The Gospel of Our Salvation — Part 2

God does indeed expect us to have assurance of our salvation

Part 2 of 2 — Lessons 10–26 | A Radio Series by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

These are Lessons 10–26 of Keith Blades' 26-lesson radio series The Gospel of Our Salvation: the judicial standing before God that we now possess, and the much assurance God expects us to have regarding the security of our salvation. He begins with the three judicial results of being saved in Romans 5:1–2 — peace with God, access, and the hope of the glory of God — which constitute our perfect salvation standing before God. Keith lists the eight most common reasons Christians lack assurance and examines each in turn, from failing to appreciate salvation being by grace to careless, improper handling of God's Word. The series closes with a survey of the riches of God's grace — at least 35, Keith says — grouped as pertaining to our justification, our sanctification, and our exaltation in Christ.

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Lesson Summaries

L10

The Three Judicial Results of Being Saved *Romans 5:1–2: Peace with God, Access, and Hope of the Glory of God*

Riches of God's Grace and Three Judicial Results

- The moment you trusted the Lord Jesus Christ you became the immediate possessor of a great number of the riches of God's grace; Paul teaches throughout his epistles that we possess over thirty distinct riches
- The very first ones he teaches us about are the three judicial results — the three benefits we receive from God's justice as a result of having been justified (Romans 5:1–2)
- In justification God forgives your sins and imputes to your account the perfect righteous standing the Lord Jesus Christ possesses before Him; the three judicial results constitute our perfect salvation standing before God

First: Peace with God

- Peace with God is the exact opposite of what the first part of the Gospel declared we had by nature — a wrath relationship with God (Romans 1:18; Ephesians 2:1–3)
- The very first judicial result is no longer being under the wrath of God, no

longer being a child of wrath

Second: Access — Complete Acceptance with God

- Access has to do with a gracious standing we now have before God: complete acceptance with God. As sinners we were alienated from God, at enmity with Him, and declared His enemies
- Alienation is no longer an issue; no more are we at enmity with God. Every aspect of God's character and essence is now for us
- In Romans 8:31–39 Paul takes God's person itself, but especially God's power; we stand in grace (Romans 5:2), so God's grace is for us; verses 33–34 show God's justice completely for us; and God's love is for us

Third: Hope of the Glory of God

- The hope we now possess is completely different from the expectation we had as unsaved; Romans 2:7–9 shows what we would have merited if judged by God on the basis of our works
- "Our expectation is no longer indignation and wrath, tribulation and anguish"; our hope now is the glory of God — living forever with God in a glorified, immortal body

No Longer What We Used to Be (Romans 5:6–10)

- God used to declare us unrighteous, ungodly sinners; we're not sinners any longer — we're saints, the name God gives to us
- We used to be enemies, but now we're reconciled to God by the death of His Son
- Next: the much assurance God wants us to have concerning the fact that we possess these judicial results

L11

God Expects Us to Have Much Assurance *I Thessalonians 1:5; Romans 4; I John 5:13: Eight Most Common Reasons for Lacking Assurance*

Justification: A Completely Secure Possession

- The three judicial results of our justification are the first of the riches of God's grace we need to understand and appreciate — part of that is realizing we possess them as completely secure possessions
- Justification cannot be lost, revoked, reversed, renounced, altered, diminished or repealed; it is "an irrevocable, permanently fixed judicial transaction of God's justice"
- A lot of Christians never have the assurance of their salvation they ought to have, primarily because they never learn the particular doctrines God has given to us

The Gospel Came in Much Assurance (I Thessalonians 1)

- The Thessalonian believers are set before us as examples of a positive and proper response; the gospel came to them not in word only but "in much assurance"
- Much assurance is not simply being convinced the gospel was true; they had much assurance built up within their hearts concerning the fact that they were justified
- God has packaged particular doctrines along with the gospel; when learned, they produce the much assurance God wants regarding our justified, saved standing before Him

By Grace through Faith: The Promise Sure (Romans 4)

- In Romans 4 Paul validates that justification really is by grace, through faith, without works of any kind at any time — true in this dispensation of grace and in God's program before it
- Grace and works are like oil and water — they don't mix. Faith is a non-meritorious response, the only thing compatible with grace
- When something is by grace and faith procures it, there can be assurance or surety of possessing it; in Romans 4:16 the result is that you understand the promise is sure — if something is sure, you can have assurance of it

Even in God's Program with Israel (I John 5:13)

- Keith takes I John 5:13 in connection with God's program with Israel: John wanted the members of the remnant of Israel he was writing to, to know that they had eternal life
- Just by these three passages, it is obvious God does expect us to have much assurance of our salvation

Eight Most Common Reasons Christians Lack Assurance

- (1) Failing to really understand and appreciate salvation being by grace; (2) not learning to appreciate the judicial act of justification; (3) failing to learn the other doctrines designed to produce much assurance; (4) lacking an understanding of their two natures
- (5) A lack of comprehension of what happens when a Christian sins; (6) confusing salvation with service and rewards at the judgment seat of Christ; (7) walking by sight rather than by faith; (8) careless, slack handling of God's Word

L12

The Eight Reasons: A Word of Explanation *Eight Most Common Reasons Christians Lack Assurance, Romans 11:6 to Matthew 24:13*

Reasons One and Two: Grace and the Judicial Act

- Reason one: when something is by grace, works are completely excluded (Romans 11:6) — and that's exactly the way it is with our salvation
- Such Christians don't grasp that the salvation of their souls from the debt and penalty of their sins was an established fact the moment they trusted
- Reason two: the judicial act of justification consists of forgiveness of all sins and the imputation of Christ's righteousness to our account; there is no such thing as disjustification or recondemnation for the believer
- A believer's justification by faith in Christ is an unalterable, irrevocable, undiminishing, eternity-lasting act of God's perfect justice

Reason Three: The Other Assurance Doctrines

- Reason three: the other doctrines include the much more love of God — loved much more being justified than when we were ungodly sinners — and our baptism by God into the total victory over sin
- Also our security (latter part of Romans 8), where God's power, grace, justice and love are for us; the veracity of God's promises; the new covenant; the earnest and sealing of the Holy Ghost; the judgment seat of Christ

Reasons Four and Five: Two Natures; When a Christian Sins

- Reason four: the sin nature is still possessed by Christians — we still have the lust of the flesh and can still sin — but having such lusts is not a sign that we are not saved

- Reason five: God's response to a Christian's sin is not wrath and recondemnation — justification forbids that — but the indwelling Holy Spirit is grieved (Ephesians 4:30); Paul does not say grieved away

Reasons Six and Seven: Rewards; Walking by Sight

- Reason six: our service to the Lord involves our works — the rightful place for good works; Christians think they find Bible verses that talk about losing salvation when actually those verses are talking about losing rewards at the judgment seat of Christ
- I Corinthians 3:15 and 9:27 (the potential of being a castaway) deal with rewards at the judgment seat of Christ for a Christian, "and not the issue of how to become a Christian at all"
- Reason seven: walking by sight rather than by faith; the sufferings of this present time (Romans 8) is the basic doctrine every believer needs to learn, and we are to base our assurance of our standing before God solely upon the veracity and unchangeableness of His promises

Reason Eight: Careless Bible Handling (Matthew 24:13)

- Reason eight: careless and slack handling of God's Word misapplies passages, ignoring the context and failing to rightly divide the word of truth
- In Matthew 24:13 the Lord is talking about physical deliverance and salvation for His elect remnant of Israel during the tribulation period — not anything in this dispensation of Gentile grace; Hebrews 6, James 2 and Philippians 2:12 are other classically mishandled passages

L13

Reason One: Salvation Really Is by Grace *Romans 3:24–4:16: Works Legally Excluded, Abraham and David, the Promise Sure*

Poor Bible Handling and the Assurance Doctrines

- Christians often take verses out of their proper dispensational setting or context and apply them to their personal salvation, ending up thinking they may have lost it or are in danger of losing it
- Christians are often their own worst enemies here, failing to learn the assurance doctrines God has given to us; the first three of the eight reasons have to do directly with those doctrines

Freely by His Grace (Romans 3:24; Ephesians 2:8–9)

- Reason one: such Christians think some work inconsistent with their salvation will cost them their salvation; they have failed to grasp that God justifies by grace through faith alone
- God offers to justify us "freely by his grace" (Romans 3:24); when something is free, it's not something you have merited at all
- Being saved by grace means our works have absolutely nothing to do with our salvation (Ephesians 2:8–9); no works, past, present, or future, are taken into account by God when it comes to saving us

Works Legally Excluded: The Law of Faith

- In Romans 3:27–31 Paul shows works have been legally excluded from justification; the law of faith is the only legal principle God's justice can respond to when it comes to our salvation
- In Romans 4:4, "to him that worketh is the reward not reckoned of grace, but of debt"; Abraham did not work for his justification — God responded only and solely to his faith, and that's the very way it is with us

- From David (Romans 4:6), God imputes righteousness without works; there isn't any work you can do that can cost you your salvation

Justified the Instant He Trusts Christ

- God's justice justifies a person and eternally saves him the instant he trusts Christ; it doesn't have to wait to respond to the issue of works
- God's power to save is resident in the gospel and activated by faith (Romans 1:16); the righteousness of God is available to all men but comes upon the ones who believe (Romans 3:22)

By Grace through Faith: The Promise Sure (Romans 4:13–16)

- The promise of heirship of the world — everlasting life forever with God — is sure because it's by grace through faith
- Since works are excluded, no works we ever perform can make it so that we no longer possess the promise; being by grace through faith makes it sure, so we have assurance

L14

Reason Two: Stuck Being Justified, Permanently Reconciled

Romans 11:29; 8:33–34; 5:10–21: Legal Implications of Justification and Reconciliation

Reason Two: Almost the Capstone

- Reason two: Christians failing to understand and appreciate the legal implications of both the justification and reconciliation that took place when they trusted Christ
- The legal implications of our reconciliation is the ultimate assurance doctrine — almost the capstone — designed to show that we are stuck being justified; there is no way we can ever be at enmity with God again or get back in Adam

Without Repentance (Romans 11:29)

- In the context of Romans 11:29 Paul is not dealing with our justification but with God's program with Israel — temporarily suspended, not cancelled, while this dispensation of grace is in effect; God will resume and fulfill it
- Israel's gifts and calling are not something God can go back on, and He hasn't given them to the members of the church, the body of Christ today
- What verse 29 says is true of any judicial act of God's justice: the gift of eternal life and the calling to obtain the glory of the Lord Jesus Christ are without repentance to us as well

No Disjustification, No Recondemnation (Romans 8:33–34)

- Paul shows God is for us in the totality of His being, citing four aspects of His character and essence: His power, His grace, His justice, and His love
- There is no such thing in God's justice as disjustification — the cancellation of our justification — or recondemnation, the returning of us to a state of condemnation; in other words, losing our salvation
- The adversary would love to lay a charge against us, but Paul asks whether anybody could successfully do that: there's no possibility of anyone successfully laying a charge against us — the adversary can't lay one, someone else can't, even you yourself can't; God's justified you
- Christ's sacrifice is good enough not only to save us but to eternally maintain our salvation; He paid for our sins past, present, and future, and is at the right hand of God making intercession for us

Not as the Offence: Permanent Reconciliation (Romans 5:10–21)

- We used to be at enmity with God; now, being justified by faith, we are reconciled to God (Romans 5:10). It was the disobedient work of Adam that produced our alienation and enmity
- Christ did not simply reverse what Adam did: what Adam had before he sinned was probationary life with God, conditional fellowship — there would be no way we could ever have assurance of salvation there; Christ provided for us to have what He has
- Our reconciliation is not conditional righteousness and conditional acceptance, but Christ's perfect righteousness and perfect acceptance — not conditional life, but His eternal life
- As sin reigned unto death in Adam, so now grace reigns through righteousness unto eternal life; we are stuck being justified unto eternal life, permanently, eternally reconciled to God

L15

God Is for Us; God Cannot Lie *Romans 8:31–39; II Corinthians 1:17–22; Titus 1:1–3: More Assurance Doctrines*

Other Assurance Doctrines

- Already examined: the complete exclusion of our works, which have nothing to do with obtaining or maintaining salvation, and God's irrevocable act of justifying us — there is no such thing as disjustification
- The reconciliation to God received through Christ is really the capstone of all the assurance doctrines; failure to learn the other assurance doctrines also contributes to a lack of assurance

God Is for Us (Romans 8:31–39)

- Access (Romans 5:2) is having complete acceptance with God: every aspect of God's character and essence is for us now — the expression "for us" runs through the passage
- Every aspect is for us, but Paul cites four in particular: His power (verse 31), His grace (verse 32), His justice (verses 33–34) and His love (verses 35–39)
- Paul asks a question as he introduces each one, to show none of the four is anything but for us, regardless of what the circumstances of our lives may seem to indicate; we go by the doctrine that is recorded

His Power, Grace, Justice and Love

- God is omnipotent; no one, including ourselves, can stand in His way and thwart Him from accomplishing what He has declared He will do with us
- Having begun in grace, God is not going to change horses in midstream and deal with us on the basis of our works: we don't only obtain salvation by grace — salvation is maintained by God's grace
- His justice is for us: no one can successfully lay a charge against us or accomplish our recondemnation, not even ourselves
- When miserable things take place, Christians often get the idea that maybe God doesn't love them anymore; but "in all these things we are more than conquerors through him that loved us"
- We have a perfectly secure, eternally secure, permanently established position of reconciliation to God in Christ; the understanding and appreciation for the security of his salvation that Paul expresses (verses 38–39) is the same every member of the body of Christ ought to express

The Veracity of God's Promises (II Corinthians 1)

- Veracity means God always tells the truth — He is truth itself; He cannot lie. Our promise of eternal life in a glorified immortal body is secure also because it is based on the veracity of God
- Answering some Corinthians who thought him fickle, Paul says "all the promises of God in him *are* yea, and in him Amen" — all true, you can count on it — because "God *is* true"

God, That Cannot Lie (Titus 1:1–3)

- God promised eternal life to Himself before the world began, then promised it to us in the gospel He committed to the Apostle Paul; because God cannot lie, the promise is true and will come to pass

L16

Sealed and the Earnest of the Spirit *II Corinthians 1:21–22; 5:1–5; Ephesians 1:13–14; 4:30; I Corinthians 3:8–15*

The Gospel of Our Salvation

- God is holding back His day of wrath and offering to freely save anyone; salvation isn't by works, ceremony or ritual, but is a gift of God's grace given in response to simple faith in the Lord Jesus Christ

Two Security Issues (II Corinthians 1:21–22)

- At the moment we trusted Christ, God did some things to us designed as security issues; Paul names two in connection with the Holy Spirit — the earnest and the sealing — to convince our hearts we will receive what He has promised

The Earnest: Earnest Money from God (II Corinthians 5)

- An earnest is given after making a purchase to declare that the purchaser will certainly return to collect what he has purchased; earnest money is kind of like a down payment
- That token would also be a legal earnest, assuring the slave that he now belonged to the one who purchased him and that his new purchaser would return
- God purchased us out from the slave market of sin and Satan's possession; the earnest of the Spirit is like earnest money from God declaring His purpose to return and receive us unto Himself
- Paul doesn't say "we hope" but "we know": God "hath wrought us for the selfsame thing" and given the earnest of the Spirit (verses 1, 5)
- The indwelling Holy Spirit functions as an earnest: the promise that the purchased possession, our bodies, will be redeemed by the return of the Lord Jesus Christ for us

Sealed with the Holy Spirit (Ephesians 1:13–14; 4:30)

- We were sealed with, not by, the Holy Spirit — the Holy Spirit Himself functions as the seal; a seal is not only for identification but also for security
- Ephesians 4:30 underscores that we are "sealed unto the day of redemption" — the day the Lord Jesus Christ returns for us, ends this dispensation of grace, and redeems our bodies
- God stakes the integrity of His entire being on fulfilling the promise; if we were not to get the redemption of our bodies, the Holy Spirit Himself would be forfeited — an impossible thing

The Judgment Seat of Christ (I Corinthians 3:8–15)

- The judgment seat is not about whether one is allowed into heaven; it

concerns the evaluation of our service and the privilege of being rewarded for service well pleasing to the Lord

- Only saved individuals in this dispensation of grace will be at the judgment seat; a Christian could receive no reward at all and yet be perfectly secure in his salvation
- Works of wood, hay and stubble produced after the flesh will be burnt up with loss of reward — but "he himself shall be saved; yet so as by fire"

L17

The Old Sin Nature Is Still With Us *Reason Four: II Corinthians 5:16–17; Romans 6:1–13; Galatians 5:16*

Reason Four: Sin Still Dwells in Our Members

- Of eight common reasons Christians lack assurance, three have been covered; the fourth is not understanding that even though we are saved, sin still dwells in our members
- We still have the old sin nature, and it will try to constantly assert itself; Christians sometimes think, or are outright taught, that once saved they won't have sinful desires anymore
- It is easy for such a Christian to think that maybe he isn't saved anymore — so it is very important to understand the doctrine of the sin nature we still possess as Christians

II Corinthians 5:17 in Its Context

- The verse is often used to teach a complete newness of wants, desires and habits once saved; its context isn't talking about that issue at all — false doctrines are taught by taking verses out of their context
- It concerns the great dispensational change God made in setting aside temporarily His program and dealings with the nation Israel; the old things passed away are those in verse 16 — knowing men after the flesh, Jew and Gentile distinctiveness
- Paul is not talking about a personal change in an individual's life; teaching from this verse a complete newness of habits gives an understanding that contributes to a lack of assurance of salvation when the old sin nature does rear its ugly head

Sanctified: Sin's Mastership Broken (Romans 6)

- Romans 1–5 teaches that God justified us; from Romans 6:1, that He has also sanctified us. The old sin nature hasn't been eradicated: sin's mastership is broken, but sin has not been evicted from our members yet
- Being dead to sin, our sanctified position in Christ, is sin's mastership being broken over us; the mechanics is the Holy Spirit baptizing us into Christ's death, burial and resurrection — no water baptism at all
- Verse 4 says "we also should walk in newness of life" — not that we will; it is not automatic, but the consistent thing to do in view of our sanctified position
- The body of sin is going to be completely destroyed at the redemption of our bodies, which we don't have yet; we have our sanctified position even in these mortal bodies

Let Not Sin Reign

- In verse 12 Paul exhorts us to begin to put our position into practice; sin's broken mastership gives us the freedom to yield ourselves unto God — but we can still yield to the old sin nature

- The lusts of sin are still in our bodies, appealing to our mind, mentality and will; in view of who we are in Christ we don't have to let sin reign or obey its lusts
- Galatians 5:16 doesn't say you won't have the lusts; it says you won't fulfill them — when lust or sin comes along, it is not a sign that you aren't saved

L18

When We Do Sin as Christians *Reason Five: Romans 8:33–34; 5:20–21; Ephesians 4:30; 5:16; II Corinthians 7:11*

Reason Five: What Takes Place When We Sin

- Four of the eight common reasons have been covered; failing to learn the assurance doctrines is the first major reason, and misunderstanding other doctrinal matters is the other major reason
- Reason five is very closely related to reason four: Christians often do not understand what takes place when they sin, how God responds, and how He wants them to respond — and this can contribute to a lack of assurance

No Disjustification, No Recondemnation (Romans 8:33–34; 5:20–21)

- The starting point: when Christians sin, the loss of justification and the return to a status of condemnation in God's sight does not take place at all
- Christ's propitiatory sacrifice is eternally effective: it takes care not only of sins at the moment we trusted Christ but of sins that follow; God's justice was for us then, is for us now, and will always be for us
- Paul has in mind the adversary, who would most of all love to lay a charge against God's elect; Christ's eternally effective sacrifice and intercession has dismissed that charge and ever will
- God does not strip justification away from us or recondemn us: our standing before God in Christ is the standing in His grace, and the power of that grace is more powerful than sin

Grieved, Not Grieved Away (Ephesians 4:30)

- In the context of not living consistent with who we are in Christ, Paul underscores that we are "sealed unto the day of redemption" — nothing takes place that has to do with our eternal standing before God
- When we yield our members unto sin, the Holy Spirit who dwells in our bodies is grieved — that is God's response; but He is not grieved away: the last part of verse 30 shows the impossibility of that

Wasted Time and the Loss of Rewards (Ephesians 5:16)

- When we sin, we have wasted time — for Christians sin is the biggest waste of time there is; because of our sanctified position we have the privilege of redeeming time, purchasing time to God's honor and glory
- At the judgment seat of Christ we will suffer the loss of rewards for the wasted time that sin has been in our lives (I Corinthians 3) — but it is not God's justice that responds against us

Sorrowing After a Godly Sort (II Corinthians 7:11)

- There is no need to beg God for forgiveness — we have forgiveness of all our sins, past, present and future — nor to ask God to take you back, because you haven't been lost
- Sorrowing after a godly sort: it ought to grieve us in our hearts also — and there is a difference between sorrowing after a godly sort and sorrowing after the world

- God wants us, when we sin, to have a change of mind consistent with who we are in Christ; but the first and most important thing is that there is no such thing as disjustification

L19

Misunderstanding the Judgment Seat of Christ *Reason Six: Suffering Loss, Castaway, Denied — I Corinthians 3, 9; II Timothy 2*

The Gospel of Christ

- The gospel of Christ is the good news that Christ died on the cross to function as your substitute Redeemer; no one is saved by works, ceremonies or joining a church — faith alone in Christ alone is God's requirement for salvation

Reason Six: Misunderstanding the Judgment Seat

- Five of the eight reasons have been covered; next to ignorance, Keith says misunderstanding, "I guess," is behind most of the remaining reasons
- The sixth reason is misunderstanding the judgment seat of Christ — in particular verses that speak about suffering loss, being a castaway, or being denied by the Lord in that day
- The judgment seat evaluates our service as Christians, not whether we remain saved or have entrance into heaven — that is guaranteed by the judicial act of justification when we trusted Christ
- God also sanctified us; the issue at the judgment seat is rewards for walking consistent with who we are as sanctified people

Suffer Loss, Yet Saved (I Corinthians 3)

- Verse 8 introduces receiving rewards according to labor; our sanctified position gives us the capacity to live unto God and to labor with God in what He's doing
- Whether we have eternal life is settled the moment we trust Christ; but Christians can still walk after the flesh, and Paul indicates two categories of building material
- Suffering loss in verse 15 is loss of rewards, not loss of salvation — "he himself shall be saved"; Christians take the expression out of its context

A Prize and a Castaway (I Corinthians 9)

- From verse 17 the context is rewards; in verse 24 Paul speaks of a prize, not a gift — salvation and eternal life are a gift
- A member of the body of Christ may not be rewarded at all; Keith says the literal concept behind "castaway" is being disapproved — disapproved for rewards

If We Deny Him (II Timothy 2:11–13)

- Verse 11, "if we be dead with *him*," reminds us of the sanctified position taught in Romans 6, 7 and 8; for those who are faithful to the message and suffer for so doing, there is the reward of reigning together with Christ
- Verse 12, "if we deny *him*, he also will deny us," is not terminology describing possibly losing salvation — that's not the context; it is possible to be denied the right to reign with Christ as a reward at the judgment seat
- Verse 13, "he abideth faithful": He has promised everlasting life on the basis of the perfect justification He has given; what is possible at the judgment seat is losing rewards, not salvation

L20

God Isn't Dealing With Us as With Israel *Reason Number 7: Deuteronomy 28; Romans 6:14; Galatians 4; Romans 8:18–39*

Reason Number 7: How God Deals With Us Today

- A misunderstanding of how God deals with us today in this dispensation of His grace can also lead to a lack of assurance
- Christians often think God is dealing with us today just as He dealt with Israel in time past; when bad things happen, they often conclude that maybe they aren't even saved anymore

Deuteronomy 28: The Law Contract

- In God's program with Israel a law contract was in effect: God would deal with Israel on the basis of their performance of that law, blessing or cursing them
- Deuteronomy 28 describes tangible, physical and visible blessings that directly affect the circumstances of the lives of the members of the nation Israel; if they did not perform, they were not only not blessed but cursed, and the curses intensify over time
- If bad things were happening, Israel knew on the basis of the law contract that they were displeasing to the Lord; Israel therefore naturally looked at the circumstances of their lives to determine how they stood with God

Rightly Dividing the Word of Truth

- Failing to rightly divide the word of truth, a Christian can easily start to conclude that he is really coming under cursings and maybe has even lost the salvation he thought he once had
- We can't go back to Deuteronomy 28 or Leviticus 26 to evaluate what happens in the circumstances of our lives — one reason it is so critical to rightly divide the word of truth (II Timothy 2:15)

Not Under the Law: Dealt With as Adult Sons

- We're not under the law (Romans 6:14); a grace system of operation is in effect today, and there isn't any blessing or cursing from God on the basis of our performance
- As Paul teaches in Galatians 4, God deals with us as adult sons, not as little children under the tutor and governor principle of the law
- We're to confidently walk by faith in the knowledge of who we are in Christ (II Corinthians 5), regardless of what the circumstances of our lives are like

Sufferings in This Dispensation (Romans 8:18–39)

- Grievous things can and do happen to us as Christians; the last half of Romans 8 is fundamental doctrine so we can respond in a proper manner to the sufferings of this present time
- We can expect sufferings, but not because we're failing to perform or failing to please the Lord — a big difference from God's program with Israel
- Paul experienced the sufferings of this present time and, aboundingly, the sufferings of Christ, yet was well pleasing to the Lord; nothing we experience is to be interpreted as separation from the love of God

L21

Improper Bible Handling: Physical Salvation, Seeing the Lord

Reason Number 8 begun: Matthew 24:13; Hebrews 12:14; Isaiah 33:13–17

Reason Number 8: Improper Bible Handling

- The 8th and final reason: all too often Christians are just downright careless in their handling of God's Word
- Christians often think they can find a verse that contradicts the assurance doctrines and teaches you can lose your salvation; yet there are no contradictions in the Bible at all — only apparent ones, due to ignorance or improper or dishonest Bible handling

Matthew 24:13: A Physical Salvation

- Matthew 24:13 is taught to mean you have to maintain your salvation, but it isn't talking about possibly losing your salvation at the end of your life at all
- The salvation in view isn't the salvation of anybody's soul — it isn't spiritual salvation; the issue is a physical salvation
- The Lord is not talking about how someone gets saved, nor to unbelievers; He is talking to His disciples in His program with Israel
- The things the Lord speaks of pertain to the day of the Lord, particularly the Great Tribulation; as Paul teaches in Romans 9, 10 and 11, this present dispensation of God's grace has suspended God's program with Israel
- The salvation in verse 13 is the physical deliverance the disciples will experience at the end of the Lord's day: they'd be physically delivered by the angels gathering them together unto the Lord in the land of Israel

Hebrews 12:14: Seeing the Lord

- Hebrews 12:14 does not say "without which no man shall be saved" but "without which no man shall see the Lord" — and seeing the Lord and being saved are not the exact same thing
- Hebrews is not an epistle written by the Apostle Paul to the body of Christ; it is written to the Hebrews, and deals with members of the remnant of Israel who have the prospect of ruling and reigning with the Lord in His kingdom
- They are reminded that otherwise they won't end up seeing the Lord, but it doesn't tell them they won't be saved

Isaiah 33: The Lord's Royal Entourage

- Hebrews 12:14 refers to Isaiah 33:13–17: those who have been faithful to the Lord and have stood firm against the afflictions and persecutions from Israel's vain religious system get the reward of being part of the Lord's royal entourage
- Hebrews 12:14 is not a passage about anybody losing their salvation, either in Israel's program, and certainly not in this dispensation of grace

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What Kind of Salvation Is in View? *Reason Number 8 continued: Luke 14:25–33; I Timothy 4:16; Philippians 2:12*

Ways the Bible Is Improperly Handled

- We take verses out of their proper and unique context, ignore the context altogether, string verses together that God never put together, or don't rightly divide the word of truth and confuse God's program for Israel
- One grievous fruit of improper Bible handling is lacking the wonderful, peaceful assurance of salvation that God wants us as Christians to have

Luke 14:25–33: Discipleship, Not Salvation

- The passage is commonly used to teach that great dedication and service must be performed in order to get saved; yet neither the word saved nor eternal life is used in the passage at all

- Discipleship and being saved are two different things: no one can be a disciple until he is first saved; discipleship is an additional issue, and it does involve one's works
- The Lord speaks of this in His program with Israel, where the cost of discipleship was very extreme — not of discipleship or service in this dispensation of grace

Save Simply Means Deliverance

- The word salvation, or save or saved, is not always referring to salvation from the debt and penalty of your sins; most of the time it refers to a physical deliverance from some predicament or trouble
- The word save simply means deliverance, and there are many kinds of deliverances; there is the kind of salvation the Lord provided for when He died upon the cross and functioned as our substitute Redeemer, our Savior

I Timothy 4:16: Delivered From Satan's Policy of Evil

- Taken out of context, the verse is taught to mean Timothy must be careful or he'll lose his salvation; it does not teach that you might lose your salvation
- The Holy Spirit describes in great detail the satanic policy of evil in effect throughout this dispensation of grace — seducing spirits and doctrines of devils (I Timothy 4:1)
- Paul speaks of Timothy and the local assembly he oversees being delivered or saved from being victimized by the satanic policy of evil

Philippians 2:12: Working Out Their Own Deliverance

- Mishandled, "work out your own salvation" is used to teach that we can't assume we've got it; Paul speaks of deliverance from the intimidating tactics of their adversaries
- Some of the Philippians were being cast into prison and suffering for Christ's sake; Paul, in prison in Rome, was being saved from those tactics by particular doctrines (Philippians 1:19)
- They were to take the same doctrines that worked in Paul and work out their own salvation or deliverance from those intimidating tactics

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Keep Verses Within Their Context *Reason Number 8 concluded: Romans 8:12–13; Colossians 1:21–23; Galatians 5:4; Hebrews 6:4–6*

Let the Context Tell You

- Most commonly of all, we don't rightly divide the word of truth; one of the most common grievous fruits of improper Bible handling is lacking the peaceful assurance of salvation
- You can't assume salvation always refers to salvation from the debt and penalty of your sins; keep verses within their context and let the context tell you what kind of salvation is in view

Romans 8:12–13: Functional Life and Functional Death

- These verses are used to argue that living after the flesh means we will spiritually die and lose our salvation; but the life and death here are not spiritual, and not even physical, life and death
- The context is clear from chapter 6, where Paul began the doctrine of our sanctified position in Christ; in Romans 6, 7 and 8 the issue is what we might call functional life and functional death
- The issue is living unto God and bringing forth fruit in the details of our lives

that honors and pleases the Lord, is acceptable to Him, and will be rewarded by Him at the judgment seat of Christ

- Walking after the Spirit is simply being mindful of who we are in Christ by the Holy Spirit having baptized us into Christ's death, burial, and resurrection
- Walking after the flesh is not walking in sinful deeds and in wicked things but trying to please the Lord by walking under the law

Colossians 1:21–23: Presented to the Father

- Paul already made it clear in verse 21 that we are reconciled to God; when he taught the doctrine of the judgment seat of Christ, he made it clear that is what our presentation in verse 22 is all about
- At and after the judgment seat of Christ, the Lord Jesus Christ presents us to God the Father as He found us in our service; that evaluation will be used to determine rewards from the Father — the passage isn't about potentially losing our salvation

Galatians 5:4: Fallen From Grace

- Falling from grace isn't something done when a Christian sins; the people who fall from grace are the people who try to justify themselves by the law
- It is impossible for someone who has trusted the Lord Jesus Christ to lose their salvation: the reconciliation is permanent, and there is no such thing as disjustification

Hebrews 6:4–6: The Apostate Element

- Hebrews is written to the Hebrews and pertains to God's program with Israel, not this dispensation of grace; the people spoken about in verses 4, 5 and 6 aren't even saved in the first place
- The point has been reached when it is impossible to renew that apostate element to repentance again; the passage is not about anything that could ever happen to someone who has trusted the Lord Jesus Christ

L24

Surveying the Riches of God's Grace *Numbers 1–10: Colossians 1:12–14; II Corinthians 5:20–21; Romans 1, 5, 6; I Thessalonians 1:10*

Grace Instead of Wrath

- The world was ripe for the day of the Lord's wrath after God's merciful opportunity to Israel; Stephen saw the Lord standing, signifying the time had arrived for His day of wrath (Acts 7)
- Instead, God sent Paul forth with the unexpected good news that He was holding back His day of wrath and bringing in an unprophesied dispensation of His grace

For Those Not Saved

- This dispensation of grace will not go on forever; it will end one of these days. Those not saved will pay the debt and penalty of their sins themselves in eternal separation from God
- Christ died on the cross in your place to completely pay that debt and penalty; God's only requirement is that you trust completely in what Christ did for your salvation

Numbers 1–3: Forgiveness, Justification, Eternal Life

- Keith gives the riches as a list, with at least a verse or two for each; there are at least 35, and that doesn't exhaust the list
- Number 1 (Colossians 1:12–14): complete forgiveness of all our sins, past,

present, and future; God's justice was put in the position in which it could completely forgive them all

- Number 2 (II Corinthians 5:21), like the flip side of complete forgiveness: perfect justification; our sins were imputed to Christ, and Christ's righteousness was imputed unto us
- Number 3 (Romans 6:23): as part of our salvation package we received the gift of eternal life; we were justified unto eternal life

Numbers 4–6: The Three Judicial Results (Romans 5:1–2)

- Keith turns the three judicial results of justification into numbers 4, 5 and 6. Number 4: being justified, we possess eternal peace with God, whose justice used to be ready to pour out its wrath upon us
- Number 5: access, involving complete acceptance and harmony with every aspect of God's character and essence. Number 6: the hope of the glory of God, involving a glorified immortal body like the one Christ came back from the dead in

Numbers 7–10: Saints Through Promised Deliverance

- Number 7 (Romans 1:7): God no longer calls us sinners but saints, and we no longer bear a moniker of unrighteousness; we are called saints because He justified us, forgave us all our sins, and sanctified us the moment we trusted Christ
- Number 8 (Romans 5:5–9): being justified, we are the objects of God's much more love. Number 9 (Romans 5:11–21): permanent reconciliation; taken out of Adam and put into Christ, it can never be lost, forfeited, revoked or diminished
- Number 10 (I Thessalonians 1:10): promised deliverance from the Lord's day of wrath; when this dispensation of grace ends we are taken out, the rapture of the church, to the heavenly places, where our vocation and purpose is

L25

Sanctified Position, Adoption of Sons, the Spirit's Ministries

Numbers 11–22: Romans 6 and 8; I Corinthians 2, 6, 12; Ephesians 1:13–14; II Corinthians 5; Philippians 1:28–29

Number 11: Baptized Into Christ (Romans 6)

- Keith resumes the list at number 11, reminding listeners that it is by no means an exhaustive list
- Number 11: the moment we trusted Christ, the Holy Spirit baptized us into Christ's death, burial, and resurrection, giving us a sanctified position in Christ so we can live unto God, even though we still have bodies of sin
- This baptism has nothing to do with water; God the Holy Spirit performs it. A baptism is a purification unto sanctification and a new identification
- God also made us dead to sin, a completely different issue; being made dead to sin, sin's mastership doesn't have to rule in the details of our lives

Numbers 12–13: Under Grace; the Adoption of Sons

- Number 12 (Romans 6:14–15): part of our sanctified position is the liberty of no longer being under the law but under grace; the law was never designed to enable someone to live unto God by being under it
- Sin does have dominion under the law, but we are under grace, and our sanctified position in Christ can operate under grace
- Number 13 (Romans 8:14–15): God deals with us as sons in this

dispensation; we have received the adoption of sons

- In time past God dealt with Israel as little children under the tutor and governor principle of the law; He treats us as adult sons, and laboring together with God is a privilege of sonship

Numbers 14–15: Indwelt and Sealed by the Holy Spirit

- Number 14 (I Corinthians 6:19–20): instead of the tutor and governor principle of the law, the Holy Spirit Himself indwells our bodies
- Number 15 (Ephesians 1:13–14): we are sealed with the Holy Spirit unto the day of redemption; He sealed us the moment we trusted Christ, He Himself is the seal, and He functions as the earnest of our inheritance

The Spirit's Ministries; Numbers 17–22

- We also benefit from the Holy Spirit's intercessory ministry (Romans 8:26–27) when we don't know what to pray for. Number 17: His special illuminating ministry concerning the revelation of the mystery of God's will, as we study Romans through Philemon
- Number 18: members of God's new creation, the church, the body of Christ, which is different from the nation Israel. Number 19: the capacity to earn rewards at the judgment seat of Christ. Number 20: the capacity to know God in intimacy of daily fellowship
- Number 21: complete victory over death; if we die before the Lord returns, absent from the body, present with the Lord. Number 22 (Philippians 1:28–29): the privilege of suffering for Christ's sake to the glory of God

L26

Riches That Pertain to Our Exaltation in Christ *Justification, Sanctification, Exaltation; Numbers 23–33: Ephesians, Colossians, I Timothy 3:16*

Three Main Categories of Riches

- II Corinthians 8:9: we have been made rich in Christ, not in money or material possessions, but in the riches of God's grace and all spiritual blessings in heavenly places in Christ
- The riches group into three main categories: the first, at the beginning of the list, pertain to our justification in Christ; the second to our sanctification, such as the adoption of sons, the Spirit's indwelling, and earning rewards at the judgment seat of Christ
- The remaining riches all pertain to our exaltation in Christ: we not only have justification and sanctification in Christ, we also have exaltation in Christ

Our Exaltation With Christ (Ephesians 2)

- God exalted His Son to be head of all principality and power; part of our position in Christ involves being exalted with Him, raised up and made to sit together in heavenly places (Ephesians 2:6)
- Paul deals with the doctrine of our exaltation with Christ in his later epistles, Ephesians, Philippians, and Colossians in particular

Numbers 23–25: Deliverance, Citizenship, Vocation and Inheritance

- Number 23 (Colossians 1:13): total deliverance from Satan's ownership; we were actually owned by him. Number 24: complete legal heavenly citizenship; translated into the kingdom of God's dear Son, we belong there
- Number 25 (Ephesians 1:19–23): we now possess a vocation and inheritance in the heavenly kingdom of Christ as the head of all principality and power; the members of the church, the body of Christ, will function as the fullness of

Christ's governmental authorities in the heavenly places

Numbers 26–28: Spiritual Blessings, Ages to Come, the Mystery of God's Will

- Number 26 (Ephesians 1:3): all spiritual blessings in heavenly places in Christ; every one needed for our role there in the ages to come, we possess right now
- Number 27: we will be the objects of the exceeding riches of God's grace in the ages to come. Number 28 (Ephesians 1:7–10): the revelation of the mystery of God's will, kept secret in ages past and now made manifest

Numbers 29–33: Fit for the Heavenly Places

- Number 29 (Colossians 1:12): full fitness to be utilized by God in the heavenly places. Number 30 (Ephesians 3:9–10): the capacity to make an impact to God's glory in the heavenly places before we ever even get there
- Number 31 (Ephesians 6:10–12): the complete capacity to withstand the satanic policy of evil against us; the whole armor is there, and we just need to avail ourselves of it
- Number 32 (I Timothy 3:16), in Keith's words: “we possess the privilege now of the fulfilling the mystery of godliness.” Number 33, the final richness: the grandeur of the dispensation of the fullness of times to look forward to and function in throughout eternity

Key Doctrinal Distinctions

Justification: No Disjustification, No Recondemnation

A believer’s justification is an unalterable, irrevocable, undiminishing, eternity-lasting act of God’s perfect justice; there is no such thing as disjustification or recondemnation for the believer. Disjustification would be the cancellation of our justification; recondemnation the returning of us to a state of condemnation — in other words, losing our salvation. Christ paid for our sins past, present, and future; the adversary can’t lay a charge, someone else can’t, and even you yourself can’t, because God has justified you.

What Adam Had vs. What Christ Has

Christ did not simply reverse what Adam did; before he sinned Adam had probationary life and conditional fellowship, and being returned there would leave us no way to have assurance of salvation. Christ didn’t provide for us to have what Adam originally had, but what He has: His perfect righteousness, perfect acceptance with God, and His eternal life — a permanent reconciliation. We are stuck being justified unto eternal life; there is no way we can ever be at enmity with God again or get back in Adam.

Salvation vs. Rewards at the Judgment Seat of Christ

The judgment seat of Christ has to do with the evaluation of our service to the Lord and reward for service well pleasing to Him; it has nothing to do with whether we are saved or kept saved. Only saved individuals in this dispensation of grace will be at the judgment seat of Christ, and a Christian could receive no reward at all and yet be perfectly secure in his salvation. Salvation and eternal life are a gift; in I

Corinthians 9 Paul is talking about a prize. Suffering loss in I Corinthians 3:15 is loss of rewards, not loss of salvation, and the literal concept behind castaway in I Corinthians 9:27, Keith says, is being disapproved for rewards.

Dead to Sin vs. Sin Eradicated

When we trusted Christ God not only justified us (Romans 1–5) but also sanctified us (Romans 6); being dead to sin is sin's mastership being broken over us. Being dead to sin does not mean sin has been eradicated from our members; we still have the old sin nature, and lust or sin coming along is not a sign that we aren't saved. When a Christian sins there is no disjustification or recondemnation; the Holy Spirit is grieved, not grieved away, and time is wasted — for which we suffer the loss of rewards at the judgment seat of Christ.

Israel's Law Contract vs. God's Dealings With Us Today

In God's program with Israel a law contract was in effect; being blessed or cursed by God based upon performance was one of its major features, so Israel naturally looked at the circumstances of their lives to determine how they stood with God. God isn't dealing with us today on the basis of the law contract; we can't use Deuteronomy 28 or Leviticus 26 to evaluate the circumstances of our lives. A grace system of operation is in effect today: God deals with us as adult sons, not as little children under the tutor and governor principle of the law. Christians can expect sufferings — as part of the sufferings of this present time, or what Paul calls the sufferings of Christ — but not because they are failing to perform or to please the Lord.

What Kind of Salvation Is in View?

Every time you come across the word salvation in the Bible you can't assume it refers to salvation from the debt and penalty of your sins; the word save simply means deliverance, so keep verses within their context and let the context tell you what kind of salvation is in view. In Matthew 24:13 the salvation is a physical salvation for the members of the remnant of Israel at the end of the great tribulation — God's program with Israel, not this dispensation of Gentile grace. In Philippians 2:12 salvation refers to deliverance from the tactics of the satanic policy of evil; I Timothy 4:16 concerns Timothy and the local assembly being delivered from being victimized by that policy of evil.

Hebrews and the Gospel Accounts vs. Paul's Epistles to Us

Hebrews is written to the Hebrews and pertains to God's program with Israel; Hebrews 12:14 speaks of seeing the Lord, and seeing the Lord and being saved are not the exact same thing. Kept in their context and dispensational setting, Hebrews 6:4–6 have nothing to do with a Christian losing salvation; the people spoken about there aren't even saved in the first place. Luke 14 is God's program with Israel and concerns discipleship; discipleship and being saved are two different things.

Key Scripture References

Deuteronomy 28	Israel's law contract: blessed for performance, cursed for failing to perform — not to be used to evaluate the circumstances of our lives
Isaiah 33:13–17	What Hebrews 12:14 refers to: the faithful of the remnant of Israel rewarded as part of the Lord's royal entourage
Matthew 24:13	A physical deliverance for the remnant of Israel at the end of the great tribulation — God's program with Israel, not how to be saved unto eternal life
Luke 14:25–33	God's program with Israel: discipleship, which has a cost — not salvation
Romans 4:1–16	Justification by grace through faith without works — true before this dispensation too; being by grace through faith is what makes the promise sure
Romans 5:1–2	The three judicial results of justification: peace with God, access, and the hope of the glory of God
Romans 5:6–10	Now being justified, much more of God's love for us; reconciled to God by the death of His Son
Romans 5:12–21	Christ did not simply reverse what Adam did; He provided for us to have what He has — permanent reconciliation
Romans 6:1–15	Our sanctified position: baptized into Jesus Christ — no water baptism — dead to sin, sin's mastership broken; not under the law but under grace
Romans 8:12–13	Functional life and functional death — not spiritual or physical life and death
Romans 8:14–15	God deals with us as sons in this dispensation; we have received the adoption of sons
Romans 8:18	Christians can expect the sufferings of this present time — a big difference from God's program with Israel
Romans 8:31–39	God is for us — His power (v31), grace (v32), justice (vv33–34) and love (vv35–39); nothing can separate us from His love
I Corinthians 3:10–15	The judgment seat of Christ: suffering loss is loss of rewards, not loss of salvation
I Corinthians 9:24–27	A prize, not a gift; castaway — disapproved for rewards
II Corinthians 1:17–22	As God is true, all the promises of God in Christ are yea; sealed and given the earnest of the Spirit
II Corinthians 5:1–5	Paul doesn't say we hope — he knows this without a shadow of a doubt; the earnest of the Spirit is the promise that our bodies will be redeemed
II Corinthians 5:16–17	The great dispensational change God made — not a personal change in an individual's life when he trusts Christ
Galatians 5:4	Falling from grace: trying to be justified by the law — not something done when a Christian sins
Ephesians 1:13–14	Sealed with the Holy Spirit, who Himself is the seal — for identification and also for security
Ephesians 2:1–7	Part of our position in Christ involves being exalted with Him — raised up and made to sit together in heavenly places
Ephesians 4:30	Sealed with the Holy Spirit until the day of redemption; when we sin He is grieved, not grieved away

Philippians 2:12	Deliverance from being victimized by the intimidating tactics of adversaries — a classic example of the Bible being mishandled
Colossians 1:21–23	Being presented to God the Father following the judgment seat of Christ — not losing salvation
I Thessalonians 1:5	The gospel came with much assurance: assurance built up in their hearts that they were justified
I Timothy 4:16	Delivered from being victimized by Satan's policy of evil — not Timothy's personal spiritual salvation
II Timothy 2:11–13	Being denied the right to reign with Christ as a reward at the judgment seat; everlasting life rests on perfect justification
Titus 1:1–3	God, that cannot lie, promised eternal life before the world began — the promise will come to pass
Hebrews 6:4–6	The apostate element in Israel; those spoken of aren't even saved — nothing to do with a Christian losing salvation
Hebrews 12:14	Written to the Hebrews: seeing the Lord is a special reward, not the same thing as being saved