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# Week 2: Your Identity in Messiah

The **God** of Isra'el wants you to have a deep assurance that by faith in **Yeshua** you are **His** child forever. This means **you are forgiven**, **saved**, and you have **eternal life** (for a more in-depth study on eternal life see my commentary on **The Life of Christ, to see link click Ms – The Eternal Security of the Believer**).




**1. You are forgiven** for all your **sins** through faith in **Messiah's** atoning death and resurrection. This means that you have a right standing before **God**. You are justified. This is the act of **God** whereby, negatively, **He** forgives your **sins** and, positively, **He** declares them righteous by transferring the righteousness of **Messiah** to you through faith. It is a once-for-all-time divine act at salvation. Those accepted are now secure forever. It is not a reward for anything good we have done. It is not something that we cooperate with **God** in. Finally, our justification is not simply a matter of **ADONAI** overlooking our guilt; our right standing before **Him** is a result of all of **Yeshua's** righteousness being transferred to our spiritual bank account by faith **(Genesis 15:6; Psalm 32:2; Isaiah 54:17; Jeremiah 23:6; Habakkuk 2:4; Romans 3:28** to **4:6, 5:1** and **9, 9:30** to **10:4; First Corinthians 6:11; Galatians 2:16, 3:8-9, 21)**.

This is just what the TaNaKh (the Old Testament) promised: that **Messiah** would come and die for your **sins** as **God's** provision for our atonement and forgiveness. **But He was wounded for out transgressions, crushed for our iniquities; upon Him was the punishment that made us whole, and by His bruises we**

**are healed. All we like sheep have gone astray; we have all turned to our own way, and yet ADONAI has laid on Him the guilt of us all (Isaiah 53:5-6).** If you are not familiar with this section of Scripture, take a moment to read the entire portion of **Isaiah 52:13** to **53:12**. The B'rit Chadashah (the New Testament) shows us how **God** fulfilled this promise of redemption. **Therefore, having been justified by faith, we have peace with God through our Lord Yeshua Messiah (Romans 5:1**; also see **Isaiah 26:3).**

The word **justified** means: to be declared **righteous**, or to have a **right** standing before **God**. This is the greatest transaction in history, our **sin** for **His righteousness**. **God made Him who had no sin to be sin for us, so that in Him we might become the righteousness of God (Second Corinthians 5:21).** In the TaNaKh there had to be a sacrifice, blood had to be shed, a death needed to occur. But because we are **in Messiah (Ephesians 2:6)**, we have a perfect, absolute, **righteousness** before **God**. What is true of **Him** is true of you. Because of our **faith**, we have passed **God's** final exam with an A+. **He** has given us **His** righteousness **(Philippians 3:3-9; Romans 1:17, 3:21-22, 4:21-23, 8:19-22; 9:30; Galatians 3:21).**

Because **Messiah** has fully atoned for your **sins** through faith in **His** death and resurrection, you are now completely forgiven and spiritually without spot or blemish before **God**. The Bible teaches: **Blessed is the one whose transgressions are forgiven, whose sin is covered (Psalm 32:1).**

Your right standing before **God** is a result of all of **Messiah's** righteousness being transferred to your spiritual bank account by _____.

Before salvation you were **God's** enemy **(James 4:4)**; but now, **having been justified by faith, we have** _____ with **God through our Lord Yeshua Messiah (Romans 5:1)**.

To be **justified** means to be declared _____ .

**2. You are saved:** In **Messiah**, you are completely delivered from all judgment for your **sins**. This is the same truth anticipated by the prophet: **Look to Me, and be saved, all you ends of the earth! For I am God, and there is no other (Isaiah 45:22).**

As we might think of a fireman who goes into a burning building to save someone

from a fire, so **Messiah** underwent judgment to save us from the fires of judgment. The idea of being saved is to be delivered from judgment for our **sins**, and adopted into the family of **God (Ephesians 1:4-5; John 1:12; Galatians 3:26-29).**

**If you confess with your mouth the Lord Yeshua and believe in your heart that God has raised Him from the dead, you will be saved (Romans 10:9).** The Greek word for **confess**, *homologeo*, literally means *same-word*, that is, *to agree with another.* We agree with **God** about **Messiah**. So, to **confess with your mouth** means to acknowledge **Yeshua** as **Lord**. Real faith is what we **confess** as true.

Is this what you confess as well? Yes _____ No _____

The word **believe** (Greek: *pisteuo*) has a wide semantic range and can mean *trust*, *faith*, or *believe*, opposed to mere intellectual assent. We *trust* in the Scriptures, **God's** testimony and promises regarding our salvation. To **believe** in your heart that **God** has raised **Yeshua** from the dead means you genuinely *trust* that through the resurrection of **Messiah, God** glorified **Him** and accepted **His** righteous death as atonement (payment) for your **sins**.

Is this what you genuinely believe? Yes _____ No _____

Please read **Romans 10:9**, replacing "I" and "my" for the words "you" and "your."

**If ___ confess with ___ mouth the Lord Yeshua and believe in ___ heart that God raised Him from the dead, ___ will be saved.**

**3. You have eternal life now!** This means the **God's** life dwells in you, now and for all eternity. This is the same truth anticipated in the TaNaKh: **And ADONAI your God will circumcise your heart and the heart of your descendants – to love ADONAI your God with all your heart and with all your soul, in order that you may live (Deuteronomy 30:6).**

**Eternal security** means that once a person has undergone the real experience of **salvation** and has a truly experienced regeneration, that person cannot lose his or her **salvation**, either by committing a specific **sin**, or by ceasing to believe. It's not so much that we can undo what we have done, but we cannot undo what **God** has done for us (see the commentary on **The Life of Christ Bw – What God Does for Us at the Moment of Faith**)! It is the work of **the Holy Spirit** that keeps us

secure, not our own works: **And I am certain that God, who began the good work within you, will continue his work until it is finally finished on the day when Messiah Yeshua returns (Philippians 1:6).**

**True salvation will produce genuine works of righteousness (spiritual fruit) in the life of the believer (First Corinthians 13:4-7; Galatians 5:22-23).**

**True salvation will produce doctrinal consistency, which is a test of genuine faith (Colossians 1:22-23; Second John 1:1-12).** When people are **saved**, they may not know that **Yeshua** was born of a virgin. But when they do learn it, they will readily accept it. If they deny or reject this truth, then they probably weren't truly **saved** to begin with **(First John 2:9).**

**True salvation will produce godly living based upon what God has done for us, not on the fear of losing our salvation.**

**Sin in a believer's life severs fellowship (First Corinthians 5:1-13; First John 1:6-9)**, but **does not result in loss of salvation. Since we can do no works to gain our salvation, we can do no works to lose our salvation.**

**Persistent life pattern of sin shows a lack of conversion.** This is the point of **First John 3:6-10** where the present tense is used. A life pattern of **sin** does not show a loss of **salvation**. If anything, it may show that a person was never **saved** to begin with.

**Perfection is not achieved in this life.** Believers will continue sinning for the rest of their lives. No one will reach perfection in this life. But we should continue to be conformed into the image of **Messiah**, or mature, as we study **God's** Word.

**There is a difference between position and practice; between justification and sanctification.** When we are justified at **salvation**, our position in **Messiah** is permanent, but because we still live in bodies of **sin**, our practice may not always show it. One of the best examples would be the church at **Corinth**. Paul referred to the **Corinthians** church positionally as being a sanctified church: **But by His doing you are in Messiah Yeshua, who became to us wisdom from God, and righteousness and sanctification, and redemption (1 Corinthians 1:30)**. But, according to **their** practice, they were one of the worst churches in the B'rit Chadashah. That is the difference between position and practice. Bad practice does not mean that position has been lost.

Eternal security is our position **in Messiah.** At the moment of faith several things happen, and one of them is being placed **in Yeshua**. This doctrine teaches us that somehow **He** is placed in us, and we are placed **in Messiah**, who sits at the right hand of **the Father (Mark 16:19; Romans 8:34; Acts 7:55-56, Ephesians 1:20)**. As a result, there is a permanent union with **Messiah** and the believer that is set for eternity. **Yeshua** cannot be taken out of us and we cannot be taken out of **Him**. When **God** looks down upon us, **He** doesn't see our **sin**, **He** sees **His Son** (And there are no abortions in heaven).

**Positive verses:** These verses would be the perfect place to temper the notion of eternal security and prove that we can indeed lose our **salvation**. But you don't find any of those qualifications in the logical places you would expect to find them.

**John 6:37-40:** Is it ever possible for **Yeshua** to lose **a gift** from **the Father**? **"And this is the will of Him who sent Me, that I shall lose none of all those He has given Me, but raise them up at the last day" (John 6:39).** So if one true **believer** ever loses his or her **salvation**, **Yeshua** would be out of the will of **God**. But that is impossible.

**John 10:27-30: Yeshua** builds argument on top of argument to affirm our security in **Him, "My sheep listen to My voice; I know them; and they follow Me. I give them eternal life, and they shall never perish; no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; no one can snatch them out of My Father's hand. I and the Father are One."**

**First John 4:16-18, "We will have confidence on the day of judgment."**

**John 5:24, "Very truly I tell you, whoever hears My word and believes Him who sent Me has eternal life and will not be judged but has crossed over from death to life."**

**Romans 5:8-11** and **17:** Since **Messiah** died for us while we were still sinners, how much more will **He** do for us now that we have been reconciled, adopted, **justified**, united with **Him**, and had all of **His righteousness** transferred to our spiritual bank account at the moment of salvation?

**Romans 8:28-39:** This is the strongest argument in the Bible for **the eternal security** of the believer. If this were the ONLY scripture supporting **the security of**

**the believer** – you would have to say that it was established. **“Who will separate us from the love of Messiah? Shall trouble or hardship or persecution or famine or nakedness or danger of the world . . . No, in all these things we are more than conquerors through Him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation (which includes you!) will be able to separate us from the love of God that is in Messiah Yeshua our Lord.”**

**My dear children [of God], I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father – Yeshua Messiah, the Righteous One (First John 2:1).** Another reason we are dependent on **the Son of God** for our **eternal salvation** is **His** ministry of **intercession**. **He interceded** while still on earth **(John 17:1-26)**, and **He** is still interceding for us. **“Who then is the one who condemns? No one. Messiah Yeshua who died – more than that, who was raised to life – is at the right hand of God and is also interceding for us” (Romans 8:34). “Therefore, He is able to save completely those who come to God through Him, because He always lives to intercede for them” (Hebrews 7:25).**

We are dependent on **God the Son** based on **Messiah’s** role as **the Good Shepherd (John 10:27-30).** There we are taught once again, that we have **eternal life**. If that life is **eternal**, then it’s **eternal**. If one can lose it, it’s not **eternal**, merely temporary. We **shall never perish** no matter what we do. Why? Because **“no one will snatch** [us] **out of [Messiah’s] hand.” Yeshua** concludes by saying, **“My Father, who has given them to Me, is greater than all; no one can snatch them out of My Father’s hand. I and the Father are one.”**

The ministry of **the Ruach Ha’Kodesh** is one of **sealing**, and the purpose is to **seal** the believer up **in Messiah** so that we can never be lost. The emphasis is clearly that the believer has been **sealed**, not just temporarily, not just until we stop believing, but has been **sealed** until the day of redemption. Having been **sealed**, the final redemption is **guaranteed,** “**Now it is God who makes both us and you stand firm in Messiah. He anointed us, set His seal of ownership on us, and put His Spirit in our hearts as a deposit, guaranteeing what is to come.”** The **deposit** is a **down payment** with the intention to purchase. **God** has given us ***Himself*** as **the down payment**; **He** has given us **the Spirit of God (Second Corinthians 1:21-22;** also see **Ephesians 1:13-14, 4:30)**.

**What does it mean when a person who seems to have been a believer and has been active in the congregation, leaves, lives in the world, and doesn't come back? Did this person lose their salvation?** No. This is what that bible says, **"They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them [really ever] belonged to us" (First John 2:19).**

**Problem Passages for Eternal Security:** Various groups do use different verses to try to prove that it is possible to lose one's **salvation.** To be assured of our **eternal security**, we need to respond to these viewpoints.

The five warnings in the book of **Hebrews**: We must understand that there are three basic groups of people in view throughout this book. If one does not keep these groups in mind, the book becomes very confusing. The key to interpreting any part of Hebrews is to understand which group is being addressed. The primary message is addressed to believers. But periodically there are five different warnings **(2:1-4, 3:7-19, 5:11-14, 6:1-8, 10:26-39)** to two unbelieving groups: Jews who were merely intellectually convinced, but had not crossed over the line from knowledge to faith, and secondly unbelieving Jews. But some think that these passages are addressing believers who have lost their salvation.

None of these verses or examples actually teaches that **believers** can lose their salvation. On the contrary, once **saved, believers** can never be **snatched out of Yeshua's hand** because **they** are kept by the power of **God**. We don't keep ourselves; **He** keeps us. **Thus, the problem passages can be explained as misapplications, while the positive passages cannot be disproven. So as believers we can be confident that we are eternally secure; however, the fact that we are eternally secure in our salvation does not give us the liberty to live like the devil** (see my commentary on **Romans Bq – The Background of the Messianic Mikveh**).

Does **eternal** mean **eternal**? Yes _____ No _____

Can I lose my salvation? Yes _____ No _____