

## ROMANS 5:6-11

<p><b>1. We were ungodly &amp; powerless, yet Christ died for us</b></p> <p>a. Was in God's time</p> <p>b. Was an uncommon, unbelievable love</p> <p><b>2. We were sinners, yet God demonstrated His love for us</b></p> <p>a. By Christ's death</p>	<p><b>H. God's Unbelievable Love (Part 2): The Great Depth of Justification, 5:6-11</b></p> <p>6 For when we were yet without strength, in due time Christ died for the ungodly.</p> <p>7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.</p> <p>8 But God commendeth his love toward us, in that, while we were yet sinners, Christ</p>	<p>died for us.</p> <p>9 Much more then, being now justified by his blood, we shall be saved from wrath through him.</p> <p>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.</p> <p>11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.</p>	<p>b. By justification</p> <p>c. By saving us from wrath</p> <p><b>3. We were enemies, yet God reconciled &amp; saved us</b></p> <p>a. We are reconciled through Christ's death<sup>DSI</sup></p> <p>b. We are saved through Christ's life</p> <p>c. We are given joy through Christ's reconciliation</p>
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### DIVISION III

## FAITH AND JUSTIFICATION: THE WAY FOR THE WORLD TO BE RIGHT WITH GOD, 3:21–5:21

### H. God's Unbelievable Love (Part 2): The Great Depth of Justification, 5:6-11

(5:6-11) **Introduction—Love** (agape): this passage discusses God's unbelievable love. It shows the great depth of justification. The passage also gives one of the clearest definitions of *agape love*. It actually shows the meaning of *agape love*. Agape love goes much farther than *phileo love*. Phileo love is brotherly love, a love that gives itself for a brother. But *agape love* is a new kind of love: it is a godly love, a sacrificial love, a love that gives itself for those without strength (Ro.5:6), for the ungodly (Ro.5:6), for sinners (Ro.5:8), and for enemies (Ro.5:10). (See note—Jn.21:15-17.)

1. We were ungodly and powerless, yet Christ died for us (vv.6-7).
2. We were sinners, yet God demonstrated His love for us (vv.8-9).
3. We were enemies, yet God reconciled and saved us (vv.10-11).

- 1** (5:6-7) **Jesus Christ, Death—Man, State of—God, Love of:** we were ungodly and powerless, yet Christ died for us. God's great love is seen in this unbelievable act.
- a. We were *without strength* (asthenon): weak, worthless, useless, helpless, hopeless, destitute, powerless. We were spiritually worthless, useless, and unable to help ourselves.

**“My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul: (Jb.10:1).**

**“For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed” (Ps.31:10).**

**“O my God, my soul is cast down within me” (Ps.42:6).**

**“I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me” (Ps.69:2).**

**“But as for me, my feet were almost gone; my steps had well-nigh slipped” (Ps.73:2).**

**“When I thought to know this, it was too painful for me” (Ps.73:16).**

**“Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go” (Je.2:25).**

**“But I would not have you to be ignorant, brethren, concerning them which are asleep [dead], that ye sorrow not, even as others which have no hope” (1 Th.4:13).**

**“That at that time ye were without Christ...having no hope, and without God in the world” (Ep.2:12).**

- b. We were *ungodly* (asebon): not like God, different from God, profane, having a different lifestyle than God. God is godly, that is, perfect; man is ungodly, that is, he is not like God; he is imperfect.

**“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them” (Ro.1:28-32).**

**“Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for**

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menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine" (1 Ti.1:9-10).

**"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit" (Jude 17-19).**

c. It was in *due time* (kata kairon) that Christ died for us. It was in God's appointed time: His destined time, appropriate time. Men had to be prepared for Christ before God could send Him into the world. Men had to learn that they were without strength and ungodly, that they needed a Savior. (This was the purpose of the Old Testament and the law, to show men that they were sinful. See outline and note—Ro.4:14-15.)

**"And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mk.1:15).**

**"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Ga.4:4-5).**

**"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (1 Ti.2:5-6).**

**"In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour" (Tit.1:2-3).**

**"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (He.9:26).**

d. Christ died *for* us. The word *for* (huper) means for our benefit, for our sake, in our behalf, in our stead, as our substitute. (See note and DEEPER STUDY # 4—Mk.10:45.)

1) Christ died as our sacrifice.

**"Christ our passover is sacrificed for us" (1 Co.5:7).**

**"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Co.5:15).**

**"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him: (2 Co.5:21).**

**"Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Ep.5:2).**

**"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (He.7:26-27).**

**"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (He.9:13-14).**

**"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (He.9:25-26).**

**"By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (He.10:10).**

**"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God....For by one offering he hath perfected for ever them that are sanctified" (He.10:12, 14).**

**"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pe.2:24).**

2) Christ died as our ransom (see note—Ro.3:24; Ga.3:13-14).

**"Being justified freely by his grace through the redemption that is in Christ Jesus" (Ro.3:24).**

**"In whom we have redemption through his blood, even the forgiveness of sins" (Col.1:14).**

**"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit.2:14).**

**"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (He.9:12).**

**"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pe.1:18-19).**

**"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Re.5:9).**

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3) Christ died as our propitiation (see note—Ro.3:25. See 1 Jn.2:1-2.)

**“Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God” (Ro.3:25).**

**“And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 Jn.2:2).**

**“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins” (1 Jn.4:10).**

e. God’s love is an uncommon and unbelievable love. Think about the illustration given in Scripture. A very small number of people would sacrifice their own lives in order to save others. And very few would sacrifice their lives for a great cause or leader they believe in.

- ⇒ A few will die for a just and upright man (righteous).
- ⇒ Some will even dare to die for a “good” man.

But this is not what Christ did. Christ did not die for the righteous and godly man, nor for the good and pure man. He went well beyond what men do. Christ...

- died for the ungodly, for those who were the very opposite of righteous and good.
- died for those “without strength”: the useless, destitute, worthless, and those without value to society and men.

Christ died for those for whom no man would die, for those who were of no value and of no good. He died for those who were diametrically opposed to God, the very opposite from all that He is. Such is the unbelievable love of God; such is the depth of justification.

**2** (5:8-9) **Jesus Christ, Death—Man, State of—God, Love of:** we were sinners, yet God proved His love to us. The word *commendeth* (sunistemi) means to show, prove, exhibit, demonstrate. It is the present tense: God is always showing and proving His love to us. The word *sinner* (hamartolon) refers to a man who is sinful, the man who sins...

- by disobeying God’s Word and will (see Ro.1:29-31).
- by living selfishly.
- by ignoring God’s commandments.
- by doing his own thing.
- by the lust of the flesh, the lust of the eyes.
- by pursuing the pride of life and the things of the world.

The point is this: it is “*while we were yet sinners*” that God proved His love to us. This is the unbelievable love of God, that He stooped down to save sinners. We would expect Him to save righteous and good men, but it catches us completely off-guard when it is stated that He saves sinners. Such is the unbelievable love of God.

Now note how God proved His love.

a. God proved His love by giving up His only Son to die *for* us. Some earthly fathers would be willing to give up their sons for a “good” man or for a great cause. But how many would be willing to give up their sons for a man who committed treason or for a man who murdered one of the greatest men living? Think of the enormous price God paid in proving His love: He gave up His Son to die for the unworthy and useless, the ungodly and sinful, the wicked and depraved—the worst sinners and outcasts imaginable. Just think what God Himself must have gone through: the feelings, the suffering, the hurt, the pain, and the terrible emotional strain. Just think what is involved in God giving up His Son:

- ⇒ God had to send His Son *out of* the spiritual and eternal world (dimension) *into* the physical and corruptible world (dimension).
- ⇒ God had to humiliate His Son by stripping Him of His eternal glory and insisting that He become clothed with corruptible flesh and die as a man.
- ⇒ God had to watch His Son walk through life being rejected, denied, cursed, abused, arrested, tortured, and murdered. God had to sit back and watch His Son suffer being murdered by the hands of men; He had to sit back when He knew He could reach out and deliver Him.
- ⇒ God had to destine His Son to die upon the cross for the sins of men.
- ⇒ God had to lay all the sins of the world upon His Son and let Him bear them all.
- ⇒ God had to judge His Son as the sinner and condemn Him to death for sin.
- ⇒ God had to turn His back upon Christ in death.
- ⇒ God had to cast His wrath against sin upon Christ.
- ⇒ God has to bear the pain of His Son’s sufferings eternally, for He is eternal and the death of His Son is ever before His face. (Just imagine! It is beyond our comprehension, but the eternal agony is a fact because of the eternal nature of God.)

As stated, God proved His love. He has given up His Son to die for us. We do not deserve it—we never have and we never will—but God loves us with an unbelievable love. Therefore, He has given His Son to die *for* us, as our substitute, in our behalf.

**“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Is.53:5).**

**“I am the good shepherd: the good shepherd giveth his life for the sheep” (Jn.10:11).**

**“Greater love hath no man than this, that a man lay down his life for his friends” (Jn.15:13).**

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“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures” (1 Co.15:3).

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man” (He.2:9).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pe.3:18).

b. God proves His love by justification through the blood of Christ (see notes—Ro.5:1; 3:25 for discussion).

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Ro.5:9).

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven” (Col.1:20).

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (He.9:14).

c. God proves His love by saving us from wrath (see notes and DEEPER STUDY # 1, *God’s Wrath*—Ro.1:18. Also see note, pt.1—Ro.5:1 for discussion.)

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved” (Jn.3:16-17).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn.3:36).

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Ro.6:23).

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Ga.3:13).

**3** (5:10-11) **Reconciliation—Jesus Christ, Death—Man, State of—God, Love of:** we were enemies, yet God has reconciled and saved us. God reconciles and saves us by doing three things.

a. God reconciles us by Christ’s death (see DEEPER STUDY # 1—Ro.5:10 for discussion).

b. God saves us by Christ’s life. “His life” means the life of the *living Lord*. Christ stands before God as our great Intercessor and Mediator. Standing before God, He stands as the Sinless and Righteous Son of God, as the Ideal and Perfect Man. When we believe in Christ, God takes our belief and counts it as righteousness. The Ideal Righteousness of Christ covers us, and God accepts and saves us because we *trust* Christ as the living Lord, as our Intercessor and Mediator before God.

“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Ro.8:34).

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (He.7:25).

“For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Ti.2:5).

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises” (He.8:6).

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (He.9:15).

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (He.9:24).

“And to Jesus the mediator of the new covenant” (He.12:24).

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 Jn.2:1-2.)

c. God gives us joy through the atonement or reconciliation of Christ. A person who receives so much from God is bound to be filled with joy and rejoicing (see note, *Joy*—Ph.1:4 for discussion).

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full” (Jn.15:11).

“Hitherto [before reconciliation] have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” (Jn.16:24).

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” (Ro.14:17).

“Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls” (1 Pe.1:8-9).

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“Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore” (Ps.16:11).

“Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The LORD hath done great things for them” (Ps.126:2).

“Therefore with joy shall ye draw water out of the wells of salvation” (Is.12:3).

“And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Is.35:10).

“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels” (Is.61:10).

### DEEPER STUDY # 1

(5:10) **Reconcile—Reconciliation** (katallasso): to change, to change thoroughly, to exchange, to change from enmity to friendship, to bring together, to restore. The idea is that two persons who should have been together all along are brought together; two persons who had something between them are restored and reunited.

Three points should be noted about reconciliation.

1. The thing that broke the relationship between God and man was sin. Men are said to be enemies of God (Ro.5:10), and the word *enemies* refers back to the sinners and the ungodly (Ro.5:6, 8). The *enemies* of God are the sinners and ungodly of this world. This simply means that every man is an enemy of God, for every man is a sinner and ungodly. This may seem unkind and harsh, but it is exactly what Scripture is saying. The fact is clearly seen by thinking about the matter for a moment.

The sinner cannot be said to be a friend of God's. He is antagonistic toward God, opposing what God stands for. The sinner is...

- rebelling against God
- rejecting God
- cursing God
- ignoring God
- disobeying God
- fighting against God
- denying God
- refusing God

When any of us sin, we work against God and promote evil by word and example.

- ⇒ When the sinner lives for himself, he becomes an enemy of God. Why? Because God does not live for Himself. God gave Himself up in the most supreme way possible: He gave His only Son to die *for* us.
- ⇒ When the sinner lives for the world and worldly things, he becomes an enemy of God. Why? Because he chooses the temporal—that which passes away—over God. He chooses it when God has provided eternal life for him through the death of His Son.

This is the point of God's great love or reconciliation. He did not reconcile and save us when we were righteous and good. He reconciled and saved us when we were enemies, ignoring and rejecting Him. As stated above, it is because we are sinners and enemies that we need to be reconciled.

2. The way men are reconciled to God is by the death of His Son, Jesus Christ. Very simply stated, when a man believes that Jesus Christ died for him...

- God accepts the death of Jesus Christ *for* the death of the man.
- God accepts the sins borne by Christ as the sins committed by the man.
- God accepts the condemnation borne by Christ as the condemnation due to the man.

Therefore, the man is freed from his sins and the punishment due his sins. Christ bore both the sins and the punishment for the man. The man who truly believes that God loves that much—enough to give His only begotten Son—becomes acceptable to God, reconciled forever and ever.

3. God is the One who reconciles, not men. Men do not reconcile themselves to God. They cannot do enough work or enough good to become acceptable to God. Reconciliation is entirely the act of God. God is the One who reaches out to men and reconciles them unto Himself. Men *receive* the reconciliation of God.

“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation” (2 Co.5:18; see vv.19-21).

“...His grace, wherein he hath made us *accepted* in the beloved” (Ep.1:6).

“And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby” (Ep.2:16).

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven” (Col.1:20).

“Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (He.2:17).

“We love him, because he first loved us” (1 Jn.4:19).