



Ironside.

The truth is stated here in its great outlines.

- If a man is going to build a house, the first thing he does is to stake out the ground.
- Romans is like the staking out of the ground; other epistles give details of the structure.
- There is room within the great outline of this epistle for all the features of divine grace that are developed in 2 Corinthians, and in other epistles.

Last week we looked at Romans 5:6-8 (NASB)

6 For while we were still helpless, at the right time Christ died for the ungodly.

- The fact of man's total moral inability is stated here in the gentlest possible terms.
- It is a **bankruptcy of all moral and spiritual inclination toward God** and holiness,
- as well as of **power to be or do good.**
- Yet into a scene of helplessness like this, God sends His Son,—
For what? To die for the “ungodly.” No return or response is demanded: it is absolute grace—for the ungodly. **Newell**

7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

Next, we saw God's love not subjectively or emotionally viewed, but its display pointed out and built on the great objective fact of the death of Christ for us and outside us.

We saw How worthy the wisdom of God is!

- Even the believer who is convinced of his ungodliness is slow to appreciate his **powerlessness**.
- It was good to know that as man all was lost, and
- 1 of 2 things humans must face in their life
 - We must either deal with God's wrath in unbelief,
 - or with His righteousness by faith.

There is then the love of God in us, shed abroad in our hearts by the Holy Spirit;

However, the foundation and demonstration of it is in Christ's death, when we had no strength because we were far from godliness.

This was just the perfect opportunity for grace; and for such Christ died.

We also saw that The Holy Spirit always reasons down from what God is, and this produces a total change in one's soul.

But what of God's love?

- God commends *His* love to us in that supreme sacrifice, that amazing surrender to the cross.
- And for nearly two thousand years it has been distributed in millions of hearts by the Holy Spirit.

8 *But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.*

DEMONSTRATES. It's a verb or action word,
It's in the indicative mode, it's fact
It's Present tense, right now acting
It's Active voice, God is doing the action

While we were STILL SINNERS i.e., ungodly

On Behalf of “preposition”. HUPER in place of us. In our stead.

- We were due punishment for our sins-Christ HUPER(in place of us.)
- We were due death for our sins-Christ HUPER- took our place

9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

Having been justified

Romans 3:28 (NASB)

28 For we maintain that a man is justified by faith apart from works of the Law.

Romans 5:1 (NASB)

1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

Saved

1 Thessalonians 1:10 (NASB)

10 and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come.

1 Thessalonians 5:9 (NASB)

9 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ,

9 Much more then, having now been justified by His

blood, we shall be saved from the wrath of God through

The article “the” appears before “wrath,” (the wrath) pointing out a particular wrath or anger
Him.

Ephesians 5:6 (NASB) 6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

Colossians 3:6 (NASB) 6 For it is because of these things that the wrath of God will come upon the sons of disobedience,

God permitted man to inflict the terrible sufferings of Crucifixion upon His Son. But those sufferings were not “**the cup**” that His Father had given Him to drink. The cup was the cup of Divine wrath against sin, and it involved His being “*cut off out of the land of the living*” under the hand of *Divine judgment*. Romans Verse-by-Verse.

9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

In Chapter 5 there are four “much mores” which it is interesting and profitable to note.

Two are in this first section; Vs. 9 and 10

Two in the second section. Vs. 15 and 17

We have looked at this principle before:

If God has done the harder thing will He not also do the lesser or easier thing?

—God *has* done the harder thing: He *will* do the easier thing. -

He has had Christ die for us while we were “yet sinners”; “much more” will He see that we, being now believers and accounted righteous in view of Christ’s blood, shall be saved from the coming wrath through Him (Christ).

Romans 5:6-8 (NASB)

6 For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

What conclusion is drawn in Vv. 9 from Vs 6-8?

1. Christ dies for me while a sinner
2. Much more now that I have been justified
3. Therefore, I will be saved from the wrath in the future
4. If this “much more” was done for me when I was a sinner, how much more will God do for me now that I’m a family member.
5. The larger includes the lesser.

9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him

Jesus is, as another scripture expresses it, "*our deliverer from the coming wrath*", *1 Thessalonians 1:10 (NASB)10* and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come.

- We shall not be saved from coming wrath merely by the course of events, however blessed those events may be, but by a Person who is pledged in faithfulness to preserve us from every infliction of wrath.
- It lies in the power of that Person to secure for the saints who compose the body of Christ, complete immunity from all that is coming on the world of the ungodly.
- They have been already justified in the power of His blood. His personal interest and power are engaged to secure this.
- He will remove the saints of the assembly from the scene where the wrath will fall, before a seal is opened, or a trumpet sounded, or a bowl poured out.
- But the point here is that it is *Himself* who does it. Such is His tender interest and faithful love, in regard to the justified, that they will be saved *by Him* from wrath.

10 For if while 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.
Let's consider a great blessing of good news which is here presented for us in the epistle and have us know, namely **reconciliation.**

- God would have us know what it is to be reconciled to Him. ***"Being enemies, we have been reconciled to God through the death of his Son"***.
- We have seen already that men did not think it good to have God in their knowledge
- But now we find that there was positive antagonism to God in men. ***"And you, who once were alienated and enemies in mind by wicked works", Colossians 1:21.***

10 For if while we were enemies we were reconciled to

• God through the death of His Son, much more, having
We have been justified from the offences we were guilty of.
been reconciled, we shall be saved by His life.

- But as enemies we have been reconciled.
 - It is in each case something effected by God.
 - Justification clears us from all imputation of guilt, but
 - reconciliation is in regard of the state of enmity and alienation from God which characterized us all by nature.
- Reconciliation is not something produced *by* us, for it contemplates us as "***being enemies***".
- Nor is it effected *in* us, for it is "***through the death of his Son***".
- It is the delight of God to have us suitable to Himself, and in nearness, "***through the death of his Son***".

For though, while being enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Believers are set apart to have a place with God according to the value of the death of Christ, which puts everything on a new footing, and adjusts everything to God's satisfaction.

God has made up the breach -- or removed the distance, to His own satisfaction.

We could only be with God for His pleasure "***through the death of his Son***", in which the whole state of enmity was dealt with, and through which things are on an entirely new footing -- distance, alienation, and unsuitability all removed.

Col. 1:22 (NKJV) 22 in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight--

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.

In verse 10, we translate, "***in His life***": meaning that the believer shares that risen life of Christ; that in the power of that endless life the believer will abide both now and forever:

The word "life" here is zōē, "the life principle." The comparison is with death.

Our Lord said to His disciples, "***Yet a little while, and the world sees Me no more,***" referring to His death; "***but ye see Me: because I live, ye shall live also,***" referring to His life in resurrection power.

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

Paul says. **We exult in God.** What a great change!

Three chapters back, we were sitting in the Divine Judge's court, guilty—our mouths stopped, and all our works rejected!

Now, “through our Lord Jesus Christ”

- we have been justified,
- introduced into grace,
- God's love poured out in our hearts,
- saved from future wrath,
- reconciled to God.

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

We have seen the method God uses in our life experience to bring us to appreciate all these gifts.

- We exult in tribulation,
- We know that tribulation produces perseverance,
- Perseverance results in proven character,
- Proven character gives us an unshakable hope.

Truly this is the climax: we exult in *God!* Higher we cannot go.

In this we do boast through our Lord Jesus Christ.

He has given us the most excellent gifts, but, **better than all, He has given us Himself.**