

ROMANS

5:6-11



Christ Died in Our Behalf

Part 2:
Present Reconciliation –
Future Salvation

PROLOGUE

Verses 6-11 are the clearest and most abundant testimony to universal justification in Paul's letter to the Romans. You will notice the repeated emphasis on God's action in Christ Jesus taking place before we received the righteousness of God by faith. This emphasis is especially clear in v.6: "*For while we were still being weak, yet at the opportune moment, Christ died in behalf of the ungodly.*" There was no righteousness in us, no godliness that merited God's action on our behalf.

Romans
Chapter 5

Romans

5:6-11



Christ Died
in Our
Behalf

⁶For while we were still being weak, yet at the opportune moment, Christ died in behalf of the ungodly. ⁷For only rarely will someone die in behalf of a righteous person. Indeed, in behalf of the good person someone perhaps is brave enough to die. ⁸But God demonstrates His own love toward us in that while we were still sinners, Christ died in behalf of us. ⁹How much more, then, after being declared righteous now in His blood, will we be saved through Him from the wrath [of God]. ¹⁰For if while being enemies, we were reconciled to God through the death of His Son, how much more, after being reconciled, will we be saved in His life. ¹¹And not only [this], but [we will be saved] while also boasting in God through our Lord Jesus Christ, through whom we now received reconciliation.

Romans

5:6-8



Results of
God's
Righteous
Declaration

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Please note the repeated and enhanced descriptions that Paul uses to make his point, which are seen in two specific ways. First, it is about you and me; which takes us back to 1:18-32 and that we are depicted in a stark, negative way. So in v.6, we are “weak” and “ungodly.” In v. 8, we are clearly identified as “sinners.” These merge into outright hostility with the hatred that is conveyed by “enemies” as we will see in v.10.

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So you've heard and maybe even used the old ditty: "God helps those who help themselves!" What we have just discussed proves that this old saying is a fallacy! Instead, Paul emphasizes that God's love is a *"love that is not the result of any worth in its objects but is self-caused and in its freedom...confers worth upon them"* (Cranfield, *Romans*, 264).

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Then Paul describes a hypothetical example in v.7.

This may seem confusing to us, but to Jewish Christians in Roman it makes perfect sense! This is actually martyrdom terminology which points back to the Maccabean revolt (167-160 B.C.) and the martyrdom of many Jews. Paul uses this for the shock value of: “Christ died in behalf of the ungodly.”

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The second major theme in vv. 6-8 is the contrast between us and Jesus! There is a key word used at the end of all three verses: **ἀποθνῄσκω** – to die! A verb that occurs 111 times in the NT. It stresses the significance of the separation that always comes with divine closure. Thus, our Lord's death is the common theme in these three verses and is the primary element is Paul's proclamation of the Gospel!

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Paul uses a very important preposition with the Greek verb “died” that being: ὑπὲρ – “for” or “in behalf of” when used with a genitive adjective “ungodly” (ἀσεβῶν); which is you and all men!

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Why is this so important?

In this context, “in behalf of” (ὕπέρ) expresses substitutionary atonement, in other words: Our Lord's death is FOR you because it is a death that was suffered IN YOUR place (cf. St. Mark 10:45; Rom. 3:25; 2 Cor. 5:14; Gal. 3:13; and 1 Tim. 2:6)!

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Note that our Lord's death is described in v.6 as being “at the opportune moment...!” This ties together with “in the present momentous time” (3:26) emphasizing an eschatological fulfillment (cf. St. Mark 1:15 and Gal. 4:4). This is all drawn together in v.8 in that God's love is not merely a feeling or disposition. But just the opposite!

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His love springs into action; it is DEMONSTRABLE (God actually exemplifies the exhortation of 1 John 3:18)! And His love has been poured out and remains within your heart through the Holy Spirit (as we discussed last week in 5:5).

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5:9-11



Present
Reconciliation
=
Future
Salvation

⁹How much more, then, after being declared righteous now in His blood, will we be saved through Him from the wrath [of God]. ¹⁰For if while being enemies, we were reconciled to God through the death of His Son, how much more, after being reconciled, will we be saved in His life. ¹¹And not only [this], but [we will be saved] while also boasting in God through our Lord Jesus Christ, through whom we now received reconciliation.

As is clear from the parallelism between 5:9 and 5:10, the reality of justification can also be communicated with the language of reconciliation. The direct correspondence between justification and reconciliation helps us to understand how justification is often proclaimed in Scripture without using the words “righteousness” or “justification” (cf. 2 Cor. 5:16-21).

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So St. Paul's theology of the Christian life can be characterized as the **“now/not yet”** as reflected in v.9. In essence, we are **NOW** righteous in God's sight because of Jesus and His substitutionary atonement! Yet, we are not yet saved, which Paul expressed in a single future passive Greek verb: **σωθησόμεθα (we will be saved)**! Literally, this verb means: *to be delivered out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety).*

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5:9-11



Present
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¹⁰For if while being enemies, we were reconciled to God through the death of His Son, how much more, after being reconciled, will we be saved in His life.

Paul then provides another comparison between man and Jesus in v.10 in two ways.

First, “[F]or if while being enemies...,” remembering that “weak,” “ungodly,” and “sinners” leads into being “enemies!” So we must, then, make a distinction by asking, “Who fired the first shot!” The answer is found in Romans 1:18-32: rebellious man (cf. 1:30 and the term Paul uses “*God-haters*”)! We will discuss this more in-depth next Sunday in 5:12, until then, know this: *hostility from God toward man is justified and an appropriate response of His righteous wrath!*

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¹⁰For if while being enemies, we were reconciled to God through the death of His Son, how much more, after being reconciled, will we be saved in His life.

Paul's second term is the next phrase in v.10:

"... we were reconciled to God through the death of His Son, how much more, after being reconciled, will we be saved in His life."

Reconciled (reconciliation) is the keyword (the Greek verb: *κατηλλάγημεν* - *decisively change, as when two parties reconcile when coming to the same position*). Again, this is God's love in action! You must understand that reconciliation is necessary because of what was just depicted with *"enemies."* Although, reconciliation is NOT just the removal of hostility; it is also a positive giving of "peace" (cf. 5:1).

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¹⁰For if while being enemies, we were reconciled to God through the death of His Son, how much more, after being reconciled, will we be saved in His life.

And, yes, once again, this Greek verb is a **Divine Passive!**

God is the One who does
the reconciling!

By the way, this concept in Hellenistic and other pagan religions was of no significance.

Romans 5:9-11



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Framing Romans 5:1-11 “through our Lord Jesus Christ!” (v.11)

¹¹And not only [this], but [we will be saved] while also boasting in God through our Lord Jesus Christ, through whom we now received reconciliation.

Paul returns to boasting! By doing so, he is turning attention away from self and toward boasting that is properly grounded “in God!” All is connected “*through our Lord Jesus Christ,*” since, after being declared righteous by God, already NOW, we have peace with God (5:1).

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Similarly, “we now received reconciliation” with God! Thus, Paul emphasizes that reconciliation is ours (yours) NOW, even in the midst of all the “pressures” (tribulations; persecutions; sufferings) directed our way!

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¹¹And not only [this], but [we will be saved] while also boasting in God through our Lord Jesus Christ, through whom we now received reconciliation.

So, in closing, our present peace and reconciliation provides the blessed assurance for such hope and hope will not put us to shame on the Day when we will finally and fully be saved from God’s rightful and just eschatological wrath!

Because “...the love of God has been poured out and remains within our hearts through the Holy Spirit, who was given to us” (5:5); “...though our Lord Jesus Christ” (5:1, 11)!

ROMANS
5:12-17



**Next
Week**

Death through Adam

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Life through Jesus Christ

**Part 3:
A Contrast of Epic
Proportions**