

# **Justification and Salvation**

**( Or, The Thief on the Cross: Is he an exception to the rule? )**

Highlights and Scripture References  
from our 12 hour video study

Keith R Blades  
*ENJOY THE BIBLE MINISTRIES®*

**BLANK**

# Justification and Salvation

“Justification” and “Salvation” — two terms with which we should be very familiar. However there is more than one kind of justification in the Bible, and more than one kind of salvation as well. Justification unto eternal life and/or salvation from the debt and penalty of one’s sin is not always the issue to which these words refer.

This 12 hour study looks at the different kinds of justification and salvation that there are in the Bible, and in so doing deals with some problems that occur when the differences are not recognized.

## **Lesson 1**

### **Overview and purpose of this study**

This study will address the erroneous believe that within God’s program with Israel, justification unto eternal life was by *faith plus works*. This belief leaves individuals to think that part of the ‘revelation of the mystery’ given to the apostle Paul was the doctrine of justification by grace through faith and faith alone.

However, the apostle Paul teaches that justification unto eternal life has always been by grace through faith without works of any kind at any time.

This study will give a better understanding and appreciation of Israel’s program, especially when it comes to their “salvation package deal.” That there are many different types of “justifications” and “salvations” involved. The context of these words are very important.

---

## Defining “justification”

### **Lesson 2**

Seven kinds of “justification”

1. unto eternal life Rom 1:24-26
2. of God himself and his word Lk. 7: 28-30
3. of God in the eyes of Israel Lk 7:31-35
4. by human judges Prov 17:15
5. self-justification Jer 3:8-11
6. at the judgment seat I Cor. 4: 1-4
7. of the mechanics of godliness I Tim. 3: 14-16

# Justification and Salvation

## Defining “salvation”

### **Lesson 3**

{Review of the seven “justifications”}

More than 20 different kinds of “salvations” (13 kinds will be covered)

1. from debt & penalty of sin Rom 1:15-17
2. from physical and/or death Ex 14:10-11

### **Lesson 4**

{Defining “salvations” cont’d}

3. from the satanic policy of evil I Tim. 4: 1-3, Php 1:29-30
4. ‘the woman’s salvation’ I Tim 2:11-15
5. the day of the Lord salvations Mat 10:22, Mat 24:13

### **Lesson 5**

{Defining “salvations” cont’d}

5. the day of the Lord salvations Mat 10:22, Mat 24:13, Jer 30:3ff, Jer 30:9
  - a) physical salvation
  - b) national salvation
  - c) Davidic covenant salvations
6. from adverse judgment from the perfect law of liberty Jam 2:8-9, 2:12

### **Lesson 6**

{Defining “salvations” cont’d}

7. from the effects of Israel’s judicial blindness Rom 11:25-26, 10:9
8. our ‘rapture salvation’ from the day of wrath Rom 13:11, I Thes 5: 8-10
9. from functional death II Cor 7:10, I Cor 5:5
10. from misery in connection with the sufferings of this present time Rom 8:24-25, 8:37
11. from the grief of the sufferings of Christ II Cor 1:3-5
12. national salvation of Israel Rom. 11: 25-26, Jer 8:20
13. Israel’s salvation in connection w/the beginning of the 5<sup>th</sup> course of punishment
14. the Lord’s own ‘potential’ salvation John 12:27, Heb 5:7ff

# Justification and Salvation

## The Doctrine of Justification unto Eternal Life

### Lesson 7

- The justice of God can **only accept faith alone for justification unto eternal life.**
- A false teaching occurs when you are in God's program with Israel that justification unto eternal life is NOT based upon faith alone but rather a combination of faith plus works.
- *This is not part of the revelation of the mystery committed to the apostle Paul*
- Salvation 'package deal' (Mark 16:16) involved in connection with the first three mandates of the Davidic Covenant during the climatic stage of God's program with Israel
- "Verily, verily, I say unto you, He that believeth on me hath everlasting life." John 6:47 (faith alone)
- "the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom 1:17, Hab 2:4 ("live" = eternal life)
- Faith in Israel's program and our program, the messages different response to messages is faith alone
- Assurance doctrine that justification unto eternal life is *without works* Rom 3:27-29, Rom 3:30-31, Eph 2: 8-9
- "by faith" / "**through** faith" the difference in prepositions pertains to the messages that were heard. However in both cases it is 'faith and faith alone'. Rom 3:30

### Lesson 8

{resume study in Romans that make it plain & clear that justification unto eternal life has always been on the basis of faith and faith alone, no matter what program.}

- Abraham: the example of faith before the law Rom 4:1-5
- David: the example during the law Rom 4:6-9
- The Pharisee and the Tax Collector Lk 18:9-14

# Justification and Salvation

## The 'Salvation Package Deal'

### Lesson 9

#### Israel's 'salvation package deal' (cont'd)

- there's more than one justification involved and
- more than one salvation involved

#### The '*climatic stage*' of Israel's program & the various "justifications" and "salvations"

- Lev 26: Israel's history in advance; 'salvation package' information
- the believing remnant during this time will have a lot more 'on-their plate' than *justification* unto eternal life
- "The time is fulfilled, and the kingdom of God is at hand" Mk 1:14-15
- "time is fulfilled" the time has arrived where it could be said "the kingdom of heaven is at hand;" Mk. 1:14-15, Lk 16:16
- the kingdom of heaven is no longer *taught about* but is now *preached* that it is at hand.
- "O generation of vipers, who hath warned you to **flee from** the wrath to come?" Mat 3:7
- John the Baptist as he preached the gospel of the kingdom, also began administering a prophesied (Ezk 36) prescription for cleansing (John administered the first aspect of the three) Mat 3:11, Heb 6:2
  - John's baptism with water
  - the Lord's baptism with the Holy Ghost (Pentecost) and
  - with fire (the day of the Lord's wrath)
- "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Mat 23:33
  - the "damnation of hell" is not simply of going to hell but rather the "damnation" takes place out there when hell opens up during the Lord's day when he returns
- "Fill ye up then **the measure** of your fathers." Mat 23:32
  - "the measure" has three parts: rejection of **1) the Lord, 2) Spirit's ministry Acts 1-7 and 3) acceptance of man of sin during the Lord's day.**
- "Verily I say unto you, All these things shall come upon this **generation.**" Mat 23:36
  - "generation": this is not a 40 year span of time, rather it's the generation of his wrath Jeremiah talked about Jer 7:29

# Justification and Salvation

## Lesson 10

### Israel's 'salvation package deal' (cont'd)

- a salvation that only applies in the fifth installment; Mat 24: 3-8, Mat 24: 13
- fleeing into mountain is physical salvation, Mat 24:15-22
- “spirit of antichrist’ I Jn 4:3 (John says this in preparation of the reception of the antichrist)
- “beginning of sorrows” Mat 24:8: many issues are on the remnant’s plate and are provided many ‘salvations’ from them, thus being referred to as “salvation package deal”
  - spirit of antichrist, wars, famines, pestilence
- “the love of many shall wax cold” Mat 24:12 , (cf church of Laodicea, Rev 3:14ff)
- Jude 1:3-4, 1: 10-11, 1: 23; most extreme/worst prophets and teachers that have ever operated on the face of this earth who operate during the Lord’s day
  - 1) the way of Cain, 2) the error of Balaam & 3) the gainsaying of Core
  - “And others **save** with fear” Jude 1:23
- “we should be a **kind of firstfruits** of his creatures.” Jam 1:18
- specific, identifiable rewards of honor & privilege in the kingdom, Ps 15:1-5
  - abide in thy tabernacle?
  - who shall dwell in thy holy hill?
  - This is based upon their works/conduct/ behavior: justifying themselves a ‘friend of God’ Jam 2:23

---

### The Davidic Covenant and its associated “justification(s)” & “salvation(s)”

- ‘justification/salvation package deal’ summarized
- the fulfillment of the mandates of the Davidic Covenant

# Justification and Salvation

## More problem passages

### Lesson 11

- Misunderstood passages in Israel's program often involve baptism, discipleship, works of servitude etc.
  - 'Discipleship' is often equated with justification unto eternal life.
- 

**“But he that shall endure unto the end, the same shall be saved.”** Mat 24:13 , Mat 10:22

- “saved” from what? It's not from a spiritual salvation but rather a physical salvation during the Lord's day.
  - Psalms is full of physical, temporal salvations
  - cf Mk 16:15-18 “these signs shall follow them that believe”
- 

The thief on the cross. The exception to the rule?

**“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”** Lk 23:42-43

---

The rich young ruler

**“And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? ... Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich.”** Lk 18:18-23

- This man has rejected any means of obtaining eternal life except on the basis of his works
- “Good master” is a Pharisaical entitlement; what Pharisees taught about how one not having natural righteousness or holiness could merit them; rejected the reality of who Jesus of Nazareth was
- “certain ruler”: indicates this particular ruler has been ‘on the scene’. Lk 18:9
- Contrast made between Nicodemus and this certain ruler Jn 3:2ff

# Justification and Salvation

## Lesson 12

[More problem passages cont'd]

**“Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.” Jas 2:18**

- “Of his own will **begat** he us with the word of truth,” Jas 1:18
    - the people James is writing to are members of the remnant begotten by God,
    - the three ‘nots’ are addressing the Pharisaical doctrine with respect to how you could be born of God Jn 1:12-13
    - “**not** of blood, **nor** of the will of the flesh, **nor** of the will of man”
  - Chapter 1 settles the issue they are justified unto eternal life. Anything afterwards isn’t designed to question that fact of eternal, but rather to question if they have that second half of verse 18
    - “that we should be a kind of firstfruits of his creatures.” Jas 1:18
  - “firstfruits” This is the doctrinal issue in ‘discipleship’ in the climatic stage in a nutshell
    - the fundamental issue was set forth in the “Sermon on the Mount” Mat 5:13-16, Deu 4:6
- 

**“...he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” Mat 5:19**

- entering into the kingdom is not solely dependent on justification unto eternal but rather they will have to deal with the law of Moses honestly
  - there’s also the possibility of justified members not entering the kingdom right away Mat 5:20
    - this is the issue of the “outer darkness” and “weeping and gnashing of teeth” which is outside the land Mat 8:12, Isa 60:3
    - “the furnace of fire” is where the unjustified go Mat 13:42, 50
- 

**“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?” Jas 2:14**

- this man shall be blessed in his **deed**. Jas 1:25 Having a “deed” is a reference to the believing remnant, justified unto eternal, conducting themselves in truth; “firstfruits”
- this will involve themselves justifying in another sense and another salvation.
- “...so do, as they that shall be judged by the **law of liberty**.” Jas 2:12
  - not being judged by this for eternal life but rather for rewards in the kingdom

# Justification and Salvation

- After Abraham's justification unto eternal life (Gen 15:6) and the security of the inheritance (Gen 15:18) God begins to deal with Abraham in a 'buddy-buddy' type way; taking him into his council, treating Abraham in a more intimate manner.
    - This is a kind of 'firstfruits' of his creatures, the capacity to put on display the relationship that God has designed to have with the justified seed of Abraham; friendship
    - this making an impact with the rest of the world that have been cut-off and without God in the world, put afar off
  - The **epitome of friendship** between God and Abraham is Genesis chapter 22 when Abraham justified himself by works. (The Sacrifice of Isaac) Jas 2:21-23; Jn 15:14-15, Jn 8:39, I Pet 2:12
  - God designed faith not be to "alone" Jas 2:17
- 

**But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.** Heb 3:6

- this issue is being part of Christ's house, not justification unto eternal life
    - a reference to Christ's royal house (cf Psalms, Isaiah) the governing body of his kingdom (Ex: house of congress, house of representatives, etc)
    - he is a KING! (Royalty)
  - "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;" Heb 3:14
    - "partakers" of his ruler-ship in his house
- 

**If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.** Heb 6:6

- This is commonly understood as a reference to believers "falling away."
    - a believer is not in view in this passage
    - the whole nation was a "partaker" of the things mentioned in Heb 6:4-5 and not just the believing remnant
    - a time comes at the beginning of the Lord's day, the nation is given another opportunity (resumption of Acts 1-7 period; 'repentance to Israel')
    - when the nation responds in the very same manner as when they crucified the Son of God, originally, and then crucify him "afresh" by their negative response to remnant's testimony in the Lord's day, the signal is given to disassociate themselves and stop testifying that he's the Christ any longer.
    - Similar happened during his earthly ministry Mat 16:20
-

# Justification and Salvation

**Follow peace with all men, and holiness, without which no man shall see the Lord:** Heb 12:14

- Not a reference to justification unto eternal life
  - “seeing the Lord” and being saved from the debt & penalty of sin is not the same thing
  - understanding is gained from Mat 3 and Isa 33, that “seeing the Lord” in connection with the kingdom program is a reward if the remnant member was a ‘peacemaker’ (Mat 5:9) and pure in heart (holiness; Mat 5:8)

Conclusion: when ever you come across a passage with “justification or “salvation” and it has works involved, that is, not faith and faith alone, you are not dealing with justification unto eternal or salvation from the debt and penalty of one’s sins.