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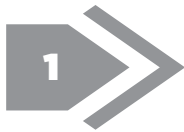
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What is the gospel?

Imagine you see a terrible car accident. You're the first to reach the driver who is clearly in bad shape—seemingly on the point of death. At the last moment, he turns to you and says, "I'm afraid to face God—how can I know that my sins are forgiven?" Would you be able to explain the good news of Jesus to this desperate person, in 25 words or less?

Why start this book with this question and this scenario? It's because this situation demonstrates that the good news of the gospel, found in Jesus the Messiah, is our most important message. In 1 Corinthians 15:1–8, Paul explains the meaning of the gospel and declares that this message is "of first importance." Since the gospel is our most essential message, it is crucial that we understand what it is and be able to explain it.

But, unfortunately, while the message of the gospel is clearly a priority for the follower of Jesus, I've found that many committed, educated, biblically astute, mature Jesus followers are unable to present this most basic issue. So, at the very outset of this book, I want to ask and answer this most important question: What is the gospel? What is the good news that we proclaim? What must a person believe in order to experience God's forgiveness and new life in Jesus?

THE MEANING OF GOSPEL

In 1 Corinthians 15:1, Paul uses the word “gospel,” two Greek words put together into one, to mean “good news.” In verses 1–2 Paul says that he proclaimed this message of good news and the Corinthians have “received” it; they were able to “stand” in it, and most vitally, they were “saved” by it. This is the essential message of the faith, and he delivered it to them as of first importance. Just as Paul and his listeners understood this core message, we too must understand and believe the gospel message in order to experience God’s redemption and forgiveness in Jesus. So, what exactly is the gospel?

The Substitutionary Death of Jesus

The first part of this good news is found in 1 Corinthians 15:3–4: the *Messiah Jesus died*. Paul gives the reason for the death of God’s Son, Jesus Christ—it was “for our sins.” Jesus died as a sin substitute, taking the punishment we deserved. Paul then gives evidence that Jesus really died as our sin substitute. The first part of the evidence is biblical—it was “according to the Scriptures,” meaning Old Testament passages like Isaiah 53 which foretold Messiah’s substitutionary death on our behalf. In His death, Jesus received the punishment we deserved. The second part of Paul’s gospel-proving evidence is historical: “He was buried.” Paul is asserting that Jesus really died; it wasn’t a sham. Our Savior didn’t merely swoon or appear to be dead. He really, truly, honestly died. If He had not died, He would not

have been buried. So, the first part of the good news is that the Messiah Jesus died for us. What's the second part?

The Resurrection of Jesus

The second aspect of the good news, found in 1 Corinthians 15:4-8, is that the Messiah Jesus was raised from the dead ("He was raised on the third day," 1 Cor. 15:4). This crucial element is frequently overlooked when explaining the good news by preachers, theologians, even evangelists. Too often, they mistakenly assume that everyone knows that Jesus not only died, but was raised from the dead as well. I would remind us that, in our current culture, we can't assume that all our listeners know or agree that Jesus was resurrected from the dead and is now alive.

One reason the resurrection is so important is that it validated Jesus' deity; it proved He is really God. You see, anyone can claim to be God but how do we know that Jesus, who claimed to be God in the flesh, really *was* God? The proof is found in the resurrection. God the Father validated Jesus' claim by raising Him from the dead. That's why Romans 10:9 says, "If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved." The word "Lord" here is a reference to Jesus being Lord God, not the master of our lives. Additionally, this verse links His deity to His resurrection from the dead. The Lord Jesus claimed to be deity and the Father confirmed that He is, by raising Him from the dead.

A second reason the resurrection of Jesus is so crucial is that it gives us new life in Him. The Bible says, “. . . as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life” (Rom. 6:4). It is because Jesus is alive that we have His resurrection power to live new lives in Him.

Just as he did for the death of the Messiah, Paul gives two lines of evidence for His resurrection. First, the biblical evidence is that it was “according to the Scriptures” (1 Cor. 15:4). Likely Paul has in mind passages like Psalm 16:10 and Isaiah 53:10–11, which predicted the Messiah’s resurrection. Second, there’s historical evidence that He was seen alive after the crucifixion. “He appeared to Cephas, then to the twelve. After that He appeared to more than five hundred brethren at one time . . . then He appeared to James, then to all the apostles; and last of all, as to one untimely born, He appeared to me also” (1 Cor. 15:5–8). This evidence proves that Jesus really is alive.

So often, when I hear people presenting the good news, they say that “Jesus died for our sins.” That’s true but that’s not all of it. We must include that second part: Jesus is alive, that He was raised from the dead! The Romans crucified some 20,000 Jewish men in the first century. But only One, our Redeemer, was raised from the dead. So, when presenting the good news, we should never presume that those who hear the message will know that Jesus was raised.

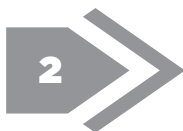
Friends, let me give you a challenge—listen carefully to

the various presentations you hear about the good news—it might be a commercial on Christian radio, or a pamphlet you might read, or a website, or a message at your congregation, or anywhere. Note how frequently people leave out the resurrection. It's not that people don't believe in the resurrection—they just don't realize how essential it is to the gospel.

FINAL THOUGHTS

So, here's the good news in a nutshell: Messiah Jesus died for our sins and rose again, proving He is God. That's it! The gospel is not about going forward at an altar call, raising our hands, getting baptized, joining a church, or even feeling really, really bad for all the wrong we've done. The gospel doesn't require that we know everything in the Bible, repeat the Westminster Catechism, or anything else people have proposed. It's a simple, essential truth: Messiah Jesus died for our sins and rose again, proving He is God.

Now what would I say to the guy in the car accident, in 25 words or less? Here it is: *The wrong things we do separate us from God. Messiah Jesus died, taking our punishment, and rose again proving He is God. Trust in Him.* That's exactly 25 words!



What is the relationship between faith and repentance in salvation?

When the Philippian jailer asked Paul, “What must I do to be saved?” (Acts 16:30), Paul’s response was clear: “Believe in the Lord Jesus, and you will be saved” (Acts 16:31). On the other hand, Peter’s message after healing the lame man at the temple called for his hearers to “repent and return, so that your sins may be wiped away” (Acts 3:19). So, what is required for salvation: faith or repentance? Or are both required? Let’s examine the relationship between faith and repentance.

THE MEANING OF SAVING FAITH

The Definition of Faith

The English word “*believe*,” used in Acts 16:31, is in the same Greek word group as *faith*. The noun *pistis* means “faith” or “belief” and the verb *pisteuō* means “to have faith,” “to trust” or “to believe.” So, when an English Bible reads “believe” it could also be translated as “have faith.” In New Testament Greek, it is the same word.

Probably the most important verse about the role of faith in salvation is Ephesians 2:8, “For by grace you have

been saved through faith.” God’s gracious gift of salvation is secured when we believe. But what must we believe? Paul makes the contents of faith clear in 1 Corinthians 15:1–8. We are saved by trusting in the message of the gospel, that the Messiah Jesus died for us and rose again (see Question 1).

The Components of Faith

The problem with this simple explanation arises when we see people who seem to believe and then abandon the faith. Did they really have saving faith and lose their salvation, or is there something else at work here? The answer is found in James 2, which distinguishes between faith as mere intellectual assent and the full and true faith that leads to behavioral change or good works. James asks, “What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him?” (James 2:14). The second question should be translated as “Can that kind of faith” or “such faith” save him? That kind of faith, James is saying, is mere intellectual assent and not genuine saving faith. This is evident when James goes on to point out that “The demons also believe, and shudder” (James 2:19). Demons don’t have saving faith—they merely know about God but have not trusted in Him.

So, what exactly is saving faith? This faith encompasses the whole person: mind, heart, and will. The mind indicates an intellectual knowledge of the facts of the gospel, that Jesus died for our sins and was raised again, proving He is God. The heart experiences an emotional conviction of the truth of

the gospel. The will refers to our volitional acceptance of the gospel. Based on these three components of faith, here's my personal definition of saving faith: Saving faith is to have an intellectual understanding of the Messiah Jesus' saving work, an emotional conviction of the truth of the gospel, and a willing reliance on Jesus as Savior.

THE ILLUSTRATION OF SAVING FAITH

I've heard these three components (mind, heart, will) compared to the way people responded to the life boats on the Titanic. Some people on the Titanic didn't even know that there were life boats—so they lacked the information (mind), and they perished. Others knew there were life boats, but lacked the emotional conviction (heart) that they were truly in mortal danger or if they were, that the boats could actually save them in the wild waters of the Atlantic. They didn't get in the boat and were lost at sea. Still others knew they were in danger of drowning and were convinced that the life boats could save them but didn't want to get in the boat and leave a spouse to drown on the ship. So, they made the choice (will) to stay on the ship and they were drowned. To be saved on the Titanic required all three components of faith: people knew of the life boats, had the conviction that they were in mortal danger and the boats could save them, and they chose to get into the life boats. Saving faith not only acknowledges the facts of the gospel, it means we are convinced of our sinfulness and

the truth of the gospel, and then we decide to trust in Jesus alone. This makes sense, but where does repentance fit?

Many people maintain that we are living in an age of “easy believism” and have forgotten about the need to repent of our sins in order to be saved. They cite verses like Acts 2:38 and 3:19 that call on people to repent in order to be saved. They argue that faith in Jesus is not enough; we also need to repent of sin. Is this true? Have we lost our understanding of true biblical repentance?

THE MEANING OF REPENTANCE

A Change of Mind

The basic Greek New Testament word for repentance is *metanoia* which literally means “a change of mind.” The command form of the verb directs the hearer to change his or her mind. Surprisingly, the word doesn’t address turning from sin but having a change of thought about some issue. The issue to which it refers is determined by the context of the passage. So, let’s look at some of these repentance passages in context to help determine their meaning.

The first is found in Acts 2:36–38, the culmination of Peter’s sermon at Pentecost. In that message, Peter declared that the house of Israel had rejected Jesus as the Messiah, leading to His death at the hands of sinful people, including both Jews and Gentiles. The Lord reversed this tragic death through the resurrection of Jesus. “Therefore,” Peter declared, “let all

the house of Israel know for certain that God has made Him [Jesus] both Lord and Christ” (Acts 2:36)! Peter’s listeners “came under deep conviction and said . . . ‘Brothers, what must we do?’ (Acts 2:37 HCSB). Peter’s response is clear—“Repent” (Acts 2:38)! He did not want them merely to feel badly about their sins, but to change their minds about who Jesus really was. They were to leave their rejection of Him behind and turn to Him as both their Lord (God) and Messiah. This passage in context isn’t about forsaking sin or even feeling bad about sin, but about changing one’s mind, moving from rejecting Jesus to recognizing Him as both Lord and Messiah.

A second passage similar to this one is Acts 3:19. Here Peter tells his listeners to “repent and return, so that your sins may be wiped away.” In context, Peter had proclaimed that Israel had rejected Jesus as the Messiah but that Jesus’ suffering was in fulfillment of the messianic predictions of the Hebrew Prophets (some examples not specifically cited but certainly what Peter had in mind were Isaiah 52:13–53:12 and Psalm 22). Therefore, according to the context, the audience was called upon to change their minds about rejecting Jesus as the Messiah and instead, believe in Him.

In Acts 20:21, Paul tells the Ephesian elders that in his ministry he had taught them faithfully, “solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ.” Paul’s point was that his message always called upon people to change their minds about God and to place their trust in Jesus.

A Change in Direction

The second New Testament word related to repentance is *epistrepho* and it is often the translation for the Hebrew word *shuv*. They both mean “to turn” or “to return.” A good definition of *epistrepho* is “to change one’s belief or conduct; to change one’s mind.” In most repentance passages, *epistrepho* indicates turning away from something (repentance) and instead turning to God (faith). A good example is Acts 14:15, where Paul challenged some pagans in Lystra to repent. He called on them to repent of their idolatry (“turn from these vain things”) and put their faith in the one, true God (“to a living God, who made the heaven and the earth”). Once again, this exhortation was not for these people to feel bad about paganism but a call to exchange their false gods for the One true God.

Sorrow vs. Repentance

Sometimes we feel as if we should restore the old revivalist’s Sinner’s Bench, so those who trust in Jesus can sit and weep and wail for their sins, promising to forsake every wrong behavior, in order to be saved. But even those passages that do teach about experiencing sorrow for our sins (James 4:8–9) don’t teach that sorrow is a part of repentance. Rather, Paul says that “godly grief produces a repentance not to be regretted and leading to salvation, but worldly grief produces death” (2 Cor. 7:10 HCSB). Ungodly grief and sorrow for sin lead to remorse, not to repentance. Consider Judas Iscariot,

who regretted his betrayal of the Lord Jesus but never turned in faith to Him for forgiveness. Instead, Judas sought to pay for his own sin by returning the money he had earned by betraying Jesus and then hanging himself (Matt. 27:3–5).

THE RELATIONSHIP OF REPENTANCE AND FAITH

The relationship of repentance and faith are best understood as two sides of the same coin. Repentance occurs when we change our minds and forsake that which we trusted in before. Faith is when we trust in Jesus to forgive our sins. The strongest example of repentance and faith is found in 1 Thessalonians 1:8–10, even though Paul only uses the word “turn” (*epistrepho*) there. In verse 8, Paul tells the Thessalonians that “in every place your *faith* toward God has gone forth.” Then He celebrates that they “turned to God from idols” (v. 9), a phrase that includes both concepts. First, they had exercised *faith* by turning to God through trusting in Jesus. Second, they had repented by forsaking the idols in which they had previously trusted. As a result of their trust and repentance, they now “wait for [God’s] Son from heaven” (v. 10).

FINAL THOUGHTS

Once we understand the relationship of faith and repentance, we need to ask, “Now what?” One step we can take is to follow Paul’s admonition to the Corinthians when he told

them, “Test yourselves to see if you are in the faith; examine yourselves!” (2 Cor. 13:5). Every person should ask: Have I turned from any false dependency for salvation (my good deeds, my religiosity, my good character) and instead trusted in the Lord Jesus alone with my entire being, mind, heart, and will? If the answer is *no*, now is the time to turn in faith to the Lord Jesus.

A second action we can take is always to be clear when we present the good news of Jesus and invite someone to respond. We need to call people to turn from whatever they are trusting and put their trust in Jesus alone. Part of this includes explaining what we mean by the word *faith* or *trust*. We must be clear that it involves all of our being, not just intellectual agreement, not just an emotional experience, and not just a desire to follow Jesus. Faith has to include all three components of a person: mind, heart, and will.

A number of years ago, a contractor, Victor, was building a back deck for our house. Every evening, when he was done with his work and before going home, he would join me at my kitchen table for a glass of iced tea. He was intrigued by my faith in Jesus and my weird job (in his mind) as a pastor and Bible teacher. He came from a Christian tradition and was part of a religious family. Yet he kept saying “there’s something different about what you and Eva are about.” One evening, I asked Victor, “When you stand before God at the judgment and He says, ‘Why should I forgive your sins?,’ what will you say?” He immediately jumped to his religion, good works,

and church attendance. Then, we read Ephesians 2:8–9 together. The moment Victor saw the words, “For by grace you have been saved through faith,” he exclaimed, “That’s what I believe!” In that instance, he turned from his reliance on his religion and good works (repentance) and trusted that Jesus had died for him and had been raised from the dead (faith). It was the most immediate and clear example of someone who instantly and truly understood the meaning of faith and repentance. Vic’s response is the prototype for anyone who wants to grasp the two-sided coin of faith and repentance.



Is it possible for true followers of Jesus, people who have genuinely put their trust in Jesus, to lose their salvation?

Mark has been my friend for about 35 years. Although he loves and follows Jesus, it seems every year or two, he calls me with a crisis—he fears he has lost his salvation. I’ve seen this concern expressed by many followers of Jesus. Some people fear they’ve committed “the unpardonable sin” or they want to know the meaning of an admittedly confusing passage like Hebrews 6 (see Question 5 on Heb. 6:1–8 and 10:26). The main issue always revolves around the possibility that genuine believers can lose their salvation.

If this is your concern, rest assured. I am convinced that the Bible teaches that we are absolutely secure in our salvation, and we need never be worried or concerned about losing our redeemed relationship with God through Jesus the Messiah. The simple reason you can know that your salvation is secure is that it is based solidly on the unified work of the God-head—Father, Son and Holy Spirit. The saving work of each Person of the one true God allows us to be assured of our security in the Lord.

GOD THE FATHER

God Is Holy

We know that our salvation is protected through God the Father's work of gracious forgiveness. This is based on three simple truths. First, we need to remember that *God is completely holy* (see Lev. 11:44 and Isa. 6:3). In 1 John 1:5 it says, "God is Light, and in Him there is no darkness at all." This means God is completely righteous and there is no evil in Him whatsoever. It shows the high standard we have to meet in order to have a relationship with God. Imagine what it would be like to stand before a judge who never has and never will sin. In fact, our God is One who only does what is good and righteous.

We Are Sinful

This leads to a second biblical truth: *Humanity is utterly sinful*. For example, Ecclesiastes 7:20 says, "Indeed, there is not a righteous man on earth who continually does good and who never sins." The Hebrew prophet Isaiah says "For all of us have become like one who is unclean, and all our righteous deeds are like a filthy garment; and all of us wither like a leaf, and our iniquities, like the wind, take us away" (Isa. 64:6). He is saying that even the good that we do is not good enough for God. This is why Paul says that we all sin and fall short of God's glory (Rom. 3:23). As a result, we are spiritually "dead in . . . trespasses and sins" (Eph. 2:1). How could any of us

fallen and broken people ever expect to enter into a relationship with a holy God?

Salvation Is by Grace Alone

The good news is that there is a third simple truth: *Salvation is entirely by God's grace*. One of the clearest teachings of Scripture is that God's forgiveness is a gift from Him. Ephesians 2:8–9 says, “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.” God the Father forgives because of His undeserved kindness. His gift of salvation does not come from anything we do, but comes entirely from Him. How can a holy God give such a gift?

The Bible reminds us that God's forgiveness is based entirely on His work and not ours. An important passage that discusses this is Romans 3:24–28. It teaches that we are declared righteous before God only by God's grace through the redemption that is available through the death and resurrection of the Lord Jesus. God demonstrated that He is a just judge, a Holy God, who wouldn't overlook sin but required a satisfying punishment for sin, a punishment paid for by God the Son, the Lord Jesus. By forgiving us in this way, God would both be “righteous and declare righteous the one who has faith in Jesus” (Rom. 3:26 HCSB). Our forgiveness and deliverance from the penalty of sin is entirely God's gracious gift and God's gracious work. Again, it is not from our effort or our individual level of goodness.

So how does all of this result in our security in the Lord? It's simple. We did nothing to achieve our salvation. In ourselves, we have no good works, no righteous deeds, no balancing act of trying to do good more than bad. Our righteousness is all from God. Here is the encouraging part: if we can do nothing good enough to obtain salvation, then we can do nothing bad enough to lose it. Did you get that? It means that if we can't earn our salvation by doing good, we cannot lose it by sinning. Our salvation is entirely a work of God and therefore no human action can undo it.

GOD THE SON

Besides the work of the Father, we are also spiritually protected because of God the Son's work in securing our salvation. These biblical passages teach that the Lord Jesus keeps us safe in God's family in four ways.

The Messiah's Obedience

First, the obedience of the Messiah Jesus keeps us secure. In John 6:37–40, the Lord Jesus said He will receive us, keep us, and ultimately raise us in the last day. But let's focus on what He said of doing the Father's will. "For I have come down from heaven, not to do My will, but the will of Him who sent Me. This is the will of Him who sent Me: that I should lose none of those He has given Me" (John 6:38–39 HCSB). The Son of God became a man in order to do the will of His

Father. If just one time the Lord Jesus failed to do His Father's will, then He would not be who He claimed to be. The Lord Jesus staked His entire identity on always doing the Father's will. And what is one specific desire of His Father? Jesus tells us: "that I should lose none of those He has given Me." Our confidence in the Messiah Jesus' obedience to the Father should give us absolute certainty that if we have come to Him, He will keep us absolutely safe.

The Messiah's Grip

Second, the strong grip of the Messiah Jesus keeps us secure. The Good Shepherd made this promise to those who truly trust in Him: "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" (John 10:28–29). The image the Lord uses is clear: He is holding us in His hand, and we are safe in that. In fact, we are even more secure because the Father guarantees His protection as well.

When my son was a toddler, we lived in New York City near Queens Boulevard, a massive eight-lane street. When we crossed that street with our little boy, my wife Eva and I would grasp each of his little hands in ours so there was no way he could get away from us. Some have objected that while no one can snatch us from our Savior's hand, maybe we can escape ourselves. Well, we can't snatch ourselves out of the Messiah's hand any more than my toddler could have gotten away from his parents. If we have come to know Jesus, we are held tightly in His grip.

The Messiah's Love

A third way we're safe with the Lord is the love of Messiah Jesus. Paul makes this abundantly clear in Romans 8:38–39: “For I am convinced that 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.” Nothing can separate us from the Lord Jesus! Some may object saying, “Although nothing outside can separate me from the Lord, I can separate myself from Him!” Just remember, we too are created beings, and even we don't have the power to separate ourselves from the love of God found in the Messiah Jesus.

The Messiah's Intercession

Fourth, we are secure in the intercession of our Messiah Jesus. If you're like me, you might think, I'm so sinful and mess up so frequently, I certainly should be able to lose my salvation. But no, Hebrews 7:25 says Jesus “always lives to make intercession for” us to the Father. And in 1 John 2:1–2, we are told that even when we sin, “we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation [or satisfaction] for our sins.” Yes, we fail, but we have a living Messiah Jesus, who is our intercessor and advocate with the Father, who assures us we are forgiven. God the Son secures our salvation through His obedience, grip, love, and intercession.

GOD THE HOLY SPIRIT

Yet a third reason for our security is found in God the Holy Spirit's supernatural protection. The Holy Spirit's work begins at the moment of salvation when the Holy Spirit baptizes every individual believer into the body of Christ. Paul writes, "For by one Spirit we were all baptized into one body . . ." (1 Cor. 12:13). The word "baptize" here means to "immerse" and this is saying that all believers are immersed or placed into the universal body of all believers. Since this refers to all believers, we know it must happen at the moment someone receives the Lord Jesus.

The Holy Spirit also indwells every believer at the moment of salvation. In Romans 8:9, Paul says "the Spirit of God dwells in you" and that "if anyone does not have the Spirit of Christ, he does not belong to Him." Additionally, Paul reminds believers that each believer is "a temple of the Holy Spirit who is in you" (1 Cor. 6:19).

In addition, the Holy Spirit seals every believer. Paul writes, "Having also believed, you were sealed in Him with the Holy Spirit of promise" (Eph. 1:13). Furthermore, this sealing is "for the day of redemption" (Eph. 4:30). The idea of a seal is two-fold: identification and security. First, a seal was used as an identifying mark on a letter or a package. Second, a seal was put in place to provide security until the letter or package arrived, only to be opened by the recipient. These verses in Ephesians say that the Holy Spirit *seals* all believers

to identify them as belonging to the Messiah Jesus and to keep them safe and secure until their day of redemption, when they stand in the presence of their Lord. For anyone to lose his or her salvation, it would be necessary to remove them from the universal body of believers, to expel the Holy Spirit from His indwelling presence, and to break the unbreakable seal of God on the believer.

FINAL THOUGHTS

The work of the Father, Son, and Holy Spirit, the triune God, assures us that we are secure in our salvation. How should that affect our lives? First, we can relax! That's the great news for anyone who feels like a spiritual failure or unworthy of salvation. We are right in our assessment of ourselves but mistaken in our view of God. We don't become God's children by being good; we become His children by entering into a forgiven relationship with God because of what the Lord has done for us. He's redeemed us by grace that is greater than all our sin.

Second, we can draw great comfort from knowing we are safe in the hands of the Lord Jesus. As a dad, I always assured my boys that I would always love them, always care for them, and they would always be mine. Even if they abandoned everything I ever taught them and did something terrible, I would still love them. Now as adults, they tell me what a tremendous encouragement it was to know they were unconditionally

loved. How much more reassuring is it to know that the Lord Jesus will always keep us secure in His love?

Third, we need to respond to God's gift of gracious security by living holy lives, reflecting that we are sons and daughters of the King. We won't choose to sin more and more to get more and more of His grace (Rom. 6:1–4). Rather, we recognize what He has done for us in redeeming us and so we'll live for the Lord Jesus, to bring honor to His name.