

IT THUNDERED, I BELIEVE

OUTLINE

- I. Introduction - to consider that the security of the believer is kept by the sovereign power of Christ.
- II. Reading - John 12:23-36
 - a. v.28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.
- III. Believing is essential to understanding eternal security
 - a. John 3: 9-12 Nicodemus answered and said unto him, How can these things be?10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?
 - b. Definition of the word believe as written in the Greek
 - i. The first word *pisteuo pist-yoo'-o* place confidence in of the thing believed; to credit, have confidence in a moral or religious reference.
 1. used in the NT of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of soul to trust in Jesus or God as able to aid either in obtaining or in doing something: saving faith
 2. mere acknowledgment of some fact or event: intellectual faith, to entrust a thing to one, i.e. his fidelity; to be entrusted with a thing
 - ii. The second word *pistis pis'-tis* ,(faith)conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and joined with it
 1. As relating to God; the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ
 2. As relating to Christ; a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God
 3. As the religious beliefs of Christians; belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same
 - iii. The third is the prime verb *peitho pi'-tho* Either means to persuade or be persuade
 1. A. to be persuaded, to suffer one's self to be persuaded; to be induced to believe: to have faith: in a thing
 2. to listen to, obey, yield to, comply with, to trust, have confidence, be confident
 - c. To Believe - as define in the gospel must be define in the context of repentance and faith
 - i. The New Hampshire confession of repentance and faith - "We believe that repentance and faith are sacred duties and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on him alone as the only and all-sufficient Savior."
- IV. Definition of messiah - According to Easton, the definition," Messiah (Heb. mashiah), in all the

thirty-nine instances of its occurring in the Old Testament, is rendered by the LXX. "Christos." It means anointed. The Lord commanded Aaron to be anointed as a priest Ex 28:41. God had Elijah to anoint two, one king and one prophet, in 1Ki 19:16. Priests, prophets, and kings were anointed with oil, and so consecrated to their respective offices.

The great Messiah is anointed "above his fellows" Ps 45:7. Therefore, he embraces in himself all the three offices. The Greek form "Messias" is only twice used in the New Testament, in John 1:41 and 4:25 (R.V., "Messiah"), and in the Old Testament the word Messiah, as the rendering of the Hebrew, occurs only twice Da 9:25, 26 R.V., "the anointed one". The first great prophecy, when God spoke to Satan in Ge 3:15, contains in it the germ of all the prophecies recorded in the Old Testament regarding the coming of the Messiah and the great work he was to accomplish on earth. The prophecies became more definite and fuller as the ages rolled on; the light shone more and more unto the perfect day. Different periods of prophetic revelation have been pointed out: 1. The patriarchal; 2. The Mosaic; 3. The period of David; 4. The period of prophetism, i.e., of those prophets whose works form a part of the Old Testament canon. The expectations of the Jews were thus kept alive from generation to generation till the "fullness of the times" when the Messiah came "made of a woman, made under the law, to redeem them that were under the law." In him all these ancient prophecies have their fulfillment. Jesus of Nazareth is the Messiah, the great Deliverer who was to come."

- a. As prophet - Acts 3:20-23 - Chosen by God above the other prophets, Mathew 17:1-8
 - b. As priest - Hebrews 7:22-28 describes his priesthood. The blood of Christ is the only acceptable sacrifice before God.
 - i. Jesus became the first fruit of the New Testament covenant and approved by God when he was baptized by John the Baptist in Mathew 3:13-17
 - c. As king - Heb: 1: 1
 - i. Definition of glory - The definition for glory is {4a) to impart glory to something, render it excellent, 4b) to make renowned, render illustrious, 4b1) to cause the dignity and worth of some person or thing to become manifest and acknowledged}
 - ii. Christ being glorified by the Father-John 12:28.
- V. The promise of eternal security - John 10: 27-30 My sheep hear my voice, and I know them, and they follow me:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.30 I and my Father are one.
- VI. Conclusion - through the office of the messiah - Jesus is the author and finisher of our salvation. As prophet He knows the absolute truth. As priest He is the only one that can approach God on our behalf and offer the acceptable sacrifice that will appease the offense toward God. As king He has the power to extend grace that reveals the glory of God's love. A believer that has come to repentance through faith has yielded to King Jesus and trusted Him with the security of his soul. He is no longer the keeper of it. Once Jesus has extended grace and that soul has been preserved it is kept for all eternity because of the glory that God has given the Son.