

## 52. The Book of Romans 5:9-11

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*Paul's Epistle to the Romans*  
A message by Pastor Phil Ballmaier  
(5-15-24)

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In our study in Romans, we are currently in the second major section of the book—a section that runs from 3:21-5:21. This section is dealing with the most important doctrine in the Christian faith—the doctrine of '**Justification**' (salvation).

We are currently in Chapter 5 where Paul presents two categories that pertain to our justification—'**The Blessings of our Justification**'; '**The Basis for our Justification.**'

### **The Blessings of Our Justification—5:1-11**

Now, Paul wants you to know that once you've received Jesus as your Savior and have entered into Him by faith—there are many blessings that become yours by virtue of your relationship with Him. He then goes on to list 8 things in the first 11 verses of chapter 5 that are ours when we have Jesus and have been justified by faith:

1. **Peace with God**-verse 1
2. **Access by Faith into this Grace**-verse 2a
3. **Standing with God**-verse 2a
4. **Rejoice in Hope of the Glory of God**—verse 2b
5. **We Glory in Tribulations**— verses 3-4
6. **The Love of God has Been Poured Out in Our Hearts**—verse 5
7. **Saved from Wrath**—verse 9; **Eternally Secure**—verse 10

We're going to combine into one verses 9 and 10 because they're like 'flip sides' of the same coin—'**Saved from Wrath**' and '**Eternally Secure**':

#### **Romans 5:9–10 (NKJV)**

<sup>9</sup> Much more then, having now been justified by His blood, we shall be saved from wrath through Him. <sup>10</sup> 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 verses 9 and 10, Paul uses an argument which the rabbis called *kal wahomer*, which means "**light and heavy.**"

Today, in legal terms, it's referred to as an "*a fortiori*" argument.

It's arguing from the *greater* to the *lesser*—or in other words, “*If the greater thing is true, then certainly the lesser thing must be true also.*” For example: “*If a person is dead—they won't be running that 5k this weekend.*”

The argument in Romans 5 goes like this:

- “*If God already did the greater—saved us when we were wretched sinners, will He not do the lesser—keep us saved now that we're His children?*”

Or to put it in different terms:

- “*If by His death Jesus could redeem us in the first place, couldn't He hold on to us by His resurrection life and power? If a dead Savior could save us, certainly a living Savior could keep us saved.*”

Paul's whole argument hinges on the phrase “**much more**” in verses 9 and 10.

The wrath of God is coming (eternal judgment) upon the family of Adam (fallen sinners)—but since we have been reconciled to God through the sacrifice of Jesus Christ on Calvary's Cross— we've been redeemed from the family of Adam and adopted into the family of God and therefore ‘**much more**’ we are no longer “*children of wrath*” (Ephesians 2:3) and condemned—but children of God and blessed!

As one commentator put it—

*“As part of His atoning work, Jesus delivered us ‘from the wrath to come’ (1 Thessalonians 1:10; cf. 5:9), because on the cross He took upon Himself the penalty and suffered the wrath that we deserve.”*

**John 3:36 (NKJV)**

<sup>36</sup> “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

**Revelation 14:10-11 (NKJV)**

<sup>10</sup> “he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. <sup>11</sup> “And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.”

**John 18:11 (NKJV)**

<sup>11</sup> So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?”

The cup of God's wrath is *eternal judgment* which Jesus drank for us, and now—

**1 Thessalonians 5:8-11 (NKJV)**

<sup>8</sup> But let us who are of the day be sober, putting on the breastplate of faith and love, and *as* a helmet the hope of salvation. <sup>9</sup> For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, <sup>10</sup> who died for us, that whether we wake or sleep, we should live together with Him. <sup>11</sup> Therefore comfort each other and edify one another, just as you also are doing.

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!



**Romans 8:34 (NKJV)**

<sup>34</sup> Who is he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

**Hebrews 7:23–25 (NKJV)**

<sup>23</sup> Also there were many priests, because they were prevented by death from continuing. <sup>24</sup> But He, because He continues forever, has an unchangeable priesthood. <sup>25</sup> Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

Again, Paul said in Romans 5:10—

**Romans 5:10 (NKJV)**

<sup>10</sup> **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 the Greek, the last part of verse 10 reads—“...**having been reconciled, we shall be being saved by His life.**” You see the reason our salvation remains stable, secure and unaffected by sin is because—after Jesus paid for our sins, He ascended into heaven and sat down at the right hand of God the Father where He now makes intercession for us.

One of the ministries of the priest was to offer the animal sacrifice on the brazen altar of sacrifice (just outside the Temple) for the sins of the people.

And then, the priest would enter the Holy Place of the Temple and intercede for the people (golden altar of incense)—and God would then forgive their sins and give the priest a blessing to give to the people.

Someone has pointed out that, there were no seats in the Temple and that was because—the priest never *sat* because his work was never done.

But Jesus said, “*It is finished*”, died, rose, ascended to the Father’s right hand and sat down (Hebrews 10:12)—signifying that the work of redemption and the problem of sin had been taken care of once and for all. When we sin as Christians, Satan steps forward to accuse us to the Father (as he did with Job)—but Jesus steps forward as our advocate and intercedes for us to the Father:

**1 John 2:1–2 (NKJV)**

<sup>1</sup> My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. <sup>2</sup> And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

For the child of God when we sin, we have an Advocate (attorney for the defense), Jesus Christ, Who stands in our defense to the Father and tells Him not to hold that sin against us—because Jesus has already paid for that sin in full.

This intercession by Jesus on our behalf is going on constantly. Each sin we commit never goes on our record because Jesus wiped it clean at Calvary—and keeps it clean by defending us constantly before the Father in heaven as our Advocate.

That’s why Paul said—“*He is able to save to the uttermost (completely, forever) those who come to God through Him...*” (Hebrews 7:25)

That's what Jesus was referring to when He said in John 14:19—*"Because I live, you will live also."* He was talking about the continual intercession on our behalf He would perform to the Father once He ascended into heaven. The truth of the **eternal security of the Christian** was what Paul was referring to when he said— *"This hope we have as an anchor of the soul, both sure and steadfast."* (Hebrews 6:19)

One author said with regard to Romans 5:10—

*"Paul is here reasoning from the greater to the lesser. It is a greater work of God to bring sinners to grace than to bring saints to glory, because sin is further from grace than grace is from glory."*

To sum up verses 5-10, Paul is saying—*'If God loved us with so great a love before we were saved, when we were still His enemies—how much more does He love us now that we're His children!?'*

One author put it this way—

*"Some might argue that the Bible teaches that God loves the whole world, so why make such a big deal about what Paul is saying here?"*

*The Bible does talk about God loving the whole world (John 3:16). This is a general statement of God's love for all mankind—but it's very different from the kind of love He pours out on His children. Just because a person loves children doesn't mean he loves them the same way he loves his own kids. The same is true with God's love."*

## 8. **We also Rejoice in God**—verse 11

**Romans 5:11 (NKJV)**

**<sup>11</sup> And not only *that*, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.**

At first glance we might be prone to think Paul is repeating what he has already said in verse 2—

**Romans 5:2 (NKJV)**

**<sup>2</sup> through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.**

But in verse 2 the object of our rejoicing is the **"hope of glory"** (our glorification)—and granted, that's a great reason to rejoice! However, in verse 11 the object of our rejoicing is not our *glorification*, as important as that is, but God Himself Who will accomplish it.

To rejoice in God is greater than rejoicing in anything He gives us or has done for us—including *salvation* and our future *glorification*.

We rejoice in the gifts He gives—but the gifts should always be secondary to our rejoicing in the Giver Himself (the difference between the carnal and mature Christian).

**"We have now received the reconciliation." (verse 11)**

W. MacDonald—

*"Reconciliation refers to the establishment of harmony between God and man through the sacrificial work of Jesus, our Savior.*

*The entrance of sin had brought estrangement, alienation, and enmity between man and God. By putting away sin, which had caused the alienation, the Lord Jesus restored those who believe on Him to a state of harmony with God."*

W. Wiersbe—

*“Paul explained how men declared war on God and, because of this, deserved to be condemned eternally. But God did not declare war on man. Instead, He sent His Son as the Peacemaker (Eph. 2:11–18) that men might be reconciled to God.”*

### **Colossians 1:20–22 (NKJV)**

<sup>20</sup> and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. <sup>21</sup> And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled <sup>22</sup> in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight...

The word “reconciled” in verse 21 is the Greek word, *apokatallasso*—which is a very strong form in the Greek to denote—‘a total change from a condition of enmity and wrath with God to one of unity and peace.’ Once you have peace with God through Jesus Christ— you will never come into condemnation:

### **John 5:24 (NKJV)**

<sup>24</sup> “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

### **The Blessings of Our Justification—verses 5:1-11**

#### **The Basis for Our Justification—verses 5:12-21**

Many people consider Romans 5:12–21, to be the most difficult passage in the book—and granted, at first reading it does seem incredibly confusing and complex. One of the reasons this section is so confusing is that as we start with verse 12—it teaches that sin, followed by death, came into the world by Adam.

But you will notice that at the end of verse 12 there is a dash, indicating that the thought breaks off at this point and that Paul inserts what we would call a *parenthesis*. Verses 13 and 14 form that parenthesis—they explain what Paul meant when he said, at the end of verse 12, **“because all sinned.”**

But at the end of verse 14, Paul then throws in *another* parenthesis to elaborate on the parallel between Adam and Christ, which he suggested in verse 14.

This parenthesis (which is actually a parenthesis within a parenthesis), covers verses 15-17. So, it is not until verse 18 that we get the continuation of the thought begun in verse 12—

### **Romans 5:12, 18 (NKJV)**

<sup>12</sup> **Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned...**

<sup>18</sup> **Therefore, as through one man’s offense judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification of life.**

He says the same thing basically in 1 Corinthians 15:21-22—

### **1 Corinthians 15:21–22 (NKJV)**

<sup>21</sup> For since by man *came* death, by Man also *came* the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ all shall be made alive.

One more thing—Romans 5:12-21 serves as a bridge between the first part of the letter and the next three chapters:

- *It is linked with the first part by picking up the subjects of condemnation through Adam and justification through Christ, and by showing that the work of Christ far outweighs in blessing what the work of Adam did in misery and loss.*
- *It is linked with chapters 6–8 by moving from justification to sanctification, and from acts of sin to the sin in human nature.*

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