Justification and Salvation

The word justification and the word salvation

A 12-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

This 12-lesson series is concerned primarily with two Bible words: justification and salvation. A number of different kinds of each are spoken about on the pages of God's word. Often encountered, especially among grace folks, is a teaching that in God's program with Israel justification unto eternal life was by faith plus works; it is false doctrine. Lessons 1–6 go through at least eight kinds of justification and at least 12 kinds of salvation, with a 13th and a 14th added. Lessons 7–8 show from Paul (Romans 1, 3 and 4; Galatians 3) that justification unto eternal life has always been by grace through faith without works of any kind at any time, in Israel's program as in this dispensation of grace. Lessons 9–10 expand on Israel's salvation package deal; Lessons 11–12 take up commonly mistaught passages, among them Matthew 24:13, the thief on the cross, the rich young ruler, James 2 and Hebrews 6.

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Lesson Summaries

L1

Different Kinds of Justification and Salvation *Definitions; Justification unto Eternal Life (Romans 1–5; Luke 18:9–14); the Justification of God Himself and His Word (Romans 3:3–4)*

The Need for This Study

- There is a tendency to assume there is only one kind of justification God would ever talk about; in truth a number of different kinds of justification and of salvation are spoken about in God's word
- Failing to see this leads to mishandling and misteaching God's word, and to producing and propagating false, erroneous doctrines
- Often encountered, especially among grace folks, is a teaching that in God's program with Israel justification unto eternal life was by faith plus works; the passages used for it, such as James 2 and Mark 16, talk about another kind of justification or salvation

Always by Grace through Faith

- That teaching is wrong: justification unto eternal life has always been by grace through faith without works of any kind at any time, whether in Israel's program or in the dispensation of grace
- God's justice can respond to works for other kinds of justification, but for justification to eternal life faith and faith alone is the only thing it can respond to. To teach that God justified by faith plus works in Israel's program is false doctrine

Israel's Salvation Package Deal and James

- More often than not in Israel's program you are dealing with a salvation package deal: the gospel of the kingdom involves two justifications and three salvations
- One justification is unto eternal life and one salvation is from the debt and penalty of sins; the other justification and the two other salvations have

nothing to do with those

- James has two distinct kinds of justification in view, to be joined in Israel's program at that time; in Abraham's lifetime they were separated by 30 years. James's readers are already justified unto eternal life, and the issue is complementing it

What Justification and Salvation Mean

- Justification is "the action of justifying which is the issue of showing or making in some manner or form something to be just, right, righteous or proper", so there can be many manners or forms of justification
- The most important kind is being justified in God's sight, made righteous and declared righteous by God Himself; but by definition God can talk about other kinds of justification
- Salvation is the act of being saved, delivered, rescued from some predicament, peril, destruction, loss, or calamity; the most important kind, salvation from the debt and penalty of our sins, becomes ours when justified unto eternal life

Kind 1: Justification unto Eternal Life

- "The just" in Romans 1:17 is the individual declared justified, with a status of justification in God's sight; it involves the imputation of the righteousness of God to one who believes the message whereby God said He would justify
- That kind of justification does not come from the law; it is a gift of God in response to faith and faith alone (Romans 3:19–20, 24–26; 4:1–5; 5:1, 18)
- It is found in God's program with Israel as well: God justified the publican of Luke 18:9–14 in response to his faith in what the law had said to him about himself

Another Kind: The Justification of God Himself and His Word

- In Romans 3:3–4 Paul, quoting David, speaks of God being justified in what He says: not justified unto eternal life, but shown to be right and proper and truthful
- It is also called the vindication of God and his Word, not to be confused with justification unto eternal life. The study will look at at least six kinds of justification and at least 12 of salvation

L2

The Justification of God, Judges, Self and Godliness *Luke 7:28–35; Deuteronomy 25:1–2; Proverbs 17:15; Isaiah 5; Job 9; Jeremiah 3; Luke 10; I Corinthians 4:1–5; I Timothy 3:16*

The Justification of God Himself and His Word

- This is not justification unto eternal life: God needs no forgiveness of sins or imputed righteousness. Every contention any man has will end with God shown to be true and the man a liar, culminating at the final judgment
- In Luke 7:29 the people and the publicans "justified God, being baptized with the baptism of John"; God got justified by people
- The Pharisees and the lawyers rejected the counsel of God resident within the gospel of the kingdom, saying it was not true; therefore they did not justify God

God in the Eyes of Israel

- Luke 7 brings in another facet, the justification of God in the eyes of the leadership of His nation; after first saying he would not, Keith lists it as a third

kind of justification

- Being baptized with the baptism of John was significant in this kind. The words "wisdom is justified of all her children" (verse 35) refer to these two kinds; none has anything to do with justification of eternal life

Kind 4: Justification by Human Judges

- Frequent in the book of the law: Israel's judges were charged with justifying the righteous and condemning the wicked (Deuteronomy 25:1–2); they did not justify anyone unto eternal life, and the condemnation was not eternal condemnation
- In Proverbs 17:15 the one who justifies the wicked is a judge in Israel, not the Lord; Isaiah 5 shows corrupt justification by human judges, the wicked justified for reward
- There are different kinds of being called righteous or wicked, of condemnation, of life and of death; grace folks see the many kinds of baptism, yet make the same mistake with justification and salvation

Kind 5: Self-Justification

- The fifth kind is self-justification (Job 9): people in circumstances where they must show themselves right, proper, correct or truthful. It has nothing to do with justification to eternal life
- Job knows he is justified unto eternal life (his Redeemer liveth), yet engages in self-justification, and does so properly
- Self-justification is not always good: Israel's in Jeremiah 3 was not; the lawyer in Luke 10 justified himself as having done what the law said

Justification at the Judgment Seat

- In I Corinthians 4 Paul has justification unto eternal life; "yet am I not hereby justified" speaks of another kind, being declared by God to have done his stewardship properly, as a faithful steward
- It is a kind of self-justification that also has in view Paul's justification at the judgment seat of Christ; as the lesson puts it, "we could list that one"

The Seventh Kind: The Mechanics of Godliness

- The seventh kind is the justification of the mechanics of godliness, the operation of the Spirit of God with the Word of God within; it is what "justified in the Spirit" refers to (I Timothy 3:16)
- Godliness itself was not a mystery; the mystery aspect is God turning to Gentiles, formerly consigned over to ungodliness. The justification of the mechanics of godliness through the Holy Spirit's ministry took place before the dispensation of grace began

L3

At Least Eight Kinds of Justification; Salvation Begins *James 2 (the Eighth Kind); Salvation from the Debt and Penalty of Sins; Salvation from Some Physical Peril*

Where the Study Is Going

- Paul will be seen to proclaim that no one ever has been or could be justified except by grace through faith without works of any kind at any time; it is not just for this dispensation of grace, or just post-cross
- They will also need to spend some time on Israel's salvation package deal: justification unto eternal life received solely on the base of faith, at least two other kinds of salvation, and at least one other kind of justification

Review: The Kinds of Justification So Far

- The first is justification unto eternal life, or justification in God's sight, received the moment we trusted the Lord Jesus Christ; we were made the righteousness of God in Him, the first part of our identity in Christ
- The justification of God Himself and His Word (Psalm 51; Romans 3) is a completely different kind, for God had no sins to be forgiven; with the justification of God in the eyes of Israel, as the lesson puts it, "We got three kinds of justification there"
- The fourth is justification by human judges; the fifth, self-justification, often spoken of in a bad sense, as when someone like a Pharisee tried to prove he had justification to eternal life by his works
- The sixth is justification at the judgment seat of Christ as a faithful steward (I Corinthians 4), the kind you hope to receive for faithfulness to who you are in Christ and to your ambassadorship
- The seventh is the justification of the mechanics of godliness by the ministry of the Holy Spirit (I Timothy 3)

The Eighth Kind: Justification by Works as the Friend of God

- James 2 speaks to the remnant of Israel of justification by works as the friend of God, one of the crux passages where justification unto eternal life in Israel's program is mistaught
- James underscores that they have justification unto eternal life and that issue is settled; he will not threaten them with losing it
- Abraham's justification unto eternal life (Genesis 15:6) was received on the base of faith alone; about 30 years later he received another kind, based on his conduct and behavior since he became a justified man
- These are two different kinds, received by faith and by works, mutually exclusive principles; the result of this justification by works is being called the friend of God. There are at least eight kinds, so let the context tell you which is in view

Salvation: The Debt and Penalty of Sins

- There are at least 12 kinds of salvation; the first and most important, salvation from the debt and penalty of sins, is linked to and is the result of justification unto eternal life
- Because our sins have been forgiven and Christ's righteousness imputed, we are saved from the debt and penalty of our sins; that is what believing the gospel, the power of God unto salvation, results in

Salvation from Some Physical Peril

- The second kind is salvation from some physical peril, in particular physical death: at the Red Sea every Israelite received it, whether already personally saved or still an unjustified, unsaved Israelite (Exodus 14)
- David's salvation in II Samuel 22 was a temporal salvation from identifiable enemies; the salvation in view with the disciples in the storm (Matthew 8), in Acts 27 and in James 5 is from physical peril or death, not from the debt and penalty of sins

L4

Salvation from Satan's Policy of Evil *I Timothy 4; Philippians 1–2; James 1; Jude — the Woman's Salvation (I Timothy 2:11–15) — Day of the Lord Salvation (Matthew 10:22; 24:13)*

Number Three: Salvation from Satan's Policy of Evil

- In Romans through Philemon, for us and to us and about us, Paul speaks of a salvation he wants those already saved from the debt and penalty of their sins to benefit from; it is listed number three
- I Timothy 4 deals with all three phases of the Satanic policy of evil against the body of Christ; doing what Paul says, Timothy would save himself and them that hear him from being victimized
- Those who have salvation from the debt and penalty of their sins also need this kind; yet they are still saved from the debt and penalty of their sins whether or not they are saved from those tactics

Work Out Your Own Salvation (Philippians)

- The goal of the policy of evil against Paul in prison was to make him ashamed; the salvation of Philippians 1:19 is salvation from the effects of Satan's policy of evil
- In Philippians 2:12 Paul is not speaking of working out the salvation God worked in them when they trusted Christ; teaching otherwise is damaging doctrine from shallow Bible study

The Policy of Evil in Israel's Program (James 1; Jude)

- Satan also had a policy of evil in God's program with Israel, in essence the same three phases with some variation
- In James 1 the remnant, already begotten again, are not saving their souls from the debt and penalty of sins but from tactics designed to pull them back into the vain religious system
- In Jude 21 they have eternal life and are not in danger of losing it; in Jude 22–23 one member of the remnant can save another from the effects of the Satanic policy of evil

A Fourth Kind: The Woman's Salvation

- Unique in that it applies only to women, it is called the woman's salvation; the woman is Eve
- A corruptive effect in Ephesus was women thinking they should do what they had done in the idol temple; there is a genuine salvation for a woman from being victimized as a woman by the Satanic policy of evil
- God's provision has to do with acknowledging and submitting to the non-authority position He has put them in: "she shall be saved in childbearing, if they continue in faith", saved from being further victimized by Satan

Day of the Lord Salvation

- The next is Day of the Lord Salvation: a form of salvation within the day of the Lord, not our salvation from it, offered to the members of the remnant of Israel
- Matthew 10:22 and 24:13 are two verses so often abused; they are Israel's program and deal with the final installment. When the Lord was here the fourth installment of the fifth course of punishment was in effect
- The dispensation of grace was brought in unexpectedly; once it runs its course, Israel's program resumes and the fifth and final installment, containing the Lord's day of wrath, takes place
- The physical salvation at the end of that time, when the Lord Himself comes and fights for them (Zechariah 14), is the kind of salvation in view in Matthew 10:22 and 24:13

L5

Day of the Lord Salvations and Adverse Judgment *Jeremiah 30; Psalm 80; I Peter 1; Zechariah; James 2*

Why the Different Kinds Must Be Recognized

- Recognizing the different kinds avoids imposing justification unto eternal life, or salvation from the debt and penalty of one's sins, on other kinds — the source of the erroneous doctrine that in God's program with Israel it was by faith plus works
- A salvation is a deliverance or rescuing from some calamity, loss, destruction or peril, so there can be many kinds; some spoken of as saved from physical peril are not justified unto eternal life

The Fifth Kind: Day of the Lord Salvations

- The fifth kind is Day of the Lord salvations — plural — which only operate in the Lord's day of wrath, the final installment in God's program with Israel
- Remnant members can never lose salvation from the debt and penalty of their sins, but they can fail to participate in Day of the Lord salvations
- Matthew 10:22 and 24:13 — two verses that take abuse — look at the capstone physical salvation at the end of that time, the Lord's personal return for the remnant with His angels

Jacob "saved out of it" (Jeremiah 30)

- The national salvation is listed as a separate and distinctive kind; it and the Day of the Lord salvations go on at the same time, and the end result is the salvation of the nation
- In Jeremiah 30:7 Jacob is not saved from the time of trouble but "saved out of it" — Israel goes through it, while the members of the body of Christ are saved from it; it is one of the Day of the Lord salvations

Psalm 80 and I Peter 1: "ready to be revealed in the last time"

- The salvation in Psalm 80 is not salvation from the debt and penalty of their sins; it takes place only once the Lord causes His face to shine upon them, after the midpoint
- Hebrews through Revelation are written to the members of the remnant; Peter's readers already have salvation from the debt and penalty of their sins, and the salvation of I Peter 1:5 is the culminating salvation of the Day of the Lord salvations
- The last time is that final installment in the fifth course of punishment; the angels desire to look into it because they are involved in producing that capstone salvation

The Davidic Covenant Mandates and Zechariah

- The Messiah comes in the fourth installment and begins to put into effect the mandates of the Davidic covenant — five mandates: Redeemer, Deliverer, Avenger, King and Blesser; the salvation tied to the Redeemer is their salvation from the debt and penalty of their sins
- As the Deliverer, especially in the first part of the Lord's day of wrath, and as the Avenger, particularly in the last half, He produces salvations for His people; the Day of the Lord salvations are those the members of the remnant can avail themselves of when He functions in connection with the second and third mandates of the Davidic Covenant
- In Zechariah, as the Avenger, He saves His believing remnant from being "a curse among the heathen" to "be a blessing"; saving "the tents of Judah first" is a Day of the Lord salvation, not salvation from the debt and penalty of sins

The Sixth Kind: Salvation from Adverse Judgment (James 2)

- James speaks of a salvation often mistaken for salvation from the debt and penalty of sins: being saved from adverse judgment by the perfect law of liberty, which decides whether they will be least or great in the kingdom
- "can faith save him?" Faith is the only thing that can save from the debt and penalty of sins, but that is not the salvation James is talking about; you must have that salvation to qualify for this judgment
- What saves them from adverse judgment is doing the works of their father Abraham and being justified by works as the friend of God; this sixth kind only applies in God's program with Israel

L6

The Seventh Through Twelfth Kinds of Salvation, and Two Beyond the Twelve *Romans 10–11 and 13; I Thessalonians 5; II Corinthians 7 and 1; Romans 8; Jeremiah 8; John 12; Hebrews 5*

The Seventh Kind: Israel's Judicial Blindness (Romans 10–11)

- The seventh kind is a justified Israelite's salvation from the effects of Israel's judicial blindness; it applies to a member of the legitimate remnant of Israel and to a member of the nation of Israel who, the dispensation of grace being in effect, hears the gospel of God's grace
- In Romans 10:10, "with the mouth confession is made unto salvation": this salvation is not salvation from the debt and penalty of one's sins; it is contingent upon the mouth confessing something, and it only operated at the beginning of this dispensation of grace
- They received it by confessing with the mouth the Lord Jesus, and rebellious Israel would push such a one out; this is not well understood even among grace folks

The Eighth Kind: Our Rapture Salvation

- When God brought in the dispensation of grace He temporarily suspended His program with Israel; this is an entirely different program, with an entirely different plan and purpose
- Our rapture is a salvation from the Lord's day of wrath, which is Israel's appointment, not ours — "God hath not appointed us to wrath" (I Thessalonians 5:9)
- In Romans 13:11 the salvation is not from the debt and penalty of sins — that is a present possession, received when you believed; the hope of salvation was a promise in the gospel you believed

The Ninth Kind: Salvation from Functional Death in Our Walk

- Romans 6–8 present at least three kinds of death, most prominently functional death; a member of the body of Christ functionally dies when he puts himself under the law
- In II Corinthians 7:10, "godly sorrow worketh repentance to salvation": repentance is a change of mind that should and often does result in a change of conduct; the corrective doctrine of I Corinthians gave them salvation from functional death
- Only those who already have salvation from the debt and penalty of sins can have this salvation; it is another kind of salvation you have got to be concerned with because it is in our epistles in particular

The Tenth and Eleventh Kinds: Misery and Grief

- The tenth kind is our salvation from misery in connection with the sufferings

of this present time; in this dispensation God does not deliver us from those sufferings — one of the big dispensational distinctives from God's program with Israel

- There is no hedge around you as there was around Israel; in Romans 8:24, "we are saved by hope" — salvation from misery, not from the debt and penalty of your sins: He is not going to save you from the groaning, but He is designed to save your soul and spirit from the misery of it
- The eleventh kind is our salvation from the grief of the sufferings of Christ (II Corinthians 1:3–7) — not salvation from the debt and penalty of your sins; the sufferings of Christ are those the Satanic policy of evil brings upon you because you belong to Christ

The Twelfth Kind: The Salvation of All Israel

- "all Israel shall be saved" (Romans 11:26) is the national salvation of Israel — not every single Israelite saved from the debt and penalty of sins, but the fulfilment of the remaining salvations and mandates of the Davidic covenant
- Those mandates have not taken place because the dispensation of grace has suspended God's program with Israel; the redemption is historically over, and He will function as the Deliverer, then the Avenger, then the King, then the Blesser

Beyond the Twelve — and Why It Matters

- At least 12 was the count given, but there are more: a thirteenth entitled "Israel's Salvation in Connection with the Beginning of the Fifth Course of Punishment" (Jeremiah 8:20), offered to Israel once, and "Number 14, you could say", the Lord's own potential salvation (John 12:27; Hebrews 5:7), which He said He would not take
- The list does not exhaust all the kinds; it is preliminary work you need as part of your frame of reference to handle the passages on the fact that justification unto eternal life has always been, and only ever could be, by grace through faith without works of any kind at any time

L7

Faith and Faith Alone in Both Programs *Mark 16 and John 6:47; Romans 1:17 with Habakkuk 2:4; Romans 3:27–31*

The Error and the Misunderstanding Behind It

- The error addressed here is that in God's program with Israel men were justified unto eternal life by a combination of faith plus works — works ranging from the works of the law in general to animal sacrifices, water baptisms, endurance, servitude and discipleship
- The main fundamental misunderstanding behind it is failing to recognize more than one kind of justification and of salvation; you are then liable to mishandle a passage, especially one in God's program with Israel, and propagating what you misunderstand is teaching false doctrine
- From Genesis up to James a reader has been confronted with seven different kinds of justification; James also speaks of another kind, very important in God's program with Israel — a justification by works that has an impact upon men, Abraham the example 30 years after he received justification unto eternal life

Paul's Doctrine and Israel's Salvation Package Deal

- Paul will be shown teaching that justification unto eternal life is by grace through faith both in this dispensation of grace and in God's program with

Israel, and only ever could be; it is not part of the revelation of the mystery committed to Paul

- It is fully granted that the messages heard are different; but in the response God's justice can accept there is no difference — faith and faith alone in Israel's program and in this dispensation of grace
- The gospel accounts, the opening chapters of Acts and Hebrews through Revelation are the climactic stage of God's program with Israel, with a salvation package deal connected with the first three mandates of the Davidic Covenant — more than one kind of salvation

Mark 16 Versus John 6:47

- In Mark 16, "He that believeth and is baptized shall be saved", the total salvation package deal is in view — not simply salvation from the debt and penalty of one's sins — and therefore faith plus the water baptism is in view
- In John 6:47 the Lord has one kind of salvation in view, received solely on the basis of faith alone; ignorance of Israel's program is the biggest hindrance for grace folks in Matthew, Mark, Luke and John

A Different Message, the Same Response

- It is not disputed that Israel did not hear the gospel of Christ as we hear it today; Abraham heard a message about the multiplicity of his seed — the issue is the response of the individual to the message heard
- In Romans 4 Paul says Abraham was justified by faith without works of any kind at any time; his faith was in a different message, but he was still justified by faith

"The just shall live by faith" (Romans 1:17) and Habakkuk 2:4

- In Romans 1:17 Paul quotes Habakkuk 2:4, which is God's program with Israel — and the life spoken of there is eternal life, not physical life
- God never said in Habakkuk 2:4 that the just shall live by faith plus works; Habakkuk and the justified men of his lifetime were justified on the basis of their faith in what the law had said
- Paul understood Habakkuk 2:4 to speak of justification by grace through faith, knowing the message was different; you are not justified any differently than justified men in God's program with Israel

The Justice of God (Romans 3:27–31)

- From Romans 3:27 Paul gives the confirmation assurance doctrines, the first concerning the justice of God; it gives the legal proof that works are excluded, both as a replacement for faith and from any combination with faith
- "By what law? of works? Nay: but by the law of faith." Justification unto eternal life is a legal transaction; the only way God's justice can legally do it is on a non-meritorious principle; Romans 3:27–31 says faith plus works cannot equal it — God's justice forbids it
- "*Is he* the God of the Jews only?" It is the same justice — dispensational change makes no difference in the character and essence of God; the difference in prepositions in verse 30 pertains to the messages heard, faith alone being the same in both

L8

Abraham Is the Rule: Justified by Faith Alone *Romans 4:1–16; Galatians 3:6–14, 21–25; Luke 18:9–14*

Abraham Justified Before God (Romans 4:1–3)

- In Romans 4 Paul looks at how God justified men in His program with Israel before the law and under it; God made Abraham the appealable example of how He justifies in both that program and this dispensation of grace
- Abraham is the example of both kinds of justification — one before God, the other before men; they are not the exact same thing, and though they complement one another in God's program with Israel, they are two distinct kinds
- The scripture does not say Abraham had faith and did works; it says "Abraham believed God" — his own body and his wife's were functionally dead: God demonstrated the exclusion of works; Abraham operated on the same equation as the end of Romans 3: faith plus nothing equals justification unto eternal life

Abraham Is the Rule; David Under the Law (Romans 4:4–8)

- In verses 4–5 Paul says Abraham was justified by grace through faith without works of any kind at any time; believing is not a work — God says faith is not a work, whatever a dictionary says
- Abraham is not an exception to the rule; Abraham is the rule — Paul puts verse 5 in the third person because it is not only true of Abraham, that is the way it is; that is the way it is, has been and always will be in God's program with Israel
- Even under the law justification is by grace through faith without works of any kind at any time: in Romans 4:6–8 Paul quotes from David and that 32nd Psalm — David was not the only one that received it in God's program with Israel; he knew he was justified unto eternal life and eternally secure in that justification

Abraham Our Father; the Promise (Romans 4:9–16)

- Paul validates our justification unto eternal life on the basis of justification in God's program with Israel — one God, not two; yet a number of grace people in particular would say that in God's program with Israel they weren't justified by grace through faith
- Abraham's by-grace-through-faith father example when it comes to justification unto eternal life is our example too, and verses 11–12 give his fatherhood of all that believe, whether in God's program with Israel or in this dispensation of grace
- The promise was not through the law, the work system; for justification unto eternal life faith and works are mutually exclusive — just as Romans 3 and Romans 11:6 declare, you can't put grace and works together; "*it is* of faith, that *it might be* by grace" because that is the only thing God's justice can respond to

"The just shall live by faith" (Galatians 3:6–14)

- In Galatians 3 Paul again verifies justification unto eternal life by grace through faith, particularly without the works of the law the Galatians had been deceived into; the purpose of the law was never to justify
- "The just shall live by faith" (Galatians 3:11) was not newly revealed for this dispensation of grace; it was evident to Habakkuk and to David — justification unto eternal life in either of God's programs is by grace through faith alone

The Law as Schoolmaster (Galatians 3:21–25)

- Galatians 3 shows not only that justification unto eternal life was by faith alone in Israel's program, but how it operated; there is no such thing as faith plus works — put works in and faith is out
- Teaching faith plus works in Israel's program amounts to teaching that the

death of the Lord Jesus Christ was useless there; Israel did not hear the message of His faithful performance as substitute Redeemer that we hear today

- Their message was wrapped up in the testimony of the law functioning as a schoolmaster — "shut up unto the faith", not from it; schooled in their sinfulness, their inability to do works that make up for their sins, and their need for a substitute Redeemer, when they believed they needed it God counted their faith for righteousness

The Pharisee and the Publican (Luke 18:9–14)

- Luke 18 is an example of justification unto eternal life spoken of by the Lord in the climactic stage of His program with Israel; the Pharisees thought and taught they were automatically justified unto eternal life by their Phariseeism — naturally so, born from the womb that way
- Neither goes to the temple to offer an animal sacrifice or be water baptized; smiting upon his breast, the publican knew he was helpless, expressed his faith in what the law schooled him was his only hope, and God justified him by faith alone

L9

More on the Plate in the Climactic Stage *Mark 1, Luke 16, Matthew 3 and 23: Israel's Salvation Package Deal*

Three Problem Areas

- Any justification or salvation with works involved in it is not justification unto eternal life or salvation of the debt and penalty of one's sins; more than one kind can be spoken about within the very same subject context, as in James 2
- With no problem in any of three areas — the different kinds of justification and of salvation, Paul's teaching on the universality of justification unto eternal life by grace through faith, and Israel's salvation package deal — you will have no problem handling the passages
- Let the context tell you what kind of justification or salvation is in view; do not impose the criterion for one kind upon another

Day of the Lord Salvations and the Climactic Stage

- The day of the Lord salvations, plural, are part of Israel's salvation package deal; in the Psalms it is a temporal salvation, and the remnant who benefit already have salvation of the debt and penalty of their sins
- Leviticus 26 delineates five courses of punishment Israel must go through before the kingdom is established; Isaiah to Malachi are 5th course of punishment prophets
- The 5th course has installments, the 5th and final being the Lord's day of wrath; the climactic stage is the 4th and 5th installments, which the Gospel accounts, the opening chapters of Acts, and Hebrews through Revelation deal with

More on Their Plate than Any Previous Generation

- Those living in the 4th and 5th installments have more on their plate than any other generation in Israel; a man under the 3rd course of punishment in Elijah's day did not have to deal with the day of the Lord's salvations
- So there would naturally be a salvation package deal, with more issues to deal with than justification unto eternal life — such as Abraham's other justification, justification by works in the eyes of men

- The dispensation of grace has interrupted the program between the 4th and 5th installments; when the program resumes, the remnant and the nation will again have these same things on their plate

The Kingdom at Hand (Mark 1; Luke 16)

- "The time is fulfilled" (Mark 1:15) does not mean the whole time schedule was fulfilled, but that the time had come on it — the schedule given to Daniel (Daniel 9) — for the gospel of the kingdom to be preached in Israel
- Getting into the kingdom involves more than justification unto eternal life; the gospel of the kingdom proclaims a justification salvation package deal, and contains the same essential fundamental message the law contained
- "Ye are they which justify yourselves before men" (Luke 16) is a good use of the word justify; "The law and the prophets *were* until John" (verse 16) does not mean they failed and had no use after that

The Wrath to Come and the Prescription for Cleansing (Matthew 3)

- "the wrath to come" (Matthew 3:7) is the final installment, the last half of the climactic stage; they are then in the first half of the 4th installment
- John began administering a prophesied prescription for cleansing (Ezekiel 36): three baptisms — John's with water, the Lord's with the Holy Ghost and with fire — resulting in the purging of the nation of its rebellious apostate element and leaving only a righteous remnant

Filling Up the Measure (Matthew 23)

- "Fill ye up then the measure" (Matthew 23:32): a measure had been filling since the vain religious system began — their rejection of Him and of the Holy Spirit's ministry, culminating with acceptance of the man of sin
- A remnant member already justified unto eternal life still needs to avail himself of salvations from the effects of the judgments coming upon the nation

L10

The Naturalness of a Salvation Package Deal *Matthew 24, Jude, James 1:18, Psalm 15 and the Five Mandates of the Davidic Covenant*

The Lord's Day of Wrath on the Plate (Matthew 24)

- The salvation in Matthew 24 is not salvation of the debt and penalty of their sins, which they already have, but one of the other salvations in their salvation package deal
- A justified Jew in Elijah's day, under the 3rd course of punishment, did not have to deal with any of the things in Matthew 24 — yet he had the exact same justification to eternal life, and both are eternally secure

Salvations from the Satanic Policy of Evil

- The Satanic policy of evil, operating in Israel since the nation's inception, will operate in its greatest and most deceitful manner in the Lord's day of wrath; in Matthew 24 the Lord starts off right away with tactics of the Satanic policy of evil never faced before in Israel
- Salvations are available from every one of the sorrows listed, associated with the Lord fulfilling the 2nd and 3rd mandates of the Davidic Covenant, the Deliverer and the Avenger; they have nothing to do with salvation of the debt and penalty of their sins
- Disciples already saved from the debt and penalty of their sins need doctrine so their physical lives can be saved when the man of sin's extermination

policy begins; the "saved" there in Matthew 24 is not salvation from the debt and penalty of their sins but saved physically alive

The Worst False Teachers Ever (II Peter; Jude)

- II Peter and Jude deal with the most extreme false prophets and false teachers that have ever operated; only the remnant during the final half of the climactic stage will deal with these characters
- Jude 3 is not the doctrine of the dispensation but all God's program of Israel; turning "the grace of our God into lasciviousness" and denying "the only Lord God, and our Lord Jesus Christ" makes them the worst ever
- The salvation in Jude spoken of there is salvation from being victimized by those characters; one member of the remnant of Israel can save another

A Kind of Firstfruits (James 1:18) and Rewards (Psalm 15)

- James 1:18 is the foundation for the other kind of justification the remnant need; their privilege is to be "a kind of firstfruits of his creatures", conducting themselves now as they will when the kingdom is established
- James exhorts them to have the justification by works Abraham had when called the friend of God — an entirely different kind than justification by faith unto eternal life
- In Psalm 15:1 David is not asking who will be justified unto eternal life; you must be justified even to qualify, but abiding in His tabernacle and dwelling in His holy hill is a reward based on works, walk and behavior

The Five Mandates of the Davidic Covenant

- Israel cannot redeem, deliver, avenge, rule or bless themselves; through the Davidic Covenant He would come to be their Redeemer, Deliverer, Avenger, King and Blesser
- A salvation or salvations is associated with each mandate; in climactic-stage passages before the kingdom only the first three mandates and three salvations are in view, and only one of all the salvations is justification unto eternal life

The Package Deal in Operation

- They have at least three kinds of justification to deal with; counting every physical, temporal day of the Lord salvation, almost 20 potential kinds of salvation
- The one salvation that is justification unto eternal life they receive solely on the basis of faith alone; having been justified unto eternal life, they could justify themselves by works as the friend of God and merit great rewards when the kingdom is established
- Sometimes the whole package is in view, sometimes individual justifications and salvations within it, depending on the context; John 6:47 mentions only faith because only everlasting life is in view

L11

Discipleship Is Not Justification unto Eternal Life *Matthew 24:13; the Thief on the Cross (Luke 23); the Certain Ruler (Luke 18)*

Commonly Appealed-To Passages

- People take these passages to teach that in God's program with Israel justification unto eternal life was by faith plus works — usually water baptism, discipleship, servitude, or works in some form
- Discipleship is not justification unto eternal life; a genuine disciple, in Israel's

program or in this dispensation of grace, must first already be justified, and whether discipleship is followed through with does not affect it

- It is not the case that servants the Lord calls unprofitable, foolish or wicked no longer have justification unto eternal life; they are lousy disciples
- Probably the biggest stumbling block of them all is the assumption made anytime one comes across the word justification or salvation or one of their kinship words; with Matthew 24:13 it is automatically assuming the salvation spoken about is salvation of the debt and penalty of one's sins

"he that shall endure unto the end" (Matthew 24:13)

- This is not salvation of the debt and penalty of anyone's sins, nor a spiritual salvation, but the culminating physical salvation — the Lord Himself returning at the end of that time and physically delivering them
- They already have salvation of the debt and penalty of their sins with the 1st mandate, the Redeemer; now they get the package associated with the Deliverer and the Avenger
- The Psalms are full of day of the Lord salvations; where judgments poison the waters, as in Revelation 8, there is a physical salvation from that peril — a whole grab bag box of them for the remnant
- Some justified members of the remnant will endure until the end and receive it; those who do not are still justified unto eternal life, but it has consequences for the kingdom and rewards in it
- "The kingdom is more than eternal life": some remnant members do not go in right away, as passages like Psalm 15, Psalm 24 and Isaiah 33 show

The Thief on the Cross Is Not an Exception (Luke 23)

- This passage is often spoken of as an exception to the rule; no water baptism, discipleship, endurance or animal sacrifice was possible for him
- The schoolmaster of the law was operating in his heart; he knew the name Jesus and that it meant Jehovah the Saviour
- He had forgiveness of sins and justification unto eternal life the moment the Lord spoke to him; the issue is to understand Israel's salvation package deal and that he did not need the whole package

The Certain Ruler (Luke 18)

- Here the only real stumbling block is failing to recognize that justification unto eternal life is only ever by grace through faith; "Good Master" was a Pharisaical entitlement, treating Jesus as just another Pharisaical master
- Nicodemus (John 3) came questioning Pharisaical doctrine, and the Lord dealt with him directly on justification unto eternal life; this ruler came rejecting it
- The Lord was not teaching that he could be justified by works; He showed him the impossibility of it — the schoolmaster of the law put into effect, whose testimony the ruler rejects

Works Involved: Another Kind

- If a justification or salvation is not obtained by faith alone, it is not justification unto eternal life but another kind; pay closer and closer attention to the context

L12 Two Kinds of Justification in James 2 *James 1–2, Matthew 5, Hebrews 3, 6 and 12: the Friend of God*

Begotten with the Word of Truth (James 1:18)

- The twelve tribes scattered abroad that James writes to are members of the remnant begotten by God by the word of truth; they already have justification unto eternal life, eternally secure
- James 1:18's "should" carries no guarantee; conducting themselves as "a kind of firstfruits of his creatures" is the doctrinal issue in discipleship in the climactic stage, in a nutshell

Discipleship and Entrance into the Kingdom (Matthew 5)

- Discipleship is a remnant member conducting themselves in line with who an Israelite is in truth in God's plan and purpose; it was set forth in the Sermon on the Mount, where their light is to be good works
- One way men glorify the Father is by calling these members of the remnant what they called Abraham, a friend of God
- The issue for entrance into the kingdom with reward is discipleship; a justified remnant member may, through no discipleship, not get into the kingdom right away once it is established
- There is the possibility of being least, great or in between, and even of not entering the kingdom right away
- Of two places of weeping and gnashing of teeth, the furnace of fire is where the unjustified go; outer darkness is not the furnace of fire but outside the land; such a one is rewarded with no entrance to the kingdom right away

Two Kinds of Justification in James 2

- Faith alone, the response to the gospel of the kingdom, got them eternal life; they will be judged by the law of liberty for rewards in the kingdom, not for eternal life
- Abraham had justification unto eternal life (Genesis 15:6) and, 30 years later, justification by works as the friend of God; the epitome was Genesis 22, when he offered Isaac
- James deals with two kinds of justification and necessarily two kinds of salvation; his justification by works is not justification unto eternal life but justification as the friend of God
- "faith, if it hath not works, is dead, being alone" (James 2:17): faith was all that was necessary for justification unto eternal life and could be alone, but God did not design it to be alone

Christ's House and Falling Away (Hebrews 3 and 6)

- In Hebrews 3:6 the issue is not justification unto eternal life but being part of Christ's house; being part of the royal family does not mean being part of the royal house, with its positions of rulership
- In Hebrews 6:4–6 believers are not even in view; the whole nation partook of those things, and the chapter teaches the remnant when to disassociate and stop testifying that He is the Christ — nothing to do with anyone's personal salvation

Hebrews 12:14 and the Closing Word

- Seeing the Lord is not the same as being saved from the debt and penalty of one's sins; it is a reward for a justified remnant member who has been a peacemaker and pure in heart (Matthew 5)
- Justification unto eternal life is by faith alone in this dispensation of grace and in God's program with Israel; where works are involved, you are dealing with at least one of eight kinds of justification or at least one of 14 kinds of salvation

Key Doctrinal Distinctions

Justification unto Eternal Life vs. Other Kinds of Justification

The most important kind is justification in God's sight, being made righteous and declared righteous by God Himself; but by definition there can be other kinds, and God can talk about them. With at least eight kinds, you must be able to discriminate between at least eight, not just two; the context must tell you what kind of justification is in view. Any justification or salvation with works involved in it is not justification unto eternal life or salvation from the debt and penalty of one's sins.

Salvation from the Debt and Penalty of Sins vs. Other Kinds of Salvation

Salvation from the debt and penalty of one's sins is the flip side of the same coin as justification unto eternal life: linked to it, and the result of it. With at least 12 kinds of salvation in the Bible, you cannot assume that the word save or salvation means salvation from the debt and penalty of one's sins. The vast majority of problems come from imposing justification unto eternal life on passages that speak of a different kind of justification or salvation.

Different Messages, the Same Response of Faith

It is fully granted that the messages heard are different; but in the response God's justice can accept there is no difference: faith and faith alone, in Israel's program and in this dispensation of grace. Abraham heard neither the gospel of Christ nor the gospel of the kingdom, yet Paul says he was justified by faith without works; dispensational change makes no difference in the character and essence of God.

Justification unto Eternal Life and the Revelation of the Mystery

It is a problem when justification by grace through faith is said to be part of the revelation of the mystery given to Paul; the doctrine of justification unto eternal life is not part of the revelation of the mystery. Paul proclaims justification by grace through faith, and it is not just for this dispensation of grace or just post-cross. Godliness itself was not a mystery; the mystery aspect of godliness, God turning to Gentiles with His program with Israel set aside, is part of the mystery revelation given to Paul. Mishandling the kinds damages the testimony borne to the right division of God's Word, to Paul's gospel, and to the preaching of Jesus Christ according to the revelation of the mystery.

Justification by Faith vs. Justification by Works as the Friend of God

James has two distinct kinds of justification in view: justification by faith unto eternal life, which the remnant already possess, and justification by works as the friend of God. Abraham is the example of both, one before God and the other before men; about 30 years after Genesis 15:6 he received another kind, based on his conduct as a justified man. The two are received on the base of faith and of works, mutually exclusive principles; it is possible for a justified member of the remnant of Israel not to have the justification of the works.

Discipleship vs. Justification unto Eternal Life

Discipleship is not the same as justification unto eternal life; a genuine disciple, in Israel's program or in this dispensation of grace, must first already be justified unto eternal life. Whether discipleship is followed through with or not does not affect whether justification unto eternal life exists; servants the Lord calls unprofitable, foolish or wicked are lousy disciples.

Israel's Climactic Stage vs. the Dispensation of Grace

The climactic stage of God's program with Israel, the fourth and fifth installments of the fifth course of punishment, is where you are in Matthew through John, the opening chapters of Acts, and Hebrews through Revelation. There the remnant are preached and taught a salvation package deal with more than one kind of justification and more than one kind of salvation; the kingdom is more than eternal life. The dispensation of grace has interrupted the program between the fourth and fifth installments; Israel goes through the time of Jacob's trouble, while the body of Christ is saved from it. The Lord's day of wrath is Israel's appointment, not ours.

Key Scripture References

Genesis 15:6	Abraham's justification unto eternal life, received on the base of faith alone
Genesis 22	Abraham justified himself by works when he offered Isaac, the epitome of his friendship with God
Exodus 14	A salvation Israel as a nation received on a particular day: saved out of the hand of the Egyptians
Deuteronomy 25:1–2	Justification by human judges, charged with justifying the righteous and condemning the wicked
Job 9	Two justifications: unto eternal life in God's sight, and Job justifying himself
Psalm 15	Abiding in the Lord's tabernacle is a reward based on works and walk, not justification unto eternal life
Proverbs 17:15	The one who justifies the wicked is a judge in Israel, not the Lord
Jeremiah 30:7	Jacob saved out of the time of Jacob's trouble, not from it: one of the Day of the Lord salvations
Habakkuk 2:4	God said the just shall live by faith, not by faith plus works; Paul quotes it in Romans 1:17 and Galatians 3
Matthew 10:22; 24:13	Two verses so often abused, in Israel's program: the culminating Day of the Lord physical salvation at the Lord's return, not salvation from the debt and penalty of sins
Mark 16	The total salvation package deal in view, so faith plus water baptism is in view
Luke 7:29–35	The people and the publicans justified God; the justification of God in the eyes of Israel

Luke 18:9–14	The publican went down justified unto eternal life on the basis of his faith in what the law said
Luke 18:18–23	The rich young ruler: the schoolmaster of the law put into effect, not faith plus works
Luke 23:39–43	The thief on the cross is not an exception; he was justified unto eternal life
John 6:47	One kind of salvation in view, from the debt and penalty of sins, received by faith alone
Romans 1:15–17	The just: one declared justified in God's sight; Paul quotes God's program with Israel that it is by faith alone
Romans 3:3–4	The justification of God himself and his Word: God shown right, proper and truthful in what He says
Romans 3:27–31	The legal proof, from the justice of God, that works are excluded
Romans 4:1–16	Abraham justified by grace through faith without works; Abraham is the rule, not an exception
Romans 10:9–10	Heart-belief unto righteousness is justification; mouth-confession unto salvation is a different salvation
Romans 11:25–26	All Israel shall be saved: the national salvation, not every single Israelite
Romans 13:11	Our salvation from the Lord's day of wrath, not from the debt and penalty of sins
I Corinthians 4:1–5	Justification at the judgment seat of Christ as a faithful steward, not justification unto eternal life
Galatians 3	Justification by faith alone verified again; the law functioned as a schoolmaster
Philippians 2:12	Not working out the salvation God worked in them when they trusted Christ, but salvation from Satan's policy of evil
I Timothy 2:11–15	The woman's salvation: saved from being further victimized by Satan
I Timothy 3:16	Justified in the Spirit: the justification of the mechanics of godliness
Hebrews 6:4–6	Believers aren't even in view; it has nothing to do with anybody's personal salvation
James 2:14–26	Salvation from adverse judgment (verse 14) and justification by works as the friend of God, not justification unto eternal life