

ASSURANCE OF ETERNAL LIFE

“What assurance then has the child of God that he is even rescued from the penalty of sin, much less rescued from its power and presence?” (Renaissance of NT, vol.11, pg.512)

Paul addressed both of these doctrinal issues in Romans 8.

To the doctrinal issue of the power and presence of sin (OSN), Paul taught that sanctification was by the filling ministry of the Holy Spirit (8:4-17).

To the doctrinal issue of the penalty of sin (AOS), Paul taught that salvation was by grace and not by works of the Law (8:1-3).

There is a difference between eternal life security and assurance of it. The problem is not with God's power and faithfulness to secure our salvation but the believer's failure to understand it doctrinally for assurance (1 John 5:11-13). It is essential for spiritual growth (1 Pet.2:2; Heb.5:11-14).

**This lesson will study SEVEN aspects of the ASSURANCE OF ETERNAL LIFE
Because salvation is by grace and not by works of the Law.**

1. In Romans 8:1, Paul declared that there is absolutely NO condemnation for those “in Christ Jesus.”

“There is no condemnation for the believer, because the condemnation has already taken place upon the cross.” (Ren. of NT, pg.515)

“Much more then, having **now (nun)** been justified (dikaioo / a.p.ptc nplm) by His blood, we shall be saved (sozo/ f.p.ind.1pl) from the wrath of God through Him.” (Rom.5:9)

“There is therefore **now (nun)** no (oudeis) condemnation (katakrima) for those who are in Christ Jesus.” (8:1)

Paul used a strong negative (oudeis) to emphasize absolutely none, not one single incident of condemnation “for those who are in Christ Jesus.”

2. Paul also used a strong Greek word for condemnation (katakrima). This is a reference to the judicial judgment of Adam's original sin (AOS) (Rom.5:12; Gen.2:17).

There are 13 judicial charges in AOS that is passed on to all members of the human race at physical birth (Rom.5: 12-21; Eph.2: 5-10; 4:18).

The judicial judgment of AOS is also passed on to all those who physically die without faith in the gospel of Jesus Christ (Eph.2: 8-9). This judgment is referred to as the Great White throne and the Second death and the Lake of Fire (Rev.20:11-15).

In Rom.8: 2, Paul will refer to it as still under the law of sin and death.

3. Paul declared that “those who are in Christ Jesus” are set free from the law of sin and death or the judicial judgment of AOS (8:1-2).

The prepositional phrase “in Christ Jesus” emphasizes positional sanctification or union with Christ in heaven (2 Cor.5: 17). Positional sanctification is the results of baptism of Holy Spirit (1 Cor.12:13; Gal.3:26-28; Rom.15:16; 2 Thess.2:13-14).

Positional sanctification is 1 of 8 works of the Holy Spirit at salvation (Titus 1:2).

4. Paul put this under “the law of the Spirit of life in Christ Jesus’ in Rom.8: 2.

Paul taught that under the law of the Spirit of life every person who believes the gospel is set free (eleutheroo/ a.a.ind) from the judicial penalty of AOS called the law of sin and death.

This is why there is NO condemnation for those “in Christ Jesus.”

5. Paul taught that the law of the Spirit of life in Christ Jesus sets every church age believer from the law of sin and death (8:2).

Notice that these two laws are diametrically antithetical to each other. Notice that the verb (eleutheroo/ set free/ a.a.ind) is the only verb in Rom.8: 1-2 (one Greek sentence).

The doctrinal point is there is NO condemnation (AOS) because “the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death.” (Gal.5:1, 13; Rom.5:9-11; 6:18)

6. Positional sanctification places every church age believer into union with Jesus Christ who is seated at the right hand of God in heaven (Eph.1: 20-22; John 10:28-30/ top circle).

Positional truth (sanctification) gives the church age believer ETERNAL SECURITY of grace salvation (Eph.2: 8-9; Rom.1: 16; 1 Cor.15: 3-4).

If you are under the law of Spirit of life in Christ Jesus, then Jesus Christ is your heavenly advocate (1 John 2:1-2; Heb.10: 10,14; Rom.8: 1-2).

7. In Rom.8: 3, Paul explains why the keeping the law cannot release the unbeliever from the law of sin and death.

Paul gave two reasons why there is NO condemnation for those who are in Christ Jesus. These two reasons are introduced by the casual conjunction (gar/ for).

- The first reason is given in Rom.8: 1.
- The second reason is given in Rom.8: 2.

In the second reason, Paul says that the weakness of the flesh of man (OSN) is unable to keep the law perfectly (James 2:10).

“Mankind would never have been enslaved by the principle of sin and death if we had been able to live in keeping with the standard of holiness demanded by the law of God. If we had been able, salvation would have been by the law. More precisely, there would have been no need for salvation. It is man’s transgression of the law of God that makes him a universal outlaw, in need of salvation (Gal.3:21). Paul makes this clear in Acts 13:38-39.” (Ren. of NT, pg.515)