

## Trinity Sunday: Do You Have Peace?

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Trinity Sunday / Trinity / Romans 5:1-5

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1. The sermon begins by asking if you have peace. Reflect on your life and share with the group what biblical peace looks like. How does the peace that comes from justification by faith differ from the world's idea of peace?
  2. Romans 5:1 speaks of being justified by faith, which brings peace with God. How does understanding justification impact your daily life and relationship with God?
  3. The sermon mentions that unity in the church is a fruit of the Trinity. How can understanding the unity within the Trinity help us foster unity within our church community? Share practical steps you can take to promote peace and unity in your interactions with others.
  4. Romans 5:3-4 talks about rejoicing in sufferings because they produce endurance, character, and hope. Share an testimony where you saw God working through your suffering to build your character and hope. How can this perspective help you endure future hardships?
  5. The sermon challenges us to imagine our church as a place where a skeptic immediately notices our unity and peace. How can Redeemer cultivate this?
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### Introduction

#### Attention

If you looked at your life, would you say you have peace?

#### **Biblical peace is bigger than cessation of conflict**

##### **Romans 5:1-5 ESV**

<sup>1</sup> Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. <sup>2</sup> Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. <sup>3</sup> Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, <sup>4</sup> and endurance produces character, and character produces hope, <sup>5</sup> and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

##### **Textual Idea**

Paul wanted his authors to see how justification give peace and from that flows access, joy, and ultimately hope.

##### **Sermon Idea**

Peace is ours because of the work of God in Jesus Christ and the Holy Spirit.

- 1) Peace is the Christian's because God has made peace.

Romans 5:1 is a dense verse.

##### **Illustration—Luther/Frieden/Tranquility**

## Explanation

Paul gives us two clauses which orbit this possession of peace. The first is the condition of justification and the second is the instrument of peace: the Lord Jesus Christ.

### Condition of Justification

By this point in the letter, Paul has already defined and laid out the meaning of justification.

Justification as an idea is the biblical teaching that God “acquits or vindicates.” Theologians call justification *forensic* because the crimes we commit against God’s laws are thrown out of the divine courtroom because someone else already received a guilty verdict in our place. It also means “to be set right.” It is the opposite of condemnation.

The condition is based upon faith. Again, Paul has already defined what this means—that’s what the “therefore” means. Specifically Romans 4:16 is in view: “That is why it depends on faith, in order that the promise may rest on grace.” If our justification was based upon our works, we would be unable to actually pay the debt for our crimes.

And that is directly related to the instrument of peace.

### Instrument of Peace

“Through our Lord Jesus Christ” expresses the mediatorial office of Jesus Christ.

This phrase is particularly important in this section of Romans, where Paul is emphasizing Jesus’ role as the linchpin, serving as both our mediator of peace and our mediator of access (v. 2).

This happens *through* Jesus Christ—not apart from him. Why? Because God the Father sent his Son to do this very task, and Jesus is qualified to do this work because he is totally unique. He is able to mediate between God and us because he is fully man. He is able to grant access to God because he is fully divine.

If there was any question about this, Paul slaps on a big fat κυρίου so there would be no question about the divinity of Jesus. The word is a Mediterranean catch all for “the boss.” In the Bible, it is the Gk translation for Hb. words meaning God.

What does Jesus do to secure peace? Takes wrath upon himself > credits his righteousness to others  
accounts on account of grace > justifies > secures with His Spirit.

### Peace

So, let’s return to our original clause. The conditions for peace are: justification by faith and the action of the Lord Jesus Christ. But what does it mean to have *peace*?

Well let’s define peace here.

1. Peace is a more than a détente or truce but a state of tranquility. For the Greeks, this was the state in which blessings for the land and people were possible—it was the ultimate Good.
2. Peace was also an attitude. Again, for the Greeks, it was the absence of hostile feelings towards a person. *φιλία* (as in Philadelphia—city of brotherly love) was the word for friendly feelings.
3. In the time of Jesus, people saw the idea of peace as synonymous with the Hebrew word you’re familiar with: *שָׁלוֹם*. So, Paul had this in mind, which means he’s thinking about well-being.
4. For the Jews and then later Gentile converts, peace was also seen to be a gift from God. Peace could only come from God.

It isn't mainly about our relationship with other people, sense of feeling, or progress thus far, but our state as it is within God.

### **Application**

One of the hardest thing about being a Christian is having to remind yourself over and over and over again the same things which are true and never change—yet circumstances make us wonder if we're going to be okay.

I hope you'll see that your *state in God* (peace) is conditioned entirely independently of you. Remember what orbits here: the condition of your justification is faith not works and the instrument of peace is not your effort but the effort of the incarnate Son of God the Lord Jesus Christ.

The Christian's state of peace does not change even if her circumstance do because Jesus Christ does not change.

*Do you know what this frees us to do?*

I want to cast a vision for you: imagine Redeemer being a church where a skeptic walks in and is immediately struck by our unity.

Now, I've made a big deal about how peace here doesn't mean harmony between people—but its a state of us in God. And that's true, but Paul is going to develop this entire line of thought in Romans: He's going to remind them that because they're at peace they don't have to stack up extrabiblical standards for unity. The basis of their unity is their shared experience of tranquilly.

- › Jamie Dunlop story from Compelling Community > Bill Anderson, Harvard prof “group think” > unity of CHBC not based on shared characteristics.

People who set up boundaries for unity don't really understand their state of peace and want to adjudicate the feeling of peace---so they press for conformity. But you see, even within the life of God there is diversity yet unity. So, we don't have to have conformity to have peace—but its better that that even....

## 2) Peace means access and joy.

### **Romans 5:2 ESV**

<sup>2</sup>Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

It is Jesus here through whom access is obtained. The meaning of Bible verses is always found in the details. The perfect tense “have now obtained” implies that access was at one point not ours.

And indeed that is the case, Paul has developed that to this point in the letter, but the entire witness of our own experience and the witness of Scripture that we are all “east of Eden.”

Our sin quite literally drove us from the presence of God and our unregenerate propensity to manufacture idols keeps us incredibly occupied and satiated so we fail to recognize that we *don't* have access.

The cost of access was a bloodied Savior who was sent from God in our likeness to bring us back to God. The Father sent the Son. The Son brings us back to the Father.

If you do not love, cherish, obey Christ, you neither have peace nor access. But he welcomes all people everywhere to respond to the gospel. If you hear him today saying “He's talking about you!,” do not ignore him. Stop trying to find yourself or your own way and throw yourself upon Christ.

Those how have access's hearts sing because we have no been set right to do what we were created to do where we created to do it: glorify God in his presence.

Now, let's consider how the Holy Spirit continues this work by developing our hope through suffering.

### 3) Peace endures suffering unto hope.

#### **Romans 5:3–4 ESV**

<sup>3</sup> Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, <sup>4</sup> and endurance produces character, and character produces hope,

And yet, God wanted the Roman Christians to see through Paul that *peace* transcends and even transforms circumstances.

“suffering produces endurance”—God regularly uses circumstances to train his people for the long road ahead. While people normally boast in their status or achievements, God uses suffering to train us to look for the right things—which is why it is a quality of those who will endure until the end!

- [Romans 2:7](#) “7 to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life;” Cf., [Heb 12:3-13](#).

“endurance produces character”—What lasts is proven to be genuine.

- [James 1:2–3](#) “2 Count it all joy, my brothers, when you meet trials of various kinds, 3 for you know that the testing of your faith produces steadfastness.”

“character produces hope”—the idea that hope can be produced implies that it isn’t a fleeting feeling but a fortified trust that has been built up over months and years of walking with the Lord as he shows you more of himself.

### **Apologetic**

Ludwig Feuerbach 1841

He postulated that God is only the projection of our deepest longings—we make God out to be what we feel we need. And this was radically influential in Europe... The projection thesis is still prevalent among pop atheists today, even though there are problems with his reductionism and materialism.

So, someone who might come to this text and say of me that I’m just trying to make meaning of suffering. I’d like to counter that by pointing to *desire*.

C.S. Lewis developed a sophisticated response to the projection thesis: he said that the fact that we feel hunger and thirst means two things: we are meant to eat and drink and that food and water exist. He transferred that onto other desires of the human experience—namely a longing for peace and joy: that we were meant to have peace and joy and that those things really do exist somewhere.

You’ll remember his quote in *Mere Christianity* but may not know he’s taking this thesis head on: “If I find in myself desires which nothing in this world can satisfy, the only logical explanation is that I was made for another world.”

You long for peace because you were created for it. The Christian has it, and God secures it until the end.

### 4) Peace secured over time for us by God.

God has given his Spirit to those who are his so that they would not be put to shame.

Union with God is the Spirit's work to apply the love of God to our hearts and hold us in God. Which is to say he's divine too!

- That is, we will not be made to be fools for enduring suffering waiting for hope.
- That is, he will care us to the end.