

Eternal Security

God's Plan of Redemption

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Well, good morning, and Happy Memorial Day to all of you. My great grandfather served in World War I, and my grandfather in the Korean War, and I am amazed at the sacrifices and the hardships they endured to serve, as well as their families. I know that tomorrow is a day where you remember the full measure of devotion that some of your family members gave, so we can enjoy our freedoms. I hope tomorrow is a very special day for you and your family.

This morning we have the opportunity to finish our study on God's plan of redemption. Over the past several months we have been looking at the various aspects of what it means to be saved. In order to help us appreciate God's plan, and learn to love God more, our idea has been to look at salvation like a young girl looks at an engagement ring. Remember that illustration way back when? We talked about this, observing how the light hits it and just reveling in its glory and talking about what the significance of what it means.

So that was the picture, so with the response to God's plan of redemption we have seen: grace, God has given us the gift of salvation even if we didn't deserve it. Adoption, God has made of us one of his children. Regeneration, he's given us new life. Election, that God has set his affection on us before the foundation of the world; justification, even though we were guilty we were declared innocent and given the righteousness of Christ. Glorification, God will complete what he has begun by giving us a perfect body made for heavenly dwelling.

Today though, we are going to conclude our series, by thinking about eternal security or perseverance. Technically those are slightly different ideas but for the purpose of this sermon we'll be focusing on eternal security. And I want to lay out a road map, if you will, of the three areas we are going to be focusing on this morning. So, the three steps we are going to go over is first, the definition of eternal security, what it is, how to kind of look at it big picture. Secondly we are going to look at the exposition of John, chapter 10 verse 27 through 30. And then finally, the last idea is we're going to look at the implications of the doctrine of eternal security. What does this mean for my life? How do I respond to this amazing truth?

So let's begin, by thinking about the definition of eternal security. It is in your notes, your handouts but, follow along with me as I read this, "The genuine believer's presence with God is eternally permanent, because it is God himself who has willed it, promised it, and who has power to fulfill his own word. And because God will never be separated from his son Jesus Christ with whom believers are inseparably united." That's a working definition of a big picture idea of eternal security.

And note, security is based on what God does. He guarantees it. Salvation begins and ends with God. And because the believer is in union with Christ, and because the Father and the Son are in union, we are inseparably united to the Father. So, security is an objective reality. Security is an objective reality that God promises, that a genuine believer's salvation can never be lost. Security, I hope that truth caused you to rejoice. As we see that the biblical writers rejoiced, 1 Peter 1:3-5, Peter is rejoicing he says, "Blessed be the God and Father of our Lord Jesus Christ who according to his great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance," which is imperishable and undefiled and will not fade away. "Reserved in heaven for you."

He goes on in verse 5 and says, this is wonderful, "Who are protected by the power of God through faith for a salvation ready to be revealed in the last time." In other words, Peter describes this inheritance in heaven as imperishable, undefiled and reserved in heaven for you. In fact, you're protected by the power of God. That salvation ready to come is under God's protection, and God blesses God because he guarantees the inheritance. It's an assurity, it's a certainty, and it's also not dependent upon you or me. Peter simply explains how awesome it is to have a God who guarantees this for his children. Paul said it, as well, in Romans 8:38-39, he says, "Friend, I am convinced neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God which is in Christ Jesus our Lord."

Here's the thing, God will finish what he started. There is nothing that's able to separate you from the love of God if you are in union with Christ because, Christ is in union with the Father. Paul knew his salvation was secure because God was the one who was securing it. That's a big picture of eternal security.

But let's turn our attention to one of the key note passages on the subject, in the word of God. Whenever the idea of eternal security comes up, inevitably John chapter 10 enters the equation. So, let's think about an exposition of John, chapter 10, verses 27 to 30. If you would open your Bibles to John, chapter 10. If you don't have a Bible you can find one in the chair in front of you on page 81, in the back section. So, if you'd turn to that on page 81 in the New Testament, the back section of the Bible. Now, in order to understand this passage we need to do a little thinking about the context. So, what I'm going to do is I'm going to work through a few highlights from the preceding chapters. But we're going to get to John 10 so feel free to flip along with me, but we are going to focus in on John 10 -27.

But in the context, we are going to see that Jesus Christ brings eternity to a head for everyone. In other words, it is impossible to have a meaningful conversation with Jesus and not talk about eternity, not discuss the issue of eternity. And just so we are aware of the authors of the Bible, when you think of John, as he writes his gospel, everything he puts in there serves a purpose. He wants to communicate meaning to his readers so everything he puts in there serves a purpose. We see that in John, chapter 20, verses 30 and 31, that everything that John records is designed to help you know that Jesus is the Messiah, he is the Christ, the Son of God and that by believing on him you might have eternal life. Everything in this book serves a purpose, to prove the identity of Jesus and for people to respond to Jesus with belief.

Let's start in Chapter 8, I'm just going to highlight some of the context before we get to chapter 10. In chapter 8, John records a series of conflicts with religious leaders. In chapter 8, verse 12 through 30, Jesus says that he is the light of the word and it is only by believing in him, the true light, that a person can have eternal life. But the religious leaders say, "Well, where is the proof? Just because you said it doesn't make it true, prove it." Jesus explains that his testimony is true, not only because he says it, but because the Father testifies as well. The standard of two witnesses is met.

Then the scene flips in chapter 8 verse 31 through 59, Jesus says that a person who believes in him can be freed from their sin. And the religious leaders again they respond and they say, "Well, we aren't slaves to sin because we are children of Abraham." In other words, "Thanks so much for the offer, Jesus, but we don't need it. We have Abraham as our father, we have the right parents, we have the right lineage, the right heritage. We don't need that because of who our Father is." Jesus responds and says, "Before Abraham was, I am." And they're just awestruck by this. but Jesus says, "I know exactly what I'm talking about. I know who I am and I know the depth of your sin."

Then you get to John. chapter 9. There we find the story of a man who is born blind. Jesus heals him and the religious leaders want to separate the works of Jesus from the works of the Father. They can't deny that Jesus did the miracle, they only question its source. Jesus can't possibly be the explanation. They say, "Give God the glory, give glory to God," meaning they don't view Jesus as deity. In other words, time and time again, John presents Jesus as the Messiah, and that eternal life comes only through belief in Jesus, but all the religious leaders who gathered around him, refuse to believe the words of Jesus because they say his testimony is not established. They received, they refused to believe the words of Jesus and the works of Jesus because they say Jesus is a sinner born in sin and therefore has no right to teach them anything.

Jesus, being patient, continues to reveal himself and then we get to John, chapter 10, verses 1 through 10 and Jesus says "I am the door." It's a metaphor to explain that there is only one entry into eternal life, through Jesus, and when someone enters through that door, through Jesus, they are given abundant life, verse 10 says. Then in verses 11 through 18 of chapter 10, we see that Jesus is the good shepherd and the good shepherd guards all that the Father has given to him. Think back to Pastor Viars' sermon on election, that the Father has given the sheep to the good shepherd. And then according to

verses 19 and 21, there is still a debate if Jesus is demon possessed, insane, or if he really is who he says he is and his works prove him to be. In other words, through all this context, they still don't believe.

So, let's slow down and unpack verses 22 through 30 in the text. Follow along with me as I read in chapter 10, verse 22 through 30. "At that time the Feast of Dedication took place at Jerusalem. It was winter, and Jesus was walking in the temple, in the colonnade of Solomon. So the Jews gathered around him and said to him, 'How long will you keep us in suspense? If you are the Christ, tell us plainly.' Jesus answered them, 'I told you, and you do not believe. The works that I do in my Father's name bear witness about me, but you do not believe because you are not part of my flock. My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one.'"

Again, we get a scene change in verses 22, 23. They are at the Feast of Dedication. This is what we know as Hanukkah today. It's an eight day celebration and it celebrates the restoration of worship at the temple after it was destroyed during the Second Temple period. The Second Temple period is the time between the Old Testament and the New Testament and they had an eight day celebration commemorating taking back and restoring of the temple to worship. It's a very, very important time of celebration for the nation.

Verse 24 becomes key. Look at verse 24, he says, "The Jews gathered around him and said to him, 'How long will you keep us in suspense? If you are the Christ, tell us plainly.'" It's possible to read this question in more ways than one. I could read this question as an honest search for answers. You could read it and think, "Well, the Jews just came to him and just wanted clarity so they could worship Jesus without restraint." In other words, the question could be read positively. But what have we observed in the last three chapters in context? They remained in disbelief. All the attempts, they disbelieved Jesus. And you see in verse 31, after he proclaims, "I and the Father are one," the Jews want to kill him again.

Looking at this contextually, this text could be read a little bit differently, maybe like, "How long will you annoy us? If you are the Messiah, tell us plainly." That's kind of the attitude of the text and the context. In other words, a much better reading of the text is that the Jews wanted to obtain this unambiguous statement that they would be able to attack him from. In other words, "We plainly know what you're saying, now we can plainly attack you."

And Jesus is completely aware of them. He sees right through their asking for plain truth. Look at verse 25, "Jesus answered them, 'I told you, and you do not believe. The works that I do in my Father's name these testify of me.'" Jesus points out their heart, "I told you who I was and you did not believe." The issue is not an issue of knowledge. They've seen the works of Jesus, they've listened to the words of Jesus, the issue is they just

didn't believe him. The problem is not knowledge it's receptivity, it's trust. You see, the religious leaders responded to Jesus in very much the same way that many in our society continue to respond to Jesus. "I hear your words, I see your works but I don't believe them." They did not believe because the claims were too big.

The leaders didn't dispute the fact that Jesus claimed to be God. They knew he claimed that, that's why they picked up stones. They didn't even dispute the miracles. They knew he did that. What they refused to accept is that Jesus is the Messiah, the Son of God, that Jesus is deity. They understood what Jesus said and what he claimed his miracles were for, however, they refused to believe.

If you're here this morning and that's where you are, maybe you've heard of Jesus, maybe someone's even told you that Jesus has died on the cross for your sin but you have refused to see Jesus as the Messiah, the Son of God, then, at this point, you do not have a saving relationship with Jesus. If his words are no different than the words of a parent, a boyfriend, a girlfriend or a group you hang out with, you need to believe the words of Jesus, who he says he is. And accept the works of Jesus as clearly defined miracles because Jesus is not just another human being. He's the Messiah. He is the long awaited one from God. He is also the Son of God, part of the Trinity. That God is one being in three co-equal, co-eternal persons. That by repenting of your sin and believing in the death, the burial and the resurrection of Jesus for your salvation you can be saved. That's what Romans 10:9-10 says, "If you confess with your mouth Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved."

What Jesus did on his days on earth is the same thing he does today. He confronts everybody with a concept of eternity, eternal life. At some point, each one of us, everyone of us must face the reality of Jesus' words and works.

Verse 25 is written to those who do not need any more knowledge but they need to trust and believe in and receive what he is saying. Verse 26 and 27 discuss the response of genuine believers. Verse 26 says, "But you do not believe because you are not of my sheep." Verse 27, "My sheep hear my voice and I know them and they follow me." Genuine believers respond to the words and works of Jesus, the Messiah. Genuine followers of Jesus, the Messiah, they receive the words of Jesus and receive his works.

Two weeks ago, Pastor Viars reminded us that we are positionally sanctified. Titus reminded us that we'll one day be perfect in all aspects but that today we live in a fallen world, in a state where our behavior is not perfect. So, we all have growing to do. But the point that Jesus makes here is that his sheep, those who are genuine believers, listen to his voice. They follow him.

The words of Jesus are not like other words. There are a lot of voices that we can care about, our family voices, voices at our workplace, voices of our friends, but there's one voice that rises above every other voice and that voice demands that I listen. For genuine believers, Jesus' words are just different. They flow from the reality that Jesus is the Messiah. He is the Son of God. When he talks, believers listen.

The works of Jesus are also treated differently. Jesus' works are wholly authentic. His works come from the reality that he is God. The gospel of John is particularly interested in the works of Jesus. Turning water into wine, clearing out the temple, healing an ombudsman's son, healing of the man who is sick for 38 years, feeding the 5,000, walking on water, healing the blind man. And we accept these events as real, genuine history. What's interesting is that when someone was healed, after Jesus healed them they didn't go into physical therapy, did they? They didn't like, "Take a break, I've got to find my sea legs." It's not that, they got up and walked immediately, instantly, powerfully. That was his work. He healed them completely.

And believers accept this because they are his sheep. Accepting the words and the works of Jesus leads to following him. So, friends, if you've yet to do that, if you've yet to follow Jesus, to place your faith, your trust in the finished work of Christ's death on the cross, your only hope of salvation, you're missing out. Jesus is not a cruel taskmaster, instead he gives life so that you can have it abundantly.

But if you're here today and you are a genuine follower of Christ, you are a genuine believer, you hear the words of Christ and they're nourishment for your soul. You see the works of Jesus and they're a demonstration of his power that you can trust in, believe in. If that's where you are today, you're going to love where this passage is heading because he has amazing promises.

Jesus, the Messiah, gives genuine believers three amazing promises. Look at verse 28, "I give eternal life to them and they will never perish and no one will snatch them out of my hand." Jesus' sheep hear his voice. They know him and they follow after him. Then, this is what Jesus provides, believers are given eternal life. I mean, you are given eternal life. Our world is great in so many ways, but it's full of sadness, discouragement, pain and suffering. The tornadoes this week in Oklahoma resulted in several parents having to bury their children. That's heartbreak. We have friends in our church whose families are struggling with cancer or with a sick child or a recent death in the family. But followers of Jesus are given eternal life. And Titus helped us think a little bit about what heaven will be like when we are fully glorified. What a tremendous gift that's going to be in contrast to the sufferings of this world. The glory can't even be compared.

We also are promised that believers shall never perish. Jesus makes the exact opposite of the first point. If we're given eternal life, it's also true that we'll never perish. And the language is important. Never. The Greek has a special way to negate something to show emphasis and it basically says, "This is totally impossible. You will never perish." The matter of perishing is not under debate. But just in case, though, we're tempted to think that this is going to happen in our own strength, he promises that no one is able to snatch believers out of the Father's hand. No one.

The reason we're not going to perish, the reason that we're going to have eternal life is because God's power is keeping us. The focus shifts from eternal life to the reality that God provides it and ensures that we will have it. That's why Paul can say in Romans 8 so

emphatically that nothing, height, depth, principality, things present or things to come, nor any other created thing can separate us from the love of God through Christ. There's not a who, there's not a ruler, there's no authority, there's not a what? There's not suffering. There's not pain. There's not any created thing. So, I have nothing to fear when I focus on God's security for genuine followers of Christ. I have nothing to fear.

In contrast to that, my 16 month old son, Sawyer, is afraid of two things, dogs and vacuum cleaners. He's terrified to various degrees. When my wife vacuums, Sawyer basically runs the opposite direction. He's gone. He's in another room and he wants nothing to do with that thing. Or when we visit a person's house, my son will begin exploring until he finds a dog. As soon as he finds a dog, he high-tails it back in the opposite direction and usually I am the one in the opposite direction. So, if my wife is vacuuming, my son will run towards me. If he sees a dog, finds a dog or hears the word dog, he is running the other way. And my son will basically crawl up me like a jungle gym, bury his head in my neck, put his little arms around me and sigh. Why? Because it gives him security. "I don't know what that loud thing is that Mom is using, I don't know what that big animal is that likes to smell me and lick me. I don't know what that's going to do, but I know that I'm safe in my Daddy's arm. I know I'm safe there." And he is safe in my arms.

Friends, God says that he puts you in his hand and that you are safe. And that there's nothing, absolutely nothing that can pull you, rip you away, from his security. Nothing! Because you are safe and secure. In fact, the only way that I could ever be lost is if the Creator chose to lose me and he promised in this passage to never, ever, ever do that. Your salvation is secure because God is the one who secures it. Genuine believers are his sheep. They follow him and nothing is able to separate the Father from his sheep. Ever. Ever. Ever! He protects his sheep because he's the good shepherd and he's able to. And he promised to. Praise God for that. Isn't that the response? Praise God that he protects his sheep.

Notice that we have one more piece of evidence before we talk about some implications. Both the Father and the Son are the guarantors of security. Verses 29 and 30 are very interesting especially in light of the question the religious leaders asked, "Tell us who the Messiah is." Jesus says, "I have told you already. I have shown you already. But here you go, one more time. I am one with the Father. Not only am I the Messiah, I am one with the Father. I am the second person of the Trinity." Jesus is telling them, "I am even more than you're asking me of. I am one with the Father."

And then he highlights that both Jesus and the Father serve as guarantors of our security. The guarantee is not in who I am, it is not in what I have done, it's in the love of the Father and the Son who set their affections on us before the foundation of the world. Praise God. Praise God. Praise God. Will you say it with me? 1, 2, 3 "Praise God!" There we go. We'll work on the timing issue. The right response is praise.

We need to meditate on that so that throughout our day we are praising God for this amazing part of his plan of redemption because we are secure. Remember the definition

of eternal security? The genuine believer's presence with God is eternal permanent. Eternally permanent because it is God himself who has willed it, promised it and has power to fulfill his own word. And because God will never be separated from his Son Jesus Christ with whom believers are inseparably united. That is where our security lies because of our union with Christ and who he is.

God is the one who willed it. He is the one who fulfills it. Jesus is the great shepherd. When his hand grabs yours, there is security. Now, that kind of glory is truth, requires action. When you see something beautiful, when you behold something amazing you've got to tell someone about it, you've got to do something about it. It impacts you.

How are we going to respond to this amazing aspect of God's plan of redemption? There are implications in our lives of the doctrine of eternal security. There are so many implications we could spend hours teasing this out but for the sake of time and in just one sermon, let's just talk about six implications.

First, it's the basis of assurance. The fact that God guarantees our eternal salvation is the reason you and I can have assurance. We've all heard Pastor Viars say, "I want you to know, that you know, that you know, that you have eternal life." It's not based on our work. It's not based on how good we are. It's not based on our church attendance or our service. It's based squarely on the reality that God secures our salvation when he wraps his love around us in Christ, he never lets go. That's why Paul says in 2 Timothy 1:12, "For this reason I also suffered these things but I'm not ashamed. For I know whom I have believed and I am convinced that he is able to guard what I've entrusted to him until that day." Or 1 John 5:13 he can say later in his life, "These things I have written to you who believe in the name of the Son of God that you may know." You may know, have security, assurance. "You may have eternal life."

Let me get real practical here for a moment. Some of you just like me have struggled with assurance, struggled with doubts some point and time in your life. You look at your life and you want to find assurance. The problem is that you get simply angry and you know it. The problem is you lust and you know it. You speak in sinful ways and you know it. You sin and enjoy it even though you know you shouldn't. Listen, you will never find security in and of yourself. You will never, ever find security, assurance in and of yourself. Your assurance comes from God who secures you. Paul persecuted the church. He persecuted the church and then he can say, "I am absolutely convinced," he had assurance that "nothing can separate him from the love of God." Not in and of himself but in the fact that God could guard it until the final day. And John says that genuine believers can know they have eternal life.

If you're struggling with your doubt, by all means, ask yourself an honest question, Have I done Romans 10:9-10. Have I confessed Christ is Lord and placed my faith and trust in him. That God has raised him from the dead and I can live with him by trusting in that act on my behalf. Check to make sure your name is written in the Lamb's Book of Life, if you've transferred your trust for your own good deeds. But once you remember your

conversion, rest in God's security of you. Rest in the fact that you're in his hand. Rest in the fact that he will never let you go.

Another implication is that it encourages us to adore Jesus alone. We need to be assured in Christ. We also need to adore Christ. And there are so many things that fight for attention. There is like a battle going on for your love, your affection, your attention, your adoration. So many things cry out, "Give me your attention. Adore me." They want you to listen to their voice. What a secure relationship with Christ does, because of security, is it leads you to adore the one who made it possible. That your affections for him could grow and that you could love him even more. You should adore the risen Savior. You should set your affections first on Christ. Famous words of Jesus are, "Love the Lord your God with all your heart, all your soul, all your mind and strength."

One of the ways we develop that love is to meditate on God's plan of redemption. Rotate and marvel at its beauty. Focus on his gracious gift of salvation and the security that comes with it.

Another implication for us is that it forces us, once we consider eternal security, it forces us to focus our attention on the Lord. Each day has its own trouble, its own challenges and each day has its difficulty to live in light of that. I want to share one example from my life. I'd like to be transparent with you for a moment. Last week I was teaching in Minneapolis at one of our regional biblical counseling conferences. Those are our biblical counseling training conferences that we travel over the country and train and partner with other churches who want to engage in training regionally those who are interested in counseling people from the Bible and helping hurting people. Brad Bigney was also speaking with us. If you know Brad, then you know he is this passionate communicator and a great teacher. Every time with Brad, I am extremely blessed.

We also have these things called evaluations after our teaching seminars to help us learn and grow as teachers and help us see what helped or encouraged those we ministered to. After a long week it is good to know if you helped someone or encouraged someone. The basic storyline of the evaluation was, "Wow, Brad Bigney is awesome. You not so much, Brad Bigney is awesome." There were drawings and stars and arrows, "Greatest session ever." Brad's name is just lifted up. There are pictures. It was heavy, pretty amazing. Now, mind you, I'm thrilled with the gifts that God has given Brad and I'm blessed every time I'm with him but just to be honest with you, I am not super excited to read about how awesome he is and how lame I am. Just to be a little transparent there. Just to lay it on a little thick, and my family was there. My family said, "Did you know Brad Bigney is here?" I'm like, "Really, you don't say? He's here?"

So what do I do in that moment? I focus on the Lord. I am reminded that I am secure in my salvation. I'm reminded that God has gifted me in certain ways. I reminded that God expects me to steward the responsibilities he's entrusted to me, even that opportunity. Not what he's entrusted to others. So, it is my secure relationship with Jesus that I can read through comments of those I have a very insecure relationship with and not get all depressed. In other words, the doctrine of eternal security keeps me from being tossed

about by every circumstance, good or bad, that enters my life. Because I don't find my security and my comfort there. I find them in Christ's love for me. And what that does is it leads my heart to a place of humility rather than pride.

I think it is helpful to remind you again and again and again and again and again that salvation is all of God. We have seen that in grace, in election, in glorification, in adoption and in regeneration. So, what do I bring? I bring the faith that God gave me. This leads me to the conclusion that I was never good enough for God and I will never, ever be good enough for God. So, I then have the privilege of being humble, receiving his grace rather than being prideful. The irony is that humility is the low road that results in the high road. Whereas pride is the high road that results in the low road. God's plan for your life is either humility or being humiliated. You can either humble yourself or God can do it for you. And I pray, as you look at God's plan of redemption, as you lift it up and meditate on it in your heart you'll say, "There's nothing good in me to deserve this but praise God that he made us secure and set his love upon me in Christ." The doctrine of eternal security focuses exclusively on what God does and brings us to a place of humility and it helps us see that security is the work of God.

It also free us, then, to love, serve and give to others. Security is one of those great words that means I don't have to clamor or fight for my position. My position with Jesus is secure and that means I don't have to spend my time, my energy focused on whatever I can get. Instead, it means I can focus on loving, serving and giving to others.

Just think where we are in the school year right now. The summer is upon us, school is out or almost out. FCI is concluded on Wednesday, now is the time of vacation, cook-outs and just being outdoors. But there are a few other opportunities to love and serve others as well. Vacation Bible School is almost here. What an opportunity. Because of the security that we have in Christ, say, "I want children in our community to have that same kind of security" and invest the time teaching them the words of Christ. It would be a great time to talk about VBS as much as possible to your neighbors and your friends and to pray about that.

Just think about Faith West, all the opportunities. We've heard about it constantly because God ultimately wants to use us over across the river for his glory. Five weeks from now we are, Lord willing, going to be open and slowly by surely starting all the ministries. So, it's really time to ramp up the prayer. Pray that God would open the hearts and the eyes that those would be found to be secure in him who were not previously. Pray about the ministry. If you want to serve, there are all kinds of opportunities. Or how about just hospitality? You're schedule is freeing up a little bit, how about inviting somebody new that you sat next to in church to your house to barbecue. How about using your giftedness to burn things to bless people. You're secure if you're steak is well done. Love on others and don't worry about your culinary skills.

It's not our final application, but it is the one I'm going to end with. It's an encouragement to obey rather than to sin. We do not believe you can earn your salvation nor do we believe that you can keep it. Those are things that God does but like any gift,

you can choose to abuse it or to appreciate it. Rather than see security as a license to sin, “Well, I can just do whatever I want now since I’m secure anyway,” security encourages us to obey. It encourages us to obey the words of Jesus because they are different than any other word. He provides security and that means we can choose obedience rather than sinfulness.

God’s plan of salvation is awesome, isn’t it? Isn’t it amazing? And each perspective sheds its own light on the special relationship that we can enjoy with Jesus.

I hope you’ve been blessed by this series. I hope you rotate it in your mind and marvel at the amazing beauty of God’s plan. I pray that you’ll continue to do that the rest of the summer and the rest of the year as you meditate on what God has done and what he continues to do. I pray that it’ll impact you at the depth of your heart that will then impact you to be concerned for the heart issues of others and how they need to have their security in Christ.

Next Sunday, Pastor Viars will be leading us in a communion service, Sunday morning. And he will explain the overarching storyline of the Bible. This begins a summer preaching schedule series that talks about how each part of the Bible contributes to a wonderful storyline showcasing God’s glory. It’s a series that you’re going to want to attend and you’re going to want to invite others to. And I pray that your security in Christ will encourage you to do so.

Let’s pray.

Lord, I am utterly amazed that you would set your affection on sinners. And Lord, I’m amazed that your Word speaks with a level of authority and points us to listen to your Son. And Lord, we are so thankful for your plan of redemption. Lord, I pray that it would strike our hearts deeper and deeper every time we meditate on it, read about it, pray about it and discuss it together. Lord, I do pray that it will help us be assured, it’ll help us give a recognition of your work in our lives and have no place for our pride in the process. Lord, help us to grow in that way. And Lord, help us because we’re free then to be secure in Christ, to love and serve others and have the boldness to share the gospel because our relationship is not based on what they think about us but secure in you, Lord. I pray that you would be with us now for the rest of this Sunday as well as through the Memorial Day weekend, Lord. And I pray that you be glorified in a very special way as we meditate on your plan of redemption and how it impacts our lives. In Him I pray, Amen.