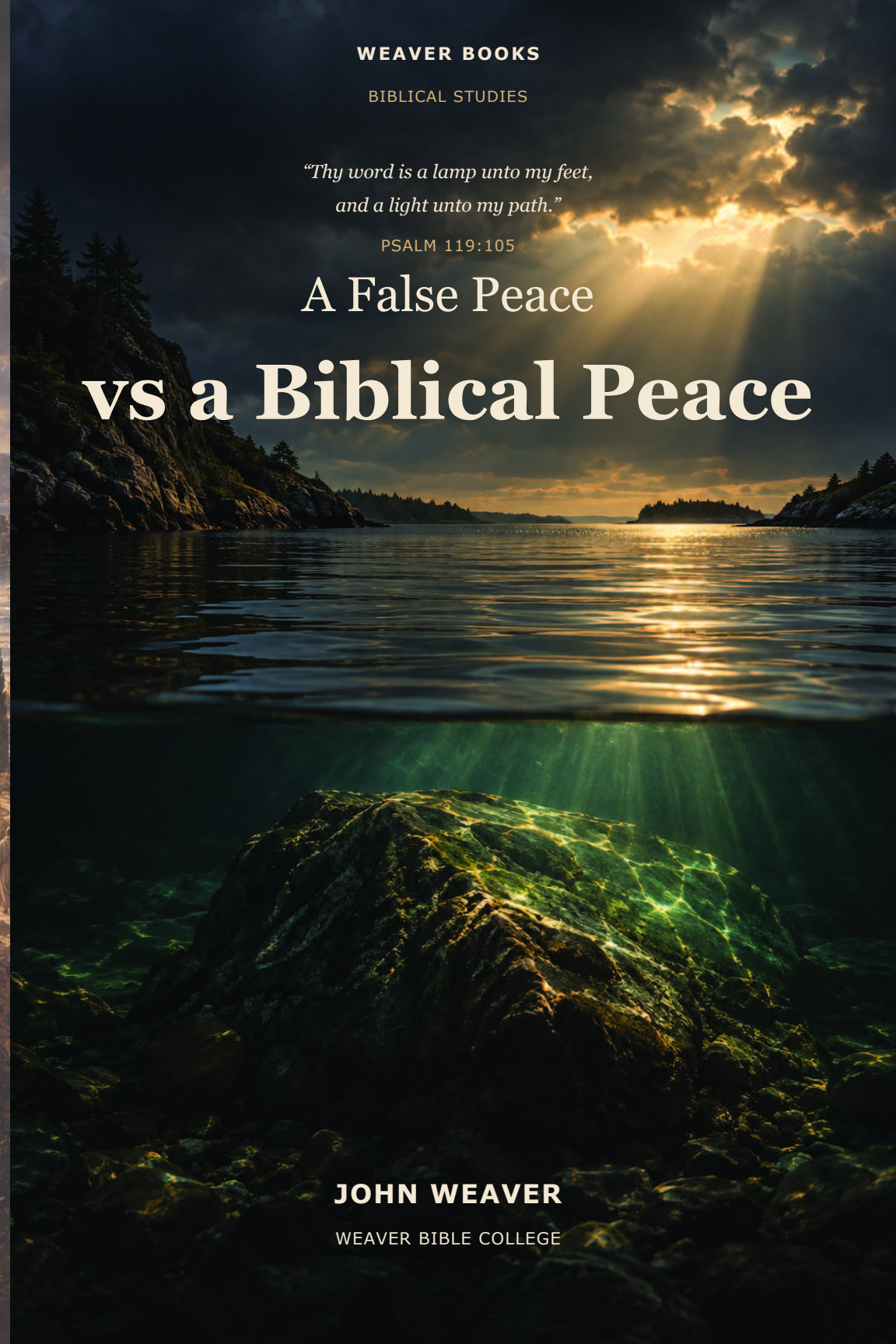
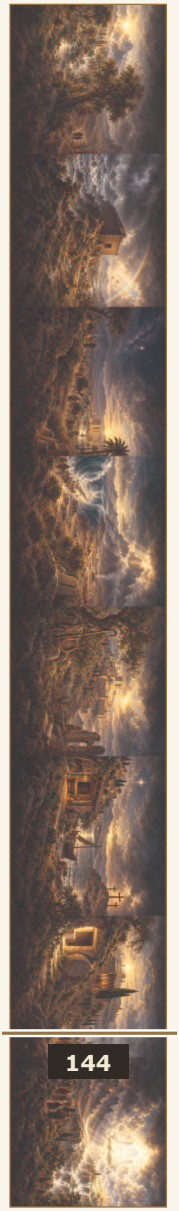

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BIBLICAL STUDIES
"Thy word is a lamp unto my feet,
and a light unto my path."
PSALM 119:105
A False Peace
vs a Biblical Peace
JOHN WEAVER
WEAVER BIBLE COLLEGE



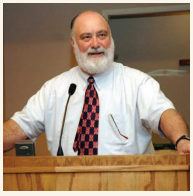
Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

ROMANS 5:1

Peace can reassure without being true. John Weaver distinguishes confidence grounded in Christ from security resting on feelings, appearances, or an unexamined profession. These messages consider reconciliation, righteousness, and self-examination, inviting the reader to test peace by Scripture rather than by the comfort it seems to provide.

“True biblical peace always exists and flourishes in righteousness, whereas an unbiblical peace, a false peace, can flourish without righteousness.”

JOHN WEAVER



John Weaver

John Weaver's sermons form the teaching collection presented by Weaver Bible College. This volume gathers his teaching from that collection.

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CHAPTER 1

False Peace Vs Biblical Peace

Part One

A False Peace Versus a Biblical Peace

Introduction: The Problem of False Peace

Jeremiah chapter 6, verse 14, and Jeremiah chapter 8, verse 11, are essentially the same verse. Jeremiah 6:14 says, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." Jeremiah 8:11 says, "For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace."

Peace is a wonderful, blessed, and glorious state of mind when it is biblical. One of the main problems facing professors of Christianity today is that they do not distinguish between the different kinds of peace. They simply assume that because they are not bothered, they have a real, genuine, biblical peace.

I remember a quote that I read many years ago: most people have a peace that comes from their own forgetfulness. When you stop and

think about that, most of us have really and truly forgotten our sins, or at least all the little ones. We may remember the major ones and the great ones, but if we genuinely remembered each and every sin, I am sure that we would be very obviously bothered.

Context of Jeremiah 6 and 8: Peace in Rebellion

There is a truth here in our text: many erroneously believe that they can possess and hold peace while, at the same time, they are in rebellion against God. In fact, look at the context in Jeremiah 6 and Jeremiah 8, and you will see how clearly this is brought forth. Notice Jeremiah chapter 6, beginning with verse 11 through verse 15. God says: "Therefore I am full of the fury of the Lord. I am weary with holding in. I will pour it out upon the children abroad, and upon the assembly of young men together. For even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together. For I will stretch out mine hand upon the inhabitants of the land, saith the Lord. For from the least of them even to the greatest of them, everyone is given to covetousness. And from the prophet even to the priest, everyone dealeth falsely."

They have healed also the daughter of my people slightly, saying, Peace, peace, when there is no peace. Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush. Therefore they shall fall among them that fall. At the time that I visit them, they shall be cast down, saith the Lord.

Jeremiah 8 gives essentially the same warning: The wise men are ashamed, they are dismayed and taken. Lo, they have rejected the Word of the Lord, and what wisdom is in them? Therefore will I give their wives unto others, and their fields to them that shall inherit them. For everyone from the least even to the greatest is given to covetousness, and from the prophet even to the priest, everyone dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace. Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush. Therefore they

shall fall among them that fall in the time of their visitation. They shall be cast down, saith the Lord.

We need to learn from these texts that any peace you possess or profess to have while living in open rebellion to God is a false peace. You are being deluded and deceived, and you will be led to the slaughter by your own wicked ways. These people were living in open rebellion against God, yet the rulers were saying, "We're going to have peace, and you can have peace." It is absolutely impossible.

It is imperative for us to understand that there is indeed a real, genuine peace with God. But there are also many types of false peace. Our Lord said it like this in John 14:27: "Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you."

Types of False Peace: Worldly, Fleshly, and Deceitful Heart

"Let not your heart be troubled, neither be afraid." But note what He said: "Peace I leave with you. My peace I give unto you, not as the world giveth." When we are talking about different kinds of peace, and especially false peace, we have to understand that the world can give peace. It is a false peace, a worldly peace, a temporary peace, and a delusional peace, but it is still a type of peace. The world's system, philosophy, and standards add a dimension of peace to those who are humanistic and follow it, but certainly it is not the peace of the Lord Jesus Christ.

When you think about the peace of the world and the men and things that bring forth this false peace, our Lord says, to demonstrate its falsehood, in 1 Thessalonians 5 and verse 3, "For when they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." The world may call for peace, but our Lord says that when they do, there is going to be sudden destruction. The peace of the world is mainly an external one. Moreover, it is usually given to what you and I would call the ungodly, the wicked, the reprobate—all of those who oppose the Lord Jesus Christ, His kingdom, and His law.

Let me give you an illustration. Look back in your Bibles to Psalm 73. Asaph is the author of Psalm 73, and notice one of his complaints, beginning with verse 3 and reading through verse 12. He begins by saying, “I was envious at the foolish when I saw the prosperity of the wicked.” Asaph is looking at the wicked, the worldly crowd. Then he says in verse 4: “For there are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. Therefore pride compasses them about as a chain. Violence covers them as a garment. Their eyes stand out with fatness. They have more than the heart could wish. They are corrupt and speak wickedly. Concerning oppression, they speak loftily. They set their mouth against the heavens and their tongue walking through the earth. Therefore his people return hither, and waters of a full cup are wrung out to them. And they say, ‘How doth God know? And is there knowledge in the Most High?’”

Note what he says: "Behold, these are the ungodly, who prosper in the world, they increase in riches." Here is Asaph looking at the ungodly and seeing their peace, their prosperity, and everything surrounding them. They do not have the problems that the godly have. That is why he said in verse 13, "Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued and chastened every morning." He said, "Man, something is wrong. Look at the wicked and look at the godly." There is a vast difference, but here is indeed a worldly peace.

One of the problems with a worldly peace, especially with these wicked individuals, is found in Psalm 10 and verse 6. This is a vile and wicked assumption, yet it is in the minds of many individuals. God, talking about the wicked, says: "He saith in his heart, I shall not be moved, for I shall never be in adversity." In other words, they tell themselves that nothing wicked and nothing wrong is ever going to happen to them. So there is a worldly peace. It is a false peace.

Secondly, there is a fleshly peace. The flesh can be satisfied temporarily. People say or think, "Well, I've gotten my way. I've done what I wanted to do. I've accomplished my desire." Temporarily they are at peace because they did what they wanted to do and got what

they truly wanted. But the truth is that the flesh can never be satisfied. Any peace the flesh gives is merely temporary.

Colossians 2:23 speaks of the satisfying of the flesh: "Which things have indeed a show of worship. Which things indeed have a show of wisdom in will worship and humility and neglecting of the body, not in any honor to the satisfying of the flesh."

The flesh wants to be satisfied physically. Most of us are not satisfied with one meal a day; we want three and whatever else we can have. The flesh always wants more, that is for sure. But the same thing is true concerning the flesh on a spiritual level. Sometimes the flesh can be satisfied and produce a false peace and a false contentment. People say, “Well, I've joined the church,” or, “I've gotten baptized.” “Well, I've given to the poor. I've done all that I need to do. I've covered all my bases. I fulfilled all the ceremonies, all the rituals, all the traditions, and I'm satisfied.” The flesh can be satisfied with those things, at least temporarily.

But when the judgment of God begins to fall, that peace is certainly going to disappear. You have to remember that the flesh does not promote holiness, righteousness, or obedience. The flesh always wants to gratify itself. It wants to be proud and boastful, boasting in its own self-righteousness. The evidence is that there is no real, genuine humility to a fleshly peace. There is no bowing before the throne of God, no worshiping Him and glorifying that which God has done. Rather, there is always a glorification of what the flesh has done and what we have accomplished. So you can have a false peace from the world, and you can have a false peace from your flesh.

Thirdly, you can have a false peace that stems from the deceitfulness of your own heart. I hope you remember that passage in Jeremiah 17, verse 9, where God says, “The heart is deceitful above all things and desperately wicked; who can know it?” And yet you have heard people say, and I have even heard preachers say, “Well, I know my heart.” The truth is, you do not know your heart, because your heart is deceitful and desperately wicked above all things.

God gave a solemn warning about the deceitfulness of the heart in Deuteronomy 11 and verse 16: “Take heed to yourselves, that your heart be not deceived, and that ye turn aside and serve other gods, and worship them.” If you turn aside and worship other gods, you are deceived; your heart has led you astray. The Bible also says, in Isaiah 44 and verse 20, “He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, and say, Is there not a lie at my right hand?” Know that it was a deceived heart that turned him aside.

He said to Edom in the book of Obadiah, chapter 1 and verse 3, “The pride of thine heart hath deceived thee.” Most everyone can quote 2 Timothy 3:13: “But evil men and seducers shall wax worse and worse, deceiving and being deceived.” Your own heart can deceive you and give you a false peace. Oftentimes we conjure up things in our minds, daydream, and think about things that we know are unbiblical and ungodly. Somehow, our heart deceives us and makes us think that we can do those things, still have peace, and escape the judgment of God, which is absolutely ridiculous.

So many people trust their heart when the heart is not something to trust. You cannot even trust your peace if it is not a biblical peace. You cannot trust your desires, your will, or even what you think. The only objective standard in which you and I can trust is indeed the Word of God. That is why the Bible says, “Lean not to thine own understanding; in all thy ways acknowledge Him, and He shall direct thy paths.” The only objective standard that we have is the Word of God.

Many people today rest upon a false peace. I have known people doing things that are totally unbiblical; when confronted, they say, “But I have such peace about it.” Really? You have to understand that there is indeed a false peace. Peace is not your standard. The Word of God is your standard. Your feelings, your composure, and your state of mind are all transitory, fleeting, and temporary.

Detecting False Peace: The Standard of Scripture

You cannot trust your feelings, so you have to ask yourself some questions: How does one detect a false peace? How does one know

when peace is true, real, and genuine? We have to study the peace that our Lord gives us in order to answer these questions.

I read a long time ago that when the FBI or the Secret Service, whoever is involved in it, begins to expose counterfeit bills, they do not take samples of all the counterfeits and show them to the individuals they are teaching. They only take a real Federal Reserve note and demonstrate that which is true concerning the reality. In other words, if it does not conform to that which is real, it is counterfeit; it is fake.

In reality, that is what we could do with the Scripture. We could simply say, Here is what real peace is, and anything that is not this is indeed counterfeit. But in order to give you further understanding, and to give you a word of caution and warning, I also want to take the Scriptures and show you some of the characteristics of a false peace.

Before I do that, let me point something else out. When you talk about a false peace, usually the people who possess a false peace are what you and I would call religious people, or professors of Christianity. The wicked, the atheists, are not concerned about peace whatsoever. You remember what God said in Isaiah 57, verses 20 and 21? “But the wicked are like the troubled sea, when it casteth up its dirt and mire. There is no peace, saith my God, for the wicked.” There is no peace. The atheist who proclaims that he does not believe in God is always fighting against Him. But he is not concerned about peace particularly, and a wicked man is not concerned about peace particularly. The religious person is interested in salvation, eternity, and the fact that he is going to die. He is interested in peace because he wants to die in peace. So, in order to understand a false peace, you must know its characteristics.

Characteristic 1: False Peace Does Not Flourish with Righteousness

A false peace does not flourish in or with righteousness. All a false peace is concerned about is what you and I would call punishment and/or forgiveness. All a false peace really wants is forgiveness. A false peace is not concerned with righteousness, holiness, or obedience. The man or the woman who has the false peace is

someone who does not want to be punished for their sins. They do not want to go to Hell. And if Hell is as bad as Scriptures declare it to be, and it is—the lake of fire, eternal torments—no one in his right mind would want that.

But stop and think about it like this. The man who has a false peace is not interested in righteousness and obedience. He wants to be forgiven just so he will escape punishment, but he is not interested in letting his sins go, repenting, and turning from them. He is trying to use Jesus Christ mainly as a fire escape. That is what it amounts to. He has no desire to be punished for his sins, but he is not willing to repent and let go of those sins. So the man who has a false peace is someone who does not even think about being positively holy or righteous. He is not concerned about walking in obedience with the Lord.

He is negligent about his life. He is negligent about duties. He is negligent about responsibilities. He does not take the admonition from Hebrews chapter 12 and verse 14 to heart, when the Bible says, "Follow peace with all men, and holiness, without which no man shall see the Lord." The man who has false peace is an antinomian. He does not care about God or God's law, and he is just very obviously concerned only with himself.

A false peace does not flourish in or with righteousness; it flourishes outside of righteousness and holiness. But Isaiah 32:17 says, "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." First of all, let me point out that it says, "the work of righteousness," which is singular.

It does not talk about the works of righteousness, but the work of righteousness, an act of God. It is something that God alone can do. It is the righteousness of God that brings peace along with quietness and assurance. "And the work of righteousness shall be peace." So, if you can have peace without righteousness, then it is a false peace. Righteousness cultivates peace and produces tranquility of mind and security as well.

Psalm 37:37 says, "Mark the perfect man, and behold the upright, for the end of that man is peace." I have a friend by the name of Mark, and he likes this verse because his name is Mark. Since you

have a Mark as well, they claim to be perfect. No, but the word "mark" means to single him out: single out the perfect man, because the end of that man happens to be peace. Note, please, that peace is associated with righteousness and holiness. Romans 14:17 says, "For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

A false peace can exist in disobedience and unrighteousness. It is willing to disobey God, His orderly will and way, and His established and ordained authority. A false peace will disobey parents, preachers, the Scriptures, and God. It will be unrighteous in the face of God. If your conduct is contrary to the Scriptures and you still claim to have peace, you had better mark it down: it is indeed a false peace. True biblical peace always exists and flourishes in righteousness, whereas an unbiblical peace, a false peace, can flourish without righteousness.

Characteristic 2: False Peace Embraces Only Intellectual Faith

The second characteristic is closely connected with the first: a false peace usually only embraces what you and I would call an intellectual faith. Intellectual faith is when you mentally give assent to truth. You mentally say, "I believe certain truths," "I believe certain doctrines," or "I believe certain propositions." Once you have mentally assented to those truths, you claim that this is salvation and therefore that you have peace. In other words, you believe salvation is nothing more than mental assent. You will hear people use these kinds of expressions when they hold a false peace. They will say something like this.

Some say, "Well, I walked the aisle. I joined the church. I got baptized. I prayed the sinner's prayer. The preacher prayed for me. I went forward in a revival meeting. I joined the church, and they told me what to believe, and that's what I believe." They simply say, "That's it."

A lot of people quote Romans 10:9–10, trying to make salvation consist in mouthing certain words and mentally assenting to certain truths: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the

dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Someone says, "Do you believe that Jesus Christ is God?" "Yes." "Do you believe that Jesus Christ died for sinners?" "Yes." "Do you believe that Jesus Christ was raised from the dead?" "Yes." "Do you believe Jesus Christ ascended into heaven and sitteth on the right hand of God?" "Yes." "Well, you're saved." No. It is true that these verses talk about confessing with the mouth and believing with the heart, but you have to take all of Scripture and not take Scripture out of context.

In 1 Corinthians 12:3, the Apostle Paul said, "Wherefore I give you understanding, that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is Lord but by the Holy Ghost." He is saying that no one can savingly acknowledge Jesus Christ as Lord except by the Holy Ghost. It is the power and work of God that enables the confession of our mouth to be real and genuine and the heart to genuinely believe in the Lord Jesus Christ. Men may mouth words and intellectually assent to the truth, but only the Holy Spirit can make it real. Man may imitate, but only the Holy Spirit can authenticate. It is the work of God, and the work of God alone, that enables us to savingly believe in Jesus Christ.

Certainly, when God works in us, we do believe with our heart and confess with our mouth. But it is not just mental assent; it is the work of God in our lives. Usually, one who holds only an intellectual faith is not really concerned about holiness, righteousness, and obedience.

He believes a certain set of facts, truths, propositions, or doctrines, and that is sufficient for him. If you try to convince him from Scripture that saving faith always produces works in obedience to the Word of God, he refuses to believe it. He will usually say, "I now believe, and therefore I must be all right." Thus they persuade themselves. They are not looking to Jesus Christ; they are looking at their work and their faith. They have turned their faith, or their belief, into a sort of work in which they trust.

Let me give you an illustration that will make this point clear. Years ago, I preached regularly in the jail. The jailer was a friend of mine and a professing Christian, and he would gather the men in the bullpen so I could preach to them. One night, he told me they had a new man in the jail, charged with murdering his wife and his mother-in-law. He said, “He will be in the bullpen tonight.”

There were perhaps thirty or forty men there. The man described to me leaned against the back wall, with his foot on the wall, throughout the preaching. Afterward, as the men began to filter back, he came to me, thanked me for the message, and said the men there really needed it. I asked, “Sir, I may be mistaken, but aren’t you so-and-so?” He said, “Well, yes, I am.” I asked, “Haven’t you been arrested for murdering your wife and your mother-in-law?” He replied, “Well, yes, I have.” I said, “And now you’re telling me that all the rest of these men needed this preaching, but you didn’t need it?” He said, “That’s right.” I asked, “Why is it you don’t need the preaching?”

He said, "Because I'm already a Christian." I looked at him and said, "How can you say that you're already a Christian when you've been charged with two murders?" He said, "I know I'm a Christian." Here are his exact words: "I know I'm a Christian because I went forward in a Billy Graham crusade." I said, "Sir, the scripture says in 1 John 3 and verse 15, 'Whosoever hateth his brother is a murderer, and you know that no murderer hath eternal life abiding in him.' I know that God can save murderers. I understand that. But if you're claiming to be a Christian and you're now charged with two murders, two violations of the sixth commandment, either you are lying or the scriptures are untrue, and I do not believe the scriptures are untrue."

Here is someone who mentally assented to truth, went forward in a Billy Graham crusade, and now believes he's saved and has perfect peace, even though he committed two murders. That's a false peace. That is a delusional peace.

Believing facts about the gospel is not the gospel. Believing facts about Jesus Christ is not the same as believing in Jesus Christ. Facts do not save you. Jesus Christ saves you. Jesus Christ is the gospel. It's not just facts about Jesus Christ. You may mentally assent to the

entirety of the Word of God and still be lost. It's not that we believe about Jesus Christ. We believe in Jesus Christ.

Characteristic 3: False Peace Takes Sin Lightly

There's a third characteristic, and that is this: the one who holds a false peace always takes sin lightly. Sin is nothing to him. He can say, "It's all right that I've done this because I have believed." He does not have a biblical conception of sin. He does not view or see sin the way God views or sees sin. Sin does not grieve him, upset him, or push him to sorrow and repentance. He can sin lightly, joke about sin, and laugh about his sin. Someone with a false peace can violate the Word of God with a good and clear conscience. Disobedience does not bother him; rebellion does not upset him. He thinks to himself:

"Well, if I sin, all I have to do is confess it." Now let me tell you something. Look in your Bibles at 1 John 1 and verse 9. I could quote this verse, but I want you to see it. Watch carefully: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." If we confess our sins.

Most people, especially someone with a false peace, read that and say, "Well, all I have to do is just confess it." Their understanding of the word "confess" means merely to mouth the words. It is as if I went into Publix, stole something, and came out saying, "Lord, I just stole such and such from Publix, and I'm confessing it. Now, Lord, forgive me, because I'm fixing to go into Goody's, get some clothes, and steal those, too."

That is what most people think about confessing. It is simply saying it. No, no. The word "confess" is the Greek word homologeo. Lego means "I say," and homo means "one in the same." To confess your sins means that you say the same thing God says about those sins. You take the attitude that God takes toward those sins. You agree with Him about the guilt, the wickedness, and the iniquity of that sin.

No one really, truly confesses his sin until he agrees with God. Once you agree with God, you are going to have to acknowledge the awfulness of that sin and the penalty that sin deserves. You will see

that you cannot confess without repenting. If you truly and genuinely confess your sin, you turn from that sin.

A man who does not understand what true confession is can live in a false peace because he thinks confession is nothing more than just mouthing words. No. A false peace takes sin lightly. Sin doesn't bother the individual unless it's a false peace.

Here is the fourth characteristic: the man who holds a false peace is usually never troubled with doubts. Counterfeit peace is always too wonderful; it is too good to be true. You have heard that old adage: if something is too good to be true, it probably is not true. Have you ever read Fox's Book of Martyrs? Have you ever read the lives of some of these saints who actually struggled with doubts? I have read the lives of some men who were eminently godly, holy, obedient individuals, and they struggled with doubts almost their entire life. God always brought them through it. But one of the reasons they struggled with doubts was because they knew their own sins.

Characteristic 4: False Peace Is Rarely Troubled by Doubts

Let me give you a very practical test. Look in your Bibles to 2 Corinthians chapter 13 and verse 5. God says: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Now God says, "Examine yourselves, whether ye be in the faith or not." Make sure that your peace is not a false peace. Make sure that your faith is not a false faith.

The word "examine" here is peirazo, which literally means to prove, to test, to ascertain the quality, and to try one's faith, virtue, and character. We are exhorted to examine ourselves whether we be in the faith. We are exhorted to prove ourselves and to know ourselves. You will know whether or not Jesus Christ is in you unless you are reprobates.

In 2 Peter chapter 1, Peter basically says the same thing, only with different words. Notice verses 10 and 11: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if

ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Notice verse 10: "Wherefore the rather, brethren, give diligence to make your calling and election sure." What is he saying? Examine yourselves. Prove your own selves. Make sure that you have been savingly called. Make sure your election.

How do you do that? By examining your life in light of the Word of God. If you read the context of 2 Peter chapter 1, he tells you, once God saves you, what you are to be adding to your life and what your conduct is to be like. That is why he said, “Give diligence to make your calling and your election sure.” Do you understand that it is impossible to have a real, genuine, biblical peace without having a real, genuine saving faith? Saving faith will produce real, genuine peace.

The man who has a false peace is never troubled because he refuses to face truth, examine himself, prove himself, or give diligence to make his calling and election sure. He is not going to do anything that will upset him. A message like this would be sufficient to upset and bother a real, genuine Christian, but it would not upset or bother a man with a false peace. Why would it upset us? Because we know our sins, our lives, what we have done, and how we have lived. “And can it be that I should gain an entrance in my Savior’s love? Died He for me who shed His blood?” We begin thinking, “Oh Lord, how in the world could You love a sinner like me?” It would bother us and tend to make us examine our lives. But it would never bother a man with a false faith.

Conclusion: Christ Alone Gives True Peace

Let me tie it together and tell you this: Jesus Christ, and Jesus Christ alone, can give real peace. He is the God of peace and the Prince of peace. He is the One who procures peace, preserves peace, continues peace, and establishes peace. He is the author, the prince, the promoter, and the keeper of peace. Without Him there is no peace. We must understand that there is a false peace, but there is also a biblical peace. We want to examine ourselves and make sure that our peace is real, genuine, and biblical. We are not trusting in our peace;

we are trusting in the truth of God and the Word of God, which gives us the characteristics of a real, genuine, believing, saving faith that produces peace and righteousness.

Is there a biblical peace? The answer is yes.

Father, in the name of Jesus Christ, we bow before Thee. We thank You for Your Word. We thank You for Your truth. We thank You, Father, for there is indeed a real peace, the peace of God that passeth all understanding. And we commit ourselves unto Thee and ask that You work in our hearts, open our minds, give us understanding. In the name of Jesus Christ we ask and pray, amen.

CHAPTER 2

False Peace Vs Biblical Peace

Part Two

Review of False Peace

We stand and rejoice in hope of the glory of God. Colossians 3:15 says, “And let the peace of God rule in your hearts, to the which also you are called in one body; and be ye thankful.” This is the second message, “False Peace Versus a Biblical Peace.” Last week I dealt primarily with a false peace. I made the statement that unhappily many professors of Christianity possess only a false peace. Scripture came from Jeremiah 6:14 and Jeremiah 8:11, where peace was being promised to people who were living in open rebellion against God and sinning against Him. Mark this truth down: any peace that you possess or profess to possess while living in open rebellion against God and His Word is indeed a false peace.

You are being deceived and led to slaughter by your own wicked ways. It is impossible to have a true, genuine biblical peace while living in rebellion.

Last week I pointed out several sources of a false peace. Sometimes a false peace comes from the world. Sometimes it comes from your own flesh, and sometimes from your own wicked heart. Jeremiah 17:9 says, “The heart is deceitful above all things, and desperately wicked: who can know it?”

I cannot repreach the message that I preached last Sunday, but I do want to cover and remind you of the four main points. I tried to point out the characteristics, or at least a few of the characteristics, of a false peace, and I gave you four. First, a false peace does not flourish in or with righteousness. Those who have a false peace are really not concerned with holiness. They are not concerned with righteousness. They have a peace, but it is not a peace that is flourishing with righteousness, holiness, and obedience. The second point was closely connected to the first: those who have a false peace usually have only what you and I would call an intellectual faith.

Biblical Peace

Some have assented to a certain truth or proposition. They say, “I believe certain doctrines,” and all they have is simply a head or intellectual faith. It never filters down into their life. There are never any applications. It is simply, “Well, I believe this.”

The third characteristic was that a false faith, or a false peace, had a faith as well. It usually takes sin lightly. They can joke about it, laugh about it, participate in it, and it will really not bother them at all. They take sin very lightly because they are not interested in righteousness, holiness, or obedience. The fourth characteristic I pointed out was that usually a false faith, or a false peace, is never disturbed.

In other words, the counterfeit is too wonderful; it is too good to be true. A message that I preached last week sometime would upset a real, genuine believer, but it would not upset someone who held to a false peace. Their false peace is never shaken because they are not only deceived, but they refuse to face the truth. They refuse to entertain anything that would shake their peace or teach them something other than what they have assented to.

Introduction to Biblical Peace

Today the focus is going to be on a biblical peace, and the Word of God has a great deal to say about peace. There was a greeting in the Old Testament and a greeting in the New Testament based on a Hebrew word, Shalom. Usually, when people hear or see the word Shalom, they simply say it means peace, and that is true. But it means more than that: to be whole, to be complete, complete health, complete prosperity, complete justice, complete faithfulness in one's relationship to God and to others, and peace with oneself. Such a broad spectrum of peace can only be derived from the God of peace. Let me point out a number of Scriptures very quickly that God is known in the Bible as the God of. For instance, in Romans 15 and verse 13, He's called the God of

He is the God of hope. Romans 15:13 says, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." In Romans 15:33, Scripture says, "Now the God of peace be with you all. Amen." He is specifically called the God of peace. First Thessalonians 5:23 says, "And the very God of peace sanctify you wholly"—W-H-O-L-L-Y, that is, completely—"and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Hebrews 13:20 says, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant." Over and over in the Bible, God is called the God of peace.

Just as peace was a greeting in the Old Testament, so it is in the New Testament. This is a different word, eirene. I will discuss it a little later. In nearly all the epistles, the Apostle Paul and others saluted people with a greeting that included peace. In 2 Thessalonians 1:2, Paul said, "Grace unto you, and peace, from God our Father and the Lord Jesus Christ." In 1 Timothy 1:2, he said to Timothy, "Grace, mercy, and peace, from God our Father and the Lord Jesus Christ." In 2 Timothy 1:2, "To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ." Titus 1:4 says, "To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour."

Philemon 1:3 says, “Grace to you, and peace, from God our Father and the Lord Jesus.” God is the God of peace. The New Testament greeting was a greeting of peace, just as in the Old Testament.

We are going to be talking about peace with God and the peace of God. There is a slight distinction between peace with God and the peace of God. Our text is Romans 5:1–2: “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”

Note primarily that peace with God is the result of justification by faith. Peace with God involves God and man. This peace is not merely subjective; it is objective as well.

Peace with God through Justification

Peace is between two people, or two persons. In this instance, it is between God and man. Peace must necessarily involve two persons at a minimum. In order for peace to occur, something had to happen on both sides. Since we are talking about God and man, something had to happen on the side of God, and something had to happen on the side of man.

It is important to note at the very beginning the connection between peace and justification. According to our text, justification and peace are so intimately connected that you cannot have one without the other. You cannot have biblical peace without having been justified by God the Father. There can be no real, genuine saving peace apart from God and apart from justification by faith.

It is impossible to hold, have, and maintain biblical peace apart from an understanding and comprehension of the doctrine of justification by faith alone. If you do not understand the doctrine of justification, it is impossible for you to hold and enjoy what you and I would call biblical peace.

One of the reasons so many professing Christians are tossed hither and yon, and are turned about with every wind of doctrine, is because they do not understand the doctrine of justification by faith alone. Martin Luther, the Reformer, said that justification was the article of the standing or the falling church. What he meant by that

was simply this: as far and as long as the church understands and comprehends and stands for justification by faith alone, it is a standing church. But when it leaves the doctrine of justification by faith, either through ignorance or rejection, it is a falling church. The same could be said of individual Christians as well.

For clarity's sake, let us briefly review a definition of justification and break it down. The definition is basically from the Westminster Confession of 1643. You will find essentially the same definition in the Old London Confession and the Philadelphia Baptist Confession; they are basically all the same. If we ask, What is justification by faith? here is the answer:

"Justification is an act of God's free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight, not for anything wrought in them or done by them, but solely or only for the perfect obedience and full satisfaction of Christ, by God imputed unto them, and received by faith alone."

This is a very definitive definition. First, justification is an act of God; there you have its author. It is God and God alone. Secondly, justification is an act of God's free grace; that is its source. The source is the free grace of God. The word free does not simply mean that it costs us nothing. It means that there is nothing in us that merited or drew forth the grace of God.

Notice the essence of justification: God pardons us and accepts us in Jesus Christ. Its ground is not anything wrought in us or done by us, but only the obedience and full satisfaction of Jesus Christ. The method of justification is imputation, and the instrument in justification, or the means, is faith alone. Therefore, peace with God comes only through justification by faith alone.

The Necessity of Christ's Work

Apart from justification, apart from that which the Lord Jesus Christ has done for us, in us, and through us, there is no peace with God. There is no peace between God and man, either on God's side or man's side, apart from the person and work of Jesus Christ. The

Bible tells us, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men."

Why is justification so important? Because God cannot violate His law or lower His standard of justice. He cannot accept anyone except on the terms He has laid out. There will be no exceptions. You will either be saved according to the grace and mercy of the Lord Jesus Christ and His work, or you will not be saved at all. You will not get into heaven somehow. Sin is often forgiven, but it is never overlooked. Sin has to be dealt with in a biblical manner. It has to be paid for; the wages of sin is death. Jesus Christ came as our sacrifice and died in our stead.

Stop and think about this. So many people think they will be the exception. If God spared not His only begotten Son when our sin was imputed upon Him, what makes you think He will spare you when you have been a rebel against Him all your life? Obviously, He will not. This is why there cannot be any exceptions.

So how does God justify a sinner? He pardoneth all their sins, and accounteth their persons righteous in His sight, not for anything wrought by them or done in them, but solely, completely, for the perfect obedience and full satisfaction of Jesus Christ, imputed unto them and received by faith alone. On God's side, God pardons and accepts us as righteous because Jesus Christ became our surety, our substitute, our sacrifice, and our satisfaction. God accepts us because of the person and work of Jesus Christ.

He does not accept us based upon our righteousness, for we have none, nor based upon our faith, for we had none until He gave us faith. He gave us faith because of the person and work of Jesus Christ. Therefore, the only way God justifies anyone is because of the person and work of the Lord Jesus Christ. God the Father has reconciled us to Himself through the Lord Jesus Christ and proclaimed peace to us through Christ alone. All other forms and kinds of peace are mere delusions and false peace. Real biblical peace comes through the Lord Jesus Christ. On God's part, to establish peace, He forgives us and accepts us based upon the personal work of Jesus Christ.

As convicted, converted, and saved sinners, once God works in our hearts and lives, we willingly, readily, and speedily throw down all our weapons of warfare against Him. We turn from our sins, our rebellion, our fleshly desires, and our stubborn wills, and we submit ourselves unto Him. In order for there to be peace, God moves and enables a sinner to turn from sin and come to saving faith in Jesus Christ. That is why the Bible says concerning those Thessalonians, in 1 Thessalonians 1:9, "...how ye turned to God from idols to serve the living and true God."

Security in Relationship with God

Peace can be established because of the person and work of the Lord Jesus Christ. The truth of the matter is that Jesus Christ alone has brought us back unto the Father. When Adam sinned, Adam and Eve hid themselves in the garden. They ran from God. God asked him, "Where are you?" and he said, "I was afraid and I hid myself." Fallen man has been running from God and away from God ever since the fall. Jesus Christ came to bring us back to the Father.

In 1 Peter 3:18, the Bible says, "For Christ also hath once suffered for sins, the just for the unjust," watch now, "that he might bring us to God"; "being put to death in the flesh, but quickened by the Spirit." Jesus Christ came to bring us back to the Father. We ran from God in the first Adam; we run back to God in the last Adam, the Lord Jesus Christ. It is through the person and work of Jesus Christ that God justifies the ungodly.

Let me give you two quotes. The first one is by Charles Haddon Spurgeon. He said this: "None but God would ever have thought of justifying me.

I am a wonder to myself. I doubt not that grace is equally seen in others. Look at Saul of Tarsus, who foamed at the mouth against God's servants. Like a hungry wolf, he worried the lambs and the sheep right and left. And yet God struck him down on the road to Damascus, changed his heart, and so fully justified him that, ere long, this man became the greatest preacher of justification by faith that ever lived.

Roger Nicole said it like this: “Justification is that blessing whereby our sin has been expunged, that is done away with, in the work of Jesus Christ. Hallelujah! Justification is that blessing whereby the righteousness of Christ is placed upon us, so that we appear in the presence of God clothed in it. Hallelujah! Justification is the redemptive blessing of God whereby through Jesus Christ we've been entitled to all the blessings that God has secured by his death and resurrection. Hallelujah, amen.”

He gave three parts: justification expunges, or washes away, our sins; justification gives us the righteousness of Jesus Christ; and justification secures all the blessings that Jesus Christ purchased through His work. No wonder he said, “Hallelujah.”

The Bible says, “...being justified we have peace with God.” The Greek word for peace is eirene. It literally speaks of a state of tranquility, an exemption from rage, an exemption from warfare, and an absence of fear. Notice: “...being justified by faith, we have peace with God.” Those who are justified by faith have real, genuine peace.

Here is the first characteristic of real, genuine saving peace: those who are justified by faith are secure in their relationship with God the Father. They are secure because of the person and work of the Lord Jesus Christ. They stand solely upon Christ and His work. Since Jesus Christ has been accepted by the Father, all who are in Jesus Christ have also been accepted by the Father.

How do we know that Jesus Christ pleased, placated, and satisfied God the Father? How do we know that Jesus Christ is fully, completely, and totally accepted by the Father? Here is the answer. Look in your Bibles to Acts chapter 3, verses 14 and 15. The resurrection of Jesus Christ is attributed in the Bible not only to God the Father, but to God the Son and God the Holy Spirit. Here particularly, it is attributed to God the Father. Notice Acts chapter 3 and verse 14.

Peter says, "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." Here is the answer: If God the Father was not completely satisfied

with the person and work of Jesus Christ, He would never have raised Him from the dead.

Romans 1:3-4 says, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Our Lord's resurrection not only demonstrated that He was approved by God the Father and that His work was accepted; it pointed Him out and singled Him out as the Son of God.

Now stop and think about the implication. If Jesus Christ pleased, placated, and satisfied God the Father, and God the Father raised Him from the dead, that means all those who are in Jesus Christ have now been accepted by God the Father as well. His resurrection from the dead guarantees our resurrection from the dead.

Romans 8:11 says, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." That is the Spirit of God the Father. If He dwells in you, He shall also quicken your mortal bodies. In other words, His resurrection guarantees our resurrection. The very fact that He was accepted by God means, therefore, that we are accepted by God.

So we can be secure in our relationship. First Peter 1:3 says, “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” The living hope is this: just as God the Father raised Jesus Christ, He shall also raise us up from the dead. Verse 21 says, “Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.”

What is he saying? God raised up Jesus Christ from the dead. Therefore, our faith and our hope are in God, who raised Jesus Christ and is also going to raise us. We have now, according to Scripture, a living hope. We have peace. Since God raised up Jesus Christ and gave Him glory, He will do the same for everyone who is in Jesus Christ.

Our relationship with the Father is secure because of the person and work of Jesus Christ. Peace is the inevitable consequence of being justified by faith. The Bible says, “...being justified by faith, we have peace with God.” It does not say that, being justified, we hope we have peace, or we think we have peace, or we are looking for peace. No, it says, “being justified by faith, we have peace with God.” He goes on to say in verse 2 that we rejoice in it.

The first characteristic of real biblical peace is assurance that our relationship with God the Father is absolutely steadfast and secure, because it is based upon the person and work of Jesus Christ. So I do not come to God the Father and say, “Now God, I've done this for

No Fear of Death

Our relationship with the Father is not based on what we have done or what we're going to do. It's based upon the person and work of Jesus Christ. This brings me to a second implication, or the second characteristic, of a real biblical faith. Just as we are absolutely sure that our relationship with the Father is secure by the personal work of Jesus Christ, the second one is this: since we are now justified by faith, there is no fear of death. Now, not fearing death does not mean that we want to die. It just means that we're ready to die.

Someone sent me this week a little cartoon, and I could not help but laugh. It said, "I know I'm going to die. I'm not afraid to die. What I'm afraid of is that after I die, I'll vote Democratic." Well, you understand. But the truth of the matter is this: we are going to die. We know we're going to die. But for the child of God who's been justified by faith and has peace with God, there's no fear of death because we know that to be absent from the body is to be present with the Lord.

I thought about this yesterday and this morning as well. We're not afraid to die. We don't necessarily want to die, but we're not afraid to die. But if we really knew as Christians what was on the other side, we might really want to die as well.

Hebrews 2:14-15 says of Jesus Christ: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that

had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

So, the child of God who has been justified by faith, who has peace with God, knows that his relationship with the Father is secure and therefore he is not afraid to die. We've been delivered from the fear of death. So we can talk about death and have no fear of it. This brings me to the third characteristic of biblical peace, how it differs from a false peace. The third characteristic of a biblical peace is that we now have an answer for our accuser.

Answer to the Accuser

Revelation 12, verses 9 and 10, says, “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.”

Here is the accuser of the brethren. You remember how Satan accused Job before God. Every time Satan attacked Job and Job held fast to his integrity, Satan finally said to God, “Yea, skin for skin, all that a man hath will he give for his life. You let me touch his body and he'll curse you to your face.” God said, “You may touch him, but you can't take his life.” Of course, Job still held on to his integrity. Satan accused Job before God, accusing him of being a hypocrite, of serving God for wealth and prosperity, and of all kinds of things.

Not only is Satan our accuser; our own conscience is our accuser. Sometimes, when you are praying, your conscience will say, “Yeah, why should God listen to you? I know what you did. And you remember what you did. You know the thoughts in your heart, what you were thinking, and your desires. You are a hypocrite.” Your conscience condemns you because you are a sinner and have sinned against God. God often forgives our sins, but we still remember them. God may not, but we do, and they come back to haunt us.

We have an answer for that. I want to quote a poem, actually a song, a hymn, written by John Newton. Remember, John Newton

was an old slave trader, drunkard, foul-mouthed rascal, who wrote "Amazing Grace" when God saved him.

He also wrote other hymns, including "Approach, My Soul, the Mercy Seat." There are five stanzas, but consider these:

"Approach, my soul, the mercy seat, where Jesus answers prayer. There humbly fall before his feet, for none can perish there. Thy promise is my only plea. With this I venture nigh. Thou callest burdened souls to thee, and such, O Lord, am I."

"Bowed down beneath a load of sin, by Satan sorely pressed, by war without and fears within, I come to thee for rest." Now listen to the last two stanzas: "Be thou my shield and hiding place, that sheltered by thy side, I may my fierce accuser face, and tell him thou hast died. O wondrous love to bleed and die, to bear the cross in shame, that guilty sinners such as I might plead thy gracious name."

When Satan accuses us, and our conscience condemns us, we say, "Yes. We did that. Yes, we sinned. Yes, we're wicked. Yes, we're vile. Yes, we were rebellious. But yes, Jesus Christ died, and the blood of Jesus Christ, God's Son, cleanses us from all sin. Jesus Christ is my hiding place." The answer to Satan and our conscience is that Jesus died, paid the price, our sins are covered by His blood, and we are now clothed in His robe of righteousness.

When a man grasps, in some degree, the doctrine of justification by faith alone, he knows his relationship with God the Father is secure, has no fear of death, and can face his accuser with a correct answer. Augustus Toplady wrote "A Debtor to Mercy Alone": "A debtor to mercy alone, of covenant mercy I sing, nor fear with thy righteousness on my person an offering to bring. The terrors of law and of God with me can have nothing to do.

So, what we must understand is this: although we are sinners, and although we have sinned, we are not perfect in this life. We will sin, not because we want to, but because we fall short of God's glory. Yet when God looks upon those whom He has justified in Jesus Christ, He does not see us; He sees His Son, His obedience, and His righteousness. Therefore we can say, "The terrors of law and of God with me have nothing to do. My Savior's obedience and blood hide

all my transgressions from view." God does not see them. He sees the perfect obedience of Jesus Christ.

Now I want you to turn to two passages. Turn to Philippians chapter 4 and then Colossians 3 and verse 15. Look in Philippians chapter 4, verse 7. The Apostle says, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." The peace of God. Once we have peace with God, we may experience the peace of God.

The Peace of God Ruling in the Heart

Now, I want to point something out. He says, "...the peace of God which passeth all understanding." What does it mean that the peace of God passes all understanding? Can you understand how a man could be tied to a stake, doused with a flammable liquid, with wood piled all around him, and sing while he was being burned to death? Or quote Scripture, or pray? And yet martyrs did that over and over and over. Read Foxe's Book of Martyrs. Some who went out to face the lions, to be torn limb from limb, would sing praise to God as the lions attacked them. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

I heard a preacher this week talking about Samuel Rutherford, who wrote Lex Rex and was imprisoned for the faith's sake. He wrote and talked about the blocks and stones in his cell being like rubies, sapphires, and diamonds. He would write, "From my palace, Lord." He viewed his jail cell in that dungeon as a palace because he had the peace of God.

Colossians 3:15 says, "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Let the peace of God rule in your hearts.

Matthew Poole said, “It is the peace of God, in that he is the object, the donor, and the author of it by his Spirit to those who persevere in the communion of Christ, as in Philippians 4:9, have the God of peace with them, and a sense thereof in their own spirits.” In other words, we have the sense in our spirits of the peace of God. John Gill went on to say, “...by the peace of God is meant either the

peace believers have with God, which is His gift and passes all understanding, and flows from a comfortable apprehension of interest in the blood of righteousness and atonement of Christ, or rather that peace which does or should subsist among the saints themselves, which God is the author of, calls for, and requires and encourages them in."

John Calvin says basically the same exact thing. In Colossians 3:15, when he says, "...let the peace of God rule in your hearts and minds," the word there literally means, Let the peace of God be an umpire. What does an umpire do? He calls the shots, calls the plays, and rules the game, so to speak. The Apostle is saying, Let the peace of God rule in your heart.

This is taken from a metaphor of someone who wins a race or wins a wrestling match. The word is, "he has the crown." If the peace of God is our umpire, and as long as we are obedient and doing that which is right and holy and godly, we are always going to come out the winner. The Holy Spirit and the peace of God, who are the umpire, so to speak, are always going to rule according to the Word of God.

With that in mind, look at 2 Corinthians 2:14: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." If the peace of God is your umpire, you are always going to come out the winner. As long as the peace of God rules in our hearts and minds, we will always come out the winner, regardless of the circumstance or situation.

We cannot have peace unless it is through the Lord Jesus Christ.

Applications and Conclusion

It is through Him and Him alone. He is the only mediator; there are no other mediators. When He justifies us, we cast away our rebellion and warfare against Him and submit to Him as conquered rebels. We ask His forgiveness, beg His pardon, swear allegiance to Him as the only King of Kings, Lord of Lords, and God of gods, and claim Him as our own. We lost everything in the first Adam, but we got back more than we ever lost in the last Adam. The only peace that

exists, real and genuine, is peace with God through the Lord Jesus Christ.

The second application is this: it is this peace that delivers us from the fear of judgment, the fear of death, and the curses of the law. We can face eternity, death, and judgment with confidence because of the person and work of Jesus Christ. “In my hand no price I bring, simply to Thy cross I cling.” He is our answer.

The third one is this: His peace gives us tranquility under persecution, trials, afflictions, and temptations. His peace rules our hearts, leads us into obedience, and teaches us further obedience as well. We are to be content and satisfied in every situation and circumstance because we understand Romans 8:28, and know that all things work together for good to them that love God, to them who are the called according to his purpose.

Real peace comes only through the Lord Jesus Christ. Anyone who says, “I have peace,” must have it through the Lord Jesus Christ, or it is a false peace. It must be based upon justification by faith, include assurance of a secured relationship with God the Father, freedom from the fear of death, and the proper answer to an accuser, or it is a false peace. Jesus Christ, and Jesus Christ alone, is peace. That is why He said, “My peace I give unto you: not as the world giveth, give I unto you.” We rejoice in the peace of God. Think and meditate on Romans 5, verses 1 and 2: “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Moreover, we rejoice, stand in that faith, and glory in that faith because of the person and work of Jesus Christ.

Father, we ask for your grace, your mercy, and your help. We pray, Lord, that you would teach us what real peace is. Help us to see and understand the doctrine of justification by faith alone. Help us, Father, to rejoice in all that you have done for us through Jesus Christ. May we see Him, stand in Him, rely upon Him, trust in Him, cling to Him, and claim Him and Him alone. Father, we give Thee the praise, honor, and glory. In the name of Jesus Christ, our Lord, we ask. Amen.

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