

5/1/22

**Ephesian 2:8-10**

Paul the apostle has given the Ephesians a very vivid picture of their past life of darkness, their position under the First Adam. Eph. 2:1-3

1. Dead in trespasses and sins.
2. Walking after the course of the world influenced by Satan.
3. Sons of disobedience, mastered by a sinful nature, children of wrath under God's judgment.

Paul has also provided the vivid picture of their present position in Christ, their new life in the Last Adam. Eph. 2:4-7

1. "But God" made them alive together with Christ.
2. Raised up together and seated with Christ in the heavenlies.
3. On display before the angels throughout all eternity as recipients of His grace and kindness.

Keep in mind that Paul is still dealing with the wealth of the believer in chapter two. Eph. 1-3

1. He has declared the possession of the believer, focusing on the transaction of redemption. Eph. 1
2. He is now declaring the position of the believer, focusing on the transition of salvation. Eph. 2
  - a. His old life. Eph. 2:1-3
  - b. His new life. Eph. 2:4-10
  - c. His old citizenship. Eph. 2:11-18

d. His new citizenship. Eph. 2:19-22

\* Chapter two gives to us a beautiful picture of man's reconciliation to God and man.

So Paul now gives the reason God will display His church in the ages to come that he stated in verse seven, because God alone saves sinners.

**2:1-10      The state of sinners before and after salvation.**

**2:8-9**      The salvation of sinners.

**2:8a**      The process of salvation.

- 1) The manner by which God saves every sinner is declared, grace, "For by grace you have been saved." vs. 8a
  - a) The word for "gar" introduces the reason God will display the exceeding riches of His grace in the future ages to come.
    - 1)) Due to the fact God is the initiator when we were dead in trespasses and sins. vs. 4-5a
    - 2)) Due to the fact God is the trans actor, making us alive together with Christ, sitting us in the heavenlies with Christ. vs. 5b-6
    - 3)) Due to the fact God is the displayer in the ages to come. vs. 7

- b) Grace as we have noted is the unmerited and undeserved favor of God, the origin and source provided for salvation.
  - 1)) The article appears before grace, literally the Greek reads “by the grace”, a very specific one.
  - 2)) Paul has declared this grace, “by grace you have been saved”, as a parenthetical commentary. vs. 5c
  - 3)) Paul again mentioned this grace that God will reveal the exceeding riches of His “the grace” in His kindness towards us in Christ. vs. 7
  - 4)) Paul now is amplifying the nature of “the grace” in salvation.
    - a)) In other words God did not save us because He felt indebted to us.
    - b)) God did not save us because we deserved it.
- 2) The means by which God saves every sinner is also declared, “through faith.” vs. 8a
  - a) Faith is not just believing in God or in the existence of some cosmic force that is in control of the universe.
    - 1)) The word faith “pistis”, means conviction of the truth of something, belief of trust in the gospel revealed.
      - a)) Faith is produced by the Holy Spirit in a person, not their own, when they hear the word of God regarding their need of salvation.

- b)) Faith is the subjective medium or instrument for the process of salvation.
- c)) Faith is a necessary condition that must be met, without exception.
- d)) For saving faith to be Biblical, it must be based on the revelation of God’s word and responded to in belief. Rom. 10:17; Heb. 11:1, 6
- b) Faith in God’s Word means a total dependency and trust on the work of Christ, the object and person of our faith!
  - 1)) That Jesus is God who became man through the Incarnation. Jn. 1:1, 14
  - 2)) That Jesus is the Savior of the world, Jn. 4:42
  - 3)) That Jesus is the Lamb of God, who became sin for me and died in my place, justifying me before God. Jn. 1:29; 2Cor. 5:21; Rom. 5:1-2
  - 4)) That there is forgiveness of sins in no other way to God, no other name under heaven and earth whereby man must be save, nor any other mediator between God and man, except Jesus. Jn. 14:6; Acts 4:12; 1Tim. 2:5
  - 5)) That He alone can impart eternal life. Jn. 20:31
    - \* “buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God,

- who raised Him from the dead.” Col. 2:12
- 3) This grace through faith placed both Jew and Gentile on equal positions before God.
- a) Paul gave the past lost life of the Gentiles and Jews. Eph. 2:1-3
- 1)) The Gentiles were dead in trespasses and sins. vs. 1
  - 2)) The Gentiles were walking according to the course of this world, the prince of the power of the air working now in the children of disobedience. vs. 2
  - 3)) The Jews also conducted themselves in the lust of their flesh, giving in to the desires of body and mind, being children of wrath by nature, just like the Gentiles. vs. 3
- b) Paul gave the present saved life of the Gentiles and Jews.
- 1)) But God rich in mercy saved them both. vs. 4
  - 2)) But God made them both alive together with Christ by grace. vs. 5
  - 3)) But God raised them both alive and to sit together with Christ in the heavenlies. vs. 6
  - 4)) But God will display both revealing the riches of “the grace”. in the ages to come. vs. 7

- 5)) God made both Jew and Gentiles one and broke down the middle wall of division. Eph. 2:14
- c) This specific grace “the grace” assured both Gentiles and Jews they were saved.
- 1)) The perfect tense in the passive, the completed past action, with present results and the present time giving durative force to the finished results: justification, sanctification and glorification. Eph. 1:4-5
  - 2)) They were to know the power of God by the resurrection of Jesus, is the same power had raised them from their spiritual dead state. Eph. 1:19-23
  - 3)) Our salvation is described in a three-fold process.
    - a)) We have been saved, Eph. 2:8
    - b)) We are being saved. 1Cor. 1:18
    - c)) We shall be saved. Heb. 9:28
  - 4)) The entire human race has sinned in need of grace, “As it is written: “There is none righteous, no, not one; There is none who understands; There is none who seeks after God. They have all turned aside; They have together become unprofitable; There is none who does good, no, not one.” Rom. 3:10-12
  - 5)) Paul says, “the wages of sin is death.” Rom. 6:23a

**2:8b-c** The explanation regarding salvation.

- 1) The elaborateion to clarify what he means about salvation, “and that not of yourselves.” vs. 8b
  - a) The Greek scholars tell us the following.
    - 1)) The word that “touto” is in the neuter singular pronoun. Lenski, A. T. Robertson, Wuest.
    - 2)) Therefore it does not refer to the word “grace” or “faith”, both words being feminine.
    - 3)) The neuter singular pronoun refers to the divine act of saving the sinner.
  - b) The salvation is not, nor can it be credited to man, “not of yourselves”.
    - 1)) The word of “ek” means out from the person being saved.
    - 2)) The act of salvation is not of human origin.
      - a)) Sinners prior to hearing the gospel are dead in trespasses and sins. vs. 1
      - b)) Sinners are following the world, Satan, disobedient children of wrath. vs. 2
      - c)) But once the gospel is preached God initiates illuminating and bringing about faith, enabling man to respond ,but does not respond for them, and has nothing to do with

works, but responsibility and accountability to God.

- 3) The act and product of salvation is whole and only in and by God.
  - a)) By grace.
  - b)) Through faith.
- c) The clarity of salvation being of God does not mean that man is passive towards salvation, nor is a contradiction of salvation being of God alone.
  - 1)) We have touched on predestination and free will already.
    - a)) Both are Biblical.
    - b)) Both are not contrary to each other.
  - 2)) We have seen that predestination and free will are complements.
    - a)) God is sovereign regarding His predestination.
    - b)) Man is responsible regarding his choice to be saved.
    - c)) We do not believe the doctrine of predestination according to Calvinism, that God predestined a few to be saved and predestined the remainder of humanity to damnation that is unbiblical.
    - d)) We do not believer the doctrine of irresistable grace of Calvinism, we believe grace can be resisted and rejected by individual to be saved.

- e)) If God forced people to be saved, while forcing others to perish, then how can God be just and holy when both groups deserve hell?
  - f)) How can God judge righteously those He damns by predestination, never having given them a chance to be saved.
  - g)) This is a contradiction and violation of the attributes of God.
- 2) The specification of what salvation is to man, “*it is the gift of God.*” vs. 8b
- a) God is the possessor of the gift of salvation.
    - 1)) He created man in His image and likeness, a spirit being. Gen. 1:26
    - 2)) He promised Adam the plan of salvation by a Messiah. Gen. 3:15
  - b) God is the giver of the gift of salvation.
    - 1)) He is the initiator in salvation.
    - 2)) Man is the responder to salvation.
    - 3)) The word gift “*doran*” simply means a present and is emphatic in the Greek.
  - c) Man is the potential recipient of the gift of salvation, if he meets the conditions.
    - 1)) Faith in the gospel heard.
    - 2)) Conviction of their lost condition and need of the Savior Jesus.
    - 3)) Repentance from their sin, asking forgiveness.

- 4)) If God has predestined some to be saved already and there is nothing they can do about it, then the conditions of faith and repentance are unnecessary and a mockery.
- d) For a gift to be valid there must be two things present.
- 1)) The person giving the gift.
    - a)) God was not compelled or forced to save sinners.
    - b)) God motivated by His love made provision for salvation by His grace.
  - 2)) The person accepting the gift.
    - a)) The sinner is not compelled or forced by God to accept the gift of salvation.
    - b)) The sinner responds to the love of God for him in the offer of salvation.
  - 3)) The gift is meaningful only when it is received of one’s own free will.
    - a)) The sinner is thankful to God.
    - b)) The sinner loves God.
    - c)) The sinner is a child of God.
      - 1))) For God so loved the world that He gave. . . Jn. 3:16
      - 2))) Of His own will He beget us. Ja. 1:18
- \* The right combination to a lock is very important to enter a premise!

3)) The majority of the human race has and will reject the gift of salvation.

\* LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that *were* on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the LORD.”

Josh. 24:15

\* “**Where** *is* the **wise**? **Where** *is* the scribe? **Where** *is* the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.” 1Cor. 1:20-21

**2:9** The exclusion regarding salvation.

- 1) The declaration that works have nothing to do with salvation, “not of works.” vs. 9a
  - a) Paul is not talking specifically about the works under the Mosaic.
    - 1)) The Jews were to keep the commandments, precept, statutes and judgments, but none of those could save them.

2)) The Jews were to keep all the Feast, particular the Passover, Pentecost and Tabernacle, presenting themselves three times a years before God, but that did not save them.

b) Paul is speaking in general to Jews and Gentiles about anything a person would consider doing to be sufficient to obtain salvation by what they did.

1)) Some of these Gentiles came out of religions ascetic religions carrying over their pagan theology of works.
 

- a)) Denying themselves certain pleasures for a set time or foods.
- b)) Dedicating themselves to a life of poverty for life.
- c)) Diligently do good works for those less fortunate.
- d)) Delivering the oppressed and slave of tyrants.

2)) Others of these Gentiles came out of very sensual and corrupt religion.
 

- a)) They could have considered their sexual abstinence and purity, as deserving salvation, which would exclude grace and faith.
- b)) They could have consider not partaking in debauched drunken feast as deserving salvation, yet faith and works are exclusive and opposite of each other.

- c)) They could have considered not partaking in the offerings of their pagan gods, as a work to earn salvation, a contradiction of the gift of salvation.
- 2) The declaration that boasting has nothing to do with salvation, “lest anyone should boast.” vs. 9b
  - a) Paul focuses on the reason God designed salvation to be all His doing.
    - 1)) The word lest “hina” introduces the purpose.
      - \* For this reason it is called a “purpose clause”.
    - 2)) The word anyone “tis” covers any and all persons.
      - a)) In any generation.
      - b)) In any nation.
      - c)) In any culture.
  - b) The purpose is stated, “should boast”.
    - 1)) The word boast “kauchaesetai”, means to glory.
      - a)) Simply to take credit.
      - b)) To point to something for the salvation God has given to them.
    - 2)) The aorist middle voice means literally, in order that no one shall ever get to boast.
      - a)) Jew or Gentile.
      - b)) Bond or Scythian.
      - c)) Male or female.

- d)) Slave or free.
- c) The plain reason.
  - 1)) Since we are saved by grace.
  - 2)) Since we are saved through faith in the work of Christ Jesus.
  - 3)) Since both grace and faith are the divine process for the product of salvation
  - 4)) Since salvation is the gift of God.
    - \* Not even Abraham could boast in works before God. Rom. 4:1-4  
“Can the Ethiopian change his skin or the leopard its spots? *Then* may you also do good who are accustomed to do evil.” Jer. 13:23  
\* “So when Jesus had received the sour wine, He said, “It is **finished!**” And bowing His head, He gave up His spirit.” Jn. 19:30  
\* “Today you will be with Me in Paradise.” Lk. 23:43
- d) “For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called*. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the

things which are not, to bring to nothing the things that are, that no flesh should glory in His presence. But of Him you are in Christ Jesus, who became for us wisdom from God--and righteousness and sanctification and redemption-- that, as it is written, "He who glories, let him glory in the LORD." 1Cor. 1:26-31

- e) "What do you have that you have not received, why are you boasting." 1Cor. 4:7
- f) "And they sang a new song, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation, And have made us kings and priests to our God; And we shall reign on the earth." Rev. 5:9-10

**2:10a** The product of salvation. vs. 10a

- 1) The confirmation of salvation as a total work of God, "For we are His workmanship."
  - a) Paul now picks up on the word "works", to deal with works that are a visible tangible evidence of a saved person.
    - \* Paul desired for Jew and Gentile to know that the gift of salvation is the mere beginning of the work of God in salvation that continues throughout life and not an end in itself.

- b) The word for "gar" introduces the reason or explanation for salvation being all of God. but only the start of God's work.
  - 1)) Just like the word for "gar" in verse eight introduced the reason God will display the exceeding riches of His grace in kindness towards us in the future ages to come.
  - 2)) God is the initiator when we were dead in trespasses and sins. vs. 4-5a
  - 3)) God is the trans actor, making us alive together with Christ, sitting us in the heavenlies with Christ. vs. 5b-6
  - 4)) God is the displayer in the ages to come. vs. 7
  - 5)) Salvation is a gift of God by grace through faith and He alone can boast, not any man. vs. 8-9
- c) The Greek grammar also verifies salvation to be all of God.
  - 1)) The Greek grammar makes the word "His" emphatic.
    - a)) Literally, "His we are workmanship".
    - b)) The plural pronoun "we" refers to Jew and Gentile one in Christ.
  - 2)) The word workmanship "poiema", means that which has been made.
    - a)) The only other time the word appears is for the creation God made. Rom. 1:20



- b)) The context of our text is the new creation of the sinner in salvation.
  - c)) “Know that the LORD, He *is* God; *It is* He *who* has made us, and not we ourselves; *We are* His people and the sheep of His pasture.” Ps. 100:3
- 2) The affirmation that we belong to God.
- a) He is declaring that by salvation we are His possession
    - 1)) We are called saint. Eph. 1:1b
    - 2)) We are said to be blessed with every spiritual blessing in the heavenlies in Christ. Eph. 1:3b
    - 3)) We are predestined to adoption as sons. Eph. 1:5a
    - 4)) We have been accepted in the beloved. Eph. 1:6b
    - 5)) We have been redeemed through His blood and forgiven of our sins. Eph. 1:7
    - 6)) We have obtained an inheritance. Eph. 1:11a
      - \* All by the precious blood of Jesus Christ. 1Pet. 1:18-19
  - b) He is again declaring that we are His instruments to glorify God.
    - 1)) “to the praise of the **glory** of His grace, by which He has made us accepted in the Beloved.” Eph. 1:6

- 2)) “that we who first trusted in Christ should be to the praise of His **glory**.” Eph. 1:12
- 3)) “who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His **glory**.” Eph. 1:14
- 4)) The word workmanship “poiema”, means that which has been made.
  - a)) We get our English word poem from it.
  - b)) A poem has a designer by virtue of design and structure.
  - c)) A poem has a message to communicate.
  - d)) We are the product of God’s work of salvation, as clay in the hand of the potter, “I am what I am by the grace of God.” 1Cor. 15:10a
  - e)) Works are the visible tangible evidence of a person being saved presenting my body as a living sacrifice. Rom. 12:1-2
  - f)) Knowing I am one of His own special people called out of darkness into His marvelous light. 1Pet. 2:9
  - g)) “You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; but grow in the

grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory both now and forever. Amen.”

2Pet. 3:17-18

**2:10b** The purpose of salvation.

- 1) The person through whom we are enabled to be God’s workmanship, “created in Christ Jesus.”
  - a) The phrase “created in Christ Jesus”, does not refer to the initial event of salvation, but rather the creative work of God from beginning to end that took place by our union with Christ.
    - 1)) The word created “ktizo”, means to make habitable, with the idea of a change or transformation.
      - \* The word appears three other times in the letter regarding this new creation in Christ.
    - a)) “having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to **create** in Himself one new man *from* the two, *thus* making peace,” Eph. 2:15
    - b)) “and to make all see what *is* the fellowship of the mystery, which from the beginning of the ages has been hidden in God who **created** all things through Jesus Christ.” Eph. 3:9

c)) “and that you put on the new man which was **created** according to God, in true righteousness and holiness.”

Eph. 4:24

- 2)) This refers back to the “workmanship”, the new creation.
  - a)) Before Christ, we were dead trespasses and sins. Eph. 2:1
  - b)) Before Christ, we were not in union with God or Christ, but the prince of the power of the air, sons of disobedience. Eph. 2:2
  - c)) Before Christ, we were giving ourselves over to the lust of our sin nature, thoughts and emotions, being children of wrath by nature.
  - d)) The believer has been made a vessel habitable for God to work in and through Christ after salvation by the resurrected power. Eph. 1:19-20
  - e)) The believer is the one being created in Christ to be an example and the extension of Christ to this dark and lost world.
- b) The phrase “in Christ Jesus” once again states the only person by which God the Father is accomplishing this work.
  - 1)) Christ “Christos”, the Messiah, the Anointed, indicating His deity.
    - \* “For unto us a Child is **born**, Unto us a **Son** is given; And the

government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.”  
Is. 9:6

2)) Jesus “Iesous”, Yahweh is salvation, indicating His humanity.

\* “But when the fullness of the time had come, God sent forth His **Son**, **born** of a woman, **born** under the law.” Gal. 4:4

3)) The God-Man, the mediator between God and man, the Man Christ Jesus.  
1Tim. 2:5

2) The workmanship is enabled to be in the service of God, “for good works.”

a) These works are not human natural works.

1)) There are many who do so many good works for the human race, who are not Christians.

2)) Some do good works because they have both the financial resources and connections in abundance out of a sense a social responsibility, due to having so much.

3)) Others do them simply because they can be seen as benevolent by people and get a tax write-off.

4)) But whatever the motive or reason, these are done by sinful fallen men

and women, who do not know Christ as Lord and Savior.

b) These works means salvation has as one of its purposes “good works”.

1)) The word good “agathos”, means good in constitution or nature, excellent and honorable, but the result of the new nature in Christ.

\* The word appears three other times in the letter.

a)) “Let him who stole steal no longer, but rather let him labor, working with *his* hands what is **good**, that he may have something to give him who has need.” Eph. 4:28

b)) “Let no corrupt word proceed out of your mouth, but what is **good** for necessary edification, that it may impart grace to the hearers.” Eph. 4:29

c)) “knowing that whatever **good** anyone does, he will receive the same from the Lord, whether *he is* a slave or free.” Eph. 6:8

2)) The good works acknowledged by God are those that come forth from our lives, as we yield to Jesus to live in us and through us to others.

a)) As we deny ourselves, pick up our cross daily and follow Him. Lk. 9:23

- b)) As we reckon the Old Man dead and put on the New man, “if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness.” Eph. 4:21-24
- c)) As we live in the potential of the new nature, “Do not lie to one another, since you have put off the old man with his deeds, and have put on the new *man* who is renewed in knowledge according to the image of Him who created him.” Col. 3:9-10
- 3)) The good works are simply becoming more like Jesus.
- a)) More kind, compassionate, patient, meek, loving, forgiving, etc.
- b)) In other words, God has not saved us just to keep *us from* hell and just wait for His coming being idle, but rather to be Christ like that our message and lives be one!
- c)) These works are evidence of being saved and nature of the new life!

- d)) Faith after salvation produces good work.
- 4)) The first thing to do is to make ourselves available to God to get involve in ministry and not merely use people for their own benefit.
- 5)) Listen to James.
- a)) “What *does it* profit, my brethren, if someone says he has faith but does not have **works**? Can faith save him?” Ja. 2:14
- b)) Thus also faith by itself, if it does not have **works**, is dead.” Ja. 2:17
- c)) “But someone will say, “You have faith, and I have **works**.” Show me your faith without your **works**, and I will show you my faith by my **works**.” Ja. 2:18
- d)) “But do you want to know, O foolish man, that faith without **works** is dead?” Ja. 2:20
- e)) “For as the body without the spirit is dead, so faith without **works** is dead also.” Ja. 2:26
- f)) “Who *is* wise and understanding among you? Let him show by good conduct *that* his **works** are done in the meekness of wisdom.” Ja. 3:13
- 6)) The believer is instructed many things regarding works.

- a)) We are exhorted and commanded by our Lord to occupy till He comes. Lk. 19:13
  - b)) Paul told the Galatians, “For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.” Gal. 5:6
  - c)) We are to be careful to maintain good works. Tit. 3:8
  - d)) We are to be aware that it is God who works in *us* both to will and to do for His good pleasure. Phil. 2:13
- \* But all of these are a result of being in Christ!

**2:10c** The process of salvation.

- 1) The declaration that God has prepared works for the believer, “God has prepared beforehand.”
  - a) This confirms that God is responsible for the good works just mentioned.
    - 1)) This is what is called a relative clause, which concludes the verse, “underlining the importance and the divine origin of the good works”. (World Bibl. Com, Vol. 42:115)
    - a)) Some teach that the verse teaches that God is preparing the believer beforehand for these good works.
    - b)) Most teach the text says God is preparing the good works.

- 2)) The phrase prepared beforehand “*proetoimazo*”, simply means to make ready prior to or in advance.
  - a)) The word appears only one other time in the New Testament.
  - b)) For the believers works in service to God, “and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory.” Rom. 9:23
- b) The problem we have is in trying to understand the exact manner of these works in advance before walking in them.
  - 1)) We should note that the word used is not predestination, nor does the word mean “ordained”, as translated in the KJV or “foreordained”.
  - 2)) We should understand then that these works prepared in advance are not to be thought as “Greek Determinism”, that all actions and reactions are written in stone, that every work must and will take place because nothing can stop them.
    - a)) This would make the believer a robot, having no free will, as a self-determinate being.
    - b)) Now prophecy is different, what God has revealed is going to happen

- will take place, such as the First and Second Coming, etc.
- 3)) A simple observation in our lives will illustrate this point. Each of us have disobeyed God at different points of our lives when He wanted to work in us or through us and we did not yield or plainly disobeyed.
  - 4)) So even though Paul says they are prepared in advance, we have not always walked in them 100%.
- 2) The declaration that a believer is to alien himself with God for these works, “that we should walk in them.”
- a) Paul is saying, knowing God has many things he wants to do through our life, then as believers we are to seek the will of God in and through prayer.
    - 1)) People who are lost in sin that we will come in contact with.
    - 2)) Places we will go to, how God would want to use us for the Kingdom.
    - 3)) Personal ministry in the church body, the particular church, their gifts and calling, as well as the perfect time.
    - 4)) The word walk “peripateo” means to make one’s way, an aorist active, a habitual habit.
      - a)) It implies progress.
      - b)) It implies making use of the opportunities.

- c)) It implies a habit of life.
- b) Paul is saying, as believers we should walk in them, it is our obligation.
- 1)) We are the product of God.
  - 2)) We are the possession of God.
  - 3)) We are the instrument of God.
- c) Paul is implying that the present works we walk in are a foundation and are used to prepare us for future works.
- 1)) To teach me.
  - 2)) To humble me.
  - 3)) To strengthen me.
  - 4)) To refine me.
    - a)) The reason being that many of these works are in fact some of the spiritual blessings He will bless us with. Eph. 1:3
    - b)) Part of our wealth in Christ, the exceeding riches of His grace in His kindness toward us in Christ Jesus. Eph. 2:7
  - 5)) The lives of Joseph, Moses and Daniel are a good illustration of good works God had prepared in advance that they should walk in them.
- d) Having walked with God for 49 years in July, I can clearly look back and see the many things God had prepared for me to walk in, but back then it was one step at a time by staying in the word, prayer and serving in the church.

- 1)) Coming to Christ through an eye accident.
  - 2)) Leading me and bringing my wife to me.
  - 3)) Putting me into the ministry.
  - 4)) Directing me to do various studies, like in Highland Park, in 1977.
  - 5)) Calling me out to Alhambra to start a Bible study that turned into the church in 1980.
  - 6)) The various places we had to rent to for about 6 ½ years; the YMCA, the woman's club, the Masonic lodge, the Seventh Day Adventist Church, the church at Rosemead, the cockroach infested theatre, then the building here in Pasadena, etc.  
\* "But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him. But God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God." 1Cor. 2:9-10
- e) God has used the past good works for the present good works that will lead us to the future good works.
- 1)) God will use every situation and circumstance for a good work.

- 2)) This week sit by yourself and write down the good works you have walked in.
- 3)) Then write down the good works you have run from, ask God to forgive you and begin to walk in them.  
\* "Brethren, I do not count myself to have apprehended; but one thing *I do*, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus." Phil. 3:13-14