

BEING BORN AGAIN

CHAPTER ONE

This is perhaps the most important series of lessons I have ever attempted to teach. I realize the awesome responsibility of undertaking the study of such an important subject. We begin our study by reading from John, chapter 3:

“Jesus answered and said unto him, Verily, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” (John 3:3)

“Jesus answered, Verily, Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5)

Jesus says, “Except a man be born again he cannot see, or enter into the Kingdom of God.” Seeing the impossibility of entering into the kingdom of God without the new birth, we therefore must search diligently for the right answer to what we must do to be born again. For you see, the penalty is so severe, the judgment so great, we must not be wrong on the answer. We must not put our trust in religious tradition, or even what modern theologians say about the matter, but we must go directly to the Word of God for the answer to this most important question.

What group of people did Jesus have in mind when he said, “Ye must be born again?” The person Jesus chose to reveal this truth answers our first question in this series of lessons, “Who Must be Born Again?”

Of all the people with whom Jesus had come into contact with why did He choose Nicodemus? Why did He not choose the woman at the well, Peter or Judas? Had Jesus chosen one of these, there would be some who would say, and rightly so, that people of such character would need to be born again; or at least some change would certainly be necessary.

Now Jesus’ choice of Nicodemus was not by accident. Jesus chose the most religious, moral, educated person around. Notice some of the outstanding characteristics about this man, Nicodemus, which sets him apart from the ordinary. First, he belonged to the nation of Israel. Israel was a nation endowed by God with special privileges; a nation to whom God revealed Himself in both visions and the spoken Word. In the Old Testament every message from God concerning mankind came through this nation.

You may ask, “What about the dreams of Pharaoh, and the writing on the wall to Belshazzar?” You must remember, it was Joseph who interpreted the dreams, and Daniel who read the writing on the wall, receiving their instructions from God.

In Romans, chapter 3, we read about the privileged standing of the nation of Israel.

“What advantage then hath the Jew? Or what profit is there of circumcision?”

Much every way: chiefly, because that unto them were committed the oracles of God.” (Romans 3:1,2)

There was no excuse for Nicodemus not knowing what God required of him. He had open access to the very word of God; a privilege not accorded everyone. Abraham’s answer to the rich man in hell was: “...If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” (Luke 16:31) Only a few had access to God’s revelation to man. This gave Nicodemus an opportunity that others did not have. Then, too, Nicodemus was a member of the Pharisees, a dominant religion of the day in Israel. This meant that Nicodemus must conduct himself in a certain religious manner. To become a Pharisee one had to meet certain rigid conditions. Nicodemus not only had to have knowledge of the Word of God, but he must practice it as well. The conduct of the Pharisee is recorded in Luke, chapter 18.

“The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week. I give tithes of all that I possess.” (Luke 18:11,12)

Notice the separated life of the Pharisee. He was not an extortionist, unjust, adulterous, or even as the publican. Along with being separated from wickedness, there was also a positive side to Nicodemus’ religion. He fasted twice in the week. He gave tithes of all he possessed. Now for those who believe that only the very wicked need to be born again, Jesus answers this in the very person He chose to reveal this truth.

Jesus said, “...for I am not come to call the righteous, but sinners to repentance.” (Matthew 9:13) This being the case, why then bother with Nicodemus?

Nicodemus, being a Pharisee, was also a member of the Sanhedrin. This was the highest ranking political party in Israel. This meant that he was first in rank and political power. The decisions of the Sanhedrin were final, concerning Israel, on matters of doctrine and conduct. Membership in the Sanhedrin was very rigid, and obtained only by a select few. This was not an honorary position bestowed upon one by some well-known influential friend. It was earned by long hours of diligent study and adherence to the prescribed laws.

Then too, Nicodemus was a master of Israel. This title refers to his knowledge of the religious codes and teachings of Scripture. It was to a man with such outstanding qualities that Jesus said, “Ye must be born again.”

We must not be too quick to condemn Nicodemus, for he was an honest man. You see, Jesus was teaching something strange and different. Something that Nicodemus had not been taught, because the Old Testament did not reveal in any detail the “dispensation of grace.” He did not know that the nation of Israel would reject the King, and that through their rejection salvation would be offered to the Gentiles through the new birth.

“And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. (Acts 14:27)

**“Simon had declared how God at the first did visit the Gentiles,
to take out of them a people for his name.” (Acts 15:14)**

**“I say then, Have they stumbled that they should fall? God
forbid: but rather through their fall salvation is come unto
the Gentiles, for to provoke them to jealousy.” (Romans 11:11)**

Nicodemus, like John the Baptist, and all of the disciples, understood the Old Testament scriptures to teach that when the Messiah came He would throw off the Gentile bondage and usher in the glorious age promised to Abraham, and confirmed by Isaiah and Daniel. They did not see nor understand the many scriptures that mentioned Jesus’ suffering, death and resurrection. They could not see or understand, because Isaiah prophesied the return of Christ to set up His Kingdom.

**“And he said, Go and tell this people, Hear ye indeed, but
understand not; and see ye indeed, but perceive not.
Make the heart of this people fat, and make their ears
heavy, and shut their eyes; lest they see with their eyes,
and hear with their ears, and understand with their heart,
and convert, and be healed.” (Isaiah 6:9,10)**

If this was true of Nicodemus, if he needed to be born again, the same is true of you today. There are absolutely no exceptions. “Except a man be born again, he cannot see the kingdom of God.” Jesus left no loopholes. No amount of theological gymnastics can sidestep the plain command, “Ye must be born again.”

CHAPTER TWO

In our first lesson we saw the impossibility of entering the kingdom of Heaven without being born again. The next logical question is, “Why must we be born again?” The answer to this question is also found in the third chapter of John.

**“That which is born of the flesh is flesh: and that which
is born of the Spirit is spirit.
Marvel not that I said unto thee, Ye must be born
again. (John 3:6,7)**

There are two births mentioned here in verse 6, “born of the flesh” and “born of the Spirit.” These two births have absolutely nothing in common. They are totally different.

In our first birth we were “born of the flesh.” The answer to the question, “Why must we be born again?” is simple. We were born wrong the first time. Our first birth, born of the flesh, means that we were born of Adam. We read in I Corinthians 15:22, “For as in Adam all die...” By our first birth we inherited the sinful flesh of Adam.

**“Wherefore, as by one man sin entered into the world,
and death by sin; and so death passed upon all men,**

for that all have sinned.” (Romans 5:12)

Now notice, it does not say all “will” sin, but all “have” sinned.

“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.

For by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” (Romans 5:17-19)

Now notice, “by the offence of one (Adam) judgment came upon all men unto condemnation”. You are a sinner, not by choice, but by your first birth. (That which is born of the flesh is flesh) It makes no difference what kind of flesh it may be; moral, immoral, religious, non-religious, unlearned or educated, flesh is flesh and will always be flesh. “So then they that are in the flesh cannot please God,” according to Romans chapter 8, verse 8. As long as you are in the flesh, no matter how hard you try, you will never be able to please God. Although you go to Church, teach Sunday school, sing in the choir, and give half of your income to charity, apart from the new birth it will do you no good. The best you could ever hope to accomplish will be “as filthy rags in the sight of God.”

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags...” (Isaiah 64:6a)

Jeremiah, chapter 13, verse 23 tells us that it will do no good to try.

“Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil.”

You may take a sow and wash it clean; tie a ribbon around its neck, but it will still long for the muck and mire of the pigpen. We read, “...and the sow that was washed to her wallowing in the mire.” (II Peter 2:22b)

They tell us that the most well trained wild beast may at some time revert to its old habits. Why? Because that is its nature. Now, if you want a permanent change you must somehow change its nature; which, of course, is impossible to do. But that is exactly what God does by the “new birth.” This is the reason that I have never joined any movement to help clean up society; (and God knows it needs to be cleaned up!). I have never joined a campaign to help cure the social ills of the country by means of the political process, by electing candidates that will pass laws to get the job done.

How many votes do you think that a candidate would get if they campaigned on a platform of Bible standards of conduct for all people? How would it sound if a politician promised that if they were elected they would pass a law that everyone must be born

again? It sounds ridiculous, and it is! The “new birth” is the only thing that will change a person’s heart, and it can never be legislated. Salvation (being born again) must be received from a willing heart.

We are in no way suggesting that you should not take part in the political process. We are only trying to show that any positive results you might achieve will not be of a permanent nature. The only way for a lasting change is for one to have a new nature, which can only be achieved by receiving Christ as Saviour.

“Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new.” (II Corinthians 5:17)

Suppose we were successful in convincing someone to turn over a new leaf; to straighten up and do what we think is right, we have still not accomplished anything of value. When they die, they will still not enter the Kingdom of Heaven. This is why I have spent my ministry teaching what a person must do to have eternal life; a lasting effect instead of a temporary effect that would only last, at the most, this lifetime. When one has a new nature, it will last forever. Instead of trying to make the old nature over, we try to show, from the Word of God, the need for a new nature. This is what is meant by being born again. “Therefore if any man be in Christ, he is a new creature.”

“For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.” (Galatians 6:15)

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” (I Peter 1:23)

You are not lost because of your conduct. “For as in Adam all die.” (I Corinthians 15:22a) You are not saved by your conduct. “Not by works of righteousness which we have done...” (Titus 3:5) You are not kept by your conduct. It is the gift of God.

“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)

All the righteousness we will ever have is the righteousness of Christ.

“For by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” (Romans 5:19).

“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.” (I John 3:9)

The nature you receive by the new birth cannot sin. The nature you were born with can and will sin.

“If we say that we have no sin, we deceive ourselves, and the truth is not in us.” (I John 1:8)

CHAPTER THREE

In our first lesson, we answered the question, “Who must be born again?” In our second lesson we answered the question, “Why must we be born again? I believe the third question becomes the most important one of all; “How are we born again?”

Now there are three vital elements used of God by which He brings about what the Bible calls “being born again.” These three elements form a golden chain of three links. All three are absolutely necessary in God’s plan of redemption. They are “the word of God,” “the human instrument,” and “the Holy Spirit.” The first element is “the word of God” in God’s plan of redemption.

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5)

Jesus told Nicodemus that the divine transaction of being born again is accomplished by two things, water and the Spirit. Almost all are agreed as to what is meant by the Spirit in this verse. However, all are not agreed on what is meant by the water. The mystery as to the meaning of the word “water” in John 3:5 is not all that great. Water, in the Bible, has three symbolic meanings. When used in large quantities, such as the flood in Noah’s day, it speaks of judgment. Water, when used for drinking purposes refers to the Holy Spirit. The following verses make this very plain.

**“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.
He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.” (John 7:37,38)**

Water for cleansing symbolizes the Word of God. Paul, speaking of Christ’s relationship to the Church says:

“That he might sanctify and cleanse it with the washing of water by the word.” (Ephesians 5:26)

This Scripture teaches that the Word is the means by which God sanctifies and cleanses the believer. This verse alone makes a clear statement as to what the water means in John 3:5. Yet there is more. Jesus, speaking to His disciples, says: “Now ye are clean through the word which I have spoken to you.” (John 15:3) Here again, the Word of God is the cleansing agent. The Word, then, is a vital part in God’s plan of redemption. Paul, referring to the new birth, calls it “the washing of regeneration.”

“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)

All Scripture dealing with the divine transaction of the regenerating process is called a “washing.” This washing is accomplished by the Word of God; thus we see the necessity of the Word. Peter confirms the necessity of the Word when he says:

**“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.”
(I Peter 1:23)**

The second element in God’s plan of redemption is the human instrument. We see how important this human element becomes when we read:

**“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 2:14)**

The natural man is unable to investigate, or discern, the truth of God’s Word. This is where the ministry of the believer comes in.

“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” (Romans 10:14)

The answer to all three of these questions is simple. They cannot call on him in whom they have not believed. They cannot believe in him of whom they have not heard, and they cannot hear without a preacher. This, then, becomes the sole responsibility of the believer.

“For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” (I Corinthians 1:21)

That is exactly what we are trying to do. We are trying to publish the Word of God, or sow the seed, so that people may hear and believe. The Word of God must be delivered, for one cannot be saved if they do not hear. Regardless of what is claimed by some, no person is saved apart from the human instrument.

Philip, talking to the Ethiopian eunuch, says, “Understandest thou what thou readest?” The Ethiopian eunuch replied, “How can I, except some man should guide me?” (Acts 8:30,31) Then in verse 35 we read, “Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.”

The third element in God’s plan of redemption is the person and work of the Holy Spirit. The Holy Spirit is the vital element of salvation.

“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)

“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)

There is absolutely no salvation apart from the work of the Holy Spirit. We can preach until we are blue in the face, and unless the Holy Spirit applies the Word, our preaching is useless. Jesus, talking to Peter, says:

“...Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” (Matthew 16:17)

If you have any desire at all to receive the Lord Jesus as your Saviour, it is not because I have convinced you to do so. Only the Holy Spirit can accomplish this part of redemption.

“No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.” (John 6:44)

Jesus is the ONLY WAY! For those who might say that Jesus being the only way is only “my interpretation,” let us read just a few verses from the New Testament.

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6)

“Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.” (John 10:1)

“Then Jesus said unto them again, Verily, verily, I say unto you, I am the door of the sheep.” (John 10:7)

“For there is one God, and one mediator between God and men, the man Christ Jesus.” (I Timothy 2:5)

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12)

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” (John 1:12)

“Thou if thou shalt confess with thy mouth the Lord

Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” (Romans 10:9,10)

No interpretation of these verses is necessary. They speak for themselves. Many times I have shown these verses to people who are trying to get to Heaven some other way, and their answer has always been, “I have never read those verses before.” Could this be true of you as well?

CHAPTER FOUR

In our first three lessons on the subject of being born again, we answered the questions, “Who must be born again?” “Why must we be born again?” And “How are we born again?” In this, the fourth lesson, we will deal with “The results of being born again.”

When a person is born again, God creates within that person a new, sinless nature. This nature is the very nature of the very life of God. However, the old nature is neither eradicated, altered, or replaced by the new nature. A serious mistake made by believers is a failure to recognize that God does not repair, or replace, the old sinful nature, but creates within the believer a new sinless nature. The old nature, born of Adam, will be with us until our journey here on earth is ended.

We who teach the truth of the two natures are often accused of promoting schizophrenia, (causing a believer to become a person with a dual personality). If this is the case, how would you explain the following verses? The Bible teaches the presence of the two natures as plain as it teaches salvation.

“This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.” (Galatians 5:16)

“For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

If then I do that which I would not, I consent unto the law that it is good.

Now then it is no more I that do it, but sin that dwelleth in me.

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

For the good that I would I do not: but the evil which I would not, that I do.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to

**the law of sin which is in my members.
O wretched man that I am! who shall deliver me from
the body of this death?
I thank God through Jesus Christ our Lord. So then with
the mind I myself serve the law of God; but with the flesh
the law of sin.” (Romans 7:15-25)**

Having the two natures accounts for the struggle in every believer, for the old nature knows nothing but sin.

**“If we say that we have no sin, we deceive ourselves, and
the truth is not in us.” (I John 1:8)**

The “old nature,” called in the Bible “the flesh,” can do nothing but sin, and can never please God. “So then they that are in the flesh cannot please God.” (Romans 8:8)

The “new nature,” which cannot sin, seeks always to please God. According to I John 3:9 it is impossible for the new nature to commit even one sin.

**“Whosoever is born of God doth not commit sin; for his
seed remaineth in him: and he cannot sin, because he is
born of God.” (I John 3:9)**

The old nature can do nothing but sin, and is in direct opposition to God. Both these natures are present within every believer. Unless we recognize this truth, and how to deal with it, we will miss the real joy and peace that is so vital in our Christian testimony.

As a Christian you, no doubt, are conscious of a conflict that was not there before you were saved. Rejoice, because the presence of this conflict is a sure sign of spiritual life. Paul, after having been saved for some thirty years, admitted to the same struggles. Paul admitted openly that the old nature was still present and corrupt. We suggest you read Romans chapter 7, verses 15 thru 25, over again.

Paul, whom God used to give us much of the New Testament, did not deny the battle of the old nature. He made no claim of human holiness, or that the old nature had been eradicated, but he cried out “For I know that in me, that is in my flesh, dwelleth no good thing...”

The first lesson to be learned by a new Christian is to recognize the presence of the old nature. Only then can one deal with it effectively. We must not try for one moment to deny the presence of the fleshly, sinful nature. The only remedy, according to the Word of God, lies in facing the facts frankly, and accepting God’s remedy; God’s way of the new nature gaining victory over the old nature.

To further illustrate how the presence of the old nature shows up in the lives of people who receive Christ as their Saviour, let us suppose there are two people who have received Christ at the same time. One gives their life completely to the service of the Lord Jesus and becomes a follower of the lowly Nazarene. The other one lives only for self, becoming a worldling; living only for self-interest. What is the difference between these two? One has surrendered to the new nature; the other to the old nature.

The new nature within the Christian cries out and longs to be master of their life. When one does not submit, it brings conviction and ultimate defeat. Maybe you face this struggle within your life, and wonder what you can do about it. The nature that you feed is the nature that is manifest. The “new man” feeds upon the Word of God. The “old nature” feeds upon the world. The nature that you feed is the one that will dominate your life. We, as Christians, are told:

“As newborn babes, desire the sincere milk of the word that ye may grow thereby.” (I Peter 2:2)

According to the Bible, the Christian is faced with choosing one of two walks.

**“This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh.
For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.
But if ye be led of the Spirit, ye are not under the law.”
(Galatians 5:16-18)**

After a person has received the new nature, been born again; the secret of a happy rewarding life is outlined in the book of Acts.

**“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.
And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”
(Acts 2:41,42)**

If this scripture is followed diligently you will be assured of victory over the “old man.” The “new man” will be manifest in your conduct.

Now notice carefully, “they that gladly received his word.” This is salvation. Salvation comes no other way than by the Word of God.

**“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.”
(I Peter 1:23)**

So far, in this study, we have answered the questions, “Who must be born again? Why must we be born again?” How are we born again?” and “What are the results of being born again?” We come now to our fifth and final lesson in this series, “the assurance of being born again.”

Is there a way whereby one can be absolutely sure that they have been born again? The Christian’s peace, joy and effectiveness comes from a knowledge and understanding of this truth.

Now assurance of salvation must be distinguished from the “security” of salvation. Security relates to the absolute eternal safety of those who are saved; while assurance of salvation relates to a personal confidence in a present salvation.

Upon what are we to base our hope of salvation, that we may be sure we possess eternal life? Many Christians base their confidence upon feelings. Sometimes they feel like they are saved, and sometimes they feel like they are not saved. Salvation cannot be based upon feelings.

Assurance of salvation rests upon two lines of evidence, the manifestation of the indwelling of the Holy Spirit, which we receive when we receive Christ as Saviour, and the veracity of the Word of God. The Bible says:

“...Now if any man have not the Spirit of Christ, he is none of his.” (Romans 8:9b)

“The Spirit itself beareth witness with our spirit, that we are the children of God.” (Romans 8:16)

The indwelling Spirit manifests itself in different ways. First, there will be a consciousness of the sinfulness of sin. Before you were saved you paid little, or no attention to sin. With salvation came an awareness of sin.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” (II Corinthians 5:17)

By the indwelling of the Spirit, the Christian will see sin as it really is. They will see sin no longer as a mistake. It is no longer an error, but is something that they will want to overcome. If there is no awareness of the sinfulness of sin, you may well doubt that you have eternal life.

The second manifestation of the indwelling of the Holy Spirit is to understand the Scriptures.

“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 2:14)

A third manifestation of the indwelling of the Holy Spirit is that you will have a love for other Christians, brothers and sisters in Christ.

“We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.” (I John 3:14)

By the regenerating work of the Holy Spirit you have been brought into a new kinship; into the household of God. There is a relationship now to other believers, a bond that is stronger than even your own family; because the same divine presence of the Holy Spirit indwells all who are born again. The love that Christians have for one another is a badge of true salvation and discipleship.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” (John 13:34,35)

Without the Holy Spirit this godly love one to another would be impossible; but with the Holy Spirit it is not only possible, it is a command.

The fourth manifestation of the indwelling Holy Spirit will be that you have a concern for the unsaved. You will find yourself, as you look at other people, seeing them as souls for whom Christ died. You will find yourself making some kind of effort to get them to make the same decision for Christ as you have made. Listen to what the apostle Paul says:

“I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost. That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.” Romans (9:1-3)

When someone receives Christ as Saviour, and becomes a new creation in Christ, they will want others to be saved. This comes from a conviction of the indwelling Holy Spirit. This divine compassion should be the experience of every believer.

We come now to the second line of evidence, and one that is very important; the veracity of the truthfulness of the Word of God. We read in I John, chapter 5:

“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)

The evidence that we can have “assurance” of salvation is as dependable as the Word of God. The apostle John wrote this to me, “...that ye may KNOW that ye have eternal life...,” as much as to any one else. He says, “These things have I written unto YOU THAT BELIEVE on the name of the Son of God.”

The reason the Holy Spirit had him write these words, “that ye may know that ye have eternal life,” is to give assurance to every believer, whether they are spiritual or carnal. This assurance is made to rest, not on a changeable experience or feeling, but

upon the things that are written in the unchanging Word of God. These written promises, in the Word of God, should be taken as a title deed. This Scripture alone should give the believer the assurance that he possesses eternal life, based upon the truthfulness of the Word of God.

I am sure there must have been uncertainty on the part of Israel on the night of the Passover. They had received the message that the death angel was going to strike. The eldest son would be taken in death, and the only exception to this would be for them to meet the requirement. The requirement was for them to place the blood of a lamb upon the doorpost. If this was done, the death angel would pass over. If one had applied the blood, as God commanded, they were safe. If they had not applied the blood, they were not safe. Let us imagine for a moment that all the conditions had been met. The blood had been applied. One family could have been gathered inside with fear and trembling, waiting and hoping that God would keep His Word. While next door another family, with full confidence that God would keep His Word, would be singing, packed and ready to leave Egypt. Was one of these families safer than the other? Of course not! They had both met the requirement that God gave, and both were safe under the blood.

**“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 10:28,29)**