

“Peace With God, Available by Faith Through Jesus Christ”

Our Outline Today: “Peace With God, Available by Faith Through Jesus Christ”

- ***Peace With God Transforms Us Through Our Faith-Based Justification***
- ***God’s Grace Through Faith Shall Surely Build Our Faith Step by Step***
- ***Our Firm Foundation Is Always Christ’s Sacrificial and Completed Work***
- ***Much More, We Are Saved By Christ’s Life, Now and Forever — Rejoice!***

I. Peace With God Therefore Is Available Through Our Faith In Jesus Christ:

[READ] Romans 5:1-2

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

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

- ***There is an question of the proper Greek text here, specifically whether the verb “have” is in the indicative mood as opposed to the subjunctive, for you language scholars. The difference in the English is not insignificant: with the indicative it would read: “we have peace with God”. With the subjunctive, rather, it would read as an exhortation: “let us have peace with God”. This could lead to a great difference in interpretation of the passage, but does it, in the context here? Perhaps not. The indicative states a fact of reality, while the subjunctive states a possibility only, which may or may not ever come to be.***
- ***The rest of the context helps us understand Paul’s intent here, of course. And it does, for the rest of Paul’s introduction here to this chapter’s teaching is all in the indicative stating facts, whether in the past, the present, or the future. Verse 2 and the word “rejoice” may be either in the indicative or the subjunctive so that one is ambiguous.***

Though some might question my conclusions on this, I would say the difference does not change the teaching much at all, if any. Let us see why by looking at verse 1 carefully — what does it say?

- ***It begins with “therefore”, and this is most important. Generally this means that the next section is based on the former and is a logical conclusion from it. So we need to be***

wise interpreting these verses in chapter 5. This makes all or part of chapter 5 an integral part of chapters 1 - 4.

- *So we are declared righteous by faith alone, apart from works ... [5:1] therefore “we have peace with God in addition to righteousness by our faith” OR, “we are offered by God peace with him by faith alone, apart from works”. Which, indicative or subjunctive fits the context best?*
- *Having taken this truth to heart in chapter 4 we now have these consequences, OR, we should, for the possibility is ours. There is a big difference of course between stating the truth of our completed and perfect justification, on the one hand, and whether we will fully accept that or not. It is this difference that I believe is highlighted here.*
- *Peace “with” God is not the same as the peace “of God”, of course. But the peace of God is available and is offered to believers as Paul writes in both Philippians and Colossians:*

Philippians 4:6-7

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Colossians 3:15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

- *And, is this not also what we find “offered” to believers in both the opening of the letter and in the closing:*

Romans 1:7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Romans 15:13 Now [may] the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

- *But here, in Rom. 5:1, we have “peace with God”. One thing should be clear though: The “peace of God” may*

be ours but only IF we are by faith receiving it. Peace with God, on the other hand, is ours always as believers — from God's point of view, surely. It means the judgment is past, our sins have been set aside, nothing separates us from God in a "judicial" sense, for we are righteous in his eyes. This is fundamental doctrine. That is "positional truth", the other is "conditional truth". The one is always true, stating a factual reality, while the other may not ever be true for it is dependent on certain conditions being met.

But is that what is being taught in this verse, that is the question? Well, the best manuscripts have the subjunctive and not the indicative. And, as we will now see as we look at the rest of the verses before us today, that "uncertainty of results" is what this section is all about, although, of course, the apostle hopes for the best, as always.

If only we would see ourselves as the Lord God sees us, what a blessing that would be.

- *My humble conclusion then is that this is an exhortation of much grace using the subjunctive, for that is the best textual reading: Let us have peace with God meaning let us by faith take that to heart, for it will change everything, especially in times of challenge and leanness and the uncertainties of life as the apostle goes on to write in the following verses.*
- *Verse 2 then sets the stage for the next two verses which, as stated in the wording the Holy Spirit has chosen, are dependent on it. Our justification was by faith as verse 1 makes so foundational to Pauline teaching. That was accomplished once and for all through Christ and his completed work on our behalf. Our works, past, present, or future, had nothing to do with it. But there is more as verse 2 says: "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."*

Now, Paul writes, we have even more than justification, more than Christ's imputed righteousness granted to us. We also have "access into this grace where we stand", and that also is

entirely by faith. He goes on next to reveal the practical consequence of living in this new realm, the realm of God's superabundant grace. As he writes here, we have the privilege of "access" to that freely offered grace and that, however, only by faith. Its provision does not guarantee that we will fully appropriate that grace and gain these benefits, of course, and that is the point of this section of the letter. But the true and authentic faith does allow that access and also in effect promises the blessings as a result.

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- **But let's not leave out this next addition: "... we rejoice in hope of the glory of God." This is our personal blessing for this act of faithful obedience to what has already been confirmed here. We are rejoicing, present tense, receiving the promised consequence of the "... from faith to faith" of chapter 1. Joy, joy, indeed and always abounding. Amen.**

II. God's Grace Through Faith Shall Surely Build Our Faith Step by Step

[READ] Romans 5:3-5

3 ... And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

- ***And now the blessings promised are listed here for those who will access by faith and stand upon this grace:***
 - ***... we glory in tribulations***
 - ***... we know that tribulation worketh patience, experience; and, [even more] hope***
 - ***This is all a description of the essence of living under the fullness of grace and enjoying its benefits ... but how is this done, you might properly ask? For it is self-evident that we are not often living in this way. All in honesty would surely agree.***

And the answer is a simple one, for he answered that question at the beginning: When by faith we “access” it. Taking God at his word is therefore the method through which and only through which these blessings may be received in this life.

- ***Note also the temporal, cyclical aspect of this life, for it is so very important to see. Verse 2 indicates that in this cycle of living we have hope, a hope in the glory of God and its revelation in and through us personally. But verse 4 again mentions hope. This is hoping upon hope, in effect, showing a growth in hope. Chapter 1 verse 17 has the parallel, “... from faith through faith”.***
- ***Hope is a central theme in this letter (occurring 10 times) as it is in Job (15 occurrences) and the Psalms (20 occurrences). Faith is also a central theme as you well know, and necessarily so, since hope and faith go together:***

Hebrews 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

- ***Faith therefore adds substance or reality to what is hoped for. Praise God. Abraham is our example as the previous chapter revealed. When his natural hope for a son through Sara was lost due to advanced age, he***

then took God at his word when a new hope was kindled through the word of the promise that the Lord gave him.

It was that hope that became faith, as we have well seen.

- ***So the bottom line here is a simple truth, that in our Christian living we must build on a true faith and not on our perhaps too often life-dominating doubts. That is a simple but totally transforming truth to consider, isn't it. But that is what Paul is writing here.***
- ***Then, verse 5 adds something that is so wonderful that we could stop here and not continue further today: that this hope that is the fruit of our living under grace and its blessings "by faith" shall not ever bring us to shame, presumably meaning before Almighty God. There is a lot that could be said, perhaps another time, about this kind of hopeful expectation that is at the origin and center of our faith. This hope is never "hope-so" is what this verse says! And it explains why: "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."***

So we possess thereby the love of God that is poured out "in our hearts". This reminds me of these verses:

[READ] Titus 3:4-7

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

- ***Never will we be put to shame. This is a sure promise that should not be forgotten, however many lies the enemy tells us.***

Will we be bold for the Lord of glory who has called us also into the knowledge of his glory, a glory that most remarkably includes us sinners? Amen.

III. Our Firm Foundation Is Always Christ's Sacrificial and Completed Work:

[READ] Romans 5:6-8:

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

- *The apostle gives even more truth to stand on in these verses, doesn't he? He presents the magnitude and depth of the the sacrifice that has been made and his perfect love that motivated it is highlighted. It is all in the indicative stating the facts as God sees them! There are no doubts expressed here, are there?*

The meaning is this: If he did all of that while we were sinners and separated from him without anything in us to warrant his love and grace, then what can we conclude about what he is doing now and will do in the future? He writes here that his love ensures us his very best.

IV. Much More, We Are Saved By Christ's Life, Now and Forever — Rejoice!

- *And so it is as our next verses make so clear: We even have the culminating truth and gift of encouragement, that will carry us through all that comes our way as these next verses so powerfully state. These state as the apostle so loves to do, what has been called an a fortiori argument, for those philosophically inclined, or and argument from one principle to a perhaps even greater one:*

[READ] Romans 5:9-11

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

- **Verse 9:** "... being now justified by his blood, we shall be saved from wrath through him." *The shed blood of our Lord is mentioned three times in the Romans. Remember also chapter 3:*

Romans 3:24-26

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

- ***So the blood of Christ is central to our faith. Without it there is no redemption from the consequences of sin, no salvation. And the same is true for his glorious resurrection as verse 10 states so powerfully:***
 - **Verse 10:** “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”
 - **Verse 11:** “And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” ***This verse adds another fact, that of the great exchange or “atonement” we have gained through Christ. The word speaks of an exchange, our sin and sins for Christ’s righteousness. Praise to God and so many thanks for his unspeakable gift, even his righteousness in place of our sin. Amen.***
 - ***Again, this is all in the indicative. There are no doubts expressed here at all! Why? Because all is about what is included in our justification by his blood and then the new life is set forth as our privilege, if only we would enjoy his mighty work of grace in us and by faith take him at his word, believing.***
- If only! Then our hopes would match his revealed goals for our witness and testimony as stated here in this precious word of grace. Then our experience would confirm his love working in and through us to his glory and ours.***
- ***So his argument is simply but profoundly this: If he did all of that just to cancel out our sin, even shedding his own blood, what must follow in the redemptive plan of God, but our glorification together with him, as Rom. 8:28-30 powerfully reveals:***

[READ] Romans 8:28-32

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can* be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

***2 Corinthians 4:15* For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.**

- ***Or, as verse 2 says so well and so simply:*** “By whom ***[Christ]*** also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” ***And, don’t forget, this hope will never, never disappoint us. Amen.***

Conclusion & Application:

- ***Peace With God Transforms Us Through Our Faith-Based Justification***
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Praise the Lord of Glory and Grace that our blindnesses have been removed, our eyes have been opened, our hearts softened, so that we may know of our high calling in Christ Jesus. Praise his name for his abundant grace. And thanks to him for his unspeakable gift and a sacrifice sufficient for all of our sins.

And his resurrection into glory has brought us our justification. May we be the lights and instruments always of this truth and saving power.

[READ] Romans 4:18-25

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara’s womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.