

PEACE

Text: Romans 5:1-11

- I. A BIBICAL RESUME OF PEACE, selected scriptures
- II. WE ARE RECONCILED BY HIS DEATH, verses 6-11
 - A. We are “*ungodly*”, “*powerless*”; we are “*sinner*”, verses 6-8
 - B. We have been “*justified by His blood*”, verse 9
 - C. We are “*reconciled to Him (God) through the death of His Son*”, verse 10-11
- III. WE REJOICE IN OUR HOPE, verses 2-5
 - A. “*We rejoice in the hope of the glory of God*”, verse 2
 - B. “*We rejoice in our sufferings...*”, verses 3,4
 - C. We rejoice because “*our hope does not disappoint us*”, verse 5
- IV. WE REST IN HIS PEACE, verse 1
 - A. “*We have peace with God...*”
 - B. It is “*through our Lord Jesus Christ through whom we have gained access by faith...*”
 - C. It gives us access to “*this grace in which we now stand*”.

PEACE

Romans 5: 1-11

Living Out Our Faith This Week

1. There are several kinds of peace referenced in the Bible; What “*peace*” is in focus in Romans 5?
2. In turning the passage around (end to beginning), see where the peace we have comes from. Discuss the origin of our peace. Have you experienced that? How do you know?
3. The fact that we are “*reconciled*” by Christ unto God means that we were separated from him. Why? What is the source of God’s anger towards us?
4. “*Justification*” is a big word. What does it tell me about my relationship to God? We are told that we are “*justified by faith*” and “*justified by his blood*”. How so?
5. What is “*the hope of the glory of God*” that gives us joy? Is that an every day experience for you? Why or why not?
6. Paul also suggests that we should rejoice in our sufferings. How are our tribulations working in our life to produce a “*hope that does not disappoint us*”?
7. We have access to God through Christ; how does that produce peace?
8. Should the peace we have with God impact our relationships with one another? How, if so, can this produce peace among us?
9. Christ will return one day to rule and reign in peace; what do you think that will look like? Can we hope for peace in today's world? Why or why not?
10. What about a sense of inner peace (Philippians 4:6,7)? Is this connected to the peace we have with God because of Christ’s work in our behalf? What keeps you from experiencing peace inwardly?

II. The Historicity and Certainty of Jesus' Virgin Birth

- A. A review of the genealogy, 1:16
1. "of whom", the Greek relative pronoun, *hes*. The feminine gender points to Mary
 2. Matthew here emphasizes that Mary is the biological parent while the genealogy establishes Joseph as the legal father of Jesus.
 3. Matthew also uses the passive form of the word "was born" to indicate that Mary was acted upon to give birth to Jesus. (Divine passive - assumed God is the agent of the action)
- B. The revelation to Mary, Luke 1:26-38
1. The angel, Gabriel, appeared to Mary in Nazareth where she was already betrothed to Joseph (1:27), and a virgin. He revealed "*You will be with child and give birth of a son and you are to give him the name Jesus. He will be great and will be called the Son of the Most High. The Lord God will give Him the throne of His father David, and He will reign over the house of Jacob forever; His kingdom will never end.*"
 2. She asked the right question, "How will this be...since I am a virgin?" The response? "The Holy Spirit will come upon you and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God..."
 3. Mary responds, "I am the Lord's servant...May it be to me as you have said", and goes to visit Elizabeth "in the hill country of Judea"
- C. The revelation to Joseph, 1:20-25
1. Take Mary home as your wife (wedding) "because what is conceived in her is from the Holy Spirit. She will give birth to a son and you are to give Him the name Jesus because He will save His people from their sins."
 2. When Joseph awoke from his dream, "he did what the angel of the Lord had commanded him and took Mary home as his wife."
 3. "But he had no union with her until she gave birth to a son", so we see the uniting of the human and the divine in Christ -

wholly man and wholly God (Gospel of John).

III. The Prophecy and Fulfillment of Isaiah 7:14

- A. Matthew's usage of the "fulfillment formula"
1. For the first time Matthew points to an event or teaching of Jesus that fulfills an Old Testament passage normally cited.
 2. Matthew uses the fulfillment formula in the following passages, including 2:5,6; 2:15; 2:17,18; 2:23; 4:14-16; 8:17; 11:10; 12:17-21; 13:14,15; 13:35; 21:4,5; 26:32; 27:9,10 (only in Synoptic gospels, 5 times in John)
 3. There are three ways Matthew uses this formula in tying Jesus together to Old Testament passages:
 - a. A direct prediction of an event in Jesus' life and ministry that brings to actualization the predicted prophecy, i.e. 1:22,23
 - b. A way in which Jesus' life and teaching bring to full meaning the entire Old Testament scripture, i.e. 4:17-20
 - c. A way in which Jesus' earthly life and ministry are a divinely-orchestrated analogical or typological correlation to Israel's history, i.e. 2:15; 17,18
- B. Matthew's usage of Isaiah 7:14
1. Some have suggested that there is no real fulfillment in this prophecy in the day, but it is totally messianic in heralding the coming Messiah
 2. The context is interesting to note.
 3. The miraculous nature of the virgin birth, communicated in the use of the word "*almah*" here, as well as the word for sign, "*ot*", never refers to an ordinary event. Prophets did not always know the timing (I Peter 1:10ff) of fulfillment of messianic prophecies.

CONCLUSION