

EVIDENCES, FRUITS AND BENEFITS OF SALVATION

BIBLE TEXT : Romans 5:1-21; 6:1-23.

LESSON 384 Senior Course

MEMORY VERSE: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1, 2).

BIBLE TEXT in King James Version

Romans 5:1-21

¹ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

² By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

³ And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;

⁴ And patience, experience; and experience, hope:

⁵ And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

⁶ For when we were yet without strength, in due time Christ died for the ungodly.

⁷ For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

⁸ But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

⁹ Much more then, being now justified by his blood, we shall be saved from wrath through him.

¹⁰ For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

¹¹ And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

¹² Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

¹³ (For until the law sin was in the world: but sin is not imputed when there is no law.

BIBLE REFERENCES:

I Justification

1. We are justified by faith and as a consequence have peace with God, Romans 5:1;

Ephesians 2:8

⁸ For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

Ephesians 2:14

¹⁴ For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

Romans 8:1

¹ *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Romans 4:19-22

¹⁹ And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

²⁰ He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

²¹ And being fully persuaded that, what he had promised, he was able also to perform.

²² And therefore it was imputed to him for righteousness.

2. The saved person has access to God and fellowship with Him, Romans 5:2;

1 John 1:3

³ That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

3. Circumstances work for our spiritual betterment, Romans 5:3-5;

Romans 8:28

²⁸ And we know that all things work together for good to them that love God, to them who are the called according to *his purpose*..

II The Atonement

1. When we were without hope or means of salvation, Christ died for us, Romans 5:6.

2. We, as sinners against God, are reconciled to God by the death of His Son, Romans 5:7-11.

3. By one man, Adam, sin came into the world, and by the obedience and sacrifice of one Man, Jesus Christ, provision was made for our redemption, Romans 5:8-21.

III Victory over Sin

1. The saved person no longer lives in sin, but in Christ -- in newness of life, Romans 6:1-5;

1 John 3:4-10

⁴ Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

⁵ And ye know that he was manifested to take away our sins; and in him is no sin.

⁶ Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

⁷ Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

¹⁴ Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

¹⁵ But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

¹⁶ And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

¹⁷ For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

¹⁸ Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

¹⁹ For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

²⁰ Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

²¹ That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Romans 6:1-23

¹ What shall we say then? Shall we continue in sin, that grace may abound?

² God forbid. How shall we, that are dead to sin, live any longer therein?

³ Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

⁴ Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

⁵ For if we have been planted together in the likeness of his death, we shall

⁸ He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

⁹ Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

¹⁰ In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Galatians 5:22-24

²² But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

²³ Meekness, temperance: against such there is no law.

²⁴ And they that are Christ's have crucified the flesh with the affections and lusts.

2. At justification our old man, the Adamic nature, is crucified, and this body of sin will be destroyed at sanctification, Romans 6:6.

3. Christ being raised from the dead dieth no more, and we being dead to sin are alive unto God, Romans 6:7-11.

4. We are exhorted to serve God in all holiness, not expecting the grace of God to cover sin but to keep us from all sin, Romans 6:12-23;

Hebrews 12:14

¹⁴ Follow peace with all *men*, and holiness, without which no man shall see the Lord:

5. Judgment for sin is sure; eternal life is God's gift, Romans 6:23.

NOTES:

Peace with God

One of the wonderful benefits of the Gospel is peace of mind and soul. The one who has not believed unto salvation is under bondage because all have sinned and come short of the glory of God. He may not know he is in bondage to Satan, and may even boast of his liberty to do as he pleases, but true freedom is never realised until one is set free from the bondage of sin and is free to do the things that God means for him to do. Freedom from guilt of sin and from the bondage of sin brings one into right relationship with God and brings peace of mind and joy of heart that is unspeakable and full of glory.

Abraham is called the father of the faithful. This was brought about because he believed God and acted according to God's directions. When God had promised that through Abraham's seed all the nations of the earth should be blessed, Abraham simply believed that what God had promised He would bring to pass. In the natural run of things he knew that he would never have seed, but "he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he has promised, he was able also to perform. And therefore it was imputed to him for righteousness" (Romans 4:20-22). God's promise was fulfilled and Isaac was born in Abraham's old age; and through this son's lineage Jesus came to offer Himself as the Saviour of the world.

Justification

To be justified means to be counted as just. The penalty for every sin must be met, but when we exercise faith in the shed blood of Jesus and realise that God set Him to die for our sins, we see every sin atoned for, the Just dying for the guilty. Holy Ghost conviction for sin brings the awareness of the condemnation that rests upon the sinner; and to break into the light of God's Word, which teaches that one has a full and free pardon when he believes on the Lord Jesus Christ, is a most wonderful experience. To be justified before God, to be saved from our sins, and to have the Holy Spirit bearing witness to our hearts that the work is done

be also *in the likeness of his* resurrection:

⁶ Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

⁷ For he that is dead is freed from sin.

⁸ Now if we be dead with Christ, we believe that we shall also live with him:

⁹ Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

¹⁰ For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

¹¹ Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

¹² Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

¹³ Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

¹⁴ For sin shall not have dominion over you: for ye are not under the law, but under grace.

¹⁵ What then? shall we sin, because we are not under the law, but under grace? God forbid.

¹⁶ Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

¹⁷ But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

¹⁸ Being then made free from sin, ye became the servants of righteousness.

¹⁹ I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

²⁰ For when ye were the servants of

brings victory into our life and great joy and praises out of the depths of our soul.

To receive a full pardon for some guilt against the laws of our land would be greatly appreciated; but the wonder is when we realise that our sins were against God, and that, in sending His Son Jesus to pay the penalty for our sins, He furnished a means by which we could be pardoned from everlasting punishment.

Sin Universal

By one man, Adam, sin came into the world, and by one Man, Jesus Christ, we are offered salvation from sin. Adam and Eve sinned in the Garden of Eden by disobeying God, and it is common to the whole human race that "all have sinned, and come short of the glory of God" (Romans 3:23). After Adam and Eve fell into temptation in the Garden of Eden, they could but pass on to future generations the like kind of nature. This, of course, was a fallen, depraved, sinful nature. So it is a fact that we are all sinners by birth, and when we come to the age of accountability this sinful nature leads us also to choose sin.

It is true that all do not follow the same sinful route, but the Bible says, "All have sinned, . . ." That means that in some degree all are guilty and must find forgiveness. Sin is universal but the opportunity for salvation is also universal. "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" (John 3:16).

Sanctification

Sin has a twofold nature. "Sin," in the singular, usually refers to the sin principle or inherited depravity of man. "Sins," plural, refers to the actual transgressions or deeds that are done. The words, "forgive" and "pardon" have to do with the forgiveness of our sins, and the words "cleanse," "purge," "purify," "sanctify," refer to the eradication of the carnal nature, the inbred sin, or the old man.

In this lesson we read in Romans 6:6, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." When we are justified, the old man, the carnal nature, is nailed to the cross. That is a blow, of course, but it doesn't mean he is dead. He is nailed there that "the body of sin," the carnal nature, "might be destroyed." To be destroyed means to be done away with altogether.

The whole tenor of this 6th chapter of Romans, is that we should be free from sin and not live in sin. It refers to living without committing sin and also to being free from the tendency to sin that is brought on by the "old man" before he is destroyed. It teaches us that our holy lives speak of the work of God wrought out in our hearts. Some contend that we can never be free from sin in this world, but to teach that is to do something that God's Word forbids. We read in Romans 6:1, 2: "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"

Water Baptism

By water baptism we testify to the world that we are dead to sin and alive unto Christ. We are buried with Him in baptism and come up out of the water as a testimony to the fact that we rise to walk in newness of life. Before our conversion our old life was under the dominion of the enemy of our souls, Satan, but when we were born again we were given power to go and sin no more. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and

sin, ye were free from righteousness.

²¹ What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

²² But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

²³ For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

he cannot sin, because he is born of God" (I John 3:8, 9).

One should never offer himself as a candidate for water baptism until he is sure he has been born again. Ministers should immerse only those who have passed from death unto life and have God's Spirit bearing witness with their spirit that they are born of God. If a person has been justified before God, he has that witness and is eligible for water baptism and has power to live without committing sin. As he walks in the light of God's Word, the fruit of the Spirit of God will be manifest in his life (Galatians 5:22-24), and he will be led to deeper things. He will soon see that he needs to be sanctified, and baptised with the Holy Ghost. However, he need not wait until he has been sanctified, and baptised with the Holy Ghost, to be baptised in water. Rather, after he is saved he should follow the Lord in baptism at the first opportunity.

Contrast

There is a great difference, in every way, between the saved and the unsaved. If we yield ourselves servants to sin we will reap eternal death as a consequence. If we choose to yield ourselves as servants unto Christ we will reap a life of holiness and joy and in the end everlasting life. To try to save ourselves by our own works or by keeping the Law will but end in failure, but to trust in the merits of the shed Blood of Jesus brings the assurance of salvation. The devil is a hard taskmaster but his pay is sure. The wages of sin is death. God loves His people and showers them with His choicest blessings and in the end they receive the free gift of God, eternal life through Jesus Christ.

Grace for Trials

The Christian is not immune to trials and temptations, but he is able to overcome them by the power of God. Many of the things that are a great trial to the unconverted, the Christian sees as a means that God is using to teach him to trust his Lord. The Christian has access to the Throne of Grace and his prayers ascend continually to the Father. The Holy Spirit teaches him how to pray and even prays through him with groanings that cannot be uttered. When he knows that "tribulation worketh patience" he can see that even in the hard things the glory of God shines through. It is his privilege to say with Job, "Though he slay me, yet will I trust in him"; and with Job he will find that the latter end is better than the beginning.

QUESTIONS

1. How are we justified?
2. How are we to react to and what are we to expect from tribulations?
3. By whom did sin enter the human family? By whom came redemption?
4. Does the saved man continue in his sins?
5. Name two aspects of sin? How is each dealt with through the Atonement?
6. How are we to reckon ourselves concerning sin?
7. Whose servants are we if we are free from sin?
8. Contrast the end of the sinner with that of the child of God.
9. What is the proof of the grace of God in our heart?
10. Whose servants were we before we were saved and delivered from sin?

