

The Second Gift of Justification: Access by Faith into Grace  
Romans 5:2

February 15, 2009

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D. The application of this to myself is ...

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<sup>A</sup> Ephesians 1:6

<sup>B</sup> Ephesians 2:17-18, 3:12, Hebrews 10:19, 22

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<sup>C</sup> Esther, Numbers 23:19, John 14:17, Hebrews 13:5, 12:6

<sup>D</sup> Titus 2:11, John 3:18, Numbers 6:24-26, John 17:26

<sup>E</sup> Malachi 3:17

<sup>F</sup> 2 Samuel 9; for heroes, see 1 Chronicles 11 and 2 Samuel 23

A. Introduction

1. The Car Incident

- a. those of you who follow the misadventures of Calvin and his stuffed tiger, Hobbes, will recall: 'The Car Incident!'—{2}.
- b. the Desire – to make their club house in the garage
- c. the Decision – to make room by pushing the car outside
- d. the Disaster – the car rolls out across the street into a ditch
- e. the Doubt – when mom finds out and finds them
  - (A) what's going to happen?
  - (B) please tell me that you love me, mom!
  - (C) Calvin needs to know that he is accepted

2. Acceptance: a human need

- a. last week we commented upon the fact that as well as the basic physical needs we have as human beings
  - (A) of food, shelter, and so on
  - (B) there are a number of spiritual needs
  - (C) we looked more particularly at our need for peace
  - (D) but also mentioned our need for acceptance
- b. acceptance is an important part of family life
  - (A) so that come thick or thin; our failures or our successes – in sickness and in health; for richer, for poorer ...
  - (B) regardless the problems we may get ourselves into
  - (C) that we are still accepted by a wife or husband, a son or daughter, a brother or sister, a parent
  - (D) this is a family possession that is worth so much more than material riches or being busy with activity
- c. and it's an important part of the life of the family of God
  - (A) that we should know that we are accepted by our brothers and sisters in the faith
  - (B) but even more that we are accepted by our Father God

### 3. Our Text Today

a. is taken from the first part of Romans 5:2

(A) we have access by faith into this grace (AV), or more fully: 'through whom also we have obtained our introduction by faith into this grace in which we stand ...'

(B) and it tells us that the believer is accepted by God

(C) it is the second gift resulting from justification by faith

b. let us first put this text in its context

(A) it is connected to the preceding verse by three links

(B) let us go back for a moment to verse 1 and read it: "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ"

(C) the first link, 'through whom' points back to someone; that someone, in verse 1, is 'our Lord Jesus Christ'

(1) the acceptance of which this verse speaks comes through our Lord Jesus Christ

(2) Ephesians 1:6 says that our adoption as children of God is 'To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.'

(3) Greek: 'He has graced us in the Beloved' – in His Son

(D) the second link is the word 'also;' though omitted in some translations, it is important, because,

(1) what is now being said is building upon verse 1

(2) this matter of acceptance – of having access – is distinct from, and in addition to, having peace

(3) and it goes even beyond the idea of friendship

(E) and the third link is the word 'faith'

(1) it is the same faith that brings us 'peace with God'

(2) faith which has the Lord Jesus Christ, as its Object, the one in whom we trust

c. now we can consider this second gift that the Christian receives on account of justification by faith, i.e.,

(A) 'our introduction ... into this grace in which we stand'

(B) 'access ... into this grace wherein we stand' (AV)

d. through the Lord Jesus Christ, then, the believer

(A) has a new standing, a new position before God

(B) he or she has access – an introduction – into grace; he or she is invited to reside in God's special favour

B. Nature of that access or introduction

1. What is meant by 'access' or 'introduction'?

a. the Greek root is literally means 'lead, conduct or bring'

(A) a prefix meaning 'before or face-to-face' is added

(B) the result of this is that we have a safe conduct pass or an invitation which allows us to freely go into a place or into the presence of someone

b. in Ephesians, it is used in particular of our being able to go into the Father's presence, and specifically in prayer

(A) for through Him we both have our access in one Spirit to the Father. (Ephesians 2:17-18)

(B) in whom we have boldness and confident access through faith in Him. (Ephesians 3:12)

(C) and the same idea is found in Hebrews 10:19, 22a: Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, ... let us draw near with a sincere heart in full assurance of faith ...

c. because Jesus Christ our Saviour has entered into heaven, we, too, have a standing invitation to follow Him there

2. What sort of invitation?

a. the word 'invitation' could give a wrong impression

b. usually when we get an invitation it is very specific

(A) to such and such a place, on this date, at that time

(B) and we are to respond if we plan to arrive or not

(C) and, it is also implied, that as well as arriving then and there, we will also depart after a suitable interval

c. but that is not what is being said here

(A) this access – this invitation – is not just for Sunday morning at 10:45 for an hour, or Wednesday at 7:30

(B) the verbs in this sentence 'have' or 'have obtained' and then 'we stand' are both in the perfect tense

(C) let me give a strong example of the perfect tense:

- (1) 'I have been born' – what does this tell you?
- (2) at some, very distinct (& distant) point in the past
- (3) a birth took place and I became a person
- (4) since that time, I have continued to be a person without interruption
- (5) and now, at this very instant, I am a person
- (6) perfect tense: a past event with a present result

d. by this access, introduction or invitation

- (A) which we received at the moment of our justification
- (B) taking possession of it at the instant of salvation
- (C) we have had ever since, without interruption
- (D) and we possess it now, this morning, at this instant

e. it is a persistent, standing invitation

3. Is this 'access' or 'introduction' conditional? (i.e., in its continued reality)

a. most of you, I am sure, know the story of Esther

- (A) King Ahasuerus had foolishly ordered Queen Vashti to display her beauty at a banquet he was having, and then when she refused, removed her standing as queen
- (B) the result was that a Jewess, Esther, became queen
- (C) by this means, Esther was instrumental in delivering the Jews from Haman's plot; God had put her there
- (D) but Esther, though queen,
  - (1) could not just walk into the presence of the king
  - (2) it depended on the king's pleasure
  - (3) if the king did not lift the sceptre when she came into the room, she would have been put to death

(E) Esther's access to the king was conditional

b. but our access or introduction 'into this grace' is not so

- (A) there are a number of reasons that this can be said
- (B) first, we know this by the nature of the invitation

(1) as we saw, the perfect tense shows this was given perfectly and permanently when we were

justified

- (2) we have had it in our possession ever since
- (3) this is a direct result of the basis of our access
  - (a) it is based upon the justification accomplished by Christ's perfect work on Calvary's cross
  - (b) to that work nothing can be added
  - (c) from that work nothing can be taken away
- (C) second, we can conclude this from the nature of God and how he bestows his blessings
  - (1) this was true in His dealing with Israel; Balaam was forced to pronounce this blessing upon them
  - (2) 'God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?' (Numbers 23: 19)
  - (3) and God will not remove this blessing of access
- (D) third, the 'access ... into this grace' is assured by the presence of God's Holy Spirit
  - (1) not simply as One who accompanies us
  - (2) that was Jesus' message to his disciples: 'that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.' (John 14:17)
  - (3) but that He indwells us
- (E) finally, that our access is unconditional, is shown in the way that God deals with our sin:
  - (1) when we sin our enjoyment of fellowship with God – and with one another – is interrupted: that is the message of 1 John 1:6-10
  - (2) but our 'access ... into this grace' remains
  - (3) does God turn away from us, or does He leave us?
  - (4) no, '...for He Himself has said, "I will never desert you, nor will I ever forsake you,"' (Hebrews 13:5)
  - (5) how does He deal with our sins and trespasses?
  - (6) in a way that shows His grace is uninterrupted:
  - (7) 'For those whom the Lord loves he disciplines, and he scourges every son whom he receives.' (Hebrews 12:6)

C. Nature of that grace or particular favour

1. What is 'this grace in which we stand'?

- a. is this what is spoken of in Titus 2: 11, 'For the grace of God has appeared, bringing salvation to all men'?  
– the grace by which we are saved?
- b. yes, but only if we look at salvation in its fullness, in its extension through our lives, in the sense that
  - (A) we were saved – from the guilt and condemnation of sin when we came to Jesus Christ
  - (B) we are being saved – from sin's power by the Spirit
  - (C) we will be saved – from the presence of sin
- c. but even that is only a part of 'this grace in which we stand'
- d. for that we have to return to the meaning of grace
- e. a common definition is 'God's unmerited favour'
  - (A) before a person believes in Jesus he has a certain status
  - (B) '... he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.' (John 3:18)
  - (C) before salvation our status or standing is 'condemned'
  - (D) what we deserve is punishment, destruction, death
  - (E) by grace God does not give us what we deserve
- f. but the emphasis in this passage in Romans is not just that God does NOT give us what we DO deserve, BUT
- g. God DOES give to us what we DO NOT deserve!
- h. this is to what we have been introduced on account of the justification that we have received in Jesus Christ
- i. we stand in a completely new relation to God
  - (A) instead of being under His wrath and condemnation
  - (B) we have been placed under his positive favour
  - (C) we bask in the light of His presence
  - (D) we are regarded by the smile of His good pleasure
  - (E) this is the fulfilment of the OT high priestly prayer: 'The Lord bless you, and keep you; The Lord make His face shine on you, And be gracious to you; The Lord lift up His countenance on you, And give you peace.' (Numbers 6:24-26)

- (F) and of the NT High Priestly prayer of Christ: '[... so that the love with which You loved Me may be in them, and I in them.](#)' (John 17:26b) — think on that!
- (G) that we may enjoy the same love, the same acceptance and the same good pleasure from our heavenly Father as is enjoyed by the Son of God Himself!
- j. now, that truly is being accepted into God's family!

2. How does it differ from peace and friendship?

- a. peace is a particular blessing
  - (A) it is that restfulness which comes from the cessation of hostilities
  - (B) it is that relationship that we enter into with God, or, as we have noted, that as with Abraham, with Moses, and with the disciples, we are friends with God
  - (C) it is the active life of spiritual wholeness and health
- b. but '[having gained access ... into this grace](#)' (NIV)
  - (A) means we have a special standing with God
  - (B) we are in a state or position of His particular favour
  - (C) what do I mean by a state of favour?
- c. years ago in the L'il Abner cartoon
  - (A) there was a character, called, Joe Blplstx
  - (B) who went around with a little cloud over his head
  - (C) and under that cloud it was always raining
- d. well, our position is situated in a 180° other direction
  - (A) wherever, whenever, however we are
  - (B) the sun of God's love is shining fully upon us
  - (C) in fact, in Malachi 3: 17, God refers to those who trust Him as His jewels, His precious possessions

3. The illustration of '[being introduced into God's favour](#)'

- a. we read that ninth chapter of 2 Samuel for a reason other than to give me practice in saying the name Mephibosheth
- b. David was a great warrior, and had defeated many of the enemies of Israel
  - (A) not just the massive giant, Goliath
  - (B) but also those who attacked from every direction

- (C) and particularly the Philistines who dwelt on the coast of the Great, or Mediterranean, Sea
  - (D) but for all his pains and labours, and his faith in God
  - (E) what he got in return was the animosity of King Saul
  - (F) though being the closest of friends Saul's son Jonathan
- c. So for many years, perhaps the greater part of Saul's 40-year reign, David was a fugitive, fleeing from Saul
- (A) many men gathered to David during this time
  - (B) great men, heroic men, men of valour
  - (C) 1 Chronicles 11 and in 2 Samuel 23 lists their names and also tells of some of their exploits
  - (D) three of them broke through the opposing army to fetch water to David from Bethlehem's well
  - (E) one, Benaiah, slew two lion-like men, and also slew a lion in a pit on a snowy day, and a giant Egyptian
  - (F) another, Abishai slew 300 of the enemy at once
- d. and when David became king
- (A) these men had the right to sit and eat at his table
  - (B) they had earned it by their loyalty and exploits
- e. but Mephibosheth
- (A) was a grandson of Saul, David's tormentor
  - (B) but also the son of Jonathan, David's friend
  - (C) with the kingdom taken from his family, Mephibosheth had nothing of much value to contribute to David
  - (D) in fact, he was crippled and could not even serve him
- f. yet David, to show grace to Jonathan's family
- (A) had him at his table
  - (B) and provided for his every need
- g. that is what it is to 'be introduced into God's favour'
- (A) there is nothing that we can do to earn this favour
  - (B) there is nothing that we can do to keep this favour
  - (C) if there were it would cease to be His favour, His grace
  - (D) 'Grace that is not all grace is not grace at all'

D. Conclusion

1. one of hymns in our book asks these questions:

Why should we tarry when Jesus is pleading,  
Pleading for you and for me?  
Why should we linger and heed not his mercies,  
Mercies for you and for me?

- a. as we consider what the Lord Jesus Christ purchased for us when he died on the cross for our sin
- b. when he did that so that we could be justified, so that we could forever be the recipients of God's special favour
- c. how can anyone ever refuse that invitation?
- d. my heart's prayer is
  - (A) that each and every one of you may accept God's free gift of salvation in Jesus Christ
  - (B) that every one of us may be filled with thanksgiving – the only sacrifice we can give to him – for the grace which he has bestowed on us and that he does bestow on us each and every day of our lives
- e. 'through whom {that is, Jesus Christ} also we have obtained our introduction by faith into this grace in which we stand ...'

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AV	Authorized (King James) Version
ERV	The Revised Version of 1885
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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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