

Romans Session 62

The Security of Salvation 2

Romans 5:1-2 (NASB77)

¹ *Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ,*
² *through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.*

Paul in developing his argument in his letter to the Roman Church against the destructive notion that believers must live in uncertainty about the completion of their salvation, Paul presents six "links" in the chain of truth that binds a true believer eternally to his Savior and Lord, completely apart from any effort or merit on the believer's part.

These links are;

1. The Believers peace with God (5:1)
2. His standing in Grace (5:2a)
3. His hope of Glory 5:2b-5a)
4. His possession of Divine Love (5:5b-8)
5. His certainty of deliverance (5:9-10)
6. His Joy in the Lord (5:11)

Last session we talked about that peace we have with God. We are no longer at war with God. It has been settled long ago as the old Hymn says.

This session we want to talk about the second link; that link of our standing in Grace

Romans 5:2a (NASB77)

² *through whom also we have obtained our introduction by faith into this grace in which we stand;*

As we see here the second link is the Believers standing in Grace.

Through whom refers of course, to the Lord Jesus Christ, as we see in verse 1.

Because of our reconciliation to God the Father through our trust in His Son, **we have obtained our introduction by faith into his grace.**

This word **introduction** (*Prosagoge*) is used only three times in the New Testament, and in each instance, it is used of the believer's access to God through Jesus Christ (Eph. 2:18; 3:12)

For the Jews, the idea of having direct access, or **introduction**, to God was unthinkable, because to see God face to face was to die.

When the God gave the Law to Israel at Sinai, He said to Moses;

Exodus 19:9-12 (NASB77)

⁹ *And the LORD said to Moses, "Behold, I shall come to you in a thick cloud, in order that the people may hear when I speak with you, and may also believe in you forever." Then Moses told the words of the people to the LORD.*

¹⁰ *The LORD also said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments;*

¹¹ *and let them be ready for the third day, for on the third day the LORD will come down on Mount Sinai in the sight of all the people.*

¹² *"And you shall set bounds for the people all around, saying, ' Beware that you do not go up on the mountain or touch the border of it; whoever touches the mountain shall surely be put to death.*

Exodus 19:20-21 (NASB77)

²⁰ *And the LORD came down on Mount Sinai, to the top of the mountain; and the LORD called Moses to the top of the mountain, and Moses went up.*

²¹ *Then the LORD spoke to Moses, "Go down, warn the people, lest they break through to the LORD to gaze, and many of them perish.*

After the Tabernacle was built and later the Temple, strict boundaries were set. A Gentile could only go into the outer confines and no farther. Jewish women could go beyond the Gentile limit but no much farther. And so, it was with the men and the regular priests. Each group could go nearer the Holy of Holies, where God's divine presence was manifested, but none could, actually enter there. Only the High Priest could enter, and that only once a year and very briefly. And even he could lose his life if he entered unworthily. Bells were sown on the special garments he wore on the Day of Atonement, and if the sound of the bells stopped while he was ministering in the Holy of Holies, they knew he had been struck dead by God (Ex 28:35)

But Christ's death ended that.

Through His atoning sacrifice, He made God the Father accessible to any person, Jew or Gentile, who trusts in that sacrifice.

The writer of the Hebrews encourages believers to;

Hebrews 4:16 (NASB77)

¹⁶ *Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.*

To make this truth graphic, when Jesus was crucified,

Matthew 27:51 (NASB77)

⁵¹ *And behold, the veil of the temple was torn in two from top to bottom, and the earth shook; and the rocks were split,*

His death forever removed the barrier to God's holy presence that the Temple veil represented.

Commenting on that amazing truth, the writer of Hebrews says;

Hebrews 10:19-22 (NASB77)

¹⁹ *Since therefore, brethren, we have confidence to enter the holy place by the blood of Jesus,*

²⁰ *by a new and living way which He inaugurated for us through the veil, that is, His flesh,*

²¹ *and since we have a great priest over the house of God,*

²² *let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.*

Predicting the new relationship that believers would have with God under the New Covenant, the prophet Jeremiah wrote;

Jeremiah 32:38 (NASB77)

³⁸ *"And they shall be My people, and I will be their God;*

Jeremiah 32:40 (NASB77)

40 "And I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me.

On the basis of **faith** in Him, Jesus Christ brings believers **into this grace in which we stand**.

The word stand (*Histemi*) carries the idea of permanence of standing firm and immovable.

Although faith is necessary for salvation, it is God's **grace**, not the believer's faith, that has the power to save and to keep saved.

We are not saved by divine grace and then preserved by human effort.

That would be a mockery of God's grace, meaning that what God begins in us He is either unwilling or unable to preserve and complete.

Paul unequivocally declared to the Philippian believers:

Philippians 1:6 (NASB77)

6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

Emphasizing the same truth Jude says:

Jude 1:24 (NASB77)

24 Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,

We do not begin in the Spirit to be perfected by the flesh;

Galatians 3:3 (NASB77)

3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

Believer will often fall into sin, but their sin is not more powerful than God's grace.

They are the very sins for which Jesus paid the penalty.

If no sin a person commits before salvation is too great for Christ's atoning death to cover, surely no sin he commits after salvation is too great to be covered.

Read Romans 5;

Romans 5:10 (NASB77)

10 For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

If a dying Savior could bring us to God's grace, surely a living Savior can keep us in His grace.

Later in the Chapter Paul affirms the truth again;

Romans 5:20 (NASB77)

20 And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more,

Standing in Grace we are in the sphere of constant forgiveness.
Paul asserted to Timothy his beloved son in the faith,

2 Timothy 1:12 (NASB77)

¹² For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.

With equal certainty, he wrote:

Romans 8:31-34 (NASB77)

³¹ What then shall we say to these things? If God is for us, who is against us?

³² He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?

³³ Who will bring a charge against God's elect? God is the one who justifies;

³⁴ who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

If God sovereignly declares those who believe in His Son to be forever just, who can overturn that verdict?
What higher court can overturn that divine acquittal?
Jesus in the divine judge and he said;

John 6:37 (NASB77)

³⁷ " All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out.

For a believer to doubt his security is to bring into question both God's integrity and His power.
The saintly Scottish poet and preacher Horatius Bonar penned these beautiful lines in a hymn entitled "The Sin Bearer"

Thy bonds, not mine, O Christ,
Unbind me of my chain,
And break my prison-doors
Ne'er to be barred again.
Thy righteousness, O Christ,
Alone can cover me;
No righteousness avails
Save that which is of Thee.

Thy righteousness alone
Can clothe and beautify,
I wrap it round my soul;
In this I'll live and die.