

The Proof of God's Love (vv. 6-8)

VERSE 6 For when we were still without strength, in due time Christ died for the

ungodly (ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν [*adv. eti when + conj. gar for + noun nom.m.s. Christ + pres.act.part.gen.p. eimi “were” + pro.gen.p. ego we + adj.gen.m.p. asthenes weak; “without strength” + adv. eti still + prep kata according to + noun acc.m.s. kairos time + prep huper on behalf of + adj.gen.m.p. asebes godless; “ungodly” + aor.act.ind.3s. apothnesko die*]).

VERSE 7 For one will hardly die for a righteous man; though perhaps for the good

man someone would dare even to die (μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν [*adv. molis with difficulty; hardly” + conj. gar + prep huper on behalf of + adj.gen.m.s. dikaios + pro.nom.m.s. this “man” + fut.dep.ind.3s. apothnesko die + prep huper + conj. gar + d.a.w/adj.gen.m.s. agathos good + adv. tacha perhaps + pro.nom.m.s. tis “man” + conj. kai even + pres.act.ind.3s. tolamao dare + aor.act.infin. apothnesko die*]).

VERSE 8 But God demonstrates His own love toward us, in that while we were yet

sinners, Christ died for us (συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν [*pres.act.ind.3s. sunistemi demonstrate, prove + conj. de + d.a.w/noun acc.f.s. agape + pro.gen.m.s. heautou + prep eis toward + pro.acc.m.p. ego us + d.a.w/noun nom.m.s. theos + conj. hoti + adv. eti still + adj.gen.m.p. hapartolos sinner, sinful + pres.act.part.gen.m.p. eimi “were were” + pro.gen.p. ego + noun nom.m.s. Christ + prep huper “for” + pro.gen.p. ego + aor.act.ind.3s. apothnesko die*]).

ANALYSIS: VERSES 6-8

1. How then, can we know this love of God that is “poured out in our hearts”?
2. Then answer is provided by verse 6 (the conjunction “for” is explanatory).
3. It is evident by the fact that “Christ died for the ungodly” who were in a state of ‘helplessness.’

4. The hopeless situation is the result of universal spiritual death and the existence of the sin debt against us.
5. Mankind is viewed as 'weak', that is, unable to overcome the wrath of God abiding over us all.
6. In spite of futile human efforts to rise above this condition of helplessness (e.g. works of the law) were we "still" locked into a hopeless and perilous situation.
7. The marvel of God's love is that it was love for the "ungodly".
8. It was not a love based on commendable qualities.
9. It is an antecedent love, because it is love presupposed in the death of Christ while we were in a state of hopelessness and sinfulness.
10. This death is said to be "in due season" or "at the right/proper time."
11. This is paralleled in Paul's reference to the fullness of time in Gal. 4:4.
12. It is the timing in which God's purpose for the ages reached fulfillment (1 Cor. 10:11; 1 Tim. 2:6; Titus 1:3; Heb. 9:6).
13. The timing of the 1st Advent is determined by the doctrine of Daniel's 70 Weeks of Years.
14. Jesus bore sins toward the very end of the 69th Week (He was born in the 64th Week).
15. Verses 7 & 8 expand on what is implicit in v. 6.
16. Verse 7 illustrates the rarity of one dying for a bad person, and verse 8 the character of God's love shown by the fact that Christ died for sinners.
17. The terms of the text it would appear not to draw a sharp distinction between a righteous man and a good man.
18. The two designations are used of the same type of individual as being both a righteous and good person.
19. The thought is that among men it is rarely the case where one will die for even a righteous and good person, far less for an evil person.
20. "Hardly" (adv. *molis*) and "perhaps" (adv. *tacha* possibly, perhaps) followed by "would dare" (pres.act.ind. *tolmao* be brave enough) indicates that which is a rare occurrence.
21. It is against this background that we have a total contrast between the human and the divine modus operandi as stated in v. 8.
22. God's love (literally, "His own love") is His inherent attribute expressed toward the unworthy (e.g., sinners) by the fact "Christ died for us.").
23. Jesus spiritual death during the three hours of darkness accomplished atonement for sins, so that those who were in peril might have forgiveness of sins and life eternal.
24. "Sinners" is used in Scripture at times as a synonym for non-believers.
25. In our pre-salvation state we were hostile to God and we were His enemies (1 Cor. 1:21 "And although you were formerly alienated and hostile in mind, *engaged* in evil deeds.")
26. Note also, Col. 2:14 "having canceled out the certificate of debt (e.g., we owe God +R) consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.").
27. The suffering of Christ on behalf of ungodly persons showcases the love of God, which was not constrained by good behavior, but was a impulsive force "while we were yet/still sinners" (parallels v. 6 "while we were still helpless").

All the More (vv. 9-11)

VERSE 9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him (πολλῶ οὖν μᾶλλον δικαιοθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς [*adj.dat.nt.s. polus much + conj. oun then + adv. mallon more + aor.pass.part.nom.m.p. dikaioo justify + adv. nun now + prep en + d.a.w/noun instr.nt.s. haima blood + pro.gen.m.s. autos + fut.pass.ind.1p. sozo save + prep dia + pro.gen.m.s. autos + prep apo from + d.a.w/noun gen.f.s. orge wrath*]).

VERSE 10 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life (εἰ γὰρ ἐχθροὶ ὄντες καταλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλάγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ [*part. ei if + conj. gar + adj.nom.m.p. echthros enemy + pres.act.part.nom.m.p. eimi "were" + aor.pass.ind.1p. katallasso reconcile + d.a.w/noun dat.m.s. theos + prep dia + d.a.w/noun gen.m.s. thanatos death + d.a.w/noun gen.m.s. huios son + pro.gen.m.s. autos his + adj.dat.nt.s. polus much + adv. mallon more + aor.pass.part.nom.m.p. katallasso reconcile + fut.pass.ind.1p. sozo save + prep en + d.a.w/noun instr.f.s. zoe live + pro.gen.m.s. autos*]).

VERSE 11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation (οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν [*neg. ou + adv. mallon only + conj. alla but + conj. kai also + pres.dep.part.nom.m.s. kauchaomai exult + prep en + d.a.w/noun loc.m.s. theos + prep dia + d.a.w/gen.m.s. kurios + noun gen.m.s. Jesus + noun gen.m.s. Christ + prep dia + pro.gen.m.s. hos whom + adv. nun now + d.a.w/noun acc.f.s. katallage reconciliation + aor.act.ind.1p. lambano receive*]).

ANALYSIS: VERSES 9-11

1. Paul continues with the subject of our post-salvation advantages.
2. But here he employs the *fortiori* (Latin for all the more, by a stronger consideration) debater's technique.
3. This is seen in the repetition of the words "much more" (vv. 9 & 10).
4. The argument is that if God did for us the greater thing securing reconciliation (cf. "peace" in v. 1), then how much more will He do for us afterwards?
5. "Having now justified by faith" views the reality after salvation (as in v. 1).
6. "By His blood" refers to Christ bearing the wrath of God for our sins during the three hours of darkness.
7. At the conclusion of the three hours Jesus proclaimed "It is finished" which demands an explanation for what is, "It."
8. "Blood" here is to be understood as a representative analog (e.g. to animal blood under the sacrificial code), not a direct analogy (as in Jesus' physical blood).
9. Ritual atonement under the Levitical Code was via animal blood and was symbolic not actual with respect to sin (Heb. 10:4 "For it is impossible for the blood of bulls and goats to take away sins." cp. Lev. 17:11).
10. Sacrificial animals bled to death; Jesus did not die by bleeding to death.
11. He did suffer loss of blood before and during crucifixion.
12. He did not even lose consciousness due to loss of blood (cf. Lk. 22:44 "And being in agony He was praying very fervently, and His sweat became like drops of blood..."; scourging and crown of thorns; nailed to a cross).
13. After His physical death the spear on His side produced blood and serum (Jn. 19:34 "But one of the soldiers pierced His side, and immediately blood and water came out.").
14. Literal blood cannot cleanse a non-physical thing like sins.
15. Certainly, literal blood (and flesh) cannot be the meaning of Jn. 6:56!
16. "We shall be saved" refers to a future outcome of "having been now been justified."
17. We are said to be "saved from the wrath of God through Him."
18. This cannot refer to eternal wrath that is reserved for unbelievers.
19. As of our salvation this wrath holds no threat to those who are justified.
20. This deliverance was secured at the moment of salvation.
21. The answer to "the wrath" we will be saved from is the same one set forth in 1 Thess. 5:9 ("For God has not destined us for wrath, but for obtaining deliverance through our Lord Jesus Christ.")
22. This is a promise of deliverance from the seven year tribulation via the Rapture of the Church (see 1 Thess. 5:10 "who died for us, so that whether we are awake (acclimated) or asleep (reversionistic; see 1 Thess. 5:6; also Eph. 5:14), we will live together with Him.").
23. There are two separate verbs for sleeping.
24. In 1 Thessalonians 5 the verb is *katheudo* and is used for believers who are maladjusted to God's plan.
25. In 1 Thessalonians 4 (verses 13, 14 & 15) the verb sleep is *koimaomai* is a euphemism for physical death (also Matt. 27:32; Jn. 11:11, 12; 1 Cor. 11:30; 1 Cor. 15:16, 18, 20, 51; 2 Pet. 3:4).
26. The church is promised a pre-tribulation deliverance (cf. Rev. 3:10).
27. The church is in heaven during the seven years of the tribulation (cf. Rev. 19:7).

28. The *a fortiori* argument of verse 10 says that if while we were God's enemies "we were reconciled", then "much more we will be saved/delivered by His life."
29. Again the prospective deliverance has to do with Ph 3 sanctification via resurrection at the end of the church age.
30. "Through the death of His Son" is parallel to "by His blood" in v. 9.
31. This does not refer to Jesus' physical death but to His spiritual death during the three hours of darkness (cf. 2 Cor. 5:21 "He made Him who knew no sin, *to be sin* on our behalf, so that we might become the righteousness of God in Him.>").
32. In verse 11 the subject is our present exultation in our so great salvation.
33. It is the same idea as in verse 2.
34. "We have **now** received the reconciliation" which views our Ph 1 status as being no longer under divine enmity (cf. Col. 1:12 "And although you were formerly alienated and hostile in mind, engaged in evil deeds." 2 Cor. 5:19 "namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.>").