

The theme of the Bible is the Lord Jesus Christ, and how He came to seek and to save that which is lost. Luke 19:10 God declares that man is lost in sin, and understanding man's lost condition and how totally handicapped man is in his ability to save himself, God, in His love, willingly bankrupted heaven so that we might be saved. 11 Cor. 8:9 Before one can be saved, he must recognize just how lost God says he is.

The word lost is used two different ways in the New Testament. An object may be lost in the sense that it needs to be found. Used this way, the word does not imply that a change in the structure or character of the lost object is thereby indicated. It is lost only to the extent that it is out of its rightful place. Israel wandered from their covenants and were referred to by Christ as "The lost sheep of the house of Israel". Matt. 10:6. In like manner a Christian who is out of fellowship with God, because of sin, is misplaced, yet he remains unchanged with respect to the essential realities which make him a child of God. (Imputed righteousness-- Union with God--eternal life.) Illustration in Luke 15; A sheep is lost and is found. It was a sheep all the time, but was out of place. A coin is lost and found. It was the same coin all the time. A son was lost and found, and he was a son every step of his wanderings.

We find now a second usage of the word "lost" in the scriptures. A person may be lost in such a manner as to need to be Saved. Luke 19:10 In salvation there is a structural change which demands Divine provision and Divine creative power so that one becomes a new creation in Christ. That transition, from the lost to that of the saved can be wrought only by God. 11 Cor. 5:17

All that is ever said in the Bible about the unsaved, natural man is negative. This is one of many reasons why the Bible is God's given revelation. There is nothing good said about the natural man in the Bible. This is in contrast to books written by human authors, which play up some good in man, and play down the evil in man, never realizing that their standard of good and bad apart from God's Word is relative and limited to their personal concepts. It is usually influenced by the local social ground rules, not recognizing that the best of men is only man at his best. The Scripture plainly declares this. Eccl. 7:20, Jer. 17:9, Rom. 3:10, 23 Ps. 14:1, 3

Basically the problem is within man and what he does springs from what he originally is, a sinner. Man is lost because he is a three-fold sinner. A sinner by birth, by nature, by practice. Or, we say that he falls under the curse of Imputed Sin, inherent sin, and as a result of this, he commits personal sin.

(1) Imputed Sin- This means, to attribute a crime, or a fault, or good to another. There are three imputations in the Bible. Adam's sin is imputed to all is one. In Adam all die. 1 Cor. 15:22 Sometimes one feels as though God is unjust by holding another guilty for Adam's sin, but he, Adam, is, and acted as man's representative head. Had you been there, you would have done the same thing. Rom. 5:12

(2) Inherent Sin- When Adam sinned, he experienced a conversion downward. He became an entirely different kind of being. After the fall he could propagate only in "his own likeness", and his first son was a murderer. Adam, in whom Eve is recorded as "one", is the only human being who ever became a sinner by sinning. All the

became a sinner by sinning. All the other members of the human race sin because they are born sinners. Ps.51:5, Ps.58:3. Though this evil nature remains in the Christian as long as he is in the world, it was judged for the Christian by Christ on the cross and its condemnation removed. Rom.6:10 The lost estate consists primarily in what we are in Adam, and our fallen nature, which is one hundred percent evil. Any effort to rearrange our behaviour pattern, or form a worthy character is a poor remedy for a fallen nature. Only the transforming power of God acting on the ground of the death of His Son will avail.

3) Thirdly we are lost because we are sinners by practice. We commit our own personal sin because of what we already are. We are "under sin". Col. 3:22 Thus God will not accept the merit of any person as a contributing factor in his salvation. Though the manifestation of sin in a person may directly affect us, this is but the by-product of a bigger problem. Even the good that man does, from our point of view, is not acceptable to God. Isa. 64:6 Rom. 3:3 The issue is now a Holy God can perfectly save those who, in His sight are perfectly lost. He disregards entirely that which man deems to be good, and some possess more of this goodness than others, so that He might replace it with the perfection of Christ.

Men are lost because God declares that we are all under sin and what He says, stands. Rom. 3:23 Men are also lost because they under the power of Satan. God's Word speaks with authority on this theme. Note the following references. 11 Cor.4:3-4 Eph.2:1-3 Col.1:13 1Jn.5:19

Jesus said He came to seek and to save that which was lost, Lk, 19:10, and this He accomplished through the sacrifice of Himself. The Eternal Son of God, the second person of the God Head became man, thus He became a perfect Mediator in that He could represent God to man and man to God. Jesus Christ, the One destined to be slain from before the foundation of the world, Eph. 1:2, died to take away the sins of the world. John 1:29 1Cor. 15:3-4. Christ died for all of our sins, imputed, inherent, and personal. Past, present, and future--even for the sins of those who are not yet born. Heb. 2:9 He tasted death for every man. Spiritual, physical and eternal. 1Peter 2:24 1 Pet.3:18 11Cor.5:21 Heb.10:10-14 The sin problem could only be cured by the shed blood of the Son of God. Isa. 53:5,6 Heb. 9:22 Jesus Christ triumphed over sin, death, and hell, and became the second Adam, 1Cor. 15:45, through whom all may live.

Though peace, pardon, forgiveness and imputed righteousness and Christ's own life, which is eternal, is offered as a gift to mankind, God seeks to woo men to Himself by His matchless love, and thus allows the sinner to exercise his own will in responding to the invitation to come, believe and live.

Before salvation can become a personal, present possession, one must personally accept Christ by the only means which will not allow to work, by FAITH. The good news is that Jesus paid it all. Faith, defined by the verb believe, is how eternal life is received. One becomes as a child in faith, and takes God at His word and believes.

The sin question has now been taken care of and now it is the Son question. Man can no longer go to hell because he is a sinner, which was true originally, but in that he now has a way out- faith in the blood of Christ- there is no reason why he must be damned, for Christ became a curse for him. The only damning sin that an unbeliever can commit and the only sin which

Christ could not nor did not die for was the rejection of Himself.
 Unbelief is the only damning, unpardonable sin in the Bible. John 3:16-19
 John 3:18 John 3:36 Mark 16:16 Rom.10:9,17 Rom.4:1,5
 The Books of Romans, Galatians, and Hebrews emphasize Justification
 by faith. John 16:7-9 mentions the Comforter, (Holy Spirit) who
 would come after He, Christ, arose. This Comforter would reprove the
 world of sin, and then the specific damning sin is mentioned, "of sin
 because they believe not on ~~me~~".

Do you believe that Christ Died for your sins, was buried, and arose
 again for you, and that He will give to you His ~~own~~ Resurrected
 life for the asking? John 1:12 Rev. 3:20 Rom. 10:13

If you haven't, you may do it right now, and I would urge you to
 do it now. Behold, now is the accepted time; behold, now is the
 day of salvation. 11Cor.6:2

4 Reasons Depending on God the Father

Message by Rev. L. Radtke

We now come to the question, "How secure is one of God's children after he or she have truly been justified by faith in God's grace, and have become a recipient of eternal life? The term, "Eternal Life", is synonymous with "Eternal Security". In the Bible the words, "eternal" and "everlasting", are used interchangeably. "Eternal" underscores the quality of salvation, and "Everlasting" ~~emphasizes~~ the quantity or duration of it. If one would just believe the plain declarations of God's Word, they would see how a sinner who is saved from an eternal hell, or eternal death, is given eternal life, which is the only kind of life God gives to men in Christ. Thus, we were chosen in Him in eternity past, to receive an eternal inheritance, in the eternal glories, with the eternal Son of God, in His eternal kingdom, to fulfill His eternal purpose. Eph. 1:4,5,11--John 3:16--John 5:24--John 6:40,47--11Thes.2:16--Heb.13:20--1Pet. 1:4&5--11Pet. 1:11

The same word, eternal, is used to define the duration of hell, second death, or lake of fire. 11Thes.1:9--Matt. 25:41--Rev. 20:10

There are literally unnumbered reasons in the Scriptures declaring why a person who has once been saved is eternally saved. To begin with, one must understand that salvation is all of the Lord and not of man, and since it is God's work, it can never fail. Phil. 1:6, II Tim. 2:13. If salvation depends upon our works, it must fail, for man is doomed to failure. This is the reason "eternal Life is a gift. Eph. 2:8&9--Rom. 6:23. If man could do anything to attain salvation, or do anything to maintain salvation, it would then be of works.

Sometimes people make the contradictory statement that, "we are saved by grace (God's unmerited favor, which we do not deserve) but must remain faithful and do good to keep saved." Or, "be careful that you don't fall away". These statements say that man is ultimately saved by his works, and his eternal destiny still hinges on his ability to work, which is contrary to true grace and justification by faith.

The Bible teaches good works, of course, but only after one is born again. Titus 3:8--Gal. 2:2--Eph. 2:10--. We are rewarded for our works. If we fall as a Christian, we can only lose what we can work for, and the only thing we can work for is rewards. "If the believer builds in Christ, he receives a reward, but if any man's work shall be burned, he shall suffer loss: but he himself should be saved, yet so as by fire." II Cor. 3:14&15--II Tim. 2:12.

There are however 12 major reasons given in Scripture which teach the security of the believer and unnumbered ~~more~~ arteries which flow from these which are too numerous to mention.

In that the entire Godhead worked together to accomplish all that is included in salvation, I will use the trinity as an outline for our brief study in the doctrine of eternal security. We briefly state that the Father was the planner of the church, the Son was the executor of that plan and the Holy Spirit the illuminator of the plan. Each person of the Godhead has taken ~~it~~ upon Himself the responsibility of keeping the child of God safe and secure throughout eternity.

I The Father

A. The sovereign purpose of God the Father— Understanding the character and attributes of God, (a few are omniscience, omnipresence, His love, and immutability, which means that He is unchanging), is a major factor in understanding His ability to keep in fulfilling His eternal purpose. The Father created all things for His sovereign purpose, which extends on into eternity. Every minute detail is included in this master plan. The saving of souls and the outcalling of the church is of major significance in this eternal plan.

It is natural for man to conclude that, since in the range of his own experience, his acceptance of Christ is optional, it is not a matter of indifference or uncertainty in the mind of God. Though God's invitation is "whosoever will may come," after one walks through the door and then looks back, he sees the words from God's point of view. Chosen in Him from before the foundation of the world. This is not a matter of uncertainty in the mind of God. The failure of one soul to be saved and to reach glory, whom God has ordained to that end, means a disruption of the whole activity of Divine Sovereignty. If God can fail in one detail no matter how small, He could fail in all. Salvation is His work, thus it can never fail. II Tim. 2:13 "These truths are to be enjoyed by the family of God. The only message given to the unsaved being, that God is not willing that any should perish, but that all should come to repentance, through faith in Christ. I Pet. 2:9 Paul said in I Cor. 9:22, "I am made all things to all men, that I might by all means save some." II Tim. 2:10, "I will endure all things for the elect's sake---that they may obtain the salvation which is in Christ Jesus with eternal glory." Note the following verses. We have been chosen--Eph. 1:4--Jhn. 15:16--I Thes. 5:24--Rom. 8:29-39. God's Fore-knowledge Rom. 8:29-- Because He foreknew, I was predestinated, Eph. 1:5 - Rom. 8:29 Because I was predestinated, I was called. Rom. 8:30 Because I was called, I was justified and was glorified. In God's fore-knowledge, I am already glorified. If a Christian can be lost, God's foreknowledge is no good. He is not omniscient in that case.

II. The Father's Power set free-- to act in the believers behalf because of the blood of Christ, in spite of the moral problem which the imperfections of each Christian engender. It is the Christians sins that become the subject concerning safe keeping of the believers. If you would ask a person who believes he can be lost again, what would serve to unsave him, he would say sin. Obviously it could not be minor sin, such as all believers commit, ~~no~~ no Christian would endure at all. Though they will say they are not unless, they will say they have not committed sins sufficiently wicked to unsave them. You now have a rationalistic human point of view introduced, which is unscriptural and distinguishes between big sins and little sins. As much as to say that Christ did not have to shed as much blood for one as another. This point of view confesses to the unbelief that sin may unsave that which Christ has already saved. I John 2:2. "Christ became the propitiation for our sins". The Christians sins as well as the "sins of the whole world", or unbelievers. To say one can be lost again is to say that one can sin beyond the bounds of propitiation and thus disannul its power. Note the verses following. These are clear dogmatic statements backed by the power of God, John 1:12- John 5:24- John 6:37-39- John 10:28-29 - Phil. 1:6- I Tim. 1:12 Jude 24- I John 5:13- II Tim. 2:19- I Pet. 1:3-5 - I Thes. 5:24

3. The Infinite Love of God— That which actuated God from all eternity to bring those whom He has chosen into glory was His love for them. Love is an attribute of God and salvation springs from His love and not from the misery of men which God in mercy might choose to relieve. This love can be satisfied with nothing less than each believer being conformed to Christ in His eternal presence.

God's love, it must be understood, does not function like human love. God does not love his creatures only when they are good, and withdraw His love when they are wrong. Note Rom. 5:7-10. He loved us when we were His ungodly enemies and sinners. It was His love that brought me out of the horrible pit and mirey clay, set my feet on a rock, (Christ) Ps. 40:2 If He loved me when in this condition, one must note the words in Rom. 5:9, "much more". He will do even more now that we are justified, than He did for us before we were saved. God is not holding the unbelievers sin against Him, because that is taken care of on the cross. Thus he can only be damned through unbelief. How can a believer sin beyond the bounds of God's love, which is supposed to condemn him when sin does not even condemn the unbeliever. The one saved by His grace is more lovable and in a place of responding love, ~~not~~ ^{THAN} the unregenerated one.

This leads us to another point; When a Christian persists in sinning as one of God's children. Though He cannot reverse His decision as a Righteous Judge who has justified the sinner, not on the basis of how worthy the sinner is, but on the basis of the worthiness of the blood of Christ, the Father moves to correct His erring child who persists in sin, and refuses to repent and confess his sin. The admonition given to the church of Laodicea, which was neither cold nor hot and was naked and needed eye salve to see, was, "AS many as I love I rebuke and chasten. Be zealous and therefore repent". Rev. Hebr 12:5-8, Whom the Lord loveth He chasteneth and scourgeth (skins alive) every son whom He receiveth." If you ~~enure~~ chastening, God dealth with you as with sons, for what son is ~~as~~ whom the Father chasteneth not?

When I as a sinner, yield my self to the love of Christ by believing that He died for me to save me, to make me eternally His as His very own child, the relationship of Father and son is the closest relationship that God's created beings can have. We are sons of God and he now deals with us as a loving Father would deal with his son, in love and discipline for the benefit of the son.

The believers at Corinth were coming to the Lord's Table drunken and in gluttony. In I Cor. 11:21 God was disciplining them through sickness and death (sleep always refers to Christians dying.) Only a Christian can commit the sin unto death. I John 5:16 This is not a particular sin committed, but a hardening of the heart to the point where God can see that His erring child will never come to the point of turning back in yieldedness to God. They are such a poor testimony that God removes them from the earth. The reason we are disciplined and punished "It ~~etc~~ is so that we will not be condemned with the world. (Living Letters, I Cor. 11:32) If when I sinned I was shifted back on the Devil's team, I would be out of the sphere of the Father's parental, loving discipline. No father disciplines another's children and all who are not God's children are children of the devil. John 8:44

4. The influence of the Father of the prayer of His Son

The believers eternal relationship in Christ is illustrated many ways in the Bible. We are members of His body, His bride, His sheep, A kingdom of priests, Living stones in an eternal building. In John, chapter 17, in Christ's High priestly prayer, He refers to the believers as "those whom Thou hast given me". John 17: 2,6,9,11-12,24. This company includes all that believe on Him throughout the ages. John 17:20. In Christ prayer, vs. 11, He prays that we will all be one, referring to organic unity of all believers. This Father must comply to the Son's request. The prayer of the Son becomes a major factor in the believers security. To deny the safe keeping of the believer is to imply that the prayer of the Son of God will not be answered.

Four Reasons For the Christians Security Which Depend on
God The Son.

Message 3
By Rev. L. Radtke

Four reasons for the Christians security depend on the Son. These reasons are discussed in various places in the New Testament, but they all appear in one verse as a four fold answer to a challenging inquiry of whether or not the child of God is secure. ~~Who is he that condemneth?~~

"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. The question with which this passage opens is preceded by a similar inquiry--"Who shall lay anything to the charge of God's elect?" Romans 8:33-- which question draws out the assuring answer, "It is God that justifieth". The argument is that if God has already justified, which is the case with everyone who believes in Jesus (of Rom. 3:26- 8:30), how can He lay anything to the charge of His justified one? It is in no wise the common problem of one person discovering imperfections or sin in another person. In such an undertaking, God, above all others, could identify the Christian's failures. He has never shut His eyes to those failures, nor does He fail to give righteous consideration to them. The believer's justification is secured on the ground of the imputed merit of the Son of God and it is legally his, being, as he is, in Christ Jesus. There could never be such a thing as a justification before God which is based upon human worthiness. On the other hand, a justification which is ~~not~~ not subject to human merit could hardly be subject to human demerit. As in human relationships where there are ways by which an earthly father may correct his erring son without disrupting either sonship or family standing, in like manner God as Father maintains the perfect standing-- even complete and eternal justification-- of His child at the very moment it is necessary for Him to correct that child. The truth therefore stands that God, having justified the ungodly (Rom. 4:5), will not and cannot contradict Himself by charging them with evil, which charge amounts to the reversing of their justification.

As for the question, "Who can lay anything to the charge of God's elect?" (Rom. 8:33), it is followed by the question, "Who is he that condemneth?" (Rom. 8:34). The questions are similar, but a different body of truth is brought out to answer the question of whether the believer is unconditionally safe forever. Through the provision of grace, the answer is yes. Following are four answers to the question, "Who is he that condemneth?".

1. "Christ has died"-- The death of Christ is the major ground for the assurance that the believer cannot be condemned. He bore our sin. Isa. 53:5-6, 11 Cor. 5:21, Heb. 2:9, 1 Pet. 3:18, 1 Pet. 2:24. The condemnation that would fall on the believer fell on Christ. It was on the basis of the effectiveness of Christ death for his sin that the believer is saved in the 1st place and apart from all penalty and punishment. A Holy God being thus set free, through the blood of Christ, to pardon righteously every sin that ever was or ever will be, with respect to its power to condemn. Rom. 8:1. It is the same divine freedom based on the fact that Christ died for the Christians sins, 1 Jn. 2:2, which creates the freedom of God to forgive righteously the sins, now within the sphere of family fellowship with God. 1 Jn. 1:9 reinstates fellowship, but the solution of the problem of salvation of the unregenerate person and that of the preservation of those who are saved is identical. The fact that our substitute, Christ, has borne the penalty is the simplest of methods by which the problem of salvation, otherwise

impossible, may be wholly solved. Though God reserves the right and does correct and chasten every son when He receives, Heb. 12:6-7, there is not the slightest intimation in scriptures that His child would be eternally condemned.

For the believer to be lost would be to say that the believer can be lost for the very sin Christ bore, or that Christ did not die efficaciously for anyone. There is no middle ground. Either the believer must be condemned for each and every sin, thus his sins are in no way a ground of judgement of them having been borne by another.

2. Christ is Risen-- His resurrection becomes the ground for two more reasons of the Believers security.

a.) The believer is a partaker of the Resurrection life of Christ.

b.) He is part of a new creation over which Christ is head. The believer is viewed by the Father in Christ. He says that the Believer is already "seated in the heavens in Christ" Eph. 2:6, Col. 2:12. This is as much a reality as Christ's own resurrection and is not a mere symbolism. To be quickened is to be made alive by the receiving of the resurrection life of Christ. That life cannot decrease or perish. The believer is waiting for his resurrection body which he is promised in the future. Read Col. 3:1-4 Some have said that is is eternal life while it is possessed, but that the Christian may become dispossessed of it. This is contrary to the whole purpose of salvation. "Gods' life and nature is not something that can be dismissed at will. That is the reason the terms, "Eternal Life", and "shall not perish", are a promise that accompany this new Resurrected life.

3. Christ's Advocacy-- In I John 1:1 and 2:2, two important questions are answered, namely, what the affect of the Christians sin is upon himself and what is its cure, and what the affect of the Christians sin is upon God and what is its cure. It will be seen that in 1st John alone there are at least 7 damaging consequences which are a result from sin in the Christians life. Yet it is not once intimated that the believer will be lost again. Broken fellowship with the Father and the Son is a result of sin, but the provision in I John 1:9 is not regeneration again, but rather confession of sin to God. The believer is then forgiven and cleansed and reinstated in fellowship by Gods grace. This is how sin affects us and how to have that sin removed. On the other hand there is a serious effect upon a Holy God when a Christian sins. Even the least sin which believers habitually committ as omissions and commissions, would have the power to hurl the believer down from his exalted position into perdition, if it was not for Christ and what He accomplished for us. Apart from God's Word it is natural to conclude that God cannot get along with one who is committing sin. But since there is a legal way for him to continue to get on with those who are imperfect, then the problem is solved in so far as the Christians sin affects God.

How Can He Do It? I John 2:2-1, opens with "My little Children", born again ones, I write unto you that ye sin not, and if any Christian sin, we have an advocate with the Father, Jesus Christ the Righteousness. A sufficient provision for the sinning Christian is indicated by the words, "we have an advocate with the Father". It should be noted that, though the child of God has sinned, God is still his Father. The scene is set in the high court of heaven, with the Father as judge upon the throne. A prosecuting agent is present, the devil, "the accuser of the brethren, which accused them before God day and night," Rev. 12:10. But even the prosecution by Satan cannot avail, for there is an Advocate, a Defender, -what this means every hour to the believer will never be known in this life--A n Advocate "Who is even at the right hand of God", (Rom. 8:34) and "now to appear in the presence of God for us" Heb. 9:24. Christ defends His own--not by pleading leniency--for the Father cannot be lenient with sin. He does not

as a shrewd lawyer make out a case where no case exists and put the blame on another. Note- He is given the title for this service of "Jesus Christ, the Righteous".

He as our lawyer, no doubt presents the evidence of His own sacrifice for the sin in question. He bore it fully on the cross. Thus when the Father with holds condemnation, His ground for doing so is just. For verse 2 goes on to say "And He is a propitiation for our sins". By the death of Christ for the Christians sins, the Father is rendered propitious, or pleased. While paternal discipline will be exercised by the Father over his erring child according to His good pleasure, Heb12:3-15, That child will not be condemned, since Christ who bore the Christians sin appears in heaven for him and Christ is the very righteousness in which the Christian is accepted before God. I Cor. 1:30

4. Christ Intercedes For His Own-- The very fact that He prays implies the danger which besets the believer in this the enemies land, and the necessity of Christ's prayer in His behalf. The believer, through lack of knowledge may deprive himself strength and comfort, Not realizing that though no one on earth is praying for him, there is one in heaven who is.

Portions of scripture to study-- John Ch. 17, Christ's prayer for his own. You might note in verse 9, He says "I pray not for the world" and verse 15, "He prays that we might be kept from evil. verse 20.

Luke 22:31-34 Heb. 9:24 Heb1.7:23-25 The believer is said to be secure in the most absolute sense because Christ prays for him, the language ceases to be dependable medium for conveying thought.

Rom. 8:34 It may be restated that, by His substitutionary death Christ provides the Father with righteous freedom to undertake eternal blessedness for those who believe. By His resurrection Christ provides the Christian with imperishable Resurrection life. By His advocacy He

meets the condemning effects of the believers every sin as that sin is seen by God in heaven. And by His intercession He engages the infinite power of God including His own shepherdhood in behalf of those who believe. Every step of the Saviors service is in itself wholly sufficient to achieve the end in view. Christ is the Saviour. He saves and keeps simply because of the truth that His salvation is by its very nature eternal.

Have you yielded yourself to this all sufficient Saviour, and have you received Him, whom to know is Life Eternal?

Using the Trinity as an outline, we have already covered four reasons assigned to God the Father and God the Son in their keeping the child of God safe forever. We now will briefly cover some major Scriptures dealing with the Holy Spirit's undertaking in keeping the child of God safe forever.

Realizing the appalling Ignorance and Miscomprehension of the vital truths concerning the Holy Spirit's work in the world and in the believer, I hope that some of the truths mentioned here will be of help to you concerning His ministry. We will note four distinctive achievements wrought by God the Holy Spirit.

1. The Holy Spirit regenerates-- Let us note the words of Christ's prayer in respect to the coming of the Holy Spirit into the world. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." John 14:16,17.

The word "another" proves Him to be a person and a Divine person. The word "Comforter" means more than a counselor. He was to fill the place of Christ and in that He would be "in them". He would minister from within, as Christ had from without. Note the words "abide with you forever".

Eternal preservation of every believer.

Verse 17-- He is given the title "The Spirit of Truth". The world will not receive Him or know Him because they cannot see Him. Natural man may come to the conclusion that God is dead (1 Cor. 2:14) For the Christ of God is only real to those who know Him and in whom He dwells.

The Holy Spirit indwells the believer and His presence is abiding. He may be grieved, quenched, or resisted, but He cannot be extinguished. He never leaves the Christian, else the word of Christ is untrue and His prayer is unanswered. Rom. 8:9 "Now if any man have not the Spirit of Christ he is none of his". This is not a warning to the believer, that he might lose the Spirit and be unsaved again, but rather this; if the Spirit is not present in the heart, that person has never been saved. When the Holy Spirit takes up His abode within the believer, his body becomes the temple of the Holy Spirit, not because of his personal fitness, the old nature and flesh is still there, but as Jehovah dwelt in the midst of Israel, even when they were stiff necked and uncircumcised in heart, and he did so on the basis of the atoning blood, so with the believer who has been sanctified forever by the blood of Christ;--just a sinner, saved by grace.

Christianity is not a religion, but a relationship with a person. Note Col. 3:27. "Christ in you" Gal. 2:20 Christ liveth in me, Paul said. Paul asked the Corinthians to examine themselves, "whether they be in the faith" and there is only one true faith. He then says "prove your own selves". Know ye not yourselves, how that Jesus Christ is in you except ye be reprobates or counterfeit.

A counterfeit is one who thinks he is a Christian, but when asked to examine him self he does not know if Christ is inside or not. In Rom. 8:16, it says the Spirit of God itself bears witness with our Spirit, that we are the children of God. In that this is a life or death matter, I would like you to examine yourself. The issue is Christ -- Do you have Him? Do you have religion or are you depending on Baptism, etc? You must have Him, Christ?

The next question is; How does one receive the Spirit of Christ or the Holy Spirit? Note Gal. 3:12. Paul asks the Gal. if they had received the Spirit by the works of the law or the hearing of faith? The Christian life begins with faith. Faith is what? Faith is Gods word concerning the Gospel of Christ. Rom. 10:17 When one hears the word of life, and believes Gods word, the Spirit comes in as a gift. Rom. 6:15. One does not work for the Spirit, whether it be circumcision or its sad counterpart, infant

Baptism. Nor can one receive the Holy Spirit by agonizing or tarrying,

which of course is also works. Faith, which is the opposite of works and is the only non-meritorious means of receiving any of God's gifts of grace. Faith says, "Thank you Lord for what You have done for me. I will rest in it and enjoy it. Now note John 16:7-11. Jesus says, "It is expedient for you that I go away: for if I go not away, the Comfortor will not come unto you; but if I depart, I will send him unto you." vs. 8- "And when he is come, he will reprove the world of sin, righteousness, and of judgement." The Holy Spirit's presence establishes three indictments against the world. The first indictment upon the world is that of unbelief in Christ. John 1:11. He, Christ, came unto His own, and His own refused to believe in Him or receive Him. Thus the very presence of the Holy Spirit is a rebuke to the world and is evidence of their unbelief. Unbelief is far more than an error of judgement, or non-consent of the mind; it is an aversion of heart. And the world is unchanged. It has no more love for Christ now than it had when its prince, I Cor. 2:8, crucified Him. The first sin that the Holy Spirit must show the sinner is his unbelief in Christ. He is lost simply because he is outside of Christ. It makes no difference whether he is moral, immoral, religious, or irreligious. It is what he believes that determines where he spends eternity, and if he does not believe he is committing the unpardonable sin. Note John 3:18, John 3:36 John 5:24

Second indictment, "Of Righteousness, because I go to my Father". His resurrection proved He was no imposter, and the Holy Spirit's presence proves Christ's righteousness. The world was unrighteousness in calling Him out. The Father is righteous in glorifying Him. The world stands guilty because it rejected Christ. It is condemned by Christ's resurrection. The Holy Spirit's presence is the evidence that the prince of this world is judged.

Third Indictment-- When the Holy Spirit departs and all believers with Him, judgement will strike the world and Satan.

Are you looking for that blessed hope and glorious appearing of the Great God and our Saviour Jesus Christ? Titus 2:13. If not, you must await God's judgement.

Have you placed your complete faith in the Christ with whom the world wants nothing to do? The word believe is used 99 times in the book of John. Read it and every time you come to the believe, ask yourself if you really do believe what you are reading?