

# ROMANS

## CHAPTER 5:1-11

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FROM VERSE 1 TO 11, INCLUSIVE, THE APOSTLE DEDUCES SOME OF THE MORE OBVIOUS AND CONSOLATORY INFERENCES FROM THE DOCTRINE OF GRATUITOUS JUSTIFICATION. FROM [THE 12TH VERSE](#) TO THE END, HE ILLUSTRATES HIS GREAT PRINCIPLE OF THE IMPUTATION OF RIGHTEOUSNESS, OR THE REGARDING AND TREATING THE MANY AS RIGHTEOUS, ON ACCOUNT OF THE RIGHTEOUSNESS OF ONE MAN, CHRIST JESUS, BY A REFERENCE TO THE FALL OF ALL MEN IN ADAM.

### ROMANS 5:1-11.

### ANALYSIS

THE first consequence of justification by faith is, that we have peace with God, ver. 1. The second, that we have not only a sense of his present favor, but assurance of future glory, ver. 2. The third, that our afflictions, instead of being inconsistent with the divine favor, are made directly conducive to the confirmation of our hope; the Holy Spirit bearing witness to the fact that we are the objects of the love of God, verses 3-5. The fourth, the certainty of the final salvation of all believers. This is argued from the freeness and greatness of the divine love; its freeness being manifested in its exercise towards the unworthy: and its greatness, in the gift of the Son of God, verses 6-10. Salvation is not merely a future though certain good, it is a present and abundant joy, verse 11.

### COMMENTARY

VERSE 1. *Therefore, being justified by faith, we have peace with God*; that is, we are reconciled to God. We are no longer the objects of God's displeasure, his favor having been propitiated by the death of his Son, ver. 10. As a consequence of this reconciliation, we have conscious peace with God, that is, we have neither any longer the present upbraidings of an unappeased conscience, nor the dread of divine vengeance. Both these ideas are included in the peace here spoken of. The latter, however, is altogether the more prominent. The phrase *ειρηνην ειρηνην εχομεν προς τον Θεον*, *we have peace in regard to God*, properly means, God is at peace with us, his *οργη* (wrath) towards us is removed. It expresses, as Philippi says, "not a state of mind, but a relation to God." It is that relation which arises from the expiation of sin, and consequently justification. We are no longer his enemies, in the objective sense of the term (see ver. 10), but are the objects of his favor. The whole context still treats of reconciliation and propitiation, of the removal of the wrath of God by the death of his Son, and not of inward sanctification. It is true that the immediate and certain effect of God's reconciliation to us is our reconciliation to him. If he is at peace with us, we have inward peace. Conscience is only the reflection of his countenance, the echo, often feeble and indistinct, often terribly clear and unmistakable, of his judgment; and therefore subjective peace uniformly attends faith

in the love of God, or assurance of our justification. Although, therefore, the primary idea of the apostle is, that God is at peace with us, it is nevertheless true that inward tranquility of mind is the fruit of justification by faith. It is peculiarly an evangelical doctrine, that pious affections are the fruit of this reconciliation to God, and not the cause of it. Paul says this peace is the result of justification by faith. He who relies on his works for justification, can have no peace. He can neither remove the displeasure of God, nor quiet the apprehension of punishment. Peace is not the result of mere gratuitous forgiveness, but of justification, of a reconciliation founded upon atonement. The enlightened conscience is never satisfied until it sees that God can be just in justifying the ungodly; that sin has been punished, the justice of God satisfied, his law honored and vindicated. It is when he thus sees justice and mercy embracing each other, that the believer has that peace which passes all understanding; that sweet quiet of the soul in which deep humility, in view of personal unworthiness, is mingled with the warmest gratitude to that Savior by whose blood God's justice has been satisfied, and conscience appeased. Hence Paul says we have this peace *through our Lord Jesus Christ*. It is not through ourselves in any way, neither by our own merit, nor our own efforts. It is all of grace. It is all through Jesus Christ. And this the justified soul is ever anxious to acknowledge. "*Pacem habemus*. Singulis justitiae fidei fructus. Nam si quis ab operibus conscientiae securitatem petere velit, (quod in profanis et brutis hominibus cernitur,) frustra id tentabit. Aut enim contemptu vel oblivione Divini iudicii sopitum est pectus, aut trepidatione ac formidine quoque plenum est, donec in Christum recubuerit. Ipse enim solus est pax nostra. Pax ergo conscientiae serenitatem significat, quae ex eo nascitur, quod Deum sibi reconciliatum sentit." *Calvin*.

VERSE 2. *By whom also we have access by faith into this grace*, etc. This verse admits of different interpretations. According to one view, it introduces a new and higher benefit than peace with God, as the consequence of our justification: 'We have not only peace, but access (to God), and joyful confidence of salvation.' Besides other objections to this interpretation, it overlooks the difference between *εχομεν* and *εσχηκαμεν*, rendering both, we have: 'We have peace, and we have access;' whereas *εσχηκαμεν* is properly, we *have had*. This clause, therefore, instead of indicating an additional and higher blessing than the peace spoken of in ver. 1, expresses the ground of that peace: 'We have peace with God through Jesus Christ our Lord, through whom also we have had access into this grace.' So Meyer, Philippi, etc. 'We are indebted to Christ not only for peace, but also for access to this grace, (this state of justification,) which is the ground of our peace.' The word *προσαγωγή* means either *introduction* or *access*. In Ephesians 2:18; and 3:12, it has the latter meaning, which may be retained here. In both the other places in which it occurs, it is used of access to God. Many commentators so understand it in this place, and therefore put a comma after *εσχηκαμεν*, and connect *πιστει* with *εις την χαριν ταυτην*. The sense would then be, 'Through whom also we have had access to God, by faith on this grace.' The objections to this explanation are, that it supposes an omission in the text, and that the expression "faith on the grace," has no scriptural analogy. The obviously natural construction is to connect *προσαγωγήν* with *εις την χαριν ταυτην*, as is done in our version, and by the great majority of commentators, and to take *τη πιστει* instrumentally, *by faith*. The grace to which we have access, or into which we have been introduced, is the state of justification. The fact,

therefore, that we are justified, *we*, rather than others, is not due to anything in us. We did not open the way, or introduce ourselves into this state. We were brought into it by Christ. "Accessus quidem nomine initium salutis a Christo esse docens, preparationes excludit, quibus stulti homines Dei misericordiam se antevertere putant; acsi diceret, Christum nihil promeritis obviam venire manumque porrigere." *Calvin. In which we stand.* The antecedent of the relative ( $\eta$ ) is not  $\pi\sigma\tau\epsilon\iota$ , but  $\chi\alpha\rho\iota\nu$ ; in which *grace* we stand; that *is*, we are firm; and immovably established. So in John 8:44, it is said of Satan, that *he stood not* ( $\sigma\upsilon\chi\ \epsilon\sigma\tau\eta\kappa\epsilon\nu$ ) in the truth, did not remain steadfast therein. 1 Corinthians 15:1, "Wherein *ye stand*," 2 Corinthians 1:24. The state, therefore, into which the believer is introduced by Christ, is not a precarious one. He has not only firm ground on which to stand, but he has strength divinely imparted to enable him to keep his foothold. *And rejoice in hope of the glory of God.* The word  $\kappa\alpha\upsilon\chi\alpha\sigma\theta\alpha\iota$  is one of Paul's favorite terms. It properly means *to talk of one's self, to praise one's self, to boast*; then *to congratulate one's self, to speak of ourselves as glorious or blessed*; and then *to felicitate ourselves in anything as a ground of confidence and source of honor and blessedness.* Men are commanded not to glory ( $\kappa\alpha\upsilon\chi\alpha\sigma\theta\alpha\iota$ ) in themselves, or in men, or in the flesh, but in God alone. In this passage the word may be rendered, to rejoice, 'we rejoice in hope.' Still something more than mere joy is intended. It is a glorying, a self-felicitation and exultation, in view of the exaltation and blessedness which Christ has secured for us. *In hope of the glory of God.* The object or ground of the rejoicing or boasting expressed by this verb is indicated here by  $\epsilon\pi\iota$ ; commonly, in the New Testament, the matter of the boasting is indicated by  $\epsilon\nu$ , sometimes by  $\upsilon\pi\epsilon\rho$  and  $\pi\epsilon\rho\iota$ .

*The glory of God* may mean that glory which God gives, or that glory which he possesses. In either case, it refers to the exaltation and blessedness secured to the believer, who is to share in the glory of his divine Redeemer. "The glory which thou gavest me," said our Lord, "I have given them," John 7:22. There is a joyful confidence expressed in these words, an assurance of ultimate salvation, which is the appropriate effect of justification. We are authorized and bound to feel sure that, having through Jesus Christ been reconciled to God, we shall certainly be saved. This is only a becoming confidence in the merit of his sacrifice, and in the sincerity of God's love. This confidence is not founded on ourselves, neither on the preposterous idea that we deserve the favor of God, nor the equally preposterous idea that we have in ourselves strength to persevere in faith or obedience. Our confidence is solely on the merit of Christ, and the gratuitous and infinite love of God. Although this assurance is the legitimate effect of reconciliation, and the want of it is evidence of weakness, still in this, as in other respects, the actual state of the believer generally falls far short of the ideal. He ever lives below his privileges, and goes limping and halting, when he should mount up as with the wings of the eagle. Still it is important for him to know that assurance is not an unseemly presumption, but a privilege and duty. "Hic evertuntur," says Calvin, "pestilentissima duo sophistarum dogmata, alterum, quo jubent Christianos esse contentos conjectura morali in percipienda erga se Dei gratia, alterum, quo tradunt olunes esse incertos finalis perseverentiae. Atqui nisi et certa in praesens intelligentia, et in futurum constans ac minime dubia sit persuasio, quis gloriari auderet?"

VERSES 3, 4. *And not only so, but we glory in tribulations also.* Not only do we rejoice in this hope of future glory, but we glory in tribulations also. Since our relation to God is

changed, the relation of all things to us is changed. Afflictions, which before were the expressions of God's displeasure, are now the benevolent and beneficent manifestations of his love. And instead of being inconsistent with our filial relation to him, they serve to prove that he regards and loves us as his children; Romans 8:18; Hebrews 12:6.

Tribulations, therefore, although for the present not joyous, but grievous, become to the believer matter of joy and thankfulness. The words *καυχώμεθα εν ταις θλιψεσιν* do not mean that we glory in the midst of afflictions, but on account of them. They are themselves the matter or ground of the glorying. So the Jews are said to glory (*εν*) in the law, others glory in men, the believer glories in the Lord; so constantly. Afflictions themselves are to the Christian a ground of glorying; he feels them to be an honor and a blessing. This is a sentiment often expressed in the word of God. Our Lord says, "Blessed are they who mourn;" "Blessed are the persecuted;" "Blessed are ye when men shall revile you." He calls on his suffering disciples to rejoice and be exceeding glad when they are afflicted. Matthew 5:4, 10-12. The apostles departed from the Jewish council, "rejoicing that they were counted worthy to suffer shame for Christ's name." Acts 5:41. Peter calls upon Christians to rejoice when they are partakers of Christ's sufferings, and pronounces them happy when they are reproached for his sake. 1 Peter 4:13, 14. And Paul says, "Most gladly therefore will I glory in (on account of) my infirmities," (*i.e.* my sufferings.) "I take pleasure," he says, "in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." 2 Corinthians 12:9, 10. This is not irrational or fanatical. Christians do not glory in suffering, as such, or for its own sake, but as the Bible teaches,

1. Because they consider it an honor to suffer for Christ.
2. Because they rejoice in being the occasion of manifesting his power in their support and deliverance; and,
3. Because suffering is made the means of their own sanctification and preparation for usefulness here, and for heaven hereafter.

The last of these reasons is that to which the apostle refers in the context. We glory in afflictions, he says, because *affliction worketh patience, υπομονη, constancy*. It calls into exercise that strength and firmness evinced in patient endurance of suffering, and in perseverance in fidelity to truth and duty, under the severest trials. And this constancy *worketh experience, δοκιμη*. This word means,

1. *Trial*, as in 2 Corinthians 8:2, "In a great trial of affliction," *i.e.* in affliction which is a trial, that which puts men to the test.
2. *Evidence or proof*, as in 2 Corinthians 13:3, "Since ye seek a proof of Christ speaking in me." Compare 2 Corinthians 2:9;

Philippians 2:22. This would give a good sense here: 'Constancy produces evidence' of the fidelity of God, or of our fidelity.

3. The word is used metonymically for the result of trial, *i.e.* *approbation*, or that which is proved worthy of approbation: '*δοκιμη* est qualitas ejus, qui est *δοκιμος*.' *Bengel*. It is

tried integrity, a state of mind which has stood the test. Compare James 1:12, "Blessed is the man that endureth temptation, (ὅς ὑπομένει πειρασμόν;) for when he is tried (ὅτι δοκιμὸς γενομένος) he shall receive the crown of life." \_Υπομονή, the endurance of trial, therefore, makes a man δοκιμὸς; in other words, it worketh δοκιμή. It produces a strong, *tested faith*. Hence the parallel expression, το δοκιμιον υμων της πιστεως, *the trying of your faith*. 1 Peter 1:7. And this δοκιμή, *well tested faith*, or this endurance of trial produces hope; tends to confirm and strengthen the hope of the glory of God, which we owe to our justification through Jesus Christ.

VERSE 5. *And hope maketh not ashamed*, (καταισχυνει.) Not to make ashamed, is not to put us to the shame of disappointment. The hope of the believer, says Calvin, "habet certissimum salutis exitum." It certainly eventuates in salvation. See 9:33. The hope which true believers entertain, founded on the very nature of pious exercises, shall never disappoint them, Psalms 22:5. The ground of this assurance, however, is not the strength of our purpose, or confidence in our own goodness, but the love of God. The latter clause of the verse assigns the reason why the Christian's hope shall not be found delusive; it is because *the love of God is shed abroad in our hearts, by the Holy Ghost given unto us*. 'The love of God' is his love to us, and not ours to him, as appears from the following verses, in which the apostle illustrates the greatness and freeness of this love, by a reference to the unworthiness of its objects. *To shed abroad*, (εκκεχυται, it has been, and continues to be shed abroad,) is to communicate abundantly, and hence to evince clearly, Acts 2:17, 10:45; Titus 3:6. This manifestation of divine love is not any external revelation of it in the works of Providence, or even in redemption, but it is *in our hearts, εν ταις καρδιας ημων*, diffused abroad within our hearts, where εν in, is not used for εις, into. "The love of God," says Philippi, "does not descend upon us as dew in drops, but as a stream which spreads itself abroad through the whole soul, filling it with the consciousness of his presence and favor. And this inward persuasion that we are the objects of the love of God, is not the mere result of the examination of evidence, nor is it a vain delusion, but it is produced by the Holy Ghost:" The Spirit itself beareth witness with our spirit, that we are the children of God," Romans 8:16; 2 Corinthians 1:21, 22; Ephesians 1:14. As, however, the Spirit never contradicts himself, he never bears witness that "the children of the devil" are the children of God; that is, that the unholy, the disobedient, the proud or malicious, are the objects of the divine favor. Any reference, therefore, by the immoral, to the witness of the Spirit in their favor, must be vain and delusive.

VERSE 6. *For when we were yet without strength*. The connection of this verse, as indicated by γαρ, is with ver. 5. We are the object of God's love, *for* Christ died for us. The gift of Christ to die on our behalf, is everywhere in Scripture represented as the highest possible or conceivable proof of the love of God to sinners. John 3:16; 1 John 3:16; 4:9, 10. The objection that the Church doctrine represents the death of Christ as exciting or procuring the love of an unloving God, is without the shadow of foundation. The scriptures represent the love of God to sinners as independent of the work of Christ, and anterior to it. He so loved us as to give his only begotten Son to reconcile our salvation with his justice. In the Greek of this

passage, *ετι γαρ Χριστος οντων ημων ασθενων*, the *ετι*, *yet*, is out of its natural place; it belongs to *οντων ασθενων* (as in ver. 8, *ετι αμαρτωλων*,) and not to *Χριστος*. Such transpositions of the particles are not unusual even in classical Greek. See Winer, § 61, 4: 'Christ died for us, when we were yet weak.' This slight irregularity has given rise to considerable diversity of readings even in the older manuscripts. Some, instead of *ετι* at the beginning of the verse, have *ειγε* or *εις τι*, and place *ετ*, after *ασθενων*; others have *ετι* both at the beginning and at the end of the clause. The great majority of editors and commentators retain the common reading, and refer the *ετι* to *οντων*, etc., as is done in our version. We being yet *weak*. The weakness here intended is spiritual weakness, destitution of strength for what is spiritually good, a weakness arising from, and consisting in sinfulness. The same idea, therefore, is expressed in ver. 8, by the words, *ετι αμαρτωλων*, *when we were yet sinners*. What, in Isaiah 53:4, is expressed by the LXX. in the words *τας αμαρτιας ημων φερει*, *he bears our sins*, is, in Matthew 8:17, expressed by saying, *τας ασθενειας ημων ελαβε*, *he took our weaknesses*. *In due time*, *κατα*, are not to be connected with the preceding participial, 'we being weak according to (or considering) the time,' *secundum rationem temporis*, as Calvin and Luther, after Chrysostom and Theodoret, render it, but with the following verb, *απεθανε*, *he died κατα καιρον*. This may mean, at the appointed, or at the appropriate time. The former is more in accordance with the analogy of Scripture. Christ came at the time appointed by the Father. The same idea is expressed in Galatians 4:4, by "the fullness of time;" compare Ephesians 1:10; 1 Timothy 2:6; Titus 1:3; John 5:4. Of course the appointed was also the appropriate time. The question only concerns the form in which the idea is expressed. He died *υπερ ασεβων*, *for the ungodly*. As the apostle had said, 'when *we* were weak,' it would have been natural for him to say, 'Christ died for *us*,' rather than that he died *for the ungodly*, had it not been his design to exalt the gratuitous nature of God's love. Christ died for us the ungodly; and therein, as the apostle goes on to show, is the mysteriousness of the divine love revealed. That God should love the good, the righteous, the pure, the godly, is what we can understand; but that the infinitely Holy should love the unholy. and give his Son for their redemption, is the wonder of all wonders. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." 1 John 4:10. As the love of a mother for her child, with which God condescends to compare his love towards us, is not founded on the attractive qualities of that child, but is often strongest when its object is the least worthy, so God loves us when sinners. The whole confidence of the apostle in the continuance of this love (and therefore in the final perseverance of the saints) is founded on its being thus gratuitous. If he loved us because we loved him, he would love us only so long as we love him, and on that condition; and then our salvation would depend on the constancy of our treacherous hearts. But as God loved us as sinners, as Christ died for us as ungodly, our salvation depends, as the apostle argues, not on our loveliness, but on the constancy of the love of God. This idea pervades this whole paragraph, and is brought more distinctly into view in the following verses. Christ died *for* the ungodly; that is, in their place, and for their salvation. The idea of substitution is not indeed necessarily involved in the force of the preposition *υπερ*, which means *for, in behalf of*, while *αντι* means *in the place of*. None the less certainly, however, is the doctrine here taught. To die *for* a man, means to die for his benefit. And therefore, if this were all that the Scriptures taught concerning the relation between Christ's death and our salvation, it would remain undecided, whether

he died for us as an example, as a martyr, or as a substitute. But when it is said that he died as a sacrifice, that he gave his life as a ransom, that he was a propitiation, then the specific method in which Christ's death benefits us is determined. It is therefore with *υπερ*, as with our preposition *for*; whether or not it expresses the idea of substitution depends on the context, and the nature of the subject. In such passages as this, and 2 Corinthians 5:15, 20, 21; Galatians 3:13; Philemon 13, *υπερ* involves in it the meaning of *αντι*.

VERSE 7. *For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die.* The greatness and freeness of the love of God is illustrated in this and the following verse, by making still more prominent the unworthiness of its objects: 'It is hardly to be expected that any one would die, in the place of a merely righteous man, though for the good man, this self-denial might possibly be exercised. But we, so far from being good, were not even righteous; we were sinners, ungodly, and enemies.' The difference between the words *righteous* and *good*, as here used, is that which, in common usage, is made between *just* and *kind*. The former is applied to a man who does all that the law or justice can demand of him, the latter to him who is governed by love. The just man commands respect; the good man calls forth affection. Respect being a cold and feeble principle, compared to love, the sacrifices to which it leads are comparatively slight. This distinction between *δικαιος* and *αγαθος* is illustrated by that which Cicero, *De Officiis*, Lib. 3:15, makes between *justus* and *bonus*: "Si vir bonus is est qui prodest quibus potest, nocet nemini, recte *justum* virum, *bonum* non facile reperiemus." The interpretation given above is the one generally adopted; it suits the context, the signification of the words, and the structure of the passage. The design of the apostle is to represent the death of Christ as an unexampled manifestation of love. Among men, it was never heard of that one died for a man simply just; the most that human nature could be expected to accomplish is, that one should die for his benefactor, or for *the* good man- one so good as to be characterized and known as *the* good. There is evidently a climax in the passage, as indicated by the opposition between (*μολις* and *ταχα*) *scarcely* and *possibly*. The passage, however, has been differently interpreted. Luther takes both *δικαιου* and *του αγαθου* as neuter: "Scarcely for the right will any one die, possibly for something good some one might dare to die." Calvin makes no distinction between the words: "Rarissimum sane inter homines exemplum exstat, ut pro justo qui mori sustineat quanquam illud nonnunquam accidere possit." Meyer takes *δικαιου* as it is without the article, as masculine, but *του αγαθου* as neuter, and renders the latter clause of the verse interrogatively: "Hardly for a righteous man will one die, for who can easily bring himself to die for what is good (*το αγαθον*, the good)?" The common interpretation is perfectly satisfactory, and to these, other objections more or less decisive may be adduced. Instead of *δικαιου*, the Syriac reads *αδικου*, 'Scarcely for an unrighteous man will one die.' But this is not only unauthorized, but the sense is not so appropriate.

VERSE 8. *But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.* 'Commendeth,' *συνιστησι*, *proves*, or renders conspicuous; see 3:5. What renders the love of God so peculiarly conspicuous, is his sending his Son to die, not for the good, nor even for the righteous, but for sinners, for those who were deserving of wrath instead of love. The word sinners expresses the idea of moral turpitude, and

consequent exposure to the divine displeasure. It was *for*, or *in the place of* those who were at once corrupt, and the enemies of God, that Christ died.

VERSE 9. *Much more then, being now justified by his blood, we shall be saved from wrath through him.* This and the following verse draw the obvious inference, from the freeness and greatness of the love of God, as just exhibited, that believers shall be ultimately saved. It is an argument *a fortiori*. If the greater benefit has been bestowed, the less will not be withheld. If Christ has died for his enemies, he will surely save his friends. *Being justified*. To be justified is more than to be pardoned; it includes the idea of reconciliation or restoration to the favor of God, on the ground of satisfaction to justice, and the participation of the consequent blessings. This idea is prominently presented in the following verse. 'We are justified *by his blood*.' This expression, as remarked above (chap. 4:3), exhibits the true ground of our acceptance with God. It is not our works, nor our faith, nor our new obedience, nor the work of Christ in us, but what he has done for us; chap. 3:25; Ephesians 2:13; Hebrews 9:12. Having by the death of Christ been brought into the relation of peace with God, being now regarded for his sake as righteous, *we shall be saved from wrath through him*. He will not leave his work unfinished; whom he justifies, them he also glorifies. The word *wrath*, of course, means the effects of wrath or punishment, those sufferings with which the divine displeasure visits sin; Matthew 3:7; 1 Thessalonians 1:10; Romans 1:18. Not only is our justification to be ascribed to Christ, but our salvation is *through* him. Salvation, in a general sense, includes justification; but when distinguished from it, as in this case, it means the consummation of that work of which justification is the commencement. It is a preservation from all the causes of destruction; a deliverance from the evils which surround us here, or threaten us hereafter; and an introduction into the blessedness of heaven. Christ thus saves us by his providence and Spirit, and by his constant intercession; chap. 8:34; Hebrews 4:14, 15; 7:25; Jude ver. 24; 1 John 2:1. Olshausen here also introduces his idea of subjective justification, and says that the meaning of this passage is, "If God regenerates a man, we may hope that he will uphold and perfect him, and reduce his liability to apostasy to a minimum." According to this, to justify is to regenerate, and to save from wrath is to reduce our liability to apostasy to a minimum.

VERSE 10. *For if, when we were yet enemies, we were reconciled to God by the death of his Son*, etc. This verse contains nearly the same idea as ver. 9, presented in a different form. The word *enemies* is applied to men not only as descriptive of their moral character, but also of the relation in which they stand to God as the objects of his displeasure. There is not only a wicked opposition of the sinner to God, but a holy opposition of God to the sinner. The preceding verse presents the former of these ideas, and this verse the latter most prominently. There it is said, 'though *sinner*s, we are justified;' and here, 'though *enemies*, we are reconciled'. The word *ἐχθροί* has the same passive sense in 11:28. And this is the principal difference between the two verses. *To be reconciled to God*, in such connections, does not mean to have our enmity to God removed, but his enmity to us taken out of the way, to have him rendered propitious, or his righteous justice satisfied. This is evident,

1. Because the reconciliation is ascribed to the death of Christ, or his blood, ver. 9. But, according to the constant representations of Scripture, the death of Christ is a sacrifice to

satisfy divine justice, or to propitiate the favor of God, and not immediately a means of sanctification. The former is its direct object, the latter an incidental result. This is the very idea of a sacrifice. The most liberal commentators, that is, those least bound by any theological system, admit this to be the doctrine of Scripture, and of this particular passage. Thus Meyer: "Christi Tod tilgte nicht die Feindschaft der Menschen gegen Gott;" that is, "The death of Christ does not remove the enmity of men towards God, but as that which secures the favor of God, it removes his enmity towards men, whence the removal of our enmity towards him follows as a consequence." So also Rückert: "The reconciled here can only be God, whose wrath towards sinners is appeased by the death of his Son. On man's part nothing has happened; no internal change, no step towards God; all this follows as the consequence of the reconciliation here spoken of." De Wette also says, that "**καταλλαγή** must mean the removal of the wrath of God, and consequently the reconciliation is of God to man, which not only here, but in 3:25; 2 Corinthians 5:18, 19; Colossians 1:21; Ephesians 2:16, is referred to the atoning death of Christ."

2. The object of the verse is to present us as enemies, or the objects of God's displeasure. 'If while we were the objects of the divine displeasure,' says the apostle, 'that displeasure has been removed, or God propitiated by the death of his Son, how much more shall we be saved,' etc. That is, if God has been reconciled to us, he will save us.

3. This is the proper meaning of the word, 2 Corinthians 5:18, 19. See also Matthew 5:24, "First be reconciled to thy brother," *i.e.* go and appease his anger, or remove the ground of his displeasure; compare Hebrews 2:17, "He is a priest to make reconciliation (**εις το ιλασκεσθαι**) for the sins of the people." It is the appropriate business of a priest to propitiate God, and not to reform men. See also 1 Samuel 29:4: "Wherewith should he reconcile himself (**διαλλαγησεται**) to his master? should it not be with the heads of these men?" Ephesians 2:16, "That he might reconcile (**αποκαταλλαξη**) both unto God by the cross," not remove their enmity to God, but secure for them his favor and access to the Father, ver. 18. The verbs **καταλασσω**, **διαλασσω**, and **αποκαταλασσω**, are used interchangeably. The main idea, of course, as expressed by **αλλασσω**, *to change*, is slightly modified by the force of the several prepositions with which it is combined - to change **κατα** *in relation to*, **δια** *between*, **απο** *from*. The three verbs, however, are all used to the idea of reconciliation, *i.e.* changing the relation of parties at enmity, so that they are at peace. Whether this reconciliation is effected by the propitiation of the justly offended party, or by a change of feeling in the offender, or both, depends on the connection.

4. The context obviously requires this sense here. "Being reconciled by the death of his Son," evidently corresponds to the phrase, "Being justified by his blood." The latter cannot mean that our feelings towards God are changed, but is admitted to express the idea that we are forgiven and restored to the divine favor. Such therefore must be the meaning of the former. Besides, it is the object of the apostle to illustrate the greatness and freeness of the love of God, from the unworthiness of its objects. While sinners, we are justified; while enemies, we are reconciled. To make the passage mean, that when enemies we laid aside our enmity, and became the friends of God, would be to make it contradict the very assertion and design of the apostle. *We shall be saved by his life.* This

rather unusual mode of expression was doubtless adopted for the sake of its correspondence to the words, *by his death*, in the preceding clause, and is a striking example of Paul's fondness for such antithetical constructions; see chap. 4:25; Galatians 3:3; 2 Corinthians 3:6. The meaning is obvious: 'If while we were enemies, we were restored to the favor of God by the death of his Son, the fact that he lives will certainly secure our final salvation.'

1. His life is a pledge and security for the life of all his people; see John 14:19, "Because I live, ye shall live also;" Romans 8:11; 1 Corinthians 15:23.

2. He is able to save to the uttermost, "because he ever lives to make intercession for us," Hebrews 7:25, etc.

3. At his resurrection, all power in heaven and earth was committed to his hands, Matthew 28:18; and this power he exercises for the salvation of his people; Ephesians 1:22, 'He is head over all things, for the benefit of his Church;' Revelation 1:18; Hebrews 2:10; 1 Corinthians 15:25, etc.; see also the passages cited on the last clause of ver. 9. There is, therefore, most abundant ground for confidence for the final blessedness of believers, not only in the amazing love of God, by which, though sinners and enemies, they have been justified and reconciled by the death of his Son, but also in the consideration that this same Savior that died for them still lives, and ever lives to sanctify, protect, and save them.

VERSE 11. *Not only so, but we rejoice in God, through our Lord Jesus Christ;* ου μόνον δε, αλλά και καυχόμενοι εν τω Θεω. There are three ways of explaining the participle καυχόμενοι; the one is to make it antithetical to καταλλάγεντες, 'not only reconciled, but exulting in God, shall we be saved.' But this is not only an unnatural form of expression, but in ver. 9, καταλλάγεντες is not a qualification of σωθησομεθα. The meaning is not, 'We shall be saved reconciled,' but, 'Since we are reconciled we shall be saved.' Another interpretation supplies the verb from the preceding clause, 'Not only shall we be saved, but saved rejoicing in God.' The best sense is obtained by supplying εσμεν after the participle, as is assumed in the English version, and advocated by the majority of commentators: 'We shall not only be ultimately saved, but we now glory the God.' The benefits of redemption are not all future. It is not only deliverance from future wrath, but the joy and glory of the present favor and love of God, that we owe to Jesus Christ. Thus the Vulgate, which renders καυχόμενοι as a verb, (sed et gloriamur,) as does Luther, "wir rühmen uns auch Gottes." We glory in God through our Lord Jesus Christ. That is, it is to him that we are indebted for this joy in God as our God and portion. *Through whom we have now received atonement.* This is the reason why we owe our present glorying in God to Christ; it is because he has secured our reconciliation. The word rendered by our translators, *atonement*, is καταλλαγή, the derivative of καταλλάσσω, properly rendered in the context, as elsewhere, to *reconcile*. The proper rendering, therefore, of the noun would be *reconciliation*: 'Through whom we have received reconciliation, that is, have been reconciled.' This verse therefore brings us back to verse 2. There it is said, 'Having peace with God, we rejoice in hope of his glory;' and here, 'Being reconciled, we glory or rejoice in God.' Salvation is begun on earth.

## **DOCTRINE**

1. Peace with God is the result of that system of religion which alone, by providing at once for the satisfaction of divine justice and the sanctification of the human heart, is suited to the character of God, and the nature of man. All history shows that no system other than the gospel has ever produced this peace, ver. 1.
2. All the peculiar blessings of redemption are inseparably connected with and grow out of each other. Those who are justified have peace with God, access to his presence, joy under the most adverse circumstances, assurance of God's love, and certainty of final salvation; see the whole section, and compare chap. 8:30.
3. The Holy Ghost has intimate access to the human soul, controlling its exercises, exciting its emotions, and leading it into the knowledge of the truth, ver. 5.
4. The assurance of hope is founded on the consciousness of pious affections, and the witness of the Holy Spirit; and is a grace to which believers may and ought to attain, verses 4, 5.
5. The perseverance of the saints is to be attributed not to the strength of their love to God, nor to anything else in themselves, but solely to the free and infinite love of God in Christ Jesus. The praise is therefore no more due to them, than condemnation to a helpless infant for its mother's sleepless care. "Can a woman forget her sucking child," etc., verses 6-10.
6. Redemption is not by truth or moral influence, but by blood, verses 9, 10.
7. The primary object of the death of Christ was to render God propitious, to satisfy his justice, and not to influence human conduct, or display the divine character; for the sake of the moral effect of that exhibition. Among its infinitely diversified results, all of which were designed, some of the most important, no doubt, are the sanctification of men, the display of the divine perfections, the prevention of sin, the happiness of the universe, etc. But the object of a sacrifice, as such, is to propitiate, verses 9, 10; Hebrews 2:17.
8. All we have or hope for, we owe to Jesus Christ - peace. communion with God, joy, hope, eternal life; see the whole section, and the whole Bible.

## **REMARKS**

1. If we are the genuine children of God, we have peace of conscience, a sense of God's favor, and freedom of access to his throne. We endure afflictions with patience. Instead of making us distrustful of our heavenly Father, they afford us new proofs of his love, and strengthen our hope of his mercy. And we shall have, also, more or less of the assurance of God's love, by the indwelling of the Holy Spirit, verses 1-5.
2. None of these fruits of reconciliation with God can be obtained until the spirit of self-righteousness and self-dependence is removed. They are secured through faith, and by Christ Jesus, and not by our own works or merit, ver. 1, etc.

3. The hope of the hypocrite is like a spider's web; the hope of the believer is an anchor to his soul, sure and steadfast, ver. 5.

4. Assurance of the love of God never produces self-complacency or pride; but always humility, self-abasement, wonder, gratitude, and praise. The believer sees that the mysterious fountain of this love is in the divine mind; it is not in himself, who is ungodly and a sinner, verses 8-10.

5. As the love of God in the gift of his Son, and the love of Christ in dying for us, are the peculiar characteristics of the gospel, no one can be a true Christian on whom these truths do not exert a governing influence, verses 9, 10; compare 2 Corinthians 5:14.

6. True religion is joyful, verses 2, 11.

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