



# ROMANS Part 40

Chapter 5:9-11

## Justification & Conciliation

**Much rather, then, being now justified in His blood, we shall be saved from indignation, through Him. For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be saved in His life. Yet not only so, but we are glorying also in God, through our Lord, Jesus Christ, through Whom we now obtained the conciliation.**

### REVIEW OF THE STRUCTURE OF ROMANS

From Romans 3:21 through the end of Romans chapter four, we have considered individual justification. Recall our chart of the structure of Romans way back last year at the beginning of this series. Romans is not a hodgepodge of random words thrown into a pot, but an orderly presentation of what Christ has done for the sake of the universal problems of sin and death—and what this means to you.

Paul introduces himself in chapter one, prays for the ecclesia at Rome, talks about his intended journey, reviews his previous ministry, and then, in 1:18, launches into the appalling conduct of humanity apart from Christ, and its future prospects apart from Calvary. Apart from Christ and the cross, the whole of the human race is debilitated, doomed and damned without a prayer or hope in hades. No one is excused for not knowing God, for creation shouts His Name. Not only that, but the human race has stupidly exchanged the glory of God for its own glory and it's own will. If this were not bad enough, it barter the

worship of God for the worship of that which God creates. It marvels at a frog, studies the frog, dissects the frog, writes a book about the frog, teaches a college course about the frog—then attributes the frog to evolution and a “big bang” for which there was no cause, and certainly no “capital C” Creator.

This sort of foolishness and its chronicling carries on until Romans 3:20.

Beginning in Romans 3:21, Paul slams shut the “bad news door” and we walk from a bone-crammed cemetery into blinding light. Now comes the rescue. Now is when Jesus Christ plucks us from death. In 3:21 we enter into the teaching section of Romans.



Some people call this the “doctrinal section,” but that’s too theological for me, It’s the part where Paul teaches stuff and we learn stuff. We’re ready to learn any good news Paul has. He is going to become like Mary Poppins now, pulling marvel after marvel from his “carpet bag” of wonders. The apostle has set us up for this fun (it’s gonna be like the Christmas mornings you remember as a child) by clobbering us into helplessness in the early chapters.

(If, for some reason, you have not been clobbered into helplessness from Romans 1:18 through 3:21, then please return this publication to your bookseller for a full refund. Return your Bible to the Christian bookstore for your money back and a sincere apology. On second thought, trade in your brain for a new one because, for some reason, you are reading the early parts of Romans through the filter of human worthiness and missing the full extent of how damn helpless you are. It’s not Paul’s fault, nor is it mine. Do I correctly suspect that you were once involved in some sort of religion?)

From this point (3:21 through 8:30), it’s all about what Christ has done for you, the individual.

## THE INDIVIDUAL

Yes, you. You, the individual. Look in the mirror. No one looks like you, acts like you, thinks like you. No one else on the planet—or who has ever walked the planet—could possibly assume your skin, your brain, or your peculiar collection of quirks. They would die. And you would die to be them. No one could handle being any other person. Were such a transposition possible, the person assuming the other person would perish from the shock of the difference. Instantly. Such is the marvel of individuality. “Humanity” is a collection of individuals. Never see yourself as lost in any kind of crowd. Crowds are crafted from people. You are vital to the whole. Nothing is the same without you. You have a name. You are not a blur or blob in the mist of either creation or reconciliation. Christ has come to *you*. Likewise, He is returning for you.

You are who Paul refers to in Romans; a personal beneficiary of grace. You are the reason he wrote the letter. You are who God is looking at. Insert your full name throughout this letter: “Susan R. Smith.” Insert your face; I don’t care how ugly you are. The uglier you are, the better. Insert your problems, all of them. The more problems burdening you while passing through the “doom door” from Romans 3:20 into the rest of the book, the happier you will be, and the sweeter your deliverance.

Insert your pain. Your God is always personal in trial. You always think of Him this way when everything goes wrong. You accuse God of making things hard for you, personally. You look into heaven and say, “Why are you doing this to *me*?” That’s fine. It’s all true. I am only asking that you stay with it. Be consistent. Why embrace your individuality before God in trial, but not in glory? You’re on the glory train; keep your seat. Keep looking out the window for what is about to appear around the next bend. The glory train departs from the City of Infirmary, bound for Glory. The glory at the end of this “ride” is just as tailor-made as the trial. The train is the same. You’re in the same seat. Everything is designed to suit you.



**“None of us yet fully appreciate the love that numbers hairs, counts heartbeats, assigns breaths.”**

At the rescue, no one disappears into a common fog of brightness. At the rescue, Jesus Christ calls your name. He knows it because He gave it to you. He calls it just as He called “Lazarus!” in a loud voice in front of the tomb that day to surprise everyone. He recalled a human man from death into life with specific syllables belonging to that man only. No one else made the passage that day between death and life. That’s because resurrection is tailor-made to individuals. It’s your resurrection, not anyone else’s. At the snatching away, no one hears Christ say, “Come on up, all you people.” No one hears, “Body of Christ, come hither.” You will hear your name. It will

startle you that He knows it. You will hear the Son of God and the Son of Man utter personal syllables. It will feel as though you are the only one going into heaven. The attention of Christ will make you say, “What about everyone else?” That’s how personal it will feel. None of us yet fully appreciate the love that numbers hairs, counts heartbeats, assigns breaths.

First, He crafted each of us from a new mold. (You were a new trick up His sleeve.) He studied you. This was not cold analysis, but interest bordering on rude-



ness. You are exposed to Him. You have been His project for eons. If your little life here on earth were a five-star restaurant, He puts the napkin in your lap. He already knows what wine you drink. There are three “waiters” to every patron at the “restaurant” of this earth and of the snatching away—that’s how it ought to feel to you. That’s how personal is the care. As personal as glory will feel when the mind of Christ is fully ours—it is that way now. It was this personal at your conception. He sent the right sperm into the egg that He, Himself, dispersed from an ovary of His design. Millions of sperm vied for attention; the numbers awed Him not. The more the better. He chose one sperm, directed which way its tail wiggled, and then killed the rest. He knit His brows to knit your bones. (I speak of His concentration.) He patiently knit until all 206 of your bones articulated within and against sinews made specifically for your embryonic and adult sustenance. (Sinews last awhile.) He formed *you* in the womb of your mother, adjusting the temperature of uterine membranes to keep you hovering on the happy side of life and death. Not everyone has that. Some babies die because God is finished making them live.

“He knit His brow  
to knit your bones.”

GET ASSURANCE

The apostle Paul wrote Romans for *you*, and if there had been enough ink in the world, enough papyrus, enough time, enough patience in a single scribe, he would have written your name—“Susan R. Smith”—at the end of the letter. There would be volumes and volumes of books. Turn to chapter 16 and read the names. I can never read the names without crying. I pause at each name and cry. Each name is a person to me. I love these people and would gladly have joined their little conclave in Italy. They are my family. I am personally convicted that Paul is naming every single member of that tiny tribe. If Paul can perform at a wooden table by candlelight this small yet gracious gesture, then what of the God of Paul? Paul is the micro, God the bigger picture. What of our Lord and Savior Jesus Christ, Who memorizes names for a living? Is your name not written in His mind? In His books? Does He not remember you from the knitting? Does He not contemplate *you* as He stands beside His Father happily anticipating the completeness He died for?

Whenever you begin losing your assurance of salvation, or begin to doubt God’s love for you and your place beneath His loving gaze, simply refer back to Romans 3:21-8:30 and re-enter the glory of *this* impenetrable womb. Resist referring back to Romans 1:18 through 3:20, or you will revisit doom and darkness. Remember, that section of Romans details the hopeless situation of humanity apart from Christ. The problem is the prequel to the answer. Stay away from over-indulging the problem. Re-reading that section and hoping to find peace there is like re-winding a movie to the crap part of the movie when everything is a mess, nobody knows what’s going on, the heroes and heroines flail and founder, evil gets the upper hand, and all appears lost. (Every good movie hits bottom at the end of Act 2. Act 1 introduces the characters; Act 2 gets them up a tree and throws rocks at them; Act 3 gets them down and makes them conquerors. Conquerors over what? Sin; death; evil; whatever problem the screenwriter invents for them.)



As I told you back when we first started this series, all of this darkness, gloom, groping, whining, and angst provides a necessary backdrop for the evangel of Christ that begins in Romans 3:21. I know I keep repeating this. Good for me—and for you. I am an educator and will pound you over the head with the letter of Romans until this is finished and you lie in a puddle of glory. Everyone is about to be saved. Christ is about to step onto the stage and rescue everyone beyond their wildest dreams of rescue (Act 3).

### INDIVIDUAL CONCILIATION

From 3:21 until 4:25, we learned about individual justification, that is, about how God looks upon us as righteous because of our identification with His Son at Calvary. Beginning with chapter 5 and continuing through Romans 8:30, we now move from the realm of individual justification (“you are righteous”) into the realm of individual conciliation (“you can now be at peace because you are friends with your Justifier”).

**“Much rather, then, being now justified in His blood, we shall be saved from indignation, through Him” (Romans 5:9).**

As always, the “then” refers to what went before. What went before was Romans 5:8, discussed last week: “Yet God is commending this love of His to us, seeing that, while we are still sinners, Christ died for our sakes.” Being declared righteous is just the start. It’s the necessary prelude to something even better. What is better? For one thing: “Being saved from indignation, through Him.” I love the practicality of God’s revelation. I love how being declared righteous by God gets us out of unpleasant circumstances. Just when we think that justification is some cerebro-centric doctrine to be memorized at a seminary or summer Bible camp, we see how practically helpful it is. We can barter it for a rescue from all sorts of pain and judgment. Indignation? Forget it. God blasting us along with the rest of the planet during the Tribulation? Out of the question. How could God do any of these things to people who are righteous in His sight? Thus, being declared righteous is handily utilitarian, especially if you’d rather not be bothered with locusts, hailstones, or the lake of fire. But that’s not all.

**“For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be saved in His life (Romans 5:10).”**

Justification (righteousness) leads to conciliation (peace). Peace keeps us pacified until resurrection transfers us from death to immortality. Peace is the easy, rhythmic, mesmerizing clack of the wheels of the train on this track (this life), taking us into guaranteed Glory. Of all humans, we are most blessed to realize this trilogy of life-advantages founded on the cross of Christ: 1) righteousness, 2) peace, 3) deliverance from pain and judgment into resurrection and glory.

### CHRIST: THE SOLUTION TO OUR TWO BIGGEST PROBLEMS

We have two big problems: sin and enmity. It all started with Adam. Adam sinned, and for that, he suffered: God cursed the ground and messed with his wife’s labor. We inherit this; like Adam, we suffer for sin. Because not everyone sins the same, not everyone suffers the same. (This is on top of the general suffering for merely being Adamic.) Another way of saying this is: you reap what you sow. If you don’t sow much sin, you don’t reap as much suffering,

and vice-versa. But something else happened to Adam on the day he sinned, something worse: he became an enemy of God. This was a deeper problem affecting Adam's fellowship with the Deity. Adam's sin made God say, "You did wrong," but this new enmity (the first pair dissed God's prohibition; how rude of them) made God say, "I can't hang around here any more. And I won't."

This was the first separation from God. It foreshadowed eventual death.

Sin breeds suffering, but enmity breeds death. Death is the ultimate separation from God. Adam suffered for what he did (he sinned), but he eventually died for what he became (he became an enemy.)

These are humanity's two biggest problems, then: sin and enmity. These lead to two different results: suffering and death. They require two different actions on the part of Christ: suffering and death. Christ battles suffering with suffering, and death with death. (Spoiler Alert: He wins.) We will see this in detail in Romans 5:8-10). Since the problems are two-fold, so are the results. The results of Christ's victory over sin and enmity (through His suffering and death), is justification for the sinner and conciliation for the enemy. What do you know: justification and conciliation are the two great themes of Romans 3:21-8:30.

## DEATH

A baby is just as dead as Adolph Hitler. This is why you always hear me calling death the great equalizer. Neither the baby nor Adolph Hitler die because of what they do. Death does not come because of sin, but because of enmity. The baby didn't do much, but Hitler did evil for a living. How can death be adjusted to that? Does the baby die "only a little" while Hitler dies "a lot"? No. Death is death; it's the absence of life. Both Hitler and the baby die because they are both sons of Adam. It is from Adam that they inherited death, through no fault of their own. No one dies for any fault of their own. This is why death is never punishment. No one is punished by death, or in death. Death comes apart from any personal sowing. In life, however, you reap what you sow. Whether you are literally or metaphorically dead, death is separation from God. Death is dealt to us as enemies; we were all once enemies of God, irrespective of what we had done. Because we inherited death from Adam, we are born into this enmity and don't have to do a thing for it to be so. It just is. It "happens" to everyone.

## SUFFERING

Contrast this with suffering. We suffer, generally, in accord with what we do. The baby does not suffer much, while Hitler suffered plenty. Hitler suffered so much that he killed himself. Hitler reaped what he sowed. The baby didn't sow much, so not too many babies are out there reaping. The baby didn't have a chance to sign a pact with Mussolini, kill six million Jews, or shoot itself in the head. When Adam sinned, God said, "Because of this sin, I will curse the ground and you will sweat," and so forth. Sin produced

**"This was the first separation from God. It foreshadowed eventual death."**



suffering and sweat. But again, death came due to the new-found enmity. No one sweats in death. No one suffers. No woman experiences a single labor contraction in the grave.

The good news is that Christ undoes all this. His work on the cross was a two-part process (though it happened simultaneously) addressing the two-part problem (sin and enmity) and the sickening results of these (suffering and

death.) Romans 5:8-10 describes both of these wonders, but you have to slow down the film to see it. Watch:

**“Yet God is commending this love of His to us, seeing that, while we are still sinners, Christ died for our sakes. Much rather, then, being now justified in His blood, we shall be saved from indignation, through Him (Romans 5:8-9). For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be saved in His life” (Romans 5:10).**

Admire these two healing operations of Christ that undo the two evil operations wrought by our common ancestor. Romans 5:8-9 address our sin and justification, while Romans 5:10 addresses our enmity and conciliation. Simultaneously, these verses also reveal what Christ did about both sin and enmity. If you blink, you’ll miss the exquisite wording. The following chart will help you see what’s happening:

**ACT AND FACT: WHAT WE DO  
VERSUS WHAT WE ARE, AND THE  
RESULTS:**

**ACT:** SINNERS/DO/SUFFER  
**FACT:** ENEMIES/ARE/DIE

**ACT AND FACT: WHAT CHRIST DID  
VERSUS WHAT HE BECAME, AND THE  
RESULTS:**

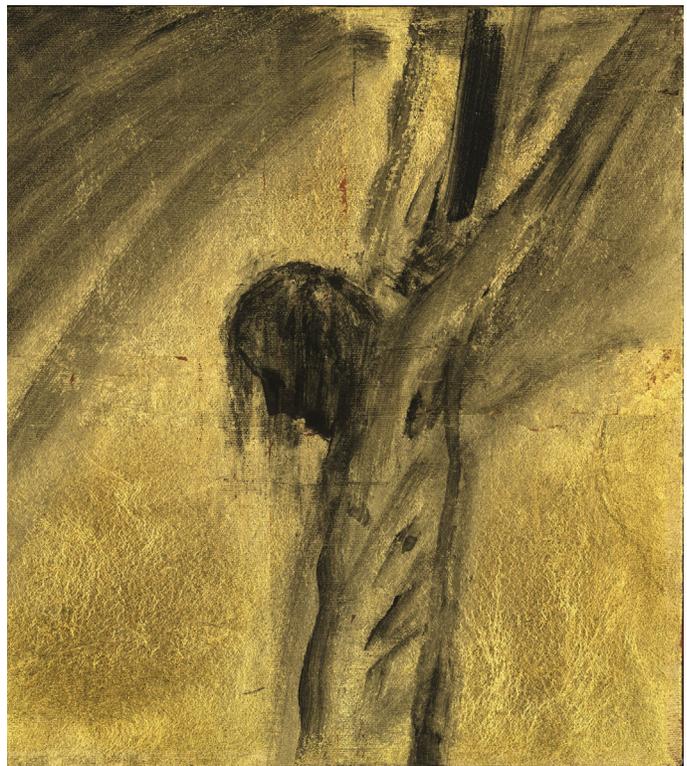
**ACT:** CHRIST/DIED/BLOOD/SINNERS/  
JUSTIFICATION  
**FACT:** SON/DEATH/LIFE/ENEMIES/  
CONCILIATION

For our part, we both do things and have become something. The doing is an act, the becoming a fact. What we did was sin. For this, we suffer. What we became was enemies. For this, we die. Suffering is for sinners, death is for enemies. Sinning is an act, death a fact.

Now see how Christ answers both things. “While we are still sinners, Christ died.” The death of Christ answers our sin. Both are acts. The name “Christ” is His office. It means “annointed.” He was annointed by God to do something. What did He do? He gave His blood and died. The blood speaks of His suffering. Thus, the suffering of Christ addresses and answers *our* suffering. He battles

the result of an act with another act; He battles suffering with suffering. For our sin and suffering, therefore, He *did* something: He suffered and died for the sake of sinners. The result is a judicial decree: justification.

Watch the change of wording now in verse 10, for we will now examine what the Son (not “Christ”) did for enemies (not sinners.) “We were conciliated to God through the death of His Son.” Enmity is a deeper problem than sin. Our Savior is no longer called “Christ” here, but “His Son.” Remember, the title “Christ” speaks of an office that has our Savior doing something for sinners. The title “Son,” on the other hand, speaks of a relationship to God. It’s not just God anointing Him to do something, but speaks rather of the familial relationship the Father has with the Firstborn of His creation. We don’t see God using Him (“Christ”), but rather loving Him (“Son.”) The result is a decree of love: conciliation. With enmity and



conciliation, it’s no longer about what Christ did for sinners, but rather for enemies. It’s no longer about what he did, period, but about Who He *is*, that is, the son of God.

Now notice the word “death” rather than “died.” It sounds like the same thing until we realize that the phrase “Christ died” is closely associated with His blood. His blood is a figure of speech for His suffering, for “the soul is in the blood” (Leviticus 17:11). I will dare say that His literal blood has no value; it was just like everyone else’s.

The value lies in His suffering, for which Paul uses “blood” as an eloquent figure.

He suffered for us (“shed His blood”), resulting in our justification. He entered into the death state for us, resulting in our conciliation. To say it another way, the dying was what he did, but the death is what He became. (This undoes and heals what *we* did and what *we* became.) To restore us into God’s fellowship, Christ did not merely give us just His office (“Christ”), but His very self (“son of God”). He did not merely give us His blood, but His very life. His blood (suffering) justifies us, but “we shall be saved in His life.” This is the “much rather” of Christ’s sacrifice referred to here by Paul, producing a deeper and more precious thing than “mere” justification—it conciliates those who were once enemies to God. Conciliation kills all enmity between us and the Deity, restoring the friendship that humanity enjoyed in Eden, though vastly deepening it through the experience of evil.

To see a video presentation of these truths, watch my address to the saints in Sacramento in the fall of 2012:

<https://www.youtube.com/watch?v=9s5azlIEb8Y>

#### GLORYING IN GOD

**“Yet not only so, but we are glorying also in God, through our Lord, Jesus Christ, through Whom we now obtained the conciliation” (Romans 5:11).**

How do we respond to these revelations? We glory in God, Who gives them to us. Without God telling us that we are righteous in His sight, we’d never know it. Without Him telling us that He is now at peace with us and that we can enjoy this peace while living and breathing upon a devil-run planet, we’d never know it. We didn’t go out and grab these revelations. Are you kidding? None of us could have dreamed up any of this, let alone grabbed it. We can barely grab lunch some days. These revelations are of God.

Consider all religions, including Christianity. Do you see the adherents of any of these systems enjoying peace with God? I don’t. I see them sweating, worrying, praying for mercy and forgiveness. Christians are no more at peace than Muslims, Hindus, Buddhists or Jews. Every devotee of every religion frets and perspires beneath the gaze of his demanding deity. Some deities demand more than others. The Christian deity demands faith, love, obedience, law-keeping, and a constant penance. (Other than this, Christians are saved by “total grace.”) Allah demands that Mecca be faced and prayers be offered thrice daily while stoning disobedient women and beheading infidels.



**“Every devotee of every religion perspires beneath the gaze of his demanding deity.”**

Look up for yourself what Hindu and Buddhist gods want; I haven’t the stomach for it. They all want something, you can bet that. And unless you want to return to this planet as a grasshopper—or worse—you better give them what they want.

My point is that this message of a happy God Who is at peace with His creation comes through God Himself: “through Whom we now obtained the conciliation.” (“Obtained the conciliation” is a figure of omission for “obtain the knowledge of the conciliation.”) Who else knows this stuff? We’re the only people I know of not sweating, not worried, expecting sure glory, basking in God’s unchanging smile, and happily using whatever things He tenders to us richly for our enjoyment (1 Timothy 6:17). Paul writes in 1 Corinthians 4:7, “Now what have you which you did not obtain? Now if you obtained it also, why are you boasting as though not obtaining?” Appreciate the passiveness of the word “obtained.” It means “that which you have come to have.” You neither sought it, nor grabbed it. One day it showed up, and you said, “Wow, look what I got.”

I glorify God for this. I will praise Him the rest of the day for giving me this information; I see how many people from whom He has withheld it. Apart from Him I know nothing, let alone of the dual blessings of righteousness and peace. At the same time, I whisper my thanks to the apostle Paul, used by God to record these things of which I now write. Apart from Paul sitting down to write, we know none of these things.

Finally, I thank heaven for all the faithful teachers from that day to this. I thank Him for you as well. —MZ

# etc.

## FROM THE MAIL

**M**artin, just a note. You have made me thirsty for God's Word again. I've always loved the Word but I had grown indifferent and not much zeal left in my life to study as I had in the past. WOW. Now I cannot get enough. There are not enough hours in the day anymore to search His Word.

I have been studying your materials for about four weeks. At first it tested the very core of my salvation. It scared me so badly that I walked away from it. It scared the hell out of me! *How could I read such heresy and still be saved?* I thought.

Well the Lord kept taking me back to your materials, writings and videos. They have changed my life.

I consume the Word daily now and, as I said, I cannot get enough. I wake in the middle of the night to pull out my laptop in bed to study more.

Now when I look at American Christianity and the gospel according to the church denominations, I am sickened by what is being taught.

I was a minister for nine years (1990-1999) before I went back to work full time. I have not been in a church since. I hungered for something that I could not express. My question was always, *why do I feel all alone about what I know about Jesus. How come other Christians seem distant to the Word of God?*

I thought I was weird and they were normal. It has been a struggle with depression, anxiety, and just pure frustration at times. You have given me something to sink my teeth into and it has changed my life.

Martin, the Lord is using you in a mighty way. For that, thank you. —R.T., Louisiana



**W**hile hanging out last week at the corner of Rue Alameda Sarutaia and J. Maria Lisboa here in São Paulo, a man walked by with a T-shirt that said: **"Boobs Not Bombs."**  
Hell, it's worth a try.

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**M**artin, more than anything I've listened to or read or watched or talked to someone about, your last ZWTF (Volume 3, Issue 40, *"Expecting the Glory of God"*) has illuminated for me, in a clear, concise manner, why I must endure this domestic situation of contention, unbelief, stress, and lack of fulfillment of my emotional, physical and spiritual desires for oneness.

Thanks for giving me a reason to hang on.

—D. F., Oregon

## ZWTMatchmaking ... serving the saints

### Eligible Bachelorette #1!

#### SHEREE MORRIS



**Sheree Morris**, 48, of Mariaville, Maine, seeks a male believer for a possible long-term relationship. It doesn't hurt if the guy is cute, but, according to Sheree, he must have a great sense of humor. Sheree is smart, beautiful, funny, and a believer in all the mature truths that we know and love. To contact Sheree, write to [missshereemagee@gmail.com](mailto:missshereemagee@gmail.com).