



**And There is Much More Due to - Trust  
Justification is just the Start of Forever  
The Three Tenses of Salvation  
Romans 5:8-14**

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Romans 5:8–14

**“But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. 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. And not only this, but we**



**also celebrate in God through our Lord Jesus Christ, through whom we have now received the reconciliation.** Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all mankind, because all sinned—for until the Law sin was in the world, but sin is not counted against anyone when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the violation committed by Adam, who is a type of Him who was to come.” (NASB 2020)

Jesus Christ died on the cross for us while we were still His enemies.

That is just as amazing now as it was the first time I heard it.

Think about it though. Ok, so we are justified, declared righteous by God because of Jesus Christ. Now what? Christ died on the cross for His enemies. Now we are His friends. What does this mean beyond today? What we discover is that there is a whole lot more going on here.

Did you know the Bible teaches there are actually three tenses to our salvation. What? Really? Yes. We have been talking about the first tense in detail, justification.

Justification – past tense single point in time. I have been saved.

Because of Jesus we have been declared righteous, justified and that is as a result of the atoning death on the cross of Jesus Christ who has now reconciled us with God.

Yes, that gives us another word, atoning or atonement. That’s simple to say, but the idea of atonement has been a point of contention for many. You see, strong Calvinists, serious Reformed folks, believe in limited atonement. They believe that Jesus Christ did not die for all of us, He only died for the elect. Unlimited atonement, which we adhere to here at Calvary Chapel, is based on a simple fact, that Jesus Christ died for the sins of all human beings.

Isaiah 53:6

“All we like sheep have gone astray; we have turned—every one—to his own way; and **the LORD has laid on him the iniquity of us all.**” (ESV)

All of mankind are sheep and all have gone astray and He died for all of our sin. All. Paul uses the word many to infer all as well in Romans 5:19.

Romans 5:19

“For as through the one man’s disobedience the many were made sinners, so also through the obedience of the One the many will be made righteous.” (NASB 2020)

2 Peter 3:9

“The Lord is not slow about His promise, as some count slowness, but is patient toward you, **not willing for any to perish, but for all to come to repentance.**” (NASB 2020)

In my mind, John is the one who puts the imposing spike into the coffin of limited atonement.

1 John 2:2

“and **He Himself is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.**” (NASB 2020)

Where did he get that? Most likely from John the Baptist.



John 1:29

“The next day he saw Jesus coming to him, and said, **“Behold, the Lamb of God who takes away the sin of the world!”** (NASB 2020)

In addition to the extensive biblical support, unlimited atonement is also based firmly in the attributes of God, especially His omnibenevolence. The Bible affirms that He is all-loving, and since whoever is all-loving must love all, God must love all. (Geisler 2004, 369)

John 3:16

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.” (ESV)

What we here at Calvary Chapel believe is that the death of Jesus Christ on the cross was intended to provide salvation for the whole world whether or not all persons have faith in Christ. Unlimited atonement. About the second tense of salvation, the present tense. That would be sanctification. “Sanctification itself can be defined as: “That gracious and continuous operation of the Holy Spirit by which He purifies the sinner, renews his whole nature in the image of God, and enables him to perform good works.”” (Fruchtenbaum 1983, 9)

We need to be involved in becoming more like Jesus Christ, to be sanctified because first of all, when we as followers of Jesus Christ, commit a sin, we are contradicting God’s holiness. And when we contradict the Lord by committing sin, then we are in conflict with the Lord and with our new nature in the Spirit. Paul will later talk about this when we get to Romans 7. But the conflict is between the sin nature, which is still part of us versus the desires being placed in our hearts by the Holy Spirit for Holy Living.

Sanctification – present tense and continuing day by day. I am becoming more like Jesus Christ; I am being saved. Yes, we are already saved thanks to justification, but in the present tense, we are growing and reflecting the transaction that took place at the past moment in time. Think an ever-increasing manifestation of the fruit of the Spirit in the life of the believer.

Galatians 5:22–26

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also keep in step with the Spirit. Let us not become conceited, provoking one another, envying one another.” (ESV)

As we become more like Jesus Christ, being sanctified on a daily basis, we will move further and further away from tolerating sin in our lives and will not want to live in sin at all. We are still in a fallen world and in sinful bodies so yes, we will sin, but the closer we are to the Lord, the faster we recognize it, deal with it through 1 John 1:9, and return to fellowship with Him in the Spirit.

Later here in Romans, Paul will go after sanctification and provide a how to. We will cover this more then, but I think it is valuable for us to hear what he say about the topic.

Romans 12:1–2

“Therefore I urge you, brothers and sisters, by the mercies of God, to **present your bodies as a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind**, so that you may prove what the will of God is, that which is good and acceptable and perfect.” (NASB 2020)

This brings us to the future tense.



Glorification – future tense, we have our new bodies and the sin nature is history. I will be saved once and for all forever. What does the word actually mean?

The basic meaning of glorification is “the state of perfection.” It points to that future state in Heaven when believers reach a state of perfection. The believer will no longer be subject to the sin nature. The believer will no longer even have the capacity to commit sin. (Fruchtenbaum, The Messianic Bible Study Collection 1983, 29)

This is part and parcel to our blessed hope, the pre-tribulation rapture of the church.

1 Corinthians 15:50–57

“Now I say this, brothers and sisters, that **flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.** Behold, I am telling you a mystery; we will not all sleep, but **we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality.** But when this perishable puts on the imperishable, and this mortal puts on immortality, then will come about the saying that is written: “DEATH HAS BEEN SWALLOWED UP in victory. WHERE, O DEATH, IS YOUR VICTORY? WHERE, O DEATH, IS YOUR STING?” The sting of death is sin, and the power of sin is the Law; but thanks be to God, who gives us the victory through our Lord Jesus Christ.” (NASB 2020)

To be in our glorified bodies means we will be, finally, perfectly holy.

Colossians 1:21–22

“And although you were previously alienated and hostile in attitude, engaged in evil deeds, yet **He has now reconciled you in His body of flesh through death, in order to present you before Him holy and blameless and beyond reproach—**” (NASB 2020)

Think of it, no more sinning, no more stumbling, no more sin. Ever again. And purified as if we never had a sin nature to begin with. WE are talking about becoming perfect. The statement today, nobody is perfect, is a true one with the exception of Jesus Christ. But once the rapture takes place, and we are in our glorified bodies, then we are like Jesus, we are perfect.

Philippians 1:10

“so that you may discover the things that are excellent, that you may be **sincere and blameless for the day of Christ;**” (NASB 2020)

Did you see the word blameless there? That means this as well, the accuser, that would be Satan, will no longer have any grounds to accuse us about anything. No one will be able to accuse us, because we will be perfect because of Jesus Christ.

The bad thing though for many of us is not that we are worried about others blaming us, we are too busy blaming ourselves and finding faults with ourselves. That will also end as well.

1 Thessalonians 5:23

“Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.” (ESV)

Jude 24-25

“Now to **Him who is able to keep you from stumbling, And to present you faultless Before the presence of His glory with exceeding joy, To God our Savior, Who alone is wise, Be glory and majesty, Dominion and power, Both now and forever. Amen.**” (NKJV)



As a follower of Jesus Christ, when you and I are presented by Jesus to the Father, which the scriptures tell us He will indeed do even to the degree that He will sing about us.

Hebrews 2:12

“saying: “I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.”” (NKJV)

He presents us as faultless.

Here is the amazing news, as He looks at us today, He already sees us that way. We struggle with this idea and look forward to our glorification and we should. But consider God’s view of us after we trusted in Christ. John Kleinig writes the following.

*“First of all, he sees as we will be when we are face to face with him together with his Son in the life to come. He regards us already now, provisionally, as perfect people with our resurrected and glorified bodies (Ephesians 1:3). He sees us in glory with Jesus and the angels, pure and holy, without spot or wrinkle or any such blemish. And as he considers us, he is pleased with what he sees, and that makes him very proud of us.*

*Second, he regards our present bodies in that light because he now sees us as hidden in his Son, dressed up, as it were, with him, one flesh with him in his glory (Colossians 3:3, Hebrews 11:16)...God approves of us and is just as pleased with us as he is with Jesus. He therefore says to us and each believer, “You are my beloved son; you are my beloved daughter; I am well pleased with you.”*

*Third, even though our heavenly Father admires us as the beautiful bride of his Son, he does not overlook our sin and gloss over its gravity. He sees our sin much more clearly than we ever do...He does not reject us because we are sinful and unclean; rather, he uses our sin to bring us back to him (Hebrews 12:4-11) and remake us in the image of his Son. He puts our sinful self to death together with Jesus, in order to raise us up as new people together with Jesus. He therefore sees us as sinners whom he pardons and transforms more and more fully, so that we are worthy of eternal life with him.” (Kleinig 2021, 219)*

When we appear before Him in or glorified bodies we will indeed be spotless and pure, holy. And being perfect also means perfect knowledge.

1 Corinthians 13:9–12

“For our knowledge is partial, and our prophecy partial; but when the perfect comes, the partial will pass. When I was a child, I spoke like a child, thought like a child, argued like a child; now that I have become a man, I have finished with childish ways. For **now we see obscurely in a mirror, but then it will be face to face. Now I know partly; then I will know fully, just as God has fully known me.**” (CJB)

Those who believe they have it over you and me intellectually today, once we arrive at the throne, we will consider what we knew now, to be like the memory of a child, childish things. And intellectually, they are no better than children in the eye of what we will know and become in our glorified bodies. Going from using less than 10% of our brain, to 100% all of the time.

Dr. Fruchtenbaum tells us that “what this passage means is that the believer shall know himself fully; he will not surprise himself any more with some of the things he does. He will know himself fully, even as he is already fully known by God who knows everything about him. This passage means that when the believer reaches the state of glorification, the state of perfection, he will have reached the epitome of creature knowledge, the height of what can be known by creatures. But he will never reach the epitome of Creator knowledge.” (Fruchtenbaum, The Messianic Bible Study Collection 1983, 31)



When we are glorified, the body we will be in is a physical body. This means for those who are presently with the Lord, that their spirit will be housed in a new glorified body and our bodies are changed. Paul explains this in 1 Thessalonians 4 in what we know as the pre-tribulation rapture of the church.

1 Thessalonians 4:13–18

“But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, **God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.** Therefore encourage one another with these words.” (ESV)

At the moment we are translated into a glorified body, at that exact moment, everything we have hoped for, is fulfilled. Paul relates all three tenses in Titus.

Titus 2:11–14

“For **the grace of God has appeared (*justification*), bringing salvation for all people, training us (*sanctification*) to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope (*glorification*),** the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.” (ESV)

Also, as this moment begins, all of creation knows what is about to happen. Something that creation is groaning over even today.

Romans 8:19–23

“For the eagerly awaiting **creation waits for the revealing of the sons and daughters of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.** For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only that, but also **we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons and daughters, the redemption of our body.**” (NASB 2020)

When we were justified, the down payment for our glorification was made at that exact moment. This down payment is a guarantee that the one who has purchased our freedom from sin on the cross will indeed complete everything He has promised to do.

Ephesians 1:13–14

“In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, **having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.**” (NKJV)

Philippians 1:6

“And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.” (ESV)

Now as we take another look at our text, we see the power behind what it is Paul is telling us.



Romans 5:8–11

“But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. **Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. 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.** And not only this, but we also celebrate in God through our Lord Jesus Christ, through whom we have now received the reconciliation.” (NASB 2020)

While we were still His enemies, He died for us and made the provision for us to be justified and to be saved from the wrath of God. That encompasses sanctification as well as glorification in that statement as well as the pre-tribulation rapture of the church because we are told, as those who have been justified and are being saved that when we are saved, we are saved from His wrath.

All three tenses being reflected in the text.

We are justified through the blood of Christ and saved from, glorified, also, through the same blood of Jesus Christ. Paul suggests the unbreakable connection between the two by insisting that, as initial salvation is “through his blood,” so final salvation is also “through him.” (Moo 1996, 311)

When Jesus was on the cross and made His final declaration of “it is finished.” He meant it. Everything and I do mean everything was paid in full by His atoning sacrifice on the cross for us.

Pastor Harry Ironside was the pastor of the Moody Church in Chicago and I love his comments on this scripture. Jesus “made atonement for our sins. Even the love of God told out 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 His death.** Now since it is already an accomplished fact I may know for a certainty I “shall be saved by His life.” He says, “Because I live ye shall live also.” It is, of course, His resurrection life that is in view. “Wherefore He is able to save evermore them that come unto God by Him, seeing He ever liveth to make intercession for them” (Heb. 7:25, marginal reading). 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.” (Ironside 1928, 64-65)

All of us as followers of Jesus Christ are longingly looking for Him to finish what He has started in our lives.

Romans 5:11

“And not only this, but we also celebrate in **God through our Lord Jesus Christ, through whom we have now received the reconciliation.**” (NASB 2020)

Yep, another word that we tend to pass over but deep down inside, think it might mean a bit more. And it does. Now we are talking about the Doctrine of Reconciliation. **“The doctrine of reconciliation is properly the work of God for man in which God undertakes to transform man and make possible and actual his eternal fellowship with a holy God.** Two major aspects will be observed. First, provisionally **reconciliation was accomplished once and for all by Christ on the cross with the result that the whole world was potentially reconciled to God.** Second, **reconciliation becomes actual and experiential in the person of believers in Christ who are reconciled to God at the time of their salvation.** It may be seen, therefore, that while reconciliation does not embrace all of the work of Christ, it depends upon it. Its prerequisites are the work of God in Christ in providing redemption and propitiation, on the basis of which man is justified, regenerated, and made a new creature in Christ. (Walvoord 1962, 290-292)



What we have just seen here in Romans 5 is why we needed this reconciliation. It is because of our being sinners incapable of doing anything on our own to reconcile ourselves to God. Remember, last time we discussed that due to Christ and justification, we have peace with God, reconciliation has taken place. Dr. Chafer defines reconciliation for us. “Reconciliation means that someone or something is thoroughly changed and adjusted to something which is a standard, as a watch may be adjusted to a chronometer.” (Chafer 1993, 262)

The death of Jesus Christ on the cross effected reconciliation for man. What Christ did on the cross was “removing the necessity for the punishment of sinners, renders it possible for God to manifest towards them his love. The change is not in man, but, humanly speaking, in God; a change from the purpose to punish to a purpose to pardon and save. There is, so to speak, a reconciliation of God’s justice and of his love effected by Christ’s bearing the penalty in our stead.” (Hodge 1997, 515)

By the death of Christ on its behalf, the whole world is thoroughly changed in its relation to God. But God is never said to be reconciled to man. The world is so altered in its position respecting the holy judgments of God through the cross of Christ that God is not now imputing their sin unto them. The world is thus rendered savable. (Chafer 1993, 262)

What Jesus did on the cross has now made it possible for all of us to be reconciled to God. In light of what it is Jesus did, God is now looking at that completed work and accepts it. God is still just, and now He is able “thereby to justify any sinner who accepts the Savior as his reconciliation.” (Chafer 1993, 263)

God took the initiative, we didn’t. And about justification versus reconciliation.

Justification is essentially a legal term relating to decisions in a court of law, whereas reconciliation is a personal term relating to the restoration of relationships. But Paul’s understanding of God as the justifier of sinners cannot be separated from his understanding of God as reconciler. For Paul God is not the detached judge dispensing judgment, but the lover of sinners desiring reconciliation with them. (Kruse 2012, 238)

Romans 5:12–14

“Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all mankind, because all sinned—for until the Law sin was in the world, but sin is not counted against anyone when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the violation committed by Adam, who is a type of Him who was to come.” (NASB 2020)

Paul here is assuming that you and I are familiar with the creation of the planet as well as the events that took place in Genesis 3. This is because he is using the fall as a teaching point.

One man, and that would be Adam, an actual historical figure. Many today in the church no longer buy the historicity of the Bible or the creation, we do. Adam and Eve are real historical people who had a really bad day and were deceived by Satan. And it was through this one man, that sin entered, invaded would be a better term, the world.

Paul is not saying here either that sin began there in the Garden of Eden. He says it entered into the world there. So, in Genesis 3, who is involved in the conversation, Eve, the Serpent, and Adam. Lucifer was acting out on the sin he had already committed upstairs in his mind.

Isaiah 14:12–14

“How you have fallen from heaven, You star of the morning, son of the dawn! You have been cut down to the earth, You who defeated the nations! But you said in your heart, ‘I will ascend to heaven; I will raise



my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. 'I will ascend above the heights of the clouds; I will make myself like the Most High.'" (NASB 2020)

That is the attitude he brought into the Garden. Already polluted by coveting and the coveting about to turn into lying, deception, and death for billions.

Genesis 3:1–7

"Now the serpent was shrewder than any of the wild animals that the LORD God had made. **He said to the woman, "Is it really true that God said, 'You must not eat from any tree of the orchard'?"** The woman said to the serpent, "We may eat of the fruit from the trees of the orchard; but concerning the fruit of the tree that is in the middle of the orchard God said, 'You must not eat from it, and you must not touch it, or else you will die.' " The serpent said to the woman, "Surely you will not die, for God knows that when you eat from it your eyes will open and you will be like God, knowing good and evil." When the woman saw that the tree produced fruit that was good for food, was attractive to the eye, and was desirable for making one wise, she took some of its fruit and ate it. She also gave some of it to her husband who was with her, and he ate it. Then the eyes of both of them opened, and they knew they were naked; so they sewed fig leaves together and made coverings for themselves." (NET 2nd ed.)

Paul tells us that sin entered. "Sin already existed as a result of Satan's rebellion. This text speaks of sin's inaugural entry into the world of humanity. Sin, therefore, is portrayed as an intruder. It was not a constituent element in the original creation." (Storms 2016, Ro 5:12)

Death came into the world due to sin. Eve taking a bite was the one who brought death to the world. Death was not inevitable for Adam and Eve. We have no idea how long they had been in the Garden when this even took place. The Lord had said indeed that death would be the penalty for sin.

Of course, Lucifer thought it would be an immediate zap and then his perceived biggest rivals would be gone, but that is not what God said.

Genesis 2:16–17

"And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, **for in the day that you eat of it you shall surely die.**" (NKJV)

Recall in 2 Peter 3:8 we are told that a day with the Lord is like a thousand years. Adam and Eve both died within that thousand years.

And we tend to dwell on the physical aspect of death, but death had three aspects to it in Genesis 2. Death spiritually took place at the moment the sin took place. Separation, alienation from God.

Of course, at that moment, physical death began. Those bodily processes that had been designed to continue for ever now had end dates. We see this in what happens with telomeres.

Every time a cell divides the telomeres get shorter, but the important DNA farther inside the chromosome is protected and gets copied. However, once the telomeres become too short, the cell stops dividing because the genetic information further down the chromosome is no longer protected. Telomere shortening is part of what happens as we age. (Bernard, PhD 2026)

The third aspect is the second death. That is the spiritual death continued on into eternity. An eternal separation from God.



The remedy for spiritual death is regeneration or the new birth. The remedy for physical death is the bodily resurrection. There is no remedy for the second death. It is irremedial, irrevocable, and eternal. (Storms 2016, Ro 5:12)

What Adam did though spread to all of his ancestors, that would be us. We have his nature, a sin nature.

Adam and Eve were our biological root. When God entered into His instructions with Adam (Genesis 2:15-17), Adam was representing the entire human race. When Adam and Eve sinned, they did so by representing the entire human race. We become sinners, we are guilty from birth, because Adam, serving as the covenant head of the human race, sinned. But Christ came to change all of that.

1 Corinthians 15:21–22

“For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive.” (NKJV)

What Paul is teaching here is that Adam and his sin ruined the entire human race. Adam is a type of Jesus though; the term many use is that Jesus would be the last Adam who would undo the the results caused by the first Adam. Paul is taking redemption and tying it into two people, Adam and Jesus. The first Adam and the last Adam.

“For those who believe in him, Christ, the last Adam, suffers the penalty of the first Adam’s conduct (5:6–10). Descendants of the last Adam now enjoy a peaceful relationship with God (5:1) and experience “righteousness to eternal life” (5:21 NASB). This eternal life was promised to the first Adam in the garden upon perfect obedience, which did not occur. But this eternal life can now be experienced through identification with the perfect last Adam.” (Beale and Gladd 2020, 192)

Contrary to the view of our culture, which says thanks to evolution we are improving. Sin is only an imperfection that will go away with time. And that would also be why those who do follow Jesus, object to the term, sin. But if sin is only an imperfection that evolution will deal with, then why the history of this world?

Sin and death are not anything that God wanted for His creation. This all took place and came into this world because our representative, Adam, exercised his free will and did what he was told by the Lord not to do. He rebelled against what God said and sin and death are now part of the reality for all of his descendants.

This is why Jesus came and why Jesus went to the cross. He went to deal with our sin problem. We are indeed all sinners.

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives



generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.” (NLT)

### ABC’s of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.

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