

**Chapter 17 of the 1689 Confession of Faith: “Of The Perseverance of the Saints”,
Session # 5, “Perseverance and the Holy Spirit”, Presented by Pastor
Paul Rendall in the Adult Sunday School, on September 3rd, 2017.**

Paragraph 2 – This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, (d) flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (e) and union with him, the (f) oath of God, the abiding of His Spirit, and the (g) seed of God within them, and the nature of the (h) covenant of grace; from all which ariseth also the certainty and infallibility thereof.

(d)Romans 8:30; 9:11,16; (e)Romans 5:9-10; John 14:19; (f)Hebrews 6:17-18; (g) 1st Jo 3:9; (h) Jeremiah 32:40

1. The Perseverance of the saints rests upon the abiding of his Spirit, and the (g) seed of God within them –

John 14: 15-23 – “If you love Me, keep My commandments.” “And I will pray the Father, and He will give you another Helper, that He may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.” “I will not leave you orphans; I will come to you.” “a little while longer and the world will see Me no more, but you will see Me.” “Because I live, you will live also.” “Judas (not Iscariot) said to Him, ‘Lord, how is it that You will manifest Yourself to us, and not to the world?’” “Jesus answered and said to him, ‘If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.’”

This is the promise of Christ concerning the abiding of the Holy Spirit with every believer in Him. It is the guarantee of the perseverance of every one of the saints because, once He is given to a believer, He will be with that believer forever doing His good work in their hearts. He will abide forever with the believer, He will dwell with them and be in them. Jesus says that He would not leave his disciples as orphans. Notice that Jesus said to His disciples in verse 17 that they already knew the Spirit and He already dwelt with them, but there was a greater sense in which He would come to them, and they would know Him in the future after Christ’s resurrection in a greater sense, and which would come on the day of Pentecost.

1st John 3: 6-10 – “Whoever abides in Him does not sin.” “Whoever sins has neither seen Him nor known Him.” “Little children, let no one deceive you.” “He who practices righteousness is righteous, just as He is righteous.” “He who sins is of the devil, for the devil has sinned from the beginning.” “For this purpose the Son of God was manifested, that He might destroy the works of the devil.” “Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.” “In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother.”

Now we want to talk about abiding in Christ. Whoever abides in Him does not sin. This does not mean that He will never sin a sin. But it means that if that Christian is abiding in Him; persevering in remaining by faith in seeing Christ as His righteousness and is sincerely attempting to practice righteousness; keeping the commandments of God, and loving His

brother, He will not prove Himself to be an unbeliever. He will practice righteousness (he will do righteousness) even as Christ is righteous. He that commits sin is of the devil. Again, it is the practice of sin that is being talked about, not committing just one sin. Each of us, if we see ourselves rightly as a believer, has many sins of his heart to confess on a regular basis, and probably not a few sins in relation to the things that he says and does which are observable by men. Whoever is born of God doth not commit sin (or does not sin); for His seed remains in him: and he cannot sin, because he is born of God.” Again – This does not mean that a believer cannot sin, for in himself, that is, in his flesh, there is no good thing, but in having the Holy Spirit abiding with him and in him, and having the internal principle of grace in his soul, the New Nature, He has the seed of everything good in him. It is in this sense that it can be said that he does not sin or cannot commit sin. Nothing proceeding from the New Nature has any sin in it. It is only as thoughts or actions are tainted by the flesh that the person becomes defiled. Therefore, how important it is to put off the deeds of the flesh and walk in the Spirit!

Spurgeon on Perseverance –THE FINAL PERSEVERANCE OF THE SAINTS. NO. 1361 DELIVERED ON LORD’S-DAY MORNING, JUNE 24TH, 1877, “First we argue the perseverance of the saints, most distinctly from the nature of the life which is imparted at regeneration. What saith Peter concerning this life? (1st Peter 1: 23.) He speaks of the people of God as “being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” The new life which is planted in us when we are born again is not like the fruit of our first birth, for that is subject to mortality, but it is a divine principle, which cannot die nor be corrupt; and, if it be so, then he who possesses it must live forever, must, indeed, be evermore what the Spirit of God in regeneration has made him. So in 1st John 3: 9 we have the same thought in another form. “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.” That is to say, the bent of the Christian’s life is not towards sin. It would not be a fair description of his life that he lives in sin; on the contrary, he fights and contends against sin, because he has an inner principle which cannot sin. The new life sinneth not; it is born of God, and cannot transgress; and though the old nature warreth against it, yet doth the new life so prevail in the Christian that he is kept from living in sin. Our Savior, in his simple teaching of the gospel to the Samaritan woman, said to her (John 4:13), “Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” Now, if our Savior taught this to a sinful and ignorant woman, at his first interview with her, I take it that this doctrine is not to be reserved for the inner circle of full-grown saints, but to be preached ordinarily among the common people, and to be held up as a most blessed privilege. If you receive the grace which Jesus imparts to your souls, it shall be like the good part which Mary chose, it shall not be taken away from you; it shall abide in you, not as the water in a cistern, but as a living fountain springing up unto everlasting life.”