

**PACKAGE DEAL—ALL EXPENSES PAID!
BOOMERS AND FRIENDS 120708
ALDERWOOD COMMUNITY CHURCH
Romans 5:1-11**

BIG IDEA: GOD HAS GIVEN US A BUMPER-TO-BUMPER UNLIMITED WARRANTY.

INTRODUCTION:

- **Stu Weber** did a little theology on the town, “*One day recently, as I wandered through a used car lot, a thought struck me. I’m glad my heavenly Father doesn’t deal with his kids like this car dealer does with these cars. Remember those stickers on the windows of the cars in the used-car lot - “As Is/No Warranty”? That gives me the creeps. Makes me feel every one of those cars is a lemon. It says, in effect, ‘When this thing blows up, don’t come see me.’ Our Father is quite different. Unlike the used car dealer, God gives us a life and in great love says, ‘If you ever have trouble with this thing, if it ever blows up in your face, please come see Me. I’ll make it right.’ Across the forehead of each of His children, His eyes read, ‘As Is/Full Warranty!’*” (Locking Arms, p,170)
- **To get in on the warranty you have to “make a purchase.” Romans 4:23-24** *The words “it was credited to him” were written not for him alone,²⁴ but also for us, to whom God will credit righteousness-- for us who believe in him who raised Jesus our Lord from the dead.*
 - **This is the foundation—this is where it all starts for any individual soul—with Justification through faith. Romans 5:1** *Therefore, since we have been justified through faith...*
 - With the *Therefore* in Romans 5:1, we move into a description of the fruits of justification. It is a *climactic and triumphant conclusion*.—John Murray
 - F. F. Bruce titles this section: *The blessings which accompany justification.*
 - Chapter 5 transitions from the argument of justification by faith which will continue through chapter 8. Defense:
 - *The opening phrase of the chapter, “having been justified by faith,” summarizes the argument of 1:18-4:25 while preparing the way for a new topic that will build on it.*
 - *A shift in style at 5:1 is noticeable—from polemical (“you”) to confessional (“we”).*
 - *The relative frequency of certain key words in chaps. 5-8 in comparison with 1:18-4:25—“faith,” “believe,” “life,” “to live.”*
 - *Key words found in 5:1-11 recur again in 8:18-39. Thus these two sections bracket a major treatment of the “assurance of glory,” i.e., *The verdict of justification....can...guarantee that one will be delivered from God’s wrath when it is poured out in the judgment....Nothing can stand in its way: not death (5:12-21), not sin (chap. 6), not the law (chap. 7)—nothing! (chap. 8).*¹*
- **And the warranty extends forever. Romans 5:2** *we rejoice in the hope of the glory of God.*
 - There is no time or mileage limit.
 - Chrysler: *Seven years or 70,000 miles, whichever comes first.*
 - There is no junkyard down the road. It only gets better and better!
- Let’s look at what happens between the moment of salvation and our walking into heaven.

BIG IDEA: GOD HAS GIVEN US A BUMPER-TO-BUMPER UNLIMITED WARRANTY.

I. WE’VE GOT THE GIFT OF PEACE WITH GOD

Romans 5:1, *We have peace with God; **Romans 5:10,** *We were reconciled to him through the death of his Son.**

- A. Look at What You Were Before!
 - 1. An Enemy (v. 1, 10)
 - a. The evidence

¹ Douglas J. Moo, *The Epistle to the Romans* (Grand Rapids: William B. Eerdmans Publishing Company, 1996), 292-293.

- 1) Verse 1 hints at it. It says that through Jesus we now have “*peace with God.*” That means that at an earlier point we had a problem with God.
 - 2) Verse 10 puts it plainly: we formerly “*were God’s enemies.*”
 - 3) The term “enemies” should be seen passively, not actively. This is not describing our active enmity toward God, but His holy hostility to and alienation from sinners.—John Murray
- b. Now, I’ll admit, that’s a little hard to swallow, especially for those of us who grew up in Christian homes and accepted Jesus as Savior when very young. It’s also hard to swallow for people who got saved out of a pretty nice background: people who never cursed God, people who had a basic respect for the Bible and certainly never persecuted Christians. Were we really so bad as to be called “enemies” of God?
- c. The right answer is, “Yes.” But let me explain why.
- 1) Every human being is born into a rebel race. Rebellion against God is tattooed on our very souls. It’s what we do naturally. We are born constitutionally enemies of God. Without His intervention, we don’t seek Him; we don’t even like Him.
 - 2) We reveal our true colors in our behavior. Even little children tell lies, hit their playmates, tell their parents, “No!”, and specialize in getting their own way and throwing tantrums if they don’t.
 - 3) **Matthew 12:30** *“He who is not with me is against me, and he who does not gather with me scatters.”* There’s no such thing as Swiss neutrality in the spiritual conflict. You are either with Christ or you’re against Him.
Ephesians 2:1, *As for you, you were dead in your transgressions and sins, 2 in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. 3 All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath.*
 - 4) **Colossians 1:21** *Once you were alienated from God and were enemies in your minds because of your evil behavior.*
 - 5) What this means is that if you aren’t a Christian soldier, you’re in the enemy’s camp. You are pinned on the crosshairs of God’s judgment gunsights.
- B. Look at Where You Are Now!
1. At Peace with God (v. 1)
 - a. **The operative word here is “reconciliation.”** (verses 10, 11). It means that 2 people who have been at odds with one another are now brought back together, like when a divorced couple get remarried again. The Bible never talks about God being reconciled to us, because He never did anything wrong. Like the bumper sticker says, “*If you feel far from God, guess who moved!*” We are the ones who need to be changed and brought back to God.
 - b. Reconciliation means the removal of God’s holy enmity against us.—John Murray
 - “Reconciliation” *...has the etymological sense of “at-one-ment,” making “at one,” i.e., reconciling.* F. F. Bruce, 125.
 - Cf. **2 Corinthians 5:18-20** *All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: ¹⁹ that God was reconciling the world to himself in*

Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. ²⁰ *We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God.*

- c. That reconciliation is accomplished by Jesus dying on the Cross for our sins. When I accepted Jesus as my Savior, God's just and holy anger toward me as a rebel sinner melted away. Now I have peace with God.
- d. Note that in **Verse 9** the statement *saved from wrath* refers to end-time judgment. Same as in **1 Thessalonians 1:10** *Jesus, who rescues us from the coming wrath.*
- e. ILLUSTRATION: "RECONCILING" MY CHECKBOOK.
- f. DISCUSSION: STORIES OF BROKEN RELATIONSHIPS
 - My back-trail is littered with the detritus of broken relationships.
 - **Proverbs 18:19** *An offended brother is more unyielding than a fortified city, and disputes are like the barred gates of a citadel.*
- g. **Moo:** "Peace" is a word that...must be understood according to its use in the LXX, where it translates the wide-ranging Hebrew word *shalom*. As a result, the word "peace" moves beyond the largely negative signification of the word in secular Greek—"peace" as the cessation of hostilities—to a more positive nuance—the well-being, prosperity, or salvation of the godly person....What Paul means by "peace with God": not an inner sense of well-being, or "feeling at peace" (what we might call the "peace of God"...), but the outward situation of being in a relationship of peace *with* God.²
- h. **Moo:** Justification language is legal, law-court language....Reconciliation language, on the other hand, comes from the world of personal relationships.³

II. WE'VE GOT THE GIFT OF GRACE STANDING

Romans 5:2, *Through [Jesus] we have gained access by faith into this grace in which we now stand.*

- A. "Gained access" - [...but the noun seems rather to mean 'introduction.' 'The idea is that of introduction to the presence-chamber of a monarch. The rendering "access" is inadequate, as it leaves out of sight the fact that we do not come in our own strength but need an "introducer" - Christ.'" (quoted in Leon Morris).] **The picture is of Jesus taking a sinner by the hand and tugging him toward the door of Heaven. "Come with Me," He says. "Come let me introduce you to My Father, the Great King!"** TEXTNOTE: *Gained access* is in the **perfect tense** which points to the ongoing result of a past act.
- B. The pavement of Heaven burns the feet of sinners, but with Jesus holding your hand, the pavement is strangely cool. Fearsome angels guard Heaven's gate, but as you approach with Jesus, they fall respectfully back. The door has no handle you can see, but with a touch from Jesus it swings inward and He pulls you through. This is the access of grace.
- C. Grace means "God's overflowing love without respect to my merit or His obligation." (Reid Jepson)
- D. Did you get that? I don't deserve Heaven. God doesn't owe it to me. But He gives it and I get it. That's grace. And it's all because of what Jesus did for me when He died on the Cross for my sins.

III. WE'VE GOT THE GIFT OF HOPE

Romans 5:2, *We rejoice in hope of the glory of God."* **Verse 5,** *Hope does not disappoint.*

- A. **Verse 2,** *We rejoice in hope of the glory of God."*

² Moo, 299.

³ Moo, 311.

TEXTNOTE: This refers to God's glory, but *in that manifestation the glory of God will be reflected in them, and it is this reflection that will constitute their glory.*—John Murray, 164.

TEXTNOTE: There are three objects of rejoicing here in this section:

- **Verse 2**, *We rejoice in the hope of the glory of God*
- **Verse 3**, *We rejoice in our sufferings*
- **Verse 11**, *We rejoice in God.*

TEXTNOTE: **Verse 5**, *Hope does not disappoint.*

- *Pouring out* speaks of extravagance and abundance.
- When you publicly count on something and it doesn't come through, it makes you feel ashamed.
- Cf. great "**not be ashamed**" OT passages:
 - **Psalm 25:1-3** *Of David. To you, O LORD, I lift up my soul; ² in you I trust, O my God. Do not let me be put to shame, nor let my enemies triumph over me. ³ No one whose hope is in you will ever be put to shame, but they will be put to shame who are treacherous without excuse.*
 - **Psalm 34:5** *Those who look to him are radiant; their faces are never covered with shame.*
 - **Psalm 71:1** *In you, O LORD, I have taken refuge; let me never be put to shame.*
 - **Psalm 119:31** *I hold fast to your statutes, O LORD; do not let me be put to shame.*
 - **Psalm 119:46** *I will speak of your statutes before kings and will not be put to shame,*

- B. As I stand here looking at you-all, you don't look like saints. If someone took a snapshot and put it in the paper, the editor could invent any caption he wanted and no one would be the wiser. It could say, "*400 delegates attend dogfood convention in Snohomish.*"
- C. **I John 3:2** *Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is.*
- D. So we have something to which we look forward. God is going to glorify us. Someday, we will actually look like what God says we are. Not only will we see the glory of Christ (**John 17:24**) but we will be ourselves glorified by the creative touch of the finger of God. (**Romans 8:30**)
- E. When the Bible uses the word "hope" it doesn't mean what you think. With biblical hope, there is no "maybe," there is no uncertainty. It doesn't mean, "I hope so!"; it means, "I know so." Biblical hope is about things that haven't happened yet, but will certainly happen, because God has promised that they will. Biblical hope is future. Biblical hope is sure.
- F. It is sure because God is both able and loving. Life is chock full of disappointed hopes: all the way from jilted lovers to poor restaurant service. But never with God, **verse 5** *And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.*

IV. WE'VE GOT THE GIFT OF GOOD GRIEF

Romans 5:3, *We also rejoice in our sufferings.*

- A. Suffering "produces" because God's hand is on the tiller. This progression of virtues isn't a natural law like water flowing downhill. It is the strong and gentle hand of God at work. **Romans 8:28** *And we know that in all things **God works** for the good of those who love him, who have been called according to his purpose.*
- For more progressions of "linked virtues," [Moo's term] see **I Peter 1:6-7 and James 1:2-4.**

TEXTNOTE: **Murray** believes that these sufferings include only those for which you suffer because of your Christian testimony. **Morris** and **Moo** disagree and take this to include all afflictions.

- B. I admit that there are times when this is very hard to believe. There are times we are literally stunned with hurt for ourselves or others we love. Some people cope by abandoning all hope of a wise and loving God, like **Lawrence Sanders**, “*Do you know the answer to all the heavy questions that have baffled the world since Adam? I have the answer: Think of God as a clown, the Divine Clown that solves everything. Undeserved suffering. Injustice. Pain. It all suddenly makes sense if you think of God as a clown. An earthquake kills a thousand people? Slapstick. A bridge collapses in Bolivia and thirty innocents are drowned? A great act. Are you following me? An infant born with leukemia? Hard to top. The Divine Clown. Think about it. When the idea sinks in, you can sit back and applaud the performance.*” (in Phil Parshall, The Cross and the Crescent, 1989, p.95)
- C. That doesn’t comfort me. It doesn’t make sense, in fact it just sound bitterly cynical. When will we get it though our heads that God didn’t invent sin and suffering? We did it, with a little help from the Devil!
- D. Instead of fussing at God, we ought to bless Him that He can take the mess we created in our rebellion and make something good come out of the mess. You don’t make a great athlete without sweat and sore muscles and hard knocks and mind numbing discipline and deprivation of many of the casual pursuits of ordinary folks.
- E. There’s nothing particularly noble or meritorious about suffering. In fact the last verse of Colossians 2 has some very unflattering things to say about the idea that there is some spiritual merit in the harsh treatment of the body. There is absolutely nothing Christian about seeking pain. But there is everything Christian about capitalizing on pain and squeezing every ounce of value out of it for our spiritual development.
- F. A Christian without suffering is a Christian without empathy, without wisdom, without patience, without tried and true character, without a strong testimony.
- G. C. S. Lewis: working backwards quote from *The Great Divorce*
[M]ortals misunderstand. They say of some temporal suffering, “No future bliss can make up for it,” not knowing that Heaven, once attained, will work backward and turn even that agony into a glory.⁴
- H. *I asked God for strength, that I might achieve;
I was made weak, that I might learn to humbly obey.
I asked for health, that I might do greater things;
I was given infirmity, that I might do better things.
I asked for riches, that I might be happy;
I was given poverty, that I might be wise.
I asked for power, that I might have the praise of men;
I was given weakness. That I might feel the need of God.
I asked for all things, that I might enjoy life;
I was given life that I might enjoy all things.
I got nothing that I asked for,
But everything that I had hoped for.
I am, among all men, most richly blessed.*
-anonymous

V. WE’VE GOT THE GIFT OF PERSEVERANCE

Romans 5:9, *How much more shall we be saved from God's wrath through him!* **Verse 10**, *How much more shall we be saved through his life?*

- A. **Charles Hodge**—*If while we were enemies, we were restored to the favor of God by the death of his Son, the fact that he lives will certainly secure our final salvation.*
- C. Lloyd Jones points out that the Devil is our chief prosecutor. He’s right, you know, for the Bible calls the Devil, “*the accuser of the brothers.*” (**Revelation 12:10**). “*A fine Christian you are! Look at what you have done, look at what you are!*”

⁴ Teacher George MacDonald to the narrator in C. S. Lewis, *The Great Divorce: A Dream* (New York: HarperSanFrancisco, 1946), 1973.

- D. When that happens, be assured that Jesus is sitting at God's right hand as the Divine go-between, our Mediator, who demonstrates the justice of God in not only forgiving our past sins, but our sins today and tomorrow as well.
- E. God Will Pull You Through Forever
1. We are saved from the wrath of God (v. 9, *Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!*)
 2. Some Christians worry all the time that they might slip up and commit the unpardonable sin or that they might die in a state of sinfulness and end up in Hell instead of Heaven. This verse says that the Christian will be saved from God's wrath in Hell. Not because the Christian keeps himself saved but because Jesus keeps him saved.
- F. **Moo:** *If God has already done the most difficult thing—reconcile and justify unworthy sinners—how much more can he be depended on to accomplish the “easier” thing—save from eschatological wrath those who have been brought into such relationship with him.*⁵

VI. WE'VE GOT THE GIFT OF LOVE-SATURATION

Romans 5:5, *God has poured out his love into our hearts by the Holy Spirit, whom he has given us.*

- A. **TEXTNOTE:** This is the first time Paul refers to God's love in Romans except **Romans 1:7,** *To all in Rome who are loved by God and called to be saints...*
- B. God's plan is a good plan because He loves you. That's why a suffering Christian sees the light at the end of the tunnel, which the Bible calls “hope.” He sees the light because God holds the torch in kind hands.
- C. **E. Stanley Jones** saw the light. He died in India in 1973 at age 89 after suffering a stroke. Just before he died he wrote, *“When I came into this Way of the Kingdom, my first feeling was to hug myself that I had sense enough to do it. I still feel that way at the age of eighty-eight and sitting in a rehabilitation hospital recovering from a stroke. My eyesight is cut in half, my speech is barely intelligible. My locomotive powers are almost nil. I am having to learn to walk again like a baby. But am I unhappy? If so, I haven't discovered it. I belong to an unshakable Kingdom and an unchanging Person. My feet are on the Way. Jesus is the Divine Yes when there isn't much yes in my surroundings to rejoice in, except in him. In him is the embodiment of the Kingdom. If it isn't, it just isn't. But I am happy because my happiness isn't based on happenings, but is based on him, the Eternal.”* (In Parshall, **The Cross and the Crescent**, 1989, p.111)
- D. **Moo:** *Paul never thinks of God's love for us apart from the cross.*⁶

VII. WE'VE GOT THE GIFT OF GOD HIMSELF

Romans 5:11 *we also rejoice in God*

- A. **J. I. Packer:** *Knowing God is a relationship calculated to thrill a man's heart.*⁷
- B. **Richard Baxter**—*May the living God, who is the portion and rest of the saints, make these our carnal minds so spiritual, and our earthly hearts so heavenly, that loving him, and delighting in him, may be the work of our lives.*⁸
- C. **John Piper:** *What could God give us to enjoy that would prove Him most loving? There is only one possible answer: Himself! If He withholds Himself from our contemplation and companionship, no matter what else He gives us, He is not loving.*⁹
- D. **J. I. Packer:** *What were we made for? To know God. What aim should we set ourselves in life? To know God. What is the ‘eternal life’ that Jesus gives? Knowledge of God. ‘This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent’ (John 17:3). What is the best thing in life, bringing more joy, delight, and contentment, than anything else? Knowledge of God. ‘Thus saith the LORD, Let not the*

⁵ Moo, 310.

⁶ Moo, 307.

⁷ J. I. Packer, *Knowing God* (Downers Grove, IL: InterVarsity Press, 1973), 32.

⁸ Richard Baxter, *The Saints' Everlasting Rest* (Grand Rapids: Baker, 1978), 17.

⁹ John Piper, *Desiring God* (Colorado Springs: Multnomah Books, 1986, 1996, 2003), 47-48.

wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me' (Jer. 9:23f.). What, of all the states God ever sees man in, gives Him the most pleasure? Knowledge of Himself. 'I desire...the knowledge of God more than burnt offerings,' says God (Hos. 6:6).¹⁰

- E. Packer:** *One does not know a living thing till one knows, not merely its past history, but how it is likely to react and behave under specific circumstances. A person who says, 'I know this horse' normally means, not just 'I have seen it before'...more probably...he means 'I know how it behaves, and can tell you how it ought to be handled.' Such knowledge only comes through some prior acquaintance with the horse, seeing it in action, and trying to handle it oneself.¹¹*
- F. Packer:** *What matters supremely...is not, in the alst analysis, the fact that I know God, but the larger fact which underlies it—the fact that He knows me.¹²*

CONCLUSION:

- A.** How does one respond to truth like this? Hopefully not like **Ben Patterson's dog, Pippin**. Ben imagines reading a Shakespearean sonnet to the mutt. "...his reaction is predictable. After looking at me expectantly for scraps from the table, he slumps back down and goes to sleep; he lacks the capacity to appreciate what he hears." Ben identifies with Pippin. "What I have been missing, and continue to miss, is the capacity to appreciate God so much that I can think of nothing more delightful than to sing my love for him for eternity." ("Worship Is Forever," **CT**, February 1, 1985, p.14)
- B. Jim Elliot** gave his life trying to reach Auca Indians for Christ. The missionary zeal that led to what we regard as an untimely end flowed out of a heart full of passion for God. In his journal on January 16, 1951 he wrote, "I walked out to the hill just now. It is exalting, delicious. To stand embraced by the shadows of a friendly tree with the wind tugging at your coattail and the heavens hailing your heart, to gaze and glory and to give oneself again to God, what more could a man ask? Oh, the fullness, pleasure, sheer excitement of knowing God on earth. I care not if I ever raise my voice again for Him, if only I may love Him, please Him. Mayhap, in mercy, He shall give me a host of children that I may lead through the vast star fields to explore His delicacies whose fingers' ends set them to burning. But if not, if only I may see Him, smell His garments, and smile into my Lover's eyes, ah, then, not stars, nor children, shall matter - only Himself."

Timothy G. Walton
Alderwood Community Church
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¹⁰ Packer, 29.

¹¹ Packer, 30.

¹² Packer, 37.