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Introduction

Paul’s letter to the Romans is the longest epistle in the New Testament. It has all five sections of a Pauline Greco-Roman letter, with the body of the letter itself having three sections. While there is general agreement that the first section of the body begins with 1:18 and the third section encompasses 9:1–11:36, there has been disagreement as to where the division is between the first and second sections. Some people include chapter 5 in the first section, beginning the second section with 6:1. Others include chapter 5 with the second section, ending the first section with 4:25. Regardless of which view is held, it is generally recognized that chapter 5 has two parts, with the division occurring between v. 11 and v. 12.

This paper is an exegetical examination and commentary on Romans 5:1–11. It includes a translation, a thought-flow diagram of the passage (on a separate 22x34 sheet), a commentary on the passage, and discussion of the significance of the passage for today.

Translation

1. Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

2. through whom also we have access by faith into this grace in which we stand, and we boast in [the] hope of the glory of God.

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1 The five sections are the salutation, thanksgiving, body, ethical instructions, and conclusion.


3. And not only [this], but also we boast in tribulations, knowing that tribulation brings about perseverance,


5. And hope [does] not disappoint, because the love of God has been poured out in our hearts through [the] Holy Spirit who was given to us.

6. For yet Christ, while we were helpless, at [the] right time died in place of irreverent [people].

7. For only rarely in place of a righteous person will someone die, but in place of a good person perhaps someone might even dare to die.

8. But God demonstrates his own love for us, [in] that while we were still sinners, Christ died in place of us.

9. By much more then, having now been justified by the blood of him, we will be saved through him from the wrath [of God].

10. For since while we were enemies we became reconciled to God through the death of his Son, by much more after becoming reconciled we will be saved by his life.

11. And not only [this], but also we boast in God through our Lord Jesus Christ, through whom we have now received [the] reconciliation.

**Limits of the Passage**

Several things point to Romans 5:1–11 as a complete passage. The first is the particles that mark the transitions between the passages. Οὖν (“therefore”) in v. 1 is a particle commonly used by Paul at the beginning of a new section. Paul uses this particle to mark the
beginning of a conclusion, a result, or exhortation that is based on the previous material. Here it marks the result of what he wrote in the previous four chapters. The beginning of the next section is marked by the διὰ τοῦτο (“on account of this,” or, “wherefore,” KJV) at the beginning of v. 12. While this clearly marks both 5:1 and 5:12 as the beginnings of sections, it does leave the question of whether the οὖν in 5:9 also marks the beginning of a section. However, 5:9 is not the beginning of a section because vv. 9–11 are really parallel to vv. 1–8 and reiterate the content of those verses.

Young points out a structural clue to understanding 5:1–11 as a unit; that is, it forms a span. He defines a span as a “stretch of text in which ‘there is some kind of uniformity.’” Romans 5:1–11 uses the first person, but in v. 12 Paul switches to the third person, which he uses to the end of chapter 5. This first-person span reinforces the idea that vv. 1–11 are a unit without a break at the οὖν in v. 9, and that there is a break beginning a new section at the διὰ τοῦτο in v. 12.

The third thing that marks the limits of this passage is its theme. In the first four chapters, Paul had discussed the universality of sin and justification by faith. Now in the opening phrase of 5:1, “Therefore, having been justified by faith,” he gives a summary conclusion of the present condition of believers, and then proceeds to the results of their justification. This is a clear break where Paul moves from description and explanation to result as it applies to his readers (and believers in general). In 5:12 there is another break in

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4 Gregory T. Christopher, ThM in NT, Grace Theological Seminary; PhD in Linguistics, U of Texas at Arlington; Dean of Academic Affairs at Baptist Bible College and Graduate School, Springfield, MO., Personal interview, 17 Apr. 2008.

5 This is why the οὖν in v. 9 is translated “then” instead of “therefore” as in v. 1. See the discussion for v. 9 in the commentary portion of this paper.

theme as Paul returns to explanation, discussing grace and life. This change in theme corresponds to the change from first person to third person at v. 12.

**Commentary**

The previous section has shown that grammar, structure, and theme all point to Romans 5:1–11 as a complete unit, distinct from the material before and after it. However, even within this unit, multiple subsections are evident as the thought of the passage unfolds. This commentary addresses each verse, but groups them within their subsections. It will be seen that the breaks between subsections do not always occur at the breaks between verses.

**Verses 1–3a**

**Verse 1.** Paul begins with “Therefore, having been justified by faith,” a transitional phrase connecting the previous section with the four result statements that follow. \(\text{Δικαίωθεν \varepsilon} \) (“having been justified”) is a simple passive participle that lays the grounds for the following conclusions or results. This is reinforced by the \(\text{o\ Taiwanese}\ (“therefore”), which is primarily used as an inferential conjunction signaling that what follows is the conclusion, result or inference from what precedes it. Justification is a legal term whereby God declares a believer righteous. It is God’s once-for-all act whereby he wipes out the record of a believer’s sin,

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7 Young states that “participles often give the grounds for a conclusion or exhortation,” and that this phrase can be translated “since we have been justified,” 155.

8 Young 191, and Danker 736.
bringing the believer permanently into a right legal relationship with himself. The believer obtains this justification by the means of faith.⁹

Paul gives four results of this justification. The first is that believers εἰρήνην ἔχουμεν πρὸς τὸν Θεόν (“we have peace with¹⁰ God”). Moo writes that “peace” as used here is not merely “the cessation or absence of hostilities,” but has “a more positive nuance—the well-being, prosperity, or salvation of the godly person.”¹¹ This peace comes through the agency¹² of Jesus Christ, since he was the propitiation for the sins of the whole world (cf. 1 John 2:2). Peace with God is not possible except through Christ.

Verse 2. The second result of believers’ justification is τὴν προσαγωγὴν ἐσχήκαμεν […] εἰς τὴν χάριν ταύτην ἐν Ἡ ἐστήκαμεν (“we have access … into this grace in which we stand”). As with “peace” in v. 1, the “access” is through Christ,¹³ but Paul states that the access is not only through Christ (agency), but is also by faith (means).¹⁴ The intensive perfect ἐσχήκαμεν (“we have”) emphasizes this new state of access for believers.¹⁵ The reference is not to grace

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⁹ ἐκ πίστεως. As it is used here in Romans 5, πίστεως means faith or firm commitment, as true piety or genuine devotion, and in the Bible and other early Christian literature it means being a Christian. Danker 819.

¹⁰ πρὸς, a marker of association. Young 101, and Louw and Nida v. 1, 792.

¹¹ Moo, The Epistle to the Romans 299.


¹⁴ τῇ πίστει, a dative of means. Compare with the prepositional phrase ἐκ πίστεως in v. 1. Whether there is any significance to the use of two different ways of expressing the same idea of “by faith” is not clear, especially because of the ambiguous textual evidence. Some manuscripts omit this phrase, and others substitute ἐν τῇ πίστει. See Hodges and Farstad 485, and Moo, The Epistle to the Romans 296, footnote 18.

¹⁵ The intensive perfect “depicts a prior act that issued in a new state of affairs.” Young 127.
in general, but specifically to the “grace in which we stand.” Paul is not talking about the manner in which God acts or the gift he gives, but about “the ‘state’ or ‘realm’ into which God’s redeeming work transfers the believer.” The believer is not under the law, but under grace. The state of grace includes not only believers’ justification, but all that God conveys to them in Christ.

The third result of believers’ justification is καυχώμεθα ἐπὶ ἐλπίδι τῆς δόξης τοῦ Θεοῦ (“we boast in [the] hope of the glory of God”). The verb καυχάμοι (“boast”) is difficult to translate. It can also mean “glory” or “pride oneself.” The KJV translates it “rejoice.” Moo states that it could be rendered “we are joyfully confident of.” This boasting is the Christians’ joyful confidence that the state of God-like-ness (i.e. the “glory of God”) that was lost because of sin will be restored to every believer at the last day.

**Verse 3a.** The fourth result of believers’ justification is καυχώμεθα ἐν ταίς θλίψεσιν (“we boast in tribulations”). That this is set in contrast to the preceding boasting in the hope of

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16 “We stand” is a perfect of ἵστημι—to be in a condition or state, to figuratively stand or be in something. Danker 482-83. When the perfect form of ἵστημι has an intransitive meaning it is used for the present tense. Moo 301, footnote 36.

17 Moo, The Epistle to the Romans 300-01.

18 Moo, The Epistle to the Romans 301.


20 It is difficult to tell if this is a result of justification (v. 1a) or a result of the grace believers stand in (v. 2a), but the grammar seems to favor the first interpretation, that this is a result of justification. This interpretation understands the κοι in v. 2b to be parallel to the κοι in v. 2a.

21 Danker 536.

22 Moo, The Epistle to the Romans 302.

23 Moo, The Epistle to the Romans 301-02.
God’s glory is evident by Paul’s change of conjunctions, substituting δέ for καί and adding the much stronger contrastive (or adversative) conjunction ἀλλα.  

24 “In tribulations” should not be understood temporally as “during times of tribulations,” but as metaphorical space.  

The verb translated “we boast” is the same one used in the last part of v. 2, showing that Paul sees the believers’ correct response to being “in tribulations” as being exactly the same as their response to their “hope of the glory of God.” The question is, “why does Paul bring this up here?” In answer, Moo quotes Gifford: “No sooner has the Apostle pointed to the ‘glory of God,’ as a light shining afar to cheer the believer on his course, than he thinks of the contrast between that bright distance and the darkness that lies around him here.”  

Verses 3b–5

Verses 3b–4. Paul now explains that the reason believers can boast in tribulations is they know something. The causal participle εἰδοτές (“knowing”) gives the cause, reason, or grounds for the finite verb  

27 καυχόμεθα (“we boast”) in v. 3a. This is followed by the conjunction ὅτι, which introduces the following complementary noun clauses  

28 that state what believers know: that tribulations will bring about perseverance,  

29 which will bring about

24 See Wallace 671, and Porter 205.

25 ἐν ταῖς θλίψεισιν. Danker states that θλίψις is frequently used in the metaphorical sense; oppression, affliction, tribulation, or distress brought about by outward circumstances, 457. See also Wallace 372, Young 95-96, Porter 156-59.

26 Moo, The Epistle to the Romans 302.

27 Wallace 631.

28 Young 190.

29 ὑπομονή. “The capacity to hold out or bear up in the face of difficulty; patience, endurance, fortitude, steadfastness, perseverance.” Danker 1039.
character,\textsuperscript{30} which will bring about hope.\textsuperscript{31} Paul’s purpose in stating that believers know that tribulations will lead to strengthened hope is probably to preemptively answer critics who would point out the problem of Christian suffering.\textsuperscript{32}

**Verse 5.** Although it is a separate sentence in English translation, the grammar indicates that v. 5a, “And hope [does] not disappoint,” is the fourth complementary noun clause following εἰδότες ὅτι (knowing that) in v. 3b.\textsuperscript{33} What is different from the previous clauses is “disappoint” is a verb instead of a noun.\textsuperscript{34} This verb is immediately followed by the grounds of this assertion, “because\textsuperscript{35} the love of God has been poured out in\textsuperscript{36} our hearts.” The “love of God” is God’s love of believers, not believers’ love for God.\textsuperscript{37} The verb ἐκκέχυσα (‘has been poured out’) is an extensive perfect, which emphasizes “the completed action of a past action or process from which the present state emerges.”\textsuperscript{38} The “love of God” has not just

\begin{itemize}
\item \textsuperscript{30} δοκίμῃ. “The experience of going through a test with special reference to the result; standing a test, character.” Danker 256.
\item \textsuperscript{31} ἑλπίς. The same word used in v. 2b for the “hope” of the glory of God.
\item \textsuperscript{32} Moo, The Epistle to the Romans 303. Moo points out that sequences of linked virtues like this also occur in James 1:2–4 and 1 Peter 1:6b–7, and were probably popular in the early church.
\item \textsuperscript{33} This clause begins with ᾧ δὲ “noun”, where “noun” is the second noun in the previous clause. This is the identical construction to the previous two complementary clauses.
\item \textsuperscript{34} κατασχύνω. “Disappoint” or “put to shame.” See Danker 517, and Moo, The Epistle to the Romans 304.
\item \textsuperscript{35} ὅτι. See Young 190.
\item \textsuperscript{36} ἐν. Metaphorical space.
\item \textsuperscript{37} That is, τοῦ Θεοῦ is a subjective genitive. Wallace states that many older commentators saw this genitive as objective, while most modern commentators see it as subjective. Wallace thinks it is both, 121. Moo disagrees, stating that it is only subjective, and unlikely that both genitive relationships are intended, The Epistle to the Romans 304, footnote 51.
\item \textsuperscript{38} Wallace 577.
\end{itemize}
been given to believers, but has been given abundantly. “Paul is asserting two things at once: that God’s love has been poured into our hearts in the past, and that love is now within us.” The agent through which this happens is the Holy Spirit, who resides in every believer.

**Verses 6–8**

Grammatically, these three verses are tied to “the love of God” in v. 5. These three verses form a chiasm that explains God’s love for believers by contrasting God’s sacrifice of Christ on the cross with what people are willing to sacrifice for each other. To understand this sacrifice, it is important to not overlook the significance of Paul’s use of ὑπὲρ (“in place of”) in these verses. The four times that ὑπὲρ occurs in Romans 5:1–11 are all in vv. 6–8. There is one occurrence of ὑπὲρ in each part of the chiasm, and each one is discussing the real or hypothetical substitution of one person’s life for another.

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39 Danker says that in this context, ἐκχύεω means to fully experience, 312.

40 Moo, *The Epistle to the Romans* 305.

41 δι' α. See footnote 12 on p. 5.

42 The chiasm and the labels of its components as used in this discussion are shown in the diagram. A chiasm is of inverted parallelism where the second line or second half reverses the order of the words or the themes that are in the first line or first half. Scholars usually label the elements of a chiasm with capital letters in alphabetical order. The corresponding elements on each side of the center of the chiasm receive the same letter, but the second element will have a prime added to its letter. Thus, the first and last elements of the structure will be labeled A A′, the second and second to last elements B B′, etc. The center may have a pair or a single element. The chiasm in Romans 5:6–8 has an A B B′ A′ structure, as shown in the diagram. A good source for understanding chiasms is: John Breck, “Chiasmus as a Key to Biblical Interpretation,” *St. Vladimir’s Theological Quarterly* 43 (1999): 249-67, ATLA Religion Database with ATLASerials, EBSCOhost, BBC Lib., 9 May 2008 <http://web.ebscohost.com/>. Another good source is the chiasmus studies section of William Ramey’s web site, InTheBeginning.org, <http://www.inthebeginning.org/>.

Verse 6. Verse 6 is the “A” component of the chiasm. The main clause states, Ἐτι γὰρ Χριστοῦ […] ὑπὲρ ἁσβοῦν ἀπέθανε (“For yet Christ … died in place of irreverent [people]”). The word translated “irreverent [people]” can also be translated “impious” or “ungodly,” and is a strong term that pertains “to violating norms for a proper relationship to deity.” Verse 6 also contains two temporal complementary clauses. The first is “while we were helpless.” The word translated “helpless” has a range of meaning that includes debilitating illness, sickness, incapacity, or limitation. Together with the description of man as irreverent in the main clause, Paul is emphasizing both the nature of the people for whom Christ died, and their complete inability to do anything to help themselves. The second complementary clause is the prepositional phrase “at [the] right time.” This is somewhat ambiguous, but is most likely a general statement that Christ died during the time that men were helpless, rather than referring to a specific moment in time.

In light of the previous discussion of Paul’s use of ὑπὲρ in verses 6–8, the enormity and totally unexpected sacrifice of Christ becomes clear. Christ did not die for the “benefit” of sinners. Christ died “in place of” people who have completely turned their backs on God, do not recognize him for who he is and what he has done, and are completely incapable of helping themselves. Christ died as a substitution for those who deserve death because of their own actions, and who would face certain eternal death without his sacrifice.

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44 ἁσβοῦν. Danker 141. The form of the word used here is the genitive plural ἁσβοῦν, an adjective that translates literally as “irreverent,” “impious,” or “ungodly.” Here the adjective is functioning as a noun, hence the addition of “[people]”. See Young 82.

45 Danker 143. See also Moo, The Epistle to the Romans 306, footnote 63.

46 This is the only occurrence of the preposition κατά in Romans 5:1–11, and it has an accusative object. See Young 98, and Wallace 376-77, for possible classifications. See Moo, The Epistle to the Romans 307, for a discussion of the possible interpretations of this phrase.
**Verse 7.** This verse contains the “B” and “B′” components of the chiasm. The two clauses set a contrast between God’s love as manifested in the cross and the very best of man’s love as manifested in what he is willing to sacrifice. The ultimate expression of human love is for one person to lay down his life for another (cf. John 15:13). However, Paul points out (1) that this very rarely happens, and (2) the kind of person for whom the sacrifice is made when it happens. That these are hypothetical situations is seen by the tenses of the verbs. In v. 7a ἀποθανεῖται (“will die”) is a gnomic future, which is used to express timeless truths or “indicate the likelihood that a generic event will take place.” In v. 7b τόλμῃ ἀποθανεῖν (“might dare to die”) is a present subjunctive with a complementary infinitive, which indicates something that is presented as “a possibility, supposition, or desire.” The hypothetical righteous or good person for whom someone is rarely willing die in place of is contrasted with the kind of people described in v. 6 that Christ actually died in place of.

**Verse 8.** This is the “A′” part of the chiasm, and it repeats and reinforces the statement made in v. 6. Verse 8 begins Συνίστησι δὲ τὴν ἐαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός (“But God demonstrates his own love for us”). That v. 8 is in contrast to v. 7 is indicated by the mild contrastive δὲ. It is clear that Paul is talking about God’s love for believers, and not believers’ love for God, by the use of the reflexive pronoun ἐαυτοῦ. The verb συνίστησι

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47 Young 119, and Porter 44.

48 Wallace 571.

49 Young 137.

50 Moo 307-08, has a discussion as to whether or not Paul intended there to be a difference between a “righteous person” and a “good person,” or if these refer to the same person.

51 Moo states that it is also emphatic, *The Epistle to the Romans* 309, footnote 83.
(“demonstrates”) is a present tense used for a past act to emphasize or draw attention to the fact that God took the initiative to demonstrate his love for humans. The demonstration of God’s love is explained by the clause ὁτι […] Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε (“[in] that Christ … died in place of us”). This reflects the main clause of v. 6, and identifies “us” as the “irreverent people” in v. 6. Furthermore, the statement that Christ died “while we were still sinners” parallels “while we were helpless” in v. 6.

**Verses 9–11**

Verses 9 and 10 are parallel, reiterating the ideas in v. 1–8, with v. 9 addressing justification and v. 10 addressing reconciliation. Verse 11 concludes the entire section, although grammatically it is set in contrast to salvation in v. 10.

**Verse 9.** Since this is the beginning of the summary for the section, v. 9 logically begins with the same participle, δικαιωθέντες (“having been justified”), and inferential conjunction, οὖν (“then”), as v. 1. However, there is a different nuance of meaning between the uses of οὖν in v. 1 and v. 9. In v. 1 it indicated that what followed is the result of what precedes it. In v. 9 it marks the following as a summary and conclusion of what precedes it. This is why οὖν is translated “therefore” in v. 1 and “then” in v. 9. Verse 9 also adds πολλῷ μᾶλλον (“by

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52 συνιστήμι. “To provide evidence of a personal characteristic or claim through action; demonstrate, show, bring out.” Danker 973.

53 Porter 30-31. However, grammarians disagree as to the importance of tense vs. aspect. For other possible interpretations see Young 112, “The present of existing results focuses on the enduring consequence of a past act, as if the act continued through its results.” Also Wallace 532, perfective present, “used to emphasize that the results of a past action are still continuing.”

54 Epexegetical ὁτι clause, Wallace 459-60. Here ὁτι στην τοῦτο ὁτι, Danker 732.

55 Porter thinks that the οὖν in v. 9 is not inferential, but emphatic, 215. See also Young 191.
much more”). This phrase assures the readers that since God has already justified them, they can be much more certain that he will do what follows. There is another change to the main clause in v. 9 compared to v. 1; in v. 9 the temporal adverb νῦν (“now”) is added emphasizing believers’ continued present state of being justified. Believers obtain this justification by the means of Christ’s blood, with “blood” signifying Christ’s death as a sacrifice for sins.

The result of being justified is σωθησόμεθα […] ἀπὸ τῆς ὀργῆς (“we will be saved … from the wrath [of God]”). What believers will be saved from is ὀργή, which in this context is eschatological wrath (cf. 1 Thess 1:9–10). The preposition ἀπὸ indicates disassociation or separation. Therefore, this does not mean that believers are preserved as they go through the period of God’s judgment (the tribulation), but they are saved by being separated from it and not going through it at all. Christ is the agent by which believers receive this salvation.

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56 Πολλῶ (“by much”) is a dative of degree or dative of measure. It modifies the comparative adjective μᾶλλον (“more”) by indicating the degree of difference. See Wallace 166-67, and Young 51.

57 ἐν τῷ ἀἵματι αὐτοῦ (“by the blood of him”). Compare with ἐκ πίστεως in v. 1. See also Moo, The Epistle to the Romans 310, and Porter 158.

58 In Paul’s writings, and especially in Romans, ὀργή frequently has eschatological meaning. See Wallace 101, footnote 78. See also Danker 720-21. See also footnote 59, below.

59 Young 90, and Wallace 368. While 1 Thess 1:10 has variant readings (ἐκ τῆς ὀργῆς vs. ἀπὸ τῆς ὀργῆς) with ample textual witnesses for both readings, Wallace contends that the correct reading for 1 Thess 1:10 is ἀπὸ. This would make 1 Thess 1:10 consistent with the uncontested reading for Romans 5:9, although it is not clear that there is a significant difference between ἐκ and ἀπὸ. See Daniel B. Wallace, “A Textual Problem in 1 Thessalonians 1:10: Ἐκ τῆς Ὀργῆς vs. Ἀπὸ τῆς Ὀργῆς,” Bibliotheca Sacra 147 (1990): 470-79.

60 δι᾽ αὐτοῦ, which is literally “through him,” which refers to Christ in vv. 6 and 8.
Verse 10. The main clause is Εἰ γὰρ […] κατηλλάγημεν τῷ Θεῷ (“For since … we became reconciled to God”), which lays the grounds for what follows.61 The key word in this clause is κατηλλάγημεν (“became reconciled”),62 which is parallel to “having been justified” in v. 9. However, whereas justification is a legal term whereby God declares the believer righteous, reconciliation is a relational term that means to bring together or make peace between enemies.63 This is made clear by the temporal clause “while we were enemies,” which is understood to mean, “while we were enemies of God.”64 Since humans are hostile towards God, and God is hostile towards humans because their sins have justly incurred his wrath, it is best to view this enmity as hostility in both directions between humans and God.65 Thus, the idea of reconciliation is that this enmity has been eliminated for believers. The means by which this reconciliation is achieved is “through the death of his Son,”66 i.e. Christ.

There are two results of this reconciliation. The first is the assurance that believers will be saved. Here the assurance is made certain by πολλῶι μᾶλλον (“by much more”), as in v. 9, and the word σωθησόμεθα (“will be saved”) is exactly the same as is used in v. 9.

61 The clause begins with the double conjunction εἰ γὰρ. The first conjunction, εἰ, is a marker for the introduction of the grounds for a conclusion, thus the translation “since.” Porter 185. The second conjunction is γὰρ, which introduces the explanatory statement of the grounds for the following conclusion. Porter 182.


63 Moo, The Epistle to the Romans 311.

64 ἔχθρος, enemies of God or Christ, Danker 419.

65 Moo, The Epistle to the Romans 312.

66 διὰ τοῦ θανάτου τοῦ Υἱοῦ αὐτοῦ. Unlike the other uses of διὰ in Romans 5:1–11, which are all markers of agency, here the preposition is instrumental or means. The difference in interpretation is supported by the insertion of the noun τοῦ θανάτου between διὰ and Christ. The other occurrences of διὰ do not have a noun between it and Christ or the Holy Spirit, making Christ or the Holy Spirit the object of the preposition (cf. vv. 1, 2, 5, 9, and twice in v. 11). When Christ or the Holy Spirit is the object of διὰ, the preposition indicates agency. Here, τοῦ θανάτου (“the death”) is the object of διὰ, and the preposition indicates means. See Moo, The Epistle to the Romans 312.
Although it is not stated in v. 10, the parallel to v. 9 makes it clear that the salvation is ἀπὸ τῆς ὀργῆς ("from the wrath [of God]"). The means of salvation is through Christ. The temporal participle καταλλαγέντες ("after becoming reconciled") shows that reconciliation, like justification, is an act that occurred in the past, although the effects continue in the present and will continue in the future.

Verse 11. The second result of believers’ reconciliation is they can boast in God. The language is almost identical to that used in v. 3a where Paul gives the fourth result of justification. Here, boasting in God is set in contrast to the preceding assurance of being saved from God’s eschatological wrath. The agency of this boasting is Christ. The final phrase is διὰ οὓς καταλλαγὴν ἐλάβομεν ("through whom we have now received [the] reconciliation"), which declares Christ the agent of believers’ reconciliation with God. The word ἐλάβομεν is a cumulative aorist, which focuses on the completion of an action.

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67 ἐν τῇ ζωῇ αὐτοῦ ("by his life"), compare with the parallel διὰ αὐτοῦ ("through him") in v. 9. See also Moo, The Epistle to the Romans 312.

68 See the discussion of the grammar for v. 3a. The difference between the verses is v. 3a uses the present, middle, indicative καυχόμεθα, and v. 11 uses the present, middle, participle καυχόμενοι. However, this is an indicative participle, meaning it functions as an indicative verb, Young 160. Therefore, both verses use the identical translation "we boast."

69 The phrase διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ is identical to v. 1b.

70 οὗ is the same as in v. 2. See footnote 13 on p. 5.

71 Young 123.
The Bible is not just a collection of old information or theological knowledge for scholarly study, but it is God’s Word and has real, present-day application. Although Paul wrote Romans nearly two-thousand years ago, the application is the same for believers today as it was for the original recipients of the letter, although there may be variations in exactly how it works out in daily life. The primary application is in the areas of assurance and hope, and these should manifest themselves in the lives of believers.

First, believers have peace with God. This means they can be assured that God is not fighting against them. God is interested in believers’ well-being and prosperity, although they need to remember that God and the world have different ideas of what constitutes well-being and prosperity. The fact that believers have peace with God should also give them a sense of inner peace as they deal with the daily struggles of life, and this should be evident in their actions and attitudes.

Second, since believers have access into God’s grace, which is the “state” or “realm” in which believers live, they must never forget that everything they have is from God. They are not under law, but are under grace. Nothing good is due to believers’ own actions, abilities, or attitudes, and to think otherwise is arrogant and fails to recognize God for who he is.

Third, believers can rest assured of two things concerning the end-time. First, they will not face God’s wrath at the time of eschatological judgment. Second, their sin nature will be removed and the state of God-like-ness will be restored at the last day. No matter how

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72 Douglas J. Moo, Romans, The NIV Application Commentary (Grand Rapids: Zondervan, 2000) 175-78 was consulted while writing this section.
much they fail now, the ultimate perfection of the saints is something that will certainly be accomplished by God. In this, all believers can “boast” or rejoice.

Fourth, believers can “boast” or rejoice in tribulations because they know that God uses tribulations for good (Rom 8:28). This is not to say that God is the author of evil, but God does use the evil towards his ends and the benefit of those who call on Christ’s name. This is not to say that believers are to be thankful for the tribulations themselves, but rather for the good that will come out of the time they spend in tribulations.

Fifth, believers should remember that not only have they been justified by God, but also they have been reconciled to God. This means that not only are they not subject to God’s wrath at the judgment, but their relationship with God has been restored now, and everything that goes with a relationship is theirs. When they pray, God will hear and respond. When they have difficulties, they can be sure that God cares. The restoration of the relationship (i.e. reconciliation) means that God is not distant and abstract, but is personal and real in their lives.

**Conclusion**

Romans 5:1–11 describes the assurance and hope that believers have because of their justification by God and reconciliation with God. The grounds for these statements are that believers have been justified and have been reconciled to God by the substitutionary death of Christ on the Cross. Several results of these grounds are given, and it is these results that give believers’ assurance and hope. As they live their lives, believers should remember their redeemed status and live confidently in what God has promised.
Works Cited


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