

Bible Study Guide – Romans 5:1-21
 Bellevue Church of Christ – Spring / Summer 2018

Suggests that the whole argument from 3:21 forward is the background for this section.

Why should we rejoice in our sufferings (3)?
 -James 1:2-12:
 *Perseverance (vv. 3-8)
 *Perspective (vv. 9-11)
 *Promise (v. 12)

I. Privilege (1-11)

The Justified Believer Has...

1. **Peace** with God (1)
 -Acts 10:36
 -Eph 2:11-17
 -Col 1:15-23
 -I John 1:5-10
2. **Access** to God (2)
 -Eph 2:8-10, 19-22
 -Eph 3:7-13
3. **Hope** from God (2-5)
 -Acts 5:41
 -Rom 8:12-28
 -James 1:2-12

⁽¹⁾Therefore, since we have been *justified by faith*, we have **peace with God** through our Lord Jesus Christ.
⁽²⁾Through him we have also obtained **access by faith** into ⁽³⁾this grace in which we stand, and we **rejoice** in **hope of the glory of God**.

³Not only that, but we **rejoice** in our sufferings, knowing that suffering produces *endurance*,
⁴and endurance produces *character* and character **produces hope**,
⁵and *hope does not put us to shame*, because **God's love** has been poured into our hearts *through the Holy Spirit* who has been given to us.

Hope - ἐλπίς (elpis)
 -A looking forward to in confident expectation

Further exploration of God's Love

The Greatest Gift

What things determine the true value of a gift? (6-11)

- (1) **Magnitude** - *The level of sacrifice*
 -Lk 21:1-4
 -Phil 2:5-8
 -Isa 53:3-12
 Christ DIED (6,8,10)
 See - *On the Physical Death of Jesus Christ*
 JAMA - March 21, 1986

⁶For while we were still *weak*, at the right time Christ died for the *ungodly*.

⁷For one will scarcely die for a *righteous person*—though perhaps for a *good person* one would dare even to die—
⁸but **God shows his love for us** in that *while we were still sinners*, Christ died for us.

⁹Since, therefore, we have now been *justified by his blood*, much more shall we be *saved* by him from the *wrath of God*. Rom 1:18

¹⁰For if *while we were enemies* we were *reconciled to God* by the *death* of his Son, much more, now that *we are reconciled*, shall we be *saved by his life*.

¹¹More than that, we also *rejoice* in God through our Lord Jesus Christ, through whom we have now *received reconciliation*.

The Greatest Gift (cont)

- (2) **Merit** - *The worthiness of the recipient*
 -Rom 4:4
 Christ died for us while we were:
 *Weak (6)
 *Wicked (6) *ungodly*
 *Wayward (7) *sinners*
 *Warlike (10) *enemies*
- (3) **Motivation** - *The reason for the gift*
 -Jn 3:16
 God shows his love for us (8)
- (4) **Meaning** - *Significance of the benefit for your life*
 *Position (9) *justified*
 *Protection (9) *saved*
 *Peace (10,11) *reconciled*
 *Preservation (10) *saved*
 *Praise (11) *rejoice*

II. Pervasive (12-21)

What was the result of Adam's sin?

What caused this result?

Do we share the guilt of this sin?

The consequences?

¹²Therefore, just as *sin* came into the world through **one man**, and *death* through *sin*, and so *death spread to all men* because **all sinned**—

¹³for *sin* indeed was in the world before the law was given, but *sin is not counted where there is no law*.

¹⁴Yet *death reigned* from Adam to Moses, even over those whose *sinning* was not like the transgression of Adam, who was a **type of the one** who was to come.

¹⁵But the **free gift** is not like the trespass. For if many *died* through **one man's** trespass, much more have the *grace of God* and the **free gift** by the *grace* of that **one man** Jesus Christ **abounded** for many.

How can both statements in verse 13 be true?

Is Paul saying there were people who lived between the time of Adam and Moses who did not sin?
 -Rom 2:12-16
 -Gen 2:16-17

How is Adam a pattern (or type) of Christ?

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¹⁶And the **free gift** is not like the result of that **one man's** sin. For the judgment following **one trespass** brought **condemnation**, but the **free gift** following many trespasses brought **justification**.

¹⁷For if, because of **one man's trespass**, *death reigned* through that **one man**, much more will those who receive the *abundance of grace* and the **free gift** of righteousness reign in life through the **one man** Jesus Christ.

¹⁸Therefore, as **one trespass** led to *condemnation* for all men, so **one act of righteousness** leads to *justification* and life for all men.

¹⁹For as by the **one man's disobedience** the many *were made sinners*, so by the **one man's obedience** the many *will be made righteous*.

²⁰Now the law came in to *increase the trespass*, but where sin increased, *grace abounded* all the more,

²¹so that, as *sin reigned in death*, **grace also might reign through righteousness** leading to eternal life through Jesus Christ our Lord.

What was the result of righteous act of Jesus Christ?

How does this result compare with the result of Adam's sin?

How does the law bring an increase in trespasses?
vv. 1:18; 2:5; 3:5,20; 4:15; 7:9

ADAM

CHRIST

"The first man Adam" (I Cor 15:45)	"The last Adam" (I Cor 15:45)
"Became a living being" (I Cor 15:45) -Adam was given life (Gen 2:7)	"Became a life-giving spirit" (I Cor 15:45) -Christ gives life (John 5:21,25; 6:33)
"Natural" (I Cor 15:46)	"Spiritual" (I Cor 15:46)
ORIGIN--"from the earth" (I Cor 15:47)	ORIGIN--"from heaven" (I Cor 15:47)
Men reflect Adam (I Cor 15:49 and see Gen 5:3)	Saved men can and shall reflect Christ (I Cor 15:49 and see Col 3:10; Eph 4:24; Rom 8:29; II Cor 3:18; I John 3:2)
Dead in Adam (I Cor 15:22)	Alive in Christ (I Cor 15:22)
Adam is the Head of the Old Creation	Jesus Christ is the Head of the New Creation (II Cor 5:17; Eph 2:10)
Adam performed one act and "many were made sinners" (Rom 5:19)	Christ performed one act and "many will be made righteous" (Rom 5:19)
Adam's act was a sinful act (Rom 5:12,15-19)	Christ's act was a righteous act (Rom 5:18--"the righteous act")
Adam's act was an act of disobedience (Rom 5:19; and see Genesis 2:16-17; 3:6)	Christ's act was an act of obedience (Romans 5:19 and see Phil 2:8)
Adam's one act produced: <ul style="list-style-type: none"> • DEATH (Rom 5:12,14,15) • JUDGMENT (Rom 5:16,18) • CONDEMNATION (Rom 5:16,18) 	Christ's one act produced: <ul style="list-style-type: none"> • LIFE (Rom 5:17-18,21) • THE FREE GIFT (Rom 5:15-18) • GRACE (Rom 5:15,17,20-21) • JUSTIFICATION (Rom 5:16,18-19) • RIGHTEOUSNESS (Rom 5:17,19,21) • REIGNING (Rom 5:17,21)

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Romans Chapter 5 - Questions for Discussion

Memory Verse:

Romans 5:1-2 (ESV)

¹ Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. ² Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

What three things does Paul mention that are privileges of being “justified?” (vv. 1-5)

1. God’s Salvation Brings _____ (v. 1; I John 1:5-10; Eph 2:13, 18-19; Isa 40:28-31)
2. God’s Salvation Brings _____ (v. 2)
 - What is the definition of “grace?” (v. 2)
 - What does it mean to “stand” in God’s grace? (v. 2)
 - What does the Christian receive through God’s grace? (vv. Eph 2:8-10; Rom 8:12-13, 26-27)
3. God’s Salvation Brings _____ (vv. 2-5; Rom 8:16-25)
 - What two things does a Christian have to “rejoice (exult)” in? Compare and contrast these things. (vs. 2-4, Rom 8:18-25, James 1:2-4)
 - How does the “hope” mentioned in verses 2-5 differ from the human view of hope? What causes this difference?

In verses 6-11 Paul provides an argument for the basis of Christian hope:

- What is meant by the phrase “at the right time?” (vs. 6)
- Paul’s Argument (vv. 6-11): Christ died for us while we were His _____.
Surely He will care for us even more now that we are _____.
- What allowed us to be reconciled to God? What will save us? (v. 10)

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Death through Adam / Life through Christ (vv. 12-21)

What was the result of Adam's sin? What caused this result? Do we share the guilt of this sin? The consequences? (vv. 12-21)

Explain how both statements in verse 13 can be true? Is Paul saying there were people who lived between the time of Adam and Moses who did not sin? (vv. 13-14)

What was the result of righteous act of Jesus Christ? How does this result compare with the result of Adam's sin? (vv. 15-21)

Is the free gift automatically given to all men? (vs. 18)

How is Adam a pattern (or type) of Christ? (vs. 14)

How does the law bring an increase in trespasses? (vs. 20)

Privileges of the Justified Believer

Illustration: American Express Slogan – “Membership Has its Privileges”

American Express sticks with tradition of celebrity pitches

By Michael McCarthy, USA TODAY

For three decades, American Express has used famous "**members**" (card holders) to sell cards to consumers. From the famous 1970s ad campaign asking consumers to identify celebrity members to the current "My Life. My Card," ads starring Robert DeNiro, Tiger Woods, Ellen DeGeneres and big-wave surfer Laird Hamilton, AmEx has created an image of high-end exclusivity. Those famous green cards may simply be functional pieces of plastic. But in the rarified world of AmEx marketing, they are **passports to a better lifestyle**. And **membership has its privileges...**

Peace with God

Acts 10:36 (ESV)

³⁶ As for the word that he sent to Israel, preaching good news of peace through Jesus Christ (he is Lord of all),

Ephesians 2:11–17 (ESV)

¹¹ Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands— ¹² remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. ¹³ But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. ¹⁴ For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility ¹⁵ by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, ¹⁶ and might reconcile us both to God in one body through the cross, thereby killing the hostility. ¹⁷ And he came and preached peace to you who were far off and peace to those who were near.

Colossians 1:15–23 (ESV)

¹⁵ He is the image of the invisible God, the firstborn of all creation. ¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. ¹⁷ And he is before all things, and in him all things hold together. ¹⁸ And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. ¹⁹ For in him all the fullness of God was pleased to dwell, ²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. ²¹ And you, who once were alienated

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and hostile in mind, doing evil deeds, ²² he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, ²³ if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.

1 John 1:5–10 (ESV)

⁵ This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. ⁶ If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. ⁷ But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. ⁸ If we say we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰ If we say we have not sinned, we make him a liar, and his word is not in us.

Access to God

“obtained access” - in Greek was often used in connection with introducing someone into the presence of a king.

“God’s Grace” - This state of favor and acceptance.

Ephesians 2:8–10 (ESV)

⁸ For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, ⁹ not a result of works, so that no one may boast. ¹⁰ For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Ephesians 2:19–22 (ESV)

¹⁹ So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, ²⁰ built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, ²¹ in whom the whole structure, being joined together, grows into a holy temple in the Lord. ²² In him you also are being built together into a dwelling place for God by the Spirit.

Ephesians 3:7–13 (ESV)

⁷ Of this gospel I was made a minister according to the gift of God’s grace, which was given me by the working of his power. ⁸ To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, ⁹ and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things, ¹⁰ so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. ¹¹ This was

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according to the eternal purpose that he has realized in Christ Jesus our Lord,¹² in whom we have boldness and access with confidence through our faith in him.¹³ So I ask you not to lose heart over what I am suffering for you, which is your glory.

Hope from God

HOPE. Hope, it would seem, is a psychological necessity, if man is to envisage the future at all. Even if there are no rational grounds for it, man still continues to hope. Very naturally such hope, even when it appears to be justified, is transient and illusory; and it is remarkable how often it is qualified by poets and other writers by such epithets as 'faint', 'trembling', 'feeble', 'desperate', 'phantom'. The Bible sometimes uses hope in the conventional sense. The ploughman, for example, should plough in hope (1 Cor. 9:10), for it is the hope of reward that sweetens labour. But for the most part the hope with which the Bible is concerned is something very different; and in comparison with it other hope is scarcely recognized as hope. The majority of secular thinkers in the ancient world did not regard hope as a virtue, but merely as a temporary illusion; and Paul was giving an accurate description of pagans when he said they had no hope (Eph. 2:12; cf. 1 Thes. 4:13), the fundamental reason for this being that they were 'without God'.

Where there is a belief in the living God, who acts and intervenes in human life and who can be trusted to implement his promises, hope in the specifically biblical sense becomes possible. Such hope is not a matter of temperament, nor is it conditioned by prevailing circumstances or any human possibilities. It does not depend upon what a man possesses, upon what he may be able to do for himself, nor upon what any other human being may do for him. There was, for example, nothing in the situation in which Abraham found himself to justify his hope that Sarah would give birth to a son, but because he believed in God, he could 'in hope' believe 'against hope' (Rom. 4:18). Biblical hope is inseparable therefore from faith in God. Because of what God has done in the past, particularly in preparing for the coming of Christ, and because of what God has done and is now doing through Christ, the Christian dares to expect future blessings at present invisible (2 Cor. 1:10). The goodness of God is for him never exhausted. The best is still to be. His hope is increased as he reflects on the activities of God in the Scriptures (Rom. 12:12; 15:4). Christ in him is the hope of future glory (Col. 1:27). His final salvation rests on such hope (Rom. 8:24); and this hope of salvation is a 'helmet', an essential part of his defensive armour in the struggle against evil (1 Thes. 5:8). Hope, to be sure, is not a kite at the mercy of the changing winds, but 'a sure and steadfast anchor of the soul', penetrating deep into the invisible eternal world (Heb. 6:19). Because of his faith the Christian has an assurance that the things he hopes for are real (Heb. 11:1); and his hope never disappoints him (Rom. 5:5).

There are no explicit references to hope in the teaching of Jesus. He teaches his disciples, however, not to be anxious about the future, because that future is in the hands of a loving Father. He also leads them to expect that after his resurrection renewed spiritual power will be available for them, enabling them to do even greater

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works than he did, to overcome sin and death, and to look forward to sharing his own eternal glory. The resurrection of Jesus revitalized their hope. It was the mightiest act of God wrought in history. Before it ‘panic, despair flee away’. Christian faith is essentially faith in God who raised Jesus from the dead (1 Pet. 1:21). This God towards whom the Christian directs his faith is called ‘the God of hope’, who can fill the believer with joy and peace, and enable him to abound in hope (Rom. 15:13). Because of the resurrection, the Christian is saved from the miserable condition of having his hope in Christ limited to this world only (1 Cor. 15:19). Christ Jesus is his Hope for time and eternity (1 Tim. 1:1). His call to be Christ’s disciple carries with it the hope of finally sharing his glory (Eph. 1:18). His hope is laid up for him in heaven (Col. 1:5) and will be realized when his Lord is revealed (1 Pet. 1:13).

The existence of this hope makes it impossible for the Christian to be satisfied with transient joys (Heb. 13:14); it also acts as a stimulus to purity of life (1 Jn. 3:2–3) and enables him to suffer cheerfully. It is noticeable how often hope is associated in the NT with ‘patience’ or ‘steadfastness’. This virtue is vastly different from Stoic endurance, precisely because it is bound up with a hope unknown to the Stoic (see 1 Thes. 1:3; Rom. 5:3–5).

In the light of what has been said it is not surprising that hope should so often be mentioned as a concomitant of faith. The heroes of faith in Heb. 11 are also beacons of hope. What is perhaps more remarkable is the frequent association of hope with love as well as with faith. This threefold combination of faith, hope and love is found in 1 Thes. 1:3; 5:8; Gal. 5:5–6; 1 Cor. 13:13; Heb. 6:10–12; 1 Pet. 1:21–22. By its connection with love, Christian hope is freed from all selfishness. The Christian does not hope for blessings for himself which he does not desire others to share. When he loves his fellow-men he hopes that they will be the recipients of the good things that he knows God longs to give them. Paul gave evidence of his hope just as much as his love and his faith when he returned the runaway slave Onesimus to his master Philemon. Faith, hope and love are thus inseparable. Hope cannot exist apart from faith, and love cannot be exercised without hope. These three are the things that abide (1 Cor. 13:13) and together they comprise the Christian way of life.

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R. V. G. TASKER.¹

¹ Tasker, R. V. G. (1996). Hope. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman (Eds.), *New Bible dictionary* (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman, Ed.) (3rd ed.) (479–480). Leicester, England; Downers Grove, IL: InterVarsity Press.

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1828 ἐλπίς (*elpis*), ἰδος (*idos*), ἡ (*hē*): n.fem.; ≡ DBLHebr 1053, 1055, 9536; Str 1680; TDNT 2.517—**1.** LN 25.59 **hope**, a looking forward to in confident expectation (Ac 23:6); **2.** LN 25.61 **what is hoped for** (Ro 8:24; Col 1:5); **3.** LN 25.62 **basis for hope**, that which is the cause or reason for hoping (1Th 2:19)²

1680. ἐλπίς *elpis*; from the same as 1679; *expectation, hope*:—hope(53), hopes(1).³

Acts 5:41 (ESV)

⁴¹ Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name.

Romans 8:12–28 (ESV)

¹² So then, brothers, we are debtors, not to the flesh, to live according to the flesh. ¹³ For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. ¹⁴ For all who are led by the Spirit of God are sons of God. ¹⁵ For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” ¹⁶ The Spirit himself bears witness with our spirit that we are children of God, ¹⁷ and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. ¹⁸ For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. ¹⁹ For the creation waits with eager longing for the revealing of the sons of God. ²⁰ For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope ²¹ that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. ²² For we know that the whole creation has been groaning together in the pains of childbirth until now. ²³ And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. ²⁴ For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? ²⁵ But if we hope for what we do not see, we wait for it with patience. ²⁶ Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. ²⁷ And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. ²⁸ And we know that for those who love God all things work together for good, for those who are called according to his purpose.

² Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

³ Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition*. Anaheim: Foundation Publications, Inc.

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James 1:2–12 (ESV)

² Count it all joy, my brothers, when you meet trials of various kinds, ³ for you know that the testing of your faith produces steadfastness. ⁴ And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing. ⁵ If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. ⁶ But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. ⁷ For that person must not suppose that he will receive anything from the Lord; ⁸ he is a double-minded man, unstable in all his ways. ⁹ Let the lowly brother boast in his exaltation, ¹⁰ and the rich in his humiliation, because like a flower of the grass he will pass away. ¹¹ For the sun rises with its scorching heat and withers the grass; its flower falls, and its beauty perishes. So also will the rich man fade away in the midst of his pursuits. ¹² Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.

What things determine the true value of a gift?

(1) Magnitude - The Level of Sacrifice

Rich-ter scale 'riktər ,skāl/

noun GEOLOGY

noun: **Richter scale**; plural noun: **Richter scales**

*A numerical scale for expressing the **magnitude** of an earthquake on the basis of seismograph oscillations. The more destructive earthquakes typically have magnitudes between about 5.5 and 8.9; the scale is logarithmic and a difference of one represents an approximate thirtyfold difference in magnitude.*

*We sometimes use the word **magnitude** to describe the significance of an earthquake, but here let's think about it in terms of the significance of sacrifice involved in giving a gift.*

Luke 21:1–4 (ESV)

¹ Jesus looked up and saw the rich putting their gifts into the offering box, ² and he saw a poor widow put in two small copper coins. ³ And he said, **“Truly, I tell you, this poor widow has put in more than all of them. ⁴ For they all contributed out of their abundance, but she out of her poverty put in all she had to live on.”**

How much of what Jesus had to give was part of His gift to us?

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Philippians 2:5–8 (ESV)

⁵ Have this mind among yourselves, which is yours in Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied himself, by taking the form of a servant, being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

On the Physical Death of Jesus Christ

William D. Edwards, MD; Wesley J. Gabel, MDiv; Floyd E. Hosmer, MS, AMI

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From the Departments of Pathology (Dr. Edwards) and Medical Graphics (Mr. Hoamer), Mayo Clinic, Rochester, Minn.; and the Homestead United Methodist Church, Rochester, Minn., and the West Bethel United Methodist Church, Bethel, Minn. (Pastor Gabel).

Abstract

The scourging produced deep stripe-like lacerations and appreciable blood loss and probably set the stage for hypovolemic shock, as evidence by the fact that Jesus was too weakened to carry the crossbar to Golgotha. At the site of the crucifixion His wrists were nailed to the patibulum and, after the patibulum was lifted onto the upright post (stipes), his feet were nailed to the stipes. The major pathophysiological effect of the crucifixion was interference with normal respirations. Accordingly, death resulted primarily from hypovolemic shock and exhaustion asphyxia. Jesus' death was ensured by the thrust of the soldier's spear into His side. Modern medical interpretation of the historical evidence indicates that Jesus was dead when He was taken down from the cross.⁴

Isaiah 53:3–12 (ESV)

³ He was despised and rejected by men,
a man of sorrows, and acquainted with grief;
and as one from whom men hide their faces
he was despised, and we esteemed him not.

⁴ Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.

⁴ William Edwards, M.D. (Anatomic Pathology, Mayo Clinic), Wesley Gabel, M.Div., and Floyd Hosmer, M.S, AMI, published the results of their investigation "On the Physical Death of Jesus Christ" Journal of the American Medical Association (JAMA) 1986; 255:1455-1463

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- ⁵ But he was pierced for our transgressions;
 he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
 and with his wounds we are healed.
- ⁶ All we like sheep have gone astray;
 we have turned—every one—to his own way;
and the LORD has laid on him
 the iniquity of us all.
- ⁷ He was oppressed, and he was afflicted,
 yet he opened not his mouth;
like a lamb that is led to the slaughter,
 and like a sheep that before its shearers is silent,
 so he opened not his mouth.
- ⁸ By oppression and judgment he was taken away;
 and as for his generation, who considered
that he was cut off out of the land of the living,
 stricken for the transgression of my people?
- ⁹ And they made his grave with the wicked
 and with a rich man in his death,
although he had done no violence,
 and there was no deceit in his mouth.
- ¹⁰ Yet it was the will of the LORD to crush him;
 he has put him to grief;
when his soul makes an offering for guilt,
 he shall see his offspring; he shall prolong his days;
the will of the LORD shall prosper in his hand.
- ¹¹ Out of the anguish of his soul he shall see and be satisfied;
by his knowledge shall the righteous one, my servant,
 make many to be accounted righteous,
 and he shall bear their iniquities.
- ¹² Therefore I will divide him a portion with the many,
 and he shall divide the spoil with the strong,
because he poured out his soul to death
 and was numbered with the transgressors;
yet he bore the sin of many,
 and makes intercession for the transgressors.

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Romans 5:6–11 (ESV)

⁶ For while we were still weak, at the right time **Christ died** for the ungodly. ⁷ For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— ⁸ but God shows his love for us in that while we were still sinners, **Christ died** for us. ⁹ Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. ¹⁰ For if while we were enemies we were reconciled to God by **the death of his Son**, much more, now that we are reconciled, shall we be saved by his life. ¹¹ More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

In Jesus' crucifixion, God gave us EVERYTHING He had to give?

(2) Merit - The Worthiness of the Recipient

*If work worked to **earn** what we receive, then it is less a gift and more like a wage. The more we deserve what we receive, the less it feels like a gift.*

Romans 4:4 (ESV)

⁴ Now to the one who works, his wages are not counted as a gift but as his due.

Did we deserve the sacrifice of Christ? Christ died for us while we were:

- a) **Weak** - ⁶ For **while we were still weak**, at the right time
- b) **Wicked** - Christ died **for the ungodly**.
- c) **Wayward** - ⁷ For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— ⁸ but God shows his love for us in that **while we were still sinners**, Christ died for us.
- d) **Warlike** - ¹⁰ For if **while we were enemies** we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

We had no merit in receiving the gift of God. We are completely unworthy.

(3) Motivation - The Reason for the Gift

Ladies, when do you most appreciate the gift of flowers from your husband? On a designated "special day" like a birthday, anniversary, or a holiday? Or does it mean more on "just because" days?

Does it mean more if someone gives a gift out of obligation or if they do it out of love?

Why did God give His Son to us on the cross?

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John 3:16–17 (ESV)

¹⁶ “**For God so loved the world**, that he gave his only Son, that whoever believes in him should not perish but have eternal life. ¹⁷ For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

Romans 5:6–11 (ESV)

⁶ For while we were still weak, at the right time Christ died for the ungodly. ⁷ For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— ⁸ but **God shows his love for us** in that while we were still sinners, Christ died for us. ⁹ Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. ¹⁰ For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. ¹¹ More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

(4) Meaning- The Significance of the Benefit for Your Life

Ultimately, how does the gift benefit us? What is the meaning or significance of it for our life?

- a) **Position** - ⁹ Since, therefore, we have now been **justified by his blood**,
- b) **Protection** - much more shall we be **saved by him from the wrath** of God.
- c) **Peace** - ¹⁰ For if while we were enemies we were **reconciled to God** by the death of his Son
- d) **Preservation** - much more, now that we are reconciled, **shall we be saved by his life**.
- e) **Praise** - ¹¹ More than that, **we also rejoice** in God through our Lord Jesus Christ, through whom we have now received reconciliation.
- f)

At the Right Time

Acts 2:23 (ESV)

²³ this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.

Romans 15:8 (ESV)

⁸ For I tell you that Christ became a servant to the circumcised to show God’s truthfulness, in order to confirm the promises given to the patriarchs,

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Sin Without Law

Genesis 2:16–17 (ESV)

¹⁶ And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

Romans 2:12–16 (ESV)

¹² For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. ¹³ For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. ¹⁴ For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. ¹⁵ They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them ¹⁶ on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

Law Increases Trespasses

Romans 1:18 (ESV)

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.

Romans 2:5 (ESV)

⁵ But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God’s righteous judgment will be revealed.

Romans 3:5 (ESV)

⁵ But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.)

Romans 3:20 (ESV)

²⁰ For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

Romans 4:15 (ESV)

¹⁵ For the law brings wrath, but where there is no law there is no transgression.

Romans 7:9 (ESV)

⁹ I was once alive apart from the law, but when the commandment came, sin came alive and I died.

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Adam vs. Christ (Chart)

1 Corinthians 15:20–22 (ESV)

²⁰ But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. ²¹ For as by a man came death, by a man has come also the resurrection of the dead. ²² For as in Adam all die, so also in Christ shall all be made alive.

1 Corinthians 15:45–49 (ESV)

⁴⁵ Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit. ⁴⁶ But it is not the spiritual that is first but the natural, and then the spiritual. ⁴⁷ The first man was from the earth, a man of dust; the second man is from heaven. ⁴⁸ As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. ⁴⁹ Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

Genesis 2:7 (ESV)

⁷ then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

John 5:21 (ESV)

²¹ For as the Father raises the dead and gives them life, so also the Son gives life to whom he will.

John 5:25 (ESV)

²⁵ “Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live.

John 6:33 (ESV)

³³ For the bread of God is he who comes down from heaven and gives life to the world.”

Genesis 5:3 (ESV)

³ When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth.

Colossians 3:10 (ESV)

¹⁰ and have put on the new self, which is being renewed in knowledge after the image of its creator.

Ephesians 4:24 (ESV)

²⁴ and to put on the new self, created after the likeness of God in true righteousness and holiness.

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Romans 8:29 (ESV)

²⁹ For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.

2 Corinthians 3:18 (ESV)

¹⁸ And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

1 John 3:2 (ESV)

² Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.

2 Corinthians 5:17 (ESV)

¹⁷ Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.

Ephesians 2:10 (ESV)

¹⁰ For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Genesis 2:16–17 (ESV)

¹⁶ And the Lord God commanded the man, saying, "You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

Genesis 3:6 (ESV)

⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.

Philippians 2:8 (ESV)

⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.