

Faith that Receives Reconciliation

 Romans 5:6–11

Paul, quoting the faith of Abraham, the father of the nation (Genesis 15:5–6), declares that “we have been justified by faith” (5:1). He then continues.

Christ was crucified and died in our place at a time when we understood nothing—not even our own sin. What, then, is the difference between a “righteous person” and a “good person”? The former is one who stands righteous before God; the latter is someone who has shown kindness to oneself. Paul suggests that there may be those who would even die for someone who has been kind to them. Yet Christ died for us sinners, who were neither “good” nor “righteous”.

We have been “justified by the blood of Christ” (v.9). God, who sent His only Son into the world, thereby revealed His love for humankind. We have also “received reconciliation with God” (v.10). The terms “justification” (v.9) and “reconciliation” (v.10) are nearly synonymous: justification belongs to the legal sphere, whereas reconciliation concerns a personal, relational reality. Paul teaches

faith in Christ by using different expressions with similar meanings, drawing them together as though sketching a single, perfect circle. Such is the profound and weighty significance of the Lord's crucifixion. Paul surely regarded Christ as the Saviour foretold in Isaiah 53, the "Suffering Servant".

Christians share in the atoning death of God's only Son, Jesus, and have received forgiveness for the sins hidden deep within the heart. We have been justified (passively) and granted reconciliation with God. In this context, reconciliation is understood as a concept in which God stands above humanity. This reconciliation will continue until the Lord returns (1 Corinthians 11:26). At His return, salvation will be brought to completion. Even those who have nothing to boast about (myself included) have been given faith to stand upon this truth. I desire to walk through life taking pride in God, the Father of Christ.