

Romans: Verse-by-Verse

Romans 5:9-11

Student Notes

Recap: The greatness of God's love for us. We were "sinners", "ungodly", "enemies" and "powerless" -- a fourfold "ugly" descriptions of the human race that Christ was sent to redeem.

Up to now, Paul has been concentrating on what was -- and what God has done for us through Christ.

- Through Christ, we have been justified.
- Through Christ, we have peace with God.
- Through Christ, we are standing in grace.
- Through Christ, We rejoice in our hope and in our sufferings.

These are all present realities, based upon God's past activity through His Son.

- **More To Come!**

Verses 9 & 10 -- The perfect example of one of the most important themes in the New Testament; "The already and the not yet".

Paul, like the rest of the apostles, sees a remarkable tension between what Christ has already accomplished at his First Coming and what remains to be consummated at His Second Coming.

* Example: I Peter 1:3-5:

"Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, 4 and into an inheritance that can never perish, spoil or fade—kept in heaven for you, 5 who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time."

Peter's tension between two historical moments. God has given us new birth -- but the fullest expression of that new birth won't be seen until "the coming of the salvation that is ready to be revealed in the last time."

- **The Three Tenses Of Salvation:**

We can acknowledge the reality that our salvation has three tenses: past, present, and future.

John Stott:

"[When the brash evangelist [asks] whether we have been saved, it would be just as biblical to say 'No' as 'Yes', although the correct answer would be 'Yes and no.' For yes, we have been saved through Christ from the guilt of our sins and from the judgment of God upon them, but no, we have not yet been delivered from indwelling sin or been given new bodies in the new world."

Salvation does not belong entirely to any one tense. Hence, "I was saved, I am being saved, and I will be saved".

- **Paul's Two Statements of Salvation's Time Tenses:**

Verse 9: "Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!"

1. We shall be saved from God's wrath. God's wrath is a negative thought, but Paul has not shied away from it since the very beginning of Romans. See: Romans 1:18; 2:5; 2:8; 3:5; 4:15

Just as there is a tension between salvation past and current and salvation future -- there is also a tension between God's wrath currently manifested in our world versus the wrath of God that will be revealed in our world: "Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!"

The main point: Believers have already been rescued from God's wrath in the sense that God has turned it away from us by Jesus' sacrifice. We have peace with God; we are standing in his grace.

“The day of God's wrath, when his righteous judgment will be revealed”.
(Romans 2:5)

A tour of the word “wrath” in John's Apocalyptic Letter: Revelation 6:16-17;
11:18; 14:10; 14:19; 15:1; 15:7; 16:1; 16:19; 19:15.

There is a full measure of God's wrath that is to come -- but we will not be
the subjects of that wrath. See: John 5:24:

2. We Have Been Reconciled to God:

Verse 10: “For if, when we were God's enemies, we were reconciled to him
through the death of his Son, how much more, having been reconciled,
shall we be saved through his life!”

Christ's resurrection life; the true current life he has.

Another “tension”: We have already been “saved through Christ's life” We
were raised from the death of our original spiritual condition to the newness
of life. But, we haven't yet experienced the full power of Christ's
resurrection.

The promise of the full measure of resurrection power: 1 John 3:2;
1Corinthians 13:12.

- **The Best Is Yet To Come; More Than a Cliché:**

Paul anticipates that his readers might ask, “How can we be sure of this?”

- The “A Fortiori” Arguments:

“A fortiori” -- from a Latin term meaning, “from [the] stronger”. In the classic
Latin, legal sense: “from the stronger argument”. The idea: “If a particular
fact is true, then one can infer that a second fact is also true.”

Paul's two uses of a theological “a fortiori”: The “How much more”
arguments:

- **Verse 9:** “Since we have now been justified by his blood, how much
more shall we be saved from God's wrath through him!”

We have been justified through Christ's blood -- his full sacrifice of atonement for our sins. What should we anticipate? "How much more shall we be saved from God's wrath through him!"

- **Verse 10:** "For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!"

We have already been reconciled to God -- when we were His enemies. The "how much more" statement: "Having been reconciled, shall we be saved through his life!"

The logic behind all of these "a fortiori" statements: If God has already justified us and reconciled us to Himself - hasn't He already done the most difficult parts our salvation? And if that is true, shouldn't we be able to trust him to complete His work in us? (See: Philippians 1:6)

- Since God has accomplished our justification at cost of Christ's blood, how much more will he save his justified people from his final wrath?
- Since God has reconciled us to himself when we were his enemies, how much more will he finish our salvation now that we are his reconciled friends?
- **Rejoicing, Exulting, and Boasting in God:**

Verse 11: "Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation."

An interesting comparison: What Paul disapproved of in Romans 2:17, he approves in Romans 5:11.

- Romans 2:17: "You call yourself a Jew ... you rely on the law and **brag** about your relationship to God..."
- Romans 5:11 Paul writes: "We also **rejoice** in God through our Lord Jesus Christ..."

Paul uses the exact same nouns and prepositions in both sentences. In the Greek, both statements refer to "boasting". Modern translators frequently

change the verb from “boasting” to “rejoicing” or “exulting” -- but the original uses the same word; “boasting”.

So what is the difference?

For Christians, “boasting” or “exulting” is not a matter of self-interest. We are not boasting about our relationship to God. Just the opposite is true; we are rejoicing in God’s relationship to us!

Whereas the Jews boasted in God as if he were their exclusive property -- giving them a monopoly on God -- believers boast in God’s activities to save them.

So Paul tells us clearly, “We also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.”

Paul started and ended this segment with the same phrase: “We rejoice”.

1. We rejoice in whatever suffering we experience that is directly caused by our relationship to Christ.
2. We rejoice in God -- because He initiated our reconciliation to Him -- and promises to complete what He has begun.