

## PEACE WITH GOD

### ROMANS 5:1–2

## INTRODUCTION

Perhaps the only thing greater than hearing the good news message of how God saves sinners through Jesus Christ is knowing with full confidence and complete assurance that you are a recipient of this great salvation.

After all, it is one thing to understand the riches of God’s plan to make unrighteous sinners right with Himself, but another thing to be assured that you, personally, are in right standing with God and fully accepted by Him through faith in His Son.

Paul understood this because he was not only the greatest apostle and theologian, but he was a great pastor too.

As he progressed in his letter to the Romans, **chapters 5–8** take on a new emphasis that is distinctly pastoral.

Up to this point, his focus has been on the power of the gospel to put people who captive to the power of sin and under sentence of God’s wrath into a right relationship with God.

Through the preaching of the good news, God invites all people—Jew and Gentile alike—to believe in Christ and enter into this new relationship.<sup>1</sup>

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<sup>1</sup> Douglas J. Moo, *Romans*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 2000), 168.

Now, as Paul moves into the next major section of his epistle, **chapters 5–8** focus on the certainty we can have that our justification will lead to final salvation.

In other words, Paul argues that the gospel is the power of God to save us now and forever.<sup>2</sup>

This is not only important from a theological perspective, but it is important from a pastoral perspective.

What Paul is dealing with now in great detail, and with the tender care of a loving shepherd, is the matter of assurance.

God wants every believer to enjoy full assurance of their salvation.

That is clear from the words of another apostle, John, as he described the purpose of his first epistle in **1 John 5:13**—

**<sup>13</sup> These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.**

As **one author** put it, “Assurance is... the birthright and privilege of every true believer in Christ.”<sup>3</sup>

Yet, virtually all Christians will testify that they experience doubts of their salvation from time to time.

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<sup>2</sup> Andrew David Naselli, *Romans: A Concise Guide to the Greatest Letter Ever Written* (Wheaton, IL: Crossway, 2022), 67.

<sup>3</sup> John MacArthur in Donald S. Whitney, *How Can I Be Sure I'm a Christian? The Satisfying Certainty of Eternal Life* (Colorado Springs, CO: NavPress, 2019).

Understanding this, Paul wrote **chapters 5–8** to help his readers enjoy the full confidence and complete assurance of their final salvation in Christ.

As Paul presents the gospel, it is the good news of God's saving work in Christ that begins decisively at the moment of regeneration that leads to conversion.

This conversion is experienced as God brings His chosen people to the repentance and faith through which they receive the righteousness of God in justification.

While that is the decisive beginning of our salvation,

Paul presents the salvation we have in Christ as a process that continues to unfold until its completion in the future when,

in the final judgement, the believer is publicly vindicated and inherits the fullness of all that God has promised in the gospel.

But if we are, then, still waiting for this final salvation and the fulfilment of all God has promised us in Christ, what security do we have?

Is there a certainty to this final salvation so that we can have assurance, or is there a potential that something will go wrong so that we lose our salvation?

Our doubts grow and our uncertainties become more haunting when we remember that this final salvation lies on the other side of a final judgement according to works.

In **Romans 2:6–11**, Paul wrote of the righteous judgment of God—

**6 who WILL REPAY TO EACH ACCORDING TO HIS WORKS:**

**7 to those who by perseverance in doing good seek for glory and honour and immortality, eternal life;**

**8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and anger.**

**9 There will be affliction and turmoil for every soul of man who works out evil, of the Jew first and also of the Greek,**

**10 but glory and honour and peace to everyone who works good, to the Jew first and also to the Greek.**

**11 For there is no partiality with God.**

Looking ahead, then, into **chapters 6–7**, we see that Paul addresses the source of many of our doubts and fears—

the continuing presence of sin in our lives even after our justification.

Have you ever thought to yourself—how can I be a believer if I still sin like this on a daily basis?

How can I have any assurance that I am a child of God, in right relationship with Him, fully accepted and eternally loved, if I still struggle to trust and obey God?

After all, if I am to be judged according to my works, then won't my many sins and shortcomings testify against me?

What assurance can I possibly have?

What confidence in my final salvation can I possibly enjoy?

Well, dear friends, as much as what these doubts and fears may be common, they represent a a misunderstanding of who God is and how God works to save His chosen people.

That is, our lack of assurance stems from a misunderstanding of the gospel.

As Paul begins **chapter 5** as part of his larger concern to explain the believer's hope—the believer's confident certainty—of final salvation, he explains that assurance of salvation is an implication of justification by faith alone.

Therefore, we find that in the first half of **chapter 5**, from **verses 1–11**, Paul elaborates on **five results** of our **justification in Christ** that, together, provide us assurance of our future salvation.

## PROPOSITION

Today we are going to focus our study on the first result of our justification in Christ, which is peace with God.

In **Romans 5:1**, we can follow Paul's argument along a simple outline—

1. The foundation of our peace with God
2. The nature of our peace with God
3. The instrument of our peace with God

Paul wants to help you understand that one of the benefits of justification is peace with God so that you gain full confidence and complete assurance of your final salvation in Christ.

## 1. THE FOUNDATION OF OUR PEACE WITH GOD

As Paul opens this section, his first words are clearly a transition to a new emphasis in his epistle—

<sup>1</sup> **Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ**

Paul links his present focus on assurance to the entire section of his epistle that preceded from **1:18–4:25**.

As we know, **Romans 1:16–17** are not only the key verses of the entire epistle, but they stand as a summary of what Paul will explain in great detail through the rest of his letter.

There Paul wrote of his enthusiasm for the gospel—a passion that shaped his life and ministry.

We understand Paul's passion for the gospel when we understand that what Paul preached is the greatest message ever proclaimed because it announces the greatest plan of salvation ever conceived.

Paul preached what he called “**the gospel of God**” because it is the good news of God's work to save sinners from His wrath and create a people for Himself who will know Him and enjoy Him eternally.

As he puts it in **verse 16**, it is the “**the power of God for salvation**”—not only the message, but even the very means of God's power that brings salvation to His people—  
both Jew and Greek.

Paul can make such an amazing statement that the gospel is not only the message ABOUT God's saving power, but is also the instrument by which He transmits His saving power because, as **verse 17** says—

**<sup>17</sup> In it the righteousness of God is revealed from faith to faith.**

That is, it reveals God's justifying activity—and all who respond to that activity in faith become “just” before God.

Those who respond in faith to the message of God's righteous work to bring unrighteous sinners into a right relationship with Himself will receive the gift of God's righteousness through the instrument of that same faith.

This teaching of “justification by faith,” is so foundational to Paul's gospel that it is the theme of the first major section of his letter, from **1:18–4:25**.

We have even learnt that justification by faith is the very heart of the good news message.

To explain why it is necessary for God to save His chose people in this way, and why His saving activity can only be experienced through faith, Paul shows that all people have rebelled against God and are helpless under the power of sin, unable to do anything themselves to escape God's impartial judgment.

That is the substance of what Paul explained for much of this section of Romans, stretching from **1:18** all the way to **3:20**.

Then in **3:21–26**, Paul writes what may well be the most important paragraph in the entire Bible.

He explains how God's sacrifice of his Son enabled Him both to rescue His chosen people from His righteous wrath against their sin and to do it without violating His own justice.

Throughout his explanation, however, Paul emphasises that this new relationship with God is available only for those who believe—it cannot be received by works, or by circumcision, or by the Law, as he shows from **3:27–4:25**.

That is what Paul meant when he first stated that the gospel is the good news of God's saving work through which He makes sinners right with Himself by means of their faith alone.

So as Paul showed in a comprehensive and compelling argument, the heart of the gospel is justification by faith alone.

This good news of the greatest plan of salvation now provides those who are in a right relationship with God an assurance—a confident expectation—that God will complete all that He has promised to do for those who believe.

The reason that all those who believe can be assured is because their right standing with God in Christ is the foundation for their peace, as Paul says in **verse 1**—

**<sup>1</sup> Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ**

Notice that Paul speaks here of a past tense reality that has present tense implications.

The justification that he refers to here is something that has already occurred.

We have previously learnt that Paul refers to justification primarily as an eschatological reality.

Paul spoke of a believer's justification as synonymous with the future, final judgement when, as he wrote in **2:13**—

**<sup>13</sup> It is not the hearers of the Law who are just before God, but the doers of the Law will be justified.**

But as we see in **5:1**, Paul can also clearly speak of justification as being a past tense reality for the believer with present tense implications.

That is because there is an initial declaration from God to the one who trust in Him and His promises in the gospel.

This initial, private declaration from God to the believer is definitive and once for all time.<sup>4</sup>

In other words, we are already justified, but we await a final justification that will be publicly announced to the world.

As **Tom Schreiner** explains—

*“The verdict of the final judgment is declared in advance for those who belong to Jesus Christ, and on the day of judgment that verdict will be proclaimed to the world.*

**[PTO]**

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<sup>4</sup> Andrew David Naselli, “The Righteous God Righteously Righteouses the Unrighteous: Justification according to Romans,” in *The Doctrine on Which the Church Stands or Falls: Justification in Biblical, Theological, Historical, and Pastoral Perspective*, ed. Matthew Barrett (Wheaton, IL: Crossway, 2019), 235.

*What is remarkable is that believers enjoy now the end-time verdict. Believers have assurance of salvation by faith alone because the verdict of the final day is already theirs!"<sup>5</sup>*

That is precisely what Paul is referring to here in **verse 1**.

Those who respond to the gospel with faith in God and His promises so that they are brought into a new, right relationship with Him in justification can enjoy the benefits of this justification.

The primary benefit that Paul points to is that assurance of our final salvation.

But we experience assurance, or complete confidence, through the peace we enjoy with God.

The foundation of this peace is, as we've seen, the past tense, definitive, once-for-all declaration that we are in the right with God.

The foundation of our peace with God is our justification by faith alone.

What exactly does it mean, though, to enjoy peace with God?

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<sup>5</sup> Thomas Schreiner, *Faith Alone—The Doctrine of Justification: What the Reformers Taught ... and Why It Still Matters*, ed. Matthew Barrett, The Five Solas Series (Grand Rapids, MI: Zondervan, 2015), 157.

## 2. THE NATURE OF OUR PEACE WITH GOD

As he continues to explain, Paul shows that the first result of our justification is a remarkable new relationship with God—

<sup>1</sup> Therefore, having been justified by faith, **we have peace with God** through our Lord Jesus Christ

The first benefit that flows out of God's declaring us believing sinners to be righteous is that "**we have peace with God**"—that is, we have experienced reconciliation.

This idea of reconciliation actually bookends the section with Paul writing in **verse 11**—

<sup>11</sup> **And not only this, but we also boast in God through our Lord Jesus Christ, through whom we have now received the reconciliation.**

The key to understanding what Paul is getting at here is to recognise that when he describes the saving work of God in terms of justification, that is a judicial metaphor.

That has been the primary focus of Paul in the first section of his epistle, which makes sense since he has been emphasising God as the righteous Judge.

However, as he transitions to a new section here, Paul describes the saving work of God in terms of reconciliation which is a relational metaphor.

This also fits with Paul's emphasis on God as the loving Father.

It is in this context that we read of the assurance we gain from this loving relationship as Paul writes in **8:15**—

**<sup>15</sup> For you have not received a spirit of slavery leading to fear again, but you have received the Spirit of adoption as sons by whom we cry out, “Abba! Father!”**

So Paul's transition to an emphasis on the relational aspect of God's saving work explains why the first benefit of justification that he highlights is “**peace with God.**”

In fact, we can see that Paul is picking up on the interrelated ideas of enjoying peace with God and knowing Him as “God our Father” that he first mentioned in the introduction to his letter.

He wrote in **1:7**—

**<sup>7</sup> To all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.**

Now this relational emphasis is precisely what helps us understand the nature of our peace with God.

If you want to know what it means to have peace with God then you need to think of His saving work in relational terms.

In order to do that, you need to consider the nature of the problem that we are saved from.

You see, we tend to think of our problem of sin in strictly judicial terms.

We think of our sin as transgressing God's commands or breaking God's laws and therefore the problem is that we are justly condemned under God's judgement.

That is certainly true, but in the Bible, sin is something that goes deeper than our behaviour.

We see in the garden of Eden that when Adam and Even were tempted, the desires of their hearts shifted from Yahweh to themselves.

Just as with Adam and Eve, there is something far deeper than rule-breaking and misbehaviour to our sin.

When we sin, we pervert love and reject God Himself—  
the One who made us to love and be loved by Him.<sup>6</sup>

Therefore, when we sin we experience what Adam and Eve first experienced when they sinned in the Fall—a broken relationship with God.

So there is something far deeper to sin than rule-breaking.

Sin breaks the relationship we are designed to enjoy with God as His image-bearers so that instead of loving and being loved by God, we become enemies of God.

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<sup>6</sup> Michael Reeves, *Delighting in the Trinity: An Introduction to the Christian Faith* (Downers Grove, IL: IVP Academic, 2012), 63–68.

**Isaiah 63:10** describes this corruption of Yahweh's relationship with Israel which illustrates the enmity that sin brings into every person's relationship with God—

<sup>10</sup> **But they rebelled  
And grieved His Holy Spirit;  
Therefore He turned Himself to become their enemy;  
He fought against them.**

Far worse than the judicial problem we face because of our sin is the relational problem we face.

Because of our sin we cannot know and enjoy God in the delight of a loving relationship as we were created to.

This enmity with God because of sin is described in terms of an absence of peace in **Isaiah 57:21**—

<sup>21</sup> **“There is no peace,” says my God, “for the wicked.”**

The good news of the gospel is that there is now peace for those who are justified through faith in Christ.

As we previously learnt, the best part of the gospel is not the judgement of God that we are saved from, but the relationship with God that we are saved to.

In order to understand the nature of our peace with God further, we need to consider how Paul is using the term “peace.”

Our English word “peace” is much like the **secular Greek use of εἰρήνη** which often has a negative sense—it refers to the absence of hostility.

Clearly, that is an appropriate way to understand how the gospel changes our relationship with God.

We were formerly at war with God through the treason of our sinful rebellion and therefore His enemies.

As a result of the righteousness that we receive from God through faith, there is no longer any hostility from God towards us.

God is no longer angry at our sin and under His wrath and condemnation.

However, Paul uses the term in a fuller, richer sense that comes from the **Hebrew word שלום**.

The Old Testament concept of peace—shalom—that was the background to Paul's choice of "peace" to describe our reconciliation with God refers to a much more positive sense of harmonious well-being.

It refers to the well-being, prosperity, or salvation of the people of God.

These are often understood as the gifts of God, as in the well-known priestly blessing of **Numbers 6:26**—

<sup>26</sup> **Yahweh lift up His face on you, And give you peace.**

This peace is the objective state of harmony with God that believers who have been justified enjoy.

Paul is not the first one to see God's people enjoying the peace of a harmonious relationship with Him as a result of righteousness.

We see this for instance in **Isaiah 32:17-18**—

**17 And the work of righteousness will be peace, And the service of righteousness, quietness and security forever.**

**18 Then my people will live in a peaceful abode, And in secure dwellings and in undisturbed resting places**

In fact, as we further consider the Old Testament background to the term “peace,” we see that peace is viewed as the gift of the end time, when God fulfils His covenant promises to His people.<sup>7</sup>

**Isaiah 9:6-7**—

**6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.**

**7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of Yahweh of hosts will accomplish this.**

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<sup>7</sup> Thomas R. Schreiner, *Romans*, ed. Robert W. Yarbrough and Joshua W. Jipp, Second Edition, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic: A Division of Baker Publishing Group, 2018), 261.

**Isaiah 52:7**—

**7 How lovely on the mountains  
Are the feet of him who proclaims good news,  
Who announces peace  
And proclaims good news of good things,  
Who announces salvation,  
And says to Zion, “Your God reigns!”**

Many of the prophets tie this eschatological hope or confident expectation of peace with a **“covenant of peace”** that God will make with His people.

**Isaiah 54:10**—

**10 For the mountains may be removed and the hills may shake, But My lovingkindness will not be removed from you, And My covenant of peace will not be shaken,” Says Yahweh who has compassion on you.**

**Ezekiel 34:25**—

**25 I will cut a covenant of peace with them and cause harmful beasts to cease from the land so that they may live securely in the wilderness and sleep in the woods.**

**Ezekiel 37:26**—

**26 And I will cut a covenant of peace with them; it will be an everlasting covenant with them. And I will give them the land and multiply them and will set My sanctuary in their midst forever.**

So then, the Old Testament background helps us to appreciate that what Paul has in mind when he uses the term “peace” is the objective state of harmony with God that believers who have been justified enjoy.

The Old Testament expectation of peace includes further expectations of harmonious relationships with enemies and even with nature, but foundational to these further benefits is the reconciliation that God’s people will enjoy with Him.

Therefore, we can differentiate this concept of “peace with God” as Paul uses it here in **Romans 5:1** from some of the other ways in which the term is used.

Paul is not referring to an inner sense of well-being, or “feeling at peace,” such as when he writes in **Philippians 4:7** of **“the peace of God [guarding] your hearts and your minds in Christ Jesus.”**

Rather, this is the objective reality of being in a reconciled relationship of with God.

While the Hebrew concept of peace as shalom as harmonious well-being helps us understand that there is far more to the benefit of peace than an absence of hostility with God, the context of Romans reminds us that this must certainly be included in Paul’s thinking.

After all, Paul has repeatedly stressed that sin brings enmity between God and man, as he says in **1:18**—

**<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness**

In **1:30**, Paul refers to those who are “**haters of God**”—the very ones who express that hatred and enmity by celebrating the sinful rebellion of others, as **1:32** says.

In **Romans 3:10-18**, Paul describes universal human depravity that expresses itself in hateful rebellion against God—

<sup>10</sup> **“THERE IS NONE RIGHTEOUS, NOT EVEN ONE;**

<sup>11</sup> **THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD;**

<sup>12</sup> **ALL HAVE TURNED ASIDE...”**

<sup>18</sup> **“THERE IS NO FEAR OF GOD BEFORE THEIR EYES.”**

Therefore, to “**have peace with God**” means to be reconciled with God so that there is now an objectively harmonious relationship.

We know that Paul is emphasising this aspect of reconciliation because he writes in **verse 10**—

<sup>10</sup> **...while we were enemies we were reconciled to God through the death of His Son...**

If sin breaks the relationship we are designed to enjoy with God as His image-bearers so that instead of loving and being loved by God, we become enemies of God, then justification is the solution to the problem of our sin.

Justification is the foundation of a reconciled relationship with God so that we can enjoy peace with God and as those who love and are loved by God.

Before being justified, we were God's enemies and under God's wrath.

After being justified, we are God's friends and have peace with God.

But how does God accomplish this reconciliation with His chosen people?

### 3. THE INSTRUMENT OF OUR PEACE WITH GOD

Paul explains that our reconciliation is accomplished by means of the person and work of the Lord Jesus—

**<sup>1</sup> Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ**

In other words, Christ is the personal instrument through whom God reckons peace to us.<sup>8</sup>

Paul is once again drawing on rich Old Testament theology because the same peace that was promised to God's people will become a reality through the promised Davidic king.

We have already read **Isaiah 9:6-7**, but listen again, this time not for the promise of peace but for the promise of the Person who will bring peace—

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<sup>8</sup> Constantine R. Campbell, *Paul and Union With Christ: An Exegetical and Theological Study* (Grand Rapids, MI: Zondervan, 2012), 240.

**6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.**

**7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of Yahweh of hosts will accomplish this.**

### **Ezekiel 37:24-27**—

**24 “And My servant David will be king over them, and they will all have one shepherd; and they will walk in My judgments and keep My statutes and do them.**

**25 They will inhabit the land that I gave to Jacob My servant, which your fathers inhabited; and they will inhabit it, they, and their sons and their sons’ sons, forever; and David My servant will be their prince forever.**

**26 And I will cut a covenant of peace with them; it will be an everlasting covenant with them. And I will give them the land and multiply them and will set My sanctuary in their midst forever.**

**27 My dwelling place also will be with them; and I will be their God, and they will be My people.”**

### **Micah 5:4-5**—

**4 And He will stand and shepherd His flock In the strength of Yahweh, In the majesty of the name of Yahweh His God. And they will remain Because at that time He will be great To the ends of the earth.**

**5 And this One will be peace.**

The promise of a future Davidic king who will bring peace to God's people is fulfilled in Jesus Christ who is the instrument of our peace.

In **Colossians 1:19-22**, Paul explains the salvation that Christ accomplished for His people—

**19 For in Him all the fullness of God was pleased to dwell,**

**20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him—whether things on earth or things in heaven.**

**21 And although you were formerly alienated and enemies in mind and in evil deeds,**

**22 but now He reconciled you in the body of His flesh through death, in order to present you before Him holy and blameless and beyond reproach.**

So Paul is reminding us in **5:1** that as the ultimate locus of God's saving work, Christ is the One through whom the believing sinner receives justification and all its results, including peace and reconciliation with God.

Paul is actually doing more in **this verse** that simply reminding us of what he has already taught us thus far in his epistle.

The point he's making is that you cannot know and enjoy God in a reconciled relationship of love from God and love for God apart from the foundation of justification.

To put that another way, you cannot know and enjoy God in a reconciled relationship apart from Jesus Christ who is the instrument of our peace with God.

That is why in the larger section of **chapters 5–8** Paul will emphasise our union with Christ through faith.

In fact, Paul’s emphasis of the previous section on faith gives way to his emphasis on our union with Christ.

As he says, peace with God comes “**through our Lord Jesus Christ**” (5:1);

our boasting in God is “**through our Lord Jesus Christ**” (5:11);

grace reigns through righteousness, resulting in eternal life “**through Jesus Christ our Lord**” (5:21);

the gift of God bringing eternal life is “**in Christ Jesus our Lord**” (6:23);

thanks for deliverance are due to God “**through Jesus Christ our Lord**” (7:25);

and the love of God, from which nothing can ever separate the believer is “**in Christ Jesus our Lord**” (8:39).

**One commentator** summed up this first benefit of our justification by writing—

*“[God] does not confer the status of righteousness upon us without at the same time giving Himself to us in friendship and establishing peace between Himself and us.”<sup>9</sup>*

That gift of peace and reconciliation and friendship so that we can know God and enjoy Him forever as those who are loved by Him and love Him in return is a gift that we receive THROUGH Jesus Christ our Lord.

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<sup>9</sup> C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, International Critical Commentary (London; New York: T&T Clark International, 2004), 258.

We have peace with God only when we are “in Christ”—  
united to Him through faith.

This peace with God through Christ is the first of five reasons that Paul highlights so that you will gain full confidence and complete assurance of your final salvation in Christ.

You see, awareness of our peace with God through Jesus Christ is meant to give us far more than feelings of gratitude and affection.

When you are convinced that you are eternally secure in Christ, you are freed from focusing on your own goodness and merit so that you are able to serve the Lord with the full confidence and complete assurance that nothing can separate you from your heavenly Father.

The assurance of your salvation, then, less about the judgement of God that you will be saved from and more about the relationship that you are saved to.

In other words, justification is not an end in itself; neither is the forgiveness of sins or the imputation of righteousness; nor is escape from hell or entrance into heaven.

The greatest goal of the gospel is to know and enjoy God forever as one who is eternally loved by Him and loves Him in return.

Therefore, we trust in Christ in order that through Him we may treasure God.

## CONCLUSION

Friend, as we have studied the first of five results of justification by faith, God wants you to understand that one of the benefits of justification is peace with Him so that you gain full confidence and complete assurance of your final salvation in Christ.

But this assurance is only for those who are brought into a new relationship with God through Christ, trusting in Him in order to treasure God—Father, Son, and Spirit.

Christ reconciles us with God in order to know Him and enjoy Him forever, which is the greatest part of the greatest news of the gospel.

Therefore, receive through faith in Jesus Christ the Lord that sweat and precious promise of the gospel which is peace with God, through which you may have assurance of your salvation.

*I have peace with God, sweet peace at last,  
The dreary night of sin is past;  
Secure I rest on Him who gave  
His precious blood my soul to save.*

*I am justified by faith thro' His grace divine,  
For I am His, and He is mine;  
And forever shall my trust and rejoicing be,  
His precious blood avails for me.<sup>10</sup>*

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<sup>10</sup> [https://hymnary.org/text/i\\_have\\_peace\\_with\\_god\\_sweet\\_peace\\_at\\_la](https://hymnary.org/text/i_have_peace_with_god_sweet_peace_at_la)

## BENEDICTION

May the peace of God, our heav'nly Father,  
And the grace of Christ, the risen Son,  
And the fellowship of God the Spirit  
Keep our hearts and minds within His love.

May this peace which passes understanding,  
And this grace which makes us what we are,  
And this fellowship of His communion,  
Make us one in spirit and in heart.<sup>11</sup>

### **2 Corinthians 13:14**

**The grace of the Lord Jesus Christ,  
and the love of God,  
and the fellowship of the Holy Spirit,  
be with you all.**

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<sup>11</sup> *Benediction (May The Peace Of God)*, <https://gettymusic.store/products/benediction-may-the-peace-of-god>