

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Romans 5: 9-11

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank God, it's time to read the Bible again. Let's continue to read Romans chapter 5. We will read verses 9-11 today.

Romans 5:1 tells us that having been justified by faith, we have peace with God through our Lord Jesus Christ. When Adam sinned and was driven out of the Garden of Eden, peace between God and man was lost, so that man had no position to come before God. Now, because of the redemption accomplished by Jesus Christ, the way to the Most Holy Place has been opened, and man can, through the blood of Jesus Christ, come to the throne of grace—this is a position of grace.

Romans 5:9-11, which is the part that we are going to read today, describes that standing in this position of grace, what we can obtain is far beyond what we ask or think. This section of discourse also serves to pave the way for the next stage of “organic salvation.” Paul, with his consistent logic and way of thinking, first uses a macro perspective to let us see the appearance of God's complete salvation. Then, from Romans 5:12 to 8:39, he will gradually go on to describe the details.

Verse 9: “Much more then, having now been justified by His blood, we shall be saved from wrath through Him.”

Now that we have been justified by His blood—without the shedding of blood there is no forgiveness of sins—the precious blood that Jesus shed on Golgotha two thousand years ago still has power today. “We have been justified by His blood” means that the price for the sins we commit today has already been paid by the blood that Jesus Christ shed.

Of course, according to 1 John 1:9, “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” Our responsibility

is to confess our sins, and God, in His righteousness and faithfulness, will forgive our sins. God is then able to declare us righteous.

Dear brothers and sisters, it is very important to develop the habit of confessing to the Lord every day. In every moment of our daily life, if we notice our old-self rising up and committing sin, it is best to seize the opportunity to repent and confess immediately, lest we forget afterward. I believe that if we practice this earnestly, we will find that the sins we become aware of each day will not be fewer than ten. Before going to bed at night, we should also pray to the Lord for the sins we have not noticed, so that at the end of each day we may have a clean conscience, lest we be taken by the Lord in our sleep without the chance to repent. When we wake up the next morning and realize we still have breath, we should first give thanks to God for granting us a new day to experience new grace, so that we may store up for ourselves an even richer hope of glory.

“Much more then, having now been justified by His blood, we shall be saved from God’s wrath through Him.” According to the original text, it is “saved from God’s wrath,” meaning to be delivered from the wrath of God. We must understand that salvation has many aspects: our first repentance and faith is the beginning of our journey of salvation; afterward, we gradually grow and must also experience being saved from sin, from the world, and from the lusts of our own flesh. Here, the salvation from God’s wrath should refer to being delivered from God’s wrath when Christ returns to execute judgment.

God is absolutely holy and righteous, and every sin we commit offends His holiness and righteousness; therefore, when we sin, we stir up God’s wrath. If we commit ten sins a day, that amounts to 3,650 sins a year, and in a lifetime it could accumulate to around 300,000 offenses—how great then would be the wrath of God we provoke! Thank the Lord! Jesus Christ has already shed His precious blood for us. If we can deal with our sins each day in a timely manner, not allowing God’s wrath to accumulate, what a grace this is, and what a privilege it is for us. Only a fool would fail to make use of such a privilege.

Additionally, if we regularly apply the precious blood of Christ to cleanse our conscience, our conscience will become increasingly sensitive, enabling it to warn us before we sin so that we do not cross the line. As a result, our lives will naturally become progressively more holy.

Verse 10: “For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”

Verse 6 says that we are not godly people; verse 7 says that we are not righteous, not good people, but sinners. And this verse goes even further to say that we are enemies of God. In the spiritual realm, there is no middle ground. To not follow God is to follow God’s enemy, Satan; therefore, we are also at enmity and hostility with God. While we were still God’s enemies, God sent His Son to die for us; through the death of God’s Son, we are reconciled to God.

“Reconciliation” is an important word—*katallasso*. *Kata* means coming to the same position, and *llasso* means change; together, it means exchange. Originally, it was used when exchanging currency, where both parties agree on an exchange rate. Here, through the death of God’s Son, God and we, who were enemies, both receive reconciliation. In English, it is always translated as reconciliation or reconcile, which means that reconciliation must involve both parties.

In Romans 5:1, God first, through the death of His Son, unilaterally established a realm of peace. Those who have sinned must be willing to accept salvation in order to enter into this realm of peace. Since we have accepted salvation, we can erase our identity as enemies and achieve mutual reconciliation with God. God has unilaterally set forth this realm of peace—this is entirely a matter of position. As enemies, we must first enter into this position before we can stand in the place of peace and obtain mutual reconciliation with God. This reconciliation is no longer merely positional but also of life.

It is like when husband and wife quarrel; there must first be peace in terms of position, usually when one party is willing to yield or concede. Typically, it is the more mature and experienced person who humbles themselves and establishes a realm where peace is possible. This is positional, objective, and unilateral. When the other party is willing to enter into this realm of peace, the process of reconciliation begins.

Reconciliation involves both parties and begins first on the level of position—that is, both sides are within this realm of peace and can start dialogue. This dialogue then leads to interaction of life, developing from positional peace into life experience. Both parties begin to interact in their lives—for example, caring for one another, cherishing each other, being willing to pay a price for the other, and even willing to sacrifice what they desire or hold dear for the sake of the other.

It is only through the death of Jesus Christ that we can be reconciled to God, transformed from enemies into friends. This begins as a change in position and then is experienced in the peace of life, where we enjoy reconciliation with God. This opens a path of life, making God's salvation no longer merely an objective fact but a subjective experience for us.

“Since we have been reconciled, much more we shall be saved in His life.” The Chinese Union Version's translation is somewhat awkward and hard to understand. According to the original text, it is **much more we shall be saved in His life.** The original Greek preposition used is **en**, which corresponds to the English **in**, so translating it as “saved in His life” is more accurate. The KJV translates it as “by His life,” and the NIV as “through His life.” I believe that based on the Greek, “in His life” is better, because it perfectly aligns with the picture Paul has been depicting so far.

The blood of Jesus Christ opened the way to the Most Holy Place, enabling those who receive grace to come directly to the throne of grace. This is a realm of grace as well as a realm of life. God the Father first prepared this realm as a place of peace; when we accept salvation and enter this realm, we begin to be reconciled to God. Indeed, it is through the death of God's Son that we are able to be

reconciled to God. Now that we have been reconciled and stand in this realm of grace, should we not much more be saved in His life?

Here, salvation is no longer a passive deliverance from God's wrath; rather, it is an active experience of growth in our spiritual life through the daily supply of Christ's life, enabling our lives to become more holy. Paul uses this phrase, "much more we shall be saved in His life," to open the next stage of his discourse—concerning organic salvation.

The death of Jesus Christ has already given us the position of being justified, which is an extraordinary grace. Now, Jesus Christ has risen and given us spiritual life, placing us within the realm of life. Should we not then receive an even greater grace? We must indeed be saved more abundantly in His life.

Here, we will briefly reveal some things about spiritual growth and also lay a foundation for what will be described later. The most important change in life growth is the renewal of the mind. Previously, our minds followed the logic of the world and were far from God. Now, with the revival of spiritual life and the rich supply of that life, our minds are renewed. Our judgments and evaluations of what matters begin to prioritize the things of the Lord. Because of this renewal of the mind, our preferences change, and we begin to make decisions in many areas of life that align with God's will—in other words, our character begins to be sanctified.

Sanctification is entirely a matter of the soul; it is hidden and cannot be seen by others. However, because of the sanctification of our character, there will be visible changes in our daily life—these changes are outward and connected to our body, and what others see as changes become our testimony in life. The sanctification of character and the change in our life testimony are not aimless but move toward a specific goal: to be molded into the likeness of Christ. This means our minds become increasingly like Christ's, our emotions increasingly reflect Christ's, and every decision we make aligns more and more with Christ. If we can walk this path throughout our lives, we will manifest in ourselves the glory that God has predestined us to receive.

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

Moreover, we see that the salvation Paul knows is truly complete. Therefore, when Paul describes the result of justification, he brings us to the final step of the salvation experience. Since we have been reconciled to God through the Lord Jesus Christ, not only must we walk through every step of organic salvation in His life—that is, the renewal of the mind, sanctification of character, and living out a testimony in our daily lives—we must also, through Him, take delight in God.

The phrase “take delight in God,” if translated according to the original Greek, means to boast in God—and specifically to boast in God through Christ. What we boast in are the things we consider best, most valuable, and most treasured. A person who values career will boast in their position; one who values their children will boast in their children’s achievements; but one who values God will boast in God. Especially when they realize that what they have received from God is undeserved, they boast in God’s work in their lives through Christ, who makes them worthy.

Dear brothers and sisters, our testimony of God’s work in our lives is to boast in God. When we share the gospel with others, we also boast in God because we share what we consider most valuable. When we lead the saints in worship through songs, we boast in God; when we share God’s word with the saints, we boast in God; even when we prepare meals and serve the saints, we boast in God’s love. If today we cannot take delight in God, then in God’s kingdom in the future, we will find it very dull, because at that time only God’s things will remain, and everything else will fade away. If today you can make serving God and ministering to the church your greatest joy, then on that day your joy will overflow even more abundantly.

Let us pray together: Dear Lord Jesus Christ, through Your death we are able to be reconciled to God—what a great grace this is! But Your grace does not stop here; You also give us life and place us within the realm of life, so that we may be saved in Your life, grow in Your life, be sanctified in Your life, transformed in Your life, and

be molded into the likeness of Jesus Christ in Your life. In this process, help us also to learn to take delight in God; God is not only our goal and hope but also our daily joy. What a great grace it is to help us become people who continually delight in God. Bless my daily life, I pray in the holy name of our Lord Jesus Christ.