

The Grace Of God

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[0 : 00] Last night, some of the discussion that we had, some of the things that you brethren have been facing, I was amazed at the word that you have been facing.

And we will only put a little dent into it today. But in this today, I believe we will also find answers for some of the things that we are challenged with.

You can turn to Romans chapter 5. And I want to start here in Romans chapter 5.

It says, We have access by faith into grace.

Anything that we will receive from God is by faith through grace.

[1 : 44] And we stand in this grace. As we, you know, we have access by faith into this grace wherein we stand.

This is a place that we stand in. It's a place that we are in. It's not a place that we achieve and then we go on.

But we stand in this place. It's a place of grace. And it is only as we stand there that His grace can flow through us.

And so remember this as we continue on through this morning. That we stand in this place of grace.

The grace of God. The grace of God that is shed abroad in our hearts by the Holy Ghost.

[2 : 59] His love. His love. Now let's, yeah, let's just read here. It says, And rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also. Knowing that tribulation worketh patience. And patience experience and experience hope.

And hope maketh not ashamed. Because the love of God is shed abroad in our hearts by the Holy Ghost. Which is given unto us.

For when we were yet without strength. In due time Christ died for the ungodly. You know, this is the very best definition of grace that we can find.

You know, grace is the unmerited favor of God. But how did that work out? It worked out by Jesus coming to this earth and giving His life for us.

[3 : 59] Giving His life while humanity was in bondage to the enemy. In bondage to Satan. Listen, Jesus came and He gave His life for us.

That we can have eternal life. Now in verse 5 here it says, Because the love of God is shed abroad in our hearts.

Yeah, I like some other version says that the love of God is poured into our hearts. And as we are standing in this grace.

The love of God poured into our hearts. And His grace poured into our hearts. And the outflow from our lives will be the outflow of the Lord Jesus.

Showing His life. Showing Jesus to those around about us. We have access by faith.

[5 : 06] He says here we... Being justified by faith is how we enter in.

We have access by faith into this grace. And we'll keep moving here. You know, in Ephesians, we have the...

Let's look a little bit at Ephesians 2. We have that very familiar portion. Where He talks about how we used to be. How we used to be under the power of the evil one.

But now we are delivered and brought over into the kingdom of light. And let's just start reading here. Let's start reading in verse 5.

Even when we were dead in sins, hath quickened us together with Christ. By grace ye are saved. And hath raised us up together.

[6 : 07] And made us sit together in heavenly places in Christ Jesus. That in the ages to come, He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.

The exceeding riches of His grace. And His kindness to us. How? Through Jesus Christ. The one who came and shed His blood for us.

To pay for our redemption. 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.

You know, and so many times, I believe that we are tempted just like the people in Galatia were.

[7 : 17] That, you know, they have received Christ, but now they want to be justified by the works of the flesh. The works of the law.

The works of the law. And, you know, in reality, there's two ways to righteousness.

One is to keep the law perfectly, and the other is through Jesus Christ. And we all know that we can't, it's humanly impossible to keep the law in every aspect perfectly.

That is why Jesus came. You know, the law was a schoolmaster to bring humanity to Christ.

It was a teacher to show us our wickedness and our sinfulness, and that there's no way that we can live a life that is pleasing to God.

[8 : 22] And then Jesus came and gave His life, shed His blood, and paid the price of our redemption.

You know, in Colossians, let's just go to Colossians, and I'm going to look at some of this. Let's start in verse 8.

Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ.

You know, we live in a day when, you know, I believe it's just, there's nothing new, it's just different. They had the same things back in the New Testament times.

They had people teaching philosophy and teaching another way and teaching that you must keep the law and all of that.

[9 : 36] Traditions of men, not the traditions of Christ. But we lay aside those things and we follow Christ.

For in Christ dwelleth all the fullness of the Godhead bodily. And we are complete in Jesus. We are complete in Him.

If we have Jesus and His grace is flowing through us, we are complete in Him. He is the head of all principality and power.

He is the head of all things. And as we have Him, then we have access to all the grace of God.

We have access to all that we need in this life to live the Christian life and to be effective in the kingdom of God. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.

[11 : 04] And you, being dead in your sins, and the uncircumcision of your flesh, hath He quickened to gather with Him, having forgiven you all trespasses.

Now, I just want to bring in a thought here. It says, we are quickened to gather with Him. You know, when Jesus, when He laid down His life there on the cross at Calvary, He gave His life.

He totally rested in the power of the Father and the Spirit of God that they would come and resurrect Him.

And so it is when we lay down our life and we are buried with Him in baptism and we give Him our life, we become totally dependent upon the Spirit of God to bring that new life and to work through us the new life in Christ Jesus.

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross.

[12 : 25] Now, what is His handwriting? What are those ordinances that are written against us? Well, it's the law.

It's the Old Testament law. We now live in the New Testament. And when Jesus, He brought in the New Testament.

And when He gave His life, He blotted out all those things, those things that we can never live up to, those things that we cannot fulfill fully what the demands were in the Old Testament.

But now He has blotted them out. The ceremonial law is abolished. It is abolished. It is removed. It says, Nailing it to His cross.

When Jesus sealed the new covenant with His blood, it abolished the old. And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.

[13:46] He disarmed the enemy. He disarmed the enemy. The one that comes about, seeking whom He may devour.

That one. He disarmed him. And now we have power over Him. As we abide in Christ. As we stand firmly in the grace of God.

We have power over the enemy. We have power over all the powers of the enemy. Yes, Jesus. He spoiled principalities and powers.

He disarmed them. That's why He's a roaring lion. But His power has been defeated.

He is a defeated foe. And we can, we can be victorious over Him. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or the Sabbath days, which are a shadow of things to come, but the body is of Christ.

[15:02] You know, He's referring back to those old things in the law. That's what He's talking about here in these verses. And He says, Don't let any man judge you in them.

Why? Because Jesus removed the ceremonial law, and we are no longer bound to it. It says, They are a shadow of things to come.

You all know what a shadow is, right? You know, you see a shadow. What is it? It's vaguely a form of the real. That's what it is.

Just, just, just vaguely, you see it. Sometimes you see it. Sometimes you don't. And, and it, you know, you guess kind of what it is.

You know, I can see a little bit of my own shadow. But, but a shadow is never the real. A shadow is never a perfect representation of the real.

[16:06] The law was a shadow. Of things to come. And it has now been taken away. Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head from which all the body by joints and bands having nourishment ministered and knit together increases with the increase of God.

This is the will of God for us. For the New Testament church is that, that, that we, that we hold Jesus, the head, and we are under him.

You know, a head is useless without a body, but a body is useless without a head. And today we are the body of Christ.

And we must hold him as our head and worship him and, and be under his command and direction. All the body by joints and bands and nourishment.

You know, we all have our place. We all have our place in the body and we're knit together. And then increases with the increase of God.

[17:42] Growth from God. You know, you know, when, when, when I believe that when this is where we are at, we will see growth, fast growth, growth comparable to a greenhouse, a well watered greenhouse, where, where the heat is just right, the temperature is just right, and, and the moisture is just right.

Growth from God. Wherefore, if ye be dead with Christ, from the rudiments of the world, you know, have we died with Christ?

As if we are dead with Christ, we are dead, through the rudiments of the world. Why, as though living in the world, are ye subject to ordinances? Touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men.

Now notice verse 23, which things have indeed a show of wisdom in all worship and humility, and neglecting of the body.

You know, these things, they might show the wisdom of men, they might show humility in our own, in our own workings.

[19:17] But notice this last phrase, says, not in any honor to the satisfying of the flesh. In other words, the revised version, says, not of any value against the indulgences of the flesh.

You know, we can make all the rules we want to, but those rules, they don't have any power, against the indulgences of the old flesh.

No. But as we take, as we, as we take under that old man, by the new, in Romans 8, talks about this, that we keep him on the cross, we have power over the indulgences of the flesh.

How? By the power of the grace of God, through working through the new man, that we are in Christ Jesus. So let's go to Romans chapter 10.

Here he's talking about Israel, and how they have a zeal of God, but not according to knowledge.

[20 : 39] You know, the Israelites, you know, the leaders of, of the Jews, they, they rejected Christ. The stone that has become the head of the corner, they rejected him.

They rejected him. And now let's, let's start reading Romans 10 verse 3. For they being ignorant of God's righteousness, going about to establish their own righteousness, have not submitted themselves into the righteousness of God.

You know, whenever, whenever the Jews or anyone else teach us, teach us the old law, and that we need to keep it, to establish our righteousness, what are they doing?

That's what he's talking about here. That's what he's talking about here. They want to establish their own righteousness. And by doing that, they reject Jesus, the one that makes us righteous.

The verse that I say, I believe it says, that our own righteousness is as filthy rags. It stinks in the nostrils of God.

[22 : 09] Why? Because the best that you can do in your own strength is not sufficient. It's an idol that you are building up and rejecting Christ.

we can never be pleasing to God in our own way, in our own strength. We can never keep this, this, this law good enough to be accepted in the sight of God.

The only, the only way that we are accepted is through Jesus. like Ephesians says, we are accepted in the beloved.

We are accepted because we are in Christ. I don't know if we'll get to that, but, but, we might.

But that verse, we are accepted in the beloved. And it is only in Christ is when we are accepted by God.

[23 : 19] Romans 10, 4. For Christ is the end of the law for righteousness to everyone that believeth. Christ is the end of the law, the ceremonial law.

You know, God gave that, that, that first testament, that, that first covenant he gave. Yes. And that covenant was in, in force until the new one came.

You know, it's like when you write a will. You know, hopefully, most of you have written a will. And so, when you die, then that will will come in force.

It, it is not in force until you die. And, if, after some years, you decide to change that will, then the old one is not in effect anymore.

And so, God, he, he, he gave the, the old covenant, the old testament. And that old was a schoolmaster to bring us to Christ.

[24 : 38] Christ. And then he sent Jesus. You know, the old testament talks about Christ and prophecies about Christ and, and all of that.

But then, it also had the law, which was a schoolmaster to bring us to Christ.

Christ. And the way that it brings us, brings us, is if you study that old law, you will soon see that it is totally impossible.

The children of Israel could not keep it. The Pharisees failed in it. You know, the best of the best, they failed in it. But Jesus came.

And that old, the ceremonial law, that's what my notes, my side notes say in my Bible. The ceremonial law, it passed away, it was put away.

[25 : 41] It was replaced with the new covenant, the new testament. And the new testament came into force when Jesus signed it with his blood.

He signed it with his blood. There can be no stronger signing, signature, whatever you want to call it, than the blood. If you sign something, if you seal something with your blood, then that is how it is. And Jesus signed it with his blood. We are now, we are justified by him. We are justified by the blood of Jesus.

The old is passed away and we live in the new. Yes, we come to him and we are risen together with him in Christ Jesus.

Oh, yes. Hallelujah. The grace of God. It is, it is free to all who will come and receive it.

[26 : 47] you know, we are saved by grace and we also live by grace and we minister by grace.

We are only effective in the kingdom of God as we do so through the grace of God. In 2nd Corinthians 3, 6.

I read verse 5 also.

Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God who also has made us able ministers of the New Testament, not of the letter, but of the spirit, for the letter killeth, but the spirit bringeth life.

The Old Testament, verse 7 says, but if the ministration of death written and engraven in stones was glorious so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance which glory was to be done away, how shall not the ministration of the spirit be rather glorious?

[28 : 10] Yes, the ministration of the spirit is exceeding glorious, yes, but the old was known as the ministration of death.

death. But here, what I wanted to look at is the end of verse 5 and verse 6. Our sufficiency is of God.

You know, we talk about being witnesses and taking the gospel out. God's the only way that we will be effective is as we go in the grace of God, in the power of his spirit.

But it says here, our sufficiency is of God. As we stand in grace, remember that verse that we started with, standing in grace, standing in his grace, our sufficiency is of God, who also has made us able ministers of the New Testament.

As his spirit is within us and upon us, we are able ministers through his grace to minister the New Testament.

[29 : 29] Not of the letter, but of the spirit. You know, the letter killeth, but the spirit gives life.

So when we minister, it must be through the spirit of God. If it will bring life, it must be through the spirit of God.

Already read those verses in Colossians, but the blood of Jesus settled Satan's claims against us. Now he has no power over us. We are set free by the blood of Jesus. Christ is the end of the law. He is the end of the law.

Able ministers by the grace of God. You know, the Apostle Paul, what did he say? Let me read this. There's a verse.

[30 : 36] Oh, missed it. he says in 1 Corinthians 15, talking about the resurrection of Christ and how he was seen of many witnesses, and then last of all, he also saw Jesus.

And then he says, verse 9, for I am the least of the apostles that am not to be called an apostle because I persecuted the church of God.

But by the grace of God, I am what I am. And his grace, which was bestowed upon me, was not in vain, but I labored more abundantly than them all.

Yet not I, but the grace of God, which was with me. You know, and we won't have time to go there, but Hebrews 4 talks about entering into his rest and those things.

But here the apostle said, it is by the grace of God that he is who he is. You know, the apostle Paul, the man that God changed so dramatically and he ended up writing much of the New Testament.

[32 : 16] And he says, it is only by the grace of God that he is who he is. And his grace, which was bestowed upon me, was not in vain.

You know, all of us, if we've been born again, we have the spirit of God within us. We have received of his grace.

Is he receiving from us what he has put in us?

It says, Paul says that he did not receive the grace of God in vain. Now let's notice what he continues with here.

is, but I labored more abundantly than they all. Paul says that he labored abundantly. He labored more than they all.

[33 : 23] Well, I thought, I thought this grace, we we find rest. Well, we do, but notice what he says here. Yet not I, but the grace of God, which was in me.

yes, the grace of God. When the grace of God is with us, we won't just sit at home in the easy chair, but we'll be busy in the work of God.

But we must always know the difference between laboring in the grace of God and laboring in our own strength. I believe that is why we hear so much about people getting burned out and running out and just can't go on anymore.

It's because they're ministering outside the grace of God. When the grace of God is flowing through you, His grace is sufficient for whatever situation that comes our way.

But when we take on things outside of His grace is when we run into trouble. You know, might be, well, let's just look at it.

[34 : 46] The Apostle Paul, in 2 Corinthians 12, it says, He had this thorn in the flesh, and he besought the Lord that he would take it away.

But the answer that the Lord gave him, in verse 9, is my grace is sufficient for thee, for my strength is made perfect in weakness.

You know, when we are weak, we can still operate in the grace of God. Our own weakness does not hinder the grace of God.

It might work better through us when we are weak. And when we feel so insufficient, but we depend upon Him.

You know, I believe this answer is a valid answer for us in whatever situation we find ourselves in.

[35 : 49] And when we commit ourselves to Him, wherever we find ourselves, whatever situation, whatever comes our way, His grace is sufficient for us.

For His strength is made perfect in my weakness. most gladly, therefore, will I rather glory in my infirmities that the power of Christ may rest upon me.

Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. for when I am weak, then am I strong.

You know, when we follow Christ and we find ourselves in impossible situations because we followed Him, He just wants to show His grace and His power in our behalf.

Yes, able ministers, able ministers by the Spirit of God. His grace upon us.

[37 : 22] His grace is sufficient. Philippians 2.13, Great is God which worketh in you both to will and to do of His good pleasure.

It is God. You know, if we, if our heart is after Him, He will work in our heart that we will want to do His will, that we will want to fulfill His will.

He says, He will work in us to will and to do His good pleasure. Let's turn yet to 1 Peter chapter 4 verse 10.

As every man has received the gift, even so minister the same one to another as good stewards of the manifold grace of God.

And we didn't go to Ephesians, but Ephesians there's a verse that says that, in other words, as He gives us a gift, He will also give us a grace to walk it out and to walk in it and to fulfill that gift.

[38 : 39] And here He says, as we have received a gift, minister the same one to another.

And as we do that, we are good stewards of the grace of God that He has put upon us. If any man speak, let him speak as the oracles of God.

If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever.

Amen. That God might be glorified in all things. Yes. It says, if we speak, you know, if we minister, if we get up in front of church to share, then let it be what God has given us.

It says, if any man speak, let him speak as the oracles of God or as the utterance of God, as the word that God would have spoken.

[39 : 57] If we minister, let us do it as of the ability which God giveth. God will give us the grace to minister.

He will give us the grace to witness. If we go to Missoula to pass out tracts and to witness, His grace will be upon us as we do it in His will, in His strength.

The power of God. Yes. grace of God. I have a few warnings written down here.

We won't turn to it, but in Romans, He asks the question, shall we continue in sin that grace may abound? God forbid.

God forbid. No, but we live above sin. in Titus it says, maybe I'll turn there, Titus 3, verse 8, this is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.

[41 : 30] These things are good and profitable unto men. Remember in Ephesians, we read that verse, that by grace are we saved through faith, and then I believe it's verse 9 or 10 says, unto good works, which God hath before ordained, that we should walk in them.

You know, we are not just saved for our own benefit. We're not just saved to save us from hell, but we are saved unto good works.

We are saved to do those good works that will bring honor and glory to our Lord Jesus. Jesus. I want to close with a few verses out of Jude.

Earlier in this chapter, he says, well, I want to read verse 3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that you should earnestly contend for the faith which was once delivered unto the saints.

For there are certain men crept in unawares who were before of old ordained to this condemnation, ungodly men turning the grace of our God into lasciviousness and denying the only Lord God and our Lord Jesus Christ.

[43 : 21] You know, another warning from Scripture warning us about turning the grace of God into lasciviousness and just going and living a careless life.

No, if we are living in the grace of God, then we will maintain good works and an upright life. Yes, now let's go to verse 20.

Verse 20. Let's stand for this. Jude, verse 20. But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

And of some have compassion making a difference, and others say with fear, pulling them out of the fire, hating even the garments spotted by the flesh.

God. He gives us here admonition, and we need to build up ourselves in our most holy faith, praying in the Holy Ghost, praying by the Spirit of God, and keep ourselves in the love of God.

[44 : 57] Verse 24. Now unto him that is able to keep you from falling, to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever.

Amen. What a promise. He is able to keep us from falling. He is able to keep us as we walk in this grace, as we stand in the grace of God.

He is able to keep us from falling, and he is able to present us faultless, faultless before the presence of God Almighty.

Hallelujah. What a Savior. What a Savior. What awesome grace that is ours today. Let us pray.

Father, Father, we thank you for the grace of God. Your grace that you have so freely poured out upon us.

[46 : 12] Oh, God, we thank you. We thank you, Lord Jesus. Lord, might we, might we stand in your grace.

Might we stand in your grace and not be drawn aside by vain philosophies and things of men or temptations of the evil one.

But Lord, might we stand steadfast in the grace of God. Lord, faithfully walking in the calling you put upon each one of us to fulfill your calling with your grace in our lives.

And you are able to keep us from falling. And you are able to present us faultless before God the Father with exceeding joy.

We thank you, Lord Jesus. We thank you. We praise you in Jesus' name. Amen.