

Romans 5:6-10

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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.*

Romans 5:6

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

What Paul is alluding to here when he says, *when we were without strength*, is exactly what we learned in the first three chapters of Romans, that...

^{10b} *There is none righteous, no, not one:*

¹¹ *There is none that understandeth, there is none that seeketh after God.*

¹² *They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*

(Romans 3:10b-12)

Paul is going to speak to this in Galatians, reminding those who are seeking to be justified by the Law that all of humanity has been effectively concluded under sin:

Galatians 3:22

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

At this juncture, no man can claim any personal righteousness as Israel has sufficiently demonstrated that no man can be justified by his own works.

Romans 5:6

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

Christ came into the world at an appointed time, but the stated reason for His coming pertained to the faithful remnant of Israel; He came to lay down His life—not for His enemies, but for His friends, and only those who believed in and obeyed Christ were considered His friends:

John 15:13-14

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

Consider what Peter says in **Acts 10:34-35**:

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

Now consider what Paul says in **1 Timothy 1:15-16**:

15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Prior to Paul, only those who feared God and worked righteousness were accepted by God; yet we see God save the chief of sinners, Saul of Tarsus, and make Him a pattern for today—how that God is offering sinners salvation freely, willing none to perish.

When the fullness of time was come, Jesus came to redeem them that were *under the Law*:

Galatians 4:4-5

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

As we see here in Galatians 4, Jesus came to redeem *Israel* from the Law, as they were the ones God established the Old Covenant with. The result of that ministry to Israel however was the rejection of Christ and His Kingdom by their leaders, and God then, *after* setting Israel aside, revealed and put into effect *by the cross* the dispensation of grace, and we thus receive the adoption of sons; this is that *due time for the ungodly* spoken of here in Romans 5:6.

In other words, the effects of the cross were not immediately put into effect. Just as Israel's New Covenant was purchased by the blood of Christ, and yet will not be fully realized until Christ returns to the earth at the "second coming," the dispensation of God's grace towards sinners was not put into effect immediately after the cross either. It was something put into effect once God dispensed it to the apostle Paul.

Consider **Ephesians 2:14-16**:

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

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby...

God broke down the wall that separated Jew and Gentile, and abolished the Law, that He might make *one new man*, the Body of Christ, and this was accomplished by the cross. Nowhere does the Bible teach that this was accomplished *at* the cross. At the cross, no one knew about the Body of Christ, and no one knew the gospel of the grace of God; this would be later revealed to the apostle Paul. The question then becomes, *when* was that wall between Jew and Gentile broken down? Because that is when Paul says the benefits of the cross that we experience today were put into effect.

There are many effects of the cross that have not been realized. In fact, we see from Colossians 1:20 that all of creation in heaven and earth is going to be reconciled to God by the cross. That has not been fully realized yet.

The point being made here is that Christ, according to prophecy, was not giving Himself for the “ungodly,” but for His friends (this does not mean they did not have sin; “godly” and righteous are two different words); it was only *in due time* that Christ revealed that He also died for His enemies. This truth became known and put into effect through the apostle Paul. Consider **1 Timothy 2:5-7**:

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

Christ being made a ransom *for all* was testified in due time and Paul’s apostleship is tied to that purpose and testimony.

Where it says, *whereunto*, that means *to which, to what, to what end, or, for what purpose*.

Christ gave Himself a ransom for all to be testified in due time for which purpose I am ordained a preacher and and apostle...

Paul was given the dispensation of grace and his apostleship came historically on the heels of Israel's fall. He was the first God dealt with in such a manner (commending his love toward sinners), and was made a pattern for all who would believe today (1 Tim. 1:16).

It is important to take note of words and phrases with *timing elements*. The Bible is a history book and contains a chronology of events, and understanding timing is extremely important to be able to contextualize the scriptures we read. We have discussed previously how not everything in the Bible is the same and can be applied to every audience simultaneously. Thus, understanding the timing of events is of paramount importance for determining where we fit in.

Romans 5:7-8

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.

This statement does not need explanation as much as it does reflection. God *commendeth* His love toward us while we were His enemies. To commend in this context is *to commit something to*, or *to present something to favorable notice*. He committed His love to us by the cross. He presented His love to us by the cross, and He did this when we were active enemies of God.

It is highly unusual that a man would put his life at risk for a “righteous” man. Yet, *maybe* someone would do this—would *dare* to—for a good man. And yet imagine *choosing* to lay your life down for those who hate you, for your worst enemy. That is the nature of what God did in Jesus Christ.

Romans 5:9

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

Romans 5:9 is the first of 5 “much more” statements made by Paul in this chapter, demonstrating that the free gift by Jesus Christ *exceeds* that which was by inheritance through Adam.

What Paul is going to be driving home in this chapter is that now that the blood of Christ has reconciled us when we were enemies, there is much more for us now that we are in the family of God. There are natural benefits that follow our justification and He is going to show how the obedience of One Man Jesus Christ abounds over the disobedience of one man Adam, and how the consequences of that obedience abound over the consequences of Adam’s disobedience.

The Five “Much More’s”

- Saved from wrath (5:9)
- Saved by His life (5:10)
- Grace abounds unto many (5:15)
- Reign in life
- Grace abounds over death unto eternal life (5:20-21)

We will look at these over the next few lessons in turn and discuss what they entail.

Romans 5:8-9

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.*

Much more than Christ dying for us while we were sinners (v8), and being thereby justified unto eternal life by His blood (v9)—much more than *that...* this phrase indicates that which is to follow is separate from the issue of our forgiveness of sins, separate from our justification. Much more than our justification we *shall be saved from wrath through Him*.

This wrath then *cannot* be speaking of eternal damnation in the lake of fire as a consequence of our sins, for that *is* the very issue of our justification, and this is *much more* than that. We have already spoken earlier in this chapter of our judicial peace with God, how that He is not imputing trespasses to us in this life, that He is not judging us with punishment when we fail. Certainly that is included in the thought here, but this goes even beyond that.

In that it says saved *from* wrath, the word *from* indicates *prevention* but also indicates *separation* or *removal*. It indicates removal perhaps even in spatial dimension.

There is a time when God is going to actively judge the entire world in righteousness, pouring out His wrath and indignation upon them that He may rid them of the earth and establish His kingdom. This is God's active wrath against sin. This is what is typically referred to as the "tribulation" (Deut. 4:30), or "great tribulation," (Matt. 24:21), or "Daniel's seventieth week," (Dan. 9:25-27), or the "Time of Jacob's trouble" (Jer. 30:7)—it is the prophesied time of God's judgment upon the sinful world.

God, we have seen, is currently commending His love towards sinners, and so, much more than our legal justification before God, securing us forgiveness and eternal life, is being saved from this future wrath through Jesus Christ.

In that it says, we **shall be** saved from wrath, "*shall be*" has a meaning with two important aspects.

First, *shall* is a modal verb, meaning it is used in conjunction with another verb, in this case *saved*, in order to form a future-tense statement. A modal verb is used in conjunction with a first person pronoun such as "I" or "we." In this case, **We shall be saved...**

Thus, when it says *we shall be*, it is referencing a future event or events. It is "much more" than simply our justification before God, thus it is not speaking of final judgment before God's throne. It then must be the active wrath of God in our earthly lives. This means also that we cannot be partakers of God's wrath when He pours it out upon this earth.

The second aspect to be considered of the term *shall* is that, in legal terminology (and we have seen Romans is a legal document in the courtroom of God), *shall* is an imperative command, meaning whatever is being spoken of is *mandatory*. This terminology is often used in procedures, contracts, and legal statutes.

And so, being delivered from the future wrath of God is something that is *mandatory* based upon the legal mechanics of the gospel and the rights it affords us.

If we have ever wondered why it is that not until the Thessalonian epistles does Paul directly deal with our “catching up” in relation to the day of God’s wrath, it is because we were ignorant of the minutiae detailed in the doctrine given to us in our foundational book, the book of Romans.

Paul did address it—we simply failed to examine this document with the scrutiny and eye of faith that it demands—and he addresses it right here in the text we’re currently discussing.

Romans 5:9 speaks of our being justified by Jesus’s *blood*. Verse 1 says we are justified by faith. Indeed it is by faith in His blood just as Romans 3:25 says:

...Whom God hath set forth to be a propitiation through faith in his blood...

Faith is the mechanism by which God appropriates the payment of Christ’s blood to our account.

Romans 4:25 says Jesus was delivered for our offenses, which inherently deals with His blood, and then says He was *raised* for our justification.

And so His blood and His resurrection both were necessary for our justification before God. Why?

Consider the following verses from **Romans 1**:

¹*Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,*

²*(Which he had promised afore by his prophets in the holy scriptures,)*

³*Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;*

⁴*And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead...*

Jesus was declared to be the Son of God with power *by* the resurrection from the dead; His resurrection proved He was without sin, thus death itself had no right to hold him, and this demonstrated that He was indeed a sacrifice fit to take our place that we might be justified. If He had not risen from the dead, it would have been because He was under the power of death

through sin, and thus would not have been able to rise from the dead and we would remain unjustified before God.

Consider **1 Corinthians 15:12-17**:

¹² Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

¹³ But if there be no resurrection of the dead, then is Christ not risen:

¹⁴ And if Christ be not risen, then is our preaching vain, and your faith is also vain.

¹⁵ Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

¹⁶ For if the dead rise not, then is not Christ raised:

¹⁷ And if Christ be not raised, your faith is vain; ye are yet in your sins.

In order for Jesus to be demonstrated sinless and a fit substitute by which we could be justified before God, He had to be risen from the dead.

Romans 5:10

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.

This is yet another statement that doesn't need so much expounding as it first does reflection. If Jesus's death was able to reconcile us to God when we were His enemies, how much more does God have in store for us now that we've been reconciled? What can now stand in the way of God's love and purpose for us?

Here in verse 10 is the second of the 5 "much more" statements in Romans chapter 5.

We have seen that *much more* than God commending His love towards sinners, now that we've been justified, we'll be saved from wrath in verses 8 and 9. Now in verse 10 we see that, much more than being reconciled when we were enemies, we shall be saved by His life.

Here we begin to have a transition from the positional doctrine of justification to the practical doctrine of sanctification. The transition is not a clean one, in that Romans 5 is going to continue to address justification, but on a corporate level, and will make a contrast between what came through the first man Adam, and what came through the last man Jesus Christ.

The focus is going to shift from our *personal* sins, our *personal* guilt, our *personal* need for salvation—from *sins*, plural, in other words—to the issue of *sin* itself as a reality and law within us, inherited through Adam.

In this chapter Paul is going to begin articulating truths in regards to Adam and Christ that will be a necessary foundation for the renewal of the mind, which is what enables practical sanctification to take place in the life of the believer.

And so, if Christ's death reconciled us to God when we were enemies, *much more*...

Again, our reconciliation to God by Jesus's death is a reality that reflects our *justification* and positional standing. Thus, if something is said to be *much more* than *that*, it must necessarily include something else that is distinguished from our justification—that *excels* our justification. Much more than just being reconciled to God by Jesus's death, we *shall*, again an imperative, be saved by His life.

If it was not *much more* than our reconciliation by Jesus's death, I would say this is simply speaking of being saved by His life in the sense that His resurrection, as we have seen, was necessary for our justification. And yet it does say *much more* here.

This speaks to our future resurrection, which is by the life of Christ and which is certain, but not only this, but also our present life for God in this mortal body. We shall be saved by *His life* in the future when His eternal life results in our resurrection, but also this life is also available now, and can be experienced in the bodies we currently possess.

In this we see that the word "saved" may not *always* be speaking of being forgiven of our sins, receiving Christ's imputed righteousness, and ourselves then being declared righteous—the process we collectively call justification.

The word *saved* may be referring to a further aspect of the gospel's function in the life of the believer, one that is *much more* than the initial justification of sinners. Salvation perhaps from the law of sin and death which is in our members, and from the image of Adam, as we are conformed to the image of the *New Man* Jesus Christ, and ultimately saved from the result of sin—*death*—when we receive glorified bodies in the resurrection.

We see in verse 10 this reference to being saved by Christ's life in addition to justification, and we will see in verse 17 that through the abundance of grace we've received, we shall also *reign in life*. These point toward the life of Christ being lived in us and through us and are a foretaste of the doctrine to come.