It is good to know we are going to heaven when we die. A profound sense of security and peace comes with a sure knowledge that we are right with God should we meet God this very night. But the question arises, what does salvation mean to me right now? This very moment? Does the salvation experience offer any temporal satisfaction and fulfillment in meeting the basic needs of my life on this earth?

Romans chapter 5 is God’s answer to these questions. It will take eternity to unveil precisely what it means for the Lord to save us. Nevertheless, there are some ways the Apostle Paul indicates which meet our present needs. Thus, as we begin our study of Romans 5, let’s follow the outline below:

I. Salvation Solves our Security Problem (vv. 1-2)

II. Salvation Solves our Adversity Problem (vv. 3-5a)

III. Salvation Solves our Identity Problem (vv. 5b-11)

IV. Salvation Solves our Iniquity Problem (vv. 12-21)

Let’s Begin

Every person wants to know others care about them. Salvation fulfills the universal human need to know his or her life matters. God provides security for us through salvation. The Apostle Paul writes, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (vv. 1-2).

First note the peace we have is in the past—“Therefore being justified by faith, we have peace with God...” When the Bible speaks of "peace with God," there are two kinds of peace the Bible mentions. Paul writes concerning the “peace of God” to the Philippian believers; that is, the peace which comes from God (Phil. 4:7).

In our present passage, however, Paul writes of “peace with God,” indicative of a right relationship with God. The term translated “peace” literally means “to join together” and references a cessation of hostility. No longer does sin divide. No longer does sin separate. Instead sin has been removed by the cross of Jesus Christ. We who were enemies of God are now fully reconciled with Him through the Lord Jesus Christ (cp. Eph. 2:14-18). The cross and our faith in the Lord Jesus means the war with God is over!

Salvation gives us security to know the war is over. Christ has come as the “Prince of peace” (cp. John 14:27). The cross settles the security question for us (Col. 1:20).

In addition, Paul reveals the peace we have is in the present tense. We have “access by faith into this grace wherein we stand.” Our “access,” (which means “to bring face to face

Reflection Connection

Have you ever considered that our relationship with God apart from Jesus Christ is nothing short of a war? Do you think people in general think they are at war with God? Explain.
II. Salvation Solves our Adversity Problem  
(vv. 3-5a)

Not only does salvation solve our security problem, but salvation also solves our adversity problem. Paul continues to comfort believers, “And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed...” (vv. 3-5a). One of the perpetual criticisms against the Christian faith is its alleged obsession with the future. In other words, Christianity is so concerned with the future life after death that it loses any relevance to day-to-day affairs.

The Apostle Paul lays this myth to rest—"not only so..."Paul makes sure no one could mistake Christian belief with irrelevance and does so by revealing three dimensions of everyday problems we all face in life.

First, consider the reality dimension of everyday problems. Paul says, “And not only so, but we glory in tribulations also” (v. 3a). The term translated “tribulations” literally means “pressure.” The Bible never suggests the Christian life is easy, a bed of pretty roses upon which to lie in slumber. To the contrary, problems are a part of the everyday grind (cp. Job 5:7; 14:1). In fact, the Bible reveals that some problems come because we are Christians! (1 Thess.1:6). Paul’s life was not easy, “Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness” (2 Cor. 11:24-27).

Even so, the Apostle Paul exhorts us to “rejoice” in those tribulations! No, contrary to what we may expect, Paul wrote no misprint when he encouraged us to rejoice in our sorrows (cp. 2 Cor. 12:9; James 1:2; 1 Pet. 1:6).

Second, note the reason dimension of everyday problems (v. 3b). Paul was persuaded despite tribulations, we may “know that.” The word translated “knowing” carries with it the idea of “knowing by experience.” As we live the Christian life, we gain

**Reflection Connection**

Reflect on your life. Do you have moments of adversity? Does the adversity seem common to all or is the adversity because you are a Christian? Explain.
knowledge through experiencing the difficulty. Our troubles are “working” for us, not against us.

Third, observe the relief dimension of everyday problems. Paul is clear, “patience” is the flower of difficulty’s blossom. The term behind our English word “patience” means “to bear up under and keep going.” Thus, Biblical patience develops in us a “don’t quit” attitude. Furthermore, “proven character” is also consequential to our experiencing everyday difficulty. Hope is never an illusion. Paul writes, “hope maketh not ashamed...” When we experience God at work in our daily adversities, it teaches us that God will meet our needs in the future.

III. Salvation Solves our Identity Problem (vv. 5b-11)

Next, we find the Apostle teaching us that salvation solves our identity crisis. Deep within, every person desires to matter to someone, to know someone cares. We want to know especially if we matter to God. Paul does not fall short in answering our identity problem.

Note his focus on the Holy Spirit, “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” (v. 5). Being the first mention of the Holy Spirit in Romans, Paul proclaims the role the Holy Spirit plays in our lives. The first thing Paul settles for us is this: when the Holy Spirit comes into our lives, so does the love of God. Thus, Paul reveals the process of God’s active love to us and in us.

First, God’s love reaches us. Paul writes, “For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (vv. 6-8). The human heart is built for the love of God. Nothing satisfies the heart quite like love. And, God’s love stoops all the way down to the lowest, desperate sinner. God loves us because love is Who God is! It is because of His greatness not ours that we receive love from Him.

Also, note how unlikely it is to sacrifice our own life to save others, especially if the other is a wicked human being. Imagine yourself sacrificing your own life to save a murderer! The wonder of all is, God sent His only Son to die for all of us while we lived unholy, wicked, and wretched lives. Hear again the Apostle’s words, “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (v. 8). The term “commendeth” means “to put together,” “to show,” or “to exhibit.” God’s love, therefore, was on display. How? There is no ambiguity, “Christ died for us.” These four words wrap up both the Gospel and stand as the solution to our identity problem. God’s love reaches us as sinners; Christ died for us!
Second, God’s love rescues us. Paul continues, “Much more then, being now justified by his blood, we shall be saved from wrath through him” (v. 9). The term translated “much more” is used five times in this chapter. It refers to the abundance in the truth. For example, there is truth to God’s wrath to come (1 Thess. 1:10; Matt. 3:7; Rev. 3:17). Indeed there must be wrath. God is love to the sinner but wrath toward sin. After all, what kind of parent would not hate a snake in a baby’s crib? How does God’s love rescue us? He rescues us by dealing with the sin problem “through Him.” God poured His wrath on His own Son! Being saved means being rescued (cp. John 5:24; Rom. 8:1).

Third, God’s love restores us. Paul writes, “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. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement” (vv. 10-11). God being reconciled to us is not the Apostle’s meaning; instead, we are being reconciled to Him. The word family for which we get “reconciled,” and “reconciliation” has to do with being “changed” or “exchanged.” In other words, God’s wrath toward us is exchanged for God’s favor to us. How does this transaction take place? Paul elsewhere makes it very clear: “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” (2 Cor. 5:19).

IV. Salvation Solves our Iniquity Problem
(vv. 12-21)

The existence of sin and death in the world is a fact. And, just as God has solved our security problem, our adversity problem, and our identity problem, He also solves our iniquity problem. Paul understood this and revealed it to us, “For because of the one man’s disobedience, the many will be made guilty. But because of the one man’s obedience, the many will be made righteous. (For until the law sin was in the world: but sin is not imputed when there is no law. 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. 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)” (vv. 12-15).

The Bible gathers up the entire human race in Adam (cp. 1 Cor. 15:21-22, 45, 47). We can look at Adam in two ways, according to Paul. The first Adam is the head of a doomed humanity. We cannot accept some modern theories which deny Adam’s real existence. In other words, Adam was a real man. The Genesis narrative is fact, not fable. Why? Creation needs to be replaced by evolution to fit secular humanism’s agenda. Yet, Paul specifically identifies Adam as the first man (1 Cor. 15:45).
In addition, Adam was a ruined man. Paul makes plain “sin entered” through the disobedience of this one man Adam (v. 12). Note also, the ‘offense of one’ (v. 15; cp. v. 17-18) refers to the disobedience of Adam in the Garden (cp. Gen. 2-3).

So, not only was Adam a real man and a ruined man, he was also a representative man. What Adam did extended far beyond himself. Adam represented us in the garden. The bitter fruits of Adam’s sin transferred to every human being. Sin passed to us as well as death, “and so death passed upon all men, for that all have sinned” (v. 12c). Additionally, judgment through “condemnation” came our way (vv. 16, 18; cp. Heb. 9:27; Acts 17:31).

The final Adam is head of a delivered humanity. Look at the representative of saved humanity, Jesus Christ. First, we note the opportunity of Jesus Christ. He came into the world in a unique way. While the first Adam was especially created, Jesus was especially born. He was born of a virgin! (Luke 1:34-35). Even more, notice the obedience of Jesus Christ. It is through the “obedience of one” by which we are justified (v. 19). At every point in life, Christ displayed obedience. At all times and in all circumstances, He was obedient unto to death, even the death of the cross (Phil. 2:8).

Finally, through the offer of Jesus Christ, we have justification (v. 18). Jesus says, “I give you a free gift; I remove your sin and place My righteousness on you. It will be as if you have never sinned! What a magnificent offer Christ gives us. Also through His offer comes “grace” (v. 20). The grace “much more” abounds to us. We receive it beyond measure. Indeed the same grace that saves us is the grace that enables us to live for Christ (cp. 2 Cor. 12:9).

Reflection Connection
Since Adam was our representative in the garden, and we are therefore guilty because of him, does it seem unfair of God to hold us guilty for Adam’s mistake? Why or why not?

Golden Greek Nugget
In verse 15, Paul contrasts the “offence” with the gift we have in Jesus Christ. The Greek word means “fall alongside” and suggests a misstep or a stumbling. However, the English does not bring out the fact that it is an intentional, willful misstep. Not only did the first Adam intentionally stumble before God, so do we.

Wrap Up
Our human need is overwhelming. However, the salvation Jesus gives us not only forges our life in heaven when we die, our everyday needs are met through Him. We are secure in Him as He fixes our identity crisis. And, even in adversity, Christ meets our every need. Christ meets our greatest needs, even the need for our iniquity to be forgiven, and our sin purged. Jesus does for us what we cannot do for ourselves.