

Sermon Notes & References  
The First Gift: Peace with God — Romans 5:1  
'Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,'  
February 8, 2009

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<sup>A</sup> Romans 8:7, James 4:4  
<sup>B</sup> Titus 3:5, Ephesians 2:9  
<sup>C</sup> John 1:1, James 2:23, Exodus:33:11, John 15:15  
<sup>D</sup> Romans 5:1, Galatians 5:22-23, Romans 8:15, Galatians 4:6  
<sup>E</sup> Isaiah 48:22, Philippians 4:7, Hebrews 12:14

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<sup>F</sup> Romans 1:17, Isaiah 26:3-4, Ephesians 2:14, 2 Corinthians 5:7  
<sup>G</sup> Ephesians 3:17, Galatians 2:20, Colossians 1:27, Matthew 28:20, John 16:33  
<sup>H</sup> 1 John 1:7-9, 4:17-18  
<sup>I</sup> 1 Peter 5:8, Hebrews 4:15, 7:24-25, 1 John 2:1-2, 5:4-5

A. Introduction

1. human needs and peace

- a. we are probably all aware of the basic human needs
  - (A) those focussed upon by government and aid agencies
  - (B) as being food, shelter, clothing and health
  - (C) but these are simply outer, visible needs
- b. but, just as important, there are also the inner needs arising from our spiritual nature
  - (A) such as love, acceptance, significance, peace, faith, hope, joy, relationships
  - (B) without these, merely satisfying the outer needs does not fill the void in a person
- c. a person's need for peace is made evident by the efforts made in searching for it<sup>—{2}</sup>.
  - (A) the searching for better health and health care
  - (B) taking out life, health and other insurance
  - (C) seeking material prosperity and goods hoping they will bring peace to a troubled soul
- d. of course, we know that it is the spiritual condition of man that produces his need for peace
  - (A) sin, transgression of the law, is the cause of the enmity or hostility that exists between God and man
  - (B) 'because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*,' (Romans 8:7)
  - (C) '... do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.' (James 4:4)
  - (D) people may claim that they are not hostile towards God and yet when the gospel is presented one of the most common reactions is an angry question of the form, 'then why does God allow suffering?'

## 2. history and peace

- a. A retired couple was alarmed by the threat of war and nuclear weapons so they undertook a serious study of all the inhabited places on the globe. Their goal was to determine the place in the world least likely to suffer the ravages of war or nuclear destruction. Their goal was to find a place of ultimate security. So this couple, they studied and travelled, travelled and studied. Finally they found the place. They made their plans. They sold their home. They packed their possessions. And they moved. Christmas of 1981 they sent their pastor a card from their new home. ...<sup>{3}</sup>. we will follow this couple to their peaceful haven in a moment
- b. Professor Quincy Wright, in 'A Study of War,' shows that in the 461 years from 1480 to 1941 the various nations experienced wars as follows: Great Britain 78 wars, France 71, Spain 64, Russia 61, Austria 52, Germany 23, China 11, Japan 9, the United States 13, and in addition, 110 wars were fought, often ruthlessly, against the Indians within the United States.<sup>{4}</sup>.
- c. From the year 1496 BC to 1861 AD, i.e., 3358 years, there were 227 years of peace and 3,130 years of war ... {in that period} more than 8,000 treaties of peace, meant to remain in force forever, were concluded. The average time they remained in force was two years.<sup>{5}</sup>.
- d. the first world war was called the war to end all wars; it was followed 21 years later by the second world war; the League of Nations was formed after the first, and the United Nations after the second, to work for peace, but despite all these good intentions, war and fighting go on
- e. we can readily identify with Henry Longfellow's poem:

And in despair I bowed my head:

"There is no peace on earth," I said,

"For hate is strong and mocks the song

Of peace on earth, goodwill to men."<sup>{6}</sup>.

- f. That retired couple? 3 months later the pastor was praying for their safety. You see, their new home, the Falkland Islands, was invaded by Argentine troops on April 2, 1982.
- g. yet, in the words of Wil Pounds<sup>{7}</sup>. 'There are little islands of peace all over the world. I am referring to men and women who have peace with God.'

3. that is the answer to this human dilemma of seeking much needed peace; and it is found in today's text:
  - 'Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ' (Romans 5:1) – we have peace with God
  - a. last week we examined together the first part of that verse, 'Therefore, having been justified by faith' – let's go on ...

B. We Have Peace with God . . . . . 5:1b

1. we dealt last Sunday with the basis or source of this peace
  - a. 'having been justified by faith'
  - b. it is 'not by works of righteousness which we have done' (Titus 3:5, AV), 'not on the basis of deeds which we have done in righteousness' (NAS)
  - c. 'not of works lest any should boast' (Ephesians 2:9 AV)
    - (A) 'not as a result of works' (NAS)
    - (B) not works of repentance or penance
    - (C) not works of prayer or fasting, blessing as they can be
    - (D) not works of water baptism, important as it is
    - (E) not works of church attendance and its duties
  - d. these works are all the result of saving faith, the evidence of its reality, but justification is by faith that so that it may not be by the works of man
  - e. faith is provided by God as the conduit where by we are linked to Jesus Christ on the cross whose works alone can be the basis of justification and of our salvation
  - f. such justification is the source and basis of 'peace with God'
  - g. so that those 'little islands of peace all over the world' can sing Horatio Spafford's words: <sup>-(8)</sup>.

My sin, oh, the bliss of this glorious thought!  
 My sin, not in part but the whole,  
 Is nailed to the cross, and I bear it no more,  
 Praise the Lord, praise the Lord, O my soul!  
 It is well with my soul,  
 it is well, it is well with my soul.

2. The character of this peace is relational

a. 'peace with God' the word 'with' conveys idea 'face-to-face'

b. in the first place, the preceding language used in Romans

(A) is the language of the law-court

(B) describing one taken before a judge for trial

(C) 'justified' is the judicial declaration one is 'not guilty'

(1) so it says we have 'peace before God' the Judge

(2) the righteous and holy God has heard our case

(3) He has seen the evidence of our sin

(4) but He has heard the witness of the Son of God

(D) peace is now possible for Christ has dealt with our sin

c. but 'peace with God' also conveys idea of unity, harmony

(A) That is the idea we find in John 1:1 of the singleness that exists between Father and Son: 'In the beginning was the Word, and the Word was with God, and the Word was God.' (John 1:1)

(B) hence it was written of Abraham, who was justified by faith: '... "and Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God.' (James 2:23) – God is a friend!

(C) and in Exodus 33:11 we read, 'Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend. ...' – God now a friend!

(D) and listen to the closing words of Jesus, Son of God, to His disciples; John 15:15, '"No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you."'

(E) from slaves to friends of God – that is 'peace with God'

3. The provision of this peace is Trinitarian – just a note

a. it is provided by the righteousness of the Son, Jesus Christ

b. it is a fruit of God the Spirit and His work in our lives

c. it relates us anew to God as our Father whereby the Holy Spirit teaches us to speak to God as 'Abba, Father'

4. 'Peace with God' is foundational to all other peace
  - a. 'There is no peace for the wicked,' says the LORD. (Isaiah 48: 22)
  - b. the 'peace with God' that comes from justification is a prerequisite to all other forms of peace in a person
  - c. before God can become for me 'the God of peace;' I must have ceased being an enemy to being a friend of God; until then, He is 'the God of wrath,' a subject for another day
  - d. in particular, such a change is necessary in order to know the 'peace of God' – 'And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.' (Philippians 4: 7)
  - e. and 'the peace of God' in its turn provides the basis by which we are enabled to 'Pursue peace with all men,' a part of the Spirit's sanctifying work (Hebrews 12: 14)

C. Through our Lord Jesus Christ . . . . . 5:1c

1. Peace is a river flowing through a Channel
  - a. the Lord Jesus Christ is that Channel
  - b. faith is not only the God given means whereby we are justified, but also the ongoing linkage to our risen Saviour whereby His blessings flow
    - (A) For in it {i.e., in the gospel} *the righteousness of God is revealed from faith to faith; as it is written, 'but the righteous man shall live by faith.'* (Romans 1:17) – from the faith producing salvation to the daily living faith
    - (B) <sup>3</sup> The steadfast of mind You will keep in perfect peace, Because he trusts in You. <sup>4</sup> Trust in the LORD forever, For in GOD the LORD, *we have* an everlasting Rock. (Isaiah 26:3-4)
    - (C) For He Himself is our peace, who made both *groups into one* and broke down the barrier of the *dividing wall* (Ephesians 2: 14)
    - (D) and we are reminded 'for we walk by faith, not by sight —' (2 Corinthians 5:7)
  - c. and I want to suggest three ways in which Jesus Christ provides and maintains that flow of peace to the believer
    - (A) by His Indwelling Presence
    - (B) by His Expelling of things that disrupts peace
    - (C) by His Repelling attacks against our peace

## 2. First, Jesus Indwells Us

- a. it is right to think of the Holy Spirit as the One primarily spoken of as indwelling the believer, but we should not forget that the other two Persons of the Trinity also do so
- b. just a few verses on this subject
  - (A) so that Christ may dwell in your hearts through faith; ... (Ephesians 3:17)
  - (B) I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. (Galatians 2:20)
  - (C) to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. (Colossians 1:27)
- c. what has this to do with peace? ... it is the tremendous assurance given to us by Jesus Christ's own words:
  - (A) ... and lo, I am with you always, even to the end of the age. (Matthew 28:20)
  - (B) These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world. (John 16:33)

## 3. Second, Jesus Expels Disruptions

- a. filth and fear are two things that can disrupt our peace
  - (A) not that the hostility between us and God has returned
  - (B) but, rather, that we fail to sense the peace we knew
- b. the first of these disruptions is filth – sin
  - (A) our conduct or behaviour can disturb our peace
  - (B) the intimate fellowship is broken, friendship interrupted
  - (C) Jesus will expel this disruptive element in our lives
  - (D) Hear 1 John 1:7-9: <sup>7</sup> but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. <sup>8</sup> If we say that we have no sin, we are deceiving ourselves and the truth is not in us. <sup>9</sup> If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.
- c. the second of these disruptions is fear – anxiety, care
  - (A) the underlying cause of these is lack of trust or faith

- (B) like Peter, stepping out of the boat to walk on the sea, we take our eyes off of our Master, we turn our focus from Jesus Christ, we trust in ourselves, and then fear strikes us down and we begin to sink
- (C) but Jesus will expel this disruptive element as well
- (D) He does this by assuring us of His everlasting love
- (E) 1 John 4:17-18: <sup>17</sup> <sup>¶</sup> By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world. <sup>18</sup> There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. – this is not difficult theology: listen,
- (F) 'Jesus loves me, this I know, for the Bible tells me so!'

#### 4. Third, Jesus Repels Attacks

- a. Satan, we know, 'prowls around like a roaring lion, seeking someone to devour' (1 Peter 5:8)
  - (A) he tempts us so that we can fall and fail
  - (B) he seeks to deny to us all the blessing of the gospel lest we should shine as lights of God in the darkness
- b. but Jesus, now exalted, is engaged with the Enemy in order to turn aside those attacks, to give victory to His child
  - (A) For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin. (Hebrews 4:15)
  - (B) <sup>24</sup> but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. <sup>25</sup> Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them. (Hebrews 7:24-25)
  - (C) <sup>1</sup> <sup>¶</sup> My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; <sup>2</sup> and He Himself is the propitiation for our sins; and not for ours only, but also for *those of* the whole world. (1 John 2:1-2)
- c. and faith is the chain that brings that victory to you and to me: <sup>4</sup> For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith. <sup>5</sup> Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?' (1 John 5:4-5)



D. Conclusion

1. Peace is a universal need of men and women
  - a. mankind was created to have fellowship with God
  - b. but that fellowship was broken by sin
  - c. and for many that fellowship remains broken by sin
  - d. that brokenness, that absence of 'peace with God' underlies the problems and anxieties plaguing mankind
  
2. but, there is peace to be found on earth
  - a. Longfellow continued his poem:

Yet pealed the bells more loud and deep:  
"God is not dead, nor doth He sleep;  
The wrong shall fail, the right prevail,  
With peace on earth, goodwill to men."

- b. the birth of Jesus introduced into history
      - (A) the life of the One who on the cross
      - (B) would work the work of salvation
      - (C) whereby there can be 'peace with God'
  
3. and because of 'peace with God'
  - a. the war is over, the hostility has ceased
  - b. all the other blessings or gifts of justification by faith
    - (A) the remaining six
    - (B) can now flow to the believer
  - c. because of all these things, we can sing, as we will now conclude, "In the Cross of Christ I Glory"

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| ASV  | American Standard Version of 1901  |
| AV   | Authorized (King James) Version  |
| ERV  | The Revised Version of 1885  |
| NAS  | New American Standard version © 1960, 1995 The Lockman Foundation  |
| NIV  | New International Version © 1984 by the International Bible Society  |
| NKJV | New King James Version © 1979 Thomas Nelson Inc., Publishers   |
| NLT  | 1996 New Living Translation © 1996 by Tyndale Charitable Trust   |
| NRSV | New Revised Standard Version © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A. |
| PHIL | New Testament Translation © 1972 by J. B. Phillips   |
| RSV  | Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.                                      |
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2. These and other thoughts on man’s need for peace taken from “Benefits of Being Born Again”, by Rev Don Robinson, Grace Baptist Church, Bloomington, Indiana - Kerux sermons #12349
3. Fredericksburg Bible Illustrator Supplements, July 1992, Kerux illustrations #12422
4. Kerux illustrations #6822
5. From Kerux illustrations #11933
6. “I Heard the Bells on Christmas Day” by Henry Wadsworth Longfellow (1807-1882)
7. “Peace with God’ a sermon by Rev Wil Pounds - Kerux sermons 6558
8. “It Is Well with My Soul” by Horatio Gates Spafford (1828-1888)