

# Romans 5:1-5

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[ 0 : 00 ] So we're going through the book of Romans, and we come to Romans 5. And you'll see right at the start of Romans chapter 5, you've got this big summary,! Therefore, since we have been justified.

And what Paul is doing in this chapter is he is explaining to you the benefits of Christianity, the benefits of the good news, of what it means to be justified, to be in the right with God. What do we come to know and experience and enjoy? And so we see, don't we, that we are pardoned, and we have peace with God.

That's the first thing, isn't it? We have peace with God. It's not simply a feeling, it's not a subjective sense, it's not I feel at peace over this. What it's saying to you is that the war between you and God is over, if you've been justified.

The war of God is over. The wrath of God has been removed, and we are pardoned, and we're forgiven. But it's more than that.

[ 1 : 11 ] It's much more than that. It's that we are accepted by God. And that we've obtained access to God by faith in the grace in which we stand.

There's an acceptance by God. And then he starts to talk about these other benefits, and he gets excited about the gospel and what the Lord Jesus has done. And it's right that we should get excited this morning of what the Lord Jesus Christ has accomplished for us.

What we come to enjoy from our saviour. And so we're going to sing later, aren't we? I'm looking forward to singing it. And can it be? And with that last verse, And so, like Wesley, we need to grasp hold of Jesus Christ and realise what he's done for us.

And these men, like Wesley, like greats of the past, they experienced an unfettered joy, a delight, that they were forgiven, that they'd been given a royal pardon.

But more than that, that they'd been given the righteousness of Christ. And so here's my first of three points. Number one, if you are justified by faith, it's really simple.

[ 2 : 41 ] We have peace with God. Through our Lord Jesus Christ. It's not, as I've just said, it's not that feeling of peace.

Although that does come, doesn't it? It's not primarily that. The terrors of law and of God with me can have nothing to do, Topley says.

And once we've grasped what it means that we've been justified, we will know that subjective peace. But that's not what the Apostle is speaking about here. He's speaking objectively.

That the God, who in chapters 1 to 4 of Romans, Paul has told us, that the anger of God flows against sin. That the wrath of God is stored up.

And all of that anger, and all of that wrath that flows against sin has been dealt with. It has been dealt with every single bit. And so there is no condemnation for those who are in Christ Jesus.

[ 3 : 42 ] There is peace with God. The war is over. The wrath is removed. The curse is removed. There's restoration in our standing.

Now, when he speaks of peace with God, there's three things that I think we need to understand about this peace with God. The first thing is that when we put our trust in the Lord Jesus Christ, it is granted to us immediately.

Immediately. The moment that you believe in the Lord Jesus Christ, that peace was granted to you. The hostility is over.

The war on God's part ceases immediately. There is immediate forgiveness. The Lord Jesus Christ. You do not face any probationary delay.

You're not on probation when you believe in the Lord Jesus Christ. You are pardoned. You are a pardoned sinner, not a probationary sinner. And he tells us that over and over and over again in the

Bible.

[ 4 : 50 ] Jesus says, he who believes has everlasting life and shall never come under condemnation, but is passed, has passed, from death to life.

John 5.24. It couldn't be clearer. It couldn't be stated with more clarity than it is in the word of God. That is what you now possess. God will not call you before a parole board in six months time and say, well, let's see how you're getting on and maybe you can have forgiveness then.

Let's see the evidence of your good behavior. God calls you before himself knowing that you are pardoned by the judge of all the earth.

And it is a pardon that you have received right now if you put your trust in the Lord Jesus Christ. No waiting.

No delay. No probation. No parole. It's not reserved simply for the future. There is an immediate forgiveness that is given to a sinner who believes in Jesus Christ.

[ 5 : 58 ] And so maybe this morning you realize you're not forgiven. And you're outside of Christ. And you've woken up to the fact that you are without God and without hope.

What is on offer today from God for you? Immediate forgiveness. You can leave this building this morning. You can walk out of those doors forgiven.

That is what is given to a sinner who believes in Jesus Christ. That's one part of what it means to have peace with God. Another part of what it means to have peace with God is not only that it's immediate forgiveness but it's ongoing forgiveness.

Not only does this act of God in counting the righteousness of Christ to you and thereby not kind of putting your sin, imputing your sin to you. Not counting your sin to you.

Not only does that take effect at once. But it runs much deeper than that. It's much more profound than that. It's much more powerful than that. So we know, don't we, criminals, when they are released from prison and they may even be pardoned, what's the problem?

[ 7 : 07 ] They often can go out and commit the same crime again. And we know ourselves, don't we? We know that very often we can commit the same crime over and over again.

We can commit the same sin over and over again if you're like me. And so what does that do to our pardon with God? What does that do to our peace with God? What becomes of us after we've been justified or after we've come to believe in the Lord Jesus Christ?

After that, peace has been granted to us and yet we still sin. What happens is this. You need to come and understand that the world has been entirely changed for you.

But the world has been utterly transformed by this granting of peace from God himself. So that when you sin again, which you will, like I will, you do not fall under condemnation again.

God does love his children and he disciplines his sons and his daughters. But he does not condemn as a criminal by the judge.

[ 8 : 15 ] And so there's some people that hear that and they think, well, it's just too much. It's just too much. That I can sin and not be condemned. And some people take advantage of that, don't they?

And they say, well, if I continue in sin, well, then there'll just be more grace. Grace will abound. And Paul heard that in his day. But the gospel sounds so astonishingly brilliant that you can sin again and not be condemned.

And some people think, well, let's go. Let's just keep on sinning. And we won't be condemned. What's stopping us? There's no condemnation in Christ Jesus, you say.

And it seems so incredible that some people will say, this gospel, this good news is licentious. If understood, it leads to people living in whatever way they want.

But it doesn't work that way. In Romans 6, as we'll see, Paul says, God forbid that that should happen. If you've died to sin, how can you live in it any longer?

[ 9 : 19 ] Don't you know that all of us who were baptized into Christ's death were buried with him in baptism? In order that just as Jesus Christ was raised from the dead to the glory of Father, so that we might walk in newness of life.

Grace changes your heart. And so grace compels us to live for the Lord Jesus Christ. It's not a license to sin.

Grace is not to be misused in that sense. The simple fact that there is ongoing forgiveness for us. Because even though we fall, we shall not be utterly cast down. There's a lovely little picture in Psalm 37 of the Christian life. It's just one little verse, and it says this.

For the Lord upholds us with his hand. Isn't that wonderful? Isn't that joyful for you to know this morning?

[10:20] That God will uphold you by his hand. You see, God's forgiveness isn't just immediate. It is ongoing. It takes an instant effect, and yet it is forever.

And the third thing about our peace with God is that it is total. That it is complete. Psalm 103, we often use it in our assurance of pardon.

Where God says, he forgives all your iniquities. In 1 John 1.9 we're told that if we confess our sins, God is faithful and just. And he will forgive us our sins and cleanse us from all unrighteousness. And so here is the truth this morning. That if you have come to faith in Jesus Christ and you are relying upon him alone.

Not one of your sins remains unpardoned. Not one of your sins remains unforgiven. Just think about this.

[11:26] If there was a single sin that remained unforgiven. If there was a single sin that was unforgiven, it would demolish and destroy all of our hope in Jesus Christ.

Our comfort in Jesus would be completely gone. Because Jesus would have died in vain. Since there's one sin left. There's one sin outside, unforgiven and unpardoned.

And for that reason, he would have died in vain. And his death would have been totally ineffectual. And so we know, don't we, that when the Bible speaks of forgiveness and pardon, the Bible uses different words.

A vast array of words. To describe the totality of forgiveness that we've come to enjoy in Jesus Christ. So God speaks in the Bible of not imputing our sins to us.

Of not remembering our sin. Of taking away our sin. Of removing our sin. Of scattering like a thick cloud. Of washing us. Of cleansing it. Of burying it at the bottom of the sea.

[12:28] Of putting it as far as the east is from the west. Of putting it behind his back. Of trampling it underfoot. Of burying it. Of blotting it out. Of remitting it. Of hiding his face from it.

It's just a few. And one of the manifold various ways that the Bible tells us what God has done with the sin of those who trust his son. Now by pardoning our sin.

God doesn't remove it. In the work of justification. Of declaring us right with God by faith in his son. He pardons our sin but he doesn't remove it. He does begin to do that doesn't he? Gradually. The surgical work of sanctification.

And one day he will fully remove sin. He'll complete that work in the next life. There'll be glorification. And so what we need to recognise this morning is that there is a total forgiveness.

[13:32] Our sin is totally pardoned. But it is not yet extinct. It's not yet extinct. The guilt of sin is dealt with.

And the punishment of sin is dealt with. God demands no further payment. Christ has died. We have peace with God through our Lord Jesus Christ. He's freed us from the curse.

He's blotted it out. And taken away the handwriting that was against us. And by one offering. Jesus Christ has perfected forever them that are sanctified.

But it means that you are immediately pardoned. And it means that there is ongoing forgiveness. And it means there is daily forgiveness.

And it means that there is complete forgiveness. And that is total grace. Absolute grace. God forgives us for Christ's sake.

[14:33] We've been justified by faith. We have peace with God. Can you see it? Through our Lord Jesus Christ. It's for his sake. God is moved by the Lord Jesus.

God is moved by nothing in us. But something that resides in himself. Isaiah 43. He puts it this way. He says. I. Even I. Am he that blots out your transgressions. Your rebellion. For my own sake. For my own sake.

It pleased the Lord. For Christ's sake. To forgive us. It pleased the Lord. To bruise him. Isaiah 53. It pleases the Lord.

To redeem you. For his sake. It pleased the Lord. Not to spare. His own son. It pleases the Lord.

[15:29] To spare you. Who can fathom that? And yet. That is not all. That is not all.

It's often the case. Isn't it? That somebody can be pardoned. For their crimes. But. But that isn't justification. Can be pardoned. But not justified. An offence.

Can be forgiven. Overlooked. And punishment. Can be remitted. But you wouldn't say. Well that person is justified. Because of that. And so. People often say. What is justification?

Justification is. Just as if. I'd never sinned. Have you heard that? It's really unhelpful. It's really. Really. It's half of what justification is. And actually.

If that's all you understand. Justification is. You will not be able to live the Christian life. There is something more. That is given to you and I. In justification. Than just that our sin is dealt with.

[16:30] It's not simply. That we have peace with God. But can you see the second thing? Verse two. Through whom. We have obtained access. By faith. Into this grace. In which we stand.

And we rejoice. In the hope of the glory of God. And so. Not only does peace with God. Mean that you and I. Have a pardon for sin. As wonderful as that is.

But justification. Means that we are accepted. In the Lord Jesus. And so we don't simply. Stand before God this morning. As forgiven sinners.

We come. To stand before God. As accepted. In the Lord Jesus Christ. And that's what he's saying. We have access. John puts it differently.

Isn't it? Right at the start of John's gospel. John 1 verse 12. He says. To them that received him. He gave power to become. Children of God. God. The power of that text.

[17:27] Is not that. We have the power of ability. That someday. If we. Work hard enough. We will become. Children of God. No. There's a change of status.

That happens. We receive. Full authority. To an exalted. Title. There's a change. In who we are. We become. Children of God. God. And that's what Paul is saying.

In Romans 5. Since we've been justified. By faith. We have peace with God. Through our Lord Jesus Christ. Through him. We have also obtained. Access. Access.

Access. Accessed by faith. Into this grace. In which we now stand. Now how are we to understand.

This access. the first thing is really simple and really obvious it's that you and I can approach God in Jesus Christ this morning that we are pardoned that God doesn't turn away from you this morning

he doesn't think as you come this morning and confess your sin before him I know what you've committed we have access to him it's something that's spoken of in other places isn't there

Ephesians 2.18 through him we both have access to the Father in him and through faith in him we may approach God with freedom and confidence Ephesians 2.18 and 3.12 it's what we'll sing isn't it

with Wesley bold I approach the eternal throne and so this morning you don't have to come cringing before God your head down you can lift your head up because you've been pardoned and do you

remember that what we said about that peace with God it is immediate it is ongoing it is complete and you say but what about what I've done this week what about what I've thought what about how

I've reacted to my children or my husband what about those things that peace with God is

immediate ongoing complete and so I can boldly walk right into the presence of God the God of all the universe and bold I approach the eternal throne and I claim the crown through Christ my own

there's a new and a living way

Jesus has opened up for us into the presence of God and so what happens when we understand

this doctrine is we are no longer troubled by the agony of our relationship with God what's it like

because we are assured this morning that he not only pardons us but he accepts us and so the glory of the gospel is that God not only takes the chains off but he puts the robes on and he clothes

you in a righteousness that's not your own he not only takes the chains off but he puts the robes on chains off is a wonderful thing isn't it forgiveness but the robes on is equally as wonderful he not

only saves you from hell but he gives you title to heaven he not only sets rebels loose but he

spreads a banqueting table he doesn't simply restore us to the standing of Adam so you think of

Adam the son of God and Adam knew didn't he relationship with God and fellowship with God and

yet he fell but the gospel doesn't just restore you to the position Adam was in before the fall the

good news of Jesus takes you further up and further in because it places you in Christ that's what

he's going to go on to say

[21:38] Romans 5 we're not simply in Adam we're not simply restored to where we were before

Adam fell we're further up we're further in we are seated with Christ and that's what it means to

freely approach him but I think there's a second thing here which we often miss that the text is

referring to when it says we have access to God by faith I don't think it just means that you can

come and go and commune with your father in heaven as wonderful as that is but it could also be

translated that this word access means it means that we have more than the more than we can go

into God's presence it means that we have an introduction we have an introduction into God's

presence that there is someone who introduces us into God's presence and so here the idea is not

that you may simply just walk in to the presence of the great king but that someone comes to you

outside and takes you by the arm and links arms with you and you walk into the presence of the great king and this man says father there is someone

I want to introduce you to this is my brother this is my sister this is my friend and this man says this is one of the sheep that you gave to me and I want to introduce them to you and that's what he's saying when we have access we're not simply wandering in knowing that we can come into the presence of the great king we have someone who takes us and says Lord look here is one of your children and the verb is in the perfect tense which means it is the ongoing result of that past act and so the ongoing result of Jesus' work is that he is the great introducer of sinners he is the great introducer of sinners of the presence of God you know what it's like you're at a party and there's somebody there you'd like to talk to remember before you were married and there was someone you wanted to talk to and you needed an introducer don't they didn't you you needed someone to come and introduce you and Jesus is that great introducer he says look here is one of your children father what that means is this a long way of saying it is this it means that we always stand in God's presence in Christ it means that you never stand alone you never stand alone as a Christian in God's presence you always stand in Christ it's the only way you can gain access he is always with us and Jesus is always our guarantee and he is always our guarantor and he is our introducer the Lord our righteousness is always with us and the gospel of Jesus Christ makes you more than a pardoned sinner the gospel of Jesus Christ makes you an adopted son and God is not ashamed to be called our God because we are his friends we are his children we are his heirs joint heirs with Jesus

Christ we are more than pardoned we are accepted and we are introduced another third thing part of the text I've not got much time is Paul starts to get excited and he starts to speak of the blessings that we enjoy he says we have peace with God through our Lord Jesus Christ through whom we have obtained access by faith into this grace in which we stand and we rejoice in the hope of the glory of God and not only that but we rejoice in our sufferings knowing suffering produces endurance and endurance produces character and character produces hope and hope does not put us to shame because God's love has been poured into our hearts through the Holy Spirit has been given to us what's the result of having this peace with God and this access to God through Jesus Christ three things first of all we're given the happy certainty of glory can you see that we rejoice in the hope of the glory of God hope and the joyful hope and the hopeful joy that he gives us not only for this life but takes us into the life to come and so instead of remembrance of Romans 1 we find ourselves the wrath of God hanging over us we find ourselves waiting for the glory of God the glory that shall be revealed in us

Romans 8 18 I do not consider the sufferings of this present time worthy of comparison with the glory that will be revealed in us it's glorious truth it's not even comparable it's not even on the same page it grips us to know that we're pardoned and we're introduced as father by Christ and that that's a constant of our experience and so what does effect should that have on us that gives us a happy certainty of glory and it will be our glory on that day when we are made like him and we hear him say come you blessed of my father inherit the kingdom prepared for you before the foundation of the world pardoned sinner accepted and introduced in Christ happy certainty of glory the second thing is that we would joyfully endure affliction can we see that that's the shocking thing isn't it verse 3 not only that but we rejoice in our sufferings and not only that but we glory in tribulation

Romans 5 3 and so many of us think don't we that suffering takes away the joy of being at peace with God suffering takes away the pleasure of being right with God through our Lord Jesus Christ but Paul says no it doesn't because just think with me for a moment your sufferings and your afflictions and the things that really trouble you they cannot in any way shape or form impact your peace with God and so whatever you're going through and I don't know what you're going through this morning it might be very very painful but let me tell you this it cannot in any way impact your acceptance with God your peace with God and so justification is not affected by your sorrow or your tribulation or your anguish or your fears or your pain or your anxiety and justification doesn't just close our eyes to those things to sorrow or pain or affliction what it does is it opens our eyes to [ 29 : 08 ] God and to know that God is working in and through his purposes to pull us closer to himself and it teaches us to know that because we're justified our suffering has an effect upon us for good this passage tells us it produces endurance and endurance produces character and character produces hope and joyfulness and so what he's telling you is that your suffering does not lead you to disappointment with God but God so uses our sufferings and our sorrows and our pains and our

trials that we then feed more distinctly on what we have in Christ and so what does God say to us in the midst of our sorrows and our trials he's saying to you and I don't drink and feed on this emotion but drink on this doctrine of what Christ has done here this steel is like iron brew you know iron brew made out of

I don't know whether it's made out of iron but the point of the drink isn't it it's to put iron into you and this is what Romans 5 is meant to do when you look at these trials and troubles and sorrows you think I can endure them I can keep on going through them because they cannot affect in any way what I have in Christ a happy certainty of glory a joyful endearing of affliction and the last thing is this we're given a sense of God's overwhelming love we're given a sense of God's overwhelming love in the middle of your trials that in your heart this doctrine says to you God loves you God loves you maybe there's no one else loves you but the gospel says God loves you and so we are given this gift because hope doesn't put us to shame

God's love has been poured into us can you see verse 5 into our hearts through the Holy Spirit has been given to us and so Paul's argument is really really simple if God loved us while we were still sinners what will he do for us now that we're justified and so this sense of God's love that reaches our hearts that trickles down into our hearts is one of the great fruits of justification it helps us to rejoice in God Galatians 2 20 it helps us to fear God Psalm 130 verse 4 helps us to wait for the day of judgment Psalm 37 and it arms us to stand against all the accusations of the devil and the love of God overflowed will arm you against those accusations I love Pilgrim's Progress and I love the battle with Apollyon you know and Christian stands before Apollyon evil creature picture of the devil and Apollyon accuses

Christian and he says to Christian you've already been unfaithful to Jesus Christ and Christian replies in this way he says all this is true and much more which you've left out but the prince whom I serve and honour is merciful and ready to forgive all this is true and much more which you've left out but the prince whom I serve and honour is merciful and ready to forgive and Bunyan describes the devil's response says Apollyon's fury was intense and the devil's fury will always be intense but we have nothing to fear from the fury of hell because the wrath from heaven has been turned away in Christ and we are safe because there's no condemnation for those who are in Christ Jesus we have peace with God we have access to the Father and heaped up for us are all sorts of blessings for us in Christ and so thank God for Christ and feed on him let's sing a