Lesson 6 Romans 5

Live Like A King

1. In verses 2-11, what reasons does Paul give for rejoicing?

 1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ,

 2 through whom we have gained access [by faith] to this grace in which we stand, and we boast in hope of the glory of God.

 3 Not only that, but we even boast of our afflictions, knowing that affliction produces endurance,

 4 and endurance, proven character, and proven character, hope,

 5 and hope does not disappoint, because the love of God has been poured out into our hearts through the holy Spirit that has been given to us.

 6 For Christ, while we were still helpless, yet died at the appointed time for the ungodly.

 7 Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die.

 8 But God proves his love for us in that while we were still sinners Christ died for us.

 9 How much more then, since we are now justified by his blood, will we be saved through him from the wrath.

10 Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life.

11 Not only that, but we also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation.

2. How has faith in Jesus Christ changed our relationship with God (vs. 1-2)?

3. Challenge Question: What could it mean to "rejoice in the hope of the glory of God" (vs. 2)?

4. How does suffering for Christ's sake produce the character changes mentioned in verses 3-4?

5. How can a knowledge of this process help us to rejoice in our sufferings?

6. From verses 6-8, how good do you have to be to earn God's love for you? After personal consideration, see CCC 791, 839-848. (See back page)

7. How do verses 9-10 assure us that God accepts us completely in Christ?

8. A. What kind of death was introduced into the world through Adam?

 B. How does the condition of spiritual death spread?

9. A. What does it mean to you to have access to God (vs. 2)?

 B. How can you take better advantage of this access?

10. From verses 12-21, how are Adam and Christ similar (vs. 12, 18, 19)?

12 Therefore, just as through one person sin entered the world, and through sin, death, and thus death came to all, inasmuch as all sinned—

18 In conclusion, just as through one transgression condemnation came upon all, so through one righteous act acquittal and life came to all.

19 For just as through the disobedience of one person the many were made sinners, so through the obedience of one the many will be made righteous.

Catechism references

791 The body's unity does not do away with the diversity of its members: "In the building up of Christ's Body there is engaged a diversity of members and functions. There is only one Spirit who, according to his own richness and the needs of the ministries, gives his different gifts for the welfare of the Church." The unity of the Mystical Body produces and stimulates charity among the faithful: "From this it follows that if one member suffers anything, all the members suffer with him, and if one member is honored, all the members together rejoice." Finally, the unity of the Mystical Body triumphs over all human divisions: "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

839 "Those who have not yet received the Gospel are related to the People of God in various ways."
The relationship of the Church with the Jewish People. When she delves into her own mystery, the Church, the People of God in the New Covenant, discovers her link with the Jewish People, "the first to hear the Word of God." The Jewish faith, unlike other non-Christian religions, is already a response to God's revelation in the Old Covenant. To the Jews "belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ", "for the gifts and the call of God are irrevocable."

840 and when one considers the future, God's People of the Old Covenant and the new People of God tend towards similar goals: expectation of the coming (or the return) of the Messiah. But one awaits the return of the Messiah who died and rose from the dead and is recognized as Lord and Son of God; the other awaits the coming of a Messiah, whose features remain hidden till the end of time; and the latter waiting is accompanied by the drama of not knowing or of misunderstanding Christ Jesus.

841 The Church's relationship with the Muslims. "The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day."

842 The Church's bond with non-Christian religions is in the first place the common origin and end of the human race:
All nations form but one community. This is so because all stem from the one stock which God created to people the entire earth, and also because all share a common destiny, namely God. His providence, evident goodness, and saving designs extend to all against the day when the elect are gathered together in the holy city.

843 The Catholic Church recognizes in other religions that search, among shadows and images, for the God who is unknown yet near since he gives life and breath and all things and wants all men to be saved. Thus, the Church considers all goodness and truth found in these religions as "a preparation for the Gospel and given by him who enlightens all men that they may at length have life."

844 In their religious behavior, however, men also display the limits and errors that disfigure the image of God in them:
Very often, deceived by the Evil One, men have become vain in their reasonings, and have exchanged the truth of God for a lie, and served the creature rather than the Creator. Or else, living and dying in this world without God, they are exposed to ultimate despair.

845 To reunite all his children, scattered and led astray by sin, the Father willed to call the whole of humanity together into his Son's Church. the Church is the place where humanity must rediscover its unity and salvation. the Church is "the world reconciled." She is that bark which "in the full sail of the Lord's cross, by the breath of the Holy Spirit, navigates safely in this world." According to another image dear to the Church Fathers, she is prefigured by Noah's ark, which alone saves from the flood.
"Outside the Church there is no salvation"

846 How are we to understand this affirmation, often repeated by the Church Fathers? Re-formulated positively, it means that all salvation comes from Christ the Head through the Church which is his Body:
Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and Baptism, and thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it.

847 This affirmation is not aimed at those who, through no fault of their own, do not know Christ and his Church:
Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience - those too may achieve eternal salvation.

848 "Although in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please him, the Church still has the obligation and also the sacred right to evangelize all men."