

Are You Saved? James MacDonald – John 8:30-36

1. 100 years from today, this will be the only thing that matters to you – your salvation.
2. The Bible teaches that you are lost in sin – you have a terminal condition known as sin.
3. You're not saved because you say so any more than you're in Cincinnati because you know how to get there.
4. To the question, "Are you saved?" rather than telling you **how they know** they're saved, they tell you **how to get saved**.

6 Points in the message from John 8:30-36:

1. **Many people believe in Jesus** (John 8:30)
 - a. Parable of the Sower (Matthew 13) – 4 types of soils / people / heart condition.
 - b. All true Christians bear fruit.
 - c. Parable of the wheat and weeds (Matthew 13) – early on, it's not obvious which is "the weeds" and which is "the wheat". Time will tell.
 - d. Matthew 7:21 and following – it's what you do that proves the genuineness of your faith
 - e. If your faith hasn't changed you, it hasn't saved you.
2. **Genuine disciples abide in Jesus' words** (John 8:31)
 - a. Salvation **happens** at a **point** in time, but it is **proven over** time.
 - b. You can say it, but over time we're gonna know whether it's really true by what we see in your life.
 - c. How do you know you're saved? "I have a growing love for God's word"
 - d. How am I different because of following Christ? (spiritual self-inventory)
 - e. I'm not what I could be, I'm not what I should be, but I'm not what I was...
3. **Abiding leads to freedom** (John 8:32)
 - a. Freedom from the power of sin (penalty of sin is already taken care of)
4. **False disciples don't recognize their bondage** (John 8:33-34)
 - a. You refer to your spiritual heritage as proof that you're okay.
 - b. False disciples are not especially convicted by their sin

Bondage Checkup

1. Do you have a secret sin? (that's increasing its intensity in your life)
 2. Do you have a capacity to "hold on" to an offense?
 3. Do you have a "reflex reaction" to reminders about sin? True Christians know how awful sin is and they want it out of their lives.
 4. Do you find overt discussions about spiritual intensities disquieting or even aggravating? It's because you're not like that and you think that people like that must be making it up because for you to be like that you'd have to make it up.
 5. Do you battle a critical spirit toward people who appear devoted to Christ?
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Points (cont'd)

5. **False disciples don't remain in Christ** (John 8:35) – a message like this could be subtitled “Operation Crowd Reduction”. It's not about a quantity of disciples, it's about a quality of discipleship.
 - a. Your assurance of salvation is not based on your conversion story, it's based on your life, looking at it (how you're living).
 - b. Maybe people who've walked away from God have just backslidden and He'll bring them back if they're really His children.

6. **“Therefore, if the Son sets you free, you shall be free indeed”** (John 8:36). So, here's the question: *Are you saved or unsaved?*

Discussion Questions

1. In what way was James MacDonald's message relevant to apologetics?
2. Is a James MacDonald telling us that a Christian must **work for** their salvation?
3. Did you find this message personally convicting?
4. Do you have anyone in your circle of friends or acquaintances that claims to be a Christian, but is not living that way? (do not reveal names) How could you approach them?
5. James MacDonald said hear the end of the message, “I deserve hell and I'm headed for it”. How can anyone believe that he or she deserves hell? How would you communicate that message to a non-Christian in conversation?
6. What does it mean to “examine yourself to see if you're in the faith”? (1 Cor. 13:5a)
7. What did James MacDonald mean in this message when he referred to having “fire insurance”?
8. How can believers in Christ have assurance of their salvation?
9. Is James MacDonald saying that a Christian can lose his or her faith?
10. If someone grew up in the church and in a Christian family, at what point are they truly saved?
11. How can we strike a balance between grace and truth in communicating with ‘weeds’ that may be among us in the church?