

# Salvation Is A Gift, Not A Reward

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Preacher: David Antwi

[ 0 : 00 ] Thank you for choosing to listen to today's message by Rev. Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Ephesians chapter 2. And you, has he quickened, verse 1, and you, has he quickened, who were dead in trespasses and sins.

Wherein, in time past, you walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience, amongst whom also we all had our conversation in time past, in the lust of the 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, wherein he loved us, even when we were dead in sins, had quickened us together with Christ by grace.

He has saved and has raised us up together and made us sit together in heavenly places in Christ Jesus.

[ 1 : 25 ] Amen. What a glorious text. Salvation is a gift to the sinner, not a reward to the righteous. Salvation is a gift, not a reward.

A gift to the sinner. A gift to the dead. Salvation is a gift to the righteous. There are three aspects of our salvation, or threefold salvation, which I'll try and see if I can bring out.

But I just want to talk about Ephesians chapter 2, just the early part, because in Carice today we are reading Ephesians chapter 2. Why not? Bring it on. Praise God. So he says that, and you, when you read Ephesians chapter 1, he talks about how, blessed be God, the Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places.

And then he says that who predestined us and called us unto adoption, that we will be blameless and holy, homely and blameless before him in love. And he says that he has done all this to the praise of the glory of his grace.

So when he spoke about the Father, he ends it by the praise of the glory of his grace. Then verse 7 says that, in talking about Jesus Christ, in whom we have redemption, the forgiveness of sins through his blood, according to the riches of his glory.

[ 2 : 41 ] So he talks about Jesus Christ and kept talking about how God has purposed to save us in Jesus Christ. So God planned it. Jesus came to execute it. And then he says that, in whom, verse 11, in whom also we have obtained an inheritance, being predestinated according to the purpose of him who works all things by the counsel of his glory.

Look at verse 12, that we should be to the praise of his glory. So to the praise of his glory. After I spoke about the Father, I said to the praise of his glory. After I spoke about the Son, it brings in praise.

So everything God is doing is, remember, doxology. All right. It's for God's glory. Everything that has been happening. So it's not just, he's just doing something for you to look good.

He's doing something that you're looking good brings him glory. You are saved for his glory. We are justified for his glory. We are sanctified for his glory. We are forgiven for his glory. We are redeemed for his glory.

He has been propitiated for his own glory. So the reformer said, to the glory of God alone. Sola Dei Gloria. All right.

[ 3 : 43 ] Sola Dei Gloria. To the glory of God alone. Only God's glory. In all things, God must only, it's only God who must be glorified. In Colossians chapter 1, verse 17 and 18, I think.

So he says that he might have in everything, he might have the preeminence. Hallelujah. He must have the preeminence. In Ephesians chapter 3, verse 20. Unto him who is able to do exceedingly abundantly above all that we think or ask of, according to the power that is awake in us.

Above the other with us of. Unto him, verse 21. To him be the glory in the church throughout all ages. So glory is supposed to come to God. Glory is supposed to be to him.

So whatever we are doing, doesn't matter how nice it is, how honorable it is. The address of glory is not ours. If someone gives you glory, it must be given to God.

God, in all things that God might be glorified. In, I think, Romans chapter 11, I think, verse 36. Also, it said, through him, for him, and by him, all things are all things.

[ 4 : 48 ] Something like that. To the glory. To the glory. All right. It says that, for of him, through him, and to him are all things. To whom be glory forever.

Amen. For thine is the kingdom, the power, and the glory forever and ever. So he does it to the praise of his glory. And then when you read that, after he mentions the Father, he speaks to the praise of the glory of his grace.

After he mentions the Son, verse 12, Ephesians 1, 12, he speaks to the praise of his glory. Then he brings in the Holy Spirit. So you see, the Trinitarian formula is here. I'm reserving a word, but let me release it now.

It's a Latin word. Okay. It's a new word. I like the Latin phrases as I learned them. It's a Latin phrase which says, this is how it sounds. Okay. Don't be too bothered about it, but this is how it sounds.

It says that, opera trinitatis ad extra indivisante. Opera trinitatis ad extra indivisante. What does it mean?

[ 5 : 47 ] It means that the outward operations of the trinity are indivisible. The outward or the workings of the trinity in the world are indivisible. For instance, this text tells us from Ephesians chapter 1 that it mentions the Trinitarian formula there.

It says that, blessed be God the Father. He's talking about our salvation. Then he says that God the Father to the praise of his glory. Then the Son to the praise. So the Father planned it. The Son executed it to the praise of his glory.

And the Holy Spirit applies it to the praise of his glory. It's there, verse 13, verse 14 actually, which he, talking about the Holy Spirit.

Endless expectation unto the redemption of the purges of his glory. So he mentions the Father, the Son, and the Holy Spirit. They are all, they work together. He, God, okay. God the Father, God the Son, God the Holy Spirit works together for our salvation.

So when you see some, when we say the Holy Spirit is working, it doesn't mean it's the Holy Spirit and Jesus is not involved. So when we say the Holy Spirit is in me, it means what does that mean? God the Father is in me. What does that mean? God the Son is in me.

[ 6 : 52 ] That's why Jesus said, if you have seen me, you have seen the Father. There is inseparable, indivisible. Okay, it's indivisible. It's very important information. So when we say the Holy Spirit is living in me, what does it mean?

It means God is living in me. It means the Father is living in me and the Son is living in me. Jesus said that for the Lord worship the Father must worship him in spirit and in truth. As soon as you hear the name Father, you are talking about the Trinity.

That means that the Son is also to be worshipped and the Spirit is also to be worshipped. So the opera trinitatis ad extra indivisor, indivisor saint. Opera trinitatis ad extra indivisor saint.

The outworkings or the workings, the workings, the oppressions of the Trinity in the world are not divisible. You can't say this one is only the Father. No, they all work together. So in our salvation, our salvation is a Trinitarian work.

Okay, the salvation we have in Christ, in God, in the Spirit is a Trinitarian work. Hallelujah! Somebody is saved. And so in the chapter one, it talks about our salvation.

[ 7 : 53 ] And actually, verse seven, it says that in whom we have redemption through the blood, the forgiveness of sins. And when you look at Romans, Romans talks about we being sinners.

Okay, we being sinners and our need is forgiveness and justification. So Romans presents us as sinners who need forgiveness and justification. But when you come to chapter two of Ephesians, it says that, and you who were dead.

It didn't say you were a sinner. It said you are dead. Okay. And you are sick waking who were dead, who were dead in trespasses and sins. So we are, watch this, this is very important.

It is not our works. Okay, we are not dead because of our sinful acts, but we are dead because of our sinful nature. The sin nature.

The sin nature. So it's not like what you have done, that makes you dead. But who you are by birth, by virtue of your nature. So someone says, that's me. I just want to be myself.

[ 8 : 56 ] The more you are yourself, the more you want to be you by nature, the more you are depicting and reflecting how dead and how ungodly you are. That is why he says that the life I now live, I live by faith.

I am crucified with Christ. Nevertheless, I live, but yet not I, Christ that lives in me. It must be Christ that lives in us. Because if it is us, our lives are by nature, we are void of the life of God.

Watch this, we are dead. Okay, so you see people walking around, dead men walking in the spirit, dead men walking, dead people walking. All right. Now, so it says that, and you has he quickened.

When you read the other translation, it says, you has he made alive. You have come alive. Who were dead. But in Matthew chapter 12, verse 35, it says that a good man out of the good treasure of the heart brings forth good things.

And an evil man out of the evil treasure brings forth evil things. So the things, your actions are not, you see, let me put it this way.

[ 10 : 02 ] Your actions are a result of who you are on the inside, your heart, the condition of your heart. The state of your heart is what determines the nature of your behavior. The state of your heart is what determines the nature of your behavior.

It is not the other way around your behavior that determines your heart. It's your heart that determines your nature. Let me even read a bit more. Matthew chapter 15, verse 18 and 19. It says that, but those things which proceed out of the mouth come from the heart and they defile the man.

So what is coming out is what is defiling you. Watch this verse, verse 19. For out of the heart proceeds evil thoughts, murder, adultery, fornications.

Adulteries, fornications, thefts, false witnesses, blasphemies. It's out of the heart. So the actions you see, that fornication you are seeing with that brother. No, it's not just the action.

It's the condition of the heart that is manifesting. James puts it this way. It says that evil desire, when it's full grown, gives birth to sin. James chapter 1 or something like that. It gives birth to sin.

[ 11 : 07 ] So sin is a result of a state of the heart. Now Jesus, and what we are reading in Ephesians chapter 2, it says that the state of your heart, you are dead inside.

And that is what makes you a sinner. It's not because of your actions. So when we go and we are talking to people and when we are preaching the gospel, the gospel is not based on your actions.

Stop doing this so that you can become, start doing this. No, no, no. The gospel is based on your heart. A dead man that needs resuscitation or that needs rejuvenation or that needs to be quickened.

So King James says that, and you has he quickened. New King James said, has he made alive. You have been brought back to life. So when it comes to Romans, in Romans, we are sinners looking, sinners and our need, the need of a sinner is forgiveness and justification.

But when it comes to Ephesians, he presents us not just as sinners, but as debt. And the need of the debt is life. So our salvation is depicted in Ephesians as a, oh, thank you, Lord, as a salvation that brings life.

[ 12 : 17 ] Our salvation in Romans is depicted as salvation that brings forgiveness and justification. But in Ephesians, it's the same. So what I'm trying to say is that salvation brings forgiveness of sins, brings redemption, brings justification.

And at the same time, guess what? So it brings us justification so that we can be repositioning our state with God. We are in a state of righteousness.

Okay. Objective righteousness by virtue of Christ. Righteousness Christ being our righteousness. Ephesians. So 1 Corinthians chapter 1 verse 30. Christ is our righteousness. Okay. So we appear before God as Christ being our righteousness in the righteousness of Christ.

So he saves us and positions us, brings us in the state of right standing with God. Okay. As sinners. But in Ephesians, he saves us and brings us from debt.

How can a dead man do anything to help himself? So that's why salvation cannot be a reward. It cannot be. Because how can you reward a dead man for something he has done?

[ 13 : 22 ] You can't reward a dead man for what he has done. You can only give a gift to a dead man because he can't do anything. You just give him a gift. And so salvation is a gift.

Hallelujah. Now, when you are a Christian, when you are born again and you understand it, it helps you operate in your church life with a certain dimension of humility.

A certain dimension of willingness to forgive others. A certain dimension of gratitude because you have been given something that you can never deserve in your life.

Salvation. So it says that, and you has seen quicken who were dead in trespasses and sins. Because everyone, every human being is dead on arrival.

Still born. In the realm of the Spirit, every one of us was still born. And if you are not in Christ, you are still dead. Still born. Still, every hospital you go is full of stillbirth.

[ 14 : 26 ] So in the realm of the Spirit. In the realm of the Spirit, still everybody dead on arrival. But thanks be to God. Hallelujah.

Thanks be to God. Watch this. Let's go on. It says that, and you have seen quickened who were dead in trespasses and sins. Dead in the sins.

Dead in it. Living in it. No, sorry. We are dead in it. Buried in sins. How can you help yourself? That's why the gospel is the good news. Wherein in time past.

Watch this. Within which in time past, ye walked according to the course of this world. All right. Let me. So this, he starts to describe how an unbeliever's life looks like.

Okay. Those, because he said, that's how you used to walk. So he said that, I'm reading now King James, New King James. And you, and you, he made a life who were dead in trespasses and sins.

[ 15 : 23 ] In which you once walked. See, once. You, that's how you use, the word walk. There is conduct your daily life. Conduct your living. In which you once walked according to the course of this world.

When you are reading the New Testament, particularly, you come across this word, world. The word world. W-O-R-L-D. It means one of three things.

Number one. It means the created universe. Okay. So the created universe. It can be, it can, when you see the world, it can mean just the physical universe.

Number two. It can also mean the peoples, human beings. The peoples who live in the world. People who all created human beings.

Okay. So number two. It also can, can mean humanity. All right. Humanity in general. Humanity in general. So number one is the created universe.

[ 16 : 21 ] Number two. Humanity in general. And number three. Which is more what he's talking about here. Number three. Is the invisible spiritual system of evil.

The invisible spiritual system of evil. Dominated by Satan. And all that it offers in opposition to God. God's word and God's people.

So it's dominated by Satan. Okay. So an evil, unseen evil world. Or evil realm. Okay. Spiritual realm. That is dominated and controlled by Satan.

Satan. And all the world offers. Which is in opposition to God. Opposition to God's word. And opposition to God's people. All right. That's what Satan likes to attack.

God. God's word. And God's people. And everything Satan does. That's the main agenda. Again. He must always work against God. Against God's word. And against God's people.

[ 17 : 19 ] So don't join Satan in attacking God's people. Don't join Satan in attacking God's people. God. God. That is Satan's chief aim. Okay. Don't join Satan in attacking God's word.

All right. So when you hear the world. Now. That's what it means. And it means one of these three. Okay. But in this particular context. It means the invisible evil system.

That it dominated and controlled. And ruled by Satan. You remember in 1 Corinthians. Sorry. 2 Corinthians chapter 4 verse 4. It says that.

Whose eyes. Whose eyes. The God of this world. Satan is presented as the God of this world. As whose eyes. The God of this world. Has blinded. So that they will not hear the gospel of the glorious.

The glorious gospel of Christ. All right. So Satan is presented as the God of this world. In other places. Jesus calls him the prince of this world. In John chapter 12 verse 31.

[ 18 : 16 ] Jesus calls him the prince of this world. In John chapter 14 verse 30. Jesus calls him the prince of this world. Cometh. And he has nothing in me.

So he's called the prince of this world. In John chapter 16 verse 11. He calls him the prince of this world. He's judged. So the prince of this world. Satan is the prince of the world. It's very important.

So this worldly system. That's the evil system. That is contrary to God. Contrary to God's word. And contrary to God's people. The evil system. Unseen evil system.

Which Satan is governing. Watch this. If you are not born again. This is what it is. It says that. In which ye once walked. According to the course of this world. That's how you're living. According to the course of.

And I explain what it means. How you walk. According to the course of this world. According to the prince. See. The prince of the power of the air. That's Satan. The prince of the power of the air. The spirit which now works.

[ 19 : 11 ] In the sense of disobedience. So. Anyone who is not born again. There is an actual spirit at work in you. You might look good. You might be a very nice person. A kind person.

But still. There is a spirit that is at work in you. And its objective. Is to oppose God. Oppose the word of God. And oppose the people of God. That's why.

Sometimes you might see someone. Who may even say. I go. I attend church. I'm a Christian. But attacking the work of God. Because that's Satan's agenda. Now there are people. Being in church doesn't mean you are born again.

So you can be in church. And yet not born again. And Satan can be using you against the church. And how do you know? He says that. That's how we used to call. We are all like that. Before you came to Christ. We were all.

We walked. We everyone walked. According to the course of this world. So watch this. It said. In which ye once walked. Once. That means you used to. How come people say I'm born again.

[ 20 : 05 ] And you are still walking. According to the course of this world. Remember. Paul won't Timothy. He says that. Watch your doctrine. For in the last times. Last days. People will follow deceiving spirits. And doctrines taught by devils.

So Jezebel was a teacher as well. Jezebel. He says that. You tolerate that woman. Jezebel. Romans. Sorry. Revelations. Revelations chapter 2. From verse 20 to 21.

You tolerate that woman. Jezebel. To teach. Jezebel was also a teacher. So the fact that you are trying to hold the Bible. And trying to pull out some things. Doesn't mean that you are representing God.

The way you are eclipsing Christ. And honor. The glory that brings. He says that. Let your light shine. So shine. That men will see your good works. Oh God.

Oh God. Anybody who tells you that behavior. Good works. After born again. Doesn't matter. Is representing the devil. Anyone who tells you. I heard a certain preacher on radio. The other time.

[ 21 : 00 ] Saying that. Oh. Everybody who is. Some people are calling people righteous. They are self-righteous. Because nobody is perfect. All of us are sinners. And God has just brought us in church. And all of us. Let no one judge you by your way.

Come on. Jesus says you shall know them by their fruits. Excuse me. You shall know them by their fruits. You shall know them by their fruits. Not that they are confession. But they are fruits. Possession of faith is more important than confession of faith.

Jesus. As I said the other time. Jesus doesn't only want to be your savior. He has to be your Lord. If he's not your Lord. Then you are not. He's not your savior. Jesus is both Lord and Savior.

He said and this Jesus God has raised and made him both Lord and Savior. Both Lord and Ephesians. I think Acts chapter 2 verse 36. Somewhere there. He's made him both Lord.

Or Acts chapter 3. Somewhere there. Verse 30 something. He's raised him and made him both Lord and Savior. Never accept those who say that your behavior does not matter. Fornicators.

[ 21 : 57 ] Liars. Cheats. You will see. You will see. I mean it's all. It's replete all over in the scripture. In the New Testament. They will say oh no.

It's works based. There's. When Jesus wrote the letter from heaven. When he came. The churches. Seven churches in Asia. Revelation chapter 1 and chapter 2. Chapter 3.

Particular chapter 2 and chapter 3. The church of Ephesus. The church of Smyrna. The church of Pygamos. The church of Sardis. The church of Titeria. The church of Philadelphia. The church of Laodicea.

Titeria. Okay. All these churches that he wrote the letter to. He kept telling them. I know your works. I know your works. We are not saved by works. But we are definitely judged by works. We will be judged by works.

He said behold. I come quickly. My reward is with me. To give to everyone according to his works. Revelation chapter 22 verse 12. I'll give to everyone according to his works. In 2 Corinthians chapter 5 verse 10. Therefore we must all appear before the judgment seat of Christ.

[ 22 : 52 ] To give account. Everyone will give account of the things that you have done. In the body. We will give account. We will be judged by our works. Don't mind those who say that. I remember one of the messages I taught. I think you should take time to listen to the message I taught.

On the righteousness of God. On sanctification. I spoke about two types of righteousness. The objective righteousness. And the subjective righteousness. The objective righteousness is the one that. When you are born again.

You have it. But you will be judged by your subjective righteousness. Your behavior. In Ephesians chapter 2 verse 10. It says that. We are the workmanship of God. Created in Christ. It says. Unto good works.

Which he has ordained for us to walk in. So there are good works waiting for. We are not saved by works. If you read the verse 8. It says that. For by grace are you saved. Not through faith. And not of your works. But in the verse 10. It says that.

For we are the workmanship of God. Created in Christ. It says. Unto good works. Which he has ordained for us to walk in. That when you are saved. There's already good works. You are supposed to be walking in. Don't let anyone tell you works. Doesn't matter.

[ 23 : 45 ] Don't. When people want to sin. They begin to say. Oh Christ has saved us from everything. Doesn't matter. Your behavior. Doesn't matter. Your behavior. Your behavior. Is a reflection of actually who you are. Out of the abundance of the heart. The mouth speaks. If you are changed from the inside.

It begins to show from the outside. We are not saved by our works. But we are saved. We are definitely. When we are saved. Our works will show we are saved. Bible says that. We are not saved. We are saved by grace.

Through faith. It's faith. Not faith plus works. But when you are saved. Your works. If you have saving faith. Your saving faith will also have works. Saving faith produces works.

I don't know why I even got into it. All those nonsense teachings. Excuse me. All kinds of demonic teachings. And making them. People making themselves authority.

Authority trying to sway people off. Because just to justify their evil intentions. Look. It is here. It said. Driven by lust. The lust. Lustful desires.

[ 24 : 40 ] Lustful desires have made people design. Or come up with all kinds of theological ideologies. It says that. In which ye once walked.

Once walked. No. That means you used to. According to the course of this world. According to the prince of the power of the air. The spirit who now works in the sense of disobedience. Amongst whom.

Amongst whom also. We all once conducted us. See. We used to be like that. Among. We all. We all once conducted ourselves. In the last.

That's how you live. When you are living according to the course of the world. In the lust of the flesh. Fulfilling the desires of the flesh. And the mind. Sorry. Fulfilling the desires of the flesh and the mind.

And were by nature. Children of wrath. Just as others. So those who are not in Christ. Are children of wrath. By nature. By nature.

[ 25 : 35 ] God looks at you. And your behavior brings. You. Just you. Your person. When you are not born again. Your person brings out the anger of God. The wrath of God. But it has been reserved for a certain day.

God looks at you. By nature. You are. You are. You are a child of wrath. How come. Someone who is saved. Who has been justified. Who has life. Someone who has life.

How can a living person. Be behaving like a dead dog. And he says. Oh it doesn't matter. Jesus has covered my sins. Jesus has covered my sins. So I can do anything.

I can never sin. Because I'm perfect in my spirit. I can never sin. Oh come on. He says that. Fulfilling the last. Watch this. He says that. Fulfilling the last of the flesh.

And fulfilling the desires of the flesh. The flesh is not talking about just this. He's talking about yourself. Original self. Outside of God. And how can you be in Christ. And still be living like that. In 1 John chapter 3.

[ 26 : 29 ] He said. Anyone. How do you know. If someone is genuinely born of God. Whoever is born of God. Does not commit sin. In other words. Does not have. Habitually. Continuing sinning. It doesn't matter. If you don't care. If sin doesn't convict you.

It's a sin. You are not born again. I'm telling you. If sinning doesn't convict you. It's different. There's a difference between. Falling into sin. Because human nature. As I taught the other time. There's nobody who can be 100% spiritual.

So. There are. There are elements of carnality. That can be showing. Even though we are spiritual people. Our elements of carnality. Will be showing. Because. You cannot be 100% spiritual. And you cannot be born again.

And 100% carnal. If you're 100% carnal. Say. I'm putting it to you. You are not born again. You are born against. Sister. I put it to you.

It doesn't matter how much noise you are making in church. You can be speaking in tongues. And you are still not born again. Because your works show something else. The life of Christ is not manifesting. He said. Galatians said.

[ 27 : 24 ] The life that I now live. I live by faith. I live by the faith of the son of God. He said. Christ lives in me. You are living a certain life that is not yours. And that life is what must be seen.

A city. Thank you Jesus. A city that is set on a hill cannot be hid. Matthew chapter 5 verse 14. A city. If you are a city that is set on hill. You can't hide your spirituality.

It cannot be. We will notice you from afar. Jesus said. Who will light a candle. And put it under a bowl. No. When you light a candle. You don't put it under a bowl. You say. Well. You know. I have a candle. I have a candle. You don't see it. But I have a candle.

He said. You don't light a candle. And put it under a bowl. You light a candle. And put it on top of the bowl. So that it shines and shows. It brightens the whole house. So if you are really born again. You can't hide it. Anyone who is genuinely born again.



It will always show. In your attitude. Attitude towards your future wife. Your future husband. The way you are treating that girl. It's a sign. Girl. Lady. Some of these boys.

[ 28 : 19 ] They are not born again. I'm telling you. They are not born again. As soon as he starts a relationship with you. The first thing is thinking like an unbeliever. And he does it without qualms. Or without qualms. Sorry. Or without conviction.

Or without any reservation. Free. Talking fully like an unbeliever. That's what he actually is. He's a full blown. Full fledged. Unbeliever.

Singing in the choir. Playing instruments. And hosting in the church. He's full blown. The fact that you are a pastor's child. Does not mean squat. Being a pastor's child. Doesn't mean you are born again.

Come on. You are not born again by inheritance. Wow. Wow. Wow. Man. So. Thank you Jesus.

Among whom you also once conducted. We also once conducted ourselves. In the last of the flesh. Fulfilling the desires of the flesh. And of the mind. And were by nature children of wrath.

[ 29 : 15 ] In Ephesians chapter 5 verse 6. Look at this. It says that. Let no one deceive you. With empty ways. For because of these things. The wrath of God comes upon the sons of disobedience.

What these things. When you read earlier on. It's talking about behavior. So don't let anyone deceive you. With empty ways. I think I should read it. Look at this. Are you ready for this? Are you ready? Ephesians chapter 5 verse 1.

Therefore. Be imitators of God. As dear children. Who are you imitating? If you are a child of God. A monkey cannot be told to imitate me.

Because it doesn't have the human nature. It has a monkey nature. It can't imitate me. But my child. My daughter. My son can imitate me. Because they have the human nature. To be able to behave like a human being. So you can't be told to imitate God.

If you don't have the nature of God. Hallelujah. The life of God. So he said. Therefore. Be imitators of God. As dear children. And walk in love. As Christ.

[ 30 : 13 ] Also has loved us. And giving himself. For us. An offering. And a sacrifice to God. A sweet smelling aroma. Verse 3. Watch this. But fornication. But fornication. But fornication.

All these young boys and girls. In churches that are not born again. But fornication. But fornication. And all uncleanness. Including pornography. Kadabashataya.

Hey. Right. Yeah. Yeah. Yeah. Yeah. All. Anything that is not clean. In the sight of God. He said. All. Including gossip. Including. I can't understand.

When someone is in church. He said. I don't talk to this person. You are in the same department. He said. I don't talk to her. I can never talk to her. Hey. No. I don't talk to her. This unclean behavior. Unclean behavior.

Produced by unclean spirits. Influenced by unclean spirits. But fornication. And all uncleanness. Or covetousness.

[ 31 : 10 ] Let it not even be named amongst you as fitting for saints. If you are saints. Something shouldn't. You are saints. Saints. Saints. And because Bible says that to the saints.

You are saying because of that everybody is perfect and saying. No. You are perfect in your spirit. But it says that let it show you'll be in your works. That it shows that out of the abundance of the heart.

The mouth is fixed. So if your spirit is perfect. Why is it not showing in your behavior? Why is the saintly behavior not being depicted in you? And you. Somebody had the audacity to say.

I don't read the Bible every time. Because me. God is always with me. You are not born again. You don't know God. You don't. How can you know God outside his word?

He lives in me. Excuse me. What do you mean by that? He lives in you. But he grows through his word. You grow. Bible says that grow in grace. And in the knowledge. Second Timothy chapter.

[ 32 : 04 ] Sorry. Second Peter chapter 3 verse 18. Grow in grace. And in the knowledge. In the knowledge of our Lord and Savior. God. Grow in grace. You have to grow in knowledge. You have to. How do you grow?

Let the word of God dwell in you richly. It's the word of God that shows that God is in you. Actually. People who don't have appetite for God's word. It's one clear. Unmistaken sign that they are not born again.

I'll say it again. One clear unmistakable sign of an unregenerated heart is they don't have a desire for God's word. Either reading or it's being read or it's being preached.

They don't like it or written. They don't like it. They don't have a desire for it. They get very bored very quickly. Walk in love. Okay. Verse 3. But fornication and all uncleanness covetous.

Then let it not be named amongst you as fitting for saints. Neither filthiness nor foolish talking. Nor coarse jestings. Which are not fitting.

[ 33 : 02 ] But rather. Which are not fitting. But rather giving of thanks. You see. Glory. Giving glory and praise. Giving of thanks. For. Watch this. For this you know. That. That.

For this. For this you know. That no fornicator. Unclean person. Nor covetous man. Who is an idolater. Has any inheritance in the kingdom of Christ. And of God. Let no one deceive you with empty words.

Let no one deceive you. Going on Twitter. And talking empty words. Going on social media. Empty words. Trying to be a preacher. Without knowing Christ. Claiming they know Christ.

But they eclipse Christ. They never point anyone to Christ. Anyone who does not open the truth. And point you to the truth. And teach you systematically in the truth. For it to reflect in your life.

Bringing glory to God. Is not doing the work of God. Hallelujah. Let no one deceive you empty words. For because of these things.

[ 34 : 03 ] The wrath of God. Come upon the sons of disobedience. So you see. Sons of disobedience. Have been mentioned again. The wrath of God is coming. God has wrath. And the Bible says that.

The wrath of God. Comes against the sons of disobedience. Romans chapter 2 verse 4 and 5. It says that. Or despise it. The riches of his goodness.

And forbearance. And long suffering. Not knowing that. The goodness of God leads thee to repentance. Don't despise it. It's leading you to repentance. It's been good waiting.

Leading you to repentance. But after. After thy hardness. And impenitent heart. Treasureth up unto thyself. Wrath against the day of wrath.

And the revelation of the righteous. Judgment of God. There's a day of wrath coming. And he said. Our behavior can be storing up. You are storing up. Another verse says. Storing up wrath.

[ 34 : 57 ] Against the day of wrath. For yourself. I pray that that will not be. A testimony. But we will serve God. In truth. And in spirit. Back to Ephesians chapter 2. In King James.

Amongst verse 3. Amongst whom also. We all had our conversation. In times past. In the last of the flesh. Sorry. In the last of our flesh. Fulfilling the desires of the flesh.

And of the mind. And while by nature. Children of wrath. Verse 4. Verse 4. Verse 4. But God. Who is rich in mercy. God is rich. God is rich. Rich in what?

Rich in mercy. God is rich. Remember Romans chapter 10. Verse 12. It says. For there is no difference. They say. The same God. Is rich unto all. Hallelujah. The same God.

Is rich unto all. I just read Romans chapter 2. Verse 4. Remember. It talks about. All this. All. All despised. The riches of his goodness.

[ 35 : 52 ] God is rich. He is rich in goodness. And he says that. The same God. The same God. Is rich unto all. God is rich. Here. In Ephesians chapter 2. Verse 4. It says that.

But God. Look at our condition. We used to be in the world. We used to work fulfilling the lust of the flesh. The desires of the flesh. We used to work according to the course of the course of this world.

Under the influence of the God of this world. Or the prince of this world. Let me read it again. It said. Where in time pass. Ye walked according to the course of this world. According to the prince of the power of the air.

The spirit that now works in the children of disobedience. Amongst whom. They are children of disobedience. Okay. Children of disobedience are the children of wrath. Amongst whom. Ye also. Sorry.

Among. Whom also. We all had our conversation in time pass. We had our lifestyle. In time pass. In the lust of the flesh. So now. Three things that he has mentioned here. The course of the world.

[ 36 : 49 ] Sorry. In time pass. Yeah. You were being controlled by the course of the world. And then. You were under the influence of the course of the world. And then. According to the prince of the power.

So the course of the world outside. Is influence you. The Satan. The prince of the power of the air. Is influence you from outside and inside. And guess what? Inside you to your own lust. Our own lust and our desires.

We were. That's when. That's the typical definition. Of the person. That is without God. Ephesians chapter 4. Ephesians chapter 4. Verse 18. Having their understanding.

Darkened. Being alienated. From the life of God. Through the ignorance that is in them. Because of the blindness of their hearts. Alienated. Without God. Alienated from the life of God.

So this is the condition. But. In spite of this condition. We were dead in sins. And this was our condition. The Bible says that. But. God. Who is rich in mercy. Because of his great love.

[ 37 : 44 ] Wherewith he loved us. Because of his great love. Wherewith he loved us. The love with which he loved us. Was so great. And God himself is rich in mercy. I want to read.

Psalms 103. Psalm 103. Verse 8 to 11. I love that text so much. Psalm 103. Verse 8 to 11. The Lord is merciful and gracious. Slow to anger.

And plentiful in mercy. Hallelujah. He's merciful and gracious. And he's slow to anger. And plentiful in mercy. But God. Who is rich in mercy.

God is rich in mercy. Paul. Paul. In 1st Timothy chapter 1 verse 13. He says that. I persecuted the church. I was an injurious person. Persecuting the church. But I obtained mercy. Mercy.

May we find mercy. May we find mercy. No wonder. In Hebrews chapter 4 verse 16. He said. Therefore let us come boldly. Before the throne of grace. That we may obtain what? Mercy.

[ 38 : 36 ] We may obtain mercy. May we obtain mercy. May God show us mercy. In Romans chapter 9. Verse 16. He said. I'll have mercy upon whom I'll have mercy. And I'll have compassion on whom I'll have compassion.

Romans chapter 9. Verse 23. He says that. We are the vessels of mercy. Vessels of mercy. Hallelujah. God is rich in mercy. The Bible says that. For his mercy shall endure ever faithful ever.

And the scripture says that. His mercy endures forever. Give thanks instead. Book of Psalm. I think Psalm 132 verse 1. 135 verse 1. And even 2 Chronicles chapter 20. Verse 20.

Or 19. 20. They went. They went before the battle. Singing. God is good. And his mercy endures forever. His mercy endures forever. In Lamentations chapter 3. Verse 23.

He said. We are. By his mercy. That we are not consumed. Hallelujah. Mercy. Mercy. I pray that you receive mercy. May the mercy of God increase towards you. In the name of Jesus. The Lord.

[ 39 : 32 ] In Romans. In Psalm 103 verse 8. The Lord is merciful and gracious. Slow to anger and plentious in mercy. He will not always chide.

Neither will he keep his anger forever. Hallelujah. That's good news. Hallelujah. He has not dealt with us according or after our sins. God has not dealt with you according to your sins.

Is that not good news? Is that not good news? God. Religion tells you God is against you because of your sins. But in the good news is that Christ died for your sins.

Not against it. He actually died for your sins to give you life. Even when you were dead in trespass. So he gave you a gift of life. Salvation is a gift of life. It's not a reward of righteousness.

It's a gift of life. It's not a reward for righteous people. It's not a reward for accreditation. Of accreditation or recognition. No. It's a gift of life to dead sinners.

[ 40 : 28 ] Dead sinners who could not do anything to help themselves. Whilst we were in debt in our sins. God quickened us. We were quickened. And we were. He made alive.

Even though we were dead in our transgressions. I'm coming back to that. But in Psalm 103 verse 10. He says that. For as the heavens is high above the earth.

So great is his mercy towards us. Towards them that fear him. His mercy. You need to fear God. So you can enjoy his mercy. Great is thy mercy towards me.

His mercy are great towards them that fear him. God is merciful. I said God is merciful. So back to Ephesians chapter 2.

I've read. I've pointed something about how we were dead. I've also pointed to us about what the world is. When he says the world. And I've also established the fact that the prince of this world is at large influencing people in the world.

[ 41 : 30 ] And I've also established the fact that once you are not born again. You are a son. Or we are children of disobedience. We are sons of disobedience. All right. From all these texts. It tells us we are sons of disobedience.

And by nature children of wrath. And I've explained what the wrath is. The anger of God. The wrath of God. People are only talking about. Oh God is love. The love of God. They don't talk about the righteousness of God and the wrath of God.

All that hyper grace ideology about the love of God. It's all about you. You know. God is so much in love with you. Like a man is in love with a woman. And even more. He just feels something about you.

It's part of your mess. God just loves you. God does not have anything against you. All he has is love. Love. Love. Love. Love. Love. So people come to church thinking they are so important.

They are. You are actually a stinking sinner. Wretched sinner. Amazing grace. That amazing. We should go to the amazing grace and stop this hyper grace. Amazing grace that saved a wretch like me. A wretched sinner like me.

[ 42 : 28 ] When you know that you are wretched but God saved you. You come into church. Worshipping him genuinely is not a problem. You are grateful. Even if you don't. If life is not favoring you. You are thankful to God that he saved a wretch like you.

Like me. Amazing grace. How sweet the sound. That saved a wretch like me. I once was lost. But now I'm found. Was blind.

But now I see. Amazing grace. It was the grace of God that saved me. Hallelujah. That's what the redeemed community. That's what we talk about. We talk about this amazing grace because we are wretched sinners.

It makes amazing grace great to talk about. When you see how wretched a sinner you are. Know how wonderful a person you are. And there's so much loaded in you.

God has inheritance in you. And you know. You must just understand how he loves you. Jesus has paid for everything. Just come and enjoy it. The devil is a liar. He's paid for everything. But you have to now live for him.

[ 43 : 27 ] In 2 Corinthians 5 verse 14. If one died for all. Then all died. And those who live. Should no longer live to themselves. That's the gospel. That's the gospel.

He says that. Whatsoever were gained to me. I count lost. That I might know him. And the excellency of his. The resurrection of his power. For the excellency of knowing him. And the resurrection of his power.

Philippians chapter 3 verse 10. And the resurrection. And the fellowship of his suffering. Being made conformable to his death. Why do we leave the suffering out? Why do we leave the death out?

Why do we leave the death and the suffering out? And just talking about. How that I might know him. You can't even know him properly. If you are not willing to embrace. I'll be conformed to his death. Paul said I die daily.

Be crucified with Christ. Hallelujah. So you can walk in the spirit. Let me finish this thing. So I've mentioned the wrath. I've mentioned how rich. God is so rich. All right. And I've spoken about his mercies.

[ 44 : 23 ] But let me talk about his love briefly. Watch this. In Ephesians chapter 2 verse 4. But God who is rich in mercy. For his great love. His love is great. John 3 verse 16. For God so loved the world that he gave his only begotten son.

God loves us. His love. You know the world here talks about humanity. Okay. The world. Humanity. Not the system. Evil system. So you see world has been used in two different sense. In this same few verses.

Okay. The wealth. Cost of the wealth. And then. Sorry. He didn't use the wealth. But then. For God so loved the wealth. All right. So God is so great in love.

He is God who is great. For his great love wherein he loved us. God really loves us. But watch this. For someone to be loved. The person must be lovable. Must be in a position of love.

But mercy. The person must be in a certain miserable state. So mercy goes farther than love. Mercy will go rich where love of God cannot reach. The mercy of God will reach you.

[ 45 : 21 ] How can you be at peace with a sinner? God. A righteous God cannot be at peace with a sinner. But a merciful God can reach out to where the sinner is. And pull him to a place where he can be at peace with the sinner.

So that's what the life. The death of Christ did for us. He reached out to where no one can reach. And pull us out. Because of his love for us. But his mercy had to go far. And he is rich in mercy.

So God who is rich in mercy. Because of his great love wherein he has loved us. 1 John chapter 4 verse 9. In this was manifested the love of God towards us.

Because that God sent his only begotten son into the world. Did you see that? Into the world. That we might live through him. Verse 10. Hearing his love. Not that we loved God.

But that he loved us. And sent his son to be the propitiation for our sins. He loved. What's amazing. In 1 John chapter 3 verse 1.

[ 46 : 18 ] He says that. Behold what manner of love is this. That we. Behold what manner of love the Father has given unto us. That we should be called the sons of God. Yeah. And he mentions the world again.

And he says that. We should be called the sons of God. Therefore the world knows us not. The world. The world. This world here. Talking about Satan and his system. Hallelujah. God loves us.

God loves us. He set his love on us. In Romans chapter 5 verse 8. He said. God demonstrated his love towards us. In that. Whilst we were yet sinners. Christ died for us.

But verse 6. Romans chapter 5 verse 6. Says that. For when we were yet without strength. In due time. Christ died for the ungodly. So we are so dead in our sins.

That someone had to take place. Take our place. Come deep and help us. Verse 8 says that. But God commended his love towards us. In that while we were yet sinners. Christ died for us. So when you look at.

[ 47 : 14 ] Bible said God is so rich in mercy. Do you know what God did? He displayed his mercy. He put on display his mercy. His love for us. He began to display it. By saving us. So we were dead in our transgressions.

But God. Who? But God. But God. There is a birthday. Hallelujah. Thank God for the bats. The bats of the Bible. Bat. Bat. Bat. Bat. Bat. God. We were so stinking.

We were so missing. We were so lost in the world. Living. Fulfilling our last. But God. God. Who is so rich in mercy. Because of his great love. Which he has towards us. Even.

Verse 5. Even. Even when we were dead in sins. He made us alive. Quicken us together. So we are not. He made us alive together. So when Christ was being resurrected.

Watch this. This is where I want. We're ending. When Christ was being resurrected. He. Or when he died. He received life. Okay. He. So watch this. Let me put it this way. The threefold aspects.

[ 48 : 09 ] Or the threefold salvation. We are not only saved by the redemptive death of Christ. So the redemption that comes from his death saves us.

But not only that. But also we are saved by the life giving resurrection of Christ. So his death. His redemptive death saved us.

Played a part in our salvation. And not just saved us. But he gave us life. So in Romans we have been forgiven. But in Ephesians we have been given life. Our salvation in Ephesians is a salvation of life.

A salvation that brings life. Not a salvation. Just a salvation that pays for sins. Not just a salvation that makes righteous. Okay. It's a salvation that makes righteous. But also it's a salvation that brings life.

Hallelujah. Hallelujah. It's a salvation that brings life. And watch this. I want to show you something as I end. Hallelujah. Thank you Jesus. Let me come down. I'm getting overexcited. Even when we were dead in our sins.

[ 49 : 06 ] He quickened us together with Christ. By grace ye are saved. Grace. Then he draws in this big word. Grace. Grace. Grace.

Grace. Now when you see grace here. He's talking about. Grace here is not just. Watch this. It's not just the free supply of God's life. You know God. Like God gave us life so we come and enjoy him.

But this one he said by grace you have been saved. He's talking about grace. God also did something. So grace is not just the supply of God to give us life. But it's the actions of God to save us from our sins.

Or to bring us from death. Bring us out of the state of death. God did something. So grace is not only a supply of something from God. But grace is also the action of God.

The unaction God took. God did something to save us. And what did he do? He took steps to become man and save us from our sins. So by grace are ye saved.

[ 50 : 06 ] And has raised us. This is also part of the salvation. The salvation package isn't finished. So the salvation package starts from how he died for our sins. And then he continues in how he gave us life.

And he continues. And he raised us up together. Together that means. Can you imagine. You got born again at a different time. I got born again. I got born again about 30 years ago. You might have been born again about 38 years ago.

Somebody might be born again about 3 years ago. But guess what? We were all raised up together. Together. Together. In spite of the different times we got born again. He raised us up together.

This is the transcending aspect of our salvation. All right. The ascension of Christ brings into light a transcending salvation.

A salvation that takes us above the enemies of God. Hallelujah. Hallelujah. So it says that. Let me put it that way I've written it here. So we are not only saved by the redemptive death.

[ 51 : 06 ] But also by the life giving resurrection. And even by the transcendent ascension. Okay. Because he made us sit together. He raised us together.

So he's just. We were dead in our transgressions. He gave us life. And raised us together with Christ. Hallelujah. Hallelujah. Hallelujah.

Hallelujah. We have been raised and seated far above principalities. But let me finish it. Oh, thank you, Jesus. Watch this. And he raised us up together.

And made us sit together in heavenly places. We're in Christ. We are seated in Christ Jesus. We're in heavenly places. So we are not seated in heavenly places.

Hallelujah. We are seated in Christ Jesus in heavenly places. We are seated in Christ Jesus. This is the threefold satisfaction package. He saved us by his death.

[ 52 : 05 ] Redeemed us by his death. He not only by his death. But he also saved us by his resurrection. The life that his resurrection brought. That is why in Romans chapter 8. He says that verse 2.

He said for the spirit. For the law of the spirit of life in Christ Jesus. He brought us. There's this spirit of life that was introduced into us. In 1 Corinthians chapter 15 verse 45.

He says that the second Adam. Or the last Adam. Became the second man. The last Adam. Became a life-giving spirit. Jesus Christ is the last Adam. He became a life-giving spirit.

He gave us life. He is the spirit of life. He is the spirit of life. When you come to Jesus Christ. You have become one spirit with him. Hallelujah. His Bible says in 2 Corinthians chapter 3 verse 17.

The Lord is the spirit. Jesus is the spirit. Jesus is the spirit. Don't forget what I said earlier on. The opera trinitatis ad extra indivisasunt.

[ 53 : 06 ] Okay. Opera trinitatis ad extra indivisasunt. Opera trinitatis ad extra indivisasunt. That means the workings of the trinity in the world.

The operations of the trinity are not divisible. So when we say Jesus Christ. He lives in us. He lives in us as the spirit. And the father lives in us as Christ. And the spirit. He says in John chapter 14 verse 21.

We will come and make our abode in you. May the grace of our Lord Jesus Christ. The love of God. And the fellowship of the Holy Spirit. It's a whole package. So the salvation is threefold package.

First the death of Christ redeems us. The resurrection of Christ brings us life. And the ascension of Christ lifts us up. Raises up above every demonic power.

Demonic entity. So it gives us a transcendent or transcending elevation. Or transcending grace. Or transcending opportunities in Christ.

[ 54 : 06 ] Hallelujah. Let me call this simple. Let me put this in simply. It's a transcending salvation. What do I mean by transcending salvation? A salvation that lifts you above.

And makes you sit up far above principalities and powers. They are below us. You can hit them on their head. All the enemies of God are under us. Because we are in Christ.

Ephesians chapter 2 verse 1 to 6. Amazing. Salvation is a gift. Not a reward. He did this all to people who were actually dead.

Comatous. In sins and transgressions and our sins. We were dead. But he came into darkness. And quickened us and made us alive. And raised us up together with him.

And seated us in heavenly places. Together in Christ with him. Hallelujah. We thank God for using the sermon. Reverend Dr. David Entry. To share this awesome word.

[ 55 : 02 ] If this message has blessed you in any way. Please spread the word by sharing it. And send us an email to amen at caris.org. Remember to stay connected with us. On Facebook, Instagram, YouTube and Twitter.

For regular updates on what God is doing here. At Caris Ministries. Stay blessed. You're bulked. Just digest. Stay blessed. Stay blessed. Just digest. Stay blessed.

Just digest. Yeah.■ am going forward to the conus. Jesus changed everything you can do here. From något out there. Which proponen you have to be used to belirl with you. If you prefer it, guys turn off the bell to you. Just like thisenta. towards you. What do you expect? To ■■■■ leave us.

To be continued.