

DRAGOSTEA TRANSFORMATOARE A LUI DUMNEZEU

Romani 5:1-11

Discută întrebările recapitulative ale lecției anterioare.

ZUA 1: ROMANI 5:1-2—REZULTATELE JUSTIFICĂRII

1. a. Care este cel mai important rezultat al justificării prin credință?

b. Cine ne dă această binecuvântare?
2. Cum ne oferă Isus pacea cu Dumnezeu? (Vezi de asemenea Efeseni 2:18; Evrei 9:14.)
3. Ce ne-a mai oferit Isus?
4. *De aprofundat:* Scriptura ne învață că Dumnezeu a intenționat ca omul să beneficieze atât de „pacea cu Dumnezeu” cât și de „pacea lui Dumnezeu”. Parafrazează următoarele versete și notează la care pace se referă. (S-ar putea ca unele să se refere la amândouă.)
 - a. Isaia 48:22
 - b. Luca 2:14
 - c. Ioan 14:27
 - d. Efeseni 2:11-14
 - e. Filipeni 4:7

ZIUA 2: ROMANI 5:3-4—EFECTUL DIFICULTĂȚILOR

5. Ce atitudine sugerează Pavel că ar trebui să avem atunci când trecem prin dificultăți?
6. a. Ce deosebire este între această atitudine și reacția lumii în fața dificultăților?

b. Care să fie cauza acestei deosebiri? (Vezi 5:2.)
7. Ce efect are dificultatea asupra credinciosului? Definiște fiecare efect, folosind dicționarul, dacă vrei.
 - a.
 - b.
 - c.

ZIU 3: ROMANI 5:5—IMPACTUL SPERANȚEI

8. a. Ce alt beneficiu aduce speranța? (Observă ordinea menționată în 1 Corinteni 13:13.)

b. Cine face posibilă apariția acestui beneficiu?
9. Care dintre toate beneficiile rezultate în urma justificării înseamnă cel mai mult pentru tine? De ce?
10. *De aprofundat:* În ce mod și-a „turnat Dumnezeu [dragostea] în inimile noastre prin Duhul Sfânt”? (Vezi Efeseni 1:3-8 și 1 Ioan 3:1-3.)

ZIUA 4: ROMANI 5:6-8—DARUL NEMERITAT AL LUI DUMNEZEU

11. Ce ne spune Galateni 4:4 despre „ *timpul potrivit* ”?
12. a. Ce cuvinte folosește Pavel pentru a descrie starea noastră atunci când Cristos a murit pentru noi? (Vezi de asemenea Romani 5:10.)

b. Cât de precisă este descrierea lui? Explică folosind Psalmul 10:4-6.
13. În ce sens este omul neputincios? (Vezi de asemenea Efeseni 2:1, 12.)

ZIUA 5: ROMANI 5:9-11—RECONCILIAREA PRIN ISUS CRISTOS

14. Dacă dorești, folosește dictionarul pentru a răspunde la următoarele întrebări:
 - a. Ce înseamnă pentru tine *justificat*? (Vezi Fapte 13:38-39 și Evrei 10:9-10.)

b. Ce înseamnă *reconciliat* pentru tine? (Vezi 2 Corinteni 5:17-19.)
15. Ce beneficii avem în urma reconcilierii?
16. Recitește Romani 5:1-11. De ce ar trebui să fie caracterizată atitudinea noastră în urma împăcării?

ZIUA 6: PARTICIPĂ ÎN CLASĂ

APLICĂ ce ai învățat. Acest pasaj subliniază dependența noastră absolută de harul lui Dumnezeu, de favoarea lui nemeritată. Versetele 6-8 zugrăvesc vivid starea noastră și absența deplină a meritelor noastre. În versetele 9-10, Pavel repetă fraza „*mult mai mult*” pentru a descrie ce a făcut Dumnezeu pentru noi. Dumnezeu nu face lucrurile cu jumate de măsură. El este Dumnezeu „*mult mai mult-ului*.” În ce aspect al vieții tale ai nevoie ca Dumnezeu să facă mult mai mult? În timp ce Îl inviți să lucreze în viața ta, în această săptămână, nu uita că Dumnezeu „*poate să facă mult mai mult decât cerem sau gândim noi, potrivit cu puterea care lucrează în noi*” (Efeseni 3:20). Mulțumește-i pentru puterea Lui „super-abundentă” care lucrează în tine.

DAY 7: GOD'S TRANSFORMING LOVE

Romans 5:1-11

PEACE WITH GOD THROUGH JESUS CHRIST (ROMANS 5:1-2) Paul begins this triumphant passage by declaring the war against God to be over and continues by addressing those who have forsaken their rebellion and accepted God's terms for the peace treaty. "*Through our Lord Jesus Christ*" begins this section and ends it.

In this passage, peace is neither the absence of war nor of anxiety. It closely approximates the meaning of the Hebrew word *shalom*. As the sinner referred to in Romans 1:18 was in a condition of hostility to God and thereby under God's wrath, so now, having been justified by faith, the believer is in a condition of peace with God. In verses 9-10, Paul describes this condition as one of reconciliation. When one is at peace with God, strife with Him has ended. For the first time one can realize life's purpose and be properly related to God, self, others, and the environment. „«»”“””” —

The life of peace with God, however, is not a life free from difficulties. In verses 3-5 and 10, Paul speaks of suffering and struggle in the Christian life. The life of faith, in fact, sometimes *creates* adversity, but such adversity does not indicate God's judgment or abandonment.

Here, and again in verses 3 and 11, Paul uses one of his favorite terms, "*boasting*." Normally for Paul, boasting is a sign of pride through which a sinner flaunts his independence of God. But there is a proper boasting, not in self, but in God. To fail to boast in God is to rob Him of glory.

SUFFERING, FAITH AND CHRISTIAN CHARACTER (ROMANS 5:3-5) Paul knew firsthand that the Christian life can be one of "*fighting without and fear within*" (2 Corinthians 7:5). He also knew that suffering strips away the familiar that promotes false security and drives us inexorably to the God of compassion, who uses hardships to give us shoulders big enough to bear the weight of glory.

Suffering produces endurance, character, and hope. "*Hope*" is not a nebulous wish but a firm conviction that something will happen; a life of hope could be defined as one lived trusting in God's promises. The key to these verses, however, is faith. In itself, suffering does not necessarily produce endurance; it often produces bitterness and resignation, and hardship may simply produce hardness instead of character. These verses do not contain a universal formula for virtue. Such characteristics grow only where one has been justified by faith and stands in God's grace.

Paul continues by saying, "*God's love has been poured into our hearts*" (verse 5). The Greek word here suggests a lavishness on God's part with a quality of love as rare in human life as water in arid climes. For the first time in Romans, Paul mentions "*God's love*." The word in Greek, *agape*, means unconditional love, not love "if," not love "because of," but love "in spite of." God's love is not an abstraction. Here Paul mentions it in connection with Christ's death on our behalf. "*God's love*," therefore, means God's love for us, not ours for Him.

We experience love through "*the Holy Spirit who has been given to us*." While we must wait until chapter 8 for a full discussion of the Spirit, here we learn that God communicates His love through the Spirit and that the Father has given us the Spirit. The verb "*given*," as it is used here, means that the Holy Spirit enters believers' lives at the time of their justification by faith.



GOD'S LOVE FOR SINNERS (ROMANS 5:6-8) Note the words used to characterize the human condition: "*when we were still weak*," "*ungodly*," "*sinners*," "*enemies*"—a

list of miserable discredits. God does not bestow His love, like “matching funds,” on those who demonstrate worthiness by doing their part. Instead, He offers His love to the undeserving. Humanity stands in open rebellion against God, rebels against a worthy King. It took nothing short of “*the death of [God’s] Son*” to reconcile us to Him, to cause us to lay down our arms and accept the pardon made possible by His sacrificial love gift.

“*Christ died for us*” (verse 8) is the gospel. It is the personal confession of every believer. Each word is a vital component of salvation. Christ, the anticipated Messiah appointed before the foundation of the world, died for our salvation. In the face of hatred He offered His life, the supreme sacrifice, “*for us.*” The Greek word translated “*for*” means *in behalf of*. Jesus took our place. This is the confession of all who are truly His.

THINK ABOUT God loving you and sending His Son to die for you while you were still a sinner. “Of course,” you might say, “if He hadn’t loved me when I was a sinner, He never would have loved me.” True indeed. But think again about the verb tense in Paul’s statement: “*God shows His love for us in that while we were still sinners, Christ died for us.*” Paul didn’t write, “God shows His love for us in that while we *are* still sinners, Christ died for us.” He loved you while you *were* a sinner. Does that mean, then, that He doesn’t love you if you sin now? No, it means that He no longer sees you as a sinner. Period. If you have trusted His Son as your Savior, you are no longer a sinner. Your standing does not depend on your actions; it is based solely on Christ’s actions and your faith in them.

RECONCILIATION WITH GOD THROUGH JESUS CHRIST (ROMANS 5:9-11) Paul concludes his reflection on the result of justification with another example of the lesser-to-greater comparison. If the death of God’s Son could reconcile us to God, destroying the power of the past, how much more is His resurrected life capable of handling threats of the present and the future. God has already done the really difficult thing in justifying rebellious sinners; how much more easily can He keep them in His grace and peace.

PERSONALIZE this lesson. Paul wrote, “*We rejoice in our sufferings.*” Review verses 3-5 and consider the reasons Paul states for making this counterintuitive claim. Then think about suffering you have recently experienced or are currently experiencing. How does Paul’s view of suffering provide perspective to your suffering? What do you need from God, specifically, that would help you to have an attitude similar to Paul’s when you suffer? Ask Him for what you need.

REVIEW: GOD’S TRANSFORMING LOVE

17. What did you learn from your study, the Commentary, or the teaching time about
 - a. righteousness?

 - b. peace with God?

 - c. reconciliation with God?