

We Have Peace with God

Rom. 5:1-21

Introduction:

1. "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand" (Rom. 5:1-2).
2. Justification by faith results in peace with God.
3. We need what God has provided through Jesus Christ because we have all sinned. We were under the condemnation of death. But, like Abraham, we have believed in God's power, and He has put that faith down to our account as righteousness. And so, we have peace with God through what He has done in Jesus Christ.

Discussion:

I. The peace that we enjoy (5:1-5).

- A. Peace is from the term "eirēnē" (1515). It is the opposite of war and dissension. It is the peace of mind and the tranquility that comes from reconciliation with God and a sense of His divine favor.
 1. Our God is the God of Peace (Rom. 15:33). Our King is the King of Peace (Heb. 7:2). The gospel is the Gospel of Peace (Eph. 6:15).
 2. The OT equivalent is "shalom." It represents health, well-being, prosperity, thriving, flourishing.
- B. Eph. 2:13ff speaks of the peace that comes because of the blood of Christ.
 1. Jews and Gentiles are brought together in one body.
 2. The enmity is abolished between the two groups.
 3. But more. "They are reconciled in one body to God through the cross, by it having put to death the enmity" (v. 16). "And He came and preached peace to you who were far away, and peace to those who were near; for through Him we both have our access in one Spirit to the Father" (v 18).
 4. How was this accomplished? "By abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances" (15). I take this to mean that the condemnation of the law was handled. The penalty was paid. God's wrath against our violations was satisfied. Cf. Col. 2:13.
- C. This peace is an objective state, not a subjective feeling.
 1. We may not feel at peace with God even though He has forgiven us.
 2. But the subjective feeling comes from the objective state. The feeling comes naturally because of our understanding of God's forgiveness through Christ. It is only when we understand that we are justified by faith apart from works of law that we can have peace. This is the basic element of assurance of salvation.
- D. We stand in this grace (Rom. 5:2).

1. This is a state in which we now stand.
 2. It is not tentative and precarious.
- E. We exult (“kauchaómai,” 2744). “Boast.” Abraham had nothing to boast about (Rom. 4:2) because he was justified by faith not works.
1. We boast “in hope of the glory of God” (2).
 - a. Every commentator I have ever read speaks of the future hope that the Christian has. “Points to our future heavenly inheritance” (Romans, Jack Cottrell, p. 179). Our tendency is to think about what we are going to receive in the future. We think of the glory that we want from God in the future.
 - b. But I want to offer an alternative view. What if this is speaking of the glory that belongs to God, that we have experienced through His grace in Jesus Christ? Maybe this is not talking about our glory later to be revealed. Maybe it is talking about God’s glorious grace through Jesus Christ that gives us hope and peace now.
 - 1) In Ex. 33:18 Moses demanded to see God’s glory. God said, “I Myself will make all My goodness pass before you, and will proclaim the name of the Lord before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion” (19). This passage equates the glory of God with His graciousness and compassion.
 - 2) When Isaiah saw the “whole earth full of God’s glory” he was intensely aware of sin and was then forgiven. It was out of this context that he went preaching sin and forgiveness by God. In this text the glory of God is associated with His gracious forgiveness of sin that led to Isaiah’s commitment to communicate to the people.
 - 3) It is God’s glory as demonstrated in the cross that gives us hope. Is this not what Paul is getting at here? He is going to talk about the glory of the future (8:21) and the hope of the future (Rom. 8:24). But without God’s gracious provision in Jesus Christ we “have no hope (in the most general sense) and are without God in the world” (Eph. 2:12).
 - 4) We exult in hope based on God’s glorious revelation of Himself through Jesus Christ.
 - 5) This understanding seems to fit the context here. We exult in hope “because the love of God has been poured out within our hearts through the Holy Spirit who was given to us” (Rom. 5:5).
 2. We boast (exult) “in our tribulations.”
 - a. We can endure the hardship of tribulations because we see what God has done for us. Cf. Rom. 8:31-35.
 - b. We have given our lives to Him (Rom. 8:36).
 - c. We voluntarily drink the cup that He drank and are baptized with the baptism that He was baptized with (Mk. 10:39; 1 Cor. 15:29ff).
- II. Our peace with God is founded upon Christ’s death for us (Rom. 5:6-11).
- A. Our previous condition.
 1. Helpless (asthenēs, 772) (6). This is significant because if saved by our doing we

would not be helpless. The term means without strength, powerless, weak, without physical ability.

2. Ungodly (6).
 3. Sinners (8).
 4. Under the wrath of God (9)
 5. Enemies (10)
- B. But God intervened while we were yet sinners.
1. Demonstrated His own love for us (8).
 2. Christ died for us (6, 8).
- C. **Much more then . . .**
1. Having now been justified by His blood, we shall be saved from the wrath of God through Him (9).
 2. If while enemies we were reconciled to God through the death of His Son, **much more**, having been reconciled, we shall be saved by His life.
- D. IF while we were helpless, ungodly, sinners, under the wrath of God, and enemies, God justified us by His blood, and reconciled us (made us friends again) **MUCH MORE** then we shall be saved from the wrath of God and saved by His life. There is security in this. There is assurance in this. Based on these objective realities we can subjectively feel at peace with God.

III. Those who receive the abundance of grace and the gift of righteousness reign in life through Jesus Christ (Rom. 5:12-21). Note vs. 17 and 21.

- A. This passage compares Adam and Christ as type/antitype.
1. Through Adam sin entered the human realm and as a result death spread to all men (5-14).
 2. BUT through Christ the grace of God and the gift by grace abounded to the many.
 3. On the one hand, through Adam judgment arose from the one transgression resulting in condemnation.
 4. On the other hand, the gift arose from many transgressions resulting in justification.
 5. Through Adam death reigned.
 6. BUT **much more** those who receive the abundance of grace and the gift of righteousness reign in life through Jesus Christ.
 7. Through Adam's disobedience many were made sinners.
 8. Through the obedience of Christ the many were made righteous.
 9. "As sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord" (v. 21).
- B. What was lost in Adam is regained through Jesus Christ. You might think of it this way . . .
1. Adam was the door through which sin entered. All of us participated in it. Adam was the first infected with the sin disease and all of us contracted it because we joined in sinning. Death is the result.
 2. Jesus was the door through which eternal life entered. All of us can participate in it IF we receive it by faith.

- C. There is an interpretation of this passage that says in effect, that all became guilty of sin when Adam sinned, all died spiritually when Adam sinned.
1. This traces to the time of Augustine and was made popular by John Calvin during the Reformation.
 2. It is the foundation upon which such things as infant baptism is based. The idea being that infants are born guilty and therefore condemned as sinners.
 3. You may have heard it referred to as the doctrine of “original sin” or “the sin nature.” Adam’s sin did have far reaching effects as we noted last Sunday evening. But infants are not mentioned in this text and there is nothing here that says they are guilty and condemned. This is a topic for another time.
 4. The focus of this text is on the fact that whatever was lost in Adam has been regained by the grace of God through Christ.
- D. And this passage does **not** teach that everyone is going to be saved. It does teach that Adam is the one who introduced sin into human history. It does teach that Jesus Christ is the one who introduced the righteousness of God into human history. But this does not nullify the need for faith in what God has done to receive the righteousness associated with eternal life. The first verse of chapter 5 says, “Having been justified by faith, we have peace with God through our Lord Jesus Christ.” Eternal life is conditioned on faith in God’s power executed through Christ’s death which satisfied the wrath of God and brings reconciliation, peace, and life.

Conclusion:

1. Sin has severe and far-reaching consequences.
2. But God has responded to our helpless situation.
3. He has demonstrated His own love toward us, in that while we were yet sinners, Christ died for us.
4. Through our faith in Him we can be justified, reconciled, saved from the wrath of God and receive eternal life instead of death.
5. It is the gift of God, received by faith.
6. You can experience the assurance, the confidence, and the peace that comes from being justified by faith!

Song “Blessed Assurance”
Hymns for Worship no. 4