

Session #16: “JUSTIFIED BY HIS BLOOD”— *Romans 5:6-11*

Monday 7:30pm, H 106 (1st floor, High School--foot of stairs, behind the gym, by doughnut/vending machine area),

Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell # 714 425 9221; email - philtwente@att.net

For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column under “Site Map”

Note: Reference has been made in the following notes to commentaries on Romans by Pastor Chuck Smith, David Hocking and William Newell.

Questions:

- What does “in due time” –v. 6, mean to you?
- How are you declared righteous, - “by means of _____”?
- Do you believe that your Christianity is a “bloody” religion? How important is that to you?
- How would you define/describe “the wrath of God”? – v. 9b
- Are all unbelievers, enemies of God? (without strength, v.6; sinners, v. 8; enemies of God, v 10)

THE PRINCIPLES OF THE RIGHTEOUSNESS OF GOD - Romans 1:18-8:39

Principle #1 - CONDEMNATION - 1:18-3:20

Principle #2 - JUSTIFICATION - 3:21-5:21

1A. DEPENDENT UPON THE WORK OF JESUS CHRIST (alone!)- 3:21-31

2A. DESCRIBED IN THE LIFE OF ABRAHAM - 4:1-15

3A. DECLARED IN THE REWARDS OF OUR SALVATION - 5:1-11

Note: A simple outline on justification

(1) The source is God, not man - *Rom. 8:33*

(2) The reason is God’s grace, not our merit or worthiness - *Rom. 3:24*

(3) The means is faith, not our works - *Rom. 3:28*

(4) The price is the blood of Jesus Christ, not our performance - *Rom. 5:9*

(5) The results are “*peace with God*” (*Rom. 5:1*) and “*saved from wrath*” (*Rom. 5:9*)

The price is the blood of Jesus Christ, not our performance - *Rom. 5:9*

1B. A RIGHT RELATIONSHIP WITH GOD - 1-5

“peace with God”

- 2B. A WONDERFUL REDEMPTION - 6-11 - “saved from wrath”

*Rom 5:6 a For when we were still **without strength, in due time** Christ died for the ungodly.*

1C. The Realization of our spiritual condition - “*without strength*” - Greek: *asthenon* - noun used 21 times; verb used 42 times – *astheneo* - NIV - “*powerless*” NASB - “*helpless*” -Cf. *Matthew 26:41* (In the Garden) - cf. *John 11:1* (sick) - Lazarus; *Acts 9:37* Dorcas (sick) - cf. *Romans 4:19* (weak); *8:3* (weak); and *James 5:14* (sick) - without cure and without hope! No way anyone can/could save themselves! You’ve seen all the doctors and there is no hope!

*Rom 5:6 b **in due time** Christ **died for** (on behalf of) **the ungodly**.*

2C. The Recognition of God’s timing - “*in due time*” - * - NIV - “*at just the right time*”

Also NASB - cf. *Galatians 4:4* Greek: *kata kairon* “*died for* (Greek: *huper*) *the ungodly*” – (Which Greek word is translated “for” here?) cf. *Matt. 20:28*(substitution) and *1 Tim. 2:6* (sufficiency) - “*a ransom for* (anti--in place of, substitute) *the many*” and “*a ransom for* (huper—on behalf of) *all*” (His death was sufficient for all! All were propitiated, paid for, but not all believe!!). cf. *1 Jn. 2:2* - **We can accurately tell anyone, that “Christ died for you!! His payment was sufficient for all!!!**

Rom 5:7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.

Rom 5:8 **But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.**

3C. **The Reason for His death** - 7-8

“His own love toward us” - John 3:16; 1 John 4:9-10; “demonstrates” - (Greek: - *sunistesi* - “to **stand with**” - present tense - continues doing so

Rom 5:9 **Much more then, having now been justified (declared righteous) by (by means of) His blood,**

4C. **The Result of His blood** - 9a

“Much more then, having now been justified by His blood”; “having been justified” “by” - Greek: *en* - by means of - cf. **1 Peter 1:18-19**

we shall be saved from (the) wrath through Him.

5C. **The Rescue from wrath** - 9b – (See Jonathan Edward’s notes below - **)

“we shall be saved from (Greek: *the*) wrath” - cf. **Rom. 1:18; Eph. 5:5; Col. 3:5-6; Rev. 14:10, 19; 1 Thess. 1:10; Heb. 10:31;**

“saved” - forms of word used 356 times; 127 times in NT **Mark 16:16; Luke 18:24-27; John 3:17; John 3:36 10:9; Acts 2:21; 4:12; 16:31; Rom. 8:24; 9:27; 10:1,9,13; 11:26; 1 Cor. 1:18; Eph. 2:5, 8; Titus 3:5** (Saved from sin, death and hell)

Rom 5:10 **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 (by means of) His life.**

6C. **Our Reconciliation to God** – 10 (Back to – Adam & Eve before the fall- justified by His blood, saved by His life!)

1D. **Our problem** - “we were enemies” - v. 6 - “without strength - v. 8 - “sinners” - cf. **Col. 1:20-22**

2D. **His part** - “through the death of His Son” - Cf. **2 Cor. 5:18-20; Eph. 2:14-16**

3D. **His promise** - “we shall be saved”

4D. **His provision** - “by His life (His resurrection)” - Greek: *en* - by means of

Rom 5:11 **And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.**

7C. **Our Rejoicing in God** – 11 - “and not only that, BUT...” Greek: *alla* (We come from salvation from wrath to rejoicing in God!)

1D. The **person** Who makes it possible “through our Lord Jesus Christ”

2D. The present **possession** that fills us with joy “by (Greek: *dia*) Whom **we have NOW received the reconciliation**” - Greek: *ten katallagen* – reconciliation

* **“IN DUE TIME”! (Rom. 5:6) Notes from Sir Robert Anderson – The Coming Prince--**

The Julian date of that 10th Nisan (We call it “Palm Sunday”) was Sunday the 6th April, A.D. 32. What then was the length of the period intervening between the issuing of the decree to rebuild Jerusalem and the public advent of “Messiah the Prince,” – between the 14th March, B.C. 445, and the 6th April, A.D. 32? THE INTERVAL CONTAINED EXACTLY AND TO THE VERY DAY 173, 880 DAYS, OR SEVEN TIMES SIXTY-NINE PROPHETIC YEARS OF 360 DAYS, the first sixty-nine weeks of Gabriel’s prophecy- **Daniel 9:25.**

The 1st Nisan in the twentieth year of Artaxerxes (the edict to rebuild Jerusalem-**Nehemiah 2:1**) was 14th March, B. C. 445. The 10th Nisan in Passion Week (Christ’s entry into Jerusalem- **Matthew 21; Mark 11; Luke 19:28-40; John 12:12-19**) was 6th April, A. D. 32. The intervening period was 476 years and 24 days (the days being reckoned inclusively, as required by the language of the prophecy, and in accordance with the Jewish practice).

But 476 x 365= 173, 740 days; Add (14 March to 6th April, *both* inclusive) 24 days; Add for leap years 116 days
Equals a total of 173,880 days!

And 69 weeks of prophetic years of 360 days (or 69 x 7 x 360) 173, 880 days.

It may be well to offer here two explanatory remarks. First; in reckoning years from B. C. to A. D., one year must always be omitted; for it is obvious, ex. gr., that from B. C. 1 to A. D. 1 was not *two* years, but one year. B. C. 1 ought to be described as B. C. 0, and it is so reckoned by astronomers, who would describe the historical date B. C. 445, as 444. And secondly, the Julian year is 11m. 10 46s., or about the 129th part of a day, longer than the mean solar year. The Julian calendar, therefore, contains three leap years too many in four centuries, an error which had amounted to eleven days in A. D. 1752 when our English calendar was corrected by declaring the 3rd September to be the 14th September, and by introducing the Gregorian reform which reckons three secular years out of four as common years; ex. gr., 1700, 1800 and 1900 are common years, and 2000 is a leap

year. "Old Christmas day" is still marked in our calendars, and observed in some localities, on the 6th January; and to this day the calendar remains uncorrected in Russia. (See Appendix 4, p. 306 note 8.) **Galatians 4:4**

Rom. 5:9b - we shall be saved from (the) wrath through Him.

**** - NOTES FROM JONATHAN EDWARDS FAMOUS SERMON – SINNERS IN THE HANDS OF AN ANGRY GOD**

There are the black clouds of God's wrath now hanging directly over your heads, full of the dreadful storm, and big with thunder; and were it not for the restraining hand of God, it would immediately burst forth upon you. The **sovereign**¹ pleasure of God for the present stays his rough wind; otherwise it would come with fury, and your destruction would come like a whirlwind, and you would be like the chaff of the summer threshing floor².

The wrath of God is like great waters that are dammed for the present; they increase more and more, and rise higher and higher, till an outlet is given, and the longer the stream is stopped, the more rapid and mighty is its course, when once it is let loose. 'Tis true, that judgment against your evil works has not been executed hitherto; the floods of God's vengeance have been withheld; but your guilt in the meantime is constantly increasing, and you are every day **treasuring up**³ more wrath; the waters are continually rising and waxing more and more mighty; and there is nothing but the mere pleasure of God that holds the waters back that are unwilling to be stopped, and press hard to go forward; if God should only withdraw his hand from the floodgate, it would immediately fly open, and the fiery floods of the fierceness and wrath of God would rush forth with inconceivable fury, and would come upon you with omnipotent power; and if your strength were ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure it. The bow of God's wrath is bent, and the arrow made ready on the string, and Justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood.

Thus **all you that never passed under a great change of heart, by the mighty power of the Spirit of God upon your souls; all that were never born again, and made new creatures, and raised from being dead in sin, to a state of new, and before altogether unexperienced light and life (however you may have reformed your life in many things, and may have had religious affections**⁴**, and may keep up a form of religion in your families and closets**⁵**, and in the house of God, and may be strict in it), you are thus in the hands of an angry God;** 'tis nothing but his mere pleasure that keeps you from being this moment swallowed up in everlasting destruction.

However unconvinced you may now be of the truth of what you hear, by and by you will be fully convinced of it. Those that are gone from being in the **like**⁶ circumstances with you, see that it was so with them; for destruction came suddenly upon most of them, when they expected nothing of it, and while they were saying, "Peace and safety": now they see, that those things that they depended on for peace and safety, were nothing but thin air and empty shadows.

The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect, over the fire, **abhors**⁷ you, and is dreadfully **provoked**⁸; his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times so **abominable**⁹ in his eyes as the most hateful venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince; and yet 'tis nothing but his hand that holds you from falling into the fire every moment; 'tis to be **ascribed**¹⁰ to nothing else, that you did not go to hell the last night; that you was suffered to awake again in this world, after you closed your eyes to sleep: and there is no other reason to be given why you have not dropped into hell since you arose in the morning, but that God's hand has held you up; there is no other reason to be given why you **han't**¹¹ not gone to hell since you have sat here in the house of God, provoking his pure eyes by your sinful wicked manner of attending his solemn worship: yea, there is nothing else that is to be given as a reason why you do not this very moment drop down into hell.

O sinner! Consider the fearful danger you are in: 'tis a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God, whose wrath is provoked and incensed as much against you as against many of the damned in hell; you hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to

singe it, and burn it **asunder**¹²; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to **induce**¹³ God to spare you one moment.

Heb. 10:31; 12:29

**It's Your blood that cleanses me, It's Your blood that gives me life
It's Your blood that took my place, In redeeming sacrifice
And washes me whiter than the snow, Than the snow
My Jesus, God's precious sacrifice. 2X**