

# The Gospel of Our Salvation

## Assurance of Salvation & the Riches of God's Grace

Part 2 of 2 — Lessons 10–26 | A Study by Keith Blades | Enjoy the Bible Ministries®  
Study Overview & Lesson Summaries

### About This Document

Part Two of The Gospel of Our Salvation (Lessons 10–26) by Keith Blades of Enjoy the Bible Ministries® builds a comprehensive theology of assurance for the believer in the Dispensation of Grace. Having established the true gospel and exposed its perversions in Part One (Lessons 1–9), Keith now addresses eight specific reasons why believers lack full confidence in their salvation — beginning with the foundational failure to grasp that salvation is entirely by grace, through the judicial permanence of justification, the Holy Spirit as earnest and seal, the two natures, what happens when Christians sin, the true purpose of the Judgment Seat, and concluding with three lessons rightly dividing passages in Matthew 24, Hebrews 6, Galatians 5, Philippians 2, and others routinely misapplied to Body of Christ believers. The series concludes with a survey of over thirty distinct riches of God's grace that every believer possesses at the moment of saving faith — all received, none achieved.



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### Lessons at a Glance

Lesson	Core Focus
Lesson 10	Three judicial results of justification: peace with God, access into grace, hope of glory
Lesson 11	God expects full assurance; eight reasons believers lack it introduced; promise is sure by faith and grace
Lesson 12	All eight reasons for lack of assurance expanded; key passages examined; dispensational context applied
Lesson 13	Reason 1: Grace excludes all works — past, present, future; justification is instantaneous and certain
Lesson 14	Reason 2: Justification is legally irrevocable; God's acts cannot be reversed; no re-condemnation possible
Lesson 15	Reason 3: God is for us in four dimensions; additional assurance doctrines stacked; God cannot lie
Lesson 16	Earnest and sealing of the Holy Spirit as guarantees; the Judgment Seat is

Lesson	Core Focus
	for rewards, not salvation
Lesson 17	Reason 4: The old sin nature remains after salvation; 2 Corinthians 5:17 rightly divided; not eradication
Lesson 18	Reason 5: No disjustification when Christians sin; grace abounds; proper godly sorrow response defined
Lesson 19	Reason 6: Judgment Seat misunderstood; 'castaway' = disapproved for reward, not lost salvation
Lesson 20	Reason 7: God deals with us under grace, not law; circumstances do not indicate His judicial response to sin
Lesson 21	Reason 8 begins: Matthew 24:13 rightly divided; tribulation passages must not be applied to the Body of Christ
Lesson 22	Reason 8 continued: Luke 14 is discipleship; 1 Timothy 4:16 and Philipians 2:12 rightly divided
Lesson 23	Reason 8 concluded: Romans 8, Colossians 1, Galatians 5, Hebrews 6 all rightly divided
Lesson 24	Survey of God's grace riches begins: Riches 1–10 — forgiveness, righteousness, peace, access, hope
Lesson 25	Riches 11–22: sanctified position, liberty, full sonship, Holy Spirit's indwelling, sealing, body membership
Lesson 26	Riches 23–33: heavenly citizenship, exaltation, mystery revealed; three categories; 2 Corinthians 8:9

## Lesson Summaries

SECTION 1 • LESSONS 10–23

### Assurance of Salvation

*Eight reasons believers lack full confidence in their salvation — examined and answered through the lens of justification, the Holy Spirit's sealing, the two natures, the Judgment Seat of Christ, and right division of commonly misapplied passages*

L10

#### Three Judicial Results of Justification *Peace, Access, and Hope* (Romans 5:1–2)

- Part 2 begins: having established what the gospel is and exposed its perversions, Keith now builds a theology of assurance based on what justification actually produces.
- Romans 5:1–2 identifies three permanent judicial results that belong to every believer the moment they trust Christ, based entirely on God's act of

justification.

#### **Result 1: Peace with God (Rom. 5:1)**

- This is not emotional peace — it is the legal end of hostility. The unsaved person is by nature a 'child of wrath' (Eph. 2:3), but justification ends the war between God's justice and the sinner.

#### **Result 2: Access by Faith into This Grace (Rom. 5:2)**

- The justified believer stands in complete acceptance before God; God is no longer his judge but his Father. Nothing can move him out of this standing — 'God for us' (Rom. 8:31).

#### **Result 3: Hope of the Glory of God (Rom. 5:2)**

- The former state (Rom. 2:7–9): wrath and indignation awaited the ungodly. Now the believer's future is glory — a certain expectation, not a wish. These three results are judicial facts, not feelings.

L11

### **God Expects Full Assurance** *Eight Reasons Believers Lack Confidence*

- 1 Thessalonians 1:5: The gospel 'came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance' — God intends salvation to come with full assurance, not perpetual doubt.
- Romans 4:16: 'Therefore it is of faith, that it might be by grace; to the end the promise might be sure' — the very purpose of the faith-grace principle is certainty for the believer.

#### **Eight Reasons for Lack of Assurance (Overview)**

- Reason 1: Failing to grasp that salvation is entirely by grace, with no contribution from the believer — any thought of personal merit undermines confidence.
- Reason 2: Not appreciating the judicial, legal nature of justification — not understanding that it is an irrevocable act of God's justice.
- Reason 3: Not learning the other assurance doctrines beyond justification itself (earnest, sealing, intercession, God's veracity).
- Reason 4: Misunderstanding the two natures — not knowing that the old sin nature remains in the saved person and that ongoing sin is expected.
- Reasons 5–8: Not understanding what happens when a Christian sins; misreading Judgment Seat passages; walking by sight instead of faith; careless Bible handling that applies tribulation passages to the Body of Christ.

L12

### **Eight Reasons Surveyed in Full** *A Comprehensive Look at Assurance Barriers*

- Reason 1 expanded: Romans 11:6 — if grace, then no works of any kind; the moment a believer thinks they must perform to be or stay saved, assurance collapses.
- Reason 2 expanded: Romans 5:1–2 — the judicial results of justification are permanent; understanding their legal character is the key to confidence.
- Reason 3 expanded: Multiple doctrines confirm assurance — not only justification but the earnest, the seal, the intercession of the Spirit, and God's

veracity (Titus 1:2).

- Reason 4 expanded: Ephesians 4:30 (grieving the Holy Spirit) proves sin is expected in the Christian life; a saved person can grieve the Spirit — proof the old nature remains.
- Reason 5 expanded: When Christians sin, they are not disjustified; grace abounds (Rom. 5:20); the Spirit is grieved but not removed (Eph. 4:30 — sealed unto the day of redemption).
- Reason 6 expanded: 1 Corinthians 3:15 — 'suffer loss' at the Judgment Seat means loss of reward, not loss of salvation: 'he himself shall be saved, yet so as by fire.'
- Reason 7 expanded: Romans 8:18–39 — sufferings of this present time do not indicate God's cursing or withdrawal; they come from the bondage of corruption, not from God's judicial response.
- Reason 8 expanded: Matthew 24:13 ('he that shall endure to the end shall be saved') is about the physical deliverance of Israel's remnant from the Great Tribulation, not spiritual salvation in this dispensation.

L13

### **Grace Excludes All Works, Always** *Reason 1: The Absolute Sufficiency of Grace*

- The first and foundational reason for lack of assurance is failing to truly grasp that salvation is by grace alone — with zero contribution from the believer at any point.
- Romans 3:24: 'Being justified freely by his grace' — freely = dorean, without cause, without cost. The believer contributes nothing.
- Romans 3:27–28: 'Boasting is excluded. By what law? Of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.'
- Romans 4:3–6: God credited faith as righteousness to Abraham; to the one who does not work but believes on Him who justifies the ungodly, faith is counted for righteousness.
- 'Justifies the ungodly' (Rom. 4:5) — God does not justify the righteous or the reformed; He justifies the ungodly who simply believe. Moral effort is not a qualification.
- Justification is instantaneous: the moment a person believes Paul's gospel, God's justice immediately and completely justifies them. There is no process, no probationary period.
- Romans 4:16: 'Therefore it is of faith, that it might be by grace; to the end the promise might be SURE' — works make the promise uncertain; faith and grace make it certain.
- Any remaining doubt about past, present, or future performance reveals a failure to understand that grace has already secured the whole of salvation.

L14

### **Justification Is Legally Irreversible** *Reason 2: The Judicial Finality of God's Act*

- Romans 11:29: 'The gifts and calling of God are without repentance' — irrevocable; God does not change His mind about His own judicial acts.

- Romans 8:33–34: 'Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died' — the very God who could condemn has already justified; no court can re-open the case.
- The justified person is 'stuck being justified' — God's justice has spoken and cannot contradict itself.

#### Reconciliation and Its Permanence

- Romans 5:10–21: Christ's death reconciled us to God while we were enemies — God not only restored us to Adam's pre-fall position but gave us Christ's own righteousness imputed to our account.
- We are not 'in Adam' anymore — we are 'in Christ.' Adam's fall brought condemnation; Christ's obedience brought justification of life (Rom. 5:18).
- Romans 5:21: 'As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord' — grace now reigns, not law.
- The legal language of Romans (justify, condemn, charge, impute) makes clear this is a courtroom transaction — once the verdict is pronounced by the Judge, it cannot be reversed.

L15

### God Is Entirely for the Believer *Reason 3: Additional Assurance*

#### Doctrines

- Romans 8:31–39: 'If God be for us, who can be against us?' This passage reveals that God is for the believer in four distinct dimensions that guarantee eternal security.

#### Four Dimensions of 'God for Us'

- 1. Power (Rom. 8:31–32): He who did not spare His own Son will freely give us all things — the greatest gift already given guarantees all lesser gifts.
- 2. Justice (Rom. 8:33–34): It is God who justifies; it is Christ who died and is risen and intercedes — no charge can stand in God's court.
- 3. Love (Rom. 8:35–39): Nothing — tribulation, nakedness, sword, death, life, angels, principalities, height, depth, nor any creature — can separate us from God's love in Christ.
- 2 Corinthians 1:17–22: God's promises are not 'yea and nay' — 'all the promises of God in him are yea, and in him Amen' — every promise is guaranteed in Christ.
- Titus 1:1–3: 'God, that cannot lie, promised before the world began' — God's veracity is the bedrock of assurance; He is constitutionally incapable of breaking His word.
- Reason 3 is cured by learning these additional assurance doctrines: they are not merely comforting — they are logically necessary confirmations of the same gospel.

L16

### Earnest, Sealing, and Judgment Seat *The Holy Spirit as God's Guarantee*

- 2 Corinthians 1:21–22 and 2 Corinthians 5:1–5: God has given the Holy Spirit as an 'earnest' (arrabon) — a down payment and pledge — guaranteeing that

He will return to collect what He has purchased.

- The earnest is not a token; it is the first installment of what will be fully given — God's giving of the Spirit commits Him to complete the transaction.

#### The Sealing of the Holy Spirit

- Ephesians 1:13–14: 'After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance' — sealing happens at the moment of belief.
- Ephesians 4:30: 'Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption' — Christians can grieve the Spirit but cannot break the seal.

#### The Judgment Seat of Christ

- 1 Corinthians 3:8–15: The Judgment Seat of Christ evaluates the believer's works for reward — not for determining whether they are saved. 'He himself shall be saved, yet so as by fire.'
- 'Suffer loss' at the Judgment Seat means loss of reward — crowns, reigning with Christ, commendation — not loss of salvation. The Judgment Seat is a grace provision, not a threat.

## L17

### The Old Nature Remains After Salvation *Reason 4: Two Natures, Not Sinless Perfection*

- Reason 4 for lack of assurance: not understanding that the old sin nature (the flesh) remains in the believer after salvation, and that ongoing sin does not prove one was never saved.
- 2 Corinthians 5:17: 'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new' — rightly divided, this is about God's changed dealings with Jew and Gentile in this dispensation, not the personal eradication of the sin nature.
- Keith demonstrates that 2 Cor. 5:17 must be read in its context of dispensational change (vv. 14–21), not extracted as a statement about inner transformation.

#### Romans 6: Sanctification, Not Eradication

- Romans 6:12: 'Let not sin therefore reign in your mortal body' — the very command proves sin is still present and could reign if allowed; eradication would make this command meaningless.
- Romans 6:1–13: The believer's position — died with Christ, raised with Christ — is the basis for choosing not to let sin reign. Sin's mastership is broken, but sin itself is not removed.
- Galatians 5:16: 'Walk in the Spirit, and ye shall not fulfil the lusts of the flesh' — the flesh's lusts are still there; the command is not to fulfill them, not that they disappear.
- The new nature is given at salvation; growth in grace is learning to walk by the new man through the Spirit and the word, not performing in the flesh.

## L18

### What Happens When a Christian Sins *Reason 5: No Disjustification, Grace Abounds*

- Reason 5 for lack of assurance: not understanding what actually happens

when a Christian sins — many fear they have lost their salvation or that God has rejected them.

- Romans 8:33–34 applies: 'Who shall lay anything to the charge of God's elect? It is God that justifieth.' A saved person's sin does not re-open their condemnation — the judicial verdict stands.
- Romans 5:20: 'Where sin abounded, grace did much more abound' — the believer's sin does not exhaust grace; grace always exceeds the measure of sin.

### **The Holy Spirit Is Grieved, Not Removed**

- Ephesians 4:30: 'Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption' — the Spirit can be grieved by sin, but the sealing remains to the day of redemption.
- If sin could remove the Spirit, God could not say 'sealed unto the day of redemption' — the two are incompatible. The seal is permanent.
- What sin does cost: time is wasted, fellowship is disrupted, rewards may be forfeited, the Spirit is grieved, testimony is harmed — but salvation is not lost.
- The proper response to sin: 2 Corinthians 7:11 describes godly sorrow producing carefulness, indignation against sin, zeal, and vindication — not begging God for re-acceptance.

L19

### **Judgment Seat Misunderstood** *Reason 6: Rewards, Not Salvation, Are at Stake*

- Reason 6 for lack of assurance: misreading Judgment Seat passages as threats to salvation, when they address rewards for service.
- 1 Corinthians 3:8–15: Paul explicitly states 'he himself shall be saved, yet so as by fire' — even the believer who loses all his works (burned as wood, hay, stubble) is still saved.

#### **1 Corinthians 9:24–27: 'Castaway' Examined**

- Paul says he disciplines his body 'lest that by any means, when I have preached to others, I myself should be a castaway' — adokimos means 'disapproved,' as a runner who competed but did not qualify for the prize.
- Castaway (adokimos) means disqualified from the victor's crown/reward, not disqualified from salvation — Paul is talking about prize-winning, not soul-saving.

#### **2 Timothy 2:11–13: 'Deny Him' Examined**

- 'If we deny him, he also will deny us' — in context, 'deny' refers to denying the right to reign with Christ (the reward for faithful service), not to denying someone's salvation.
- 'If we believe not, yet he abideth faithful: he cannot deny himself' — even if a believer is faithless in service, God remains faithful to His word of justification; He cannot deny His own act.

L20

### **God Deals with Us Under Grace, Not Law** *Reason 7: Circumstances Do Not Measure Standing*

- Reason 7 for lack of assurance: evaluating one's standing before God by

outward circumstances — walking by sight instead of by faith (2 Cor. 5:7).

- Deuteronomy 28: Israel under the Mosaic covenant was subject to conditional blessing for obedience and cursing for disobedience — their circumstances directly reflected God's covenant response.
- Romans 6:14: 'For ye are not under the law, but under grace' — we are not in Israel's covenant arrangement; God does not deal with us through Deuteronomy 28 blessings and curses.
- Carrying over Israel's law-based performance/consequences framework into the Dispensation of Grace produces misplaced guilt and unfounded doubts about standing.
- Galatians 4: God now deals with us as adult sons, not as little children under guardians — the relationship is one of sonship and trust, not master/slave performance.

#### **Sufferings and Circumstances**

- Romans 8:18–39: The 'sufferings of this present time' come from the bondage of corruption affecting all creation, not from God's judicial response to a believer's sins.
- The believer's standing is assessed by faith in what God has declared (justified, accepted, sealed) — never by reading circumstances as a report card from God.

L21

#### **Improper Bible Handling: Matthew 24** *Reason 8 Begins: Tribulation Passages Misapplied*

- Reason 8 (the most extensive): careless, undisciplined Bible handling — applying passages written to or about Israel's remnant in tribulation as if they were written to Body of Christ believers today.
- Matthew 24:13: 'But he that shall endure to the end shall be saved' — widely misquoted to suggest that salvation can be lost if one does not endure.

#### **Right Division of Matthew 24:13**

- Context: Matthew 24:15–31 describes the Great Tribulation — the Antichrist, the abomination of desolation, Israel fleeing into mountains, angels gathering the elect at the end.
- The disciples addressed were already saved; 'the end' is the end of the Great Tribulation period, not the end of a believer's life.
- 'Saved' in this context means physical deliverance — bodily survival through the Tribulation and gathering to Christ at His return (v. 31), not receiving eternal life.
- Hebrews 12:14: 'Without holiness no man shall see the Lord' — Hebrews is written to Jewish believers in Israel's program; 'see the Lord' refers to beholding Christ at His kingdom coming.
- Applying these tribulation passages to Body of Christ believers is the product of not asking: 'Who is this written to? What program is in view?' — the foundational questions of right division.

L22

#### **Luke 14, 1 Timothy 4, Philippians 2 Divided** *Reason 8 Continued: Discipleship and Deliverance*

- Luke 14:25–33 ('count the cost, take up your cross'): about discipleship and service, not salvation. The word 'saved' does not appear. The context is following Jesus as a committed disciple.
- The cost of discipleship is high; salvation costs the sinner nothing — it costs God everything. These must never be confused.

#### 1 Timothy 4:16 Examined

- 'Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee' — widely misread as conditional salvation.
- Context: 1 Timothy 4:1–3 identifies seducing spirits and doctrines of devils as the threat. Timothy 'saves' himself and his hearers by sound doctrine — deliverance from doctrinal deception, not from hell.

#### Philippians 2:12 Examined

- 'Work out your own salvation with fear and trembling' — widely misread as maintaining one's spiritual salvation by performance.
- Context: Philippians 1:27–29 — Paul addresses the church about being intimidated by adversaries. 'Work out your salvation' means work out your deliverance from the pressure and intimidation tactics of opponents to the gospel.

## L23

### Reason 8 Concluded: Four More Passages *Romans 8, Colossians 1, Galatians 5, Hebrews 6*

- Romans 8:12–13: 'If ye live after the flesh, ye shall die' — misread as a warning that sinning Christians lose salvation. In context, 'die' here is functional death — a barren, unfruitful Christian life — not spiritual death or hell.

#### Colossians 1:21–23 Examined

- 'Continue in the faith, grounded and settled, and be not moved away from the hope of the gospel' — misread as 'stay saved by continuing to believe.'
- Context: Paul wants to 'present you holy and unblameable' at the Judgment Seat (Bema). Continuance relates to fruitful standing at the Bema, not to retention of eternal life.

#### Galatians 5:4 Examined

- 'Fallen from grace' — misread as a saved Christian losing salvation. Context: Galatians addresses unsaved Judaizers trying to earn righteousness by law. 'Fallen from grace' means rejecting the grace system for law-justification — these were never saved by grace.

#### Hebrews 6:4–6 Examined

- Hebrews is written to Jewish believers in Israel's prophetic program. These Jews had received sign gifts and tasted kingdom blessings but were now rejecting the kingdom gospel — crucifying Christ afresh by rejection. Applying this to Body of Christ believers is a category error; dispensational context is decisive.

SECTION 2 • LESSONS 24–26

## The Riches of God's Grace

*A survey of over thirty distinct riches every believer possesses at the moment of saving faith — all received, none achieved, grounded in 2 Corinthians 8:9 and the inexhaustible fullness of God's grace in Christ*

### L24

#### Survey of God's Grace Riches Begins *Riches 1–10: Forgiveness, Righteousness, and Peace*

- 2 Corinthians 8:9: 'For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich' — the believer's wealth in grace is the theme of the series conclusion.
- Keith identifies at least 33 specific riches of God's grace that belong to every believer at the moment of saving faith — received, not achieved.

#### Riches 1–10

1. Complete forgiveness of all sins (Col. 1:12–14; Col. 2:13) — past, present, and future sins forgiven; delivered from the power of darkness.
2. Perfect justification — Christ's own righteousness imputed (2 Cor. 5:20–21): 'that we might be made the righteousness of God in him.'
3. Gift of eternal life (Rom. 6:23) — not earned, not sustained by performance, received as an outright gift.
4. Peace with God (Rom. 5:1) — permanent end of hostility between God's justice and the sinner.
- 5–10. Access and complete acceptance with God (Rom. 5:2); hope of glory (Rom. 5:2); called saints by position (Rom. 1:7); objects of God's 'much more' love (Rom. 5:5–9); permanent reconciliation received (Rom. 5:11); promised deliverance from God's coming wrath (1 Thess. 1:10; 1 Thess. 5:9).

### L25

#### Riches of the Holy Spirit and the Body *Riches 11–22: Sanctification, Sonship, and Membership*

#### Riches 11–22

11. Sanctified position in Christ — baptized by the Holy Spirit into Christ's death, burial, and resurrection (Rom. 6:1–13): reckoned dead to sin and alive to God.
12. Liberty of being under grace, not law (Rom. 6:14–15): 'Ye are not under the law, but under grace' — freed from condemnation and management of law.
13. Adoption / full sonship (Rom. 8:14–15; Gal. 4): believers have received 'the spirit of adoption' by which they cry 'Abba, Father' — adult-son status, not servant status. Every believer receives full sonship at salvation, not as a result of maturity.
14. Indwelling of the Holy Spirit (1 Cor. 6:19–20): 'Your body is the temple of the Holy Ghost' — God Himself indwells every believer permanently.
15. Sealed with the Holy Spirit (Eph. 1:13–14) — sealed at belief as God's mark of ownership and guarantee of full redemption.

- 16–17. Holy Spirit's intercessory ministry (Rom. 8:26–27) and illuminating ministry regarding the mystery (1 Cor. 2:9–16): 'we have the mind of Christ.'
- 18–19. Membership in the church, the body of Christ (1 Cor. 12:13) and capacity to earn eternal rewards at the Judgment Seat of Christ.
- 20–22. Capacity for daily fellowship with God; complete victory over death (2 Cor. 5:1–8): 'absent from the body...present with the Lord'; the privilege of suffering for Christ (Phil. 1:28–29).

## L26

### **Exaltation in Christ and the Final Tally** *Riches 23–33: Heavenly Citizenship and Future Glory*

#### **Riches 23–33 (primarily from Ephesians and Colossians)**

- 23. Deliverance from Satan's ownership and kingdom (Col. 1:13): 'delivered from the power of darkness and translated into the kingdom of his dear Son.'
- 24–25. Legal heavenly citizenship (Phil. 3:20) and vocation/inheritance in the heavenly kingdom of Christ (Eph. 1:19–23): seated with Christ in heavenly places, far above all principality and power.
- 26–27. All spiritual blessings in heavenly places in Christ (Eph. 1:3) — every blessing already granted, not promised conditionally; and as objects of God's exceeding riches of grace in the ages to come (Eph. 2:7).
- 28–29. Revelation of the mystery of God's will (Eph. 1:8–10) and full fitness for heavenly places — made meet for the inheritance (Col. 1:12): God has already qualified us.
- 30–31. Capacity to impact heavenly places now through the mystery (Eph. 3:9–10) and capacity to withstand Satan's policy of evil through the whole armor of God (Eph. 6:10–18).
- 32–33. The privilege of the mystery of godliness (1 Tim. 3:16) and the dispensation of the fullness of times to look forward to (Eph. 1:10) — the ultimate inheritance.

#### **Three Categories of the 33 Riches**

- The 33 riches fall into three categories: Justification (position before God's justice), Sanctification (resources for present life), and Exaltation (status and future in Christ). 2 Cor. 8:9 summarizes: 'ye through his poverty might be rich.'

## Key Doctrinal Distinctions

### **Justification Is a Legal, Irrevocable Act of God's Justice**

Throughout Part Two, Keith emphasizes that justification is not an experiential transformation but a judicial declaration by God as Judge. Romans 8:33–34 makes clear that the God who could condemn

has already justified, and no charge can be successfully laid against His elect. Romans 11:29 adds that God's gifts and calling are irrevocable. The believer is 'stuck being justified' — the verdict of God's own court cannot be reversed. This legal permanence is the foundation of genuine assurance and the answer to Reason 2 for lack of confidence.

## Sanctification and Salvation Must Never Be Confused

A major theme across both parts of the series is the distinction between salvation (justification — instantaneous, complete, unconditional, by grace through faith) and sanctification (the believer's ongoing walk, learning to live according to their new position in Christ). The assurance barriers in Part Two all arise from confusing the two: thinking sin after salvation un-does justification, or that Judgment Seat passages are threats to salvation, or that enduring to the end is a condition of final rescue. Keith consistently returns to this distinction as the key to both pure gospel preaching and stable Christian living.

## Right Division Is Essential to Proper Bible Handling

Reason 8 for lack of assurance occupies three full lessons because misapplied scripture is the most common cause of doctrinal confusion. Passages in Matthew 24 (tribulation endurance), Hebrews 6 (apostate Israel), Galatians 5 (Judaizers falling from the grace system), Philippians 2 (circumstantial deliverance), and others are routinely lifted out of their dispensational contexts and applied to Body of Christ believers in ways that terrify rather than assure. Keith demonstrates that asking 'Who is this written to, and what program is in view?' before applying any passage is the non-negotiable discipline of sound doctrine.

## The Believer's Riches in Grace Are Received, Not Achieved

The final three lessons present over thirty distinct riches that belong to every believer at the moment of faith — not as goals to be achieved or positions to be earned, but as gifts already granted by God's grace. These riches span justification (forgiveness, righteousness, peace, access, hope), sanctification (Holy Spirit's indwelling, sealing, intercession; sonship; body membership), and exaltation (heavenly citizenship, spiritual blessings in heavenly places, fitness for glory). The consistent emphasis is that God has already acted and already given: 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ' (Eph. 1:3).

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## Key Scripture References

<b>Romans 5:1–2</b>	Three judicial results of justification: peace with God, access into grace, and hope of glory
<b>Romans 8:31–39</b>	God is for us in power, justice, and love; nothing can separate from the love of God in Christ
<b>1 Thess. 1:5</b>	The gospel came with 'much assurance' — God designs believers to be fully confident of their salvation

<b>Ephesians 1:3, 13–14</b>	All spiritual blessings in Christ; sealed with the Holy Spirit as the earnest of our inheritance
<b>Ephesians 4:30</b>	Grieve not the Holy Spirit, sealed unto the day of redemption — Spirit can be grieved but the seal is permanent
<b>1 Cor. 3:8–15</b>	The Judgment Seat of Christ: works tested for reward; believer saved even if all works are burned
<b>2 Cor. 5:17–21</b>	God made Christ sin for us that we might become the righteousness of God in Him; dispensational context of 'new creature'
<b>Colossians 1:12–14</b>	Qualified, delivered from darkness, translated into Christ's kingdom, forgiveness — all past tense, complete
<b>Titus 1:1–3</b>	God that cannot lie promised eternal life before the world began — His veracity is the bedrock of assurance
<b>2 Timothy 2:11–13</b>	'If we deny him, he also will deny us' — denial of the right to reign, not of salvation; He cannot deny Himself
<b>Matthew 24:13</b>	'Endure to the end shall be saved' — physical deliverance of Israel's tribulation remnant; not Body of Christ losing salvation
<b>Hebrews 6:4–6</b>	Written to Jewish believers in Israel's program; concerns apostasy from the kingdom gospel, not the Body of Christ
<b>2 Corinthians 8:9</b>	Christ became poor that we might be rich — the grace foundation of the believer's 33+ riches in Lessons 24–26
<b>Colossians 1:21–23</b>	'Continue in the faith' rightly divided: relates to fruitful standing at the Judgment Seat, not retention of eternal life

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