

The Holy Spirit Bears Witness to God's beloved

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What has long been debated in Christendom is the issue of what certification identifies and guarantees God's people's status in Him. The reoccurring query posed by many of God's people is: "how can we know that we are saved (belong to God)? In deliberations, there is a plethora of doctrinal prescriptions and panacea type persuasions proffered as ones entrance and residency into salvation's status of belonging to God. From this have arisen divers' variations of traditional and denominations tenets. This underlining issue is accorded to what is genuinely focused: "what says the Scripture?" Romans 8:15-17 firmly state, "for you didn't receive a spirit of bondage again to fear; but you did received a Spirit of adoption, in which we cry, "Abba, Father." The Spirit (Himself) testifies with our spirits that we are God's children: And if children, then heirs; heirs on the one hand of God, and heirs together on the other hand with Christ; if indeed, we suffer together that also we may be, having been glorified together."

Thus, salvation isn't in any eternal sense, a "resolution" made at some point in time but manifestly testimonial journeys in developmental "identification with" God's Spirit. The essence of salvation's venue is in eternity, which is everlastingly ones son positioning in Christ. Definitively, "salvation" is ones "eternal relationship" with God" and as such, one solely knows by God's Spirit that "we are children of God." The Holy Spirit bears witness within (to) our spirits that we are children of God. It is in this sense that we are aware that we are strictly God's choice, as we walk in light of His foreordination. We must also be attentive of His witness beyond proclivities of our sinful nature. This knowledge is in fact encouragement to identify with His righteousness rather than our depravity. This holy (eternal separation) conviction exudes what truly receiving the witness of salvation from the Holy Spirit demonstrates. This testimony is the solitary reliable evidence, as to who belongs to God.

The Scriptures convey that one must not believe every spirit that bears witness but test that spirit to see if it is really the Holy Spirit's instructions for assurance of salvation. Insertions of human participation are counterfeits of the Holy Spirit's witness, and thus characteristically the specialty of false work's assurance of salvation. In such illusionary persuasions, many are doctrinally deceived and therefore the masters of depravity's disguises, while being convinced that they are "true Christians" through their meritorious involvements. Conversely, the Holy Spirit's witnessing is consistent with God's Decree, which doesn't in any wise contradict the Scriptures but bears witness as to who belongs to God. Works sown to the flesh merely convicts its contributors of sin by the Holy Spirit. Those doctrinally mislead into propagating humanly meritorious roles repetitively ignore Christ's eternal sacrifice in favor of tingling their consciences for indeterminate amounts of time.

These categorizations of "Orthodox Christians" are depicted in fleshly appeals heeding the seducing spirits of self worthiness instead of God's righteousness. Such reliance on human effort can never quench the thirst that the Holy Spirit lures in Christ's worthiness. These flawed impressions of merit are enticingly the preferences of depraved humanity yet such inevitably remits remnants of uncertainty not in a saved but unholy state. The Scriptures state that "without holiness no man will see the Lord, but the context of such separation is inherently assigned rather than renounced due to the lack of performance. Human work efforts are crude counterfeits of the assurance of the Holy Spirit and incur constant security problems in seeking to explain away what are misconstrued as "vague scriptures." What is concomitant with such flawed teacher is anointing is a conferring by transference of power rather than its precise definition of eternal pre-determined choice, which focuses on eternal resolutions.

It is factual that many who regard themselves as "Christians" live mostly to please their flesh. Because they have faith chiefly in "that day they prayed the sinner's prayer" rather than in their eternal son positioning in Christ, they are more convinced by what they did in time rather than what God did in eternity. The false assurance that they are right with God through their efforts bode eerily when this is actually gauged in accordance to the righteous requisite of perfection. Such indulgence is invariably and inevitably corollary of stirring insecurity in those that practice 'do righteousness' assessments of themselves. The genuine witness of the Holy Spirit is never in agreement with works righteousness. When sin grievances against the flesh are the basis as to whether one was either not truly saved to begin with or in the process of falling away from the true faith then all are predictably lost. Sin indeed grieves the Holy Spirit (Ephesians 4:30) but it is the sinful nature that renders separation, which was severed by Eternal Election (Romans 8:2).

This is very important to distinguish because none "perfectly walk" in the Spirit. Human depravity preferably sows to the flesh rather than the Spirit but God's gracious promise and provision for cleansing unrighteousness are tied to Christ's faithfulness rather than the sinful nature. In testimonial identification, confessing and forsaking of sin practices are grace commands, yet as we walk in the light as He is in the light, the blood of Jesus unconditionally cleansed us from all sin as we continue to receive the blessed witness of the Holy Spirit that we are the sons of God. The Holy Spirit's witness to our spirits that we are God's children is so precious and reassuring. The commands to "grieve not the Holy Spirit" and "quench not the Spirit" are expressed in testimony of the assurance of salvation and directly associated with identification to Christ's faithfulness.

The Grace Gospel Ministry believes and teaches that it is the Holy Spirit's witness that certifies God's children rather than work's righteousness seeking to counterfeit the true witness of the Holy Spirit by the religious creeds. Genuine faithfulness is sourced from Christ, which solely meets the criteria of salvation, whose recipients have received the Spirit of adoption into the family of God. Such ones are privileged to call God, Abba; a term of endearment akin to "Daddy." Belonging to God imbues heirs of God and what belongs to Christ, together with Him. Consequently, such ones know that assurances in the present aren't based on comparisons of human worthiness but the glory revealed as **The Holy Spirit Bears Witness to God's beloved.**