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The Restoration of Justification
5: 6-11

The restoration of justification DIG: What words, in verses 6, 8, and 10, describe what we once were in God's eyes. Why was the Passover the "right time" for Messiah to die? How does Messiah's death change all of this? How does Paul use rabbinic logic, proving the easier by the harder? If He has done the harder, how could He fail to do the easier?

REFLECT: Yeshua was not sent only for the religious, but also for the rebellious. What three words best describe your life before you were a believer? How about now? Why the change? How do you know God loves you? Why is it important to realize that we have eternal life? Can you count the reasons you have to rejoice in God right now? Do you have a joyful heart?

God shows His own love for us in that while we were still sinners, Messiah died on our behalf.



Knowing that **his** readers would want to know more about the quality and character of the divine **love** that filled them (**to see link click Bi – The Perfecting of Justification**), **Paul** reminds them of the greatest expression of **God's love** in all history. The most overwhelming truth of the Good News is that **God loved sinful**, fallen, rebellious mankind so much that **He gave His one-and-only Son, that whoever believes in Him shall not perish, but have eternal life (John 3:16).**

And as **the apostle** proclaims in **verse 9** below, if **God loved** us with great **love** before we were saved, when we were still **His enemies**, **how** much more does **He love** us now.[117]

*Dear Loving Heavenly **Father God**, How great is **Your** love and how extremely deceitful **sin** is! People are smart enough that something looks or smells bad, then they stay away from it; but if the bad thing looks attractive, then discernment is turned off and enticement to come close is turned on. When **You** are driving down a narrow, mountain road with a steep drop-off to the side, you know to go slow and to stay far away from the edge; but if there is heavy rain, or low hanging clouds obscuring your view, you will not be able to see where the drop-off begins. Your discernment will not work, for you will be blinded by the situation, even though your eyes can see. **Sin** works that way. May **You** open our eyes to see **sin** in our lives that we may turn from **sin** towards **Your** love. May we read **Your** Word often and meditate on it so that we will have a discerning heart.*

*How wonderful is **Your** gift of justification that restores us to fellowship with **God**! The relationship with **You** is so special. **You** can always be depended on, **God has said, "Never will I leave you; never will I forsake you" (Hebrews 13:5). You** are all wise, knowing all **(Psalms 139)** and have all power to move mountains to help **Your children**. How thankful I am to have the relationship with **You** restored!*

*May **You** open the eyes of the hearts of our family and friends to see the wonderful hope of heaven and joy of an eternal relationship with **You**, when they turn from **sin** and wisely follow **Your** love as our **Lord** and **Savior**. **I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what is the richness of His glorious inheritance in the kedoshim, and what is His exceedingly great power toward us who keep trusting Him—in keeping with the working of His mighty strength (Ephesians 1:18-19).** In the Holy name of **Your Son** and **His** power of resurrection. Amen*

For while we were still helpless, spiritually dead, as if drowned at the bottom of a lake (see **Ae – My Position on TULIP or Calvinism: Irresistible Grace**), **at the right time,** during **the Passover** (see the commentary on **The Life of Christ Ix – The Examination of the Lamb**)**, Messiah died on behalf of ungodly people (5:6).** While we were utterly **helpless** to bring ourselves to **God**, **He** sent **His one-and-only Son, Yeshua Messiah**, to **die** for us, even though we were completely unworthy of **His love**. While we were powerless to escape from our **sin**,

powerless to escape **death**, powerless to resist the Adversary, and powerless to please **Him** in any way, amazingly, **YHVH** sent **His Son** to **die** on our **behalf**.

Natural human **love** is almost always based on the attractiveness of the object of **love**, and we are inclined to **love** people who **love** us. As a result, we tend to attribute that same kind of **love** to **ADONAI**. We think that **His love** for us is dependent on how good we are, or how much we **love Him**. But as **Yeshua** pointed out: **Even the tax-collectors do that (Matthew 5:46)!** But if **God loved** us because we **loved Him, He** would **love** us only as long as we **love Him**, and then our salvation would depend on the constancy of our treacherous hearts. However, when **God loves** us **sinners**, as **Messiah** did for the ungodly, once we come to **Him** in **faith**, our salvation doesn't depend on us, but on the constancy of **the love** of **ADONAI**.

Using the illustration from human experience, **Paul** says: **Now it is a rare event when someone gives up His life even for the sake of somebody righteous, although possibly for a truly good person one might have the courage to die (5:7). Paul** is not contrasting **somebody righteous** with **a truly good person**, but simply using those terms synonymously. **His** point is that it is uncommon for **a person** to sacrifice **his** own **life** in order to save **someone** of high character. Still fewer **people** would give **their lives** to save **a person they** know to be wicked. But that's exactly what **ADONAI** did, and that's our eternal security and assurance. Saved, we can never be as **sinful** as we were before salvation – and **He loved** us totally then![118]

How do you know **God loves** you? **He** gives you many evidences: **God** says **He loves you (Psalm 145:9)**; You're never out of **His** sight **(Psalm 139:2-3)**; **He** cares about every detail of your life **(Matthew 10:30)**; **He** gave you the capacity to enjoy all kinds of pleasure **(First Timothy 6:17b)**; **He** has good plans for your life **(Jeremiah 29:11)**; **He forgives** you **(Psalm 86:5)**; and **He** is lovingly **patient** with you **(Psalm 145:8)**. **ADONAI loves** you infinitely more than you can imagine.

But the greatest expression of **His love** is the sacrifice of **His Son** for you. **God shows His own love for us in that the Messiah died on our behalf while we were still sinners (5:8).** If you want to know how much you matter to **God**, look at **Messiah** with **His** arms outstretched on the cross, saying, "I **love** you this much! I'd rather **die** than live without you."[119] This sort of selfless, undeserved **love** is completely beyond human comprehension. The **God** who hates every **sinful** thought and every **sinful** deed, nevertheless, **loves the sinners** who think and do

those things, even while they are hopelessly enmeshed in their **sin**. Even when people openly hate **YHVH** and do not have the least desire to give up their **sin**, they are still the objects of **His redeeming love** as long as they live. Only at **death** does an unbeliever cease to be **loved** by **Ha'Shem**. After that, he is eternally beyond the reach of **God's love** and destined to eternal wrath. In **Messiah**, however, we are eternally linked to **ADONAI** by **His love**.[120]

YHVH is not a cruel slave driver, or a bully who uses brute force to coerce us into submission. **He** doesn't try to break our will, but woos us to **Himself** so that we might offer ourselves freely to **Him**. **God** is a **lover** and a liberator, and surrendering to **Him** brings freedom, not bondage. When we completely surrender ourselves to **Yeshua**, we discover that **He** is not a tyrant, but a **Savior**; not a boss, but a brother; not a dictator, but a friend.[121]

Then Paul uses rabbinic logic, proving the easier by the harder; if Messiah has done the harder, how could He fail to do the easier?[122] **Therefore, since we have now come to be considered righteous by means of his bloody sacrificial death (the harder thing to do), how *much more* will we be delivered through Him from the anger of God's judgment (5:9)! Since** reconciliation was accomplished by **Yeshua's death**, **He is** certainly **able to save completely those who come to God through Him** (see the commentary on **Hebrews Bk – The New Priesthood Lasts Forever**)**. Since** we are now identified with **Messiah**, and are adopted as children of **ADONAI** through **Him**, we are no longer **headed for God's wrath, just like everyone else (Ephesians 2:3c).**

Paul's next thought is closely related to the previous one above, and is the central message of this passage. **For if we were reconciled with God through His Son's death when we were enemies (the harder thing to do), how *much more* will we be delivered by His life, now that we are reconciled (Romans 5:10; Second Corinthians 5:18-19)! Since God** had the power and the will to **redeem** us in the first place, how much more, does **He** have the power and the will to keep us **redeemed**. In other words, if **God** brought us to **Himself** through **the death** of **His Son** when we were **His enemies**, **how *much more***, now that we are **His reconciled** children, will **He** keep us saved by the life of **His Son**? If the dying **Savior reconciled** us to **God**, surely the living **Savior** can, and will, keep us **reconciled**.[123]

There are **five promises** in the previous two files, and here. **The fifth promise** is

that **we will be delivered through Messiah**. **And not only will we be delivered in the future, but we are rejoicing about God right now, because He has acted through our Lord Yeshua the Messiah, through whom we have already received that reconciliation (5:11).** This may not be the most important or the most profound evidence of our security in **Messiah** (see the commentary on **The Life of Christ Ms – The Eternal Security of the Believer**), but it is perhaps the most beautiful. And although this divine promise is subjective, it is none-the-less real.

We can **rejoice** in **God right now**! I think this is one of the most wonderful statements we have in Scripture. It means that **right now**, wherever you are, whatever your problems are, my friend, you can have **joy**, and **rejoice** in **God**. Just think of it! You can **rejoice** that **He** lives and that **He** is who **He** is. You can **rejoice** because **He** has provided a salvation for us, and is willing to keep us saved. **To the One who is able to keep you from stumbling and set you without defect and full of joy in the presence of His Sh'khinah glory (Jude 24). He** has worked out a plan to save us because of **His love** for us. Isn't that enough to make you **rejoice**? We don't have to go around smiling all the time, but we should have a **joyful** heart.[124]

These **five promises** are true of us because we have been once-and-for-all justified; therefore, we can **rejoice**. **John** declared: **What we have seen and heard, we are proclaiming to you; so that you too may have fellowship with us. Our fellowship is with the Father and with his Son, Yeshua the Messiah. We are writing these things so that our joy may be complete (First John 1:3-4).** Far too many believers are trying to appease an angry **God** to avoid punishment, when they should be pursuing a loving **God** whose justice has been satisfied by the sacrifice of **His** holy **Son**. We have been **justified**, therefore we have, **right now**, the **joy** of peace with **God**.