

**Pine Knoll Sabbath School Study Notes**  
**Fourth Quarter 2017: *Salvation by Faith Alone: The Book of Romans***  
**Lesson 6 “Adam and Jesus”**

**Read for this week’s study**

Romans 5.

**Memory Text**

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Romans 5:1, 2).

**Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. Justified By Faith
- III. While Yet Sinners
- IV. Death Through Sin
- V. From Adam to Moses
- VI. Jesus, the Second Adam
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Jon Paulien**

1. Read Romans 5:1-2. What does Paul mean by “peace with God?” Is it real and present in the world today? What does Paul mean when he speaks of “access by faith”? How does that work? (Sabbath afternoon)
2. Read Romans 5:1-5. Compare Romans 5:1 with 3:24. Are these two expressions of justification the same or different? What can we take from Romans 5:1-5 for our lives today? What does it mean to “rejoice in sufferings”? How does one actually do that? (Sunday’s lesson)
3. What is the one thing in your life that you hope for more than anything else? How can that hope be fulfilled in Jesus? (Sunday’s lesson)
4. Read Romans 5:6-8. What does this passage tell us about the character of God? When this passage tells us that while we were yet sinners Christ died for us, how does that apply to people who lived before the cross? Read Romans 5:9. How are we to understand the concept that we are saved from God’s wrath through Jesus? Read Romans 5:10-11. What other reasons do we have for rejoicing? (Monday’s lesson)

5. Read Romans 5:12. What is Paul describing in this verse? What does it explain? What has been your own experience with the reality and tragedy of death? (Tuesday's lesson)
6. Read Romans 5:13-14. What is Paul teaching here about the law? Read Romans 5:20-21. What was God's purpose in using law as a revelation of Himself? (Wednesday's lesson)
7. Read Romans 5:18-19. What is the contrast that is presented here? How does this contrast offer us hope in Christ? How does Romans 5:15-17 set the table for the contrast that follows? (Thursday's lesson)
8. Many writers and philosophers have lamented the ultimate meaninglessness of life because it ends in eternal death. How do we as Christians respond to them? Why is the hope we have in Jesus the only answer to that meaninglessness? (Friday's lesson)
9. Jesus' victory offers the promise of eternal life to all who accept it by faith. What holds people back from eagerly claiming this promise for themselves? (Friday's lesson)

### Thoughts from Graham Maxwell

**Recommended Listening:** The entire series by Graham Maxwell on the book of Romans is available at <http://pkp.cc/MMROMANS66>

Lou: I want to ask the same question but in another way: Isn't it enough to be justified? Do I also have to be sanctified? Are you saying here that the healing-trust model really challenges that kind of separation and that kind of thinking?

Graham: Very much so. Of course those two words do not occur in the Bible. They are English words of Latin derivation. Not to make light of them. But the Greek word could be more literally translated "set right, put right" for "justification." Now if a person has been really set right with God and he now loves and trusts him and is willing to listen, don't you think he would say, "What else do you want me to do, Lord?"

"I want to heal you if you will cooperate."

"Absolutely! Just tell me, and I'll follow." There's no way to be justified without sanctification following. If you're not willing to be kept right, you obviously haven't been set right. So being set right and kept right are all part of the same package. They belong together.

Lou: But I worry a little—for example, one of the questions that came in early in our series: "You've made it so complicated. There is so much to think about: justification, sanctification, and all of this. If what really is at stake is simply trusting God, why isn't it enough to say, 'I'm

going to have the faith of a little child? I'll just trust God, and don't bother me with all the rest of this.'"

Graham: But don't underestimate the faith of a little child. The faith of a little child implies he's really willing to listen. So if we really have the faith of a little child, we are willing to listen and to be trusting, which by the way is why a little child needs protection, because he's too willing to trust anybody. So he needs protection. But on the good side, the faith of a little child is wonderful. Why, I have all my grandchildren home visiting right now. I love it. And they will sit there and listen and believe anything Grandpa says. I could get away with murder, you know, but I won't do it. But to have them sit and look and hang on every word is beautiful. I love it. Well, if we have the faith of a little child we're sitting there listening to God and saying, "Tell me. Tell me more. Tell me more." Look, there's no way to have the faith of a little child without following along and sanctification will come with it and we'll be healed. There's no way to avoid it.

Lou: As I remember the little children in our house, they were trusting, but they also loved to ask "Why?"

Graham: Oh, that's part of the faith of a little child.

Lou: They are eager to grow.

Graham: Yes. I love that. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #14 with Lou Venden, "God Can Completely Heal the Damage Done" recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/14MMCAG>*

Lou: There's another word in there, "Here is the patience of the saints." I remember some of the translations say, "Here is the endurance of the saints." And now this one has, "Patient endurance."

Graham: That's an interesting combination here. There are two words, one is "patience," you know, "I am patiently waiting for the Lord to come; don't disturb me." The actual Greek word here means, "remaining under," as if you were pushing something. You put your shoulder to the wheel, and you stay under, and you shove with all your might. That's the word here. "Endurance" is better. But the *New International* says, "This calls for patient endurance." That's really bridging them both.

Lou: That struck me that that would be comparable to our colloquial expression today, "hanging in there."

Graham: That's true.

Lou: Standing under.

Graham: And it's not going to be easy. It calls for endurance. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #16 with Lou Venden, "God's last pleading with His Children" recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/16MMCAG>*

Lou: A friend turned in this question: "I understand that the word 'wrath' when the Bible speaks of Satan having great wrath, and the wrath of God are the same in the original language. How can we fit Satan's wrath into the picture you are helping us to see regarding God's wrath?" This ties in with the third angel's message.

Graham: Yes. The two main words for "wrath" in the Greek are 'orge' and there's 'thumos', sometimes translated "passion." Both words are used for God and for Satan, same words. Just as the word "faith" is used for "saving faith" and the faith the devils have that scares them. The only difference is when God expresses his wrath, he sadly gives us up. When the devil comes down with great wrath, he comes, "Like a roaring lion, seeking whom he may devour." That's the difference between the two. Same words. The context has to indicate.

Lou: It has to do with the kind of person the devil is and the kind of person that God is and what happens when they're wrathful.

Graham: That's the difference. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #16 with Lou Venden, "God's last pleading with His Children" recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/16MMCAG>*

So in imagination let's go to the cross, and watch Jesus die. Did he really die? The soldiers were surprised to find he was already dead. Crucifixion was a slow way of dying. Evidently something else had happened. Is it true that Jesus was dying the death of a sinner, to show us how the sinner really dies? Look at the next verse on our sheet, 2 Corinthians 5:21: "For our sake he made him to be sin who knew no sin." (RSV)

He did die the death of a sinner. And what caused Jesus to die? As you watch him dying on the cross, is God killing his Son? Is he torturing his Son to death? Is God pouring out his wrath on his Son; something the Bible so often pictures God doing toward sinners for whom there is no further hope?

Well, it all depends on the meaning of wrath. What is God's wrath? One of the clearest explanations in the whole Bible is in Romans 1, the next passage. And I wish we could read at least the whole first chapter. But look at these few verses; Romans 1:18, 24, 26, 28:

For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth [and it is the truth about God in that whole section]. . . . Therefore, God gave them up . . . For this reason God gave them up . . . And since they did not see fit to acknowledge God, God gave them up. (RSV)

Three times it states in Romans 1 that God's wrath is simply his turning away, in loving disappointment, from those who do not want him anyway; thus leaving them to the inevitable and awful consequence of their own rebellious choice. Was Jesus given up? Look at Romans 4:25: "Jesus our Lord, who was put to death [given up] for our trespasses." (RSV)

There is nothing in the Greek that says he was put to death. It says what is in the brackets there. "Jesus our Lord, who was given up for our trespasses . . ." and it is exactly the same word as in Romans 1:24, 26, 28. And versions ought to leave them the same to show the point that Jesus died under the wrath of his Father. But look at the real meaning of God's wrath. And this was not new with Paul. It's all through the Old Testament; most dramatically in Hosea 11. Again, I wish we could read the whole chapter. Hosea 11 just verses 7 and 8: "My people are bent on turning away from me . . . but How, oh how can I give you up, Ephraim! How, oh how, can I hand you over Israel!" (Phillips)

Did Jesus understand that this is the experience he was passing through? Did Jesus know he was being given up as Hosea describes it? And Paul later in Romans 1 and 4? What did Jesus cry just before he died? "My God, my God, why are you beating me up? Why are you torturing me? Why are you killing me?"

No! "Why have you given me up?" He knew.

We should have come earlier, though—to Gethsemane. For he began this awesome experience of demonstrating the truth about God's gracious but awful warning, that the wages of sin is death. And there in Gethsemane Jesus fell to the ground dying. The angels were watching. Was God killing his Son in the Garden of Gethsemane, or did Jesus feel his unity with his Father breaking up? He began to feel the awesome loneliness of being given up. Had Jesus been left in the Garden of Gethsemane, and had died there, could you say that the Father had killed the Son? Now had he been a mere creature you wouldn't know; but the angels knew who Jesus was. They knew that he was God. And they knew the meaning of his words. I should have included the verse in John 10:18. Jesus said, "No one takes my life from me. No one can. I lay it down of myself. I have the power to lay it down and I have the power to take it up." The angels knew that was the truth. And if Jesus died it was not because his Father had killed him. The Father was giving him up and both of them suffered and the Father was crying, "How can I give you up?" The Son who had assumed humanity was the one who died. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #8, "The Most Costly and Convincing

Evidence” recorded March, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/8MMCAG>*

Book after book does this. Look at Hosea 6, say starting with verse 4. I’m still using Phillips. How magnificently he translates these passages:

What can I make of you, Ephraim? What can I make of you, Judah? [God says] What can I make of you, For your love is like a morning cloud, Like the misty dew which disappears so soon. This is why I have cut them down by the prophets, and killed them by the words of my mouth. And my judgment strikes like lightning [I’ve had to have recourse to all of this to get you to take me seriously. And what I’ve wanted to tell you is this; verse 6]. It is true love that I have wanted, not sacrifice; The knowledge of God rather than burnt-offerings. But they, like Adam, have broken their agreement. Again and again they have played me false. I cannot trust them.

And sin is a lack of trust, Romans 14 says. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Leviticus, recorded October, 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/5MMPOGIA66> (Part 1) <http://pkp.cc/6MMPOGIA66> (Part 2)

When Adam and Eve first turned their backs on truth, they showed more faith in the miracle-working serpent than in the One who had given them life. How could God secure their allegiance once again? Love and faith are not produced by force. Only by love can love be won.

By the life that He lived and the death that He died, Jesus revealed so much of the kindness and patience of God that some are led thereby to repentance. See Romans 2:4. “We love Him, because He first loved us.” 1 John 4:19. {Maxwell, A. Graham. *You Can Trust the Bible; why, after many translations, it is still the word of God*, 70-71. Mountain View, California: Pacific Press Publishing Association, 1967}

### **Further Study with Ellen White**

Christ came to this world as the expression of the very heart and mind and nature and character of God. He was the brightness of the Father’s glory, the express image of His person. But He laid aside His royal robe and kingly crown, and stepped down from His high command to take the place of a servant. He was rich, but for our sake, that we might have eternal riches, He

became poor. He made the world, but so completely did He empty Himself that during His ministry He declared, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." {MM 19.1}

In love He comes to reveal the Father, to reconcile man to God, to make him a new creature renewed after the image of Him who created him. {1SM 321.3}

A crisis had been reached. With an intense interest God's movements were watched by the heavenly angels. Would He come forth from His place to punish the inhabitants of the world for their iniquity? Would He send fire or flood to destroy them? All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world. One word from Him, one sign, and the world would have been destroyed. The worlds unfallen would have said, "Amen. Thou art righteous, O God, because Thou hast exterminated rebellion." {RC 58.4}

Christ came to reveal God to the world as a God of love, full of mercy, tenderness, and compassion. The thick darkness with which Satan had endeavored to enshroud the throne of Deity was swept away by the world's Redeemer, and the Father was again manifest to men as the light of life. {5T 738.4}

Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Since sin brought separation between man and his Maker, no man has seen God at any time, except as He is manifested through Christ. {MH 419.1}

Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. Yet not from the stars or the ocean or the cataract can we learn of the personality of God as it was revealed in Christ. {MH 419.3}

It was taught by the Jews that before God's love is extended to the sinner, he must first repent. In their view, repentance is a work by which men earn the favor of Heaven. And it was this thought that led the Pharisees to exclaim in astonishment and anger. "This man receiveth sinners." According to their ideas He should permit none to approach Him but those who had repented. But in the parable of the lost sheep, Christ teaches that salvation does not come through our seeking after God but through God's seeking after us. "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way." Romans 3:11, 12. We do not repent in order that God may love us, but He reveals to us His love in order that we may repent. {COL 189.1}

The rabbis had a saying that there is rejoicing in heaven when one who has sinned against God is destroyed; but Jesus taught that to God the work of destruction is a strange work. That in which all heaven delights is the restoration of God's own image in the souls whom He has made. {COL 190.1}

Jesus says, “My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” The peace spoken of by the great Teacher is larger and fuller than we have imagined. Christ is ready to do large things for us, to restore our natures by making us partakers of His divine nature. He waits to link our hearts with His heart of infinite love, in order that we may be fully reconciled to God; but it is our privilege to understand that God loves us as He loves His Son. When we believe in Christ as our personal Saviour, the peace of Christ is ours. {LHU 332.2}

The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an afterthought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing not only of this atom of a world, but for the good of all the worlds that God had created. . . . {TMK 18.2}

Having undertaken the work of man’s redemption, the Father would spare nothing, however dear, which was essential for the completion of His work. He would make opportunities for men; He would pour upon them His blessings; He would heap favor upon favor, gift upon gift, until the whole treasury of heaven was open to those whom He came to save. Having collected all the riches of the universe, and laid open all the resources of His divine nature, God gave them all for the use of man. They were His free gift. What an ocean of love is circulating, like a divine atmosphere, around the world! What manner of love is this, that the eternal God should adopt human nature in the person of His Son, and carry the same into the highest heaven! {TMK 19.2}

All the heavenly intelligences were watching with intense interest the warfare that was going on upon the earth—the earth that Satan claimed as his dominion. Every moment was big with eternal realities. How would the conflict end? The angels looked for the justice of God to be revealed, His anger to be aroused against the prince of darkness and his sympathizers. But lo, mercy prevailed. When the Son of God might have come to the world to condemn, He came as righteousness and peace, to save not merely the descendants of Abraham, Isaac, and Jacob, but all the world—every son and daughter of Adam who would believe on Him, the Way, the Truth, and the Life. What an exhibition of the love of Jehovah! This is love without a parallel. {TMK 19.3}

If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a token or pledge, they would never have gone into idolatry, nor been suffered to go down into Egypt; and there would have been no necessity of God’s proclaiming his law from Sinai, and engraving it upon tables of stone, and guarding it by definite directions in the judgments and statutes given to Moses. {1SP 264.2}

Moses wrote these judgments and statutes from the mouth of God while he was with him in the mount. If the people of God had obeyed the principles of the ten commandments, there would have been no need of the specific directions given to Moses, which he wrote in a book, relative to their duty to God and to one another. The definite directions which the Lord gave to Moses in regard to the duty of his people to one another, and to the stranger, are the principles of the ten commandments simplified and given in a definite manner, that they need not err. {1SP 265.1}

Through belief in Satan's misrepresentation of God, man's character and destiny were changed, but if men will believe in the Word of God, they will be transformed in mind and character, and fitted for eternal life. To believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16), will change the heart, and reproduce in man the image of God. {1SM 346.1}

Christ gave His life to make it possible for man to be restored to the image of God. It is the power of His grace that draws men together in obedience to the truth. {AG 103.4}

God desires us to reach the standard of perfection made possible for us by the gift of Christ. He calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles that will restore in us the divine image. In His written Word and in the great book of nature He has revealed the principles of life. It is our work to obtain a knowledge of these principles, and by obedience to cooperate with Him in restoring health to the body as well as to the soul. . . . {AG 103.5}

To the heart that has become purified, all is changed. . . . The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God. Weak and erring men and women show to the world that the redeeming power of grace can cause the faulty character to develop into symmetry and abundant fruitfulness. {AG 103.7}

**Recommended Reading:** *Christ's Object Lessons* Chapter 15 – "This Man Receiveth Sinners"  
<https://egwwritings.org/>