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Forgiveness, justification, and consecration are three different blessings that the believer blesses as he trusts the Lord Jesus Christ as his Savior (Ephesians 1:3). The act of accepting Christ as the Savior is one act, but it leads to many specific benefits, including these three. Forgiveness, which is the pardon or forgiveness of God of all the sins of the believer (Acts 13:38; Ephesus 1:7; Colossus 2:13; 1 John 1:9). A justification that means doing right or righteousness before God. (Romans 3:22; 5:1, 17; 2 Corinthians 5:21) The consecration that must be captured for God (2 Etsalons 2:13; 1 Peter 1:2). Forgiveness that absolves us from God's judgment for our sins is one event with permanent effect, but the forgiveness of sins that interrupt our communion with the Father is an ongoing process (1 John 1:9). The rationale is one event with a permanent effect. Consecration is also one event with constant effect and process. We will consider only justification and consecration. JUSTIFICATION The meaning of the biblical meaning of the faithful's justification is not the same as it usually means today. Today, acquittal means finding the wrong defendant innocent. In the New Testament, however, it means something better. Romans 4:2-3 say: For if Abraham was justified by works, he is a hut from where to glory; but not in front of God. Why is the skit of the Scriptures for? Abraham believed in God, and that was considered righteousness. Therefore, justification means being counted (or counted) righteous before God. Thus, God makes the guilty righteous in His eyes at the point of faith in Christ. The answer of the sinner Who personally has the right to be justified? Romans 3:19 says: Now we know that what things are so like the law saith, it is saith for them who are under the law: that every mouth can be stopped and the whole world can become guilty before God. Thus, every man of all generations and all nationalities in the entire human race is guilty of God's justice, condemned in His eyes and subject to His divine anger at sin. However, God found the answer by sending his only born Son to the cross so that He could bear our sins (1 Peter 2:24) and shed His blood (John 19:34) as the basis of justification. See the Romans 5:9 Much more than then, being now justified by his blood, we will be saved from anger through it. Faith is a means of justification, because a sinner can receive God's righteousness (Romans 3:22)? Romans 3:28 says: Therefore we come to the conclusion that man is justified by faith without the actions of the law. Romans 5:1 say, So, being justified by faith, we have peace with God through our Lord Jesus Christ. Hence by faith in Christ the sinner receives an excuse as Romans 5:17 speaks for if the death of one man's offense is reigned by one; A lot they, who receive an abundance of grace and the gift of righteousness, will reign in the life of one, Jesus Christ.) Thus, through Christ's obedience, death and the resurrection of God can justify sinners who believed in Him. Faith in Christ means full reliance only on Him to justify. In addition, the Greek word logizomai, which means to put on your account, appears eleven times in chapter 4 of the Romans, but this translates in three different words - count, count and ins into. Therefore, God takes His righteousness and ascribes it to the believer to the sinner and declares him righteous (Romans 5:1, 9). It is amazing that God would do it for believers. The present and future state of the believer was declared righteous. Romans 8:1 says: There is therefore now no condemnation for them who are in Christ Jesus... shows that it is a declaration once and for all that saves him from the sins of the past and secures his spiritual future. But how do believers continue to sin, but to a lesser extent, after they are justified, how can they still be righteous in the eyes of God? 1 The Corinthians were written to the congregation/church when they were in a low spiritual state, but 6:11 says: And these were some of you, but you washed, but you are consecrated, but you are justified in the name of the Lord Jesus, and the Spirit of our God. This is a positional truth (or our position in Christ or our relationship with Christ), and it is what Godhead makes a believer entirely based on believing in Christ alone. The sins of the believer do not affect the position of the believer, his position or place in the case of acquittal, since he is based only on Christ. But the sins of the believer abulie the state of the believer before God, or his communion with the Father, and produce feelings of guilt and separation. The believer must then confess his sins, and God the Father will forgive them and restore their communion with Himself. 1 John 1:9 proclaims, If we confess our sins, he is faithful and simply forgives our sins and cleanses us of all unrighteousness. SANCTIFICATION While consecration is found in both the Old and New Testaments, our consideration below is how this relates to believers in Christ. This is in four phases: 1. Before the conversion, Thessalonians 2:13 But we must always thank God for you, brothers beloved by the Lord, because God the hut chose you to be saved from the beginning through the sanctification of the Spirit and faith in truth. God chose us in His sovereignty and the Holy Spirit as the Divine Agent, consecrated and separated us to believe the truth. It is a divine act that precedes faith in the Lord Jesus Christ as his Savior. See also 1 Peter 1:2 Elect in accordance with the foresight of God the Father, through the consecration of the Spirit, obedience and sprinkling of the blood of Jesus Christ, which in this verse includes the activities of the Triune God. 2. Positional Consecration Laws 26:18; To open their eyes, and turn them from darkness into light, and from Satan's power to God, that they can receive the forgiveness of sins, and the inheritance among them, which is consecrated by the faith that is in me. 1 Corinthians 1:2 In the Church of God, which is in Corinth, to them, who are consecrated in Christ Jesus, are called to be saints, with all that in each place is called the name of Jesus Christ of our Lord, both them and ours. 1 Corinthians 6:11 And these were some of you: but you washed, but you are consecrated, but you are justified in the name of the Lord Jesus, and the Spirit of our God. and to which their only title is the death of Christ. Therefore, whenever a person is born again, he is positioned only because of his faith in Christ. Thus, all believers have come into a state of separation from God from the world when they are born of God. Practical truth, or our daily state, is the work of such truth. 1 Corinthians 1:30 says, But from Him there is you in Christ Jesus, who is made of God (i.e. becomes the source or basis) of wisdom, righteousness, consecration, and redemption. This once eternal separation from God is part of our salvation. 3. Continuing consecration It is a real practical establishment of a separate believer to God from peace, sin and self.e. It is the process by which he becomes more like Christ. It is the consecration that Paul prays for the Esalans and is in 1 Etsalons 4:3-4; For it will be God's, even your consecration, that you must refrain from adultery: that each of you must know how to possess your vessel in consecration and honor. This consecration is God's will for believers (see also 1Thessalonians 4:7). John 17:17 Consecrate them through your truth: your word is truth. Ephesus 5:26 So that he could consecrate and cleanse him of washing water with a word. (See also 2 Corinthians 3:18). This is how the consecration is caused by the Holy Spirit when we obey the Word of God. Such practical consecration is a process that must continue as long as the believer is on earth. He will never achieve perfection or infallibility on earth (see Galatians 5:17), but he should never pursue that goal. 4. The future Perfect Consecration refers to the final state of the believer in heaven. 1 John 3:1-31 Beloved, now we are the sons of God, and it does not yet seem what we will be: but we know that when He appears, we will be like Him; for we will see him for what he is. Ephesyan 5:25-27. Christ loved the church and gave himself for it: that he can consecrate and cleanse it washing the water with a word that he could imagine his glorious church without having stains or wrinkles, or any such thing; but that she should be holy and without blemish. When a believer goes to be with the Lord, he will be mentally and physically (Filipinos 3:21) as the Lord. This glorified state will be our ultimate separation from sin and the complete consecration of God in all respects. Thus, justification and consecration are different biblical teachings. What are the consequences? Some think that justification includes forgiveness of sins and consecration. If so, it does: Our justification is a good process of work, not an event. The rationale is progressive and not complete. Our position before God is based on subjective experience and is not provided by God's happy and objective statement based on His perfect Son. It is possible for excuses to be experienced and then be lost. There is no guarantee of salvation in this life, because its safety cannot be guaranteed, as it depends on us. The basis for justification is, ultimately, the sinner's own continuous good works, which are marked by failure, not the perfect righteousness of Christ and his sacrificial work on the cross. God is not satisfied with our good deeds or sacrifices that are not fully consistent and desecrated by sin. Therefore, it is very important to correctly distinguish between these words of truth. Also, what is so important about justification only by faith? It is a biblical truth on which a person, a believer sinner, stands or falls with all its eternal consequences. Romans 8:30 teaches whom he acquitted, he also glorified them and therefore without justification there is no glorification - nothing but judgment for our sins. Jews 10:27 say, But some fear seeks judgment and fiery indignation. Fortunately, this should not be the case. 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