

## **Doctrine of Eternal Security**

### 1. Logical Approach

1.1 If God saved us while we were yet sinners what does logic demand now that we are Family of God.

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

and

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

### 2. Metamorphic Approach:

2.1 God is said to hold us in His hand. Can anyone presume capability, fatuous as it may seem, to wrest the believer from the Hand of God.

Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

### 3. Experiential Approach:

3.1 The Word of God tells us that if you believe on the Lord Jesus Christ and then decide not to believe, it can't change anything. You are His for He bought you on the Cross. That one decision for Christ carried eternal significance.

2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

### 4. Family of God Approach:

4.1 If you are born into a family you have the genes of the two parents and you cannot undo what they did genetically speaking.

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

Joh 1:12 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:

### 5. Inheritance Approach:

5.1 God has guaranteed our inheritance; it is ours.

1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6. Body Approach:

6.1 We are said to be members of the Body of Christ with Christ as the Head.

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Now compare this with:

1Co 12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

1Co 12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

7. Sealing Approach:

7.1 The Holy Spirit of God is said to seal us.

2Co 1:21 Now he which establisheth us with you in Christ, and hath anointed us, is God;  
2Co 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

8. The Tense/Voice Approach:

8.1 The word Sozo in Eph 2:8 is in the passive voice and the perfect tense meaning "the believer is saved in the past with the result they are now saved." The passive voice means the subject receives the action of the verb as a benefactor; the perfect tense means the action of the verb is completed in the past with the result that action is now complete.

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Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

## **Doctrine of Justification**

1. Introduction:

1.1 At point of faith in Christ, or at regeneration, we are said to be "born again" and accordingly justified in the eyes of God.

1.2 This is something only faith can connect and something the Law of Moses could never do nor any of the liturgical practices of the Tabernacle/Temple.

1.3 Justification is a positional matter; we are said to be in Christ. The believer is said to be in the top circle and family of God.

#### **CHART TOP CIRCLE**

1.4 This justification is called also positional sanctification.

1.5 Positional sanctification is absolute vis-a-vis temporal sanctification which is potential.

1.6 The state of Justification is being made acceptable to God even to such a finely tuned point that the Righteousness of God is imputed to each of us by simple faith in Christ.

1.7 Justification is the total word and concept for the salvation process whereas salvation is simply the deliverance from the slave market of sin.

#### **CHART SLAVE MARKET OF SIN**

1.8 It is true that, being in Christ, the believer is positionally righteous; but justification is the divine acknowledgment and declaration that the one who is in Christ is declared by God to be Righteous and royal family.

1.8.1 This result is best seen in the metonymy of standing before the bar of judgment and having the presiding judge announce that Christ has made you right with God and you are no longer guilty; now you can embrace your mediator in a major act of thanksgiving. This because the believer has avoided a lifetime of fire and brimstone and pain like you would not believe.

1.9 The believer is constituted righteous by virtue of his position in Christ, by the act of Justification God publishes in the heavenly realms His divine recognition of the believer's new position as a member of God's forever family.

1.10 God justifies the ungodly and on a ground so worthy, so laudable and unblemished that He Himself remains just when He justifies. God justifies on the basis of grace and grace is all that God is free to do for the believer on the basis of the cross without in any way compromising His integrity.

1.10.1 It is the Christian's right and responsibility to count his work done and to say as in Roman 5:1 "Therefore being justified by faith we have peace with God through our Lord Jesus Christ".

2. Etymology - The word justification appears only three times in the Bible and all in the New Testament.

2.1 Rom 4:25 Who was delivered for our offenses, and was raised again for our justification.

2.1.1 The word in the Greek in Rom 4:25 is **Dikaiosis** and means an acquittal. It is derived from **Dikaioo** meaning to render, show or regard as just or innocent.

Rom 5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification.

2.1.2 The word in the Greek in Rom 5:16 is **Dikaionoma** and means an equitable deed; by implication a statute or decision which is promulgated as defining righteous.

Rom 5:18 Therefore as by the offense 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.

2.1.3 The word in the Greek in Rom 5:18 is the same as in Rom 4:25 - **Dikaiosis** as noted means the state of being acquitted. Condemnation became salvation.

3. So that we can understand better, all that God has done for us, I want to list the six bases of condemnation:

### 3.1 Sin

Rom 3:23 For all have sinned, and come short of the glory of God;

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

### 3.2 Penalty of Sin

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Rom 5:12 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:

### 3.3 Physical Birth

Eph 2:1 And you hath he made spiritually alive, you who were dead in trespasses and sins;

Rom 5:12 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:

### 3.4 Relative Righteousness

Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Rom 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

Rom 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Rom 9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone;

Rom 9:33 As it is written, Behold, I lay in Sion a stumbling stone and rock of offense: and whosoever believeth on him shall not be ashamed.

Rom 3:10 As it is written, There is none righteous, no, not one:

Rom 3:11 There is none that understandeth, there is none that seeketh after God.

Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

### 3.5 Character of God

Rom 8:8 So then they that are in the flesh cannot please God.

Isa 46:9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

### 3.6 Position in Adam

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

## 4. Let's look at four other uses in the New Testament of the word justification:

Rom 3:28 Therefore we conclude that a man is *justified* by faith without the deeds of the law.

Rom 5:1 Therefore being *justified* by faith, we have peace with God through our Lord Jesus Christ:

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be *justified* by faith.

Rom 4:5 But to him that worketh not, but believeth on him that *justifieth* the ungodly, his faith is counted for righteousness.

5. There is a Hebrew word not translated justification in its noun form but is translated justified in its verb form. The Hebrew Word is **Tsedeq**.

Job 13:15 Though he slay me, yet will I hope in him; I will surely defend my ways to his face.

Job 13:16 Indeed, this will turn out for my deliverance, for no godless man would dare come before him!

Job 13:17 Listen carefully to my words; let your ears take in what I say.

Job 13:18 Now that I have prepared my case, I know I will be *justified*.

Job 25:4 How then can man be *justified* with God? or how can he be clean that is born of a woman?

Isa 45:25 In the LORD shall all the seed of Israel be *justified*, and shall glory.

6. The word **Tsedeq** means to be vindicated or the state of vindication, righteousness or correctness.

7. Concept: In concept then this process of justification leaves us as those who have been found not guilty by the Supreme Court of Heaven.

7.1 The charge was not sin but rather our birth and the imputation of condemnation to our Old Sin Nature.

8. The meaning of justification is not to be confused as meaning "just as if I had never sinned" but rather because the payment for sin has been made by Christ on the Cross therefore sin is not an issue.

9. At the very best the creature man is fit only for destruction and condemnation to eternal punishment even when the sin question is solved.

Rom 5:12 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:

Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Rom 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Rom 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

10. Man therefore even without sin is condemned by the Righteousness of God and the justice of God executes the condemnation.

10.1 The condemnation is the direct result of the imputation of Adam's sin to our old sin natures; this imputation occurs at birth.

11. The avoidance of this process of condemnation can only occur by faith in Christ; at point of faith in Christ we have the Righteousness of God the Son imputed to us.

12. God can never wink at sin, Christ's substitutionary death has removed both the problem of sin and the imputation of sin.

13. The resurrection in part was made possible by our collective justifications. God looked down the time line and saw many believe on the Lord Jesus Christ, receive the imputation of God's Righteousness and the declaration "you are justified" and as a result Christ was resurrected.

Expanded Translation of Rom 4:25: "Who Jesus was delivered over because of our many failures and was raised because of our justification."

14. The Father looked down at the historical reality of many believers spanning the vast time line accordingly said of the work of the Son: "well done!"

14.1 It was then that the celebrity of the Christian life, Jesus the Christ, in triumphant victory left planet earth to sit at the right hand of God the Father in a place of supreme honor.

15. Summary:

15.1 By the sacrifice of Christ our redemption was purchased.

15.2 Sin was atoned by that same act of Christ.

15.3 We were redeemed from the slave market of sin by the work of Christ on the cross of Calvary.

15.4 We availed ourselves of the expiatory work of Christ and therefore are regenerated receiving a new birth because God is propitiated.

15.5 We are also reconciled to God and now are mutually made compatible as family of God because of the substitutionary death of Christ.

15.6 After all of the above we are then declared to be *Justified*.

16. The justification solution is a product of the work of Christ by His providing:

16.1 Our Redemption

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

#### 16.2 Our Unlimited Atonement

1Ti 4:9 This is a faithful saying and worthy of all acceptance.

1Ti 4:10 For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe.

#### 16.3 Our Expiation

Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

#### 16.4 Our Regeneration

Joh 3:3 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.

#### 16.5 Our Imputation of Righteousness

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

#### 16.7 Position In Christ

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

#### 16.6 A Basis For God's Propitiation

Rom 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Rom 3:23 For all have sinned, and come short of the glory of God;

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

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