

REMNANT CHURCH SERMON NOTES – ROMANS 5: 1-2
PREACHED ON JANUARY 25, 2026 BY REV. B.B. ANUM-HIGHER

1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. 2 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.

Psalm 32: 1-2

1 Blessed is the one whose transgressions are forgiven, whose sins are covered.

2 Blessed is the one whose sin the Lord does not count against them and in whose spirit is no deceit.

➤ **INTRODUCTION**

- Paul used the first four chapters of his Letter to the Romans to speak about the justification of sinners by faith. The doctrine of justification by faith was the primary focus of the Protestant Reformation led by Martin Luther. Unlike sanctification, which is progressive growth in grace, justification by faith is an act once and for all. It is not something we gradually attain but is a single, complete, permanent declaration from God that occurs at the moment of faith.
- At the time of justification by faith, God declares sinners as not guilty before Him. He covers your sin and my sin, pardons all of our sins, and covers sinners with the righteousness of Jesus Christ. Believers, therefore, obtained a righteousness that is not their own. In his explanation of the justification that comes by faith in Christ, Paul quoted David in Psalm 32: 1-2, where David wrote:
"1 Blessed is the one whose transgressions are forgiven, whose sins are covered.
2 Blessed is the one whose sin the Lord does not count against them and in whose spirit is no deceit."
- David says the man and woman, the boy or girl, who is justified by faith is blessed. But how are people justified by faith alone blessed? What are the results or the fruits of our justification by faith in Christ? What are the outcomes of our justification through faith that the believer has experienced? We are justified by faith, so what?
- The apostle Paul, starting from chapters 5 through 8, will tell us and all true Christians that there are fruits, blessings, or results that came with our justification by faith in Christ. We will look at three of these fruits in our text for today. What are the fruits of our justification?
- First, the justified man and woman have peace with God. Secondly, they have access to God's grace, and thirdly, they have the hope of the glory of God. We will soon see that the three blessings or fruits of our justification cover the past, present, and the future of the man and woman who has been justified. We will start with the first fruit of our justification.

➤ **FIRST FRUIT: THE JUSTIFIED BY FAITH HAS PEACE WITH GOD.**

- Peace is the first result of our justification with God, says the apostle. The apostle is not talking about our relationship with other people or with ourselves, but peace with God, our relationship with God. According to Paul, our relationship with God has changed as a result of our justification by faith in Christ.
- Why peace with God? Why not peace with others or ourselves first? By nature, men and women hate God and are hostile to Him. Leaders of nations, families, and friends have persecuted God by persecuting His people. Not only do the natural man and woman hate God, but God also hates the natural man; we are enemies of God. There is a barrier between sinners and God. Peace with God means the enmity, the barrier between God and the sinner has been completely removed, and a new relationship has been established through faith in Christ. What we need first in our lives is not peace with ourselves or others, but the end of the hostility between us and God, who made us and will someday be our judge.
- The end of the hostility between God and us is what believers have obtained in our justification. This is the believer's past reality. Before justification by faith, God's wrath was upon humanity due to our sin and unrighteousness. By nature, man is at enmity with God and afraid of Him. There is no peace between God and the natural man. **Isaiah 48:22 says, "There is no peace," says the Lord, "for the wicked."**
- What makes sin so serious is primarily not what it does to you or to others, but what it does to God. Sin attracts His wrath. In Romans 1:18, the apostle wrote that **"The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness."** For there to be peace between God and man, man must be reconciled with God. God must also reconcile with man; God's wrath against man must be appeased and taken away.
- This was accomplished through Jesus's death on the cross as a propitiation for our sins. Christ's sacrifice appeased God's wrath against sin by taking our punishment upon Himself. Through Christ's work, God can now look upon us with favor, pardon us, forgive us, and reconcile us unto Himself, while remaining eternally just and righteous. Peace with God makes believers friends of God. Paul elaborated further on this point in verse 10 and 11 of this chapter, saying **"10 For if, while we were God's enemies, we were reconciled to Him through the death of His Son, how much more, having been reconciled, shall we be saved through His life! 11 Not only is this so, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation."** Romans 5:10-11.
- Paul is telling us that true peace is peace with God, and the true believer already has it as a result of our justification by faith, and nothing can ever rob the true believer of it. **"Therefore, since we have been justified by faith, we have peace**

with God through our Lord Jesus Christ,” says the apostle. Justification by faith removes man's fear of God and enmity towards Him, allowing for peace with God.

- After the believer has obtained peace with God, he can now have the peace of God, which surpasses all understanding, says Paul in Philippians 4:7. Peace with God and peace of God are two different experiences. In God's design, we must first obtain peace with God before we can receive the peace of God. The peace of God refers to the subjective experience God grants His people, or the inner tranquility He gives believers to help them avoid anxiety during trials and tribulations. In contrast, peace with God refers to our standing before God or our relationship with God.
- Peace with God is a fact, while peace of God is a feeling. Peace with God addresses how people will stand before God on the Day of Final Judgment. Peace with God will be the issue on the Day of Judgment. You can lose the peace of God through fear, sin, or through other means. However, you can never lose the peace with God through Jesus Christ. You can never lose it because when Christ made peace between the believer and God, He made it eternally. Justification by faith in Jesus Christ is eternal.
- The United Nations was formed to champion world peace. The world had already had two worldwide wars and wants peace, but what the world needs is peace with God. Men and women are enemies of God, and His wrath has already been poured on sinners. The main problem of humanity is not world peace or material blessings; rather, it is how to reconcile with the almighty God whose wrath has already been poured out on sinners. The gospel's primary purpose is to reconcile sinners to God, not just to give us blessings such as happiness, riches, comfort, and peace. The gospel begins with our relationship to God, inviting people to Jesus through repentance and belief in Christ.
- How did the peace with God come to the believer? Paul says, “we have peace with God through our Lord Jesus Christ.” The apostle reminds believers that all spiritual blessings come exclusively through Christ. We are justified because we have faith not in ourselves, our church, our works, our leaders, but in Jesus Christ. Everything about the believer is in Jesus Christ. Because of Jesus Christ, our mind is at rest about our relationship with God; we know God loves us; we can answer accusations of conscience and the devil; we are no longer afraid of death and judgment; we can maintain peace even after occasionally falling into sin. The person who has peace with God will never be lighthearted about salvation; instead, he will be filled with wonder and amazement at God's grace and will show gratitude and praise to God. They will be careful about their life and maintain good works.
- In Matthew 7, Jesus tells us that on the Day of His Final Judgment, many in the church will discover they were not part of God's people. In the parable of the ten virgins, we learned that some people in the church would be cast out to hell. How is this possible? Didn't these “believers” reconcile with God through Jesus

Christ? Well, they had a false peace. These church people never repented and believed in Jesus Christ. They were never justified by faith alone in Jesus Christ. Their profession of faith was mere intellectual assent without heart belief and rested on their faith in themselves or other things rather than on Christ's work. They were only interested in forgiveness, not righteousness, and took sin lightly.

➤ **SECOND FRUIT: THE JUSTIFIED BY FAITH HAS ACCESS TO GOD'S GRACE.**

- The person justified by faith not only has obtained peace with God but also has access to God's grace. This is how Paul put it. "Through Him we have also obtained access by faith into this grace in which we stand." This is the reality of the believer in the present. The believer in the present has access to God's grace. This access to God's grace the believer has is entirely through Jesus Christ, who has clothed him with His righteousness and presents him to God, where he can receive benefits and blessings he could not receive before. Through our justification, the believer has entered into a new world, a new sphere altogether.
- The natural man and woman are under the law, and God regarded them as rebels. When they heard the gospel preached, repented, and believed in Christ, they were no longer under the law but under grace. God looks upon the believers favorably, delights to receive them as His children, and He delights to bless us. The believer's entire relationship with God has been changed from one of judgment to one of gracious favor.
- We have a picture of this experience in the parable of the prodigal son in Luke 15. The prodigal son begins to reflect on his miserable condition, but, conscious of the sin he has committed against his father, he begins to rehearse what he will say to his father as he approaches his family home. He said to the father, "Treat me as one of your hired servants," because he wasn't sure he would be accepted. However, before he could finish speaking, his gracious father came to him, embraced him, and welcomed him back into his house. They put the best robe on him and treated him as a true son of his father. The father said to the prodigal son, "Everything I have is yours".
- This is what the apostle is saying: that those justified by faith have gained access to God's grace. God has made them His children, and everything He has belongs to them. He has surrounded believers with His grace and mercy from the time of our justification to the time He takes us away from this earth to Himself. We are not just saved by grace, but we live and are kept by grace. The whole of the believer's life is by grace. To the Corinthians, Paul wrote. "By the grace of God, I am what I am." I Corinthians 15:10. The believer lives in a world of grace and rests on God for everything.
- God inspired every word used by the apostle in this letter, so we must pay attention to the wording of the apostle. Paul says we "stand" in grace, which

means we stand firm. This emphasizes the certainty, finality, and absolute assurance of our faith. The believer is firmly set in grace by God Himself, which conveys stability, security, continuance, and establishment. If you are in grace, you are in, and you will never be out. This means the believer can pray with confidence and not in hesitation or doubtfulness, but with full assurance, with boldness that God will hear his confessions, thanksgiving, supplications, etc.

➤ **THIRD FRUIT: THE JUSTIFIED BY FAITH HAS THE HOPE OF GOD'S GLORY.**

- Not only does the believer who is justified by faith alone in Jesus Christ have peace with God because the hostilities between him and God have ended – a past reality, and not only has the person obtained God's grace and now lives in a world of grace – a present reality, but thirdly, the believer “rejoices in hope of the glory of God” according to the apostle. This is the future reality for the believer. God has a future for the justified man and woman.
- True believers must never worry about what the future holds, but rather rejoice that God has a plan for their future. He has a plan for the entire world. The world does not go round in circles as some people think, but it is moving in a linear direction towards the Great Day of the Lord, when everything we see in the world now will come to an end, and every man and woman will stand before God for His judgment.
- Paul says the man or woman who is justified by faith in Jesus Christ “rejoices in hope of the glory of God.” The word translated as “rejoice” means to “boast,” “glory,” or “exalt.” It conveys the idea of congratulating oneself and bursting with pride over something. The apostle says that believers can confidently boast and exalt in their assured hope of experiencing God's glory. This includes both seeing God's glory and being personally glorified. All believers will be glorified, and we will share in God's glory.
- The believer will experience God's glory in its complete form as part of our justification or salvation. (Ephesians 1:6, 12, 14). Glorification of believers is the ultimate outcome of salvation. It includes the complete redemption of our bodies, where every vestige of sin will be taken out, and all the results and consequences of sin will be entirely removed. Glorification means we will be perfectly transformed in body, soul, and spirit to reflect God's glory, just as Christ is glorified. Jesus Christ “will transform our lowly bodies so that they will be like His glorious body.” **Philippians 3:21.**
- Glorification, even though it is a future reality for believers, has already begun in every true believer, though it won't be completed until the resurrection. The believer's glorification will be completed at the second coming of Christ. All true believers will one day see God's glory directly, not “through a glass darkly” (1 Corinthians 13:12) but “face to face.” Believers are being changed to look more like Christ while we still live on this earth.

- Paul wrote to the church in Corinth in 2 Corinthians 3:18, saying, “And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.” The “seed of glory” is already in believers through regeneration and the indwelling Christ, whom Paul calls “the hope of glory” (Colossians 1:27).
- In John 17, just before His arrest and crucifixion, we read about Jesus’ prayer. Jesus begins the prayer talking with the Father about his “glorification.” “Father, the hour has come. Glorify Your Son, that Your Son may glorify You.” Then in verse 5, He continued, “And now, Father, glorify Me in Your presence with the glory I had with You before the world began.”
- The resurrection and ascension of Jesus Christ is the testimony that God accepted Jesus’ work on the cross to save sinners. It is a testimony that God has made peace with sinners and that our justification by faith in Christ has been completed. The ministry of Jesus Christ on earth was to display God’s glory, both to the Father God and Jesus Christ Himself, and that was the reason Jesus prayed to God, saying, “And now, Father, glorify Me in Your presence with the glory I had with You before the world began.”
- How is God’s glory displayed in the world today? The most visible display of God’s glory in the world today is in the lives of the believers. We are being changed to become more like Christ from one degree of glory to another.
- In 2 Corinthians 3:18, Paul says, “And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.” Also, Jesus in the same prayers, said “22 I have given them the glory that You gave Me, that they may be one as We are one— 23 I in them and You in Me—so that they may be brought to complete unity. Then the world will know that You sent Me and have loved them even as You have loved Me.”
- If you are justified by faith in Jesus Christ alone, you can be certain about this: that the glory of the Father will be manifested in this world when Jesus returns, and you will be glorified. You will be given a new imperishable body that will reflect the glory of God. However, while we wait on the second coming of our Lord, our glorification has begun; we are being changed to be more and more like our Savior, Jesus Christ.
- God not only justifies those He will sanctify, but He also justifies those He will glorify. If you are justified, you will be glorified because it’s the same God who accomplishes both. Justification and glorification cannot be separated. In Romans 8:30, Paul wrote, “And those whom He predestined He also called, and those whom He called He also justified, and those whom He justified He also glorified.” Paul jumps from justification to glorification because they are inseparably linked. In our text for today, Romans 5:1-2, Paul also states that the believer moves from being justified by faith to rejoicing in the hope of the glory of God, emphasizing the certainty of salvation from beginning to end.

➤ CONCLUSION

- I supervise cleaners at our local hospice, so I often visit the hospice. You will find men and women lying on their beds and being treated with pain management medications. The doctors use these pain-relief medications, tailored to the patient's needs for comfort and quality of life. These medications make the patients feel good, have pleasurable experiences, and have good dreams, even though they are dying and could actually die at any moment. This is what the world provides for people outside of Christ and for those in the church who are not true believers.
- All unbelievers and fake believers are like those in hospice care. The world gives them a substitute for Christ, like a pain medication to make them feel good, have pleasurable experiences, and some comfort, even though the wrath of God has been poured out on them and they will suffer eternal death. The unbelievers seemed to be doing well, but in truth, they are dying.
- The substitute for Christ might come in the form of the use of drugs, alcohol, promising careers, powerful positions, popularity, abuse of their bodies, and several other worldly pleasures, but any substitute for Christ is foolishness. It is only a fool who lives outside of Christ or agrees to salvation by works. Believing that your justification is in your works, such as church membership or denomination, charity work, and several other Christian ministries, is not only foolishness but a fatal error.
- The believer, on the other hand, lives differently. God's Word tells us that the justified man and woman have peace with God. Secondly, they have access to God's grace, and thirdly, they have the hope of the glory of God. How then do we live the rest of our earthly lives and pilgrimage in light of these blessings?
- Can a true believer ever fall into sin or suffer afflictions? Yes, we read about Abraham and David, men who, though justified by faith, fell into sin. Abraham lied about his relationship with Sarah, and David committed adultery and murder. In the New Testament, Peter denied Jesus three times. What lessons can we learn from these justified men to guide us as believers?
- Though we've been given peace once and forever, though we have access to God's grace and have the hope of glory, the Devil will tempt us, we may have to fight doubts and temptations, we might deal with fear of death, and sin will make us shaky. How do we deal with afflictions and occasional sins in our lives?
- We must continually return to these foundational truths about our justification. We must remember who we are. We know God loves us despite our occasional fall into sin, even when internal voices suggest forgiveness is impossible. The believer no longer fears death or judgment because they are delivered from the bondage of fear.
- Because we are justified, we are free to die through whichever means the Lord chooses for us. Abraham, David, and Peter maintained their peace with God even when they fell into sin, and we must not question our salvation even when, by our foolishness or doubt, we fall into sin. Our justification rests on Christ, not ourselves..

- We might lose the peace of God because of trials and tribulations, but we can never lose our peace with God. Believers must make an effort to turn their attention away from worldly distractions and instead set their affections on things above by looking to Christ in Scripture.
- Our mind must be at rest about our relationship with God by fully understanding and believing the doctrine of justification by faith alone in Jesus Christ. Listen to what Paul wrote, **“For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.” 2 Corinthians 4:17-18.**
- Paul says in **2 Corinthians 13:5**, **“Examine yourself, whether you be in the faith.”** Do you have peace with God, or are you yet to repent and believe in Jesus Christ? Are you living every day as someone who experiences the grace of God, or do you live as if you are in control? Are you seeing a change in your life, or do you still live as the world does? Are you becoming more obedient to God, loving His Word, and praying more often? Are you looking forward to your complete glorification? Are you justified by faith in Jesus Christ?
- If you have examined yourself and are confident that you are in the faith, then I ask this question. Are you struggling with condemnation, doubts, trials, and tribulations? Listen to Paul’s response to you in Romans 8: 31-39, which we will study later in this series.
“31 What, then, shall we say in response to these things? If God is for us, who can be against us? 32 He who did not spare His own Son, but gave Him up for us all—how will He not also, along with Him, graciously give us all things? 33 Who will bring any charge against those whom God has chosen? It is God who justifies. 34 Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. 35 Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? 37 No, in all these things we are more than conquerors through Him who loved us.”
- Then the apostle added, **“38 For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, 39 neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.”**
- The apostle is saying to you and to me that our justification by faith enables us to presently witness the future courtroom session of God on the Final Day of His Judgment, and this will be the verdict for the justified by faith in Jesus Christ: Not guilty. Why not guilty? Because **“Who will bring any charge against those whom God has chosen? It is God who justifies. Who then is the one who condemns? No one.”**
- No one can condemn the person God has justified because we have peace with God through our Lord Jesus Christ. 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. Let us pray.