ROMANS 5

Peace with God, and the Reign of Grace

Justified by Faith, Loved While Sinners, and Two Men Who Decide the Race

> *"But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us."*
> ROMANS 5:8

A SMITH FOR CHRIST STUDY · FOUR VOICES: GUZIK · SPROUL · SPURGEON · HENRY

Where Paul has brought us

1. Romans 4 closed on the empty tomb: Jesus “was delivered over because of our transgressions, and was raised because of our justification” (4:25).

2. The chapter falls in two halves.

3. The Old Testament roots run to the first pages of the Bible.

Peace, Access, and a Hope That Holds

The first fruits of justification — and the chain that runs from tribulation to hope

ROMANS 5:2

through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.

DAVID GUZIK

Peace with God, not just inner calm; the battle is finished; love poured, not trickled.

R.C. SPROUL

“Therefore” and the past tense; the war, the torn veil, hope as an anchor.

C.H. SPURGEON

Peace is a fact in court before it is a feeling; tribulation is the ladder’s foot.

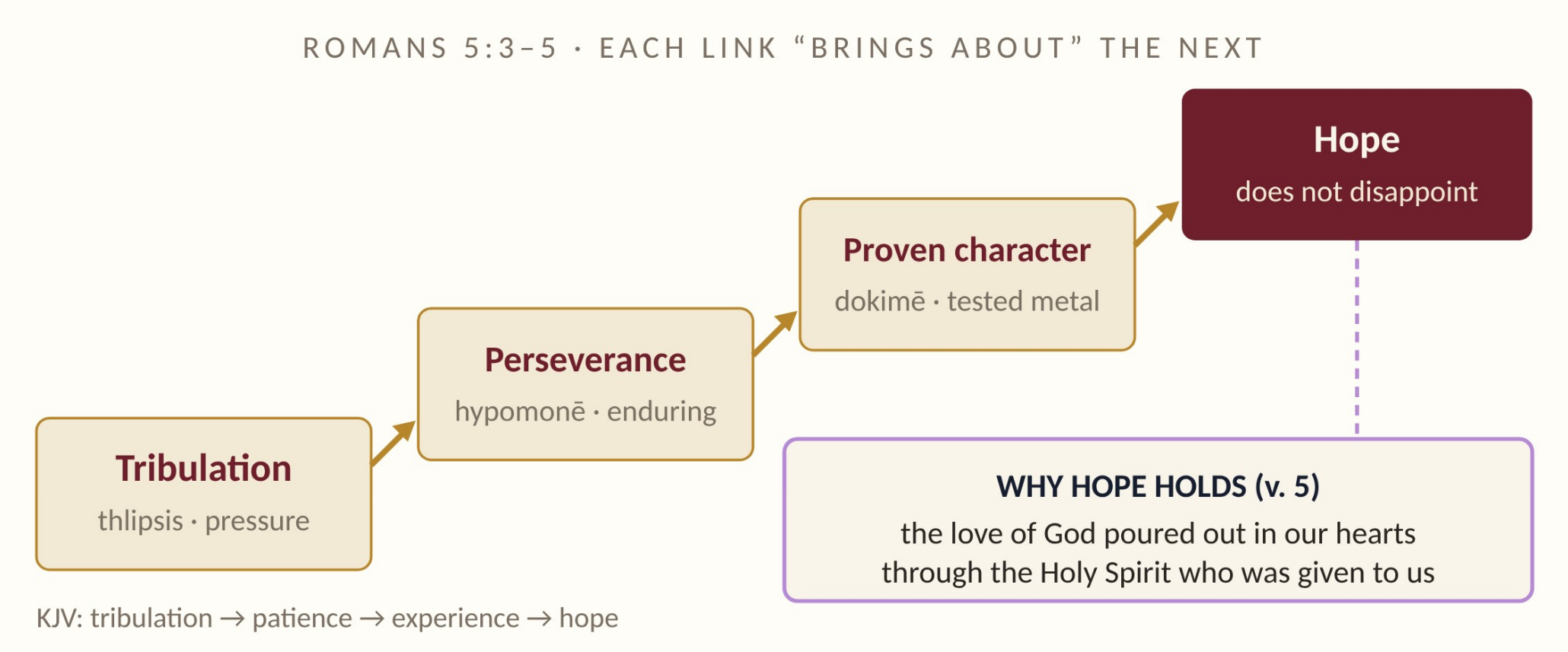
MATTHEW HENRY

God is the worst enemy or best friend; tribulation sanctified works patience.

εἰρήνην ἔχομεν πρὸς τὸν θεόν
EIRĒNĒN ECHOMEN · “WE HAVE PEACE WITH GOD”

Eirēnē (G1515) carries the Hebrew shalom — not a mood but a settled relationship, wholeness after war.

The Chain of Romans 5:3–5



Read the links left to right and upward: trouble is the bottom rung, and the love of God poured out by the Spirit is why the top rung, hope, does not give way.

While We Were Yet Sinners

The love that died for the helpless — and the "much more" that keeps the reconciled

ROMANS 5:6

For while we were still helpless, at the right time Christ died for the ungodly.

DAVID GUZIK

The reason for God's love lies in Him; huper means instead of; much more kept.

R.C. SPROUL

Helpless means unable; Christ's death secured salvation; no wrath, no gospel.

C.H. SPURGEON

Without strength legally, morally, spiritually; the remedy proves the disease.

MATTHEW HENRY

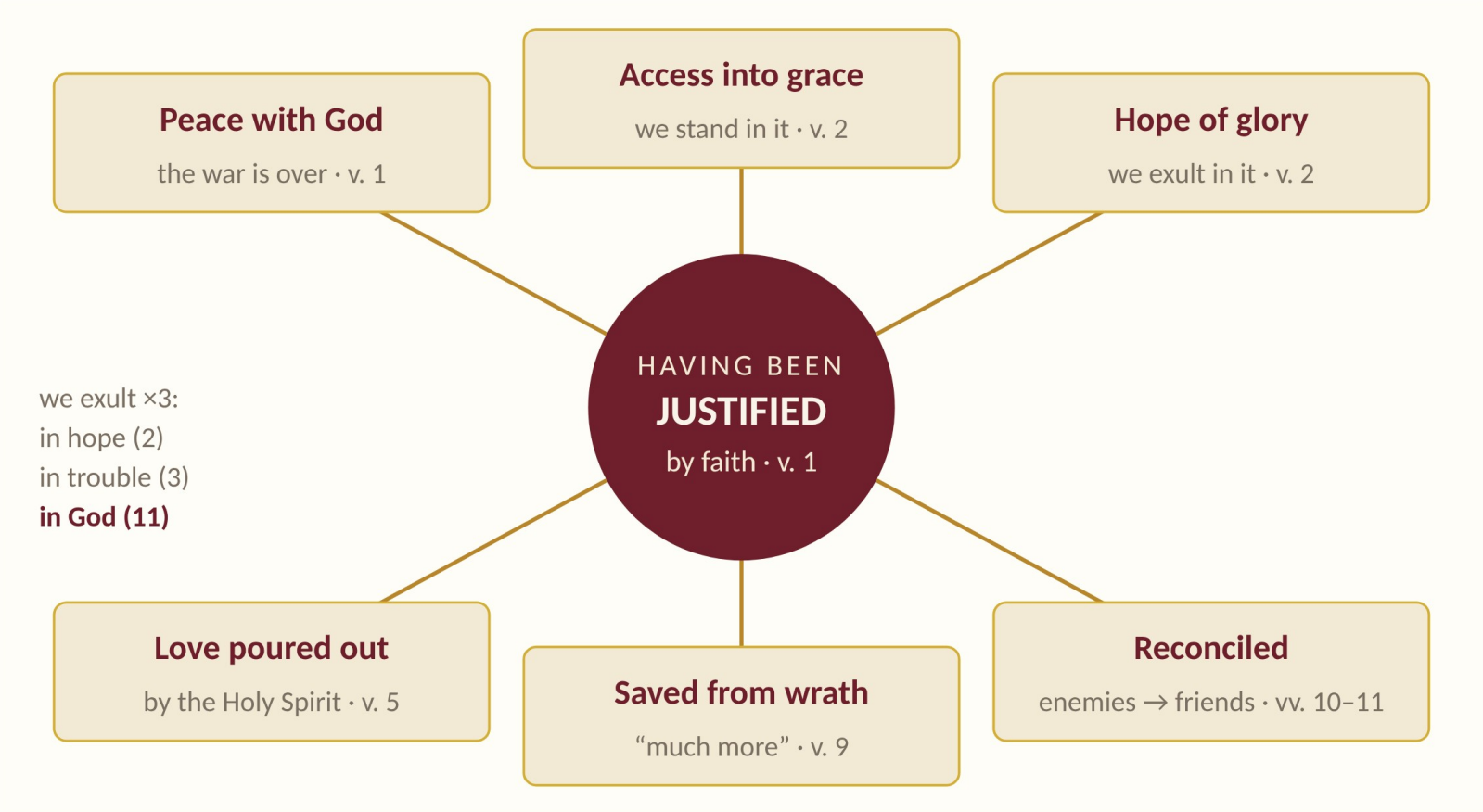
Christ dying the testator, Christ living the executor who pays the legacy.

συνίστησιν

SYNISTĒSIN · "DEMONSTRATES, COMMENDS"

To "stand together," hence to set side by side so as to prove — to exhibit, establish, recommend.

The Fruit of Justification, Romans 5:1–11



Everything on the ring flows from the verdict at the center — six gifts the justified already have, and a joy that climbs from hope, through trouble, to God Himself.

Through One Man Sin Entered

Adam, the open door — and death that reigned before there was a Law

ROMANS 5:12

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

DAVID GUZIK

Genesis 3 is history; every grave is mute evidence; the law came too late.

R.C. SPROUL

Federal headship, not realism; no damnation without representation.

C.H. SPURGEON

Infants die for Adam's sin and live because Jesus died.

MATTHEW HENRY

Death a mighty prince; sin before the law; Adam a type of Christ.

ἐφ' ᾧ πάντες ἥμαρτον

EPH' HŌ PANTES HĒMARTON · "BECAUSE ALL SINNED"

The most debated phrase in the chapter.

Much More: The One Man and the One Man

Not like the transgression — condemnation and death in Adam, justification and life in Christ

ROMANS 5:19

For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

DAVID GUZIK

Representative heads; offered to all but received by faith; credit through another.

R.C. SPROUL

Double imputation; Christ kept the covenant of works; His works save us.

C.H. SPURGEON

Headship that ruined us in Adam is the road to life in Christ.

MATTHEW HENRY

The plaster is wider than the wound; grace a deeper, broader stream.

παράπτωμα · χάρισμα
PARAPTŌMA · CHARISMA

A play on sound Paul uses six times in three verses (vv. 15–17).

Two Men, Two Races — Romans 5:12–21

IN ADAM "a type of Him who was to come" · v. 14		IN CHRIST "the one Man, Jesus Christ" · v. 15
one man · one transgression	→	one Man · one act of righteousness
disobedience (v. 19)	MUCH MORE	obedience (v. 19)
judgment → condemnation (v. 18)	→	free gift → justification of life (v. 18)
the many made sinners (v. 19)	MUCH MORE	the many made righteous (v. 19)
death reigned (vv. 14, 17)	→	they reign in life (v. 17)
sin reigned in death (v. 21)		grace reigns to eternal life (v. 21)

Not like the transgression (vv. 15–16): one sin was enough to condemn,
but the gift answered "many transgressions" — grace abounded all the more (v. 20).

Read across each row: every loss in Adam has its answer in Christ, and the gold arrows mark Paul's "much more" — the answer is greater than the loss.

Where Sin Increased, Grace Abounded

Why the Law came in — and the throne grace takes from sin

ROMANS 5:20

The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,

DAVID GUZIK

The law exposes; grace super-abounds but never winks at sin.

R.C. SPROUL

Why would God want sin to abound? The equation is not equal.

C.H. SPURGEON

Not sin against justice but sin against grace; silver lost, gold given.

MATTHEW HENRY

The stronger the enemy, the greater the conqueror's honour.

παρεισῆλθεν

PAREISĒLTHEN · "CAME IN ALONGSIDE"

A double compound — para (beside) + eis (into) + erchomai (come): the Law slipped in alongside a situation already in place.

What to carry from this chapter

1

Peace is a relationship before it is a feeling.

Paul's peace is "with God" — the war is over because the verdict is in.

2

"Introduction" means someone brings you in.

Prosagōgē is being ushered into a king's presence.

3

Three exults mark the road.

We exult in hope (v. 2), in tribulations (v. 3), and in God Himself (v. 11).

4

Tribulation does not sanctify by itself.

In itself it works impatience; it is God's grace working in and with the trouble that produces endurance, proven character and hope.

More to carry

5

The lower the description, the higher the love.

Helpless, ungodly, sinners, enemies — Paul descends four steps so that God's love can be measured by the distance it came down.

6

The "much more" runs from the hard to the easy.

If God justified and reconciled enemies by Christ's death, He will keep friends by Christ's life.

7

No damnation without representation.

Sproul's line for verses 12–19: we stand or fall in a head.

8

Where the teachers differ on "all men" (v. 18).

Guzik reads the gift as offered to all and received by faith; Sproul holds that Christ died for His own and secured, not merely offered, their salvation.

Talk it through

1. Paul lists what justification gives in 5:1–11. Which of these do you actually live from this week, and which do you only know about?

2. Walk the chain of 5:3–4 with a real trouble from your life. Where are you on the ladder right now?

3. Why does Paul describe us as helpless, ungodly, sinners and enemies before he tells us God's love? What happens to your view of God's love if you think you weren't that bad?

4. How does the "much more" of verses 9–10 answer the fear that you might lose your salvation after a fall?

5. Is it fair that Adam's sin counts for us? What would we lose if it did not?

CLOSING

Romans 5 begins with a man at peace with God and ends with grace on a throne. Between them stand two men, and every one of us is counted in one or the other. The good news is not that grace balances the books with sin — it is that grace is "much more."

Teaching the Word. Watching the Times. — Smith For Christ

Full Deep Dive, O·I·A study, reflection journal and film: see the Romans study page.