sinned then when I wasn’t even born?”

We sinned in that man that represented our race. This man Adam. By one man.

Dead in trespasses and sin.

And then look down in verse 17, the first part of that verse.

He says in verse 17, “For if by one man’s offence death reigned by one...”¹⁴

How did sin enter in? Not in only into the world, but us? How did this consequence come on us? How did this that he is calling here this offense he says is one.

“For if by one man’s offence death reigned by one.”¹⁵

Go to the next verse, verse 18.

He says, “Therefore as by the offence of one judgment came upon all men to condemnation.”¹⁶

Condemned in Adam. Condemned before God in our head, Adam. That didn’t change what we were in Christ, but condemned in Adam who represented us.

And then if you look at verse 19 he says, “For as by one man’s disobedience many were made sinners.”¹⁷

You see, when Adam died—and the death that he died was not a physical death, although it did finally bring about physical death—but in the day that Adam ate of that tree God

¹³ Romans 5:12.

¹⁴ Romans 5:17.

¹⁵ Ibid.

¹⁶ Romans 5:18.

¹⁷ Romans 5:19.

had already said that in the day that you eat of that tree you will surely die. And he died spiritually. He died to God.

You say, “How do you know that?”

Because he began to run from God. He began to go and hide himself from God in the trees. He began to try to piece together those aprons of fig leaves to make himself a covering before God. He was dead in trespasses and sins.

And unless we get a grip on that, unless we are brought to understand that, that we are sinners not only because of what we do, but because of what we are and we are what we are because we all fell in this man Adam and we are in this world as those who are dead in trespasses and sins.

And all throughout the Old Testament and I have been thinking about this for about two weeks. All throughout the Old Testament the descriptions. How could we ever imagine that we could ever be saved, that we could ever find favor with God, that we could ever do anything that would be good or right in his sight, that we could ever do anything for which he would bless us in light of what all of Scripture says about us?

Let me read you some verses.

In Genesis it says after this, “And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”¹⁸

He didn’t just have a bad day once in a while. No. Every thought, every imagination, which, by the way, is the very heart of where all idolatry comes from. He said it is only evil continually... That is it. That is what he says.

Listen to what he brings that he said in Job 15.

He says:

What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, [God] putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?¹⁹

We are talking about in God’s sight. And I wonder how we just look at ourselves if left to ourselves and we are just like the little nursery rhyme about the guy who stuck his finger in the pie and pulled out a plumb and said, “Oh, what a good boy am I.”

That is right. He says, “How much more abominable...”²⁰

¹⁸ Genesis 6:5.

¹⁹ Job 15:14-16..

²⁰ Job 15:16.

Whenever even those who are saved by him in his own sight and what they are in themselves, they are not clean in themselves.

He said, “How much more abominable and filthy is man who drinks iniquity like water?”²¹

Again in Job in chapter 25:

How then can man be justified [that is declared righteous] with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm?²²

That literally says a maggot. That is one of the things that we view as the very worst, most putrid, most awful, most vile, most defiled thing on this earth. He uses it to describe us.

The psalmist takes this same theme. All of these individuals led by the Spirit of God, he says, “Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity.”²³

You say, “Well, I am somebody.”

Yeah, you are zero. I am zero. And how we can ever develop elements and stratas in social society. Imagine that one is higher, better or in some way improved over the other I don’t know. Each and every one, their best state is all together vanity. That means nothing, emptiness.

The psalmist again in Psalm 53.

God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.²⁴

Now why would you ever imagine that you have got a little niche carved out in this world in the eye of almighty God and imagine that you have done good, I have done good.

He said, “There is none that doeth good, no, not one.”²⁵

²¹ Ibid.

²² Job 25:4-6.

²³ Psalm 39:5.

²⁴ Psalm 53:2-3.

²⁵ Psalm 53:3.

That is why we need grace.

Psalm 62.

“Surely men of low degree are vanity.”²⁶

Well, everybody will agree to that one.

“And men of high degree are a lie.”²⁷

Because God hasn't raised any of them to imagine that they could be a high degree. They are alive.

“To be laid in the balance, they are altogether lighter than vanity.”²⁸

That means less than nothing.

You say, “Well, preacher, you are not very good for my self esteem.”

I am not worried too much about people's self esteem, not when it comes to God. They walk around here before men and look pious and look... try to appear humble and they will hang their head. They will speak in this real mushy language and they will talk like honey is dripping off their lips. And they will lay, oh, you do this. I am nothing. But before God they think they are something.

You say, “How do you know that?”

Because they will not be saved by grace. They will not look to the Lord Jesus Christ for all righteousness. They will not confess themselves sinners before God.

Ecclesiastes he says, “For there is not a just man upon earth, that doeth good, and sinneth not.”²⁹ Not one, not one single one.

We can look over in a foreign country and see somebody that looks different, talks different, dresses different, got a different religion. Somehow we imagine we are better than them. No we are not. We all can trace our lineage back to the same family tree, Adam.

Here is what God says in Isaiah one.

Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot

²⁶ Psalm 62:9.

²⁷ Ibid.

²⁸ Ibid.

²⁹ Ecclesiastes 7:20.

even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.³⁰

Do you know what he is picturing there? Leprosy, total leprosy.

Some people say, “Well, we believe in total depravity, but we also believe in free will.”

No, you don’t.

Or they will say when they are speaking of the grace of God and what some people call the doctrines of grace they will say, “Well, we believe in this point and that point, but we don’t believe in limited atonement or particular redemption or we don’t believe...”

No. If you believe the first point it makes all the others necessary. Total depravity. That doesn’t mean that we are as bad as they could be. God has restrained man in his mercy so that we are not all what we could be and what we would be.

I used to say something like this. Oh, we all have the potential to sin.

My friend, it is more than the potential. God lifts his hand one second we will show ourselves worse than the devil himself, because of what we are, wretched, vile, God hating sinners.

“Oh, I don’t hate God.”

Yes, you do by nature.

The carnal mind, the natural mind, this same apostle said, is enmity toward God.

“Well, I am doing the best I can.”

Ain’t good enough for God.

Turn over to Jeremiah chapter 13. Not only are we such in ourselves, we can’t change ourselves. We can’t do anything to improve ourselves.

Do you ever wonder why after every election when we have been promised all these things and all these years have gone by and we still, not only have trouble, it gets worse and worse and worse. Why? Because all we have got to offer is sinners.

Listen to what he says in verse 23.

“Can the Ethiopian change his skin?”³¹

³⁰ Isaiah 1:5-6.

³¹ Jeremiah 13:23.

Can that person change his skin whose skin is dark or black?

“Or the leopard his spots?”³²

You say, “Well, they have made a lot of progress in doing such things, changing skin color and all.”

He says, “ Can he change it himself?”

He said if he could, “then may ye also do good, that are accustomed to do evil.”³³

All through the Old Testament. That is just a few. There is not a nice description of man who is descended of Adam anywhere. And then when he comes to the New Testament the apostle Paul in the New Testament here he continues in verse two he says:

“Wherein in time past ye walked according to the course of this world.”³⁴

In other words, this was the evidence of this spiritual death. You walked in that broad way that leads to destruction. You walked in that way that seems right to a man, but the end thereof is the way of death. You walked the same way as every other sinner after the flesh, walked in sin.

He says, “According to the prince of the power of the air, the spirit that now works in the children of disobedience.”³⁵

And he proves this evil to be universal because all act and find themselves—whether they will admit it or not—as slaves of Satan.

Oh, so and so is devil possessed.

Every person apart from grace is devil possessed, described by the Spirit of God as being held captive by the devil, do the pleasure of this prince. Men are therefore slaves and captives of Satan because they are willingly rebellious about God. They are called the children of disobedience who are given to disobedience in contrast to the children of faith.

Christ looked at those Pharisees. He said, “You are of your father the devil.”³⁶

You say, “How do you know?”

³² Ibid.

³³ Ibid.

³⁴ Ephesians 2:2.

³⁵ Ibid.

³⁶ John 8:44.

Because you are of a lie just like he is.

Verse three.

He says, “Among whom also we all...”³⁷

You see that “we”? You see, the child of grace never ever would refuse to bow and confess themselves for what they are. We are in the same bunch, in the same condition apart from grace.

“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind.”³⁸

I told somebody recently that one thing I know that I have learned, I hear people all the time giving every excuse why they can't do this and why they didn't do this. But I know this. You do what you want to do because you show me and you show yourself and we all show each other that we do if we have something that the flesh wants to do you do it. Never too sick to do it. Never too poor to do it. Never too weak to do it. Never too busy to do it. You do what you want to do. And apart from grace you always will.

And he said, “You were by nature the children of wrath, even as others.”³⁹

Now the children of God, they have never been the children of wrath. They didn't come into this world the children of wrath and then all of the sudden they do something and become the children of God. They didn't come into this world as the children of wrath and then all of the sudden God did something they become the children of God. He says they were by nature the children of wrath. They had the same nature. We all, Jews or Gentiles, our conversation, that is our way of life was the same as all the children of disobedience. And we satisfied the only nature we possess, fulfilling or doing what comes to our mind and our thoughts being independent of any thought of God, what we are by nature.

Nature is inherent sin which deserves wrath. But grace is given and bestowed upon God's elect and he saves from wrath.

I like what John says in the same vein that Paul was talking there in 1 Corinthians. He said, “Behold, what manner of love the Father hath bestowed upon us.”⁴⁰

Grace is bestowed upon God's people. He bestowed it in old eternity on them. He bestowed it on them in Christ. He bestowed upon us, “that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.”⁴¹

³⁷ Ephesians 2:3.

³⁸ Ibid.

³⁹ Ibid.

⁴⁰ 1 John 3:1.

⁴¹ Ibid.

We were just lost, dead, hopeless sinners, slaves without God sold under sin.

Look down at verse 11. He says:

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.⁴²

How far off were we? We were just as far off as any other son or daughter of Adam in ourselves. We were so far off from God that we would never ever have known anything about the true God or his mercy or his Son or his salvation were it not for his grace.

You can go and read Romans chapter three and what you will find is that the New Testament writer takes up the same theme that the psalmist and others did in the Old Testament and he says there is none righteous, none that seeketh after God, none that doeth good, no, not one.

That is why we have to be saved by grace, omnipotent, almighty, sovereign grace, because we can't save ourselves. We can't please God of ourselves. We can't do anything that would be considered righteousness. We cannot do anything. We must be faith.

But look back in Ephesians two at that fourth verse.

“But God...”

There are some reasons that we must be saved by God's grace.

He says, “But God...”

That is God's nature is contrasted to ours and God's doings are also contrasted to ours and compared to ours. That is what we did. This is what God did.

I wish we could in our minds have a list of what we do, what God has done and just let them fall like Paul is setting them forth side by side. Compare them. Contrast them.

He says, “But God, who is rich in mercy, for his great love wherewith he [saved] us...”⁴³

He didn't help us save ourselves. He didn't do something to make us salvable. He saved us, because that is what grace does.

⁴² Ephesians 2:11-13.

⁴³ Ephesians 2:4.

Our nature makes us unable to do anything to save ourselves. His nature enables him to save us. I can't save myself because of what I am. He can save me because of who he is.

You see in everlasting love he conferred salvation on a remnant of Adam's fallen race, on a people that he gave to his Son and chose in him before the world began.

You see, God's grace is only in Christ, only in Christ and only through his death can his mercy and his love be demonstrated in a manner that is consistent with his righteousness and his justice.

We can't do anything to satisfy God. Nothing.

And, you see, salvation by grace demonstrates that it is what God does and what he does in Christ that saves us and never at any point what we do. This is how grace has reigned in righteousness and only in Christ could God have ever loved us and only in Christ could a just God save us and he saved us through and in one outside of ourselves. Nothing in the flesh.

When we read that passage in Romans five and he is telling us of all the things we became and all the things we did in that one man Adam, that kind of goes against that grain. The flesh just kind of rises up and says, "Wait a minute. That is not quite fair."

But the glory is he dealt with us in that way so he could deal with us in another.

Look back at Romans chapter five again. Look back at that 18th verse, at the second part.

He says, "Even so by the righteousness of one the free gift came upon all men unto justification of life."⁴⁴

Though the righteousness of the Lord Jesus Christ, those in him which were Jew and Gentile a people out of each people he says that they, this free gift came upon them where by God is just to give them life. He wouldn't be just if he didn't... Why? Because Christ has died for them in their place.

Look at verse 19, second part.

"So by the obedience of one shall many be made righteous."⁴⁵

I believe in the original there is a definite article connected to that man, the many. Who is that? The man in Christ. Just like the many in Adam, the man in Christ and it says that by one man's obedient act. What was that? Well, he was obedient to everything. Put that.

⁴⁴ Romans 5:18.

⁴⁵ Romans 5:19.

What he is talking about there is that death on the cross.

“He... became obedient unto death, even the death of the cross.”⁴⁶

And then also in verse 20 he said, “So by the obedience of one shall many be made righteous.”⁴⁷

He said, “But where sin abounded, grace did much more abound.”⁴⁸

That is what I am interested in, super abounding grace.

And then verse 21. He says, “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”⁴⁹

Grace reigns, has dominion through righteousness unto eternal life by Jesus Christ our Lord, by that one man who is called not just second Adam, but the last Adam.

For those who are in that last Adam, there isn't going to be any more Adams. Grace has reigned through righteousness in him.

And then if you look over in Ephesians two just again a bit. He says in verse five, “Even when we were dead in sins.”⁵⁰

You mean, he didn't wait for somebody to make a decision or act their free will out or do something good to deserve it or make a decision or something like that? No.

“Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)”⁵¹

What that says there is by grace you have been saved. By grace you are being saved. By grace in Christ you shall be saved. Grace from beginning to end.

You see, the triune God is the Savior of his people. The Father in that everlasting covenant purposed to save a people and he put everything in the matter of their salvation into the hands of their surety, the Lord Jesus Christ. They will always be saved by one outside of themselves.

Christ the Son came into this world and as a man, a perfect sinless man he died before the justice of God on that cross, established righteousness so that God did right in setting his

⁴⁶ Philippians 2:8.

⁴⁷ Romans 5:19.

⁴⁸ Romans 5:20.

⁴⁹ Romans 5:21.

⁵⁰ Ephesians 2:5.

⁵¹ Ibid.

people free. And then God the Spirit on the basis of that just work, on the basis of that righteousness established he brings to them this good news and life and faith so that in a sense before the world began, we were brought to life in Christ by the Father. When Christ came and he died on that cross and was buried and when he rose from the grave we were raised to life in him. And when he comes to where we are in our miserable state and opens our eyes and gives us life and raises us to spiritual life which is demonstrated by faith in him, he quickens us.

Somebody said, "God's grace in salvation precedes us, purchases us and produces life in us. We are saved by grace."

Therefore we have no room to boast and only reason to praise him.

When he writes to Titus Paul says it like this.

He said, "Not by works of righteousness which we have done, but according to his [own purpose and grace] he saved us."⁵²

Oh, men and women are always in disputes about what happens here and what happens there and when does this happen and when is a person saved. God, the eternal God, he lives in that eternal now and he saves. He saved us and he raised us up together with Christ and he raises all his children up together as one in him and seats them in the heavenlies.

Verse six. He has raised us up together because he made us to be one with Christ, put us in that grace union with him, never to be separated from him again.

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: hat in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.⁵³

Where is grace? In Christ Jesus. Where is the favor, kindness and goodness of God? It is in his grace through Christ Jesus.

And as soon as we find this out, as soon as we find ourselves to have been saved by grace, we will start praising him and thanking him and we will quit talking about I, me, my and what I did and free will and such stuff as that and we will have nothing but praise for the glory of God's grace in Christ.

I will never forget the woman that asked me that time. She said, "Do you mean to tell me?"

This was a very self righteous lady and the last time I saw her she was the same way.

⁵² Titus 3:5.

⁵³ Ephesians 2:6-7.

“You mean to tell me I have nothing to do with my salvation?”

I said, “Just one thing. You did the sinning. God has to do all the saving and God doing all the saving is what grace is.”

Father, we ask this day that you would make known to your people this salvation by grace that you have made to be in Christ Jesus that we might be enabled to believe the gospel of the grace of God, that we might see that you saved us by grace, that we have no reason to boast in ourselves, but attribute every detail of our salvation to God our Savior. Help us, we pray, for we ask it all and we thank you and praise you in Christ's name. Amen.