

# “THE MANIFESTATION OF THE HOLY SPIRIT”

*{LESSON 17A} {2/1/2009}*

## “SALVATION IS GUARANTEED PERMANENT”

### PART III

XXXIII. If we are correct that only in this new current, administration of the Sacred Secret is salvation guaranteed for the Christian, we can expect to find verses in the Old Testament, the Four Gospels, and Revelation, stating that one’s salvation was not guaranteed, and none stating that it was.

A. Well folks, that is exactly what we find, because those sections of Scripture are written to and about Israel and Gentiles, not the Church, which is the Body of Christ.

1. Furthermore, in the Books of Scripture written to the Christian Church, we can expect to find verses indicating that salvation is guaranteed, and we do!

2. Alright, we are studying “guaranteed salvation” and that study is going to take us into line upon line of logic that in large part presents the process of salvation in the Age of Grace as akin to giving birth.

a. I want to state this truth; God expects us to believe His Word, and He wants us to reason with Him in understanding that Word in order that we can arrive at accurate conclusions.

b. The above will be necessary in the study of guaranteed salvation.

B. When a person acts on Romans 10:9, and confesses that Jesus is Lord and believes that God raised him from the dead, God our Father puts a spiritual seed into that believer.

1. Please follow closely: That “seed,” like any seed contributed by a Father, grows into a baby, which is then birthed.

a. The epistle of 1 Peter chapter 1 verse 23 tells us about both the seed and the birth: **“For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.”**

2. God’s use of “birth” to communicate what happens in Christian salvation is amazingly clear.

a. Of course, there are some differences between human birth and birth

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from God.

- b. For example, the seed from a human father takes nine months to develop in the mother before the birth, while divine birth is instantaneous.
  - c. The very second God puts His imperishable, spiritual seed in a person, he is born again.
3. There are several unique things about spiritual New Birth.
  4. First, there is no mention of God’s spiritual seed outside the Epistles to the Christian Church.
    - a. Spiritual “seed” cannot be found in the Old Testament, the Four Gospels, or Revelation.
    - b. Only Christians have spiritual seed.
    - c. This should immediately alert us that God is doing something for Christians that He never did before.
  5. Second, God calls the seed He puts inside Christians “imperishable,” because it does not die or go away.
    - a. It stays in us forever, so it in effect, our salvation is “imperishable” too.
  6. Third, there is no New Birth outside the Administration of Grace.
    - a. It began on the Day of Pentecost, and will end with the Rapture of the Church.
    - b. It is only for the Age of Grace.
- C. Because the New Birth is the hallmark of this Administration of Grace and was previously known only to God, it makes sense that He would clearly tell us about it.
1. He does exactly that by using three different words that refer to our new birth, and each of them appears only in the epistles to the Church, and nowhere else in the Bible.
  2. The first word is *Anagennao* (Strong’s number 313), and its Greek prefix is *ana* which means “again” or “up”.
    - a. The next derivative is *gennao*, and it means “to give birth.”

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- b. So the meaning of this word is to be given birth to again, or to be born again.
- c. It occurs in 1 Peter 1:3 “**...in his great mercy he has given us new birth.**”
3. Another word for birth is *Paliggenesia* (pronounced pa-lin-ge-ne-sia;).
  - a. The Strong’s number is 3824 from “*palin*”, “again” and genesis, “origin”.
  - b. It means to have an origin again, a new genesis, and it occurs in Titus 3:5, “**He saved us through the washing of rebirth...**”.
4. Then there is the word Apokueo (Strong’s number 616) from the Greek prefix *apo*, “away from,” and *Kueo*, “to be pregnant.”
  - a. It means to give birth to and it occurs in James 1:18, “**He chose to give us birth through the word of truth...**”.
5. As every parent knows, the predominant truth about a birth is the presence of a baby, who is “permanent.”
  - a. The birth cannot be undone.
  - b. Surely God would not use three different words for “birth” if there were not an actual birth, or if we could not apply the concepts of birth, such as permanence, to what happens when a Christian is “born again.”
  - c. Birth is permanent, both in the flesh and in the spirit.
- D. As every parent knows, the predominant truth about a birth is the presence of a baby.
  1. The birth cannot be undone, a baby has been born, nothing can change that fact.
  2. God would never use three different words for the “birth” of His children if there were not an actual birth.
    - a. And because we are born (again) we can apply the concepts of birth, such as permanence.
    - b. When a Christian is “born again” it simply means that his or her birth is permanent.

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3. In the birth of a child, the nature of the parent is passed down to the offspring.
  - a. So, in the new birth the nature of God is passed to believers.
  - b. The “seed” of God is His nature, and God’s nature is Spirit, and that Holy Spirit is love.
  - c. If this is so, we should expect to see something in the Church Epistles about His nature, which is called the Holy Spirit, being in, or part of, the Christian.
  - d. In Ephesians 1:13 we read: **“And you were included in Christ when you heard the word of truth, the gospel of your salvation, Having believed, you were marked in him with a seal, the promised Holy Spirit.”**
4. This verse contains a number of significant truths.
  - a. First, we received the gift of the Holy Spirit at the time we believed.
  - b. Second, each believer is “sealed” with the Holy Spirit.
  - c. This is new! No one in the Old Testament, Gospels, or Revelation is said to be “sealed.”
  - d. The truth of the Old Testament is quite the opposite!
  - e. God took His Holy Spirit from King Saul when he sinned (1 Sam. 16:14).
  - f. In Psalm 51:11 tells us that David after committing adultery with Bathsheba and having Uriah killed, asked God not to take the Holy Spirit from him.
5. Third, the word “sealed” indicates that we are permanently sealed with the Holy Spirit.
  - a. Religion is always saying, “Well, if you sin, God breaks the seal and takes the Holy Spirit away.”
  - b. If that were the case, why say we are “sealed” at all?
  - c. Why not just continue the terminology of the Old Testament and Gospels and say that the Holy Spirit is “upon us?”

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- d. Logic demands different wording. Since God uses a totally different vocabulary that is unique to the Administration of Grace, He must be letting us know that something is new and different.
6. The Holy Spirit was promised in the Old Testament or the Millennial Kingdom, the 1000-year reign of Christ, but was given to us (the Church) now as a surprise by God in the form of Grace.
  - a. The very fact that it was promised in the Old Testament and Gospels means that the people of those times did not yet have it.

***{LESSON 17B} {2/8/2009}***

### **“SALVATION IS GUARANTEED PERMANENT”**

#### **PART IV**

#### **“PUTTING HIS SEAL ON US”**

- XXXIV. If Christians have spiritual seed, and the Holy Spirit given to them as a gift, are born again, and have been sealed by God, then we must admit, our salvation is guaranteed.
- A. Scripture supports this idea and says exactly that in 2 Corinthians 1:22 AMP: **“[He has also appropriated and acknowledged us as His by] putting His seal upon us and giving us His [Holy] Spirit in our hearts as the security deposit and guarantee [of the fulfillment of His promise].”**
1. God continues this guarantee in 2 Corinthians 5:5 AMP: **“Now He who has fashioned us [preparing and making us fit] for this very thing is God, Who also has given us the [Holy] Spirit as a guarantee [of the fulfillment of His promise].”**
  2. Again in Ephesians 1: 14 we find God’s guarantee concerning our salvation: **“That [Spirit] is the guarantee of our inheritance [the first fruits, the pledge and foretaste, the down payment on our heritage], in anticipation of its full redemption and our acquiring [complete] possession of it – to the praise of His glory.”**
  3. Those three verses say that our future is guaranteed, and there are no Scriptures like them in the Old Testament, none in the Four Gospels, and