

# THE ROAD OF THE RIGHTEOUS

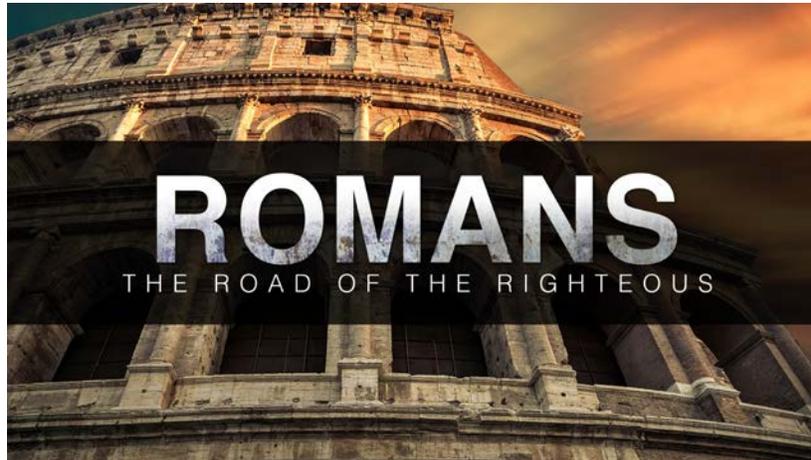
## Expositional Study Of Romans

Romans 5:6-11

Written By

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In 1989, just after Liz and I moved to Stockton so I could give pastoral leadership to Twin Oaks Community Church, a wealthy couple we had known for years called and offered us a unique opportunity. They had purchased tickets on the Royal Caribbean cruise vessel but they couldn't take the trip, so they asked if we'd like to go. Hmmm. Let us think about it. Ok, yes.

Eventually we flew down to Los Angeles to board the beautiful white and blue vessel. Waiting in line for table assignments, the lady looked at us and said, "Oh, you are having all your meals with the Captain on the elevated platform in the dining room." "Huh?" I replied. "We're eating with the Captain?" "Yes," she answered definitively. After a little discussion, we decided we didn't want to do that because it was just too ostentatious, so we gave our seats to the family behind us.

When we headed to our room, it was on the tenth floor, with only one more floor above us. Opening the door, we couldn't believe what we saw. We walked into a full-blown living room, and just beyond this was an eight foot sliding glass door which led to a patio on the back of the ship. Yikes. What a view. And, oh, who could forget the marbled bathroom, soft his and her bathrobes, and the chocolates on our pillows each night.

After eating with the same people for all our meals for almost a week, during one meal the other guests, who were probably all retired and enjoying the fruits of their labors, started talking about their rooms. One lady said, "Well, when I get out of bed, I can stretch my arms out and touch both walls which make up the room." "Do you have a porthole to look out?" another lady asked. "No," the first lady replied, "But it's not that big of a deal because we're never in the room . . . except for sleeping."

At some point in the conversation, these retirees looked at us, a thirty-one and twenty-nine-year-old couple and said, “Tell us. What is your room like?” Within a few minutes, everyone was up in our room, to verify what we told them. They just couldn’t believe it, and neither could we. I knew they were wondering how we afforded this, so I didn’t hesitate to tell them we know a couple who owned the largest helicopter blade manufacturing company in the world. They had purchased tickets we could have never afforded and we were simply enjoying the many benefits of their hard work, sacrifice, and wealth.

Sound theological? It is.

Jesus purchased our salvation at an exorbitant cost no man could ever pay. To those who are spiritually poor he offers eternal forgiveness as a free gift. Have you taken His priceless gift? If so, then you know the benefits of believing. Your slate of sin is wiped clean, you become His child, and you are eternally given a righteous standing in His heavenly courtroom. This is what Paul has disclosed in Romans chapters one through four, but there is so much more. All those extra benefits are showcased on deck ten which is located in Romans chapter 5.

## What Are The Benefits of Believing in Jesus, The Messiah (Rom. 5:1-11)?

By way of review, in the first five verses, Paul excitedly presented four jaw-dropping benefits:

- *Inner Peace Is Yours* (Rom. 5:1). Yes, your inner life has an abiding peace about it because you know your soul is good with God.
- *Introduction And Access Is Yours* (Rom. 5:2). Jesus personally presented you to the Holy Father at the moment of your faith. Wow. Plus, this introduction has led to perpetual access to God.
- *Hope Is Yours* (Rom. 5:2). What hope? The enduring hope that one day you’ll see the resplendent glory of God.
- *Perspective In Trials Is Yours* (Rom. 5:3-5). Now, you understand that God uses the hard things of life to shape and mold the inner man so spiritual maturity can be maximized.

These are wonderful benefits but there are more in verses 6 through 11.

First, I invite you to read the verses in question and then we’ll circle back around and make some exegetical, theological, and practical observations.

<sup>6</sup> For while we were still helpless, at the right time Christ died for the ungodly. <sup>7</sup> For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. <sup>8</sup> But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. <sup>9</sup> Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. <sup>10</sup> 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. <sup>11</sup> And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Can you summarize the benefit these verses speak about? If you’re having trouble, let me help you.

## Assurance Of Salvation Is Yours (Rom. 5:6-11)

Assurance means you can trust you will not lose it, ever. Assurance means there will never come a day when God will say to you, His child, “You know, you’ve had a rough spiritual quarter, so I think I’m severing this relationship until you get your spiritual act together.” No, this assurance is iron-clad. How do I know that? Because it is a benefit of being saved as Paul definitively articulates in these all-important verses. Moving through Paul’s argument here, each point serves to substantiate the premise. Ostensibly, he presents four concepts which validate the fact that you should never question your justification by faith in His courtroom.

*Assurance Is Based On Sacrifice* (Rom. 5:6). No, not just any sacrifice, but THE sacrifice the Father’s justice required to deal with man’s sin problem inherited from Adam. Paul puts it like this with this temporal clause (which is denoted by the temporal adverb “still, yet,” ἔτι):

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

God’s plan to redeem us was no afterthought. On the contrary, it was well-thought out, pre-planned, and strategically guided over a period of thousands of years by God. And why did God have to redeem us? Because we were (and still are) helpless, which is from the Greek adjective *asthenes* (ἀσθενῶν). This unique word was a medical term which referred to people who were so sick they couldn’t help themselves do anything. I’ve seen them in convalescent hospitals. So weak they cannot raise up out of bed, they cannot feed themselves, they cannot go to the bathroom unassisted, they cannot turn themselves in bed and so forth. Logically, this literal meaning became a perfect theological word to describe mankind under the grip of Adamic sin: Man was, and is, spiritually helpless to do anything to save himself.<sup>1</sup>

<sup>1</sup> Walter Bauer, William F. Arndt, and Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick William Danker, 3rd ed. (Chicago: The University of Chicago Press, 2000): 142-143. **ἀσθενής, ἔς** (Pind., Hdt.+; loanw. in rabb.) adj., of that which lacks strength: ‘weak, powerless’.

① **pert. to suffering from a debilitating illness, sick, ill** ἄνθρωπος ἄ. **Ac 4:9**. Subst. ὁ ἄ. *the sick person* (Diod S 1, 34, 4) **Mt 25:43f; Lk 9:2; 10:9; Ac 5:15f**; 1 Cl 59:4 (ἀσβεβείς cod. H); Pol 6:1. W. ἄρρωστος **1 Cor 11:30** (on the connection betw. wrongdoing and disease cp. PMich Inv. 3690, 7–11 [ZPE 4, ’69, 123]).

② **pert. to experiencing some incapacity or limitation, weak**

ⓐ of physical weakness. Opp. ισχυρός (cp. Ael. Aristid. 36 p. 690 D.; Philo, Aet. M. 58) 1 Cl 38:2; cp. Hv 3, 11, 4; ἡ σὰρξ ἄ. *the flesh is weak*, gives up too easily **Mt 26:41; Mk 14:38**; Pol 7:2. ἄ. τῆ σαρκί Hs 9, 1, 2. Of woman (PAmh 141, 16 [restored]; PFlor 58, 14 γυνὴ ἀσθενής; cp. POxy 2713, 8f; EpArist 250) ἀσθενέστερον σκευὸς *weaker vessel*, i.e. sex **1 Pt 3:7**; ἄ. τῷ σώματι *physically weak* (cp. PFlor 382, 41; abs. Tat. 32, 3) 1 Cl 6:2. ἡ παρουσία τοῦ σώματος ἄ. *his personal presence is weak* i.e. unimpressive **2 Cor 10:10** (cp. Demosth. 18, 152, s. FDanker, in: *Persuasive Artistry* [GAKennedy Festschr.] 91, 276). Acc. to many modern scholars, of spirit beings that can do nothing (w. πτωχός) τὰ ἄ. στοιχεῖα *the weak elementary spirits Gal 4:9* (s. στοιχεῖον 2). In imagery of the Christian community: comp., of inferior stones *too weak*, i.e. incapable of standing great strain Hs 9, 8, 4; 6.

ⓑ of relative ineffectiveness, whether external or inward *weak, feeble, ineffectual* ἡμεῖς ἄ. **1 Cor 4:10**; τὰ μέλη ἀσθενέστερα *the weaker, less important members 12:22*. W. φθαρτός the heart viewed as a shrine B 16:7.—τὸ ἀσθενές = ἡ ἀσθένεια (Thu. 2, 61, 2; POxy 71 II, 4 τὸ τῆς φύσεως ἄ.; Jos., Ant. 13, 430) w. τὸ ἀνωφελές **Hb 7:18**; τὸ ἄ. τοῦ θεοῦ *the weakness of God*: even *what is weak* acc. to human standards becomes effective as soon as it comes *fr. God 1 Cor 1:25*.—τὰ ἄ. τοῦ κόσμου *what is weak in* (the eyes of) *the world 1:27*.

ⓒ of the inner life. ὄντων ἡμῶν ἄ. (=ἀμαρτωλῶν vs. 8) *helpless* in a moral sense **Ro 5:6**. Of a weakness in faith, which, through lack of advanced knowledge, considers externals of the greatest importance (cp. Epict. 1, 8, 8 ἀπαιδεύτοις κ. ἀσθενέσι) **1 Cor 8:7, 9f** (WMcGarry, Eccl. Rev. 94, ’37, 609–17). ἐγενόμην τοῖς ἄ. ἄ. *to those who are weak in faith I became as they are 1 Cor 9:22*; ἀντέχεσθαι τῶν ἄ. *take care of the weak 1 Th 5:14*.—*Weak, without influence* συγγένεια 1 Cl 10:2. οἱ ἀσθενέστεροι Dg 10:5 (but here ἄ. could have the mng. *economically weak, poor,*

What does it mean to be spiritually helpless? It means . . .

- Our best religious work is of no value to God.
- Our best moral effort is found wanting.
- Our most sacrificial monetary gifts won't garner His favor.
- Our motives always taint our outer actions, be what they may.
- We love sin, more than we love God.
- We love darkness, more than we love spiritual light. In fact, we resist the light. More precisely, we call the spiritual and moral light, darkness and the darkness, light.
- We are spiritually blind.
- We are spiritually dead to the things of God (Eph. 2:1-3), and find we can't quite grasp spiritual teaching (1 Cor. 2:13-16).
- We cannot live for one hour without doing or thinking something sinful.
- We are, by nature, deceitful (Isa. 30:9).
- We are given to corruption (Isa. 1:4).
- We pervert God's ways and God's teachings (Acts 13:10).
- We find pleasure in evil conduct (Prov. 10:23).
- We are rebellious by nature (Jer. 6:28).
- We have corrupt minds (1 Tim. 6:5).
- We are slaves to depraved living (2 Pet. 2:19).
- We erroneously think our religious observances will secure God's favor in eternity (Matt. 23).

Need I go on? Paul's point should be well-taken: Man was, and is, spiritually ill-equipped and incapable of securing divine forgiveness for his sinful status. It was, and is, beyond him . . . always.

Enter God and His love for us. At the right time in human history, God finalized His redemptive plan for helpless sinners by sending His only Son to be THE sacrifice for our sin. Several biblical texts support this intriguing point:

<sup>4</sup> But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, <sup>5</sup> to redeem those who were under the law, so that we might receive adoption as sons (Gal. 4).

Regarding this text, Dieter Lührmann's analysis in his exegetical commentary is most helpful:

[4:4] In speaking of "when the fullness of time had come," Paul stays for the time being with the terminology of the laws of inheritance: the "fullness of the time" (KJV) corresponds to the "date set by the father" in v. 2, when the period of minority is over. Intended here is the time of the change from the one world to the other—which Paul calls revelation in 1:12, 16; 3:23—the end of the age of the law and the opening of the age of faith in the Christ event. Thus it is a question of a break

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as pap, e.g. UPZ 17, 23; BGU 1815, 6; 1843, 14; 1863, 10; PHib 113, 17; PThéad 20, 15 τὰς ἀσθενεστέρων κόμας; s. ἀσθενέω 3).—ERiggenbach, StKr 66, 1893, 649–78; MRauer, D. 'Schwachen' in Korinth u. Rom nach den Pls-briefen 1923.—B. 298. New Docs 4, 132–34. DELG s.v. σθένος.

between ages, not a fulfillment in the sense of a logical culmination. For Paul, Christ is the end of the law (cf. Rom. 10:4), not the fulfillment of history.<sup>2</sup>

Christ was, therefore, born at the right time in chronological history (Paul employs the word *chronos* here in Galatians 4, τὸ πλήρωμα τοῦ χρόνου).

Another divinely inspired text worth considering is in Hebrews 9:

<sup>26</sup> Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself (Heb. 9).

Christ was born to be the sacrifice of sin at the “consummation of the ages,” or the final focal point of redemptive history . . . not the end of time, which will not come until later, eschatologically speaking (Matt. 24-25; Rev. 19). Or, to look at it prophetically, Daniel had prophesied the exact coming of the Christ in chapter 9, verses 24 through 27. He was, in fact, “cut off” or murdered at the exact point in space/time history the Father had predicted.

Hence, at Calvary all of God’s redemptive work, salvific typologies (Abraham offering Isaac, Joseph as the type of Christ, etc.), legislation for animal sacrifices and so forth found their fulfillment and termination in the perfect sacrifice of the perfect Son of God, Jesus. Of this magnificent plan to save sinners, Peter even goes so far as to say, “*For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you*” (1 Pet. 1:20).

Do you understand the importance of this teaching of Paul? Salvation, justification by faith is totally God’s plan. It’s certainly not mine, nor is it yours. Salvation of sinners was on Him because we couldn’t do anything about our sinful status. So, as Paul teaches, at the right time in history when it was readily apparent that man couldn’t save himself by 1,400 years of having the Torah, or by appeasing the so-called Sumerian, Babylonian, Grecian, Roman gods, along with a plethora of other religious systems man devised, God looked down from heaven and said, “It’s time, Son, for you to go on your mission to bear man’s sin and die as His substitute so my justice is settled, thereby allowing them the opportunity to approach me by faith alone.” What love, wouldn’t you agree?

So, at the right time, no make that the perfect time, Jesus did what the Father required, “[He] died for the ungodly.” Who is this? This is all of us. This is all mankind which is born under the imputed and inherited sin of Adam (Rom. 5:12-21). Concerning Christ’s substitutionary death (2 Cor. 5:14-21; Gal. 3:13), Barnhouse offers this flash of insight, “. . . we understand that the death of Christ was the payment by the love of God to the justice of God, and this payment was satisfaction to God for the sins of men.”<sup>3</sup> Well-spoken. Amazing, isn’t it? At Calvary Jesus overcame our spiritual helplessness and our spiritual ungodliness because His death pleased the Father and accomplished God’s redemptive program. The author of Hebrews understood this spiritual reality and wrote these instructive words:

<sup>11</sup> But when Christ appeared as a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; <sup>12</sup> and not through the blood of goats and calves, but

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<sup>2</sup> Dieter Lührmann, *A Continental Commentary: Galatians* (Minneapolis, MN: Fortress Press, 1992), 80.

<sup>3</sup> Donald Grey Barnhouse, *Romans*, vol. II (Chicago: Eerdmans Publishing, 1982), 170.

through His own blood, He entered the holy place once for all, having obtained eternal redemption. <sup>13</sup> For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, <sup>14</sup> how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? (Hebrews 9).

The import of all of this should not be missed by those who claim to be saved: *An intricate and divine plan to redeem repentant sinners, which was so lovingly and carefully orchestrated over thousands of years, could not ever be annulled by one who was saved by that plan.* You might need to read that sentence one more time. This time let it sink deep into the soil of your life. The salvation God secured for you cannot be severed by you, ever. His love, which prompted the plan, would never let that happen.

And speaking about God's love, that's an excellent segue into Paul's second point about the reasons why a believer's salvation is a sure thing in God's mind.

*Assurance Is Based On Divine Love* (Rom. 5:7-9). Here Paul presents a hypothetical situation we can all relate to in order to help us understand the logical ramification to the redemptive work of Jesus on the cross:

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

Paul says, I will give it to you that it is possible to conceive of a few people being desirous of to die a substitutionary death for a righteous man, or a man who follows religious rules and regulations to the tee. Beyond this, he states he can even imagine a scenario where a person would be willing to die for a person who is just the epitome of goodness.

However, either way, man's love of self-sacrifice is, by definition, limited. Consider Captain Florent A. Groberg's heroic actions which led the President to confer the Medal of Honor upon him.

Captain Florent A. Groberg distinguished himself by acts of gallantry and intrepidity at the risk of his life above and beyond the call of duty while serving as a Personal Security Detachment Commander for Task Force Mountain Warrior, 4th Infantry Brigade Combat Team, 4th Infantry Division, during combat operations against an armed enemy in Asadbad, Kunar Province, Afghanistan on August 8, 2012. On that day, Captain Groberg was leading a dismounted movement consisting of several senior leaders to include two brigade commanders, two battalion commanders, two command sergeants major, and an Afghanistan National Army brigade commander. As they approached the Provincial Governor's compound, Captain Groberg observed an individual walking close to the formation. When the individual made an abrupt turn towards the formation, he noticed an abnormal bulge underneath the individual's clothing. Selflessly placing himself in front of one of the brigade commanders, Captain Groberg rushed forward, using his body to push the suspect away from the formation. Simultaneously, he ordered another member of the security detail to assist with removing the suspect. At this time, Captain Groberg confirmed the bulge was a suicide vest and with complete disregard for his life, Captain Groberg again with

the assistance of the other member of the security detail, physically pushed the suicide bomber away from the formation. Upon falling, the suicide bomber detonated his explosive vest outside the perimeter of the formation, killing four members of the formation and wounding numerous others. The blast from the first suicide bomber caused the suicide vest of a previously unnoticed second suicide bomber to detonate prematurely with minimal impact on the formation. Captain Groberg's immediate actions to push the first suicide bomber away from the formation significantly minimized the impact of the coordinated suicide bombers' attack on the formation, saving the lives of his comrades and several senior leaders.<sup>4</sup>

As brave and selfless as Captain Groberg's actions were, do you think you would find him quickly jumping on a suicide bomber to save, say, the likes of Abu Bakr al-Baghdadi, the leader of Isis in Syria? Probably not because he is our avowed ruthless and bloodthirsty enemy.

How is God's love so vastly different than man's? Good question.

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

The adversative sentence shows us the difference in bold, breath-taking relief. God demonstrates His love toward us. The present active indicative, "demonstrates," *synistemi* (Συνίστημι), underscores that God's love is *perpetually* on display for all to see (and the active nature stresses that God is the one doing the showcasing), even to those who think He is just a God of capricious wrath from their faulty reading of the Old Testament.

On the contrary, God is a God of justice, holiness, and love and that love is clearly seen in the fact that He did the unthinkable. He, without any prompting from us, or any good in us, sent His *only* Son, the Christ, to die for our sin. Tell me, would you send *any* of your sons to die for an evil person like Abu Bakr al-Baghdadi, let alone your only son? But that is the wonder of God's love for His fallen creatures. He asked His Son to come to earth and bear all our sin through His perfect life and perfect sacrifice. Did you get that? Jesus died for everyone, including Mr. Baghdadi and all the rest of us who are born under the dominion of sin. Shocking, isn't it? Comforting, too, because it shows that He must have really loved us to do this. Despite our vile wickedness, despite the fact we originally shook our fist in His face and went our own way, despite the fact we are morally helpless sinners, He loved us and His love moved Him to take the initiative to redeem us through the sacrifice to end all sacrifices.

The wonder of God's love toward sinners moved Charles Wesley to write that memorable, touching tune *And Can It Be* to commemorate his conversion in 1738:

I And can it be that I should gain  
An int'rest in the Savior's blood?  
Died He for me, who caused His pain?  
For me, who Him to death pursued?  
Amazing love! how can it be  
That Thou, my God, should die for me?

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<sup>4</sup>"Five Recent Medal of Honor Recipients," *Military.com*, accessed September 13, 2018, <https://www.military.com/veterans-day/5-recent-medal-of-honor-recipients.html>

*Refrain:*

Amazing love! how can it be  
That Thou, my God, should die for me!

2 'Tis mystery all! Th'Immortal dies!  
Who can explore His strange design?  
In vain the firstborn seraph tries  
To sound the depths of love divine!  
'Tis mercy all! let earth adore,  
Let angel minds inquire no more. [Refrain]

3 He left His Father's throne above,  
So free, so infinite His grace;  
Emptied Himself of all but love,  
And bled for Adam's helpless race;  
'Tis mercy all, immense and free;  
For, O my God, it found out me. [Refrain]

4 Long my imprisoned spirit lay  
Fast bound in sin and nature's night;  
Thine eye diffused a quick'ning ray,  
I woke, the dungeon flamed with light;  
My chains fell off, my heart was free;  
I rose, went forth and followed Thee. [Refrain]

5 No condemnation now I dread;  
Jesus, and all in Him is mine!  
Alive in Him, my living Head,  
And clothed in righteousness divine,  
Bold I approach th'eternal throne,  
And claim the crown, through Christ my own. [Refrain]<sup>5</sup>

In light of this expression of divine love, I just have to ask a logical question: *Do you really think God will allow His love to be poured out in vain into your life when it is received, by faith?* I didn't think so. Since God's love paid the penalty for your sin when you were hostile to Him, I'd dare say His love can certainly keep you secure now that you are His child justified by faith. Rest in that and stop worrying whether you are in or out. Worry about this is of the Devil. Once God's love floods into your soul it never dries up but continues to crash over the rocks and crevices of your new spiritual life.

A third reason your salvation is a done deal in God's heaven is presented in the next part of Paul's argument:

*Assurance Is Based On Divine Deliverance* (Rom. 5:9). Remember, Paul has been saying in the first four chapters that the believer, who is justified by faith, will escape God's wrath against sin.

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<sup>5</sup>Charles Wesley, *And Can It Be*.

Like a skilled teacher who knows the value of repetition, he drives this point home one more time just in case you forgot it:

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

Being “justified by His blood” is a concept we’ve encountered before (Rom. 3:24, 28; 4:2; 5:1), and it is directly wedded to the death of Christ. This is denoted by the prepositional phrase, “by His blood,” which is a dative of either means or manner. The aorist tense of the verb to be justified stresses how this justification is a past, completed act for those who come to God by means of faith in the person and work of Jesus, the Christ.

What is the effect of this cause other than being declared righteous in God’s courtroom? The answer is given in the second clause: “*we shall be saved from the wrath of God through Him.*” The preposition *dia* (διά) here is absolutely key to our deliverance from God’s coming wrath against sin and sinners. He promises to deliver those from what’s coming only if they come, by faith, through, or by means of, their relationship to Jesus.

God’s wrath is coming to unrepentant sinners. Warnings are everywhere in the Bible.

<sup>10</sup> Enter the rock and hide in the dust From the terror of the LORD and from the splendor of His majesty. <sup>11</sup> The proud look of man will be abased And the loftiness of man will be humbled, And the LORD alone will be exalted in that day. <sup>12</sup> For the LORD of hosts will have a day of reckoning Against everyone who is proud and lofty And against everyone who is lifted up, That he may be abased. <sup>13</sup> And it will be against all the cedars of Lebanon that are lofty and lifted up, Against all the oaks of Bashan, <sup>14</sup> Against all the lofty mountains, Against all the hills that are lifted up, <sup>15</sup> Against every high tower, Against every fortified wall, <sup>16</sup> Against all the ships of Tarshish And against all the beautiful craft. <sup>17</sup> The pride of man will be humbled And the loftiness of men will be abased; And the LORD alone will be exalted in that day, <sup>18</sup> But the idols will completely vanish (Isaiah 2).

Jude, the Lord’s brother, gave an inspired warning at the end of his small letter. Concerning the fate of all those who dare teach unsound, false doctrine, Jude bellowed:

<sup>14</sup> It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones, <sup>15</sup> to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”

The day of God’s wrath is coming, but those who know Christ as their Savior will not experience any form of His wrath, be it wrath in hell (Luke 16) or wrath which will be unleashed in the seven-year tribulation (Rev. 6-19).

For those who still choose, for whatever reasons, to reject Jesus, know you’ve been duly warned. Today is the day of salvation.

For those who are saved, I have one question in relation to the teaching of this verse: *Do you honestly think God will fail to keep His promise to deliver you from His wrath because of some sin you may*

*commit as a saint?* Would you, no make that, could you as a father tell a wayward daughter she was not suddenly not your child? I didn't think so. Even if you articulate it, it would not logically change the genetic relationship. Likewise, your adoption as a son or daughter of Christ (Rom. 8), guarantees your place in His family. It also guarantees you that His promise of deliverance from His impending wrath is a sure thing.

Have you thanked Him lately for given you this level of assurance? A fourth and final facet which validates the sure footing of a Christian's new status in Jesus is spelled out in the last two verses.

*Assurance Is Based On Divine Reconciliation* (Rom. 5:10-11). Who says a Christian should use logic? Paul dripped with logical reasoning, and so should we. You see his logical expertise on display in these verses:

<sup>10</sup> 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.

You can't help but appreciate this line of Pauline reasoning. Since our faith in power of the substitutionary death of Jesus for our sin caused us, as outright enemies of God, to be reconciled to Him, we are perpetually saved by means of (*en* with the dative, ἐν τῇ ζωῇ αὐτοῦ), His continued life, or existence. Let me restate this: Because Jesus rose from the grave and lives forevermore, we can never lose the reconciliation He provides because He always there to safeguard it.

As you might guess, this leads to another pointed and pragmatic question for believers: *Do you honestly think that the Lord who has paid dearly to cause you to be reconciled to the Holy Trinity will permit something in your life to make you irreconcilable? Really?* He who loved us enough to pursue us when we were enemies is able to keep the relationship eternally intact because He is, well, eternally alive ("Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them," Heb. 7:25). Comforting.

What should all of this redemptive assurance Paul has presented logically lead to? Good question. Paul gives us the sought after answer in the last verse:

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

Mature Christian faith always lives within the boundaries of this powerful verse. Mature Christian faith is one which can't help but exult in what God has done to bring redemption. What does exult mean?

- It means you don't hesitate to thank Him occasionally for what He has done for you.
- It means you are overtaken sometimes with the words of chorus or an old hymn because it takes you back to the roots of your salvation. This, of course, moves you to give Him praise.

If it has been awhile since you exulted in God's redemption of your soul, I think it would be wise to say thank you right now.