

# “Christ Died For Us”

Romans 5:8

Introduction:

- A. How does this statement effect you?
  - 1. Indifference?
  - 2. Sorrow?
  - 3. Thanksgiving?
- B. Consider *each word* of this short statement:

Discussion:

## I. **Christ Died For Us.**

- A. Both Human and Deity.
  - 1. Virgin birth and “God with us” (Isa. 7:14; Mt. 1:18-25).
  - 2. God in the flesh — 100% God and 100% human. (John 1:1, 14).
  - 3. Emptied himself of the “perks”, not the “power” of deity (Phil. 2:5-8).
    - a. Claimed to be God while on earth. (John 8:24,58)
    - b. Had power of God on earth. (Mt. 9:6).
- B. Eternal with God. (Jn. 1:1,2).

## II. **Christ Died For Us.**

- A. As a perfect sin-offering for us. (2 Cor. 5:21).
  - 1. Did not “become sin for us” by having our sins imputed to him making him a sinner for us.
  - 2. The word for “sin” sometimes refers “offering for sin” – over 100 times in Septuagint<sup>1</sup>
- B. An agonizing and shameful death.
  - 1. His personal agony.
    - a. His prayer (Lk. 22:42-44).
    - b. His manner of death.
    - c. His request for a drink. (Jn. 19:28-30).
  - 2. His shameful treatment.
    - a. Betrayed for Judas for so little.
    - b. Denied by Peter.
    - c. Mocked and abused by soldiers.
    - d. Considered worse than vile criminal Barabas.
    - e. Illegally tried.
    - f. Crucified between thieves.
- C. Temporality. (1 Cor. 15:1-4; Acts 2:29-36)

## III. **Christ Died For Us.**

- A. What did His death do for us?
  - 1. Gave us the gospel, God’s power to save. (1 Cor. 15:1-4; Rom. 1:16).
    - a. Must be obeyed. (2 Thess. 1:7-9).
    - b. Must obey form of death, burial and resurrection. (Rom. 6:17,18; 6:4).
  - 2. Gave us a better covenant. (Heb. 8:6,13; 9:15-17).
  - 3. Gave us the remission of sins. (Heb. 9:22, 27, 28).
  - 4. Gave us the promise of eternal life. (Heb. 9:15).
  - 5. Made us His church. (Acts 20:28).
- B. How do we receive benefits of his death?
  - 1. By being baptized into his death? (Rom. 6:3).
  - 2. By walking in the light? (1 John 1:5-7).

Conclusion:

- A. Read again Rom. 5:6-8
- B. Christ died for YOU, What are you doing for HIM?

1. Adam Clarke's Commentary:

Verse 21. [For he hath made him to be sin for us] ... He made him who knew no sin, (who was innocent,) a sin-offering for us. The word *amartia* occurs here twice: in the first place it means sin, i.e. transgression and guilt; and of Christ it is said, He knew no sin, i.e. was innocent; for not to know sin is the same as to be conscious of innocence; so, ... to be conscious of nothing against one's self, is the same as

nulla pallescere culpa, to be unimpeachable.

In the second place, it signifies a sin-offering, or sacrifice for sin, and answers to the *chattaah* and *chattath* of the Hebrew text; which signifies both sin and sin-offering in a great variety of places in the Pentateuch. The Septuagint translate the Hebrew word by *amartia* in ninety-four places in Exodus, Leviticus, and Numbers, where a sin-offering is meant; and where our version translates the word not sin, but an offering for sin. Had our translators attended to their own method of translating the word in other places where it means the same as here, they would not have given this false view of a passage which has been made the foundation of a most blasphemous doctrine; viz. that our sins were imputed to Christ, and that he was a proper object of the indignation of Divine justice, because he was blackened with imputed sin; and some have proceeded so far in this blasphemous career as to say, that Christ may be considered as the greatest of sinners, because all the sins of mankind, or of the elect, as they say, were imputed to him, and reckoned as his own. One of these writers translates the passage thus: ... God accounted Christ the greatest of sinners, that we might be supremely righteous. Thus they have confounded sin with the punishment due to sin. Christ suffered in our stead; died for us; bore our sins, (the punishment due to them,) in his own body upon the tree, for the Lord laid upon him the iniquities of us all; that is, the punishment due to them; explained by making his soul-his life, an offering for sin; and healing us by his stripes.

But that it may be plainly seen that sin-offering, not sin, is the meaning of the word in this verse, I shall set down the places from the Septuagint where the word occurs; and where it answers to the Hebrew words already quoted; and where our translators have rendered correctly what they render here incorrectly. In EXODUS, Ex 29:14,36; LEVITICUS, Le 4:3,8,20,21,24,25,29,32-34; Le 5:6,7,8,9,11,12; Le 6:17,25,30; Le 7:7,37; Le 8:2,14; Le 9:2,3,7,8,10,15,22; Le 10:16,17,19; Le 12:6,8; Le 14:13,19,22,31; Le 15:15,30; Le 16:3,5,6,9,11,15,25,27; Le 23:19; NUMBERS, Nu 6:11,14,16; Nu 7:16,22,28,34,40,46,52,58,70,76,82,87; Nu 8:8,12; Nu 15:24,25,27; Nu 18:9; Nu 28:15,22; Nu 29:5,11,16,22,25,28,31,34,38.

Besides the above places, it occurs in the same signification, and is properly translated in our version, in the following places:-

2 CHRONICLES, 2Ch 29:21,23,24; EZRA, Ezr 6:17; Ezr 8:35; NEHEMIAH, Ne 10:33; JOB, Job 1:5; EZEKIEL, Eze 43:19,22,25; Eze 44:27,29; Eze 45:17,19,22,23,25. In all, one hundred and eight places, which, in the course of my own reading in the Septuagint, I have marked.