

## "The Doctrine of Justification"

## Romans 3:21-5:11

## Part 17

**Introduction:** Tonight, in our study of Romans we have again returned to the Doctrine of Justification. We are in chapter 5 and it is in the beginning of this chapter we are privileged to see the blessings which we have because of the finished work of Jesus Christ on our behalf. Jesus Christ came into this world 2000 years ago and at the end of His life He died to pay our sin debt. When we repent and place our faith in His Sacrifice for us we are then JUSTIFIED which means that God removes our sin from our account and He imputes His own righteousness to our account. True believers understand that they are forgiven but many do not understand the blessings which are listed within Romans 5 that are connected with our JUSTIFICATION. Because of the Sacrifice of our Lord we not only have the forgiveness of sin, but we also are secured in our salvation. There are many verses that speak of the security of the believer.

**John 10:27-29**

*<sup>27</sup> My sheep hear my voice, and I know them, and they follow me:*

*<sup>28</sup> And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*

*<sup>29</sup> My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.*

**John 3:16**

*<sup>16</sup> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

**Hebrews 10:12-14**

*<sup>12</sup> But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

*<sup>13</sup> From henceforth expecting till his enemies be made his footstool.*

*<sup>14</sup> For by one offering he hath perfected for ever them that are sanctified.*

These verses all point to the security of the believer and Romans 5 then places an exclamation mark upon our security.

I. The Security of the Believer  
Part 6

1. We now have peace WITH God.
2. We now have ACCESS into the presence of God by the GRACE which we stand in.

That very grace which God extended to us to save us He has also allowed us to continue to live in.

3. We rejoice in the hope of the GLORY of God.

We are guaranteed that one day we shall reach our glorification.

Philippians 1:6

<sup>6</sup> Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

4. We rejoice in tribulations.
5. We are wrapped FOREVER in God's love.

Romans 8:38-39

<sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

<sup>39</sup> Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

6. We are FOREVER saved from the wrath of God.

When Jesus died upon the cross He endured God's wrath for us because He became sin for us. Now, since the wrath of God fell on Christ at the cross and we are now IN CHRIST we can be sure that the wrath of God will never come upon Him or us ever again.

This now brings us to where we are in our study tonight.

7. We are kept saved by the present ministry of Jesus Christ.

Notice Romans 5:9-10

Now last week we look at how there are 5 "MUCH MORE" statements in this chapter. They are found in Romans 5:9, 10, 15, 17, 20. I want to show you why Paul has placed this statement within these verses.

Paul is building off the idea that while we were enemies and ungodly He went to the extreme of sending His Son to die on the cross in our place so that we could be forgiven. If He did that while we were His enemies how much more will He work to keep us saved since we are now His friends and His children? Notice the words of a Bible teacher:

*"If God had the power and the will to redeem us in the first place, how much more, does He have the power and the will to keep us redeemed? In other words, if God brought us to Himself through the death of His Son when we were His enemies, how much more, now that we are His reconciled children, will He keep us saved by the life of His Son? If the dying Savior reconciled us to God, surely the living Savior can and will keep us reconciled. The thrust of this truth for believers is that our Savior not only delivered us from sin and its judgment, but also delivers us from uncertainty and doubt about that deliverance. If God has already made sure our rescue from sin, death, and future judgment, how could our present spiritual life possibly be in jeopardy? How can a Christian, whose past and future salvation are secured by God, be insecure during the time between? If sin was no barrier to the beginning of our redemption, how can it become a barrier to its completion? If sin in the greatest degree could not prevent our becoming reconciled, how can sin in lesser degree prevent our staying reconciled? If God's grace covers the sins even of His enemies, how much more does it cover the sins of His children? Paul here reasons from the greater to the lesser. It is a greater work of God to bring sinners to grace than to bring saints to glory, because sin is further from grace than grace is from glory."*

**Notice Romans 5:10 again.**

We need to understand the word "reconciled" here in this verse. The word means "to change" or "to exchange". Let me show you what Unger says concerning our reconciliation.

*"Man is reconciled to God, but God is not said to be reconciled to man. By this change lost humanity is rendered savable. As a result of the changed position of the world through the death of Christ the divine attitude toward the human family can no longer be the same. God is enabled to deal with lost souls in the light of what Christ has accomplished. Although this seems to be a change in God, it is not a reconciliation; it is rather a "propitiation." God places full efficacy in the finished work of Christ and accepts it. Through His acceptance of it He remains righteous and the justifier of any sinner who believes in Jesus as his reconciliation. When an individual sees and trusts in the value of Christ's atoning death, he becomes reconciled to God, hostility is removed, friendship and fellowship eventuate."*

To make it very plain and simple to understand, when we repent and place our faith in Jesus Christ we are then "reconciled" to God. Our place as an enemy has been "exchange" for a position within the family of God. Our sin has been "exchanged" for His

righteousness. God has not changed because of the finished work of Jesus Christ on the cross but His wrath, His righteousness and His justice have all been satisfied. We are the ones who are changed/reconciled by the finished work of Jesus Christ on the cross.

**2 Corinthians 5:17-19**

<sup>17</sup> Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

<sup>18</sup> And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

<sup>19</sup> To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

<sup>20</sup> Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

God was in Christ reconciling the WORLD unto Himself. The death of Christ changed the position of EVERYONE in the world in the sense that man has went from being un-savable to savable, but this salvation/forgiveness is only imputed to those who accept and believe in the finished work of Jesus Christ.

God has made a way for the sinner to come to Him and He has entrusted to us the ministry of reconciliation to you and me. In other words, it is our responsibility to tell the world that Jesus Christ died to pay their sin debt. We are<sup>3</sup> told here that God was in Christ reconciling the WORLD unto Himself which tells us that salvation is available to all who will repent and rest their faith in Christ.

**Notice Romans 5:10 again.**

I just need to point out that reconciliation to God is ONLY by the death of Jesus Christ and not through church membership, baptism, good works, ceremony or any religious act. Reconciliation is only by what Jesus did on the cross and nothing else.

**John 14:6**

<sup>6</sup> Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

**Hebrews 10:19-22**

<sup>19</sup> *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*

<sup>20</sup> **By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;**

<sup>21</sup> *And having an high priest over the house of God;*

<sup>22</sup> *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

Those who are not saved CANNOT approach God for their sin is still on their account. It makes no difference how "spiritual" a man or a woman may seem, if they have not repented and accepted Jesus Christ they CANNOT get into the presence of God.

### **Isaiah 59:2-3**

<sup>2</sup> *But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.*

<sup>3</sup> *For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.*

### **Notice Romans 5:10 again**

Paul now reasons that since God went to the extreme of sacrificing His Only Begotten Son to reconcile us to Himself He will now keep us saved by the life of Jesus Christ. This is not referring to the earthly life of Jesus Christ. His life on earth was sinless and perfectly holy but that alone could not save one person. He had to die to pay for our sins. The LIFE of Jesus pointed to here is His present life as our Great High Priest. Notice the words of Ironside:

*"How blind are they who read into this verse a reference to the earthly life of our blessed Lord. That life - pure and holy as it was - could never have saved one poor sinner. It was by His death He made atonement for our sins. Even the love of God demonstrated so fully in the ways of Jesus only drew out the envenomed hate of the human heart. It is His death that destroys the enmity - when I realize He died for me I am reconciled to God. The hatred was all on my side - there was no need for God to be reconciled to me - but I needed reconciliation, and I have found it in Jesus' death. Now since it is already an accomplished fact I may know for a certainty I will be saved by His life."*

The Bible is very clear in many verses that it is the present life of Jesus Christ as our Great High Priest that keeps us saved.

### **Hebrews 8:1, 6**

Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

<sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Jesus NOW serves as our Great High Priest and notice what the writer of Hebrews says concerning His present ministry.

#### Hebrews 7:25-27

<sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

<sup>26</sup> For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

<sup>27</sup> Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

Let me show you the Words Jesus spoke in John's Gospel.

#### John 11:25-26

<sup>25</sup> Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

<sup>26</sup> And whosoever liveth and believeth in me shall never die. Believest thou this?

Here in verse 25 Jesus speaks of the promise of a resurrection. Then in verse 26 He speaks of the security of the believer for He states that he who believes in Him will NEVER die. What does He mean? He is not speaking of never dying physically but He is speaking of spiritual death. In other words, we are born spiritually dead and then when we were saved we were born again and now He promises that we will NEVER be spiritually dead again.

#### John 14:19

<sup>19</sup> Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

Notice the words of Ironside again:

"A living Christ at God's right hand is my pledge of eternal redemption. He lives to plead our cause, to deliver through all the trials of the way, and to bring us safely home to the Father's house at last. We are bound up in the same bundle of life as Himself"

Not the words of Barnes on this thought:

*Albert Barnes writes that "Death may include possibly his low, humble, and suffering condition. Death has the appearance of great feebleness; the death of Christ had the appearance of the defeat of his plans. His enemies triumphed and rejoiced over him on the cross, and in the tomb. Yet the effect of this feeble, low, and humiliating state was to reconcile us to God. If in this state--when humble, despised, dying, dead--he had power to accomplish so great a work as to reconcile us to God, how much more may we expect that he will be able to keep us now that he is a living, exalted, and triumphant Redeemer! If his fainting powers in dying were such as to reconcile us, how much more shall his full, vigorous powers, as an exalted Redeemer, be sufficient to keep and save us! This argument is but an expansion of what the Saviour himself said, Jo 14:19, "Because I live, ye shall live also."*

**1 Peter 1:3-5**

<sup>3</sup> *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*

<sup>4</sup> *To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,*

<sup>5</sup> *Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*

**Conclusion:**

**Notice Romans 5:11**

There are 3 points of rejoicing in Romans 5:1-11.

1. **Past rejoicing. We rejoice in God through Jesus Christ because we have received the atonement/reconciliation.**

**Notice Romans 5:11**

2. **Present rejoicing. We rejoice in tribulations.**

**Notice Romans 5:3**

3. **Future rejoicing. We rejoice in our HOPE of future glory.**

**Notice Romans 5:2**