

“Saved for Sure!”  
Pastor John Bronson

John 10:22-30

July 8, 2012

Message for 7/8/12; text, John 10:22-30, title, “Saved for Sure!”

Ministry Moment: Vacation Bible School follow-up (Is this actually happening? Ask Jennifer)

Call to Worship: Psalm 62:1-12

Worship Theme: Our hope is in God, not in man

### The Evening Service

A Report to the Congregation by Sheryl Jackson and Lynn Silvernale  
5:30 pm to 7:00 pm in the Music Building

#### **Pre Service Song:**

“Mighty to Save”

overhead

#### **Welcome and Announcements**

**Ministry Moment:** VBS Review, Jennifer Gonzales

**Call to Worship and Prayer** Psalm 62:1-12

#### **Preparing the Heart in Song:**

“The Solid Rock”

Song # 526

“In Christ Alone”

overhead

#### **Offering and Offertory:**

“God Bless America” by Wayne & Darlene Bell

**Message:** “Saved for Sure!” John 10:22-30  
Pastor John Bronson

#### **Response to the Word:**

“My Hope is In the Lord”

Song # 540

#### **Parting Word of Grace and Invitation to Prayer**

#### **Sunday Evening Studies:**

5:30-7 pm in the Sanctuary  
Sheryl Jackson & Lynn Silvernale

“The Prayer Closet”

July 8, 2012

*“Continue steadfastly in prayer, being watchful in it with thanksgiving.”*

(Colossians 4:2a)

This week let us be united in praying that:

**Vance and Carol Johnson: Evangelical Theological college of the Philippines: their children in the States remain strong in the faith; the Spirit empowers them to have a clear witness for Christ in church and school; the Lord protects them from disease, violence and deception**

**President Obama: the Lord will bring about a pure heart in him; the Spirit will enlighten him regarding divine truth for salvation; the Father will bless him and his family with good health**

**Oroville Christian School: the Lord will grant to Dr. and Mrs. Keene and all the faculty a refreshing and reinvigorating summer; the Lord will bring new families to the school; the OCS board will be encouraged and excited to lead the school in significant growth for next year**

**Military or Public Service Personnel of the Week: Larry Dunn, State Patrol Agent (husband of Tina): May Larry and his law enforcement partners be open to the leading of the Holy Spirit, that they would make good decisions, exercise authority with integrity and watch out for each other such that they can return home safely each day.**

**Young Adult of the Week: Tim Sundahl (son of Kirk & Marcia): wisdom in his classes and encouragement in the long process of getting his degree while working**

**Please pray for the health and recovery of our church family: Carol Bernerd, Harley Chapman Sr., Nathan Giordano, Diane Kinnamont, Carol Koehler, Volker Ladendorf, Roseanne Lane, Larry McFall, Dick & Jane Miller, John Montgomery, Fred & Jean Pauly, Phil Peterson, Jean Price, Cindy Rodney, John Stancik, Wally Yates  
(please call the office to request updates to this list)**

When we prepare ourselves to hear what God has to say, we should come with questions; we should come with an inquiring mind. The title for today’s message is “Saved For Sure” and the text is John 10:22-30. But before we go there, I would like for you to turn in your scriptures to the book of Hebrews. I want us as an introduction, to help us get focused as to what it is that God wants for us – not from us, but what He wants for us – is to look at Hebrews 12:1b-2. This is what the author writes: *“Let us lay aside every weight and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before Him endured. . .”* That is an exhortation. That is a request, as it were, from God to us. He is saying, “This is what I would like you to do. I want you to be like Jesus. The way in which I would like you to be like Him, is to have the same endurance in pushing forward through all of the obstacles and hazards and distractions of life, never losing focus on Jesus, who goes before you and shows you how to live.” There is the exhortation that comes from the Word of God that helps us or speaks to us and says, “This is how to proceed.” What needs to then come to us is the centrality of our personal relationship with the Lord Jesus Christ. When we take our eyes off of Him, we wander. That then is the encouragement that comes to us, and as we go back now to John 10:22-30 I would hope that we would keep in our minds the desire to have Jesus be central to our thoughts.

We drop again into this ongoing disputation, this argument between Jesus and the religious authorities in His day. They ask Him a question. Beginning at verse 22, *“At that time the Feast of Dedication took place in Jerusalem. It was winter, and Jesus was walking in the temple, in the colonnade of Solomon. So the Jews – remember “the Jews” is a reference mostly to the scribes and Pharisees, that is how the gospel of John uses the name – gathered around him and said to him, ‘How long will you keep us in suspense? If you are the Christ, tell us plainly.’”* If you were to drop into the text at this point and are not necessarily aware of what has gone before that sounds like an excellent question. It is certainly the question that any one of us would have in the forefront of our minds so as to be sure I know how to answer that correctly. Is Jesus the Christ? We know that He is. The difficulty is that if you have followed the text as John has laid out the increasingly hostile conversation between Jesus and the Jews, you know that this is not an honest question. If you go on and you read, Jesus says, “I have told you; I have told you over and over.” And He says, “Every time I tell you, you pick up stones to kill me.” The first thing you can grasp [from this] is you realize every question is not necessarily honestly asked. That should be an observation that examines our own hearts. It is not necessarily the case that we ask our questions honestly, wanting an answer, or at least an answer that doesn’t agree with our preconceptions. The difficulty that the Jews had, and it was an honest difficulty, was that they could not imagine the messiah, the anointed One, the one that would be sent by God to be the savior of the nation, they could not imagine that that One would be divine. That was a profoundly difficult thing for them to grasp.

Jesus knew this; He was aware of that. That is why, as you read the gospels, Jesus focuses on the works that He performs. In John 10:25 Jesus answered them, *“I told you [that I am the Christ], and you do not believe.”* Now here is the last part of that sentence: *“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. . .”* and he goes on. The works that Jesus performed were essential evidence for those He was trying to reach. They were designed, they were capable of overcoming their prejudices, but what the narrative tells us and what history tells us is that what those evidence were not able to overcome was the hardness of the hearts of those to whom Jesus spoke. That is why John records them as he does. They are the substance, the works are the substance of the witness to and the argument [for] that He has with His opponents. Just as Moses, you might recall, when he was called to go back and be the liberator of Israel from Egypt and he says to the Father, “How are they going to believe who I am. How are they going to know that I met with God?” So God gave him signs and wonders; that is what He did. God gave him the staff and he was able to do some amazing things and that was to validate that he was God’s servant. The miracles that Jesus performed had the same kind of function.

It is important for us to realize that whereas these works are of critical importance in Jesus' witness, particularly to the Jews, we should never become confused about where they stand in an overall appreciation of the work of God. The works are not the gospel. There are some in our day who become so enamored, so occupied, so fascinated with the miraculous works that it is like they shift their focus from what is primary – and what is primary are the words that Jesus speaks. The works are designed to bring the attention of people to His words. Works will never save us, but the gospel does. The works are designed to open the mind to listen to the words of the gospel and to believe. Jesus performed His works out of compassion and in order to meet the resistance of unbelief. Those were the purposes of the works.

This is true today. You and I are called by our God to be people of compassion who engage in good works. What Jennifer and Mia did [for this year's Daily Vacation Bible School] deserves a standing ovation for what they have poured out in order to give leadership to us as a congregation in a remarkable week of ministry: outstanding! To have the opportunity to touch that many lives with the truth of God's word. What a privilege! Not only is it a privilege, but it stands centrally to God's call upon us. The same thing is true of OCS. That is why it is our business never to limit the student body to those who are already a part of the church. Some churches do that. What a disaster! You want to have that school and its rich presentation of the gospel of Jesus Christ made available to as many children in this community as you possibly can because that is what we are called to do. The same thing is true of the deacons and Safe-Families, and any of the ministries that are designed to reach beyond the confines of the congregation and to bring the gospel to those who stand in need.

Now we will go back to verse 25 of chapter 10. When you read [John's text], you realize that Jesus' opponents will not draw the necessary conclusions, the obvious conclusions from His works. They are not willing to say, “Oh, my! This must be the work of God!” Eventually, if you know your gospels, the Four, they are finally driven to the point where they will say, “It is supernatural, and therefore by the devil.” They accuse Jesus of operating in the power of Satan. Whoa!

What Jesus does at verse 27, is He states what is a devastating truth, one that no doubt deeply troubles us. Jesus says this, they don't believe because they are not part of His flock. *“My sheep hear my voice and I know them and they follow me.”* What we need to do, what I want us to particularly to take note of today is what immediately follows after that devastating statement. This is a statement of the separating truth of the gospel. We are used to hearing the gospel as the call for all men to come and to be united as one in Christ, and that is a true representation of the gospel, it is just not a complete representation of the gospel. Because if you read the Gospel of John from the beginning right straight through to the end what you will find is that the reality is that when the gospel is preached, it separates. That is exactly what Jesus is addressing at this point. So if you come and look at verse 27 you will read: *“...because you are not part of my flock. My sheep hear my voice and I know them and they follow me.”* What follows after this, after that statement of some do and some don't, now Jesus gives the most precious promises you will ever read in the entire Word of God. Read with me at verses 28 and 30. *“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.”* I would like a few more Baptists and Pentecostals! Something like, “Hallelujah! Praise the Lord! This is fantastic!”

Notice the way those statements are written, they are not possibility statements; they are actuality statements. They state a confirmed truth: this is how it is. Two profound truths are set now right side by side; they are complimentary for the one entails and demands the other. On the positive side we have the dynamic, we have the power, of grace. God freely gives His flock His eternal life. That is what we have [just] been told. In His great prayer to the Father which is recorded in John 17:3 [Jesus] says this is what eternal life is: he says eternal life is *“...that they know you the only true God, and Jesus Christ whom you have sent.”* We will look at what Jesus means by knowing God more carefully and deeply when we come to the seventeenth chapter. For now it is enough

to know that to know God, or to be known by Him –we touched on this last week – is to be joined to God by faith in a life-giving relationship of love that is comparable to marriage between a man and a woman. That is the analogy. If you are curious, just write down Ephesians 5:21-33.

It is worth noting and needs stressing that the stress here does not fall on mutual satisfaction or pleasure. That is where we are today; we talk all about marriage as if marriage was really about how satisfied the man and the woman are together and whether or not it is a pleasurable for them. Well, that is important, but it is not central to the scriptures. What is central to the scriptures is that marriage is life-creating. The true marriage ideally or according to its true idea generates life. That is the emphasis in scripture. [We should recognize that] from a scriptural point of view a childless couple endures a loss, even if they endure it willingly, which is often the case and they accept that as God’s decree for them; nevertheless they recognize that as a loss. Why: because the true purpose of marriage is to create new life. So to know God is to be joined in a love relationship with the eternal source of life. To know God is to have eternal life imparted to you. That is part of the marriage relationship. We are the Bride of Christ.

It is important to reflect upon this and to realize that eternal life is not the mere extension of existence. Have you ever thought about this? There is a book that I read about half of a long time ago entitled “The Man Who Lived Ten Thousand Years”. How many of you would like to live 10,000 years? You are right: not in your present condition. I’ve thought about this. I’m a gardener and I love to garden. I walk around and just rejoice in my garden: nobody every talks back to me in my garden. It is exceedingly kind. But you know to raise and to work in my garden endlessly... I can’t imagine that I wouldn’t finally die of boredom. How will one live forever?

The reason we can’t get here, the reason we cannot get inside of this is because we don’t know what it means to have eternal life. Think about eternal life. How long has God been around? [He has been around] from before the beginning. There is no beginning to God. What is God’s general attitude? God overflows with joy. He is a ceaseless fountain of life. How does He pull that off? We have no idea how He pulls that off, but that is the gift we will receive. You will become like what my wife was when we were first married. It was horrifying to me. She would get up in the morning and she would say, “It’s morning!!!” My attitude was, “Let’s think about it first, and move in slowly.” She was just so excited: she has gotten a lot better now. She’s gotten old and we’ve figured it out; we don’t just jump out of bed and carry on! But in eternity, in eternity... Anticipate that; an unlimited [joy in life]. It is not just the extension of existence; it is a qualitative change such that we will not even know ourselves in that sense, an overwhelming continual upwelling of joy and delight and interest and eagerness about all things. That is the gift! It is a free gift and it is essential for us to recognize that. We do not earn this. Even after we have been saved, transferred from the kingdom of darkness to the kingdom of God’s Son we do not qualify for eternal life or personally knowing God in a life-giving relationship of love. Why [do we not]? [We do not] because we continue to sin. How many sins does it take to disqualify us from a continuing relationship with a holy God? One. Realize that the gift is not just a happy prospect; it is a daily renewal that comes to us freely through the blood of Christ. The judgment against sin is death, so both our first escape from sin’s guilt – which is called justification – and our subsequent growth in obedience of faith – which is called sanctification – are by grace. It is through faith alone and Christ alone. It is essential for us to appreciate that we do not ourselves scale the heights of heaven. Every [other] religion on earth says work hard to climb high. No, we do not scale the heights of heaven. We are lifted. And the hands that lift us – now we are looking again at verses 28-30 – the hands that lift us, whether we think of them as the hands of Jesus or the hands of the Father are hands that never falter, never tremble, and never let go. This, beloved, is our assurance of salvation. Honestly, if you are into this, if you have grasped the words just said, you should be weeping for the overwhelming goodness of God.

We are saved by grace through faith. It is the freely given love of God which saves us. We receive the gift of salvation by faith. Faith is awakened in us by the Word of God. This is Romans 10:17, “*So faith comes from hearing, and hearing through the word of Christ.*” Just here we must pay very close attention to the Word of God.

For we can easily draw the wrong conclusion. Here is what we can easily decide: If we preach and teach the Word of God, the gospel is in itself effectual for the salvation of souls. We preach, they believe, God is glorified. Amen? Be careful; that is a set up. That formula does not meet the criteria of God's Word. Romans 10 goes on. Turn to Romans chapter 10. Find verse 17. Notice how this goes. [Paul] says in verse 17 says, “...faith comes from hearing, and hearing through the word of Christ.” Then Paul asks a question: “But I ask, have they not heard?” Then he answers: “Yeah, indeed they have, for their voice has gone out to all the earth and their words to the end of the world.’ But I ask, did Israel not understand? First Moses says, ‘I will make you jealous of those who are not a nation; with a foolish nation I will make you angry.’ Then Isaiah is so bold as to say, ‘I have been found by those who did not seek me; I have shown myself to those who did not ask for me.’ But of Israel he says, ‘All day long I have held out my hands to a disobedient and contrary people.’ I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? ‘Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life.’ But what is God’s reply to him? ‘I have kept for myself seven thousand men who have not bowed the knee to Baal.’ So too at the present time there is a remnant, chosen by grace. But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.”

What is it that we have been told here in Romans 10:18-11:6? This is what we have just been told in short summary. First, Paul is perplexed: the gospel has been preached. Many have heard, but few have believed. So how does that match up with verse 17? Verse 17 says faith comes from hearing. The question is, they hear and there is no faith. The next thing that we gather is, Paul says, maybe they heard but didn't understand. How many have heard this argument? “Well, the reason people don't believe is we haven't yet managed to say [the gospel] to them in a way that they have managed to grasp it.” Well that is a worthy thing to do: you want to make sure the people you are talking to understand the words. But just because they understand the words does not mean they will believe. That is exactly what Paul recognizes. He says, look, it is not that they didn't comprehend. People who were fools came to belief: they didn't. He goes on and the next thing he says is, some did believe, however; there are a number of Jews who believed. In fact, Paul believed and he is a Jew. So the case is not that God has made a categorical decision saying, “All Jews will not believe.” That is not the case. So what is the case?

The Spirit of God takes Paul's mind to the experience of Elijah in the kingdom [of Israel]. Elijah cried out, I am the only one left. God said, no, no, no! I have kept. Remember the hands? I have held! It is by grace that we hear the Word. It is by grace that that Word penetrates the unbelieving heart and faith is born.

All that I have said so far is the wonderful, positive side of grace. There is a negative. This is what is so hard for us to accept. This is the teaching that sinful people are not able to hear God speak to them and receive what He says as the truth. Hear again what Jesus says, “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.” Paul speaks in the same way in 2 Corinthians 4:1-4. This is what he says: “Therefore, having this ministry by the mercy of God, we do not lose heart. But we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word. But in the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God. And even if our gospel is veiled, it is veiled only to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.” What have we just heard? This is what Paul has just said. He says we do not lose heart as we preach the gospel, as we teach the gospel, as we witness, as we have 176 kids come to Vacation Bible School. We do not lose heart. Because we do not lose heart, we are committed to speaking openly. We are committed to presenting the gospel as it is given to us in the Word of God. Now I will tell you right straight out, folks, and many of you know this, there are many people in our world today who advocate an editing of the gospel so that it will not offend the sinner. You want to know what the proper

word for offend is: it is called conviction. It is called getting a person to understand they are sinners and they are offensive in the eyes of God because they have taken a course in life that runs them against the word of God and offends His holiness. But we don't want to raise those difficult issues. So there are many today who tamper with the word of God. Paul says we don't do that. We speak openly the truth.

Then thirdly, Paul says what we know is that as we speak openly those who do not comprehend, those who turn away, their minds are veiled.

Properly understanding Paul here will help us avoid the classical error, however, in interpreting and applying this teaching. The classic error is, well I guess we just don't anything! If God has got it all set ahead of time, what is the point of us doing anything? What an idiotic response that is! Go to 2 Corinthians 3:4-6 and [12-18]. This is the context for what Paul has just said.

*“Such is the confidence that we have through Christ toward God. Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, who has made us competent to be ministers of a new covenant, not of the letter but of the Spirit.”*

So what have we just been told? We have been told we are sufficient in Christ. Go back to Hebrews 12. What does Hebrews 12 tell us? It says in everything I keep my eyes fixed on the Lord Jesus Christ. I do not want to lose sight of Him. In all things I want to keep Him in front of me and I want the whole body of His wisdom and teaching running through my mind so that I am on track and remain faithful to the God who has saved me and given to me the gift of eternal life. That is what I desire.

We are sufficient in Christ. What are we sufficient for? He has told us: we are sufficient to be ministers of a new covenant. We can open our mouths, speak the gospel and recognize that we are engaged in God's work of establishing a new covenant relationship with those who believe. Do I accomplish that? Oh, I cannot accomplish that. God accomplishes that through me by His grace. Paul goes on: *“...Since we have such a hope, we are very bold, not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away.”* Did you ever try and witness to someone and no matter what you said, no matter what you did [there was no comprehension]? What you do at that point is you fall on your knees and you pray, because what you recognize is that your words are going to be worthless until the Spirit of God penetrates that person's heart. We should be a people of prayer, a great deal of prayer. Only through Christ is the veil taken away: *“...Yes, to this day whenever Moses is read a veil lies over their hearts. But when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.”*

Paul immediately goes on in 4:1, *“Therefore having this ministry by the mercy of God, we do not lose heart.”* Let me ask you a question: how many have lost heart as you have tried to witness to someone? How many have lost heart as you have prayed for some family members? Why would Paul be tempted to lose heart, the Paul the amazing evangelist, Paul who planted churches all over the Roman Empire? How could he possibly lose heart? Because, the temptation to lose heart was because so many Jews didn't believe, and it broke his heart. He knew they were self-condemned. But Paul remembered that for a long time he himself had refused to listen to the gospel and rejected Jesus as the Messiah. Paul remembered how he was brought. How was Paul brought? The Lord Jesus Christ, as we know, knocked him off his horse, and then his eyes were opened. Paul says he is competent to preach the gospel because God has made him competent. This is true even if and when everybody refuses to listen and believe. I don't know how many of you, but I suspect it is more than a few, have stopped witnessing because you are so discouraged and you have lost heart. But the only reason that has happened to you is because instead of

remaining fixed on the Lord Jesus Christ, drawing strength from His Word and remembering that your strength and wisdom come from God and saying to yourself, “I am only a success if I accomplish this and this and this, and I haven’t accomplished those things and I am a failure and therefore I am discouraged.”

Those who don’t listen are under the sway of the god of this world. Only if and when they turn to the Lord will they hear. And what can we say if they don’t turn? All we can say is that God has not turned them. Second Corinthians 2:14-16 address this exact issue. There Paul says this, “...*thanks be to God, who in Christ always leads us in triumphal procession and through us spreads the fragrance of the knowledge of him everywhere. For we are the aroma of Christ...*” I would hope that when we gather here on a Sunday morning the aroma of Christ would be absolutely overwhelming! That we would be those who come in triumphant glory, praising and giving thanks to the ever-living God. But we aren’t; I know we aren’t. There are too many of us who have lost heart and grown discouraged, and that is because we have started counting things in the wrong manner. This is what Paul says: “...*we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things?*”

What is the triumph? The triumph is that Paul and his team spread the fragrance of the knowledge of God everywhere: that is the triumph. What is the triumph not? The triumph is not that they save everybody with whom they share the gospel. Some of you know that [my wife] goes on a fairly regular basis to visit her mom. We long that her mother will come to know Christ. But if she dies and does not, that is not a failure, not on our part. Why? Because we are consistent in presenting the gospel and the fragrance of Christ.

Romans 9:1-3 says this, that the triumph is the ascendancy of love even for those who have refused the gospel. This is what Paul says: “*I am speaking the truth in Christ—I am not lying, my conscience bears me witness in the Holy Spirit—that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh.*” The issue is, do we love the lost? Consider this, I Corinthians 13:1-3, “*If I speak in the tongues of men and angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith so as to remove mountains, but have not love, I am nothing. If I give away all that I have, and if I deliver up my body to be burned, but have not love, I gain nothing.*” The triumph is to love.

God will enable us to love. All I would ask you to do is to take out a piece of paper and write down the names of people who have broken your heart because they refuse to believe. Then I would like you to pray and say, “God, give me the power to love them.” Not to convert them: you will never convert them. Only God can penetrate the heart, but He will enable you to love them, and that love will be powerful in the purposes of God. So we cannot say it is a defeat when someone refuses to listen. It is sad, it is heart breaking. But the salvation of souls is God’s work, for it is only God who can change the heart from a heart of unbelief to a heart of belief. He accomplishes this by the gospel. So if you are going to love this person, you are going to want them to be saved. If you are going to want them to be saved, you will continue to share the gospel, no matter how many times they refuse. The energy to do that you will find through the love of God.

Let’s pray: Gracious Father, whenever we attempt to live the life of our Lord Jesus Christ in our own strength we falter and we fail. We are not capable. But You have made it perfectly clear, Your power and Your wisdom are available to us through Christ. Forgive us for going off on our own. We are so thankful for Your unfailing love. We know that You will hear us when we cry out to You, asking for forgiveness and renewal. Specifically today in the light of Your Word, we ask our Father that You would renew in us the strength to love those who have broken our hearts because they have refused to believe. O Father, may we not grow weary but find new strength in You, and then marvel at the great things that You can do. In Jesus’ name. Amen.



Questions for Understanding and Application:

1. Why were the works of Jesus needed? Which is more necessary for us, Jesus' works or His words and why is this so?
2. What role should works play in the Christian's life and witness and what sort of works would these be?
3. What bearing does the biblical concept of knowing have on a true understanding of marriage?
4. What is the difference between life endlessly extended and eternal life?
5. Why is it necessarily the case that even for mature believers eternal life is a gift given through faith alone, by grace alone, in Christ alone?
6. How do sinners hear and receive the word of God? What keeps a person from ever saying, “I was smart enough, humble enough, good enough to know the truth when I heard it”?
7. What is the measure of our competency in sharing the Gospel of God's grace and truth with others? (See 2 Cor. 2:14-16)
8. Whom do you love as Paul loved his kinsmen: see Romans 9:1-3? See also I Cor. 13:1-3.
9. Who is the active agent in saving people? What is the role of the believer?