

SECURITY OF THE BELIEVER

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1. DISPENSATIONS

Dispensations are periods of history in which God establishes different responsibilities for His people. They are divisions of history that are categorized by these responsibilities. We are told in **Hebrews 7:12**, *“For when the priesthood changes, of necessity there takes place a change of law also.”* This verse teaches us that God establishes different responsibilities at different periods of history.

There are four clear Dispensations since the fall of Adam:

1. **THE AGE OF THE GENTILES FROM THE FALL OF ADAM TO THE EXODUS FROM EGYPT**

This age is covered in Genesis and Job. It extends from approximately 3900 B.C. to 1445 B.C.

2. **THE AGE OF ISRAEL FROM THE EXODUS TO THE DAY OF PENTECOST**

The Age of Israel is found in all Old Testament books except for Genesis and Job. It also extends to all of the four Gospels and Acts 1. There exist in the Old Testament some passages that refer to the Millennial Age. Two examples are Isaiah 61-66 and Ezekiel 40-48.

The approximate dates of this age are from 1445 B.C. until A.D. 33. This Age will also include the time period from the Rapture of the Church until the Second Advent of Jesus Christ, period known as the "Tribulation" or "Daniel's 70th Week" (Daniel 9:24-27).

3. **THE AGE OF THE CHURCH FROM THE DAY OF PENTECOST UNTIL THE RAPTURE**

(The Tribulation Period, which is the final seven years of the Age of Israel lasts from the Rapture to the Second Advent of Jesus Christ.)

The Church Age is covered in Acts 2-28, the Epistles and Revelation 2-3. The Tribulation period which completes the Age of Israel is found in Revelation 4-19.

This age began in 33 and is not completed until the Rapture of the Church.

4. **THE MILLENNIAL AGE FROM THE SECOND ADVENT TO THE GREAT WHITE THRONE JUDGMENT**

This age is covered in Revelation 20 and certain passages in the Old and New Testaments.

Dispensations are most clearly understood when we consider the different priesthoods that God has assigned to man. For example, before Israel became a nation right after the Exodus, mankind was in the “Age (or Dispensation) of the Gentiles.” The priesthood of this Dispensation was conducted by the elders within one’s own family and is called the “Family Priesthood.” It was practiced by Noah (Genesis 8:20), Abraham (Genesis 22:2) and Job (Job 1:5). The laws they were to follow were those “written in their hearts” (Romans 2:15) by God.

Shortly after the Exodus of the Jews from Egypt, the Age (or Dispensation) of Israel began and the tribe of Levi was called by God as a new and different priesthood, which became known as the “Levitical Priesthood.” This priesthood was based on genealogy and descended through Aaron of the Tribe of Levi. The Levitical priesthood

carried out its functions in the Tabernacle, and later in the Temple. Priests of that age were to offer animal sacrifices, to lead in worship, and to communicate God's Word, but by using very specific methods given to Moses by God. The laws they were to follow were recorded in the books of Exodus, Leviticus, Numbers and Deuteronomy. As an additional note, it is both interesting and sad that these methods became so distorted by the time Jesus Christ was born that the ritual action itself had become more important than the reality of what it represented (Hebrews 10:8).

After the Cross and Resurrection of Jesus Christ, on the Day of Pentecost, God began a new age or dispensation. This is called the "Church Age" or "Dispensation of the Church." In this new Dispensation all those who believe in Jesus Christ become priests to God (1 Peter 2:5,9). The new "Believer-Priests" are not to offer animal sacrifices but are instead to "present their own bodies as living and holy sacrifices, acceptable to God, which is their spiritual service of worship" (Romans 12:1). During this Dispensation, the form of expression of the priesthood changed. However, the spiritual functions of the various priesthoods did not change. All offered sacrifices, led in praise and communicated God's Word. Dispensations are represented by the different forms or methods God prescribed to carry out His principles. The Dispensation of the Church is to follow the "Law of Liberty" (James 1:25; 2:12) "in the sphere of love" (Romans 13:8-10; Galatians 5:14; James 2:8).

The Millennial Age or Dispensation will have a new priesthood that is led by the Zadokite line of the Tribe of Levi (Ezekiel 40:46; 43:19; 44:15; 48:11). The laws will be based on the "New Covenant to Israel" (Jeremiah 31:31-33; Hebrews 8:8-10) and established by the Lord Jesus Christ Himself as He "rules all the nations with a rod of iron" (Revelation 12:5).

The Dispensational Interpretation, therefore, recognizes changes in the forms or methods, but has its basis in principles that are spiritual in nature more than physical. For example, in our current Dispensation we do not need to offer animal sacrifices to our God as a memorial to the ultimate sacrifice of our Lord Jesus Christ (Hebrews 10:10). Instead of offering animal sacrifices, the Church partakes of the Lord's Table as a memorial, a sacrifice of praise (1 Corinthians 11:23-34). During the Millennial Age animal sacrifices will be reinstated as another type of memorial to commemorate the finished work of Christ on the cross (Ezekiel 43:18-27).

The divisions of history are derived from an interpretative study of Scripture and are not rigidly set. There are several viewpoints as to the exact timing of the change from Dispensation to Dispensation. This does not negate the Dispensational Principle that God has different responsibilities for people at different points of history.

There is a modern-day trend toward "hyper-Dispensationalism," which seeks to put several small Dispensations within the larger framework. We must note that this trend lacks serious Scriptural backing. It can be easily used to promote personal bias and distort accurate interpretation. Extreme rigidity in this principle can lead to legalism, and even failure at recognizing opportunities to serve in the Christian life. For example, finding no value for the Church in the Sermon on the Mount, because Jesus spoke the principles during the Age of Israel, misses completely what we are told by Paul in 1 Timothy 6:3, that "sound doctrine" and "sound words" are those of our Lord Jesus Christ.

What we should really seek and cling to are the principles that extend from a study of Dispensations. The forms and methods of the priesthood changed through the course of the Bible, but the principles upon which they functioned remain the same. All priests of any Dispensation have been commanded both to bring sacrifices to the Lord, and to teach God's Word.

2. GRACE

1. **Grace is the undeserved favor of God. Therefore, it depends on who and what God is, not who and what man is. Exodus 34:6**
2. **God displays His grace because the standards of His righteousness and justice exceed man's capabilities and thus were met by Christ on the cross. 1 John 2:1-2**
3. **When man receives grace at salvation all the credit is due to God. If man could work for salvation, then man would be due credit. Ephesians 2:8-9**

4. At salvation we enter into God's plan of grace as newborn babes. We are then to grow up. 1 Peter 2:1-3
5. Since we entered by grace, we are to continue in grace. Colossians 2:6-7
6. As believers we are to:
 - A. Grow in grace. 2 Peter 3:17-18
 - B. Confidently come to the Throne of Grace. Hebrews 4:16
 - C. Recognize grace in sufferings. 2 Corinthians 12:9-10
 - D. Stabilize our lives through grace. 1 Peter 5:12
 - E. Live a holy life by means of grace. 2 Corinthians 1:12
 - F. Use God's grace to produce good. 1 Corinthians 15:10
 - G. Encourage others to rely on God's grace. Hebrews 12:15
7. The truth, which is found in the person of Jesus Christ, is designed to set one free. John 8:31-32
8. The enemies of grace will use legalisms to try to once again enslave us. Galatians 5:1
9. The freedom that we are given should be used to serve others instead of self. Galatians 5:13

3. The Gospel of Salvation

1. The word "gospel" comes from a Greek word that means "good news."
2. The message of the gospel. 1 Corinthians 15:1-4
3. Descriptions of the "gospel."
 - A. It is the power of God for salvation. Romans 1:16-17
 - B. It has its roots in God's Grace. Acts 20:24
 - C. It is glorious. 1 Timothy 1:11
 - D. It has apostolic approval. 2 Timothy 2:8; 2 Corinthians 4:3-4
1 Thessalonians 1:5
 - E. It carries a message of peace. Ephesians 6:14-15
 - F. It offers the Kingdom of God to everyone. Matthew 24:14
 - G. It never changes. Revelation 14:6
4. The Holy Spirit reveals the gospel. 1 Thessalonians 1:5
5. The gospel is the same for all dispensations. Galatians 3:8
6. The believer should not be ashamed of the gospel. Romans 1:16
7. The church is responsible to spread the gospel in this dispensation. Luke 24:44-49
8. The gospel should clearly present the means of salvation. 1 Corinthians 1:17
9. The gospel is to be given free of charge. 2 Corinthians 11:7-8
10. There is a false gospel, which is based upon works. Galatians 1:6-8
11. Satan is the enemy of the gospel. 2 Corinthians 4:3-4

4. Salvation According To Scripture

1. Introduction

- A. Even if a person could keep the Mosaic Law, it would not save him. Galatians 2:15-16
- B. Our salvation is not based on any of our works. Titus 3:5-7
- C. Therefore, Man cannot save his own soul. Matthew 16:25-26; 19:25-26
- D. Jesus came to save the world not to judge it. John 3:16-18; 12:47-48
- E. Since Faith is the means of access to God, salvation becomes a matter of faith. Hebrews 11:6
- F. The merit of faith is in the object. James 2:19
- G. God's word about Jesus Christ, accepted in faith leads to salvation of the soul. James 1:21; Romans 1:16
- H. Since the merit is in the object, belief in Christ is all that is necessary for even the greatest sinner. 1 Timothy 1:16

2. Jesus is the only way of salvation:

- A. John the Baptist carried the message of faith. John 1:7-8
- B. The issue is faith in Jesus Christ. John 3:36; 6:47-48; 8:24
- C. We are commanded to believe in Jesus Christ. I John 3:23-24
- D. Jesus Christ is the Father's "message," so to believe the Father, one must believe in the Son. John 5:24; 12:44-46
- E. Even if man considers the Gospel to be foolish, it is all that is necessary for salvation. 1 Corinthians 1:21
- F. The Gospel that saves is based on faith in the death, burial and resurrection of Jesus Christ. 1 Corinthians 15:1-4
- G. Only in Jesus can anyone be saved. Acts 4:12
- H. Jesus is the One who saves from sins. Matthew 1:21
- I. Belief in Christ is necessary to be forgiven from sins. Acts 10:43
- J. Jesus is the entry door to salvation. John 10:9
- K. Call upon the Name of the Lord and be saved. Acts 2:21
- L. To be saved one must believe in the Lord Jesus. Acts 16:30-31
- M. No one is too great a sinner to not be saved. 1 Timothy 1:15
- N. Identification with Christ is what saves you. 1 Peter 3:21

3. What is accomplished?

- A. The Holy Spirit meets our faith and brings about our salvation. 2 Thessalonians 2:13
- B. Spiritual gifts come as a result of salvation. Acts 11:17
- C. God's Righteousness is given to those who believe in His Son. Romans 3:21-23; 4:3-5
- D. Once we believe in Christ, we are sealed by the Holy Spirit which indicates a permanent status. Ephesians 1:13-14
- E. Believing that we are saved based on faith permits us have a sense of peace in this life. Hebrews 4:1-3
- F. Those who believe in Christ become children of God. I John 5:1-5
- G. Belief in Jesus Christ guarantees resurrection. 1 Thessalonians 4:13-14

4. Other kinds of salvation:

- A. As Believers we are already saved from the wrath of God. Now as family we can be saved from a lack of perseverance, character and hope. Romans 5:9-10 cf 5:3-5
- B. Justification by faith saves us eternally, while confession of Christ saves us from an additional sin of denying Him. Romans 10:8-11
- C. Our works may be burned up, but our salvation remains. 1 Corinthians 3:15

5. Telling others of salvation:
 - A. Salvation is the same for Gentiles and Jews. Acts 13:48; 15:11
 - B. Salvation was the same for the Old Testament group as well. Romans 4:3; 9:32-33
 - C. We can be flexible on the methods we use to present the gospel so that others might be saved. 1 Corinthians 9:22; 10:32-33
 - D. The Gospel not accepted may be lost from one's memory. Luke 8:12
 - E. Evil fears that all will believe in Christ. John 11:48

5. Some Questions about Salvation

1. A Roman jailer once asked the apostle Paul the world's most important question, "what must I do to be saved?" Acts 16:30-31
2. What do we have to believe about Jesus Christ? 1 Corinthians 15:3-4
3. Can we know we are saved? 1 John 5:13
4. What did God promise to those who believed in Jesus Christ? John 3:16-18, 36
5. Can the good deeds we do save us? Titus 3:4-7
6. So then, how are we saved? Ephesians 2:8-9
7. Since God loved us when we were sinners, why would he possibly love us less now that we are his children? Romans 5:8-10
8. Is there any condemnation for those who believe in Jesus Christ? Romans 8:1-2
9. Can anything separate us from Christ's love? Romans 8:35-39
10. What if there are times when we are unfaithful to him? 2 Timothy 2:13
11. When we physically die, are we alive forever with Christ? John 11:25-26
12. Will we get a new body that can see Jesus in his glory? 1 John 3:1-2

6. So Great a Salvation

1. We are released from condemnation in Adam. Romans 5:17-19
 - A. Our Spiritual Death Is Removed. Romans 5:12; 6:23; John 5:24; 1 Corinthians 15:22
 - B. God's Wrath Is Removed From Us. John 3:36; Romans 5:9-10; Ephesians 2:3; 5:6
 - C. Our Spiritually Blind Eyes Can Now See. Acts 26:18; 2 Corinthians 4:3-4; 2 Timothy 1:8-10
 - D. Our Spiritual Alienation Is Removed. Ephesians 2:12-15; Romans 5:6; Colossians 1:21-22
 - E. Our Hostility Is Removed. Romans 5:10; Colossians 1:21; Ephesians 2:15-16
 - F. Our Eternal Condemnation Is Removed. Romans 5:16-18; 8:1-3
 - G. Our Unrighteousness Is Removed. Romans 3:10, 22-24; 10:10
 - H. We Are Transferred From Satan's Kingdom To God's. Colossians 1:13-14; Ephesians 5:8; Acts 26:18

- I. **We Are Freed From The Curse Of The Law.** Galatians 3:10-14; Romans 10:4; Colossians 2:14
 - J. **We Are Freed From The Slave Market Of Sin.**
Galatians 4:7; 5:1,13; Rom 6:6-9, 17-20
 - K. **We Are No Longer Simply A "Natural Man."** Jude 1:19;
1 Corinthians 2:12-14; 15:45-46
 - L. **We Can No Longer Perish.** John 3:16; 10:27-28; 1 Corinthians 1:18; 15:16-18; 2
Corinthians 4:3-4
 - M. **Our Ungodly Status Is Changed.** Romans 1:18; 4:5; 5:6-8,12,19;
1 Timothy 1:8-9,15; 2 Peter 1:5-7
2. **God gives us gifts so that we may fellowship with Him.** 1 John 1:7
- A. **Redemption-purchased by Him.** 1 Peter 1:18-19; Hebrews 9:11-12;
1 Corinthians 6:20; Ephesians 1:7
 - B. **Reconciliation-at peace with Him.** 2 Corinthians 5:17-19;
Colossians 1:20; Ephesians 2:16
 - C. **Justification-declared righteous.** Romans 5:1,8-9,18
 - D. **Sanctification-set apart.** 1 Corinthians 1:2,30; Colossians 1:22; Hebrews 10:10,29
 - E. **Propitiation-His righteousness and justice are satisfied.**
Romans 3:24-26; 1 John 2:1-2; 4:10
 - F. **Forgiveness-removal of our sins.** Ephesians 1:7; 4:32
Hebrews 9:22; 1 John 1:7-9
 - G. **Cleansing-heal us from the effects of sin.** 1 John 1:7-9
Hebrews 9:8-15
 - H. **A New Covenant-to remind us of His grace.** Luke 22:20
1 Corinthians 11:25; Hebrews 10:9-18; 12:24
 - I. **Victory in Angelic Conflict-the battle is won.** Revelation 12:10-11
1 John 2:14; 3:8; 5:4
3. **Salvation works of the Holy Spirit.** Acts 1:5-8
- A. **Regeneration-brings about a new birth.** John 3:1-8; 6:63
Titus 3:5
 - B. **Spiritual Life-given to replace spiritual death.** Ephesians 2:5
Romans 8:9-11; Galatians 5:16; 2 Corinthians 2:15-16
 - C. **Sealing-God's stamp of approval.** 2 Corinthians 1:21-22
Ephesians 1:13-14
 - D. **Spiritual Gifts-God's additional blessings.** 1 Corinthians 12:11-14
Romans 12:3-8
 - E. **Indwelling-God's residence within us.** 1 Corinthians 6:19-20
Galatians 3:1-3; Romans 8:9; Ephesians 2:22
 - F. **Access to God-God's invitation for fellowship.**
Ephesians 2:13,18; Hebrews 4:14-16; 10:21-22
 - G. **Adoption-Now in God's family.** Romans 8:14-17;
Galatians 4:4-6; Ephesians 1:5; Hebrews 12:8
 - H. **Baptism-identified with God.** 1 Corinthians 12:13;
Ephesians 4:4-6; Galatians 3:26-29
4. **Our new status as royal family.** 1 Peter 2:9
- A. **Brethren-relationship to other Believers.** 1 Thessalonians 1:4;
Hebrews 2:9-12; Ephesians 3:14-15
 - B. **Son of God-relationship to the Father.** Galatians 3:26;
Romans 8:14-16; John 1:12-13
 - C. **Child of Light-relationship to the Son.** Ephesians 5:8-9' John 1:4-9;
1 John 1:5-7; 1 Thessalonians 5:4-8; Colossians 1:12-13
 - D. **Child of Promise-eternal relationship to the Father.** Romans 9:8-9;
Galatians 3:1-29; Galatians 4:28-31
 - E. **First Born-holder of special rights.** Hebrews 12:23; Romans 8:29;
Colossians 1:15-20; Revelation 1:5
 - F. **Beloved-receiver of God's love.** Romans 1:7; Ephesians 1:6; Colossians 3:12

- G. **New Creation-changed by God. Colossians 3:9-11; 2 Corinthians 5:17; Galatians 6:14-16**
 - H. **Elect/Chosen-foreknown by God. Ephesians 1:4-5; 2 Thessalonians 2:13-14; 1 Peter 1:1-2**
 - I. **Righteous-made so at great cost. 2 Corinthians 5:21; Romans 3:21-26; 5:21' I John 2:1**
 - J. **Possessor of Eternal Life-problem solved. I John 5:11-13; John 11:25-27; 20:31**
5. **Privileges as royal family:**
- A. **Ambassadorship-carry God's message to others. 2 Corinthians 5:18-20; Ephesians 6:15,20**
 - B. **Priesthood-serve and worship Him. 1 Peter 2:5,9**
 - C. **Fellow-heirs with Christ-family fellowship. Romans 8:16-17; Galatians 4:7; Acts 20:32**
 - D. **Inheritance reserved-promises are real. 1 Peter 1:3-4; Colossians 1:12; Ephesians 1:3,18; Hebrews 9:15**
 - E. **Heavenly Citizenship-responsibilities now. Philippians 3:20-21; Ephesians 2:19; Hebrews 12:22-23**
 - F. **Sainthood-all Believers are "saints." Philippians 4:21-22; 2 Thessalonians 1:10-12; Romans 1:7**
 - G. **Membership in the Body of Christ-exclusive club. 1 Corinthians 12:12-27; Ephesians 1:22-23; 5:23,29-30**
 - H. **Bondslaves to Jesus Christ-serving a great master. Galatians 1:10; 1 Corinthians 7:22-23; Ephesians 6:6-8; 1 Peter 2:16**
 - I. **Living Stone in God's House-important in God's Plan. 1 Peter 2:4-8; 1 Corinthians 3:9,16; Ephesians 2:19-22**
 - J. **Calling-not an uninvited guest. 2 Timothy 1:8-9; Romans 8:28-30; Colossians 3:15; 1 Corinthians 1:9,22-26**

7. Eternal Security

Introduction

The subject of Eternal Security has been highly debated in the Church for many centuries. This short paper seeks to apply the Protestant system of Biblical Hermeneutics to the subject at hand.

In approaching any passage or topic of Scripture, we must always consider the fact that there are no contradictions in God's word. Subjects that are confusing are confusing because of us, not because of God. We will seek to pay careful attention to the language that the Bible uses to describe our spiritual status.

There are many people in Western culture in particular who believe that we are eternally secure in Jesus Christ, yet they do not know why they believe that other than the fact that they have been instructed that this position is correct. The real student of the Word should ask, "Why?"

Many in the history of the Church have held that we are sovereignly elected or chosen by God and that our salvation never has or never will depend on us (Calvinistic Theology). Others have held that we choose whether or not to be saved and that by an act of will we can even become unsaved (Arminian Theology). There are varying degrees of beliefs in between those two and that is what we will explore in this treatise.

We must first look in God's Word for the universal statements that tell us we cannot lose our eternal salvation and then see if there are Scriptural exceptions to the universal rule. It only makes sense that if the Bible makes the statement, only the Bible has the authority to make an exception. For example, the Scripture says, "all have sinned and fallen short of the glory of God (Romans 3:23)." The only exception made in Scripture is for the Lord Jesus Christ, whom we would expect, "who committed no sin (1 Peter 2:22)." This approach lets us reason deductively, which means from the whole to the part. Deductive reasoning is valid (if all have sinned except

Jesus Christ, then that includes me), while inductive reasoning, which reasons from the part to the whole (since I have sinned, then all have-which is almost correct), may be lacking in accuracy if one does not have all the parts.

1. **The Logical Approach.**
 - A. If salvation is by grace through faith, then works are ruled out as a means of either security or salvation. Ephesians 2:8-9
 - B. If the "new birth" constitutes us a "sons" of God, then our failures cannot change who is our father. John 1:12-13
 - C. If God did the most for us while we were His enemies, i.e. save us, would He not do less for us now that we are saved, i.e. keep us saved? Romans 5:9-10
2. **The Positional Approach.**
 - A. Direct Statement. Romans 8:1
 - B. The love of God for the Believer is equal to God's love for His Son, since we are now sons. John 1:12-13; Romans 8:38-39; Ephesians 1:5-8
 - C. The fact that we already share Christ's resurrection. Ephesians 2:6
 - D. The "head" cannot remove members of the body and have a complete body. 1 Corinthians 12:13
3. **The Family Approach.** Galatians 3:26; John 3:1-21
4. **The Greek Tense Approach.** Acts 16:31
5. **The Typological Approach.**
 - A. Noah's Ark. 1 Peter 3:20-21
 - B. The Red Sea Crossing. 1 Corinthians 10:1-2
 - C. The Breastplate Attached to the Ephod. Exodus 28:22-28
6. **The Approach from Christ's Session.**
 - A. We have an Advocate with the Father. 1 John 2:1-2; Revelation 2:10
 - B. His Mediatorship involves a "man-in-the-middle." Galatians 3:20; 1 Timothy 2:5; Hebrews 8:6; 9:15; 12:24
 - C. His Intercession is for His elect. Romans 8:31-35
7. **The Experience Approach.**
 - A. We can deny Him, but He cannot deny us salvation since He will not renege on a Promise. 2 Timothy 2:13
 - B. He can deny us some eternal blessings. 2 Timothy 2:12
8. **The Ministry of The Holy Spirit Approach.**
 - A. The Holy Spirit regenerates and since we are born of incorruptible seed, we cannot again die. 1 Corinthians 15:42,52; 1 Peter 1:22-25; John 11:25-26
 - B. The Holy Spirit indwells the believer at salvation and is the down payment on our resurrection body. Romans 8:9; 1 John 2:27; 2 Corinthians 1:22
 - C. The Holy Spirit baptizes us into union with Christ. Romans 8:9; 1 John 2:27
 - D. The Holy Spirit seals us with respect to the day of redemption. 2 Corinthians 1:21-22; Ephesians 1:13,14; 4:30
9. **The Essence of God Approach.**
 - A. Sovereignty. John 17:2-3; 2 Peter 3:9; Ephesians 1:5-8; Romans 8:28-31
 - B. Love. Romans 8:38-39; John 3:16
 - C. Immutability. 2 Timothy 2:13; John 3:16; 5:24; 6:35,37; 10:28-29
 - D. Veracity. Titus 1:2
 - E. Omnipotence. John 6:39; 10:28; 1 Peter 1:5; Jude 1
 - F. Omniscience. Acts 15:8; John 10:14
 - G. Omnipresence. Ps 139:7-10
 - H. Righteousness. Romans 4:3-8; Ps 32:2
 - I. Eternal Life. John 3:15,16; 4:13-14; 5:24; 6:39,40,47; 10:28

- J. Justice. 1 John 2:2
10. Jesus Christ Prayed for Our Eternal Security. John 17
11. The Salvation Approach.
- A. Since all sins were judged at the cross, sins cannot undo our salvation. Psalms 103:12; Isaiah 1:18
 - B. Since Old Testament saints received righteousness based on faith (Genesis 15:6 cf Romans 4:3), the sin of unbelief was not imputed to Christ. Romans 4:6-8
 - C. Belief in Christ was the basis for salvation prior to the Church Age. Genesis 15:6; Isaiah 28:16; John 3:5,10; 1 Peter 2:6
 - D. All who take refuge in Christ will not be ashamed. Psalms 34:22
12. The Argument from Silence Approach.
- A. There is no command found anywhere in Scripture to be saved again.
 - B. There is no record of anyone being saved more than once.

8. Servant Leadership

Leadership is the art of influencing and directing individuals in such a way as to obtain their willing cooperation, confidence, and respect in order to accomplish the objective.

Supervision is the art of checking the progress of actions without undue harassment.

The Responsibilities of the Leader include the accomplishment of the objective while considering the welfare of the individuals who are assisting.

The Leader is a Problem Solver.

Qualities of Leadership:

1. The first qualification of a great Leader in God's eyes is to become a "servant of all." Matthew 20:28; 23:11
2. Servant Leadership begins with our attitudes and motives.
3. To do this involves seeking the Attitude that Christ had. Philippians 2:5-8
4. This Attitude has to be motivated by Love (Mark 12:29-31), which is required for spiritual service. Galatians 5:13
5. Love is manifested in practical, observable ways and is a "fruit of the Spirit." Galatians 5:22; 1 Corinthians 13; Romans 12:9f; Ephesians 5:25
6. So, it involves putting selfishness aside. Mark 8:34-35; Philippians 2:3 (Selfish Leadership is destructive for each time we "use" people to our own ends we take something from them rather than giving something to build them (Galatians 5:15). Building is always more time consuming than destroying.
7. Every Spiritual Gift is designed for service to others. 1 Peter 4:10
8. Leadership serves by equipping others for "the work of service." Ephesians 4:12 (You hire a minister to train you to minister, not to simply minister to you.)
9. The church is to be a living Organism, not simply an Organization, so the Servant Leader seeks unity, which involves a oneness of purpose with common desires, but maybe different methods.

10. **Valid Desires:**
- A. **MAGNIFY** the Lord in your worship and prayer.
 - B. Draw closer as **MEMBERS** of one another.
 - C. Accept your **MISSION** to make disciples.
 - D. Identify and function in your **MINISTRY**.
 - E. **MATURE** in the grace and knowledge of our Lord Jesus Christ.
12. **A Servant Leader becomes a Model for others to follow. I Corinthians 11:1; John 13; Hebrews 13:7; I Peter 5:1-3**
13. **Servant Leaders seek to Build God's Kingdom, not their own. 2 Corinthians 4:5**
14. **Leadership Traits:**
- Accountability
 - Bearing
 - Courage
 - Decisiveness and Dependability
 - Endurance
 - Faith
 - Grace
 - Humility
 - Integrity
 - Justice
 - Knowledge
 - Loyalty
 - Mission minded
 - Nurturing
 - Opportunistic
 - Patient
 - Qualified
 - Respectable
 - Servant
 - Tact
 - Unselfishness
 - Vision
 - Wise
 - Example
 - You-centered
 - Zealous
1. **Introduction**
- A. **Although our talents, personalities and gifts may vary, Scripture teaches us clearly that there is a leadership "style" which is uniquely Christian. It has been given, modeled and commanded by Jesus Christ.**
 - B. **This "style" is Servant Leadership.**
 - C. **It is vastly different from an "Authoritarian" or "Benevolent Dictator" style of leadership.**
 - D. **This style is so effective that many secular businesses are trying to copy it.**
 - E. **Most secular businesses though are motivated by selfishness which is not a Christian motive.**
 - F. **Servant Leadership applies to any relationship you may influence, either directly or indirectly.**
 - G. **Servant Leadership is for everyone.**
 - H. **The simple fact is that a great Leader is seen first as a Servant, and that simple fact is the key to greatness. Matthew 20:28; 23:11**
 - I. **What is important in leading others is the use of our gifts, abilities, talents and resources that God has given to us.**
 - J. **The world views good leaders as those who are domineering, have charisma, are good speakers, have experience, are gutsy and tough, or are politicians and compromisers.**

- K. They usually have unusual or superior talents or abilities, are activists who get things done one way or another, and who have an attention-getting personality.
- L. Servant Leadership is very practical in that all who are under your influence need to receive care.
- M. The Church today needs more Servant Leaders.

2. Where Do We Begin?

- A. Servant Leadership is much more than a leadership style that we learn to act out and master similar to other management styles. Servant Leadership begins with our attitudes and motives.
- B. It begins with seeking the attitude of Jesus Christ. Philippians 2:5-8
 1. The only way this can be accomplished is to "give up" our attempts to do it on our own and commit ourselves to Christ.
 2. It is impossible to be a genuine Servant Leader if we are not first Bondservants of Jesus Christ and filled and empowered by the Holy Spirit.
 3. Many great leaders had to go through a "Desert Experience," to be humbled so as to properly lead. (Moses, David, Jonah, Paul)
- C. Servant Leaders are "swimming against the stream" since it is contrary to commonly held views of leadership. Matthew 20:25-26
 1. The real issue is whether or not we are going to lead for personal gain or lead toward Christ. 1 Peter 5:2
 2. Will we "lose our life" for the Lord? Mark 8:35
 3. We must learn to say "no" to ourselves as we learn to serve and not seek to be served. Mark 8:34
- D. Our motives are extremely important since God is not only interested in what we are doing but why we are doing it.
 1. King Saul for example was leading in his own way and not God's. 1 Samuel 15:26
 2. Thus he was to be removed and another king selected.
 3. God desires leaders who have the right motives. 1 Samuel 16:1-13, esp. V7
 4. Our natural motives are selfish. Mark 7:21-22
 5. If we are to lead as Christ leads, we must go beyond the natural.
 6. His motive must become our motive.
 7. His motive is love.
 8. We must open ourselves to Him and allow Him to reshape our attitudes.
 9. His love becomes the hallmark of our attitude and the very essence of our motives.

3. Love is Essential.

- A. God does not give us power to be used for our own ends or desires. His power is entrusted to us so that we may serve Him and others with the love of Jesus Christ and the power of the Holy Spirit.
- B. If Love is central to the Christian Life, then it must be central to Spiritual Leadership.
- C. Although love begins on the inside, it is manifested in practical and observable ways. John 13:34-35; Galatians 5:13
 1. To love someone you must serve them. Ephesians 5:25
 2. When we love one another as Christ loved us we will submit to their needs out of that love. Ephesians 5:21
 3. We must remember that God is Love (1 John 4:8) and that His love is Unconditional. We can't earn it nor do we deserve it.
- D. The outline for leading with love is found in 1 Corinthians 13:4-7.
- E. God grants the power to love. 2 Timothy 1:7
- F. Jesus taught an inverted power pyramid: humble oneself, submit to God's authority, serve.
- G. Servant Leaders get to the top by bottoming out.
- H. God uses our weaknesses to display His grace. 2 Corinthians 12:9
- I. God does not give us power for the sake of power. He gives us power so that we can live to His glory and influence others for His Kingdom.
- J. Leading in love is the beginning of the "Fruit of the Spirit." Galatians 5:22-23

- K. All of our goals should focus on accomplishing the will of God and building up the lives of all we lead. Romans 14:19; Ephesians 4:12
- L. What builds us builds His Kingdom and what builds His Kingdom, builds us.
- M. We are not to treat those we lead as "disposable objects" whom we "use up" and "cast off."
- N. Love motivates us to identify with the needs of others.
Ephesians 4:2
- O. This love needs to be communicated. Ephesians 4:15
- P. Servant Leaders must be willing to take the risk to speak the truth. Ephesians 4:25
- Q. Selfish Leadership is destructive:
 1. Each time we "use" people we take something from them rather than give them something to build them up.
Galatians 5:15
 2. Destruction can be fast and easy. Building is time consuming and difficult.

4. **Some Biblical Models:**

- A. God has given us a perfect example of Servant Leadership in the person of Jesus Christ. It is vitally important for anyone who aspires to be a true Servant Leader to carefully examine His life.
Ephesians 4:16
- B. Leadership does not take place in a vacuum or void, but within a community of people. A leader cannot live in isolation. He or she must be able to relate to other people.
- C. Every gift and thus especially leadership gifts have the purpose of service. 1 Peter 4:10
- D. The service is supposed to equip others. Ephesians 4:12
- E. Leadership within God's Kingdom does not exist simply to meet the ego needs of the leaders, nor do the non-leaders exist merely to be followers or to serve the leaders.
- F. Leaders are called to minister to broken, hurting and incomplete people, so that they too can minister.
- G. Instead of a person being hired to minister to us, we all have the privilege of being involved in ministry together.
- H. The Church is to be more than an Organization. It is to be a living Organism. It is after all, the Body of Christ.
- I. As more and more people begin to serve, the Church becomes more unified.
 1. There is unity in the faith and unity in the knowledge of the Son of God.
 2. Unity is much more than an absence of disagreement or contention. Dictatorships have those qualities and those who disagree are executed or imprisoned.
 3. Our unity of the Spirit cannot be organized or controlled.
 4. True unity is not brought about by ONE leader "knowing the truth" and dictating what is to be.
 5. Servant Leaders attempt to get everyone involved in seeking God's Will for themselves as well as the entire congregation.
 6. True unity consists of purposes with common goals.
 7. We are not to have simply knowledge "about" Christ but knowledge "of" Christ.
Philippians 3:10
 8. When this is achieved, everyone wins.
- J. The Model of Paul.
 1. Servant Leadership has direction. Philippians 3:12
 2. It is willing to become a model. 1 Corinthians 11:1
 3. It fights personality worship. 1 Corinthians 1:12
 4. It seeks to build and spread God's Kingdom, not to build one's own kingdom.
 5. It does not seek to control and dominate the lives of others, but to be a model and encourage others to do what is right. Romans 12:1-2
 6. No human model apart from Christ is perfect. Philippians 3:13
 7. But, we can learn from their weaknesses and failures as well as from our own.
- L. As a Servant Leader, you may be treated like a servant and never thanked. Luke 17:6-10

5. **The Ideal Model.**

- A. The Servant Leader must be ready to give to others whatever God has given to him or her. The Servant Leader owns nothing; all he or she has comes from the Lord and is readily available to be given to anyone who needs it.
- B. Jesus set the example. John 13:12-15
- C. Jesus not only spoke the truth but He lived it.
- D. We are promised blessing if we do too. John 13:16-17
- E. A Servant Leader must not fall into the worldly trap of "do what I say, not what I do."
- F. The disciples did not learn theological truth in just a classroom setting, they learned it in the crucible of life. 1 Peter 2:21
- G. The Lord has called us to a leadership style that is not natural.
 - 1. The Servant Leader must not require a ministry to himself.
 - 2. Christ's disciples initially wanted to be leaders in order to be served and recognized.
 - 3. The Lord came to serve even to the point of giving His life away for the benefit of others. Matthew 20:25-28
- H. To become spiritually great, Servanthood is required.
- I. To be first, you must become a Servant.
- J. We must follow Jesus' example of serving and giving.
- K. The worldly imitation is used as a strategy to gain the will of the leader.
- L. Jesus is not talking about adopting the "role" of a Servant or an organizational style, but actually becoming a Servant.
- M. The benefit of the people one leads is the main goal. They are not the means to another end.

6. **A Working Model.**

- A. God wants us to be examples to others. In order for us to be examples to the "flock," we must be following the Chief Shepherd. We must be allowing the Holy Spirit to fill us with the fruit of the Spirit and to endow us with whatever He chooses to entrust to us. We must serve the Lord and His flock willingly and eagerly and be examples who reflect the character of Jesus Christ.
- B. Peter Gives Us the Information. 1 Peter 5:2-3
 - 1. He did not write from a position of ecclesiastical hierarchy or political power, but as a "fellow-elder."
 - 2. Servant Leadership was as unnatural to Peter as it is to us.
- C. Shepherd God's Flock.
 - 1. The entire concept of serving as a leader in Christ's Kingdom relates to people more than tasks.
 - 2. We are to remember that it is God's flock and not ours. They are His sheep of His pasture, as are we.
 - 3. We must be careful how we lead and feed His flock.
- D. Serve Willingly.
 - 1. While it is true that we "ought" to serve Him, if the only reason we do it is because we "ought" to, we will usually end up involved in legalism and judging others.
 - 2. Seldom does joy accompany that which is done as moral duty.
 - 3. We should not lead simply and purely out of a sense of obligation.
- E. Serve Eagerly.
 - 1. This excludes motives of personal gain.
 - 2. There is a clear yet subtle temptation to use our position for personal power or advancement.
 - 3. The Servant Leader must be a Servant first and a Leader second. One must not first aspire to be a leader.
 - 4. The test: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous and more likely themselves to become servants?
 - 5. The "minister" must lose his life as the absolute leader, the one who is the center of all activity, head and shoulders above the congregation, in order to find his true life as a servant, as the **RELEASER** of the ministry of the people.

6. The minister's task is to free people from dependence upon anyone or anything except God and help them discover their ministry.
 7. Those who lead with eagerness usually stimulate eagerness in others.
- F. Serve as Examples.
1. Most leaders tend to lead by asserting their authority.
 2. The example must include, "not lording it over them."
 3. Authority in the community is derived not from the holding of a certain rank, not from a special tradition, not from old age or long membership, but from the performance of a ministry in the Spirit. The obedience of all is due to God, Christ, the Spirit. Only a limited and never a unilateral obedience is due to other men in the community. The consequence of the obedience of all to God, Christ and the Spirit is voluntary and mutual submission, the voluntary ministry of all to all."
(Hans Kung, The Church)
 4. To be the example that we are to be involves following the Chief Shepherd.
7. Leading like a Shepherd.
- A. Our greatest task is to help every person follow Jesus as the Chief Shepherd. Our greatest desire should be for them to fix their eyes upon Jesus and to run the race set before them with great perseverance, looking unto Jesus, the author and finisher of the faith (Hebrews 12:1-2). It is our joyous task to encourage and enable them to do that.
 - B. The Shepherd Knows the Sheep. John 10:11,14
 1. A shepherd had a very personal relationship with their sheep.
 2. The Shepherd was closely involved with each of his sheep from their birth to their death.
 3. He cared for their every need and protected them.
 4. We need to know those we lead and find out where they are in life.
 5. All of our interpersonal relationships require the spirit of a Servant whether direct leadership is involved or not.
 - C. The Sheep Know the Shepherd. John 10:4-5
 1. This requires an open relationship.
 2. We have to conduct ourselves so that people want to know us.
 3. This involves a degree of trust which must be earned.
 4. It is a relationship of mutual involvement.
 - D. Laying Down Our Lives. John 10:11
 1. We can never lay down our lives as atonement for the sins of others, but we may be called upon to lay down our lives in other ways.
 2. This means we are available to them even when it is inconvenient or not desirable.
 3. There are many risks and scores of inconveniences for Servant Leaders who care about "those allotted to their charge."
 - E. A Good Shepherd Leads.
 1. People will not automatically follow your lead just because you realize you are a leader.
 2. Trust cannot be legislated.
 3. Trust is built with time, patience and specific acts of service.
 4. Effective leadership requires that we "go ahead" of the sheep. We do not merely "tell" them but "show" them.
 5. To lead, one must be in sight of the flock.
 - F. There Shall Be One Flock. John 10:16
 1. Human shepherds tend to divide their flock and to separate their flocks from other flocks.
 2. However, in Christ's Kingdom, there is ONLY ONE CHIEF SHEPHERD, and this is Him!
 3. Within the Kingdom of God there is ONLY ONE FLOCK.
 4. Thus, one of the temptations we face as leaders is to build our own personal kingdom. This is often very subtle in its presentation and frequently begins out of a genuine love for the flock and a reciprocal love being returned. Then eyes get off the Lord and onto the leaders.
 5. We must beware of the "we-they," "in-out," "pure-impure" syndromes.

6. The Lord invites people to enter His flock. We tend to drive them away by our own criteria.
 7. Servant Leaders must be Life Builders.
8. Warnings to Bad Leaders:
- A. Servant Leaders are accountable to God ultimately, and He will hold us accountable for how we lead and care for His people.
 - B. It does indeed matter to God when His people are neglected or abused by leaders who become selfish or corrupted by money or power. God does not want His people ruling like the Gentiles.
 - C. Woe to the shepherds who only take care of themselves.
Ezekiel 34:1-10
 1. They did not strengthen the weak.
 2. They did not heal the sick.
 3. They did not bind up the injured.
 4. They did not go after the strays.
 5. They did not search for the lost.
 6. They ruled with harshness and brutality.
 7. They scattered the flock.
 8. God is against such shepherd. Ezekiel 34:10
 9. They are accountable to Him.
 10. He will remove their "flock."
9. Leaders and Followers:
- A. To be a true disciple of Jesus, we are told that we must deny ourselves, take up our cross and follow Him (Mark 8:34). Of course, that demands a great deal of commitment and obedience. If we are to obey the Lord, we must become active participants of His Body, the Church. This requires that we become servants of Christ and servants of One Another.
 - B. Christ calls us to be both leaders and followers.
 - C. A true Servant Leader must be a good Servant Follower.
1 Corinthians 16:15-18
 - D. We are to imitate our leaders just as they imitate Christ.
1 Corinthians 11:1; Hebrews 13:7
 1. The proof of our love for Christ is our obedience to Him.
John 14:15,23,24
 2. We are to obey the leaders that point us toward a life of obeying Christ. Hebrews 13:17
 - E. A Servant Leader realizes responsibility. Hebrews 13:17
 - F. All of us must first seek to please God, not men. Galatians 1:10
 - G. We should stop being influenced by those who are not Servant Leaders of Jesus Christ and who instead have their own agendas.
 - H. Our ultimate master is Jesus Christ and no one can serve two masters. Matthew 6:24
10. Some Important Do's and Don'ts:
- A. In the natural world, leaders exalt themselves. The key descriptive word is "pride." They "push" and "press" and "politic" in order to gain personal power and recognition. In the Kingdom of our Lord, those tactics lead to certain failure.
 - B. The invitation to follow Jesus Christ is extended to everyone since God is no respecter of persons.
 - C. A person who is truly free is free to serve. 1 Corinthians 9:19
 - D. Servant Leadership is a choice.
 - E. Love has to be the basic motive of Servant Leaders. They must not see merely tasks but people. They have "long-range" goals along with their "short-range" strategy. Part of the long range must be to enable people to grow to maturity.
 - F. We must want to win people to Christ and for Christ.
1 Corinthians 1:9; 9:27
 - G. Servant Leaders must serve the person and purposes of God.
2 Corinthians 4:5

- H. The temptation gets the most subtle when things don't seem to be going very well and one feels that others are not following as they should be or offering the appropriate appreciation.
- I. When the Servant Leader begins to feel this way, he must begin again to seek the Lord.
- J. A Servant Leader must not try to fake it when he doesn't have the answer.
- K. The Servant Leader must beware of pride:
 1. Pride says to go it alone. God says to go with Him.
 2. Pride says follow our instincts. God says follow Him.
 3. Pride says rely on human knowledge and rationale. God says rely on Him.
 4. Pride says "fake it." God says let the truth set us free.
 5. Pride says never appear weak or uncertain. Gods tells us that His strength comes through our weakness.
 6. Pride invites people to follow us. God says to follow Jesus.
- L. The Servant Leader is kind and gentle. 2 Timothy 2:24-25
 1. The usual human response to difficult situations is to either "fight" or "flee."
 2. We are to do neither.

11. Putting It All Together:

- A. Servant Leadership is not natural. It requires the supernatural, the very presence and power of God.
- B. Summary of Major Principles:
 1. All Christians need to understand the principles of Servant Leadership.
 2. Servant Leadership begins with the mental attitude.
 3. Love is essential for Servant Leadership.
 4. Biblical Models teach us about Servant Leadership.
 5. The role of the Good Shepherd helps us to understand what it means to be a Servant Leader.
 6. Servant Leaders must be Servant Followers.
 7. Servant Leaders are accountable to God.
 8. Servant Leaders choose to lead in that manner.
- C. A Servant Leader does not use these principles to evaluate others but to evaluate oneself.

12. Practical Principles:

- A. Leadership is the art of influencing and directing individuals in such a way as to obtain their willing cooperation, confidence, and respect in order to accomplish the objective.
- B. Supervision is the art of checking on the progress of actions without undue harassment.
- C. The Responsibilities of the Leader include the accomplishment of the objective while considering the welfare of the individuals who are assisting.
- D. The Leader is directly involved in problem solving.
 1. The attitude is "How do we solve this?"
 2. The Leader can recognize a problem and investigate the details.
 3. The Leader can then make an estimate of the situation and look at alternative solutions and ramifications.
 4. The Leader then is one who takes action.
- E. The Leader Must:
 1. Be willing to assume responsibility.
 2. Be willing to make decisions.
 3. Be willing to lovingly confront.
 4. Be willing to listen.
 5. Be willing to make changes.
- F. Leadership Traits:
 1. Accountability to those in authority over him and to those whom he leads.
 2. Bearing in appearance and personal conduct.
 3. Courage is a mental quality which recognizes fear of danger or criticism but enables the individual to meet danger or opposition with calmness and firmness.
 4. Decisiveness that includes the clear expression of the decisions made.
 5. Dependability in the performance of duty.
 6. Endurance in handling the common things of life without giving up.
 7. Initiative in seeing what has to be done and then commencing a course of action.

8. Integrity in character and moral principle.
9. Judgment, which involves weighing all facts and possible solutions.
10. Justice in being impartial, consistent and fair.
11. Knowledge relating to the task at hand and of those that one seeks to lead.
12. Loyalty first of all to the Lord and then to others.
13. Tact in communicating to others the objective without creating undue offense.
14. Unselfishness with personal time and energy. Not seeking one's own personal comfort.

13. Vision:

- A. The Leader must be a Visionary.
- B. The Leader must Communicate the vision and encourage people to serve.
- C. The Vision is the essence of Life and Hope.
- D. The Leader is the Keeper of the Vision.
- E. Vision requires the ability to see what God wants done.
- F. We then trust God:
 1. Begin with His revealed will.
 2. Be available for use by Him.
 3. Maintain an enduring confidence in His word.
- G. What is involved in the accomplishment of a Vision?
 1. A realistic Appraisal of the present situation.
 2. What is the Potential?
 3. What Resources are needed to accomplish the Vision?
 4. Are the Spiritual Factors considered?
 5. Is there the Courage to take the Steps of Faith?
 6. Is there the Patience to Persevere?
- H. Without vision, a leader has planned to fail. Proverbs 29:18

14. Leadership Evaluation:

- A. Do you think independently but are still teachable?
- B. Can you use disappointment creatively?
- C. Do you retain control of yourself when things go wrong?
- D. Do you benefit from criticism?
- E. Do you readily secure the cooperation and respect of others?
- F. Can you lead without forcing the issue of authority?
- G. Are you known as a peacemaker?
- H. Can you be trusted to handle difficult or delicate situations?
- I. Can you accept opposition to your viewpoint without considering it a personal affront?
- J. Can you make and keep friends?
- K. Are you unduly dependent on the praise and approval of others?
- L. Are you at ease in everyone's presence?
- M. Are you really interested in people?
- N. Do you possess tact?
- O. Do you anticipate the likely effect of a statement before you make it?
- P. Do you possess a strong and steady will?
- Q. Do you nurse resentments?
- R. Are you a Visionary?
- S. Do you welcome responsibility?
- T. Are you in the grip of a Master Love and Master Passion??