

We Have Peace With God

Romans 5:1-2

I'm going to speak to you today, from a most familiar passage of scripture, two verses found in Romans Chapter 5. Now, the subject of my message is PEACE WITH GOD; we have peace with God. I believe that if you are a child of God, if you are a believer in Christ that you're going to find this message most comforting. I believe that it will encourage you, I believe that it will strengthen your confidence and assurance and your faith. I hope you will be led of the Spirit of God to listen very carefully to this message. The title: WE HAVE PEACE WITH GOD.

Now, here's the scripture, Romans 5:1, Paul writes to the church at Rome and said, *"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."* Now, this scripture begins with an interesting word, it begins with the word *"therefore."* *"Therefore, being justified by faith, we have peace with God."* Now, I tell our folks at home when a verse of scripture or a chapter begins with the word *"therefore"* you have to go back a few verses to see what it is there for. You can remember that. If you come up on a passage of scripture and it starts this way, *"Therefore, being justified by faith, we have peace with God,"* you have to go back and see what was written before, to see what makes this statement true. It's true because of what Paul has said before. Well, what did he say before? In the first four chapters of the Book of Romans, the theme is *"justification by faith."* That's the theme of chapter's 2,3, and 4 of the Book of Romans.

Paul said in Chapter 3:28, *"Therefore we conclude, having said all this, that a man is justified by faith, not by works, but by faith."* That's how we are justified. He uses Abraham as an example. You know, Abraham was called the friend of God. God spoke to Abraham as a man speaks to his friend. He called Abraham, *"My friend."* Now, anything that is said about Abraham, I'm very interested in it, because he was a friend of God and not only that, he's the pattern of faith. *"He's the father of many nations,"* the scripture says, and he was a man who was accepted, beloved and honored of God. Also, our Lord Jesus said, *"Lazarus was in Abraham's bosom."* So, that makes this very important, what Paul says about Abraham.

He says in Chapter 4: 1, *"What should we say that Abraham our father, as pertaining to the flesh, hath found?"* What has he found? Was he justified by works? If he was justified by works, he hath whereof to glory in himself but not before God. Well, what saith the scripture? *"Abraham believed God and it was counted to him for righteousness."* In other words, Abraham was justified before God by believing God. It wasn't by his works, not by his obedience, but by faith. His works and obedience was the result of his faith. He obeyed God because he believed God. He labored and worked

because he believed God. *"We're justified by faith."* That's what the first four chapters of Romans theme is; we're justified before God, not by works, not by law, not even morality, but by faith in the Lord Jesus Christ. *"Abraham believed God and it was counted to him for righteousness."*

Then, Paul uses David as an example. These are perhaps, the two most notable, well-known, famous men among the Jews, (Abraham, the father of the nation, and David, the king of Israel). You know, David was called twice in scripture, *"A man after God's own heart."* David was called the beloved king of Israel. David was actually the man of whom our Lord came, as pertaining to the flesh. The Messiah was the seed of David. Paul takes Abraham and says he was justified by faith, and he uses David as an example and quotes David in Romans 4: 6, *"David describeth the blessedness of the man, to whom God will impute righteousness without works."* David describes this man to whom God will charge, impute, reckon holiness, acceptance and righteousness by faith, not by works, by faith, saying, *"Blessed is the man to whom God will not charge sin."* Oh happy, favored, highly favored is that man to whom God will not charge sin, but God will impute righteousness and holiness without works.

If we have righteousness, it will have to be without works, because our works are filthy rags. Our works are so incomplete, so unworthy, so imperfect, that they would have to be without works. So here, the apostle Paul, when he's talking in Romans Chapter's 1, 2, 3, and 4, he's talking about how a man is justified before God. Now, our faith is justified by works, James says, *"You show me your faith by my works,"* but our souls are justified by faith, without works. And that's what it is all about. Do you see what he is saying? We're justified before God by faith in Jesus Christ, not by works, and to be justified by His grace.

What does justified before God mean? Somebody said, "To be justified is to be forgiven." That's true, but it is more than that. To be justified is to be pardoned. Well, that's true, but it's more than that. My friends, to be justified, is to be (not guilty). To be justified is to be not only pardoned and forgiven, but it is to be perfect. It is to be holy; it's to be before God, without blame. Now listen to the scripture, Ephesians 1: 4, *"He chose us in Christ that we should be holy and without blame before Him in love."* That's what it means to be justified. It means more than to be forgiven or pardoned, it means to be holy. It means to be without blame, it means to be perfect; it means to be (just as if I had never sinned).

Listen to Ephesians 5: 27, it talks about the Lord redeeming His church and purchasing His church with His own blood. It says, that His church is, *"Holy and without blemish."* In Colossians 1: 22, says, *"That in the body of His flesh, through death, he presents us, in*

Christ, holy, unblameable, and unreprouable in God's sight." That's what it means to be justified, and that's by faith. That's the whole theme of Romans, 1,2,3 and 4, justified in God's sight before God, in Christ, by faith, and in Christ we have no sin.

You say, "How can this be?" Let me tell you; I've asked that question often. We look at God's holiness and we cry with Isaiah, *"I'm a man of unclean lips and I dwell among a people of unclean lips. I'm undone."* When we look at God's holiness, we just see our own sinfulness, don't we? We see it in thought, and word and deed and imagination. Then, when we look at God's justice we cry with David, *"If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?"* (Psalm 130:3).

Then, when we look at God's law we cry with the apostle Paul in Romans 7, *"Oh wretched man that I am."* He said, *"Before the law came, I was alive, but when the law came, I died. The law slew me. That which I thought to be life, proved to be death."* When I got a good look at God's law, he said, "I died." I was a religious Pharisee, and a member of the Sanhedrin, and depended on my morality and I found out that God's law required more than outward conformity but it required inward perfection, and it killed me.

Look at God's judgment, and I say with Job, *"Don't bring me into judgment with you."* I look at my works and say with the prophets of old, *"They are filthy rags. Man at his best state, is altogether vanity."*

Job said this, Job 25:4-5: *How then can man be justified with God? Or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. Job 15:16; "How much more abominable and filthy is man, which drinketh iniquity like water?"*

How can we call a man holy without blame, without blemish, unblameable, unreprouable, not guilty before God? How can you do it? I'll tell you, one word, (substitution)! Somebody who is not guilty becomes guilty in his place. He who is guilty takes the place of the not-guilty one, and becomes not guilty. It's a transference of guilt. That's what the scripture is all about. When it talks about redemption in Christ, it's a transference of guilt, substitution!

You young people who play sports, you know what a substitute is. It's someone who goes into the game, takes the place of an active player. When someone goes in his place, he comes out. They both can't be in the game at the same time. Sin can't be on me and on my Substitute, you see, the responsibility cannot be on me and my Substitute. If a

man is in the game as my substitute and makes an error, it's not my responsibility; it's his. He suffers; he's penalized for his error. That's what Christ is; He's our Substitute.

Listen to the scripture, Isaiah 53:5-6; *"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all."*

We can't both take the stripes. "Payment God's justice cannot twice demand, first at my bleeding Surety's hand then again at mine." Listen to First Peter 2: 24, *"Who him own self bare our sins in His own body on the tree that we, in Him, being dead to sin, should live unto righteousness; by His stripes we are healed."*

I've already gone to the gallows (in Christ). I've already paid the debt (in Christ). The justice of God is satisfied (in Christ). "The payment is paid in full, (in full) I said."

Jesus paid it all,
All the debt I owe.
Sin has left a crimson stain,
He washed it white as snow.

"There is therefore, now, no condemnation to them who are in Christ Jesus." First Peter 3:18 says, this is the word, substitution, *"For Christ also hath once suffered for sin, the just for the unjust, that He might bring us to God."*

I had a friend tell me years ago, he said, "I struggle with works, religion, good deeds, and try to make myself acceptable to God Almighty for so long, until I discovered one verse of scripture, in Second Corinthians 5: 21." Here we have the Father, the Son and the sinner. It says, *"For He, the Father, hath made Him, the Son, to be sin for us, (the sinner, He's in our place, and in our room and in our stead, in order that we, the sinner), might be made the righteousness of God, the Father, in Him."* He the Father hath made Him the Son, the sin for us. He knew no sin; He had no sin. We had the sin. Now, we sinners are made righteous before God, holy unblameable, unreprouable and our sins are gone.

Did you hear what Jesus said to me?
They're all taken away, away
Your sins are pardoned; (forgiven, you're justified, you're free)
They're all taken away

There's a transference of guilt to my Substitute, on His head, in my room and stead, and I have no sin. We're holy, unblameable, and unreprouable, in His sight. Paul was so bold as to say, "*Who can lay anything to the charge of God's elect, it's God that justifieth,*" and therefore, now watch, (therefore), you see why I dwelt with that so strongly, therefore, being justified by faith, not by works, by faith, before God, we have peace.

You know, all my life since I was a boy, I've heard people use this phrase, "Peace with God." I hear people say, "Well, have you made your peace with God?" That's a good question, but the second question would be if somebody asked you that, say, "How can I make peace with God? Can I make peace with God? Can I put sin away? Can I write my name in the Book of Life? Can I put away my transgressions? What will I do, go to hell for them? They're not put away by hell. How are you going to make peace with God?"

I heard people say when I was growing up, well, he was ready to die, and he made his peace with his maker. How did he do it? Did he join the church; did that make peace with God? Did he maybe get baptized, and make his peace with God? It's a strange God! You can't get off that light, when you break the laws of the land. Did he promise to do better? Why don't we have all the criminals line up and have them promise to do better, and give them peace?

No, listen, I'll tell you how to have peace with God. Listen to me. Turn to Colossians 1: 19. Now listen to it. This is the only way to have peace with God. "*Therefore, being justified by faith, we have peace with God.* Here's why, for it pleased the Father that in Christ should all fullness, holiness, righteousness, grace, mercy, peace, love, life, heaven and forgiveness that, "*in Christ, should all fullness dwell, and having made peace, through the blood of His cross.*" That is how He made peace for us, with God, through the blood of His cross. "*By Him, I say, by Christ, to reconcile,*" what is reconcile? It's to make friends, to bring enemies together, to put away the enmity. "*To Christ, He reconciled all things unto Himself.*" Paul repeats it, He says, "By Christ I say, not by your church membership."

I tell you, joining the church does not make you a Christian, anymore than owning a piano, makes you a musician. I have a piano at the house, but I'm no musician. You can have your name on a church roll, but that doesn't give you peace with God. Whether I say, "*Whether there be things in earth or heaven and you who were enemies in your mind, by your wicked works, hath Christ now reconciled in the body of His flesh by the blood of His cross to present you holy, unblameable, unreprouable in His sight.*" Oh, I wish I could shout that to the whole world! "*It pleased the Father that in Christ should all fullness dwell, and by Christ through the blood of His cross, to reconcile all things to*

Himself. God was in Christ reconciling the world unto Himself. Therefore, being justified by faith, we have peace with God.” How? Through our Lord Jesus Christ!

Now, look at the next verse, verse 2. We not only have peace with God, but peace is a particular blessing. Peace gives us a rest and a quiet spirit. It gives us comfort and confidence. But, He says, that *“We not only have peace with God, but we have access to God. We have access into this grace, wherein we stand, and rejoice in our hope of the Glory of God,”* not only that, I have peace with God. You know, you can have peace with a man. He can forgive you and walk off and leave you alone. I don't only have peace with God, but you have peace with God, but we have access to God. We have access into all of His mercies and blessings. We have access into His presence, *“Having made peace for us through the blood of His cross,”* He says, in Hebrews 4:16, *“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”*

Come boldly into the presence. Call Him Father. All blessings are yours in Christ.

“Of God are you in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's.”

Isn't that beautiful? Therefore, being justified, (holy, unblameable, unprovable), without blemish, in His sight. *“He is able to present you faultless, and without blame in His presence with exceeding joy. To the only wise God, our Saviour, be glory and majesty.”*

Now, Paul says, *“here we stand.”* We have peace with God. We have access into His presence. We have access into His grace, and here we stand and rejoice in hope of the glory of God.

Martin Luther said this; I just love the writings of Luther. He said, *“Although, by nature, I'm a sinner, yet I despair not, for Christ Jesus who is my Redeemer, and my Righteousness and my Advocate, and my Intercessor, liveth in the presence of God.”* And in Him, because of his death and His precious blood, I have no sin. My sins are gone; they are put away. I have no fear. I have no sting of conscience, I have no fear of judgment, and I'm justified. I'm justified in Christ and *“There is therefore, now, no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.”* Justified, peace with God, access into the presence of God and rejoice in the hope of the glory of God. Isn't that wonderful?

There was a great preacher of the past, Augustus Montague Toplady. You're familiar with him, though you may not recognize his name. He wrote the song, "Rock of Ages, Cleft For Me." Well, he wrote another song that most people have never heard, but it's called a "Debtor to Mercy Alone." I want to read it to you. Augustus Toplady said:

I'm a debtor to mercy alone,
Of covenant mercies I sing
Nor fear with His righteousness on
My person, my praises to bring.
The terror of God's law with me has nothing to do
My Saviour's obedience and blood,
Hide all my sins from His view.

And the work, which His goodness began
The arm of His strength will complete,
His promise to me is yes and amen
And never has he forfeited one, yet.

Things future, nor things that are now
Nor all things below or above,
Can make Him, His promise forego
Or sever my soul from His Love.

My name from the palms of His hands
Eternity will never erase,
Impressed on His heart, my name remains
In marks of indelible grace.
Yes, I'm to the end, shall endure
As sure as His promise is given,
More happy, but not more secure
Are the glorified saints already in heaven.

That's mercy, that's grace and that's the results and blessings of justification in Christ, by Christ, through Christ, by faith. You see, look at my text again, as we close.

Therefore, we are "*Being justified*," not guilty, without sin, without blemish. We are holy and righteous in God's presence, by faith in Christ Jesus. It is not in your church, not in your experience, and not in your profession, but in Christ Jesus, because "*He loved us and gave Himself for us.*" "*We have peace with God.*" I didn't make it, He did. It wasn't established on my obedience, it was established on His obedience and His death. I have

peace with God, peace of heart and peace of conscience. I have access through Christ and all the mercies and blessings of God. They are ours in Christ and we stand secure in hope of the very glory of God, someday!