

Romans 5:6-11 - More Glorious Benefits Of Our Salvation: Salvation From Wrath And Reconciliation With God

Memory Verse

Romans 12:1-2 NKJV

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. ² And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

Introduction and revision

We continue in Romans chapter 5:1-11 where Paul describes seven wonderful benefits of salvation, for those who have chosen to humble themselves, and so “believe and receive” God’s free gift of justification (forgiveness). We have almost finished covering the first five glorious benefits of our salvation; peace with God, access to God, glorious hope, Christian character, and God’s love within:

The first benefit: Peace with God (v 1)

v 1 We have peace with God through our Lord Jesus Christ: What does this mean? Consider that as unforgiven sinners we were enemies of God—“*For if when 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*” (Romans 5:10 NKJV). Believers are now called friends of God (see James 2:23).

The second benefit: Access to God (v 2a)

v 2 Into this grace in which we stand: The second benefit that believers enjoy is access by faith into God’s grace. Grace is God’s unmerited and undeserved favour. This is the opposite to being under God’s wrath or condemnation; by His grace, God desires to bless us instead instead of punish us. This is God’s attitude towards every believer at all times.

The third benefit: Glorious hope (v 2b)

v 2 Rejoice in hope of the glory of God: So what do we have to look forward to in the future that God expects us to get so excited over and talk about so much?—**The glory of God** revealed in us. We can’t see the amazing transforming work that God is doing inside us. We are a new creation, but the only problem is that we can’t yet see what that new creation looks like. But one day we will, and we will be like Him—what could be better or more glorious than that. Who and what God is making us into is beyond our wildest dreams and expectations.

The fourth benefit: Christian Character (v 3-4)

Tribulations —> Perseverance —> Character —> Hope: This is the “production line” or “factory” that produces Christian character and hope, and it all starts with tribulations. Just like the crops won’t grow without rain, so the Christian won’t grow into the image of Christ without trials. “*And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God*” (Romans 12:2).

The fifth benefit: God's love within (v 5-8)

v 5 **Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit Who was given to us:** What does it *feel* like to have the [agape or unconditional] love of God poured out into our hearts by the Holy Spirit Who was given to us? Joy, contentment, peace that passes understanding, a willingness to forgive, and a beautiful sense of belonging and acceptance. Remember that the fruit of the Spirit is love. Those who put their faith in God will not be disappointed; instead they will *experience* love that is beyond this world, joy that cannot be quenched, and an unshakeable sense of security and belonging because they understand what it means to have been adopted into God's family.

Outline

1. (v 5-8) The fifth benefit: God's love within (continued)
2. (v 9-10) The sixth benefit: Salvation from future wrath
3. (v 11) The seventh benefit: Reconciliation with God

Romans 5:1-11 NKJV

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, ² through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. ³ And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; ⁴ and perseverance, character; and character, hope. ⁵ Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit Who was given to us.

⁶ For when we were still without strength, in due time Christ died for the ungodly. ⁷ For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. ⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. ⁹ Much more then, having now been justified by His blood, we shall be saved from wrath through Him. ¹⁰ For if when 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. ¹¹ And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

The following benefits are a direct result of the believer trusting that their sin debt was paid in full by Jesus when He died on the cross for the sins of the world—God's justice towards them is forever satisfied.

1. The fifth benefit—God's love within (continued)

Romans 5:5-8 NKJV

Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit Who was given to us.

⁶ For when we were still without strength, in due time Christ died for the ungodly. ⁷ For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. ⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

Romans 5:5-8 AMP

Such hope never disappoints or deludes or shames us, for God's love has been poured out in our hearts through the Holy Spirit Who has been given to us.

⁶ While we were yet in weakness [powerless to help ourselves], at the fitting time Christ died for (in behalf of) the ungodly. ⁷ Now it is an extraordinary thing for one to give his life even for an upright man, though perhaps for a noble and loveable and generous benefactor someone might even dare to die. ⁸ But God shows and clearly proves His [own] love for us by the fact that while we were still sinners, Christ (the Messiah, the Anointed One) died for us.

Romans 5:5-8 NLT

And this hope will not lead to disappointment. For we know how dearly God loves us, because he has given us the Holy Spirit to fill our hearts with his love.

⁶ When we were utterly helpless, Christ came at just the right time and died for us sinners. ⁷ Now, most people would not be willing to die for an upright person, though someone might perhaps be willing to die for a person who is especially good. ⁸ But God showed his great love for us by sending Christ to die for us while we were still sinners.

Proof of God's love towards us

v 6 **For when we were still without strength:** As the other Bible versions help explain, **without strength** means that we are “**powerless to help ourselves**” (AMP), and “**utterly helpless**” (NLT). Simply put, it means that humanity is completely unable to help themselves. They are like a car on a bridge being swept away by a flash flood—there is nothing that they can do to save themselves from certain death and destruction.

So to, unforgiven sinners are helpless as they stand before a holy God on judgement day. When the flood of God's judgement comes they will be swept away to the Lake of Fire. They have nothing to say—“*Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God*” (Romans 3:19). Humanity is powerless to save themselves from the righteous wrath of God which comes upon all who have sinned—“*For the wages of sin is death*” (Romans 6:23a). It's very simple, humanity has a sin problem that is humanly impossible to solve, a sin debt that is too great to pay.

“Therefore to genuinely say, “Jesus died for me” you must also say, “I have no strength to save myself. I am ungodly. I am a sinner.” Jesus died to save and transform *these*.” (David Guzik)

“You will say, ‘Oh, I am one of the worst in the world.’ Christ died for the worst in the world. ‘Oh, but I have no power to be better.’ Christ died for those that were without strength. ‘Oh, but my case condemns itself.’ Christ died for those that legally are condemned. ‘Ay, but my case is hopeless.’ Christ died for the hopeless. He is the hope of the hopeless. He is the Savior not of those partly lost, but of the wholly lost.” (Spurgeon)

“If Christ died for the ungodly, *this fact leaves the ungodly no excuse if they do not come to him*, and believe in him unto salvation. Had it been otherwise they might have pleaded, ‘We are not fit to come.’ But you are ungodly, and Christ died for the ungodly, why not for you?” (Spurgeon)

v 6 **In due time Christ died for the ungodly:** **In due time** means at just the right time or at the exact appointed time according to God's plan, Jesus came to earth as a man, lived a perfect life, and then died in our place on the cross.

Galatians 4:4-5 AMP

But when the proper time had fully come, God sent His Son, born of a woman, born subject to [the regulations of] the Law, ⁵ To purchase the freedom of (to ransom, to redeem, to atone for) those who were subject to the Law, that we might be adopted and have sonship conferred upon us [and be recognised as God's sons].

v 6 **In due time:** David Guzik points out that at the point in time when Jesus came, "The world was prepared spiritually, economically, linguistically, politically, philosophically and geographically for the coming of Jesus and the spread of the Gospel." What does he mean? Because of the Roman empire and the Grecian empire before it, there was a common language (Greek), a world wide transport system by road and sea, world peace, and general economic prosperity. These were the perfect conditions for getting the gospel message out quickly to the whole world. Just try to imagine how much harder it would have been, and how much longer it would have taken, if there were wars which made it impossible to enter into certain regions, inter-country barriers which prevented travel, hundreds of different languages to learn, and no roads or shipping routes joining city to city and country to country.

v 6 **In due time:** Jesus died for us at just the right time, not only according to world events and conditions, but also when we needed Him most to die for us—while we were **still sinners**.

v 6 **Christ died for the ungodly:** The word **for** is important here. David Guzik explains:

"Paul mentioned the idea of a substitutionary sacrifice with the word *propitiation* in Romans 3:25. Here, he makes the point again by saying that **Christ died for the ungodly**. The ancient Greek word **for** is the word *huper*, which means "for the sake of, in behalf of, instead of."

Other places where *huper* is used in the New Testament help us to understand this. In John 11:50, we read: *nor do you consider that it is expedient for us that one man should die for [huper] the people*. Galatians 3:13 says, *Christ redeemed us from the curse of the law, having become a curse for [huper] us.*"

v 7 **For scarcely for a righteous (blameless or innocent) man will one die; yet perhaps for a good (kind and loving) man someone would even dare to die:** Some may object and say that it's not so special that Jesus died for fallen humanity, after all, there have been many cases of people giving up their lives for someone else. Soldiers willingly die for their country, most parents would willingly die to save their children from being attacked. However, it is unheard of that a man would die for his enemy—a soldier would never willingly die for the benefit of the opposing army, and the parent would never die for the benefit of the one attacking their child—it just doesn't make sense. *But this is what Jesus did, He died for those who are neither innocent or kind.*

v 8 **But God (the Father) demonstrates His own love toward us, in that while we were still sinners, Christ died for us:** Here we see both the love of God the Father and the love of God the Son for us. God uses this special relationship of a father to his son that we can understand, to describe the relationship between the first and second Persons of the Godhead—God the Father with God the Son.

- *The love of the Father for sinful man:* it doesn't make sense for the Father to send His only Son whom He loves to die for the benefit of those who hate Him. Think of the pain a parent experiences when their child is hurt. Because they love their child, they are very grieved when something happens to them. *The depth of the love that God the Father has for sinful mankind was demonstrated when He was willing to give up His relationship with His Son (Jesus the man), in order to reconcile or reestablish His relationship with humanity.* Again, we were important enough to God the Father that He was willing to give up the relationship that He treasured the most to be in relationship with us. God revealed His heart to us when He asked Abraham to do the same thing that He would do about 1500 years later.

Genesis 22:2 NLT

Take your son, *your only son—yes, Isaac, whom you love so much*—and go to the land of Moriah. Go and sacrifice him as a burnt offering on one of the mountains, which I will show you.”

John 3:16 NKJV

For God *so loved the world that He gave His only begotten Son*, that whoever believes in Him should not perish but have everlasting life.

Paul makes it clear that the Father was more than a unemotional and disengaged spectator to the crucifixion. The Father was intimately involved in the entire process.

2 Corinthians 5:19 AMP

It was God [personally present] in Christ, reconciling and restoring the world to favour with Himself, not counting up and holding against [men] their trespasses [but cancelling them], and committing to us the message of reconciliation (of the restoration to favour).

- *The love of the Son for sinful man:* Not only was the Father willing to make the ultimate sacrifice and give up His only Son for sinful mankind. But Jesus, God the Son, was also willing to make the ultimate sacrifice for those who hated him. He willingly gave His life as a substitute payment for the sins of all mankind.

Luke 23:33 NKJV

And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left. 34 Then Jesus said, “Father, forgive them, for they do not know what they do.”

Philippians 2:5-8 NLT

You must have the same attitude that Christ Jesus had. ⁶ Though He was God, He did not think of equality with God as something to cling to. ⁷ Instead, He gave up His divine privileges; He took the humble position of a slave and was born as a human being. When He appeared in human form, ⁸ He humbled Himself in obedience to God and died a criminal's death on a cross.

Application: How can I really know, apart from feeling it, that God loves me, that my Heavenly Father really is my Daddy or Abba Father? (Romans 5:6-8)

Maybe you didn't have a good father. Maybe you couldn't call your earthly father "daddy". Maybe your earthly father never showed you love. Maybe your earthly father was unfaithful or unkind or uncaring or unconcerned or unresponsive or even absent. For me, my earthly father was abusive and cold. So how can I know that my Heavenly Father is any different from my earthly father? Is there any way I can know for sure that God loves me and that I can trust Him to help me if I ask?

Romans 5:6-8 show us the heart of God towards us. If you believe them to be true, then you will never doubt the love of the Father towards you ever again. When we forget or begin to doubt that God loves us, or for some reason God (for a time) chooses to not let us experience or feel His love in our hearts, we must come back to the truth found in these verses—“But God shows and clearly proves His [own] love for us by the fact that while we were still sinners, Christ (the Messiah, the Anointed One) died for us” (Romans 5:8 AMP). Believers must learn to walk by faith (truth) and not sight (feelings)—“*For we walk by faith, not by sight*” (2 Corinthians 5:7 NKJV).

vs 6-8 **When we were still without strength... ungodly... sinners:** The first two and a half chapters of Romans is Paul telling us that we are like this—weak, ungodly, and sinners (enemies of God). In other words, there is nothing in us worth loving. *It should be clear that all the reasons for God to love us are found in Him, and not in us.*

Let's look at some of the facts that we need to remember and live by:

- God didn't save us because we were strong, rather we were **without strength** (sick, weak, ill, utterly helpless, feeble, unable to help ourselves).

Fact: I don't have to try to be strong for God to love me.

- God didn't save us because we were good people, rather we were **ungodly** (irreverent, impious, profane, sacrilegious, wicked, unholy).

Fact: I don't have to try to be good for God to love me.

- God didn't save us because we were His friends, rather we were **sinners** (sinful), which means we were His enemies.

Fact: If God loved me when I was a sinner (His enemy), then how much more will He love me now I am perfect in His sight and considered His friend.

What's important to recognise here is the unconditional nature of God's agape love towards *all* of mankind. Remember that God only demonstrates His love to those who are ungodly, which means everybody, because all are born with a sin nature, and all have sinned. Why is this so important to recognise? Jon Courson explains:

“Our atonement is based completely on the work of one Man, at one time, in one event when Jesus Christ died two thousand years ago on Calvary. One Man, at one time in one event paid the price totally. Although we know this theoretically, when it truly clicks, when we really understand it, we can *enjoy* our relationship with the Father and celebrate our salvation.”

If I, as a believer, am trying to be good, or trying to be strong, then I am living by works. I am thinking that I must do something or be someone in order for God to love me and bless me. This means that I can never truly rest in my relationship with God. I am always working, always striving, always unsure that I've done enough to earn God's love. I'm always nervous that He'll reject me because of some sin that I've committed. *How good it is to understand that God loves me no matter what, and that nothing I do or don't do will change the way He sees me or feels about me—this is what it means to rest in His love and simply enjoy my relationship with God.* How it must hurt God when so many of His children are doubting the depth of His love for them.

“The work of Jesus on the cross for us is God’s ultimate proof of His love for you. He may give additional proof, but He can give no greater proof. If the cross is the ultimate demonstration of God’s love, it is also the ultimate demonstration of man’s hatred. It also proves that the height of man’s hatred can’t defeat the height of God’s love.” (David Guzik)

“The *demonstration* of God’s love isn’t displayed so much in that Jesus died, but it is seen in whom Jesus died *for*—undeserving sinners and rebels against Him.” (David Guzik)

Paul also prays for the believers that they would come to understand God’s love for them, because until they do, they will never “**be made complete with all the fullness of life and power that comes from God**” (Ephesians 3:19 NLT).

Ephesians 3:14-19 NLT

When I think of all this, I fall to my knees and pray to the Father, ¹⁵ the Creator of everything in heaven and on earth. ¹⁶ I pray that from his glorious, unlimited resources he will empower you with inner strength through his Spirit. ¹⁷ Then Christ will make his home in your hearts as you trust in him. *Your roots will grow down into God’s love and keep you strong.* ¹⁸ And may you have the power to understand, *as all God’s people should*, how wide, how long, how high, and how deep his love is. ¹⁹ May you experience the love of Christ, though it is too great to understand fully. **Then you will be made complete with all the fullness of life and power that comes from God.**

2. The sixth benefit—Salvation from future wrath

Romans 5:9-10 NKJV

Much more then, having now been justified by His blood, we shall be saved from wrath through Him. ¹⁰ For if when 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.

Romans 5:9-10 AMP

Therefore, since we are now justified (acquitted, made righteous, and brought into right relationship with God) by Christ’s blood, how much more [certain is it that] we shall be saved by Him from the indignation and wrath of God.

¹⁰ For if while we were enemies we were reconciled to God through the death of His Son, it is much more [certain], now that we are reconciled, that we shall be saved (daily delivered from sin’s dominion) through His [resurrection] life.

Romans 5:9-10 NLT

And since we have been made right in God’s sight by the blood of Christ, he will certainly save us from God’s condemnation. ¹⁰ For since our friendship with God was restored by the death of his Son while we were still his enemies, we will certainly be saved through the life of his Son.

v 9 **Wrath:** What is this wrath? “*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men*” (Romans 1:18). This wrath is God’s anger against sin.

“Whose wrath? God’s righteous wrath. It is true that we must be saved from the world, the flesh, and the devil but most of all we must be rescued from the righteous wrath of God.” (David Guzik)

v 9 **Much more then, having now been justified by His blood, we shall be saved from wrath:** The logic is simple. If the believer has been **justified** (declared innocent) **by His blood** (the substitutionary death of Jesus on the cross), then they will be **saved from wrath** in the future (they will never experience eternity in the Lake of Fire).

Here is Paul's logical argument:

- *God is a just God, therefore He will never condemn the innocent*
- *All believers are declared innocent (justified) because they have trusted that Jesus paid their sin debt (Jesus died for the sins of all mankind)*
- *Therefore, it follows that no believer will ever be sent to hell in the future*

v 9-10 **Much more then... For if when 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:** The believer can be **much more** or *even more certain* of that fact that he will spend eternity with God in the future, than the fact that he has already been forgiven. Again, the believer is sure and certain of the fact that God has justified him (declared him innocent), but he can be even more certain and more sure of the fact that there will be no punishment waiting for him in the future.

Why can the believer have an even greater degree of certainty? Here's an analogy to help us understand. It's like you watch a weight lifter lift a 100kg weight. You are certain that he can lift 100kg because you have already seen it. But you can be even more (**much more**) certain that the weight lifter can lift 10kg tomorrow, because that is so much easier than lifting 100kg today. If the weightlifter can lift 100kg today, then obviously he can lift 10kg tomorrow.

For God the difficult or 100kg task was "**when we were enemies we were reconciled to God through the death of His Son**". While the easier or 10kg task is that believers will "**be saved from wrath [future judgement] through Him**". Since God was able to perform the *much more difficult task* of reconciling us to Himself **when we were His enemies** by paying the penalty for the sin of all mankind (**the death of His Son**), then how much more certain can the believer be that God will perform the *easier task* of saving him from future wrath, which is a simple legal matter where Jesus defends us before the Father saying, "He has accepted My payment of his sin debt, therefore he can go free."

"**Much more then**" simply describes how obvious it is that God will follow through with the easy things in the future, given that He has already done the *hard* things in the past. It's Paul's way of saying that the believer should have absolutely no doubt that he will spend eternity with God, and not in the Lake of Fire. Again, the believer can enjoy the permanency of his salvation, revelling in the fact that he belongs to God.

"It is a greater work of God to bring men to grace, than, being in the state of grace, to bring them to glory; because sin is far more distant from grace than grace is from glory." (John Trapp)

v 10 **For if when we were enemies we were reconciled to God:** "If God showed such dramatic love to us when **we were enemies**, think of the blessings we will enjoy once we are reconciled to God! If God does this much for His enemies, how much more will He do for His friends!" (David Guzik)

"Not only has the reconciled man confidence that he shall escape God's wrath, but triumphant confidence—joyful hope in God." (Alford)

The importance of the resurrection

v 10 **We shall be saved by His life:** Warren Wiersbe explains why the resurrection of Christ is essential to our salvation: “Paul argued from the lesser to the greater. If God saved us when we were enemies, surely He will keep on saving us now that we are His children. There is a “wrath to come,” but no true believer will experience it (1 Thessalonians 1:9–10; 5:8–10). Paul further argued that if Christ’s *death* accomplished so much for us, how much more will He do for us in His *life* as He intercedes for us in heaven! “Saved by His life” refers to Romans 4:25: “raised again for [on account of] our justification.” Because He lives, we are eternally saved (Hebrews 7:23–25).

A will is of no effect until the death of the one who wrote it. Then an executor takes over and sees to it that the will is obeyed and the inheritance distributed. But suppose the executor is unscrupulous and wants to get the inheritance for himself? He may figure out many devious ways to circumvent the law and steal the inheritance.

Jesus Christ wrote us into His will, and He wrote the will with His blood. “This cup is the new testament in My blood, which is shed for you” (Luke 22:20). He died so that the will would be in force; but then He arose from the dead and returned to heaven that He might enforce the will Himself and distribute the inheritance. Thus, we are “saved by His life.”

3. The seventh benefit—Reconciliation with God

Romans 5:11 NKJV

And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Romans 5:11 AMP

Not only so, but we also rejoice and exultingly glory in God [in His love and perfection] through our Lord Jesus Christ, through Whom we have now received and enjoy [our] reconciliation. [Jeremiah 9:24]

Romans 5:11 NLT

So now we can rejoice in our wonderful new relationship with God because our Lord Jesus Christ has made us friends of God.

v 11 **Received the reconciliation:** Without **reconciliation** or atonement (at-one-ment) we would still be enemies of God and destined for eternity in the Lake of Fire. Christ’s death atoned for our sins (meaning Christ’s death was the required payment for our sins), so now we can be reconciled back to or made right with God. We were enemies of God, but now, because we have been reconciled back to God, we are His friends.

v 11 **through our Lord Jesus Christ... through Whom:** This reconciliation of man and God would not be possible if not for what Jesus did for us. What Jesus did on the cross is mankind’s only hope. Everything goes back to the cross. Without the cross we have no hope.

v 11 **We also rejoice in God:** The believer rejoices in the fact that he is reconciled to God. Why? He has escaped eternal damnation, and is now a child of God. Hallelujah!

Importantly, God wants this for all people. The true believer will want to share this good news with others, wanting them to share in the same joy that can result from being in relationship with God. Second to enjoying our relationship with God, telling others about how God wants them to be reconciled to Himself is our purpose in life. Notice how many times the word **reconcile** is used in the following verses from 1 Corinthians.

1 Corinthians 5:18-21 NKJV

Now all things are of God, who has **reconciled** us to Himself through Jesus Christ, and has given us the ministry of **reconciliation**, ¹⁹ that is, that God was in Christ **reconciling** the world to Himself, not imputing their trespasses to them, and has committed to us the word of **reconciliation**.

²⁰ Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be **reconciled** to God. ²¹ For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

Summary and Conclusion

Here are the seven benefits of our salvation as described in Romans 5:1-11:

1. Peace with God—no longer enemies (v 1)
2. Access to God—we stand in grace (v 2a)
3. Glorious hope—of our future state (v 2b)
4. Christian Character—God uses trials to transform the way we think (v 3-4)
5. God's love within—we experience more of God's love as we grow in character (vs 5-8)
6. Salvation from future wrath—eternal security (vs 9-10)
7. Reconciliation with God—atonement has been made, the price has been paid, so rejoice and share the blessing with others (v 11)

“A review of these seven blessings of justification shows how certain our salvation is in Christ. Totally apart from Law, and purely by grace, we have a salvation that takes care of the past, the present, and the future. Christ died for us; Christ lives for us; Christ is coming for us! Hallelujah, what a Saviour!” (Warren Wiersbe)