



**“But God commendeth his love toward us, in that, while we were yet sinners, Christ died us,” Romans 5:8.**

## **Purchased Salvation**

**Lesson Aim:** The study of Articles 10, 11. 10. Justification before God by faith without any admixture of works. 11. Separation of God's children from the world.

**L330. Date:** October 1964. **Text:** Romans 5:1-11; 6:11-13.

**Topic:** Salvation; Sanctification.

### **INTRODUCTION—**

Saved by His power divine,  
Saved to new life sublime!  
Life now is sweet and my joy is complete,  
For I'm saved, saved, saved!

These glad words of a grand Christian hymn express the wonder of salvation. The note of gladness and hope are evident therein. Saved people have something to shout about!

Salvation is possible only because of what the Lord Jesus Christ has done for mankind. As the lesson subject suggests, soul salvation is a privilege which has been purchased.

The cost of the redemptive plan is the life of the sinless Son of God, for men are saved only “through His blood,” Ephesians 1:7. To be “saved” is to be “safe” and the only place of safety is in the atoning blood of the Lamb, I Peter 1:18-19.

This study should bring the increasing realization, “It was for me that Jesus died. It was the atonement for my sin which was effected upon the cross.” Such a thought should drive us to our knees before Him in sincere confession and full surrender. His death cannot be blamed upon another. He died for sinners across the world and that includes this writer with each one who reads!

Today's study deals with two points of doctrine: "Justification before God by faith without any admixture of works; Separation of God's children from the world." These two concepts belong together. He who shares in the salvation purchased by God's own Son should have, not salvation only, but sanctification as well. Turn to Romans 5 and let us study together.

## EXPOSITION

### 1. SALVATION'S MEANING, 5:1.

Several words are used to describe salvation: "redemption, forgiveness, atonement, reconciliation," etc. In Romans 5:1, Paul uses the term "justification." The Greek word "justified" has two meanings: (1) to declare righteous—as the pronouncement of a judge in court, (2) to make righteous. Both ideas are reflected in the New Testament usage.

The sinner penitently approaches God through Jesus Christ. He confesses his sin and then asks for forgiveness, confident that forgiveness can be obtained because of the sacrifice of Jesus. God looks upon him and, because of his faith, declares him to be no longer under the guilt and condemnation of sin, i.e., declares him righteous. So the penitent believer is saved. That is only one side of the miracle of salvation, however. The act of declaring one righteous is accompanied by (and simultaneous with) the new birth in which one becomes "regenerated" so that he actually is righteous! The person who is saved becomes "a new creature: old things are passed away; behold, all things are become new," II Corinthians 5:17. By being "born again," becoming a new creature in Christ, the believer is actually made righteous. This is the miracle of grace!

The righteousness of the believer is not his own, but the imputed righteousness of God, Romans 4:3. God confers His own righteousness upon the penitent believer, "the righteousness which is of God by faith" (Philippians 3:9), so that he becomes a "partaker of the divine nature, having escaped the corruption that is in the world through lust," II Peter 1:4. The believer is righteous, not because he suddenly can do righteous deeds, but because God declared and made him pure in salvation. As the prodigal son received a new robe from the father (Luke 15:22), so the justified man is clothed within by God's righteousness. Justification means I am made "just-as-if-I-had-not-sinned" Praise God for saving grace!

### II. SALVATION'S METHOD, 5:1.

Just how is a man saved? The Word answers, **“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”** This does not mean faith justifies, but that God justifies in response to faith.

1. Salvation is God's work in response to a sinner's faith in Jesus Christ. Jesus has set this out so clearly in John 3:14-18. He explains what it means to be “born again.” He recalls the incident in Numbers 21:4-9. Israel had sinned against God and deadly, fiery serpents were sent among them as punishment. Scores were dying from the bites of the serpents. Moses prayed and God gave a remedy: a serpent of brass was fashioned and set on a pole. Every person who looked up to this brass serpent was healed of the bite so that he did not die. In like manner, the Son of Man would be crucified that those living in sin, by looking to Him in faith, would be healed of sin's death.

These verses clearly show unbelief as the soul-condemning sin. Verse 18 says clearly that whether one is condemned or uncondemned depends upon whether he has believed in Jesus or not. John 3:36 testifies that faith in Jesus brings everlasting life, while unbelief exposes one to the sure wrath of God. John 5:24 points out that hearing God's word and believing is sufficient to take one from the realm of spiritual death and translate him into the eternal life found in Jesus alone. Moreover, one who has been saved in response to faith is in no fear or coming into a judgment of condemnation, because he has already made the transfer from death unto life. Yes, God saves us in response to faith in Jesus Christ.

2. Faith must be exercised in Jesus as one's own personal Saviour. One can believe many things about Jesus and still be unsaved. Belief that He lived, died, arose, ascended, saved others, and offers salvation to you is not sufficient. Saving faith is a confident reliance that Jesus now becomes my own Saviour. It means: “(1) I believe Jesus can forgive sin; (2) I believe Jesus can forgive my sin; (3) I believe Jesus is willing to forgive and save me now; (4) I believe that Jesus does, right now, receive and save me because I ask Him to and trust him to.” It is not mere belief that Jesus has saved nor that He can save. It is a confident trust Jesus forgives and saves me now. Jesus is not just a Saviour, He is my Saviour. This personal committal is essential to true religion and real salvation.

### III. SALVATION'S RESULTS, 5:1-5.

Salvation is not an end, but a beginning, of Christian experience. Like

the birth of a new baby, salvation opens an entirely new life. The experience of forgiveness brings kindred blessings.

1. Salvation brings peace with God, verse 1. Paul vividly points out that before salvation all men are “ungodly,” “sinners,” and even “enemies” of God, Romans 5, 6, 8, 10. Living in carnality, mankind is at enmity with God and not subject to His law, Romans 8:7. In Christ Jesus, however, the enmity is overcome and we who were afar off are brought near to God, Ephesians 2:12-18. The result of this reconciliation to God by the death of His Son (Romans 5:10) is that peace is restored. This is a peace different from anything the world has experienced. It keeps the heart and mind serene, Philippians 4:6-7. It is the peace which Jesus enjoys and is His special gift to His own, John 14:27.

2. Salvation opens the right of access to God, verse 2. “Access” means believers can come right into God's presence! No priest nor minister needs to go there in our behalf. Jesus represents us there and that is enough, I Timothy 2:5. This approach to God is opened because Jesus has died. Through Him we approach God with full confidence and holy boldness, Hebrews 10:19-22. Since Jesus is now in the presence of God, we come into that Blessed Presence in His merit. Therefore, Christians come confidently to God's throne and find it a throne of grace where mercy may be obtained and help for every occasion of need may be found, Hebrews 4:14-16. How blessed that each believer can go into God's presence for himself!

3. Salvation causes rejoicing in hope, verse 2. Instead of being “without God, and having no hope in the world,” the believer can rejoice in his hope. This hope is the anchor of the soul, both sure and steadfast. It is anchored “within the veil”—the very presence of God—and guarantees His concern. Though Jesus is not now seen, He is real to the believer so that the joy of knowing Him is beyond description and full of glory, I Peter 1:8. Being saved and having one's name written in heaven is a greater occasion for joy than being able to perform miracles, Luke 10:20. **“Rejoice in the Lord always: and again I say, Rejoice.”** Philippians 4:4.

4. Salvation permits spiritual growth under all circumstances, verses 3-4. The Lord never deserts a believer. He is always near and ready to cause circumstances to work out according to His purposes. Every circumstance of life, therefore, is an occasion for spiritual growth. Even tribulation produces patience, and patience, experience, and experience, hope, and hope produces unshamed confidence. All things, whether pleasant or unpleasant, teach the believer to trust God more and more. So he is assured that “all things work together for good to them that love God, to them who are the called according to his purpose,” Romans 8:28.

5. Salvation keeps a believer from being ashamed, verse 5. The new experience of a believer in Jesus keeps him from being ashamed. To know by personal experience the power of God in the Gospel will deliver one from shame in its proclamation, Romans 1:16. The Christian who is embarrassed to speak of Jesus is showing how little fellowship he enjoys with the risen Lord.

6. Salvation makes believers increasingly aware of God's love, verse 5. The more one learns of God the more amazed he is at the depth of His love for men. To fellowship God is to experience His love and to fall increasingly under the control and influence of His love. Moreover, after salvation, the Holy Spirit of God broadcasts the love of God in the heart and the result is that the believer loves his brethren more and more, I John 4:7-12.

7. Salvation permits the indwelling of the Holy Spirit, verse 5. The Holy Spirit is "given" (not merited) to each person who is saved. He takes up a permanent residence within each Christian, John 4:14; 7:37-39; Romans 8:9. The physical body of the believer becomes "the temple of the Holy Ghost, which is in you, which ye have of God," I Corinthians 6:19. No one enjoys the indwelling of the Spirit unless he is saved, but every Christian has the promise, "He dwells with you and . . . in you," John 14:17.

#### IV. SALVATION'S BASIS, 5:6-11.

1. Salvation is based upon the sacrifice of Jesus. Observe the recurring expression "Christ died" in Romans 5:6-11. Herein is the sinner's hope. No one is redeemed without blood, Hebrews 9:22. Therefore, the Christ who knew no sin was made a sin offering for us who are guilty that we might become righteous in Him, II Corinthians 5:21. We are healed by the stripes of suffering which Jesus received in His sacrifice of Himself on the cross, I Peter 2:24. This shed blood is the fountain in which we are washed in salvation, Ephesians 1:7; I Peter 1:18-20. The unanimous testimony of the Bible, Old and New Testaments, is that salvation is through the sacrifice of Jesus. Without Him, forgiveness is impossible. Is your hope in Him?

2. Salvation is never won by human merit. Jesus did not come to call those who were already righteous, but those who were sinners, Luke 19:10. Those who count themselves righteous (in self-righteousness) are the farthest from the Kingdom. Salvation is "not by works of righteousness which we have done," Titus 3:5. "By the deeds of the law there shall no flesh be justified in his sight," Romans 3:20. Wherein do those who are as an unclean thing, with righteousness as filthy rags, and whose iniquities take them away from God, wherein do they have anything to commend

themselves for salvation? See Isaiah 64:6. Salvation, as election, is either entirely by grace without works, or it is entirely by works without grace, Romans 11:6. It is by grace, through faith, completely independent of any kind of works which a man may perform. God said so in Ephesians 2:8-9. Read it!

3. Salvation is not won by performance of sacraments. A sacrament is a religious ritual which is supposed to confer saving grace. Roman Catholics believe there are seven sacraments that help save the soul. Many Protestants believe in two sacraments: Baptism and the Lord's Supper. Baptists know the Bible teaches these ordinances are not sacraments and that no one could be saved by performing sacramental rituals anyway. Salvation is "not by works of righteousness which we have done, but according to his mercy," Titus 3:5. Salvation is the work of God and Bible-believing Christians are content to leave it there in His hand. We do not depend upon what we can do, but upon what Christ has done. Those who have trusted Him have found that this is enough.

## V. SALVATION'S DEMANDS, 6:11-13.

1. Salvation demands death to sin, verse 11. The believer is no more to follow the old habits of sin than a dead man is expected to continue in his normal routine of life. Christian life and sin are diametrically opposed. It would be a monstrosity for a Christian to try to live on in sin, Romans 6:1-6. He who continually practices sin, after confession of faith, is manifesting that he does not really know the Lord Jesus as Saviour, I John 3:7-9. God has made a way for the believers to escape in the time of temptation, I Corinthians 10:10. He gains the victory over sin in the Lord Jesus Christ, I Corinthians 15:57.

2. Salvation demands a God-centered life, verse 11. One gives up an old life to sin that he may enter into a new life in God. This new life is the result of a heavenly experience in Christ, Ephesians 2:5-6. The man who is a new creation in Christ (II Corinthians 5:17) lives a life which is actually Christ Jesus living within him, Galatians 2:20. He is no longer his own, no longer lives for himself, but he belongs to God who has bought him with a great price, I Corinthians 6:19-20. How this new life is to be lived is described in Colossians 3. The chapter begins, **"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."** Living and working to the fulfillment of God's purposes in his life, the believer finds his highest fellowship in God. In such a life God is truly glorified.

3. Salvation demands freedom from the dominion of sin, verses 12-13. Sin is not to reign in the physical body of the believer. Its lusts are not to be obeyed. The members of his body are not to be subject to its dominion. The believer who lives under sin's dominion cannot possibly fulfill God's purpose in his life. Words, deeds, attitudes, thoughts, even motivations must be kept free from sin. Men will see Christians and glorify the Father in heaven only as they live consistently with the Christian profession, according to Matthew 5:16.

4. Salvation demands dedication to God's will, verse 13. The Christian has been resurrected from spiritual death in salvation. He lives a life in which Christ lives within him. Therefore, even his physical body should be dedicated to religious service so that each member would be an instrument of righteousness unto God. According to Paul, the presentation of the physical body as a living sacrifice unto God is most reasonable and to be expected, Romans 12:1. True Christian dedication is like signing one's name to the bottom of a blank contract and then letting the Lord fill in the terms. This kind of dedication should be manifest by every believer in the world.

CONCLUSION—There is only one hope for the guilty sinner. That hope is Jesus Christ. Any person who repents of sin and trusts Jesus as his own Saviour will be saved. When one is saved, his whole manner of life is changed from henceforth, he no longer lives unto himself, but unto Him who died for him. A life of service is the response of the devout man to redemption. Next Sunday's topic of study will continue the theme of salvation as we study concerning "Eternal Security."

## QUESTIONS

1. Define the term "purchased salvation." Why "purchased"?
2. What is "justification"?
3. What is the relation of faith to salvation?
4. What is "imputed righteousness"?
5. Why is unbelief such a serious sin?
6. What does it mean to "trust Jesus" for salvation?
7. What are some of the blessings salvation brings?
8. What does it mean to be "dead to sin" and "alive unto God"?
9. In what sense is a believer's body a "temple of God"?
10. How does next week's lesson relate to this study?