

# **THE DOCTRINE OF THE ETERNAL JUSTIFICATION OF GOD'S ELECT**

By Pastor George D. Cutler

**Grace Gospel Ministry**

## **Prolegomenon (Introductory Remarks)**

The Doctrine of Eternal Justification has been systematically objected to by the majority sectors of Christendom wherein they propose according to the general title, to redefine the great doctrines of salvation and authenticate such objections as advancement against their eternal actuation in favor of the sphere of time. It is sound cogitation to endorse Justification from Eternity as a scriptural doctrine. The Grace Gospel Ministry herein utilizes the documentation in this discourse in our heartfelt obligation of the defense of Eternal Justification and therefore has determined to communicate an array of scriptural exegeses on the subject in this forum.

Unfortunately during the latter three centuries, there have been continuous concerted efforts to establish such apprehension to this precious truth of the gospel, to the point of its eternal interpretation becoming viewed as instances of perceived disrespect towards the manifestation of Christ's death on the cross. The crux of the issue boils down to the specific point and locale of Justification. The word of God as it is conveyed from the Heavens vantage-point provides sufficient evidence in more fully proving that Christ's righteousness is the central matter of it. Thus, as one surveys the militation against Justification from Eternity, which one cannot but know has been asserted in the Scriptures, it is a wonder why any ever felt it necessary to raise objections against it, considering the difficulties its opposition incurs.

To be more specific, when justification is rendered in the sphere of time, it is clogged with synergism. In these latter times, scant answers or arguments are offered in defense of its eternal sphere by those who believe it to be the truth. Why has Eternal Justification been almost wholly neglected? Only God knows. There are a plethora of arguments that can be made use of to clear up and defend this important truth, which deserve consideration and therefore it is a disservice to gloss them over in silence. Sound doctrinal exegesis exudes just reason to conclude that these arguments are too cogent and forcible to deny admittance of a real answer. This great doctrine has been fully stated and strongly defended by the Scriptures and ought to be considered as answers given within them if anything is done for the authentication of purpose in this controversy.

In the vindication of this great point, it is necessary to treat of the matter or form of justification. The matter of ones Justification is exclusively the faithfulness and righteousness of Christ and the form of it is the imputation of His righteousness to His elect. Here it is needful to set forth the most plausible treatment of justification by empathetically stating that it is eternal, noting that it has mostly been set in the light of time. If these glorious works were understood in their eternal application, this would alleviate their activation in time, as this would be doing the same thing over again, which cannot be judged necessary. It is therefore proper to delineate the premises by which this truth is either confirmed or denied, thus the most effective methodologies of treatment on the subject are as follows:

- 1). What does it mean to be “justified by faith?”
- 2). What Scriptural Documentations are there for Eternal Justification?
- 3). What Scriptural objections are perceived to be documentation against Eternal Justification?

First, what does the expression “justified by faith” have reference to? Very great controversies have resulted concerning this term, but mostly in the area of debating the origin and initiation of faith. In these instances, the participants on both sides affirm that in a proper sense, the exercise of ones faith is the matter and cause of ones Justification, as the central issue revolves around what is the cause or instigator of ones belief. But the central orientation of the debate is misguided and could be mitigated if the focus was the locale and point of the actuation of justification in eternity rather than time. This would justly deny all actions in the sphere of time and assert that Christ's righteousness and His exercise of faithfulness alone is the matter and cause of our Justification. This may not eliminate the debate but it would serve to sift its focus from the arena of actuation to the proper forum of identification with the act of ones justification and ultimate salvation. To this end, it is the intent of this study to herein endeavor to prove that justification by its recipient's faith has no causality in this affair, as it is not the impulsive, material or instrumental cause thereof.

## **Part 1. What does it mean to be “justified by faith?”**

To tersely state this matter, the exercising of an individual's faith is not the impulsive or moving cause of Justification. The central cause of salvation is an act of pure and free grace without any participatory motives or motions that are attributable to the creature. The documentation of this can be gleaned from the proper exegesis of the following verses of scriptures, namely Romans chapter three verses twenty-two, twenty four, twenty five and twenty six. Here we begin with Romans 3:22 from the King James Version, “Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:” And from the Greek Text, “even a righteousness of God through the faithfulness of Jesus Christ unto all those believing: for there is no

difference.” In this verse Paul explains two things: (1) the one through whom this righteousness is channeled. (2) Those who are the recipients of this righteousness. Now the most important truth in this verse, but at the same time the most misunderstood truth involves how and when God has extended **His** righteousness to the believer. Observe that the key word in this verse is “faithfulness”, which in effect involves how God has extended His righteousness, even though it has been commonly misinterpreted in such context. Here note the Greek word πίστεως (**pees•teh•os**), as it appears in the nominative case, singular number and in most contexts is correctly translated “faith.” On the other hand there are several contexts whereby it is necessary to translate the insertion of this Greek word πίστεως (**pees•teh•os**) with the translation, “faithfulness,” i.e., (Matthew 23:23; Romans 3:3; Galatians 5:22; Colossians 2:12; Philemon 5; I Timothy 4:12; 6:11; II Timothy 2:22; Titus 2:10). In each of these contexts the name of Jesus Christ is in the genitive case, indicating that “faithfulness” is a characteristic He possesses (Romans 3:26; Galatians 2:16; 3:22; Ephesians 3:12; Philippians 3:9). John the Baptist declared (through divine revelation) that Jesus is “the Lamb of God who takes away the sin of the world (John 1:29, 36). Here the focal question is **“when” were the sins of the world of believers taken away ----- in time or eternity?**

So as the eternal Lamb of God, it was imperative that He be without **blemish** or **spot**, i.e., **sinless** (I Peter 1:19). Now the righteousness of God is inextricably amalgamated with the perfect faithfulness of Jesus Christ. As the Son of God, He was put through the most stringent testing. Yet He never wavered, but remained apart **from** sin and was faithful even unto death on the cross (Hebrews 4:4-15). Note the faithfulness πίστεως (**pees•teh•os**) of Jesus Christ, which reached its zenith on the cross, is the manifested **basis** for our being **made** the righteousness of God in **Him** (II Corinthians 5:21). Yet even though all this is absolutely true, it must be thoroughly understood that all of these acts are in fact manifestations in the sphere of time, thus depicting that which was activated by decree in the eternal realm. Accordingly, the actuation of all work pertaining to the accomplishment of salvation, including the initiation, implementation and completion, are exclusively assignable to the eternal sphere wherein God dwelled alone, before creation.

Now as we further exegete this verse (Romans 3:22), notice Paul’s answer to the implied question, “to whom is the righteousness of God available? The statement given “unto all believing”, is in the present tense, which means that His righteousness is freely given to all those trusting, relying upon, and exercising faith in Jesus Christ (Romans 1:16). Here this must be understood to address the identification aspect of relating to the eternal accomplishment of justification. With this premise fully realized, the issue can then sift to what is the source of the faith of the elect that is assignable to identification with the manifestation of justification in the sphere of time?

Thus it is in the arena of debating the issue of **identification, not actuation** in the sphere of time that the case should be properly made that if it is humanly

generated or if the exercising of faith is possible to originate in the mind of a sinner, would not it in itself be considered a work? Or if on the other hand this exercising of faith is implanted in the minds and hearts of those chosen in Him (Ephesians 1:4; 2:8) and exercised in conjunction with the Holy Spirit, isn't this necessarily the proper function and classification of identification with salvation by grace? Thus any human contribution or input destroys the aspect of grace or the concept of no merit. Any human function as it relates to any aspect of faith, righteousness, sanctification, holiness or justification, annihilates the grace equation. But beyond this, it is utterly important to comprehend the fact that regardless of the motive of the exercise of ones faith in time, such should not be construed as the actuation of justification within itself; but it is an act of identification with that actuation, which true cause rests in the faithful work (propitiation) of Jesus Christ in eternity, as it was manifested in time upon the cross at Calvary.

Now we move to Romans 3:24 from the King James Version, "Being justified freely by his grace through the redemption that is in Christ Jesus:" And from the Greek Text, "being justified freely by His grace through the redemption that is in Christ Jesus." Now as we establish the effective workings of justification, note that all have sinned and are guilty before God, thus God's justification is applied to designated ones who are the elect by His grace. If one is to embrace the locale of election in eternity, then it follows that this choice must be tied to the fact that such ones were simultaneously made righteous and at this same point justification was conferred. This is the epitome of the manifestation, which is displayed, in Christ's redemptive death upon Calvary. Here notice the Greek participle δικαλιούμενοι (**theek-eh-oo-meh-nee**) translated "being justified", which is in the present tense and the passive voice. It denotes that God Himself according to His decrees in eternity is manifestly declaring righteousness and vindicating designated sinners in this present Church age.

Previously in verse 22, the Apostle Paul spoke about the righteousness, which God has provided through the faithfulness of Jesus Christ. Now it is on the basis of this divinely imputed righteousness that the believer is justified. Here, note that the Greek adverb δωρεάν (**tho-reh-ahn**) is rendered "freely" or "without a cause", which means that God's justification of the believer, is **not caused** by any human input or any contribution outside of God Himself. Those who may be legalistically or denominationally persuaded or otherwise, must understand that no one can have anything to do with any divine act, as such can never be assignable to the realm of time in justifying or declaring one to be righteous. Justification neither is without cause or merit on the believer's part, as it is assignable to the eternal realm wherein no one is available nor can influence God's gracious act on one's behalf.

As we further exegete verse 24, notice that the Greek preposition δια (**thee-ah**) rendered "through", as it is used with the genitive case; specifies the action through which this justification is effectuated. Now in order for God to be just and

at the same time to justify the believer, it is required that someone would have already assumed the penalty of the sinner's sin, namely death (Romans 6:23). The fact that God freely justifies by His grace is inseparable from the ἀπολυτρώσεως (**ahp•ol•ee•tro•seh•os**) translated "redemption"; which denotes freeing for a ransom paid or the liberation from sin procured by Jesus Christ's substitutionary death in eternity as it was manifested on Calvary (Isaiah 53:4-6; I Corinthians 15:3).

The definite article τῆς (**tees**) noted prior to the Greek phrase ἐν Χριστῷ Ἰησοῦ (**ehn Khrees•to Ee•ee•soo**) structures the translation in the verse, "that is in Christ Jesus." This clearly, absolutely and exclusively establishes redemption **in the essence of** (Jesus Christ), which is in the locative case and also **by means of** (Jesus Christ), which is in the instrumental case. In other words, this statement limits redemption, hence justification to God in Christ Jesus, the essence of God, manifestly incarnate in human flesh (Acts 4:12). Hence, Jesus is the **only** solution or remedy as there is no room for any self-styled false saviors. Jesus is the **only** true savior whose bodily sacrifice is sufficient to pay the ransom that is required to remove the curse of sin. God's people must not be hoodwinked into believing that there is another way or remedy for receiving justification. It is of the uttermost importance that all those who are saved, thoroughly understand the true basis of their acceptable and righteous standing before God. This is accomplishable only by receiving the righteousness of God that is obtained through the merit of the worth of Christ Jesus. This is best understood in the vein of comprehending redemption in the spiritual sphere of the eternal workings of God before creation.

Now we move to Romans 3:25 from the King James Version, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." And from the Greek Text, "whom God previously placed a propitiation through faith in His blood, to show His righteousness because of the passing over of previously committed sins, in the forbearance of God;" Here we note one brief comment regarding the ending, "in the forbearance of God". Now some translations place this statement in the following verse (26), but on the basis of thought content, it seems to blend better with the conveyance of this verse (25). In the opening statement of this verse (25) Paul states, "whom God set forth a propitiation". Note that the Greek verb προέθετο (**pro•eh•theh•to**) is translated "previously placed", which is derived from the Greek preposition προ (**pro**) and verb τιθεμι (**tee•thee•mee**) and literally means that God "placed beforehand", i.e., previously purposed, determined and immutably decreed in Jesus Christ a **ἱλαστήριον** (**eel•ahs•tee•ree•on**) rendered "propitiation". The cogitation of this conveyance emphatically positions the actuation of the expiation (appeasement) in eternity, as this Greek noun describes Jesus as the one "**acceptable sacrifice**" who appeases, makes reconciliation and who Himself is the essence of the manifested mercy seat. This is the only place where elect sinners receive mercy and justification before a Holy God (Hebrews 9:5).

Now the manifested establishment of the mercy seat originated in the Old Testament under the Law in the Mosaic Covenant. In Exodus 25:17-22, God instructed Moses to make a mercy seat of pure gold as He gave its design details and location above the Ark of the Covenant between the Cherubim. It was where the High Priest qualified the people to meet with God based upon the acceptance of the sacrifice that was offered as the appeasement for sin. More specifically the mercy seat was the lid or covering of the Ark of the Covenant made of pure gold. It was **on** and **before** the mercy seat, which the High Priest was to sprinkle the blood of the expiatory sacrifice on the great Day of Atonement as it was the place where the Lord promised to meet His people Israel (Exodus 25:17,22; 29:42; 30:36; Leviticus 16:2,14,15). Here again, in Romans 3:25, the Apostle Paul uses the application of this word to assert that Christ was the **true mercy seat**, the antitype of the cover of the Ark of the Covenant (Hebrews 9:5). Therefore, *λασθήριον* (**eel•ahs•tee•ree•on**) translated propitiation, denotes a place of conciliation, expiation or an altar or place of sacrifice, as it does not only reference the expiatory sacrifices themselves. Note here in Romans 3:25 and in Hebrews 9:5, Jesus Christ is designated as the propitiation because He is designated not only as the place where the sinner deposits the sacrifice for sin, but He **Himself is the acceptable sacrifice** or means of expiation. Thus the depiction of the stipulated ceremony in the Law is a type detailing this limited manifestation of the **eternal act** of appeasing and reconciling designated ones to God.

Now having observed that God made Jesus Christ the **essence** of mercy and justification for sinners, the question arises as to on what basis is this mercy given? As we further exegete verse 25 the Apostle Paul states that believers are identified with the mercy seat “through faith in His blood”. Everyone who exercises this faith, thereby shows that they have been chosen before the creation of the world (Ephesians 1:4), that their faith in His blood has been divinely implanted, otherwise His blood which was shed on the cross would be foolishness unto them (I Corinthians 1:23-24)). Note how important it is to comprehend that the object of the faith given to believers is that ones confidence might be totally in the substitutionary death of Jesus in the eternal realm, which in effect rules out anything one might do in the flesh in the realm of time (Ephesians 1:7; Colossians 1:20). As we move to the latter portion of verse 25, we tackle a basic problem that Paul is dealing within this verse and that is, can God patiently forbear sins, which had been committed in the past, and still be righteous? The answer to this problem is Jesus Christ’s propitiatory death, which was determined and thus enacted in eternity, as the Lamb of God “was slain from the creation of the world” (Revelation 13:8). The value of His blood poured out is more than adequate to cover all past, present and future sins. Thus we see that Christ’s propitiatory blood shed in eternity and as viewed in the process of its manifestation in due time, made it possible for God to *πάρεσι* (**pahr•ehs•een**) translated to “pass over” or to “be beside” committed sins and to simultaneously be righteousness (Romans 5:13-14).

In view of the basic meaning of the Greek verb *πάρεσιν* (**pahr•ehs•een**) translated “passing over”; it is derived from the combination of the words *πάρα* (**pahr•ah**) and *εἰμι* (**eem•ee**) and is consistently used by the Apostle Paul with the meaning of present or presence. A more descriptive translation of the latter portion of verse 25 would be “to show his righteousness because of the presence of previously committed sins, in the forbearance of God”. So here in essence God **purposed** that Jesus Christ should be a propitiation (in the beginning) unto the end to point out **His** righteousness, even as it allowed Him to forbear and put up with the presence of previous sins, thus sins that were **committed prior** to the cross were in effect **previously paid for prior** to the cross. Here the basic premise must rest and abide in the fact that the propitiation was always in place and available to God in the enactment of all His decrees concerning His acts of saving men, thus the basis for forbearance is foundationally established in what was accomplished in eternity.

Now we turn to Romans 3:26 from the King James Version, “To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus”. And from the Greek Text, “to show His righteousness at the present time, that He might be just and the one justifying out of the faithfulness of Jesus”. Now in order to **fully** understand the truth that is conveyed in this verse, it is necessary to transfer from verse 25 the fact that God predetermined and thus Christ actually died as an expiator of the believer’s sin in eternity (Acts 3:23). He died that God might manifestly “show His righteousness at the present time”. Here the Greek word *ἔνδειξεν* (**ehn•theex•een**) translated “show”, conveys the thought of God, pointing out, manifesting and displaying His righteousness during *ἐν τῷ νῦν καιρῷ* (**ehn to neen keh•ro**) rendered “during the present time”. In other words, the righteousness of God that was actualized in eternity has been publicly manifested to all men in time through the death of Jesus on the cross. Now in dealing with this subject, we must keep in mind foremost, the fact that the wages of sin is death or to equate it, sin **equals** death, thus the determination of death and life was preordained before time began.

The fact that sin equals death is an inviolable Biblical principle (Genesis 2:17; Romans 1:32; 5:12, 21; 6:16, 23). Now for God to declare that sin equals death and to forbearingly and patiently put up with previously committed sins would be a challenge to the integrity of His righteousness. Thus Jesus Christ in eternity **assumed** the penalty of mankind’s sin, i.e., **death**, even the death manifested on the cross (Philippians 2:8). This means that in eternity, Jesus took upon Him the **burden of responsibility** and **liability** of our sin nature. So in Christ’s substitutionary death, God has made a **full** payment for the believer’s sin. This payment is effectual for **all** those who have been designated to exercise faith in Christ’s blood. Thus God is free to simultaneously maintain His righteousness and **mercifully** and **graciously** deal with believing sinners.

Furthermore, the propitiatory death of Jesus Christ was necessary for God to be just and the one justifying out of or because of the **faithfulness** of Jesus. Now of

course, by His very nature, we recognize that God could not be other than *δίκαιον* (**theek•eh•on**) or “**just**”, equitable, fair and righteous in **His** divineness. Note, God’s divine justness **demand**s strict adherence to the moral principles He has established for governing the universe. For example sin leads to death; so for God to arbitrarily recompense sin with life; would **destroy** His integrity, which of course He would **not** do. Please understand this; there was **no** way for God to remain just and righteous and at the **same time** to justify believers apart from an acceptable and perfect sin substitute. Jesus Christ, the sinless God-Man was both qualified, willing and did in fact assume the sin of everyone who is caused to believe (Romans 3:22) and exercise faith, thus identifying with His blood (Romans 3:25). So on the basis of His propitiatory death in eternity, God remains just in His **character** and is also **able** to justify designated believers.

Note, as we turn our attention to the last phrase in verse 26 of Romans chapter three, it states, “the one justifying out of the faith (faithfulness) of Jesus”, as this is a literal rendering of the Greek phrase *καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ* (**keh theek•eh•oon•dah ton ehk pees•teh•os Ee•ee•soo**). Here the preposition *ἐκ* (**ehk**) indicates that the source, which makes it possible for God to justify sinners, is the **faithfulness of Jesus Christ**. Now it is clear that purely grammatically speaking, the Greek translation is literally the “**faith of Jesus Christ**” but rendering it the “**faithfulness of Jesus Christ**” more accurately conveys the intended thought as one cannot be nor do faith. Any expression of faith must be “faithful”. This is in full accord with Paul’s use of this grammatical construction (Romans 3:22; Galatians 2:16; 3:22; Philippians 3:9). Conversely, the absolute faithfulness of Jesus Christ entails His faithful propitiatory work in eternity, including His life and death as manifested in time, as this is the essence of **His** righteousness, which is imputed unto sinners; the reason God is able to justify them (II Corinthians 5:21). It is sheer folly to talk about God being just and the justifier of sinners apart from the faithfulness of Christ as initiated by its actuation in eternity and as expressed in time by its manifestation of His death on Calvary.

Observe that this “faithfulness” would not be of grace but of works if ones faith (in any manner) were the impulsive cause of justification, because such faith could then be construed as a work or at least an act (either directly or indirectly) of mankind actuating ones actual conversion. Some erroneously equate human belief with the faithfulness of Christ that secured salvation for the elect. Here they quote from passages of scripture, i.e., John 6:29 (KJV), “This is the work of God, that ye believe on him whom he hath sent.” In this sense, they confuse the work of God in causing one to identify through belief, with the faithfulness of Him who actually performed the faithful work of procuring salvation. Salvation is not of works in any form of it. Ephesians 2:8-9 states (KJV), “for by grace are ye saved, through faith; that not of yourselves, it is the gift of God; not of works, lest any man should boast.” When these verses are properly exegeted, they exude evident that justification, which is the underlying force of salvation, cannot possibly be by any semblance of human acts. The grace of God eminently appears in contriving the way of ones justification by Christ’s righteousness, as



this is an infallible fact. The inference implied in sending Him into the world to work out a righteousness for the elect, in which one stands complete in His sight; is consigned to the revelation of all things previously accomplished in eternity that are manifested in the sphere of time. Hence the correct statement of Titus 3:7 is, "having been justified by His grace, that we might be (having been) made heirs according to the hope of eternal life." No other cause can be assigned why certain sinners are justified in the sight of God other than His free favor and sovereign pleasure, as the effects of that which He determined to justify in the righteousness of Jesus.

In this regard, faith is the matter of ones justification; which is certified by these propositions:

(1) The righteousness by which one is justified before God is not ones own. All true believers, as the Apostle Paul did, esteem "their own righteousness and works but loss and dung, for the excellency of the knowledge of Christ Jesus their Lord; and desire to be found in him, not having their own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Philippians 3:9). Thus, everything must be excluded from the workings of ones Justification that might be accounted as ones own. Consequently, faith itself, which is a fruit of special grace, has been properly reckoned, as ones own, as one is the subject of it. Hence, the Old Testament Scriptures speak of faith as ones own, i.e., "But the just shall live by his faith" (Habakkuk 2:4). Even in the light of those limited to the knowledge of those eras, they understood that all dependence on faith for Justification is laid aside by the saints, who were sensible that many deficiencies attended it and that nothing which was imperfect could recommend them to God.

(2) A perfect righteousness is required, in order to effectuate ones justification in God's sight. Thus the Law insists upon a complete obedience to all its precepts and condemns where it is lacking; as it is stated (KJV), "Cursed is everyone that continueth not in all things written in the book of the law, to do them" (Galatians 3:10). Nor will God in any instance act contrary to His own law, which cannot be made void; for it is the eternal standard and rule of righteousness, according to which He will always proceed in judgment. Ones faith is not a righteousness free from imperfection, and therefore it is not such as is demanded by the Law; wherefore one cannot be justified by it. In this light, the perfect and righteous acts of God are relegated to the sphere of the perfect era, as no act that is assignable to an imperfect age and creature, could ever properly address the perfection that is inherent in righteousness.

(3) Ones faith is not the catalyst but identification with that righteousness by which one is justified and therefore it cannot be the cause of that righteousness itself. That which is laid hold of and embraced by faith must of necessity be something different from it as the act and the object are

distinct. Christ's righteousness is that to which the faith of a believer identifies and on which it wholly depends for Justification before God, therefore one's own faith is not the matter of one's justifying righteousness.

(4) Justification is not conferred by works or any semblance of one's activity in the sphere of time, for if so, it would engender room for claiming some active part in it. In this sense, boasting would not be entirely excluded. For non-merit to clearly abide as the proper order, justification must eternally be in the whole of one's salvation. This position is supported by the statement, "it is not of works, lest any man should boast" (Ephesians 2:9). As it was observed before, one's faith is an act of theirs, whether it is caused or not (it is caused), yet it therefore cannot be the matter of one's Justification.

(5) Justification is conferred to its recipients exclusively on the basis of the obedience and sufferings of Christ and consequently not by one's personal faith but by the faithfulness of Jesus. The Apostle Paul expressly asserts that one is justified by His blood, "Much more then, having been justified by His blood, we shall be saved from the wrath through Him" (Roman 5:9). Likewise, he states that one is made righteous by His obedience, "for even as through the disobedience of the one man many were made sinners, likewise also through the obedience of one many will be made righteous" (Roman 5:19). Therefore, no act other than Christ's work in eternity could ever qualify as cause for justification in any manner.

(6) One's expressed faith is not the instrumental cause of justification, for only the faithfulness of Christ could be such an instrument. Justification is effected by the instrument of God, not of man, for man is not the efficient. Man is not justified through his act of believing but he only identifies with the work of God through Christ, which is the only effectuation of it. No act of man can be an instrument in those acts of God, which are immanent. Justification is such an act wherein one cannot justify oneself. In this regard, one's faith cannot be one's instrument in an act, which is none of mankind. Thus, it may be strongly concluded that the act of believing in itself is not the actuation of imputation to one for righteousness, but the object of one's personal faith is the identifiable mode of the righteousness of Christ being conferred on its recipient.

The proper exegesis of Romans 4:9 conveys Paul's cogitation wherein it states (Greek Text), "for we say, faith was counted to Abraham for righteousness." When this is justly observed, the statement "the faith", which was imputed to Abraham for righteousness, ought to be taken metonymically for "the faithfulness of Christ;" inasmuch as "His (Christ's) faithfulness" apprehends and applies the righteousness of Christ to its recipient, not as altogether another's, but as one's own. Note, as Paul views his own inherent legal righteousness being rejected by God, he sought that which is through the faithfulness of Christ and of God by faith; wherein it is also called the righteousness of God. It is evident that in these instances "faith" must be understood to infer "faithfulness of Christ", as when it is

stated, "faith having come, we are no longer under a pedagogue" (Galatians 3:25); that is to say, since the manifestation of Christ, the object of faith, we are no longer under the law.

The believer's faith is not in any sense a catalyst in this affair as it is viewed from the vertical vantage-point and by the eternal justification of the elect. Thus if justification is properly understood, it must be considered in the knowledge or perception of it and what is intended when one is said to be justified by faith, i.e., when it is viewed in its correct or proper implicational sense. By the usage of the terminology "grace," one should behold ones natural pollution and inability to perform that which is good, i.e., the perfection and spirituality of the law, which is necessarily the entrance into Christ's righteousness, in order for ones acceptance with God. The glory and excellency of His faithfulness abide as the true consequence of which we renounce our own actions and wholly depend upon the spotless righteousness of Christ.

It is only in this light that one through the identification of ones faith, can view that the elect are all fair and without spot in the sight of God, as such are considered in the glorious and spotless robe of Christ's righteousness; though believers are full of impurities and spots within themselves. It is for this reason that God's people are filled with joy unspeakable and full of glory and can draw nigh to God as their Father, with wholly freedom and liberty. This is the manifested concern, which faith has in ones justification, as it beholds and views it but doth not give being to it or impute the righteousness of Christ to it because it is God's act in this sense, completely without any actions outside of His own. Therefore in this enlightenment, justification by faith is only the comfortable knowledge or perception of that gracious privilege.

Accordingly, a more concise explanation that may be offered is that justification is apprehended by the grace of faith, as it is viewed or discerned by the justifying righteousness of Christ, as imputed to us because of His faithfulness. The proper exegesis of Ephesians 2:8 demonstrates this as first viewed from the King James Version, "For by grace are ye saved through faith; and that not of yourselves: *it is the gift of God.*" And from the generally accepted rendering of the Greek Text, "For by the grace you have been saved through faith, and this not out of you, (it is) the gift of God." Here we focus on the nominative case of the Greek noun τὸ δῶρον (**to tho•ron**) rendered "the gift." This certifies that this is the subject of this verse, as it is linked with the genitive possession of the noun θεοῦ (**Theh•oo**) rendered "God" and thus the conveyance revolves around what "the gift of God" is. Moving in this vein, we follow the linkage of the coordinating conjunction καὶ (**keh**) rendered "and", in that it functions as a connector of the demonstrative pronoun τοῦτο (**too•to**) rendered "this", as it agrees with τὸ δῶρον (**the gift**) in case, gender and number (nominative, neuter and singular). In this light the progression of the conveyance is, "**the gift of God and this.**"

The consignment of the Greek phrase οὐκ ἐξ ὑμῶν (**ook ehx eemon**) rendered "not out of you", is the subject of much unnecessary debate by those to seek to

either link it with grace or faith. It does not seem that neither side of those who contend this have a legitimate basis for their contention, due to the fact that neither (grace or faith) are consistent with the case and gender of the demonstrative pronoun “this”, which obviously defines the noun that it agrees with in this regard and obviously replaces, i.e., τὸ δῶρον (**the gift**). Hence the structure of the progression is **“the gift of God and this (is) not out of you.”** Now in sequencing the order of the counterpart phrase in this verse, note the verb/participle arrangement ἔστε σεσωσμένοι (**ehs•teh seh•sos•meh•no**) rendered “you are, having been saved.” Here we observe that the verb ἔστε (**ehs•teh**) rendered “you are,” is depicted of one’s condition of being, while the participle σεσωσμένοι (**seh•sos•meh•no**) rendered “having been saved,” is a verbal adjective describing what the posture of the condition is. Thus what one is, is as a result of such one having been saved or it may be stated, “you are those who have been and are saved.”

This is corroborated by the fact that σεσωσμένοι (**seh•sos•meh•no**) is nominative; linking its case to the subject’s τὸ δῶρον (**to tho•ron**) case, thus “the gift” is salvation, the essence of having been saved. Here it is ultra-important to glean the implications of the perfect tense and passive voice, which respectively connote that salvation is a past completed action (in eternity) with continuous results (in time), and is that which is received (void of any action) by its recipient(s). Note, the present tense verb ἔστε (**ehs•teh**) rendered “are”, states the fact that one is currently saved and the perfect participle σεσωσμένοι (**seh•sos•meh•no**) rendered “having been saved,” implies that the salvation God previously gave to such ones is a continuous possession (Ephesians 2:5). In this regard, the progression of the rendering is **“the gift of God and not out of you, you are; having been saved.”**

The final phrasing in Ephesians 2:8 engenders how the act of salvation is accomplished, i.e., τῇ χάριτι διὰ πίστεως (**tee khar•ee•tee thee•ah pees•teh•os**) rendered “by the grace through faith (faithfulness).” Here we note the definite article τῇ (**tee**), “the”, before the word χάριτι (**khar•ee•tee**) rendered “grace”, as the article may be interspersed to emphasize that the grace of God or the particular grace of God, is the underlying basis of how He has saved us, i.e., God’s motive for saving is by grace. Hence, “grace” χάριτι (**khar•ee•tee**), is in the instrumental case, which connotes that the means God utilized to save the elect was by His grace. Grammatically, this is corroborated in that χάριτι (**khar•ee•tee**) is in the dative case, which defines its role as an indirect object or object of a preposition, thus it can be stated that the only plausible stimulus that moved God to save, is of Grace. In this light, this rendering is **“by the grace.”**

Finally, it is imperative that we accurately assess the meaning of the Greek noun πίστεως (**pees•teh•os**) rendered “faith”, as it is used in this context. Note the emphasis must be placed upon the genitive of possession as it defines the agency through which grace is transferred to the sinner. Here, it is totally necessary to document that no semblance of human activity has any effectuation, i.e., works or even the passive participation of those who are

spiritually dead in trespasses and sins (Romans 9:11-16). In this sense, “faith” is focused on the One who accomplished salvation and thus indicates that the source, which makes it possible for God to impart grace, is the **faithfulness of Jesus Christ**. Now it is clear that purely grammatically speaking, the Greek translation is literally “faith” but rendering it “**faithfulness**”, more accurately conveys the intended thought, as it is impossible that any other than Christ, could be “faithful” in respect of being the possessor of this grace. This is further certified by the usage of the preposition *διὰ* (**Thee•ah**) rendered “through”, with its genitive of possession expressing the conveyance of saving grace. So the absolute faithfulness of Jesus Christ entails His faithful propitiatory work in eternity, including His life and death as manifested in time, as this is the essence of imputing unto sinners **His** righteousness, which is the reason why God is able to save by His grace (II Timothy 1:9). Note it is absolutely out of context in this verse to consider the enactment of the salvation of sinners apart from the faithfulness of Christ as the only means of imparting His righteousness to such depraved ones. Thus, this progressive rendering is, “**by the grace through faithfulness.**”

Observe that the elect’s “faithfulness” would not be of grace but of works if ones personal faith in any manner is utilized as the transitional means of the transaction; as the exercise of it thereof could then be construed as a work or at least as ones participation (either actively or passively) in precipitating ones actual conversion. Further, the act of salvation was accomplished in its actuation by decree in eternity and expressed in time by the manifestation of His death on the cross, which all effectively eliminate any human actions or motions. Accordingly, a more concise yet awkward English translation of Ephesians 2:8 is “**for the gift of God and this (is) not out of you, you are, having been saved by the grace through faithfulness.**”

This grace is of a soul-humbling and Christ-exalting nature, as enlightened ones might observe that ones personal faith is the most emptying and accordingly is indigent to Christ. In this sense, saving faith brings nothing to Christ but a naked depraved nature. In this light, we properly view Ephesians 2:9 from the King James Version, “Not of works, lest any man should boast.” And from the Greek Text, “not out of works, that no one might boast.” In this verse, it becomes apparent why it is so necessary for it to be clearly understood that God’s conveyance of salvation entails zero input from mankind and as such are totally eliminated from any of its transactions. In Ephesians 2:8, it is emphatically stated “not out of you,” which is synonymously conveyed in this verse’s phrasing, *οὐκ ἐξ ἔργων* (**ook ehx ehr•gon**) rendered “not out of works.” Thus the Greek adverb *οὐκ* (**ook**) “not,” is a definite negative, as it leaves no room for works in God’s enactment of salvation. Note, the preposition *ἐξ* (**ehx**) rendered “out” or “out of”, as used with the ablative case, affirms that the essentials for salvation are not derived nor acquired from actions or motions of mankind. Here the Greek noun *ἔργων* (**ehr•gon**) rendered “works,” as used in this context, refers to any mental or physical exertion or action that may be construed as an influential mechanism in the placement of one into the Body of Christ.

The problem that is inherent with any aspect of ones personal faith precipitating the salvation process; is that instead of such one being imbued with an absolute sense of unworthiness; there is developed either an attitude of sectarianism, confusion or pride. Thus this is the thrust and reason for the expression of the phrase *ἵνα μή τις καυχῆσθαι* (**een•ah mee tees kahf•khees•ee•teh**) rendered "that no one might boast." Here the Greek conjunction *ἵνα* (**een•ah**) rendered "that or "in order that", when it is used with the subjunctive mood, expresses what the purpose is. Hence, the Greek word *καυχῆσθαι* (**kahf•khees•ee•teh**) rendered "boasting" implies that there is no arena for glorying and lauding of ones function in any capacity, as salvation is totally and exclusively the work of God. And so it is eminently suited to the design of God in the justification of sinners: "because of this it is out of faith, that it may be according to grace -----" (Romans 4:16). Paul's writings as explicated in Romans chapter four concerning Abraham are focus on the testimonial and identification aspect of the manifestation of justification in the sphere of time. Under no circumstances should it be construed in any of the verses that Abraham's belief in itself is just cause for God's accounting of righteousness to him. Justification can only be conferred on the basis of one being made righteous as a result of the curse and penalty of sin being amply provided for. This is accomplishable solely through the faithfulness of Jesus Christ, i.e., His efficacious propitiatory sacrifice in eternity.

Thus it is proper to assert that justification is by the faithfulness (of Jesus) in its habitual performance and its employment is independent of any participation of mankind. In this sense no "act" or "exercise" of faith by the recipient of justification, could ever qualify as just cause for such employment, though such act may be linked to its identification. If this is true (and it is), it follows that God justifies all His elect in one and the same way, not some by habitation and others by their "act" of faith. In this view, the principle of habitation alone apprehends and bestows the object of justification. In the traditional doctrinal teaching, if Christ's righteousness is only imputed through one's own belief, then it cannot be realized until one actually receives it by ones exercise of faith. Thus it cannot be any combination of an interaction of both God and man, for if such was the case, then all infants who die in infancy, are automatically ruled out as being elect, in that such could never actually comprehend righteousness, granting that they cannot exercise the act of faith and consequently are incapable of receiving Christ's righteousness under this scenario. Under such a system, an individual's "acceptance" of the gospel's appeal becomes an operational component of the deployment of salvation thus rendering ones mental adherence to it a vital function of its process.

Therefore it must necessarily be concluded that the gift of Christ's righteousness becomes actually conferred without any receiving action from its recipients. Otherwise, one must adopt the premise that God justifies His elect in different manners, i.e., some by habituation and others by their act of faith, which in effect systematically excludes all who do not specifically express acceptance of their salvation. Hence the same principle of justification must be granted concerning those of the elect who live to riper years as to those who die in infancy or are

mentally incapacitated. Farther, from this it can be concluded that no “act of expression” of ones personal faith is necessary to the being of justification; for if so, those of the elect who do not “verbally confess” or “exercise their faith”, cannot be justified. But how an act of the exercise of ones personal faith could be required to the actual justification of some of the elect and not to the justification of others is inconceivable.

The grace of faith, by which one apprehends ones justification is of the operation of God, as it is an effect of powerful and efficacious grace and not the product of human power, skill or industry. It is not gotten but given (Ephesians 2:8-9). The grace of God is abundantly manifested in working faith in ones soul, over which dead sinners as such are void of spiritual life and cannot act spiritually. Therefore it is not in ones power to get faith, as no one has the ability to believe nor have any inclination to it, for men’s hearts are full of enmity against God. Besides, if faith is gotten or acquired by the elect through their participation in the process by their testimony, such have rendered themselves to differ and thus have whereof to boast; for then they have something which they did not receive as a gift of free grace, which is constantly denied in the Scriptures and could never be testified to by the saints. It may as well be required of sinners to form divine and supernatural principles in their souls or to create spiritual life in themselves.

This would be so, for the meaning is the same in any sense of ones effectuating exercise of faith, which is a veiled manifestation of work if it is in essence considered a proffer to God. Moreover, such an exhibition is not likely to debase and humble proud sinners or to convince them that they are thoroughly impotent in every respect but rather to swell their haughtiness and pride and occasion them to imagine that they are possessed of a power, which they have not. Thereby, it is not improbable but many saints, who are sensible of their weakness and unbelief, may be dejected in their souls because they cannot, many times when they desire to, mentally exercise that faith which is wrought in their hearts by the Spirit of God.

It is sufficiently evident that being “justified by ones personal faith” entails the imputation of righteousness by the “faithfulness of Jesus Christ”; in that there is a representative union between Christ and the elect both from everlasting and in time, which is independent of and prior to their believing in Him. Christ represented them as their head in election and in the covenant of grace and as He manifestly did upon the cross and in the grave, when he rose from the dead, entered into heaven, and sat down at the right hand of God. Hence those who are members of the Body of Christ, are considered crucified, dead, buried, raised and seated together in the Heavens in Christ Jesus.

## **Part 2. What Scriptural Documentations are there for Eternal Justification?**

In this section, the general procedure encompasses documentation by which the truth of eternal Justification is detailed and conclusively testifies that:

1. Justification is an immanent and consequently an eternal act, which serves as verification that it should not possibly be construed as a transient occurrence.
2. The elect were by God considered and viewed in Christ from everlasting, as God did not in his decrees, consider the existence of men as progressive stages but a composite unit, as neither should so much as exist but as the one in the other. In this sense, nor is Christ and His church in election, which gave the first existence to Christ as a head and to the church as His body, which each had in God's decrees (Ephesians 1:3). Thus, as God viewed His elect in Christ, such were either objects of condemnation or Justification. In this view, the former must be denied and the latter embraced; in that God beholds the elect in Christ, not as objects of condemnation but Justification.
3. This is the basis of the doctrine that the elect were blessed with all spiritual blessings in Christ before the creation of the world, as therefore justification is a spiritual blessing. This grace by which the elect are justified was given us in Christ, because from eternity, God loved His chosen ones and made such accepted in Him.
4. When Christ as a surety engaged for the elect, such were justified at the same time in which He became the surety, at which time, their sins were imputed to Him and they were absolved from guilt and reputed justified.
5. God eternally decreed not to punish sin in His elect but in His Son takes in His will not to impute it and thus justify them from all sin in His sight.
6. Christ's reconciliation through the bearing of the elect's sin was in the purpose of God from eternity as it was already done, hence the patriarchs, i.e., Abraham, etc., were actually justified by eternal decree. Therefore it may be concluded that the elect were justified from everlasting since God had the propitiation of Christ from the beginning in His decree.

Here we commence this section with one of the more obvious contexts of Scriptures supporting Eternal Justification, namely I Corinthians 6:11, as viewed from the King James Version, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." And from the Greek Text, "And some of you were these; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." This verse opens with the Greek phrase *καὶ ταῦτά τινες ἦτε* (**keh tahf•tah tee•nehs ee•teh**) rendered "and some of you were these," inferring some or certain of those who were, according to the antecedent verse (10), identified with and practitioners of the activities of



the unrighteous, who are not inheritors or heirs of the rein of God, i.e., thieves, covetous, drunkards, revilers and extortioners. Here in the succeeding litany of phrases, note the three strong adversative e conjunctions *ἀλλά* (**ahl•lah**) rendered “but”, as they are employed to emphasize the difference between the testimonial lifestyle of the believers and nonbelievers. This represents the diverse mindsets of grouping those who are by identification linked to the righteousness of God through the faithfulness of Christ, as distinguished from those who aren’t.

Observe that this distinction is characterized by a succession of qualifying phrases: 1). *ἀπελούσασθε* (**ahp•ehl•oo•sahs•theh**) rendered “you were washed” or thoroughly cleansed, 2). *ἡγιάσθητε* (**ee•yee•ahs•thee•teh**) rendered “you were sanctified” or separated from sin unto God and made holy and 3). *ἐδικαιώθητε* (**eh•theek•eh•o•thee•teh**) rendered “you were justified” or declared just and righteous. Observe that in these definitive variants, each verb is in the indicative mood, aorist tense and passive voice; denoting the factuality of the actions being previously conferred upon the recipients in a previously sphere, namely in eternity. This is certified by the final phrase of the verse, *ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν* (**ehn to on•om•ah•tee too Kee•ree•oo Ee•ee•soo Khrees•too keh ehn to pnehv•mah•tee too Theh•oo ee•mon**) rendered “in the name of the Lord Jesus Christ, and in the Spirit of our God.” Here, grammatically the Greek nouns *ὀνόματι* (**on•om•ah•tee**) and *πνεύματι* (**pnehv•mah•tee**) rendered “Name” or authority and “spirit” respectively; are in the locative case, thus in the sphere of or locale of that which is exclusively assignable to God in Christ in the eternal realm.

The specific declaration of Eternal Justification is conveyed in Titus 3:7 as viewed from the King James Version, “That being **justified** by his grace, we should be made heirs according to the hope of eternal life.” And from the Greek Text, “That being justified by the grace of that One, we might be made heirs according the hope of eternal life.” In the antecedent verse Titus 3:6, note the phrase *διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν* (**thee•ah Ee•ee•soo Khrees•too ton so•teer•os ee•mon**) rendered “through Jesus Christ our Savior.” Here we observe that *σωτῆρος ἡμῶν* (**ton so•teer•os ee•mon**) rendered “our Savior,” depicts Jesus Christ as having saved God’s elect from sin, as this is so designated two other times in Paul’s epistle to Titus (1:4; 2:13). In verse 6, the relative pronoun “whom” refers to the Holy Spirit in its antecedent verse 5, thus the Greek verb *ἐξέχεεν* (**ehx•eh•kheh•ehn**) rendered “poured out” in this instance must be consigned to the spiritual realm of the elect experiencing the application of the Holy Spirit historically speaking to members of the Body of Christ. In this sense, this defines the placement of believers into the Body before creation, i.e., the establishment of ones spiritual nature, which is the essence of the eternal hope.

In this light, the opening phrase of Titus 3:7, *να δικαιωθέντες τῇ ἐκείνου χάριτι* (**een•ah theek•ah•o•thehn•dehs tee ehk•ee•noo khahr•ee•tee**) literally rendered “That having been justified by the grace of that One,” clearly sets forth the arena of those who have been made righteous in Christ. Hence those who

stand in the presence of God as acceptable and righteous, have been *δικαιωθέντες* (**theek•ah•o•thehn•dehs**) rendered “justified”, i.e., approved as just, right and sinless from eternity. Consequently, this is the elect’s determinant position in the sphere of Christ, which according to I Corinthians 1:30 states, “who has made been made for us wisdom from God, righteousness and sanctification and redemption” in the eternal realm. Now we observe the literal conveyance of wording in the last phrase of Titus 3:7, *κληρονόμοι γενηθώμεν κατ’ ἐλπίδα ζωῆς αἰωνίου* (**klee•ron•o•mee yehn•ee•thom•ehn kaht ehl•pee•thah zo•ees eh•o•nee•oo**) rendered “we might be made heirs according to the hope of eternal life,” as it sufficiently expresses what the defined purpose and end of God is, in establishing His elect in son positions, i.e., *κληρονόμοι γενηθώμεν* (**klee•ron•o•mee yehn•ee•thom•ehn**) rendered “we might become (having been) heirs.” Here the Apostle Paul is affirming that those who have been justified according to the hope of the Gospel of God’s Grace are *κληρονόμοι* (heirs), possessors and inheritors of *αἰωνίου* (eternal), everlasting and unending **zo•ees** (life). Eternal life is valid only in the realm of eternity as it is the promise of God before times begin (Titus 1:2). It is documented that God brought to light “life and immortality” through Paul’s gospel (II Timothy 1:10). This is corroborated in I John 5:11-12 that God has given His elect eternal life. Hence the fact that God has promised eternal life is the solid basis for *ἐλπίδα ζωῆς αἰωνίου* (**ehl•pee•thah zo•ees eh•o•nee•oo**) rendered “the hope of eternal life.”

Accordingly, the prioritized focus and locale of justification rests and abides in the eternal stream. The sphere of eternal workings exclusively entails all (every) spiritual blessings in the Heavens in Christ (Ephesians 1:3). This is borne out in the exegesis of this verse as viewed from the King James Version, “Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings in heavenly places in Christ.” And from the Greek text, “blessed is (**high praise to**) the God and Father of our Lord Jesus Christ, who hath blessed us with (in) every spiritual blessing in the Heavens in Christ”. The contents of this verse form the prefacing statement in the succeeding verses of chapter one, delineating the entire gamut of God’s eternal work of salvation prior to creation. Observe the Greek adjective *εὐλογητός* (**ehv•loy•ee•tos**) rendered “blessed”, as it is derived from the compound words *ευ* (**ehv**) prefixed to *λεγο* (**leh•go**), literally meaning to “speak well of”, “to extol” or “to exalt” one worthy of blessing and praise, hence to “highly praise.”

Here the Apostle Paul directs the accolade to God the Father who, in performing the acts described in the succeeding verses; has highly favored those who are the benefactors of **His** deeds. Plainly stated, all spiritual blessings are distinctly attributable to and identifiably the direct results of God’s eternal decree. The historical setting documents the fact that God was the initiator, implementer and did in fact complete every aspect of the salvation process as He dwelled alone in eternity. Thus it is He *ὁ εὐλογήσας ἡμᾶς* (**o ehv•loy•ee•sahs ee•mahs**) rendered “who has blessed us”; as the aorist participle refers to all which occurred prior to the actions that have precipitated the praise. It is a fact that if God had not

decreed these eternal blessings, there would not only be any **initiative**, but neither would there be any **ability** for His elect to praise Him. It is very important for all to understand that it is impossible for a sinner who is enrobed in depravity, to come to or bless (praise) Him apart from God providing the initiative.

The contents of the next phrase "with (in) every spiritual blessing"; answers a very important question, i.e., what is the **nature** of the blessing of God's elect in the dispensation of grace? The Greek adjective πνευματικῆ (*pnehv•maht•ee•kee*) (spiritual) denotes that which is invisible as the wind (John 3:8) and on the same plateau as God (John 4:24). The Greek noun εὐλογία (*ehv•loy•ee•ah*) rendered "blessing" is singular, referring to "**every individual blessings**", thus every favor, gift and benefit. All work or every good and benevolent provision that is identified; was supplied as it brought all designated depraved sinners into **eternal** living relationships with God. Hence "**Spiritual blessings**" are identified in the context of Ephesians chapter one as follows: 1). He chose and elected some individuals before the creation of the world to be (being) separated unto Him, which entailed an approved standing (blameless) before Him (Verse 4). 2). He foreordained designated ones to positions of sons (Verse 5). 3). He positioned said designees as heirs of God according to His purpose and will (Verse 11). 4). He sealed such with the (Holy) Spirit certifying the redemption of those whom He purchased with His blood (Verses 13 & 14). Thus this defines the essence of the total work of justification in the eternal realm.

The last phrase of Ephesians 1:3 is translated "in the Heavens in Christ," as it identifies the **locale** of these spiritual blessings. The Greek word ἐπουρανίους (*ehp•oo•rah•nee•ees*) is derived from a combination of ἐπι (*ehpee*) prefixed to οὐρανός (*oo•rah•nos*). This compound word etymologically denotes "**upon or in heaven.**" This **heavenly location** is truly **distinguished from anything earthly located** (I Corinthians 15:40). In Ephesians 1:20, the **heavenly position** of Christ at the right hand of God authenticates the distinct sphere of the Heavens and the position believers occupy **in Him** (Ephesians 2:6; Colossians 2:12; 3:1). Note every single one of these spiritual blessings is **in Christ**, in the sphere of Him, **dependant upon** who He is via His substitutionary death for His elect. Thus, this **heavenly positioning** in Christ is inseparable from our relation to Him in His Body, the Church.

As we move into the context of Ephesians chapter one, note that it establishes the historical placement of the **total work of salvation** in eternity! In this regard Ephesians 1:4 states from the King James Version, "according as he has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love". And from the Greek text, "even as He chose us in Him before the foundation of the world, to be (being) holy and blameless before Him." This verse begins with a subordinating conjunction comprised of κατά (*kaht•ah*) prefixed to ὡς (*os*) forming the word καθὼς (*kah•thos*) allowing the translation "**according as.**" This Greek word indicates the delineation of some of the spiritual blessings mentioned in the context. The use of the indicative mood identifies the **undisputed fact** that God chose such ones in Christ before the

foundation (creation) of the world. The Greek verb ἐξελέξατο (**ehz•ehl•ehz•ah•to**) rendered "chose", is formed from the compound word ἐξ (**ehz**) (out) and λεγο (**leh•go**) (speak) and basically denotes "**to speak out**" hence "**to pick out**" or "**to select**". The use of the aorist tense in the grammar indicates that at a given point in the past (in eternity), God **completed** the act of selecting and choosing those He **designated** to exercise faith in identifying with the eternal expiatory sacrifice of Jesus Christ, in the sphere of time (II Timothy 2:10). The use of the middle voice infers that God sovereignly selected **some (not all)** to execute His purpose in the fulfillment of the Eternal Justification of those so designated.

Further exegetical consideration of this verse (4) casts light upon **when** God accomplished this selection of certain ones, i.e., *πρὸ καταβολῆς κόσμου* (**pro kaht•ah•vo•leen kos•moo**) rendered "before the foundation of the world". Note that this entire phrase is grammatically classified as a genitive of possession thus denoting an era, which is exclusively owned and occupied by **God alone!** The Greek word *καταβολῆς* (**kart•ahv•oleen**) rendered "foundation", is derived from the compound words formed by *κατα* (**kaht•ah**) prefixed to *βαλο* (**vahl•lo**) literally denoting "to cast down" hence "to lay a foundation" or to create. It is incredible for finite minds to comprehend this but God actually chose His elect and placed them **in Him**, i.e., in the essence of Christ **prior to time** or creation of the *κόσμου* (**kos•mos**) (world). From this we conclusively understand that the complete work of salvation, i.e., God's not only choosing such ones **in Christ** but also justifying those selected **in Christ before** the creation of the world.

Next we consider the **reason** God chose us as the elect in Christ before the foundation of the world; note the Greek phrase rendered, "for our being (to be) holy and blameless before Him". Here we very carefully and literally translate *εἶναι ἡμᾶς* (**ee•nah ee•mahs**) rendered "**our being**", not "we might be", but **concomitantly with the result of God's choice, "we were made and thus we are holy"**. In other words God's sovereign act of choosing designated ones and thus providing redemption for them in **Christ causes such to be absolutely holy and blameless before Him**. Note the thought being documented is that this is what God determined to do on behalf of His elect before the creation of the world. Thus this is a perfect once for all transaction whereby God forensically (legally) confirms the elect as sanctified and renewed in Him (I Corinthians 1:2; Colossians 3:10). Here we must be careful not to confuse what God has accomplished by decree in eternity (**Eternal Justification**), with what He has methodically arranged by design in time i.e., what the elect **is to identify with** through the power of the Holy Spirit (Ephesians 4:22- 24).

This now brings us to the essence of justification or the acceptable standing which God freely gives to His elect in Christ. First we are declared to be *ἀγίους* (**ahy• ee• oos**) rendered "holy," that which is separated unto God. This alone comprises what the definition of a saint is. It is so true that without holiness, it is impossible to see or stand in His presence; again this is accomplished only through the fact that we are **declared (counted)** to be *ἀμώμους* (**ahm• oo• moos**) rendered "blameless." The formation of this Greek word is derived from *ἀ* (**ah**)

and *μάμος* (*mo• mos*), which literally denotes one without blemish or stain thus, void of fault. The Apostle Paul uses this same word in Ephesians 5:27 as he states that **Christ gave Himself to make** the church holy and blameless. Likewise the apostle Peter corroborates the usage of this word in his assessment of our Lord Jesus Christ as "**A lamb without blemish and without spot**" (I Peter 1:19).

Here we note that the concept of blamelessness might be construed by some in the realm of relativity, which is viewed relevant only in the sphere of human comparability. The distinction of absoluteness in this regard is significant as one identifies **before whom** the elect are declared to "**be holy and blameless.**" The Greek word *κατενώπιον* (*kaht• ehn• o• pee• on*) rendered "before" is formed from *κατα* (*kaht• ah*) and *ενώπιον* (*ehn• o• pee• on*) and conveys the idea of "in front of", "in the presence of", and "in the sight of." According to Colossians 1:22, Paul states that we are holy and blameless in **God's sight on the basis of the death of Christ**. It must thoroughly be understood that **absolute holiness and blamelessness are according to the divine standard**. This is accomplished in concert with the process of election as God can only have fellowship with those **whom He has made righteous and acceptable to Him** (I Corinthians 1:30). Thus Eternal Justification is the essence of the total spectrum of God initiating, implementing and completing every aspect of selecting those who he chose to bless with the distinction of being the benefactors of His sovereign grace, love and mercy. The certification of this entire process abides in the fact that these are all **eternal, spiritual blessings in the sphere of "in Christ Jesus."**

The above scriptures demonstrate that justification is an act of God's grace flowing from His sovereign good will and pleasure. Accordingly the elect of God are "justified by His grace" as this expression is strengthened in setting forth the freeness of it, in that the word "freely" is added in the contents; "Being justified freely by His grace (Romans 3:24; Titus 3:7). Justification is categorized by some doctrinal teachings into distinctions of active and passive. In this view, active justification is the act of God in that it is God that justifies. Passive justification is construed also as the act of God but that it terminates on the conscience of a believer, which is designated a transient act.

In this sense, justification is depicted as an eternal decree that is actualized in the sphere of time as it is transmuted into its passing upon an external object. The problem with this cogitation is that it identifies the act of justification as an exclusive component of the horizontal vantage-point. In essence, the operant of justification is both an external and eternal act, which is actualized in the divine decree from eternity as it is immanently abiding therein. It is therefore an execution conceived in the divine mind by the decree of justification."

The acknowledgement of eternal hope is firmly expressed in I Thessalonians 1:4 from the King James Version, "Knowing, brethren beloved, your election of God" And from the Greek Text, "Knowing, brethren beloved, your election of God." Here the Greek participle *εἰδότες* (*ee•tho•tehs*) rendered "having known, is in the

perfect tense and active voice, as it expresses the spiritual state of one having been and currently being assured of ones placement in Christ. The testimony of this designation is defined by the Greek phrase *ἀδελφοὶ ἠγαπημένοι ὑπὸ [τοῦ] θεοῦ* (**ahth•ehl•phee eeg•ahp•ee•meh•nee eep•o (too) Theh•oo**) rendered “brethren beloved by God.” Note that the Greek word *ἠγαπημένοι* (**eeg•ahp•ee•meh•nee**) rendered ‘beloved’ is a participle (verbal adjective), which is in the perfect tense and passive voice, as it depicts the favor of the brethren (the designated ones) having been and currently being loved (**eep•o**) (by) God.

The final expression of the verse (4) *τὴν ἐκλογὴν ὑμῶν* (**teen ehk•loy•een ee•mon**) rendered “your election,” is the election of having been and currently being known, as expressed by the accusative case designating certain ones as the objects of God’s chose. This state (beloved) and status (elect) are permanent in that they are respective, unconditional and personal elections to everlasting glory in the eternal realm. Thus God in eternity had chosen or elected and in each case everything concerning His choice was (and is) absolute and specifically complete in every aspect, i.e., eternal unconditional election without any merit of the recipients thereof. Those who were chosen and called to these blessings are assigned to eternal glory. Accordingly these everlasting blessings are exempt from interruptions and cannot be forfeited in the sphere of time, as eternal justification is ample proof of the security of all those, in having been the elect of God after having been justified (Romans 5:1,9,10), cannot possibly ever become reprobates.

This is definitively outlined in Galatians 2:16 from the King James Version, “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.” And from the Greek Text, “Knowing that a man is not justified out of the works of the Law, except through the faithfulness of Jesus Christ, and we believed in Christ Jesus, that we might be justified out of the faithfulness of Christ and not out of the works of the Law, because out of the works of the Law no flesh shall be justified.” Note the opening phrase *εἰδότες [ὅτι οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου* (**ee•tho•tehs (theh) ot•ee oo theek•eh•oo•teh ahnth•ro•pos ehz ehr•gon nom•oo**) rendered “Knowing that a man is not justified out of the works of the Law.”

Here, as in I Thessalonians 1:4, the Greek participle *εἰδότες* (**ee•tho•tehs**) rendered “having known,” in the perfect tense and active voice as it expresses the spiritual state of one, in this case, having been and currently being aware of the elect’s eternal justification status in Christ. In this light, it is clearly understood that the works of the Law can never qualify for anyone’s justification (Acts 15:9, 11). Observe that the Greek expression *οὐ δικαιούται* (**oo theek•eh•oo•teh**) rendered “not justified,” denotes the inability of any currently merited declaration of righteousness; as the verb *δικαιούται* (**theek•eh•oo•teh**) (justified), is in the indicative mood, present tense and passive voice, depicting the fact that justification is presently conferred by an external source to its recipients.

The basic lesson to be learned here is the inability of the Law to justify by the manifestation of human works in depraved creation, as such can only produce unrighteousness; due to the weakness of the flesh (Romans 8:3). Note the succeeding phrase *ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ* (**eh•ahn mee thee•ah pees•teh•os Ee•ee•soo Khrees•too**) rendered “except through the faithfulness of Jesus Christ.” This conveyance documents that the status of justification for sinful creatures is *ἐὰν μὴ* (**eh•ahn mee**) *literally* rendered “if not,” or “except” or “not obtainable except,” *διὰ* (**thee•ah**) “through” the faithfulness of Jesus Christ (cf. Galatians 3:22; Ephesians 3:12). The Greek noun *πίστεως* (**pees•teh•os**) in this case rendered “faithfulness,” is the exemplification of true *πίστις* (**pees•tees**) rendered “faith,” as it is translated in certain scriptural passages (cf. Acts 17:31; Romans 3:3; Galatians 3:22; Ephesians 3:12; Colossians 2:12; I Timothy 4:12; 6:11; II Timothy 2:22; 3:10, 15; Titus 2:10; Philemon 5).

Thus it is the “faithfulness of Christ” that involves the actuation of His propitiatory work of elect sinners in the eternal sphere, as manifested on the cross in the sphere of time. This is in stark contrast to righteousness based upon keeping the Law. In this sense, the righteousness of God is based upon the perfect faithfulness of Jesus Christ summed up in His vicarious death. In essence, Christ’s death is the exclusive basis for the conveyance of God’s righteousness to His elect, as manifested by the expression of His gift of faith to those who are caused to believe in Him (Philippians 3:9). Accordingly the phrase *να δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου* (**een•ah thee•eh•o•tho•mehn ehk pees•teh•os Khrees•too keh ook ehz ehr•gon**) rendered “that we might be justified out of the faithfulness of Christ and not out of the works of the Law,” is the depiction of believers in the sphere of time.

In this sense, this statement expresses the conferring of faith for belief in Christ Jesus in order that (because of) believers *δικαιωθῶμεν* (**theek•eh•o•tho•mehn**) rendered “might be (having been) justified,” as conveyed by the subjunctive aorist connotation. In effect, justification is *ἐκ πίστεως Χριστοῦ* (**ehk pees•teh•os Khrees•too**), i.e., “out of the (source) of the faithfulness of Christ.” This is in lieu of the alternative as conveyed by the phrase *καὶ οὐκ ἐξ ἔργων νόμου* (**keh ook ehz ehr•gon nom•oo**) rendered “and not (instead) out of the works of the Law.” As previously stated, the faithfulness of Christ is the agency through which justification is obtained. The conveyance of this statement is that the faithfulness of Christ alone is the source of justification. Therein, the two Greek constructions emphasize that the faithfulness of Christ alone is the exclusive basis for His elect’s justification.

The combined operations of these workings are expressed in the phrase *καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν* (**keh ee•mees ees Khrees•ton Ee•ee•soon eh•peest•ehv•sah•mehn**), literally rendered “and we in Christ Jesus did believe,” thus depicting the entire gamut of eternal justification in the modes of actuation, actualization and its ultimate manifestation. As justification is viewed

strictly from the eternal-Heavenly vantage-point, the Greek verb *ἐπιστεύσαμεν* (**eh•peest•ehv•sah•mehn**), rendered “did believe or believed” is in the aorist tense, establishing the determination of its enactment therein. This also applies to the aorist tense and subjunctive mood of *δικαιωθῶμεν* (**theek•eh•o•tho•mehn**), i.e., “might be (having been) justified.” As we view justification from the time based-Earthly vantage-point, this all translates into those who believe, do so for the purpose that they might be (subjunctive mood), according to God’s predetermination having been (aorist tense), justified are such.

Accordingly, God’s elect have believed that they might be manifested as having been foreordained to justification. The purpose of God for His eternal beloved is that of such being manifestly justified as a result of having eternally received justification on the basis of Christ’s faithfulness (in eternity), instead of on the basis of the Law or any other jester of human participation (in time); including “the so-called exercise of ones faith (Romans 3:20; Galatians 3:11). Hence when the statement “justification by the faith of Jesus Christ” is made, it is actually depicting justification by the “faithfulness of Jesus Christ.” Also it is not as taught by some, “that faith, which Christ as man, had in God” who promised Him help and assistance, and for which He as man trusted in Him, and exercised faith upon Him.” But that faith is indeed His (Christ’s) faithfulness of which He is its object, author and consummation.

Thus there is no substance in construing the manifestation of faith in the sphere of time as a determinant, for ones declaration of faith has no causal influence on the justification of a sinner, as it is not the efficient cause. As demonstrated from the Scriptures above, it is exclusively God that justifies. In this sense, neither action nor motion outside of Him could ever be the moving generator or impetus, which induces God to justify any; for such flows exclusively from His own free grace and good will. Hence His eternal work alone is the enabler and effectuation, for justification stems from the rectification of the offensive nature. Mankind can in no way be a contributor nor even passive participator in the declaration of righteousness, as the meritorious or procuring cause is solely dependant upon the obedience and blood of Christ in eternity, not in time.

The exhibition of ones faith is not the matter of justification as it could never be any portion of the mode of a justifying righteousness nor a part of sanctification. All actions of mankind, no matter how well they might be viewed by humans, are imperfect. All acts of men that are of their origination, are temporary and will not continue forever in their present form, nature and use, as they are always distinguished from the righteous and eternal deeds of God. All the acts, by which the elect are justified, exude perfection and will last eternally. God’s people are not justified by their exercise of faith, neither as habitus or transactional. Those who failed to recognize this are prone to confound justification and sanctification in construing such as being produced by man’s own inducement. Then in this view, justification would be in some sense, a product of ones participation or consent, which is contrary to the Gospel of Grace. Thus faith must always be viewed as objective as it relates to Christ, the object of it and His justifying righteousness or as it is a means of manifestly receiving and apprehending



Christ's righteousness. The implications of the discovery of ones righteous relationship in Christ is made through ones identification by faith. To this end, grace discerns the excellence and suitableness of the faithfulness of Christ and approves of it, as it rejects man's own and lays hold on and rejoices in it.

Now as before observed, God's will to elect culminates in the election of His people. Thus in every sense, His will to justify is in itself the justification of the recipients thereof as it is an immanent act in God as a product of His graciousness towards them. In this view, justification is wholly without external input, as it entirely resides in His divine mind and lies in His estimating, accounting, and constituting such ones righteous; through the righteousness of Jesus Christ and as such, did not first commence in time, but from eternity. Comprehensively, it must be understood that the actuation of justification does not begin to take place in time or at believing but is antecedent to any act of its recipient's faith. Faith is not the cause but an effect of justification. In effect, believers' (expression of) faith doesn't produce their justification, but their (gift of) faith is a product of their justification. It is not the cause of it in any sense as the moving cause is the free grace of God (Romans 3:24). Various scriptures in the epistle of Romans solidly document the truth of God's exclusive role in the actuation of justification in the eternal realm. Here we view the contents of Romans 8:33 from the King James Version, "Who shall lay any thing to the charge of God's elect? *It is* God that justifieth." And from the Greek Text, "Who will bring an indictment against God's elect? God is the one justifying."

The Apostle Paul makes this statement in light of the conveyances of Romans 8:28-30, i.e., "And we know that to those loving God all things (He) work(s) together unto good, to He foreknew, He also foreordained as conformed ones to the image of His Son, those being called according to His purpose. For whom that He might be the firstborn among many brethren; and whom He foreordained, these He also called, and whom He called, these He also justified, and whom He justified, He also glorified." Here these conveyances are all predicated on the eternal completed decrees of God dominating all the occurrences in time. In this sense, God works (all things) according to what has been eternally decreed, thus all that has happen, is happening and will happen, was predetermined in eternity. This includes God's sovereign purpose of bringing designated sinners into a relationship with Himself as the terms: *ὅτι οὐς προέγνω* (**ot•ee oos proehg•no**) rendered "for whom He foreknew" or those He knew beforehand, *οὐς δε προώρρισεν* (**oos theh pro•orees•ehn**) rendered "He foreordained," or He set the prior limitations, *τούτους καὶ ἐκάλεσεν* (**too•toos keh eh•kahl•eh•sehn**) rendered "these He also called," or He called beforehand, *τούτους καὶ ἐδικαίωσεν* (**too•toos keh eh•theek•eh•o•sehn**) rendered "these He also justified," or He justified beforehand and *τούτους καὶ ἐδόξασεν* (**too•toos keh eh•thoz•ah•sehn**) rendered "He also glorified" or He glorified beforehand; all testify to the entire gamut of God's completed work of salvation in the eternal sphere.

Now we again focus the contents of Romans 8:33: “Who will bring an indictment against God’s elect? God is the one justifying.” Considering the aforementioned, it is absolutely inconceivable that God’s elect could ever be subjected to an indictment. In this sense, the phrase *τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ;* (**tees ehg•kahl•eh•see kaht•ah ehk•lehk•ton Theh•oo**) rendered “Who will bring an indictment against God’s elect?” as it basically conveys the absurdness of such thinking as a question. Here the Greek word *ἐγκαλέσει* (**ehg•kahl•eh•see**) rendered “indictment,” denotes the basic idea of, to call into question, to bring a charge against, or to accuse. This isn’t possible in light of the fact that the completed acts of God in eternity dominate and overrule the effectiveness of all occurrences in the sphere of time. Conversely, on the basis of the fact that God is the one who has been solely responsible for the actuation and actualization of every aspect of salvation, an indictment against any of its recipients, would be an indictment against the efficacious accomplishments of God (I Corinthians 1:30).

The last phrase of the verse *θεὸς ὁ δικαίων* (**Theh•os o theek•eh•on**) rendered “God is the one justifying,” is the applicative reply to the question, “Who will bring an indictment against God’s elect?” The Greek participle *δικαίων* (**theek•eh•on**) rendered “justifying,” is in the present tense denoting that God is the one continually causing His elect to be just, upright and vindicated. Thus the believer’s innocence is not dependent upon such ones actions in any manner in the sphere of time, but it is eternally established in decrees that God has declared designated ones just, upright and beyond reproach, in essence unindictable. Hence, the exhibition of ones faith is not pertinent to the effectuation of neither ones justification nor the meritorious cause or matter of it as some purport. Justification is a declaration of righteousness based solely upon the removal of the curse and penalty associated with the human sinful nature, which is exclusively rectified through the obedience and blood of Christ (Romans 5:9, 19). In this sense, the faithfulness and righteousness of Christ are congruent, as they are both construed as the instrumental cause.

Now if faith (faithfulness) is the instrument of justification, it is the instrument either of God or man; not both. Conclusively, it not of man, for all the workings of justification are God’s as He is the sole Justifier (Romans 3:26). All scriptures in the Gospel of Grace vehemently testify that mankind does not participate in any aspect of justification as the case of elect infants demonstrates. Thus the so-called exercise of ones faith is not in any class of causes whatever as it is consigned solely to the effect of identification with justification. Now it is an undisputed fact that all humans have not faith and the reason why some do not believe is because they are none of His (Christ’s); i.e., they were not eternally chosen in Him nor justified through Him but consigned to the sinful nature and eternal condemnation.

Hence the only reason why some believe is because they were ordained to eternal life (Acts 13:48), which is inclusive of a justifying righteousness previously provided for them. However they are not justified by their belief but manifestly identified by it and shall never enter into condemnation. The reason why any are

justified is not because they have exercised faith but they have believed for the purpose of identifying with such great blessing of grace. This entails justification unto eternal life in Christ, which is exemplarily depicted in son positioning. Aside from this favor, there would be no such thing as “faith in Christ” bestowed on mankind in that such precious faith is expressive of the “righteousness of our God, even our Saviour Jesus Christ” (II Peter 1:1). Indeed there would not be any reception or use of it, except for the fact that a justifying righteousness was previously provided for the reasoning and assertions of such. Now if the expression of faith is not the cause but the effect of the manifestation of justification; then as every cause is before its effect and every effect follows its cause, then sequentially speaking (in anthropomorphic terminology), justification must precede faith and faith must follow justification.

Accordingly, expressed faith in Christ is the earthly evidence and manifestation of justification and therefore the actualization of justification occurs before time, in eternity. The proper exegesis of specific verses of scriptural writings in the Hebrews epistle authenticates this position. Here we view Hebrews 11:1 from the King James Version, “Now faith is the substance of things hoped for, the evidence of things not seen.” And from the Greek Text, “And faith is the substance of things hope for, the evidence of things not being seen.” Here the usage of the Greek noun *πίστις* (**pees•tees**) rendered “faith,” is in reference to the hoped-for and invisible future beyond that which is currently manifested. In this sense, the Greek noun *ὑπόστασις* (**eep•os•tahs•ees**) rendered “substances,” depicts that which undergirds and supports or give confidence, assurance, and conviction to the manifestation of God’s will in the earthly realm. Conversely, the Greek verb *ἐπιζόμενον* (**ehl•peez•o•mehn•on**) rendered “hope for” or “being hoped for,” is in the present tense, depicting what ones earnest expectations of manifestations are.

In addition, the Greek phrase *πραγμάτων ἔλεγχος οὐ βλεπομένων* (**prahg•mah•ton ehl•ehg•khos oo vlehp•o•meh•non**) rendered “the evidence of matters not being seen,” conveys the actuality of that which is not presently manifested. Here the Greek noun *ἔλεγχος* (**ehl•ehg•khos**) rendered “evidence” is defined as the proof and verification or the genuineness of what faith exudes, i.e., unseen facts. This is exhibited in the utilization of the Greek verbal expression *οὐ βλεπομένων* (**oo vlehp•o•meh•non**) rendered “not being seen,” as the present passive participle *βλεπομένων* (**vlehp•o•meh•non**) rendered “being seen,” depicts things that are not currently manifested though they are actually in existence according to God’s decrees. This is verified by the genitive of possession, which conveys that the things not being seen belong to the reality of faith. It is in this comprehension that faith is the evidence of things not seen but it is not the evidence of that which as yet is not in existence. What it expresses, is the evidence of that which necessarily must be manifested according to its existence, in that it abides pre-determinately in God’s eternal decrees.

Thus the “righteousness of God,” ----- of the God-man and mediator Jesus Christ, “is revealed out of faith unto faith” (Romans 1:17) and therefore must exist

before it is revealed, even before faith to which it is revealed. Hence manifestly speaking, faith is that grace whereby a soul having been from eternity caused to comprehend its guilt and need of righteousness, beholds in the light of the divine Spirit, the essence of righteousness in Christ. As the process of God's design in the manifestation of salvation unfolds, such ones are caused to renounce their own, embrace the truth, enrobe and rejoice in the glorious grace of it. This is the depiction of the Spirit of God witnessing to ones spirit that one was (and is) justified, as such is evidently and declaratively "justified in the name of the Lord Jesus Christ, and by the Spirit of our God" (1Corinthians 6:11).

In this sense, the manifestation of ones faith adds nothing to the essence but only to the identification of the benefit of justification; as it contributes no part of nor provides any ingredients in it. Justification, as well as every other aspect of salvation are completed acts in the eternal mind of God that were actualized in eternity without the being or consideration of faith or any foresight of it. Hence the elect are as much justified before as after the expression of ones faith, in the account of God. Thus the actualizing of justification does not occur when or after one believes, as justification does not depend on human acts of faith. This is documented and exhibited in II Timothy 2:13 from the King James Version, "If we believe not, yet he abideth faithful: he cannot deny himself." And from the Greek text, "If we are faithless, He remains faithful, for He can not deny Himself." Here we observe the subordinating conjunction *ει (ee)* (if) as it is linked to the verb *ἀπιστοῦμεν (ahp•ees•too•mehn)* rendered "unfaithful," which is in the indicative mood (factual) and the present tense, denoting the faithlessness and non-steadfastness of even believers who are void of the capacity to produce faith and are from time to time plagued with unbelief. Thus regardless of believers' failure to fully exercise their faith that has been gifted to them, it does not affect nor deter the eternal purpose and will of the Lord, which was and is endowed in His eternal decrees.

This truth is verified by the expression of the Greek phrase *ἐκεῖνος πιστὸς μένει (ehk•ee•nos pees•tos mehn•ee)* rendered "He remains faithful". The verb *μένει (mehn•ee)* rendered "remains," is in the indicative mood, present tense and active voice, denoting the fact that He (Jesus Christ) remains faithful, trustworthy and reliable. This statement clarifies who alone was and is faithful, trustworthy and exclusively has effectuated and preserved justification. Thus in spite of what humans may or may not do; God remains faithful in that the actuation of the elect's salvation abides according to His sovereign will, which was determined in the eternal realm. The last phrase of this verse (13), *ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται (ahr•nees•ahs•theh gahr eh•ahf•ton oo thee•nah•teh)* rendered "He cannot deny Himself," succinctly conveys the motive and basis for the faithfulness of Jesus Christ and the security of eternal justification. An intrinsic part of the Godhead and all it manifests is that He (God) is faithful, trustworthy and fully reliable and His eternal purpose and will are unalterable.

This requires God to count on no one other than Himself. The word “cannot” comes from the Greek expression *οὐ δύναται* (**oo thee•nah•teh**) and literally denotes that “He is not able to” or “His power cannot resist His will”. God’s attributes are such that He is faithful and for Him to deny or disown these characteristics would be to deny the fact that He is God. It is in this light only that we rest in the factuality of eternal justification; for though “we believe not, yet He abides faithful,” i.e., God is faithful to His eternal engagements in Jesus Christ as the Surety and by whose righteousness the elect are justified. In this light, the “faithfulness of Jesus Christ” is exclusively that which produces a comfortable sense, perception and apprehension of justification and instills that peace, which results from it. The testimony of the Divine Spirit establishes the interest and claim such that God’s people can abide in the comfort of it.

Justification is the object, as the exercise of ones faith is the “after the fact” act that is conversant with it. It is a fact that every object exists prior to the act concerned with it except when such act gives being to the object. In each case, ones expressed faith as has been scrutinized, is neither the cause nor matter of ones justification as it is not a prerequisite for the reception thereof. In the forum of the manifestation in the sphere of time, most things are not perceived to exist before they are physically realized. In this view, ones expressed commitment of faith is perceived as the catalyst that exudes the blessing of justification from the Lord but then the righteousness by which it is received is not fully comprehended as exclusively Christ's righteousness. In this sense, justification is compared to a robe or garment which ones faith puts on but a garment must be crafted and completely made before it is put on, as the justifying righteousness of Christ must be before it can be manifestly put on by the “exercise of ones faith.”

Actuation-wise, all the elect of God were justified in Christ, their Head and Representative, in the eternal sphere, when by God’s Decree, He rose from the dead, and engaged as a Surety for all His people from eternity, and had their sins imputed to him, for which He made Himself responsible. Manifestation-wise, in the fullness (designated point) of time, He obtained satisfaction (propitiation) for them by His sufferings and death and concomitant with His resurrection such were acquitted and discharged. This is the earthly testimony of the Gospel of salvation, i.e., Jesus Christ suffered, died, rose again and was justified as such, even as the representative of His elect. Hence when He rose, they through identification rose with Him and when He was justified, they also through identification were justified in Him. It should be construed in this sense only that He was “delivered on account of our offences and was raised on account of our justification (Romans 4:25; cf. I Timothy 3:16). This should be the sense and judgment of sound and learned doctrinal teachings that justification is not only before one expressed faith but it is from eternity, being an immanent occurrence that is actualized in God’s Divine Decree and so an eternal one enacted upon its recipients as it may be concluded to be manifested in the sphere of time as pre-determined in the eternal realm.

### **Part 3. What Scriptural Objections are perceived to be documentation against Eternal Justification?**

In this section, the general procedure encompasses flaws incurred by erroneous interpretation of documentation purporting to militate against the truth of eternal Justification. Here correct scriptural exegesis of misapplied verses is detailed and conclusively testifies that those objections which are advanced against Eternal Justification; are the results of preconceived persuasions influenced by traditional dogmas and denominational doctrines that have been continuously foisted as orthodox for many centuries.

Here we commence this section with such misinterpretation of the contents of the Scriptures, i.e., "Faith must be more than a manifestation of our justification, because the saints are said to have access, by faith, into the grace wherein they stand;" thus drawing this deduction from their understanding of Romans 5:1-2 from the King James Version, "being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access, by faith, into this grace wherein we stand." In the opinion of some, this text is sufficient proof that the elect stand actually pardoned and justified before God, as well as actually reconciled with God by or through their own faith, thus they consequently purport that men cannot be justified before they believe. Their misinterpretation of this context is obviously shown by the observation of several things:

- 1). If by their faith the elect are actually brought into or fixed in a justified state, it then follows that their own activism into grace has a causal influence on their justification, which it evidently has not, because justification engenders none other than the imputation of Christ's righteousness to designated ones, which is an act ascribed only properly to God.
- 2). If ones actual justification is through the channels of the exercise of their faith, it is either by the habit or the act of their faith. The Scriptures don't apprehend ground to assert that justification is by the habit of faith because no action can be ascribed to faith as a human habit nor should any assert that justification engenders an act of faith (faithfulness) other than Jesus Christ's.
- 3). If Justification is procured by ones initial act of faith, is it not also sustained by renewed or continuous acts? In effect, if it is only by the first act of faith, it then evidently follows that faith has not the same concern or use in ones justification in its subsequent acts, as in the first act of it.

4). It then follows that if the actuation of ones justification depends upon or is certified by the believer's repeated acts of faith as the necessary consequence, what will arise is that when ones faith is not in exercise, such one is not justified because, according to this, ones faith gives actual being to ones justification.

5). The Scriptures conclusively document that if justification is the benefit designed by God's grace, into which the elect can only have access by faith, it is obviously Christ's faith or faithfulness; thereby it is not intended that justification, as to its actual being commences when one believes but only when such received its apprehension in the eternal realm.

We begin with the exegesis of Romans 5:1 from the King James Version, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." And from the Greek Text, "Therefore having been justified out of faith (faithfulness), we have peace with God through our Lord Jesus Christ." Note, Romans chapter four explains how believers are justified before God, as the Apostle Paul in this verse seeks to enlarge the understanding of those who have been justified, particularly with reference to their privileged status in Him. The aorist passive participle *δικαιωθέντες* (**theek•eh•o•thehn•dehs**) translated "having been justified," documents the fact that it was at a prior point, wherein designated ones were declared and made righteous; thus giving God the total credit for making His elect right, just and giving such a clean slate in eternity.

So the question is, "How did God do this"? Paul's answer is *ἐκ πίστεως* (**ehk pees•teh•os**) rendered "out of faith" or "out of the source of faith (faithfulness)". Now the emphasis of the preposition **ehk** rendered "out" as used with the ablative case, is on the source, origin and fountainhead of justification and that is, it is derived from Christ's faith (faithfulness). Here it should be clearly understood that even as ones actualized justification was and is totally of God in the eternal sphere; likewise ones gift of faith, which is the source of ones identification with justification, is also totally from God for manifestation in the sphere of time.

Now as we further exegete this verse, Paul states that as a result of being justified out of (Christ's) faithfulness, we have peace with God through our Lord Jesus Christ. Here the Greek verb *ἔχομεν* (**ehkh•o•mehn**) rendered "we have," is in the present tense and indicative mood and denotes that as justified ones, the elect continuously enjoy the status of a peaceful relationship with or before God. The Greek noun *εἰρήνην* (**ee•ree•neen**) translated "peace", literally means to join and to set at one again, hence face to face. Here it describes the face-to-face relationship between the believer and God brought about by the removal of the curse of the sinful nature. Notice the heathen and idol worshipper that fears and dreads interfacing with their god where there is implied enmity because their god(s) is (are) dissatisfied with them and requires appeasement in face-to-face confrontations. In contrast to an idol or man-made god, the true and living God, who is the God of all creation, is only at odds with the non-elect because there

are no provisions to propitiate their sinful, unholy and unrighteous nature. It is certainly true that God is light; and light can not tolerate darkness (Ephesians 5:8-11; John 1:5, 9; I John 1:5-7).

Paul further states in this verse that justification removed and maintains the elimination of all conceivable barriers of strife and enmity between God and His elect. Now peace denotes a state of untroubled, undisturbed well being and thus when contrasted with strife conveys the thought that God's elect in eternity did become the object of His divine promise. This was brought about by His eternal mercy and grace; which granted deliverance and freedom from all the distresses that can ever be manifestly experienced as a result of the sinful nature.

Here peace exudes the essence of both mercy and grace in that it refers to mercy as the antidote for the consequences of sin and grace as the effectuation of God's acceptable evaluation of the character of those who were (and are) recipients of His favor. Peace is the spiritual blessing or that state which was (and is) brought about by His grace. This is expressive of the loving mind of God, wherein the derangements and distresses of life caused by sin were removed. In Romans 10:15 and Ephesians 6:15, the message of the gospel of salvation is designated "The Gospel of Peace". In Philippians 4:7, reference is made to the peace of God (genitive case), i.e., the peace which is owned by God. In many of Paul's greeting in his epistles, e.g., Romans 1:7; I Corinthians 1:3; II Corinthians 1:2, reference is made to peace with God. So we have the peace of God, peace from and in this verse, peace with God. These references are describing eternal uninterrupted relations brought about by God's eternal reconciliation (Romans 5:9-11).

So the combative question is how did and does justification by or through faith (faithfulness) bring about this peace or face-to-face relationship with God? The last phrase of Romans 5:1 states that as a result of being justified out of the source of faith (faithfulness), we have peace with God *διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* (**thee•ah ton kee•ree•oo ee•mon Ee•ee•soo Khrees•too**) rendered "through our Lord Jesus Christ." As stated earlier, the Greek verb *ἔχομεν* **ehkh•o•meen** translated "we have," is in the present tense and indicative mood, and thus makes a statement that as justified ones, we continuously enjoy a peaceful relationship with or before God. The security in continuity of this face-to-face relationship rests on the premise of the Greek preposition **thee•ah** rendered "by or through", as used with the genitive case and affirms that Jesus Christ is the **agent** who has acquired this peace for us. His faithfulness, the cross being its manifested pinnacle, was an absolute and only requisite for reconciliation and peace between God and His elect (Romans 3:22; Ephesians 2:14-17).

Now for those content to assign to mankind some active or even passive role in the justification process, one must keep in mind that the only semblance of security resides in the fact that God sovereignly took the initiative in eternity in reconciling believers to Himself but contrariwise, sinners in the manifestation of time, do not have the capacity to take the initiative in seeking peace with God



(Romans 3:17). Now those who preach and teach various concepts of conditional or traditional salvation, justification and security in Christ, do so in the vein of turning the spotlight away from the deeds of Jesus and His efficacious-righteous work of propitiation in eternity. The focus is primarily directed to the unrighteous dead works and participation of men; ministered on the basis of the Mosaic Law through ordinances, rituals and rites or the manifestation of ones so-called commitment of their own faith.

It is impossible for the input of any human action (active or passive) in time to either obtain or retain the peaceful face-to-face relationship with God on any basis. The only reliance available to absolutely guarantee anyone's justification is by grace through Christ's faithfulness (Ephesians 2:8). Also note that manifested faith is gifted from God, as it cannot originate out of mankind. None can stand face-to-face before a righteous and Holy God based on one's dead unrighteous works or their implied expression of faith. The only way to insure one's peaceful, face-to-face relationship with God is through justification by or through Christ's faithfulness in imputing His righteousness to designated ones based upon His sacrifice in eternity. For the expressed purpose of manifesting this in time, God has deposited in such ones, to believe and identify with the blood that Jesus shed for His elect as manifested on the cross (Romans 6:3-14). When Christ's faithfulness alone is depended on for justification and peace with God, it is not determinable and thus uninterrupted in time but secured throughout all eternity (Romans 8:31-39).

Now we focus on Romans 5:2 from the King James Version, "By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God." And from the Greek Text, "through whom also we have access by faith (faithfulness) into this grace in which we stand, and we boast in the hope of the glory of God." As we exegete this verse, we note the declaration in Romans 5:1 that Christ is the exclusive entity through whom we have peace with God. Likewise, this verse states that Christ is the exclusive entity through whom we have access into this grace in which we stand. Here the Greek compound word *προσαγωγήν* (**pros•ahg•oy•een**) translated "access", is derived from *προ* (**pros**) and *αγω* (**ahg•o**) and basically means "to lead to", hence to gain access, have admission, freedom or right to enter. The verb *ἑστήκαμεν* (**ehs•tee•kah•mehn**) translated "we stand," is in the perfect tense, which denotes that subsequent to the manifestation of the sacrifice on the cross, we have had and continue to have the right of access, admission and have previously entered into 'this grace in which we stand.'" The noun *πίστεως* (**pees•teh•os**), which we have rendered "faithfulness" in Romans 5:1, denotes it to be the exclusive source of justification. In Romans 5:2, it is in the instrumental case, denoting "faithfulness" as the only means of justification.

Now in continuing the exegesis of this verse, the phrase, *εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστήκαμεν* (**ees teen khah•reen tahf•teen eh•nee ehs•tee•kah•mehn**) is rendered, "into this grace in which we stand." Here we note three other passages where Paul uses the Greek word *ταύτην* (**kahr•een**) translated "grace." First in

Romans 3:24, Paul states that "We are freely justified by His grace." Second in Romans 4:4, grace is identified as a gift; not something earned. Thirdly in Romans 4:16, it is grace that exudes manifested faith as a free gift to those who were chosen in Christ. These passages suggest that to stand in grace is to base our relationship to God on His free gift of faithfulness or righteousness. Now the opposite of this would be to stand in works, i.e., to base our salvation on the works of the Law or even to depend upon some human action of expressing faith. Here we note again that the Greek verb *ἑστήκαμεν* (**ehs•tee•kah•mehn**) translated "we stand", is in the perfect tense, which also denotes the grace in which we began and continue to stand. The grammatical construction of this phrase leaves absolutely no room for designated ones to be separated from the grace, faith (faithfulness) and righteousness which God has provided (Romans 8:35-39; Galatians 5:4).

As we exegete the final phrase of verse 2, we do so on the premise that we stand solely on the grace of God; thus "we boast in the hope of the glory of God." The Greek verb *καυχώμεθα* (**kahf•khom•eh•thah**) translated "we boast", implies that Paul was continually "exulting, lauding and rejoicing *ἐπ* (**ehp**) rendered "in or on", the basis of the hope of the glory of God or "we boast or rejoice on the basis of the hope of the glory which belongs to God," as expressed by the genitive case. As we look to the essence of our manifested future, we see the brightness of our hope in being glorified together with Jesus Christ (Romans 8:30), as the actualization of this hope was divinely revealed to the Apostle Paul (Galatians 1:12; I Corinthians 15:51-54). Here the Greek phrase *τῆς δόξης τοῦ θεοῦ* (**tees thox•ees ton Theh•oo**) rendered "the Glory of God," implies that God is the one who has given His elect glorified bodies, which conform to the glorified body of Christ, fully suited for God's will and purpose (Romans 8:28; Philippians 3:21). Therefore, we received God's grace through Christ's faithfulness, as He is the source of both (Ephesians 2:8). Now because of this, we rejoice and boast in the hope of being glorified in Christ (II Thessalonians 1:10-12).

Accordingly, upon due consideration of the strict connection with which these verses evince all of salvation's work exclusively by God in eternity; it must be reasonably concluded that this is what is intended by His sovereign grace into which His elect are said to have access by His eternal faithfulness. When one has correctly concluded that Romans 5:1 asserts that believers are justified by "Christ's faithfulness," it also exudes the same intentions in Romans 5:2. Unfortunately, because of varied misconceptions of how the terminology "being justified by faith" resonates in the minds of many of God's people, it has become continuously necessary to exercise gross tautology in explicating its intended cogitation. Thus, all serious proponents of the doctrine of Eternal Justification are obliged to exegete the words in this view: "having been justified out of Christ's faithfulness, we have peace with God, through our Lord Jesus Christ; by whom also we have access by His faithfulness, into the grace of justification;" or "having been justified by Christ's faithfulness, by His faithfulness also we are justified." No one would allow that the Apostle could possibly be guilty of such a needless repetition except it otherwise might be granted some other privilege associated

with justification but this is the only thing that should be understood by that grace into which the saints are said to have access by Christ's faithfulness.

Here it must be tersely stated that the intended cogitation of the passage is that it is solely by means of Christ's faithfulness that the elect's access to the throne of grace is granted. When the Greek word for access is made use of in other Scriptures, there is no reason why that may not be allowed to be the sense of it in this context. Hence the design of the words is this; that exclusively through Christ's faithful work in eternity, His elect have freedom of access unto the throne of grace. Note, the preposition *εἰς* (**ees**) may well be rendered "unto," or "as into" (whereas we stand) and *ἐν* (**ehn**) may be also translated "at," as it sometimes is, e.g., "at the right hand of the throne of God" in Hebrews 12:2. So that the words strongly imply that ones access to the throne of grace is a standing privilege or benefit, from which one could never be deprived. This is because ones liberty of access to God depends upon or is secured solely by the infinite merit of Christ's blood and righteousness, which was shed and imputed in eternity and will eternally remain the same. From the aspect of contextually, it is evident that these verses (Romans 5:1-2) afford nothing for the proof of what is collected from them by some that the elect of God are not actually justified before they believe or that their actual Justification is by the exercise of their faith (regardless of the varied doctrinal positions of whether it is a gift).

In regards to the actualization of justification, faith must engender more than only its manifestation, as it is necessary for it to be furnished with a righteousness which is perfect, in that believers have no such righteousness of their own. In this light, justification can only exclusively behold the perfection and glory of the righteousness of Christ and lay hold on and receive righteousness that qualifies for justification in the sight of God. Ones "act" of receiving this righteousness is not the imputation of it in the ratio of some formalism of justification, as it is God's activism alone in which one's receiving of it can have no concern therein. Hence, ones reception of Christ's righteousness as justifying entails the entire gamut of it consequently being conferred in eternity. Further, if the act of receiving Christ's righteousness is ones actual justification, such one can't possibly participate in it. Whereas justification is an act of God's grace towards His elect in Christ, as has been before observed; moreover, if actual justification is not conferred solely by one receiving Christ's righteousness, it then must be repeated as often as one act in faith on the justifying righteousness of Christ. This view defies grace after its inception, in that it ceases to have the same concern in justification as it had in its first act, which asserted the liberty to make it fully appear. Conclusively, ones comfortable knowledge of justification by faith includes the renunciation of ones own righteousness and applying to Christ's that which alone certifies justification to God. The proof that this affords is that justification by faith is understood in its proper sense and thus preceded all human actions.

Hence, "faith" or "faithfulness" in the distinction of justification must encompass more than the exercise of its manifestation. Even as all the workings of salvation share justification's use and operations by respects and way of manifestation, the

underlying evidence of being loved and chosen in Christ from everlasting resides in the attribute of God's immanency. Those who adamantly object to this view espouse several grand mistakes in their assertions: here they purport that faith and other graces are in their essence, manifestations of God's everlasting love, and His choice in Christ are not immanent acts of God ascribed to individuals in eternity but must be looked upon as determinable by human actions in the sphere of time. To such cogitation, the Scriptural response is NO, for the Word of God only allows that ALL the purposes of God are immanent acts. Therefore, God's purpose or will to love His people from everlasting and His eternal election of them in Christ must enthrall every aspect of such acts. Such proponents also assert that it is impossible that the immanent acts of God could be conferred upon individual creatures before they were known and possessed the depraved nature. Their flawed interpretation of Romans 11:34 constitutes their reasoning concerning believers in this manner: "who knows what the immanent acts in mankind are or how things lie in his mind and who knows what the immanent acts of God are or how things lie in His divine mind and will." Here it must be allowed that it is a most palpable contradiction to assert that the immanent acts of God cannot be known and yet that faith, with other graces, is a manifestation of those acts.

The correct exegesis of the context of the passage of Romans 11:32-36 brings enlightenment to this question. Here beginning with Romans 11:32 from the King James Version, "For God hath concluded them all in unbelief that he might have mercy upon all." And from the Greek Text, "For God has shut up all unto disobedience that He might extend mercy to all." This verse begins with the emphatic statement *συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθείαν* (**seen•eh•klee•sehn gahr o Theh•os tees pahn•dahs ees ahp•ee•thee•ahn**) rendered "For God has shut up all unto disobedience." Here the Greek verb *συνέκλεισεν* (**seen•eh•klee•sehn**) rendered "shut up," denotes that it is a fact that God previously (indicative mood/aorist tense) shut or locked up together (both Jews and Gentiles) in the sphere of disobedience. This is corroboratively iteration of the truth set forth in the Romans 3:9, wherein Paul states, "for we before proved that both Jews and Gentiles are all under sin," as well as Ephesians 2:3 in its conveyance that that all once were "doing the will of the flesh and of the minds and we were by nature children of wrath as also the rest;" thus these were all eternal determinations.

Note the reason that God locked all men under disobedience was *ἵνα τοὺς πάντας ἐλέησῃ* (**ee•nah tees pahn•dehs eh•eh•ee•see**) rendered "that He might extend mercy to all." This phrase's subjunctive-aorist connotation is that He might in manifestation, having by decree in eternity, having extended mercy to all His elect, as certified by the Greek verb *ἐλέησῃ* (**eh•eh•ee•see**) rendered "might extend mercy." In regards to the cogitation of stating the impossibility of mankind knowing the immanent acts of God, surely it must be granted that no creature innately possesses this capacity. No creature is endued with this comprehension unless and until God reveals them. Their acts are not rational human cogitation, and may only be understood by the principles of eternal reasoning, with which

the minds of designated ones are illuminated. Thus blessed ones are to know by revelation His immanent acts, which could never have been understood if God Himself had not revealed them through His word. So the Scriptures outlay a clear discovery of His immanent acts, which relate to the salvation of His elect and are revealed in order to be known by them for their peace and comfort. Further, this information documents God's eternal design and purpose in saving His elect and the contrivance of the proper ways or methodologies in which He effectuated such gracious confirmation.

Hence they are declared in the Holy Scriptures and also are in various degrees known proportionately, as God's people are illuminated by His grace. Otherwise, it is impossible for anyone to conceive of God's immanent acts. God Himself speaks of them in corroborative testimony in the prophetic writings, i.e., "for My thoughts are not your thoughts, neither are My ways your ways, says the Lord: for as the heavens are higher than the earth, so are My ways than your ways and My thoughts than your thoughts" (Isaiah 55:8-9). Add to this that it is absolutely impossible to humanly reconcile the rationale of things in God's Divine mind in eternity. Consequently, the humanly depraved mind is not able to resolve such questions or fathom, as to how God in His decree of election, actualized the elect's justification. Thus it is impossible to believe prior to and independent of God's eternal purpose that one should manifestly believe and be holy. Therefore all perorations purporting one's exercise of faith as constituting the actuation of justification should cease and be acknowledged as vain and impertinent.

It is in this light that the Apostle Paul exclaims the conveyance of the accolades in Romans 11:33-34 wherefore this observation summarizes eternal election and justification. Here we view Romans 11:33 from the King James Version, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!" And from the Greek Text, "Oh, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments and His ways cannot be tracked out." As the Apostle Paul reflects back on God's sovereign method of bringing His elect, both Jews and Gentiles into a living relationship with Himself, he pens the majestic words in this verse. Here we observe the βάθος (**vahth•os**) rendered "depth," i.e., how deep and how immeasurable are the riches which belong to the "wisdom" σοφίας (**soph•ee•ahs**) and "knowledge" γνώσεως (**gno•seh•os**) of God. Note the Greek word σοφίας (**soph•ee•ahs**) translated "wisdom" is used some 16 times in the New Testament pertaining to truth revealed for the Body of Christ. Here Paul states that this wisdom and knowledge belong to God, have their origin in God and are a part of Mystery Truth (Romans 11:25), which is truth for the Grace Church.

Continuing in this same vein Paul states ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ (**os ahn•ehx•ehr•ahv•nee•tah tah kree•mah•tah ahf•too**), which is rendered "how unsearchable are His judgments." Here notice that the translation of the Greek word ἀνεξεραύνητα (**ah•neh•xeh•rahv•ootan**) rendered "unsearchable" is derived from three Greek words and literally speaks of that which cannot be searched

out, interpreted or scrutinized; noting that this is the only time it is used in the New Testament. In assessing all that the Apostle Paul wrote concerning God's *τὰ κρίματα* (**tah kree•mah•tah**) rendered "judgments," "determinations" or "manner" of executing the salvation of Jews and Gentiles, it is certification that it can not be searched out in the Old Testament or in any of the Scriptures other than his epistles. Since this truth was a secret exclusively in the mind of God prior to the Apostle Paul, it is designated Mystery Truth, even though it is now revealed. In other words, it is truth, which God formerly kept a secret and mystery but is now identified by its former description. Thus that which was previously described as that which was a mystery; is designated as **the** Mystery. Hence, Paul states *καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ Αὐτοῦ* (**keh ahn•ehx•eeekh•nee•ahs•tee eh oth•ee ahf•too**) rendered, "and His ways cannot be tracked out." Here the Greek word *ἀνεξιχνίαστοι* (**ahn•ehx•eeekh•nee•ahs•tee**) translated "cannot be tracked out," connotes that the tracks of His (God's) ways cannot be followed or tracked.

Now the only other time this word is used in the New Testament is in Ephesians 3:8, wherein Paul declares that it was given unto him "to preach to the Gentiles the untrackable riches of Christ," which context makes it crystal clear. Therein the Apostle Paul is declaring that the wisdom and knowledge of the Mystery cannot be tracked or traced out in neither the Old Testament nor any other body of literature. In this 33<sup>rd</sup> verse Paul is emphasizing God's sovereign purpose in salvation, i.e., truth which had not been revealed in the Old Testament, namely that Israel has been partially hardened until the fullness of the Gentiles may come in (Galatians 1:12; II Timothy 1:9-13). From this can be understood the limited information conveyed in pre-Mystery writings in casting their testimony and thoughts upon a cursory view of God's workings. But even in such limited text, i.e., "My ways are not as your ways ....." (Isaiah 55:8); it affords sufficient evidence to support what is brought in favor of the true meaning of the words: that God's mercy, which is displayed in the remission of the elect's sins (and is spoken of in the verse before) is not to be limited by narrow conceptions but that it infinitely exceeds those human notions, which are readily ascertainably.

This is all definitively conveyed in Romans 11:34 from the King James Version, "For who hath known the mind of the Lord? Or who hath been his counselor? And from the Greek Text, "For who has know the mind of the Lord? Or who has become his counselor? Now after having affirmed in Romans 11:33 that this particular truth cannot be traced out in the Old Testament, Paul now quotes from the Old Testament to corroborate a universal truth about God. Romans 11:32 concludes how incomprehensible God's wisdom, knowledge and ways are, which is backed up by the weight of Old Testament documentation to his argument. Notice, this is in the form of asking two questions: (1) "Who has known the mind of the Lord? (2) "Who has assumed the position of being his counselor? Now the obvious answer to both of these questions is (1) No one has ever known the mind of the Lord apart from what God may have been pleased to reveal and (2) no one has ever counseled and deliberated with Him as to what he should or should not do (Isaiah 40:13; Jeremiah 23:18). To this purpose is the intent that

God's immanent acts cannot be humanly comprehended but there is a wide difference between conception and comprehension in that God causes certain ones to comprehend them by His revelations.

One's exercise of this grace is a manifestation of God's love and choice of those positioned in Christ from everlasting. Only the Holy Spirit can pry and search into God's heart and acquaint His beloved ones with His secrets in opening their view by divine revelation. One's knowledge of such arises wholly from the scriptural discovery that God Himself illuminates concerning them. Note, the manifestation of these things is either external or internal, as the external manifestation of God's favor to His elect and His eternal designs of grace concerning them are all delineated in the Gospel of Grace. Ephesians 3:9 states, "and to enlighten all men regarding the dispensation of the Mystery that has been hidden from the ages in God who has created all things. Herein are made known God's eternal love to His chosen and the secret actions of His goodness to them before the world was; which entailed His covenant transactions with Christ as their Head, in securing their eternal salvation and happiness. Thus what is the gospel but a manifestation of its contrivance of the elect's eternal redemption and the actual accomplishment of it by Christ? This is what is referred to as the "wisdom of God in a mystery, that which has been hidden, which God foreordained before the ages to our glory" (I Corinthians 2:7). In this sense, there is also an internal manifestation of these things, of which the Spirit of God causes certain believers to internalize, for He (the Holy Spirit) searches all things, even the deep things of God and reveals them; enabling certain ones of the elect to spiritually understand them.

This is evident from the wording of I Corinthians 2:9-10: "But even as it has been written, which things an eye has not seen and an ear has not heard, and not ascended upon the heart of a man, which things God prepared for those loving Him. But to us God revealed them through the Spirit; the Spirit searches all things, even the deep things of God." It is therefore very obvious that the mere exercise of one's faith is not necessarily the manifestation of these things, neither externally or internally. It may be farther observed that other graces, as well as manifested faith, are proofs of one's enlightenment of God's eternal love and of one being the objects of His eternal choice in Christ because they are effects which flow from Him. But though they are an evidence of these things, as effects are clear proofs of the existence of the cause by which they are produced, that ought not to be confounded with the actualization of God's everlasting love and the elect's eternal election in Christ. The internalization of these truths must engender the evidence of these things for one to have a constant sense of God's love and choice exclusively because of His grace. In this sense, the revelation of God's love is only received by His gift of faith. Thus nothing can embrace the witness of God's Spirit that is peculiar to the grace of faith, which alone is "the substance of things hoped for" and "the evidence of things not being seen" (Hebrews 11:1), i.e., it is by gifted faith only that one views invisible things. Therefore this grace has its peculiar use distinct from all others, in the sense or

apprehension of ones justification and consequently, the manifestation of such.

Another question offered in objection to eternal Justification is: "If one's own faith, in the conferring of justification is no more than a manifestation, one believer may be more justified than another, as such ones manifestation thereof may be clearer and fuller." In clarifying this confusing analogy, a strong distinction must be drawn between the enactment of actualization in (by) God's decree in eternity and the manifestation of these acts in time. The understanding of this evinces that justification is God's act, not men's, in that He solely justified the elect by imputing Christ's righteousness to them. Therefore Justification by men's faith is not to be understood properly by the exercise of it thereof, i.e., the being of justification is not designed to be dependence on human faith. Actually, the knowledge of justification is the intended benefit of ones exercise of gifted faith. Hence it is not absurd to affirm that some believers have greater enlightenment and thus have a stronger assurance of their justification by Christ than others. Conclusively, if justification was by men's faith in a proper sense or if it was dependant upon ones faith as to its actual being, then human faith would always require continuous use in justification. In this view, a believer would no more be justified when such one was exhibiting unbelief, which constitutes the erroneous concept of "falling from grace." This absurdity is the natural consequence, which arises from the opinion that actual justification by human faithfulness relies upon that which has its dependence on the active or even passive actions of depraved creatures. Hence it cannot then exist but the faithfulness upon which actual justification depends is neither the act nor the habit, which consequence is easy to be understood. This is plainly illustrated in differentiating the correct translation of Romans 5:1: "having been justified" vs. its common rendering "being justified."

Another misrepresentative statement in objection to Eternal Justification is, "To talk of God actually imputing something of such infinite worth, as is Christ's righteousness to nothing or to that which as yet has not actual being; is to actually impute it to one who as yet does not exist, which is not only unscriptural but unintelligibly." Here again, a strong distinction must be drawn between the enactment of actualization in (by) God's decree in eternity and the manifestation of these acts in time. In this light, the explication engenders that the immanent and transient acts of God are to be distinguished from their manifestations that later produce the revealed or testimonial change in their subjects and necessarily require their exemplary existence in the sphere of time. God's immanent acts are not products of any physical interactions or interjections but they are effectuation of their objects and consequently it is not necessary that they should physically exist when those acts take place in essence of God's decree. Justification is not a transient but an immanent act, in that it imbues the imputation of Christ's righteousness, which is an act in God's mind and affords no physical illustration before its manifestation or testimony. Therefore ones existence is not necessary to ones justification before God. It can be farther observed that if the imputation of righteousness requires ones actual existence, the imputation of sin does also, as there is the same reasoning for asserting the one, as the other. The fact that sin was imputed before there was manifestly an actual being is evident; for sin



was imputed when humans were actually made sinners, whom such were immediately upon the conceptualization of it in the eternal decree of God. This view is in stark contrast to such being actualized by the fall of Adam in the Garden of Eden.

To justly certify when the enactment of these things actually occurred, it is necessary to exegete the context of Romans 5:15-21. Here we begin with Romans 5:15 from the King James Version, "But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many." And from the Greek Text, "But not as the trespass, thus also is the free gift; for if by the trespass of the one many died, and much more the grace of God and the gift by grace of the one man Jesus Christ abounded unto many." In the statement "but not as the trespass, thus also is the free gift," the strong adversative conjunction *αλλα* (**ahl•lah**) rendered "but" emphasizes the contrast between the trespass of Adam and the free gift of Jesus Christ. Yet in the same structure, note the significance of the Greek adverb *οὕτως* (**oo•tos**) rendered "thus also," in conveyance of their similarities. Hence, an expanded rendering is "but not like as or according as the trespass, thus in the same way ..... in like manner is the free gift." The thought is that there is definite similarity, likeness and identity between the trespass and the free gift; however the negative adverb *οὐχ* (**ookh**) rendered "not," puts these two similar phrases in a reverse or opposite relation, i.e., they are on the one hand alike, but on the other hand they convey opposite meanings. The plausible adduce to reconciling both the contrast and similarity in this phrase is to assess it in the view of actualization in the eternal sphere, as the prelude to its manifestation in the sphere of time.

This is borne out by the second phrase of Romans 5:15, in that it posits a condition: "for if by the trespass of the one many died," which is followed the resulting eternal workings of God, i.e., "much more the grace of God and the gift by grace of the one man Jesus Christ (has) abounded unto the many. To fully comprehend this conveyance, its actualized locale must be viewed in eternal application, in that it is granted that by the assessment of the trespass of Adam, many (in fact all) died. Therefore, it is at this point that it was conducted, the concomitancy that much more God's grace, even the gift of the one man Jesus Christ, *ἐπερίσσευσεν* (**eh•peh•ees•seh•seh**) rendered "abounded," i.e., was over and above and thoroughly furnished unto the many. When rightly placed in the eternal stream, the implication is that this where is the actuation of the designed fall of Adam and the redemptive work of Christ actually occurred and the determination of whom it would be applied to. The undeniable enlightened conveyed of this verse is that when the sinful plight of mankind and the salvation of God's elect are understood to reside in their initiated, implemented and culminated status in the eternal realm; it is in this light that it is revealed in testimony by the results of Adams trespass being assignable to all mankind and likewise Christ's substitutionary death being assignable to the elect.

This manifestation flows in Romans 5:16 from the King James Version, "And not as *it was* by one that sinned, so *is* the gift: for the judgment was by one to condemnation, but the free gift *is* of many offences unto justification." And from the Greek Text, "And the gift is not as through one who had sinned; for the judgment was out of one unto condemnation but the free gift is out of many trespasses unto justification." Here it must be continuously noted that these conveyances are all in testimony of what was actualized by decree in eternity. It is in this light that one can observe the statement "the gift is not as through one who had sinned," which denotes that "the gift is the opposite of what came through the agency of the one who sinned," i.e., the opposite of Adam's trespass. Thus in the process of God's design, the many trespasses (of mankind) elicited and evoked the free gift that is unto justification and manifestation-wise, the desperate plight of sinners simultaneously evoked God's mercy in providing the gift of Jesus Christ on the cross, as an act of righteousness unto the end of justification (Romans 5:6,8,10).

Romans 5:17 continues the operational design of this testimony from the King James Version, "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." And from the Greek Text, "For if by the trespass of the one, much more the abundance of grace and the gift of righteousness shall reign in life through the one, Jesus Christ." Here this verse reverts back to the thought of Romans 5:14; in adding the conveyance that manifestly, death reigned through the one, namely Adam. In contrast to this, those who have received God's abundant grace and gift of righteousness shall manifestly reign in the sphere of life through the one, Jesus Christ. Note that in this verse, the contrast is between death reigning through Adam on account of his assigned depraved nature and those who are righteous reigning through Christ on account of the imputation of His righteous nature to His elect in eternity. Beyond this contrast, it is significantly noted that those who have been made righteous by the grace of God reign ἐν ζωῇ (**ehn zo•ee**) rendered "in life," i.e., in the sphere of Divine life (John 6:57).

The comprehension that should be gleaned from imputation is that there should never be the impression that sin is only accounted unto the depraved nature of mankind in the same manner or sense as righteousness is to the elect. Sin is that which mankind is in humanly depraved nature. Ephesians 2:3 states from the King James Version, "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others". Now from the Greek Text, "among whom we all also lived in the lusts of our flesh, doing the will of the flesh and of the thought, and we were by nature children of wrath even as also the rest". So it is by eternal design that man by this very makeup (composition), manifestly became a sinner. Humans were made sinners through Adam in the sense that he (Adam) was the father (origination) of the human race, thus its legal agent or the "first man", standing in their stead. The very fact that he was a human creature made it inevitable that he fell into sin. All of mankind as his

progeny was not only in him seminally as their natural head but they were in him also morally and legally as our moral and forensic head. In other words, by divine constitution and covenant arrangement, Adam in his role as the first man created, acted as the federal representative of all men. Note it was by an act of God's sovereign will that it pleased Him to ordain that Adam's relation to his natural seed should be inherently linked.

For one to properly comprehend the thought conveyance of the Romans 3:12-19, one must be totally epistemic in the Doctrine of Total Human Depravity. The bearings of Adam's sin upon his posterity entailed the consequences of the fall. One can even state that it produced it but one should never say that except for Adam's deeds, mankind might or may be a righteous creature void of the capacity to be in opposition to his creator. Creation or the creature himself (mankind) can never be viewed as independent from the creator (God). Romans 8:20 states from the King James Version, "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope". Now literally from the Greek Text, the first phrase reads, *τῇ γὰρ ματαιότητι ἣ κτίσις ὑπετάγη* (**tee gahr maht• eh• ot• ee• tee ee ktees• ees ee• peh• tah• yee**) rendered, "For the creation was subjected to vanity". The statement of this phrase is that the resulting design of the Adamic Fall, i.e., the creation (including Adam) was subjected by God's eternal decree to vanity; to be manifested in time (Genesis 3:17-19; 5:29; Ecclesiastes 1:2). Here the Greek word *ματαιότητι* (**maht• eh• ot• ee• tee**) is translated, "emptiness, uselessness and futility". The implication is that by design, the curse engendered extreme devastation from that which God originally manifested. It is certainly logical to assume that by God's design, the original earth appeared highly productive and free from the state of the useless and harmful elements that formed the characteristics of cursed nature.

Accordingly, one must assume that Adam was governed by the laws or principals of this perception of "perfected (innocence) nature," as this verse obviously points out his subjection to cursed nature. In examining what was entailed in the subjection of creation to vanity, note that the Greek verb *ὑπετάγη* (**ee• peh• tah• yee**) translated "subjected", is in the aorist tense and the passive voice; denoting the design of its enactment in the eternal sphere. Thus subsequent to Adam's disobedience, God exercised His sovereign Decree in subrogating a state that was designed and reserved for imperfection. As creation itself, whatever its state, it is always subject to the creator in that it was incapable of exercising any option of its own and was *οὐχ ἐκούσα* (**ookh ehk•oo•sah**), rendered "not willingly" or "not of its will, choice, desire or volition." Hence it was subjected by Him (God), as certified by the aorist active participle *ὑποτάξαντα* (**ee•poot•ahx•ahn•dah**) rendered "who had subjected;" who being the sovereign creator of the universe. Finally note that this subjection was *ἐφ' ἐλπίδι* (**eph eh•peeth•ee**) rendered "on (the basis of) hope."

God, who by His very nature is the God of order and harmony, had arranged the environment concomitantly within its ordained state whether it is perfection or

imperfection, righteous or depraved. Thus no state or status of mankind whether it is original (innocence), current (depraved) or future (glorified), should ever be construed as incidental or accidental. Hence all must be viewed according to God's eternal plan, will and purpose; according to His design, i.e., as it has pleased Him to do so and it is strictly from this viewpoint that the doctrine of Human Depravity must be examined. It is in this light that one is required to particularly note that in the original manifested design of mankind; namely in Eden, Adam acted not simply as a private person whose resulting conduct affected none but him but he served as the representative or public person, carrying out a transaction on behalf of the entire human race. Thus his actions directly concerned and judicially involved all of his progeny. Notice by an act of His (God's) sovereign will, it pleased Him to assign Adam's relation to his (Adam's) natural seed, to manifestly foreshadow that which Christ's relation would be to His (Christ's) spiritual seed. Hence manifestation-wise, note God's original design of mankind in innocence worked out through Adam (the first representative), resulting in depravity (our current status); ultimately resulting in the redemption of some (the elect).

This was worked through Christ (the second or succeeding) representative, which is righteousness, the elect's eternal status. Accordingly, as we focus on the Edenic Covenant and the administration of God's policy for the dispensation (administration) of innocence, we note from the terms and conditions, the entire human race (not just Adam) being placed on probation in the person of mankind's legal representative and covenant head. Now this must be established as a principled truth as it brings clarity to many things in the scriptures including human history. Note, according to the covenant, as long as Adam retained the approbation of God and remained in fellowship with Him, the entire base of his (Adams') constituency did likewise. As one surveys the terms or conditions of the Edenic contract, it required Adam to survive the appointed (designated) trial. Had he faithfully and fitly performed or dutifully discharged his obligated responsibility of the continuity of obedience according to the agreement, it would have rendered him worthy to receive the benefits of the arrangements or provisions thereby. This would have constituted Adam's contribution as the basis of his status as a participant of the reward or the benefits bestowed upon him. Contrariwise, the stipulation of the contingency was, if the federal head (representative) failed and fell, then all those who were represented by him likewise fell with and in him. Hence his disobedience manifestly transferred the inherent curse and penalty of death pronounced upon humanity. Thus all of mankind from eternity was required by the justice of God to be subjected to the guilt of its representative.

Now we view Romans 5:18 from the King James Version, "Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life." And from the Greek Text, "Then therefore as through one trespass condemnation came unto all men, thus also through one act of righteousness came justification of life unto all men." Here one is compelled to commend the justice of God in

assigning condemnation to all. Some may view justice as God placing each member of the human races on probation separately and successively. To comprehend the absurdity of this notion, one must understand the principle of fatherhood and originality. A simple analogy is found in the design of a tree. All the branches stem from one common root. As long as the tree remains healthy and is alive, the components of it do likewise. But if the root is severed, then its trunk, branches, twigs, leaves and fruit all die with it. Thus this was the case with the "tragedy of Eden", i.e., when Adam's communion and relationship with God was severed and he died, all his posterity also died. Hence there is no plausible theory of human speculation concerning human depravity by imputation but it is exclusively through the Gospel of Grace (the Mystery) that this fact is divinely revealed.

Here we consider the conveyance of Romans 5:12 from the King James Version, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." And from the Greek Text, "On account of this, even as through one man sin entered into the world and death through sin and so death passed through unto all men; on the basis of which all sinned." Adam then occupied the unique position as the root of the human tree. At his (Adam's) creation, all of his unborn children were germinally created in him. When God entered into a solemn covenant with him, it included the entire human family, thus it is unnecessary after Adam for God to test the morality of that which is obviously depraved. But again, none of this is by accident, it is all by design. In order to understand God's purpose regarding mankind, one must comprehend Paul's revelations in Ephesians chapter one; wherein we find the eternal workings of God's plan as it relates to His provisions in having delivered those whom He obviously loved and favored as the recipients of His love, grace and mercy.

This is manifested in detail by the description of God's eternal (first) work involving mankind's ultimate relationship with Him. Here the essence of Sonship was established in His call and election, even His adoption of those chosen in Him and conformed to the image of Christ (1Corinthians15:49; II Corinthians 3:18). The pre-arrangement of the elect's adoption *υιοθεσίαν* (**yee•••theh•see•ahn**), far overshadowed their secondary relationship to Adam. In Romans 5:14 the Greek word *τύπος* (**tee• pos**) translated "figure," signifies a "type" only in expressing that it is a structure, sort or manner of the first embodiment; but in no way should it be construed to exhibit a species, mold character, feature or model of the second embodiment. Thus in the true scriptural sense of this term, the usage "type", consists of something very "much more" than a contrasting resemblance between the two or an incidental resemblance or parallel between them.

Now we view Romans 5:19 from the King James Version, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." And from the Greek Text, "For even as through the disobedience of one man many were made sinners, likewise also through the

obedience of one many will be made righteous.” What is collected from those words of the Apostle is: "For by one man's disobedience many were made sinners," i.e., all the posterity of Adam was by God reputed sinners because they sinned in him as their public head. This clearly proves the imputation of sin before its individual manifestations. Again, that sin was imputed to the elect (as considered in themselves) from everlasting is fully demonstrated by the covenant of grace, which God and Christ entered into in eternity, to save them from the dismal consequences of their sins.

Sin must be first imputed, before any penal evil can be inflicted. The corruption of ones nature is concomitant with the imputation of sin, which is the cause why all of mankind are shaped in iniquity and conceived in sin. Note, the Greek word *παρακοῆς* (**pahr•ahk•o•ees**) rendered “disobedience is derived from the preposition *παρα* (**pahr•ah**) prefixed to the verb *ακονω* (**ahk•o•no**) and literally means to hear beside and as conveyed in this verse, “not to listen or not to conform.” Adam did not have the capacity to obey and hence manifestly performed the first human act of disobedience and *ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ* (**ahm•ahr•to•lee kaht•ehs•tahth•ee•sahn ee pol•lee**) rendered “the many (all) were made sinners.” Therefore all stand charged with sin in God's sight before conception in the womb, for this sin, i.e., original sin, arises from sin imputed, as an inherent demerit. The Greek verb *κατεστάθησαν* (**kaht•ehs•tahth•ee•sahn**) rendered “were made,” comes from combining the preposition *κατα* (**kah•rah**) and the verb *ιστημι* (**ees•tee•mee**) and literally means to “place down, establish, and fix” all men as sinners (Romans 3:9-12, 23).

Even as the manifested act of Adam's disobedience established the many (all) as *ἁμαρτωλοὶ* (**ahm•ar•to•lee**) rendered “sinners,” miss-the-markers, and depraved, *οὕτως* (**o•o•tos**) rendered “likewise,” i.e., in the same manner and way, Christ's obedience manifestly will make the many (the elect) *δίκαιοι* (**theek•eh•ee**) rendered “righteous.” The Greek *τασταθήσονται* (**kaht•ahs•tahth•ee•son•deh**) rendered “will make,” is in the indicative mood and future, which certifies this enactment of righteousness in God's decree. Thus the contrast is between Adam's disobedience as against Christ's obedience and all being made sinners over against the fact that the elect actually were and manifestly will be made righteous. Here Adam and Christ respectively are looked at as the heads of two distinct groups: 1). those who are eternally consigned as sinners as indicated by the aorist tense and passive voice, which also testifies that subsequent to Adam's act of disobedience, God fixed his progeny as sinners. 2). those who were eternally positioned in Christ and manifestly will be made righteous. The many who are identified with Adam represent all his flesh and blood progeny, the entire human race, whereas the many who were chosen and justified in Christ are those manifestly believing in Him (Romans 1:16; 3:22; 4:3). For comparative reasons, note again in the text the usage of the same Greek phrases: “the many” (*οἱ πολλοὶ*) in Romans 5:19 wherein the context demands that the many with Adam are rendered all men while the many in Christ are all of His elect. God, on

account of these contrasting imputations in eternity, previously determined both the recipients of due justice and undue mercy.

In examining the phrase “through the obedience of one many will be made righteous,” the Greek word *ὕπακοῆς* (**eeep•ahk•oo•ees**) rendered “obedience” is derived from the preposition *ὑπο* (**eeep•oo**) prefixed to the verb *ακοηω* (**ahk•oo•oo•oo**) and literally means “to hear under,” i.e., to be under that which is heard or to be submissive and obedient to it (Hebrews 5:8). Jesus Christ’s great single act of obedience was His submission to death as manifested on the Cross (Philippians 2:8). This act of obedience on His part made it possible for God to maintain His just position and at the same time justify and make the elect righteous. One’s position before God does not depend upon one’s obedience or on what one has done but totally upon Jesus Christ and His obedience unto death as one’s sin substitute. When believers are identified with Him through their gift of faith, this is testimony that His righteousness is their righteousness (I Corinthians 1:30; II Corinthians 5:21), in that the manifestation of this belief in Him is certification that God fixed and established chosen or designated ones as righteous.

Now we view Romans 5:20 from the Kings James Version, “Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.” And from the Greek Text, “And the law came in beside that the trespass might abound; but where sin abounded, grace super-abounded.” Romans 5:13 conveys that sin was manifested in the world prior to the Mosaic Law but that it was not imputed (in condemnation) during that time. This verse clearly states the reason why God gave the Law, i.e., it “came in beside that the trespass might abound.” Here note that the triple compound verb *παρεισθῆλθεν* (**pahr•ees•eel•thehn**) rendered “came in beside,” is derived from the prepositions *παρά* (**pahr•ah**) and *εἰς* (**ees**) prefixed to the verb *ερχομαι* (**ehrkh•oo•meh**) and literally means that the Law came in beside the sin which was in the world or it occupied a place beside sin and in this contiguous relation, it (the Law) amplified sin as sin (Romans 4:7-9, 13). The specific purpose of God in giving the Law was in order that the trespass *πλεονάση* (**pleh•on•ahs•ee**) rendered “might abound.” Hence it revealed the magnitude of the consequences of Adam’s *παράπτωμα* (**pahr•ahp•to•mah**) rendered “trespass” or transgression, which is inherent in the nature of his progeny (Romans 5:14; I Corinthians 15:22).

In this context, *παράπτωμα* (**pahr•ahp•to•mah**) rendered “trespass” and *ἁμαρτία* (**ahm•ahr•tee•ah**) rendered “sin” are used to describe the disobedience which the Law made obvious. These two words are not necessarily used synonymously but give a more comprehensive picture of the wrongdoing which the Law revealed, i.e., it was both a falling beside and missing the mark of God’s standard. Where the Law served its purpose of making sin “abound,” i.e., of impressing its exceeding greatness on men’s consciences, it is in stark contrast that “grace super-abounded.” Note that the Greek verb *ὑπερπερίσσευσεν* (**eeep•ehr•eh•pehr•ees•seh•v•sehn**) rendered “super-abounded” is derived from

the preposition *ὑπερ* (**eep•her**) and when prefixed to the verb *περίσσειω* (**pehr•ees•seh•v•no**), literally means *to abound out beyond, over and above or exceedingly*. Hence regardless of the excessiveness and greatness of the sin uncovered by the Law, the Grace of God far exceeded it (I Timothy 1:14).

Now we view Romans 5:21 from the King James Version, “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” And from the Greek Text, “that even as sin reigned in death, likewise also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.” Romans 5: 14 and 17 depict death as reigning and this verse focuses on the cause of death, i.e., sin, as having reigned. Even as sin had reigned in death, God’s eternal design was that also “grace might reign through righteousness unto eternal life.” Manifestation-wise, the reign of sin in death was normal during the 1400 years the Law was in effect but in contrast, grace *βασιλεύση* (**vahs•eel•ee•on**) rendered “might reign” or might reign (having reigned) unto the end of eternal life; as expressed by the subjunctive mood and aorist tense. Note that this reign of grace is *διὰ δικαιοσύνης* (**thee•ah thee•eh•os•een•ees**) rendered “through righteousness,” i.e., through the agency of Christ’s righteousness of which the end result is eternal life.

The manifested sequential order is as follows: (1) God’s grace is manifested in Jesus Christ, (2) He is the embodiment of righteousness and (3) because His elect are righteous in Him they have eternal life; thus even as sin equals death, likewise righteousness equals eternal life (Romans 6:23). On the basis of His grace, God eternally determined for designated ones to be manifestly restored to righteousness and life *διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν* (**thee•ah Ee•ee•soo Khrees•too too Kee•ree•oo ee•mon**) rendered “through Jesus Christ our Lord,” i.e., through the faithfulness and righteousness of Jesus Christ (I Corinthians 1:13; II Corinthians 5:21). This righteousness and life are manifested through the elect’s gifted faith-relation to the living Christ (Romans 3:22; John 6:57; I John 5:11-12).

Another question in objection to Eternal Justification is, “when or at what time is imputation enacted?” Here the objection is that sin is an immoral act and if it is accounted as done by one for another as though the other had done it, then how may this act be transferred beforehand where the object or rather the subject to which it may be imputed does not exist? Also, how can righteousness have respect to a future subject or how may it be imputed to anyone who doesn’t as yet exist but whose future status is certain? The cited inquiry is: if sins were imputed to Christ the Savior, as man, as soon as He was promised as a Mediator in eternity; hence were believers who lived before Christ was incarnate in flesh delivered from eternal death before His death on the cross? The Scriptural response or answers to these questions are that sin was imputed to all who were to be prodigies from Adam by God’s Decree in eternity, before Adam manifestly sinned.



This view supposes that sin is inherently imputed when man first exists and is manifested as that which was refuted from hence. In this sense, God's eternal design is the matter of which man was to be born already polluted with inherent sin. By contrast, the Holy Spirit eternally sanctified the mass (incarnated flesh) of which Christ was to be born (manifested) in time. So then sin inherency is concomitant to sin imputed. Also, concerning the argument of whether justification precedes or goes before regeneration, the answer lies in the fact that according to God's decree, Eternal Justification pre-supposes that mankind's sin nature is both inherent and imputed but concomitantly, Christ's righteousness is exclusively but selectively imputed. Now as sin may be and actually is imputed before man exists; so righteousness may be and actually is imputed to the elect prior to their Earthly existence.

Another misrepresentative statement in objection to Eternal Justification is, "All transient acts of God are put forth in time and they give being to something which did not exist before and therefore cannot be eternal." This statement in essence construes the manifestation of things in time as their actualization; in effect, this depicts God's transudation of planning in eternity that which He actually enacts in time. Thus creation is viewed as such, i.e., an act out of God but not in Him. In this sense, His infinite power is viewed as being exerted for the production of that which had no existence until such a creating act took place. This in effect actually links God's decree in the apportionment of "to create" with the manifestation of creation as its enactment. In this view, the former is immanent while the latter is the transient act; the one is eternal while the other is in time. But Justification is as all things an immanent act, not without but in God and is not expressive of any real or physical change in its manifestation from what it is in its actualized status in eternity. It is eternal and therefore altogether manifestly extraneous and thus conclusive to the point of certifying that it is God's Decree that gives actual being to justification, as well as to everything else.

God's bare Decree gives actual being as an expression of His will, plan and purpose in respect as an act in His own mind, which is not other than the act itself. For instance, His will or immutable purpose to love His elect IS His actual love to them and His will to elect IS election and His will to save IS salvation, as it gives actual being itself, which has its existence in none other but His infinite mind. Thus His will or purpose not to impute sin and to impute righteousness is His real non-imputation of the one and actual imputation of the other and is the complete justification of the elect, which has no being but in God's Decree. Neither justification nor anything else is a transient act, by which actual being is given to something outside of God Himself or is effective of some physical manifestation of its object. If there could be an intervention of God's power between His decree in justifying His elect and their justification itself, this would be sufficient evidence that God's mere Decree to create, gives not actual being to anything, nor does His will and purpose to justify give existence or being to justification. Accordingly, all the purposes of God are concomitantly immanent and actualized acts as they are in Him, inclusive of His whole counsel, as they

evince works of nature in expression of His grace and glory. The concreteness of this encompasses the intervention of His power, as it gives actual being beforehand to everything in the entire universe and to all that is manifested therein.

Another misrepresentative statement in the form of a question posed in objection to Eternal Justification is: "Paul was a chosen vessel before he believed but where is he said to have been pardoned, justified, reconciled or adopted, while he was estranged from and persecuting of the Lord Jesus Christ?" In answering this inquiry as to whether these things were spoken concerning Paul before he believed or even God's declaration of His elect in general; there is sufficient scriptural documentation to support the doctrine of their actual justification, reconciliation, and adoption before their impartment of faith. Here we view Galatians 1:15-16 from the King James Version, "But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, to reveal his Son in me, that I might preach him among the heathen ..... " And from the Greek Text, "and when God was well pleased -- having separated me from the womb of my mother and having called {me} through His grace -- to reveal His Son in me that I might proclaim Him good news among the nations ..... " This verse in particular conveys God's foreordained choice of Paul's eternal calling as one (chosen), even while he was a persecutor of Christ. Thus Paul was justified, reconciled and adopted even when in a state of unbelief as it was manifested in God's appointed time.

The phrase *ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ* (**o ahph•or•ee•sahs meh ehk kee•lee•ahs me•tros moo keh kahl•eh•sahs thee•ah tees khahr•ee•tos ahf•too**) rendered "having separated me from the womb of my mother and having called (me) through His grace," in effect states that if Christ's righteousness had not already been imputed to him when he was dead in sin, he would never have received manifestation of spiritual life from Christ; as regeneration is actualized in also in the same sense as Justification is. In this context, Paul testifies that it was God sovereignly "having called (me) through His grace," as he is speaking about how God sovereignly from eternity accomplished His purpose in and through him. Here Paul succinctly states that God had *ἀφορίσας* (**ahph•or•ee•sahs**) rendered "set him apart" and appointed him from his birth. Second, God had called him through His grace in eternity. Thirdly, in the process and manifestation of time, Paul states, *ὅτε δὲ εὐδόκησεν ὁ θεός* (**ot•ee theh ee•thok•ee•sehn o Theh•os**) rendered "when God was pleased" *ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί* (**ahp•ok•ahl•eep•seh ton yee•on ahf•too ehn eh•mee**) rendered "to reveal His Son in me."

Here the total picture is that God sovereignly in eternity decreed Paul's call and set him apart to his apostolic ministry. Hence Paul was actually already reconciled to God when he was yet a persecutor Thus peace was made for Paul, as well as other elect persons in eternity as manifested "by the blood of Christ's cross" in time (Colossians 1:20).

If God was not actually reconciled to His elect before they believed and was full of anger and wrath against them, they never would believe. The purpose of God in His eternal wrath is to inflict the justice of sin on non-elect guilty sinners, which cannot consist with designs of love and favor to them. Therefore those who are the objects of God's wrath, in this sense will never believe. So the death of Christ did not render God reconcilable to all sinners as some foist. Here it has been documented in Paul's case that he was reconciled while manifestly construed as an enemy, i.e., a persecutor of Christ as he speaks it of himself. Another testimony is expressed in these words: "For if while we were enemies we were reconciled to God through the death of His Son, much more having been reconciled, we shall be saved by His life" (Romans 5:10).

Moreover, Paul was in a state of adoption when he persecuted Christ and because he was already a child of God, the Spirit of God's Son was sent into his heart by whose influences he was enabled to cry, "Abba, Father" (Galatians 4:6). Regeneration does not progressively nor transitorily make the elect sons because they are inherently regenerated in their placement in Christ. That the elect manifestly "are by nature children of wrath, even as others" (Ephesians 2:2) is certain but that they are actually the children of God by grace, is equally so. Now both these descriptions may be scripturally applied to them at one or even at the same time but in different respects. As the descendants of Adam, they are the children of wrath with the manifested assignment under the sentence of condemnation by the Law but as members of the Body of Christ, they are the children of God and free from condemnation in His sight. Indeed, they are the objects of His special love and delight and were so from everlasting. This is the only reason why they are revealed as being regenerated in God's due time when their adoption becomes open and visible unto them. The last phrase of Galatians 4:5 is *ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν* (**een•ah teen yee•oth•ehs•ee•ahn ahp•ol•ahv•om•ehh**), which is literally rendered "that we might receive (having received) the adoption of sons," utilizing the subjunctive mood and aorist tense, thus certifying that the adoption of sons is eternal but is manifested in time.

Another misrepresentative statement in objection to Eternal Justification is, "A sinner's justification may and should be considered as that which is birthed in the time sphere as personal and actual in its joyful and blessed application thereof." This may seem logical in human thinking but it just isn't scriptural. In essence, justification, as it is an act in God or as it is viewed in His non-imputation of sin and imputation of righteousness, shouldn't ever be considered in the sphere of time. Justification is eternal because all God's immanent acts are so. One inquiry is, if actual justification is personal, how can someone be justified before they exist and how can someone be personally elected before their actual existence? The further conjecture of this is even if there is a personal election from eternity, there can not also be a personal justification from eternity because the latter requires ones actual existence more than the former.

Further stated, those who militate against eternal justification in effect insist that the existence of the ones justified is necessary to their Justification. The proponents of this type cogitation would do well to consider that a thing is not actualized in its manifestation in the sphere of time as they in this same manner object against Eternal Election; for they surmise, "It cannot be that anyone should be actually elected who does not as yet actually exist, in as much as no qualities belong to a non entity." May these opponents see how the Scriptures remove all the difficulties that are raised against both Eternal Election and Justification and closely examine the passages that remove them. It is a fact that when the Word of God is properly exegeted, no passages or verses are leveled against personal election from everlasting nor exude force against personal Justification of the elect before time. As election is an act in God and is not effective of any physical change in His elect; so is justification that works no physical change, as this has been before observed. Accordingly, If by actual justification or its application, its benefit is intended in the discovery of it to God's elect; it is solely for their consolation and joy, as it certainly follows the gift of faith; but the **Justification by Faith, which the Scripture speaks of, must be comprehended in the proper sense that there is no documented evidence anywhere therein that Justification itself is not Eternal.**