

Romans: Peace With God

(Romans 5)

Introduction:

1. Paul spends the first four chapters of Romans making the case that:
 1. Both Jews and gentiles are sin-sick and in need of a savior.
 2. Jesus is both the Just and the justifier, who justifies both Jews and Gentiles.
2. In chapter 5, Paul will begin to transition into his next major argument:
 1. Do you appreciate the justification that you have received?
 2. How will this justification impact your life?

I. Peace with God

- A. (Romans 5:1-5)
- B. Access to Grace:
 1. We are saved by the grace of God. — (Ephesians 2:8-10)
 2. Grace is accessed through (by means of) Him. — (Ephesians 1:3)
 3. We stand in Grace.
 - a) Grace is something that defines us.
 - (1) Many who have received grace count it as nothing.
 - (a) (Hebrews 10:26-31)

II. Rejoicing in our Faith:

- A. We boast in our sufferings and rejoice in hardships because we have confidence in our God.
- B. The results of suffering
 1. (James 1:2-4)
 2. Suffering -> endurance
 3. Endurance -> character
 4. Character -> Hope
 5. Our Hope in Christ does not “disappoint.”
- C. How often do we see Christians who do not rejoice or boast in Christ?
 1. It hurts our attractiveness: The joy and love of the Christian family should pull people in, not push people away.
 2. Let’s learn to count blessings, not moan and complain.

III. The Depths of God’s Love

- A. (Romans 5:6-11)
- B. He delivered his son for those who were in rebellion against him.
 1. (Ephesians 2:4-7)
 2. This is a love that we are called to emulate:
 - a) (Matthew 5:43-48)
 - b) Have we failed to love those lost?
 - (1) The LGBT? Disfellowshipped? Prisoners? Homeless? Outcasts?
 - c) The most unloving thing we can do is to write people off.
- C. Now being Justified, how much more has God shown his love toward us?

IV. Life in Christ

- A. (Romans 5:12-21)
- B. Death in Adam
 - 1. (Genesis 2:17; 3:16)
 - a) Sin, and the condition of being in sin, entered the world through Adam's first sin.
 - b) The result of this sin is death.
 - 2. Death has spread throughout the world, because all have sinned (Active not passive)
- C. The hypothetical question is, "How can one say sin entered the world through Adam's disobedience when sin cannot be known unless there is a law to define it?"
 - 1. Of course, the law of Moses did not exist before Moses.
 - 2. The patriarchs were not transgressors of the Law (How Jews defined sin).
 - 3. The patriarchs were still sinners because they acted in a way that was violative of God's nature.
 - 4. This is evident by the fact that they were experiencing the consequences of sin — Death.
- D. The Law came to increase trespasses?
 - 1. Why would God introduce the law if the introduction of the law increased Sin?
 - a) The law was meant to teach Israel
 - (1) (Galatians 3:24; Romans 7:7)
 - (2) It is loving to create rules for your children. But by creating rules for your children, you understand that they will break the rules.
- E. Life in Christ
 - 1. God's grace is potent and life-bringing.
 - 2. As sin has increased, the greatness of God's mercy and grace may be seen exponentially.
 - a) Not an endorsement of sin but a recognition of God's abundant mercy.

V. Original sin — Are we guilty of the sin of Adam?

- A. Many have said yes:
 - 1. This has led to many theological issues we see today.
 - a) Baptism of infants to TULIP to Immaculate conception Mary.
 - 2. Roman Catholics and most protestant denominations hold to this view.
- B. Original sin cannot be true if:
 - 1. The son is not guilty of the sin of the father — Ezekiel 18:20
 - 2. Sin is active, not passive.
 - a) Sin is something actively done (or failed to be done)
 - b) Sin does not happen to you.
 - 3. Children are righteous
 - a) (Matthew 18:3)