

# SALVATION AND DISCIPLESHIP

## Chapter One

### Faith and Works

One does not have to read very far in the Bible until they come face to face with two distinct lines of revelation which, at first reading, seem to be a contradiction. There are Scriptures that set forth salvation being offered as a free gift. There are other Scriptures that seem to teach that salvation is based upon works.

All those who are familiar with the Bible are well aware of the Scriptures that teach that salvation is offered as a “free gift” and must be accepted as a “free gift.”

We see another offer in the Scriptures that is based entirely upon obedience, works and sacrifice. A failure to reconcile these two lines of revelation has led many to the false assumption that it is possible for a saved person to lose their salvation.

The belief that one must work for salvation, and that one day may lose that salvation for which they have so diligently worked, is in direct conflict with what the Bible teaches on the matter of salvation. The only way to solve this seeming contradiction, and end the confusion, is to follow one of the basic rules of Bible study.

**“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (II Timothy 2:15)**

By applying this rule we have no trouble understanding that these offers, both salvation and works, are made to the same person. But they are made under a completely different set of circumstances, and in many cases, as we shall see in our next lesson, could be made at different times.

The first offer is the offer of a FREE salvation, without works of any kind, and is made BEFORE a person is saved. The offer requiring obedience, work and sacrifice is made to the same person; however, this offer comes only AFTER one has accepted the first offer, the offer of salvation.

Unless you accept the first offer, you will never receive the second. The first offer, then, is the offer of salvation. The second offer is to the Believer, the offer of discipleship.

When we study the Scriptures in their proper setting (rightly dividing the Word of truth) we can readily see that one set of Scriptures all show that salvation is offered as a FREE GIFT, without works.

Discipleship, on the other hand, is the results of obedience, devotion and sacrifice of the one who is saved. One, therefore, must never take the Scriptures that pertain to discipleship and make them a condition for salvation.

The reason salvation must be received as a FREE GIFT is easy to explain. The cost is far beyond any human ability to pay the price.

**“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from**

**your fathers;  
But with the precious blood of Christ, as of a lamb  
without blemish and without spot.” (I Peter 1:18, 19)**

Instead of debating the issue we shall let the Word of God settle the matter of whether salvation is offered as a free gift or achieved by works.

**“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.” (John 4:10)**

**“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” (John 10:28)**

**“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Romans 6:23)**

**“Thanks be unto God for his unspeakable gift.” (II Corinthians 9:15)**

These are only a few of the many Scriptures bearing on this subject. We add to these Scriptures four brief verses, Romans chapter five, verses fifteen through eighteen, which refer to salvation being a “gift” and “free gift” six times.

**“But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.**

**And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.**

**Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.” (Romans 5:15-18)**

Not only does the Bible make plain that salvation must be received as a “free gift,” it also makes plain that salvation is “not of works.”

**“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” (Ephesians 2:8,9)**

**“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.” (Titus 3:5)**

On the subject of the possibility of one losing their salvation, again we shall let the Word of God settle this question.

**“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” (John 5:24)**

**“My sheep hear my voice, and I know them, and they follow me:  
And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.  
My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.” (John 10:27-29)**

**“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee.” (Hebrews 13:5)**

**“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.” (Jude 1:24)**

These Scriptures alone should be enough to convince the most ardent supporter of a Believer losing their salvation of the folly of such a theory. For those who are still not convinced, we close our first lesson on what the apostle Paul had to say concerning this matter.

**“What shall we then say to these things? If God be for us, who can be against us?  
He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.?” (Romans 8:31, 32)**

These two questions, posed by Paul, deserve our utmost attention. Why should God be for us enough to save us, when we were dead in trespasses and sin, and then turn against us after we become His children?

Would God have paid such a tremendous price for our redemption if He was not willing to go all the way with our salvation? It is just as easy for God to keep a person saved, as it is for Him to save a person in the first place.

Paul goes on to ask:

**“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword?” (Romans 8:35)**

Then, Paul continues the list with verse 38, and closes the list with verse 39.

**“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” (Romans 8:38, 39)**

Paul lists all of the things that are impossible to separate the Believer from the love of God. One would be hard pressed to come up with anything to add to this list.

There are those who would agree that none of these things are able to separate the Believer from the love of God, but they say “I can take myself out of the love of God.” Paul anticipated that there would be those who would suggest such. This is why he ended the list with the words, “nor any other creature.” This means you!

There is nothing more to be said that would give any more assurance to the Believer than to know that there is “nothing created,” or anything in creation, that is able to separate the born again child of God from the love of God that is in Christ Jesus. Our salvation could not be made more complete. The Word makes it plain that when a person is saved, they will remain saved.

As we progress in our study of Salvation and Discipleship we see the provisions that God made to ensure that when a person is saved, they remain saved. There are those who use the excuse that you will not be saved until you are sure you can “live the life,” or be able to “hold on,” until the end. As long as a person believes this, they will never be saved, for it is not up to the person to save themselves. If it was up to us to save ourselves, none would, or could ever be saved.

Salvation is totally in the hands of God, from start to finish. You have only one of two choices, to receive what God has provided, or to reject the offer of a complete salvation. You have everything to gain, and absolutely nothing to lose by just receiving this offer of salvation.

**“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”  
(Revelation 3:20)**

## Chapter Two

### Salvation and Discipleship

In our first lesson we contrasted the difference between salvation and discipleship. We closed the lesson by quoting a number of Scriptures that leave no room for doubt that the Bible teaches that salvation is offered as a Free Gift, but discipleship is dependant upon obedience and service.

First, one must come to Christ for salvation before they can follow Christ as His disciple. Right here is where much of the preaching breaks down, by making the obedience of discipleship a requirement for salvation.

In the commission we are told to first “preach the gospel,” that people may hear and be saved. Then we are told to “teach them to observe.” These two distinct and different revelations should never be confused one with the other. It is one thing to come to Christ for salvation, and it is quite another thing to follow Christ as a disciple.

To teach that one must do this thing or that thing, or give up this thing or that thing to be saved would then make salvation dependant upon works, which is a contradiction of the Bible teaching of the doctrine of grace.

**“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”  
(Ephesians 2:8, 9)**

When it comes to teaching what the Bible says concerning salvation and discipleship, the rule of “rightly dividing the word of truth” must be observed. We should never apply Scriptures relating to conduct that is required for discipleship as a condition for salvation.

We covered the requirement for salvation quite throughly in our first lesson. Now we come to what is required of a disciple.

If coming to Christ results in a free salvation, why does the Bible place so much emphasis upon works? The answer to this question is that there is far more to the Christian’s life than just having salvation. Christians are to be “followers of Christ.”

The only way that a Believer will ever know “that good and acceptable and perfect will of God” is to know the true meaning of what it is to be a disciple.

We find two kinds of rest mentioned in Matthew chapter eleven, verses twenty eight and twenty nine.

**“Come unto me all ye that labour and are heavy laden, and I will give you rest.  
Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” (Matthew 11:28, 29)**

The first “rest” is the rest of salvation given freely by our Lord to all who come to Him. Just by coming to the Lord Jesus Christ one may receive rest. “I will GIVE you

rest.” There is nothing one can do to earn this “gift;” for to do so it would then cease to be a gift.

Jesus goes on to say that there is more than just receiving the gift of rest, the free gift of eternal life. He also tells us how one may find another rest, “rest unto your souls.”

It is very important to remember that the first rest is a gift, “**I will give you rest.**” The other is an entirely different invitation. He says, “**Take my yoke upon you, and learn of me**” and “**Ye shall find rest unto your souls.**” This invitation is based upon a different set of conditions. The first rest is coming to Christ. The second rest is taking the yoke of service and following Christ. The first rest is to “have life.” The second rest is find, or “to know life more abundantly.” “**I am come that they might have life, and that they might have it more abundantly.**” (John 10:10b)

In this day and age we hear very little about this precious truth, the difference between salvation and discipleship. Perhaps this is the reason that so many Christians are so shallow, with no real meaning or purpose to their life. Others are running to and fro searching for the key that will unlock the secret to the abundant life they hear so much about, but seldom see put into practice.

Unless a Believer knows the difference between coming to Christ for salvation, and following Christ for discipleship, they will never experience the meaning of having life and life more abundantly. They will go on in their uncertainty, putting the cart before the horse, so to speak, thinking they have to work to keep their salvation. They will always be wondering if they have done enough, and will never know the joy of the abundant life that comes from good works AFTER THEY ARE SAVED.

Many, when asked if they have “eternal life,” can only say “I hope so.” without the full assurance that could be theirs by simply receiving the gift of a complete salvation bought and paid for by the blood of the Lord Jesus Christ.

**“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.” (I Peter 1:18, 19)**

**“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.” (I John 5:13)**

I know I am being repetitive, but I do so on purpose, for I do not want there to be any misunderstanding regarding salvation and discipleship. Receiving Christ always results in salvation.

**“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” (John 6:37)**

**“Come unto me all ye that labour and are heavy laden, and I will give you rest.” (Matthew 11:28)**

Taking up His cross and following Him results in discipleship. We quote one of the six times the cross of discipleship is mentioned in the gospels.

**“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” (Luke 9:23)**

The conditions set forth in the Bible pertaining to discipleship have nothing to do with the conditions pertaining to salvation.

As we study the Bible we soon learn of two kinds of Believers; those who are only satisfied with coming to Christ for salvation, and those who have learned the lesson of a victorious Christian life by yielding their body as a living sacrifice to the One who bought them. The Bible classifies these two kinds of Believers as “carnal” and “spiritual.”

The “carnal” Believer is likened to Israel who was out of Egypt forever by the shed blood of a lamb, but wandered in the wilderness of defeat. They never reached the land of Canaan, the obedient life. It took God only one night to get Israel out of Egypt, but for some, He was never able to get Egypt out of them. Yes, there are Believers who are in the light, but never learn to “walk in the light.”

As we progress in our study on salvation and discipleship we will see why Jesus cautions those who want to be a disciple. There are conditions set forth to become a disciple, as well as the possibility of losing or forfeiting discipleship. These conditions have nothing to do with one’s salvation.

Keep in mind that salvation must be received as a gift. There is no other way one can have salvation, for the cost is beyond the ability for any person to purchase or work for salvation.

If salvation is not dependant upon works it, therefore, cannot be lost by not working. But discipleship, which depends entirely upon works, obedient service and sacrifice, may be and often times is lost.

Because of the failure of some to distinguish between Scriptures relating to salvation and those relating to discipleship has led to the distorted view that one may lose their salvation. This error is a direct result of applying human reasoning to understanding the Word of God. Human reasoning cannot accept what the Bible teaches about salvation and therefore, must add works.

This was the problem in the Church at Corinth. Paul reminded them, in I Corinthians chapter two, that understanding the Scriptures could not be by human reasoning. Here is what Paul says concerning the matter.

**“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.” (I Corinthians 2:1)**

**“And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power:  
That your faith should not stand in the wisdom of men, but in the power of God.  
Howbeit we speak wisdom among them that are perfect:**

**yet not the wisdom of this world, nor of the princes of this world, that come to nought:  
But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.” (I Corinthians 2:4-7)**

Again, we read in I Corinthians chapter two, verse eleven:

**“For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.” (I Corinthians 2:11)**

This verse tells us that the unsaved person is limited to only the knowledge of the world and knows nothing about the things of God. Only a person who has the Spirit of God can understand the things of God.

**“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.  
Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.  
But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”  
(I Corinthians 2:12-14)**

When it comes to salvation, human reasoning readily accepts that it must be by human behavior. This is the reason why many take the Scriptures that apply to the followers of Christ (discipleship) and make them a condition for salvation.

## Chapter Three

### Peace with God and Peace of God

There are a number of highly descriptive terms used in the Bible to show the vast difference between just having salvation and being a disciple. In this lesson we will review some of the Scriptures on the subject. We will see the difference of making PEACE WITH GOD, and possessing THE PEACE OF GOD.

Paul makes plain in his letter to the Colossians that peace WITH God was accomplished by the death of the Lord Jesus Christ on the cross.

**“And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, In the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight.”  
(Colossians 1:20-22)**

**“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” (Romans 5:1)**

Even if one does nothing more than just receiving the Lord Jesus as their Saviour, they will have made peace “with” God,” and they will one day be in Heaven. However, there is far more to the Christian life than just being saved. The accumulation of possessions in this life cannot be compared to what the Believer will have in Heaven, in the next life.

**“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:  
But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.” (Matthew 6:19, 20)**

The Bible speaks to Believers of “rewards for faithful service.”

**“If any man’s work abide which he hath built thereupon, he shall receive a reward.” (I Corinthians 3:14)**

**“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”  
(Revelation 22:12)**

The Bible speaks to Believers of “receiving a crown.”

**“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.” (Revelation 3:11)**

These Scriptures are not talking about salvation. These Scriptures alone should be incentive enough for a person to search the Scriptures to find out what the Bible is talking about.

All Believers will one day stand before the “Judgment Seat of Christ.” **“...for we shall all stand before the judgment seat of Christ.” (Romans 14:10b)** We are given a clear picture of what will take place at this time.

**“Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. (I Corinthians 3:13-15)**

The choice must be made in this life whether the Believer will receive a reward, or stand before the Lord empty-handed, “being saved, so as by fire.”

Not only will there be rewards in Heaven, but obedience and service to the Lord Jesus Christ also brings rewards in this life.

First, a wonderful reward we can have in this life is the PEACE OF GOD. **“And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.” (Philippians 4:7)**

**“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” (Colossians 3:1)**

**“And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” (Colossians 3:15, 16)**

Second, the Bible tells of another distinct possibility, that of an “abundant life.”

**“The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.” (John 10:10)**

It takes very little discernment to see that there is a world of difference between having “life,” and having “life more abundant.” We have “eternal life” by simply coming to Christ and trusting Him for salvation, as stated in Matthew 11:28. However, we can never experience the “abundant life” until we have taken up the “yoke of discipleship.” Yes, you can go to Heaven without being a disciple, but you will never know peace, joy and assurance without taking up His cross and following Him.

The Bible also speaks of “a well of water” and “rivers of water.” Again there is a vast difference between just having “a well of water” within that will only quench your thirst, and having “rivers of living water” flowing out to quench the thirst of others.

**“Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” (John 4:13, 14)**

To have this “well of water springing up into everlasting life” one only has to ask. **“And whosoever will, let him take the water of life freely.” (Revelation 22:17)**

Jesus says, **“If any man thirst, let him come unto me and drink.” (John 7:37)** Jesus does not stop with verse thirty seven, with the offer of the water of life, but goes on to say:

**“He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the spirit, which they that believe on him should receive.” (John 7:38, 39)**

I trust you can see the difference between “a well of water” and “rivers of living water.” The Scripture does not say just a river of water, a rippling stream or a stale brook, but “rivers” (plural) flowing out to others. This, my friend, is discipleship.

What this old world needs most is for Believers to remove the wood, hay and stubble (debris) that is restricting the flow of the “water of life” flowing out to others.

Christians need to know, not only the “good” and “acceptable,” but the PERFECT will of God. There are three words in the New Testament that give us all the information necessary to know the will of God; to fulfill the plan and purpose in life that God has for each of His children. These three words are not clothed in some deep theological mystery, but are simple everyday words that all may understand. The words are:

(1) PRESENT

(2) CONFORMED

(3) TRANSFORMED

We do not have to search for these words for all three words are found together in two Scripture verses.

**“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” (Romans 12:1, 2)**

The instructions are plain. FIRST, if we are to know the perfect will of God, we must “present our bodies”. It doesn’t say to present our gifts, talents, voice, musical abilities, but “present your bodies.” The word “present” in this Scripture means to “present as a gift.”

One word for “present” is the word “yield.” It simply means to let God have what He has already purchased. This means:

**“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” (I Corinthians 10:31)**

**“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” (Colossians 3:17)**

**“For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (I Corinthians 6:20)**

**“Ye are bought with a price; be not ye servants of men.” (I Corinthians 7:23)**

SECOND, “be not conformed.” This means “not to be fashioned like” or “act in accordance with,” or “be twisted together with the world.”

THIRD, “but be ye transformed.” To be transformed one must start “by the renewing of the mind.” This may mean some changes in viewing, listening and reading habits to **“Let this mind be in you, which was also in Christ Jesus.” (Philippians 2:5)**

**“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.” (Philippians 4:7-9)**

**“Let this mind be in you, which was also In Christ Jesus,” (Philippians 2:5)**

We make peace WITH God by coming to Christ. To have the peace OF God we must follow Christ. We have the “rest of salvation” by coming to Christ. We have “rest unto our souls” by taking the yoke of service.

We have “life” by coming to Christ. To know the “abundant life” we must be obedient to Christ. We can have the “well of water” that springs up into eternal life by asking the Lord Jesus Christ. To have the “rivers of living water flowing out to others” we must take up the cross and follow Christ.

## Chapter Four

### Discipleship

In our fourth lesson on Salvation and Discipleship our subject will be the call, as well as the fall of a disciple.

Before we get to our lesson, may I reiterate what we have stated so often in the first three lessons. It is impossible to lose ones salvation. If you have salvation, you received it as a gift, not by works, (Ephesians 2:8, 9). Therefore, if you did not earn salvation by works, you cannot lose salvation by not working.

Discipleship, on the other hand, is attained by works of obedience and sacrifice and therefore can be lost.

I have no fear of losing my salvation; however, I am well aware of the possibility of losing the opportunity of sharing the Word of God with others.

The apostle Paul voiced his concern about the same thing. He had no fear of losing his salvation. **“I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” (II Timothy 1:12b)** But when it came to his calling, or discipleship, it was a different matter.

**“But I keep under my body, and bring it into subjection:  
lest that by any means, when I have preached to others,  
I myself should be a cast away.” (I Corinthians 9:27)**

Paul is not expressing fear of losing his salvation, but his fear that after having preached to others he would one day be set aside, no longer used of God, and in the end would lose his rewards.

**“If any man’s work shall be burned, he shall suffer loss:  
but he himself shall be saved; yet so as by fire.”  
(I Corinthians 3:15)**

Paul was well aware, as all good Christians should be, of the possibility of losing the most important part of the Christian life, discipleship.

One cannot lose the “peace with God” made possible through Christ’s death on the cross, but it is possible to lose the “peace of God” that comes from obedience.

One cannot lose the “well of water springing up into eternal life,” but one can stop the “rivers of living water” that flows out to others.

One cannot lose the “eternal life” given to all who come to Christ, yet one can lose the joy of the “abundant life” that should follow salvation.

As an example we see the possibility of losing all this, in the life of Simon Peter. We begin with Simon’s first meeting with the Lord Jesus.

**“One of the two which heard John speak, and followed  
him, was Andrew, Simon Peter’s brother.  
He first findeth his own brother Simon, and saith unto  
him, We have found the Messiah, which is, being  
interpreted, the Christ.**

**And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.” (John 1:40-42)**

Simon Peter was brought to Christ, by his brother Andrew, as a lost person. He left Christ as a saved person. Outside of his name change from Simon to Simon Peter there is no record of there being any other change at all. Following his first meeting with Jesus, Peter went back to his old occupation, fishing.

It was the second meeting that took place some time later that had such a profound effect upon the life of Simon Peter. This meeting is recorded in Mark.

**“Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea; for they were fishers.  
And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.  
And straightway they forsook their nets, and followed him.” (Mark 1:16-18)**

Keep in mind that this is not the same meeting recorded by John. This meeting is not only separated by time, but in its effect on Peter as well.

Peter’s first meeting with Jesus resulted in his salvation. His second meeting resulted in discipleship.

A Christian’s call to discipleship may happen at the same time they are saved, or it could come some time later, as in the case of Peter.

With the call of discipleship comes a great deal of responsibility. The Bible teaches that we are to “count the cost;” and if we are not able to pay the price, it is far better not to begin than to begin and then give up. In the fourteenth chapter of Luke, Jesus lays down the ground rules for discipleship.

**“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.  
And whosoever doth not bear his cross, and come after me, cannot be my disciple.” (Luke 14: 26, 27)**

**“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”  
(Luke 14:33)**

The word “hate” in verse twenty-six means “to love less;” which is easy to understand. The lesson is simple.

First, a disciple is not to put any earthly family ties above obeying and following the Lord Jesus Christ.

Second, a disciple must be willing to pay the price of discipleship, even at the cost of their life.

Third, a disciple must surrender everything they own to Him. He must be first and foremost in their life.

Jesus then gives two parables to be considered before one makes the decision to be His disciple. The first is likened to “building a tower.” Count the cost to make sure you are willing to finish what you start.

**“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish.” (Luke 14: 28-30)**

The second parable is likened to a king going to war.

**“Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is a great way off, he sendeth an ambassage, and desireth conditions of peace.” (Luke 14:31, 32)**

This is a warning that if one is not willing to take on an enemy perceived twice their size they should reconsider, for the consequences are severe.

**“Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.” (Luke 14:34, 35)**

Jesus says in Luke chapter nine, verse sixty-two: **“No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”**

No one puts their “hand to the plough” to be saved; but after they are saved, if they should decide to “put their hand to the plough” of discipleship, they should make sure they keep it there.

The lesson in this severe warning is clear. The greatest harm done to the cause of Christ is when some well-known religious figure falls. They take a number of others with them, as did Peter. They become of no value to the cause of Christ, only a hindrance. Their lives become a mockery as Jesus states:

**“Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him” (Luke 14:29)**

We will now take you step by step on how one can lose their discipleship; using the apostle Peter as an example.

We may think that Peter began to lose his discipleship when he followed afar off. According to Jesus, he started to lose his discipleship much earlier, beginning when he declared that he knew more than the Lord.

**“Then Peter took him, and began to rebuke him, saying,  
Be it far from thee Lord: this shall not be unto thee.”  
(Matthew 16:22)**

If there ever was a person who could say, “the Devil made me do it,” it was Peter.

**“But he turned, and said unto Peter, Get thee behind  
me, Satan: thou art an offence unto me: for thou  
savourest not the things that be of God, but those  
that be of men.” (Matthew 16:23)**

There is a strange metamorphosis that takes place in a person when they believe they know more than God. This is evidenced in the second step in Peter’s down fall.

**“Then Simon Peter having a sword drew it, and smote  
the high priest’s servant, and cut off his right ear. The  
servant’s name was Malchus.” (John 18:10)**

Peter turned to fighting in the flesh. It is a very short distance from working in the flesh until one has lost all rights to discipleship.

**“Then began he to curse and to swear, saying, I know  
not the man. And immediately the cock crew.”  
(Matthew 26:74)**

Right here is where Peter lost his discipleship. He did not lose his salvation; but he lost his joy and fellowship with the Lord. The next thing we see is Peter weeping bitterly. **“And Peter went out, and wept bitterly.” (Luke 22:62)**

One might think that when Peter wept bitterly that everything would be restored as before, but that did not happen at this time.

Even though Peter lost his discipleship, he did not lose his salvation. The Lord did not cast him away. Jesus was still very much concerned about Peter.

**“And he saith unto them, Be not affrighted: Ye seek  
Jesus of Nazareth, which was crucified: he is risen;  
he is not here: behold the place where they laid him.  
But go your way, tell his disciples and Peter that he  
goeth before you into Galilee: there shall ye see him,  
as he said unto you.” (Mark 16:6, 7)**

This scene takes place at our Lord’s resurrection. Please note the message the angels gave the women, “tell his disciples and Peter.” Peter was no longer considered a disciple.

If there was ever a place in the Word of God that would teach that a saved person could lose their salvation, this would be the place. No Believer could sink much lower than Simon Peter did. If it were possible to lose ones salvation, Peter would have been a prime candidate. The account is recorded in Matthew, chapter twenty-six, verses sixty-nine through seventy-four. I quote just two verses here that tell the story.

**“But he denied before them all, saying, I know not what thou sayest.” (Matthew 26:70)**

**“Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.” (Matthew 26:74)**

After Peter’s vehement denial, the Lord still remembered him. True, he was no longer considered a disciple, but he was not cast away. He did not lose his salvation.

Peter lost his discipleship by denying the Lord publicly three times. His restoration would have to come the same way, by confessing the Lord publicly three times.

**“So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.” (John 21:15-17)**

Yes, Peter lost his ministry of “fishing for men,” but he did not lose his son-ship; and here is why.

**“It is a faithful saying: For if we be dead with him, we shall also live with him:  
If we suffer, we shall also reign with him: if we deny him, he also will deny us:  
If we believe not, yet he abideth faithful: he cannot deny himself.” (II Timothy 2:11-13)**

## Chapter Five

### Safety and Certainty of Salvation

In our fifth and final lesson on salvation and discipleship we will consider NINE BIBLE REASONS why it is impossible for a child of God, one who has salvation, to ever lose that salvation. The first and foremost reason to stand confidently on any Bible teaching is the truthfulness of the Bible.

- (1) The first reason a saved person can never be lost is because of THE UNCHANGING WORD OF GOD.

**“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” (John 5:24)**

We are assured by this direct unqualified statement, along with many others, that **“He that believeth on the Son hath everlasting life” (John 3:36) and shall not come into condemnation.**”

- (2) The second reason a saved person can never be lost is because of THE LOVE OF GOD.

This second reason is very reassuring. If God loved us enough to save us, He certainly does not love us any less after we are saved. In Romans chapter five, verses eight through eleven, His love is declared to even exceed His love for us before we were saved.

**“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” (Romans 5:8-11)**

- (3) The third reason a saved person can never be lost is because of THE POWER OF GOD.

Because of the power of God this third reason is just as convincing.

**“My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my**

**Father's hand." John 10:27-29)**

**"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;  
And being fully persuaded that, what he had promised, he was able to perform." (Romans 4:20, 21)**

**"What shall we then say to these things? If God be for us, who can be against us? (Romans 8:31)**

**Who shall lay any thing to the charge of God's elect?  
It is God that justifieth. (Romans 8:33)**

**Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (Romans 8:35)**

**For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,  
Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Romans 8: 38, 39)**

- (4) The fourth reason a saved person can never be lost is THE OMNISCIENCE OF GOD.

**"Known unto God are all his works from the beginning of the world." (Acts 15:18)**

God knew from the beginning all who would be saved. **"Elect according to the foreknowledge of God the Father." (1 Peter 1:2)**

God would never save someone when He knew beforehand that one day they would be lost. But just because God knows does not relieve a person of the responsibility of accepting God's invitation to come to Christ and receive His free gift of salvation.

**"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Revelation 22:17)**

- (5) We come now to the fifth reason that a saved person will never be lost and that is because of THE PRAYER OF OUR LORD.

**"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.  
And all mine are thine, and thine are mine; and I am glorified in them.  
And now I am no more in the world, but these are in**

**the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.” (John 17:9-12)**

**“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. (John 17:15)**

**“Neither pray I for these alone, but for them also which shall believe on me through their word.” (John 17:20)**

Our security is as sure and certain as the fact that no prayer of the Son of God will go unanswered.

(6) The most compelling reason that a saved person can never be lost is because of THE PRESENT, INTERCESSORY, PRIESTLY WORK OF OUR LORD.

The evidence of this is recorded in a number of places in the Bible. Here are just a few of the Scriptures.

**“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” (Romans 5:10)**

**“Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” (Hebrews 7:25)**

**“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” (Hebrews 9:24)**

**“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” (Romans 8:34)**

**“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” (I John 2:1)**

(7) The seventh reason that a saved person can never be lost is because of THE INDWELLING OF THE HOLY SPIRIT.

**“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond**

**or free; and have been all made to drink into one Spirit.” (I Corinthians 12:13)**

**“For as many of you as have been baptized into Christ have put on Christ.” (Galatians 3:27)**

**“For we are members of his body, of his flesh, and of his bones.” (Ephesians 5:30)**

A child of God is just as secure as the “Body” they become part of when they are saved. No further evidence is needed than the eighth reason why a saved person can never be lost.

- (8) The eighth reason a saved person can never be lost is because once in the “Body of Christ” WE ARE SEALED FOREVER.

**“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.” Ephesians 1:13)**

**“And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” (Ephesians 4:30)**

**“Who hath also sealed us, and given the earnest of the Spirit in our hearts.” (II Corinthians 1:22)**

Since this “sealing” will last until the day of redemption, this sealing of the Holy Spirit guarantees the absolute eternal security of all who are saved.

- (9) The ninth and final reason that must be considered to show that a saved person can never be lost is SALVATION IS A FREE GIFT.

**“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.” (John 4:10)**

**“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Romans 6:23)**

**“Thanks be unto God for his unspeakable gift.”  
(II Corinthians 9:15)**

**“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.  
Not of works, lest any man should boast.” (Ephesians 2:8,9)**

We have given nine reasons why it is impossible for a saved person to ever be lost. We have not given these nine reasons to give aid and comfort to those who have no

desire to live for Christ, but we give them to show the difference between salvation and discipleship.

Salvation depends entirely upon God, and therefore cannot be lost. Discipleship depends upon the Believer, and therefore may be lost. That is why there will be a “Judgment Seat of Christ.” **“For we shall all stand before the judgment seat of Christ” (Romans 14:10b).** Paul reaffirms this truth in II Corinthians chapter five, verse ten.

**“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” (II Corinthians 5:10)**