

JUSTIFICATION PART I

How are we justified, and can we lose our justification?

To address justification scripturally, we need to examine its definition, how it is obtained, and whether or not it can be lost according to various passages. For our understanding, we'll break it down step-by-step using the King James Version (KJV).

1. Definition of Justification

Justification in the Bible means to be declared righteous in the sight of Elohim. It's a legal standing where one is made right or just, typically before Elohim's law. This concept is based on the law of Elohim and is seen as necessary because all have sinned.

- Romans 3:23-24: *"For all have sinned, and come short of the glory of Elohim; Being justified freely by his grace through the redemption that is in Yahoshuah Hamashiach."*

Justification here is given freely through grace, implying that it is a gift, not something earned. It means that despite human sin, Elohim has a means for declaring a person righteous.

2. How Justification is Obtained

Scripture emphasizes that justification is through faith and by grace, meaning it is not something a person can earn by following the law but is instead given by Elohim to those who believe in Yahoshuah.

- Romans 5:1: *"Therefore being justified by faith, we have peace with Elohim through our Lord Yahoshuah Hamashiach."*

- Galatians 2:16: "Knowing that a man is not justified by the works of the law, but by the faith of Yahoshuah Hamashiach, even we have believed in Yahoshuah Hamashiach, that we might be justified by the faith of Hamashiach, and not by the works of the law: for by the works of the law shall no flesh be justified."

These verses clarify that faith in Yahoshuah is the key to justification. It is not accomplished through keeping the law (Torah), but through belief in the redemptive work of Yahoshuah.

- Ephesians 2:8-9: *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of Elohim: Not of works, lest any man should boast."*

Again, it's emphasized that justification is a gift received through faith.

3. Can Justification Be Lost?

The question of whether justification can be lost is closely tied to whether one can fall away from the faith or turn back to sin.

- Hebrews 10:26-27: *"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."*

This verse suggests that a willful return to sin after accepting the truth jeopardizes one's standing with Elohim, implying that there is a point at which grace may no longer cover ongoing, willful transgression.

- 2 Peter 2:20-21: *"For if after they have escaped the pollutions of the world through the knowledge of YAH and our Saviour Yahoshuah Hamashiach, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."*

Peter warns here of the consequences of turning back to a sinful life after knowing the way of righteousness. This implies that those once justified could fall into a worse state if they abandon their faith and obedience.

- Galatians 5:4: *"Hamashiach is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."*

Paul explains to the Galatians that those who attempt to justify themselves by the law (instead of through faith in Hamashiach) have "fallen from grace." This indicates that one's standing in grace—and by extension, justification—can indeed be lost if they abandon faith in Hamashiach.

4. How Can Justification Be Lost?

Justification can be lost by turning away from faith in Elohim, choosing a life of sin, or relying on one's own works instead of Elohim's grace.

- Hebrews 3:12-14: *"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living Elohim. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Hamashiach, if we hold the beginning of our confidence stedfast unto the end."*

The author of Hebrews warns believers not to let their hearts be hardened by sin, which could lead them away from Elohim. It suggests that justification requires continual faith and a commitment to live a righteous life.

- James 2:24: *"Ye see then how that by works a man is justified, and not by faith only."*

James clarifies that genuine faith must produce good works to maintain one's righteous standing. If a person has faith but does not follow Elohim's commandments, their justification is incomplete.

Summary

- Definition: Justification is being declared righteous by Elohim.

- How It's Obtained: It is obtained by grace through faith in Yahoshuah Hamashiach, not through adherence to the law.

- Can It Be Lost? Yes, it can be lost if one turns back to sin, rejects faith in Hamashiach, or attempts to justify themselves by the law instead of by grace.

- How It Can Be Lost: By willfully returning to sin, abandoning faith, or relying on personal works or the law rather than on Hamashiach.

Thus, justification requires an ongoing, active faith. The Bible suggests that believers must continue in faith and obedience, bearing fruit that aligns with Elohim's commandments, to remain justified in His sight.

Is person justified from past, present and future sin, if not, how are they not justified? Likewise does the person have to endure to the end to remain justified and explain what does enduring to the end mean?

In addressing justification in relation to past, present, and future sins, and exploring what it means to endure to the end according to scripture, we will examine the concept through a literal scriptural lens.

1. Is Justification for Past, Present, and Future Sin?

The New Testament largely presents justification as dealing with past sins upon initial faith and repentance. Justification through faith in Yahoshuah does not appear to provide an automatic cover for future sins without repentance and obedience. Let's explore this concept further.

- Romans 3:25: *"Whom Elohim 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 Elohim."*

This verse points to justification dealing specifically with "sins that are past." This forgiveness and righteousness are granted as one places faith in Yahoshuah, and it involves repentance for past wrongs.

- 1 John 1:9: *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."*

This implies an ongoing process of confession and repentance is necessary to maintain justification. It suggests that believers must continue to bring their sins before Elohim for forgiveness, reinforcing the idea that justification isn't a blanket covering for all future sins.

- Romans 6:1-2: *"What shall we say then? Shall we continue in sin, that grace may abound? Elohim forbid. How shall we, that are dead to sin, live any longer therein?"*

Paul strongly cautions believers against using grace as a license to continue in sin, which implies that persistent, unrepented sin can jeopardize one's justification.

2. Enduring to the End to Remain Justified

Scripture consistently supports the idea that a believer must persevere in faith and obedience to remain justified. This concept of "enduring to the end" is tied closely to the continuous, faithful life that a believer is expected to live.

- Matthew 24:13: *"But he that shall endure unto the end, the same shall be saved."*

In this context, Yahoshuah is speaking about remaining faithful through trials, persecutions, and hardships. This verse implies that salvation is granted to those who continue steadfastly in their faith.

- Hebrews 10:38-39: *"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."*

This passage highlights the importance of remaining steadfast in faith, warning that turning away leads to perdition (destruction). Drawing back, or apostasy, is incompatible with salvation, implying that enduring in faith is essential to remain justified.

- James 1:12: *"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which YAH hath promised to them that love him."*

Here, enduring involves resisting temptation and remaining faithful through trials. The "crown of life" is promised to those who persist, reinforcing the importance of enduring to the end to receive the ultimate reward.

3. What Does Enduring to the End Mean?

Enduring to the end, according to scripture, involves steadfastly remaining in faith, continually turning away from sin, and adhering to Elohim's commandments despite trials and tribulations. It requires active obedience and vigilance.

- 1 Corinthians 9:27: *"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."*

Paul's example here shows that he actively disciplines himself to avoid being "a castaway." This indicates that even those strong in faith can be disqualified if they do not persist in self-control and obedience, highlighting that endurance involves ongoing self-discipline and faithfulness.

- Hebrews 3:14: *"For we are made partakers of Hamashiach, if we hold the beginning of our confidence stedfast unto the end."*

This verse explains that only those who hold firmly to their initial faith in Hamashiach will remain partakers. It implies that endurance is a commitment to remain faithful to one's original profession of faith throughout life.

- Revelation 2:10: *"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."*

Yahoshuah tells believers to remain faithful even unto death, with the reward being eternal life. This verse captures the essence of enduring to the end, highlighting that faithfulness under persecution and until death is a key to receiving the promised reward.

Summary of Key Points

1. Justification primarily addresses past sins. Ongoing repentance and confession are necessary for current sins to be forgiven, and future sins are not automatically covered without repentance.

2. Enduring to the End is required to remain justified and saved. Endurance is characterized by:

- Continuous faith and obedience to Elohim's commandments.
- Avoiding willful sin and repenting when sin occurs.
- Resisting temptation and remaining faithful during trials.

3. Scriptural Meaning of Endurance: Remaining faithful and obedient until the end of life or until Hamashiach's return is essential for receiving eternal life, as demonstrated by Yahoshuah' and the apostles' teachings.

In conclusion, according to scripture, justification is not a one-time, all-encompassing act for past, present, and future sins. It requires an enduring, obedient faith, which believers are called to remain steadfast and vigilant in their walk with Elohim.

Some teach that believing in Yahoshuah only is sufficient to be saved. They teach they don't have to be water baptized or repent to be justified.

Is justification the same as being saved and must each believer do what Yahoshuah and the apostles taught one has to do to be saved?

This is a critical area to examine, as many do teach that simply believing in Yahoshuah is sufficient for salvation, often overlooking the explicit instructions given by Yahoshuah and the apostles regarding repentance, water and Spirit baptism, and obedience to Elohim's commandments. Let's explore what the scriptures say about these requirements and whether justification and salvation are the same.

1. Is Justification the Same as Salvation?

Justification and salvation, while related, are not identical in scripture. Justification refers to being declared righteous by Elohim, while salvation encompasses the whole process of being delivered from sin and receiving eternal life.

- Romans 5:1: *"Therefore being justified by faith, we have peace with Elohim through our Yahoshuah Hamashiach."*

This passage shows that justification brings peace with Elohim, which is an essential component of salvation, yet it doesn't imply that justification alone completes the process.

- Philippians 2:12: *"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."*

Paul urges believers to actively "work out" their salvation, showing it requires ongoing obedience and commitment. This implies that while justification initiates a righteous standing, believers are called to live out their salvation, growing in holiness.

2. Requirements for Salvation According to Yahoshuah and the Apostles

Scripture outlines several clear steps for salvation, all of which Yahoshuah and the apostles consistently taught. Simply believing is the first step, but it must be accompanied by repentance, water and Spirit baptism, and a life of obedience.

Belief in Yahoshuah

Belief is foundational to salvation, but it is not the entirety of the process. Yahoshuah and the apostles emphasized that faith must be accompanied by actions, particularly repentance and water and Spirit baptism.

- John 3:16: *"For Elohim so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."*

While this verse emphasizes the importance of belief, it doesn't exclude the additional steps Yahoshuah and the apostles outlined for salvation.

Repentance

Repentance is a fundamental requirement for salvation. It involves a sincere turning away from sin and aligning oneself with Elohim's commandments.

- Luke 13:3: *"I tell you, Nay: but, except ye repent, ye shall all likewise perish."*

Yahoshuah directly ties repentance to salvation, emphasizing that without repentance, one cannot avoid perishing. This shows that belief alone, without repentance, is insufficient for salvation.

- Acts 2:38: *"Then Peter said unto them, Repent, and be baptized every one of you in the name of Yahoshuah Hamashiach for the remission of sins, and ye shall receive the gift of the Holy Ghost."*

Peter's command here explicitly links repentance with water and Spirit baptism, showing they are both required steps for the remission of sins and the receiving of the Holy Spirit. This verse provides a clear blueprint from the apostolic teaching on what is necessary for salvation beyond belief.

Water and Spirit baptism

Water and Spirit baptism is commanded by Yahoshuah and is an essential part of the salvation process as taught by the apostles. It symbolizes the believer's death to sin and resurrection to a new life in Hamashiach.

- Mark 16:16: *"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."*

Yahoshuah ties belief and water and Spirit baptism together as prerequisites for salvation. This verse contradicts the idea that belief alone suffices, as Yahoshuah specifically mentions water and Spirit baptism as a condition.

- John 3:5: *"Yahoshuah answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of Elohim."*

Yahoshuah speaks of the necessity of being "born of water and the Spirit." The early church understood this to mean water and Spirit baptism and the infilling of the Holy Spirit, both of which are presented as essential for entering the kingdom of Elohim.

- Acts 22:16: *"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of YAH."*

Paul's conversion experience shows that water and Spirit baptism is associated with the washing away of sins, further reinforcing its necessity in the process of salvation.

3. Obedience to Yahoshuah' and the Apostles' Teachings

Obedience is a key theme throughout the New Testament. Believers are called not only to initial belief, repentance, and water and Spirit baptism but also to live lives in accordance with Elohim's commandments.

- Matthew 7:21: *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."*

Yahoshuah warns that merely acknowledging Him as Lord is not enough; one must also "do the will of my Father." This points to the necessity of obedience as an ongoing part of a believer's life, integral to maintaining their salvation.

- Hebrews 5:9: *"And being made perfect, he became the author of eternal salvation unto all them that obey him."*

This passage explicitly ties eternal salvation to obedience to Yahoshuah, underscoring that faith alone, if it does not produce obedience, is not sufficient for salvation.

- James 2:17: *"Even so faith, if it hath not works, is dead, being alone."*

James clarifies that faith without works—actions demonstrating faith, such as repentance, water and Spirit baptism, and obedience to Elohim's commands—is dead. A faith that does not lead to transformative actions is not true saving faith according to scripture.

Summary of Key Points

1. Justification and Salvation: Justification is an essential step in the salvation process, but salvation is broader, encompassing repentance, water and Spirit baptism, and obedience to Elohim's commands.

2. Belief, Repentance, and Water and Spirit baptism: Scripture indicates that genuine belief leads to repentance and water and Spirit baptism, as commanded by Yahoshuah and taught by the apostles, showing that these are not optional steps but essential parts of salvation.

3. Ongoing Obedience: True faith requires a life of obedience to Elohim's commandments, as expressed by Yahoshuah and reiterated by the apostles. A believer must continue in faith and obedience to remain in a justified state and ultimately receive eternal life.

In conclusion, according to the New Testament, belief alone does not complete the salvation process. While it is the necessary starting point, it must be followed by repentance, water and Spirit baptism, and ongoing obedience. These steps are presented in scripture as the complete response to Elohim's offer of salvation, with each element building upon the other to produce a truly saved life.