



**“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life,”**  
John 3:16.

## **Secure and Separated**

**Lesson Aim:** To find in the Bible doctrine of the believer’s security in Christ the motivation to live a separated life.

**L307. Date:** October 1974. **Text:** John 10:27-30; II Corinthians 6:14-18.  
**Topic:** Security: (Of Believers); Sanctification.

Salvation and sanctification are blessed Bible doctrines. Preservation and perseverance are like precious truths taught in the Word of God. Confusion in understanding of those doctrines has kept many from the peace of assurance provided for those who are saved by grace.

Today's study deals with the doctrines of security and separation. The former declares that God's children will be kept in grace so that they will never be destroyed in hell. The latter calls for God's children to so conduct their affairs that they will not be defiled by sin. Security has to do with the eternal destiny. Separation has to do with daily life.

The doctrines of security and separation are companions. Those who are truly saved should be a “peculiar people.” God saved them to be different from the world, an identifiable people, shining as lights in the midst of a dark and degenerate society.

Today's lesson aims “to find in the Bible doctrine of the believer's security in Christ the motivation to live a separated life.” Rather than security being an excuse for sin, it is rather a call for righteousness. If you go away from the study with that guideline laid for your life, the lesson will have accomplished its desired end.

SECURITY IN CHRIST, John 10:27-30

Divine Claim — **“My sheep hear my voice, and I know them, and they follow me,”** John 10:27. Who are those whom the Lord calls “my sheep”? They are Christian believers. Jesus lays His claim of personal ownership upon all Christians. He refers to them as “MY sheep.” Blessed truth! The hearts of God's children respond with joy, **“... We are his people, and the sheep of his pasture,”** Psalm 100:3.

It does not degrade a man to acknowledge that he is not his own; he is bought with a price (1 Corinthians 6:19-20). It rather elevates him. He is a child of the King. He belongs to the family of God Almighty. Jesus claims him as His own!

Divine Gift — **“I give unto them eternal life,”** 10:28. Jesus' word, translated, “I give,” in our English language, means “to give of one's own accord; to bestow; to give as a gift; to give in grace.” It means that eternal life is not a reward for accomplishment or a wage paid for work; it is a free gift of God's grace. Jesus' word, when used with a noun denoting an act or effect, means “to give so as to effect and become the author of the thing given.” That is to say, Jesus is the Author of eternal life which is given to us. Moreover, the verb is in the present tense, denoting continuous action—“I give and keep on giving them eternal life.” The receipt and the maintenance of eternal life is dependent upon the Giver (Jesus) and not the receiver (you or me). He saves and keeps saved those who trust Him.

What does Jesus give? “Eternal life” is the blessing He bestows. The term, **“zoe,”** (translated “life” in our language) occurs two hundred seventy-seven times in the New Testament. It is a noun one hundred thirty-four times and a verb one hundred forty-three times. The term, **“aionion,”** occurs seventy-eight times, in the Greek New Testament. It is translated, “eternal” forty-two times, “everlasting” twenty-five times, and “forever” one time. The term, “eternal life,” occurs eighteen times in the Gospels. Eternal life is a new relationship with God, which is entered by the transforming experience of regeneration, in which the life of eternity (the life of God) lives in the believer. It is a life of eternal duration, never ending, since it is the very life of God lived in man.

The effect of receiving eternal life is that one is “saved” thereby. To be saved means to be made safe. Since the life of God is in the believer, he is as secure in grace as God himself is secure from Satan's power.

Divine Promise — **“They shall never perish,”** 10:28. Have you ever read such an amazing promise? Jesus, the Son of God, declared concerning all believers, “They shall in no wise ever perish.” Talk about security in Christ! There is no security greater than that.

Jesus' promise is three-fold. (1) The believer will never be cast away by

the Lord. **“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. (2) The believer will never be stolen away. Jesus declared that no power is able to pluck him from God's hand (John 10:28-29) because the Wicked One cannot touch him (I John 5:18). Nothing in the material or spiritual world can remove him from the love of God which is in Christ Jesus the Lord (Romans 8:35-39). (3) The believer will not wander away. **“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us,”** I John 2:19.

Jesus' promise is enough. **“They shall never perish!”** If He had said it only once, it would be eternal truth and each believer in every age could have rested serenely upon it. Jesus said it over and again. Compare John 10:28 with John 5:24. **“They shall never perish!”**

Divine Explanation — **“My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand,”** 10:29.

Illustrate the believer's security in Christ by this simple act. Place a coin in the palm of your hand; then close your fingers over it to form a fist. In like manner, the believer is kept in the hand of Christ. Then over that hand place your other hand and tighten your grip securely. In like manner, the believer is kept in the hand of the Father. Then, around your two hands, clasped tightly together, let someone wrap a strong binding tape. In like manner, the believer is “sealed by the Holy Spirit” unto the ultimate consummation of redemption. For someone to get the coin you hold, he would have to break the seal of the binding tape, overcome, the power of your outer hand and then overcome the power of your inner hand. For a child of God to be lost, Satan would have to overcome the power of God the Father, God the Son, and God the Holy Spirit. If Satan could thus get one believer, he would get them all.

How blessedly secure you are in Christ. You are “. . . kept by the power of God . . .” I Peter 1:5. God who saves you is **“. . . able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,”** Jude 24.

## SEPARATED UNTO CHRIST, II Corinthians 6:14-18

One great feature which distinguishes God's people from unregenerate society is that they are holy. To be “holy” means to be “separated unto God.” That makes a person identifiable as a child of God.

There is unceasing pressure upon the believer to be as people about him. He is tempted to yield at one point or another until at last he is hardly identifiable from unregenerate men about him. God's warnings and appeals are intended to fortify the believer against such a course. **“Be not conformed to this world . . .”** Romans 12:2. Take care that the world does not press you into the mold of its design.

Principle — **“Be ye not unequally yoked together with unbelievers . . .”** 6:14.

God's prohibition of an “unequal yoke” was first expressed in Deuteronomy 22:10. An ox and an ass were not to be plowed under the same yoke. The rule was for the protection of the animals. The difference in their size and gait would cause undue strain on them. An “unequal yoke” brings hardship; therefore, God prohibited it in His law.

The idea of an “unequal yoke” grew in application to mean to wear a yoke different from the one assigned. Then it came to have a social meaning of sharing intimate fellowship with one who is not an equal.

Consider those meanings in view of God's admonition: **“Be ye not unequally yoked together with unbelievers.”**

Application — **“For what fellowship . . . what communion . . . what concord . . . what part . . . what agreement . . .?”** 6:14-16. An equal yoke would mean two people have fellowship, communion, concord, part, and agreement. An unequal yoke would mean two people would not have fellowship, communion, or concord.

Make two lists on a sheet of paper. In one list write “righteousness, light, Christ, believer.” In the other list write “unrighteousness, darkness, Satan, infidel.” Is there any “fellowship, communion, concord, part, or agreement between the two lists? They are diametrically opposed each to the other. For a man who shared the qualities of the first list (righteousness, light, Christ, and faith) to have intimate fellowship with a man who shared the qualities of the second list (unrighteousness, darkness, Christ, and unbelief) would be to be under an “unequal yoke.” A person whose character corresponds to the qualities named on either list cannot wear a yoke with a person whose character corresponds to the qualities of the other list.

Men are different. They are different in their inner condition: righteous or unrighteous. They are different in their elements: light or darkness. They are different in their masters: Christ or Belial (Satan). They are different in their convictions: believer or infidel. They are different in their worship and service: temple of God or idols.

Behold the burden of an unequal yoke. A Christian should marry a

Christian mate. A Christian should enter business with a Christian partner. A Christian should seek another Christian with whom to share his life. **“Can two walk together, except they be agreed?”** Amos 3:3.

Explanation — **“Ye are the temple of the living God,”** 6:16. What an amazing statement! Each Christian believer is the temple of the living God!

There are two terms for “temple” in the Greek language in which the Apostle Paul wrote. One refers to the entire temple complex, including courtyards and storerooms. The other refers to the sanctuary, the place of God's personal presence. The second term is used in II Corinthians 6:16. **“You are the sanctuary, the Most Holy Place, in which God dwells!”**

God promised, **“I will dwell in them, and walk in them.”** The choice of words in the Greek language is of great significance. “Dwell” means to abide in one so as to influence him for good. “Walk” means to go about with one and to share his experiences. What a promise! God said that He loves you so much that He lives in you and shares every detail of your life. What advantage then comes to a man in whom God lives to be “unequally yoked” with those who deny God?

**“I will be their God, and they shall be my people.”** As our God, He is our sovereign Lord and heavenly Father. As His people, we are His obedient servants and devoted children. Blessed relationship! Do not pervert that holy relationship by an unequal yoke. You have everything when you have Christ and are filled with God through your union with Christ.

Response — **“Come out . . . and be ye separate, saith the Lord, and touch not the unclean thing,”** 6:17.

The Holy Spirit caused the Apostle Paul to use strong language and explicit terms to issue a call to separation. “Come out” means to forsake once and for all. It suggests an act of the will by which one, in the full understanding of his decision, repudiates all that is contrary to God. “Be ye separate” means to make a boundary. It means “to limit, to separate, to be marked off from other persons or things as by a boundary,” How could God be any more emphatic in issuing a call to separation?

Dear Christian, heed the admonition of God's Word. By an act of your will, surrender all right to share anything which is contrary to the holy nature of God. Set up divine standards as your guidelines. Draw a line past which you will not go in sharing a relationship which might be an unequal yoke. In love, be faithful to Him who saved you.

Promise — **“I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty,”** 6:17-18.

Those who are separated unto God will experience two great blessings: favorable reception and family relation. (1) The favorable reception is

suggested in God's words, **“I will receive you.”** The promise is to receive kindly and to treat with favor. (2) The family relation is set forth in God's words, **“I . . . will be a Father unto you, and ye shall be my sons and daughters.”** All that a loving father could ever be to his children, God will be that and more to believers. All that beloved children could ever be to a parent, Christians will be that to God. We are already Children of God (1 John 3:1-2), but we enter the full joy of that relationship when we affirm and live by the allegiance such a family relationship requires. Today enter into the joy of your Lord!

God has saved us with an eternal salvation. As a free gift of grace, He has given us eternal life. Kept in His hands, believers shall never perish. They are eternally secure. Salvation is as sure for them as if they were already in heaven. Being saved, they are safe. What should be a believer's response to the doctrine of security in Christ? It should be no encouragement to sin. On the contrary, it should inspire such loving devotion in the heart as to call one to absolute separation unto God.

Security and separation, therefore, go hand in hand. If you are saved, you are secure. That is God's act. To be saved does not guarantee that you are separated. That is your act. God has saved you. You separate yourself to Him. Security and separation should be seen in you.

## Questions

1. What is meant by the security of the believer?
2. What is eternal life?
3. How does Jesus give eternal life to believers?
4. How does God keep believers from perishing?
5. Illustrate God's keeping-power over believers.
6. What is an unequal yoke?
7. How could you be unequally yoked?
8. In what sense are you the temple of God?
9. What does it mean to “come out from among them”?
10. How can you be truly separated unto God?