

Salvation Object Lesson

by Duane Troyer

This sermon emphasizes the importance of understanding the mystery of salvation, focusing on the need for repentance, abiding in Christ, and bearing good fruit. It contrasts the false teachings of salvation by faith alone with the biblical truth of faith accompanied by obedience and works. The object lesson of the bowls and water illustrates the concept of turning to God, abiding in His grace, and producing fruit through faithful service.

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Scripture: Colossians 1:24, Psalm 139:23, John 15:4, Romans 5:1, Habakkuk 1:13, John 15:1, Revelation 3:15, Ephesians 3:3, Habakkuk 2:4, Psalm 127:1

Topics: "Mystery of Salvation", "Faith and Obedience"

Description

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Transcript

Grace be with you and peace from God the Father and the Lord Jesus Christ. I too am very blessed to be back after having been gone. There's just no place quite like home.

I'm thankful to see everyone and not that it wasn't a blessing to be out and about. It was a blessing to be with brothers in Phoenix area and all that, but it's good to be back. Let's stand for a word of prayer.

O God in heaven, we thank you and praise you for your goodness and mercies that are new every morning, for taking thought of us, for your wonderful works to the children of men. We thank you. We just see and believe that salvation is only found in you and for this we thank you that while we were yet sinners you died for us.

Thank you for the beautiful day. Thank you for the place to gather. Thank you for people to gather with and meet.

We pray Lord that your presence would be here and that you would just speak to us and and help us understand and walk in your ways. In Jesus name we pray. Amen.

I guess we'll be rich in object lessons today. I'd like to do a little object lesson today. The object lesson is going to be about salvation.

I'm going to start by reading in Colossians 1. Verses 24 to 29. Now I rejoice in my suffering for your sake and in my flesh I do my share on behalf of his body which is the church. In filling up what is lacking in Christ's affliction of this church I was made a minister according to the stewardship from God bestowed on me for your benefit so that I might fully carry out the preaching of the word of God that is the mystery which has been hidden from the past ages and generations but has now been manifested in his saints to whom God willed to make known what is the riches of the glory of his mystery among the Gentiles which is Christ in you the hope of glory.

We proclaim him admonishing every man and teaching every man with all wisdom so that we may present every man complete in Christ for this purpose also I labor striving according to his power which mightily works within me. I especially wanted us to hear Paul is talking about his duty to preach the word of God and he talks about this mystery that has been hidden for ages but is now revealed and it's manifested and he says the mystery among the Gentiles which is Christ in you. So, in the old covenant there were elements of salvation, some that are pretty much the same.

In the old covenant you could have faith, you had to have faith. You could know what the Lord's commandments were, what God's commandments were for them. You could obey those.

You could have forgiveness for your sins. I don't know where it ends but there's a lot of those things that you could have but one thing you couldn't have is you couldn't have you couldn't have Christ within. Christ had not yet come.

The Lord had promised something that would come that would be a fullness that the people of the old covenant didn't know of and now Paul is saying this thing that had been hidden in ages past is now here. This mystery is manifest. And he may be specifically even saying in this passage, he specifically may even be saying part of the mystery is that this is available to the Gentiles not just the Jews.

And so, it is God with man is a part that was not that the men of old could not have. It is to be born of the Spirit of God. It is Christ in us that though these old men accomplished great things with faith, through faith, as it says there at the end of Hebrews 11, they died and they accomplished much in the faith but they did not have the perfection that we did.

I'm stalling on the exact wording of that. You can find it real quick. All these having gained approval through their faith did not receive what was promised because God has provided something better for us so that apart from us they would not be made perfect.

There's a part in salvation in which God does and there's a part of salvation in which we must do. You know, from the dawn of Christianity, Christians have always believed that salvation is from the Lord, that salvation is in the Lord. They have always believed that it is God doing a work in man, that it is by grace that we were saved, that it is not on the basis of deeds that we have done but by his mercies that he saves us, and that we cannot do enough good to outweigh the bad and thereby earn salvation.

But that while we were yet sinners, Christ died for us and offered salvation. They have always believed that but they did not believe that without also believing that we must do something in order to be saved, that we must believe in him, that we must repent of our sins, that we must be baptized, that we must

choose to live in obedience to Christ, that we must work out our own salvation with fear and trembling. From the birth of the church at Pentecost, the Christians have always believed that God gives his spirit to enable us, that he gives his spirit to empower us, that he gives his spirit to indwell us, that he gives his spirit to give us guidance, to give us direction, and to keep us from falling.

And that without that, no man could endure to the end and withstand all the vices of the devil. However, they didn't believe that without also believing that we must strive to follow him, and that we must put forth all our heart, all our mind, all our soul, and all our strength, and that we must walk in light, that we must walk in obedience, in holiness, in sanctification, in order for his spirit to remain in us. And that if we deny him, he will also deny us, and that if we are lazy servants, he will cast us out.

If we are an unfruitful branch, he will cut us off. If we are lukewarm water, he will spit us out. And that what we do is directly tied to us being eternally saved or eternally lost.

They used to believe that universally. It wasn't until the reformation and in the 1500s when people like Martin Luther and John Calvin concocted an entirely different construct of theology about salvation. It has had such far-reaching effects that even in our day, 500 years later, if you grew up in church, if you grew up in the Protestant church and you even never heard of Martin Luther or John Calvin, it's likely that you already have been indoctrinated to some extent what it means when it says, for we are saved by grace through faith and not of yourselves.

It is a gift of God. Somehow that influence that those men had has so penetrated evangelical Christianity that unless you grew up without church and you just grabbed the Bible and started reading or were taught by somebody who has a good grasp on it, there's already, unknown to you, there's already these voices telling you when you read Romans and Ephesians, Galatians, what some of these things mean. Martin Luther did a lot of good things.

He translated the Bible into German so that the common people could read it. But once we know some other things about him, a lot of what he did doesn't sound as great anymore after all. He didn't only translate the Bible to the common people's language, he had the audacity to make a hierarchy of the New Testament books.

And so he wrote this long preface in front of the New Testament, declaring which ones, which books are higher up than others. He writes that John's gospel, Paul's epistles, especially Romans, and the first epistle of Peter are the true kernels. And John's gospel far surpasses the other gospels.

And these are the ones, these books I mentioned, are the ones that really show you Christ. And it is all that is necessary for you to know, even though you were never to see or hear another book or doctrine. He says James' epistle is an epistle of straw.

It has nothing of the nature of the gospel. He says Hebrews seems to stand against Paul's epistle. And he says about the book of Revelation, I cannot detect that the Holy Spirit produced this book.

My spirit cannot fit itself into this book. There is one sufficient reason for me not to think highly of it. Christ is not taught or known in it.

Those are some of the things he wrote in the preface. So now put yourself in the 1500s. And the scriptures have been in Latin, in Hebrew, in Greek.

And the common people have not read them. And finally, here comes a German Bible in your language. And you can read it.

But before you ever get to the first book, you read this long preface that Martin Luther wrote. And you already have this opinion put into you. So I'm going to find the truth in John, Romans, and some of his other epistles.

Once I get to James, I got to be careful. Revelation, it may not even be... Really? I mean, who and how does somebody have the audacity to do that? Luther was even willing to change the text in Romans 3.28 where it says a man is justified by faith apart from the works of the flesh. He wrote a man is justified by faith alone.

In the German translation, he put the word *allein* in there, which means alone. And when some Catholic scholars noticed it and called him out on it, they sent somebody over to call him out on it. And he sent a note back.

It was a lengthy note. But in it, he said, This is the central figure of the Protestant Reformation. And this is his attitude about scripture.

And this is how willing he is to put his opinions into the minds of people before they ever get to decide what scripture has to say. And so these theologians, whose theological framework is still being built on by most evangelical Christians today, would say things like, We are justified by faith and faith alone. Even though the scriptures say in James 2.24, a man is not justified by faith alone.

These people would say things like, To believe obedience is essential to salvation is not grace, but works righteousness. Even though the scriptures say in Acts 10.35, In every nation he that fears him and works righteousness is accepted by him. They would say things like, Once you've been saved, you can never be lost.

Even though the scripture says in 2 Peter 2.20, For if after they have escaped the defilement of the world by the knowledge of the Lord Jesus Christ, they are again entangled in them and are overcome, the last state has become worse than the first. Those beliefs went hand in hand with the idea that we have no free will, which was not one of Luther's strong points, but John Calvin came along with a very strong teaching that we have no free will. That God predestines us to do good and evil.

We are so totally depraved, they say, that even the good things that we appear to do are just like filthy rags. That it's only by trusting that what Jesus did satisfied the wrath of God, therefore he imputes the righteous deeds that Jesus did as ours. In other words, he overlooks our evil because we trust in what Jesus did and sees Jesus' righteousness instead of our unrighteousness.

These are theological beliefs that by and large didn't exist before the Reformation. If little fragments of them were even here and there, people might have made little comments with sort of that idea. It was far from a central focus on what the gospel is.

We here, I believe and I hope all have been convinced that these are, to put it mildly, skewed and disproportionate ideas and thoughts that have understandings that produce a false gospel. We've come to these conclusions either through reading the scripture, church history, logic, reason, or simply observing the fruit of such theology and maybe the combination of all of them. It's a false gospel.

It produces lawlessness. It produces false humility. It is, I don't want to call it a gospel.

It's a message that appeals to the flesh. And I think that's partly why it spread and bounded. But even Martin Luther toward the end of his life, he thought he uncovered a new theology about salvation, but even he at the end of his life lamented about the life of the people in his church and said people sin worse than they did before.

The morality is worse than it was. It didn't produce what he thought it would produce. He didn't really change this.

I don't know that he changed his opinion about it, but he lamented about the state of his church. In the past, we here have described this in various ways of how salvation is not God doing everything and that that is all that there is to salvation. And we've described that in various ways and in ways that it's more like a partnership.

It's more like God partnering with man for the salvation of man. Jesus said, take my yoke upon me. Get into this yoke with me.

Buddy has mentioned multiple times about he wants to garden with us and there are some parts that we can't do. We can't make a seed. We can't make it rain.

We can't make the sunshine, but we can till the soil. We can remove rocks. We can pull weeds.

We can partner with him to make something fruitful. And today I want to do just another object lesson. And I thought maybe it'd be kind of helpful and fun for something the children could remember.

And I want to bring out how God does something and we do something. Not all object lessons are all inclusive or maybe perfect in every way. And I'm sure this one is not unlike those.

But so I wish I could do this on the floor, but I think it'll be too messy and I don't think everybody can see very well. Can everybody see half decently? I can make this table higher. I was wishing I could get it a little higher.

But these bowls are people, okay? And they move around at will. They can do whatever they want to. They can turn around.

They can move around because they have free will. That doesn't mean that God can't intervene. The fact that they even can move around is because God gives them the ability to move around and so he can stop them in that sense.

But still, nevertheless, there are people who move around however they want to and do whatever they want to. You'll notice that they're all turned that way. That's because they have all sinned and fallen short of the glory of God.

And it's dark inside these bowls. It's really dark. And in Genesis, it says, the imagination of a man's heart is evil from his youth.

And Jesus said, within, out of the heart of men proceed evil thoughts and fornications, thefts, murders, adulteries, covetousness, wickedness, adultery, deceit, sensuality, envy, slander, pride, and foolishness. He also said that if the light that is in you is darkness, how great is that darkness. Okay, so it's dark inside

here.

Inside here is all this wickedness, the envy, the foolishness, the lust, and all these things. And the darkness inside there is great. This pitcher, I'll fill it with water.

And this, this is what God pours out. And I don't even want to try to compartmentalize this. This is, this water is God's grace.

It's his love. It's his mercies. It's salvation.

It's his word. It's God's spirit. In short, it is Jesus Christ and everything that he brought to earth and man.

That's, that's this water. I'm going to read a little bit of Titus chapter 3. Starting in verse 1, Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, to malign no one, to be peaceable, gentle, show every consideration for all men. For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful and hateful, That's what these bowls are full of right now.

All these works of darkness. But when the kindness of God, our Savior, and his love for mankind appeared, he saved us, not on the basis of deeds which we have done in righteousness, but according to his mercies, by the washing of regeneration and renewing by the Holy Spirit, whom he poured out upon us richly through Jesus Christ our Savior, so that being justified by his grace, we would be made heirs according to the hope of eternal life. This is a trustworthy statement.

And concerning these things, I want you to speak confidently so that those who have believed God will be careful to engage in good deeds. These are good and profitable for men. So, I wish I could just have a steady stream of water pouring down here, but I don't have an unlimited source of water.

Neither do I want to create a flood over here. So, if you can just imagine that this water that is flowing down here, there's a continual stream. I'm going to have to put it down for a little bit, but if you can imagine a continual stream of water there.

These bowls are going about their life and they hear about this. They notice and they hear about this water. Some of them want nothing to do with it.

Some of them flee as far away as they can. They want nothing to do with this water. Some of them who learn about it and who would really like to appear clean before men, they move in underneath this water.

And they want to learn more about it. They'd like to be clean on the outside. But Jesus called this guy a hypocrite.

He said, you like to appear clean before men, but inside you're still full of dead men's bones and all kinds of filthiness. Oh, but you know, in order for these people to have this mystery that Paul talked about, to have Christ within, what's got to happen? They've got to turn around. They've got to repent.

That's what repentance means. It means turning around. It means changing our way of thinking.

And if we were going one way, we have got to go the other way. That's turning around. So these bulls need to turn around if they want Christ within them.

But here's what happens. A bull starts turning around. And what happens? There's light that comes in there.

And that light starts exposing that darkness. And men love darkness more than light because their deeds are evil, right? Jesus said in John, men love the darkness rather than the light for their deeds were evil. For everyone who does evil hates the light and does not come to the light for fear that his deeds will be exposed.

And most of these bulls love their sins. And it's embarrassing and it's hard on their pride to be exposed, to expose everything that's in here, to expose it to God and these other bulls or to expose it to the picture in these other bulls. That's pretty hard on these bulls' pride.

And not only that, if these bulls try to, you know, try to give alms and do all kinds of things in this state, you know, it's just a hollow sound like Paul says in 1 Corinthians. But let's say this little guy right here, he has been thinking about this. He has been observing what happens and he comes to the end of himself and he realizes that there is only one way that this water is going to benefit him and that's if he totally turns around.

If he totally repents, if he is willing to expose it all, to turn around, to repent, it's the only way it's going to do him any good. And so, he starts believing and he's willing to expose everything and he moves in underneath this water that's flowing and he actually gets filled up. Not only he gets filled up, that water keeps pouring and it overflows.

The richness and the glory that he receives is beyond what he even expected and he finds out that things are as the Lord had promised, that if any man thirsts, let him come unto me and drink and he that believeth on me as the scripture has said, out of his belly shall flow forth rivers of living water. See that? Out of this own bull's belly start flowing rivers of living water. Now, keep imagining a continual flow of water here and this bull, it stays here, it stays underneath this flow and it's refreshing.

It abides in God's love. It still has the free will just like it did. It can move around.

It can go wherever it wants to go. It can flip itself around again. It can do whatever it wants to do but it realizes that when it moves out from underneath this water, something happens.

Something becomes stale. Something becomes not right. No longer out of itself flow forth fountains of living water.

It quickly realizes that he's no longer fruitful if he doesn't abide under the water. He realizes that as Jesus said in John 15 that it is in keeping Christ's commandments that he abides there. That's what keeps him here.

He has to go out to be disobedient. It's in obeying that he comes in underneath Christ and keeps getting filled. He is very grateful for this water.

It keeps him fresh. It keeps him productive. It keeps him fruitful to God.

And he realizes and can humbly acknowledge that by grace he was saved. This was not his doing. If this water was not flowing, he could not be filled up.

There's no way. And he can easily and humbly say it is by grace that I am saved. He soon realizes what Tertullian had said that we are as close to the ears of God as we are to the commands of God.

He also realizes these other bulls, this bull as it's overflowing, it wants to share this with others. It moves over and it tries to overflow into others. It tries to help clean other people's lives up.

And these other bulls harass it and they want nothing to do with it. And all the tribulation that he goes through just drives him closer and closer and keeps him there. And so he starts rejoicing in tribulation because it keeps him there, right? And so this bull here, it lives its life in this obedient, love, faith relationship with this pitcher.

It has a connection with this pitcher. It totally has something to do with this pitcher and its pouring water. It totally has something to do with what this bull does.

Ironically, all these other bulls are accusing this one of turning things upside down. They don't realize that he actually turned things right side up, but they're accusing him of the one that goes around turning everything upside down. Okay, so we're just going to put this guy aside and we're going to take another bull.

This bull here basically goes through the same procedure. It realizes the only way it benefits is if it turns around and it comes underneath and it gets filled up. And it learns about this water.

But this bull, for a while, it's all excited. For a while, it bubbles over and is all rejoicing in this newfound life, in this newfound light, in this washing. But this bull is a little lazy.

It lacks diligence. It's slothful. It moves out from underneath this flow of water.

And he's less concerned about bearing fruit for God. He's less concerned about being fresh and profitable. He's less concerned about the fact that there's nothing flowing out.

No river is flowing out from its belly. He's not really troubled to be out and about and basically doing about the same things that these bulls are doing. It doesn't bother him so much because he remembers what happened one time.

He's been deceived into believing that he can't lose his salvation. He frequently mentions his pet verses about no man can pluck me out of my Father's hand and that it's not going to happen. It all has to do with what God did and He that began a good work and you will perform it until He returns.

These other bulls, this bull here, he notices this bull and he's concerned about it like something doesn't quite seem right. He can't deny that it's turned the right way. He can't even deny that there's some water in there, but something doesn't seem right.

But whenever this bull here mentions something to this bull here about his concern, you know, this bull here is just telling that bull, this bull number two is telling bull number one, you're just trying to make me doubt my salvation. And he always points back to that moment that he experienced God and how glorious it was. He says he still prays, but he doesn't know the proverb that says he that forsakes the commandments, even his prayer is an abomination.

Some of this water evaporates and what does remain in there gets stale and stagnant because it doesn't abide under that flow. When the Lord returns, you see, when the Lord returns, He's going to require

something of us, right? Well, when the Lord returns and He tests this guy's water, He spits it out because it's lukewarm. And He says, take this bull and bind it hand and foot, cast it into outer darkness where there will be weeping and gnashing.

This bull is unprofitable to me I have no use for it. It is no good. And so in salvation, there's something that God does and there's something that we do.

God pours out salvation and it's not His will that any should perish. It's not His will that any of these bulls should perish, but that all of them would come to the knowledge of truth. Our part is to believe, to repent, and to abide.

That is what we need to do. You know, in that parable of the talents, Jesus gives His servants, or in the parable, it's the landlord or whatever gives His servants talents, something He's not giving to the citizens, right? The citizens say, we don't want this man to rule over us. He's not giving the citizens talents, but He gives the servants talents.

And then He leaves and He comes back and now He wants those talents again, right? The thing which He had gave them, He wants it back with a profit. And that servant that comes back to Him and says, here's your talent. I went and hid it.

I was afraid of you. He says, take that unprofitable servant. Throw him out.

He's no good to me. In Psalms 127, it says, Except the Lord build the house, they labor in vain that built it. Except the Lord keep the city, the watchman waketh but in vain.

In this object lesson, we could say, except the Lord pour the water, the bulls in vain turn around. Except the Lord fill the bowl, the vessel worketh but in vain. How be it? The bull still needs to turn around, right? The bull still needs to work works of righteousness, right? I'm going to close here in just a little bit.

I've got a quote here from a man in the 19th century, I think. His name was Ignatius. Let us take all care, brothers, to become doers of the commandments of the Gospel.

When death will come is unknown. We may be suddenly called to judgment when we are least expecting it. Blessed are those who have prepared themselves for their passage to eternity by a life in accordance with the Gospels.

Woe to the easygoing, the careless, the self-willed, the self-opinionated. Woe to those who have not broken fellowship with Satan. Woe to those who have not entered into fellowship with God.

And greater woe to those who have entered into fellowship with God and then abandoned it. Let me just close yet with Romans 5. A few verses. Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand and we exalt in hope of the glory of God.

And not only this, but we also exalt in our tribulations, knowing that tribulation brings about perseverance and persevere in proven character and prove in character hope and hope does not disappoint. Because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. For while we were still helpless, at the right time, Christ died for the ungodly.

That's all I have to share. You can open it up for comments. Feel free to offer more ideas to this object lesson if you had any.

Yeah, feel free to comment. Sounds different. Sounds different.

Yeah, that's good. Yes, I sure want to say amen to these messages. Even these object lessons, like Duane had said, we have to imagine some of it.

It's even hard to discover the breadth and the height and the depth of God's outpouring love and compassion and kindness and all these things that come out of His picture. But still, I really, really appreciate it. I just want to say thank you very much.

As far as an addition, I think you were speaking out of when you were talking about talents out of that Luke 19 passage. It seemed like that bull number one could represent the ones that took the talents. And when the Lord came back, they were able to present it back to Him in an overflowing way.

Like, look, there's been profit. Not that they would maybe say that, but in observation, the Lord could see that, yes, this one took what I gave Him and it worked with a relationship with me and it made it better. But then maybe bull number three and four, they would be like the citizens.

Sure, the water was right there. It splashed on them. They had all that opportunity, but there they stayed hidden and concealed in their little dome, keeping an angry fist like, no, we're not going to turn this up.

What does it say? I'm right here. I should read it. It's the very last, no, not the last verse in that chapter, but 26.

And those who use what is well are given even more than they were given. But those who do nothing, even what little they have will be taken away. Verse 27, And for those enemies of mine who didn't want me to rule as their king, bring them in and execute them right here in front of me.

That could be bull three and four that didn't respond at all. Well, yeah, maybe they responded, but they didn't repent. They did not change.

In this object lesson, maybe flipping would be another way of repenting, like it's completely turning over, flipping. So anyhow, I also I want to say ironically, but maybe divinely kind of have another little thing. My daughter likes to read stories.

She's just getting to that point where it's just so fun to read. So she'll take the liberty to say, can I read this? Can I read this? And then this morning, she read Ezekiel 37, the story of the vision that Ezekiel had of the Valley of Dry Bones. And that is just, that's a blessing.

I'm not going to read it, but it's just, it's like a salvation message for Israel. Ezekiel beheld, and there was a whole Valley of Dry Bones. And these dry bones were dead, and there was no life in them.

And the vision continued, something like that. Can it be that life can be restored? And the answer was something like yes. And then from there, Ezekiel beheld, and there was flesh becoming attached to the bones, and the bones started moving, and the flesh continued.

And then there was maybe a cry or a shout from the four winds, it says, from the four directions, and the Spirit came and put life back in them, and they became a mighty army. And that's just a good prophetic

vision I could say that Ezekiel had that resembles this object lesson today. So, praise God.

Yeah, I'm just thankful to be here as well. And both lessons have had their point in being diligent and being fruitful and continuing on in this life as we strive to enter in. And I'm just thankful for all the encouragement, and may God bless us.

Yeah, I think about those things a lot. I think I didn't grow up in an evangelical household, but I went to Bible college and just had all of these false ideas just pounded into me. And so, coming to the truth, I had to rethink all these bad teachings and twistings of Scriptures.

It's just like one thing, like you said, there's the part that God does and the part that we do, and I feel like evangelical Christianity really likes to focus on what God has done and just leaves out what we need to do. And it seems like the whole reason his son came was to tell us what we need to do, not to come tell us how much God has done or like that. I was actually just talking about this with Esperanza yesterday.

I think it was yesterday. Was that yesterday? In the last couple of days, I think it was yesterday, but we had a video of the Pilgrim's Progress, like an animated video of it. And my family really likes that story.

So we have like audio versions of it and video versions of it. I was hearing, I guess at the end, Christian was writing his wife a letter and I was like, what? John Bunyan? And it was just, it's all this, it's all this modern evangelical twistings of scriptures. And I realized like the people that produced this thing added this element.

John Bunyan didn't write that. It was not his doctrine, but the people that did it were like, oh, this is a Christian classic and let's make a cartoon out of it. But man, if somebody watches this, they might really get the idea that you have to be faithful to inherit eternal life.

We better, we better straighten that out. And so they add this part at the end of him, him writing his wife and saying, but don't think work save you and don't, you know, don't get, and just basically, it's supposedly to his wife, but really it's to the viewer. Like they don't want you to get the, they knew you could hear this story and come away with the idea that that God wants us to do good works.

This just, it's just an all out war. The devil is at war against faithfulness. He doesn't want people to be faithful to him.

You do this thing called get saved. And then once you're saved, there's nothing you can do to be unsaved. Except there's like one, there's only one thing, the only thing that you can do anything bad and that won't, nothing bad you do.

Will make you unsaved. But the one, the one thing that, that make you not saved is if, is if you believe that there's something you have to do to be pleasing to God. Like as long as you have to, you have to utterly abandon the idea that what anything you do pleases God, or that God has any requirements on our actions.

Basically there for them to stamp you saved is when you reject that. And you, you tell them, God doesn't want me to do anything. And they say, oh you're saved.

And if you start thinking God wants you to do something, then you're not trusting in him. And then you're not, I mean that's like the only thing. It's the, it's the, it's the polar opposite.

Trying to think, I think like, there's this, so there's that, that title. I mean it's, it's a scriptural word to be saved, but it, it, they stick all these implications on there. Like saved is a done deal, and you're in, and you're going to go to heaven.

Whereas like, I mean there'd be different ways to say it, but I, I think like, like with Dwayne's, the bowl that turns, like one of the ways to maybe describe that is like recognizing like, oh I'm supposed to be serving God. I'm supposed to be one of his servants, and here I've been serving myself, or here I've been serving somebody else. And to repent and like, no I, I get it, I need to serve God.

And we devote ourselves to his servants, to his service, and we're saved. But, but then like, we're going to be judged on the faithfulness of our service. And even those who, who turned themselves to God's service, he's going to judge their, their faithfulness.

And many will be found, many will be found unfaithful, even those that, that were saved by the knowledge of turning to him. That they, they just want to put, I believe that it's true that it's not our works that save us, but our, but our faith. And, but there's such a, the, the, the enemy makes it, finds it so important to really stress that.

Want you to, and though that's true, like what, where does that come from? We never, we never see, we never see any of Jesus' teachings, what he's saying. But don't get the idea that, don't get the idea that I need you to work. Don't, don't be trusting in your works.

Don't, don't think that your works please me. I just want you to, I just want you to believe some things and have, just change your mind. Like you, all of his teachings are, are what happens to the, those who, who are not faithful and, and do not produce works.

That you said abide, Dwayne. We abide in him and then we bring forth fruit. And I've, I've heard it said like, you can't, he didn't tell you to bring forth, he didn't tell you to bring forth fruit.

You can't bring forth fruit. It's something that just happens when you abide. The thing he told you to do is abide.

And they, they try to make that into like, the fruit is, is works. So don't try to do works. Just try to abide, whatever that means.

It's like this nebulous, just abide and, and the good fruits will just come. But it's not for you to try to, it's not for you to try to have good fruits. The only thing you try to do is abide.

And it's, it's just a misapplication, like the idea that the fruit is, the fruit is the works. And I, I would say, no, the, the abiding is the works. Like, when I, when I'm in any situation, I have the opportunity to forgive or not forgive.

The only way to abide in him is to, is to forgive, to, to suffer wrong. Like in any, in any circumstance, obeying him is abiding. And when I, I can't, I can't make myself have just patience, let's say.

But if I do the things that he said, if, if one does the things that he said, eventually they will, they will become, you'll become more patient. The more you suffer wrong and, and, and apply his teachings, the, the fruit will come. It only comes from abiding.

But anyway, that's one example I thought of. And anyway, I, I really appreciated that, Dwayne. Thank you.

Thank you, Brother Dwayne. And we missed you a lot when you were gone. But it is a good lesson, more doctrinal, I guess.

And appreciate Atney's comments and Walter's and Buddy's. And yeah, I would throw in the obedience of faith. Yeah, that's the obedience of faith.

The author of Eternal Salvation all obeys faith that works. But, okay, my little comments. Brother Atney said, Ezekiel 37, just four chapters before, it says that, as I live, saith the Lord, I have no pleasure in the death of the wicked.

I have no pleasure in the death of the wicked. It's, you know, what, what, this, such a satanic doctrine to, to believe in predestination. And, and Augustine started it.

I mean, Augustine was the first. Calvin was a copycat. Luther was, and, and it's just perversion to the nth degree.

I think one of the things you said, Dwayne, you started out in the mystery of Ephesians. And you mentioned, well, now that the Gentiles are grafted in. Sure, where the, where the Gentile dogs were grafted in.

That's a mystery. Christ anew, the hope of glory. But I think also, and correct me if I'm wrong, the mystery could be from the beginning of eternity, it said.

When God created Adam and Eve, that was bliss. That was great. But they sinned, right? And so then Moses come along and wants to make a temple.

God basically was going to be, we were going to serve as priests of Adam and Eve, our father's mother, priests in the temple, but they sinned. And then Moses come along and said, he was told to make a temple, according to the blueprint. And we know that Israel, and after that the kings, they were wicked, most of them.

And, and God gave them up, most of them like that, the, the followers of Moses and et cetera. And then Jesus comes along and says that he is the temple. He is the temple.

And we are part of the temple. He said, DeJohn's snickering, but he said that the temple, he just said, destroy this temple. And now, you know, it took you seven years to do it.

We'll do it and Jesus was speaking of himself, right? That he was the temple. He's the temple. And we are the temple also.

He's members of the temple for what it's worth like that. But I mean, that's, I think the mystery also, Dwayne, is part of the, that we have the church, is the church, Ephesians three is talking about the church, the meaningful wisdom of God in the church, the mystery that's been held. And, okay, Max, I mean, you heard me the other day.

Thank you for calling up. And I was saying that everyone believed the Apocrypha was God's word, you know, Orthodox, Catholics, and even all the Protestants to the 16th century. It's a given.

There is no question about it. Why did the scribes and the Pharisees not accept the Apocrypha? One reason, the Septuagint. And the Septuagint is, you know, is, well, okay, you could say Luther took it out.

Because it gave credence to purgatory and Maccabees. Okay, Maccabees, prayer for the, and Maccabees, no, they twisted, Catholics never believed you could pray, Maccabees never said that. It's basically, I can tell you the story of Maccabees.

But anyway, that's how we have the perversion, why we don't have the Apocrypha anymore, because the Protestants took it out. It was always the scripture. Always was, always will be, Orthodox, Catholics.

And they still have it, but Luther took it out. It's in my peanut brain, took it out. And one last point, I mean, I can go on.

But okay, what Brother Lloyd said about fruit. Okay, there's rotten fruit in certain groups. And a tree is known by its roots, and you judge him by the fruits and fruits like that.

Can someone stay, remain in a rotten tree? I think it was clear what Jesus said, and Lloyd was quoting him, that you have to come out of it. And so we know people, Catholics, Orthodox, whoever, they're trying to remain in a rotten fruit. And they are basically contributing rotten fruit to it.

They think they're going to change it. You can't do it. The seven churches of Asia, Ananias and Savira.

And they quote, of course they quote, nowhere in the ark, the clean and the unclean, the weakened tears, come out of it and be separated. And we can't, we must have that danger put up, send up the warning that we can't be part of a rotten fruit. And are we going to contribute? What can, you know, they're contributing to more rotten fruit.

And they think they're going to change the system from within. But anyway, that's just by their fruits, you know them. And so God help us not to have rotten fruit.

And to follow the master, not just the sermon and the mount, but all of his teachings. And thank you for listening to my little sermon. The Lord be magnified.

One is just extra thought. You know, in Habakkuk it said, God's eyes are purer than pure. He can't behold sin.

But all Calvinists and Lutherans and Augustinians, you know, holy war, original sin and all the other poison. But they believe, the Calvinists believe, the Augustinians and Lutherans believe, that every bad deed that we do, God ordained it to do. Every sinful thing that, quote, someone who was saved, God made him do it.

Like, for example, if David committed adultery with Bathsheba, God made them do it. And God's eyes are purer than pure. What a heresy.

The Lord be magnified. The Father love thee, so I have loved you. Now be hardly through words I have spoken.

Living in thee was true he shall bear. Dwelling in you my promise unbroken. Glory in heav'n with me he shall share.

I am the lion, ye are the branches. I am the vine, be faithful and true. As what ye will, your prayer shall be granted.

The Father love thee, so I have loved you. Yes, by your fruits the world is to know you. Walking in love as children of day, follow your guiding passage before you.

Leading to realms of glorious day. I am the lion, ye are the branches. I am the vine, be faithful and true.

As what ye will, your prayer shall be granted. The Father love thee, so I have loved you. No turning back, no turning back.

No turning back, no turning back. No turning back, no turning back. No turning back, no turning back.

No turning back, no turning back. I know that my Redeemer lives in the land of the earth. I know that my Redeemer lives in the land of the earth.

I know that grace and power are in His hand. I know, I know that Jesus lived and on the earth again shall stand. I know, I know that grace and power are in His hand.

I know His promise never fails. The Word He speaks in heaven and on earth. I know that my flesh shall save and I shall see Him by and by.

I know, I know that Jesus lived and on the earth again shall stand. I know, I know that grace and power are in His hand. I know that my flesh shall be prepared and where He is, there I may be.

O wondrous love for me He bared and He at last will come for me. I know, I know that Jesus lived and on the earth again shall stand. I know, I know that grace and power are in His hand.

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