"PEACE WITH GOD –
SOMETHING TO REJOICE ABOUT"

Romans 5:1-11
12-22-2019

INTRODUCTION: Verse 1

***Peace with God should be something you rejoice about!**

4 Areas you can rejoice in because of your peaceful relations with God:

I. ***You can rejoice in:***
The <u>GLORY</u> that will be yours through Christ (v. 2)

II. ***You can rejoice in:***
The <u>PRESSURES</u> that you face for Christ (v. 3 - 4)

III. ***You can rejoice in:***
The <u>SECURITY</u> that you have in Christ (v. 5 - 10)

A. *We are secure because of:*
the <u>Love</u> of God (v. 5b - 8)

B. *We are secure because of:*
the <u>Life</u> of Christ (v. 9 - 10)

IV. ***You can rejoice in:***
<u>GOD</u> because of Christ (v. 11)

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Don Richardson - The Peace Child
Missionary Don Richardson who served for many years among the primitive tribes in Papua New Guinea wrote a book entitled "The Peace Child." He tells the story of two tribes in Papua New Guinea who maintained a blood feud between themselves for several generations. Each generation fought and nursed their wounds only to fight again killing and maiming more and more people. After years of struggle the two tribes realized that they must stop fighting or nothing would be left of their peoples. But what could they do to end years of warring between the two tribes? Don Richardson goes on to tell that the chiefs of the two tribes came together and brought with them a child they called "The Peace Child" This child was the son of one of the opposing chiefs which was adopted into the family of the opposing chief. As long as that child lived the two chiefs promised to cease their fighting so that all could live. Richardson had finally found a perfect picture of God's love for us in sending His Son, the Prince of Peace to die for us. (Lou Nicholes - Missionary/Author).

ILLUS: of the joy that comes when you're at peace with someone you offended.

Peace with God = not speaking about a feeling of peace; but rather a relationship of peace. Paul is not speaking of the changed attitude of a sinner toward God, but God toward the sinner.

NOTE: It's not the "peace <u>of</u> God" (Phil. 4:7 - "a tranquility of the mind), but "peace <u>with</u> God."

God is no longer at odds with the believer. The believer is no longer an object of wrath (Rom. 9:22). God is no longer angry with the wicked one (Ps. 7:11).

SEE: "Reconciled" (v. 10)

V. 10 - "Reconciled" = the word describes a <u>change of relationship</u>. To change from a relationship of enemies to one of friendship; from one of enmity to one of peace!

"Reconciled"-Gk. fromwhichscientistsderivetheterm"catalase"-anenzyme that decomposes hydrogen peroxide (Gingrich, <u>Shorter Lexicon</u>, p. 103).

In secular literature, the word was used to describe the restoration of the original

understanding between people after hostility or displeasure (D.N.T.T., p. 166).

In the N.T., the word "reconciled" was used of the restored relationship of a wife to her husband (I Cor. 7:11a - "But and if she depart, let her remain unmarried, or be reconciled to her husband").

Primary reference is made toward the restored relationship between man and God.

(NOTE: It is always man being reconciled to God, not God to man. Man is at fault for the fractured relationship, not God - SEE
II Cor. 5:18-20)

V. 1

Interestingnote: Paul'smanyreferencesto"faith"inchap.1-5:2. Nowsuddenlyhestopsuntil Rom. 9:30. Why? Because the emphasis now shifts from man's faith to God's faithfulness to those who have exercised faith.

Peace with God only comes after one is right with God (Justification).

Lit. "having been justified (aorist tense) by faith we have (present tense) peace with God.

No one has peace with God who has not been made just before God. Note: the word "justified" is passive, meaning God does the justifying, not man.

Peace with God is only "through (by means of) our Lord Jesus Christ"

NOTE: The emphasis on the word - διᾰ ("through" or "by")

It is by whom (Christ) that we have access by faith into this grace (v. 2).

The believer is said to be "justified by His blood . . . saved from wrath through Him" (v. 9); "reconciled to God by the death of His Son . . . saved by His life" (v. 10); "we also joy in God through our Lord . . . by whom we have now received the atonement" (v. 11).

There is no peace apart from Christ.

Jesus is the only means (Acts 4:12 – “For there is none other name….”)
and mediator (I Tim. 2:5 – There is one God and One mediator…”) to get to God.

NOTE: The theme of V. 2-11 is on our rejoicing because of our peace with God (cp. V. 2 - "rejoice"; v. 3 - "glory"; v. 11 - "joy").

***Peace with God should be something you rejoice about!**

4 Areas you can rejoice in because of your peaceful relations with God:

I. You can rejoice in:
The GLORY that will be yours through Christ (v. 2)

V. 2

In addition to and because of having peace with God, we "also" have access into the rich grace of God (v. 2).

"We have access" = perfect tense - we have received access and still possess it.

When we "by faith" trusted Christ, we were given the right to have access into the spiritual treasure chest ("grace") of God.

"Wherein we stand" - picture is of someone, not merely looking afar off at the spiritual treasure chest, but of someone standing in the treasures of God's grace.

"Rejoice" = to triumphantly rejoice, or to confidently boast.

The believer who has peace with God can triumphantly rejoice in the hope (confidence) of the glory of God (the glory that God gives to those who trust Him).

Because of our peace with God, we can be confident that one day we (without any doubt) will be glorified in His presence.

Rom. 8:30 - "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."

1 Cor. 2:7-9

But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

II. You can rejoice in:
The <u>PRESSURES</u> that you face for Christ (v. 3 - 4)

V. 3

Because we have peace with God we can also triumphantly rejoice (KJV - "glory") in the tribulations (afflictions or various pressures) that we face.

The reason we can rejoice is because we know that God is <u>not against us</u>, but <u>for us</u>.

He is no longer in opposition to us, but rather in apposition with us. He is right by our side working all for our good. Rom. 8:28 - "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."

V. 3b

From a practical standpoint, the believer can actually rejoice ("count it all joy" - Ja. 1:2ff). in the various pressures of life because of a knowledge of what tribulations produce in us.

Tribulation (pressure) ---- Patience (endurance)

Patience (endurance ---- Experience (proven quality)

Experience (proven quality) ---- Hope (confidence)

NOTE: The chain reaction of what tribulation produces in someone who undergoes such pressure.

Tribulation worketh (is producing) patience.

Patience = υπομονη –
υπο = under
μονη = to remain

Patience is the virtue of being able to remain under pressure without giving in or blowing up. It describes someone who, in the pressure cooker of trouble, endures till the end!

V.4

Such patience (or endurance) produces experience.

"Experience" = that which has been tested and approved after successfully passing the test.

The word literally means "approved" and it points to the character or the quality of the object, or in this case the individual, who passes the test.

Paul is describing someone with an approved character.

ILLUS: The pressure tests on our church fire extinguishers. They are pumped with 250 lbs. of pressure to test them and make sure that they will not burst during a fire when pressure would build in the tank because of the heat of the fire. If they pass the test, they put a sticker of approval on them.

One who has experienced the feeling of victory after passing the pressure test will have produced for himself "hope" (confidence).

It is an encouragement to us when we pass tests for Christ's sake (EX: Peter - Acts 5:41 - "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."
Such an experience boosts our confidence ("Hope"). It shows us that our faith is real. That we are genuine.

Those who are in the fire of suffering are always more on fire for Christ than someone who is not undergoing any pressure. Why? Because fire, in addition to

purifying (Job. 23:10), reveals the indestructibleness of that which it attempts to consume! When we see the indestructibleness of our faith, we are built up in our confidence of it.

I Pet. 1:7-9 - "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls."

III. You can rejoice in:
The <u>SECURITY</u> that you have in Christ (v. 5 - 10)

V. 5

Such a hope (confidence) spoken of it verse 4 "maketh not ashamed" - our hope is not and will not put us to shame.

ILLUS: of trusting in something, only to be let down. Expecting something with full confidence only to be shamed because it didn't come to pass.

Will the believer's hope in God's salvation be disappointed? Will a Christian's confidence ever be shattered? <u>NO</u>!

For those who would chide with us and say, "What if you die and find that what you were hoping for does not materialize?" I say, "Will God fail the one who trusts Him?" Impossible! Why? Because of His love for the unlovely (v. 5-8).

A. We are secure because of:
the <u>Love</u> of God (v. 5b - 8)

"The love of God" = in context (v. 5-8), the love described is <u>God's love for us</u> not our love for Him. (compare v. 8)

"Love" = agape - God's unconditional desire to give to meet our deepest

need.

Such love has been "shed abroad in our hearts" = lit. poured out into our hearts.

Our hearts were like dry, empty, barren containers - devoid of any hope, until God unloaded into our void lives His love via the Holy Spirit, who has been given to us.

(NOTE: The Holy Spirit is a gift to all believers, not a reward to some (as the Charismatics and Pentecostals believe).

He was given to us the moment we believed (Rom. 8:8, 9).

NOTE: The Trinity is involved in guaranteeing your salvation. God the Father gave the Holy Spirit to the believer because Christ died for the ungodly (v. 6).

(Cp. Eph. 1:4-15 - The Father planned, the Son provided, and the Spirit protects our salvation).

Paul was confident that he would not be put to shame - II Tim. 1:12.

Cp. I Pet. 4:19.

V. 6

"In due time" = at God's exact moment in history (cp. Gal. 4:4; I Tim. 2:6).

"Christ died for the ungodly" (cp. "for" - v. 7, 8).

"For" = υπερ (on behalf of; instead of)

The point is Christ died to take the place of the ungodly (impious).

The ungodly included Paul ("we" - v. 8) and all of "us" (v. 8).

V. 7

"Scarcely" = very rarely; seldom.

"a righteous man" = someone who would be pleasing to God.

Sinful man would with great difficulty give his life so that a righteous man's life would be spared. Why? Because depraved man does not care a whole lot about someone's moral uprightness. Man is only touched by someone who gives something to him.

"a good man" - someone who would do or give something for his fellow man For such a one (who did something for me), I might be willing to risk my life for him.

However, God's love was toward us when we were nothing before Him and did nothing for Him (v. 8).

v. 8

"Commendeth" = demonstrated. Lit - to make stand with. God's love stood out in plain view, when Christ died for the unworthy.

B. We are secure because of:
the Life of Christ (v. 9 - 10)

v. 9

"Much more then" - introduces a rabbinical means of proving a point by going from the greater to the less (cp. v. 10, 15, 17, 20)

The point is: If God can (in the present "now") declare a wretched sinner "righteous," He sure can (in the future) rescue the one He justified from ever falling into the fires of Hell!

If the blood that Jesus shed when He died can remove the guilt of sin now, cannot the living Jesus deliver you from the penalty of sin later? Yes!

"Saved from wrath" = lit. saved from the wrath; God is not speaking about wrath in general, but the specific coming wrath - Hell.

Our future salvation from the wrath, or fury, of God is based upon the past justification of God.

Justification in the present guarantees salvation in the future!

V. 9

Paul says in Eph. 2:16 that it was by the cross that Christ slew the enmity that came between man and God and man (Gentiles) and man (Jews). And then He "came and preached peace to you. . . (v. 17) for through Him (Jesus) we both have access by one Spirit into the Father" (v. 18).

V. 10

Again, arguing from the greater to the lesser, Paul is saying, If God could save us when we were enemies, can't He keep us saved now that we are friends? Yes!

If Christ's death brought us into a friendship relationship, can't His life keep us in such a relationship? Yes!

"If the death of Christ was the means of our reconciliation, the life of Christ will be the means of our preservation" (Griffith Thomas, p. 150).

ILLUS: Hymn - "Because He lives, I can face tomorrow; because He lives, all fear is gone. Because I know He holds my future, and life is worth the living just because He lives!"

Paul uses the same argument in Rom. 8:31 - 32 when he says: "What shall we then say to these things? If God be fore us, who can be against us? 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?"

A little Irish convert once said, "I often trimble on the Rock, but the Rock never trimbles under me." (Thomas, p. 152).

IV. You can rejoice in:
GOD because of Christ (v. 11)

The phrase "not only so" (cp. v. 3) shows that we should rejoice in what was previously stated (our security in Christ), but not stop there.

We should rejoice in the One who has given us such security.

Because we are at peace with God, we not only rejoice in the glory that will one day be ours (v. 2), we not only rejoice even in pressures we face because of our faith in Christ (v. 3-4), we not only rejoice in the security of our salvation (v. 5-10), but we simply rejoice in God! (v. 11)

The surrendered believer can rejoice in God because he is no longer at war with Him. God is no longer our enemy (v. 10). We are not at odds with God anymore.

Rather, He is our friend! We have been reconciled (v. 10), and through Christ we have received such a reconciliation (KJV - "atonement").

The believer does not dread God, but has joy when he thinks about such a God as ours is.

The believer has a feeling of joy because he has been liberated from the shackles of sin; he has been released from the prospects of hell; he has been promised the bliss of Heaven!

Because salvation is in God, the believer does not rejoice in man's religion, man's efforts, man's righteousness (contrary to cults and all works-religions).

Our boasting is not in man (like New Age Movement) but is in God!

Jer. 9:23, 24 - "Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the LORD."

CONCLUSION:

"A sincere faith will bring a soul into heaven, but a strong faith will bring heaven into the soul."

Justification is a gift to be enjoyed.

It's time to "possess our possessions!"